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Number 33

“My Lord And My God”

THE existence of God and the character of God are the two underlying facts of our holy religion. The acceptance of these two facts is called faith. “He that cometh to God must believe that He is and that He is the rewarder of them that diligently seek Him.” We hold to many facts that are dark impossibilities, except we grant that there is a God and that He is what He claims to be. Can a material universe, composed of suns and stars and systems, be made out of nothing? There is a God. Can the whole earth be deluged with a flood so that the highest mountains are cast into the seas? There is a God. Is it possible for a valley of dry bones to live again? There is a God. Is it possible for God to tabernacle among men—for God to become both man and God? There is a God. Is it possible for Christ to have broken the chains of death that would bind him to the tomb? There is a God. Is it possible that “The hour is coming in the which all that are in the graves shall hear His voice and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation?” There is a God. Is it possible that every man from the beginning to the end of the ages shall answer for every deed done in the body at the judgment bar above? There is a God. Can it be that every idle word that I have spoken, and that every secret thing, whether it be good or whether it be bad, shall be brought into judgment? There is a God. The all-sufficient proof of the certainty of the things which are revealed in the Bible, though we may not see them with the eyes of our understanding, is that there is a God and He is what He claims to be. How trivial and how as nothing these non-essential yet much-disputed doctrines of rites and of ceremonies would seem as we come into the presence of this overwhelming fact—there is a God and we must answer to Him for our character and for our conduct.

The fact of creation proves that He is. “The heavens declare the glory of God and the firmament sheweth His handiwork.” “The invisible things of God are clearly seen, being understood by the things that are made.” If God did not create these worlds, infinite in number, whence did they come? Whence all the material that enters into their making? Where did the sun get its fire? Who fixed these worlds in their orbits—some larger, some smaller, some faster, some slower—dependent every one on every other and yet seemingly independent? Who started the worlds—flying at breathless speed through unblazed and pathless space—the earth, for instance, traveling at the

rate of twelve hundred miles a minute? It is true of matter as of men. These worlds move and have their being in God. And what shall we say of the origin and the manifold expressions of life? What is life? That unseeable, subtle, vital force by which the various organs of the body are started and continue in the performance of their several functions? Where does it come from and whither does it go? All the philosophers of all the ages have not been able to understand it. No scientist has ever been able to find it out. No genius has ever been able to produce it. Men of philosophy, of science, of genius with ten thousand patterns of life before them; with myriad expressions of life in flowers, in trees, in birds, in beasts, have never been able to produce one iota of life even in its lowest form. If man cannot, is there any other creature who can? Who was it, then, somewhere back in the past, without any pattern, without any sort of expression of life before him, called into being the vegetable, the animal, the intellectual, and the spiritual life of the world? Where did the flowers find their fragrance, or the birds their music, or a mother her love? “By Him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him and for Him.”

The nature of man proves that God is. “I am; therefore, God is.” Augustine said a long time ago, “O God, our souls were made for Thee, and we are restless until we rest in Thee.” The sparrow finds her nest. The fish finds its water. The eagle finds its mountain heights. The tree finds the soil, the sunshine, the air, the moisture needed. Surely there is a God who will and can satisfy the longings and the expectations of the human soul. The whole world is not big enough to satisfy the longings of one soul. Some of us remember with interest Bishop Tigert’s “home-made parable.” “A certain housewife set a hen in the barnyard on sixteen eggs. Three weeks later she was in the barnyard to welcome the baby chickens. As she came to the ready-to-be-pipped eggs she seemed to overhear a conversation between two in-shell chickens. One of the chickens was a philosopher and a Christian. The other chicken was a fool and a skeptic. The skeptic said to the Christian: ‘You know, my fellow chicken, I have discovered that I have feet and feathers, and a bill, and a backbone, and many other members and organs of a body for which I find no use in this narrow shell. And sometimes I am tempted to believe that maybe there is another world beside this, and then I am tempted to break my shell and to go out to see if it be true. But then I have had no experi-

ence to prove that it is true and a chicken has never come my way to testify to the fact, so I guess I will not try it.’ The philosopher replied, ‘Well, you know, fellow chicken, that I have just found out that I, too, have feet, and feathers, and a backbone, and a bill, and other members and organs of a body for which I am sure I have no need in this confined shell. And I, too, have been thinking that there is another world where these are needed. ‘Tis true that I have no experience to prove this, and no chicken has ever returned this way to tell if my hopes be well-grounded, but I am more than tempted to break my shell and to go out to see for myself, for pop goes my shell.’ The next morning the housewife went to gather up the results of the hatching and found the skeptic cold and dead in his shell, but the philosopher and Christian was scratching and eating and chirping in the morning sun.” There is in every man a longing that this world can’t satisfy. There is a capacity to appropriate more than this world can furnish. A soul with such longings, with such capacities, surely requires a God to create it. A mind that can lay hold of and that can harness up the invisible and the inexplicable forces, such as gravitation, and electricity, and air, and ether to make them the servants of men to lift their burdens, to light up their cities, to turn their spindles, to pull their freight, and to carry their messages did not come without a God. A heart that cries out for the invisible, that is able to detect the presence of the Unseen, that can appropriate the Intangible until peace and joy and love unspeakable fill the soul surely did not come without a God. “God created man; in the image of God created he him.”

The clearest revelation of God comes through Christ. “It hath pleased the Father that in Him shall dwell all the fullness of the Godhead bodily.” What additional knowledge of God could men ask to that which is offered in the Christ? To suppose that even God could make himself more clearly known to us than he has done is to mistake the nature of God. What are the attributes of God? God’s attributes are His holiness, His love, His goodness, His power, His knowledge, His wisdom, His mercy. All these and more are made perfect in Christ. “He that hath seen Me hath seen the Father.”

O the greatness and the majesty of God! “When I consider the heavens, the work of Thy fingers; the moon and the stars which Thou hast ordained, what is man that thou art mindful of him, and the Son of man that thou visitest him?” There are in round numbers fifteen hundred million people on the earth today, and I am one. But the earth is a very small part of the universe of God. If the sun were hollowed out fifteen hundred thousand worlds like this could be poured into it. But the sun is only one of many suns. Scientists tell us that per-

haps there are a million solar systems, each with its central sun as big as ours moving on through space. God is the maker and mover of them all. Divide one by fifteen hundred million—divide this by fifteen hundred thousand—divide this again by one million, and the fraction found is man. Multiply one by fifteen hundred million—multiply the result by fifteen hundred thousand—multiply again by one million and that is God! We find our finite man coming into the presence of the Infinite God.

SCIENTIFIC STUDY OF THE BIBLE.

IT is not unusual to hear a demand for scientific study of the Holy Scriptures. We make no protest against that, provided the scientific study is suited to the subject. It is a fundamental law in science that tests and results are trustworthy only as the test is appropriate. For instance litmus paper is a valuable test in chemistry, but is useless in geology. The crucible and test tube are not needed in the science of astronomy any more than a telescope is needed in botany. The point is that there are phenomena, of their own kind, peculiar to each separate object of scientific study. The physical sciences call for physical experiment. Now the Holy Scriptures as a subject of scientific study presents spiritual phenomena, and to scientifically study the Bible the student must make experiments in Bible kind.

We insist, therefore, that the truly scientific study of the Bible is to test appropriately its characteristic phenomena. They are spiritual, and hence a physical test or an intellectual test will not be reliable in results. It takes a spiritual test. “If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” If one makes a sincere test of those words of Scripture, he will know whether they are true. We can in this way make as exact tests of Scripture as we can make of chemistry.

Our cities prohibit pigpens from infesting the corporate limits, but they license and encourage barrooms and they are worse places than pigpens.

The man who, under severe trial, can say, “Thy will, not mine, be done,” has the spirit of Christ in his experience. No one but he who has an abiding faith in the invisible can utter those words.

Many men now prosperous and prominent might have never been heard of had not Christ found them, renewed their natures, brushed the dirt off of them and started them in paths of righteousness. It is the business of the Savior to find such men in the rough and then to polish them after the similitude of a temple.

Methodism as I Have Seen and Understood it for Seventy Years

By REV. Wm. A. EDWARDS, Dallas, Texas.

I am now eighty years old and I think without any claim to precociousness I have a distinct recollection of many things for at least seventy years.

One of those things that have never rusted or grown dim in my memory is the Methodist Church, its members and its ministry, and more especially its itinerant ministers that spent so much rest time at my father's than I could forget my father and mother, and it would be as easy for me to forget the spring, the well and the orchard as it would be to forget the Sunday School and the Church where I was converted and first became a member, and all along the line of these seventy years I wish now to say I do not believe there is any difference in religion today and religion sixty-six years ago when I first gave my heart and young life to God. We sing of old-time religion and of the glorious and holy Church of the past until I fear some may be led to doubt their own hearts and think that the Church of the olden times all stood at the gates of heaven robed and ready for the midnight cry and anxious to hear the call; but there can be no graver mistake. The Church had all the trouble with disorderly members then that it has now. They drank, they swore, they fought, played cards, bet, danced and neglected the ordinances of the Church of God just as they do now. It is true once in a while a preacher would clean up the docket, but he had to change places with some other brother at the next conference as a rule. I remember some members would apologize for fighting, some for drinking, dancing and many other things, and then at camp meeting would be renewed and get yielded enough to tide them over till yeatide. I mention these things to show that the Church had worthless members then as now, and they carried them on as a burden then as now, hoping and praying that they might become stable and useful, and sometimes they did and sometimes did not. But there were many devout and consecrated members then, and so there are now, and a good man then was no better than now. There is no new or old religion. It is the same today, yesterday and forevermore. No difference in a soul saved today and on the day of Pentecost. There may be some difference and is in the outward manifestations, but inwardly it is the same. He that hath Christ hath life, no matter where, no matter when.

Now we further to say, young people and children are as good now as they were when I was a boy. The unregenerate heart is even seeking its natural indulgence, and if not restrained in some way will find it. A boy was always a boy and will always be much the same until saved by grace.

But I began this article to write more definitely on the preparation for the work of the ministry. There are two things all Methodists admit to be essential to admission into the full traveling connection. One is personal salvation, the other is a divine call. The first is so obviously true to every thoughtful mind that I dismiss it without further argument. But the second may justly claim more attention. The Methodists have always held the doctrine of a direct divine call. The doctrine is held about this way: While the person called of God feels the inward impression to preach, so he also calls some one else, or it may be many others, to think he ought to preach. One is divine and direct. The other is circumstantial and confederatory, and in my own case I would have doubted my divine call if no one but myself had thought I was called to preach.

Most Protestant Churches believe in a divine call, but some believe God calls through the Church, and I suppose practically the two are not far apart. Every preacher when ordained or deacon is asked by the Bishop, "Do you trust you are inwardly moved by the Holy Ghost to take upon you the office of the ministry in the Church of Christ?" He answers, "I trust so." Then if he is not so called he is either honestly deceived or practices a willful deception. I think also many are called to preach as was Mr. Wesley before they are converted and pally have felt the call all their conscious life. Now if I were to ask a direct personal question of every Methodist preacher in Texas if he felt called divinely to the ministry the unanimous reply would be, "I do," and I would accept the answer as sincere.

For these seventy years the Church

has maintained the above views on the called to the ministry and has safeguarded it as best it could and there has never been any abatement or let-up in its practice or requirement on this subject, and I believe Methodist preachers are as solid and firmly grounded in this belief today as they have been at any period of our Church's history.

I have been thus explicit because the statements that we sometimes see in print might be misleading and lead the public to believe the Church had become slack-twisted on this cardinal doctrine. But it has not and it would be a dark day for its ministry and the world if it ever should.

Then, as we are thoroughly agreed on the personal salvation and a divine call question, the further question of preparation confronts us, and that resolves itself into how much and what kind, for all admit some preparation is necessary. This is a day for equipment. Whatever a man proposes to do he is supposed to be prepared to do it.

Our foreign and native missionaries go through a school of preparation, our city missionaries and deaconesses are trained in Scarritt School. This is true in law, medicine and business. One who offers himself must be fully up to the job he seeks. I think it pertinent to say further that a teacher should know more than his pupils. No teacher can teach above his knowledge. He may talk about things he does not know, but he cannot teach what he does not know, and no one can lead another further into Christian experience than he has gone himself, and hence the importance of a clear-cut experience to a successful ministry, and this the most unlearned can obtain at the footstool of mercy with equal satisfaction with the most learned. But how much further than this in preparation must he go? The pioneer preachers, that so many at the present time think were ignorant men, so far as I knew them were not ignorant men. They were not school trained men, but were strong in native character, sound judgment, rich experiences, with both gifts and graces and somewhere and somehow gathered by study and absorption a much larger amount of miscellaneous knowledge than is now supposed they possessed and were a power for good, and I here record my testimony that enough all these three-score and ten years I have never known what with any just propriety could be called six ignorant itinerant Methodist preachers. Its ministry has always been intelligent and many of them well trained scholars, and in this respect it has moved pari passu just in front of the developing conditions of society and has always been adequate to the demand. Christ is the light of the world and through the darkest and most enlightened conditions of human society Methodist ministers have been its foremost torch-bearers, and I believe when Christ's armies shall assault and take the last trenches and ramparts of Satan and sin with gleaming swords and burnished shields the Methodist ministers will lead the van. From my childhood and until this hour I have and do believe them the truest, most consecrated and self-sacrificing band of men I have ever known, and I feel confident I shall die in this faith and belief, and whether I view them from far or near, they are the same to me.

The first step that was taken towards an educated ministry was the four years' conference course. Then conference colleges and Biblical chairs, and next a theological department to the Vanderbilt, which was strenuously opposed by such men as Bishop Pierce; but the action of the last General Conference in establishing two great universities shows that the phantom of a theological school for Methodist preachers has been buried as the Church has moved forward in its grand work and great achievements.

The demand for an educated ministry is increasing every year. The public schools are rapidly giving us a sturdy and noble rural population and to a considerable degree a cultivated citizenship, who will not be satisfied with preachers of intelligence below themselves, and the time is near when these rural districts will not only not tolerate, but will demand a well-trained ministry to preach to them and will fully share the expense of preparing young men for the work.

Times have changed wonderfully since the days of my youth and are still changing, and no one can divine

what the future may be. Seventy years ago the most vivid imagination had no conception of the conditions of today and men who have kept abreast as well as they could with progress look around in perfect bewilderment at what God and man hath wrought. Many of our best and most useful men in the ranks today have never been to college, yet you will not find one of them who does not regret that he was denied that advantage, and the most ardent advocates and supporters for collegiate training should be those who most feel its need.

Our rural people have always appreciated good and great preaching. In proof of which we have only to consider the great crowds that flock to hear Bishops, presiding elders and distinguished pulpit men; and it is a very great mistake to suppose they are not good judges of what constitutes good or great preaching, and my opinion is that to train our preachers will go further towards breaking down class and grade distinctions than anything else. An interchange from one class of appointments to another will be easy and graceful and will produce no crude shock. It will even up the rank and file as nothing else can do. As I see and have always seen this matter, the most serious thing in this whole business is a social one, the power of adaptability, and yet a true minister with the love of souls burning in his heart can and will become all things to all men. The great Bishop once said in one of his sermons "that he had supped with potentates and dined with kings and broken the

crust with the poor in his cabin and that he would not turn his hand for the difference."

It is a mistake to think a cultivated mind is less spiritual than an uncultivated. It may manifest itself differently, but a soul vitally united with God and that has Christ in his life must be spiritual.

I will say in conclusion of this article, which has already grown beyond my intention, that if the Church wishes its preachers educated it must educate them, for most of the men that enter the ministry are unable to educate themselves to any considerable extent, and if the Church wishes them to know more it must furnish the means, and I think and hope in the not far future the Church will feel as much bound to prepare men for the ministry as they will to support their pastor.

Now, though I may be considered unduly optimistic, I sincerely believe the Church is better today than it has been for seventy years, and I apply to this the test our Savior gave; "By their fruits ye shall know them." Since my recollection in the practical workings of the Church it has moved forward with the strides of a giant, and if I were organizing an army for the conquest of the world, I would take its rank and file from our noble men and godly women, and I would put our Bishops, presiding elders and pastors in charge, knowing full well they would rush to the front and among shot and shell would plant the banner of our King on the last battlement of sin amid the shouts of a redeemed world.

Three More Confessions

By REV. R. P. SHULER, Austin, Texas.

Since sending in thirty-five excerpts of last week there have arrived scores of others of a similar nature and along with them, three letters that took off long strips of hide. In order to be perfectly fair and give the opposition a clean show, I desire to permit these men to represent their views.

One good brother writes me declaring that it might be well for me to locate. He also has an article in the Advocate of March 11th. I immediately wrote him asking for the privilege of publishing his personal letter over his signature, as it was one of the most scathing letters I have ever received. He responded by stating that his letter was only a joke and that he was sorry I could not see the twinkle in his eye as he wrote it. He is my good friend and I am now trying to find the "twinkle" in his article, as I am sure it is also only a joke.

Another good brother, and one whose friendship I highly prize, has this to say: "I have had a sort of ambition for you and me to be the young men leaders of Texas Methodism. But, old boy, you have got off on the wrong foot now. Unless you can fix those things up some way, get yourself better balanced on matters of politics, your usefulness in Texas I fear will very much suffer. I really think, if I were you, I would return to my old conference." To be sure this is a disappointment (not the letter, but the fact that I have so narrowly

escaped leadership in Texas). My dear brother, why didn't you let me in on this before I played the fool? I am sorry, but I suppose you will have to lead all by yourself. I wish you luck. I shall always watch with much interest your leadership and realize what my folly has cost me. In the meantime, I have decided not to take the first train out of Texas.

Still a third brother writes and in the course of his remarks declares: "You are headed for a circuit." My reply is, that I will not be the first good man who has been a circuit rider. My confession is, that I am not sure but that is where I belong. My boast is, that when I am sent I will go without a whimper. My declaration is, that when I get there I will preach the same kind of gospel that I have tried to preach in the city and I will not rebuke a single sin that I would not rebuke in the most fashionable congregation in Southern Methodism. My comfort is, that my Lord and Master will lead me there just as He has led me elsewhere and therefore I am neither afraid nor ashamed to go.

I will be glad to publish brief excerpts of any other letters of this nature that the brethren may desire to write me. I want to be perfectly fair. I realize that there are two sides to this question. And now since I seem bound for a location, a circuit and a trip out of the State, I am really anxious to know what else is to become of me. I shall submit a reply to all my critics in next week's Advocate.

A Visit to the Capital

Through the kindness of my Official Board I was granted, quite recently, a short leave of absence in order that I might do some special studying in the library of our State University at Austin. My stay in Austin lasted about ten days. This was my first visit to the capital city, and from beginning to end it was a time of genuine enjoyment and profit.

Our State University is a great institution; but, like many other great educational institutions, it is suffering for lack of funds. On account of the lack of funds necessary to provide the needed buildings, a large part of the work of the University must be carried on in temporary frame structures of very rough appearance. There are about ten such buildings on the campus and they greatly detract from the beauty of the surroundings. The library of the University is very valuable. It consists of about 100,000 volumes housed in a magnificent modern fireproof building. The library is open each day during the week from 8 o'clock a. m. to 10 o'clock p. m. It is manned by a corps of efficient librarians who seem to take a pleasure in putting the entire library at the command of anyone who desires to use it. The writer appreciates very highly the many courtesies shown him by the librarians and by some of the University instructors.

One very pleasant feature of my

visit to Austin was the opportunity afforded me of coming into contact with the work of Methodism in the capital city. I enjoyed greatly my conversations with Bro. H. W. Knickerbocker, the pastor of our Tenth Street Church, and with Bro. R. P. Shuler, the pastor of the University Church. I found in them the same big-hearted, brotherly welcome that seems to be the peculiar possession of Methodist preachers the world over. My stay in Austin included one Sunday. On that day I attended Sunday School and the morning preaching service in the Tenth Street Church. They have a great Sunday School, organized according to modern plans, and having an average attendance of four or five hundred. However, their Sunday School work is greatly handicapped for lack of room. At the preaching service, the congregation completely filled the house and a large number of chairs were placed in the aisles to accommodate those who could not find seats elsewhere. This, I was told, was merely the ordinary congregation. Bro. Knickerbocker preached the second of a series of sermons on the Lord's Prayer. His text on that morning was, "Thy Kingdom Come." The sermon was a very interesting and forceful presentation of an earnest and thoughtful message and was evidently much appreciated by the entire congregation.

On Sunday evening I worshiped in the University Methodist Church.

The congregation was a large one completely filling the main auditorium, galleries and a large part of the Sunday School room. Bro. Shuler's sermon was one of a series on "The Making of a Career." The subject of this sermon was, "Your Price in the Market." The sermon was a study of the heroic elements in the life of John the Baptist and their application to modern life. It was a strong, earnest appeal for a courageous manhood. At the close of the sermon the preacher made a call for those who would give themselves to Christ, and about seven or eight persons went forward and gave him their hands in response to the proposition.

Texas Methodists never did a wiser thing than they did in establishing the University Methodist Church. It is a very attractive building situated on a popular corner just across the street from the University campus. Several hundred of the University students are enrolled in the Sunday school of the University Church, and a large number of them are also members of the Church. Under the auspices of the Epworth League in the University Church, the Methodist students of the University are supporting Mr. J. W. Daniel, one of our new missionaries in Brazil. Mr. Daniel gave his heart to God while he was a student in the University a few years ago, and, under the pastorate of Rev. Cullom H. Booth, he accepted the call to the ministry.

Bro. Shuler is now in the third year of his pastorate in this Church. He preaches to large congregations and has a fine grip on the student body. While I was at the University, I made special inquiry of a number of students, some of whom were not Methodists, concerning Bro. Shuler and the work of the University Church. Without exception, the replies were highly commendatory. During the first or second year of his pastorate in the University Church Bro. Shuler preached a series of sermons on the modern dance. The sermons made a great impression and caused many of the students to give up the dance, especially in its modern forms. Bro. Shuler is one of the foremost leaders in the Austin Anti-Vice League, which is waging an effective campaign against commercial and legalized vice.

The Church of the Disciples has established a Bible Chair just across the street from the University campus. Housed in an attractive building, one of their strong men offers a number of courses in the study of the Bible. The faculty of the University puts these courses on a par with the work given in the University, and they can be offered as credits toward a university degree.

The time has come when the Methodists of Texas should follow the example of the Disciples and establish a Bible Chair in connection with the State University. This move should not be delayed any longer than is absolutely necessary to secure the needed funds.

On my return from Austin I spent a day and night in Georgetown. I have never had a day's trip which I more thoroughly enjoyed than I did this one. On all sides I met genuine Methodist brotherhood and hospitality. Much appreciated courtesies were shown me by Drs. Cody, Bishop and Nichols, Prof. Seay and others. I greatly enjoyed the companionship and the hospitality of Rev. C. H. Booth, the pastor of our Church in Georgetown, and Rev. T. S. Armstrong, presiding elder of the District. I attended Bro. Booth's prayer meeting service on Wednesday evening. There was a large number of persons present. The principal feature of the prayer meeting service was a talk by Prof. Frank Seay on "The Prayer Life of Jesus." The talk was instructive and inspiring, and was rich in suggestions for sermon material. On the day that I visited Georgetown the Y. M. C. A. of the University was just bringing to a close a successful evangelistic campaign which had been conducted among the young men for a few days under the leadership of a strong Y. M. C. A. worker, whose name I do not now recall. The general impression seemed to be that the campaign had accomplished much good. As I came to the close of my day in Georgetown, I found myself thanking God for our Christian colleges and for the work that they are doing. Especially did I thank him for the great work that has been done in Southwestern University, for the large number of strong Christian young men and young women who have gone out from her halls to bless the Church and to bless the world. There is still a great field of usefulness for our Church institutions, and we cannot invest our money in any better way than in giving to them the equipment and the endowment necessary to keep their work up to the highest standards. ERNEST L. LLOYD.

THE CONFESSION OF A MOUNTAIN PREACHER.

"O God, I thank thee that I am not like other preachers."

Many eminent doctors have hitherto seen fit to furnish the readers of the Texas Christian Advocate with their diagnosis of the spirit possessed of the Rev. R. P. Shuler. This writer craves the same privilege accorded these doctors. He is willing for them to determine whether his diagnosis be correct and the remedy offered by him is a specific.

If the charges made by Brother Shuler against our city pastors be true, it is evident that every one of them should be expelled from the Church. Speaking for myself, I deny the charge he makes against them and demand that he come out in the open and give us the proof.

There is no more truth in his railing accusations than would be in similar charges against the preachers of circuits and missions.

Furthermore, the appeal Brother Shuler makes to ignorance and prejudice, discredits him and does harm to our Church. His conduct in this respect is of a piece with the attempt to stamp his confession with the approval of the late editor of the Advocate. Dr. Rankin, was not free from faults, but it should not be said of him that he approved the indictment Brother Shuler returns against our city pastors.

After a careful reading of the "Confession" I concluded that Brother Shuler's condition and the probable course of his trouble is as follows:

Diagnosis: Too much Ego. Prognosis: Unfavorable. His case is not hopeless, however, and there is a balm in Gilead. He must turn his back on himself with his face fixed on Jesus, the Christ and maintain that attitude. If he will do this he will discover a new theme for his confession and find a new song in his mouth. His friends will soon note that he is possessed of a spirit born of the Life-giver, and not of the mountains of Tennessee.

GEO. S. PERKINS, Greenville, Texas.

ANOTHER OPEN LETTER TO BROTHER SHULER.

Dear Brother: Your confession (?) has truly stirred a hornets' nest. You have seen some things which I am glad you have been able to present to the world in the unique way you have. All you have said in these two articles are cold, stubborn facts. Of course you cannot say that every minister is guilty of all the charges but there are enough to make the Church look like an iceberg to the poor, lost sinner who would be saved.

Now I am just a poor, ignorant man without even a common school education, but I am a Methodist. I believe her doctrines. I love the saints, who, under God, made her existence possible. Was born again in the summer of 1911, which meant that I was then and there done with the devil and his methods of doing business. Until that memorable time I would drink whiskey and beer, though I was not a drunkard; I would curse and swear, though I passed in polite society; I would get mad and fly into a rage; I used tobacco in all of its filthy forms; was in debt and could (or did) not pay, but when the pangs of death took hold of my soul and I wrestled in the sweatbox of conviction for a season, God, for Christ's sake, forgave my sins on condition that I would never again use spirituous liquors; that I would never again take the name of the Lord in vain; that I would control my temper; that I would quit the filthy tobacco habit; and that I would straighten up my accounts. Old things passed away; behold all things became new. Infinite love put its great arms about me, lifting me up to a higher plane and set my feet upon the solid rock. I am unable to find words expressive of the joy and glory that was mine. But why all of this. One of the mountain preachers spoken of in your articles was there; the old straw-covered floors were there; the old-time mourners' bench was there; the Holy Spirit was there in convicting, converting and saving power. The preacher standing with a halo of glory about his face and his lips anointed as it were with coals from off the altar, crying aloud with no uncertain sound; he knew the sins of the people and he pictured hell in all of its hideousness; he told them of who the inhabitants of that dreadful place were and how soon they, too, would be plunged in if they did not abandon their hypocritical lives. He then would point them all to the "Lamb of God that taketh away the sins of the world." There was a real pentecostal revival of religion.

Brother Shuler, I am glad I was converted under that kind of preaching. I am glad there are some yet who are walking in the highway of holiness and planting the blood-stained banner of Prince Emmanuel wherever opportunity affords. I do not know you personally, but if you are really in the mists, do not be cast down, for your mother's Bible and your mother's God is what made the preachers of the hills and he will keep you if you keep true to him and the gates of hell shall not prevail against you. I know of a preacher who has one of the largest congregations in one of the largest cities in this State who says that "the preachers all know and understand the deplorable condition of things as they exist in some of the city Churches but they cannot afford to say anything." How, O, how can they sit still! We are living in perilous times. Graft and greed are on every hand. War, wreck and ruin are devastating the Nations of the East, but God is above all. There is a Gideon being raised up to deliver the Church of this awful curse. The true soldiers are being put through the fiery trials; soon the mists will clear away and the conquering army of the Prince of Peace will possess the land. I would appreciate a personal letter from you. Your brother in Christ, E. B. JOHNSON, Prosper, Texas.

There is no mystery about the dearth of men coming up from our city Churches for the itinerancy. But—if Shuler is all that his adverse critics say (and imply), can some one explain why the great, strong Churches in our cities are not sending recruits to the itinerancy; why the great Methodist Church must look to the "country Churches," and the small towns for her itinerant preachers? S. X. SWIMME, Talihina, Okla., March 19.

OPEN LETTER TO BOB SHULER, AUSTIN.

Friend Bob: You have raised Cain and every preacher in the State may jump on to you. If you really believed what you wrote about the city minister, and I think you did, you ought not to have given it out for publication. The Advocate did wrong to publish it and not have published the other letters replying to you. If you don't take it back, Bob, they will legislate you out of conference. I couldn't help but think about what Sam said about throwing a stone at the pack—some one will holler when they get hit. Just think of some 50,000 to hear from yet, Bob, and they will all go "agin" you. Yes, Bob, you will have to go into the brush and hunt up some good old Hardshell Baptist if you want to hear the old-time songs. We don't sing "How Firm a Foundation" now; it has to be repaired by an evangelist every six months. We fixed for you once, Bob, and you failed to show up. We are more easy to repair, Bob, than your city tango forty-two gang. Sid came down here and told us about the wailing and gnashing of teeth and invited us to come to see him, but failed to leave his street number. They tell me, Bob, that everything is all right; that the trouble is with me; that times have changed but I haven't. That's right. I haven't changed. I believe the old-time religion is good enough. The fact is, Bob, we are an extravagant, ungrateful set, denying ourselves of nothing. Our ways are not God's ways, neither are his ways ours. I don't know now, Bob, whether you could do us any good or not until you go into sackcloth and cinchers and clean up the condemnation now resting upon you. I hope, Bob, you will think over the situation prayerfully and apologize to all concerned. Yours for what's right, W. H. HARRIS.

Those who have been familiar with Church papers for the last twenty or thirty years will remember how often our attention has been called to the words "high steeple, skyscraper, time-server, money lover, proud self-keeper," and other discreditable appellations, and they have been so persistently held up before us that we were persuaded that there was some reason for them; besides, an incident now and then would add strength to the suspicion. I remember some forty years ago the Bishop moved a preacher from Austin and appointed him to Brenham Station; rather than take a less important appointment, he quit the Church and joined the Episcopalians. I remember another preacher who was taken from a station and placed on an indifferent circuit. He complained that the authorities did not appreciate his abilities, and eventually was transferred from the Conference. Other incidents have come under my observation indicating a want of that self-sacrifice that should characterize the devoted servant of God. These things have been scattered over a long series of years and were easily borne. What makes Bro. Shuler's articles so offensive is, he has gathered up the accumulations of many years and dumped them all on the Church at once, and it's nauseating and, as Sam Jones said, "The hit dog always hollers." We laymen have a suspicion that those who are yelping so loudly on Bro. Shuler's trail have gotten in the way of some of his stones, and they are after his scalp. H. B. SMITH, L. E., Stephenville, Texas.

SHULER'S CONFESSION.

We laymen, not being mixed up with Bro. Shuler and his critics in this wordy contest, can look on with unbiased minds, and note progress. We hope that the discussion is altogether brotherly, and will result in good to all concerned. Still we have our opinions and claim the right to express them, yet we do not pretend to become a champion of Bro. Shuler, for we think he is fully capable of taking care of himself, yet we desire to make some suggestions as to why he might have written as he did.

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SHULER'S CONFESSION, AND OTHER CONFESSIONS—NOT MADE.

I have read with much interest all that has been published in the Advocate—both the "Confessions" and the replies thereto, as well as all contained thereupon in the issue of the Advocate of March 18. I have made some little quiet investigations along a line parallel to the matter of the "Confessions," and here is the result of the investigations: There are the following cities in the State of Oklahoma: Oklahoma City, Muskogee, Tulsa, Shawnee, Ardmore, McAlester, Chickasha, Okmulgee and Durant. All but perhaps two or three having a population of over ten thousand.

I have before me the journals of the Annual Conference sessions in Oklahoma beginning with 1905. In 1910 the conference was divided; since then I have only the journals of the East Oklahoma Conference. I fail to find any record in any of these journals of any one having been recommended for admission into the itinerancy from any of those cities named since I came in touch with the work in Oklahoma (1909).

Now, if what Shuler writes is true,

there is no mystery about the dearth of men coming up from our city Churches for the itinerancy. But—if Shuler is all that his adverse critics say (and imply), can some one explain why the great, strong Churches in our cities are not sending recruits to the itinerancy; why the great Methodist Church must look to the "country Churches," and the small towns for her itinerant preachers? S. X. SWIMME, Talihina, Okla., March 19.

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REV. R. P. SHULER'S CONFESSION.

I read Rev. R. P. Shuler's letters in the Advocate of February 25 and March 4 with great interest and much concern, and, as the Advocate puts it, Brother Shuler surely has "stirred them," for in one issue of the Advocate six brethren pounce upon him with protestations and condemnation, and not one appeared to approve or applaud. While I am not a resident of Texas I am a Methodist and an official layman, and I desire to be one, at least, to come to his rescue. While reading the letters, which gave such an accurate description of conditions as do exist today, it did not occur to me, as it did to the brethren who replied to the letters, that city preachers as a whole, were included in the description, but that he was speaking in general terms, which, if not wholly true, graze along mighty near to the truth. I think if these brethren will give the subject serious thought and thorough investigation, as Brother Shuler evidently has done, they will somewhat change their views, and will be more in harmony with his. Now, if the preachers are preaching and protesting mightily against sin, as they should, how is it that there is so much worldliness in the Church and so little spirituality, and I am not alone in this opinion. I recall a preacher who served four years at a city charge, and two years he preached mild, easy sermons, seldom touching upon the prevailing sins of the day, and being an attractive speaker, drew large audiences. When he saw that he was doing no good and the people were not turning from their sins and being saved, he decided to change his course. The first thing he did was to have a reckoning with his Board of Stewards, and required of them that they discontinue gambling in futures, race track gambling and kindred evils. The consequence was three resigned, one quitting the Church and going over to another denomination. Then with all earnestness he began preaching against all the popular evils of the day. The consequence was the big crowds deserted, leaving him with only the faithful few for the last two years of his ministry there. If I mistake not, there was a resolution passed at the last General Conference instructing the preachers to enforce the Discipline of the Church more forcefully than was being done, and the Bishops, in their Address, de-

The Hero From The Hills

(Dedicated to my very dear friend, the Rev. R. P. Shuler.)

From out the hills so grand and rough, There came a Titan bold, Whose glory spread from Lakes to Gulf, 'Twas by him loudly told. With swinging sword and plate breast, He strode forth to the fight; Nor dreamed he of a moment's rest, For he, alone, was right. He cried aloud, "I, I, I, I, An' left of all the brave! Alas! poor Church! My! My! My! My! When I am in the grave!" "When I am in the grave, Oh Lord! Then wrong will conquer right, When no one's left to preach the Word, And wield the sword with might. "This oozing, frothing, slobbering crowd, This modern city bunch, They speak too softly—I yell loud, They fear they'll lose their lunch. "I'm in a mist that will not lift, Shall I become a loon, Or shall I use my hillborn gift? Oh, I was born too soon! "A hundred years I'm out of date, A hundred, yea, and more, Am I too soon, or am I late? This question vexes sore. "But this I know, I'm all alone, The last pin on the line, Sad for the kingdom when I am gone! Ah me! Ah me! Ah me! "I must confess," the hero said, "It pains me to the core— All warfare over all soldiers dead, When I shall fight no more!" Brave hero, last Mohican Chief, Though sad thy lonely lot, Be cheered amid thy blinding grief, Such fame shall be forgot. Stand firm, lone hero, nobly stand, Don't think of giving in, Thou only one in all the land, That now is fighting sin. Remember Samson's strong jawbone, It was donkey's too, He was victorious, though alone, Then why, Oh why, not you? Mayhap some day, from out those hills, Another one shall stride, But until then may the hills, That vex the Land's fair Bride. Oh modern times! Oh days of old! Oh preachers come to grief! Oh hills! Oh swords! O hero bold! Oh Bob! Oh the—sad-sad-sad!" A. D. PORTER, Main Street, Cleburne, Texas.

plored the fact that there was so much worldliness in the Church. Hear them: "If Methodism has often seemed strenuous in insisting on abstaining from every form of evil, she has found her justification in the blessing of her Lord in influencing the lives of men. God forbid that she should ever fall so low as to throw down all barriers about the flock of Christ and in her lust for numbers admit to her communion those who have no supreme desire to flee from the wrath to come and to be saved from their sins, and who do not show this desire by the fruits of holy living." I challenge those preachers who were so ready to take issue with Brother Shuler to preach unmistakably upon all the popular sins of the day, and enforce the Discipline, then see how near the truth Brother Shuler has been touching. Brother Shuler says, "But I hear whisperings of warning, City Churches send committees to the Bishops these days." Is he correct? During the session of the last Georgia Conference a committee from a certain Church of Atlanta waited upon the Bishop and requested the removal of the pastor, a man of marked ability, intelligence and prominence in the Church. What for? Simply because he attacked the Lock-er Whiskey Clubs and dropped some of the members from the Board of Stewards. Think you that this is the only committee that ever called upon a Bishop with similar requests? Brother Shuler says again: "I find that the modern city preacher has but little time for battle, even if he were not a soldier. It takes every moment of his days how he may preach without offending, act without wounding, step without encroaching, breathe without stirring up opposition. His big job is keeping all classes and kinds of folks friendly with him, and laying a sure foundation for such popularity as will land him in another fine charge when the time expires at the present one." Recently an influential official who

loved his pastor cautioned him to be careful and change his course, as his people were complaining, and if any complaints went up from them to the conference it would affect his standing with the conference, and as he now stood well he had better be cautious. Cautious of what? Preaching too strongly on the follies of fashion and the prevalent worldliness and demanding holiness of life of the members. This official, who loved and cautioned his pastor, was prominent enough to have been a delegate to the last General Conference and must know the trend of thought and influence that prevail at conferences. Brother Shuler says again: "When the red light district vomits up the souls of poor, helpless girls, he must weep about a quart, but he must go very easy, for it is a matter of record that sometimes a rich parishioner owns a house and rents it for twice what it is worth to those poor devils of our cities' hells." It is a matter of record that recently a fight was made by two or three laymen to close up the red light district in a certain city. The pastors of the town could not be aroused to action, although a young girl of a most excellent family had been taken to the district by a young man of another prominent family, and her life blighted. Unquestioned evidence that would have put every house out of business and would have convicted the owners of the houses was presented to the Grand Jury, the foreman of which was a prominent business man and a Methodist, but indictments were not even presented to the court. A prominent banker and leading merchant sought to induce the leader in the fight to desist. Why? Because the merchant owned a number of the houses. I mention these actual facts to show that Brother Shuler is not far wrong. If the ministry is faithful to its trust and duty and is preaching against sin as it should, why so much worldliness in the Church? The women running after and following the vulgar fashions, crowding the theaters,

(Continued on page 6)

Notes From The Field

WELETKA STATION, OKLA.

Some people are crying hard times, but we raised \$400 to pay on a note on our church. Raised it in four days. We are, as pastor and people, rejoicing over it. Things go well.—E. L. Williams, Pastor.

ELDORADO.

We are opening up here with Bro. Keever, under favorable conditions and we will have a revival. Because of a possibility of the public school at Ballinger closing month early we may not be able to hold with Brother Doss in April, and if so we are open for a week's meeting in April.

J. T. BLOODWORTH.

COOLIDGE.

Our work is prospering here. Sunday School growing some. Good congregations. Fine Woman's Missionary Society. Committee on Lay Activities in working order. Will pull off the every-member canvass in April. Will begin revival May 9. Shuler, of Hubbard, will do the preaching. Brother D. L. Collie was here on yesterday; preached a good sermon; took a good collection for his work. His preaching and work did my charge good. He can come again whenever he desires.—J. W. Head.

LOVELAND, OKLA.

Our second Quarterly Conference met on March 12 and 13. Brother Roper I think was at his best on Saturday. As he preached I felt the power of the Holy Ghost. We have baptized one baby and received one into the Church. This quarter I had four places to preach when I came on the work. I now have 14. And I am looking for grand things for our Master. Brother Roper, my presiding elder, is a great man of God. We expect to bring up all the collections this year. If we don't do so it won't be my fault. I want to say that the preachers' and workers' meeting at Snyder was a great feast to my soul. It was the first time in my life that I ever was at a meeting of that kind where I never saw one use tobacco. I said to myself, amen, our preachers are getting better, also our laymen. May God bless the Advocate.—W. T. Currie, P. C.

KNOX CITY.

Everything is moving on nicely in the Knox City charge. Rev. B. W. Dodson, the presiding elder of the Hamlin District, has just been with us. He preached at every point in the charge, and he delivered the goods. Think of a presiding elder coming on Friday and staying until Monday afternoon! Someone said, he is indeed a "sliding" elder; he gets over the entire work. The Quarterly Conference occasion was great. The brethren seemed very much pleased to make the salary of the pastor \$1000, assuring us they would raise it. The stewards had the best report at the first Quarterly Conference in the history of Knox City charge. Brother Dodson said it was the best report that had been made on the district. We are planning for a co-operative meeting of all the Churches in the town of Knox City. May the good Lord give us a great meeting. All praise to Father, Son and Holy Spirit.—T. W. Sharp, P. C.

CALL.

I read in last week's Advocate the nice things that Brother Marshall of Call, Texas, had to say for me, and my work, while I was in his town holding a revival meeting. While I appreciate the nice things he has to say for me, yet I must say that almost any man could hold a meeting with such a team as Marshall and his wife to go before, and prepare the way. I have never in my life found such thorough preparation for a meeting as they had arranged. Brother Marshall and his wife both taught for a number of years before entering the ministry, so you will not be surprised when I tell you that they know how to organize their forces for a campaign like the one we had in Call. Yes, we had a great meeting, and I do not believe that a meeting like this one can be fully accounted for in a few weeks or months. I feel sure that the Church will hear more from Brother and Sister Marshall as the years come and go.—L. B. Saxton.

WYNEWOOD, OKLA.

As nothing from this place has appeared in your excellent sheet this year we will say a few words. We have been right on this job since conference and despite the excessive rains the work has gone on very encouragingly. This is a fine town on the main line of the Santa Fe south of Oklahoma City, in the rich Washita Valley, famed far and near for its fertility. We have a good church building and perhaps the best parsonage in this conference. The church and parsonage will be painted in the near future and the church repaired. Have purchased a new piano. Our congregations are fine and constantly growing and the way is bright ahead. Have not yet planned for our revival. Our second Quarterly Conference convened the fifteenth. Bro. Salter, our esteemed presiding elder, though young in this capacity, handles the business like an old stager. In fact he is one of the best presiding officers we ever saw hold a conference. He is wise, diplomatic, positive, and has a real good case of religion. He preaches a strong sermon. He is making full proof of his ministry. He has already visited every

BUSHY CREEK.

We are in our humble home at Brushy Creek, and through the help given me by the conference I have been able to repair and make our home comfortable. I feel a little lonely sometimes, after being in the regular work for over forty years, but I am learning in whatever state I am in to be therewith content. So we are happy. I shall look out the waste places and preach for those who are in need. My health is now good, though I have had la grippe, cold and cough all the winter, which has kept me indoors most of the time. These are a few of his attainments to date. His appointment was fit.—E. R. Welch.

first two weeks we had rain or snow almost every day. During these two weeks, however, our people had gotten such a passion for souls that a revival was inevitable. Rev. F. B. Wheeler, of Nocona, led us to victory. He is all that could be desired as a leader. He uncompromisingly denounces sin and stresses the necessity for repentance. He is able to make men see themselves as they really are, and when they do this they seek a Savior. 110 conversions, ranging in age from 8 to 68 years. Quite a number of these were already members of some Church, but many were men who were heads of families and had

me the invitation to come at an opportune time He prepared the way and made more efficient our efforts by explaining the nature and character of our work to the preachers of other Churches, had the forces organized and a campaign planned by which the whole city was reached regardless of denominational lines. The other denominations to whom I spoke were glad to hear of the work, heartily approved, and promptly helped financially. A noted feature of the revival that preceded our visit to Beaumont, was that by special arrangements direct efforts were made to reach, evangelize and save those of the "segregated district." These efforts brought good results. Several were saved of this class. Some were sent home to their mothers. Four others are now inmates of our Mission Home. The true evangelistic effort, pure and simple, preceding disconnected and independent "Law Enforcements," has always saved and will continue to reach and get a response from this class of transgressors. Great would be the results and large the success of the work, if our preachers generally would arrange for and cooperate with us according to the above account.—J. D. Scott.

MOODY.

We feel so much encouraged about the present progress of our Church. Rev. C. C. Hightower, one of the strongest preachers and most consecrated men in Central Texas Conference, is our pastor. This is his second year. Our people are delighted with his sermons and work. Last year he was instrumental in securing for our Church at reasonable cost, an exceptionally sweet-toned and beautiful pipe-organ, which has now been paid for in full. Our church music is splendid. We also have special violin and cornet music, and occasionally have a vocal solo, by Miss Beard, who is one of the most heart-touching evangelical singers in the State. Every department of the Church is enthusiastic in their work. The Children's League, the prayer-meeting, all departments of the Sunday School are doing fine, especially the Primary Department and Cradle Roll. The Woman's Missionary Society, under the presidency of Mrs. C. J. Yoder, is doing the most faithful work it has done for years. Its members are running a continuous membership and attendance contest having different champion for each quarter of the year. This has brought in many new members and an average attendance of about thirty ladies. Occasionally, the society is fortunate enough to have a lecture on the line of work in hand, by the pastor. In the reading circle they are enthusiastically studying "Twelve Hundred Bible Questions and Answers." Once a month the society has a special missionary program and social meeting combined, in the home of some one of the members. Quite a lot of improvements on church property has been made. Brother Hightower is to hold a special Fathers' Day Service next Sunday, and a Mothers' Day Service in May. Also Easter will be observed with a special service. The prayer-meetings are spiritual uplifts to those who attend, the pastor making strong revival talks or sermons at each prayer-meeting. Several young people have recently been taken into the Church by experience and baptism and it is the desire of the pastor and Church that Moody and community have a great revival of religion. Besides his work as pastor of Moody Station Brother Hightower motors out to Horn two Sunday afternoons and to Willow Grove two Sunday afternoons in each month and preaches.—A Lay Member.

FRISCO STATION.

I can't say that we are breaking the record along any particular line in our charge, but we are going forward. After a delay of several months, work has begun on the new church building. We expect to be worshipping in one of the most substantial and convenient, though not the largest, buildings in the conference by July 1. The face brick are the mingled shades Aztec rough texture; the trimmings are of Leuders stone; entrance steps and porch floors are reinforced concrete; the roof is composition slate shingle. The people are loyal to the Church and the pastor. During these trying months of waiting, yes, "watchful waiting," the congregations have been reasonably large. Under difficult circumstances the Sunday School, with Bro. H. L. McConnell as superintendent, has done fine work. Last Tuesday evening the community expressed either their pity or their appreciation for the inmates of the parsonage. At this unexpected season, in came one of the most substantial "poundings" this writer has ever witnessed. The people came with it. More than fifty were in the parsonage home. How happy and thankful we were for this blessing. And now, our hearts' desire is to see Frisco swept with an old-fashioned revival. As we read of Brother Fuller's success at Carrollton, of Moreland at Farmersville, of Bryant at Commerce, our faith is increased. Brethren, pray for us.—Ira C. Kiker, pastor.

MERIDIAN.

On the 10th and the 11th of March our town was visited by Rev. J. W. Hunt, of the Northwest Texas Conference. Brother Hunt came under the auspices of Meridian College, for the purpose of delivering two lectures as a part of the college lyceum course. The subjects of Brother Hunt's lecture were "Imagination" and "A Model Citizen." The lectures abounded in humor and good sense and were highly entertaining and profitable. On Sunday, March 14th, Prof. H. K. Taylor, a staunch Methodist layman and president of the Arlington Training School, Arlington, Texas, was with us for the purpose of delivering two addresses in connection with a town-wide, inter-denominational, Sunday School campaign.



A STREET MEETING SCENE IN SONORA, TEXAS.

The scene is all here in the picture. In the old days the cowboys and cattlemen of the plains gathered here, for it was the rendezvous to spend their coin and waste their time away. But Brother Bloodworth held a meeting in Sonora. What a change from the old, old days! Instead of the old regime, the cowboys and cattlemen of Sutton County are under the power of an old-fashioned revival wave. The times have changed. The automobile has taken the place of the hurricane deck of a bucking broncho, and the rowdy has given way to the gentleman of the plains. God has greatly blessed that country.

SONORA.

Last night we closed the greatest meeting that Sonora has ever seen. We were led in the night by the Bloodworth Trio, of Fort Worth. There were 168 conversions and reclamations and more than 100 joined the Methodist Church. Yesterday Brother Bloodworth baptized 77 as they lined up and passed by the pulpit one by one. The meeting ran three weeks. Our pastor, Rev. J. H. Maxwell, was away during the entire meeting on account of the illness of his father in Arkansas. Some of the hardest sinners were saved and among them were two men seventy-two years of age and another at sixty-two. The town seems to be a new town. The saloons, card-playing and dancing received some terrible blows and as the result the saloons will likely go out of Sonora in the near future. Bloodworth makes no compromise with sin and yet seems to know how to handle the most delicate cases. He is strong on all lines. Mrs. Bloodworth is a good running mate for the evangelist. She has done a great work with the women and children and has organized a "Mothers' Club" in order to protect the young ladies from the many evils that threaten the destruction of the home. Lloyd P. Bloodworth, the son of the evangelist, has done a great work, especially with the young men of the town. The pastor said that young Bloodworth was worth a thousand dollars to the young men of this town. He is a great choir builder and soloist. The street demonstration last Sunday exceeded anything Sonora ever witnessed. These persistent workers would reform any town, they are clean in their habits and work. The night after the meeting proper had closed our pastor returned from the bedside of his father in Arkansas and was on hand to hear Bloodworth lecture on "Booze" and he was greatly delighted with the great work that had taken place during his absence. We feel sure no Church has a truer pastor than we have and he is not for trade. If you want a revival don't fail to secure the services of the evangelist family. We expect to have them again in October. Signed by the Board of Stewards of Sonora Methodist Church: B. M. Holbert, J. S. Brown, R. W. Davis, W. T. Holman, R. H. Chalk, Jap. Holman.

SONORA.

Please accept partial report of our great upheaval at Sonora. This has indeed been the greatest revival this little city has ever witnessed. We counted 165 conversions and reclamations; 98 accessions to the Church; 77 baptized; 99 services. Greatest and grandest scene ever beheld by the citizens of Sonora. The Lord is with us. Evangelist Bloodworth, wife and son championed the battle. This "trio" cannot be excelled in point of good, earnest, faithful work and it affords us great pleasure to recommend them to any and all. Complete account of meeting will be given later. Brethren, pray for us, that the good work may continue.—J. D. Maxwell, P. C.

IOWA PARK.

"Iowa Park Station, W. E. Barberee," was the marching order, so I made haste to reach my new field. Found a loyal people. Reception all that could be asked for. Immediately and generously pounded. Our Senior League, perhaps had some misgivings as to the "size" of the "new preacher," so they had him measured. A few days later he was wearing a splendid new suit. Pastor and people began to plan and to pray for the greatest revival in the history of the town. Our prayers have been answered. Meeting began February 28, and continued for three weeks. During the

never made any pretensions to Christianity. Gamblers, drunkards, infidels, etc., feeling the need of a Savior, sought and found Him, and then went after others. Men were converted at the altar, in the aisles, on the back seats, in their homes, and on their beds after wrestling with the Lord in prayer. Truly the day of miracles is not past. Other denominations of the town loyally co-operated with us. During the meeting the pastor was again pounded. Intrinsic value between forty and fifty dollars. "The lines are fallen to me in pleasant places. Yea, I have a goodly heritage." This, and three more years before I'll be ready to move. A Laymen's Union was organized Sunday afternoon which has for its object the making of Iowa Park the cleanest and best town in Texas. We have not yet made the town unanimous for Christ, but this is our goal. Pray for us. All auxiliaries of the Church are very much alive and doing splendid work. Brethren, if you want a man to rout Satan and his hosts, Wheeler is the man for the job. "Praise God from whom all blessings flow."—W. E. Barberee.

DOUGLASS CHARGE.

Just a line or two from this part of the field. Considering the conditions that confront us and the preacher, and other things, we are doing very well, and we hope to do yet greater things. But we haven't come this morning to write a puff, but to make an announcement. We are planning to have at Nat—the 5th Sunday in May an old folks day—a reunion of all the toll-worn and battle-scarred soldiers of every name and order. And we are expecting to have that old hero, Brother J. T. Smith, one of the few who remain of the old guard to preach an old-time Holy Ghost sermon without any of the modern frills. We will sing all old-time songs, those songs whose touching pathos stirred men's hearts in the long ago. We extend a cordial invitation to the editor and the Advocate force.—J. D. Womack, P. C., Nat. Tex.

A GREAT TIME IN BEAUMONT.

At the invitation of Rev. W. J. Johnson, I spent a few days, including March 14, in Beaumont, Texas. A union meeting of all the Churches, led by Lincoln McConnell, had closed the week before. A Citizens League for law enforcement and a clean-up of the city had been formed. Two thousand or more of the best leading men and women had determined not to remain quiet in the presence of flagrant and constant violation of law, in the form of "segregated or protected vice." This scribble was given the right-of-way; spoke in several of the churches to two companies of women and to a great mass meeting of citizens at the Tabernacle Sunday afternoon. The people expressed their appreciation of our efforts by an enthusiastic endorsement and a liberal financial contribution to our work. A few things need special mention. Brother W. J. Johnson, pastor of our First Church, knowing of and approving the work of the Rescue Home located at San Antonio, gave

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In the afternoon Prof. Taylor spoke on "The Little White Snake." This address was a very forcible presentation of the evils of the cigarette habit. In the evening, to a large audience, Prof. Taylor delivered his lecture on "The Making of a Man." This was a very interesting and inspiring treatment of a great theme. We believe that the people of our town have profited much by the visits of these two brethren. Meridian College is having a fine year. The enrollment in the literary department is the largest in the history of the institution, and the classification of the students is considerably higher than in any former year. There are thirty-seven students of college rank and sixteen in the senior class of the academy. The college faculty and students are worth much to the work of our Church at this place.—Ernest L. Lloyd.

BOARD OF STEWARDS MEETING.

At 7 o'clock last Monday evening the Board of Stewards, with their wives and sweethearts, were most royally entertained at the home of Rev. and Mrs. F. M. Richardson. At 7:30 we were invited into the dining room, where a sumptuous meal was served and among the nice things to eat we found that a Methodist preacher could divide fried chicken with others. The social hour that followed was enjoyed by all, and the business report of the stewards showed preacher's salary overpaid to date, which is gratifying indeed. A nice rocker was presented Brother Richardson, by the Board of Stewards; also some other gifts by those present and lots of good wishes for many happy returns of his birthday. After a most enjoyable evening, we bade our host and hostess and Mrs. Fulton and little Mary Margaret good-night.—The Alvord News.

ERICK, OKLA.

We have just closed a revival of two weeks. Considering the rainy weather and the things we had to contend with we sure gained a great victory. The Church was wonderfully revived, and we had fourteen converts—young men and young ladies—who went out after friends and would bring them to the altar. We had the co-operation of all the other Churches in the city, and all will reap from the revival. The dear Lord wonderfully blessed, the power of God fell on quite a few at the altar at the closing service and four saved that night and six additions to the Church. We had Rev. J. G. McKnight, District Evangelist of the Lawton District. He makes his home at Clinton. If any pastor wants a good Christian brother and a safe man and one that will leave the people closely allied to their pastor than ever before, send for Brother McKnight. Brother McKnight preaches with power and sings some fine gospel songs. Say, Brother Pastor, you will not make any mistake to get McKnight to hold your revival for you. We pray the dear Lord to bless him and his labors.—J. J. Bearden.

HOLDENVILLE, OKLA.

Holdenville Methodism goes gradually and harmoniously forward. There is some increase in attendance upon the services of the Sunday School and the preaching of the Word. The church is usually comfortably filled on Sunday morning. The Sunday evening service is not so well attended. The Sunday evening service is the problem of this Church. Assessment for pastor's salary remains the same as last year. Many good pastors and preachers have preceded me here, and the people speak kind and commendable things of them. Dr. Linebaugh is this year closing a very successful term of service on the Holdenville District. He reports that peace and harmony prevail throughout the district and there is every indication of a fruitful year. His family are members of my congregation, and for many courtesies extended have brought the parsonage family under lasting obligation. Dr. Linebaugh is one of the most astute leaders in our Methodism. All Oklahoma is glad to have the Texas Advocate as our conference organ. I was raised on it, and I think that if I had never had any other literature it could have made of me a good Methodist and a fairly good Christian.—Luther Roberts, P. C.

GORMAN.

We were cordially received by the splendid people of this excellent charge. Pounding and various other tokens of kindness, sympathy and interest have been given. These people believe in looking after the material needs of the pastor and his family. A splendid financial showing has been made in view of very discouraging local conditions. Monthly contributions are being made to all the conference collections through the Sunday School, a unique plan that has been a success here for the past two years. Our Sunday School and Missionary Society are both excellent, and would do credit to any Church of the same membership. Will organize this week an Epworth League, which we think will have a large field of usefulness. We have just closed a revival effort running through four weeks. Bad weather, sickness and other local conditions prevented us from reaching the town generally as we had hoped. Still God graciously blessed the effort in the salvation of some and the genuine reviving of a good portion of the Church. Four members received to date with others to follow. A free-will offering was given the pastor at the close of the meeting. We hope to make this a great year in this charge.—John G. Pollard, P. C.

Christ went out of sight with an unfinished benediction upon his lips, "like the song of an ascending bird singing itself out of sight." The incomplete farewell indicates the certainty of his coming back. You have heard one-half of the sentence now—the other half you shall hear presently. "Even so come, Lord Jesus."—Dr. G. W. Bull.

AN OPEN LETTER.

Rev. W. D. Bradfield, D. D.: My Dear Friend and Brother.—I am glad you have been elected editor of the Texas Christian Advocate. I wanted you very much in another position, but the wisdom of the Board of Publication is sustained by the consensus of the Church in Texas, New Mexico and Oklahoma. I want it distinctly understood that you are not called to fill Doctor Rankin's place. That grand hero filled his own place on earth and has gone to the place prepared for him; and the Methodist Church says of him, "Servant of God, well done." But his work is done, and you are called to the Advocate office to fill your own place there. I do not expect from you a continuation of the Rankin regime. Of course, it goes without saying, that you and he were together on every moral issue. But he was no copyist and neither are you. The man who is an imitator of any other man lives an ape and dies a fool. No, you are just Bradfield, and we do not want you to be anybody else. I am glad you are our editor because you have convictions and are not afraid to utter them. The idea that an editor is a reflector of the Church is a very false notion. If that had been correct we would not have needed you in the Advocate Office. But your convictions and courage would be very dangerous qualities if they were not the result of study and sound judgment. I believe you have by close application and hard work fitted yourself for the high position of leader of the religious and moral forces of Texas Methodism. Therefore you have the required equipment for the Chair you are called to occupy. I believe also that you are still growing in all those qualities of heart and mind that mean future success as well as past achievement. So for these reasons I am glad.

But I have not finished. I believe that you appreciate the editorial work. True it smacks of drudgery; but we need such as you to do it. The critical faculty, and the ability necessary to determine the merit or demerit of, as well as the good or evil that will result from contributed literature (or printed matter) is a "sine qua non" to editorship. I believe that you have these. The progress of Methodism in Texas depends to a great extent on the quality and quantity of the stuff that is published in our Conference Organ. I will go further and say that the future usefulness of many a young preacher is now in your hands. I vividly recall an instance. It has been more than forty years since I sent a vigorous and drastic paper to the Advocate then published in Galveston. Doctor I. G. John was editor. To my surprise and chagrin the piece did not appear. Not long afterward the Doctor called on me. He said, "Your article has some merit and I regretted to withhold it from the public, but there were statements in it that were too strong and that it would be hard to prove. And so what I imagined were philippics were only diatribes. We talked it over, and it did me good. We were good friends ever afterwards and our friendship will be renewed and continued later on. He was a better friend to the young man than the young man then knew. One of your predecessors used to take the crude articles of the untrained minds, reclothe them in his own beautiful language and imagery, and let them appear in Advocate as the productions of the original writer. That was very kind but it might give a man an unmerited reputation as a writer. I guess it was a venial sin.

I do not doubt that now, you are full of matter. Neither do I doubt that after a few months' work you will sometimes feel a great void in your cranium when you enter your office and attempt something new. But you are a voluminous and judicious reader, and I know that sparks from other intellects will flash fire in your own. I do not agree with Mr. Peter Magnus that originality is so offensive that the word should be left out of all the dictionaries. But I do not demand that every utterance or even a very great percentage of your utterance should express a brand new idea. In fact, little as I know, I expect sometimes to know where you get some of your ideas. I hate to see you condemned to a life of routine. In fact I want you to get away from the office very often and continue to preach great Gospel sermons. They will sound greater now—to some people. Most of us feel the prestige of a great place. You will come to see us, backed by the moral power of our great Church in this Southwest. I want you to come to Waxahachie District first. We may not get quite as close to you, or you to us, right away as your predecessor did. He was Rankin; you are Bradfield. But I promise you that we will do all in our power to make you feel at home. We will appreciate you and your work, and we will give you the best send off we are capable of giving.

HORACE BISHOP.

MARCHING ON.

By hand of saint o'er hill and dell
The light of truth is being borne,
In spite of all the powers of hell,
The hosts of God are marching on.

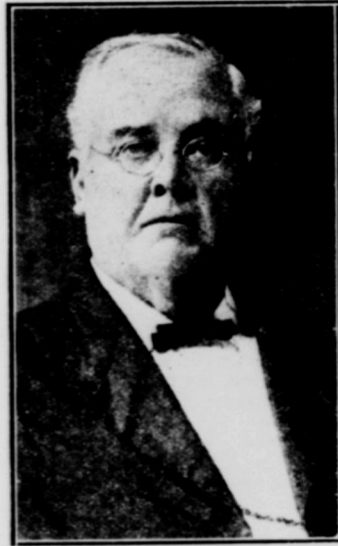
On every fair and distant shore
The Christian warrior lifts his shield;
And plants the word of heavenly lore,
And claims by faith, for God, the field.

The alphabets of heathen lips
Are forming now the words of love;
While God's great truths the conscience grips,
And points the heart to worlds above.

The Christ of Galilee who said,
"To all the world my gospel preach,"
Is living now—was never dead;
And bids us still that goal to reach.

And so we shout our battle song,
"The hosts of God are marching on,"
Marching, too, in phalanx strong,
Marching! Marching! Marching on!

REV. E. A. MANESS, B. L.
Sherman, Texas.



JOHN EMBERSON

The Nestor of Lamar County.

John Emberson was born June 25, 1835, on the old Emberson Headright, in the northern part of Lamar County, Texas. The famous Emberson Lake, which is supposed at one time to have been the main channel of Red River, which is more than a mile from the present channel, was named for his father. He has been a steward in the Methodist Episcopal Church, South, for more than a half century, and Sunday School Superintendent at Bethel for a number of years; also has been a subscriber to the Texas Christian Advocate during all this time, an example all official members should emulate. He will soon celebrate his eightieth birthday. He was married to Miss Sarah J. Sumner October 9, 1856. For more than a half century she was his helpmate. He speaks very affectionately of her, and says he expects to meet her when he crosses the bar. They never had any children of their own, but raised several orphans. The children all love him. Very often he speaks of the men who have been his pastors—some of the greatest in the conference—J. L. Morris, W. F. Bryan, I. M. Woodward and others. He is still cheerful, hopeful and reasonably active. We consider it quite an honor to be his pastor. By the way, he is said to be the first male child born in Lamar County. His pastor.

CLINTON L. BOWEN.

OUR CHURCH NEWS

Bishop Moore has completed the official life of his bosom friend, the late Bishop John M. Walden.

Bishop Denny spent a recent Sunday in Charleston, Missouri, preaching delightfully to great audiences in that city.

While Europe is in the agony of war, Asia is opening wide her doors to receive the Prince of Peace. Asia is today a great opportunity.

The largest Presbyterian theological seminary in the world is at Pyeng-Yang, Korea. It has an enrollment of two hundred and twenty-three students.

The number of foreigners arriving at American ports from August 1, 1914, to February 1, 1915, was 239,696 as compared with 747,921 the previous year.

Dr. F. N. Parker, Chairman of Biblical Literature in Trinity College, North Carolina, will preach the commencement sermon at the Seaboard High School on May 9.

Practically all that is known of scientific methods of farming in Africa, in the islands of the Pacific, and in wide areas of Turkey, India and China originated in missions.

March 4, one hundred and five unemployed men were fed by the Central Baptist Church, Memphis, Tennessee. That reminds one of Christ who fed the hungry multitude.

Bishop R. G. Waterhouse will spend Sunday, March 28, in Chattanooga, Tennessee. On March 30 he will meet the presiding elders of the Holston Conference at Bristol, Tennessee.

Mrs. Lochr, wife of Rev. George Lochr, one of our faithful missionaries in China, has reached that country in safety. Her return trip was greatly interfered with by the European war.

There are twenty-five young Chinese women doing postgraduate work in Eastern colleges in the United States. They all formerly attended Southern Methodist mission schools in the Orient.

Some of the leading citizens of San Francisco have arranged to use Sunday, April 18, as a day of thanksgiving to God for the recovery of their city from the terrible disaster of nine years ago.

Dr. J. W. McGlothlin, in the Baptist Courier, says: "In 1790 there were not 200,000 Baptists in the world, all speaking English; now there are at least 8,000,000, and probably more, speaking most of the languages of the earth. That is, they have multiplied forty times over. The same rate of increase main-

tained will show not fewer than 300,000,000 in 2014. They have built up their Churches, institutions, all they have from poverty, without State aid. In 1792, they entered India; in 1813, Burma; in 1834, Germany; in 1848, Sweden; in 1870, Italy."

Wu Ting Fang, erstwhile Chinese Ambassador to the United States, has written a book about America. In it he gravely discusses the possibility of China sending missionaries to the United States.

Dr. Edward K. Graham will be formally inaugurated as president of the University of North Carolina at Chapel Hill, on Wednesday, April 21. He is said to be well equipped for this great position.

India is one of the most religious countries in the world. In a recent census of its 309,000,000 people, only fifty-two declared themselves atheists. To make India's religion that of Christ is the one problem.

Bishop Kilgo spent last week in Montgomery, Alabama, where he set in motion the great evangelistic movement in that city. The Wesleyan states that the Bishop is looking well and seems cheerful and happy.

The trustees of Garrett Biblical Institute have elected Harris Franklin Rall, Ph. D., to the chair of systematic theology. He was formerly president of the Iliff School of Theology, and is the son of a Methodist preacher.

Governor Ferguson has signed the bill passed by the Legislature providing for compulsory education in this State after September 1, 1916. Texas was one of the very few States that had not adopted such a law in some form.

Dr. George M. Fowles, Treasurer of the Board of Foreign Missions of the Methodist Episcopal Church, reports that the Methodist War Relief Fund has reached a total of \$96,732.81. They will make an effort to raise \$150,000 more.

Bishop Chandler will preach the commencement sermon for South Georgia College, May 23. This is the first time in their history that they have called on one of our Bishops for this task. Those people have a rare treat in store for them.

The Baltimore Southern Methodist says this is the definition of religion given in the University of Chicago: "Religion is the conviction of the achievability of the universal valid satisfaction of human personality." That sure does sound like Chicago!

It is said that in New York City more than 100,000 people are attending the noon-day services during Lent. At old John Street the meetings are being held. It is declared that the increased attendance is due to the sobering influence of the great war.

A Baptist exchange says that out of the 12,098 women's societies, only about 3000 observed the Weeks of Prayer in January and March. They realized the splendid sum of \$53,778.27. This, it will be observed, was raised by just one-fourth of their societies.

The enterprising students of Southwestern University on every Friday of the school year, publish a neat, creditable paper called "The Megaphone." The issue of March 19 was a "Prohibition League Issue." It is brimful of facts and figures on this great question.

Only one-eighth of the women of Southern Methodism are members of the missionary societies. If such a small proportion can accomplish the great work being done at home and abroad, what might not be done if all our women were enlisted in this great work?

Dr. E. W. Smith made the following observation at the Junalaska Conference: "La Salle, the most popular confessor of the Middle Ages, has left it on record that of the tens of thousands who confessed to him their sins, not one ever confessed the love of money."

The Missionary Review of the World declares that the total number of Christians in India is reckoned at 3,876,203. In the Punjab, where the increase has been the greatest, the Christian population trebled in ten years. It is also asserted that the unity of Mohammedanism is gone.

Miss Elizabeth Kilpatrick, of Mississippi, known throughout the Church as a great and competent Sunday School expert, has just been chosen by the Executive Committee of the General Sunday School Board as Sunday School Field Worker for the entire Church. A wise choice, this.

The American Baptist Publication Society has added another boat to its Baptist fleet, which is now comprised of three cruisers. The one which recently entered into service is called the "Robert G. Seymour," and is fifty-one feet long and will comfortably accommodate over sixty people.

In Peking, China, so says one of our leading Baptist exchanges, the Minister of the Interior gave the ground for the pavilion in the city where no evangelistic services had ever before been held. The Minister of War lent two hundred army tents; the Minister of Education gave a half holiday to native students to attend the meeting, and others showed like consideration for this effort to impress Chinese

students with the gospel of Christ. Mr. Wen, commissioner of Foreign Affairs of Chekiang Province, Hangchow, was baptized. Their evangelistic campaigns are not affected by the war.

Another hero of the cross has answered the heavenly summons. This time it is Dr. O. M. Stewart, of our sister Methodism. He was seventy-six years of age, and was a Pennsylvanian. For years he has been one of their leading ministers in Missouri. No man among them was better loved.

Dr. J. L. Johnson, a distinguished Baptist minister and educator, died at Clinton, Mississippi, on March 2. He was born in Virginia in 1835, and won his honors in the University of Virginia. He is a distinct loss to the Church and the State.

During the past twenty-five years the employed workers of the American Sunday School Union have organized 44,000 Sunday Schools, with 180,000 teachers and 1,550,000 scholars, and 143,000 conversions were reported. From these schools more than two thousand Churches have developed.

A personal letter from President John W. Cline, of our Socolow University, and addressed to the editor of the Western Methodist, says the enrollment of the first term was 389, and that the second promises to be even better. No man in China is doing a more lasting work than Dr. Cline.

In 1905 the Southern Baptists had in foreign mission fields 181 missionaries, 269 native workers, and 11,423 Church members. In 1914, there were 278 missionaries, 635 native workers, and 29,991 members. Contributions to foreign missions increased during that period from \$283,415 to \$587,458.

Hon. John R. Pepper has been superintendent of the First Church Sunday School, Memphis, Tennessee, for over thirty years. That Church has a membership of 1900, with 1400 in the Sunday School. The additions to the Church annually average over 300, and its contributions more than \$25,000 a year.

The Rev. K. Mito, of Mikage, Settsu, Japan, writes that plans are on foot for the erection of a building in Japan for the training of Sunday School teachers, to be known as the Hamill Memorial Building. The location has not yet been decided upon, but they hope to begin work in the new building next year.

By prohibiting the sale of vodka Russia deliberately reduced her revenue one-fourth, and that at a time of her greatest public expenditure. But it was considered good policy to lose money and improve the manhood of the Nation. If that is profitable in the stress of war, it will prove even more so in the days of peace.

Dr. A. J. Barton, Superintendent of the Anti-Saloon League of Texas, recently went to Washington City to attend the legislative council of the Anti-Saloon League of America. He states that he has secured Hon. Richard P. Hobson for seven addresses in Texas the latter part of this month and the early part of April.

Within the past eight years the average salary of a pastor in the Methodist Episcopal Church has increased from \$826.08 to \$969.01. The average salary of a district superintendent (presiding elder), has advanced from \$1618 to \$2081. The total amount paid for ministerial support last year, including the district superintendents, was \$17,504,117.

Among the Belgian scholars now teaching in Cambridge, England, is the professor who holds the chair of Old and New Testament in the University of Louvain. The professor says that religion still has a strong hold on that people whom all the world has learned to revere for their wonderful bravery. At present the religious demonstrations are mostly of a penitential character.

Last week the Baptist brethren of First Church, Austin, Texas, began the dismantling of that historic old meeting house. A farewell service was held, in which many incidents of the past, running back to 1850, were recited. Sam Houston worshipped in that old house, and many notable things occurred in connection with it. They will erect another at a cost of some \$50,000.

The Christian Guardian, Toronto, Canada, says: "It is now reported that M. Kasso, Minister of Instruction and Religion in Russia, is formulating a decree to be issued on the termination of hostilities, and to go into effect everywhere throughout the empire within five years, making education compulsory upon all Russian children. If this is done, and if vodka is still outlawed, the next generation will see such a change in Russia as few of us had dared to hope for. It may be that even this awful war will mark a new age for the world."

Ray C. Harker, of Phoenix, Arizona, has this to say in the last issue of the Northwest Christian Advocate: "On the first Sunday night after the saloons were closed every bakery in Phoenix ran out of bread. That was something new. Three or four meat markets ran out of meat. The bakeries ran out of cakes as well as out of bread. On January 1 there were sixty in the city jail. By examining the police records I found that for months previous to that time there had been from thirty to sixty in the city jail. On January 5 there were fourteen in the jail. To

(Continued on Page 16.)

REV. R. P. SHULER'S CONFESSION

(Continued from page 3)

rushing the dance and card tables, with the men in the same roll, and sustaining whiskey clubs, supporting the brothel and gambling houses, in order to sustain Brother Shuler, and show that he is not the only one seeing things as they are, I will give the opinion of others of prominence and in high position.

"Some Churches are little less than social clubs. They stand for nothing, and are utterly destitute of spiritual power. The preaching in them is naught but pitiable moralizing. It is needless to say that they have no hold upon the people. The true drawing power of Christianity must ever be the uplifted Christ. Let us not in this day of multiplied activities forget that the true mission of the Church is to reach, save and build up the spiritual man."—(Editorial New Orleans Christian Advocate.) Is the average preaching of today, and the conduct of the average Church member, calculated to build up spirituality?

I surmise that Brother Shuler saw the lack of the Church, and its paramount needs, just as this strong man of God sees it, and it stirred his soul and caused him to proclaim it and urge a remedy.

Again: "We are living in the midst of worldly times. The world and the Church are coming into too close proximity. The old time life is not popular. People want more liberty. Their wealth and social position are betraying them into the habit of the irreligious and the unbelieving. We need to inquire after the old paths, to go back to our personal grip on the verities of our religion, to reveal just a little more in the devout experience of a genuine spiritual life. Personal experience of sins forgiven is still the right and the privilege of every professed child of God. May the God of our fathers lead us into paths of righteousness for his name's sake."—(Nashville Advocate.)

At an Annual Conference I heard Bishop Mouzon say, when addressing a class of young preachers: "We have departed from the old paths of our fathers," and admonished them to get back to the old paths. I do not, of course, know what his real intent was, but all who have studied Methodism know that the old beaten paths were those of preaching sanctification and holy living, and denouncing sin in the strongest terms, and warning the sinner against a hell, and pointing the Christian to a heaven.

I would say to Brother Shuler, do not get discouraged or felter because of opposition and being misunderstood, as I believe that is the trouble with those brethren who are dissenting with you, but pray on, and hope for a great revival to sweep through the Church, for it is the consensus of opinion that this is the paramount need of the Church today. To the brethren who are dissenting I would suggest to wake up to the fact that Brother Shuler is not altogether wrong, even though he might have been a little severe in presenting the cause, and to join him in prayer for a great revival. D. S. HARMON, Neshden, Mississippi.

A CONFESSION—A REPLY.

This reply will be rather personal, but it will be in a brotherly and Christian spirit. I feel that it is not so much a confession as it is a trade against the ministry. It is a mere sentiment, or purely imaginary. I seriously doubt the propriety of such a so-called confession being published to the world at large. It does the confessor a greater injury than any one else. If such a confession has to be made, it were better to make it around the family circle, or in the place of private prayer. To me there are three things very prominent in the confession as made by Brother Shuler. They are the pronouns "I," "my," and "me." These make up the larger part of the confession, and give a real, true insight into the heart of it. To instance: If we mistake not the pronoun "I" is used 122 times, "my" is used forty-eight times, and "me" twenty-six times. These, too, in a confession of less than 1800 words; and in most every instance reference is made to the confessor himself. So if the "ego," the "my-go" and the "me-go" were taken out of the confession, the smaller part far would be left. We admire the reference to his mother, God bless our old-time mothers! We all revere their memories. But however saintly they were (and they were truly saintly), some of them lived amid limited environments, and their visions were limited to their circumscribed horizons. They did a most valuable work in their sphere. God forbid that we should ever forget their sacrifices for their children and the Church! Put many mothers were not raised in the mountains who had as broad visions as the mothers of the hills, who strained every nerve, put forth every effort, and made

every sacrifice possible to inspire their sons as well. These having moved in larger religious circles were more capable of giving their sons a larger range of vision and inspiration.

Then, too, Brother Shuler, you should not judge brethren by your own standards. They have as good judgment as to God's standards as you. Your tribute to the old "circuit rider" is not out of place, but is very timely and appropriate. But they were not the only great preachers of their day. You forget the saintly men who labored in our large cities and who were such powerful agencies of civic righteousness whose awful denunciations of sin (from the city pulpit, too), made city governments and councils quake and tremble. You forget that such faithful servants of God made our large cities religiously inhabitable.

Furthermore, we make a serious mistake when we intimate even that there are no sincerely religious people in our city congregations. It is possibly true that there are some unworthy ones among our membership in the city congregations; but the same is true of our rural congregations both on the mountains and plains. But it is not Godlike in us to condemn the righteous with the wicked. I think you judge very unjustly our preachers of the present day. You say: "Surely, said my boyish heart, a Methodist preacher is the most wonderful man God ever let fight on a battlefield." You intimate that it is not true of the present day Methodist preacher. This is but little less than slander on our faithful pastors of today. Why, our Methodist pastors are still great men. There are none so noble as these. The Methodist preacher is still a mighty power for good, and his fierce denunciations of sin sometimes makes the place of their delivery awful. Our present day pastors are just as truly religious and just as truly devoted to their work as any set of men in the history of Methodism. It is very unjust in anybody to insinuate otherwise.

They, too, your confession leads us to conclude that you in your boyhood were very militant. I judge you would have made short work of the Pharisees and the wonderers of Christ if you had been there at the time. Well, Peter was there. I judge he had similar conversations. He, too, thought he would make short work of Judas and his crowd, and did make one stroke with his sword. But one short rebuke from the Master made him ashamed of his rash act ever after. 'Tis true that John the Baptist was a great preacher of righteousness. But we might offer some just criticisms of his method of preaching. A different method of preaching might be effective, and yet he might have saved his head. We cannot think his method was inspired. His Lord, a Bible later instructed his disciples when sending them to preach. "To be as wise as serpents and as harmless as doves." That John's method of preaching before Herod was also has always been doubtful to my mind. Paul made Felix tremble when he preached before him. But it was "as he reasoned of righteousness, temperance and judgment to come," that Felix trembled. The difference in the methods of these two great preachers of righteousness was that John's method caused him to lose his head, while Paul's method made men tremble, and usually made them want to hear him again. Besides this, Paul's method of preaching preserved his life for a long time to preach the Gospel.

You say also of the city pastor that "it takes every moment of his days to study how he may preach without offending, not without wounding, breathe without stirring opposition, live without being in anybody's way." Now, does not the "being wise as serpents and harmless as doves," imply that he should be and do these things? Why should he want to offend, wound, stir up opposition, or get in anybody's way? I think it would be a very morbid disposition in the pastor which would prompt him to do such things. My opinion is that he hears the sword in vain who hears it for such purposes. Can't we preach a plain Gospel without offending? Are you sure your commission is to offend those who need help? Didn't we better preach Christ and let the Holy Spirit do the convicting? Again I think you have no moral right to accuse your brethren of the ministry of being transgressors. But you do this in your confession. There is an class of men further from being transgressors. One should not deal in such broad generalities nor use such sweeping platitudes when writing for publication. If you knew of false brethren you should expose them and not wound the great host of faithful Methodist preachers who are as loyal to their Master as we dare be. You say again: "When I started out I did this: I cried aloud—very, very loud. I was careful not to spare. The Lord

blessed me with great revivals. My ministry was a victorious thing. I had a rich Christian experience." There is no telling what youthful consecration, effort and zeal can do. But just why you should have backslidden I cannot tell, unless it is that you ceased to be as consecrated as in your youthful days. I fear, however, that the successes following your earlier ministry have become a snare to you. I have noticed that your meetings the past two years have not been as successful as those before that time.

Other ministers have had similar experiences; but I read of a Bible character of a like experience as well, who was very successful in his earlier ministry, but who on one occasion "rose and shook himself; but wist not that his strength had departed from him." I think his name was Samson. So the confession of your weakness should humble any false pride in you and bring you back to the cross of Christ for a fresh endowment of power.

Then, again, why should a preacher want to be forever "lambasting" his congregation? To do this is to defeat the end for which the ministry was established. Isn't the preacher's message a varied one? To be sure it is, and any pastor will make a mistake who preaches the Gospel from one viewpoint alone.

Now, I think, Brother Shuler, you owe your brethren of the ministry an apology. You should beg their pardon for publicly slandering their good names. And suffer me to say to you, that this confession made me sick. Another confession like this one and I don't know what will happen to me. I expect I shall have to call a doctor. If you have another confession like this to make, let me advise you what to do: If you must unload yourself of great "generalities and platitudes" as in the first confession, I would sit down and write all the bad things about my brethren I could think of, and then I would fold my paper up right nicely and when my wife was not looking I would stick it in the stove and burn it up. Or I would at least destroy it. I never would let it get into print again.

There is no use of you being like the girl who smoked cigarettes, even if you are sick yourself. The girl said it did not make her sick to smoke cigarettes; but in doing so she made everybody else sick. May the Lord bless you in your work and make you successful in all your labor for his kingdom.

Your brother in love,
J. F. CLARK,
Oglesby, Texas.

THAT STORY OF GIDEON.

The story of Gideon was one of the finest stories I ever read. It contains that which should awaken the most stupid. How many of us are cowards? How many are afraid to go to the front to battle for our Lord?

What are we doing for the cause of Christ? Are we doing our duty? What is our duty? I believe every child of God has a work to do. It may be in the mission field. It may be at home. Wherever it may be we should go. Delay might mean ruin. We'll get farther and farther from God when we fail to do what He wants us to do. I don't believe that God will require of us that which we can not do. I believe if God calls a man to preach his Gospel that he will qualify him, if the man will give his whole life to him. There is nothing brighter than a pure and holy life, nothing more elevating, no higher calling than God's call to the ministry. We have four boys, and if God wants all of them for the ministry, it would only make me the happier. So much is yet to do. My heart aches when I see so much strife among people, even in the Church. Such a shame that brothers and sisters in the Church can't get along. If I'm not mistaken, the definition of the word Church is a place to worship; a body of Christians collectively—no place reserved for sin and strife.

The heart that contains hatred is not a true heart. I don't care if the owner belongs to a dozen Churches. There is but one kind of a Christian, namely, a Christian. No such a being as a true Christian. If there is, there must be a Christian that is not true.

We must be wholly clothed with righteousness or not be. We can't be both. We don't need any adjectives to modify Christian, because the word should express what we are, if our life is in accordance.

But if there is anyone who is a Christian when they are not true to God, don't mention it. I've seen people fall out with a friend because he or she didn't belong to their Church. O why can't Christian love exist more among people. Do you suppose if Christ were on earth he'd get a little bunch of Methodists off to one side and look on other denominations with a scorn? Or with any other denomination the same? No; he'd make no dis-

THE BLIND LEADER. (In Memory of Fannie Crosby.) Denied the light that Heaven grants to men, She groped her way into that sacred path That lies afar beyond the common ken, And guides the sons of man from righteous wrath, Her spirit rose triumphant on the wings, That soar above the world's haunts of earth, And soaring, heard the angel choir that sings Redemption, and the joys of second birth. She caught the thrilling air and tuneful grace That echoes from the shining courts above, She saw the smile upon the Savior's face, And wove from them a theme of sacred love That thunders through the temple of the soul, And shakes the firm foundations of the world, Rings gladly on the air from pole to pole, And will until the flag of Wrong is furled. A million people daily sing her praise, The praise she voices in the Savior's name, Relating all the wonders of his ways, And warning men of dire eternal shame. Triumphant, too, her voice rings loudly forth, In anthem notes that echo from the sky, Proclaiming Truth, the Savior's mighty worth, And all the glories of His throne on high. But sweetest are her thrilling hymns of peace, That take the soul upon their soaring wings, And make it realize the glad release From sin and pain, and all of earthly things. Though blind, her spirit leads us to the light As truly as the needle points the pole, And she will live for aye, to teach the right And pilot souls unto the shining goal. Dallas, Texas. JAKE H. HARRISON.

tion whatever. Just so it will be in the Great Beyond. There'll be no denominational strife. I love the Methodist doctrine and my home, so far as the Church is concerned, is the M. E. Church, South. But I love all of God's folks that are helping build his Kingdom.

So let us use Dr. Rankin's motto: "On With the Battle!" forgetting everything except that we're in a great battle for the Lord and our lamps must be kept "trimmed and burning." And we need all the volunteers who will to enlist in this army, and if we'll trust God with our life we will come out victorious. But if we wait until the revival season is here and then have to be warmed before we can work, I fear not much will be accomplished.

We are passing from life to eternity. Some have already gone on before to that place that is prepared for all who are faithful to the end.

Think of our precious Savior hanging upon the cross, suffering that we might live. He even died for us. Should we not in return give our life and service to him?

MRS. R. E. THOMPSON,
Pearl, Texas.

TWO YEARS OF WILSON.

On the fiftieth anniversary of Lincoln's second inaugural, Woodrow Wilson completes half his Presidential term.

These two years of the Wilson Administration have helped to make more history than any other two years since Lincoln. The coming two years of the Wilson Administration must inevitably be the most momentous period that this country has known since the Civil War.

It is a fact of enormous importance that this crisis finds in the White House a President who is completely master of himself. Being master of himself, he is master of his party and of his Administration.

There is no kitchen cabinet. There are no backstairs advisers. There are no secret influences that pull and sway the policies of the Executive. No underground wires run from the White House into Wall Street or into the headquarters of any political committee. Men may agree with Mr. Wilson or disagree with him; they may like him or they may dislike him; but everybody knows that he and he alone is President. Everybody knows that during the remaining two years of his term he and he alone will be President.

A very unusual man, meet to cope with a very unusual situation in the affairs of mankind—a President who in all his official relations displays neither vanity nor resentment, nor anger nor personal ambition. If he has friends, their friendship counts for nothing in the balance of government. He seeks neither to reward the one nor to punish the other.

So evenly does he hold the scales that the members of the Diplomatic Corps, with all their highly developed facilities for obtaining information, have never been able to learn where the President's personal sympathies lie in the great conflict that is now devastating Europe. Whatever his individual opinions may be, he has smoothed them in the responsibilities of his office.

At this period in their first term most Presidents have been carefully calculating their chances of re-election and re-election. Nobody knows whether Mr. Wilson intends to be a candidate for re-election or not. Not a member of the Cabinet, not a mem-

ber of Congress, can say of his own knowledge that the President desires a re-election or that he would not refuse a renomination. What all of them know is that the President would not stoop from principle to win either a renomination or a re-election.

That is where his great strength lies. That is where his great usefulness lies in this crisis. It is easy to rattle the sabre. It is easy to make the welkin ring. It is easy to be spectacular and sensational and theatrical. It is easy to be a demagogue. It is easy to juggle with the fate of a Nation when no man can foresee what the next day will bring forth. But it is not easy to be calm and restrained and judicial. It is not easy to face every responsibility without prejudice and without passion. It is not easy to hew straight to the line of first principles, regardless of applause or censure or praise or denunciation. It is not easy to be sane when the world has given itself over to madness.

The enormous good fortune of the people of the United States in the storm and stress of these coming years is that their Chief Magistrate is sane—the sanest mind today that is intrusted with the responsibilities of government anywhere in civilization.—New York World.

The selfish man suffers more from his selfishness than he from whom that selfishness withholds some important benefit.—Emerson.

FOOD QUESTION

Settled with Perfect Satisfaction.

It's not an easy matter to satisfy all the members of the family at meal time, as every housewife knows.

And when the husband can't eat ordinary food without causing trouble, the food question becomes doubly annoying.

An Illinois woman writes: "My husband's health was poor, he had no appetite for anything I could get for him, it seemed.

"He suffered severely with stomach trouble, was hardly able to work, was taking medicine continually, and as soon as he would feel better would go to work again only to give up in a few weeks.

"One day, seeing an advertisement about Grape-Nuts, I got some and he tried it for breakfast the next morning.

"We all thought it was pretty good although we had no idea of using it regularly. But when my husband came home at night he asked for Grape-Nuts.

"It was the same next day and I had to get it right along, because when we would get to the table the question, 'Have you any Grape-Nuts?' was a regular thing. So I began to buy it by the dozen pkgs.

"My husband's health began to improve right along. I sometimes felt offended when I'd make something I thought he would like for a change, and still hear the same old question, 'Have you any Grape-Nuts?'

"He got so well that for the last two years he has hardly lost a day from his work, and we are still using Grape-Nuts."

Name given by Postum Co., Battle Creek, Mich. Read, "The Road to Wellville," in pkgs. "There's a Reason."

Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

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Woman's Department

All communications in the interest of the Woman's Foreign Missionary Society and the Woman's Home Missionary Society should be sent to Mrs. Milton Ragsdale, care Texas Christian Advocate, Dallas, Texas.

CHIRENO AUXILIARY.

On February 1, 1915, the ladies of the M. E. Church met for the purpose of organizing a Ladies' Missionary Society. Fifteen members were enrolled.

After a very interesting talk by our pastor, Rev. Campbell, the following officers were elected:

President, Mrs. S. S. Moss; First Vice-President, Miss Jennie V. Tucker; Second Vice-President, Mrs. M. A. Campbell; Recording Secretary, Mrs. A. E. Moss; Corresponding Secretary, Miss Bernice Brantley; Publicity Superintendent, Mrs. J. B. Backwell; Superintendent of Social Service, Mrs. R. C. McCreffee, assisted by Mrs. W. D. Lambert; Treasurer, Mrs. Lizzie Still; Agent for Voice, Mrs. N. I. Borders.

Our Society meets regularly every Monday afternoon. Each Monday is provided for as follows:

1. Business.
2. Devotional.
3. Social.
4. Mission Study.

Though our membership is small, our vision is large, and with our consecrated President we hope to do a mighty work.

(MISS) BERNICE BRANTLEY, Corresponding Secretary.

SPEAKERS AT THE COUNCIL MEETING

Public addresses and sermons that will be delivered at the council meeting this year will be given by Bishop James Atkins, who has just returned from an episcopal visit to the Orient; Dr. Ed F. Cook, Missionary Secretary of the Foreign Department, who also has recently spent seven months in China, Korea and Japan; and Dr. Josiah Strong, of New York. Dr. Strong is President of the American Institute of Social Service and editor of The Gospel of the Kingdom. Perhaps to his pen, more than to any other, is due the present realization of the Churches of the need of industrial betterment and social service. A Bishop will consecrate the deaconess and commission the foreign missionaries on Monday night.

Report of Texas Conferences for Fourth Quarter, 1914.

Quarter.	Home.	Foreign.
Central (third and fourth quarter)	\$4,276.22	\$4161.01
North Tex. (4th quarter)	12278.88	3562.13
N. W. Tex. (4th quarter)	4224.66	1451.20
Texas (4th quarter)	10637.73	2447.31
West Texas (4th quarter)	6146.13	2559.90

WEST TEXAS CONFERENCE.

The Woman's Missionary Society of the West Texas Conference will hold the annual meeting in San Marcos, Texas, April 28-29. Each auxiliary is urged to send a full representation and the names of delegates should be sent to Mrs. May Kyle, 209 Belvin Street, San Marcos, Texas. It is expected that the usual reduced rate will be obtained from the railroad.

MRS. E. A. LILLY, President.

MRS. W. E. FERGUSON, Rec. Sec.

MISSION AUXILIARY.

The Woman's Missionary Society of the Methodist Church, Mission, Texas, Beville District, has elected the following officers for the year 1915:

President, Mrs. T. H. Armstrong; First Vice-President, Mrs. S. F. Goddard; Second Vice-President, Mrs. T. H. Spellman; Corresponding Secretary, Mrs. R. T. Mason; Recording Secretary, Mrs. H. F. Bishop; Superintendent of Study and Publicity, Mrs. Arnold Miller; Superintendent of Social Service, Mrs. J. Binkley; Superintendent of Supplies, Mrs. T. Burnett; Treasurer, Mrs. F. Park; Assistant Treasurer, Mrs. W. Drummond; Agent Missionary Voice, Mrs. Almyer.

Installation of officers was held on January 21, services led by Mrs. Hall. Three circles were organized for local work. Chairman of Circle No. 1, Mrs. Willard Ferguson; Chairman Circle No. 2, Mrs. Wilbur Lowe; Chairman Circle No. 3, Mrs. Homer Smith. Each circle has twelve members. We hope to make this a record year for this auxiliary.

MRS. ARNOLD MILLER, Superintendent Publicity.

GRAPEVINE AUXILIARY.

The Woman's Missionary Society of Grapevine has not been idle, even if we have not reported to the Advocate.

During the past year a total of \$143 was raised and spent for various purposes. On Sunday night, March 14, an open session was held at the church, during which a missionary program, consisting of papers, readings and songs, was rendered to a very appreciative audience. Mrs. Eunice Lucas deserves special mention because of her rendering so splendidly "The Call of Africa."

After the program the pastor, Rev. Ewing, installed the following officers:

Mrs. Clara Goodger, President; Mrs. J. X. Willis, First Vice-President; Mrs. G. E. Koenig, Second Vice-President; Mrs. J. E. Richmond, Superintendent of Study and Publicity; Mrs. Eunice Lucas, Superintendent Social Service; Mrs. J. E. Frost, Superintendent Supplies; Mrs. Grace Phelps, Corresponding Secretary; Mrs. Lee Willis, Treasurer; Mrs. Tom Harmon, Recording Secretary; Mrs. Etta Bennett, Agent Missionary Voice.

We are praying and expecting greater results for this year than the past one and are striving to show ourselves approved unto God, workmen that need not be ashamed, rightly dividing the Word of God.

MRS. J. E. RICHMOND, Publicity Superintendent.

WEST OKLAHOMA CONFERENCE.

Mrs. C. L. Canter, Olmsted, Superintendent of Study and Publicity.

Mrs. W. J. Moore, the Publicity Superintendent of the Weatherford Auxiliary, reports an enthusiastic Mission Study Class. These women have become deeply interested in the study of "The Child in the Midst." In a series of sermons on The Home, given by the pastor, the title of this book is used as one of the sermon subjects.

The Auxiliary of First Church, Sulphur, is making great progress in missionary work. Mrs. Fagan writes: "We are studying Bible Women on the third Monday and on the fourth we have the Mission Study and social meeting. We are enthusiastic in our Mission study and have a space filled in our weekly paper. We are planning to organize the Y. P. M. S. soon. We have the children already organized. We have a large attendance of

average of thirty to forty in prayer meeting. Brother Santos conducts this for us, and every Sunday night he preaches to the Mexicans.

We are busy at the Wesley House every night except Saturday and frequently are busy on that night also.

We have kindergarten here in the mornings. Miss Lovell is our teacher, and she lives at the Wesley House with us. Miss Muirhead, who is our efficient housekeeper, is going to teach sewing to our foreign girls, twice a week at our packing houses.

The Lone Wolf Auxiliary is interested in the best way to advance the missionary work. The District Secretary, accompanied by Mrs. R. E. L. Morgan, has recently visited this Auxiliary.

The friends of Mrs. H. A. Cherry will be glad to learn that she is much improved in health. Mrs. Bobo has also just recovered from a severe attack of grippe.

Mrs. R. E. L. Morgan visited Olmsted, recently and gave a most interesting address to the Y. P. M. S.

Want to Build Dormitory.

For Methodist girls attending the State University at Norman.

The following resolutions were passed by the delegation of women at the annual meeting in January:

Whereas, A number of our Methodist girls are attending the State University at Norman; and

Whereas, There is not ample provision being made for their care and protection by dormitories and otherwise; and

Whereas, It is the duty of the Church to make provision for saving these girls to the Church;

Therefore, be it resolved, That this conference elect on nomination of the chair a committee of three, whose duty it shall be to make an investigation of conditions and report to the next session of this conference, making such recommendations and submitting such plans as it thinks wise.

Mrs. R. M. Campbell, Mrs. C. S. Edson and Mrs. W. M. Wilson were appointed as an investigating committee. One member of said committee was delegated to attend the annual meeting of the East Oklahoma Conference and present the matter to this body, asking that a committee from that conference be appointed to serve with above named committee as a joint committee of the two conferences.

Our President, Mrs. R. M. Campbell, will be the representative at the East Oklahoma Conference at Muskogee, March 23-25.

Need of this Institution.

The Woman's Missionary Society is putting forth every effort possible to save the young life to our Church. Perhaps no greater opportunity stands before us at the present time than that of preparing a dormitory where our Methodist girls can have an atmosphere of home life and a Christian influence thrown around them while they attend the State University.

Youth Is the Seedtime

and it is a sad fact that many young women who go out from Christian homes to attend various schools and universities before their character is fully developed and because of the right influence is not being thrown about them in the boarding houses, they are perhaps forever lost to the Church, hence we see the need is great. The committee reports encouragingly in regard to the progress of the work. Let us show a real missionary spirit and become interested in this movement and be ready to respond to the call. The Y. P. M. S. can also have a share in this work. We can do it if we will.

The End of the Quarter

is upon us. We trust that every Auxiliary will have the executive meeting and that each officer will report the work to her respective Conference Officer by the first day of April. Remember you cripple the work if for any reason you withhold your report.

Whence comes that sad and mournful sound, Report, report, report.

I hear it all the conference round, Report, report, report.

The Secretaries start the ball, And then the officials, one and all, Join in a loud resounding call— Report, report, report.

They say our work is crippled soon— Report, report, report.

Auxiliary officers are slow— Report, report, report.

Let's take the lesson from our light; Let the world know of this great sight, And hoist our banner up in sight— Report, report, report.

MRS. R. A. KELLER, Marietta, Oklahoma.

WESLEY HOUSE, FORT WORTH.

I will try to tell you something of "life at the Wesley House" in North Fort Worth. We are located near the packing houses in the midst of the largest foreign population in the city. We are trying to indeed be a religious, educational and social factor to these "strangers within our gates whom we love, even as we love those born among us."

We moved into our nice, new Wesley House in April, 1914. Then we moved our little Sunday School from the little rental cottage, where we began a Sunday School in 1911 with two children.

The Father has been so good to us, and during the time we have been in the community we have touched the lives of several hundred children in the Sunday School. We now carry on our Sunday School in two sections. At a 6 o'clock we have our regular Sunday School, with an enrollment of about 1000, average attendance about seventy-five or eighty, and often more. These are composed of about ten nationalities. Our second section is composed of Greek young men. We began it about a month ago and have enrolled over fifty young men. We have the finest young man, Mr. Maurice Johnson, to teach them. He, Miss Boyd and myself, work them in pool halls, store rooms, homes, yards or any place we can find them, and let them know we are ready for them and expect them to come. Then we have another fine volunteer helper in Mr. Santos, a native Mexican. He is going to apply for license to preach, but he is already preaching earnestly and faithfully, and in the last two or three weeks two have come into our Church by profession of faith and several others have declared their faith in Christ and are to be received into our Church. This is what makes my heart more happy than anything else in the world could possibly be to see my people coming to Jesus, definitely to our Lord and Savior Jesus Christ.

We teach English to our foreign friends three nights in the week. Many are anxious to know our language and realize the need of it in their work. They are just as capable and bright as our own boys and girls and just need a chance to develop the best God has given them. Some who come to our night classes are fathers and are bravely trying to get at least a speaking and writing knowledge of English.

On Thursday nights we Mexicans have an

(Weatherford Street District) the sewing school, under the leadership of Mrs. Adams, from Central Church, has grown in number and interest; and we've opened up a new work? Down in Valley View we bought a little church building and have held Protestant services there, organized a Sunday School, weekly prayer service, mothers' meetings and a fine sewing school under the leadership of Mrs. R. A. Anderson.

Our current expenses of the Board is \$84 per month. We still owe on our Wesley House \$1225. The Council pays Miss Smith's salary which has meant so much to us. Several of our Churches saw one day each month, making garments of all shapes and sizes, for our city missionary and deaconess to distribute among the needy.

Mrs. J. R. Nelson, wife of our presiding elder, is President of the Board, Mrs. M. McCannion is Recording Secretary, Mrs. W. W. Mulkey is Treasurer.

MRS. G. M. SOUTH, Cor. Sec., Fort Worth, Texas.

W. M. SOCIETY, VALLEY MILLS.

The W. M. Society at Valley Mills elected officers at the regular time in December and were installed the first Sunday in January at 11 o'clock. Most all the old officers were re-elected and the work for the new year is moving off nicely. Our work is outlined thus:

1. Monday—Business.
2. Monday—Bulletin and Mission Day.
3. Monday—Lesson from The Voice.
4. Monday—Bible Study and Freewill Offering.

When there is a fifth Monday all the societies of the town meet in a social meeting, taking time about entertaining.

The freewill offering on Bible Study Day has proven quite a success, and by this means we have something in the treasury. We answer roll call with an item of interest on our work, and of the eighteen or twenty present very few just answer "present." We have the help of our splendid pastor and wife, Brother and Sister Huddleston, in all our work. In spite of financial conditions we are striving to pay the extra dues and pledge money and hope to make this the best year in our history.

MRS. J. S. POOL, President.

MRS. H. I. TIBBS, Pub. Supt.

RESOLUTIONS—CONRAD BEERING.

Whereas, God, in His wise providence, has taken from our midst our beloved brother, Conrad Beering; and

Whereas, Brother Beering was one of the charter members of the Beering Memorial Methodist Church, of Houston, Texas, having been a member thereof for nearly sixty-seven years, and officially connected with the same, having for a number of years been the president of the Board of Trustees, holding that office at the time of his death, be it

Resolved, by the Board of Trustees, the Board of Stewards and the Missionary Committee of the Beering Memorial Church, that we consider our brother's death a great loss to our local Church, which he supported all these years and in which he was greatly interested.

Resolved, That his departing makes our hearts sad; yet miss him in our services and in every enterprise of our Church.

Resolved, That we extend our heartfelt sympathy to his bereaved children and grand-children, and pray God's richest blessings upon them spiritually. May they find comfort in God's promises and may Jesus lead them in the narrow way to the eternal home.

Resolved, That a copy of these resolutions be sent to the Texas Christian Advocate and a copy to "Der Missionfreund" for publication and a copy be delivered to the children of the deceased.

Signed: W. J. FREDERICKS, President Board of Trustees.

J. H. BOHMEYER, President Board of Stewards.

M. D. FIELDS, Church Lay Leader and Chm. Wks. Com.

RESOLUTIONS BRO. F. K. ROSS.

When in the providence of God Brother F. K. Ross was removed from the Church militant to the Church triumphant, we felt as one of our brethren expressed it, that one of our very best men was gone; therefore the following resolutions were adopted by the second Quarterly Conference, held at Ector, Texas, March 14, 1915:

Whereas, Brother Ross was a faithful steward of the Church, a teacher in the Sunday school, a true friend and Christian, in every respect, therefore be it

Resolved, That while we deeply deplore his loss from our midst, and miss his kind face and warm grasp, yet we bow in humble submission to our kind heavenly Father, who never makes a mistake.

Resolved, That we extend our heartfelt sympathies to his loved ones and assure them that we, with them, feel personally bereaved, and ask God's richest blessings on them. Resolved, that a copy of these resolutions be spread on the official records of this church, a copy be sent to the family of our brother, and also have a copy be sent to the Texas Christian Advocate for publication.

Respectfully submitted,

J. W. HOUSTON, J. T. PRITCHETT, J. T. LUTON.

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There's no slipping up hill again, and no standing still when you've begun to slip down.—George Eliot.



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I was badly ruptured while lifting a trunk several years ago. Doctors said my only hope of cure was operation. Trusses did me no good. Finally I got hold of something that quickly and completely cured me. Years have passed and the rupture has never returned, although I am doing hard work as a contractor. There was no operation, no loss of time, no trouble. I have nothing to sell, but will give full information about how you may find a complete cure without operation, if you write to me. Eugene M. Pullen, Carpenter, 1204 A. Marcellus Avenue, Monahan, N. T. Beiter cut out this notice and show it to any others who are ruptured; you may save a life or at least stop the misery of rupture and the worry and danger of an operation.

ECZEMA

Also called Tetter, Salt Rheum, Pruritus, Milk Crust, Water Poison, Weeping, Skin, etc.

I believe eczema can be cured, if I mean just what I mean. I, E. R. D. and A. O. merely patched up to return again. Remember I made this statement after handling nearly a half million cases of eczema and delivering 12 years of my life to its treatment. I don't care what all you have used nor how many doctors have told you that you could not be cured. All this is just a chance to prove my claims. If you write me TODAY, I will send you a FREE TRIAL of my medicine, guaranteed treatment that will surely convince you as it has me. If you are obstinate and discouraged, I dare you to give me a chance to prove my claims. By writing me today I believe you will enjoy more real comfort than you really thought this world held for you. Just try it, and I will sure you will agree with me. DR. J. E. CANNADAY, 1178 Court Block, Sedalia, Mo.

References: Third National Bank, Sedalia, Mo. Send this notice to some eczema sufferer.

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CHANGE OF ADDRESS.

Prompt notice should be sent us by subscriber of any change of address either of postoffice or street address. This important matter should not be left to the postmaster, pastor, or anyone else. It will cost the subscriber only a postal card or a two-cent stamp to send the notice, and much loss of time be saved. A subscriber who fails to notify us is responsible for the loss incurred in sending the paper on to the old address. This rule applies also to the subscriber who does not notify us at expiration if he wishes paper discontinued.

Dr. W. D. Bradfield, our new editor, will assume all editorial charge and responsibility of the next issue, which will be the first of April. This will be our Easter issue. We bespeak for him in advance the heartfelt co-operation of all our great constituency.

One day's work for the Advocate will bring good results. Try it.

How many pastors will give the new editor at least ten new readers in their charge?

How about your stewards? Do all of them read their Church paper and keep in touch with Church affairs? A very little work on your part may put the paper in all their homes. It will be worth the effort.

For the most part, one's criticism of another is in the nature of a self-inflicted indictment. Until a man can stand flatfooted and see over his own back fence, he has no earthly right to say what is in his neighbor's backyard.

DEATH OF SISTER WINBURNE.

At 9:30 a. m., last Sunday, March 21, 1915, in Glen Rose, Texas, the good wife of Rev. F. M. Winburne passed over to the Great Beyond. In the midst of all the clouds there shines a ray of light. All the brethren mourn with Brother Winburne, and await the land where there are no tears.

REV. B. A. THOMASSON.

The Advocate has just learned, through an obituary received, of the death of Rev. B. A. Thomasson. He passed away in Callahan County February 12, 1915. He was for many years a member of the North and Northwest Texas Conferences. He superannuated some years ago. A good man has gone to his reward. An obituary will appear next week.

Endorsements Of Our New Editor

AN ESTIMATE OF REV. W. D. BRADFIELD.

By J. B. Cranfill.

Though a Baptist, I have for more than thirty years been a reader of the Texas Christian Advocate. I have closely watched its progress, advancement and growing usefulness through a number of editorial administrations. When I came to Dallas in 1898 as editor of the Baptist Standard, moving that publication from Waco to this city, the Advocate was under the charge of the beloved Dr. Pierce, who was soon succeeded by the lamented Dr. Geo. C. Rankin, whose incumbency as editor of the Advocate, covering a long period of eventful years, was remarkable in very many ways, and particularly with reference to the growth, development and marked advancement of the prohibition and temperance reforms in our goodly State.

Looking at the great Methodist brotherhood from the standpoint of a Baptist who loves them and rejoices in every goodly step they take, I feel that the election of Dr. W. D. Bradfield as editor of the Advocate is in every way most fortunate, not only for the great Methodist people, but for the State of Texas and the whole Southwest as well. It has been my pleasure for very many years to number Dr. Bradfield among my warm personal friends. I have watched his career with abiding and loving interest. I have heard him preach. I have known him in every circle in which he has so happily moved since he came into my life's horizon. He is a man of the highest character and of the most marked ability and usefulness. A native of Texas and thoroughly familiar with our people and their needs, as well as with the growth and development of the State as a whole, he is magnificently equipped for the new duties that the Board of Publication has placed upon his heart and hands.

He is gentle and brave, aggressive and temperate, enterprising and cautious, as well as combative and yet conservative. In short, his is a most magnificently rounded character, and with his splendid scholarly attainments, his ability in the pulpit and on the platform, and his gifts and graces as a writer of lucid and impressive English, he will have a career as editor of the Advocate that will be alike an honor to the splendid men who have preceded him and a gratification to the great Methodist brotherhood through whose Board of Publication he has been chosen to this most responsible position.

Dr. Bradfield is considerate of his brethren of other faiths, and while he is a Methodist, warp and filling and through and through, he will, as I believe, at all times treat the people of other fraternities with courtesy and Christian consideration. Happily we have emerged, as I believe, forever, from the knock-down-and-drag-out methods that in former years were employed by good men in many well-meaning denominations. We have found a better way, and have reached this happy consummation through the labors and loving kindness of just such men in the various communions as Dr. W. D. Bradfield.

Again, as a Baptist, as the founder of the Baptist Standard, and as its editor for more than half a score of years, and as one interested in all the great Christian movements and enterprises of the time, I welcome Dr. W. D. Bradfield to the arena as the editor of this great and highly useful publication. May God be with him, bless him, direct him and give him grace and wisdom for the tasks that thus now rest upon him! That he will make good, I have not a doubt. Viewed from my standpoint, he occupies a position of responsibility so great that even the duties of the most active Bishop in the Methodist Church will not be more exacting, or the field of usefulness more inviting or fruitful than the one to which this good friend has now been called.

Dallas, Texas.

DR. W. D. BRADFIELD CHOSEN.

At the meeting of the Joint Board of Publication of the Texas Christian Advocate, in Dallas on Tuesday, March 9, Dr. W. D. Bradfield, pastor of the Travis Park Church of San Antonio, was unanimously elected editor of that journal to succeed the late Dr. G. C. Rankin. This action was not unexpected, as it was generally known that Dr. Bradfield was being considered for this responsible place.

He has for many years been considered one of the most efficient Methodist pastors in Texas and has filled many of our leading pulpits in that State; and from 1902 to 1906 he was in charge of the Cook Avenue Church, of St. Louis. He received the degree of Doctor of Divinity from the Polytechnic College at Fort

Worth, and was a delegate to the last two General Conferences.

When the contest for the ownership and control of Vanderbilt University began several years ago, Dr. Bradfield was on the Board of Trust of that institution, and by his open and fearless advocacy of the rights of the Church won the respect and confidence of entire Southern Methodists throughout the entire Connection. He was discontinued as a trustee by the dominant majority of the Board at the expiration of his term some four years ago. In the various phases of that memorable struggle which have since followed, he has never uttered an uncertain word or wavered in his loyalty to the Church and the cause of Christian education.

We are delighted to see Dr. Bradfield enter the field of religious journalism. We consider his elevation to the tripod in this transitional period a most fortunate thing for the Church. Perhaps in no other sphere of service are men of sound convictions and the courage and ability to maintain them now so urgently needed. As the editor of a weekly periodical which has more than 25,000 subscribers, Dr. Bradfield will have a great opportunity to make his influence strongly felt for good, and we believe that he will measure fully up to it. We pray God's blessings upon him as he takes in hand the new duties to which the Church has called him, and we predict for him a career of widening usefulness in the coming years.—Christian Advocate, New Orleans.

Rev. W. D. Bradfield, D. D., has been elected editor of the Texas Christian Advocate to fill the vacancy caused by the death of Dr. Rankin. Being vigorous and cultured, and knowing Texas Methodism, he should become an able editor. We welcome him to the journalistic ranks. He has a great opportunity.—Western Methodist.

The death of Rev. George C. Rankin, editor of the Texas Christian Advocate, left a vacancy not easily filled, but the Rev. W. D. Bradfield, D. D., has been chosen for that position, and we wish him as distinguished and successful a career in that important office as was that of his worthy predecessor.—Methodist Advocate-Journal, Athens, Tenn.

Dr. Bradfield is the first native born Texan to occupy this position. He is a graduate of Central College, of Southwestern University, and of Vanderbilt University. That he will maintain the Texas Christian Advocate on the plain of its past high standard we have no doubt whatever.—Southern Christian Advocate.

We congratulate the new editor and the people he has been called to serve. Dr. Bradfield comes into a position that gives him a splendid opportunity for useful service, and the constituency of the Texas Christian Advocate has in the place of the editor who served them so long and so well a man who is worthy and well qualified. He has been a successful pastor, and his brethren hold him in highest esteem as a man who has convictions, courage to stand for those convictions, and as one who is faithful to every trust. He comes into this work with the confidence of the preachers and of the lay membership of the Church in that territory to strengthen him for the new task. They believe in him and expect him to succeed, and in that good opinion and expectation of a successful administration of the affairs of the Texas Christian Advocate the Church generally will share.—Christian Advocate, Nashville.

The Joint Board of Publication of the Texas Christian Advocate has announced the name of the new editor to succeed the late lamented Dr. G. C. Rankin. It is Rev. W. D. Bradfield, D. D., of San Antonio, Texas.

Those who know him best say that he is in every way fitted for the responsible position of editor of the paper, which is perhaps the most widely circulated and influential periodical in the Methodist Episcopal Church, South. It is the organ of eight Annual Conferences, with a total membership of 359,000.

We have the pleasure of knowing Dr. Bradfield personally, having served with him in the General Conference and met with him on other occasions. He is a man of fine Christian spirit and brotherly bearing, and has the advantage of accurate scholarship and mature experience. He has been a prominent and successful pastor, and knows our whole Church and is well known by it.

We welcome him to the editorial fraternity of our great Church, and congratulate him on his opportunity.—Central Methodist.

CONTROVERSY MUST CLOSE.

The "Confessions" of Rev. R. P. Shuler, which appeared in the Advocate some weeks back, have, as we anticipated, provoked much discussion. The articles pro and con, if we may judge by letters received at this office, have been read with much interest. The Advocate has been quite liberal in furnishing space for the discussion. The time has arrived, however, when other matter of equal importance is awaiting its "turn at the mill." We can not promise to print all the articles now in hand on the Confession. It will be useless for others to write on that subject. Brother Shuler, of course, has the right to reply.

DEATH OF JUDGE COCKRELL.

Judge J. V. Cockrell died at his home in Abilene, Texas, last Thursday, March 18, 1915, at the age of eighty years. He was a widely known jurist and a real pioneer. He was born in Johnson County, Missouri, and crossed the plains to California in 1853. He was a Confederate soldier who never flinched. At one time he was District Judge of the great Panhandle country, and was a member of Congress for three terms from the "Jumbo District." He is survived by his wife and the following children: Miss Ella Cockrell, Mrs. G. B. Triplett and Fred Cockrell, all of Abilene, and Judge J. E. Cockrell, of Dallas. They were all present at the funeral held in Abilene by Revs. C. W. Hearon and C. N. N. Ferguson. His son, Judge J. E. Cockrell, is one of the most prominent and useful laymen in our Church. He is a member of Grace Church, Dallas, and for many years was president of the Board of Stewards. As a member of the General Conference and as a member of some of its most important committees, he has had great influence. In this contribution to the Church and State his good old father reaps a genuine reward. The Advocate extends its deepest sympathy. The two sons and two daughters will some day see him in a land where there are no tears, but where all is life and love.

ON THE WING.

Rev. John M. Moore, Ph.D., head of the Home Department in the Board of Missions, and member of the North Texas Conference, is one of the busiest men in our Church. He is a member of the Executive Committee, whose term expires in 1916; he is a member of the Standing Committee on Negro Work; a member of the Special Committee on the United Missionary Campaign, and a member of the Committee on Nominations. Last Monday, March 22, he left Nashville, Tenn., for Washington, D. C., where he spoke on Thursday before the Baltimore Conference. From there he goes to New York to attend the United Missionary Campaign Committee and the Executive Committee. At that time he will also meet the Secretaries of the Missionary Education Movement. Dr. Moore is a member of the committee that passes on all the manuscript of the Home Mission books before they can be published. The Texas Advocate has no warmer friend than Dr. Moore. He is delighted with the election of Dr. W. D. Bradfield to the editorship. He will stand shoulder to shoulder with us in all our work in the Great Southwest.

Every American's wife is his queen; his sisters are his princesses. She's the first lady in the land to him always. We crown our women because they are our home-makers—our wives, our mothers. In this age of awful commercial fury men grow so gray. It's the wife's caress—the pressure of her loving arms while she whispers over and over the story of her heart—this alone makes the modern life bearable. Pity the man from whose arms the treasure flees! The off-fashioned womanly woman is what every true American wants.

PERSONALS

Judge J. H. Linebaugh, of Atoka, Okla., recently underwent a very serious operation, but we are glad to learn from his brother, Rev. N. L. Linebaugh, that he is recovering.

Rev. W. H. Hughes, whom all our readers know and love, has been confined to his home the past two weeks with serious illness. We are glad to say he is now up again, though not yet out of his room.

Rev. T. N. Weeks, of Plano, made a good report of his new charge when he called on us this week. He is launching an Advocate campaign and we look for a big increase in that list. When Brother Weeks enterprises anything it is a success.

Rev. G. F. Winfield, of Meridian College, was in Dallas last week in the interests of his school. He reports the affairs of the school in fine shape, and a larger attendance than usual. Brother Winfield always makes a success of anything he undertakes.

Rev. L. S. Barton, now of Tulsa, Okla., was back in Dallas the past week and called at the Advocate office. Brother Barton is delighted with Oklahoma and his charge. He has been cordially received by the people he serves, and received a hearty welcome from the preachers. His genial spirit always engenders this.

A few days ago it was the honor of Rev. O. P. Kiker to officiate in the marriage of Rev. Z. R. Fee, a member of the Northwest Texas Conference, and Miss De Alva Harris, daughter of Rev. D. P. Harris, deceased, whom Brother Kiker had known so well and favorably during his pastorate at Killeen, Texas. The ceremony was performed in Plainview, Texas, the home of the mother, Mrs. Nora Rogers. Brother Fee is pastor of the Nugent Circuit in the Abilene District. A great future is predicted for them.

PROF. LATTIMORE DIES.

Prof. Lattimore, aged fifty-two, was struck by an automobile in Waco, Texas, March 17, and died four hours later. For seventeen years he had been superintendent of the public schools in that city, and for many years before he had been a member of the Baylor University faculty. Having been born in Alabama, he came to Texas over forty years ago. In his death our Baptist brethren have sustained a great loss.

There is no happier bondage than that superinduced by the heart's devotion. Nothing can be too low—nothing too high; no demand too trivial—no concession too great. Love is a genuine slavery of the sort that makes labor sweet.

COMMENCEMENT SERMON, ALEXANDER COLLEGIATE INSTITUTE.

Bishop E. D. Mouzon, D.D., will preach the Commencement sermon for Alexander Collegiate Institute Sunday, May 30.

J. B. TURRENTINE.

HONORING MOTHER.

Mrs. Virginia A. Randall, one of the pioneers of Texas, having come to the State with her parents in her fifth year, is nearing her eightieth birthday. She lived in Dallas nearly forty years. Some five years ago she removed to Lancaster to make her home with her daughter, Mrs. Sam Randlett, and soon afterwards was stricken with paralysis. Her daughter arranged for a religious service, and I, having been her pastor in 1877-81 and having received her children into the Church, married most of them and buried several of the family, was asked to conduct the service. More than thirty of her descendants gathered to do her honor. A grandchild was baptized, a short sermon was preached on the House of Many Mansions, and the Lord's Supper was commemorated, the pastor, Rev. E. L. Wright, assisting. It was an occasion to be remembered. Heaven came down our souls to greet, and glory crowned the mercy seat. To the aged mother it was Beulah Land—a blessed foretaste of heaven. It was good to be there and anticipate the day when we shall take this holy communion with Jesus and the sainted ones. Why should not "the shut-ins" be thus remembered? It is a duty we owe them. Honor thy father and mother is the first commandment with promise. H. A. BOURLAND.

Every Woman Should Know

There are three entirely different kinds of baking powder, namely:

- (1) Cream of Tartar, derived from grapes,
(2) Alum, a mineral acid, and
(3) Phosphate of Lime.

(1) Baking Powders made of Cream of Tartar add to the food the same healthful qualities as exist in the ripe grapes from which Cream of Tartar is derived.

(2) Baking Powders made of Alum add to the food some form of Alum or Aluminum, a heavy metal, wholly foreign to any natural article of food.

(3) Phosphate of Lime is made from rock or by burning bones which by chemical action are changed into a white powder. It is used in baking powder only because it is a cheaper substitute.

A Cream of Tartar powder never contains Alum or Phosphate.

Every housekeeper should read the ingredients printed on the label and know what she is using.

ROYAL BAKING POWDER CO. New York

TO THE ONE HUNDRED THOUSAND READERS OF THE TEXAS ADVOCATE.

Me thinks that if Dr. Shuler had asked Dr. Rankin at the Hillsboro Conference, after reading over his "Confession" to him, he would have said: "What do you think I ought to do?" I believe Dr. Rankin would have said: "Bob, you need a change of altitude and diet." Remember you are at the capital of the greatest State in the Union, preaching to more brains of the higher type than ever before.

Now, Bob, remember since the days of Noah, God's prophets have been annoyed with similar trials and temptations and such surroundings as you experience today--tis nothing new.

For instance, take the experience of Abe Mulkey, the "Lone Star" evangelist. He used to tell me of like experiences in his work privately and to co-laborers confidently, having been tried for thirty years on this line over the hills and in the valleys. Sometimes he would be able to overcome them, and tell us of how valiantly he gained the victory. Other times they would side-track him and down him, and he would tell me how he would redouble his diligence in (his daily motto) "pray, plan, push, persist," and say, "I'll down his majesty the next time, see if I don't. I'll hike myself off to the mountaineer or to a place in the lowlands and hold a good meeting," and then we would read in the Advocate: "The greatest meeting conducted in this section, so the oldest inhabitants say, since the stars fell."

At one place Sam Jones' bronze turkey came out and prevented him from getting a freewill offering when he was 200 miles from the next appointment and had not money to get out of town; had to pawn Louisa's watch to pay traveling expenses. He says he became righteously indignant and told the pastor and people how ugly they had treated him for his ten days' work, day and night, and all because he had condemned the President of the Board of Stewards (this bronze turkey) for taking his daughter, the first penitent he had, off to a horse race.

Bob, from the way Abe talks, he thought this was evidence that he had been preaching Jesus Christ and him crucified; that these were the common and regular agents of Satan to throttle God's watchmen. Abe calls them submarines, dirigibles, airships, mines, sixteen-inch popguns, etc.

Brother Shuler, Sam Jones tells about Rev. Simon Peter Richardson

coming in and saying to him: "Sam, I have sold out." "Sold out? What did you get for yourself?" He said: "One hundred dollars." "How was it?" "Well, the Bishop sent me from a circuit to a city charge that had a bronze turkey in it. They expected me to convert him or destroy his influence. I went from the circuit to this big city Church with a knife up my sleeves and with all modern war equipments, having my mind on the Goliath all the time, and he dehorned me before I had time to unsheath my sword." Sam said: "Tell me about it." "Well, the Colonel called me in his office off the street and said: 'Brother Richardson, you are the very preacher we need here. We have heard of your courage and victory at other places. Brother, the key to my door hangs on the outside. It's true I am not a member of your Church, but wife is. I know of the hardships of an itinerant preacher. You've traveled some distance to get here and been to great expense; here is \$100 for your convenience (this has nothing to do with wife's quarterage).'"

Dear Brother Shuler, at this stage of the game would not a laxative be a good prescription for you? Leave off Colquitt's chicken-pie and punch and send your name to the Evangelistic Committee of West Texas Conference and hold four or five revivals in the hills of Blanco County. Don't ride to the appointment in an automobile provided by a bronze turkey. Walk it, like you did on your first work, no doubt. Kiss your Lucindy and tell her that you are gone, not to return till you find the God of Elijah.

When you arrive at Blanco City I'll eat my hat if you don't find some of the greatest folks on earth. They will change the diet for you. They will give you spring water to drink, homemade ham and red gravy, yellow butter and biscuit, cracklen bread and buttermilk, and old Arkansas fried pies. Mix with their families, hold prayer with them, read the Psalm that says something about the Lord being your shepherd and his leading you by the still waters and into paths of righteousness for his name's sake, and "He restoreth my soul, I will fear no evil, for thou art with me, thy rod and thy staff they comfort me," and where He prepared a table before your enemies and anointed your head with oil that your cup run over, and you will say: "Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever."

After your ten days' meeting is up the pastor will write to the Advocate, stating that Brother Shuler, of University Church, Austin, came in the power of God and held the greatest revival that we have had in these diggings since Abe Mulkey was here eighteen years ago. Then return to Austin and find that the Austin Statesman has already writ up your success. Then announce in the papers that on next Sunday morning at 11 o'clock you are going to relate your

"On With The Battle" SEVERE RHEUMATIC PAINS DISAPPEAR

The RANKIN MEMORIAL : Financial Statement

We submit herewith the first statement as to the amount raised in cash on the Rankin Memorial, and perhaps some of the brethren will be somewhat disappointed as to the amount raised thus far in the campaign. To some doubtless it will be just a little disappointing, while to others it will not.

It has taken considerable time to get the matter before all the people, and then we find that it was not convenient for some of the pastors to present the matter to their various congregations. Many of the pastors have written in saying they had presented the matter and had good amounts that would be sent in when they could close up the subscription lists, while comparatively few of the pastors have sent in lists of contributions. Thus we find that the amount that has thus far been received has come from voluntary contributions on the part of the individuals. Letters have come from every section, from far and wide, ranging in amounts from 50c to \$50. It takes lots of responses of the small denominations to make even \$100. Some of the pastors have written saying they had as much as \$100, and even some \$250, and would send it later. We would urge them to send it at once. This will help the hard worked Secretary and also be of inspiration to others.

The committee asked that Sunday, March 14, be observed as Rankin Memorial Day. From letters that have reached the Secretary many observed that day, while others have said it would be presented later. If the matter has not been presented thus far, let all kindly do so at the earliest possible date. Of the thousands of letters received not a single one says it can not be done, but all agree that it can be, and should be accomplished shortly if the people but have a chance.

Some of the pastors have suggested that we open up the lists for larger subscriptions than \$1. This has been understood all the while. We have asked for those who are

able, and can send in amounts of \$25, \$50 or even \$100. We still feel the best way is for all to give the \$1. There are not less than 100,000 people in Texas that fully expect to contribute the \$1, but the need of some one to take the lead, open a subscription list and start the movement. If this is done in each community it will be but a short time until the full amount is in hand. IT CAN BE DONE, IT SHOULD BE DONE AND, BY THE GRACE OF GOD AND THE HELP OF EVERYBODY, PASTORS PRESIDING ELDERS, LAYMEN, SUNDAY SCHOOLS, IT WILL BE DONE. HELP AND HELP TODAY.

Hereafter weekly statements of the amounts received will appear in the Advocate. Watch this column and help us make it grow.

Total amount raised to noon, March 23, \$4746.64. Send all amounts with names to the General Secretary,

REV. J. D. YOUNG, Ennis, Texas.

Below is a sample of the many letters that have reached the Secretary. Read it carefully. It is refreshing. "Go and do thou likewise."

San Angelo, Texas, March 18, 1915. Dear Young: I am with you on the Rankin Memorial Fund. My Sunday School raised \$137 the Sunday after we had the first announcement. We did not send it in for the reason we wanted all the folks to have a chance to give.

We will send in about \$250. That much is promised. Most of it paid. You hit the psychological moment right in the face and I feel sure this will be one of the biggest stunts that has been pulled off in the interest of S. M. U. Success to you and your work. Cordially, JOE F. WEBB.

RANKIN MEMORIAL CONTRIBUTORS

- FORRESTON, TEXAS-- Rev. W. C. Perry, Mrs. S. B. Perry, S. H. Miller, Mrs. R. C. Lanier, Mrs. R. I. Manner, Mrs. R. B. Wagner, Rev. R. B. Wagner, M. C. Christopher
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GLENWOOD, TEXAS-- Glenwood Sunday School, E. W. Walker, T. C. Hedges, M. K. Brown, Mrs. Ora Askey, Hugo Leenssee, Dee Sims, Ed Sims, Fred Heeges
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MONTAGUE, TEXAS-- H. P. Vaughan, Mrs. H. P. Vaughan, Horace Vaughan
MIDFIELDS, TEXAS-- Mrs. M. M. Barclay
HUBBARD, TEXAS-- Mrs. E. L. Coadan

Rheumatism depends on an acid in the blood, which affects the muscles and joints, producing inflammation, stiffness and pain. This acid gets into the blood through some defect in the digestive process.

Hood's Sarsaparilla, the old-time blood tonic, is very successful in the treatment of rheumatism. It acts directly, with purifying effect, on the blood, and improves the digestion. Don't suffer. Get Hood's today.

Blanco experience. All the seats will be taken and chairs in the aisles and standing room at a premium. Three reporters taking down every word.

After the service is closed there will be a great rush to the front with congratulations and invitations for dinner. Some of the ex's will say: "Dear Brother Shuler, I always admired your courage, but you had no grace or gravy with which to season it. We still love you."

The President of the Board will walk up and say: "Here, my brother, is \$150; take this and pay your way to the Southern Chautauqua at Junaluska Lake, N. C., next summer, and tell them about that 'hornet's nest' you stirred up in Texas and the sequel to the story.

I pray that God will get glory to himself by the confession and the criticisms, as I believe every word has been written with a pure incentive, and there are many lessons in it for us younger preachers. May we avail ourselves of them. ABE MULKEY.

IRENICS.

Possibly the Advocate erred in calling the Shuler discussion "a hornet's nest." I am unable to believe that the brethren who are replying so voluminously have any disposition to sting Brother Shuler. One or two deal with him somewhat facetiously; for instance, Brother Porter; but it is easy to see between the lines that Porter has no ill will to the "Confessor."

Possibly Brother Shuler erred in calling his papers confessions. No one who knows him will believe that he lacks the courage of his convictions. And if he was confessing the cowardice of his brethren in the ministry it is quite possible that he was mistaken. It takes very little moral or physical courage to stand behind a pulpit and denounce popular sins, especially the sins of the rich or the "high society crowd." It is possible that those who think their appointments have been determined by their attitude toward popular sins, especially popular amusements, are mistaken. It is not possible that Brother Shuler overvalues the example and instruction of his mother. But it is quite possible that his mountain environment has given color to his character. There are many "mountain whites" in the ministry of the Methodist Episcopal Church, South, who claim that "the strength of the hills is theirs also."

Perhaps the Church has somewhat modified her attitude toward worldliness. I remember hearing it in the Holston Hills fifty years ago when I was a preacher's son in that same region. "It must be true, for it has been reiterated in tireless Alexandrian verse for almost a century."

It is even possible that such things existed in the olden time. Even Isaiah was mightily bothered about the unclean lips of himself and his people. City people at that, and living in the capital. He made a marvelous confession also, and the result is recorded in a classic paraphrase. If the angel will fly with the live coal and touch the lips of those whose sins the Brother confesses, it will be well for many of this generation. It is possible for preachers to mistake diatribes for philippics; and it is not unlikely that they are tempted to use their pulpits for disciplinary purposes which belong in the sphere of the pastorate. Such methods offend unnecessarily and never cure. Besides, clinics are the best both for pupil and patient; and pastoral work of this kind should not often be subjected to the strain of public exposure. Sometimes an investigation will reveal the fact that a pastor has been laboring night and day with tears to cure evils in the Church which he hesitates to denounce in public, not because of physical or moral timidity, but rather because conscientious judgment commands a different method.

It is very well for the waters to be disturbed occasionally whether the angel be either a superhuman or only an intermittent spring. It is quite refreshing to see so many taking the bath, and they need not doubt the efficiency of the troubled waters even though they are ceremonially

The Sunday School

DIVISION OF THE SOUTHWEST

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REV. W. J. MOORE, Weatherford, Oklahoma

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OUR STANDARD OF EFFICIENCY.

Almost weekly we receive enquiries as to what is the standard of Sunday School efficiency for the M. E. Church, South. Some confusion has arisen because the International Sunday School Association also has a standard of efficiency, and some of our schools and district organizations have fallen into the practice of substituting that for our own. There is no essential difference between the two, the main distinction being that the International standard has twenty points, while our own has but ten; but the ten points in our standard cover everything embraced in the twenty of the other standard. Following is the standard of efficiency promulgated by our General Board at its last meeting. Each item counts ten points in grading a Sunday School:

1. Cradle Roll.
2. Home Department.
3. Wesley Bible Classes.
4. Teacher Training Class or Students.
5. Our Church Hymns, Graded or Uniform, with Graded Organization.
6. Missionary Instruction with Offering.
7. Temperance Instruction.
8. Definite Decision for Christ Urged.
9. Annual Observation of Children's Day, with Offering as Required by our Discipline.
10. Workers' Council Regularly Held, and Session of the School Every Sunday.

THE MISSIONARY OFFERING—REGULAR OR SPECIAL.

"If the Church does not raise the assessment for missions ordered by the Annual Conference, had we not better use the missionary money raised by the Sunday School to help rather than to fall behind?"

We answer, No, for several reasons, which we state briefly:

1. It is contrary to the spirit of the law as given in our Discipline, though barely allowed by the letter of the law in extreme cases. Read paragraph 261, and you will see that it is barely allowed, but "urge that it go as a freewill offering, and not be used to meet the missionary assessment upon the congregation."

2. The leaders of our missionary and Sunday school forces do not think it should be done. A Bishop said to this writer that it was never meant that this fund should be used to meet the assessments on the Church. It was intended from the beginning that it should be a surplus. Dr. Rawlings says, "Don't do it. Take a special for your school, and don't use the missionary offering of the Sunday School to pay the missionary assessment on the Church. Your Church does not need the little children of the Sunday School to help to pay twenty-seven cents a member to save the world." And the last word from the mission rooms on the subject is, "The Sunday School money should certainly go as a special, over and above the assessment." Then it would count for something.

3. By the plan of "specials" or a "surplus" we can more easily teach the young people that they have a part and lot in the matter of missions. When their mites are sunk out of their sight in the general funds for the conference, the children never see where their money is going, or has gone.

4. By using these offerings as a surplus, we do away with the crutches which we have made the children furnish to us, and on which some of us are still trying to walk. It is time for us to stand up as a Church and meet our obligations, and let the offerings made by the Sunday School go into the channel designed for them.

No; we do not think the missionary offerings of the Sunday School should be applied on the assessments.

NEWS AND NOTES

The Presbyterian Board of Publication began to issue the departmental graded lessons the first of this year. The graded lesson idea is making rapid headway in all directions.

The General Board of Religious Education of the Episcopal Church is organizing the "League of Church Parents" with the purpose of promoting the religious training of the family.

The Chicago Methodist School Union is making a special endeavor to see that a copy of the Methodist Hymnal is in every Methodist home in Chicago. The Texas editor of this department records with gratitude the part that the hymn book played in the development of his own religious ideals and tastes, and heartily commends the example of the Chicago Union to Methodists everywhere.

The Sunday Schools of Hamilton, Texas, are organized into a Sunday School Council which meets once a month on Sunday afternoon. Rev. Alonzo Monk, pastor of the Hamilton Methodist Church is president. A banner is awarded each month to the school showing the largest

per cent of attendance for the previous month. In February the banner was won by the Methodist school. The enrollment was 197 and the attendance was 90.9 per cent. The next meeting will be on Easter Sunday and a suitable Easter program will be arranged.

The latest statistics of the International Sunday School Association gives the number of Sunday School members in the United States as more than fifteen and a half million. What opportunities and responsibilities fall to the share of the Sunday School leaders of today.

The attendance in the Sunday School of Georgetown Station, Central Texas Conference, on Sunday, March 14, was 844. Dr. C. A. Nichols, member of the General Sunday School Board, is superintendent.

Rev. S. M. Black, District Sunday School Secretary of the Sulphur Springs District, North Texas Conference, is making a vigorous campaign in the interest of missions in the Sunday School. We wish him abundant success.

Rev. A. E. Reector, Chairman of the West Texas Conference Sunday School Board, is magnifying his office, as he has a way of doing every office to which he is elected. Though a busy pastor, he has since conference spent two weeks in the field doing Sunday School institute work. In addition he has repeatedly written to the presiding elders, tendering the assistance of the Board and modestly offering suggestions looking to increased efficiency in district Sunday School organization. He also keeps in close touch with members of the Board, and is now sending communications to all pastors and superintendents of the conference in an effort to secure a universal observance of Children's Day. The West Texas Conference has the largest Sunday School enrollment in proportion to its membership of any English-speaking conference in the Southwestern Division. We shall not be surprised if the banner Children's Day and Missionary Department Conference in this Division proves to be this same conference when the next reports are recorded.

The National Education Association announces a prize for an essay on "The Essential Place of Religion in Education, with an outline of a plan for introducing religious teaching into the public schools." The money for this prize was offered to the Religious Education Association, but it was not accepted by the Executive Board for the assigned reason that said Board was "unanimously opposed to the assumption that the teaching of religion is a proper function of the State." It seems to us that the attitude of the Religious Education Association begs the question. One of the results of recent investigations on psychology is the discovery that religion is as much a part of human nature as intellect. Educators have found that any educational system that ignores religion is fatally defective from an educational standpoint. Hence the National Association is trying to round out its educational system by finding a way to teach religion without making the instruction offensively sectarian. Here is a most difficult and vital problem, and we wish our secular educators all success in its solution. Full particulars concerning the prize may be obtained from Prof. D. W. Springer, Ann Arbor, Mich.

Miss Elizabeth Kilpatrick, General Sunday School Field Worker of the Sunday School Board, returned to Texas last week and is at present making a round of institutes and conventions with the Divisional Secretary. She will spend the month of April in the Central Texas Conference holding institutes, speaking on the Wesley Adult Class, and working up an interest in the Wesley Class Federation, which meets in Waco April 27-29. So important did the Committee on Field Work regard this Federation meeting that they cheerfully lent Miss K. to the Central Texas Conference Board for a whole month in the interest of that work.

President Nichols, of the Central Texas Conference Wesley Federation is making good progress with plans for the Federation Conference. It is hoped that Bishop McCoy will be able to be present. Prominent speakers from over the Church are already engaged. Much time will be spent in conference. The plan is to let the men and women who are actually doing the work get together and help each other with solutions of problems and plans of progress. Bible class workers from everywhere will be welcome. It is hoped that every Wesley Class in Texas can send at least one representative.

A bright life and dark days are better than bright days and a dark life.

The Christlike pastor smiles at his work and never finds fault with his charge.

Epworth League Department

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North Texas Conference Epworth League,
June 3 to 6, Clarksville.

State Epworth League Assembly,
Epworth-by-the-Sea, July-August.

"**THY SPEECH BEWRAYETH THEE.**"
(Matthew 26:73)

By Thomas R. Robinson.
Oh, that my tongue might so possess
The accent of his tenderness
That every word I breathed should bleed,
For those who mourn, a word of cheer;
A word of hope for those who fear;
And love to all men, far or near.

Oh, that it might be said of me,
"Surely thy speech bewrayeth thee
As friend of Christ of Galilee."

OUR NATION'S WARDS—OR, A WHITE MAN'S CHANCE FOR RED MEN AND BLACK MEN.

By S. Stephen McKenney.
(March 28, 1915.)

Scripture References: Ex. 12:49; Deut. 10:19; Acts 17:26-28; Luke 4:18, 19.

I. The Indian. When Columbus wandered over the pathless main and came upon our American shores, he called the aboriginal inhabitants "Indians," supposing that he had reached certain outlying islands of India. This simple people in primitive style lived in huts and wigwams, and armed with bow and arrow and tomahawk lurked and lingered amid fields and forests, hunted in the mountains and hunted the wildernesses, wore the skins of buffaloes and ate the flesh of beasts, and believed in the Great Spirit who was good and therefore needed not to be feared, while they also believed in evil spirits whom they constantly sought to appease. To them explorers were impostors, and whoever would disturb the serenity of their simple modes of existence because their avowed enemies. Hence an attitude of hostility naturally arose between them and the white man, who, armed with more modern and deadly weapons of warfare, drove the offensive Indian before him with the battle cry, "Move on!" From his hitherto happy hunting grounds along the Atlantic seaboard he was driven westward amid mountain fastnesses and desert wastes, hostile rivers and behind rocks, led by the ignis-fatuus of false hopes in quest of some phantom El Dorado until in dreary vision he seemed to find a place of refuge and shouted in his wild enthusiasm, "Alabama!" as if to say, Here we rest! But soon the rising tides of a new and changing order drove him from his hiding place to seek refuge beyond the "Father of Waters."

In our country the Indian, unlike the ordinary foreigner, does not have the right to select the place of his own habitation. Our government has set apart about 148 reservations for the Indian while offering him citizenship by a process of naturalization. There are now about 20,000 Indian voters in our country. The race is rapidly decreasing. When our country was discovered there were probably as many as 200,000 Indians east of the Mississippi, now there are only about 260,000 in the entire country. As a Christian nation we owe something to this decadent race. Our Church is doing something in this direction. We have 3000 Indian members, 122 local preachers, 22 regular pastors, 70 Churches, 3 American preachers and one American Bible missionary woman working among them. Yet, there are among us 54,000 Indians who have no missionary ministering to them, and 24,000 children of school age who do not attend school and who have no school facilities. What a field for Christian service!

II. The Negro. As the Red Man is not responsible for our coming to him, so the Black Man is not responsible for his coming to us. This fact alone lays upon us a responsibility. Unlike the Indian, the Negro race is on the increase; their numbers have more than doubled since their emancipation. There are now about 10,000,000 of Negroes in the United States, over nine-tenths of whom live in the South, or about one-third of our entire population here. They own more than \$700,000,000 of wealth which represents over 18 per cent of all the improved lands in the South. Moreover, the Negro has made intellectual as well as commercial progress. No race under equal disadvantages has ever made greater advancement along these lines. Negro illiteracy was well-nigh complete in the days

of slavery, but even twenty-five years ago it was reduced to less than 44 per cent. While 90 per cent of these possess little more than the ability to read and write, yet these figures show an intellectual awakening among the children of this long-blighted race.

The Negro has been an important factor in the development of our country. This is especially true of the South, where from three-fourths to four-fifths of our farming, lumbering, mining, and practically all our unskilled labor are done by Negroes. The training of the Negro has been chiefly industrial, as it should be, since 77 per cent of our Southern Negroes live and work on farms. But our debt to the Negro goes beyond this. Though we brought him among us to enslave him he served us faithfully for 250 years, and when we went to fight a battle whose success would have perpetuated his slavery he still stayed "by the stuff," protecting the home of his master with a jealous and watchful eye. Our dependent wives and helpless children were safe in his hands. He would have died rather than see the peace and prosperity of that home molested. Surely, history nowhere furnishes a parallel to such loyalty and devotion! Perhaps all this has been a means of discipline to the Negro—a blessing in disguise, as was Israel's enslavement in Egypt. To have been brought from a worse slavery amid African jungles in touch with American civilization is no mean thing, yet this fact does not absolve us from our obligation to him.

What, then, is our duty to the Negro? First of all, we should remember that we are the children of the same Father, and we should no longer question whether he has a soul. His needs, his desires, his hopes are like ours. We should, therefore, contribute toward his personal comfort and his physical well-being. We should throw around him a healthful atmosphere, and teach him how to live longest and best. The Negro dies about twice as fast as the whites, his average age limit being only about eighteen years. "They perish for lack of knowledge." Therefore, he should be taught hygienic and sanitary laws for our protection, if not out of love for him and loyalty to Christ, for his contagion may reach from him to us, and his plague may fall from him on us. Again, we should seek to better the social and intellectual life of the negro, and for the same reason. We must exalt him or he will degrade us. Not "social equality" is his need or desire, but racial integrity. Let us recognize his right, along with ours, to "life, liberty and the pursuit of happiness." Let us demand for him justice in the eyes of the law, and not allow violence at the hands of a mob. Trust him, and give him a chance to prove himself worthy of our confidence. Finally, give him the highest moral and religious ideals. Not the intelligent, but the ignorant Negro is a menace. In 1904 it was shown by a study of our penal records that out of fifteen of the largest and oldest Negro colleges and industrial institutions in our country, that only two graduates were ever sentenced to a term in any of our prisons. Negroes are so naturally religious (if not righteous) that forty-eight per cent of them belong to some Church, and despite their poverty they have put \$3,000,000 in church buildings. Last year our Church gave toward their work \$26,426, while in 1914 we gave \$42,170. We should do even larger things for them, and in every way co-operate with their teachers and Bishop Haygood says in "Our Brother in Black": "The hope of the African race in this country is largely in its pulpit. No people can rise above their religion; no people's religion can rise above the doctrine preached and lived by their ministry."

Thin is our wisdom, Thine our might;
O give us, more than strength or skill,
The calmest born of sense of right,
The steadiest heart, the quiet will.

—S. Weir Mitchell.

We are listening with both ears for your plans for taking a crowd to Epworth-by-the-Sea. Next week we are going to tell you of the things that Dallas is doing to help increase interest and her attendance on the Encampment.

We are in receipt of the announcement of Miss Catherine Daniel to Rev. J. Earl Crawford, Cisco, Texas, March 11. We extend hearty congratulations and best wishes for a long and happy life. Mr. Crawford will be remembered as one of the prominent figures of the 1914 Encampment.

EPWORTH-BY-THE-SEA.

Who is going or planning to go? We want to hear from you now so that others may plan to go with you.

The attendance this year will mean much to the future of Epworth as well as the present. Unless our people attend it is hardly good business to continue. We have a great location and are well equipped with the co-operation of those in attendance to take care of the crowds, and as many as possible should enjoy the outing.

In addition to Epworth Inn, which will be opened June 1, the Corpus Beach Hotel will be ready for family parties early in the summer and these, with the cottage colony that has grown up around us will afford a variety of accommodation from the very best to the cheapest. This is a democratic community

and all can live as you choose—the surf is a great leveller on the style question.

Beville delegation will be ready. Mrs. George Butler, of Lockhart, is planning for a District delegation from San Marcos District of missionary women and others are lining up. Am on the ground today and all is ready but the crowd.

Write me at once if you want any help in organizing your crowd or in any special preparation for camping. "On to Epworth!"
ALLAN K. RAGSDALE,
San Antonio, Texas.

TO PRESIDING ELDERS.

I earnestly ask every presiding elder in the North Texas Conference to announce every Sunday between now and June: "The North Texas Conference Epworth League will be held at Clarksville, June 3-6. Every Senior and Junior Chapter in North Texas is expected to send two or more delegates. It is intended to make this the greatest gathering in the history of this conference."
O. L. HAMILTON, President,
Lewisville, Texas.

TO LOCAL LEAGUE CHAPTERS.

All Senior, Intermediate and Junior Epworth League Chapters in North Texas are expected to remit at once five cents per capita (not less than \$2 per Chapter) to Mr. Thurman Stewart, Box 600, Sherman, Texas, as North Texas Conference dues.

I am deeply in earnest. The conference officers can't do their work successfully on account of your neglect in the matter of remitting your dues.

O. L. HAMILTON, President,
Lewisville, Texas.

GLENFLORA, TEXAS.

Following are the officers for this year: President, W. J. D. King; Secretary, Mrs. Stanley Davidson; Treasurer, Jethie P. King; Era Agent, B. Spencer King; Superintendent First Department, Miss Nellie Parr; Superintendent Second Department, Miss Mattie Freshour; Superintendent Third Department, Miss Wanda Davis; Superintendent Fourth Department, Miss Lula Earnst.

STATE PRESIDENT.

Following is a letter recently sent out from the office of the State President to the presiding elders of the State. In it there will be found much of help not only for those to whom it is addressed, but for pastors and presidents of local Leagues as well.

Beville, Texas, March 13, 1915.
Dear Brother Elder: By some strange mistake in making reports, or what is worse, facing an actual lamentable loss, we are called to note that the 1914 statistics show that in Texas alone we are short eighty-five Chapters and 3696 members from our Leagues.

Does not this call for some investigation and some special work? Can we not do something to redeem this condition of things and put our young people and their work to the fore where they belong?

As President of the State League work I am writing to ask a brother elder to assist me in doing something for our League work in Texas at this time of need. There are at least four things you can do for the cause:

1. Emphasize the League work in your Quarterly Conference. Of course you can do this as you emphasize all the work and interest of the Church; but I find if we single out in each Quarterly Conference some one interest to emphasize specially, we give a new impetus to that cause and at the same time do not detract from the other interests.
2. On my second round of Quarterly Conferences I held a kind of Sunday School Institutes with the charges, and found it did good. On my third round I purpose doing a similar work for the League.
3. Call attention to the League column in the Texas Christian Advocate. This paper reaches their homes every week and carries League news. That column is being magnified and will do much to create and develop League interest. Urge also the taking of our Epworth Era.
4. Help me to make the most possible out of the coming of Dr. Culbreth. Would you like to have him in your district? He will spend about a month in Texas, holding inspirational meetings for the Leagues. Watch the League column in the Texas Christian Advocate for the plan, itinerary, date, etc.

5. Advertise and boost our this year's Encampment at Epworth-by-the-Sea. The date for the Encampment is July 31 to August 16. We expect this year to be the best of all. The outlook is most encouraging and our Leaguers are enthusiastic. A fine program is now in course of preparation by Dean Fling and will appear in due time.

Ask the Leaguers in your district to organize parties to attend, and, of course, bring the elder of the district.

The League is vital to our Church, and just now needs some special care. I am sure you will give it what you can.

T. F. SESSIONS.

Brother, if thou prayest for thyself alone, one alone will pray for thee; if thou prayest for all, all will pray for thee.—Augustine to Ambrose.

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In 48 to 72 hours. No craving for tobacco in any form after first dose. Harmless, no habit-forming drugs. Satisfactory results guaranteed in every case. Write Newell Pharmaceutical Co., Dept. 89 St. Louis, Mo., for FREE Booklet, "TOBACCO REDEEMER" and positive proof.

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THE PASSING DAY

THE WAR.

praisal on German commerce. There may be new signs in another week. Former Judge L. S. Roan, of Atlanta, who tried and sentenced Leo M. Frank for the murder of Mary Phagan, died in New York Tuesday in the Polytechnic hospital, where he had been a patient since February 26.

A flag for the Vice-President, the first in the history of the American Navy, was authorized by Secretary of the Navy Daniels. It is like the President's flag, except that it has a white instead of a blue field for the coat of arms of the United States.

An official parliamentary report on the earthquake in Italy on January 13 gives the number of deaths thus far reported as 20,878 exclusive of hundreds who afterward died of injuries and illness caused by the disaster. The commences damaged by the earthquake numbered 372.

The new Julius Rosenwald ecology building at the University of Chicago was dedicated last week, although it will not be ready for use until next fall. President Johnson delivered the principle address. The building, a gift of Julius Rosenwald, cost a quarter of a million dollars.

Spry, of Utah, has signed the "dry territory" bill passed by the recent Legislature. The bill, which follows closely the provisions of the Webb-Kenyon national law, makes shipment of liquor from "wet" to "dry" territory by the individual punishable by a maximum fine of \$1000 or imprisonment for twelve months.

"Billy" Sunday, William Jennings Bryan, and 10,000 campaign workers are to be called upon to help make Chicago "dry" in April, 1915. Most of the men who gathered at a luncheon called by the "Dry" Chicago Federation believe that the evangelist, the Secretary of State, and the home workers will be available.

east of Muncie, Ind., is almost totally destroyed, as the result of a fire of unknown origin in that institution Tuesday morning.

Governor Ferguson has appointed Jack W. Neal, of San Antonio, a member of the Board of Managers of the Southwestern Insurance Ass'n, to succeed W. C. Riggsby, Bexley, who was a hold-over member of the Board, removed by Governor Ferguson, because, the Governor said, he had been the means of tying up the Board on the election of a superintendent.

Detailed examination and inspection of the refugees from Progresso, who arrived in Galveston Sunday on the steamship Nils, brought to light the fact that a number of them brought large sums of money. One merchant, according to Acting Inspector in Charge A. E. Barkman, had \$3,000,000 in money and bonds. Another of the refugees, a diamond merchant, brought a portable safe full of his wares.

Governor Ferguson has signed the bill by Senator Bee making an appropriation of \$25,000 for the use of the railroad commission to aid in paying the services of experts and in gathering data for the freight rate and other hearings. The bill carries the emergency clause and becomes effective at once.

Because of the lack of shipping facilities between the Philippine Islands and the United States, army transport will be utilized for carrying goods from the islands which could not be transported in any other way. Governor General Harrison will invite proposals from shipping companies to carry all exports offered to the government transports, that nothing will be carried by the government which could be handled by private shipping.

United States Attorney General Gregory states that a prosecution would follow the report of Secretary of War Garrison that his department was holding the Okechewald "physically" pending the Justice Department's action.

The international money order service fell off 33 1/3 per cent during the first quarter of this year. The discovery was made in a statement issued by Charles A. Kram, Auditor for the Department. Orders were issued amounting to \$15,162,753, a decrease of \$10,250,753. Total postage expenditures for the same period were \$2,576,634 and revenue \$6,587,028, an increase of \$4,217,795 in expenditures and \$1,450,271 in revenues over 1914 figures for the same period.

More than \$21,500,000 has been received and the greater part is spent for Belgian relief. The statement issued by the New York by the Commission for Relief in Berlin. One hundred and ten thousand tons of foodstuffs, cargo for twenty ships, are now on the way to American seaports from interior points, the statement adds. Nearly sixty million dollars worth of goods, valued at more than \$20,000,000, had been sent to Rotterdam up to the middle of March by the commission.

Comtesse Jeanne de Madre, once belle of European courts and friend of Empress Eugenie, died in Paris last week at South Bend, Ind., in a humble cottage. The countess was born the daughter of Comte Hoppolyte Henri de Madre des Cursins, on June 24, 1831, in Brussels. The Comtesse de Madre, when she was 19, became a widow. Her first husband was a gentleman named Jean. After her second marriage, Eugenie, became the empress of Napoleon III, she was presented at the French court.

Two little sons, aged 7 to 9 years, of Arch Hennis, caused considerable excitement in their neighborhood when they wandered away from home last Thursday. The little fellows got into the Cedar Mountain pasture and became lost about 3 o'clock in the afternoon and were found next morning at 10 o'clock. Some time during the night they found shelter in a small house in the pasture, and when found were in fairly good spirits, considering their experiences of the night.

The suit of the State of New Mexico against Texas for the recovery of several thousand acres of valuable land in the valley of the Rio Grande River and on the Texas-New Mexico border line may be held up indefinitely. The refusal of the Legislature of the State of New Mexico to appropriate money for the suit, says the Attorney General of that State to gather testimony and secure legal assistance, it is believed, will delay the trial of the case before the highest tribunal in the United States.

Champ Clark, Speaker of the House of Representatives, declared in a speech at Philadelphia that President Wilson bears a heavier load than any President since Lincoln, and that the nation, regardless of political creed, should support him to the limit. "Every good citizen," he said, "without reference to politics or religion, should trust him in this crisis in our country's fate. May God give him the wisdom, courage and strength to keep us out of entanglements with foreign nations and lead us in paths of peace."

Secretary of Commerce Redfield has approved regulations regarding the use of intoxicating liquors on the Pribilof Islands, in the Bering Sea. Hereafter no alcoholic liquors are to be landed on the islands. The regulations are to be enforced by the Secretary or the Commission of Fisheries, and with the advice of the agents. The making of "maas," or other alcoholic drink, by the natives is prohibited. Strong drink, it is said, has played havoc with the natives on the Pribilofs and hereafter they can get only for medicinal purposes and for religious ceremonies.

Speaker Clark has denied that he is a candidate for the Democratic nomination for President in 1916. When shown a newspaper dispatch saying former Congressman Rucker, of Colorado, had thrown his hat into the ring for him, the Speaker said: "Never heard of it and don't know a thing about it. Poppycock!" The Speaker said no one had authority to boom him for the nomination. He is, according to himself, more interested in the return of the prosperity to the country than in the presidency. According to his views, prosperity is on the way.

For the second time since 1843 prayer was offered at the launching of the battleship Pennsylvania at Newport News last week. The Oklahoma was launched with the suggestion of the Governor of Oklahoma. Bishop E. E. Hoss offered the prayer at the launching. One paragraph of the prayer was as follows: "May the vessels of our Navy be guarded by Thy gracious providence and care; may they not bear the sword in vain, but as the minister of God be a terror to those who do evil and a defense to those who do well."

sioners when applications for renewals for all the saloon licenses in the city came before the board. Two hundred and fifty licenses were held up pending investigation and it was announced that forty licenses "kept alive" by brewers waiting for a favorable location would be refused. "We have decided on a thinning out of the saloon for the moral good of the community," one of the Commissioners said.

Postmaster General Burleson has announced that he intended to carry the railway mail pay dispute to the country and let the people decide whether the railroads are underpaid for their services in carrying the mails. The Postmaster General opened his fight against the carriers at the hearing on the ship lobby before the Senate investigating committee at Washington. Senator Walsh, of Montana, acting at his suggestion, used a brief prepared by Assistant Postmaster General Stewart, in charge of the railway mail service, which indicates that the carriers are well paid for their services.

Secretary of State Bryan furnished the idea and Billy Sunday furnished the men for one of the greatest temperance demonstrations at Philadelphia ever staged in this country. The principals were Mr. Bryan and 15,000 men, who heard him make one of the most eloquent addresses of his career in the Billy Sunday tabernacle. Following the address by Secretary Bryan, 12,000 men of the audience stood up like soldiers on review and took a pledge of total abstinence. Cards were distributed for them to sign. Mr. Bryan affixed his name to a card, writing across the top of the Billy Sunday pulpit.

That postage stamps be changed to a black background with a white inscription: "Peace, Honor, Forgiveness, Not Indemnity," was the suggestion to create a peace sentiment throughout the world, offered by Harry A. Wheeler, of the Chicago Association of Commerce, in an address in that city. "Why could not our government adopt a postage stamp of this character?" Wheeler asked. "The black would signify mourning and the suffering and grief of our European brothers. On it should be inscribed the dove of peace bearing an olive branch and a fitting inscription."

The remains of an ancient Indian village on the slope of the Blue Ridge Mountains near Tyrone, N. C., were discovered by George A. West, President of the Wisconsin Archeological Society, while on a recent visit to that State. The discovery was made near the Mimosa Hotel, a well-known plantation home which has been in existence for more than 100 years, on land belonging to Mrs. Charles Erskine. "I found specimens of pottery of unusual design and in numerous quantities," said Mr. West. "It appears that the village cemetery contained 30,000 graves, and was in existence over three centuries."

Charles Francis Adams died Saturday at his winter residence in Washington, D. C. He had been ill with grip for a week. Mr. Adams was born in 1835. Charles Francis Adams was widely known as a publicist and historian. He was a great-grandson of President John Quincy Adams and a son of Charles Francis Adams, Minister to Great Britain in the Civil War period. A biography of his father, which included a review of the diplomatic negotiations between the United States and Great Britain over Civil War problems, was one of Mr. Adams' most notable books.

Despite mines, submarines and blockades, American ships are rushing into the European trade for the high freight rates which are breaking all records with quotations on cotton jumped from 30 to 40 cents per 100 pounds to 42.50, and on grain from 7 1/2 cents a bushel to 21 cents. In reaping these enormous freight profits American ship owners have been particularly benefited by the government's war risk insurance. Insuring American ships against war risks at the low rate of 10 cents, the government is virtually guaranteeing the ship owners against having their enormous profits eaten up by prohibitive insurance and underwriting.

Carranza forces are digging trenches and fortifying Vera Cruz with a series of barbed wire stockades, apparently in anticipation of an attack by the Villa-Zapata forces. Advances to the State Department say the barbed wire extends from a point on the beach to the railroad about a mile and a half north, making a semi-circle. Several business men from Progresso and vicinity conferred with State Department officials on conditions in Yucatan. They fear Carranza's occupation of the port which they say, will make far business impossible by excessive taxation.

The people of Augusta, Ga., are indignant over an alleged trick played on them by a film corporation. It charged the film corporation with a motion picture company to Augusta under pretense of staging "The New Governor," to which there is no objection. The company enlisted the aid of the whole city, persuaded the mayor to post the State militia to act as a scene, 30,000 people to play the movie, and then after the picture was finished and the company given a great sendoff it admitted that Augusta had helped film "The Nigger," by Edward Sheldon, of Chicago, a play described as an "insult to the South and her people."

Sir George Turner, knighted in 1913 for his research work in leprosy, is dead at Colyton, Devon, of the disease for which he sacrificed his life to find a cure. He was known as the "Father Damien" of the British Isles after the martyr who gave his life for the lepers of Hawaii, and it was not until after he received his knighthood that the facts of his career became known. In fact, he himself announced that he was a leper, after discovering the signs of the disease on his hands one morning while shaving. The first public announcement was when he refused an invitation to dine with the words, "I will come if you don't mind me being a leper."

After working for three years to secure a government mining experiment station in Texas, Dr. William Battle Phillips, of the Department of Economic Geology and Technology, seems very near to reaping fruitful results. If there is no further hitch in the plans of Dr. Phillips and Texas members in Congress, one of the three experiment stations to be established this year will come to Texas, and if it is established in connection with the university geology and technology department, which Dr. Phillips thinks the logical place, will mean a more than doubling of the present forces employed and more extensive investigation into the non-metallic minerals in this State.

Kansas is first in wealth, first in health and first in education. That is the answer of Kansas to the statement issued recently by the National Wholesale Liquor Dealers' Association, in which it was asserted that prohibition had brought the State below the average license State regards moral, health and economic standards. Kansas has more wealth per capita, more young men and women in colleges in proportion to population, more children in the Sunday Schools, a lower death rate, a lower percentage of illiteracy, twenty-eight counties without a jail prisoner last year, forty-eight counties that

did not send a prisoner to State prison, seventy-eight that did not have an insane patient last year. All this is credited to thirty years of prohibition.

Former associates of Grover Cleveland paid tribute to his memory at Caldwell, N. J., before an audience that filled the Old First Presbyterian Church there, where the fourth annual memorial services of the Groves Cleveland Birthplace Memorial Association were held. Mr. Cleveland was born in the manse on March 18, 1837, while his father was a pastor of the Church in which the meeting was held. In front of the pulpit stood an oil painting of the former President which was presented to the association by Charles R. Crane, of Chicago. Former Gov. Francis, of Missouri, in an address praised the financial policies of Mr. Cleveland, to which he attributed in great measure the country's present position and influence upon world financial affairs.

Prof. Henry J. Cox, the weather forecaster, in addressing a meeting of the Chicago Association of Commerce, pointed out that in the military operations in Europe there is no more important factor than the scientific weather prophet. "The army with the most accurate forecast has a tremendous advantage," said Prof. Cox. "Paraphernalia of the meteorologist are as important as the automobile in modern warfare." Prof. Cox said that the warring nations consider the concealing of weather conditions so vital that the exchange of data among the weather bureaus' world has been curtailed. Absence of information from Siberia, for instance, has forced the United States to abandon its weekly "long range" forecast.

A project to draw a north to south division line across the United States from the Rio Grande to the Canadian border, so far as the Westward movement of livestock is concerned, has been conceived in Texas and will be presented to the American National Livestock Association at its annual convention at San Francisco by W. N. Waddell, former President of the Texas Livestock Sanitary Board, and a noted sanitarian. Its effect would be to prevent herds of cattle, hogs and sheep east of the Missouri River from supplying the needs of the territory between that waterway and the Pacific coast. Contention is made that the eastern half of the continent is afflicted with foot and mouth disease, bovine tuberculosis and other ailments, while Western stock is healthy, hence the necessity for a State coalition embargo.

Mr. Chas. M. Higgins, Treasurer Anti-Vaccination League of America, who has contributed numerous articles opposing compulsory vaccination which have appeared from time to time in New York newspapers, is now urging the organization of a League for the defense of personal rights. In a lengthy article appearing in the New York Globe and Commercial Advertiser, Mr. Higgins comments upon the attacks which indirectly following health and life. He refers to various fallacious arguments regarding vaccination statistics, and closes the article with recommendations for the protection of the people. Among them he mentions the requirement of accurate publication of all deaths directly or indirectly following vaccination and an amendment to the State Constitution providing for medical freedom.

Petit Echo is the name of a paper published in the trenches in France. It is published and printed by the special printing of the Eighteenth Territorials. In spite of its diminutive size the newspaper is trying so far with good results, to keep up to the standard of its larger contemporaries. Its order to encourage patriotism and general vim this little journal is distributed free to soldiers. It was founded by Lieutenant Colonel Rat right in the middle of the hot campaign. It is illustrated with graphic drawings and amusing cartoons, and even has a page devoted to music. The front page contains a list of the Eighteenth Territorials, followed by a detailed bulletin on the military happenings of the week. In the body of the newspaper are little stories of the war, anecdotes, humorous verse, compositions, riddles, etc. Under the heading "Amusements and Entertainments" are found the following two items: "Shower baths every day from eight a. m. to four p. m." "Concert in the festival hall every Sunday at 4 p. m."

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Goodness is trustful and suspicion is always a confession of guilt and a proof of smallness on the part of the actor.

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By Joseph B. Hingley

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Robbie
ENN
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W. A. Str.
W. E. Str.
Mrs. W.
Miss A.
Mrs. A.
ESTAC
A. G. Re.
Cordell R.
W. P.
Mrs. Ann.
Ophell Pol.
Mabell B.
Mac Bee.
RAYLA
Mrs. D. I.
PENEL
Tom Call.
A. Shirley.
E. A. Me.
J. J. Smit.
A. C. The.
Mrs. W.
Arthur R.
Mrs. Art.
J. S. Hue.
Mrs. J. S.
Miss Liv.
Miss Bob.
Mrs. E.
Methodist
PILOT
Mustang
M. B. Mo.
Mrs. B.
Mrs. H.
E. D. Mo.
OLNEY
Manlena
Ruth Good.
Mrs. H.
A. H. M.
J. C. Grit.
A. J. Adan.
O. L. Goo.
Ernest Jac.
W. T. Du.
P. Rob.
W. J. Skid.
West J.
B. Wea.
W. Jaci.
T. How.
G. Ken.
H. My.
W. A. Sit.
Miss Mar.
SALTIL
Rev. J. W.
Mrs. Ellen.
Mrs. Newt.
CHARLA
W. T. Dun.
NOXVII
Mrs. H. V.
ATTEN
Bishop J.
Rev. S. S.
Methodist
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SUBSCRIPTIONS TO RANKIN MEMORIAL FUND.

CONTINUED FROM PAGE NINE.

PRINCETON, TEXAS— Princeton Sunday School, Irby Dalton, Sec.

DALLAS, TEXAS— W. D. Rainey, Mrs. A. M. Bair, DODD CITY, TEXAS— Dr. J. S. Black

AMITY, OREGON— Miss Sadie Methies, Mrs. M. E. Wathies, TOLBERT, TEXAS— Mrs. S. T. Porterfield

HILLSBORO, TEXAS— C. E. Jordan, W. F. Jones, PISGAH, TEXAS— J. W. Brown, Mrs. E. M. Snoddy

FORT WORTH, TEXAS— Grace Allen, W. H. Conn, Mrs. W. H. Conn, Miss Mattie Holes

WAXAHACHIE, TEXAS— W. L. Simpson, BIG SANDY, TEXAS— I. P. Pace, CHICKASHA, OK.— J. E. Martin

MIDLAND, TEXAS— Mrs. Floyd Countiss, RED OAK, TEXAS— Rev. I. E. Hightower

BOYCE, TEXAS— H. W. Kelly, ALONZO, TEXAS— Miss Henry Wilson, A. B. Ausburn

WAXAHACHIE, TEX.— H. B. Reasonover, E. A. Riving, Mrs. Emma Traylor

DISTRICT CONFERENCES.

Beeville, at Sinton March 24-28, Cuero, at Goliad March 30-April 4, San Marcos, at Gonzales, 7:30 p. m., April 6

CLASSIFIED ADVERTISEMENTS

In this department may be advertised anything you want to buy, sell or exchange. The rate is TWO CENTS A WORD.

AGENTS WANTED.

AGENTS—Get particulars of one of the best paying propositions ever put on the market.

AN OLD BOOK WANTED.

Who will sell me a first or second-hand copy of the life of Rev. A. J. Potter.

ATTORNEYS.

A. E. FIRMIN ATTORNEY-AT-LAW Notary Public

EVANGELIST.

BRETHREN, if you need me in your meetings, revivals or on any point on Bible doctrine

I have some open dates after the middle of May and would be glad to correspond with any one needing my services in Oklahoma or Texas

The Committee on Evangelism, in its recent session at McKinney, appointed me as an evangelist of the North Texas Conference.

DEAR BRETHREN—If possible in calling me for meetings make them for first and third Sundays in each month

DISTRICT CONFERENCE NOTICES.

WAXAHACHIE DISTRICT.

The Waxahachie District Conference will convene at Bardwell April 13, 2 p. m., Bishop McCoy, presiding.

HILLSBORO DISTRICT CONFERENCE COMMITTEES.

License to Preach—J. M. Wynne, S. L. Culwell, J. H. Walker.

TERRELL, TEXAS.

E. L. Harris, KAUFMAN, TEXAS— R. L. McKinney

PRAIRIEVILLE, TEX.—

Geo. Sharrock, CAMERON, TEXAS— Salem Sunday School

CORSICANA, TEXAS—

A. A. Allison, ENNIS, TEXAS— J. B. Nabors

SHERMAN, TEXAS—

R. A. O'Bannon, T. G. Blocker, T. C. Bass

SAN ANGELO DISTRICT.

San Angelo District Conference will be held at Christoval, Texas, beginning May 27 at 9 o'clock a. m.

HUGO DISTRICT.

The Hugo District Conference will meet in Idabel, Okla., May 18-21. The following committees are hereby appointed:

WEATHERFORD DISTRICT.

The Weatherford District Conference convenes at 7:45 p. m., April 27, and closes on the evening of April 29.

ANNOUNCEMENT.

Navasota District Conference will meet at Madisonville July 20. Bishop McCoy will hold it.

CORRECTION.

The Pittsburg District Conference will meet at Atlanta, Tuesday, June 8, at 9 o'clock a. m., and will adjourn Thursday afternoon, June 10.

SAN ANTONIO DISTRICT.

The San Antonio District Conference will be held at Kerrville, April 7-9. The conference sermon will be preached by Rev. J. E. Harrison, D. D., on the 8th, at 11 a. m.

MARRIAGES.

CRABB SMITH.—March 20, 1915, in Royse, Texas, Mr. B. F. Crabb and Miss Hattie Smith were united in marriage.

HANNA-STEMMONS.—

Mr. Thomas King Hanna and Miss Bessie Stemmons were married March 18, 1915, at the home, 817 East seventh Street, Oak Cliff, Rev. H. A. Bourland assisted by Dr. Robert Hill, officiating.

ATTENTION, GALLATIN CIRCUIT.

Bishop James H. McCoy has promised Rev. S. S. McKenney, pastor of the First Methodist Church at Jacksonville, Texas, that he will preach for him and dedicate his church the first Sunday in April, same being the fourth day of the month.

W. B. MOON, Pastor.

Jacksonville, Texas.

GOING TO THE EXPOSITION?

On arriving in San Francisco, report directly to M. E. Church, South, Exposition Headquarters, Suite 976-990 Pacific Building.

INFORMATION WANTED.

I wish to know if any of the old friends of Rev. T. T. Southers are still living; his last home was in Bryan, Texas, where he preached for a number of years.

MISCELLANEOUS.

BROTHER accidentally discovered root cures both tobacco habit and indigestion.

SUDAN grass seed, passed on by experiment station. Guaranteed pure, 25 cents pound; 10 pounds and over 20 cents, prepaid.

WINTERSMITH'S CHILL TONIC is not only the old reliable remedy for Malaria, Chills and Fever, but it is a fine general restorative tonic.

GARTSIDE'S IRON RUST SOAP CO., 425 1/2 Lancaster Ave., Philadelphia, Pa.

STOMACH SUFFERERS—For 2 cents I give you information about a simple Home Remedy, which is better than all Patent Medicines.

CALDWELL'S Santarium, McKinney, Texas, for treatment of internal and external cancers.

MUSICAL INSTRUMENTS.

RAREST of rare bargains in high grade best makes standard pianos received in exchange.

REAL ESTATE.

INVESTORS clip this address out if you intend coming to Dallas any time soon.

TOURS.

See the Great Panama Exposition. For full particulars of an ideal thirty days' tour write J. C. Mimms, Pastor Methodist Church, Belton, Texas.

TREE FERNS.

Fragrant Tree Fern seed 5 cents packet—Mrs. Queen Weber, Baird, Texas.

HOME COMING DAY—ROCKWALL.

Home Coming Day at Mount Zion Church and the Sherwood Camp Ground will be Sunday, June 6, 1915.

Woodrow Wilson says that "the task of the lifter is the only one that does not become stale."

Money has not been so scarce in many years, but give Church Extension an equal chance in the collections with other missions and every other assessment.

We shed tears over what we cannot do and are as happy as a June bug when we find we can let a hard run Church or parsonage have a dollar.

NOTICE TO INQUIRERS.

Having received numerous inquiries from different sections of the country I wish through the Advocate to make this statement in regard to the second volume of my father's book, "The Story of My Life."

Last Fall in talking to me about his second volume he said that he expected to write this

vertical text on the left margin containing various small notices and advertisements.

San Angelo District—Second Round. Midland Cir., at Stiles, March 27, 28. Eldorado, at Christoval, April 3, 4. Senora, April 10, 11. Edith, at Edith, April 17, 18. Eola, at Mullen, April 24, 25, a. m. Junction, at Copperas, May 1, 2. Faint Rock, May 8, 9. Ozona, May 15, 16. Rochelle, at Rochelle, May 22, 23, a. m. F. B. RUCHANAN, P. E.

San Marcos District—Second Round. March 27, 28. Blanco. April 1, Seguin. April 2, Luling. April 3, 4, Gonzales. April 5, Belmont, at Oak Forest. THOMAS GREGORY, P. E.

Uvalde District—Second Round. Batesville, March 27, 28. Eagle Pass, March 30, 31. Sabin, April 3, 4. Del Rio, April 10, 11. Utopia, April 17, 18. Crovina, at Lytle, April 21. Crystal City, April 24, 25. Carrizo Springs, April 25, 26. District Conference, at Del Rio, April 12-16. S. B. JOHNSTON, P. E.

CENTRAL TEXAS

Brownwood District—Second Round. Robert Lee, at Hayrick, March 27. Bronte, at Fort Chadbourne, March 28, 29. Rockwood, at Goulbush, April 3, 4. Talpa, at Voss, April 5. Coleman, at Coleman, April 10, 11. Novice, at Silver Valley, April 11, 12. Indian Creek, at Bethany, April 17, 18. Santa Anna Sta., April 22. Ballinger Sta., May 1, 2. Coleman Sta., May 8, 9. Brownwood Sta., May 10. J. H. STEWART, P. E.

Cisco District—Second Round. Eastland, March 27, 28. Ranger, at Bullock, March 28, 29. Staff, at Pleasant Grove, April 3, 4. Wayland, at Gunsite, April 4, 5. Romney, at Okra, April 10, 11. Spee Springs, at Spee Springs, April 11, 12. Doodemona, at Victor, April 17, 18. Gorman, April 18, 19. Carbon, at Carbon, April 20. Pioneer, at Burkett, April 24, 25. Scranston and Piggab, at Piggab, April 26. Cisco, at Bedford, April 29. Straun, at Liza, May 1, 2. Cisco Sta., May 3. E. P. WILLIAMS, P. E.

Corsicana District—Second Round. Thornton, at Thornton, March 26-28. Big Hill, at Big Hill, March 27. Corsicana, First Church, April 4, 5. Horn Hill, at Horn Hill, April 10, 11. Mexia, April 11, 12. Wortham, at Richland, April 18, 19. Harmony, at Pursley, April 24, 25. Kirvin and Streetman, at Streetman, May 2, 3. Frost, May 5. Chatfield, at Tupelo, May 8. Groesbeck, May 9, 10. Purdon, at Drane, May 15, 16. Emmett, at Brushy, May 22, 23. Corsicana Circuit, at Zion's Rest, May 29, 30. W. H. MATTHEWS, P. E.

Cisco District—Second Round. Eastland, at E., March 27, 28. Ranger, at Bullock, March 28, 29. E. P. WILLIAMS, P. E.

Cieburne District—Second Round. Glen Rose, at Eulogy, March 27. Walnut Springs, March 27, 28. Moravia, at Soyter, March 28, 29. Lillian, at Bethany, April 3, 4. Joshua and Egan, at Egan, April 10, 11. Godley and Cresson, at Cresson, April 17, 18. Grandview Cir., at Parker, April 24. Glen Rose Sta., April 25, 26. Grandbury Cir., at Fairview, May 1, 2. Grandview Sta., May 2, 3. Venus, May 9, 10. Grandview Sta., May 16, 17. W. W. MOSS, P. E.

Dublin District—Second Round. DeLeon Sta., March 27, 28. Stephenville, 7:30 p. m., March 30. Comanche, at Fellowship, April 3, 4. DeLeon Cir., at Morton Ch., April 10, 11. Proctor, at Graham Ch., April 17, 18. Tolar and Lipan, at Paluvey, May 1, 2. Huckabay, at Pigeon, May 8, 9. Duffau, at D., 11 a. m., May 12. Irebell, at Claret, May 15, 16. Hico, May 16, 17. Bluffdale, at Wesley Ch., May 22, 23. Carlton, May 29, 30. S. J. VAUGHAN, P. E.

Fort Worth District—Second Round. Boulevard, 11 a. m., March 28. Polytechnic, 7:30 p. m., March 28. Diamond Hill, at Sagnaw, April 3, 4. Arlington, 7:30 p. m., April 4. Smithfield, at Keller, April 10, 11. Grapevine, at Minters Chap., April 17, 18. Kennedale, at Forest Hill, April 24, 25. JOHN R. NELSON, P. E.

Gatesville District—Second Round. Valley Mills, Mar. 27, 28. Coryell, at Moshem, Mar. 28, 29. Meridian, at Grapevine, April 3, 4. Meridian Sta., April 4, 5. Oglesby, at Hackney, April 10, 11. Crawford, at Compton, April 11, 12. Copperas Cove, at C. C., April 17, 18. Killeen Sta., April 18, 19. Evant, at Arnett, April 24, 25. Hamilton Sta., April 25, 26. Nolanville, at Sugarloaf, May 1. Killeen Cir., at Maxdale, May 2, 3.

SICK HEADACHES

People who have attacks every so often are suffering from a Liver-gall trouble or Gallstone disease. There is an obstruction in the flow of the bile whether due to catarrhal, inflammatory or infectious causes or to stones, backing the bile up into the stomach, causing those awful headaches, sick stomach with vomiting and that terrible retching. If these folks would only know of our GALL-TONE which may be taken at home to remove the underlying cause of their trouble, they might soon be cured of those attacks. As a Christian act, send us the names of any whom you know are subject to these spells and we will send them our GALL-TONE BOOK and full information. Address Gallstone Remedy Co., Dept. 915, 219 S. Dearborn St., Chicago, Ill.

Hamilton Cir., May 9, 10. Fairy, May 15, 16. S. J. RUCKER, P. E.

Georgetown District—Second Round. Florence, March 28, 29. Salado, at Prairie Dell, April 3, 4. Jarrell, April 4, 5. Bartlett, April 11, 12. Holland, at Wilson's Valley, April 17, 18. Rogers, April 25, 26. Hutto, at Round Rock, May 1, 2. Weir, May 2, 3. Oenaville, at Heidenheimer, May 8, 9. Troy, at Pendleton, May 9, 10. Taylor, May 15, 16. T. S. ARMSTRONG, P. E.

Hillsboro District—Second Round. Hillsboro, Line Street, March 27, 28. Hillsboro, First Church, March 28, 29. Huron, at Fort Graham, April 3, 4. Whitney, April 4, 5. Abbott, April 10, 11. Hiasco, April 11, 12. Kirk, at Ben Hur, April 18, 19. Peoria, at Kirby, April 24, 25. Covington, at Covington, May 1, 2. Munger, May 8, 9. Maione, May 9, 10. Lovelace, May 15, 16. JNO M. BARCUS, P. E.

Waco District—Second Round. Hewitt & Spring Val., at S. P. Mar. 27, 28. Bruceville and Eddy, at Eddy, April 4, 5. Mt. Calm and Reisel, at Reisel, April 11, 12. Lorena, at Oakgrove, April 17, 18. Mart, April 25, 26. China Springs, at ———, May 1, 2. Aquilla, at Wesley Chapel, May 8, 9. J. A. WHITEHURST, P. E.

Waxahachie District—Second Round. Bethel, at Bethel, Mar. 27, 28. Odella, at Sterrett, 3 p. m. Mar. 28, 29. Red Oak, at Dixon's, 11 a. m., Mar. 31. Mansfield, at Mansfield, April 3, 4. Bristol, at Bristol, April 10, 11. Britton, at St. Paul, April 17, 18. Maypearl, at Auburn, April 24, 25. Midlothian, at Midlothian, May 1, 2. Ennis, at Ennis, May 7, 8. HORACE BISHOP, P. E.

Weatherford District—Second Round. Santo, at Brazos, March 27, 28. Springtown, at Agnes, April 3, 4. Aledo, April 7, 11 a. m. Azle, April 10, 11. Missap, at Garner, April 17, 18. Weatherford Cir., at Godfrey's Chapel, April 20, 11 a. m. Weatherford, First Church, April 25, 11 a. m. Courts Memorial, April 25, 7:30 p. m. L. A. WEBB, P. E.

TEXAS

Beaumont District—Second Round. Kountze, at West Nona, March 27, 28. North Elm, March 28, 7:30 p. m. Call, at Watson's Chapel, April 3, 4. Liberty, at Liberty, April 11, 12. Dayton, April 12, 13. Roberts Ave., April 18, 11 a. m. Port Bolivar and Stowell, at S., April 18, 7:30 p. m. First Church, April 25, 11 a. m. China & Nome, at China, April 25, 7:30 p. m. Nederland, at Ft. Neches, May 1, 2. Port Arthur, May 2, 3. Anahuac, at Anahuac, May 8, 9. Sour Lake, at Sour Lake, May 15, 16. Woodville, at Warren, May 22, 23. Mt. Belview, at Mt. Belview, May 29, 30. E. W. SOLOMON, P. E.

Brenham District—Second Round. Lyons, at Chriesman, March 27, 28. Somerville Sta., 8 p. m., March 28. Richmond Sta., April 3, 4. Quarterly Conference, June 5. Chappell Hill, April 7. Lexington, at Porter's Chp., Apr. 10, 11. Caldwell Sta., 8 p. m., April 11. Waller Cir., at Waller, April 17, 18. Hempstead, at Courtney, April 18, 19. Brookshire, at Patterson, April 24, 25. Wallis Cir., at Alick, 8 p. m., April 25. Bay City Sta., May 1, 2. Matagorda, at Lane City, 8 p. m., May 2. Bay City Sta., at Pledger, 8 p. m., May 7. Wharton, May 8, 9. Glenora, at Glenora, May 9, 10. Giddings Cir., at Ledbetter, May 15, 16. Lexington Sta., 8 p. m., May 16. Bellville Cir., at Cochran, May 22, 23. Sealy, at Sealy, May 23, 24. Rosenberg Sta., 11 a. m., June 6. S. W. THOMAS, P. E.

Houston District—Second Round. Houston, St. Paul's, March 28. Houston, Grace, March 28. Texas City, April 4. Houston, First Church (business session), April 6. Cedar Bayou, April 7. Seabrook and Pasadena, April 11. Harburg, April 11. Braegora, April 14. Angleton, April 17, 18. Airm, April 18, 19. Columbia, April 21. Naty, April 25. Houston, Brunner, April 25. Houston, St. Paul's (business session), April 28. Iowa Colony, May 2. Woodland Heights, May 2. Velasco, May 3. League City, May 9. Tabernacle, May 9. Humble, May 16. Seth Ward Memorial, May 16. J. KILGORE, P. E.

Jacksonville District—Second Round. Alto Cir., at Mt. Zion, March 27, 28. Alto Sta., March 28, 29. Brushy Creek and Frankston, at F., April 3, 4. Lauge Cir., at Baxter, April 4, 5. Kellys Cir., at Wildhurst, April 10, 11. Eustace Cir., at Mallard P., April 17, 18. Transcender Cir., at Tool, April 18, 19. Elkhart Cir., at Corinth, April 24, 25. Cushing Cir., at Linn Flat, May 1, 2. Douglass Cir., at Douglass, May 2, 3. Gallatin Cir., May 8, 9. Cusk Sta., May 9, 10. Overton and Arp, at Arp, May 15, 16. Frump Sta., May 10, 17. Bullard and Mt. Seiman, at Mt. S., May 22, 23. Montalba, at Tennessee Colony, May 29, 30. L. F. BELTIS, P. E.

Lampasas District—Third Round. Willow City, at Oxford, preaching 11 a. m. and Quarterly Conference 2 p. m., April 10. Llano Sta., April 19, 11. Cherokee, at Salem, April 11, 12. Bertram, at Briggs, April 17, 18. Kempner, at Okola, April 18, 19. Johnson City, at Rockvale, April 24, 25. Burnet, at Burnet, May 1, 2. Star, at Knoss, May 8, 9. Center City, at South Bennett, May 15, 16. Caldwellwaite, May 16, 17. Mullin, at Mullin, May 18.

Marble Falls, May 22, 23. Lampasas, May 23, 24. Mason, at Leon Valley, May 29, 30. Llano Cir., at Llano Chap., June 5, 6. Fredonia, at Pontotoc, June 5, 6. San Saba Cir., at Live Oak, June 10, 20. Lometa, at Ogle, June 20, 21. Richland Springs, at ———, June 20, 27. San Saba Sta., June 27, 28. J. W. COWAN, P. E.

Marin District—Second Round. Brenond, at Petteway, March 27. Marquez, at Easterly, March 28. Franklin, March 28. Durango, at Cego, April 3, 4. Rockwell, April 7. Roydsdale, at Benarnold, April 10. Cameron, April 11. Gause, at Gause, April 16. Davila, at Tracy, April 17. Buckhoits, at Salem, April 18. Leon Sta., at Nivevah, April 24, 25. Centerville, May 1. Flynn, at ———, May 2, a. m. Nymangee, May 2, p. m. Jewett, at Buffalo, May 9. Fairchild, at Mt. Zion, May 16, a. m. League, May 16, p. m. Wincecok, at Edge, May 22, 23. GEORGE W. DAVIS, P. E.

Marshall District—Second Round. Church Hill Cir., at London, Mar. 27, 28. Henderson, Mar. 28, 29. Gilmer Sta., April 4. Bethany Cir., at Modyett, April 10, 11. Hallsville Cir., at La Grapes C., April 17, 18. Longview, April 18, 19. Kellyville Cir., at Smithland, April 24, 25. Jefferson, April 25, 26. Beckville Cir., at Allison's Chap., May 1, 2. Harlowe Sta., at ———, May 8, 9. Marshall Summit Sta., 11 a. m., May 10. Marshall, First Ch., 7:30 p. m., May 10. Harrison Cir., at ———, May 22, 23. Laneville Cir., at ———, May 29, 30. Glmer Cir., at Hopewell, June 5, 6. F. M. ROYLES, P. E.

Navasota District—Second Round. Midway Cir., at High Prairie, Mar. 27, 28. Madisonville Sta., Mar. 28, 29. Oakhurst Cir., at Riverside, April 3, 4. Conroe Sta., April 4. Navasota Sta., April 6. Brazos Co. Missa., at Benchley, April 10, 11. Grant Sta., April 14. Beloit Cir., at Liberty Hill, April 17, 18. Grapeland & Lovelady, at Percilia, April 18. Crockett Sta., April 23. Porter Springs, at Creek, April 24, 25. Montgomery Cir., at Montgomery, May 1, 2. Walker Co. Missa., at Dodge, May 8, 9. Huntsville Sta., May 9. Wills, at New Waverly, May 15, 16. Milican, at Tomball, May 22, 23. Cleveland & Cold Spgs., at Shepherd, May 29, 30. E. L. SHELTON, P. E.

Pittsburg District—Second Round. Winfield, at Oak Grove, March 27, 28. Mount Pleasant, March 28, 29. Redwater, at Maul, April 3, 4. North City, at Harmony, April 10, 11. Atlanta Sta., April 11, 12. Dallas Springs, at Austin Chapel, April 18, 19. New Boston and DeKalb, at New Boston, April 19, 20. Wimbush Cir., at Shady Grove, April 25, 26. Hughes Springs, at Avenger, May 1, 2. Cason, at Iron Bluff, May 9, 10. Dangerefield, at Dangerefield, May 10, 11. Hardy Memorial, Friday night, May 14. Nash Cir., at Buchanan, May 15, 16. First Church, Texarkana, May 16, 17. Pittsburg Ch., at Cox's Schoolhouse, May 22, 23. Pittsburg Sta., May 23, 24. Corsica, at Dalton, May 29, 30. Naples and Omaha, at Omaha, May 30, 31. Douglas Circle, at Jones Chapel, June 5, 6. Linden, at Pearl Hill, June 6, 7. O. T. HOTCHKISS, P. E.

Timpani District—Second Round. Gary Cir., at Bethlehem, Saturday and Sunday, March 27, 28. Carthage, at Carthage, March 31. Leonard Cir., at R., Saturday and Sunday, April 3, 4. San Augustine Sta., Wednesday, April 7. Tenaha Cir., at Concord, Saturday and Sunday, April 10, 11. Lunken Sta., Wednesday, April 14. Huntington and Manning, at H., Saturday and Sunday, April 17, 18. Timpani Sta., Wednesday, April 21. Livingston Cir., at Goodrich, Saturday and Sunday, April 24, 25. Livingston Sta., Monday, April 26. Hemphill and Bronson Cir., at B., Saturday and Sunday, April 27, 28. Burke and Tibbitt Cir., at D., Saturday and Sunday, May 8, 9. Corrigan Cir., at Masco, Saturday and Sunday, May 15, 16. Pinehill Cir., at Liberty, Saturday and Sunday, May 22, 23. Mt. Enterprise and Caro Cir., at Caro, Saturday and Sunday, May 29, 30. Garrison Sta., Wednesday, June 2. Center Cir., at Shady Grove, Saturday and Sunday, June 5, 6. Neogoches Sta., Wednesday, June 9. Melross Cir., Saturday and Sunday, June 12, 13. Appleby Cir., Saturday and Sunday, July 3, 4. L. B. ELROD, P. E.

Tyler District—Second Round. Alba, at Alba, March 27. Emory and Point, at Emory, March 28. Edom and Chandler, at B. W., April 3, 4. Woodland, at Jones Branch, April 10, 11. Mineola Sta., April 11. Lindale Cir., at Red Springs, April 17, 18. Lindale Sta., April 18. Grand Saline, April 24, 25. Edgewood, at Edgewood, April 25. Maxin, at Tier, April 26. Omitman, May 1, 2. Whitehouse, at Noonday, May 8, 9. Cedar St., Tyler, May 9, 10. Murchison, at Shady Grove, May 15, 16. Canton, at Wesley Ch., May 22, 23. Wills Point Cir., May 29, 30. Wills Point Sta., May 30. Collins, June 5, 6. Tyler Cir., June 12, 13. J. T. SMITH, P. E.

NORTH TEXAS

Bonham District—Second Round. Bailey, at H. C., March 27, 28. Petty, at F. H., April 3, 4. White Rock, at B. C., April 4, 5. Leonard, April 7. Trenton, at G. H., April 10, 11. Ladonia, April 11, 12. Windom, at H., April 17, 18. Telephone, at N. H., April 24, 25. South Bonham, at E. H., May 1, 2. Brookston, at H., May 8, 9. Monkston, at ———, May 15, 16. Ravenna, at A., May 22, 23. C. C. YOUNG, P. E.

Bowie District—Second Round. Burk Burnett, at Barwise, March 27, 28. Burk Burnett Sta., March 28, 29. Wichita Falls, at Deany, April 3, 4. Iowa Park Sta., April 4, 5. Henrietta, at Dales, April 10, 11.

Wichita Falls Sta., Conference night of 9th. Preaching 8 p. m., April 11. Petrelia and Charlie, at Charlie, April 17, 18. Byers and Valentine, at V., April 18, 19. Blue Grove, Halsell, April 24, 25. Henrietta Sta., April 25, 26. Post Oak, at Antioch, May 1, 2. Vason, at Newport, May 2, 3. Ringgold Cir., Stoneburg, May 8, 9. Nowena, May 15, 16. Bellevue Sta. District and Quarterly Conference, May 13, 16. Mexagall, at Anarene, May 22, 23. Archer City Sta., May 23, 24. Sunset Cir., at Sunset, May 29, 30. Crawford, at Park Springs, May 30, Conference Sabbath Eve, 2:30. Dundee, at New Hope, June 5, 6. T. H. MORRIS, P. E.

Dallas District—Second Round. Cedar Hill, at De Soto, April 10, 11. Cole Ave., April 14. Cochran and Maple Avenue, April 17, 18. Grand, April 21, 22. West Dallas, April 22. Grand Prairie, April 25, 26. Duncanville and Wheatland, at Duncanville, May 1, 2. Oak Cliff, May 5. Irving, May 8, 9. Summer Place, May 10. Trinity, May 11. Oak Lawn, May 12. Tyler, May 16, 17. Forest Avenue, May 19. First Church, May 26. St. John's, May 29. Ervay, June 9. O. E. SENSARATHI, P. E.

Deatur District—Second Round. Krna and Sidel, at Sidel, Mar. 27, 28. Roma Cir., at Roma, April 3, 4. Deatur Cir., at Santa Rita, April 10, 11. Deatur Sta., April 11, 12. Chico, at Pleasant Grove, April 17, 18. Alford, at Alford, April 18, 19. Bridgeport Cir., at Pleasant V., April 24, 25. Perrin Sta., at Barton's, May 1, 2. Egan and Elizabeth, at R., May 8, 9. Harrison and Jeremy, at Jeremy, May 15, 16. Jacksboro Sta., May 16, 17. Vinyard Sta., at Willow Point, May 22, 23. Arzyle Cir., at Garza, May 29, 30. S. C. RIDDLE, P. E.

Gainesville District—Second Round. Woodbine Cir., at Friendship, Mar. 27, 28. Deatur Sta., at Walnut Bend, April 3, 4. Montague and Dye M., at B. S., Apr. 10, 11. Marysville Cir., at Sidel, Apr. 17, 18. Vista and Hood, at Hood, April 24, 25. Wixley Memorial, April 25, 26. Aubrey and Oak Grove, at G. V., May 1. Denton Sta., May 2, 3. Denton St. Sta., May 8, 9. Lewisville Sta., May 9, 10. Era and Spring Creek, at Lois, May 15. Valley View, at ———, May 16, 17. Sanger Sta., May 22, 23. Rosston, at Rosston, May 29, 30. J. F. PIERCE, P. E.

Greenville District—Second Round. Lee Street Church, Mar. 28. Savannah Church, Mar. 28. Quilley Cir. and Missa., at Liberty, Apr. 3-4. Lone Oak Cir., at Twin Oak, April 10. Greenville, at Bartlett's Chp., Apr. 17, 18. Fairlie, at Columbia, April 24, 25. Conference, April 25. Mera and Lane, at Lane, May 1, 2. Volia Cir., May 9. Celeste Cir., May 8. Celeste Sta., May 16. Jones Bethel and Wesley Chaps., J. B., May 22, 23. C. M. HARLESS, P. E.

McKinney District—Second Round. Farmersville Sta., March 27, 28. Plano Sta., April 3, 4. Princeton Cir., at Blythe's Chapel, April 10, 11. Richardson Cir., at Rose Hill, April 17, 18. Wylie Sta., April 18, 19. Roman Cir., at Murphy, April 24, 25. Prosper Cir., at Elm Ridge, May 1, 2. Frisco Sta., May 2, 3. Josephine Cir., at Honaker Chapel, May 8, 9. Nevada Sta., May 9, 10. Blue Ridge Cir., at Pleasant Grove, May 15, 16. Anna and Melissa, at Chambersville, May 22, 23. Weston Cir., May 29, 30. Coma Sta., May 30, 31. C. W. DENNIS, P. E.

Paris District—Second Round. Annona, at Coleman S., March 27, 28. Sheraton, at Elm Grove, April 4, 5. Woodland, at Kanawha, April 10, 11. Detroit, April 12. Pattonville, at Sylvan, April 17, 18. Paris Cir., at Reed's, April 24, 25. Centenary, April 25. Denton Sta., May 2. Bocota, at Ruchel, May 8, 9. Avery, at Henrietta, May 15, 16. McKenzie, at Bethel, May 22, 23. Lamar Ave., May 30. W. F. BRYAN, P. E.

Sherman District—Second Round. Sherman Cir., at Southway, March 27, 28. Bells Cir., at Virginia Point, April 3, 4. Sailer and Gordonville, at Gordonville, April 10, 11. Wapies Memorial, April 18, 19. Trinity, April 24, 25. Pilot Grove Cir., at Pilot Grove, May 1, 2. Preaching at Harless Chapel May 2, at 8 p. m., and Quarterly Conference of Demson Sta., at Harless Chapel, Wednesday, May 5, 8 p. m. Whitesboro, Robertson Memorial, May 8, 9. Pilot Point, May 15, 16. Whitewright, May 22, 23. Collinsville and Tioga, at Tioga, May 29, 30. Travis Street, June 5, 6. R. G. MOOD, P. E.

Sulphur Springs District—Second Round. Cunby, Rea's Chapel, March 27, 28. Pecan Gap, Ben Franklin, April 3, 4. Reddy Springs, Shook's Chapel, April 10, 11. Mt. Vernon Sta., April 17, 18. Sulphur Springs Sta., April 24, 25. Salsillo and Weaver, Weaver, May 1, 2. Pickton, May 8, 9. Como, Forest Academy, May 15, 16. Wimbush Sta., May 22, 23. Lake Creek, Lake Creek, May 29, 30. Klondike, at Tranquil, May 30, 31. Sulphur Bluff, June 5, 6. Breshair, June 12, 13. Yowell, June 19, 20. R. C. HICKS, P. E.

Terrell District—Second Round. Mesquite and Pleasant Mount, at P. M., March 27, 28. Crawford Cir., at Seagoville, April 3, 4. Kemp and Becker, at Becker, April 10, 11. Mabank, at Mabank, April 17, 18. Garland Sta., April 24, 25. Lancaster Sta., April 25, 26. Scurry Cir., at Wilson's Chapel, May 1, 2. Kaufman Sta., May 2, 3. April 4, 5. College Mount, at Green's Chapel, May 15, 16. Hutchins and Wilmer, Hutchins, May 22, 23. Elmo, at Eden, May 29, 30. Terrell Sta., June 6. E. L. EGGER, P. E.

NORTHWEST TEXAS

Abilene District—Second Round. Baird, April 3, 4. Anson, April 10, 11. Tuscola, at Tuscola, April 17, 18. Trent, at Trent, April 24, 25. Merkel, May 1, 2. Clyde and Lula, at Clyde, May 8, 9. Ozalo, at Oplin, May 15, 16. Putnam, at Cottonwood, May 22, 23. Hawley, at Hodges, May 29, 30. Eye, at Smith, May 30, 31. Nugent, at Hanby, June 5, 6. First Church, Abilene, June 8. St. Paul's, Abilene, June 9. St. Luke's, Abilene, June 10. Cross Plains, at Burnt Branch, June 12, 13. C. N. N. FERGUSON, P. E.

Amarillo District—Second Round. Stratford, March 27, 28. Dalhart, March 28, 29. Gazner, at Hart S. H., April 3, 4. Higgins, April 4, 5. Canyon, April 10, 11. Chubbuck, April 17, 18. Hanford, April 18, 19. Dumas, April 20, 21. Amarillo, Polk Street, April 24, 25. Amarillo, Buchanan Street, April 25, 26. Amarillo, Mission, May 1, 2. ERNEST E. ROBINSON, P. E.

Big Spring District—Second Round. Seminole, April 1. Andrews, at Shafter Lake, April 3, 4. Stanton, April 6. Gail, at Durban, April 10, 11. Wilson, April 17, 18. Lakota, April 18, 19. Lawrence, at Crosscut, April 24, 25. Lamora Sta., April 26. Greenwood, at Gomez, May 1, 2. Coalham at Latah, May 8, 9. O'Donogh, at Lee Bar, May 15, 16. Post, May 22, 23. Big Spring, at ———, May 29, 30. Big Spring, at Moore, May 29, 30. District Conference at Big Spring, Opening sermon Tuesday, 8 p. m., June 1. Conference June 2 and 3. W. H. TERRY, P. E.

Clarendon District—Second Round. Shamrock, Mar. 27, 28. Goodnight, at Lela Lake, April 3, 4. Wellington, at Kelley, April 10, 11. Wellington Sta., April 11, 12. Quail, at Lee Chapel, April 17, 18. Newlin Cir., at Indian Creek, April 25. Greiley, at McKnight, April 24, 25. Merton, at Rambo, May 1, 2. Canadian, 3:30 p. m., May 3. Wheeler, at Wheeler, May 5. Gakeby, at Zebach, May 15, 16. Clarendon, at Clarendon, May 19. Clarendon Sta., May 30, 31. J. T. HICKS, P. E.

Hamlin District—Second Round. Clarendon, at Dusk Creek, March 27, 28. Jayton, at Jayton, March 29. Vega, at Benjamin, April 3, 4. Hamlin, April 11, 12. Rotan, April 18, 19. Dickanley, at Stella, May 1, 2. Aspermont, at Mt. Olive, May 8, 9. Aspermont Sta., May 9, 10. Knox City, May 15, 16. Sylvester, at Lawless, May 22, 23. Rochester, at Judd, May 29, 30. Suis, at Puckerton, June 5, 6. Tuscata, at Fairview, June 12, 13. District Conference, at Aspermont, April 24-25. Opening sermon, by T. W. Sharp, on Friday night, April 25. R. W. DODSON, P. E.

Plainview District—Second Round. Floydada, at Baker, Mar. 27, 28. Floydada Sta., Mar. 27, 28. Coosytown, 3 p. m., April 7. Lubbock, April 12. Plainview Sta., April 13. Rockney, April 14. Norwalk, April 17, 18. Tulsa, April 23. Kress and Happy, at Happy, April 24, 25. Lorenzo, at Emma, May 1, 2. Hale Center, at Littlefield, May 8, 9. Matafor, at White Flat, May 15, 16. Newington, at Voss, May 22, 23. Turkey, at Guntown, May 29, 30. Dimmitt, June 1. Roaring Springs, at Wichita, June 5, 6. Plainview, June 12, 13. O. P. KIKER, P. E.

Stamford District—Second Round. Stamford, Mar. 27-28. Vasa Memorial, at Bethel, April 3-4. Seymour Sta., April 15. Seymour, April 19. Westover, April 17, 18. Bonarton and Shady, April 19. Throckmorton, April 24. Throckmorton Sta., April 24, 25. Woodson, April 26. Albany, April 27. Stamford, St. John's, May 1-2. Lueders, May 3. J. G. MILLER, P. E.

Sweetwater District—Second Round. Hermleigh, at Hermleigh, March 27, 28. Colorado Cir., April 3, 4. Colorado Cir., at Spade, April 10, 11. Fairanna, at Fairanna, April 17, 18. Snyder Sta., April 24, 25. Blackwell, at Decker, April 30. Sweetwater, at Morey Neal, May 1, 2. Sweetwater Sta., May 8, 9. Roscoe Sta., May 15, 16. Lorraine, at Lorraine, May 22, 23. Roby, at Martin's Chapel, June 5, 6. District Conference, at Blackwell, 9 a. m., May 27-30. J. T. GRISWOLD, P. E.

Vernon District—Second Round. Vernon Sta., March 28. Odell, April 3, 4. Tolberg, April 10, 11 a. m. Margaret, April 11, 12. Quanah Sta., 18. Quanah, April 24, 25. Tell, May 1, 2. Childress, May 3, at 11 a. m. Childress Sta., May 3, at 8 p. m. G. PUTMAN, P. E.

The Church loses many members by death, but more by spiritual decline. PILES CURED AT HOME BY NEW ABSORPTION METHOD. If you suffer from bleeding, itching, blind or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment; and will also send some of this home treatment free for trial, with references from your own locality if requested. Users report immediate relief and speedy cures. Send no money, but tell others of this offer. Write today to Mrs. M. Summers, Box 187, South Bend, Ind.

OUR CHURCH NEWS

(Continued from Page 5.)

day (February 16). I examined the police records and find that there are only two in the city jail. During 1914 there were fifteen arrests in Phoenix for every day of the year for all causes. We have had several days this year with no arrests and a greatly reduced average."

There are now two hundred Christian schools in Egypt, enrolling seventeen thousand students. None of these schools does work beyond the college grade, and several Protestant missionary societies are uniting in the establishment of a Christian university at Cairo. The Board of Trustees of the proposed university is asking for a fund of \$2,000,000 to begin the work of the institution.

Dr. McConnell, in the Baptist Standard (Dallas), declares that if every Baptist in Texas would give to Christian Education the price of one cold drink a week it would amount to \$873,600 a year. This would pay all the indebtedness on their schools and leave in the treasury \$273,600—enough to thoroughly equip all their institutions of learning. That can easily be said of the Methodists of Texas.

The twenty-three Baptist Churches of Los Angeles, with a membership of nearly 10,000, are making great plans for the entertainment of the Northern Baptist Convention which meets in that city in May. There are also ten negro Baptist Churches in Los Angeles, with a membership of 2093. They operate six missions for foreigners, three for Mexicans, one for Russians, and two for various other nationalities.

In a note from Rev. G. E. Cameron, of Alexander, Louisiana, he states that during the past week, evangelists Coale and Huston, of San Antonio, have been assisting him in what is proving to be the greatest revival in that section. From the first the meeting has grown in interest and power, with conversions at nearly every service, Saturday being a climactic day of two hundred or more professions.

The Commencement Sermon of the Methodist Training School will be delivered at McKendree on May 16, by Dr. W. N. Ainsworth, pastor of Mulberry Street Methodist Church, Macon, Ga. The service of consecration in the afternoon will be led by Rev. T. C. Ragsdale, pastor of McKendree Church, Nashville, Tenn. The annual commencement address will be delivered by Dr. T. N. Ivey, editor of the Christian Advocate, on the morning of Wednesday, May 19.

There are 16,309,310 Catholics in the United States according to the advance sheets of the Official Catholic Directory. The increase in 1914 was 241,325. There are 18,994 Catholic clergymen in the United States, 14,961 church edifices, 9883 parishes. There are 9883 churches with resident priests and 5078 mission churches. Eighty-five ecclesiastical seminaries have 6770 young men studying for the priesthood. There are 284 Catholic orphan asylums, with 45,742 orphans therein; 5488 parishes with parochial schools and 1,456,306 children enrolled.

Of the Conferences in Southern Methodism, the Virginia leads in the number received on profession of faith last year—6461. The Texas Conference ranks second, with a total of 6032; while the South Carolina is third, with 5659 received. Next in order are: North Alabama, 5586; South Georgia, 5569; Memphis, 5020; Western North Carolina, 4927; Central Texas, 4922; Holston, 4911; North Arkansas, 4888; Tennessee, 4546; North Texas, 4296; North Carolina, 4258; Alabama, 4229; St. Louis, 4138; North Georgia, 3842; Little Rock, 3689; Baltimore, 3538; Louisville, 3453; Louisiana, 3241; Mississippi, 3122.

The forty-first annual State-wide Sunday School Convention for Pastors, Superintendents, officers, teachers and workers of all denominations, with world-wide noted specialists from other States, and Texas' own specialists and leaders, will meet in Austin, Texas, the beautiful Capital City of our State, with all of its many attractions, beginning Tuesday morning, March 30, and closing Thursday night, April 1, 1915. The purpose of the convention is to promote greater efficiency in Bible study and teaching the latest plans and methods, and to inspire all to more effective service in the kingdom's work.

Rev. Roy B. Guild, D. D., Pastor of the Central Church, Topeka, Kan., has been elected Associate Secretary of the Federal Council of the Churches of Christ in America. His headquarters will be at the National offices in New York, and his main work will be the organization of local federations of Churches in cities and towns throughout the country. Dr. Guild was the Executive Secretary of the Men and Religion Movement, and previous to that was Field Secretary of the Congregational Church Building Society. He is now President of the Topeka Federation of Churches, and was responsible for a recent survey of the entire city. He is also a member of the Kansas Public Health Commission and holds other large positions of public trust. In announcing Dr. Guild's election, the general Secretary of the Federal Council, Dr. Charles S. Macfarland, said that it indicated larger plans, especially for uniting the work of the Churches in local communities. The Federal Council believes that Dr. Guild is so distinctively qualified by experience and temperament that his services should be rendered, not to one Church or denomination, but in the interest of all the Churches. He will begin service May 1.

IRENICS.

(Continued from page 9)

unclean after the first one plunges into the pool.

My good friend John R. Morris, than whom there is no finer Christian gentleman or scholarly preacher, has a very fine sermon on the "Rainbow." I wish he would publish it. He shows how the vanishing bow abides in God-given strength. The white light, as occasion requires, being resolved into the primary colors, always in the same form and order. How that God flings the spectrum on the blackest clouds, revealing his unchangeable goodness and love. I have often thought of it since. I heard John preach it, and it does me good yet.

I have been acquainted with all of our Bishops from Paine down to the present panel, and I never knew of one removing a man because he was loyal to the doctrines and Discipline of the Church. Some may shake the "deer skin too hard or unwisely" and cause needless destruction. We should remember it takes both religion and good common sense to be a Methodist preacher and pastor. It is not best for us to know the reasons for changes in the appointments. Faithfulness is seldom if ever the cause.

I have known many presiding elders, and I do not recall an instance in which the presiding elder knowingly yielded to the clamors of the worldly crowd. Many mistakes have been made, but the position of the Church is too well defined for the presiding elder to hesitate in supporting the administration of a courageous and wise pastor. I have been pastor of several city Churches, and some of them more than once. I cannot recall an instance where the Official Board refused to sustain the preacher in a battle for a pure Church or for civic righteousness. I have known cases in which worldly-minded members misrepresented the facts, and I have several times discovered that a brother in a neighboring pastorate had been grossly misrepresented by those who desired to weaken my own administration.

The Church has not yet attained her ideal. Far from it. But we follow after it that we may apprehend that for which we have been apprehended of Christ Jesus.

HORACE BISHOP, Waxahachie, Texas.

A WORD FROM OUR MEXICAN MISSIONARY.

Mrs. Johnson is now convalescing after a shut-in experience with the "milk diet and rest cure" that lasted six weeks. In every respect her health is greatly improved, but those nearest her are very solicitous lest the burden of debt on the home, that weighs heavily upon her by day and by night, may result in undoing the beneficial effects of the treatment she has undergone. Should Texas Methodism allow her to carry this load longer, when by a united effort on the part of Sunday Schools and preachers it can be cancelled in one day—on a given Sunday? Why not make the second Sunday in April a rally day for the Virginia K. Johnson Home by taking a collection in every Methodist congregation and Sunday School and wipe out the debt at once? "Bear ye one another's burdens and thus fulfill the law of Christ." LELLA ROBERTS, Dallas, Texas, March 23.

SPECIAL TO YOU!

Dear Fathers, Brethren and Co-Workers: Report just received from our missionary treasurer at Nashville, states the indebtedness on the Virginia K. Johnson Home, which two years ago was \$20,000 is now reduced to \$865.50. We have had a long and hard fight, but it looks pitiful that our great Church has been so slow in canceling such a small debt on the only institution of its kind in America.

Truly the Financial Commissioner must be the subject of much criticism. Many may think she has idled away her time, and deeply she feels her humiliation. Last year after all that tongue or pen could do, we only raised \$5195. Our S. M. U. brothers feel if they do not raise more than that in a day or week at most, that they have failed. But remember, they are working for a great University which the Church and all the world loves and honors—the highest educational interests of humanity. We are striving to catch the drift that floats down the river of time—to snatch brands from the burning—to lift up those who are trodden under foot; a work despised and rejected which only the Southern Methodist Church in all our Southland has had grace and courage to stand for.

One Purity Sermon to help wipe out the social evil is the crying need of every Church and community. Please preach such a sermon and then ask for an offering from all commensurate with the gratitude they feel, that no stray lamb from the fold has ever needed shelter in the Virginia K. Johnson Home, God's House of Mercy. With one such sermon you would not only cancel the last dollar's indebtedness, but send to Council your sister in service, the happiest woman in the Southland.

MRS. W. H. JOHNSON, Finance Commissioner Virginia K. Johnson Home.

Galveston, Texas March 10, 1915. Mrs. W. H. Johnson.

My Dear Sister Johnson: Enclosed please find \$100 the first payment on my obligation to pay \$500 to your Home. I trust to pay this up sooner than promised, and if at any time you find yourself in need, let me know and I shall try and relieve you to some extent. Trusting that everything is going on well and happily at the Home, and that you are well, with every good wish, I remain,

Yours cordially, H. B. GOODMAN. Note what one of the leading laymen of our Church says as he sends a hundred dollars: "If at any time you find the work in need, let me know and I will try to relieve you to some extent." Could human pen have written more comforting words? Ah, how the influence of a great life uplifts humanity! MRS. W. H. JOHNSON.

Southern Methodist University

The Campaign For the OPENING of Southern Methodist University

No greater proof of the spirit of loyal Methodism is needed than publicity of the steady but certain development of the campaign to open Southern Methodist University, Dallas, Texas, September 15th, 1915, as announced and in accord with the plans of the General Conference and several Annual Conferences.

It is a tremendous task. The Church never undertook a greater educational enterprise, or a simpler one. The question of the need of such an institution has long ago been settled, and a realization of what a university is intensifies the zeal and stimulates the enthusiasm of every investigating Methodist.

Bishop Mouzon says, "The times call for heroic action," and the people are responding in that spirit.

"WHAT OUGHT TO BE DONE—CAN BE DONE—AND BY THE GRACE OF GOD WILL BE DONE" IN THE OPENING OF THE UNIVERSITY!

At the beginning of the year there were many who had the faith and the spirit of work. To the University officials they said: "Take courage—undertake to accomplish what ought to be accomplished, and we will help." And they are keeping true to their obligation.

The University cannot be built in a day or year, and it is well—but not less than one million dollars ought to be raised during the conference year, yes even before the school opens—and

It Can Be Done!

HOW?

It is a fact that 100,000 receipts for ten dollars each will give us the million dollars.

It is a fact that 15,000 people have already made subscriptions and many more will make them.

It is a fact that all subscriptions will have a payment falling due this year and some friends who could not meet last year's payments will pay two years' payments this year, and many of these installments are for multiples of ten dollars.

An equivalent of 100,000 receipts for ten dollars each can be issued this year. We have tried it out. We have faith that our Methodist people are with us. They have proved it.

A number of substantial gifts can be secured only by our undertaking great things.

Note the "thermometer" herewith.

Next Week we expect to show the "conditional gifts" at the top and the actual receipts of cash and cashable securities at the bottom of thermometer. It should be the incessant campaign of Texas Methodism to bring the "CONDITIONAL" gifts DOWN the column and ACTUAL gifts UP the column" until they MEET and they all become ACTUAL gifts.

There will be a surprise to some people.

The District Commissioners are working faithfully. The subscribers are loyal, the administration fears no burden of labor.

To succeed in this campaign means all success to the University and an advance of Methodist prestige beyond any measure.

Let us watch—and work—and achieve—for the sake of our Church, our posterity and our God.

WHAT A GREAT RABBI THINKS OF S. M. U.

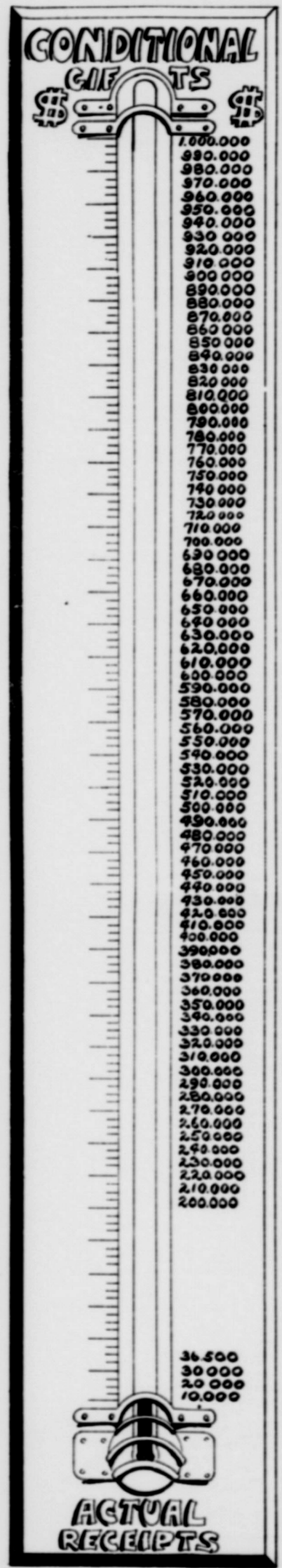
My Dear Mr. Reedy:

Permit me to say that the one building I visited—the Administration Building—is indeed beyond my expectations. The architecture is chaste, most beautiful and impressive, and should be a veritable inspiration to every student who has the privilege of attending this prospective great University. With kind regards and best wishes, yours faithfully, WILLIAM H. GREENBURG, Ph. D. Rabbi Temple Emanu-El, Dallas, Texas.

THE HORACE BISHOP BOULEVARD.

The campaign by the Waxahachie District, under the leadership of Bro. H. L. Munger, is one of the most inspiring incidents of the great campaign to date. The Boulevard, with a parkway of 100 feet and a fifty-foot drive on either side, running the entire length of the 132-acre campus is a necessity. It will connect with the beautiful drives of Highland Park on the south and with University Boulevard at Dallas Hall, thereby completing a beautiful drive of nearly two miles, largely through University property, from Preston Pike on the west to Mocking Bird Lane on the south.

An amount equal to about half the cost of grading is already in hand—thanks to Bro. Munger, Bro. W. B. Wilson, Bro. Irvin and others—and many men and teams are gradually putting the boulevard into actuality. The work will progress as rapidly as the money in hand will allow. Let the Methodists of Texas come and see.



Entered... Volun... is the exigen phasis. great two th not ris your f found have t Christ, that tl rise no Christ ye are which ished" Can Can w of the him e And i such a Cer the rec iples Seeing and tl er pe we ca devou Ch ever, with t by th t lieved Th affair sense: sense: er's, sense whetl a pro that l adva Ever disco seen cover give reaso And arriv certa Tl the dead histo whic reas facts perit