

# TEXAS CHRISTIAN ADVOCATE

Entered at the Postoffice at Dallas, Texas, as Second-Class Mail Matter Under Act of Congress March 3, 1879.

OFFICE OF PUBLICATION, 1804-06 JACKSON STREET

OFFICIAL ORGAN OF ALL THE TEXAS, OKLAHOMA AND NEW MEXICO CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH

Volume LXI

DALLAS, TEXAS, THURSDAY, APRIL 8, 1915

Number 35

## The New Education And The School Of Theology

**E**DUCATORS seem pretty generally agreed that there is a "New Education." The complete revolution in the aims, principles and methods of education is among the remarkable achievements of the nineteenth century.

This revolution began with Pestalozzi, a Swiss educator, born about the middle of the eighteenth century. Pestalozzi took turns at being preacher, lawyer, farmer, but at length found fame in the teaching of little children. Of his principles of teaching a noted educator says: "Object teaching lay at the foundation of all his methods; he used no books and his pupils learned nothing by heart. Most of his instruction was confined to drawing, arithmetic and speaking, but he had no plan for his work. In spite of all his blundering, he never lost sight of his great idea that education should be natural, progressive and symmetrical, and that human nature itself should be the guide."

Frobel, a German educator, born in 1806, was the first to state the great psychological and philosophical principles underlying the methods of the Swiss educator. And these principles Frobel, as did his forerunner, applied in the teaching of children. He based his teaching upon the child's instinctive love of play; he directed the self-activity of children through the medium of play; and by means of cubes, cylinders, cones, etc., he sought to develop the creative faculty.

A veritable revolution in the whole process of education was awakened by Pestalozzi and Frobel. In every progressive school, college or university the aim of education, thanks to these two immortal men, is now recognized primarily to be the development of power and the training of character rather than the culture and storing of the intellect. And as great revolution has taken place in the method of education. The art of teaching is now understood primarily to be "guiding," rather than "telling;" the pupil is now no longer a passive listener, but a self-active investigator. Surely, this is a distinct advance over the educational ideals of the past—the Greek ideal of culture and the mediaeval ideal of training and discipline.

The one word which more than all others describes the New Education is the word scientific. Indeed, by some, education is declared to be for the first time a science. Educators are basing the curriculum of the modern school upon two fundamental things: a scientific study of the student and a scientific study of the field in which he is to work. The student himself is now recognized as the principal thing in education and what he is to study depends upon the requirements of the age in which he lives. The recognition of these principles has made the cur-

riculum of the modern school a very different thing from the old curriculum of mediaeval and ancient times. Physical and social sciences, laboratories and libraries are not less conspicuous in the curriculum of the modern college than the classics and philosophy. The "elective" principle likewise has come in recognition of the varied intellectual characteristics, tastes and aims of individual students. Students of varied capacities and purposes are no longer poured into the same intellectual moulds. Moreover, a scientific basis is thus laid for systematic culture and study after graduation. The "New Education" is designed merely to start the student upon lines of study and investigation in which he will show increasing activity and from which he will receive increasing delight with the passing years.

The school of Theology, we are bound to say, seems to have been the last of the professional schools to respond to the aims, principles and methods of the new education. As late as 1905 President Harper, of Chicago University, indulged in trenchant and merited criticism of our schools of theology. He did not hesitate to say that the training given in these schools was inadequate and did not fit the theological graduate to be an efficient worker in the world of his day. His impleachments were severe: the seminary attempted to prepare only for the work of preaching and too often cultivated a narrow and exclusive spirit; the seminary was too innocent of acquaintance with laboratory work in the sciences, with modern psychology, the English Bible and English literature; the seminary took no account of the individual student's tastes or capacities, whether for the work of preaching, teaching, administration or missions; the seminary mechanically divided its classrooms work among four, five or six departments of study, having little seminar work, little independent investigation and little study of great problems; the seminary lacked in theological "clinics," making little provision for practical work upon the part of its students in slums, Sunday Schools or organized Churches under the leadership of wise pastors or social workers. And who will say that President Harper has not made a distinct contribution to the theological training of our young ministers in these biting, burning words?

In the decade following this criticism the advance and improvement made in theological training have been exactly in the direction indicated by this great educator. The great theological schools now have departments of study suited to individual students. After the completion of certain prescribed courses, designed to give a survey of the whole field of theological study, the student is permitted to determine for himself the field in which

he will do his future work in the school, whether preaching, or religious teaching, or pastoral work, or administrative work, or editorial work, or missionary work. Biblical theology, "the discovery and the construction of the history of theological thought as recorded in the Bible;" religious education, designed to acquaint the student with a workable knowledge of the educational process; the study of the English Bible, designed to intimately and practically acquaint the student with the great child's book, the youth's book and the man's book of the race; the study of English literature that the student may know the homiletical values in poetry, drama and history; the study of sociology that the student may acquaint himself with contemporary civilization; "theological clinics" that the student may reduce his knowledge to an art as well as a science—these improvements and others mark the great advance in the theological training of our day. And these advances put the school of theology almost for the first time in harmony with the aims, principles and methods of the "New Education."

In view of these advancements it may confidently be claimed that the best day for theological schools is ahead. The exegetical, historical and homiletic work long recognized as essentials in theological training, together with these modern developments, restore the study of theology to its rightful place as "the queen" of all the sciences.

### OUR OWN SCHOOLS.

**T**O the Educational Commission, nominated by the College of Bishops and elected by the General Conference in session at Oklahoma City, was intrusted, among other things, the responsible duty of establishing our schools of theology. The mere mention of the names of the members of that Commission assures the mind of the Church that the qualities of scholarship and evangelical faith will characterize these schools. The four Bishops on the Commission are practical educators, each having been a college president. Bishop Candler, the president of the Commission, was at one time president of Emory College; Bishop Kilgo, of Trinity College; Bishop Murrah, of Millsaps College, and Bishop McCoy, of Birmingham College. These chief pastors, in addition, bring to their task a wide knowledge of the needs of the Church. They know that the kingdom is languishing not for the need of technical scholars so much as for men who can do the work of Methodist preachers and who can be leaders in the great movements of our day. They know that the one test and the only test of our theological schools must be efficiency.

The school at Atlanta is already established. It has a fine faculty of seven or eight men—scholarly men, and men of deep piety. Already there are more than

seventy students pursuing their theological studies at this school. Already, through the generosity of Mr. Asa Candler, the school has a productive endowment of a half million dollars. This is but a single department of the Emory University, which has received assets considerably in excess of two million dollars.

The school at Dallas is in process of organization and will open its doors in the fall of this year. President Hyer and Bishop Mouzon will be able to present to the Commission a faculty that will merit its hearty endorsement. And when this faculty is announced the names of its men will command the instant endorsement of the entire Church. The educational Commission is solidly behind both schools, dividing equally between them every dollar realized from the assessment upon the entire Church for theological education. Truly, the skies are bright and the future is hopeful.

### LEST WE FORGET.

**I**N the new era of theological education upon which our Church has entered, we must keep steadily in mind one thing. In the building of a great school of theology in Atlanta and a second in Dallas, we must constantly remember the secret of Methodism's power. Any number of theological schools, however well equipped and largely endowed, alone cannot insure the continued progress of our great Church. The source of our power in the past has been the religious fervor and the unshaken conviction of our preachers and people in the great scriptural doctrines of salvation. It is Methodism's emphasis upon the great experimental doctrines of the Bible that accounts for her apostolic progress in the past. Her evangelical doctrines, her scriptural experience and her providential government contain the philosophy of her achievements and furnish the explanation of her power and influence in the world.

Other denominations far excel us in well-endowed theological schools, but they have limped and fallen far behind in their attempted conquest of the world. The denominations in which theological training has attained its highest scholastic standard are not the denominations which have increased most rapidly in this country. Given, then, any number of theological schools with any amount of equipment, and without her religious fervor and evangelical faith, Methodism cannot encompass the world for which Christ died; but, given such equipment with her zeal and conviction, and the Methodist ministry will speed its victory to the ends of the earth. And that the very highest intellectual equipment is compatible with the deepest fervor and the profoundest faith the life and labors of the Founder of our denomination abundantly prove.

## Some Differences Between the New Testament Church and the Church of Today

By REV. O. E. GODDARD, Galveston, Texas.

To the student of things divine, the Acts of the Apostles is the most interesting book in the world. Herein we see the Christian Church evolving. Herein we see the Divine mind unfolding. Herein we see human frailties showing themselves in the midst of God's work. Acts has rightly been called "The Magic Mirror" of Church history. There is scarcely a form of Church Government, a phase of theology or even a heresy extant today or one that has ever existed in the history of the Church that may not be found in embryo in Acts. They are there as "implicates" and history has evolved them into "explicates."

No one is entitled to an opinion on Church government or polity except as he draws it from the data of the Acts. Any innovation in Church life today that can not find a precedent, a statement or something to justify its existence in the Acts may be looked on, to say the least of it, with suspicion. This is the source to which we must go for justification for all our doctrines and politics.

One interesting fact to be noticed here is that each Church confidently lays claim to being more nearly like the New Testament Church than the others. Every preacher, and layman as well, in defending his Church, feels that he has scored a strong point when he has proved that his Church is more like the Apostolic Church than others in this or that particular. Perhaps all agree that the more nearly we reproduce the doctrines and politics of the primitive Churches the more likely we are to be correct. It might be proper to say just here that this writer is not assuming that all the primitive Churches were exactly alike. Indeed he is bold to assert that in some particulars they were different. Those formed out of Jews exclusively differed somewhat in their Gentiles exclusively differed from both Jews and Gentiles. Those formed from Gentiles exclusively differed from both the others. Environment, civil government and the prevailing philosophy were not without their influence in the early Church. The previous training of the Jew would naturally show itself in the new Church as far as it could without being incompatible with the Christian teaching. This was also true of the Gentile. The prevailing philosophy has always had a perceptible influence on the Church. Hence we find considerable differences among these primitive Churches. But is it not with these differences that we are concerned now? There were some things in common among all the primitive Churches, whether they were in Palestine, Europe or Africa. That which they held in common was the most fundamental and important.

The matter that most concerns us now is this: In what respects do the Churches of today differ from the primitive Churches? Are the divergences helpful or hurtful? Would it not be a wholesome exercise to turn back to the original sources and make a comparison, as best we may, between the Churches of the New Testament and the Churches of our day?

In a brief study of this kind recently gone through with by the writer two words kept coming into his mind, one of which describes the New Testament Church and the other the Church of today. The two words are: "Simplicity" and "Complexity." The primitive Church was characterized by simplicity and the Church of today by complexity. The governments, the creed and the polity of the New Testament Churches were very simple. The government, creeds and polity of present-day Churches are very complex. Who could think of the New Testament Churches having an elaborate system of theology? What justifies any one in supposing that they had an evolved and perfected form of Church government? He who imagines that the three thousand converts on Pentecost and the five thousand added soon thereafter were sound in all the ramifications of present-day theology is exercising that noble faculty with unwarranted freedom. They knew but little of theology, soteriology, eschatology, or any other "ology." The simple truth that Jesus Christ is Savior of the world and their personal Savior had been accepted by faith and their lives had been transformed. The Lord only knows how many heterodox notions they may have had, how many antinomies may have floated in their minds; how many half truths which if run out in all their ramifications would have led to absurdities. Conscious salvation through Jesus Christ which led to right conduct toward God and man seemed to be about the substance and sum total of their creed and conduct. Now there is no insinuation here that the devel-

opment of theological systems was unfortunate, unwise or unholy. It is inevitable that such should be evolved. The form for a theological system lay in the fundamental truths mentioned above. Man is so constructed that given a norm of that kind and a theological system will be the inevitable result. It is not the existence of the creeds and vast theological systems that is depreciated. It is only when we give the finished product the primary place and make a near fetish out of it that it becomes harmful. So long as we keep primary things as primary and secondary as secondary all is well. When we reverse or in any way disturb that we hurt the cause we would help. The same may be said of the form of Church government. Some who are not familiar with the Acts assume that there was a full-orbed Church launched on the day of Pentecost, with all its machinery. But students of the Word know that no such organization was let down out of heaven ready for use. Some think they can find the Episcopal form of Church government there. Others equally scholarly and honest, think they see the Presbyterian form there. And yet others equally qualified to pass on this matter are confident that they see the independent or congregational form of Church government. It would be nearer the historical truth to say that none of these are there in their evolved forms. The primitive Church was too simple in its government to be classed under any of these three heads. The congregational form of Church government as seen today is far from the simplicity of the primitive Church. It might be conceded that forms may be found in the primitive Church that seem to justify each of the three great forms of Church now extant. There is no intimation here that developed forms of Church government are evil. On the contrary the writer well knows that the simplicity of the New Testament Church would of necessity become complex as times went on and forms of civil government changed and philosophies shifted emphasis. The remonstrance comes in when men begin to claim divine sanction for forms that are more or less human. Expediency, efficiency and continued success through centuries are perhaps the strongest arguments that could be made by some historic Churches. The strongest, most insistent, and persistent claims are made by those Churches which have evolved the most complex forms of government and therefore are remote from the simplicity of the primitive Church. A hierarchy of priests leading up to those with pontifical pretensions does not remotely resemble anything in the New Testament. The New Testament Church had no priesthood. Neither the apostles nor their immediate successors ever dreamed of the pomp and splendor and ridiculous pretensions of cardinals and popes of modern times. The simple life of the apostles and their successors ought to be a rebuke to the ambitious worldly mode of living of many high ecclesiastics in our day. These Church dignitaries take themselves entirely too seriously. They are the ruler of this world unpardonably. They have lost the simplicity of Christ. Ours is a Gospel of self-denial. A Gospel of self-abnegation. A Gospel of vicarious suffering. A Gospel of self-immolation. The affluence and splendor in which some of these pretentious ecclesiastics live are utterly incompatible with the simplicity of Christ. The more pretentious popes, cardinals, bishops and others who by chance or otherwise have been placed in exalted position in the Church are, the less like Jesus Christ they are. Much that masquerades under the guise of divine authority could be abolished and the Church of Jesus Christ would not suffer. The leadership of the Church must be like the lowly Nazarene, else there will be protests and rebellion. Why not?

So with the ceremonies of the Church. There has ever been a disposition to turn symbols into fetishes. Some Churches seem to think their form of worship is of divine origin. They regard their beautiful form of worship as one of their strongest assets. It is perfectly right to have a beautiful form of worship. Many aesthetic tastes demand it. It no doubt helps some to conscious communion with God. The objection is to assuming that it is divine. Jesus never had a form like that. Conventional forms did not occupy a large place in his program. "Sensuous sanctities" have usurped a place of undue importance in some modern Churches. The symbols in the sacraments of the Church have now a place which the early Christians never gave them. Baptism was never thought of as hav-

ing any efficacy in saving a soul until men converted the symbol into a fetish. The symbols of the broken body and shed blood of the Lord Jesus have been converted into the actual body and blood of the Lord. These simple symbols have been complexified and confounded until the original simplicity is gone. "Simplicity versus Complexity" are manifestly the words to distinguish the New Testament Church from the Churches of today.

What conclusion shall we reach? One is that the more complex a Church is in its doctrines, rituals and politics the more likely it is to be

diverging from New Testament simplicity. The more simple and fundamental a Church is in its doctrines, form of worship and polity the more likely, other things being equal, will it resemble the New Testament Churches. Let emphasis be put on the primary fundamentals. Let us hold on to the essentials dogmatically and allow considerable latitude in the non-essentials. Let no man assume unscriptural airs or allow his fellowmen to thrust upon him honors incompatible with following in the footsteps of the lowly Nazarene. Let us beware of increasing complexities.

other name given among men by which we can be saved.

The preacher who persuades a man to join the Church when he knows the man is not converted does so at his own peril as well as the peril and ruin of the poor sinner. Christ said, "Woe unto you Scribes and Pharisees, hypocrites, for ye compass sea and land to make one proselyte and when he is made ye make him twofold more the child of hell than yourselves." Matt. 23:15. Does this woe apply alone to the Scribes and Pharisees or to all who are guilty of the same sin? To be a Christian, and especially a minister of the Gospel, is no child's play.

God help us to seek first the kingdom of heaven and then, if faithful, every other grace shall be added. God has but one Church consisting of the "whole family in heaven and earth." The same law governs in both places. Hence in the Lord's prayer He teaches us to pray, "Thy kingdom come and thy will be done in earth as in heaven." The safe way to heaven is to first follow Christ in the regeneration. "When the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones in judging the twelve tribes of Israel." It is far better to be little and unknown than get hundreds into the Church with this fearful woe of Christ upon us and those we have proselyted into the Church.

## The Ingrowing Church

(Substance of an address delivered by John A. Rice before the Protestant Preachers' Meeting of St. Louis, Monday, February 22, 1915.)

When a few years ago the question was asked, "What is a college?" every university, college, high school and academy in America was touched and the whole educational world shaken up. The next question of vital importance that ought to come is, "What is a Church?" I shall offer no definition as truth is bigger than any statement of it, and life than any interpretation of it. The fact that eighty-five per cent of our recruits come from forty per cent of our Sunday School pupils, which I believe is the claim of statisticians, suggests one phase of the Church of today, namely, its ingrowing tendencies. I remember to have seen once an old book on philosophy, which had a picture on its title page suggesting that the philosopher was the man who lived upon himself. It is difficult to escape the fear that the Church is now beginning, in a dangerous sense, to live upon itself. Is there any remedy for this peril, any escape from it?

If we ask what is the real function of the Church in human society, I think the escape will be suggested. That function seems to be threefold: First, evangelism. It is our business to carry the Christ to the great outside. The popular statement is that we are to bring men to Christ. That is not our commission. Even the devil might do that. It is a much more difficult and an infinitely more important achievement to carry the Christ to man. How shall this be done? It seems that sometimes the Church members hire a preacher and then stand aside, saying, "Let me see him to do it," and to many he seems to be little more than a nurse, whose business it is to carry the nursing bottle to perpetual babes in Christ every morning before breakfast. He is left to do everything and please everybody besides.

We have heard much of drawing preachers. It is time that we heard more of drawing Churches. The Lenten campaign is a method of stirring up our members to personal evangelism. Its weakness is that it is a system. One of the defects of our religious work is over-committeizing. I fear the Church is suffering from committeeitis. There ought to be a passionate enthusiasm among all the members, which will not let them alone even in their sleep, but which will compel them to go out into the highways and hedges to bring others in. We must give them something to be enthusiastic about. Personal evangelism is the only remedy for stagnation and final death. Genuine enthusiasm cannot be pumped up.

Of course, it is necessary that those who do this work shall have something worth giving, shall have a religion that is tremendously vital, shall live in a wonderland whose enchantment draws the weary for rest, the struggling for peace, the oppressed for deliverance, the lost for salvation. Christianity is not a life insurance policy to get into heaven, nor a fire insurance policy to get out of hell, but a great vital philosophy of life by which men are lifted to their highest level and inspired to their noblest efficiency. The thrill of the Christian message must be caught rather than taught. With such a thrill individual evangelism will fol-

## What Is The Church Of God?

By REV. W. H. HUGHES, Dallas, Texas.

This question, if answered according to the teaching of Jesus Christ, would put all true Christians at one. It would blot out all wicked sectarian bigotry and egotism. Men go wild over the question, "Which of all the denominations is the Church of God?" Instead of the common sense question, "What is the essence and material of which the Church is composed?"

Out of this misguided question, "Which is the true Church?" arises all the division and bickerings among God's people. Thus we lose sight of the substance and body of the Church and waste our energies in wrangling over the shadow.

No one of the innumerable denominations can truthfully claim to be the Church in any exclusive sense. They all may have good men and women in them; but, one nor all together, they are not the Church. They are only organizations intended to propagate and extend the principles of the Church.

This brings us back to the essential question, What is the Church of God? The Church is a principle lodged alone in the heart and lives of men by the Holy Ghost. It does not consist of outward forms and beautiful ceremonies. Any effort to substitute these for the Church is an offense to Christ. Hence his fearful anathemas against the Pharisees who pretended to be righteous and hated others.

"The Church (or kingdom) is in you." No man can call Jesus the Christ but by the Spirit of God. When Peter said, "Thou art the Christ, the son of the living God," Jesus replied: "Upon this confession I will build my Church, for flesh and blood hath not revealed this unto thee, but my Father."

Here we have the Church in a man who, by divine help, regards Jesus as the Son of the living God. Every genuinely regenerated man has the Church in his own heart independent of any one or all of the denominations. If we go with the evangelist John to the "beginning" we have the organization of the Church in these words: "God so loved the world that he gave his only begotten Son that whosoever believed on him should not perish but have eternal life." Here we have the very same statement of facts that we have in the conversation between Christ and Peter in which the Master said "I will build my Church," etc., namely faith by the sinner in the only begotten Son of the living God, and salvation as the result—"shall have eternal life."

When Abel, so far as we know, was the only servant of God—because he had the principles in him—offered the blood of the firstlings of his flock, which looked to the atoning blood of Christ, the Book tells us he "had the witness that he pleased God and by it, though he be dead, he yet speaketh." His name was never on the book of any earthly sect and yet he was in the Church and kingdom of Christ.

You may have your name inscribed on any or all the so-called Churches on earth, yet, if it is not written in the family record on high, you are not in the Church.

Hence, Job, with his vital experience in himself, disregarding all the accusations against him, coolly replied, "My witness is in heaven and my record is on high."

The Church is between you and your God. It is in you a spiritual, experimental principle, independent of all visible organizations. Hence Job adds, "I know my Redeemer liveth, and though after my skin worms destroy this body, I shall see God, whom I shall see for myself and not another."

The Bible teaches us that any acceptable worship of Almighty God "must be in spirit and in truth." Yet, strange to say, the most prominent feature in human nature is, in all worship, to magnify the material and minimize the spiritual. Hence the ever-present disposition to multiply ceremonies and diminish that which is spiritual. This has been the curse of fallen human nature from the begin-

ning. Aaron molded the golden calf and tried to turn the glory of the living God into the image of a mere beast. In all dispensations there has been an inclination to multiply cant and creeds and substitute them for the true spiritual worship.

The Pharisees had a creed, hence Christ tells us "Two men went up into the temple to pray, one of them a Pharisee, the other a Publican. The Pharisee stood up and repeated his creed, 'God, I thank thee that I am not as other men.'" All of which was beautiful and self-laudatory. The Publican had no creed, but, from the depths of his sin-sick soul, would not even lift his eyes to heaven, but smote on his breast and talked out of his heart, saying, "God be merciful to me a sinner." And Christ, with an emphasis, says, "I say unto you this man went down to his house justified rather than the other." He carried home the Church in his heart, while the Pharisee had only a beautiful, empty creed.

Reader, last Sunday morning you stood up and repeated your creed. Which of the two experiences did you carry home with you, a beautiful, dead creed or a conscious knowledge of acceptance with God?

As we have no reliable history to guide us, I have thought that when the apostolic Church had degenerated into Roman Catholicism, some over-zealous Roman Catholic thought to write out a creed which they could stand up every Sunday morning in the church and repeat. His mind naturally turned to this Pharisee's creed for a model and it suited him exactly. It glorified the ego. It glorified the creature by telling an ignorant God, every Sunday morning, what I do and what I believe. He then sugar-coated it with the false name, "The Apostle's Creed," when the apostles never heard of it.

The first is by far the better of the two. Christ tells us of one sound conversion while one was being repeated, but if there has ever been one conversion under the latter, history fails to record it.

That the Church, or kingdom, is in every loyal, obedient servant of God is abundantly taught by the Master. "The kingdom is in you. The kingdom of heaven is not meat and drink but righteousness, peace and joy in the Holy Ghost." Hence Christ said to Nicodemus, "Except a man be born again he can not see the kingdom of heaven." And to the woman at the well he said, "The water I shall give you shall be in you a well of water springing up into eternal life."

If a man has the Church in him, what of these organizations we call Churches? These are not primarily the Church. These are but the organized effort of men who have the Church in their hearts to promulgate and spread the benefits of experimental godliness, and, as John Wesley said, to spread Scriptural holiness over these lands. These denominations are no more the Church than the sound of the bell which calls the people together to worship is the bell itself. They are only the effect of sufficient cause.

While the purpose of these organized efforts is wise and good, they are not the Church. Hence the folly of trying to get men first to join these organizations instead of seeking the great principle of change of heart which puts the Church in the heart and life of the individual. That is what the old adage used to call "putting the cart before the horse." Every truly converted man will be sure to join in an organized effort to spread the Gospel, but every unconverted man, joining the Church, is deceiving himself and is a curse to the Church.

I regard the unfortunate unconverted man who has been over-persuaded to join the Church and is trusting that act and his attendance upon its ordinances and ceremonies to fit him for heaven, as the most hopeless of all sinners. It puts the Church as an impassable gulf between him and heaven. The only safe Church register is in Jesus Christ in whom Paul says, "The whole family in heaven and earth is named." Yes, there is no

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low as the night the day. The Church that does not inculcate this spirit has no place in society. This then is our first great task as well as our first great gift, that we shall carry the Christ, who is the Bread of Life, to feed the insatiate hungerers of men.

But this immediately calls for a second great task, namely, that of religious education. If I were to be offered a thousand members tomorrow on a silver platter at St. John's I should hesitate to rejoice. I should fear the Church might not be ready and that the second state might be worse than the first. But if I were offered a thousand members, five at a time, with the opportunity for them to digest the Church life and the Church to digest their lives, and the two to congeal into one, I should feel like flinging my hat in the air and whooping. All growth must be spontaneous and gradual. It requires food, and no amount of organization, or manipulation, can be substituted for either God-given life or nourishment. Feed your people rather than manage them, if you expect them to grow.

The work of evangelism is only the beginning of the work of salvation. Paul would have called what I am speaking of edification, the building up and the building out of the lives of those whom the Christ has touched with saving power. The great word now in our American Christianity is Religious Education, and it offers an opportunity to return to the essential merits of the long ago class meeting. For it contemplates the organizing of the Church community life into small groups for the study of the Bible, and of the great principles of life and experience.

It is almost a pity that we cannot forget the name Sunday School because of its implications, for it has too often been thought of as a sort of lucky-go-easy kind of institution run by inefficient men and women. It is really a great powerhouse where the batteries are charged for the tasks of the week. Indeed, it is no longer a school on Sunday only. Its activities should reach through the entire week. Last year we had in First Church, Fort Worth, four hundred and seventy-four people enrolled in week-day classes. Those classes studied not only the Bible, but religious psychology, Church history, missions, social service, teacher training, courses for parents, etc., some vital aspects of literature, indeed many of those subjects pertaining to the art of living. The local Church can be made a sort of miniature university for training in those subjects which help to live our lives with the greatest degree of efficiency. Time forbids that I should plead for graded instruction, reaching all the way from the beginners' up to the parents' courses, efficiency courses, etc.

I should like also to plead for graded worship, for the arranging of the worship side of the school activities so as to train our children and young people in real vital worship. My conviction is that some form of the Junior Church is inevitable for the accomplishment of this end. The adult service cannot be made thoroughly helpful to children. Even the seats are for grown-ups, and so in the whole atmosphere of the regular service. And we need nothing worse than graded expressional activities. I have seen no satisfactory list of things our children can do for the Church and for the Master at each period in their lives, and yet it is only by doing that we shall fully and finally know.

The third function of the Church is the Christianizing of the social order. This is to be done by preaching thoroughly and fearlessly the kingdom idea of Jesus. One can be exceedingly religious in a corner, but there are elements in Christian virtues that cannot thus be developed. It is only in the community that the Christian life can be brought to fullness. The Church needs to attack every form of social evil with the same persistent, uncompromising antagonism with which we are attacking the barrooms. Indeed, we must come to learn that the barroom is in itself both an effect and a cause and we must get back into those social forces that produce it. Our mission is the complete regeneration of the home, the State, the whole field of commerce and industry. We dare not mark our lambs and turn them loose in the pasture full of commercial and industrial wolves and lions and expect them to survive. The beasts must be killed. Of course, in this gigantic task we are only the agents used by God from whom alone the power can come. Social service must be an expression of our God-life and not a substitute for it. Those who depend upon mere human resources are destined to ultimate failure. I was once pastor of a Church that was in the clutches of a "boss," who boasted of being a loyal Methodist because he did not dance, play cards

and go to the theater. While he was making these boasts he was bamboozling the town, buying and selling human souls and debauching human character by manipulating the civic and commercial forces in his own interest. Yet he was a loyal Methodist. How are we to reach these men? It is cheap to go into the pulpit Sunday morning and denounce them, a whole congregation, in general terms. It is cheaper still to hire another man to come into a community to denounce them. It is cowardly to bring in a stranger to say what we are afraid to say. The manly, Christian thing to do is to go into their offices, shut the door, and tell them prophet-like, "Thou art the man!" They must be dealt with first face to face. That failing, their sins must be correctly exposed in the pulpit. The Church must stand for obedience to the whole moral law and make forever impossible the thief and murderer, who steal and kill at a distance by the power of corporations with the irresponsible methods of absentee capital. The Church must make industry to feel that careless killing or crippling of dependent employes, sapping the lives of little children, cold-hearted indifference to the human needs of those under their control, or in any way depriving of simple human rights, is not only un-Christian, but intolerable in decent society. It must make the employe feel that watching the clock rather than his work, putting in his time rather than himself, indifference to the interests of those who have committed their enterprise to him and are dependent upon him for proper returns, is not only un-Christian, but intolerable in decent society. The

Church must hold up brotherliness as an essential part of the process of salvation, loyalty to the whole ethics of Jesus as indispensable to men, corporations, States and nations.

The question is now being asked in some quarters whether Christianity has not collapsed. The kind of Christianity which enables a man to stand before his army, draw his sword and point it heavenward, calling upon his tribal god with confidence that that tribal god will give the victory to his own peculiar chosen people, and then go out and shoot down his brother in cold blood—that kind of Christianity has collapsed. But the Christianity of Jesus has never yet been fully tried. That can mean nothing less than universal brotherliness, nothing less than the bringing of all our institutions and industries, as well as our individual souls, under the spell of His all-commanding Spirit.

Here then is the remedy for the in-growing Church—that the Church shall more tremendously get on her whole job of evangelizing the individual, persistent and efficient training in the fundamentals of our holy religion, and demanding the enthronement of the Spirit of Christ at every point in our social life. This is an era of big men and the Church must demand big enterprises, must count her mission bigger than them all, must pray with keener comprehension and deeper understanding and determination. "Thy kingdom come." We shall then have as the outcome of our renewed efficiency the Church as a redeemed community, living in loyal, filial fellowship with the Father through the Christ, and in fraternal service in His Spirit to each other and the world.

Organic Union Of Methodism

By REV. E. H. MOWRE, Portland, Oregon.

I have read very carefully and with much interest the article of G. W. Nonemacher, in the St. Louis Advocate of February 17. While I do not agree with all he says, I must confess there is very much truth in his article and the M. E. Church, South, would do well to carefully consider what he says.

I have lived for nearly thirty years in the West, all of my ministerial work having been in the Los Angeles and Columbia Conferences. I have been within the bounds of every one of our home Annual Conferences. Having crossed the continent twenty-three times within the last sixteen years, have served the Church as member of the Board of Stewards, trustee, Sunday School superintendent, pastor, presiding elder, member of the Parent Board of Church Extension, and member of the General Conference of 1910. This has given me a very good opportunity to study conditions. All my life as a Church worker has been where the Methodist Episcopal Church and the Methodist Episcopal Church, South, occupy the same territory. I have always been an ardent advocate of organic union, and am to this hour. I am thoroughly satisfied that the two Churches, working as a single body, could accomplish more for the Kingdom than they can as separate Churches. I am also sure we, as a Church, in our local Churches, our Annual Conferences, and our General Conference have been in real earnest in all of our deliverances and statements relative to Church union. Even the M. E. Church has never impeached our absolute sincerity. But I must confess that our brethren of the M. E. Church have some very queer notions when they talk of Church union. This is true from their Bishops down to the humblest preacher.

Feeling that two Methodist Churches located in small towns and country communities are not conducive of good, I have always advocated the withdrawal of the smaller and weaker, especially if it had entered the field last. I have always felt that the one who first occupied the ground, if it were the stronger, should remain on the field and the other withdraw. Let us see how this has worked in the Columbia Conference, where I have served nearly twelve years and am now the presiding elder. As there is only one district in the conference that gives the presiding elder a good chance to know, especially as he is in the fourth year in the district.

We were the smaller and younger Church and not making very much progress in the following places: Albany, a town of 6000; Dallas, a town of 2500; Ashland, a town of 4000; Oregon City, a town of 8000; Lebanon, a town of 3000; Klamath Falls, a town of 2500, and Brownsville, a country village. From all of these places we withdrew. Of course we naturally expected the M. E.'s would do the same where conditions were the reverse. There are several places in this conference where we are older and very much stronger; where one Church

could be self-supporting. Listen to the answer of their district superintendent and presiding Bishop when their own pastor urged them to withdraw: "We are not in the quitting business. The M. E. South, will make a misfit in preachers, sometime, then we will push our work to the front." In Tangent, Oregon, we have a splendid church building, good membership, a Sunday School of nearly 200. They have a shack for a church, very small membership, no Sunday School. Yet the above answer was given, when their own pastor suggested withdrawing. This is also true of several places.

In Coos County there is the Coquille River and Coos Bay, each of about the same importance, each having three towns. There was an agreement between the Churches that one should take the river and one the bay. The M. E. Church, South, was already on the river and the M. E.'s at work at the bay. We have never broken our contract, but they kept theirs about ten years. Then they came to each of the river towns, in all of which we had a good work; besides this we had five country Churches in the same community. In Coquille City we have the strongest Church in the county of any denomination. Their present pastor there openly brags that he intends to run the Southern Methodists out, saying, "It is a rebel Church and has no business here." This has been repeated in every conference on the coast. The officials of their Church only brag of having an organization in every city in the South. Bishop Cook of the M. E. Church said last year, while holding the Oregon Conference, "I will never vote for any plan of Church union which shall not break up the 'Solid South.'" When some one suggested that the North should be left solid under the tentative plan of organic union, he said, "We have always been there, and, of course, we will always stay there." With such a record and such utterances from the leading men, I must confess the outlook for an immediate union looks just a little hazy. The recent deliverances of Bishop Cranston in the light of Bishop Hoss' reply indicate rocks ahead. Again, when the Federal Council met the members of that body from the M. E. Church represented that we were not wanted, needed, or appreciated in the City of Seattle, Washington. That we were located in a part of the city fully occupied by them. The real facts are that we have a noble body of Methodist people there who greatly desire their own Church and have evidenced that fact by paying for all purposes next to the largest amount of any Church in the entire conference on both salary and benevolences. As to the statement that we are not needed, statistics show that only one person in every forty in Seattle is a member of a Protestant Church. They told the council also that they occupied the field, yet their closest church is nearly two miles distant from our location. There are fifty thousand people closer to our

Church than to any M. E. Church. Under such a representation the members of the council from the M. E. Church, South, unanimously voted to withdraw from that great city of 300,000. I do not know just what our brethren up North called that. In business it would be designated getting money or value under false pretence.

A great deal has been said of their withdrawal from Nashville. They did not withdraw—just simply died and then turned the obsequies over to us. If we really want to maintain a dignified position relative to this great question, it is time we quit catering to all the smooth and loving declarations poured forth at General Conferences by fraternal delegates and look facts squarely in the face. If we as a Church would hold a dignified place in the united body if union should ever come, we must bring something into the unit.

In reading this some may think we are doing nothing in the West. But the facts are the Columbia Conference has had a net increase for ten years. The increase in membership has been 47 per cent; in Sunday Schools, 147 per cent; in support of ministry, 87 per cent; for supernuantes, 330 per cent; home and foreign missions, 74 per cent; Church extension, 100 per cent; education, 68 per cent, and value of church property, 313 per cent.

I have longed, prayed and worked for real fraternity, a closer fellowship and finally for organic union. I still have faith to believe it will some day come. But the conditions above mentioned are very discouraging, and must be altered if union ever comes.

STRANGE FIRE.

There has been introduced in our midst, in recent years, by some folks who took unwarranted liberty with Methodist usage and doctrine, an unscriptural phrase which should be discontinued and renounced as spurious. It is more frequently made use of in revivals and in published accounts of the number of conversions, as so and so many "accepted Christ." This terminology can be found nowhere in the four Gospels, the Epistles of St. Paul, nor in the whole of the New Testament, where the whole plan of redemption and saving faith are fully set forth. Not one of the New Testament writers say "Accept Christ" and be saved. Their theology was of quite a different mould. This phrase as expressing the experience of a new born soul in regeneration is therefore unscriptural, un-Methodistic and an unknown tongue to the followers of John Wesley. It is a dangerous interpretation of the conditions of salvation, which are laid down in unmistakable terms in the Gospel. It is strange fire on a Methodist altar. Furthermore, it is an insidious blow at the fundamental doctrine of true repentance, minimizing at once the office of the Holy Spirit in the work of conviction. It simply provides a "come-easy" into the fold of Christ and the door of the Church, for the unconverted, taking out the pangs of godly sorrow for sin, and setting at naught the necessity of repentance. Even the devils go further than that. They believe and tremble. The many changes rung upon those two words "accept Christ" and the insistence with which they are flung out has had the blighting effect of relegating to the glorious past the Methodist mourners' bench, where the deeply penitent sinner wrestled in agonizing prayer before Almighty God, not that he might be able to "accept Christ." That was not part of his pleading cry, but that Christ, in great mercy, would blot out his sins and accept him.

The complaint, so common in these days, of large numbers getting into the Church without a change of heart may be accounted for in a great measure to these lax, easy-going "hold-up-the-hand and accept Christ" propositions. The eternal verities of the Gospel cannot be dispensed with by any sort of such manipulations, nor the employing of a new phraseology not in harmony with the teachings of the Holy Scripture. The true, evangelical preacher, divinely commissioned and sent forth to call sinners to repentance has no need of a revised vocabulary, full of newly-coined phrases of questionable significance and borrowed from the "New Theology." The Bible doctrine of repentance is of supreme importance. There is where the emphasis should be placed. Put first things first and let the accepting business come afterwards, if at all, but not to take the place of repentance and saving faith. In all things let us be consistent and earnestly contend for the faith which was once delivered to the saints." If some should contend, as perhaps they may, that in this enlightened age of progress and advancement, religious growth and attainment are dependent upon new methods suited to modern conditions, and that the requirements of the old-

time Gospel should, therefore, be more flexible and less arbitrary. But it can be shown upon the other hand that the weapons of our warfare remain the same and are not changed by improved environments. The strongholds of Satan are to be torn down by the same power so effectively used in the days of Paul and Luther and Asbury and Thomas Finney. The exceeding sinfulness of sin cannot be modified with the ointment of Christian Science. There is neither variability nor the shadow of turning in the straight and narrow road to genuine conversion. Let us not "offer strange fire before the Lord," but "ask for the old paths, where is the good way, and walk therein."

W. T. GRAHAM.

RELIGION AND THE WAR.

(By Rev. C. S. Walker.)

One of the leading questions for discussion in the Yale School of Religion for the last few months has been "Religion and the War," or the effects the present struggle may have upon "Modern Christianity." A recent subject was the content of a letter recently received by the writer from a friend who is a physician in one of the leading cities of Oklahoma. Among other things he wrote: "This horrible war has set humanity back five hundred years and killed modern Christianity forever. When this is over we will have a different code of ethics, founded on a more scientific rational basis. As Tolstoy says, 'Life is evolution and evolution is progress.' I did not come to argue the question as to 'evolution, life, progress.' No one disputes the fact that there is 'evolution' at work in the realms of ethics, and that 'progress' has been made, is being made, and, no doubt, will continue to be made as the years pass. We might even admit that out of the wreck there might arise, 'evolve,' if you please, a somewhat 'new code of ethics.' New in some particular principle, or rather the application of that principle, but would this justify the postulate that modern Christianity were in danger of being completely overthrown, or of being 'killed forever?' No. I do not think the war will overthrow modern Christianity. However, it is hard, sometimes, to tell just what one means by 'Modern Christianity.' But the idea that Christianity will be overthrown, or even receive a very formidable setback, is preposterous and too absurd to talk about. I am persuaded that history shows there have been wars and rumors of wars ever since the beginning of time, to say nothing of the two thousand years marked by Christian history. It shows also that the best the world has today is the result of Christian teaching. Christianity may be modified somewhat. There may be a new way of looking at things, brought about by new world exigencies and experiences, but the great truths will roll on down the years, broadening and deepening with the years, and I am tempted to say that one might be justified in venturing a prophecy that from this awful struggle there will evolve a "world federation," a "parliament of man." But will this mean the overthrow of Christianity? Nay, but a firmer establishment of it among the nations, for it will be the agency that will have brought about such grand consummation. The "federation" will come through the "people" of the Christian nations taking the lead in the movement.

People will continue to believe in God and Christ in spite of fire, blood, war, hell and destruction. They always have done so and always will. They believed in God before Christ came and have been believing more and more in him since Christ came. Whether God be a concept of mind, a philosophical ideal, or objective reality, men will believe in God. They desire to, they will, they must. But Christ is the best interpreter of God, and hence they will believe in Christ.

"Modern Christianity" may be modified, but overthrown—never. And when through the leadership of men who are following the Prince of Peace we "evolve" from the wreckage of this awful war, the "federation of man," or "parliament of nations," or the promotion of peace, then will we behold for ourselves and know that "evolution is life and progress," and that these all have their roots in and grow up from Him who is the Way, the Truth and the Life."

Yale University, New Haven, Conn.

"Eye and ear are easy avenues to the heart. Unless we guard their gates sin finds in them the short cut it seeks."

The gladness most worth having is that which is at hand growing by today's highway. Pluck it; it will be a present delight and a future treasure in memory's storehouse.—Charles H. Brent.

## Notes From The Field

### GENEVA.

Our second Quarterly Conference was held at Rock Springs, March 20-21, by our able presiding elder, L. B. Elrod. Our finances were short. Business is paralyzed here until we have another crop. But the panic is causing people to think as never before and stronger spiritual interest is being manifested. We are working and praying for a great year.—Nat. A. Griffin.

### AYLESWORTH, OKLA.

We closed our revival at Aylesworth, Okla., last night. We had a great time. Scores professed conversion and many were gloriously blessed. Brother Myers and his good wife are very happy over the meeting. I came over here this morning to assist Brother C. A. Clark for a few days in his revival. We had a fine service today. Praise God from whom all blessings flow.—W. H. Brown, Kingston, Okla.

### BRUCEVILLE—A BIG PRAYER MEETING.

Our pastor, Geo. F. Campbell, inaugurated the Wichita plan to get a larger attendance at Sunday School and prayer meeting and its working line, the last Wednesday night meeting being the largest so far, in which there were 125 males and 114 females, a total of 239, and that in a village of about 350, or less, a Church membership of about 120. The Holy Spirit's power is felt in these meetings and men are enquiring the way to life eternal. May many other pastors inaugurate this plan and God's people rally to the work and a sweeping revival spread through our State, is my prayer. **JOEL KINCANNON,** Superintendent Sunday School, Bruceville, Texas.

### SAN AUGUSTINE.

I am writing because I want to do so and besides I want to help other preachers fill up the space for the field hands. We are moving some little at old San Augustine. Fifteen classes in Sunday School, eight of which are organized. We had 146 present last Sunday, and 27 absent; 32 on the Cradle Roll and 5 in the Home Department. The congregations are growing week by week and the prayer meeting is good. Last Wednesday evening we had 45 present. We have both Junior and Senior Epworth Leagues organized and running and the League interest is gaining place. Finances are good. No hard times on some lines. The Preachers' and Presiding Elder's salary are both paid up in full and money in the bank on next month's salary. Seven members have joined the Church to date. I am getting pleasure out of hard work.—W. W. Gollighugh, P. C., March 30.

### DENTON.

After two weeks of strenuous work and much prayer our meeting closed last night. There were more than one hundred and fifty conversions and reclamations. I received into the Church on yesterday a class of sixty-two new members. There are others to be received later. About fifty names have been turned over to the other Denton Churches as candidates for Church membership. Rev. A. C. Holder did the preaching. Mr. Irwin N. Price led the singing, and did effective service with his solos. Dr. Holder is a tireless worker. He preaches a strong, evangelical Gospel, insists on personal work and then sets a good example by getting to work himself. We are grateful for the blessings of the meeting. The Church in all departments was never in better condition. The people are hopeful, and the work prospers. In a few months I shall be ready to turn over to some good man one of the best Churches in the North Texas Conference.—O. T. Cooper, P. C.

### FROM BROTHER EDWARDS.

Our meeting at Strong was a great victory for our Lord and his Church. Something over 150 professed and 120 joined the Methodist Church and sixteen children baptized and the whole community heard. Brother Hatfield, the pastor, is doing a fine work. I left three days before the close of the meeting on account of the illness of my wife. Supposing her to be better we went to Wilson, Oklahoma, to help Brother J. S. Sessums. We were with him ten days and had to close and hurry home to the bedside of a very sick companion with la grippe. The meeting at Wilson, taking into consideration all the disadvantages and opposition, was one of the best. Some sixty professed and thirty-eight joined the Methodist Church—others to join the next meeting and at the close of the meeting Tuesday night we asked if there was anyone who felt like they were called of God to preach or to the mission work to come forward. Seven men stepped out and dedicated themselves to the ministry. Brother Sessums is doing a fine work and a good yoke-fellow in the Gospel, and Professor Charles Paulter led the song service to the delight of all. He is an excellent young man, sings well and a fine Christian spirit. I predict a great victory for Ardmore District this year. As far as I can hear Brother J. D. Salter has captured the district and the affairs well in hand. All that I have met in Ardmore and all speak in the highest terms of him as a man, and his work and Brother M. L. Battle, one of the old guards and who has never failed anywhere, is bringing things to pass the right way in Ardmore. We had

only a few minutes in the parsonage, but long enough to find that the pastor and family and people were a perfect fit. I am glad to say that my wife is able to be up this, Monday, morning. Let all the Christians pray for her. I am yours in Him, pushing the battle.—J. D. Edwards, East Oklahoma Conference Missionary Evangelist.

### BOZEMAN, MONT.

I sent you a field note when we first struck our pace in this meeting, and it is now in history as the "Great Bozeman Meeting," with 120 adult conversions to its credit, and every one an old-fashioned altar conversion, such as counts. Evangelist M. Columbus Hamilton, of Missoula, Mont., led in the fight and he led the meeting on a high plane that pleased the great crowds that came to the big hall. Rev. Roy E. Early, of Butte, had charge of the street preaching, and he did it in a fearless style that appealed to men. Prof. Reicherts, the evangelist singer, has many beautiful solos that touched every heart. Other Churches were organized against us (I am sorry to say), but the power of God was felt all over the city and many thousands heard the Gospel in the "old Southern style," and as a result of this bold campaign for God our city is in a stir for righteousness. These men can stir any city, and their work here will live on and on. We glorify God for his bountiful love and mercy.—Argus Hamilton, Pastor.

### HIGGINS STATION.

On March 21 Rev. F. M. Neal, Northwest Texas Conference Evangelist, closed a three weeks' series of revival services at Higgins. This was a great meeting. There were about one hundred conversions and many Christians renewed their covenants and are on higher ground. Brother Neal is a strong, forceful preacher and he is peculiarly adapted for the work of an evangelist. He can hold a meeting in the large city or in the village or out in the country. Mr. Tom Lowrey, of Sayers, Okla., conducted the choir. He is a splendid leader, fine character and is gifted with a remarkable voice. Our offering to them amounted to \$229. Our presiding elder, Dr. E. E. Robinson, is to be with us next Saturday and Sunday, and we are looking forward to his coming with eagerness. He has already been with us in one Quarterly Conference, and he delighted us all with his splendid sermons. The whole district is moving forward under his efficient leadership. I congratulate the Advocate upon having Dr. Bradfield as its editor. It is a great undertaking for any man to keep the great old Advocate up to the high-water mark where the sainted Dr. Rankin left it. Put we look to the present editor as the most suitable man. We all love L. Blaylock and honor him for his work's sake.—Zoro B. Pittle, March 29.

### GREENVILLE, KAVANAUGH.

Our pastor, Brother C. A. Spragins, put on the every-member campaign for the collections ordered by the Annual Conference, and we find it works to perfection both in getting money and putting enthusiasm in the membership. Brother Spragins worked the matter out in detail and organized the Church into committees of work. He first appointed the regular committee, evangelistic, mission and social service, and they appointed four captains and the captains appointed their committee for work. The pastor sent out a letter to each member of the Church with a card to sign or fill out, and in the letter he stated the purpose of the canvass and stated the time they would be called upon. We made the campaign in one hour, our collecting "\$20 a minute" our campaign slogan, and all got back to the church in the one hour. The canvassers not only solicited the money, but invited the people seen to come to Church and Sunday School. It was a great day in every way. Brother Spragins is in great favor with the people. He is doing some great preaching. The Church is moving up on "higher ground." The Methodists of Greenville will begin a union meeting second Sunday in April. We are expecting great things from the Lord. A big tabernacle is being built; seats prepared for 2500 people. Brother L. E. Conkin will lead. Greenville Methodism is keeping step and looking up and on for the greatest year in her history.—E. L. Spurlock.

### BOMARTON AND SHADY.

After having remained quiet for some time I beg space in your valuable paper to say a few things concerning our work. We are in our second year at this place and moving along without any special excitement, but have received fourteen members since conference and congregations are good at almost every service. We have half station of Bomarton and Shady each, and the Sunday Schools are moving reasonably well. We preach at two schoolhouse appointments besides, but have been unable to handle Sunday School work successfully at those places. We were very agreeably surprised when we returned from conference to find that the parsonage was being repaired by some of the good people. Since then some more needed improvements have been provided for by the Home Missionary Society at the parsonage. We must not miss saying a word relative to our beloved, Rev. J. G. Miller.

He preaches to the delight of our people and the preacher and family every time he comes. The district is moving splendidly under his wise counsel. We also have shared abundantly in the kindness of our people by way of a pounding, which space forbids me to describe in full. Suffice to say the preacher and family, including the very faithful horse, have received plenty of the necessities of life and to spare. We bow our head to the Allwise Maker in removing from our ranks our faithful editor, Dr. G. C. Rankin, who had led the forces for right so valiantly for so long. But we rejoice that the Joint Board of Publication succeeded in securing a man of such sterling worth as Dr. Bradfield. Let's move forward in the effort to make this the best year of all for God and the right.—L. N. Lipscomb, P. C.

### LOTT.

We are not a hog "lot," for we have recently had a clean-up time, and we are much cleaner spiritually in Lott than we were. Brother A. P. Lowrey and his helpers, Terry Wilson and Mrs. Lowrey, came to us the latter part of February and for sixteen days we waged a strenuous war on sin. This was the third meeting I had had. Brother Lowrey is thorough and he gets better the farther he goes. We were sadly in need of a real old shaking-up revival when he came, and the town received the shaking up. Backsliders were reclaimed and sinners were converted. Men who would pass on the streets without speaking are now loving one another as Christian brothers. Old scores were wiped out. Old things are passed away and many things are new. The Church was developed into a working Church and the attendance at Sunday School and prayer meeting proves that the revival spirit still lasts. In fact, we sometimes now receive members in the Church at prayer meeting. On the last Saturday of the meeting the men who stand for God and civic righteousness voted the saloon out. There is no doubt at all but that the revival piled up the majority more than it would have otherwise been. If you have a place where all efforts to have a revival have failed, then send in haste for Lowrey. If he fails there it will be the first time he has failed anywhere. The other Churches of our town co-operated and received great blessings. The solos and choir work by Wilson were fine. He is one of the most earnest young men that I ever worked with, and his special men's services were a help to all. A revival is not a revival unless it has a large place for the children. Sister Lowrey did splendid work in that line. This is my first year at Lott, and my faith is strong for even yet greater things. My two other stations, Cedar Springs and Powers' Chapel, are still on the map and will

### CLAY STREET, WACO.

We have said but little since conference, but we haven't been idle by any means. The truth is we have been so busy that we have not had time to say anything. We are neither dead nor asleep, but doing things. We have received about twenty-five since conference. About one month ago we met in the monthly meeting of the Board of Stewards and some brother wanted to know what we could do to enlarge our church for the Sunday School. So we decided to call a meeting. When we met we had twenty of our men and women present, and they were unanimous that it was the thing to do, and we went to work and in two weeks we were ready to go in it. We added six Sunday School rooms and one of them is large enough for the Wesley class and the Epworth League room. We finished it nicely; put seventy-five new folding chairs in it and papered the old church at a cost of about five hundred and fifty dollars, and we only owe a little over two hundred dollars on it. Everything is looking new. We have plenty room for the Sunday School. A place for any kind of social work in the church. The city has just finished paving the street in front of our church, so, from the looks of things, we are living in the city. So, you see, that we are not dead.—D. A. McGuire.

### MORAN.

We have written two letters to the Advocate since coming here and have mailed neither of them. This is the third one and we will mail it. We did not mail the others because just as we were preparing to do so, in each case, something "new would turn up" and we desired to await developments. Moran is a new oil town of some 1200 or 1400 inhabitants, on the T. C. R. R., and is the liveliest place in all this section of Texas, owing to the big oil field located here. We have



M. E. CHURCH, SOUTH, AFTON, OKLAHOMA.

This church was built in 1904, during the ministry of the Rev. L. I. Johnson, deceased. It is brick veneer, having besides the auditorium a League room, pastor's study and ladies' parlor. The cost was about \$8000. The debt on the building was raised last year just prior to the meeting of the Annual Conference, by the pastor, Rev. G. E. Holley, who is now in his third year in the station. The exterior woodwork is now being treated to a fresh painting preparatory to the dedication by Bishop E. E. Hoss, on April 18.

remain there. I love the people of those two places, for they develop good preachers out of any kind of material, i. e., if the preacher stays long enough. We will bring the assessments up at conference and a large number of additions by profession of faith.—R. S. Marshall, P. C.

### CHEROKEE.

Just a line from this part of the field to say we are alive and on the upgrade. You would think so if you were here. The expressions of kindness shown us since we came here have been many. Pounding and many other good things that have come to the parsonage express the appreciation of these good people we have learned to love. We are working and praying for a great year. We have just closed a two weeks' meeting, the pastor doing the preaching. It was a great meeting, though not so many conversions as we hoped for, only six, yet a great spiritual uplift to the Church in every way. Our Sunday School has about one hundred average attendance. One of the best Epworth Leagues in West Texas Conference. We have a wide-awake Home Missionary Society here at Cherokee now. On last Tuesday at the regular meeting there were twenty present. Our Church gave \$17 to the Rankin Memorial Fund. Have most of my conference collections in cash and good promises. The outlook for the year is

eleven oil wells and sixteen gas wells and new leases are being taken every week. A big lease of \$15,000 was made last week and another of about the same proportion was made the last few days. The oil company is putting in another set of waterworks and this means new rigs and more men. The Church has had a hard time at this place. Some disturbances of an internal nature a number of years ago gave it a bad start and the large influx of people to this point since the discovery of oil strengthened and augmented the power of the Evil One. But we are on upgrade. We have a few faithful ones who never surrender nor retreat. They are good soldiers who have "learned to endure hardness." As I was the first resident pastor, of course we had no parsonage and of course one had to be built. Well, it was built. Of course it was not done in a day, but it was done in an amazingly short time and I am sending herewith the picture of it. It is a four-room house, of modern type, two porches and a bath. All the hauling was done free of charge. Most of the carpenter work was done the same way. One day there were ten first-class carpenters working free of charge. The paper was given to us by a large dealer. We bought the paint almost at cost from our local dealers. The house was built in about four days after laying the foundation and we moved in. Of course it was "piped" and gas was installed. The magnificent stoves are a real joy and the light falls like a bene-

diction over your shoulder and upon your book while you read. We have planted roses and shrubbery and soon our little parsonage lot will bloom like a garden. There are a few names that it is but fair to mention in this connection. But for their part in the matter these results could never have been. They are, first, W. H. Roach, that untiring worker, the greatest wonder as a money-getter in all this portion of the country. He is an ex-agent and he knows men. Then there is B. Hubbert, whose wise counsel and advice helped us no little. Then the women, God bless them! Permit me to present to your mind's eye the greatest W. H. M. Auxiliary in the Abilene District, unless it be the faithful band belonging to St. Paul's, Abilene. We yield the palm to none other. They furnished this house that you will see in the picture and they paid cash for what they bought. We owe nothing for either the house or the furniture. Again, I say, God bless our noble women! They are the cornerstones of the free institutions of America, the pillars and the groundwork of our mighty civilization and Christianity. We have organized a splendid League of forty-six members. Its officers are like the renowned "Old Guard" that never failed. We will send you their picture soon. Our Sunday School is a live something and is growing every Sunday. Pounding? Well, some! Yes, there are so many good things I had quite overlooked that. We had two days of it. It came in intense volume for this length of time. It has never quite ceased. Every day some nice edibles find their way to the parsonage. I fairly swim in milk and I have drunk so much butter-milk that I am becoming quite fleshy! My wife, who is extremely large (?) is becoming very proud of me. But the best of all is "God is with us." Our congregations have grown until our house can no longer accommodate the crowds. Many are turned away at the night service. We have had three conversions and seventeen accessions to the Church. The Spirit's power is being felt. The tide is rising. We are planning a great meeting this summer and we are very earnestly asking God to give it to us. We feel that we are on the Rock. By the help of God we will move on, and he will build his Church and the gates of hell shall not prevail against it. Moran is on the map and she is on the map to stay!—A. D. Jameson.

P. S.—The picture of our parsonage is not completed. Will send it later.—A. D. J.

### CENTER STATION.

My attention has been called to the fact that no report has yet gone up from Center Station this year. Well, there is nothing very remarkable to report, yet at the same time it affords me a great deal of pleasure to say that everything is moving along smoothly and without any friction so far. I will hasten to say that this preacher has never yet received any more hearty and loyal support by any Church which he has previously served. The people all seem to have a mind to work, and the Church work in all of its various departments is making splendid progress. The congregations have greatly increased. For the last three Sundays our attendance in the Sunday School has been respectively 333, 334 and 325. We are planning to build an annex to the church for the purpose of taking care of our school, which has outgrown our present quarters. The attendance at prayer meeting last Wednesday evening was 128 by actual count. These and many other things which might be mentioned serve to indicate something of the general interest which is now being taken in the work of the Church. Notwithstanding the fact that the financial condition of our part of the country is absolutely deplorable, and some of our people are in hard circumstances, yet the Board of Stewards have done the very liberal and courageous thing by fixing the salary of the preacher the same as it has hitherto been. It may seem strange to those who are acquainted with the situation to think that this is worthy of remark, that is, that the salary was simply assessed the same, and yet when it is remembered that they notified the presiding elder before conference that they would be compelled to reduce the salary of the preacher \$400 for another year; \$1600 assessment now is equivalent to \$2000 salary under normal conditions. The salaries both of the presiding elder and pastor are already paid somewhat in advance. The most encouraging thing is that the people all seem to be hopeful for the future. There is no doubt a great future for this Church, and may the good Lord help us to realize the great possibilities.—M. L. Lindsey, P. C.

### ALPINE.

No word has gone up to our great religious weekly from Alpine, during the present conference year. We regret that we have no great revival to report, no great ingathering of the saved into the Church. We are hanging onto what we have as tenaciously as most congregations. Brother W. W. Nelson was transferred from Arkansas and sent to this charge last fall by Bishop Morrison, and he came on without delay and thus far has proven to be in high favor with his charge. He will prove to be a useful man in the conference if we shall be fortunate enough to retain him for any length of time. He came here for his wife's health and we are glad to report that despite the bad weather of the past winter she has improved, and is now hopeful of a speedy recovery. Our District Conference comes on next month, and we are expecting to have a spiritual time. It will be Brother H. M. Smith's first conference and we have had no intimation as yet what to expect. We hated to give Brother Smith up, as we always do hate to part with

our preachers to whom we get much attached, but the good Bishop did not ask us what our pleasure would be in this matter, and while it came as a surprise to us, we were glad that if he was to be moved, that he was made the presiding elder. Brother Nelson thinks it had that we will be compelled to go 350 miles to a District Conference, when over in Arkansas he has not been accustomed to go more than 40 or 50 miles at most. We are hampered in our Church work here for the want of more suitable church building, and rejoice with our Marfa people on having just completed so fine and creditable building. May the Lord bless them abundantly. Brother Nelson contemplates putting forth great efforts to have a revival during the coming summer months. He says that he must have it, that he is accustomed to having revivals on his charge, while in Arkansas, and he does not think we are in any less need here. Our prayer meetings have increased some in number of attendance, our Sunday School is about what it was three years ago, but there is little hope of gaining much without better accommodations for the classes. We are like most small stations, strained to meet the demands financially of the Church. We are trying to keep our preacher above want, and have promised him as much as we have ever paid one, but to pay all we have promised, with the additional conference collections placed on us, will call for increased liberality on the part of some. Out here we have many who were once active and efficient in the Church "back East," but who have no time or inclination to work in God's vineyard out in this western country. Does a removal always cause a backslide state, or is there something in this western life that is deadening to spirituality?—W. M. Sanford.

POLYTECHNIC.

We have just closed a most successful revival at Polytechnic. Rev. and Mrs. Fisher assisted us. I have had them with me a number of times before. This makes their fourth meeting at Polytechnic. We find their work growing in effectiveness. Brother Fisher is exceptionally strong in exhortation and personal work. In young people's services he is the best I know. They make a team without an equal so far as I know.—Clovis Chappell, P. C.

POLYTECHNIC.

The revival services at Polytechnic Church closed Sunday, the 4th, after a two weeks' season. All the preaching was by the pastor, Rev. Clovis G. Chappell. The evangelistic campaign preparatory to the revival proper had been in progress since the first week of January. Professor James F. Sigler, of Texas Woman's College, was director of this campaign and was aided by a strong force of workers whose fields and functions were clearly outlined by their experienced leader. That the students of the college might attend morning and evening services, the faculty devised a forty-minute recitation schedule, whereby all college exercises for each morning were completed by 11 o'clock. Some results of our revival are: Scores of conversions and reclamations, many family altars established or restored; the membership stirred to intense activity in Christian service, and 211 persons received into the Church by profession of faith and by certificate. Brother Chappell has made full proof of his ministry among our people. He has spent less than five months on Polytechnic Heights, but already commands the friendship of the entire community and the confidence and love of his flock. He is a wise, capable leader, full of enterprise and energy and wholly devoted to the interest of the Master's kingdom. His preaching is distinctively of the evangelistic type. Each sermon contains the essence of religion; each sermon claims the attention and reaches the heart. Brother Chappell's preparation for every service involves much thought and is evidently attended with much prayer. He seems to know nothing about a formal introduction to a sermon, or at all events he makes no use of it, and so plunges at once into the body of his discourse. His utterances are clear, forceful, direct, searching, and are charged with the Holy Spirit. The new conference year has thus begun at Polytechnic Church under conditions that point to glorious results.—C. F. Webb.

HEIDENHEIMER.

We are engaged in a great revival here. Rev. A. D. Cosgrove, of Winchell, is doing the preaching. There have been twenty-five conversions to date, eighteen at the 11 o'clock service today (Monday). The meeting has been in progress for a week. It is the greatest meeting the town has ever experienced.—E. S. Cook, P. C.

GILMER.

Two months ago we launched a campaign of Personal Evangelism in our Church. The people responded very graciously to the appeal of the pastor to win at least one person to a decision for Christ and membership in the Church. The special services held in the interest of this campaign closed last Sunday and it was a great day for Methodism. There were 345 in Sunday School and at both preaching services the seating capacity of the church was taxed to its limit. During the day twenty people were received into the Church. Five had been received previously, eighteen of the twenty-five on profession of faith. It was a great meeting for us, for the town is very closely worked religiously. The preaching was done by F. M. Boyles, presiding elder of the Marshall District, and for those who know him that is enough said. Our

work prospers in every department. In spite of the financial stringency our finances are in better condition than at the same time last year. A very admirable feature of the meeting just closed is the fact that every person that joined the Church did so as a result of the personal effort of some individual.—H. M. Timmons.

TALIHINA, OKLAHOMA.

I am back from a session of a Sunday School institute which was held for part of the Hugo District by our presiding elder, Rev. R. T. Blackburn, at Tuskahoma on Thursday and Friday of this week. I unhesitatingly pronounce it the most interesting institute I have ever had the privilege of attending. The program was well-arranged, full of life and pertinent topics, which in the main were interestingly and instructively discussed. But it is of two personages in the institute that I wish to write particularly. (I should have said "three" but for the fact that the presiding elder deserves "special treatment," which I will perhaps give him later.) Miss Clara Belle Owens, of Hugo, wrote and read the most comprehensive discussion of Intermediate Department (particularly of those who compose that department, and of their treatment), that it has ever been my privilege to hear. The institute requested her to furnish the paper to our Sunday School editor for publication in the Sunday School Teacher's Magazine, which I sincerely hope he will do. But the personality that towered over all others at the institute was Rev. W. W. Armstrong, pastor of our First Church at Hugo. He is a recent acquisition to the East Oklahoma Conference, having been only last year transferred to us from the Texas Conference. As a member of the Sunday School Board of the Conference Brother Armstrong was the best I have ever witnessed. He is a great Sunday School man; he should be elected the successor of the lamented Dr. Hamill. Young, aggressive, sane, sane, a strong and yet charming personality, full of devotion to the cause—he would make an ideal superintendent of the Teachers' Training Department. Elected to this position while yet a young man, with the promise of many years of active service before him, he would in the course of years take rank as one of the greatest Sunday School men of the world. The great and growing West is entitled to recognition in this department, and Walter W. Armstrong is the man for the place. "And let all the people say Amen!"—S. X. Swimme, April 3.

DECATUR.

Everyone here who reads the Advocate is delighted with the new Editor to take the place of the much beloved Dr. G. C. Rankin. We have for the memorial fund \$41, contributed by thirty-eight persons—thirty-six person \$1 each, and the Rev. S. C. Riddle, the presiding elder, and wife \$5. An announcement by our pastor, Rev. G. A. Lehnhoff, has brought this. Not a single dollar by personal solicitation. It is indeed a free will offering in memory of one who led in the reform work of our State and held to the fundamental principles of our Church. Our Easter service yesterday in the beautiful new church was a spiritual feast. The specially prepared music by a large choir, the sermon on the resurrection of our Lord by the pastor, the sacrament of the Lord's Supper and the large congregation helped to make the occasion one long to be remembered. It is a common expression among many of our people to say of Brother Lehnhoff's preaching, "He gets better and better." After forty-one years in the ministry I am free to say the "old, old story" is the sweetest message to the soul this side the celestial city. God be praised for the cultured brain of today who contend earnestly for "the faith once delivered to the saints." Everything is moving up in this part of the vineyard of the Lord. Brother Riddle is working hard on his district and believes he has one of the best set of preachers in the North Texas Conference. Brother Carter, our Decatur Circuit preacher, was called to Nocona Saturday to attend the funeral of his mother's brother whose name was Critz. He was a good man and lived to good old age. Brother Carter is doing a fine work and is in favor with his people. Brother Brown, of Boyd charge, was in Decatur recently just to see what we were doing over here. Glad to see him. The District Conference convenes this week at Chico and a great time is expected. The Missionary Institute at Bridgeport not long since gave new expectations to the District Conference. The visiting brethren failed to show up and this gave an opportunity to show that the district is well manned.—G. F. Boyd, Superannuate.

SETH WARD MEMORIAL, HOUSTON.

Seth Ward Memorial has just past through the greatest revival in its history. Beginning two months ago with the city-wide "One-to-Win-One" Campaign, we began to enlist the prayers and co-operation of our people. Some forty or fifty signed the pledge cards, and we had the revival in full swing when the meeting began on March 14. Brother Ed Morgan came to us on the 15th and remained until the close of the second week, doing all the preaching. He is indeed a great pastor-evangelist. Naturally, we ask, wherein has he this marvelous power of winning souls? Perhaps it would be hard to tell. But a few things are clearly manifest. First, he is a great lover of men. His whole soul goes out to the lost. Somehow he makes men know that he loves them. He appeals to the heart and not to the head; a clear, forceful reasoner, a sound, logical thinker, and a mind that has a firm grasp of

the Divine Word, he goes straight to the question of personal salvation and presses it home to the hearts of the hearers with an intensity of love and an earnestness that is almost irresistible.

He does not preach long sermons; thirty to thirty-five minutes being the average length. With the one supreme thought of saving souls, he throws exegesis and intellectual speculation to the wind, and from start to finish, from out the depths of his great soul, he talks straight to the conscience. (Would it not be well for some of the rest of us pastors to take a hint just here?) He uses no slang or clap-trap methods, but calls to a genuine repentance and an unconditional surrender to Christ and the Holy Spirit places the seal of His approval on his work.

The visible results are 118 have joined the Church, ninety-seven of these on profession of faith. Some going to other Churches and some to be received yet. Three cultured young ladies out of the best families of the city gave themselves for missionaries, and one splendid young man answered the call to the ministry. Many of our people experienced for the first time the joy of leading some one to Christ, and the whole Church was quickened into new life, many of our members stating that they had never known before what Holy Ghost religion in the soul was.

A liberal offering was made to Brother Morgan, a large pious offering given the preacher's family, and a subscription of over \$600 secured for a new tabernacle to be erected on our new church site. This tabernacle will enable us to fully consummate the union of the two Churches—Trinity and McKee. This has indeed been a delicate and difficult task. Many hearts are sore over having to give up their old church home, but our people are catching the vision of a larger, stronger Methodism in the North Side, and when the time shall come for erecting our handsome church, feel sure that we shall have the co-operation of all our people. All things considered, the outlook is very encouraging and we are pressing on with unflinching faith in God.

We are serving a noble-hearted people, and God will surely honor the sacrifice that they are putting into his cause.

A. A. WAGNON, P. C.

BISHOP MOUZON AT PHOENIX, ARIZ.

Phoenix, Ariz., has just closed what will ever be in the mind, life and experience of many people a great revival.

Central Church is well located and draws from the hotels and business district. Many tourists spend their winters here. This, with our membership, forms a splendid congregation.

As a Church we had planned and prayed for this meeting and were not disappointed in the least. Bishop Edwin D. Mouzon came to us and opened the meeting Sunday, March 7, and preached twice daily for fifteen days. From the beginning he challenged the attention of the public and drew largely from the town and his preaching was of the highest order. It has never been my privilege to listen to a series of Gospel sermons that average with the Bishop's preaching during these fifteen days. Our Methodism is stronger and many lives are the brighter and many homes the happier because of his coming. His successful ministry as a pastor enables him at once to comprehend the problems that a pastor has to meet and his great heart and mind and body are given to God and the Gospel of his grace. I have received fifty-three members and have a list of some twenty-five more that will join as the result of the meeting. The Bishop was most brotherly, and to have him preach for one and minister to his people is a rare privilege and one we shall not soon forget. I have been at Central Church fifteen months. We have received 244 members, and before this is in print will have received a class of some fifteen more. The outlook for this Church is hopeful and we are expectant. Our membership at this time is above six hundred. The chorus choir during the revival with Rev. J. Allen Ray leading was great and we extend to him and his people, together with the pastor and people of the Cartwright Church, thanks for their co-operation.

W. J. SIMS.

OUR LOUISIANA LETTER.

By G. E. Cameron.

My Dear Dr. Bradford: Permit us to begin these rambling remarks by congratulating both you and the Methodists of Texas and Oklahoma on your election to the editorship of the greatest Church paper within our bounds. For a number of years it was my privilege to be numbered as one of the Texas preachers and to enjoy the goodly fellowship of that heroic band of consecrated men. I thought perhaps a line from our present location might not be altogether uninteresting to those whom we have loved in the days that are past.

Alexandria, our present appointment, is situated in the very center of the State and surrounded perhaps by the richest section of the State. It is a city of not less than 15,000 people, and it is constantly growing. We only have one Church here and hence the writer has an open field and a fair fight. We have recently passed through the greatest meeting that I ever witnessed. Evangelists Coale and Houston, of Texas, began with us on March 14 and continued until March 28. The Church was wonderfully revived; its spiritual life was quickened and deepened and its vision greatly enlarged. Brother Coale's sermons to the Church were pointed, Scriptural and effective, while his appeals to the

unconverted were all but irresistible. Brother Houston, the choir director and soloist, is also a most consecrated man and is one of the most desirable men in this capacity that we have ever known. As a result of this meeting there have been between 500 and 600 professions of faith; a vast number have joined the Methodist Church and a large number will go to the other Churches of the city. The singing was fine, the preaching was excellent, the congregations were immense, and the abiding results are most satisfactory. Every time we see Brother Coale we mark his improvement, and we are more and more impressed with the fact that he is the kind of evangelist that we need.

The good Lord is wonderfully blessing our labors in this charge and by the end of this year it will perhaps be the most desirable appointment in Louisiana.

AN EXAMPLE WORTHY OF EMULATION.

The establishment of a regular system of Birthday Offerings for our Sunday Schools had in view the fostering in each pupil the spirit of gratitude, and the relating of the Sunday Schools of the Church to the improvement of the Sunday School house by using these offerings in building a great Sunday School Loan Fund, which fund is to be administered in the interest of the modern and well-equipped Sunday School building.

One of the most beautiful and inspiring features of a well-conducted Sunday School program is the Birthday Offering. This offering should be accompanied by some ceremony. The Board of Church Extension, upon request, furnishes without charge to the Sunday Schools an especially designed birthday jar to be used in receiving the offerings; also copies of the "Birthday Greeting" and other publications calculated to make this feature of the program interesting and impressive.

Roberts Avenue Sunday School, Beaumont, Texas, has a record worthy of mention and emulation. It has been using the Sunday School Birthday Jar for two years, and has remitted to the office of the Board of Church Extension, \$31.31. This is splendid. If all the 2061 Sunday Schools of our Texas Methodism would remit in one year an amount equal to one-half of what this school does annually, the total would aggregate the superb sum of \$16,132.48. The Sunday Schools of Texas gave to this fund last year only \$303.21.

Miss Eula Roberts, 861 Corley Avenue, Beaumont, Texas, is the Treasurer of Roberts Avenue Sunday School, and would doubtless be glad to answer any inquiries as to how this particular school so successfully manages this feature of its work.

We hope the work done by the Roberts Avenue Sunday School will serve to provoke all other Sunday Schools in Texas Methodism to love and good works in behalf of this Sunday School Loan Fund—a fund destined to become one of the most popular and useful of all the loan funds administered by the Board of Church Extension.

W. F. McMURRY, Corresponding Secretary.

SOUTHWESTERN UNIVERSITY.

We have returned home after a stay of about thirty days in old Southwestern. We took Education under Dr. Nichols. We consider it as something unusual to have had the opportunity to associate with such a teacher.

Now and then we stand on the streets and study and look. Great masses of humanity remind us of wandering things, going in the path of pleasure and in ways of least resistance. To run across a man, ears are to be open, eyes to be open, so as to hear and see the great eternal and everlasting truth. You may run across and touch many things, but a real man is a fact beyond expression. Stop and take notice—more yet, sit up and take notice.

Do you men of Texas and the South understand what it means to have your boys and girls to receive instruction from such men as Dr. Cody or Dr. Nichols? Have you heard talks and read debates fill your sensibilities are dull? Where do we place our greatest value and our greatest aim? Is the boy or girl to go to school just to be classical? Are we to imitate the Greeks? Is there a danger of not knowing the real and being satisfied with appearances? What has marked the special times or the special people of the past? Do boys and girls become great and useful by mere chance? Did you ever see a light of any kind but what something was greater back of it? What makes old Southwestern University stand out so attractive? Did it ever get into you the kind of teachers who walk her halls? Did it ever appear to you the value of a ten minutes' counsel with such a man as Dr. C. C. Cody? You who live on the hills and in the valleys, what are you going to do with that boy or girl?

Old Southwestern is the grandest place in Texas. Let the hills and valleys clap their hands and say so. All for Southwestern! Let the people of Texas say all for Southwestern!

Have you thought and do you know that Southwestern Methodist University at Dallas and Polytechnic at Fort Worth are children of Southwestern University? Let children rise up and call their mother blessed; and also rejoice over her. Old Southwestern is the mother of the South. Real men and women come from her halls.

As a Pericles to Athens, so a Hiram Boaz to Polytechnic and S. M. U. It was in old Southwestern where Dr. Hyer, the genius of the South, produced a Hiram

EFFICIENT WORKERS.

I have always been a friend of the Advocate and shall continue to do all I can for it. I never hold a Quarterly Conference without speaking of the Advocate and urging our people to take it, and read it.

I. F. BETTS, P. E., Jacksonville District.

HE WILL SUCCEED.

All my stewards take the Advocate. My plan is to put the Advocate in every home. On with the canvass!

R. H. LEWELLING.

Speak to your stewards again about the Advocate and put all of them on the list. Those who do not read it do not know what they are missing.

Yes, put me down for ten new subscribers. I can reach that with some work.  
M. M. CHUNN, Eliasville, Texas.

Pastor, will you not make a talk for the Advocate at the close of service next Sunday and call for new subscribers? The Advocate cannot help you if your people do not read the paper.

100 PER CENT ON WEATHERFORD DISTRICT.

Rev. L. A. Webb, the efficient presiding elder, has been working to put every steward on the Advocate list. He has not yet completed his round, but brought us the following fine report the past week. All the following are on the 100 per cent roll:

- Weatherford
- Mineral Wells
- Olney
- Olney Circuit
- Graford
- Loving
- New Castle
- Eliasville Mission
- Graham
- Graham Mission

There will be others when Brother Webb completes his round. Let us hear from other districts.

Boaz, and all goes back to old Southwestern. Go back on her, no! no! Stand up for her, yes! and let it be sounded in halls where echoes never die. Yes, there is greatness and exhilaration down there. Anything great going on in Texas? Look closely and you will see a product of old Southwestern, shower upon our old Alma Mater!

W. P. DAVIS.

OKLAHOMA METHODIST ASSEMBLY.

The Oklahoma Methodist Assembly will be held in Sulphur June 22-July 1. Dr. N. L. Linebaugh is Director of the School of Theology and has a program prepared that will help every preacher of the State. We hope to have every preacher of the two conferences present for the entire time. Bishop Morrill will preach the opening sermon Tuesday evening, June 22.

Miss Kilpatrick and Dr. E. E. Hightower will conduct the Sunday School work of the assembly. Every Sunday School officer and teacher should be present.

Mrs. J. T. Bloodworth will lead the women of the Woman's Missionary Society in a study of the work of this organization and in Mission Study courses. Let all the women attend. A period each morning will be devoted to an Epworth League Institute, and ample time given for Conferences of Epworth Leaguers. The Epworth League Boards will meet during the assembly and consider plans for promoting the work among our young people. Every one interested in the work with and for the young people of our Church will do well to spend the ten days in Sulphur.

Dr. McMurry comes to present the cause of Church Extension, and the meetings of the Boards of Church Extension of the two conferences will meet during the assembly for conference.

Special work is planned for the "Boy Scouts," with a regular scoutmaster in charge. Let the Scouts and parents, or others interested in the Boy Scout plans for the Assembly, write to Rev. J. R. Abernathy, Okmulgee, Oklahoma, for further information.

Special work for the Indians and for children will be directed by Mrs. G. R. Wright. Arrangements are being made for a special program for the Indians who will be present, and we are expecting a large company of them. The Bishops and others will lecture and preach especially for the Indians.

In the Assembly time and attention is given to every interest of the Church.

This year the Boards of Education of the two conferences will consider the obligation of our Church to the students of our State schools and how to meet this obligation.

You are wanted and expected. Come!

W. M. WILSON, President.

Many persons think of Pennsylvania as being just about entirely "wet," but the Philadelphia Ledger shows that that State has already twenty-six towns of over 3000 population each that are dry, sixteen others between 2000 and 3000, and fifty-two of from 1000 to 2000, the largest dry cities being New Castle, Wilkesburg, Washington, North Braddock, Butler and Coatesville. The prohibitionists are active in that State, and are pressing the battle, with Statewide prohibition for their goal. So the war will continue until the sway of King Alcohol is largely if not entirely destroyed. On with the battle!—Selected.

## President Wilson Visits Baltimore Conference

President Wilson and Secretary of the Navy Josephus Daniels paid their respects to Bishop Candler and members of the Baltimore Conference at Washington last week. During the brief visit the Chief Executive took occasion to declare that Churches were the stabilizers of the nation, and that he had little fear of the effect of those in the country today who are "trying to rock the boat of national politics."

The President was introduced by Bishop Candler, who declared that there are 2,000,000 Southern Methodists who are praying that the nation's President be given proper guidance. President Wilson said:

The President's Speech.

"Bishop Candler, Ladies and Gentlemen:

"It is with sincere pleasure that I find myself here tonight. I would be more gratified if I were sure that I knew anything to say to you that was worth saying. My days are so filled with matters that demand my attention that you will understand how it was impossible for me to prepare to say anything to you such as I would have wished to say. I was—I hope Judge Chambers will forgive me for saying—amused that when I took his arm at the door and proceeded up the aisle he told me I was expected to address you on missions. I know something about missions, but quite too much to collect in the length of an aisle; and it is utterly impossible, of course, for me to send my mind upon an excursion on so short a notice, much as my thoughts have been turned in recent months to some of the missionary stations of the Christian Church because of their danger, because of the complications that surround them. All I can do is to say that I am privileged to be here, that I am heartily glad to see a conference like this in the city of Washington.

"The city of Washington needs a great many good influences. I am not meaning to intimate that it is more in need of such good influences than other places that might be mentioned, but we are in Washington and we are thinking only of Washington in this respect at the present time.

Council of Peace.

"This is a council of peace, not to form plans of peace, for it is not our privilege to form such, but to proclaim the single supreme plan of peace, the revelation of our Lord and Savior Jesus Christ. Because wars will never have any ending until men cease to hate one another, cease to be jealous of one another, get that feeling of reality in the brotherhood of mankind which is the only bond that can make us think justly of one another and act righteously before God himself.

"I value the Churches of this country as I would value everything else that makes for

the stability of our moral processes. There are a great many people—not so many that they give me any particular concern—but nevertheless a great many people who, in the language of the day, are trying hard 'to rock the boat.' The boat is too big for them to rock.

"They are of such light material that they can not rock it very much, but they are going through the motions, and it is just as well for them to look around once in a while and see the steadfast body of self-possessed Americans not to be hurried into an unconsidered line of action, sure that when you are right you can be calm; sure that when the quarrel is none of yours you can be impartial; sure that the men who spend their passion most will move the body politic least, and that the reaction will not be upon that great body of American citizens, but upon themselves.

The Stabilizers.

"So that I look upon you in the present circumstances as a great part of the stabilizer of the nation. You know that somebody has just invented a thing called a stabilizer that is used in connection with aeroplanes, and by some process the mechanics of which I have not had explained to me, and, perhaps, could not understand if I had, this corrects the erratic movements of the machine, so that it, when adjusted, determines the plane upon which the machine is to move, and the machine can not depart from it. Something like that is the function of the great moral desired. So I am sure that I shall go away when we go up in the air.

"I have come to you tonight, therefore, may I say, for the reassurance, to look upon an undisturbed body of men who have their compasses and know the moral charting of the world. We know what haven we are bound for. We know the only legitimate processes by which one can work his way against the trade winds of evil in the world to the haven desired. So I am sure that I shall go away from here reinforced.

"I need not tell you that the President by himself is absolutely nothing. The President is what the American nation sustains, and if it does not sustain him, then his power is contemptible and insignificant. If I can speak for you and represent you, and in some sense hand on the moral forces that you represent, then I am, indeed, powerful. If I can not, then I am, indeed, weak. If I shall hope and believe that I go away from here sustained, as Bishop Candler has so generously said, by your prayers, I hope I shall feel that I am also sustained by your confidence."

Secretary Daniels, declaring he was "born in a Methodist home and rocked in a Methodist cradle," warned his audience against "departing from the creeds and teachings of the good old Methodist faith."

### NOTES FROM THE WEST.

H. G. H.

We had twelve applications before the meeting of the Executive Committee of West Texas Conference Church Extension Board. Two only were laid aside for want of funds with little assurance that the other ten can be granted.

While in San Antonio spent a brief time at McKinley Avenue Church, Gaston Hartsfield, pastor. Large, new, inviting field of labor. New church, unfinished, needing thousands of dollars of work done on it immediately.

South Heights Church, San Antonio, in a distressed financial condition and money hard to raise. General Board writes us money for any purpose will be scarce.

The advance in the price of cotton will do this lower Rio Grande country but little good, as most of the cotton has passed out of hands of farmers. This is essentially a cotton country, and I believe the people are wise in planting plenty of it for the future.

Corpus Christi, Sinton and Kingsville are reaching out to secure the South Texas State Normal. They have little else than land to give now and land will not build a State Normal.

If the late Texas Legislature had done nothing more than pass the compulsory educational bill it would have distinguished itself. An increase in the teaching force is now a necessity by opening of schools in 1916.

Thousands upon thousands of Texas children have not picked up the rudiments of an education and large numbers of their parents are in the same condition. This whole work will have to commence from the ground up.

I think Governor Ferguson is right in trying to keep the State from a large expense for Rangers when the United States soldiers are paid to do the same work and are ready to do it. I am close to the border and find that most of the trouble is on the south side of the Rio Grande and cannot be reached except by an invasion of Mexico.

I do not believe in strangers coming into San Antonio and making a general onslaught on the local authorities of that city because of unfortunate and ill-repute women. Let the local missionaries and workers go to these women and strive to rescue them. Drive them out and you put them beyond the pale of rescue.

The "Flying Squadron" may be scattering facts, figures and rhetoric, but is doing small work for prohibition—mainly spending somebody else's money. We have too many lecturers in Church and State upon all manner of subjects—yes, of men and women.

not thousands of these unemployed go to the farms? The farmers need labor to cultivate their ground. They offer food, shelter and a chance to make a comfortable living. To me this seems preferable to hanging on the bread line or waiting your turn at the back door of a soup kitchen. These same laboring people must learn thrift and economy. As a class they are wasteful and extravagant in their habits. Those who work at public utilities receive in wages from \$2 to \$8 per day, and yet only about one in every five hundred save a dollar to meet emergencies. When disabled by sickness, accident or other cause, they become objects of charity. They must be convinced that the rainy day will come.

St. James says, "The double-minded man is unstable in all his ways." We have been taught from our youth up that the larger hope of success is in the pursuit of a single aim. We have been reminded of that pronounced and prolonged failure who "is jack at all trades and good at none." May we count it a psychological or other sort of phenomenon when we find a man equally fitted for two or more learned pursuits? Such a phenomena is Dr. Gross Alexander. After listening to several addresses from him some years ago I did not hesitate to give it as my judgment that he ought to visit the centers of population and deliver a series of addresses on subjects of his choosing. But objection is made that he can't be spared from the Review. As an editor he is a pronounced success. This is the opinion of all thinking people who read the Review. Then, again, when the fact is mentioned that he is every way fitted for the office of a Bishop in our Church the same objection is urged. So goes.

There are other thousands who would be glad to know what the Church papers of Europe are saying about the war. Might not our papers give us some clippings from them? But few are able to subscribe for these foreign periodicals. We suppose they are received by our papers in exchange.

To use a word in its modern acceptation I "dreamed" that Dr. Bradford would succeed the lamented Dr. Rankin as editor of this Advocate. I not only admired but loved Dr. Rankin. He was very dear to me. My sympathies and prayers are tendered his wife and children. Success to the new editor.

The evangelistic campaign is being pushed in this city. To date more than a thousand have pledged a better life. The pastors have the Salvation Army spirit and hold services at two of the most important corners of streets each night. I offer but one criticism of the movement. They are working for Church members rather than the salvation of souls. The Church is now loaded with unsaved members.

Dr. Ivey is to be commended for the work done in producing the Southern Methodist Hand Book. It has immense value to preachers and laymen.

Birmingham, Alabama.

### LETTER FROM CHAS. A. LONG, BRAZIL.

Dear Friends: The last quarter of the year just closed was marked by two movements in this part of our work. The first of these was the scattering of the members to various parts of the country looking for work. The majority are of the working classes. The crisis here has been exceedingly severe, so that everything is paralyzed. The factories are either working two or three days in the week or are closing down entirely. All construction work is entirely stopped or very much reduced. With this scattering came hours of discouragement for the local bands, and the attendance on the services became very small. The second of the two movements was a partial home-coming of the scattered forces and a reanimation of the groups at home. I say "partial," for as yet conditions have not changed materially and some have found a more or less permanent employment in other places.

In this latter movement it is to be noted also the fact that quite a number of persons have become interested in the Gospel and are fast coming to the point of accepting Christ as their Savior. I made one visit to a plantation where the planter is very much interested. I have met him since, ordered a Bible for him, and find him well on the way to make his profession of faith. We are also working to prepare his wife to join with him. At his home many heard the Gospel for the first time. They were especially attracted by the hymns. We find that our music, though it is largely deficient translations and poor adaptations, has a wonderful power for drawing people in and holding them.

At Christmas time we had a service in memory of the day, which was most thoroughly enjoyed. We regretted that there were not children enough to have a regular program, but it is a peculiar fact that in this land of children and with the number of members enrolled, that there are almost no children in any of the families. We followed up this service with a series of cottage prayer meetings that were most helpful and refreshing to the soul. Watchnight we had a service in which one woman declared her faith in the Savior and others were very much interested and the Church revived. We then began the work of prayer, holding the services in the homes, with a most admirable attendance and interest.

Thus we are beginning the new year with renewed hope and fresh spirits, even though the general conditions are not as bright as we would like to see them. We are praying that the Lord of the harvest will be with us, blessing us as we have need, and as he sees best for the work. Pray for us.

Sincerely yours,  
CHAS. A. LONG.  
Barbours, Miss., Brazil, Jan. 29, 1915.

### ABILENE DISTRICT.

We have finished the first round on the Abilene District. The people are more optimistic than for years. The country is in excellent condition and the prospects were never brighter. Considerable progress has been made along many lines. More money has been paid on salaries the first quarter than for many years. The host is advancing in every part of the field.

There are several new men in the district this year. They are making good. W. M. Merrell has captured the folks at Ovalo. He will have a great year on that charge. The same may be said of G. H. Gattis, who is in charge of Trent. W. P. Garvin is in charge of Merkel Station. He has reorganized his work and infused some new young blood into his Official Board, which is a good thing to do when it can be done. He and the citizenship of that little city are to entertain the Abilene District Conference shortly. W. E. Hassler, in charge of St. Luke's, Abilene, is a true missionary in spirit and conduct. He is preaching and visiting, and looking after the sick and poor in that quarter of the city. He is a live wire and will make a great pastor. Z. R. Fee was appointed by the Bishop to the Nugent charge. In a few weeks he got lonesome, quit his work and left this country, but soon returned with a new wife, the daughter of a deceased Methodist preacher. He has met approval of the presiding elder, more than doubled his strength for service in the Church of God and is now in a revival meeting at Hanby. We are proud of these new men. They are making good in this field of labor.

At some points debts have been paid and substantial improvements made. G. H. Gattis found an old debt on the parsonage property at Trent of more than five hundred dollars. He induced his people to pay more than half of it, and will pay the balance this fall. This was a good work which should have been done years ago. The membership of our Church at Anson, led by that excellent pastor, A. M. Martin, has made another payment of thirteen hundred dollars on their church debt. They are reducing their indebtedness annually and will soon be out in the clear. E. L. Sisk, at Cross Plains, is moving and reconstructing the church to make room for a growing Sunday School and congregation. The Missionary Society at that point has repaired the parsonage and made other improvements, which are highly appreciated by the preacher in charge and his family. The Woman's Missionary Society at Baird has put down a concrete sidewalk around the church, which is a substantial improvement and adds much to the appearance of our property. The women in their organized work have furnished the parsonage at Tuscola for E. L. Yeates, who is making much of himself for the Church in that section. A. D. Jameson, in charge at Moran, has induced his Church to build a new parsonage at that place and the Woman's Missionary Society has furnished it nicely. This is all free of debt. Great advancement has been made here. Brother Jameson and the people of Moran deserve much praise for what has been accomplished in a short while. Watch Moran grow into a good station in a year or two.

First Church, Abilene, in charge of G. W. Hearon, has paid the sum of twelve hundred dollars on debts and the Woman's Missionary Society has raised several hundred dollars for pipe organ and other improvements. This Church is moving forward. J. W. Hunt has induced the membership of St. Paul's Church to agree to pay a certain amount per month on their heavy church debt until paid. The plan is a good one, and if worked faithfully the debt on this splendid property will soon be paid. After paying for all the furnishings of this church the enterprising women of the Woman's Missionary Society have obligated themselves to pay about twenty-five hundred dollars on the church debt. Thus the work goes forward. Methodism in Abilene in charge of three virile, energetic, consecrated young men is moving upward. The three Churches are to begin a meeting April 18, in charge of Evangelist McIntosh. We are looking forward to a meeting of great power. We are expecting a revival in every congregation, a forward move on the part of the laymen, full collections, one thousand additional members enrolled in the Sunday Schools and the loyal support of the entire district to our educational institutions, especially to the Southern Methodist University.

C. N. N. FERGUSON, P. E.

### THE SUMMER SCHOOL OF THEOLOGY

By I. W. Armstrong.

Early in the conference year I wrote to every member of the class of the second year urging upon them the necessity of either taking the correspondence course of getting ready to take examination at Sulphur this summer. About half are enrolled in the Correspondence School and all are planning to go to Sulphur. Now let me urge every undergraduate in the two Oklahoma Conferences to attend the Summer School of Theology. I once heard Dean Tillet say: "Seventy-five per cent of the benefit derived from a three years' stay in Wesley Hall comes from association with the other students." Now, if this is even approximately true of a Theological Seminary it gives a good text from which to preach the importance of going to Sulphur this summer. Association with the other preachers of the two conferences will give inspiration for many days. Then the great sermons that one will hear there! There will be a dozen or more different preachers and our young men can take notice of each man's

style, his delivery, the way he begins his sermon, the outline, his construction of sentences, his use of illustrations, etc. A young preacher never loses anything by going to hear other preachers preach. It is a fact that the least possible benefit gotten from the sermon is the hope of preaching it when we get home. I heard one of our leading evangelists say to a group of would-be B. D.'s: "Never try to shoot a forty-five cartridge in a twenty-two gun—all you will do will be to burst the gun!" Many small guns have been burst in this way. But the main thing in Summer School is the help the student gets toward mastering the text-book. Not every man knows how to study a book. I asked a Japanese scholar why one man could not study a book as good as another. He said: "Some men underscore sentences of minor importance and run lightly over the main point the author is trying to make." How many of our undergraduates can, unaided, profitably study the first few chapters of "Sheldon's System of Christian Doctrine," or Fisher's "Grounds of Theistic and Christian Belief"? So what better could the class do than get together and go over those books under the leadership of men who themselves were helped to master them?

It will be hard for a man to pass the second year's examination in the West Oklahoma Conference this year if a member does not do his work through Correspondence School nor goes to the Summer School of Theology. Each member of the examining committee will be a member of the faculty. Rev. Walter Douglass, of Frederick, will teach August Greene's "Handbook of the Bible," and Lawrence's "How to Conduct a Sunday School." Rev. C. L. Couter, Oklahee, Wesley's Sermons and Atkins' "Kingdom in the Cradle." This writer will have Sheldon's "System of Christian Doctrine" and Bruce's "Training of the Twelve."

Make your plans to be in Sulphur on the first day and to stay until the last day. This is the only way we can make it a success. Anadarko, Oklahoma.

### SUPERANNUATE HOME NEEDS REPAIRS.

The past rainy season has caused many wells and cellars here to cave in. The well at this home is among the number. It is, however, not ruined yet. The workmen say it must be walled and cleaned out. But where is the money coming from to pay for this job? We wrote to Brother Collie, the Agent for the Homes, and he thought he might help later on. I would have this work done at my own expense if I could, but I can't. Now won't you think seriously of how badly many of these homes need repairs and send Brother Collie the funds he so much needs? Help!  
J. J. CANAFAX.  
Rising Star, Texas.

Friendship cheers like a sunbeam, charms like a good story, inspires like a brave leader, binds like a golden chain, guides like a heavenly vision.—Newell Dwight Hillis.

Whether love be human or divine he who can control it has but little to control.

### SOME HARD KNOCKS

Woman Gets Rid of "Coffee Habit"

The injurious action of coffee on the hearts of many persons is well known by physicians to be caused by caffeine. This is the drug found by chemists in coffee and tea.

A woman suffered a long time with severe heart trouble and finally her doctor told her she must give up coffee, as that was the principal cause of the trouble. She writes:

"My heart was so weak it could not do its work properly. My husband would sometimes have to carry me from the table, and it would seem that I would never breathe again.

"The doctor told me that coffee was causing the weakness of my heart. He said I must stop it, but it seemed I could not give it up until I was down in bed with nervous prostration.

"For eleven weeks I lay there and suffered. Finally husband brought home some Postum and I quit coffee and started new and right. Slowly I got well. Now I do not have any headaches, nor those spells with weak heart. We know it is Postum that helped me. The Dr. said the other day: 'I never thought you would be what you are.' I used to weigh 92 pounds and now I weigh 158.

"Postum has done much for me and I would not go back to coffee again, for I believe it would kill me if I kept at it. Postum must be prepared according to directions on pkg., then it has a rich flavour and with cream is fine."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.

Postum comes in two forms: Regular Postum—must be well boiled. 15c and 25c packages.

Instant Postum—is a soluble powder. A teaspoonful dissolves quickly in a cup of hot water and, with cream and sugar, makes a delicious beverage instantly. 30c and 50c tins.

Both kinds are equally delicious and cost per cup about the same. "There's a Reason" for Postum.  
—sold by Grocers.

# From Texas Mexico

This may be a new place to most of the readers of the Advocate, but wherever I go in my work among the Mexicans, I find that the part of the town where our people live, is nearly always called "Mexico." As these Mexicans are located in Texas, I have just decided that "Texas Mexico" makes a pretty good heading for my scribbles for the paper.

In the first place I just want to tip my hat to the new Editor, "Old Brad" is one of my friends of many years' standing. In all the confines of Methodism there is not a truer spirit, and the "Old Texas" will hum under his administration. From every corner of this land our prayers should be united that God might bless and make him a power in this new place as he has been in the pulpit. The San Antonio folks did so much regret to give him up. His great ministry and pastoral work had already won the hearts of the people inside of the Church and out.

We Mexicans are in the midst of our revival campaign. As a little later our laboring people are scattered over the country chopping cotton, we are pushing the revival meeting in the cities so as to catch them before they get away. The people thus converted become a means of evangelizing others when later we begin holding meetings in the country towns.

Our meeting in Holding Institute (formerly Laredo Seminary) was a great time for this scribe. It recalled the days of his early ministry, when pastor in Laredo. At that time it was his delight to assist in the work out there, and he has seen scores of souls saved at those meetings. Along the way of life many of these converts have been found doing valiant service for God. Dr. Skinner, the President, and his good wife, treated me royally and patiently sat under my Spanish preaching, with at least the appearance of being interested. I have never met a finer lot of girls than those to be found there. The graduating class this year is composed of four perfect jewels. They are as refined and bright, and speak as perfect English, as any girls one would find in the land.

I was able to spend only a week there, but we had a genuine revival with many reclamations and conversions. Never have we seen clearer testimonies or seen brighter faces than some of those dear souls as they came from under the cloud into the "light and liberty of the sons of God." Fifteen united with the Church on profession of faith. One of the most beautiful things connected with the meeting was to see how those who were already Christians, worked for their classmates and besides, how they feasted on the Word and grew in grace.

Miss Norwood Wynne had preceded me a week and had been holding prayer meetings and doing personal work. She had things in fine shape as she always does. Really, I would not know how to get along without this great souled, fully consecrated missionary who loves our people better than she loves her own life. And, by the way, I will just insert here a report she sent me the other day, of a visit she made to Yancey, where she was to prepare for the organization of our Church among the Mexican people out there:

On February 1 I made a visit out to Yancey, ten miles west of Moore, to work among the large Mexican population in that community. I spent twelve days out there visiting among the people and holding services at night. Although it was the plowing season, the people attended well; some of the men walked several miles in order to hear the Gospel, and that after having plowed all day. I have never seen people more eager to hear the Word of God read and explained, and every day I was there I thanked God for the opportunity that had been given to me to minister to these hungry people.

An old man, who was a member of the Church there some years ago, seemed almost too happy to describe. His face fairly beamed, and as he would recognize the hymns that he had heard and sung before, he would sing with so much fervor that we would forget his singing lacked real music. This place had not been visited for three or four years by a Protestant preacher, so there were numbers of Mexicans who have come to live in this community since that time, who had never heard the Gospel message. A number of men and women expressed their desire to become members of the Church and one boy was solemnly converted.

Since the ten days' meeting held in February Brother Verdugo, the pastor of the Pearsall Circuit, has visited Yancey and organized a

Church with nine members. May the prayers of those who love the extension of God's kingdom, ascend for this work. Brother Onderdonk has given me permission to make Yancey somewhat my headquarters so that I can help these people as much as possible.

My visit to Yancey was all due to interest felt in and manifested for the Mexican people, by our American pastor out there, Rev. W. L. Brandon, and his consecrated wife. Their letter to Brother Onderdonk pleading that some one be sent out there was an inspiration from our Heavenly Father. They spared neither time nor pains to help me in every way possible, and the result that came from this work will be largely due to their interest and sympathy for the Mexicans. To meet and know such people makes one take new courage and press on in the fight for the right against the powers of darkness.

(Signed) NORWOOD E. WYNN.

Yes, "Wynnie," as we call her, is one of the greatest assets we have in the Texas-Mexican Mission. She is to be with us in all the revival campaigns, unless there is an urgent need for sending her to some other place at such time as a meeting is being held.

I had the joy of two weeks with Brothers Phillips and Torres and a great meeting in San Antonio. It was a great blessing to the people. Many were reclaimed and many others converted. I do not make a practice of counting conversions, but since January 1 about sixty members have been received into our Mexican Church in the Alamo City, and most of these were on profession of faith.

Rome was making a hard pull against us all the time. As it was Lent, they were holding nightly meetings only a block away, but it did not keep hundreds from attending our meetings. At times the altar would be two-deep of souls seeking pardon and blessing.

In my last letter to this paper I stated that I wanted a tent for my meetings among our Mexican people. It was not long before I received a letter from a dear friend, who requested that his name be withheld, in which he enclosed a check for \$100 for the tent. I had understood that this amount would be sufficient, but when I wrote for prices I found that it would cost me \$159. So I sent out a lot of letters asking for small gifts, and it was not long before I had the required amount. The last \$24 was contributed by the Beeville District Conference. So the tent is ordered and will be "christened" in Del Rio on the 18th, if it arrives in time. I want to hereby thank the dear friends who have assisted me in my work. Not every man that saith "Hurrah Frank!" is my friend, I have found that out; but those who are, are priceless.

Cheering reports come from every part of our Mexican work. The revival spirit is ablaze and the finances are coming along better than I had ever dared to hope. Some pastoral charges will soon have their annual assessments paid in full, provided they keep up the gait they have been going. The monthly reports sent in are inspiration.

Our Bohemian and Italian works are not so well advanced. Our pastors are hard at work, however, and the work is growing. It appears to be slower and more difficult among these peoples than among the Mexicans. Our brethren of the Bohemian work appear to be afraid of the financial part of their work—I mean, they appear to be afraid to let the people know that it is expected of them that they support the Church. Gradually, we hope, this difficulty will disappear. We lost our Italian pastor at Thurber, but Brother E. M. Wisdom, with the ladies of Marston Hall (our Wesley House there) has taken the Italian work in connection with his own, and he is doing well with it.

I am often asked if I am not restless to get back into Mexico. I was for a while, but when I see the greatness of the harvest here in Texas among nearly half a million Mexicans, I feel that it would be a privilege to spend the rest of my life right here for them. All of our household goods and everything we have, are still down in Mexico, but were all safe up to a few weeks ago, and we suppose are still secure.

I crave the love and interest of our American people for our dear Mexicans. O, they are so appreciative and so eager to know the truth! Folks, help us with your kindness to the next Mexican you see.

FRANK ONDERDONK.

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STORY OF AN HEROIC LIFE

In another column is the Welcome Address delivered by Brother Champ Traylor before the Teachers Institute, Plemons, Texas. If there ever was a self-made man, and one who is a Methodist through and through, it is Champ Traylor. While no man in the State is farther from self-praise, and knowing him as we do, we take the liberty of quoting some things from a private letter.

"I am the poor boy, whose father, Champ Traylor, Sr., was murdered by robbers while he was on his way from San Antonio to San Saba County in the early fifties, a few months before I was born. My mother, on account of savage Indians, went to Burnett, where I was born. That county then was called Hamilton's Valley, before Burnett County was organized. My good mother married again when I was five years old. Well do I recall at an early and tender age I went into the kitchen one morning where she was preparing breakfast, and told her that I was going to leave home. We were poor renters then. Well do I remember how she wept as she told me

WELCOME ADDRESS DELIVERED AT TEACHERS' INSTITUTE, PLEMONS, TEXAS, BY CHAMP TRAYLOR, SUPERINTENDENT PUBLIC SCHOOLS OF HUTCHINSON COUNTY.

My friends, this, to me, is a most important occasion. It is the fulfillment of a dream of my childhood, my boyhood and young manhood, a fruiting of the shadow of promise whose glow extends to this, my riper maturity.

None, according to my judgment, might have a greater honor than is mine on this occasion. I am permitted to address a body of workers, moulders and shapers of the most precious material on earth—the lives of our children.

As I stand here before you a picture runs through my mind: I see the crude workers in the diamond mines of far away Africa, as they are closely guarded and watched by armed men to prevent the theft of the gems passing through their hands. I see those laborers as their picks and shovels turn the diamond-bearing formations. I feel in a measure what they themselves must feel—that while they are giving to the world through their toil the purest and brightest of jewels, they themselves are forgotten, underpaid and underfed. I behold the eagerness with which the owners seize the uncut gems, and by continuing my gaze, I trace the course of the precious formations to the establishment of the cutter and polisher. At this latter stopping place the diamond is as closely safeguarded as from the beginning, and each treatment through which it passes is a matter of moment. Finally, as the crowning fabric of every hand through which it has passed, the gem shines forth, giving back to the sun its glorious rays, multiplied and tinted from the dazzling facets. It is finished, and the world admires and applauds the artists through whose hands and under whose care it has passed.

And this is as it should be, and yet, as compared to the precious, yea, the priceless material within your hands, the most dazzling diamond becomes as trash. The material within your grasp is destined to elevate or debase a world. Its course is of your choosing to a great extent, at least. I know that your souls are in this work, and I realize that I, at my remoteness, must only casually scan the task that you critically analyze.

It is with no spirit of irreverence that I say that your vocation is hand in hand with that of the Christian ministry. I realize that you are not charged with leading the pupils within your care to Christianity, yet this is an incidental result. The ideals of the teacher become those of the pupil, for who is there who is unaware of the shaping influence of the personality of the instructor upon the class? In this way do I find justification for my assertion of relative importance of the teacher to the preacher.

O how grateful the children of the present happy age should be! They have education, as it were, thrust upon them. As contrasted with this state of affairs, we of the older generations, courted learning at a distance. We worshipped knowledge with special reverence to that contained in textbooks, as one might adore a distant and beautiful star. I am so glad that this condition is changed, and that instead of denial of opportunity, there is an open hand at every turn, a welcome to stop and drink, as it were, at the very fountain of wisdom. Intellectual training broadens the capacity for enjoyment, and in view of this fact you teachers become the evangelists of sunshine and good cheer. You open up avenues to the boys and girls of today, great highways of intellectual enjoyment, that were closed to many of those in days ago.

How great, then, is your commission, how rich is your opportunity! In the presence of the tasks that your hands are designed to do, the most immortal works of the world-famous painters pale into insignificance. I can think, then, as I said in the outset, of no greater honor than is mine, of standing in the presence of artists in the superlative degree. I delight to do you honor, in the belief, yea, in the knowledge that you appreciate the opportunities for good that are yours.

No greater trust could be imposed by any one in another than the parent imposes in the teacher of the school. You are the custodians of that which we hold most precious—more precious than our own lives. We as fathers and mothers, give into your care and keeping the flesh of our flesh and bone of our bone, and above all, that God-spark known as the mind, the soul, the spirit, the intellect, that thread of gold running through the fabric, destined to illumine the whole, with the passage of time, is your special charge. We leave it to your care, and while we toil in our fields, our stores and our pulpits, we are hoping and praying that the work of your hands may give off no uncertain light, when you, like the cutter and polisher of the diamond, shall say: "It is finished."

Following the figure, may I not ask: Have we not equal right with the owner of the gem to expect that you will make the most of the materials entrusted to your care and finishing? As the facets of the diamond give back the light of the sun, all enhanced and beautified, may we not expect an intensification of the God-likeness, that God-spark, within our children, by reason of your ministrations? The diamond in the rough is given to the cutter and polisher under lock and key and with a heavy guard. We give to you the purest, the brightest and best that is ours, on your honor, asking no bond and demanding no forfeit. Ours is a trust of grace, of confidence. There is no armed threat against you, and you are given free range, assisted by the prayers of our heart of hearts, that all will be well.

In your steadfastness I have the greatest

GOD IS NOT HELPING.

By Grant B. Grumbine.

But if they say unto us, Come up with us; then we will go up, for the Lord hath delivered them into our hand, and this shall be a sign unto us.

"European civilization has broken down," is a phrase much used now. Would it not be better stated to say that out of this carnage and barbarism civilization must rise and with the coming of civilization will come a true conception of Christianity and a real living of it?

A critical study of European institutions leads one to the conclusion that once Christianity prevailed in Europe but is now relegated for other things. The Spirit of God was with Jonathan and European war chaplains may pray continuously, but such prayers will not bring victory.

Christianity in America may be tried. If so, let us demonstrate its sincerity and thoroughness.

Alva, Oklahoma.

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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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W. D. BRADFIELD, D. D. Editor

Office of Publication—1004-1006 Jackson Street

Entered at the Postoffice at Dallas, Texas, as Second-Class Mail Matter.

Published Every Thursday at Dallas, Texas

**SUBSCRIPTION—IN ADVANCE.**  
 ONE YEAR ..... \$2 00  
 SIX MONTHS ..... 1 00  
 THREE MONTHS ..... 50  
 TO PREACHERS (Half Price) ..... 1 00

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#### A CALL TO PRAYER FOR A WORLD-WIDE REVIVAL.

The Federal Council of Churches of Christ in America through its Committee on Evangelism has issued a call to prayer for a world-wide revival. The statements given are so pertinent and the whole call so timely that the Advocate will publish the entire address of the committee.

The spectacle of more than half the world plunged in desperate war makes the call most opportune. The nations are seeing the folly of attempting to build civilization upon materialistic foundations. The wonderful nineteenth century, with its discoveries, inventions and practical applications of science has succeeded in putting into the hands of men frightful engines of destruction. It is seen now by thoughtful men everywhere that these things really menace civilization unless subjected to the high moral direction of Christianity.

Dr. John R. Mott, in Zion's Herald, after traveling throughout Europe, is reported to have said of the countries at war:

All are confident of victory. But the conscience of all the warring nations is troubled. They see the inconsistency of the tragedy. The people are turning to religion as their one help. In France, in Germany, in Russia, and in England the cathedrals and churches are crowded. A great moral reform is in progress all over Europe. The prohibition of the sale and manufacture of vodka in Russia has stirred France and England. The war was caused by political differences. With the termination of the war the people will turn to Christ and enthrone Him as their Lord and Master as never before in European history. It is the opportunity of the Christian Church in America to uplift Christ.

Love is the inspiration of life and no great achievement was ever accomplished without it.

## EDITORIAL CORRESPONDENCE

Can a man ever forget the place of his birth and boyhood? Is there any other spot quite like it? Sunday, April 4, I spent in Daingerfield preaching at 11 o'clock for our pastor, Rev. C. H. Adams, and to the dearest friends on earth. To these friends I am neither "Dr." nor "Mr." nor "Editor," but "Will." My mother still lives at Daingerfield, now in her seventieth year. On her table are found the Texas Christian Advocate, the Literary Digest, the Dallas News, and among her books many of the newest and best books. The Bible, as ever, is to her the "indispensable book." Here live my two brothers and two of my sisters, with their families. And here live many friends who have known and loved me from earliest boyhood. Why should it not be "home" as no other spot on earth? In the red clay of Daingerfield sleeps the little form of a baby boy whose spirit went from us when I was pastor at Galveston, and in this same clay rests the once stalwart form of my father and the sleeping dust of a sister. Consecrated by the lives of the living and made sacred by the dust of the dead, can I ever forget Daingerfield?

A modest town of fifteen hundred souls, situated on the Dallas-Shreveport branch of the Katy, thirty miles west of Jefferson and sixty miles east of Sulphur Springs, from Daingerfield have come Morris Sheppard, United States Senator; O. B. Colquitt, twice elected Governor of Texas; J. T. Robinson, four times elected Land Commissioner of Texas; A. Ragland, Jr., President of the Metropolitan Business College, Dallas; J. B. Turrentine, President of Alexander Collegiate Institute; R. F. Jenkins, one of the most successful Baptist pastors of Texas; L. C. Matthis, our pastor at Gonzales; A. Y. Old, our pastor at Karnes City; J. T. Kirkpatrick, a faithful pastor, now translated, and others.

Daingerfield has long been a school center. In the early sixties Dr. Beeson was president of a college owned and controlled by the Cumberland Presbyterians. Prof. H. M. Matthis in the seventies had the largest school in all East Texas. More than 300 students representing surrounding towns and counties, sat at the feet of this great teacher, whom the late Judge N. W. Finley pronounced the most inspiring and successful master of schools he ever knew. Daingerfield now has a fine High School, housed in a splendid brick building, and is contesting for the new East Texas Normal soon to be established in that section of the State. Her moral and wide-awake citizenship, her splendid location, her pure water, her productive gardens, her mountain breezes and fine health conditions will make her a formidable contestant.

There is yet a deeper reason why this modest East Texas town is so dear to the writer. It was here that he became a "twice-born" man. At the age of eleven I professed conversion in a meeting held for our pastor by Dr. J. W. Hill, now of Laurel Heights of San Antonio. Could I have had proper nurture this might have sufficed. However, I am now disposed to think that I was swept into the Church on that occasion by the contagion of excitement more than through deep conviction. After a short time I relapsed and made no profession of being religious at all. At sixteen I got at the root of the matter in another meeting which, in some respects, was the most remarkable I have ever known. There was no evangelist, nor any invited pastor present; no publicity, no external preparation. Two laymen betook themselves to prayer—Prof. J. M. Dunn, principal of the Daingerfield school, and one of his pupils. They found audience with God. They became impressed that a great religious awakening for Daingerfield was at hand. They asked the Cumberland Presbyterian preacher, a Mr. Kelly, at his monthly appointment to call penitents. He consented, but himself evincing no apprehension of what was at hand. To his surprise when the call was made the altar filled with penitents. Again in the evening the scene was repeated. He was urged to announce a protraction of the meeting. His reply was that he had not left home prepared to stay longer than the one Sunday. The two laymen, however, would not be denied, and Mr. Kelly stayed until Thursday when he left for home. Our pastor, Dr. J. W. Lively, had come in from his circuit. He was urged to take up where Mr. Kelly had left off. And again the two laymen would not be denied. The meetings grew in power. Just one example: A young woman, herself converted at the meeting, asked that her father be prayed for. Everybody instantly knew that the request was a great challenge to the meeting, but immediately Dr. Lively called the people to their knees. Prayers were offered. The next morning at 11 o'clock to the surprise of everybody, I imagine, the father entered the house. Later he arose and said: "I am not a Christian. I do not know why I am here. I haven't been in the house of God before in twenty years. I can not tell you where I was yesterday at a certain hour when I felt a distinct impression to come to this meeting. Pray for me." Where was he? As likely playing craps with the negroes as anywhere else. This man was soundly converted.

I did not hear Mr. Kelly, I think, in any of his sermons. One night I ventured out to hear Dr. Lively, but went as careless and as indifferent to religious things as one could well be. The house was crowded, even though yet early, and I was embarrassed by being taken to the second bench from the front. I do not now remember the text nor the sermon, but I fell to a strange searching of my heart. I saw my condition. I was discovered to myself and when Prof. Dunn gently put his hand upon my shoulder and said, "Will, don't you feel that you ought to go?" I felt as if the high-sheeriff of the heavens had laid hold upon me. I went. For two weeks at each service I was at the altar. Others about me professed relief, but there was none for me. I could not understand when my friends said, "Just surrender." I seemed all the more confused as the meetings progressed. I had gone to the altar expecting the exhilarating experience in the meeting with Brother Hill, but it would not come. With his arms around me a friend said, "Will, are you willing to do what God wants you to do, feeling or no feeling, blessing or no blessing?" I answered in the affirmative. "Are you willing to tell this congregation that?" Again I answered in the affirmative. The singing was instantly stopped. I arose from the altar and said, "I came expecting an experience such as others have witnessed to, but I have not found it. And now, blessing or no blessing, feeling or no feeling, I am resolved to do whatever God wants me to do." I can not tell just the moment relief came, but it came during that series of meetings. I asked the pastor to call on me for public prayer. I found an increasing desire to tell others. I felt impelled to tell others and all the world. This was my call to the ministry and I accepted. And with the deepening of my experience I have felt surer of my call through the passing years. And I have been made to feel all the surer that God was in the experience as friends have said, not one but scores, "Well, Will, you are the last boy in Daingerfield I ever expected to see in the pulpit." W. D. B.

The editor of the Advocate desires to acknowledge the kind things said of him by his confreres. He appreciates the cordial welcome into the editorial family.

A loving heart makes a kindly spirit and the two combined makes an attractive countenance.

## AN ARGUMENT LONG TRUE BUT INVALIDATING THE TESTIMONY. RECENTLY VINDICATED.

Political economists from the days of Adam Smith have declared that a people's highest wealth is "personal." The basis of all material wealth, they have contended, is those energies, qualities and habits which make a people industrially efficient.

For years it has been an argument of prohibitionists that the whiskey traffic is indefensible and intolerable because it strikes at the foundation of the nation's wealth in that it impairs just those energies and habits which make a people industrially efficient.

The business interests of the nation were the first to acknowledge the force of this argument, and more and more have thrown restrictions around the habits of their employes. In this day of complicated machinery and rapid travel employes are needed who have steady nerves and a clear brain. Some business enterprises go to the extent of the absolute prohibition of the drink habit upon the part of their employes.

The European crisis, when nations are battling for their very existence, has revealed that their greatest foe is drink. The Dallas News quotes from the Abilene Reporter as follows:

David Lloyd-George, Chancellor of the Exchequer of England, said: "We are fighting Germany, Austria and drink, and so far as I can see the greatest of these deadly foes is drink." Such assertions coming from such high authority should cause the people of the United States to take notice as well as the people of England. If prohibition will increase the efficiency of men in times of war it will do the same thing in time of peace. What is good when people are fighting is good when they are trying to make a living.

In recognition of the truth of these statements the leading men of England, following the example of their King, are voluntarily excluding wine or spirits from their tables. The Christian ministers of the Empire are preaching prohibition from their pulpits. All this presages action by the English Government in the prohibition of the manufacture and sale of spirits, at least, for the period of the war.

This is the highest patriotism. Only one class protests against it; the manufacturers and sellers of drink. The whiskey interest knows no patriotism. It is actuated only by its lust for gain. To push its sales is its only business. Let the nation be damned—what do the whiskey interests care?

If it is patriotism for the Christian ministers of England to preach prohibition when the life of their nation is imperiled, why is it less patriotic in the American ministry to preach prohibition without waiting for such a crisis in their own country?

Let the whiskey advocates answer.

#### THE OHIO CONVENTION OF METHODIST MEN.

The Ohio Convention of Methodist men was held in Columbus, Ohio, March 17-19. It was a remarkable meeting. It was remarkable for its attendance. Four thousand Methodist men from Ohio and other States were present. It was remarkable for its great themes discussed—Evangelism, Missions, The Conversion of the World were among the subjects so illuminatingly handled. It was remarkable in the character of its speakers—Dr. John R. Mott, S. Earl Taylor, George Sherwood Eddy and Bishop Homer C. Stuntz were among the speakers. It was remarkable in its effect. The whole State of Ohio felt its quickening inspiration.

Is it not about time for a Texas convention of Methodist men? Do not the leaders of our Texas conferences need to come face to face that each may be given a bird's eye view of our great task in Texas? Does not the State need to be impressed by the massed forces of Texas Methodism? Do not our great enterprises need the inspiration that would come from such a gathering? And do not our people need the illumination that would result from seeing our problems through the open eyes of our strongest men?

## INVALIDATING THE TESTIMONY.

If Christ be only the spiritually surviving Christ and not the risen Christ, as certain German rationalistic theologians affirm, what of the disciples' testimony? Their testimony was not to a spiritually surviving Christ, but to the crucified and risen Christ. The very body of their Lord—the wounds in the hands, the spear-thrust in the side, they professed to have seen.

How do the advocates of such a mutilated and rationalistic Christianity sustain their theory? It is by an attempt to invalidate the disciples' testimony. These advocates, almost without a single exception, admit that the disciples both believed in and testified to the resurrection-appearances of their Lord; but they declare the disciples neurotics, given to visions, excited, expectant, swimming in a sea of "delicious intoxication," etc.

It is sufficient to answer that the state of "delicious intoxication" of which the brilliant skeptic, M. Renan, speaks hardly appears in the words of St. Thomas, "Except I shall see in his hands the print of the nails, and put my fingers into the print of the nails and thrust my hand into his side, I will not believe" (Jno. 20:25). Nor does it appear in the words of the dispirited two on the way to Emmaus. "We had trusted that it had been he which should have redeemed Israel" (Luke 24:21). Nor does it appear in the other disciples who counted Mary's story that she had seen the Lord as an "idle tale." Nor were the disciples neurotics. For the most part they were hardy fishermen—men who had lived in the open and had breathed God's fresh air. Nor were the conditions under which they had seen Jesus unfavorable to competent testimony. Through a period of forty days Jesus had appeared. He talked with them, he walked with them, he ate with them. And, admittedly, the disciples were intelligent men; men of good character; men without a motive for telling a falsehood; men willing to suffer for their testimony; aye, if need be, to die for their testimony. Threatened, torn asunder, crucified, yet no one of them ever denied that he saw his risen Lord.

Such testimony can not be invalidated. Such testimony would be received in any reputable court throughout the whole world. Such testimony meets every condition of credibility. And if such testimony could be waved aside then no fact in history can be established.

The Educational Commission of the Methodist Episcopal Church, South, met in session at Atlanta last week. The business of the session was the formal conversion of the Commission into a Board of Trustees for Emory University. The President of the Commission, Bishop W. A. Candler, had notified the Commissioners west of the Mississippi, Judge J. E. Cockrell and W. D. Bradford, that their presence, while appreciated, would not be necessary. Nevertheless, the editor regrets that the work of his office prevented him from attending the meeting of the Commission.

The Southern Sociological Congress will meet in Houston, Texas, May 8-11. Rev. J. E. McCullough is President. The general theme of discussion will be "The Conservation of Health." The speakers will be among the most renowned in the South. "The Church as the Conservator of Social Health," "Health and Race Relations," "Mental Health," "Health of Children," and "Moral Health" will be among the themes discussed. The great slogan of the meeting will be, "The Solid South for a Better Nation." Special railroad rates have been secured for the meeting. And no more vital meeting will be held in Texas this year.

If you want to live, love for that is both the embryo and end of life; all else is mere existence.



### Penny Wise and Pound Foolish

Hard times make every woman look to see where she can save money, which, of course, is sensible and proper if not carried too far.

In the case of food it would be foolish to attempt to substitute sawdust for a breakfast food because it is cheaper. Everyone knows sawdust has no food value and its use would be a positive detriment to the health.

Alum baking powders may cost a little less than cream of tartar powders like Royal, but many of the highest food authorities both in this country and abroad have declared them to be injurious and not safe to use.

To attempt to cut the cost of living by using low-grade alum powders is unwise economy.

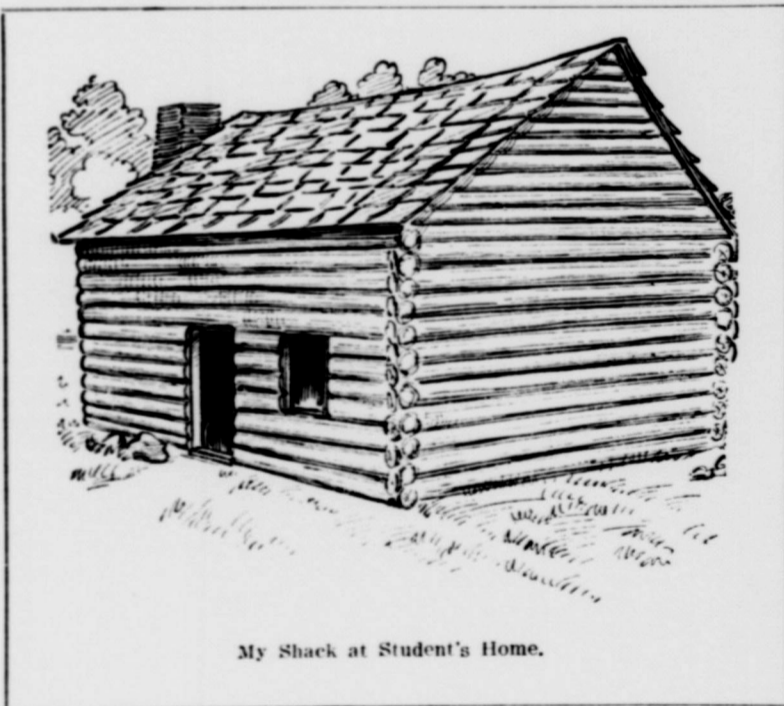
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### THE RANKIN MEMORIAL

"My son, if God has called you to the ministry he will surely provide a way for you to prepare for it." So spoke a mother to her son. This mother was Martha J. Clark Rankin, and the son was the late editor of the Texas Christian Advocate.

The most realistic lines ever written by Dr. Rankin are the lines descriptive of his state of feelings when he first realized that his mother's prophecy had come true. He seemed to himself as one that dreamed when told that he could work his way through school at Prof. Burkett's academy in Bradley County, Tennessee, doing his own cooking, working at 10c an hour at odd times when not in school, he was laying the foundation for the life-work of one of the South's most heroic men.

The friends of Dr. Rankin have sought to honor his memory by doing for other needy young men as he was done by at "Students' Home." A hall is to be erected on the campus of Southern Methodist University where worthy but needy young men, at the smallest outlay, may be given an opportunity to attend that great institution. Could anything be finer? Are there not young men throughout Tex-



My Shack at Student's Home.

see. Not many months thereafter elapsed when, after a thirty-five miles tramp from his Georgia home, the future editor of the Texas Christian Advocate knocked at the door of the old master's school. A youth he was of rough hands, large feet, plainly dressed and without a penny in his trousers, but a young man, 18 years of age, having a sound religious experience and who had never thrown a card, sworn an oath or known the taste of tobacco.

What the four years at "Students' Home" would mean to the future of the South and to the Methodist Church no one then little dreamed. As George Clark Rankin lived in his uninviting cabin, sharing even that with

as and all the South who have heard the strange call and who are straining their eyes for some open door that leads into the college? Here, an Elisha at the plow who has felt the spiritual mantle of another upon his shoulders; yonder, an Amos among the herds feeling his bosom swell with the passion to preach—are there not such? And what expenditure of money would so surely be transmuted into the coin of the skies as that used in the erection of Rankin Memorial Hall?

Let the presiding elder who reads these lines present the matter to his Quarterly Conferences; let the pastor present it to his congregation; let the superintendent present it to his

school; let the League President present it to his League; let the President of the Missionary Society present it to her Society, and let all monies be sent to Rev. J. D. Young, Ennis, Texas.

More than five thousand dollars have already been sent in, and the movement must succeed.

We greatly rejoice over the following telegram from Bro. M. K. Little: "We have a great revival in Coleman. Two hundred and twenty-five conversions today under the direction of Coale and Huston. Will continue through week." This is indeed cheering news.

#### DALLAS CITY ELECTION.

Eight years ago Dallas adopted the Commission form of government. Looking to the purification of city politics the people formed what is known as the Citizens' Association. Candidates are selected without reference to political parties. The effort is to select the best qualified men for the respective places. The association has not failed thus far to elect its candidates. The election held in Dallas Tuesday resulted in an overwhelming majority for the Citizens' candidates. Henry D. Lindsley was elected Mayor; M. B. Shannon, Finance Commissioner; Otto H. Lang, Street Commissioner; A. C. Cason, Water Commissioner; R. L. Winfrey, Police and Fire Commissioner. This ticket was opposed by the People's Independent Party.

#### DEATH OF SISTER WILSON.

Mrs. Justin Martin Wilson, wife of W. P. Wilson, died at San Angelo March 24, 1915, at midnight. She was buried in Center, her old home, on Saturday, March 27. She had been reading the issues of the Advocate for forty-five years and the Advocate has lost a life-long friend. Suitable write-up will be sent in later by one of her old pastors.

#### DEATH OF BROTHER JOHN WILLIAMS.

We buried Brother John Williams today. His summons came suddenly, but he was ready to go. Obituary will follow later. His pastor, D. A. WILLIAMS, Hallettsville, Texas.

Godbey is a brother of Rev. V. A. Godbey, of the Austin District, and is an active worker in Tabernacle Church.

Rev. J. F. Tyson, of Brandon, and his son, J. H. Tyson, of Fort Worth, were pleasant callers at our office. Brother Tyson is one of the Advocate's best friends and shows his appreciation by his work.

The Advocate acknowledges with thanks an invitation to the laying of the cornerstone of our church in Frisco, Texas, Thursday, April 8, at 2 p. m. Masonic ceremonies with Dr. S. H. C. Burgin as grand orator.

Brother J. W. Davis, of Bynum, one of the staunch laymen of Brandon charge, called on us the past week. His wife is in a Dallas sanitarium, but we are glad to know she will soon be in complete health again.

Rev. E. V. Cole, of St. Jo, was in Dallas the past week and did not forget the Advocate. He also remembers the paper when he visits his people and always sends in a good list of subscribers.

Brother O. L. Hamilton, of Lewisville, called on the Advocate this week. He is President of the North Texas League Conference and is full of enthusiasm and plans for the coming conference at Clarksville, June 3-6.

Rev. J. E. McCullough, of Nashville, Tennessee, Secretary Southern Sociological Congress and Inter-Church Colleges for Religious and Social Workers, was a pleasant caller the past week.

Rev. Nathan Powell has returned from Chicago and is now at home again in Dallas. He has practically completed the work for his degree and will return in a few weeks to have the honor conferred upon him which he has so ably earned.

Mr. L. L. Jester, of First Methodist Church, Dallas, and Teller of North Texas Conference, underwent an operation this week in one of the sanitariums of Dallas. He is reported as improving rapidly. Brother Jester is a most faithful and zealous Methodist and much loved by his brethren.

#### GRATIFYING RESULTS.

The Advocate presented to its readers last week the aim and methods of a remarkable Lenten Campaign, conducted by Bishop E. D. Mouzon, the presiding elder and pastors of the Dallas District.

The campaign closed with the Easter services of last Sunday. The results are most gratifying. The mark set by these workers was passed. Thirteen hundred and forty-one members were added to the Churches in the district. The detailed reports are as follows:

Irving	40
Cedar Hill	9
Cochran and Maple	18
Cole Avenue	31
Duncanville and Wheatland	16
Ervay Street	187
First Church	144
Forest Avenue	48
Grace	144
Grand Prairie	33
Munger Place	59
Oak Cliff	110
Oak Lawn	79
Mallabieu	50
St. John's	52
Tabernacle	62
Trinity	174
Tyler Street	151
West Dallas	34

The Dallas News gave great publicity to the campaign. The pictures of the members of the Central Campaign Committee appeared in the Monday issue of the News and nearly a column of matter describing the campaign.

#### WELL DONE, PREACHERS AND WORKERS OF THE DALLAS DISTRICT!

By Bishop Edwin D. Mouzon.

The Lenten Campaign, which was brought to a close with Easter, was the most effective revival campaign ever carried forward by our Methodist people in Dallas. It was planned wisely and prosecuted faithfully. It has resulted in adding more than 1300 souls to the membership of our Church.

It had the right kind of beginning. It began with heart-searching and prayer. Our preachers were burdened for the salvation of souls. They searched their own hearts and called upon our people to do the same. They laid themselves on the altar, and the people offered themselves willingly for personal service.

The season of the year was opportune. Christmas and Easter are two

### DO YOU SUFFER FROM BACKACHE?

When your kidneys are weak and torpid they do not properly perform their functions; your back aches and you do not feel like doing much of anything. You are likely to be despondent and to borrow trouble, just as if you hadn't enough already. Don't be a victim any longer. The old reliable medicine, Hood's Sarsaparilla, gives strength and tone to the kidneys and builds up the whole system. Get it today.

Christian festivals that the Church ought to make much of—the one celebrating the fact of the incarnation and the other the resurrection of Jesus Christ from the dead. Yesterday, Easter, will long be remembered by our people in Dallas. It celebrated the rising into new life of many souls in this city.

The method of evangelism was primitive and apostolic—earnest Gospel preaching on the stated occasions, and faithful personal effort on the part of people as well as preachers. Let no one think that this is some new and easy way to bring men into the kingdom. Harder work was never done. Some of our preachers reached the point where they could not sleep at night. They preached the Gospel from their pulpits, and into the offices and homes of men they carried the Gospel. They became "fishers of men." They laid in wait for them. They sought them out. If they could not find them by day, they found them at night. Is there any holier place where a man can surrender to Christ than in his own home? The preachers are weary this morning—and happy! And a new joy has come to scores of our laymen—the joy of winning souls for Christ. Let no one suppose that the work is done. The stress of it can not be kept up all the year. But the method used so successfully will be followed from this time on. O the joy of winning a soul for Christ!

They magnified the Church. They sought to get men and women and children to join the Church. Of course, they did not seek to get unconverted people to join the Church. They sought to bring men to Jesus, and then into the Church, which he bought with his own precious blood. The New Testament knows nothing at all of Christians who do not belong to the Church. The Church is a divine institution. Membership in the Church is a duty. The Kingdom of God comes and his will is done just in proportion as the Church of God flourishes in the world. The Church is the divinely appointed means for the bringing in of the kingdom. They did well to magnify the Church. That was one of the best features of this great campaign.

God has a great future before our Dallas Methodism. Under the wise leadership of the presiding elder and our efficient pastors Dallas Methodism is coming into her own. Our people are awakening to a sense of their responsibility. They are recognizing that God expects our Methodism to fill a large place in the life of this city. This is just a beginning. The best things are in the future.

Dallas, Texas, Monday Morning, April 5, 1915.

#### HISTORY AND INCIDENT.

H. G. H.

In the Texas Advocate of January 28, in a summary of Methodism in Texas, brief mention is made of the coming of preachers to the Republic in 1837 and 1838. The summary purports to give an account of the beginnings of Church work here, and yet the names of Martin Ruter, D. D., and Robert Alexander are not mentioned. Shall we again say this is the play of Hamlet with Hamlet left out?

Incident: Rev. G. W. Owens, of Oak Cliff, Dallas, joining the Church under Mordecai Yell in the middle of the road in Limestone County. Mordecai Yell was once presiding elder of a district twice or three times as large as the State of New York. In his old age he lived in obscurity at Wimberly, Hays County. He died, I believe, at Timmons, Caldwell County, not many years ago. Think of a district including all the territory west of the Colorado! When I was his presiding elder some years ago, and called on him at Wimberly, I felt like I was in the presence of a remarkable man who in his life contained a volume of history.

Brethren, when you write history please do not forget to name Martin Ruter, D. D., and Robert Alexander as two of the great names that must figure in the history of earliest days of Methodism in Texas. As well undertake an history of the American Revolution without the names of Washington and Jefferson.

I am not writing to give people information, but to fill this sheet of paper.

### PERSONALS

Rev. T. L. Huffstutler, our pastor at Mesquite, delighted us with a call. His work is prosperous.

Rev. A. F. Hendrix, of Blossom, brought a good report from his charge the past week. Brother Hendrix is one of the true and tried.

Rev. L. A. Webb, of Weatherford District, called on us last week and brought us good news from his district. He is making full proof of his eldership.

Rev. D. L. Collie, agent for Superannuate Homes in Central Texas Conference, called this week. He preached Sunday at Covington. He reports everything going well.

Rev. Wesley D. Thompson, pastor of our Church at Sulphur Springs, was a pleasant caller at the Advocate office. He reports great work in progress at Sulphur Springs.

Rev. and Mrs. J. W. Beck and little John Wesley, Jr., were pleasant callers at the Advocate office. Brother Beck is our pastor at Bellevue and reports his work in fine shape.

Bro. J. W. Ogburn, formerly of Dallas but now of Wood County, was a pleasant visitor. He says his pastor at Ogburn, Bro. J. S. Wilson, is the best in the world.

The many friends of Mr. C. E. Godbey and his daughter, Vera, of Houston, who were so seriously burned on the night of March 9, will be glad to know that both are improving as rapidly as possible. Brother Godbey's injuries were received in tearing the burning clothing from Miss Vera. She was quite severely burned and pneumonia added to her danger. Brother

# The Sunday School

DIVISION OF THE SOUTHWEST

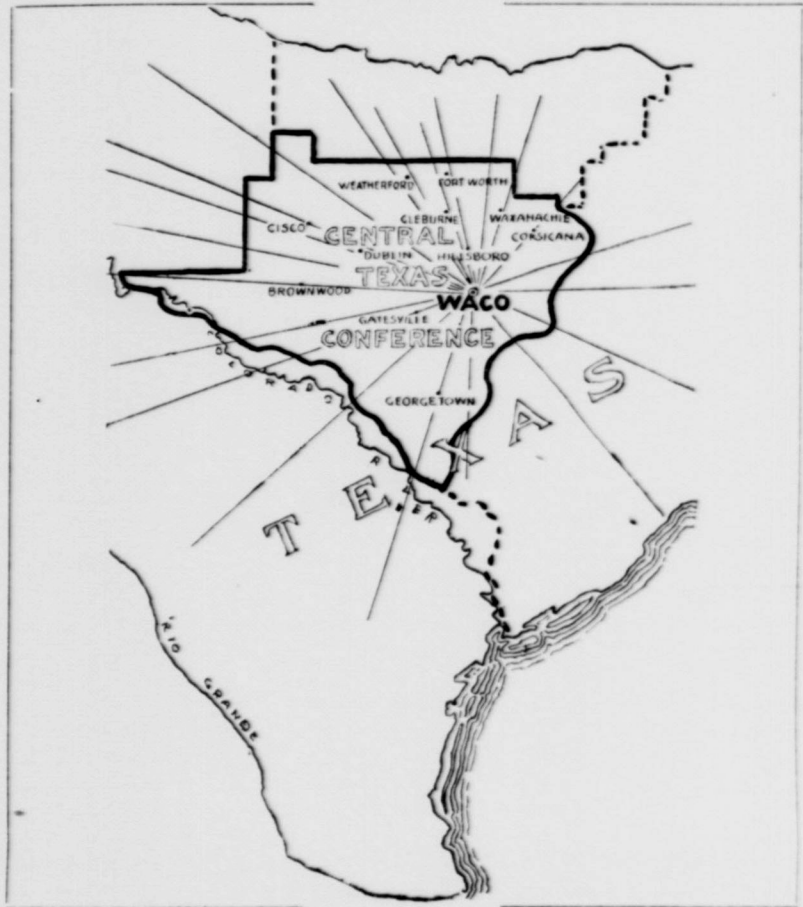
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## THE CENTER OF INTEREST

On the last days of this month the center of interest to Texas Methodists will be the Wesley Bible Class Federation of the Central Texas Conference, which meets in Waco. The statement below, from Dr. Bulla, explains this



## SEEING GREAT THINGS LARGE

The object of a Wesley Bible Class Federation is: "To unite all Wesley Bible Classes in an effort to improve and extend organized Bible class work for the training of Christian character for Christian service in the extension of Christ's kingdom, by means of Bible study, mutual helpfulness, and social fellowship."  
 The Wesley Bible Class Federation of the Central Texas Conference was formed at Hillsboro, Texas, November 15, 1914.  
 The first meeting of the Federation will be held at Waco, Texas, April 27-29, 1915.  
 All presiding elders, pastors, Sunday School superintendents, assistant superintendents and members of Wesley Bible Classes, adult, senior and intermediate, in the Central Texas Conference are members of the Federation.  
 Representatives from all Bible classes will be received. Do not fail to have your class represented in this epoch-making meeting.  
 Texas is too big to do a little thing; therefore study this map and mark your calendar. Write to C. C. Lewis or C. B. Harmin, Waco, Texas, for information about railroad rates and entertainment.  
 Watch the Sunday School page of the Texas Christian Advocate and keep posted.  
 South Carolina had four hundred delegates in attendance at the meeting of the Wesley Bible Class Federation, March 17-19, 1914.  
 Motion: "That we make this the greatest Wesley Bible Class meeting yet held. As many as favor the motion, say 'Aye.'" I think I hear five hundred "ayes."  
 So mote it be!  
 CHAS. D. BULLA.

## CHILDREN'S DAY ORDERS, CENTRAL TEXAS CONFERENCE.

The undersigned has mailed out a double postal card to every pastor and superintendent in Central Texas Conference and has up to date, March 24, received 220 orders out of 540 Sunday Schools. It is our purpose to mail out these Children's Day programs about April 1, so let the orders come in.  
 Orders by districts—  
 Brownwood—Sunday Schools, 42; orders received, 19.  
 Cisco—Sunday Schools, 63; orders received, 24.  
 Cleburne—Sunday Schools, 43; orders received, 21.  
 Corsicana—Sunday Schools, 52; orders received, 17.  
 Dublin—Sunday Schools, 60; orders received, 35.  
 Fort Worth—Sunday Schools, 32; orders received, 15.  
 Georgetown—Sunday Schools, 26; orders received, 15.  
 Gatesville—Sunday Schools, 51; orders received, 16.  
 Hillsboro—Sunday Schools, 36; orders received, 11.  
 Waco—Sunday Schools, 30; orders received, 12.  
 Weatherford—Sunday Schools, 59; orders received, 17.  
 Waxahatchie—Sunday Schools, 45; orders received, 18.  
 Total Sunday Schools, 539; total orders received, 219.  
 W. E. HAWKINS, Field Sec.

## TO THE PASTORS AND SUPERINTENDENTS OF CENTRAL TEXAS CONFERENCE.

We mailed out in the last two weeks a double postal card to every superintendent in the conference calling for orders for Children's Day programs. The orders are coming in daily, but so far we have only received 253 returns. The programs are promised us at once by our Publishing House at Nashville and we are anxious to send them out, so get in your orders.  
 We are mailing out today the double postal card to all of the pastors whose superintend-

ents have not replied and would be glad to have you rush your order.  
 With just a little effort on your part your Sunday School Board will have money enough to push the Sunday School work. Plan for Children's Day. Send in your orders.  
 J. C. MIMMS, President.  
 W. E. HAWKINS, Field Sec.

## SHALL WE NOT DOUBLE IN 1915?

Weatherford, Okla., March 29, 1915.  
 Dear Pastors and Superintendents:  
 The special days which we observe are: Easter, Thanksgiving, Christmas, Rally Day, Children's Day. The days we observe indicate what and who we are.  
 Most important of all is the Children's Day—the great day of all the year for the children and for all the school. We can not afford to fail to observe it, and lose its blessings.  
 Our Motto this year: Children's Day in every school.  
 Our Aim: To more than double our offerings this year.  
 We shall count on you.  
 W. J. MOORE,  
 Chairman S. S. Board, Western Okla. Conf.

## CAMPAIGNING IN OKLAHOMA.

The Divisional Secretary and Miss Kilpatrick entered Oklahoma at Texola on Wednesday, March 24, and got into Oklahoma City in time for the closing exercises of the day's program of the State convention of the International Sunday School Association, which was in session. One day of the convention remained.

Miss Kilpatrick was down for an address and a conference on organized Bible class work, and the Secretary was to lead a denominational conference. Miss Kilpatrick did her part well and the Secretary did the best he could.

The convention was large and enthusiastic—more than five hundred out-of-town delegates enrolled—a great showing considering the size and population of the State. But what led us

to marvel was the discovery that the Association was out of debt and had funds in the treasury. Score ten points for C. H. Nichols, their live State Secretary.

The principal speakers at the convention were Professor Athearn, of Des Moines, Iowa, and Mr. John Alexander, of Chicago. It was one of the strongest programs that we have seen at an International Convention.

Our Denominational Conference was slimly attended and the percentage of Southern Methodists in the convention was very small. We have taught our people to look to their own Church for leadership and they have learned the lesson well. They refuse to follow the voice of any strange shepherd. Unless we lead them ourselves they behave like sheep that are confused and fearful. This condition presents a great opportunity, but it also entails a fearful responsibility. If the rank and file look to their own Church for inspiration and direction, our authorities should do less than see that they are given an adequate supply of competent leaders. Just here is the weak spot in our denominational work. The other great denominations each have from two to four Sunday School field workers in Oklahoma. Our Church has none. If, as is generally conceded, the Sunday School of today holds the bulk of the Church of tomorrow, where shall this lack of interest ultimately land the M. E. Church, South. Our hope lies in the fact that there is a gradual awakening among our people to the value and needs of the Sunday School.

The real business that carried the Methodist field workers to Oklahoma—institute work with our Sunday Schools in Oklahoma City—followed the convention. On Friday, March 26, two institutes were held at St. Luke's Church.

On Saturday, the 27th, the Secretary met the men of Epworth Church at a noon luncheon. On Sunday, the 28th, Miss Kilpatrick addressed St. Luke's Sunday School, spoke at 11 a. m. and at St. Luke's at night. The Secretary addressed Epworth Sunday School, preached at St. Luke's in the morning, spoke to a mass meeting at the same place at 3 p. m., preached at El Reno, thirty miles distant, at night and returned to the city in time to board a sleeper for Texas at 10:15 p. m. Miss Kilpatrick also addressed the mass meeting. That was a typical day for Sunday School field workers. Who says they do not earn their board and keep?

Our space is too limited for a mention of the courtesies which were showered upon us from all sides. Both workers will return to Oklahoma gladly at the first opportunity.

## ADDRESS OF WELCOME ON BEHALF OF THE STATE GOVERNMENT TO STATE SUNDAY SCHOOL CONVENTION AT AUSTIN, TEXAS, MARCH 30, 1915.

(By Wm. E. Hawkins, of Austin.)  
 The delicate, tender, wonderful eyes of the Church, through which it discovers new and boundless opportunities, is the Sunday School.

The attentive, receptive ear of the Church, through which it hears the call of the masses for the Gospel, is the Sunday School.

The genial, smiling mouth of the Church, the resonant far-reaching voice, through which, excepting only its hallowed ministry, it proclaims that Gospel most effectively, is the Sunday School.

The sensitive, pliant, complex hand of the Church, by which, with sympathetic touch it reaches and grasps the impressionable natures of a vast army of boys and girls—the hope of our country—is the Sunday School.

The strong right arm of the Church, by which it carries its plans into execution, is the Sunday School.

The willing, sustaining, active feet of the Church, upon which it makes its mighty forward movements for the amelioration of the condition of mankind, is the Sunday School.

The great, pulsating, throbbing heart of the Church, which sends its life-blood coursing through its arteries and returns it through its veins, renewing vitality and strength through the process of circulation—the powerful dynamo which generates the electric currents which put life and thrill and force into the complicated and mighty machine, is the Sunday School.

The greatest Missionary Society in Christendom is the Sunday School.

The greatest preventive aid to the constabulary and the judiciary, in the enforcement of law and order, is the Sunday School.

The greatest moral and religious juvenile training school on this planet is the Sunday School.

The greatest field from which our future law-givers and Governors and jurists shall be chosen by the free and equal and un-purchasable ballots of patriotic men and women is the Sunday School.

The greatest modern force in upbuilding character, in developing true and exalted Christian manhood and womanhood and citizenship, is the Sunday School.

Even aside from its religious aspects, the best paying investment of the age, from the standpoint of mere political economy, is the Sunday School.

Europe today is the theater of war upon an unprecedented scale. Its atmosphere is specked with winged monsters ready for the fray. Its seas are filled with armed, amphibious, diving demons which destroy dreadnaughts as easily as a giant would crush an egg shell.

heroic stand in Europe in sight of the dome of St. Sofia, millions of armed men meet in the shock of battle, while millions more of the youth and flower and chivalry of those warring peoples are in training camps and mobilization camps throughout the British Empire, and all over continental Europe, preparing to hurl themselves into the awful vortex.

But through it all the United States stands neutral, peaceful and serene. Her cause is that of humanity. Her training camps are her Sunday Schools, and her enlistments are under the banner of Prince Emmanuel, the Prince of Peace. The greatest peace propaganda in the world today is in the Sunday Schools of our land.

God bless the Sunday Schools and their officers and teachers and students. Upon behalf of your own State government I heartily welcome you to your own beautiful Capital City.

## THE ORGANIZED CLASS.

By Miss Lila Miller, Valley View, Texas

The Wesley Adult Bible Class Department was created by the General Conference at Asheville, North Carolina, May, 1910. Since that time there have been, up to a few months ago, 4300 W. A. B. Classes organized in our Church that have received certificates of registrations. Besides there are many organized classes that do not hold certificates. Nevertheless they are doing a great work.

It seems to me that the organized B. C. is a providential movement. Everything in this age is calling for a systematic way of carrying on the affairs of life in a business, political and social way, as well as in the Church. Therefore, the organized Bible Class movement is the response of the Church to the call of our day. There is as much difference in an organized and an unorganized class as there is in an army of trained and of untrained soldiers. The untrained soldiers will go out to battle unprepared without regularity or system, and accomplish but little. But when the army of trained soldiers starts they are ready for battle and at the signal of the Captain they all move or halt. In this way they are able to capture cities, countries and even nations, as did Gideon's band when they smote the Midianites and Amalekites. They were an organized band guided by the Spirit of the Lord. So in our organized classes working and co-operating together for the same purpose our efforts will not be in vain.

Organization accomplishes the greatest amount of good in the shortest period of time with the least possible expenditure. It develops character in the individual by making each member of the class responsible for some part of the class work. If each member has some definite work in the class and all the responsibility of that one thing rests on one individual it increases interest in that they know that work will not be done unless they do it and when you have increased your interest your attendance will also be increased. The organized class provides congenial companionship; affords opportunity for expression of loyalty, and provides for fields of service, for we can engage many in active service by organization and thereby develop leaders not only for the class but for the Sunday School and Church as well.



The organized Bible Class movement has stamped itself on the inner consciousness of men's minds because of its fairness. It is fair to those who know how to study and work; it is fair to those who are willing to learn, because it is willing to patiently and intelligently assist them to do Christian work; it is fair to the man who does not care to know these things and yet is willing to cast his lot with them because of the good fellowship and comradeship to be found there; it is fair to the home as it helps to attract the young boy and girl to its membership; it is fair to the Sunday School as it brings men in, and effects a closer bond between them and the school; it is fair to the Church and pastor, as it is prepared to render aid when needed, for it is possible through this agency to increase the attendance upon the preaching and mid-week prayer service; it is fair to man and our heavenly Father because it seeks to bring us face to face with opportunity and because it seeks to hold up Christ.

The organized class helps to train leaders by having the class prayer, have the different members to lead. Then in the business and devotional meetings the officers learn how to preside over meetings and fill all the offices of the class.

We have the financial and other material interests to look after, but with the true class spirit and co-operation these are easily adjusted.

The one thing that draws us nearest to each other is the social meetings. Every normal person has a liking for a social intercourse with those of their own sex. The social and spiritual life are closely related and we are seeing more clearly each day that the Church must be a social as well as a spiritual center if it is to attract and hold men. I think it well to have a social at least once a month and invite those who are not members of the class, for they will go to a social where you could not get them to attend any other class meeting. In this way it is often possible to secure their interest in the class.

## Epworth League Department

**MULA P. TURNER**, Editor  
 917 N. Marcella Ave., Station A,  
 Dallas, Texas.

Epworth League Anniversary Day, May 9.

North Texas Conference Epworth League, June 3-5, Clarksville.

State Encampment, Epworth-By-the-Sea, July 31-August 16.

## THREE SONGS.

"Sing me, thou singer, a song of gold!"  
 Said a care-worn man to me:  
 So I sang of the golden summer days,  
 And the sad sweet autumn's yellow haze,  
 Till his heart grew soft, and his mellowed gaze  
 Was a kindly sight to see.

"Sing me, dear singer, a song of love!"  
 A fair girl ask of me:  
 Then I sang of a love that clasps the race,  
 Gives all, asks naught—till her kindled face  
 Was radiant with the starry grace  
 Of blessed charity.

"Sing me, O singer, a song of life!"  
 Cried an eager youth to me:  
 And I sang of the life without alloy,  
 Beyond our years till the heart of the boy  
 Caught the golden beauty and love and joy  
 Of the great eternity.

—Edgar Rowland Sill.

## A SINGER WITH A CONSECRATED VOICE, APRIL 11, 1915.

By S. Stephen McKenney.

Scriptural References: Exodus 15:20-21.

Israel's first victory was commemorated with the Song of Moses beside the Red Sea; her last triumph will be solemnized by this same song, which will also be the song of the Lamb, before the Sea of Glass. This will forever be a song of victory, salvation, praise. "For He hath triumphed gloriously;" "He is become my salvation;" "Sing ye to the Lord!" Into this glad refrain and swelling chorus, the voices of Miriam and all the women were joined; the first instance of women taking part in public worship. But, why not? Salvation's song "shall be to all people" and "the gospel to every creature." How appropriately

closes the book of Psalms: "Let everything that hath breath praise the Lord!"

Christianity is essentially a religion of praise. It was cradled in song; all along the way the ransomed sing, and swan-like its strains will sound forth sweetest in death. Ours is the only religion that sings. Atheism, Agnosticism, Paganism have no hymns; sing no songs; chant no psalms. Others have learned to pray; we alone have learned to praise. Praise is higher than prayer; it properly begins where prayer ends, lifting its grand doxologies "exceeding abundantly above all that we ask or think." Surely, if God's children "should hold their peace, the stones would immediately cry out!"

The human voice is the most marvelous of all instruments. It is capable of endless variations of sound. Other instruments are but a mechanical echo; the voice alone is original. Others are the productions of art; only the voice is a product of nature. Others have a monotonous similarity; no two voices in the world are identical. All others are the formations of men; the voice is a creation of God.

But, the human voice not only carries sound; it conveys sense. Its message is intelligible as well as audible. Two things are equally necessary for the transmission of intelligence: The word, and the voice. The word cannot be heard without the voice; the voice cannot be understood without the word. John, the divine, spoke of Jesus as "The Word;" John the Baptist spoke of himself as "a voice." To express the singular nature of the "Word" the definite article is used; but to show the various modes of its expression, and the plurality of voices, an indefinite article is most appropriate. "The Word!" "a voice!" Yet, here is both an humbling and an inspiring thought: God needs me as truly as I need Him! The word expresses the thought, but the voice must express the word.

To be gifted with the eloquence of speech or the genius of song is to bear a heavy responsibility. How shall such gifts be used? They belong to Him who gave them rather than to him on whom they were bestowed.

(Continued on page 11)

# 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.

## SOME FACTS ABOUT THE COLLECTIONS.

The collections for the Home Department for 1914 are as follows:

From Conference Societies—	\$ 87,421.45
Dues	51,120.75
Pledges	9,561.23
Week of Prayer	9,312.39
Specials and Sundries	\$157,415.92
City missions by vouchers	81,160.91
	\$238,576.83
Other sources	14,986.43
Tuition	13,959.96
	\$267,432.22

It is interesting to note an increase of \$2,605.39 from Conference Society collection and \$11,164.72 for city missions. There were no large legacies or gifts, as in the previous year, so the total shows a decrease of \$350.

### Parsonages Aided.

The work for parsonages continues in some conferences—those where the general membership is small. In 1914 the Conference Societies helped eight, giving them \$815, while one grant made by the Woman's Home Missionary Society before the last quadrennium is just being redeemed by the parsonage people. Total parsonages helped in 1914, 9; moneys given, \$965.

### Some Interesting Comparisons.

The moneys given by the Adult, Young People's and Children's Missionary Societies in the Home Department make interesting comparisons:

	1913	1914
Adults	\$141,453.73	\$142,277.30
Young People	5,676.80	6,672.80
Juniors	5,637.29	6,864.92
Baby Division	2,042.71	1,600.90
	\$154,810.53	\$157,415.92
Expend'd City Miss'ns	69,596.19	81,160.91

### Lexington Wesley House.

The Wesley House of Lexington, Kentucky, has recently been moved to a larger and better arranged building. This change makes possible the care of a larger number of girls. Deaconess Maria Elliott has had this work under direction for two years and is well beloved by those who call her "Big Sister."

The "Earn a Dollar" campaign of the Erway Methodist Missionary Society ended with an enjoyable social at the church on the afternoon of the fifth Monday in March. A spirit of fun prevailed, and our President was so pleased at the response of her loyal mission band. Even Grandma Capps, just 81 years young, was there with her poetry and her dollar. She wore the Easter bonnet she herself had trimmed, and thereby saved her dollar. Among the younger women, Mrs. Slaughter made a hit when she told in rhyme how she had spaded and planted her garden. We were convinced that:

"She was hot about the collar  
By the time she earned her dollar."  
Our President saved hers on the installment plan, a jitty at a time.  
There were so many clever write-ups of the experiences of earning the dollars that

## EPWORTH LEAGUE DEPARTMENT

(Continued from page 10)

Hence they are to be used in His service. After the withered hand of the man in Scripture was restored, he must have thought, "This is God's right hand: Whatever service it can render, whatever good it can do must be for Him." When blind Bartimaeus was healed, our Lord said: "Go thy way," but he "followed Jesus in the way." God's way had become his way! Who could respect Helen Keller if she were to use her voice in the service of Satan? And are not we who have never been without our powers under as much obligation to use them for God as these to whom lost powers have been restored? Yes, "Take my voice, and let me sing always, only for my King!"

"If I were a voice, a persuasive voice,  
That could travel the wide world through,  
I would fly on the beams of the morning light,  
And speak to men with a gentle might,  
And tell them to be true,  
I'd fly, I'd fly o'er land and sea,  
Wherever a human heart might be,  
Telling a tale, or singing a song,  
In praise of the right, in blame of the wrong.  
If I were a voice, a consoling voice,  
I'd fly on the wings of the air;  
The homes of sorrow and guilt I'd seek,  
And calm and truthful words I'd speak,  
To save them from despair,  
I'd fly, I'd fly o'er the crowded town,  
And stop like the happy sunlight down  
Into the hearts of suffering men,  
And teach them to be strong again."

Have you ordered your programs for Epworth League Anniversary Day?

### FROM THE EPWORTH ERA.

Gainesville, Texas.—Wesley Junior League was organized June 18, 1914, with fifteen members. There are now 109 members. We have held twenty devotional services; number taking part, besides singing and roll call, 110; members of the Church, 16; visits to sick and strangers, 52; bouquets sent to sick or placed in church, 60; books and periodicals distributed, 122; new scholars procured for Sunday School, 15; missionary meetings held, 6; special missionary work, contributing quarterly to Ruby Kendrick Memorial Fund. We have an average attendance of about fifty. We meet every Sunday afternoon. Our attendance has grown so large that we will on the first Sunday of the new year divide our members into two sections, Primary and Junior. We have organized a boy's division, Knights of Ezeleah, and will in a week or two organize the older girls into Girls of Epworth.

McKinney, Texas.—Of the thirty members here, the superintendent tries to keep as many in office or on committee work as possible. Children like to feel that they are doing something, and this will also help them to understand departmental work. Our League

the judges thought it hardly fair to discriminate. By special request, all the "poems" were turned over to Mrs. Rose, who mailed them to Mrs. T. A. Manning, our much loved, absent member, who is sojourning in San Antonio with her sick son. She was present in spirit, and did not get to contribute her dollar. Other pleasing features of the program were an earnest sermon, by Mrs. Rose, a vocal solo by Mrs. Douthitt, and a comic reading by Mrs. Hi Manning.

Last, but not least, were the refreshments—consisting of homemade cake, hot chocolate with whipped cream and stuffed dates. They were served in the church parlors and were made more attractive by the handmade centerpieces and Easter lilies. Almost \$40 were added to our local treasury, but the recording angel alone took note of the real sacrifices made, and wrote after each name, "Well done, thou good and faithful servant." MRS. J. W. WOODLAND, Publicity Supt. Erway Mis. Society.

## TO THE WOMEN OF THE BIG SPRING AND SWEETWATER DISTRICTS.

Our long-deferred district meeting will be held April 28 and 29 at Big Spring. Let's have a delicate and a number of visitors from each Auxiliary. Come prepared to discuss all departments of our work.

MRS. J. G. MERRITT, Colorado, Texas.

## BERCLAIR AUXILIARY.

The Woman Missionary Society of Berclair Church did a good year's work during 1914 and hope to do a greater work this year. Our Society is young, having but thirteen members—an unlucky number, some say, but not so with our Society, for all of our members are earnest workers, every one loyal to the cause and much interested in our mission study. The officers are as follows:

President, Mrs. A. A. Benold; First Vice-President, Mrs. James Young; Second Vice-President, Mrs. J. H. Noff; Superintendent of Study and Publicity, Mrs. D. A. Ross; Superintendent of Social Service, Mrs. M. J. Van Emery; Superintendent of Supplies, Mrs. J. Fell; Recording Secretary, Miss Lena Fell; Corresponding Secretary, Miss Olga Fell; Treasurer, Mrs. W. C. Brown; Agent for Missionary Voice, Miss Annie Conner.

MRS. D. A. ROSS, Supt. of Study and Publicity.

## ABBOTT, TEXAS.

The Missionary Society of Abbott, Texas, is still alive and at work. The following are our officers for the present year:

President, Mrs. T. P. Cowan; Superintendent of Social Service, Mrs. E. M. Dabry; Corresponding Secretary, Mrs. Effie Spence; Recording Secretary, Mrs. Estelle Oliver; Treasurer, Mrs. Claude Barnett; Agent Missionary Voice, Mrs. T. J. Uzzle.

We have two regular meetings per month. While we are few in number, having only fifteen members, some of them new arrivals, still we are not discouraged, but are determined to do more for the Master this year than ever before. MRS. SPENCE, Corresponding Secretary.

accomplishes more with the Second and Fourth Departments. We have never failed to meet a missionary pledge through the degree system of giving mapped out for the Ruby Kendrick Memorial Fund. We decided to take our offering every Sunday to sing, pray, and have followed this plan successfully. The children, alert at all times, readily grasp the meaning of our League work, and from this early training they will grow into young womanhood and young manhood with lofty ideals of the blessings of service rendered for the Master. Being taught to sing, pray, and lead a public service in the Junior League, they will develop into broad-minded, consecrated Christians who will have the courage and the ability to express themselves intelligently and understandingly in any part of the League and Church work and be better fitted for our future leaders.

Celeste, Texas.—We try always to develop the spiritual life of the Leaguers. Secret prayer has been the power behind our efforts to attain success. The children know as much of the Bible, how to pray in public, and are as much at ease when talking in the church as many older folks. Some are especially good in telling Bible stories. We have made a specialty of our song services, using motion songs, candles, stars, or any object for the children to hold that will impress the song on the mind. We also use marching and exercise songs when the children seem restless. When the Junior Leaguers render a good program, I tell them that God wants workers like them in his vineyard and that I expect some day to see them preachers, missionaries, choir leaders—in fact, filling every place in the Church. Then it is that their faces are radiant. We have used the curious and missionary stories of Africa and find them very helpful. We raised some of our missionary collection by giving a special program. At another time we helped the children to realize more fully that they were sending the money to the Korean children by sailing a boat loaded with literature, dolls and money. We have made a sheepfold which has been much help in our work. The bricks are made of very small blocks of wood painted red, with a touch of white around the edge and a small white cross in the door of the fold. The door stands open. On it is written: "Enter while ye may." We use a large poster with a shepherd carrying a lamb on his back down a hillside, on which are printed the most appropriate verses from the tenth chapter of John. We also use the twenty-third Psalm. We let the children who come early build the fold. We have graduated thirty-five from the Junior League into the Senior and have had the pleasure of seeing some of the boys lead in the midweek prayer meetings and holding responsible places in the Church. Three boys have given their lives to the ministry and one to the missionary work.

There are those who seem to think they can get rid of their faults as a merchant gets rid of his goods—by advertising them. They grow so interested in discussing their proposed reforms that they have no energy left to bestow on the reformation itself. They fall into the habit of contemplating the industrious, temperate, charitable characters they mean to be tomorrow, and derive so much satisfaction from the anticipation that they forget to arrive. The really earnest self-reformer takes but one into his counsel, and goes grimly and silently to work.—Forward.

## THE CONVERSION OF A COLORED FRIEND, SOMEWHAT AS SHE TOLD IT.

"Yassum, Ise been to school some and I larned to read a little, but I ain't neber studied dem higher limbs of knowledge what I hears de chillun talk about. I can count de numbers in my haid, but I neber study no grammar. 'Bout all I know 'bout verbs am Proverbs, what's in de Bible. Hit am my favorite book. I was converted on Proverbs, dats why I likes 'em. An' I still 'members de tex' though dars lots ob texes what I hears now what won't stay in my haid long as I'm settin' in de church seat.

"Yassum, Ise a Baptist. All my folks, white and black, is Baptists, and hit's a big family, and we all lib in the same neighborhood. Ise got lots of uncles and aunts and cuzzins. My maw she had 'leven chillun, but deys all daid now but seven.

"Well, you see now hit was dis away. We all had a stepdaddy and he mighty mean to us chillun and dere's so many ob us he don' haff makes a livin' fur us and we don' have no clocs fittin' to wear to Sunday School and Church and we des has to stay home and watch de udder folks goin' by all dressed up in dey finery, so I des make like I hates church any how, do I don' know whether it fool anybody nor not. But when Ise about foteen—I reckon—my bruddas dey des about grown up, and dey bof strong and dey got good jobs a wukkin on de railroad what cum fru dar 'bout den. And one day dey ups and tells maw if she don't run dat no count stepdaddy off de place, dey guine leave her to shiff fo herself de best she kin. And maw, she know which side her bread buttered on and she don' take long er decidin' and she tells dat man he gotter git, coz de boys stan' back ob her now, and he sho duz git quick too, coz he know dey better not catch him dar when dey come home next time. Den dey boys sho' proves punctious to dey words, and coz I'se de oldest' dey gits me de finest clocs, and ob course I has to go to Church to show 'em off, which ob course aint de right place to do it in, but Ise young and aint neber hab no show to larn nothin'—tho' I starts to school 'bout then too. Well, I goes and sets on de back seat and zicles a heap and acts mighty foolish with my finery on.

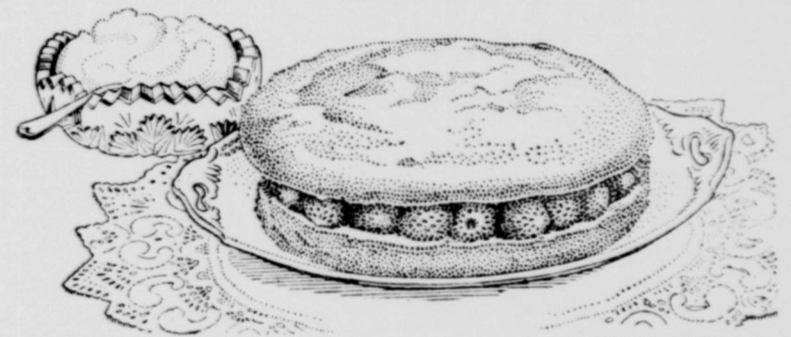
"But when Ise about sixteen, de bredderin what we calls de Deacons, dey 'cides dey wants a preacher what some ob dem calls de 'Black Angel,' to come and hold revival. Some of 'em call him 'Old Sin Killin' Griffin,' de last sein' his sho' 'nough name—and dey des nickname him de other cuz nobody kin kill de sin out de neighborhood like he can. So one ob de deacons, he gits up and makes a speech about it. He say, 'Dey too many jars and scizzoms in de neighborhood, and deys too many old sisters settin' on dey stools a doin' nuffin, and we needs somebody to 'vangelize us.' And he begin to pray 'dat de Black Angel bring such a change dat we all could feel de white dove of Peace a nestlin' in our bosoms.'

"And sho' 'nuff when he come, he black as tar, but de fastest lookin' angel ever lit. I guess; and 'he sho' been libin' on de fat ob de lam,' as de sayin' is. But, laws a massy, how dat man could preach. You could hear him clean to de forks ob de road, which am a mile away. Well, I goes to hear him ebery time, coz Ise got a purple silk dress and new tan shoes fer that special 'casion, and I likes to show 'em off. De preacher, he takes lots of texes. De fust one hit 'De Wages ob Sin,' but hit don't touch me, coz I hain't never had no wages ob any kin' yet, and de sins he pints out dey hain't neber bother me none. Den he preached 'bout de 'Prodigal Son,' who goes off to sow his wile oats, and I knows I ain't no son nor a prodigal, either, so de sermon don't hit me yit; but dere's plenty of others what hit hits, 'cause dey come tumblin' into day alter like de hogs duz when we calls 'em up at feedin' time, so I says makin' fun. I sits on the back seat wid my purple silk spread and my new tan shoes stuck out, so as everybody end see 'em. And den one night de Black Angel he hit on the right tex,' which seemed to be des right fur dis poor silly nigger, and 'twas from de Proverbs, as I don' already tole you. 'And she makes herself covering of tapestry and her clothes is silk and purple.' Now de front part de tex don't fit, cuz my shoes is leather, but de las' part sho' duz; and I des sit dar kinder cowerin' down in my seat and wonderin' if all dem niggers know hits me he preachin' at. And he talks and he talks 'bout de vanities ob dis world, and I knows I plum full on 'em; and I feel so mean and so low down I tries to hide. Ise so shamed ob my fine clothes and I feel like crawlin' in an auzer hole. And dey ain't no way of gettin' outer der wid-



Short, short-cake. Make a real one. None of your spongy layers—nothing soggy about it—nothing chewy or tough—but crisp and flaky—crusty. That's the kind of short-cake you make with Crusto.

Makes exceptional pastry—just as it makes better bread and rolls—just as it is better for baking and frying of all kinds. It is flavorless, tasteless and odorless. You'll like it better than lard or butter for these reasons—results, taste, health, economy.



CRUSTO SHORT-CAKE AFTER HOTEL RICE RECIPE HOUSTON

AT ALL GROCERS COMES IN TIGHT THREE 5 SIZES—3 LB., 4 LB., 5 LB., 10 LB. OR 20 LB.

CRUSTO—Houston, Texas

## THE BLOOD IS THE LIFE.

The blood is the life because it is the nutritive fluid. If the blood becomes very impure, the bones, the muscles and other parts of the body are impaired and finally become diseased. Slighter variations in the quality of the blood, such as are often brought about by breathing the bad air of unventilated rooms, have equally sure though less plain ill effects on the nervous system. Persons that have any reason to believe that their blood is not pure should begin to take Hood's Sarsaparilla at once. This medicine has done more than any other in cleansing, enriching and revitalizing the blood and giving strength and tone to all the organs and functions. If you want to be entirely satisfied, insist on having Hood's. Accept no substitute.

Life, religion and love are a glorious trio. Get them together.

Mrs. Winslow's Soothing Syrup for Children Teething. Purely Vegetable—Not Narcotic.



## NEW MODEL DROP HEAD AUTOMATIC LIFT

The Advocate MACHINE is sold under a two-edged guarantee—that of the factory and ours. You are thus doubly secure in your purchase.

# \$25.50

Delivers the MACHINE direct from factory to your station. This includes freight, which we prepay, and one year's subscription to the Texas Christian Advocate.

Address BLAYLOCK PUBLISHING CO., Dallas, Texas

Loss of Appetite. A person that has lost appetite has lost something besides—vitality, vigor, tone. The way to recover appetite and all that goes with it is to take Hood's Sarsaparilla—that strengthens the stomach, perfects digestion and makes eating a pleasure. Thousands take it for spring loss of appetite and everybody says there's nothing else so good as Hood's.



"On With The Battle"

FUND RAPIDLY GROWING

The Rankin Memorial Fund is growing rapidly. There has been no let up in the way money has been coming in. Many of the pastors found that it was not convenient to make the call on their people on the day named by the committee, and have since placed the matter before their people with gratifying results. Brethren, push the matter with all possible diligence. We must succeed, we will succeed. Do your best for the fund by the first Sunday in May. We must close the matter by that time, if possible.

Table with 2 columns: Amount received this week, April 5; Grand total raised to date.

RANKIN MEMORIAL CONTRIBUTORS

- List of contributors organized by county: CASTELL, TEXAS; DALLAS, TEXAS; BELMONT, TEXAS; WILLOW CITY, TEX.; MARSHALL, TEXAS; AVRA, TEXAS; GOODNIGHT, TEXAS; HUGHLETT, TEXAS; MCCAULEY, TEXAS; THORNTON, TEXAS; PETROLIA, TEXAS; MARFA, TEXAS; FORT WORTH, TEXAS; WYLLIE, TEXAS; GOLDTHWAITE, TEX.; MESQUITE, TEXAS; ROWLETT, TEXAS; KLONDIKE, TEXAS; CROSS PLAINS, TEX.; DIMMITT, TEXAS; TRENTON, TEXAS; STAMFORD DISTRICT; PATTONVILLE, TEX.; PLAINVIEW, TEXAS; RANGER, TEXAS; SAN ANGELO, TEXAS; KYLE, TEXAS; BERTRAM, TEXAS; CENTER CITY, TEXAS; STAMFORD, TEXAS; HOOKS, TEXAS; ALMA, TEXAS; LEWISVILLE, TEXAS.

staple during the panicky weeks following the rapid declarations of war. American spinners have had to buy at higher prices a lot of inferior cotton. This is an appeal to those who are blessed with this world's goods to come to the help of a brother in need. I would like for fifty people to send me at least from one to five dollars to help a preacher on a hard work who needs help and needs it now. I do not care to mention his name in print. Acknowledgment will be made of all that is sent. Address I. F. BETTS, P. E., Jacksonville, Texas. All who know me know I would not make this appeal if it were not an urgent case. I. F. BETTS, P. E.

DISTRICT CONFERENCES.

(Revised each week.)

- San Antonio, at Kerrville April 7-9; Plainview, at Plainview April 7-11; Georgetown, at Baskett April 12-14; McKinney, at Farmersville, 7:30 p. m. April 12-15; Uvalde, at Del Rio April 12-15; Waxahachie, at Bardwell, a p. m. April 13; Gainesville, at Sanger April 13-15; Vinita, at Afton A. April 15-18; Mangum, at Duke April 21-23; Brownwood, at Santa Anna, 8 p. m. Apr. 23; Dublin at DeLeon, a p. m. April 25; Muskogee, at Webber Falls April 25-25; Clinton, at Sayre April 22-25; Hamlin, at Aspermont April 24-26; Gatesville, at Hamilton April 27-28; Weatherford, at Weatherford April 27-29; Hillsboro, at Malone, 2:30 p. m. April 27-29; Dallas, at Cedar Hill, 8:30 a. m. April 29; Lampasas, at Burnet April 29-May 2; Tulsa, at Stroud May 4-6; Abilene, at Merkel, 9 a. m. May 5; Fort Worth, at Polytechnic May 5-6; Cisco, at Breckenridge May 5-6; Amarillo, at Polk St., Amarillo May 5-7; Austin, at Smithville May 5-8; Pecos Valley, Texico, N. M. May 5-9; Stamford, at Monday, 7:30 p. m. May 6-9; Madill, at Madill May 12-14; Bowie, at Bellevue May 13-16; Houston, at First Church, Paris, at Roston, 9 a. m. May 25; Galveston May 28; Sulphur Springs, at Cooper, 2:30 p. m. May 18-20; Breckenridge, at Idabel May 18-21; Waco, at Hewitt, 9 a. m. May 20-21; Vernon, at Paducah, 11 a. m. May 25-27; Terrell, at Garland May 25-27; Holdenville, at Konawa May 25-27; McAlester, at Barnett Memorial May 25-28; Jacksonville, at Frankston, 7:30 p. m. May 25; Albuquerque, at Vaughan, N. M. May 26-30; Lawton, at Walter May 25-27; San Angelo, at Christoval, 9 a. m. May 27; Sweetwater, at Blackwell, 9 a. m. May 27-30; Sherman, at Tioga May 27-30; Corsicana, at Emhouse, 4:30 p. m. May 26; Greenville, at Kavanagh, 11 a. m. May 28; Big Spring, at Big Spring June 2-3; Ardmore, at Ardmore June 2-4; Pittsburg, at Atlanta, 9 a. m. June 8-10; Empson, at Tenaha, 3 p. m. June 29-July 1; Creek (Full Blood Indian), at Cusita July 15-17; Beaumont, at Sour Lake June 16-20; Navasota, at Madisonville July 20; Choctaw (Full Blood Indian), at Livingland July 21-24.

DISTRICT CONFERENCE NOTICES.

SHERMAN DISTRICT. All the pastors in the Sherman District will please kindly send the names of all of their delegates, supernumeraries and local preachers—one lay delegate to every sixty members as required by the new Discipline—to Rev. R. G. Wood, presiding elder. We are anxious to complete the roll as soon as possible. I am waiting on him to get a complete list, as the conference minutes does not give all of the names. We hope this request will be complied with at once. The committee at Tioga are anxiously awaiting all of these names. Please send them along. N. C. LITTLE, P. C.

PARIS DISTRICT. The Paris District Conference will convene in Roston on Tuesday morning, May 25, at 9 o'clock. The opening sermon will be preached on Monday night, May 24, by Rev. Rex B. Wilkes. The following are the committees: License to Preach—J. W. Beckham, W. A. Pritchett and A. F. Hendrix. Admission on Trial—W. D. Mountcastle, Minor Bounds and C. F. McKinney. Deacons' and Elders' Orders—M. L. Hamilton, W. T. Whiteside and W. J. Bludworth. Scholarship, Southwestern University—A. Frank Smith, K. R. Ishell, and C. L. Bowen. W. F. BRYAN, P. E.

STAMFORD DISTRICT. The opening sermon at the Stamford District Conference will be preached by Rev. M. L. Moody at 8 p. m., May 6, 1915. Following are the committees of examination: License to Preach—O. P. Clark, George Smallwood, L. N. Lipscomb. Admission on Trial—H. V. Trammell, Ben Hardy, C. B. Meador. Deacons' Orders—J. W. Watson, Ed Tharp, F. L. Meador. Elders' Orders—G. S. Wyatt, Ed R. Wallace, W. B. McKeown. J. G. MILLER, P. E.

CHANGE OF DATE. The Abilene District Conference will meet at Merkel, May 6, at 9 a. m., instead of April 28. C. N. N. FERGUSON, P. E.

LAWTON DISTRICT. Lawton District Conference will meet at Walter, Okla., May 25-27, 1915. W. H. ROPER.

FORT WORTH DISTRICT. Fort Worth District Conference will be held at Polytechnic Church, May 5-6, followed by an Epworth League District Rally, May 7. The following are the committees: License to Preach and Admission on Trial—Thos. S. Barcus, E. R. Stanford and C. F. Webb. Deacons' and Elders' Orders—H. A. Boaz, W. E. Boggs and Warner Moore. Opening sermon Tuesday night, May 4, by Rev. C. R. Wright, D.D. JOHN R. NELSON, P. E.

BOWIE DISTRICT. Please change the date of Bowie District Conference from May 20-23 to May 13-16. T. H. MORRIS, P. E.

NORTH TEXAS CONFERENCE EPWORTH LEAGUE RAILROAD RATES. The railroad selling dates for the North Texas Conference Epworth League at Clarksville will be June 3-5. A rate of one and one-third fare for round trip has been ordered by all railroads in North Texas. Don't forget these selling dates. Good to return June 7 or before. O. L. HAMILTON, President. Lewisville, Texas.

CLASSIFIED ADVERTISEMENTS

In this department may be advertised anything you want to buy, sell or exchange. The rate is TWO CENTS A WORD. No advertisement is taken for less than 50 cents. Cash must accompany all orders. In figuring cost of advertisement each initial, sign or number is counted as one word. We cannot have answers addressed to us, so your address must appear with the advertisement. All advertisements in this department will be set uniformly. No display or black-faced type will be used. Copy for advertisements must reach this office by Saturday to insure their insertion. We have not investigated the merits of any proposition offered in these columns, but it is intended that nothing of a questionable nature shall appear. You must make your own trades.

AGENTS WANTED.

WANTED—Several honest, industrious people to distribute religious literature; \$60 month sure. NICHOLS CO., Box 5, Naperville, Ill.

AGENTS—SOMETHING NEW, FASTEST SELLERS and quickest repeaters on earth. Permanent, profitable business. Good for \$50 to \$75 a week. Address AMERICAN PRODUCTS CO., 522 Third Street, Cincinnati, O.

GARTSIDE'S IRON RUST SOAP CO., 4054 Lancaster Ave., Philadelphia, Pa. Gartside's Iron Rust Soap (Trade Mark, Patent and Copyright registered in the U. S. Patent Office) removes iron rust, ink and all unwashable stains from clothing, marble, etc. Good seller, big margins, agents wanted. The original, 25c a tube. Beware of imitations and the penalty for making, selling and using an imprinted article.

ATTORNEYS. A. E. FIRMIN ATTORNEY-AT-LAW Notary Public 607 S. W. Life Building Dallas, Texas

EVANGELIST.

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. D. V. YORK. Eldorado, Oklahoma.

The Committee on Evangelists, in its recent session at McKinney, appointed me as an evangelist of the North Texas Conference, I would like to get my dates arranged for the summer as soon as possible. If I can be of assistance to you, write me. Yours in Christ, Lewis N. Stuckey, Graduate College, Princeton University, N. J.

DEAR BROTHERN—If possible in calling me for meetings make them for first and third Sundays in each month, so I can give two weeks for each meeting. In justice to myself and the people I take only two meetings a month. Sincerely, F. M. WINBURNE, Glen Rose, Texas.

The best time to do a thing is now. If you have not held or planned to hold your meeting, why not begin now, to get ready and hold it before the hot weather begins. We will be glad to help you. Last winter and early spring we had but little to do, the same in the later fall. While in the summer season we had three times as many calls as we could fill. Some of you that can wait now, brethren, and then others who can, wait till later fall. Let us say this to you, brethren, frankly: We do not want you to hesitate an hour because of the stringency of the times. Why not now? THOS. G. WHITTEN.

I desire to call the attention of preachers desiring good help to Rev. C. E. Mock, one of the evangelists appointed by the Texas Conference. Brother Mock is splendid help. He held two meetings in the Marlin District last year and they were great. Brethren, you will make no mistake in getting Bro. Mock to help you. His address is Jacksonville, Texas. I. F. BETTS, Presiding Elder Jacksonville District.

GOSPEL TENT.

FOR SALE AT A BARGAIN—Gospel Tent, 40x60 feet, 12 oz. duck, in good condition; without walls, but with 7 1/2 ft. Wall Poles and two 21 ft. Sted Center Poles, together with Block and Tackle for hoisting, and several Gasoline Torches. Price new \$175; can be bought for about half. Write quick to Citizens' Hardware Co., Krum, Texas.

INCREASE OF \$110,853.56.

At the close of the last fiscal year, March 31, 1914, the loan fund capital of the Board of Church Extension was \$500,582.03. There has been contributed this year to this fund \$103,170.47. Interest collected from outstanding loans, less all charges against interest, and added to the principal, \$75,853.09. The present loan fund capital of the Board, therefore, is \$771,430.19, which is an increase for the year of \$110,853.56. W. F. McMURRY, Corresponding Secretary.

ATTENTION! PASTORS AND SUPERINTENDENTS, NORTH TEXAS CONFERENCE.

Please order your Children's Day Programs direct from Smith & Lamar, Dallas, Texas. Give the number you need, and advise that same be charged to Rev. E. R. Barcus, Sta. A., Dallas, Texas, Treasurer, Board of North Texas Conference. We want every school to observe the day, and send the offering at once to our Board Treasurer. Prompt attention to this work will mean faithful observance of a Discipline requirement. O. T. COOPER, Ch'n, North Texas Sunday School Board, Denton, Texas, April 5.

MINISTERS FOR AN IMPORTANT SERVICE.

During the next three years the Secretary of the Navy will appoint twenty-eight or thirty new chaplains in the U. S. Navy. Congress has provided for an increase from twenty-four to fifty-two naval chaplains, and Secretary Daniels is giving his personal attention to the selection of men for this important service. He hopes to appoint before or more of the additional number before July, 1916. Ministers not exceeding thirty or thirty-two years of age of good character, education, and health, with some experience in preaching and pastoral work, are invited to make application. To be chaplain of a battleship or cruiser and care for the spiritual needs of from 800 to 1000 men, is to have opportunity for a great service. Circulars giving information will be furnished. Denominational approval will be required as a prerequisite to appointment. Ministers of all denominations are eligible. The Associate Secretary of the Federal Council of the Churches of Christ in America, 1114 Woodward Building, Washington, D. C., will be glad to receive and answer inquiries.

HELP WANTED.

IMMEDIATELY—Men and Women wanted for Government jobs. \$65.00 to \$150 a month. Vacations with full pay. No layoffs. Short hours. Common education sufficient. "Pull" unnecessary. Thousands 1915 appointments. Write immediately for free list positions now obtainable. FRANKLIN INSTITUTE, Dept. S174, Rochester, N. Y.

HONEY. PURE extract honey in 60-pound cans, two in case, 9 cents pound f. o. b. Taylor. Cash with order. One gallon prepaid to any place in United States, \$1.75. B. ROBINSON, Taylor, Texas.

MISCELLANEOUS. WANTED—Men to learn the barber trade. TEXAS BARBER COLLEGE, world's greatest. Free catalogue by J. Burton, 1809 Main Street, Dallas, Texas.

WHAT IS CHRISTIANITY?—How does it affect people? Why is the world most converted? Are we on the right track? Strong book, 62 striking pictures. Price 12c. CHURCH PROGRESS COMPANY, Colorado Springs, Colo.

BROTHER accidentally discovered root cures both tobacco habit and indigestion. Gladly send particulars. T. B. STOKES, Mohawa, Florida.

SUDAN grass seed, passed on by experiment station. Guaranteed pure. 25 cents pound; 10 pounds and over 20 cents, prepaid. Whippwill cowpeas, \$1.50 bushel here. A. J. HOOVER, Logsdon, Texas.

WINTERSMITH'S CHILL TONIC is not only the old reliable remedy for Malaria, Chills and Fever, but it is a fine general reconstructive tonic, stimulates the appetite and restores strength. A standard tonic of 20 years' time proven value. Sold by all druggists 50c and \$1 bottles.

CALDWELL'S SANITARIUM, McKinney, Texas, for treatment of internal and external cancers. Come or write for book of information.

MUSICAL INSTRUMENTS. RAREST of rare bargains in high grade best makes standard pianos received in exchange. Lowest payments. Write for booklet 224. 11105. GUYMAN & BRUD, Dallas.

PANAMA-PACIFIC EXPOSITION. Busy Man's and War-Time Price Trip. Everything included for \$125. If you want a longer trip write for our thirty days' tour. J. C. MIMMS, Pastor Methodist Church, Bethon, Texas.

GOSPEL SINGER. I will be with an evangelist most of the year, but can accept a few other calls, say Craig Street, Hillsboro, Texas. MARVIN W. BOWDEN.

SINGER offers his services in revival campaigns during June, July and August. Address Box 475, care Young Men's Christian Association, Dallas, Texas.

CHAS. FOULTER, Evangelist, Singer, Headquarters 324 G. St., S. W., Ardmore, Okla. Write for dates.

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

SUNDAY SCHOOL BOARD, TEXAS ANNUAL CONFERENCE. To the Texas Conference Pastors and Sunday School Superintendents: Brethren: As fast as orders come in to me for Children's Day Programs I am sending them in to Smith & Lamar. Programs ought to be getting to you now. If you do not receive them soon let me know. If you have not ordered, do so as soon as convenient. Send offering to G. W. Glass, Marlin, Texas, and mark it plainly "Children's Day Offering". WALTER G. HARBIN, Sunday School Missionary.

POSTOFFICE ADDRESS. Rev. J. B. Bell, 414 White Oak Avenue, Houston, Texas.

Pecos Valley District—Third Round. Toyah Valley, April 10, 11. Pecos, April 17, 18. Rocky, Arroyah and Queen, April 24, 25. Odessa, May 1, 2. Elida, May 15, 16. Rogers, May 22, 23. Portales, May 23, 24. Texaco Cr., May 29, 30. Texaco, May 30, 31. Clovis Cr., June 4, 5. Clovis, June 5, 7. Hagerman, June 12, 13. Lakewood, June 13, 14. Carlsbad, June 19, 20. Malaga, June 26, 27. Artesia, June 29, 30. Hope, June 28, 29. Lexington, July 3, 4. Emice, July 5, 6. Pecos, July 10, 11. Roswell, July 17, 18. S. E. ALLISON, P. E. Roswell, N. M.

Clarendon District—Second Round. Wellington Mis., at Kelley, April 10, 11. Wellington Sta., April 11, 12. Quad, at Lee Chapel, April 17, 18. Newton Chapel, Inman, Okla., April 23. Hedy, at McKinney, April 24, 25. Miami, at Pampa, May 1, 2. Canadian, 3-30 p. m., May 3. Wheeler, at Wheeler, May 5. Gagey, at Zebach, May 15, 16. Clarendon Mis., 11 a. m., May 19. Clarendon Sta., May 30, 31. J. T. HICKS, P. E.

Obituaries

The space allowed obituaries is twenty to twenty-five lines, or about 175 or 180 words. The privilege is reserved of condensing all obituary notices...

Extra copies of paper containing obituaries can be procured if ordered when manuscript is sent. Price, five cents per copy.

WILLIAMS—Mrs. Margaret Josie Williams was born at Nashville, Tennessee, June 9, 1866; departed this life Sunday, December 13, 1914, at Sandia, Texas. She was united in marriage October 13, 1886, to Dr. J. W. Williams...



WILLIAMSON—John A. Williamson was born in Greene County, Tennessee, June 26, 1829; moved to Texas in 1861; was converted at the age of twenty-two and joined the Methodist Church...

SPAUGH—William Harvey Spauth was born August 6, 1876, near Chmax, in Collin County, Texas. He died at the old homestead, the place upon which he was born and raised, March 18, 1915...

WINBURNE—My dear little wife, Dora Key, was born in Henry County, Georgia, November 19, 1851, and died in Glen Rose, Texas, March 21, 1915, at 9:30 a. m.

COSTEPHENS—Jewell Esther Costepheps, daughter of Mr. and Mrs. Early Costepheps, was born in Taylor County, Texas, December 1, 1899. Died in Merkel, Texas, March 3, 1915.

JOYCE—Mrs. Laura Mitchell Joyce, wife of Rev. W. J. Joyce, was born in Washington County, Texas, December 25, 1842, and died at her home in San Marcos, Texas, February 18, 1915.

HOKE—Thomas Walter Hoke was born in Lexington County, South Carolina, July 14, 1841, and departed this life at his home in Montgomery County, Texas, October 27, 1914.

CLAYTON—Mary Lockie Clayton was born at Normandy, Tennessee, November 3, 1907. She came with her mother, Mrs. Ellen Clayton, to Gotebo, Okla., last fall.

MAULDING—Mrs. Ollie Maulding (nee Grant) was born May 4, 1878, and died in the sanitarium at Greenville, Texas, February 28, 1915.

WOOD—Brother and Sister G. M. Wood are sorely bereaved over the death of their little son, Vernon Wesley. He was born October 8, 1912, and gladdened their home for two years and five months, less three days.

PATTERSON—Columbus W. Patterson was born in Franklin County, Alabama, October 25, 1862, and died in DeLeon, Texas, February 25, 1915.

PACE—Miss Bennie Bryant was born in Pensacola, Fla., December 12, 1849. She was married to Rev. J. A. Pace in that city, and came to Texas with her family thirty-eight years ago.

BLAKENEY—George W. Blakeney was born in 1846 in Chesterfield County, South Carolina. Came to Texas in 1871. Married Mrs. Nancy Weldon December 19, 1872.

ROBINSON—Flora Hampton was born March 1, 1881. She was the daughter of W. G. Hampton, who for many years has been a steward and trustee and faithful member of old Hamilton's Chapel Church.

RICHE—Sister Nellie Riche, wife of J. S. Riche and daughter of Mr. and Mrs. W. T. Morris, departed this life in Houston, Texas, March 30, 1915.

COCHRAN—Mrs. Lela Fields Cochran was born at Booneville, Arkansas, August 17, 1875. She was converted in early life and united with the M. E. Church, South, and remained a faithful member until her death.

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**OUR CHURCH NEWS**

The United Presbyterians have completed their beautiful church in Washington City.

Methodism has 356 institutions of learning scattered over the earth, with a little less than 75,000 students.

The missionaries of the M. E. Church in North China cabled \$190 to the Methodist War Relief Fund in Belgium.

Capt. H. I. Watson, who died of wounds in Belgium March 6, was the third son of Rev. John Watson (Jan Maclaren) and Mrs. Watson.

The North Georgia Conference last year paid 108 per cent on the assessment for claimants, and the South Georgia Conference 130 per cent.

The Baptists of Asheville, N. C., extends an invitation to the Southern Baptist Convention to hold its session for 1916 in that city.

Bishop Candler, on his return from Cuba, said that there are as many on the "waiting list" at Candler College in Havana as are enrolled in the school.

Rev. Carl G. Doney, D.D., President of West Virginia Wesleyan College at Buckhannon, W. Va., has been elected President of Wilamette University at Salem, Ore.

The Rev. Thomas R. Jones, Methodist Episcopal Church, recently pastor at Weverton, N. Y., sailed from New York on March 26, en route to Java, for missionary service.

Miss Mary N. Moore, President of Athens (Ala.) College, has been appointed by Governor Henderson one of the four members of the Alabama Illiteracy Commission.

Bishop Bristol, of our sister Methodism, visited Des Moines, Ia., recently and held a conference with the Methodists of that city concerning the meeting of the Bishops in Des Moines on April 28.

Bishop Leete was the speaker at the Lenten service in the Opera House, Detroit, Mich., for a week, and was greeted by enormous crowds. He was followed by Dr. Geo. Elliott, who spoke to thronged houses.

Miss Carola Woerishoffer, who died four years after graduating at Bryn Mawr College, bequeathed more than \$750,000 to her Alma Mater to be used in establishing a graduate department of Social Economy and Social Research.

A writer in the Christian Advocate (New York), comparing the statistics of the Methodist Episcopal Church and the Methodist Episcopal Church, South, shows that during the forty-eight years from 1866 to 1914 the membership of the first named increased 35.3 per cent and of the latter 316 per cent.

Rev. David Lee, our San Francisco Korean pastor and Port Missionary, has been experimenting with typesetting machines for some months past, and has succeeded in perfecting a linotype that will print ninety different characters, and by means of these will express the Korean language.

Rio Baptist College in Brazil was founded in 1908, and the first year reached an enrollment of fifty-six. For four years now its attendance has run from 274 up to 297. It is five-sixths self-supporting, and it is declared by the management that it would be wholly so if it had a building.

This year the Chinese New Year fell on February 13. As usual, it was observed throughout the Republic as a sacred feast day. There is, however, evidence of a fast-growing sentiment among the Chinese people to abandon the Chinese New Year date for January 1 of the Gregorian calendar.

Rev. W. D. Matthews, well known in Arkansas and Oklahoma, has been elected chairman of the recently created Board of Pension Commissioners of Oklahoma. As he is already Commissioner of Charities and Corrections, he is now at the head of two departments of State. We congratulate Oklahoma on securing a man of his high character for such responsible service.

The unspeakable Turk is reported to be getting in his murderous work against Christian missionaries again. An Associated Press dispatch under date of March 26 says: "Turkish troops have committed further acts of violence at the American Mission at Urumiah, Persia, according to a message received by the local Viceroy from Gordon Padlock, American Consul at Tabriz."

For the first time in the history of the Pennsylvania Legislature, it is believed, the members have organized a Bible class. An invitation to join in the movement was publicly given in the House by J. C. McKay, of Crawford County, and at once twenty-six members responded. The class will meet every Sunday afternoon.

In an interview with a Hot Springs reporter ex-Governor Lon V. Stephens, of Missouri, said: "Dr. Theodore Copeland was my pastor in St. Louis four years. He led me upward. He showed me where I was right or wrong. He has the originality of Sam Jones, the sweet spirit of Gypsy Smith,

and the heart of Dwight Moody. He preaches a religion of love. He loves everybody. He hates sin, but still loves the sinner."

Christianity, says Leslie's Weekly, is the greatest creator and conservator of values; sin is the greatest destroyer of values. The cost of crime in New York City for one single year is enough to pay in two years the whole cost of widening the Erie Canal from Buffalo to Albany. The cost of crime to the United States is enough, if our people were righteous for two years, to pay the whole national debt.

It is surely bad news that financial stringency has led to the resignation of Dr. Emory W. Hunt from the Baptist Foreign Mission Board, of which he was elected general secretary less than two years ago. Dr. Hunt has been a powerful pleader for foreign missions at the bar of Christian purpose, and it is a loss to all Churches to have his voice silenced.

In memorial services for the late Dr. Geo. Washburn, long-time President of Robert College, the great missionary institution at Constantinople, it was related that Honorable Oscar Straus, three times American Minister in the Turkish capital, had said that he owed all his diplomatic success to Dr. Washburn. Whenever a knotty question arose in the very much mixed international relations centering in Constantinople, Mr. Straus always asked time to consider, and Dr. Washburn's statement always had great weight.

The editor of the New York Christian Advocate has been invited to become the pastor of Elm Park Church, Scranton, Pa., one of the greatest Methodist Churches in this country, and has accepted the invitation, subject to the approval of Episcopal authority. This will require him to withdraw from his present position, and his resignation as editor of the Christian Advocate will be submitted to the Book Committee at its annual meeting, convening in San Francisco, April 27.

In the death of Rev. R. Cade, D.D., of Toronto, Ontario, on Monday, March 22, 1915, the Methodist Church of Canada lost one of its well-known and highly-esteemed pioneer preachers. Dr. Cade was born in 1830, in Huntingdonshire, and entered the ministry in the Primitive Methodist Church, going to Canada to serve in its ministry in 1854. When the question of Methodist union came up Dr. Cade was one of its strong supporters and helped to carry it through to successful completion.

Theodore Waters, Secretary of The Christian Herald, has just returned from Europe, where he has been arranging for the distribution of \$150,000 for the relief of sufferers from the war in various countries. Mr. Waters secured the assistance in England of Earl Grey, Sir Robert Perks, the leading Methodist laymen in Great Britain; the Duchess of Malborough; Harry H. Selfridge, the London merchant, and Dr. A. C. Dixon, pastor of the Spurgeon Tabernacle. The last three are Americans.

The exodus of priests from Mexico continues. In some cases they book themselves on the outgoing steamers as teachers, to escape molestation. The authorities in Campeche are expelling many as "harmful to society." On Carranza's and Obregon's banners are inscribed such maxims as "The clergy say 'Darkness,' Justice says 'Light,'" or, "The Revolution does not give in to the clericals." In the State of Vera Cruz one priest to each town of 10,000 or under is at present allowed residence. In Orizaba the Cathedral Church is being used to stable the mounts of the revolutionists.

Dr. and Mrs. J. W. Anderson are prominent colored citizens of Dallas, Texas. They have recently presented a gift of property worth \$10,000 to Meharry Medical College, and it is a great boon to that institution. The property will be sold, and the money used in the erection of a building to be called the "Anderson Anatomical Hall." Dr. Anderson is a graduate of Meharry and also of the University of Kansas, and a post-graduate of the medical department of the University of Michigan. Mrs. Anderson is a graduate of Rust University and the Alabama State Normal School.

Sir George Turner, a hero of modern medicine, has just passed away. An Australian, he went to the Transvaal as a medical officer, cared for the typhoid fever patients in the Boer War, and became interested in the study of leprosy. After the war he worked among the lepers for years—without pay. His ambition was to discover a cure for leprosy. On reaching the age limit he was retired, but continued his services and studies, finally becoming a victim of the dread disease. Two years ago King George conferred knighthood upon him. Peace and humanity have their heroes, even more worthy than the heroes of war.

Rev. J. W. Van Kirk, of Youngstown, O., has designed a world-wide peace flag, which has been accepted by the national and international peace organizations with the hope that it will come into world-wide use. On the flag the earth is represented by a globe, across which is a wide bar of white light. Radiating from this bar of white light are the seven primary colors, representing the variations of the human race. Their convergence into a bar of white is symbolic of true brotherhood. A star for each nation

**Southern Methodist University**

**The Campaign For the OPENING of Southern Methodist University**

**ENCOURAGEMENT**

From all sections of the State come messages of approval, commendation and pledges of help. Many of them, too, accompanied by the coin of the realm—the brick, mortar, stone, steel and equipment of a great university.

**OUR CONFIDENCE IN THE INTEGRITY OF OUR METHODIST PEOPLE GROWS DAILY.**

**WE ARE SURE TO SUCCEED.**

As many as three hundred visitors have inspected the buildings and grounds in one day.

Everybody knows and loves Brother D. H. Hotchkiss, of Crockett. He is as faithful, true and unprejudiced as a man can be.

**READ HIS LETTER:**

Dear Brother Reedy—I write to thank you for your kindness in showing me the buildings of our University at Dallas, which I had the pleasure of seeing a few days ago while on a visit to your city. I had not before had the opportunity of visiting the plant, though I had long wished to do so. What others had been saying of the buildings and the entire undertaking had prepared me to look for great things, and I was not disappointed. The Administration Building—Dallas Hall—is superb from every standpoint—architecture, material, stability, spaciousness and adaptability. I have not seen its equal anywhere. And I am impressed in the same way by the dormitory now reaching completion. It is a splendid building, and in every feature, so far as I can judge, leaves nothing to be desired. The lay of the campus, its generous proportions, and the entire plan, so carefully devised, and to be wrought out with the development of the institution, cannot fail to impress one that we are building not alone for this generation, but for hundreds of years to come. I could almost wish myself a college student again that I might begin my work there this fall, for with a great faculty, which we must have, and the full equipment of the buildings already up, one could pursue his studies there with the finest advantage. I am glad I saw what you are doing and appreciate your courtesy while there. Truly yours brother,

D. H. HOTCHKISS.

No man or woman in Texas can come, study the record of the University—its physical plant, its strategic location and its plan of growth—without admitting that the immediate and great success of the institution is certain.

**THEN, WHY DELAY IT?**

Dallas Methodism proposes to do a faithful part by the Methodists who remove from other locations to this city. If Advocate readers will fill the following blank and return at once to Frank Reedy, c/o Southern Methodist University, Dallas, Texas, they are assured that their friends will find some Church friends at an early date.

Name \_\_\_\_\_  
 Home Address (Street and number) \_\_\_\_\_  
 \_\_\_\_\_  
 Business Address \_\_\_\_\_  
 \_\_\_\_\_  
 Dallas, Texas

represented in the peace federation will be placed in the background. On the white bar will appear the symbol of the nation using the flag.

**ANOTHER UNUSED ASSET.**

There seems to be a tendency in the study of economics to call attention to the latent power of the Church. It was mentioned in the Advocate some time ago by some one. The unused asset of the country preacher is the station pastor. Now I want to call the attention of the station pastor to a great unused asset, the country preacher. Often there is a circuit preacher near the city which would be glad to come in and help

the city pastor in his work. He might be asked. Those city folks are most all from the country and would be delighted to hear an old-time circuit rider preach as they used to hear them in the good old days in a grove or brush arbor. The change would quicken new life. The city folks would gladly help and pay him a little for his services. Turn about is fair play. Aledo, Texas. BEN CROW.

**THE POSSIBLE AND THE IMPOSSIBLE.**

We cannot always do what we would: let us do what we can. We

**HOME ECONOMICS FOR SOUTHERN METHODIST UNIVERSITY.**

Action of Woman's Missionary Society, Texas Conference, Tyler.

Among the other splendid things which the Texas Conference Woman's Missionary Society advocated, endorsed and presented to the fine number of representative women composing and representing that conference at their annual meeting in Tyler, February 26-29, was a resolution—and a strong one—"requesting, nay, demanding," a Department of Domestic Science and Household Arts in Southern Methodist University "of the highest standard of excellence and efficiency and in advance of that given in our High Schools."

Rev. G. M. Gibson spoke favorably to the resolution and Mrs. W. T. Spencer made some explanations but refrained, on account of lack of time of the conference, from making the speech or the plea to the women she had meant and promised to. But the women voted unanimously for it. It just needs now a real personal interest from each and every woman in the Methodist Church. An interest that will result in sending her daughters and her neighbors' daughters to S. M. U.

If you could just see that "Dallas Hall!" If you could just see that Dormitory! Everything a girl could want or dream of in the way of a home—and an elegant, refined atmosphere. And everything a mother could want in the way of supervision and religion—Christian influence. It makes us older ones want to start all over again—the advantages for beautiful, capable womanhood being so great, and at the same time so accessible. Right at our doors for us and beyond anything we could possibly have anticipated!

Now let us each one "back up" our vote by talking this Department for S. M. U. every chance we get. Be loyal—push this. Nothing is too good for our girls and our Church. See resolutions next week.

MRS. W. T. SPENCER.  
 Marshall, Texas.

The following is a portion of the resolutions passed by the Texas Conference Woman's Missionary Society, at their recent meeting in Taylor; a copy of which was sent to Southern Methodist University by Mrs. W. T. Spencer, supplementing her full report relative to that body's action in connection with a Department of Household Arts in the University at its opening in September.

"TWELFTH. That the Texas Conference Woman's Missionary Society plead for, nay demand, a Department of Domestic Science in our Southern Methodist University, a department that will give work in advance of that offered by High Schools, and on the highest scale and of the most efficient standard; and, further, that we pledge ourselves, in event of such department, of such excellence being added, to give our hearty, moral support and all possible publicity."

Would state that the University officials now have under serious consideration just this very Department, of which our readers will hear much in the early future. Southern Methodist University proposes to equip young women for home life with its responsibilities just as fully as for any branch of public service.

Note some revisions in list of District Commissioners, as instructed by Bishop McCoy:

- North Texas Conference, Greenville District, Rev. T. W. Lovell.
- Northwest Texas Conference, Vernon District, Rev. Simeon Shaw.
- Northwest Texas Conference, Amarillo District, Rev. H. B. Watts.
- Texas Conference, Marshall District, Rev. E. L. Ingram.
- Central Texas Conference, Waxahachie District, Rev. H. L. Munger.

cannot recall the past and blot out its mistakes; but we can refuse to repeat past blunders. We cannot speak into the ears of the dead, the kindly words we ought to have spoken long ago, but we can speak kind words to the living today. We cannot repair the past, but we can weave our good desires into our present life. Certain deeds lie beyond us, but others are possible. We cannot lift a ton, we may lift a few pounds. We cannot give a million dollars, we may give a dollar or a cup of cold water. Our ability is always the measure of our duty. God expects only the possible, but he does expect that.—Guardian (Toronto).