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The Christian College and Ministerial Recruits

THE falling off in the number of candidates for the Christian ministry has given the Church ground for serious thought in these recent years.

For a term of several years past there has been a decrease in attendance upon the theological schools both in America and in Europe. In fifty-eight leading seminaries in the United States, representing the larger evangelical bodies of the country, the attendance for the year 1906-7 was the smallest in ten years. For the year 1894-5 the total attendance in these fifty-eight seminaries was four thousand four; for the year 1906-7 three thousand two hundred sixty-seven. The Methodist Church alone of all the Churches represented in these fifty-eight seminaries had a larger number of theological students in 1906-7 than in 1894-5. The attendance upon even the Methodist schools of theology in that year was slightly smaller than during the year preceding. The total attendance upon the six Methodist seminaries in the list of fifty-eight for the year 1906-7 was six hundred two; for the year previous six hundred thirty-five. The figures for the ten-year period, 1905-1915, are not at hand.

The supply of ministerial candidates in our own Church, the Methodist Episcopal Church, South, is not at all commensurate with the growing demands of our situation. This may be seen by the use of figures in character differing slightly from those above given. For the year 1910 the number admitted on trial for the traveling connection was three hundred twenty-nine; in 1911 two hundred ninety; in 1912 three hundred nineteen; in 1913 three hundred. For the same years the number of charges in our Church, supplied and to be supplied, ranged from one thousand thirty-three to seven hundred seventy-eight. Not even our own Church, which has had so marvelous a history and which has been so signally blessed of God, is relieved from the problem of ministerial supply which for years has commanded so serious attention from other bodies of Christian people.

For the inadequate supply of ministerial candidates, not to say decreasing supply, many reasons have been given. There are those among us who have not hesitated to ascribe the hardships of the Christian ministry, its lack of remuneration, its increasing burdens of responsibility, its routine work, as the reasons which restrain young men of today from entrance upon it. For our own part we have thought so little of these alleged reasons that we have congratulated the Church and its Christian ministry upon

their escape from a class of recruits who count even their own lives dear unto themselves. Such reasons dishonor both God and man—the God who calls and constrains and the men who hear and are compelled.

The underlying reason for the thinning recruits for the Christian ministry, as we see it, is the turning of our people away from their own schools. One-half of the young men and young women from our Church homes are in the secular schools of this country, either State schools or schools of independent government and foundation. This proportion will hold true for every great Christian denomination in this land, and it holds true for our own denomination. Our own schools are giving to the Christian ministry as many, or even more, recruits than ever given in any period of their history; but they have only one-half of our young men from which to supply the needed recruits.

The Corresponding Secretary of the Presbyterian Board of Education (U. S. A.) has carefully wrought out a table of statistics on the subject now in hand which are simply startling. These statistics are so alarming in their character that one wonders what the future of our Church is to be. They show conclusively that no denomination of Christians has any future if it shall allow the State or the independent school to educate its young men and women. From the one-half of our young men in State universities have come six and six-tenths per cent of our theological students, while from the other half in our Church schools have come eighty and nine-tenths per cent of our theological students. From the one-half of our young men in State universities have come seven and one-tenth per cent of our foreign missionaries, while from the other half in our Church schools have come eighty-four and three-tenths per cent of our foreign missionaries. From the one-half of our young men in State universities have come six and three-tenths per cent of our home missionaries, while from the other half in our Church schools have come eighty-four and eight-tenths per cent of our home missionaries. From the one-half of our young men in State universities comes one out of every twenty-four of our theological students, while from the other half in our own schools come twenty-three out of every twenty-four of our theological students. How long it will take the Church to run out of seed corn altogether, if this scheme of education shall continue to grow, any one of average mind can clearly calculate.

It is not at all necessary to assail either the State universities or those on inde-

pendent foundations in order to explain the results as above given. Nor do we find it necessary to question the integrity or character of the presidents and teachers of these institutions. If large bodies of students at these institutions make it impossible for their teachers to give that personal oversight and care required by young men in the formative period of life, certainly the teachers themselves are not to be blamed. If denominational peculiarities in the varied elements of the constituencies of State schools make it impracticable to give that distinctive Christian teaching necessary to the full-orbed development of character, certainly the State institutions are not to be censured therefor. Nor are these institutions to be seriously blamed for yielding to the popular demand of a utilitarian democracy for vocational courses of study rather than cultural. With blame or without blame, it is openly and unquestionably true that secular education is wholly unfavorable to the recruiting task of the Church touching the Christian ministry.

The vital necessity is upon the Churches to maintain their own colleges if for no other reason than that the college course of study shall not be unfavorable to students who may enter the ministry. The college course of study, certainly, must not be allowed to make it difficult for its graduates to prepare for the ministry. The college course of study must remain so cultural in its character that the passage from the school of arts into the school

As a man thinketh, so is he. Life is born within and not without. Its real source is in the mind and heart. The life outside of us is only the reflection of the life within us. A good mind and heart make a good life and character; but a bad life within makes a bad life before men.

Deception is the meanest trait in the human heart and, strange to say, it is sometimes found in people who claim to be followers of Christ. Can Christ and deceit dwell in the same tabernacle? We seriously doubt it. Better get rid of your deceit or else make your claims to religion with muffled lips.

If a man could only see before him as he invariably sees behind him, he would have a wonderful advantage over his fellows. But no man is thus gifted. He can study his experience and learn from it lessons of value to him in his future conduct, but the realities of the future are revealed to none. We must take life as it comes to us and be faithful to the ideals of right living.

Christ was the only perfect man. There is no flaw or mistake in his life and character. Does this give to him an advantage over us? In one sense it does not;

of theology shall be an easy passage. It is an unpardonable profanation of the inheritance of a mighty past to drop both Greek and Latin from among the requirements leading to the degree of arts. It is a wreckless disregard of all the sacred humanities of the past to slur over English composition and literature. It is an inexcusable closing of the eyes to tremendous sources of power to minimize the study of philosophy. The Church college must keep indissolubly wedded the cultural and the utilitarian. With the natural sciences (biology and psychology) and the social sciences (history and political economy) the Church college must stand unalterably by the classics also, and only as she shall do this can she encourage her graduates to enter upon the study of the queen of all the sciences—theology.

If our Christian people will open their hearts to the call of the world with its appealing needs at home and abroad; if they will open their purses to the call of their heroic schools which have stood so long with inadequate equipment and insufficient endowment; if they will stop their ears to the appeals of secular schools and the siren voices of unfriendly institutions; if they will intrust the other half of their sons and daughters to their own colleges and universities—then to every lone minister and missionary at home and abroad they can join another, and the work of God assigned to this generation more creditably will get done.

for he proposes in his gospel to make us the beneficiaries of his perfect life. His grace is intended to supplement our incompetency and make us approximately perfect men and women. "I can do all things through Christ which strengtheneth me."

Love is greater than faith and hope because it is out of love that perfect faith and hope develop. In this life the three go hand in hand, but in the life to come love will have absorbed all other Christian virtues and will live on forever.

Some men grow exceedingly fond of the principle of "personal liberty" when the saloon is in danger; but under other circumstances they care but little about it. Take money and political influence out of the liquor business and men will no longer prate about "personal liberty," when questions of economy and health are public issues.

Peter was impulsive and often flew off the handle; but he had the material in him out of which a great man is developed. He stands before us as a demonstration of what religion can do for a nature, whose bent is in the wrong direction. Had the gospel not made a good man out of him, he might have been a holy terror to the fishing craft of Galilee.

Where Doctors Disagree

By J. A. PUCKETT, Beeville, Texas.

I have just read with much interest and some regret an article in a late issue of the Advocate which to my simple mind may be properly placed under the above caption. For the controversy, or the disagreement rather, seems to be among the high-ups in the ecclesiastical realm, though the contention seems to be a one-sided affair, because of the fact that for good and sufficient reasons the challenged side are not able to avail themselves of the columns of our great paper in order to defend their positions or make themselves understood. True, there is an old book still in print that seems to give the whys and wherefores of their position on the question at issue, but in this strenuous age some are unwilling to wade through its tiresome pages in order to inform themselves on the subject. Therefore, from a sense of justice, a love for fair play and a natural predilection for the truth, I make bold to appear as champion for the absent, even if my appearance may be construed by some as due more to cheekiness than to the motives that I have mentioned.

The issue seems to be on the part of one Dr. Packard, of San Antonio, and other preachers of no less but more ancient fame, namely, one Solomon, called, or, perhaps, miscalled, the wise, and others of note whose names will be mentioned as occasion requires. Now I would not accuse Dr. Packard of malignity, or insincerity, but would only point out what I conceive to be his error, and mildly suggest that had he given both sides of the question at issue that some, at least, of his readers might draw a different conclusion from the one which his argument seems to him to require. But so far as humorous illustrations and brilliant flashes of rhetoric go, one would have to be utterly devoid of literary taste not to pronounce his article a gem, though at the same time he might consider it logically and theologically weak.

The first thing in Dr. Packard's article against which I wish to protest, is his placing old John Falstaff, one of Shakespeare's most scurvy characters, in the same class as Solomon, with Falstaff to the advantage. For he says it was old Jack Falstaff who exclaimed, "Oh, how the world is given to lying!" And it was the lying, lecherous Solomon who said that out of a thousand he had not found one virtuous woman! Well, if this charge against Solomon were true, then the only offense of old Jack lies in telling the truth. And, by the way, truth-telling in our day and time seems a very grave offense to some people, when the truth points to some ugly or disagreeable condition or thing, even when indulged in by better men than the old Sir John, whose main object in life seems to have been to guzzle, sack and delude himself into the notion that every woman who treated him politely was in love with him.

But when I read Dr. Packard's indictment against the wise man I was surprised and felt more than half way inclined to doubt if it would stand. I had never before known any one to be so reckless as to call the great preacher and man of proverbs a lecherous liar! So, very naturally, I went to my Bible concordance to investigate. I was unable to find where the accused had made use of the language charged in the indictment. The nearest approach I found to it is contained in Ecclesiastes 7:28. Solomon, after explaining that he had applied his heart to know and to search and to seek out wisdom, and the reason of things, and to know the wickedness of folly, etc.—an undertaking which should commend itself to all, Dr. Packard included—here is what he says about woman: "One man among a thousand have I found; but no woman among all these have I not found." Seeing that it was wisdom, not female virtue, that the great man was seeking, I felt like going back and amending the bibulous old Sir John's exclamation so as to make it sound less shocking to Dr. Packard by making it read, "Oh how the world is given to exaggeration and misunderstanding!"

Dr. Packard says: "We see as we are! One man sees earth to be a waste-howling wilderness, while another sees that earth is crammed with heaven and every common bush is afire with God."

A beautiful metaphor, this; but, as a general proposition, is it true? If true, why should it be so? When evil haunts itself on every side, are we to close our eyes and imagine that "earth is crammed with heaven and every bush afire with God?" What did God give us our eyes and our common sense for? And why should we go to either

extreme and see everything bad, or everything good, and not see things as they are?

"Let us," says he, "kill the flies on our brother's bald head, but not with a hammer." Yes, indeed; for they should be killed, for flies are a nuisance to a bald head and dangerous to the health of its neighborhood. If Dr. Packard is up-to-date on flies he should know that good sanitation requires that the little musca domestica should be swatted wherever found; but the best way to insure his non-appearance is to carry the war into his breeding places, and destroy him in the larvae; then screen against whatever may be left of his breed. Microbes may be effectually dealt with in a similar way, as neither of the pests are ever partial to cleanliness. If that same bald headed brother had been required to go through a certain cleaning process well known to all careful Bible readers and some Methodist preachers, before being brought into the Church, there would not be any flies on him, and such a good optimistic soul as Brother Packard would not be forced to the difficult feat of stretching his imagination so far as to see the bald head "afire with God," when it is only alive with flies!

But enough of doubtful illustrations—let us pass on to the one concrete example of Christ's dealing with the sinner, on which Dr. Packard relies to prove his case—that is, that the preacher should not rebuke the sinner for his wrong doing, but just look at and love his good qualities until his old hard shell cracks and he emerges a converted man. This is the case of Jesus and the little publican. But we would suggest to the brother that the case of Zachaeus is not in any way analogous to that of hardened, unrepentant sinners either in or out of the Church. For he was surely interested in the great Teacher, because of the fact that he ran before and climbed up into the tree in order to see the Christ; even in this way making himself what some would call ridiculous. And Christ, who saw things not as he was, but as they were, knowing his heart was drawn toward him as he is always drawn to those who are repentant and desire to lead better lives. If Jesus was drawn to Zachaeus solely because he saw in him a son of Abraham then this seems to have been an exceptional case, for as he was always able to look into the hearts of people, he must have seen the same in some of the money changers; but he called them thieves and drove them from the temple. He must have seen the same in some of the Pharisees who disputed with him, but he called them hypocrites and liars. He must have seen sons of the grandest of all the patriarchs in certain scribes, doctors and lawyers, but he called them fools, blind guides, hypocrites, serpents and vipers, pronounced woe against them, and asked them how they could escape the damnation of hell.

It is not necessary to remind Dr. Packard that the apostles whom Jesus commissioned to "go into all the world and preach the Gospel" did not hesitate to rebuke sin in the plainest of terms. It was this habit they had acquired by listening to the preaching of their divine Master, of calling a spade a spade, that made the unbelieving Jews their implacable enemies and caused them to be beaten, imprisoned and persecuted from city to city until the end of the life's journey of each, which was a place of martyrdom.

To use one of Dr. Packard's own expressions, "The sum of all that I am saying leads to this: 1. There are usually two sides to a question. 2. Dr. Packard is evidently on the wrong side. For the great book, from Genesis to Revelation, clearly teaches that though God's message to the repentant sinner is always tender and kind, to the one who delights in a life of sin, having no desire for the better life, it is necessarily harsh. And wherever and whenever God has commissioned a man to bear his message to the world, that man must, if faithful to his calling, deliver the whole message without regard to any notion of his as to expediency.

Had it not been so, much of the Old and New Testament record of God's dealings with men might have remained unwritten. Much of the history of early Christianity, if there had been enough Christianity to have had a history, would not have been to record. A few instances: God's faithful prophets might not have been stoned, imprisoned or sawn asunder. John the Baptist might have died a natural death with his head still on his shoulders. Christ might have never been crucified. The apostles might not have been persecuted, beaten, imprisoned and slain. Because all these events were brought about by the utterance of unpleasant truths or the rebuking of sin. In times more modern Luther

would maybe not have had the hardihood to defy the Pope's bull and nail his protest to the church-door. Wesley and his coadjutors might have locked the faith and intrepidity that not only set all England afire with religion but bore the simple message of salvation across the sea to be preached in the cabin of the pioneer and the wigwam of the savage.

And I wish to add as a finale to this already too lengthy article that it was the stalwart successors of Wesley and his coworkers, the heroes of Methodism, men of brain and brawn who bore the glad message through the trackless wilderness of the New World, swimming swollen streams, defying alike summer's heat and winter's storms, fighting back wild beasts and the still wilder savage, who made Methodism what she has ever been, not only the messenger of peace and joy to the lost, the sick and weary of soul, but one of the most potent factors of civilization and progress throughout the world. These noble men, inspired with faith and zeal, never covered in the presence of the nabob of sin. They rebuked ungodliness wherever found, showed up sin in all its hideousness. The old-time Methodist preacher didn't take time to wait for the "crust" of sin, whatever that sin was, to "crack." He just knocked it into smithereens with the sledgehammer of truth until the culprit fell down and cried out, "What shall I do?" It was then that the preacher came in with his "gentle, loving personality and pointed the penitent to a gentle, loving Christ until giving up all sin he became a better man. And it is due to the work of these faithful men who balked not at toil, poverty

and danger that in every city of our land fine churches point their lofty spires toward the clouds and well-groomed, well-equipped preachers live in fine parsonages drawing big salaries preaching to fashionable congregations and enjoying the good things of life which their heroic predecessors neither knew nor cared for.

I have criticized Dr. Packard's article in a spirit of fairness with no harshness of feeling. My only object has been to present the other side of the question. If he is right, then a great many of his brother preachers are, and all of Methodism has been, wrong. I grant him sincerity and would not impugn his motives. But while I have been writing a question has been continually bobbing up in my mind. I have tried to dismiss it, but, like Banquo's ghost, it will not down. It is this: If Brother Packard is so kind and gentle of disposition that he can not look at the evils that not only stand at the door of the Church, but are often being admitted. If the good brother is too tender-hearted to swat the flies with a hammer lest he injure his brother's precious bald pate, then, in the name of all consistency, how could he apply such a scurvy epithet to Solomon? Of course the fact that the wise man has been dead nearly three thousand years makes it plain that he can not resent it, while, on the other hand, they say that the big sinner in Zion has a most effective way of coming back at his dear pastor when the said pastor treads on the corns of said sinner by rebuking his pet sins. No, I cannot understand why Brother Packard should jump onto the inoffensive and helpless Solomon who balked not at toil, poverty

wound of the daughter of my people healed!"

The people did not like the way he represented their condition. They would take the medicine, but set upon the prophet in anger and thus began his experience in the "blue Monday" which is frequently the experience of every true minister until this present. "Be not afraid of their faces; lest I confound thee before them." Of His message God hath said, "It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." And, "If thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all His commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth; and all these blessings shall come on thee and overtake thee, if thou shalt hearken unto the voice of the Lord thy God."

The only safeguard of individual, community or national life is, and has always been, letting "the Word of God dwell richly in" the individual heart. Believing this truth is why the true prophet has always said "Thus saith the Lord." That is the note of authority without which all teaching is false. This note of authority is the guarantee of the fulfillment of every promise in "good measure, pressed down, shaken together and running over." As in the days of the prophets so now, two things were absolutely necessary to the efficiency of the Word, faithful preaching and prompt obedience without any reservation.

The characteristics of God's Word are represented by such terms as "fire," "hammer," "rain," "snow," "lamp," "light," "sword," "preventive" against sin. May the Great Head of the Church help every preacher and layman to rely upon the Word as the only efficient means whereby the world shall be brought face to face with its greatest opportunity.

Considering the increased facilities for reaching the ends of the earth and ministering to the people and the accumulated wisdom of past ages, is the ministry and Church accomplishing a tithe of what they ought? "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done." Yes, it is true that more is being done than ever before, but present achievements are but the minimum of our possibilities. What ought reasonably be expected of something like 7000 ministers and 2,000,000 members after a year of consecrated, self-denying service for the salvation of a lost world? A total of \$125,000?

Yes, "many changes have taken place," and "many specialists" have announced, but God has not changed, nor sin; God's purpose in the call of the ministry has not changed, nor the attitude of the spirit that opposes the Gospel has not changed. As in the days of the prophets and apostles there was a demand for "smooth things" and pulpit jesting—"for the time will come when they will not endure sound doctrine, but will turn away from the truth, giving heed to fables"—so today. As then, so now, there is but one hope, one cure, God and his Word. "He that honoreth me will I honor, saith the Lord." And the man from Anathoth in his zeal to honor God by faithfully dispensing his Word was set upon by those he would help and save and thus was put up against his "blue Monday."

The "drawing card" must be the Word, otherwise the prophet will have but a gaping, curious crowd, and he himself only a "performing" pulpit jester.

A friend once said to the writer, "Get Brother Blank to help in the meeting, he can make a 'hoss laff,' but Brother Blank was not called in."

There is not a flippant sentence in the divine message to a sin-burdened world and the messenger must not deal in flippancy when he stands between the living and the dead. The message has to do with eternal interests for time and eternity and must therefore be presented with becoming dignity. It may not be the popular way, but it is God's way. It may be the occasion of a "blue Monday," but God's messenger will survive that. "Fear not, for I will deliver thee."

LIFT UP YOUR EYES.

Above the sun and stars are shining. Why then look only at the mud and slime and gossip and vulgarity in which we wade. Look up and commune with better things. Moreover, look not alone upon the mire, the contest, the sorrow, the failure discoverable about you; look also on the higher realities, the higher destinies and presences which are spiritual and eternal. Those things do not make as much noise, but they are enduring reality.

"I hear the traffic in the street,
But not the white worlds o'er the town;
I hear the gun at sunset roar,
I did not hear the sun go down."
—Selected.

The "Blue Monday" Of The Man From Anathoth

By REV. M. L. MOODY, Stamford, Texas.

What makes the blue Monday? Some say it is "the result of the high nervous tension superinduced by the Sabbath day's work—the strenuous labor, together with the great responsibility attending it upsets the nerve centers and a "blue Monday" is the experience. But is that a correct explanation?

Whatever else may be said of the old prophets, one thing was true, they were not allowed to mince matters nor "sidetrack the main issue." Being divinely called they were divinely commissioned and equipped for one work—to make known God's will concerning his people. "Thou shalt go to all that I shall send thee and whatsoever I command thee thou shalt speak." And to strengthen for the faithful discharge of their responsibilities, added, "Be not afraid of their faces, for I am with thee to deliver thee. Thou therefore gird up thy loins and arise and speak unto them all that I command thee; be not dismayed at their faces, lest I confound thee before them."

The intimation is clear that the prophet's work would anger those to whom he should be sent and they would array themselves against him. Why? God tells the old prophet, because "this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men." He was going to a people who were wont to say to their prophets, "Prophecy not unto us hard (right) things; speak unto us smooth things"—things that will not offend our cultivated and refined tastes—"get you out of our way, turn aside out of our path"—for we propose to do as we please and go where we please. The old prophet was sent to a people who would require him to soften his message—blunt the edge or "take out." Why this spirit of rebellion among them? Because their "prophets have daubed them with untempered mortar, seeing vanity, and divining lies unto them, saying 'Thus saith the Lord God,' when the Lord had not spoken." These unfaithful teachers had brought about a condition that made the man from Anathoth necessary to the people. These teachers and their followers are they who were responsible for the old prophet's "blue Monday" and not overwrought nerves as a result of faithful service. The people "landed" on him because he did not mince matters, because he did not modify the message. The Church's greatest need was the Word of God, pure and unadulterated—this they did not get from their teachers, hence God said to Jeremiah, "Whatsoever I command thee thou shalt speak." And he spoke accordingly. He believed that God knew better what the people needed than he. He was only a messenger sent to represent Him who sent him, and to faithfully represent was his highest

glory and absolute guarantee. God's original purpose in the gift of His Word to men abides today. He says, "I am God, I change not." The prophet must stand before the king and his court and unflinchingly declare the whole message without fear or hesitation. It was dangerous, but "be not dismayed at their faces, lest I confound thee before them."

The prophets of old, nor the ministry of today were called and sent of God to entertain the people, but to "preach the preaching that I bid thee," "thou shalt hear the word at my mouth and warn them from me." "I charge thee before God and the Lord Jesus Christ * * * preach the word." "Preach the Gospel to every creature," "teaching them to observe all things whatsoever I have commanded you," to do which is a guarantee of "and lo, I am with you always, even unto the end of the world." This sometimes necessitates saying what the world calls "hard things." As, "The soul that sinneth it shall die." "Yet forty days and Nineveh shall be overthrown." "Thou art the man," "Thou pharisee, hypocrite," "Thou art in the gall of bitterness," etc.

Lecture bureaus send out entertainers and leave them free to decide how they shall entertain. God sends prophets and preachers and gives them the message they are to deliver and limits them by "whatsoever I command thee thou shalt speak," "Preach the word," "Preach the Gospel to every creature." Jeremiah was doing this thing and his people said to him, "We are not so bad; preaching to us as you do you compromise us before the Gentiles. Now you must modify your preaching or we'll make it hot for you." But he was listening for the voice of Him who sent him and heard "Proclaim these words, saying, Return, backsliding Israel, and I will not keep anger forever * * * Return, ye backsliding children, and I will heal your backsliding." Hear Isaiah, "I have nourished and brought up children, and they have rebelled against me. Ah, sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters! They have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward."

Were there no faithful ones in those days that these men of God should make such sweeping charges? Yes, to be sure, but they delivered the message that God had given them, and the faithful among the people hearing this sweeping charge "trembled at the word of the Lord" and lined up with the prophet to help save the nation of "evildoers."

Now, as then, there are those who cry, "Peace, peace, when there is no peace, therefore the wound of the daughter of my people is but slightly healed." As the old prophet looked upon and understood the situation, hear the note of heart-anguish in "Is there no balm in Gilead, is there no physician there? Why then is not the

HOW TO SELECT A MISSIONARY COMMITTEE.

Rev. C. F. Reid, D. D.

Many a pastor confronted with this proposition has looked over his congregation and well nigh or even quite given up in despair. All the capable men of his Church have been absorbed in business or are indifferent to the cause of missions. Doubtless, this indifference has been more apparent than real. When properly approached, seemingly uninterested men often respond in a way quite surprising.

When a pastor contemplates organizing a Missionary Committee, I think he should first have a clear-cut idea of the use he wishes to make of it. If he simply wishes it to help him more easily secure the conference and general assessments, then almost any set of men he can entice with a little Church pride or personal loyalty to himself will do, but no set of men can long be held together with so inadequate an objective. If, however, he desires to surround himself with a company of men to whom he can impart his own zeal and ambition to make his Church thoroughly missionary in spirit, with Christian vision and purpose, then he will need to apply himself to the work with much earnest thought and prayer.

Few men do all they plan for, but certainly none do anything effectively for which there is not a well thought-out method.

I believe that somewhere in the Word of God there is a plan, either specifically stated or personally illustrated, for doing almost everything needing to be done in building up or extending the Kingdom of God. For the particular work under discussion, we have the most illustrious example.

Jesus wanted for the world what every pastor should want for his Church and community, namely, a medium through which to express himself and impress his message. So we find that when he stepped across the threshold of his ministry his first concern was to gather to himself a band of men to whom he could more intimately reveal himself, whose hearts, in a measure, he could inspire with his own passion and whose hands he could set to the task of winning a world.

His method of selection was very natural and human. One here, two there, out of the common avocations of life he calls them first to intimate comradeship; then when he has won their confidence and devotion, he begins to teach them. On the mountain, by the sea, in private and public, he teaches them, prays with them and by oft repeated example, illustrates to them the principles of his message.

These men whom he first called to companionship, then to discipleship, and finally to apostleship, were not specially bright nor, from a human standpoint, in any extraordinary way fitted for the work in view. Yet, with untiring patience he worked with them and at last through them established his kingdom on earth and sent his Gospel of salvation down through a thousand generations.

Conditions change, but principles abide. No one expects a twentieth century pastor to go to the seaside or the bypaths of life to select his Missionary Committee, but he can find a man who, if he were interested, would in his judgment make a good lay leader and then draw him into close companionship and gradually unfold to him the need of his help, the need of the Church and the world for his service, and when one has been so selected, with his help another can be won to the same comradeship, then by the aid of the two another can be found, and so on, until the number shall be complete. A Missionary Committee selected after this fashion will be bound together by mutual prayer and close Christian fellowship, so that it can be depended upon to act as a unit. After the pastor has thus chosen his men, he will have them elected as required by the discipline. He can then advance them to discipleship and begin training them for effective service.

For this work he will need helpful books. I would recommend three, namely, "Over Against the Treasury," "The Call of the World," and "The New Era in Asia." They are alive with interest and at once catch and hold attention. Read one or all of these books with the committee, discussing with them parts that are specially attractive. Many of the facts they contain are startling. To the average layman they are a revelation and cannot fail to excite interest in any man who has a spark of loyalty to Christ and his purpose in the world.

The method literature of the Laymen's Missionary Movement should be carefully studied—"A Financial Method for Methodists," "Lay Activities in the Local Church," and such leaflets as "The Annual Tug" and "The Every-Member Canvass."

A pastor surrounded by a dozen or even a half dozen men selected and

trained after this manner is not only prepared to enlist his membership and develop a missionary spirit in his Church; he is also prepared for any other work of God's Kingdom in the community of which his Church is a part. He will cease to be the pack-horse of his Church and become a real leader of men. The ability to win and train men for service is as worthy of cultivation as the ability to win them to accept Christ, for the man who accepts Christ and does not at once begin to serve, soon finds himself in what Mr. Wesley calls "the wilderness state," and will at last settle down into a fruitless, nominal Church member or slip back into the world from whence he came. "Every branch in me that beareth not fruit He taketh away." In selecting and training his committee as above indicated, the pastor will have trained himself in a very important part of the work of a successful officer in the army of Christ. Under his leadership, the Missionary Committee will be a dependable force for maintaining revival conditions, a tremendous power in special revival services, and for promoting personal evangelism—a work sadly lacking in all our Churches.

But, says one, "training a committee after this fashion means a lot of work and trouble." You are right, my brother, everything worth while is expensive.

"God gives no guerdon unto men
Unmatched by mead of labor,
And cost of worth has ever been
The closest neighbor.
All common good has common price—
Exceeding good—exceeding,
Christ bought the keys of Paradise
By cruel bleeding."

"WHAT IS GOING TO BE YOUR REPORT AS TO FINANCES, WHEN YOU GO TO THE ANNUAL CONFERENCE THIS FALL?"

The above question was asked me several days since when I was at District Conference. My answer was something like this: "I think if the stewards will do their best, I believe the salaries will be in full, and I will do my best with this. I think everything will be in full." Several of the preachers talked this way as they walked together between the sessions of the conference.

The people in general tell me that things look "might blue, and money is tight." But even with this condition I am persuaded that if the Lord gives us what is usually called a small crop, and the price is at a low figure, and if we pay as He has made the plan for us—with tithes and offerings, we will not have any deficits either on collections or salaries.

If you will read some statistics that I have gathered, I think you will agree with me that our charges in general throughout this great State should pay everything in full.

In the 1914 copy of the General Minutes we have the total of the five Texas Annual Conferences, and of the German Mission Conference, as to finance. Paid for benevolences and ministerial support, \$1,174,879. Judging by the reports given by the presiding elders and pastors at the Annual Conferences last fall as reported by the several numbers of the Texas Advocate, there must have been a deficit in salaries and collections throughout Texas of about five per cent. If this be true, the salaries and collections were assessed at about \$1,234,000. Now, be patient while I quote some more figures from the same copy of General Minutes. We reported 1942 effective preachers, 28 supernumeraries and 173 superannuates, 1000 local preachers and 296,004 members; a grand total of 298,247 members of our Church in these six conferences. It looks like that with this vast army of folks we could raise this money.

I have been told that an excess of about five per cent has been added to the assessment on our benevolences more than the amount was for last year. This would make a total of about \$450,000 to be raised this year on the benevolences. The minutes say that \$807,644 were paid last year to presiding elders and pastors in these six conferences. We have heard of several places that have raised the salaries for this year—that's good, isn't it? Let us say that the amount of money for salaries in these six conferences has been raised \$10,000 over what it was last year. After counting what we suppose has been the raise in pastors' salaries, and with this increase on the benevolences we have a total of about \$1,268,000 to be raised. A large amount of money and a hard year, too!

Now, let's make some estimates, and I do not think they are unreasonable. We believe our people on the farms will make at least 500,000 bales of cotton and 1,000,000 bushels of corn. We mention these two crops because they are the largest crops raised in Texas. If we pay the Lord His part, He will

get 50,000 bales of cotton, and 100,000 bushels of corn. Suppose the cotton sells for \$25 a bale, then there would be \$1,250,000 worth of cotton to His Church. Suppose the corn sells for forty cents per bushel, then there would be \$400,000 more for His Church. We probably have 15,000 men and women other than farmers, who average getting a salary or income of \$600 a year. This gives them \$9,000,000 a year, and \$900,000 of this is the Lord's tithe. We have not mentioned the cattlemen and truck growers. Let us say their tithe will be at least \$150,000. Now, the total of all of this is \$2,340,000. We can see by taking the figures of this last total, that the salaries and benevolences can be paid in full; and there will be a good amount left for our schools, orphans' home, rescue homes and women's societies. Also a good amount could be paid on the indebtedness of churches, and others built. I believe we are going to have to use this method of getting our Church money. This is the Scriptural way of getting it. We must preach tithing to our people, and when they get to tithing, then preach giving. I do not find that so many people disbelieve in it, but they just simply do not want to do it. In many cases it is carelessness by not keeping a "tithe account."

A good woman told her pastor a few Sundays since that she had been attending Church for a long time, but she heard her first sermon on tithing that day. R. E. PARKER, Belmont, Texas.

MARY MAGDALENE.

I wish in this paper to come to the rescue of a slandered, but noble Bible character. I have been used from a boy to hear the name of Mary Magdalene spoken of with derision. To my mind, she was a noble woman after her conversion to the principles of the teachings of Christ. Like a great many others of her day, and not unlike thousands of women of our day, she was possessed of evil spirits or of sinful dispositions inimical to true religion. The seven devils of which she was possessed, and which Christ cast out of her were simple traits of character inherent in the hearts of the whole female sex, and not unlike to our entire race. Possibly she had her doubts of the genuineness of the Jewish religion as taught in the Scriptures and embodied in the Septuagint Bible of that age. Hence, she was skeptical or infidel in her belief. This then was one demon and the greatest of all her evil propensities. Then she was high-toned, haughty, proud and selfish pride was a hateful disposition then as now. And possibly she was envious, and as Solomon says, who is able to stand before envy? And again Solomon says in Proverbs 6:16-19, there are seven things that are abominable unto God. Mary Magdalene may have been a truthful woman and yet sometimes a little guilty of prevarication, not being able at all times "to avoid the very appearance of evil." Possibly she talked too much, a very prevalent evil, even in our day. She may have indulged in wicked imaginations at times, and besides all these traits she may have been covetous of other people's goods. All these traits made her an unenviable character, and Christ was not slow in finding her out. She was not like Nathaniel "free from guilt," (But being teachable herself, she could not withstand the burning words of the Great Teacher, who had come into the regions of Mazdala. She saw, she heard, she believed and in so doing she got rid of her evil disposition, and then became a sincere and active disciple of Christ, as every thinking woman ought to be now.

No, I don't believe that Mary Magdalene and Rahab, the Jericho inn-keeper, were ever prostitutes, but ordinarily good women, and all they needed was the light of revelation to convince them of the divine truth as it was first in God and then in his Son, Jesus Christ.

W. J. WILSON.

San Saba, Texas.

There is sound, practical sense, as well as noble Christian faith, in the familiar words of William Carey, "Attempt great things for God; expect great things from God." Every mature person's observation has shown repeated instances of men who have risen to greatness themselves by linking themselves to a great task. They had no more inherent ability at the outset than their fellows; but they dared essay the larger enterprises. By boldly attempting what seemed beyond their powers they acquired more power; for the effect upon himself of what a man does is even greater than the effect of his personality upon his task. No exhortation to young people is timelier or more needed than the familiar one that they should ally themselves with some great and unpopular cause.—Selected.



At This Age

Puffed Wheat and Puffed Rice are confections. And the young child, to make them more like sweetmeats, likes plenty of sugar and cream.

At this age Puffed Grains are ideal. They are whole grains with every granule exploded. The tenderest stomach cannot be taxed by them. And the taste is like toasted nuts.

At This Age

Hungry boys like Puffed Grains in their bowls of milk. And they carry pocketfuls with them, like peanuts, when at play.



They want foods that are all-foods, and want them delightful. These bubbles of grain delight the taste, and every atom feeds. They are perfect between-meal foods.

At This Age

Men like to mix Puffed Grains with berries. And they scatter them on ice cream. Men like blended flavors and modified zests. And these flaky, nut-like, toasted grains form a much-liked combination.



Still folks of all ages like what other ages like in these steam-exploded grains.

Puffed Wheat, 12c
Puffed Rice, 15c
Except in Extreme West

CORN PUFFS
15c

At any hour, in any way, Puffed Grains meet requirements. Food must be inviting, and these are more. They are fascinating. Foods must feed, and here every granule does.

And foods should be fitted for easy digestion. Here Puffed Wheat and Rice are unique. Here for the first time—by Prof. Anderson's process—every food cell is blasted. No other process of cooking, baking or toasting ever cooked cereals like this.

Morning, noon and night this summer will bring uses for Puffed Grains. Keep them on the shelf.

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Sole Makers

Notes From The Field

FLYNN.

Just closed a splendid meeting at Flynn. Twenty-five received into the Church and the Church revived along spiritual lines. Brother D. A. Williams, of Pittsburg, did the preaching, and he was all over the ground all the time. He is a power in the pulpit. Wonder to me that the Pittsburg District don't use him for an evangelist, as he is a power that the Devil has to reckon with. We are moving along all the time and fully expect the harvest to be great.—O. F. Zimmerman.

STAMFORD.

Rev. G. S. Wyatt, pastor of St. John's Church, closed a two weeks' meeting last Sunday night with but little visible results, not because of the lack of good preaching. I attended most all of the services, and I don't think I have ever heard more good Gospel preaching. Brother Wyatt is one of our strong preachers. No clap-trap methods. All who attended I am sure were made better by having attended. There were other attractions in the city in the way of picture shows that kept our young folks away. Preaching can help only those who attend. The singing was led by Rev. Glance, of the Luedera charge. He is a fine leader and rendered valuable service in the meeting.—J. H. Morris, L. E.

GARDENDALE CIRCUIT.

Gardendale Circuit is the youngest child of the conference. Dr. J. S. Johnson, out of his big heart, gave me a lot of unoccupied territory and we have found quite a hungry people for preaching and are getting started off in the way of organizing that which will be a good charge. We have three organized Churches, three Sunday Schools. April 25 was a good day at Woodward. We baptized six and received eight into the Church, two coming from other Churches. Woodland is a fine dry farming country and a fine class of people—a nice railroad town. They have fine artesian water and are a very prosperous people. There is a fine school and no more promising country in Texas than that around Woodland. Our Quarterly Conference will be held there the fourth Sunday in May.—D. D. Warlick.

LEXINGTON.

It is now almost the midyear, and we think a report from Lexington is about due. This is our first year at this place. We came here last November, were soon comfortably installed in the parsonage, and not long thereafter received an old-fashioned Methodist pounding—a sample of the treatment we have received ever since at the hands of the good people. Our work here has prospered and God has blessed us. This place is in the cotton belt, and suffered severely from the financial depression, but is slowly recovering. Beginning with Easter Sunday and continuing two weeks, we had a revival, which proved a great moral and religious blessing to the Church and community. Brother J. D. F. Houck, of Rockdale, was with us and did the preaching. Messages delivered with more earnestness and zeal I have never heard. His sermons are plain, direct and the pure unalloyed Gospel. He preached twice daily and four times on Sunday. His work here will never be forgotten. He has sown seed that will spring up and bear fruitage during the days to come. To date we have received as members eleven. The affairs of the kingdom are prospering here, and we thank God that it is so.—R. E. Ledbetter, P. C., April 28.

FROST.

Most of the time since last conference at Hillsboro we have been doing our best to glorify our Master in Frost. We have assisted in two meetings away from home—one at Harbin, with fifty-six conversions, and another at Eleventh Avenue, Corsicana, with about one hundred conversions. Brothers Felder and White, respective pastors of these Churches, are doing a fine work. We enjoyed their fellowship in the Master's work. We conducted two revivals in our town, the results of which are forcibly felt yet. We have had a net increase in Church membership of seventy-five. We organized our Church forces—the missionary, social service, and evangelistic committees. We are now busy organizing our boys and girls into the Boy Scouts and Camp Fire Girls organizations. Our boys and girls stay for preaching service Sundays. They are an inspiration to my soul. I preach special sermons to them twice each month. Under the leadership of Mesdames Johnson, Latimore and Matlock we have an inspiring Little Workers' Band numbering about eight. They supplied the Sunday School with a hundred new song books. But half has been told. Our Sunday School, with seven Wesley Adult Bible Classes, and four organized primary classes, with a membership of over four hundred, has raised for all purposes since conference \$600. Our Sunday School was only two hundred strong last conference. Our banner day was last Sunday, there being 528 persons present in the classes, which is 228 more than our Church membership; \$107.92 collection, 294 Bibles in hand and 133 new scholars for the day. Such growth have we had in this department of our work that we built a gallery in the rear of the main auditorium with a seating capacity of 100. This was not enough. Then we built rooms on either side

20x14, with folding doors opening into the main auditorium. This about doubles the seating capacity of our Church. The manner in which our people here have responded to the needs of the hour has been nothing less than heroic. As a result the cause of Christ is to the forefront. We are having conversions at our regular services. We thank God for this fact. We are happy in the service of the Master; and, with head up with care, and duly sober, we continue to "press toward the mark for the prize of the high calling of God in Christ Jesus."—J. Eugene Matlock, P. C.

WEST.

Well, we are still here and are still on praying grounds and pleading terms with all mankind, as Uncle Jimmy Churchhill used to say. We have the best charge in Waco District I do believe. Say, I have the best wife in all the country, too, for she has had the same pastor for twelve years, and I have never "heard" her grumble or "seed her kick!" Evangelist T. N. Lowery, of Waco, assisted us in a revival meeting beginning the fourth Sunday in March. Had the best meeting West has known for many years, so say the natives. Lowery swats sin of all kinds and grades, but while he throws his Gospel stones with an awful vim he does not dwell in a glass house himself. He has a heart brim full of love for God and people. He is a prince in Israel. W. T. Green, of Aquilla, was our choir leader. He is a good singer and a fine old boy. God bless him! The results of our meeting can only be known at the judgment. We received thirteen into the Church and two or three names were given for membership in a Baptist Church. We are happy. We love people and we love Jesus more than ever before.—W. T. Kinslow, P. C.

CENTER METHODISM.

Last Sunday was a great day for Center Methodism. We received twenty-four new members in the Church. This was largely the result of Decision Day in the Sunday School. But they were not all small children, several grown people. Many who were present said that it was the greatest day in the history of the old Center Methodist Church. I didn't try to preach, but devoted the whole service to the reception of the class. One of the men who lined up with the Church was an ex-sheriff of the county, J. B. Burns, and also a prominent lawyer of this county, Porter Anderson. These men both made statements which melted the large congregation into tears. These men are both well known throughout the country, of great influence and splendid ability, and their friends will rejoice in this stand which they have taken. It means a great deal to the Church, not only in the town, but to the kingdom of God in this country. This took place at a regular morning service. This fact, coupled with the fact that we had without any special effort 124 present at prayer meeting last night, with 158 at Sunday School last Sunday, will indicate something of how things are going over this way. I am making these reports, not to "blow my own horn," but because they are out of the ordinary, and deserve to be known.—M. L. Lindsey, P. C.

DUMAS.

For as much as many have taken in hand to set forth in order a declaration of those things that have transpired in their charge since conference, it has seemed good to me, also, to say a few words for the Dumas charge. Bishop McCoy was good enough not to have us move right in the middle of winter. We are serving this charge for the third year. No preacher in the conference has a finer people to serve than this one. The Board of Stewards did a nice thing by raising the pastor's salary up from \$750 to \$900 over last year, and even as early in the year as this nearly half of it has been paid. The second Quarterly Conference has been held. The presiding elder, Dr. E. E. Robinson, was present and preached four sermons that cannot be excelled by any presiding elder in the Connection. Preach! my boy he did captivate my people! They are still talking about those great sermons. Even those of the other Churches are loud in their praise. Brother Robinson is in high favor with both preachers and people of the district. The Amarillo District may expect a great year under his administration. The Advocate has a good circulation in the charge and is in high favor. We are delighted with our new editor and are praying for him that he may continue to hold the Advocate up to the high water mark where our beloved Dr. Rankin had lifted it.—B. J. Osborn, P. C.

AVERY CIRCUIT.

The work here is not at a standstill. The W. H. M. is alive and working. Our Sunday Schools are taking new interest after the winter. Our revival meetings for the circuit are as follows: Avery, second Sunday in July; Union, third Sunday in July; Shawnee, second Sunday in August; Lydia, third Sunday in August; Henrietta, fourth Sunday in August, and Oak Ridge, fifth Sunday in August. The church at Henrietta will be dedicated at the second Quarterly Conference by the presiding elder. Dinner on the ground Saturday in good old Methodist style. The Advocate is well represented, sixty-two copies being taken, or one paper to every two families on the circuit. We

MOTHER

Mother, oh, mother!
So long the years since you left me!
And the days that thus bereft me.
Mother, my mother!
Oh, that you might linger near me,
Your kind voice oft times to cheer me,
That even now you may hear me
When I call!

Mother, oh, mother!
The hours sometimes long and weary,
The night watches dark and dreary,
Mother, my mother!
Send a message to be told me;
Your dear memory will hold me,
Your sweet spirit still enfold me,
Lest I fall.

Mother, oh, mother!
Dark the days since you were saying,
"Teach my child the way of praying."
Mother, my mother!
Since your own lips would have taught me
Of the One who freely sought me
And who at last will have brought me
Safely home.

Mother, oh, mother!
Let the days be quickly fleeing!
Swift the time until our meeting,
Mother, my mother!
As of yore you still entreat me,
Waiting over there to greet me,
With arms outstretched you will meet me
When I come.

W. H. LAMAR,
Supt. Grace Church Sunday School.

have received nine into the Church since Annual Conference, four on profession of faith. "Children's Day" will be observed at every appointment this year. In closing we do not aim to forget mentioning a pounding for wife and baby in the way of dresses, and at two or three points on the circuit the buggy has been filled to overflowing with good things to eat. A Methodist preacher ought to be (and is here) the happiest man in the country, because God and his people are good to him. We are expecting good revivals this year and an effort is being made to pay out on both pastor's salary and conference collections.—J. J. Mason, Pastor.

KOUNTZE.

We have just closed the very best revival that Kountze has had in many a long day, perhaps the very best she has ever had in her history. Brother Sharp, of Rosenberg, ably expounded God's Word and continually drove home to the hearts of his hearers the truth that "the Gospel of Jesus Christ is the power of God unto salvation unto every one that believeth." As a result, the entire town has undergone a wholesome reformation and the people know from experience that Jehovah is a great God above all gods and greatly to be praised. Sunday night, April 25, was the last service of the series, and it was as beautiful and powerful a manifestation of the working of God's Spirit as I ever witnessed. Strong men and women bowed before it as reeds bend before a mighty wind. A number of the hardest cases in town were reached and men and women and children flocked to the altar to answer the call of God. There were forty-eight conversions and every one joined the Church. Forty-five joined the Methodist Church. About twenty-five or thirty were baptized. Practically every young man and young woman in town lined up for God. The entire membership of the Church was "worked over" also, and the whole Church is thoroughly aroused and revived. We feel sure that the dawn of a new day for Kountze has come and we are rejoicing with "exceeding great joy." Active preparations are on foot to not only develop and strengthen the whole Church and particularly the men converts, but we are putting into effect plans that we are sure will keep the revival flames burning brightly and bring others into a saving relation with the Christ. Pray for us, brethren, that the Spirit may strengthen and establish us and lead us into fields of greater usefulness. These good folk here continue to "pound" the preacher. They came around again last Wednesday evening and brought a great, big men passenger automobile loaded to the ground with good things of all kinds. Believe me, gentle reader, they "heartily" "pounded" us, too! Well, this makes about the sixth time since we have been among them, and we "kinder like it." "On with the battle!" Never let a good thing stop.—D. S. Hotchkiss.

MILES.

We have just closed a gracious revival. Continued two weeks and one day. Don't know how many were converted and renewed, as it is my custom to only count those who join the Church and go to work. We received thirty-four into the Church and several are waiting to be received. The Baptists got a dozen good folks among the converts. From the first service we labored to make the Church more efficient in its work, and in a measure succeeded. The Sunday School, the Epworth Leagues, and the Woman's Missionary Society all took on new life and had an increase in membership. Exhortations were given in most every service to join these various departments of the organized Church and thus line up for doing something more than warm a pew once a week. Many of our idlers lined up and a new joy is theirs. The Sunday School has doubled in attendance since the first of the year. The Cradle Roll and Home Department are a part of the real life of our school, and when they cease to be such we will disband them in shame. Mrs. E. N. Voss (Mother Voss) is the efficient Superintendent of the Home Department. I have never seen her equal in such work. Being deprived of the Church services because of a nervous affliction she has given herself wholeheartedly to the brightening of lives like hers. She has about eighty members in her department, many of whom can never see inside a

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SHERMAN : TEXAS

Church again. She drives miles and miles in her rounds of visiting. She goes herself, and bears the message to them as found in the Sunday School lesson. Her son, H. L. Voss, is the ever faithful Superintendent of our Sunday School. H. T. Rogers, Henry Prinz, E. N. Voss, J. L. Young, W. R. Albritton and H. L. Voss compose our official team. And they make a good one. The financial interest is better than same date last year. These men are efficient, earnest and hopeful. Rev. Dow B. Beene, of Sherwood, was the evangelist in our meeting. He is both preacher and singer. All his plans and efforts were toward a working Church. He is a most remarkable all-round man, having been well taught and highly trained himself. He is able to teach and train others. He is fine with children. It was good to have him in my Church and home for more than two weeks. More good news soon.—C. W. Hardon.

WICHITA FALLS.

We are here in a great meeting with the pastor, Dr. A. L. Andrews. The meeting is taking a deep hold on the town and prospects are for the greatest revival in many years. Yesterday (Sunday) at the close of the first week of the meeting two hundred and one persons were received into the Methodist Church. Quite a number of names more have been given and will come in at some later date during the meeting. Brother Andrews has a very strong hold on his people. Our work is very pleasant. Pray for us that larger victories may be ours.

I enjoy the Advocate more and more and never miss an opportunity to say a word, a good word, for it.

ALBERT C. FISHER.

DAVIDSON, OKLA.

We were rejoiced when the Texas Advocate was made our Conference Organ. We were raised on it. Rev. W. E. Woodard, while pastor of Palmyra Circuit in 1883-84, induced my father to subscribe for it. I was just learning to read, and I've been reading it ever since. Bishop Duncan gave us our first appointment at Dallas in 1903. That year on Burns Mission we did our best for the Advocate. Next year we secured forty-four subscribers on that great old Emberson Circuit. That year (1905) Gulliver advised us to come to Oklahoma, which we did, so hard to give up the T. C. A. as our Conference Organ. Have sent in to date thirty subscribers. All our officials are subscribers to the Advocate. We have three Churches on this charge. Davidson is a three-quarter station, Oaks Chapel half station, and Sanford afternoon appointment. You circuit riders may work out this puzzle. We have 180 Church members and they are a fine set of folks. The assessment for presiding elder and preacher in charge is \$1100, and they are coming along pretty well with it. We have over 300 in Sunday School. Davidson and Oaks Chapel are breaking all former records in attendance. Sanford observed Children's Day yesterday, rendering a fine program. The other two schools will observe the day this month.

We held a good meeting at Oaks Chapel April 10-21. Twenty conversions, ten additions and Church greatly revived. Rev. G. B. Carter, of Decatur, Texas, directed the choir. He is fine help. Can do most anything needed in a revival. We are now going after our conference collections. Dr. Reper, our efficient presiding elder, is constantly on the job. We boys of the Lawton District are determined to take the banner away from the Clinton District, but don't tell 'em, please.—Chas. H. Armstrong, P. C.

A GREAT MEETING AT NEW BOSTON, TEXAS.

Our two weeks' revival campaign came to a close last night, which was the greatest revival that the Church has had here in many years. I say it was great for the Church because practically everybody here is a member of some Church. The almost universal cry was, "I am a member of the Church, but I am not a Christian." This condition existed

to an alarming extent. Hence the principal work to be done was to get the goats within the fold transformed into sheep through the power of God. There were over three hundred conversions. The fact that these, or made it all the more difficult to reach. Fifty made it all the more difficult to reach. Fifty odd have given their names for Church membership, most of them being children and young people. Thank God the spiritual condition of the town is improved a hundred per cent.

Evangelist D. L. Coale, of San Antonio, Texas, did the preaching, and Rev. W. A. Gardiner and wife had charge of the choir. (Prof. Huston, Brother Coale's regular singer, was forced to take a month's rest on account of his throat). This is the third time I have had Coale with me in a revival campaign. I have never known any one to improve in preaching ability as Brother Coale has in the past two years. He is a great preacher, great evangelist, I say one of the greatest in the Southwest. He is safe and sane in all his methods. Rev. W. A. Gardiner proved to be a good master of the choir. His wife was one of the pianists, than whom there is no better, unless it is Mr. Roper. This being a union meeting, we had the cooperation of all the Churches of the town. In this meeting seven young people gave themselves to special work in the Church. Two of them were my own dear children, my son, Gaines, for the ministry, and my daughter, Sara, dedicated her sweet life to God for missionary work. You can imagine how happy this preacher feels. Praise God from whom all blessings flow!

MARK N. TERRELL.

WACO REVIVAL.

In the early part of the year the Methodist pastors of Waco decided upon a union meeting to be held sometime in the spring. Brother J. A. Whitehurst, our strong and enthusiastic presiding elder, was placed at the head of the movement. Committees were appointed to look after the various details of the meeting. A central location was selected upon which a tabernacle was erected with a seating capacity of three thousand. On the night of April 4 the meeting began. For the first week the pastors did the preaching. At the beginning of the second week Bishop John C. Kilgo arrived, and preached until the close of the meeting on the 25th.

From the first the congregations were large, and grew day by day till they swelled into a mighty host so that at times there was not room to contain them. The influence of the meeting was wide-spread, many coming in from surrounding towns and country places. A deep and profound impression was made upon the whole city. Our Churches were stirred and strengthened. They caught a clearer vision of their duty, and are sure they will not be disobedient to that vision in the future. The Bishop said that he did not believe in "salvation by correspondence," so a mourner's bench was built where penitents wept and prayed their way to the Lord. The movement of the Spirit was sometimes at the flood tide. Prayers and praise and tears and shouts were mingled in a holy melody. Some of the services will never be forgotten. They cannot be, so full were they of the divine presence and power. Bishop Kilgo captured all hearts as he stood before them in the pulpit and moved among them in the social circle. It was great to see him in the altar leading penitents to the Lord. It would be hard to find a more brotherly and sympathetic man. He preached as only a great and God-commissioned man can preach. It was "in demonstration of the Spirit and power." Such a series of sermons was never heard was the expression of preachers, and people. For thought, diction and spirit, we do believe they could be surpassed. They came from a warm heart, touched with a yearning passion for the salvation of men. His preaching edified the saints, strengthened the weak, and warned the sinner. His messages were direct, eloquent, convincing, illuminating. There is not a greater preacher in Methodism. He won for himself a warm and lasting place in the hearts of the Waco Methodists. They will

remember him as a princely man and a peerless preacher.

While the visible results of the meeting were great, yet they would have been greater had not the rains seriously interfered during the last week.

Two very fine children's services were held during the meeting. These services were conducted by Brother A. C. Fisher, who had charge of the singing.

The music, under the leadership of Brother and Sister Fisher, was a great and important feature in the meeting. The large choir platform had a seating capacity of some three hundred.

All things considered, our union meeting was great and will long be remembered. The number of conversions and reclamations were many, and the number of accessions, no doubt, will be many.

MY VISIT TO BERING MEMORIAL.

Through the invitation of Rev. F. W. Radetzky, instigated by M. D. Fields, lay leader of the German Mission Conference, it was my good fortune to aid in the annual revival held in this church, the largest in the aforementioned conference.

The preparation made for these services was most ample—in thoroughly characteristic German style. Prayer services had been held for two weeks preceding the meeting proper, and these preparatory services were so effective that some young people gave themselves to Christ in them.

Brother August Bering, the patriarch of this Church, being past eighty, is an inspiration to the preacher. He has been a lifetime member almost; is one of the most liberal, if not the most liberal, supporter, and has made provision in his will to perpetuate his contributions after his death.

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A Jewish lady—a member of a local synagogue—resides in a flat adjoining the church. The fervency of the song service so appealed to her that she procured a copy of the New Testament, and upon reading it was convicted of sin, converted and became a useful member of this Church.

All the services are now conducted in the English language, and such has been the case for several years. Some of the children of the earliest members of this Church were lost to the Church, so I was told, because the services were held in German, of which these knew very little.

Brother M. D. Fields, the lay leader of this conference, holds membership here, and showed this scribe no little kindness.

The Sunday School of this Church is one of the most efficient ever seen. It is under the direction of Brother Vordenbaum, a grandson of one of the pioneer preachers of the German Conference.

While in the city it was my pleasure to be entertained in the home of Brother Radetzky,

the pastor, who is a son-in-law of Rev. P. H. Hensch, one of the mighty men in Israel in the German Mission Conference.

AFFAIRS IN WEST OKLAHOMA.

The Church at Duncan, Rev. J. S. Lamar, preacher in charge, is making progress along all lines. An annex to the church building has just been completed at a cost of \$700, thus providing four large classrooms for the growing school.

Rev. W. T. Stewart, who transferred to us from the East Oklahoma Conference last fall and was appointed to Elk City Station, has had to surrender his work and go to New Mexico for his health.

Rev. Wilmore Kendall has been appointed by Bishop Murrain to Arcadia Station, Oklahoma District Conference. Brother Kendall is a strong preacher and a most lovable character.

Reports from Lindsay indicate that Rev. J. T. McBride is in high favor with his people and many are the tokens of their love and loyalty. Lindsay is one of the best towns in Oklahoma.

Rev. Percy R. Knickerbocker, the inimitable, has been engaged to hold a meeting for Brother Witt, of Altus. He will give those saints some great preaching.

Dr. Morgan, of Mangum, is now in the midst of his revival. He is doing his own preaching and is being assisted by that great bunch of laymen and noble company of good women who compose this elect Church.

Dr. M. L. Butler, of Ardmore, has also held his own revival. From all reports it was unusually successful. Dr. Butler is a successful pastor and excellent preacher and is sustaining his reputation.

The writer has been invited to deliver the Commencement sermons at Lindsay, May 6, and at Wynnewood, May 16. Our Church at Wynnewood is in good, healthy condition.

As Conference Secretary of Education the writer recently visited the Mangum and Clinton District Conferences. Despite much rain, with attendant washouts, etc., both were fairly well attended.

At one of these conferences the presiding elder brought to the attention of the brethren the condition of a certain pastor who was in great need. It was a most worthy as well as urgent cause.

NOTES FROM SOUTHWEST.

A revival meeting will be held at Bishop commencing first Sunday in May. W. T. Renfro, of Corpus Christi, will assist.

Last Sunday was "Children's Day" at Bishop and the exercises were beautiful. Seven members of the "Cradle Roll" were baptized.

Sessions had lately been at Brownsville. While things were somewhat disturbed and warlike there, I. S. Bowles, pastor, had the religious field well in hand.

SOUTHWESTERN UNIVERSITY'S Building and Endowment Campaign

During the last few issues of the Megaphone, the student's paper published each week by the student body at Southwestern University, there has been running a series of articles, under the above heading, written by former students of the institution, urging the entire body of former students, numbering now more than 11,000, to rally to the call of their Alma Mater.

Southwestern For Aye

and girls will cause many to think, and if the movement is followed up as it should be there is no limit to the amount of good that will come to the University.

Mr. Gooden's Letter.

"Dear Woods: I have noted with much interest the remarks of various present and ex-students of Southwestern in regard to the future of the school and their part in its success.

Such action on the part of the old boys had borrowed from the General Board \$800 as a donation to the Brownsville Church, and with other help, had greatly strengthened Methodist lines in that city.

In 1852 Brownsville was an important station in the Texas Conference, with N. A. Cravens, presiding elder, and W. D. Fly, presiding elder.

After going through shorter articles in last week's Advocate I tackled the sermon by W. H. Matthews, of Corsicana. It was rich, rare and racy, and worth fifty-two copies of the Advocate.

The only defect in that Seguin church is it has no memorial window to the immortal Abe and Louisa.

Crops down here are booming. We have just had rain enough and not too much. They are boring for oil within sight of our front door.

Methodism is the dominant religious force in all this South Texas country. The first Gospel sermon was preached in this (Nueces) County in 1846 by John Haynie and Henderson S. Lafferty built the first Methodist church.

FAIRFIELD.

I will never forget my pleasant trip to the good town of Fairfield. I went there at the invitation of the good pastor to assist him in a revival meeting. We had what I call a real revival, but I did not start out to speak of the meeting, for the pastor has already given the results of the meeting to the Advocate.

GAGEBY.

The good people had just about finished furnishing our parsonage when a messenger called for it Sunday, April 25, and took the whole business away. The messenger was not an angel of mercy, but one of destruction in the form of a mighty flood, which swept down the Gageby Valley.

LEWISVILLE.

Sunday, May 2, was truly a great day for the Methodist Church at Lewisville. We received twenty-nine into the Church and baptized one infant. This was the closing of our membership campaign.

It is too firmly fixed in the hearts of its students not to have a great future. One cannot realize this while in school, but after they have finished and gone out into the world they look back on their Alma Mater as the source of the highest and best ideals of their lives.

"I suggest that a special effort be made to increase the interest of former students that are teaching so that they will use every possible effort to turn the high school graduates toward Southwestern.

"I feel that I owe a large debt of gratitude to Southwestern for all the influences that have helped me. Especially do I feel indebted to Dr. Bishop for the inspiration he has been to me in my plans for the future and for the advice he kindly and willingly gave me.

"With best wishes for Southwestern and assurance of my undying love for my Alma Mater, I remain sincerely yours, O. T. GOODEN."

ST. LOUIS, MO.—ST. JOHN'S.

Our St. John's Church, St. Louis, Mo., has taken a distinct forward movement in her educational work. The Sunday School has been thoroughly organized into departments according to the latest word of Sunday School experts.

QUEEN CITY.

As I have not written to the Advocate this year, thought I would let my brethren hear from me. From the conference at Bay City I was returned to the Queen City charge, and these good people here gave us a hearty welcome.

I have been hearing of old Santa Claus all my life, but on December 23 he came to our parsonage home in good style, and when he was gone he had left a raft of good things for the preacher and family.

The Advisory Committee provided by the Discipline, which is really a Board of Directors for the school, has just held its first meeting. Thoroughly wrought out plans are being prepared, and this superb organization adjusted so as to be ready for the opening campaign in the fall.

We have received several members, the Church has been greatly revived and strengthened, with several converts who will join other Churches. On Friday evening last a storm struck the parsonage and knocked the preacher dumb.

Skillful fishermen frequently examine their bait; so do successful fishers of men.

The organization was worked out by an Efficiency Committee appointed by the Quarterly Conference to study every phase of the Church's work and life. This committee directed their attention, first, to a careful study of Sunday Schools in the city and to reports from several outside Sunday Schools.

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According to a compilation made by the Department of Agriculture, money wages of farm labor averaged during the last year about 1.7 per cent lower than during the preceding year, and about 9 per cent higher than five years ago.

Wages per month, including board, averaged \$21.05. State averages last year ranged from \$12 in South Carolina to \$29 in Nevada. In Texas last year the average rate of pay per month, with board, was \$19.10, and without board \$27. In Oklahoma it was \$20.20 with board and \$28.80 without.

HERALD SONG BOOK. Popular NEW HERALD SONG BOOK. Puts Fresh Life Into Church Music. The other books do not contain a number of those choicest songs which you need and must have. Ask any one of the numerous prominent pastors who are using this book, for their opinion.

Epworth League Department

EULA P. TURNER, Editor
917 N. Marzalis Ave., Station A, Dallas, Texas.

North Texas Conference League Officers, O. L. Hamilton, President
Miss Jamie Webster, Vice-President
Mrs. T. A. Moore, Second Vice-President
Mrs. N. R. Stone, Third Vice-President

Epworth League Anniversary Day, May 9
North Texas Conference Epworth League, Clarksville, June 3-6

West Oklahoma League, Mangum, Okla., June 7-10
State Encampment, Epworth-by-the-Sea, August 3-15

LIKE UNTO HIM.

Oh! that my eyes might closed be
To what becomes me not to see!

From ever speaking foolishly!
That no vain thought might ever rest
Or be conceived in my breast!

Glory may to my God be brought!
But what are wishes? Lord, my eye
On Thee is fixed, to Thee I cry:

Wash, Lord, and purify my heart,
And make it clean in every part;
And when 'tis clean, Lord, keep it so,

Owing to the break in the mains of the gas line supplying Dallas with gas the work of typesetting for the Advocate was seriously handicapped last week, which explains the non-appearance of this department in that issue.

May 9 is Anniversary Day. There is no better time for telling the Church in general of the Epworth League and what it means and what it is doing.

As there is nothing of an expository nature in the theme for Sunday and as the League probably will and should use the splendid programs gotten out by the Central Office, Brother McKenney has prepared no notes for that date.

Are you using these notes and do you find them helpful in your program preparation? Would you like them continued for the next six months as they have been for the past five? Please let me hear from you very concretely on this subject.

DR. CULBRETH IN TEXAS.

Dr. J. Marvin Culbreth will reach Texas in a few days to hold some inspirational meetings for our Epworth Leagues.

Owing to the limit to his time his work this trip will be confined to the Central and West Texas Conferences.

The following itinerary has been planned: Waxahachie, April 29. Weatherford, April 30. Fort Worth, May 1, 2. Cleburne, May 3.

It is hoped that the Leaguers in those cities where these rallies have been scheduled will take up the matter at once and plan for the meeting. Not only interest the members in your immediate community, but seek to enlist those in the near by towns.

Leaguers, what about our conference reorganization? Don't you think it is the thing we ought to do? Attend the Culbreth Rally nearest you and talk it over with each other and Dr. Culbreth.

We shall have to get busy at once. The next Rally is right on hand. Waxahachie, April 29.

Everybody fall in and help. The Culbreth Rallies. Then on to Epworth-by-the-Sea. T. F. SESSIONS.

EPWORTH DATES SETS.

Sure? Yes, sure. August 3-15. There has been some little confusion in fixing the dates this year. This grew out of trying to find a time that would suit everybody.

But in this, as in everything else, that proved to be impossible. There is no date that will fit every one.

Don't forget the dates, August 3-15.

Everybody be on hand Tuesday night, August 3, the opening night, and stay till Sunday night, the 15th, the close. On to Epworth-by-the-Sea, August 3-15! T. F. SESSIONS.

PROGRAM WEST OKLAHOMA CONFERENCE LEAGUE, MANGUM, OKLA. JUNE 7-10, 1915.

First Day—Monday, June 7. Afternoon—Registering and assigning delegates. 8:00 p. m.—Song Service.

Second Day—Tuesday, June 8. Period I, 6:30 a. m.—Morning prayer meeting. Period II, 8:45 a. m.—Address, "Prayer and Missions," Rev. J. Edgar Neal.

Period III, 9:30 a. m.—Business session, organizing the conference. Period IV, Institute—Dr. F. S. Parker, subject, "League Administration."

Period V, 11:30 a. m.—Fifteen minutes for reporting. Address—"Plans and Methods of Distributing Missionary Information"—Rev. J. W. Sims.

Period VI, 3:30 p. m.—Institute, Dr. F. S. Parker. Subject, "The Program." Topics, The Epworth League Calendar, Special Days, The Weekly Meeting, The Covenants, The Junior League Pledge.

Period VII, 8:00 p. m.—Song Service. 8:15 p. m.—Fifteen minutes for reporting. Address—"The Bible and Missions," Rev. H. B. Ellis.

Third Day—Wednesday, June 9. Morning. Period I, 6:30 a. m.—Morning prayer meeting.

Period II, 8:45 a. m.—Junior League Institute, League programs and organization, Mrs. C. R. Wright.

Period III, Institute—Dr. F. S. Parker. Subject, "League Administration." Topics, The Business Meeting, Reporting, Finances, Conserving Our Gains, The League Study Course.

Period IV, 11:30 a. m.—Fifteen minutes for reporting. Address—"The Missionary Agencies of Our Church," Rev. C. F. Mitchell.

Period V, 2:30 p. m.—Institute, Dr. Parker. Subject, "The League's Task and the League's Resources."

Period VI, 8:00 p. m.—Song Service. 8:15 p. m.—Fifteen minutes for reporting. Address—"Healing the Open Sore of the World," Rev. W. B. Douglas.

Fourth Day—Thursday, June 10. Morning. Period I, 6:30 a. m.—Morning prayer meeting.

Period II, 8:45 a. m.—Business session. Period III—Junior League Institute, Dr. Parker. Subject, "League Administration."

Period IV—Address, "Stewardship of Means and Life," Rev. B. M. Nelson. Adjournment.

NORTH TEXAS CONFERENCE.

To the Leaguers of North Texas: Within the short space of five weeks this conference year will end and we shall have our Annual Conference at Clarksville.

Let us end the year by having a good report at Clarksville. Let every League determine to be represented in this 1915 conference.

Now please remember these three all-important things: Send me a list of your League officers complete, send me your conference dues, and send me a list of your delegates to the conference. AND SEND NOW.

Yours for a great conference. THURMAN STEWART, Conference Secretary.

BEAUMONT DISTRICT CONFERENCE.

The Annual Epworth League Conference of the Beaumont District will be held at Roberts Avenue Church, Beaumont, June 1, 2, 3.

Let every pastoral charge send a representative if possible and every League one or more delegates. Please elect delegates at your next service (don't wait for a business meeting unless it be right early) and name to Mrs. Stella McAllister, 610 Highland Avenue, Beaumont, who is Chairman of "Home" Committee. It is important that names be sent early.

Tuesday evening, June 1, will be given over to a short service at the church, followed by an entertainment in charge of Roberts Avenue Leaguers.

Well prepared programs, in charge of the Department Superintendents, will be given Wednesday and Thursday, as well as the reading of reports and other business.

Rev. P. R. White, of Kirbyville, will preach Wednesday evening and the pastor host, Rev. H. T. Ferritte, will preach Thursday.

All pastors are most cordially invited to be in attendance. District President, Mr. W. C. Candler, requests a hearty co-operation in all services by every delegate and visitor.

SEND EVERY ENERGY TO PROMOTE THE LEAGUE INTEREST IN BEAUMONT DISTRICT.

May God's blessing attend our every effort and may our young people be blessed by such a meeting.

Should no personal notice reach you, will not every pastoral charge consider this an invitation? EULA M. ROBERTSON, District Secretary.

FATE, TEXAS.

We have organized an Epworth League at Mount Zion, of the North Texas Conference. Rev. A. P. Hightower is our pastor, and we have had good success.

CHICOTA, TEXAS.

The young people of Chicota wish to announce that they have organized an Epworth League with a membership of thirty-one. At our last meeting we had forty-one present.

MISS MATTIE EPPERSON, Corresponding Secretary.

We have an advance copy of an article which is to be published in the Era for May. We consider this article very illuminating to our departments of recreation and commend to them a close study of its suggestions.

ON TO EPWORTH.

Who? Everybody. That sounds orthodox. Say it again: EVERYBODY. Right you are; come!

There will be some new talent on this year. Of course it will be no better than the old, for there is no better than the old.

Our old reliable, A. K. Ragsdale, will soon take the field under the supervision of the Executive Committee and the State President to boost and organize parties to attend.

The world is governed by great ideals; the soul responds to them. If they are neglected or forgotten they reassert themselves, and in this sense truth prevails at last.

Without an ideal there can be no continuity in life; with it even failures become lessons. To a "surrendered soul" there can be no discouragement; for as we have been truly told, "Discouragement is the disenchantment of egotism."

But we are God's ministers; and the highest we can imagine for men, for nations, for humanity falls short of God's will for his creatures, and of the resources which he offers us for its accomplishment.

Brooke Foss Westcott.

REPORT OF COLLECTION FOR APRIL, 1915.

Beaumont District. Woodville, W. C. Hughes; Dos, Mis. \$2.20; Children's Day, \$7.

Brenham District. Brenham, E. G. Cooke; Dom. Mis. \$47; Children's Day, \$10; Dom. Mis. \$7.50; Wallis, W. W. Horner; Dom. Mis. \$15.

Jacksonville District. Jacksonville, I. F. Betts, Presiding Elder 10.00; Marshall District, F. M. Boyles, Presiding Elder 17.00.

Marlin District, Geo. W. Davis, Presiding Elder 326.90; Navasota District, E. L. Shettles, Presiding Elder 836.75.

Pittsburg District, O. T. Hotchkiss, Presiding Elder 264.40; Timpon District, L. E. Elrod, Presiding Elder 103.25.

Tyler District, J. T. Smith, Presiding Elder 237.50. Total \$3907.78.

Special attention is called to the large contribution to missions from Galveston. Respectfully submitted, G. W. GLASS, Conference Treasurer.

HARD KNOCKS. They are bound to come in this world. Sometimes to keep out of range, either by our caution or skill or good luck, for a time; but sooner or later the hard knocks come and no amount of dodging or running will keep them off.

How shall we meet them? The answer to the question is important. We must not lose our heads or our hearts or our temper. If we lose our heads we are undone; for it requires steadiness and good calculation to handle ourselves successfully in the school of hard knocks.

Good judgment is developed if we keep our heads under the blows. If we lose our hearts we are beaten; to be a winner means to keep up courage—and the very word courage means heart.

The man of courage bears himself through the discipline and conquers. If we lose our temper we are vanquished. Thy servant must not fly into a passion. Anger fogs the whole field of endeavor and makes us uncertain in aim and weak in action.

But if we keep head, heart, and temper under the experience of hard knocks, we are more than conquerors.—Zion's Herald.

Americans think they are gaining by the war. Perhaps they are—in dollars—but they are losing more, as all the nations are, in the progress of saving thought and high moral ideals.

Under the fascinations of modern speculation the old adage, "Nothing venture, nothing have," has been changed to read, something venture, everything lose.

Some people excuse themselves because they have only one talent, and then they abuse themselves by not using that.

Communion Service. Flagon, 14 inches high, 2 quarts, \$8.00. Goblet, 7 " " gold lined, 3.75. Plate, 10 " " diameter, 3.00. Particular attention is called to our line of Individual Communion Sets. Write the Catalogue of Silverware, Watches, etc. O. P. BARNES & CO., Jewelers and Silversmiths, LOUISVILLE, KY.

Table with 2 columns: District Name and Amount. Includes Jacksonville District (10.00), Marshall District (17.00), Marlin District (326.90), Navasota District (836.75), Pittsburg District (264.40), Timpon District (103.25), Tyler District (237.50), Total (\$3907.78).

Special attention is called to the large contribution to missions from Galveston. Respectfully submitted, G. W. GLASS, Conference Treasurer.

B. F. Avery & Sons Plow Co. HAY TOOLS. A complete line, above reproach in quality and reputation. Thomas "Crown" Mowers with the exclusive 2-SPEED Feature. THOMAS HAY and ALFALFA RAKES—several Styles. AVERY SWEEP RAKES—embodying all late features. ROBNSON "MONEY-MAKER," "ROYAL" and "SANDWICH" HORSE and POWER HAY-PRESSES. STEEL WHEEL FARM TRUCKS and "HARVEST QUEEN" TRUCKS. Write Us for Descriptive Circulars. B. F. AVERY & SONS PLOW CO. Dallas, Texas ALSO Houston and San Antonio.

DISTRICT CONFERENCES

BROWNWOOD DISTRICT CONFERENCE

The Brownwood District Conference met at Santa Anna, Texas, April 22, 1915, at 9 a. m. As usual our presiding elder, J. H. Stewart, had prepared a good program. Bishop McCoy was present through the first day, presiding in his happy way. At 11 o'clock he preached a powerful sermon, and through a downpour of rain many people came to hear him. We were all delighted with both his sermon and his brotherly talks on various subjects.

Thursday night Rev. O. F. Sensabaugh preached and represented the interests of S. M. U.

Friday was given mostly to Brother E. Hightower and Miss Kilpatrick. These two are great in the Sunday School work. Happy is the conference or the Church which has this true, faithful and experienced Sunday School teacher to visit it. All wanted to have Miss Kilpatrick come again.

All the pastors were present except Brother Doss, who was in a great revival in his Church. Many of the charges had already held revivals and several hundred conversions were reported. There have been already more conversions in the district than during all of last year.

The laymen were given one afternoon for their work. W. H. Garrett, District Lay Leader for this district, had charge. He had arranged for John H. Garner, Lay Leader of Cisco District, to address the conference. Brother Garner gave us a talk that showed clearly what a faithful layman could do.

The following brethren were present and represented their work: G. F. Winfield, President of Meridian College; John E. Roach, Commissioner of Southwestern University; Josephus Lee, representing our Orphanage; D. L. Collie, Agent for Supernuante Homes; J. B. Curry, representing the Board of Missions; W. A. Nicholas, Agent for the Texas Children's Home and Aid Society, and Miss Cora Posey, District Secretary of Woman's Missionary Society.

A resolution of thanks, signed by every preacher and layman present, was adopted, showing the love and appreciation the entire district held for our presiding elder. We are all sorry to think of this being his last year on the district.

J. A. Ruffner and the good people of Santa Anna did their best (and that is a great deal) to make us happy in their midst. The good women served dinner and supper in the basement of their new and splendid brick church. Brother Ruffner is in high favor with his people, and the Church is moving forward at a rapid rate. The following were elected delegates to the Annual Conference:

J. B. PITTS.
REV. C. S. REESE.
J. F. TURNER.
J. G. MAYHEW.

A. Lee Boyd was granted license to preach and was recommended to the Annual Conference for admission on trial.

Bangs was selected as the place for the next District Conference.

When the conference adjourned Saturday morning all went away feeling that it was truly a good conference, and it was indeed good to be there. W. B. VAUGHN, Secretary.

THE MUSKOGEE DISTRICT CONFERENCE

The Muskogee District Conference convened in Webbers Falls, Okla., Wednesday morning, April 21, Rev. Dr. Charles L. Brooks, presiding elder, in the chair.

After devotional exercise, conducted by the President, a Sunday School Institute was opened, and Dr. A. E. Bonnell, Sunday School Superintendent of First Church, Muskogee, and a very prominent and active Church worker, delivered a very pleasing and effective address. This was followed by delightful and instructive addresses by Rev. J. C. Cooper and Brother J. B. Holleman.

At the afternoon session Rev. Chas. L. Brooks gave the conference a very instructive address on "A General Survey of the District," and was followed by addresses on the same theme by Dr. A. E. Bonnell and Rev. J. C. Cooper.

At night the undersigned preached to a very large and attentive audience.

After the business session on Thursday morning the Rev. Jas. W. Rogers preached a very pleasing and edifying sermon. In the afternoon a Missionary Institute was held, Rev. J. E. Carpenter, of St. Paul's Church, Muskogee, presiding. Rev. R. C. Alexander gave us a very worthy address on "Home Missions." Rev. H. P. Clarke spoke effectively on "Foreign Missions," and Brother H. I. Rose, a prominent banker of Muskogee, delivered an unique and "meaty" address on "Africa and our work therein." The institute was closed by a splendid address on "Christian Literature" by Rev. Dr. J. E. Carpenter. At night Rev. Luther Roberts, our pastor at Holdenville, preached a clear, strong and very thoughtful sermon on "Practical Atheism."

On Friday morning, after the business session, Rev. Dr. J. E. Carpenter preached one of the most profound and eloquent sermons on the fundamental doctrine of "Holiness I have ever had the pleasure of hearing. In the afternoon a Church Extension Rally was held, Rev. C. N. Pugsley presiding. The re-

ports of the pastors concerning Church Extension were heard, and after that addresses were delivered by Revs. W. M. Groce, L. B. Ellis and D. M. Geddie.

At night Rev. L. B. Ellis preached a very powerful sermon, much to the edification of the large audience in attendance.

Saturday morning the following business was transacted: Vian, Okla., was chosen as the place of meeting for next District Conference.

Delegates to the Annual Conference were elected as follows:

H. L. SANDERS.
J. B. HOLLEMAN.
DR. A. E. BONNELL.
J. L. ROBERTS.

Alternates:

Senator Sid Garrett.
Rev. W. M. Trent.

J. B. Holleman was elected Lay Leader.

Two exceptionally fine young men were licensed to preach, Edgar Powell and C. W. Wheeler.

The presiding elder was authorized to raise \$100 to be devoted to the Young Preachers' Loan Fund of the Southern Methodist University of Dallas, Texas. The conference also made provisions for a District Colporteur, and put the whole matter in the hands of the following committee: Rev. C. L. Brooks, Rev. E. C. Wallace, J. B. Holleman, H. L. Sanders and W. S. Barnes.

At night Rev. H. P. Clarke, our brilliant young pastor at Stigler, Okla., preached a very spiritual sermon that was followed by great rejoicing.

Sunday morning our presiding elder preached a really great sermon, a sermon that was truly great in many respects—great in tone and truth, great in dignity and effectiveness of delivery. Sunday afternoon the District League Conference was held, Rev. D. M. Geddie presiding. The following officers were elected for the ensuing year: President, H. L. Sanders; First Vice-President, Fletcher Hall; Second Vice-President, Mrs. D. W. Drew; Third Vice-President, Miss Bertha Wrigley; Fourth Vice-President, M. A. Serechfield; Secretary and Treasurer, Miss Mabel Hudson; Junior Superintendent, Mrs. H. P. Clarke; Era Agent, Miss Emma Stevenson.

Sunday night Rev. R. C. Alexander preached a pleasing and instructive sermon to the young people.

An item that I omitted in its proper place I give now: Saturday afternoon a "Religious Literature Institute" was held, Rev. H. P. Clarke presiding, and the following program was had:

"The Needs of the Muskogee District as I See Them"—By the pastors.

"Our Conference Organ"—By Rev. R. C. Alexander.

"The Tract, Its Place and Power"—By J. B. Holleman.

"Our General Organ and How to Increase Its Circulation"—By Rev. E. C. Wallace.

Also at this session a vote of thanks to the good people of Webbers Falls for their generous hospitality was unanimously adopted.

A very pleasant, a very profitable, indeed a very great District Conference it verily was. Not a jar, no politics, no discord manifested itself at any session. The work done, all done smoothly, thoroughly and well.

The credit for this great conference belongs to all in attendance in a larger or smaller degree, but especially does great credit belong to our presiding elder, Rev. Chas. L. Brooks—this clean, full-hearted leader, great executor and greater preacher that he is—for so wisely planning and carrying into effect the work of the conference. E. S. HARRIS.

Fort Gibson, Okla., April 28.

HAMLIN DISTRICT CONFERENCE

The fifth annual session of the Hamlin District Conference, Northwest Texas Conference, met at Aspermont Station, April 24. On account of the rains three of the preachers were unable to attend the conference. Several laymen were also prevented from attending for the same reason. The reports, however, of those present were encouraging. The prospects for the year seem good.

Besides the business session of the conference we heard some good preaching. Rev. F. T. Johnson preached on Friday night, and the conference was glad of the presence of three visitors, Rev. J. G. Miller, John E. Roach and C. D. West. All three of these able preachers gave us good sermons. Presiding Elder B. W. Dodson also preached a most excellent sermon on Monday night.

The conference licensed C. C. Tyler, who was recommended by the Jayton Quarterly Conference. Brother Tyler was also recommended to the Annual Conference for admission on trial.

The following delegates were elected to the Annual Conference:

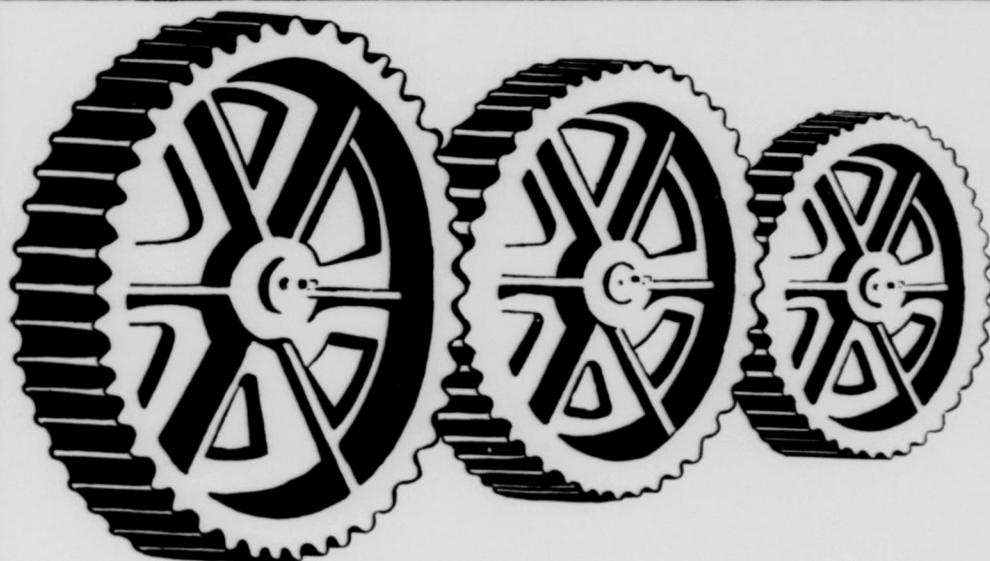
J. B. SMITH.
N. G. ROLLINS.
GEO. S. LINK.
R. W. DODSON.

Alternates were:

M. D. Webb.
Lee Colwell.
J. B. Lipscomb.

Rev. M. M. Beavers and his people gave the conference a hearty reception. The conference voted to next meet at Spur.

ED E. WHITE, Sec.



Without Trouble— For the First Time in Ten Years

This is what a brick manufacturer in Illinois said when he had used one barrel of Texaco Crater Compound for the heavy gearing of his brick-making machinery.

Before this we have had to buy new gears every spring because the difficult work imposed upon them caused them to wear out very rapidly.

I do not know just how much longer these will last, but we won't need any new ones this year, and that saving will pay a good many oil bills.

TEXACO QUALITY

was responsible. Working under these difficult conditions, as it operates under any circumstances, performing service second to none, saving more in the wear and tear upon this heavy gearing than many times its cost.

Texaco Quality and Service will work out your problem just as efficiently as in this case.

Call on our agent in your town. Give him your hardest problems. Texaco Red-Star-Green-T Products, made in Texas will solve them for you.

The Texas Company
General Offices, Houston, Texas

No. 35



UVALDE DISTRICT CONFERENCE

The session of this conference was held at Del Rio, April 12-15. All the pastors were present except Brothers Dunn and Pierce, who were unavoidably kept away. The representation of the laity was not large, but they were men of wide-awake interest in the affairs of the Church. The Uvalde District not only has a good presiding elder and good preachers, but it has a fine body of laymen, and they have made possible the splendid record which this youngest of the districts has made.

The reports of the pastors were full of encouragement. One thing made apparent is that we no longer wait for hot weather and "the protracted meeting season" to have conversions and additions to the Church. Possibly all reported additions on profession of faith, and in some instances the number was gratifyingly large. Much of this has been accomplished by the combined efforts of Churches and pastors on the general plan of the "Win-One Campaign," which certainly represents the ideal evangelism. The revival spirit was running high, and the final results of the year will show that these preachers have not forgotten that their main business is saving souls.

To some extent the district is feeling the effect of the financial depression. A little more than one-third had been paid on salaries, and the conference claims were not quite so well advanced. A number of charges reported everything up to date. No preacher, however, will "fall down" on this part of his job, and the district will duplicate its

splendid record last year of "everything in full." A handsome and thoroughly modern district parsonage has been built at Uvalde, costing, with furnishings, about \$5000. In addition to all other conveniences, a garage has been erected, which now shelters the presiding elder's automobile. Also in the building line a church is being erected at Spoford, which is attached to Eagle Pass charge. It has conveniently arranged classrooms, will be neatly finished and furnished, and is the only Methodist church in Kinney County.

Especially noteworthy is the progress in Sunday School work. Brother Johnston is a Sunday School man, and let it be said just here that the appointing power acted wisely in making him an "elder." He not only holds the boat steady, but he propels it with the skill of a veteran. Hustling Sam Beall had set a rapid pace on this district, but in that respect he "has nothing" on the present incumbent. If any preacher was not already awake to the opportunities of the Sunday School he is getting his eyes opened, for here is one presiding elder who has discovered that making the Sunday School go solves the problem of making the Church go. Ten new schools have been organized. Much progress has been made in forming organized classes, and in beginning the Cradle Roll and Home Department Work. Let it be noted also that all schools stand pledged to observe Children's Day.

The conference enjoyed some strong preaching. Shan M. Hull, E. H. Crandall, W. M. McKinney, L. W. Walker, C. E. Wheat and J. M. Alexander were the preachers at the various hours. Feasts in spiritual

things were also given by the brethren who held the opening devotional services.

The following delegates to the Annual Conference were chosen:

J. C. NEWTON.
T. J. COFFMAN.
W. B. SMITH.
G. H. COLCOTT.

The alternates are:

Prof. A. W. Evans.
G. A. Barker.

Addison Taylor Rumsey was granted license to preach.

Only one of "the Connectional men," Rev. J. D. Scott, of the Rescue Home, reached the conference. His statement showed that the Home is doing a splendid work, and all were stirred by his presentation of this most pressing and worthy cause.

The hospitality which we enjoyed was delightful. E. E. Swanson was the conference host, and he and his people were most thoughtful and gracious in their attentions to our welfare. Mention should also be made of the fine spirit which pervaded the conference. The fellowship was hearty and religious. At the devotional service preceding the closing session, acting upon the suggestion of the presiding elder, all the preachers entered into a covenant to pray daily each for the other.

The next session of the conference goes to Crystal City.

J. W. BLACK, Sec.

Many plans have been devised for reading the Bible through. The best one is just to go at it and read it through.



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

IN OKLAHOMA AGAIN.

The editor left for the Tulsa District Conference, at Stroud, Oklahoma, last Tuesday evening. He expects to be back in his office Saturday morning.

WHO IS RIGHT?

The editorial on the first page of the Advocate last week entitled "Christianity and the War," was written by the editor while on the wing in Oklahoma. By a slip of the pen he spoke of the Methodist Recorder in two places, whereas he clearly meant the British Weekly, as correctly used in another place in the editorial. The editor confesses to plain error, however, in his reference to the editor of the British Weekly as an "exponent of Methodism." The distinguished editor of the British Weekly is not a Methodist, but what is he?

Bishop Hoss writes, "Rev. Dr. Sir Robertson Nichols, of the British Weekly is a Congregationalist." Rev. Thomas Gregory writes, "Sir William Robertson Nicoll * * * is a Presbyterian Divine." Is the editor's name Nichols, as Bishop Hoss writes it, or Nicoll, as Bro. Gregory writes it? And is he a "Congregationalist," as Bishop Hoss affirms, or "a Presbyterian Divine," as Bro. Gregory states? The editor of the Advocate is convinced that he is wrong as to the religious denomination of the British Weekly's editor, but is unwilling to say whether Bishop Hoss is right and Brother Gregory wrong, or whether the Englishman is right and the Bishop is wrong. Who can tell us?

Is there a pastor in our territory who can not send even one new subscriber from his charge?

INCREDIBLE

The whole world read General Bernhardt's statement concerning war with a feeling not unlike to a shock. The statement that the great law of love is not applicable to international relations, and that other statement of the great general that the dream of peace is the aspiration of a weak people, were the distinct sensations of their day. These statements, however, coming from a great military leader, were excused on the ground that his devotion to his calling had made him see things out of their true proportions.

That any Christian minister, however, even in Germany, should share such sentiments, would be incredible but for accredited reports which come from that war-mad country. The Christian Advocate (New York) reports Bishop Faulhaber in an address delivered on a Good Friday in Berlin as saying:

"The Gospel as the message of international love among mankind finds, it is true, no pleasure in the mutual massacre of nations, but the peace-greeting of the Gospel is not a political truce toward men; it is a religious peace toward God.

"Nowhere do the Gospels say, as the peace propagandists falsely assert, that peace has precedence before war. In the light of the Gospel the fable of eternal peace appears as a superstition. The Gospel does not dream any world for peace dreams; it has in the whole course of the history of the world never represented war as anything but an inevitable fact."

Current Opinion, for May, gives an excerpt from an article entitled "In a Hopeful Struggle," by Rev. Dr. G. Bronish and published in the Reformation, of Berlin, as follows:

"We are opposing value and worth to mere masses; strength to mere material; spirit and discipline to mere plan; the trained soldier to the hireling. We have the best equipped armies under the ablest leaders, under the leadership of the best of Emperors, and, above all, first and foremost, we have a good conscience and the certainty that we are in the hands of a righteous and just God."

Consummate Villainy

The consummate villainy and despicable meanness of the whiskey business are on exhibition in England. People in every land are awake to England's peril just now. People everywhere know that the last resources of England will be taxed to stem the mighty Teutonic tide.

The military necessities of England demand to the full the energies of her entire people. The necessities of war have made imperative the abolition of drink. And this is the judgment, not of a few temperance fanatics, but of the mature thought of England's trusted leaders. The very suggestion of such a thing, however, has started a determined revolt upon the part of the brewers and distillers, tipping clergymen and drunken laborers. Two thousand men in one of England's shipyards are now on a strike. And that the whiskey traffic is infamous enough to bring England's whole work of equipment for both her navy and her army to a dead standstill, rather than yield to the Government's measures, there can be no doubt. The whiskey traffic would rather have Emperor William rule England with drink than King Edward without drink. This is the villainy of a business alike insensible to honor and dead to patriotism.

It must be admitted that England is now paying dearly for her revenues which in the past have been derived from the whiskey business. She has sanctioned a business which has builded upon the moral weaknesses of her people and depleted them of their industrial energies. She has fostered a business and fattened upon its proceeds and until the present crisis has not realized that thereby she was rendering her people unfit for peace

Even more startling are the editorial words of Current Opinion:

"As far as known, not one voice has been raised in the German Church or ministry seriously questioning the righteousness of the German cause. In the first week of the war, Prof. Rade, the brilliant editor of the Christliche Welt, of Tübingen, expressed a mild doubt as to whether Germany was entirely blameless in the matter; but the expression has not been repeated."

German socialism, along with the Christian ministry of Germany, has bowed down to the god of war. The fundamental aim of socialism everywhere is to abolish the competitive system, whether in peace or in war, and for it to substitute a co-operative system. But German socialism, too, is now possessed of the demon of war.

Has history ever before presented a people so obsessed of war? War lords, Christian ministers and socialists worship at the bloody altars of war!

Dominant Christianity is about dead in Germany. That there are individual Christians in Germany we do not doubt. That there are Christian ministers upon whose consciences Germany's war rests heavily, we are sure also. But that these Christians and ministers are of a negligible influence in Germany we are as equally certain.

When a nation's foremost thinkers rob the personality of Christ of every element of deity, as German professors and theologians have sought to do, it is only a matter of time when they will rob the teachings of Christ of every element of authority. The teachings of Jesus are no longer teachings of authority to the leaders of Germany. They are annulled by the decrees of their rulers and explained away by the subtlety of their teachers.

Germany needs a John the Baptist, who would rather be true to his Lord's teachings and see his head on a charger than be false and keep it on his shoulders.

or for war. The retribution for such a course is now falling heavily, when every son is sorely needed with a clear brain and steady nerves.

How long will the American people permit the whiskey business to eat out the manhood of our Nation? How long will strong men prostitute their noble powers to keep the infamous business among us? How long will our own people remain indifferent to the infamy and villainy of the whiskey traffic?

England's First Defeat

Some days ago David Lloyd-George, Chancellor of the Exchequer, declared England was fighting Germany, Austria and strong drink. The most deadly of these foes, the Chancellor declared, is drink. Sir John Jellicoe, commander of the British fleet, is more specific in his charges against drink as the deadly ally of Britain's enemies. He says:

"Drink is delaying repair work on destroyers and other patrol ships.

"Crews of transports are deserting in bodies to get drunk.

"Drunken firemen can not keep up steam, speed is reduced and lives of soldiers endangered.

"The entire Clyde shipyards may be tied up because the men can earn enough in three days to keep them in rum the rest of the week."

The proposal of Government leaders to make England "dry" awakened such a storm of protest from the whiskey interests that the proposition was quickly abandoned. The proposal introduced on April 29 in the House of Commons by the Chancellor to double the duty on spirits, quadruple the duties on wines and to institute an increase by graduated tax on beer, were likewise strongly opposed. The first division in the House

of Commons since the declaration of war came as the result of this effort to check the drink peril of the Nation. The great Irish leader, Mr. O'Brien, declared that the Chancellor's measures would be as disastrous to Cork as if it were bombarded and sacked by the Germans. The Nationalists also protested against the Chancellor's measure. David Lloyd-George is so disconcerted that he said:

"After weeks of trying to find a solution of the question, I am prepared to take a pledge never politically to touch drink again."

The drunken laborers of England are not yet sensible to their country's peril. The brewers and distillers, if yet sensible of the country's danger, do not care. The spectacle of the Government vainly appealing to the patriotism of the whiskey traffic and its drunken votaries is humiliating in the extreme. This is indeed England's first defeat.

An evil can not be regulated. The heavy tax proposed can not make a sober nation of England. Already the whiskey dealers, anticipating the passage of the proposed tax measure, are increasing prices in proportion to the tax suggested by the Chancellor. The consumers, in no way daunted by the increased cost of their deadly luxury, are buying in large quantities. The whole scheme is destined to dismal failure so far as giving any substantial relief to the Nation. England will remain an industrially inefficient nation. The personal energies of her toilers will continue to be impaired. And having lost her fight with drink, it remains to be seen whether she can win it with Germany and Austria.

Editorial Correspondence

Delay, incident to the interruption of our gas supply, made it impossible for me to preach the opening sermon at the Weatherford District Conference last Tuesday evening, April 27, as scheduled. The Conference was held at Couts Memorial, Weatherford, and lasted two days. However, I reached Weatherford Wednesday afternoon, and was given the privilege of the pulpit Wednesday evening. I met Bishop McCoy at the depot upon arrival in Weatherford. The Bishop was just ready to board his train for home, after nearly a month's service in Texas. He was in fine spirits and evidently was deeply impressed with our work in Texas. He had kind words for the editor. The report was that his day's presiding at the Conference gave the usual satisfaction. His sermon at 11 o'clock was said to have been one of the very best yet given by him in Texas. Bishop McCoy is making full proof of his ministry and is justly loved by his Texas brethren. The Texas Conferences, without a dissenting voice, desire him to be returned to this Episcopal District next year. The suggestion of the General Conference to the College of Bishops that Episcopal assignments be for a period of four years is a wise one. There may be, and doubtless will be, circumstances which will make such assignments unwise. Nevertheless, the suggestion is in the right direction. The Bishop's best work can be done only after he is acquainted with the men and charges in his field, and the four-year assignment is entirely favorable, if not necessary to such acquaintance. Let us have as continuous Episcopal supervision of our Texas field as possible. We desire Bishop McCoy's return.

Couts Memorial was my second charge in the Conference. There I spent two happy years (1894-96). Bro. R. C. Armstrong was at First Church and Bro. E. A. Bailey was presiding elder. They were choice spirits and were a type of men whose association is needed for every young preacher. Bro. Armstrong was a model of energy and fidelity to his work. Bro. Bailey was a companionable man, a strong preacher and a

wise adviser. Strong men were in the laity of both First Church and Couts Memorial. Col. Lanham, Judge I. W. Stevens, Judge Richardson, A. F. Starr and M. C. Cameron were among the strong men of First Church and J. R. Couts among those in Couts Memorial. The young preacher at Couts Memorial found a friend in each of them.

While at Couts Memorial I was invited to deliver a commencement address at Weatherford College, then under the presidency of that fine educator, Prof. D. S. Switzer. I chose as my theme, "Woman's Era," and sought to interpret the trend of the times in the matter of the industrial, political, social and religious emancipation of women. At the outset I disclaimed speaking as an advocate but declared it my purpose to study as impartially as I could the trend of the day. Judge Stevens arrived after I had been speaking some ten minutes and, when I predicted the day of equal suffrage, he very naturally concluded that I was speaking as an advocate of equal suffrage. His time came to speak when, as the President of the Board, he delivered the certificates of graduation. What he did to me was a plenty. A profound reasoner, the master of sarcasm and invective, a fluent speaker of the most lucid English, he flayed me alive. To the delight of the great audience he skinned me, and then rubbed in red-hot cayenne. I was much disconcerted, of course, but I was even when the Judge's card appeared in the next week's issue of the Weatherford paper, saying that after a careful reading of my manuscript, his remarks on the Commencement occasion were not applicable and that I was not the bad man he thought I was. Wonder what my good friend thinks of my prophecy now?

Couts Memorial has greatly changed in its membership. The Darbys, Swaffords, Mrs. Louis Starr and others are still among her loyal members, but many dear faces were absent last Wednesday evening. Many have removed to other parts of the State, and quite a number have gone to their long home. Bro. J. R. Couts is among the precious dead. Never did this writer have a truer friend. A wealthy man, many years my senior, a peculiar man, but a warmer-hearted man I never knew. He loved my predecessor, Rev. Chas. E. Brown, himself now of precious memory, and, I doubt not, every other pastor found in this rugged, taciturn but tender man the same loyal friend. Peace to his memory!

Rev. L. A. Webb is doing things in the district. The Advocate has no better friend. Rev. C. W. Daniel is the present pastor of Couts, and is the same loyal Methodist preacher of other years. His work prospers. Rev. W. L. Nelms has had a wonderful year at First Church. Nearly one hundred and fifty members to date. He is planning to remodel his church. His membership is perhaps the largest in the history of First Church—seven hundred fifty. Some thirty-seven years ago Bro. Nelms was licensed to preach by the Quarterly Conference of First Church, and now he is having one of the best pastorates of his fruitful ministry at this Church. A full account of the Conference will be given by the Secretary in an early issue of the Advocate.

The delay in reaching the Weatherford Conference made me late in reaching Cedar Hill, the seat of the Dallas District Conference. However, I reached Cedar Hill a short time before the adjournment of the Conference, presented the Advocate and preached at the evening hour. Rev. O. F. Sensabaugh succeeded in getting a very large attendance, some ninety laymen being present. The Conference lasted only a single day, Thursday, the 29th. Dinner and supper were served on the lawn of the church grounds, and no time was lost going to and from the Conference. Bishop E. D. Mouzon preached at the

Two Very Poor Reasons

If some housewives inadvertently use baking powder which contains alum it is

Usually for two reasons—lack of knowledge as to what it is made of, or because it costs less than a standard brand like Royal Baking Powder, which is made from cream of tartar.

There is no longer any reason for lack of knowledge, since the label on every baking powder can shows in plain English just what it contains. If the label on your can names alum as one of the ingredients, and you are in doubt about its unhealthfulness, your doctor can enlighten you.

As to the lower cost, there is very little difference in practical use, about one cent for a whole cake or pan of biscuits—a mere trifle when you consider the vast difference in healthfulness in favor of food made with Royal Baking Powder.

ROYAL BAKING POWDER CO.
New York

11 o'clock hour and made a profound impression with his great sermon on "God as Spirit, God as Light, God as Love." The Dallas District is making great gains. As already indicated in the Advocate, the Dallas District conducted one of the liveliest Lenten campaigns in the entire Church, more than fourteen hundred having been received into the Church during the campaign. A number of building enterprises are on hand, the largest of which is the construction of Oak Cliff Church. At night a large audience was present. The sermon was followed by a stirring appeal for the Advocate by Bro. Sensabaugh. He is making a specialty of the Advocate on the present round and large results in the way of new subscriptions are expected. W. D. B.

A Sunday at Bonham

The editor was given the privilege of preaching morning and evening last Sunday to our people at Bonham Station. Rev. J. Sam Barcus, pastor. Bonham Station is one of the best appointments in the North Texas Conference, judged by any standard. The city is a beautiful city, having an industrious, prosperous population of some six thousand people. It has splendid churches and a new High School building, recently erected at a cost of \$75,000 dollars. Our Church property in Bonham consists of two-thirds of a block, upon which are located a splendid church building, the pastor's residence and the district parsonage. In addition, in South Bonham we have a neat church building, a small but growing membership, with Brother J. D. Hudgins, pastor.

Rev. C. C. Young is presiding elder, and with his family was present at our evening service. He is pushing an Advocate campaign throughout his district, and otherwise is looking carefully after his work. He is greatly enjoying his automobile, and with it is as nearly ubiquitous as a presiding elder can be.

Bro. Barcus set 100 as his mark for new members by Easter, passed it and added another hundred, and on Easter Sunday received 202 into his Church. Rev. W. M. McIntosh was with him for four weeks in a gracious revival, and made possible the remarkable results on Easter Sunday. The Sunday School is one of the largest in the North Texas Conference, having an average Sunday

attendance during the month of April of 607. The school has so far outgrown its quarters in the church as to make necessary additional rooms. Four thousand dollars have been subscribed and a part of the material is already on the ground for the erection of the needed addition to the church.

Sunday morning the congregation filled both the auditorium and Sunday School room of the church. After the sermon the Sacrament of the Lord's Supper was administered as impressively as one rarely sees. At the evening hour the church, if possible, was fuller than at the morning hour. A more attentive, serious audience the editor has nowhere found. The effects of the great revival were plainly manifest. Miss Lelia Roberts, our returned missionary from Mexico, lives in Bonham, and with her mother worships with Bro. Barcus' congregation. Bro. Barcus has a great choir. The piano and horn, and great organ, with the loft filled with singers, gave music at both services such as one rarely hears. The Advocate campaign will close next Sunday and we hope to have many of Bonham's fine people added to our growing family of readers.

Bro. Barcus is a graduate of Southwestern University, and his college never sent out a better representative. He studied for two or three years in our School of Theology in Nashville. To him and his good family the editor is indebted for as pleasant a visit as he has ever made anywhere.

Dr. S. J. Porter, pastor of the First Church, San Antonio, Texas, announces that 370 copies of the Baptist Standard are now going into the homes of the membership of his Church. Is there a Church in the South that can duplicate this record? Pastor Porter and his people did the work.—Christian Index.

There are some who claim that city people will not subscribe to a Church paper. Now let the Methodists of San Antonio, Dallas, Fort Worth, Waco, Houston, Austin and other cities meet the above challenge. Are the Baptists more loyal than the Methodists? Have they a better paper than ours?

At a District Conference held last month many kind things were said about the Advocate. All the brethren joined in praises of the paper. But many of those brethren have not sent a new subscriber since they went home!

DR. A. L. ANDREWS.

Dr. A. L. Andrews is in his first year at Wichita Falls. He came to Texas a few years ago a comparative stranger to our people. He had a great pastorate of four years at Grace Church, Dallas; two years he served as presiding elder of the Sherman District, and two years he was presiding elder of Terrell District. Everywhere he has done his work well and each year grown in the affection of his brethren. His most remarkable work is now being done at Wichita Falls. At present he is doing the preaching in a very remarkable meeting in his pastorate. Last Sunday he received two hundred and twenty-four into the Church at Wichita Falls. One hundred and seven of this number were on profession of faith. The total received since conference is three hundred and twenty-six.

Dr. Andrews, familiarly known by some of his friends as "Mr. Anderson," is a big man by any measure—body, mind or heart. The Advocate congratulates him upon his great success at Wichita Falls.

A MISSION OF PEACE.

Dean Shailer Mathews is the President of the Federated Council of Churches of Christ in America. The Council represents some thirty denominations which have an aggregate membership of seventeen million members.

President Mathews has recently returned from a mission of peace to Japan. As the representative of seventeen millions of American Christians, President Mathews assured the Japanese people of our warm Christian sympathy for their Nation. From the Northwestern Christian Advocate we learn that during his month's stay in Japan he had 223 conference engagements and made eighty-nine formal addresses throughout the Empire.

The influence of such a mission can not be estimated. If there is no other justification for the existence of the Federated Council of Churches, surely this one item is justification enough. Too long have the Churches of Christ allowed foreign nations to obtain their impressions of our people from the trader and the politician. Neither of these is a safe man to whom can be entrusted the international relations of the peoples of the earth. The trader is impelled by gain and the politician is too often constrained by lust for office. The "dollar diplomacy" must give way to considerations of right. The man whose desire for office imperils him with the temptation to degenerate into a "jingo" must be displaced. The great nations of the earth must henceforth assess the American people by what they see of the Christian element in our civilization. The anti-Christian must no longer be allowed to represent us either in Japan or anywhere else on the globe.

Congratulations to President Shailer Mathews and to the Federated Council of the Churches of Christ in America!

OUR LOAN FUND THERMOMETER.

Dr. W. F. McMurry, Corresponding Secretary of the Board of Church Extension, sends us his Loan Fund Thermometer. The scale of the Thermometer registers \$750,000. The Board was organized in 1882 and had no loan fund. The thermometer at that date registered zero. Five years later (1887) it registered, in round numbers, \$34,000. Five years later still (1892) the thermometer registered \$78,000. Five years later (1897) it registered \$135,000. Five years later (1902) it registered \$201,000. Five years later still (1907) the mercury had climbed to \$243,000.

Dr. McMurry was elected Secretary in 1906, and each year since he came into his office the mercury in his thermometer has continued to climb. It is now about "blood heat." At the close of the fiscal year, March 31, 1915, the total fund for loans was the splendid sum of \$671,436.19. This is a gain of nearly \$430,000 since he came into office. Dr. McMurry is making us a great Secretary. His goal is a million by the close of the present year, and everybody who knows the man believes he will make it.



OSCAR FITZGERALD SENSABAUGH.

Oscar Fitzgerald Sensabaugh, presiding elder of the Methodist District of Dallas, is serving his third year in this city, his twentieth year in Texas and his thirty-seventh year in the ministry. He has the reputation of being as widely traveled and read man as the ministry of this country boasts of and has, since his advent into the work, always been one of the most progressive men in pushing Christianity to the high pinnacle which it occupies.

Dr. Sensabaugh was born in Waynesville, North Carolina, July 10, 1859, and was the son of Dr. L. F. and Mary Fitzgerald Sensabaugh. He got his early education at Peabody College and the State Normals of Carolina. At the early age of nineteen he was admitted into the Holston Conference in 1878.

His ability as a worker was developed from the first and his career has been marked with continual advancements and bigger positions. In the fall of 1881 he was transferred by Bishop Kavanaugh to the charge at Durango, Colorado, in the Denver Conference. He was the first Methodist preacher in that section of the country and not only organized Churches in Southwestern Colorado, but established several places of worship in Northwestern New Mexico. During the five years that he was stationed at Durango he built a beautiful church and an elegant brick parsonage.

While in this conference he served in succession at Le Veta, Rye, Saguache and the First Church at Pueblo. In 1893 he was transferred by Bishop Key from the Denver Conference to the Northwest Conference and got his first Texas charge at Fort Worth. He served in this district until 1910. Following his charge at Fort Worth, where he had the Missouri Avenue Church for three years, he went to the Brownwood District for three years.

In the fall of 1904 he was sent back to the Fort Worth District. He was in that district four years at this call and while at that charge there were 12,200 conversions and 9047 additions to the Church. The district paid out for all purposes \$302,516 during that time. Dr. Sensabaugh established a great record in Methodism then and during the two years following, when he served at Amarillo Station, where, during his term, there were 476 members received into the Church. It was in 1910 that he was transferred by Bishop Denny to the Oklahoma District. He was elected Chancellor of Epworth University in the spring of 1911, which has since become discontinued. While serving in the capacity of Chancellor he was largely responsible for securing a decision favorable to the Church in one of the lower courts.

It was in 1912 that Dr. Sensabaugh came to the Dallas District and in the thirty-fifth year of his service as a leader of Christian work he began the canvass for one of the largest undertakings that the Methodists of this district, and many others, have ever undertaken. The wonderful success of the Southern Methodist University rests largely upon the untiring efforts of the preacher from North Carolina, who has worked unceasingly for the success of the great institution. He is at the present time devoting his heart and energies to his charge here in the Church and to pushing forward the work on the University.

Dr. Sensabaugh, through his judgment and training, has held many important appointive and elective positions in Methodist Church. His activities have not been confined to the Methodist religion, however, and he has been constantly in touch with the Christian work over the world.

In 1900, Dr. Sensabaugh was a member of the Ecumenical Missionary Conference, which met in New York City. Possibly his most important and honored appointment came in 1910, when he was named as a delegate to the World's Missionary Conference at Edinburgh, Scotland.

In 1911 he was a delegate to the Ecumenical Methodist Conference at Toronto, Canada, and took a very active part in the proceedings of the meeting. He represented the entire Northwest Texas Conference at the General Conference, which met in 1908 at Birmingham, Alabama. For seven years he was the President of the Board of Trustees of Polytechnic College at Fort Worth.

Dr. Sensabaugh is one of the best known figures in Christian work in the Southwest, and his long experience with the needs and nature of the people in this country, have made a most valuable man of him for his Church. He never fails to respond to an invitation to do work for Christianity, no matter how busy he is. A cheerful, sunny Christian nature has kept him a young man. —Dallas News.

A SPRING TONIC

Old Reliable Hood's Sarsaparilla is Pleasant and Effective.

In the spring your blood is impure and weak, eruptions appear on your face and body, you lack vitality, strength and animation, your appetite is poor and you feel all tired out.

Get Hood's Sarsaparilla from any druggist. It combines just the roots, barks, herbs and other substances that you need.

It purifies and strengthens the blood—makes the rich red blood that you must have to feel well, look well, eat and sleep well. This is confirmed by thousands of letters from people in all parts of the country.

Hood's Sarsaparilla is the best spring medicine, but is not simply a spring medicine—it is an all-the-year-round blood purifier and tonic. Remember it has stood the test of forty years. Be sure to get Hood's, and get it today.

PERSONALS

Rev. J. F. Sherwood, of Terrell, the old war horse, called on us this week.

Rev. J. Hall Bowman, of Graham, was a pleasant caller this week. Brother Bowman is always ready for every good word and work and his Church is growing.

Rev. C. F. Bell, of Loving, Texas, was in Dallas the past week on business for his Church and made us a pleasant call. Brother Bell has a splendid new church at Loving just completed and all paid for. Dr. H. A. Boaz will dedicate the church the fifth Sunday in May.

The wife and babe of Rev. E. M. Huff died at Durango, Colorado, April 23, and were buried at Cuervo, New Mexico. Four times within the past three years death has visited the home of Brother Huff and he is now left alone. His brethren in Texas and New Mexico will remember him at a throne of grace.

The following invitation has been issued: "The Senior Class of the North Texas College and Kidd-Key Conservatory announces its Commencement exercises Monday evening, May twenty-fourth, nineteen hundred fifteen, eight o'clock, College Auditorium, Sherman, Texas." Mrs. Key adds that she will be glad to have the public attend the exercises.

Rev. Abe Mulkey, who had spent some days in Mineral Wells recuperating, called at the Advocate office on his way home. He is looking well and as optimistic and cheerful as of yore. The doctors, however, tell him that it will not do for him to again enter the work. To a man of his disposition and energy it is hard indeed to eat the bread of idleness. He can, however, continue to make all happy with whom he associates, and this is a good big work.

Rev. T. H. Morris tells us he has just received a postal card from Bro. A. L. Andrews, at Wichita Falls, and Brother Morris says: "It is too good to keep." The little note reads as follows:

Dear Morris: We had the greatest day yesterday in the history of the town. Two hundred and twenty-four additions, 107 on profession of faith; numbers converted, whole families received. Come to see us.

ANDREWS.

GATESVILLE DISTRICT ADVOCATE WEEK.

At the recent session of the Gatesville District Conference it was unanimously voted by the preachers of the district that May 9-16 be made Advocate Week, when special effort will be made to increase the subscriptions to the paper.

Rev. S. J. Rucker, the presiding elder, writes us: "We are hoping for great results." And so are we, for Gatesville District is manned by men who get results.

THEY WILL NOT BACKSLIDE

Rev. J. E. Crawford, of Cisco, sends two new subscribers and writes concerning them: "These men were converted in our recent meeting, joined the Church and are starting in the Church like all Methodist laymen should start, that is, by taking their Church paper."

Brethren, the Advocate can not reach your people unless you place the paper in their homes. Talk about the paper as you go among your people and urge them to subscribe.

The Sunday School

DIVISION OF THE SOUTHWEST

REV. E. HIGHTOWER, Weatherford, Texas
REV. W. J. MOORE, Weatherford, Oklahoma

EDITORS

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Rev. Walter G. Harbin, 1817 Courtland Street,
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Avenue, Denver, Colorado.
Rev. S. F. Goddard, Mission, Texas.

THE FEDERATION A SUCCESS.

Those who were vitally interested in the Wesley Bible Class movement looked forward with solicitude to the first Conference of the Central Texas Wesley Bible Class Federation, which met in Waco April 27-29. This was the first meeting of the sort ever attempted west of the Mississippi River. Our General Board has deemed it well to require a conference to have an enrollment of not less than two hundred and fifty chartered classes before such a federation can be organized. When the Central Texas Conference last met the roster showed two hundred and fifty-one classes. Dr. Bulla keeps his eye on the whole field and knew just how many classes there were in each conference. From many quarters in the conference there was a demand for such an organization. A meeting was called in connection with the Annual Conference session, officers and an executive committee of one from each district were elected, and the second Wesley Bible Class Federation in the Church was fairly launched. Early in March the Executive Committee met and decided to hold the conference at the time and place above stated. Many obstacles were encountered. After the conference territory had been worked fairly well in the interest of the meeting the heavy rains came on, bridges and stretches of track went out, and on the eve of the conference the prospect for an out-of-town attendance was rather discouraging. But when the time came, so did the delegates. Many were kept away by the fear of high water, but three hundred and fifty delegates enrolled as it was. As the gathering was well-attended those who attended did so because of an interest in the cause. We have never seen another similar gathering where the attendance of delegates was so constant and the attention so earnest. Not a moment was lost; not a useless thing was done; scarcely a foolish sentence was uttered. Dr. Chapman, Dr. Bulla and Miss Kilpatrick were all at their best. Such laymen as T. D. Whiteman, J. E. Blair, W. S. Rowland, W. E. Williams, W. E. Hawkins and Geo. W. Barcus brought sane messages that were hot with the passion for souls, and the messages of the program were equally earnest. The most interesting part of the conference was the reports of service actually rendered by various classes—men and women won to Christ, the poorer and unfortunate and discouraged stimulated by brotherly sympathy to try again, the spirit of unity and Christian charity, the thousand practical things done to save the lost and make the world brighter—would have inspired new hope in the most pessimistic saint of this generation. The meeting was a great success. Credit is largely due to the same leadership of Dr. C. A. Nichols of Southwestern University, President of the Federation.

The new officers of the Central Texas Conference Wesley Bible Class Federation are: W. S. Rowland, Temple, President; Will Baker, Fort Worth, Vice President; W. A. Crow, Waxahatchie, Secretary; T. D. Whiteman, Waco, Treasurer. We hope to publish the names of the twelve other members of the executive committee next week.

Since the last annual session an even hundred Wesley Bible Classes have been chartered in the Central Texas Conference alone. The Conference Federation has fixed the goal for the next twelve months at two hundred additional classes. If the Bible classes already in existence would only enroll the number would easily pass that mark.

Notwithstanding hail and high water Fort Worth District sent about fifty representatives to the Wesley Bible Class Federation. Perhaps the Business Men's Class of Temple had the largest representation of any single class, and their report showed that they are well named. W. S. Rowland is the teacher.

The Sunday School of Austin Avenue Church, where the Federation met, has three as fine Wesley Bible Classes as exist anywhere. John Connor is superintendent and Geo. W. Barcus, W. W. Woodson and Mrs. Nettles are the teachers.

The Waco people placed the out-of-town delegates under many obligations by their thoughtful and untiring efforts to make things pleasant. All did well, but special mention should be made of the work of Mr. John Connor, C. B. Harmon, T. D. Whiteman, Mrs. Nettles and others.

Mulkey Memorial, Fort Worth, asked for the next Federation meeting, but the time and place of meeting were referred to the Executive Committee.

After giving three and a half months of her time to work in the Southwestern Division Miss Elizabeth Kilpatrick, Field Worker, has returned to her home in Corinth, Mississippi, and after a brief rest will do some work in Arkansas.

Matter for this department did not appear in the Advocate of April 29. The reason is that the Advocate was out of gas. As we do not deal in that commodity we were unable to supply the lack.

Up to April 10 the Bowie District, North Texas Conference, had contributed for missions since conference \$148.83. The contributions reported for March were \$37.75. This came from thirteen schools. The whole number of schools that have made a report so far is twenty-one. This district reported forty-six Sunday Schools last conference. What is the matter with the other twenty-five?

The Sunday School and Epworth League Conference of the Gatesville District, Central Texas Conference, will meet in McGregor, June 1-3. Preliminary to this meeting there will be a six weeks' campaign throughout the

district looking to an increase of attendance in all Sunday Schools. The campaign will begin the fourth Sunday in this month and continue through May. Rev. Ernest Lloyd is leading in this movement, and that fact gives assurance that it will be pressed with vigor.

Rev. J. W. Beck, live Sunday School Secretary of the Bowie District, says: "Children's Day belongs to the children of the Church. Let us all observe it for them. It should be a privilege to do so. The gladdest day in all the year to the children, and for older ones as well, is happy Children's Day." So say the editors.

Rev. J. W. Slagle, Sunday School Secretary for the Denton District, North Texas Conference, announces five divisional institutes for the district, as follows:

- Division 1. Denton, Aubrey Circuit, Pilot Point Circuit; Rev. H. C. Hand, Leader.
- Division 2. Whaley Memorial Denton St., Woodbine Circuit, Dexter Circuit; Rev. H. M. Cowling, Leader.
- Division 3. Era and Spring Creek, Sanger, Valley View; Rev. R. E. Porter, Leader.
- Division 4. Marysville Circuit, Myra and Hood, St. Jo Station; Rev. E. V. Cole, Leader.
- Division 5. Bonita Circuit, Montague Circuit, Rosston Circuit; Rev. S. E. Pritchett, Leader.

District 4 held its first institute for the year at Myra on April 17. Other institutes will be announced from time to time.

The Gainesville District led in the North Texas Conference last year in Children's Day offerings, and Rev. J. W. Slagle, District Secretary, is making a strong effort to keep it in first place for this year. Why is it so often the case that our city Sunday Schools lose for our Connectional work than our rural and village schools?

G. W. Glass, the popular Treasurer of the Texas Conference, South, last conference of the Marlin Sunday School in announcing the coming observance of Children's Day in his school said: "The day when we turn the Sunday School over to the children is always the most joyous day in the Sunday School calendar in Marlin. That testimony will hold good anywhere if only the pastor, superintendent and teachers go about preparation for this important day in the proper spirit. Let us not forget the happiness of childhood."

Rev. E. P. Williams, the progressive presiding elder of the Cisco District, has planned a District Sunday School Contest for the months of April and May. Just two things are to be considered, enrollment and average attendance. Brother Williams explains it thus: "Suppose your Church membership is 250, and your Sunday School enrollment 275; add the 250 and the 275 and divide by two, and this will give 250. Divide this by 250, your Church membership, and you get a 100 per cent. In reporting enrollment count the Cradle Roll and Home Department. If you have not these departments now is a good time to organize."

The Dublin District Sunday School Institute will be held at Hico June 29, 30 and July 1. The President, Rev. S. B. Knowles, is preparing a good program.

The Southwestern Sunday School Division, composed of the States of Texas, Oklahoma, Colorado and New Mexico, contains, according to the last conference reports, 2677 Sunday Schools with 25,574 officers and teachers and 299,882 scholars. Quite an army for one Secretary to oversee.

The entire Sunday School enrollment for the M. E. Church, South, last conference year was 1,715,646. That was an increase over the previous year of over 6 per cent. For the same period the increase in Church membership was less than one per cent. We shall be disappointed if the increase in Sunday School interest and efficiency does not result in a much greater per cent of increase in Church membership.

Rev. W. M. Wilson, presiding elder of the Oklahoma City District, writes: "The charges in this district are in good condition. You may expect them to observe Children's Day. All the Methodist Sunday Schools are organized as Missionary Societies." Good report. We hope all the districts of Oklahoma will do as well.

Rev. W. H. Roper, presiding elder of the Lawton District, is an up-to-date Sunday School man. The elder holds the keys to the situation in our Church. He can help much or he can hinder, as he is progressive or non-progressive. Brother Roper is working out a plan for a Sunday School campaign in his district some time during the year. Such a combined effort would result, no doubt, in a great forward movement for the Sunday School interests. The Oklahoma editor acknowledges an invitation to attend his District Conference May 25-27.

The West Oklahoma Conferences leads the Connection in the matter of birthday offerings to the Sunday School Loan Fund of the Church Extension. Last year the schools of that conference contributed \$512.10. The two conferences of Oklahoma, we understand, have contributed about one-third the entire amount of this fund to date.

The Texas editor had the pleasure of spending the third Sunday in April with Rev. A. J. Weeks and his good people at Youkum in the West Texas Conference. He spoke Friday night and twice on Sunday and held a conference with local workers Sunday afternoon. The Sunday services were interfered with by inclement weather, but the afternoon meeting was one of the most profitable the editor has attended. With the formation of a teacher training class, which

is under way, the Youkum school will have all the points in our Standard of Efficiency. We have yet to meet a more enthusiastic and efficient corps of workers than those in the Youkum school. Brother Weeks has a comprehensive grasp of the work in his station and we expect from time to time to hear of increasing interest in all lines of Church work under his experienced leadership.

The work of the Divisional Secretary the second week in April carried him to the Plains. The occasion was a Sunday School Institute in the District Conference. Rev. O. P. Kiker is a presiding elder who can discern the signs of the times. Knowing that the Sunday School is one of the strategic enterprises of the Church, he gives it a large place in the plans for his district. Accordingly in the spring, his District Conference was devoted entirely to this interest. The other visiting worker was Rev. A. W. Hall, Chairman of the Northwest Texas Conference Sunday School Board. Having been a teacher before he became a preacher, Brother Hall has very positive and well-defined ideas in all educational subjects, and expresses them with clearness and precision. It is a pleasure to work with such a man. Most of the pastors of the district and a considerable sprinkling of superintendents and teachers were present in the Plainview Institute, and the whole body seemed anxious for increase in efficiency in their work.

Rev. J. W. Story, our pastor at Plainview, is alert and aggressive and steady progress is going on in his Sunday School.

While passing through Sweetwater recently the Secretary had the pleasure of looking in on an entertainment in the parlors of the church for the Intermediate Department of the Sunday School, Pastor G. S. Hardy, Superintendent Neal and some parents and teachers were looking on; and the boys and girls were having an unrestrained good time. So note it be. Brother Neal has recently organized a teacher training class of about fifteen members, and there are other signs of progress.

At the session of the Northwest Texas Conference last fall the Secretary promised Rev. F. L. Meadow to spend the Sunday afternoon of the Sunday School, Pastor G. S. Hardy, in April was later fixed as the time for redeeming the promise. It is forty miles inland from Albany to Throckmorton. We reached the former place at 8 p. m. Saturday and went met by a man with an automobile, and in company with us were expected to speak in Throckmorton at 8 p. m. The roads were rough and we punctured a tire, but we were there on time and spoke. After a hard day's work on Sunday we were carried back to Albany by Brother Childers, of Throckmorton Circuit, and Brother Meadow in time to eat breakfast and take a train south in Albany at 8 a. m. Monday. Brother Meadow is serving his fourth year in Throckmorton Station, and his pastorate has been one of marked efficiency. This Church has one of the most thoroughly organized, best taught Sunday Schools it has been our pleasure to encounter in all our work. Considering the lack of funds and equipment, Brother Meadow and his co-workers have done and are doing a wonderful work.

Under the new Sunday School law the Superintendent is required to make a report to each Quarterly Conference. The subjoined report is so entirely to the point that it may well serve as a pattern for other superintendents to follow:

Smithville, Texas, March 8, 1915.
To the Presiding Elder and Members of the Second Quarterly Conference, Smithville Station, Austin District, West Texas Conference:

Dear Brethren: Our Sunday School is in splendid shape, the interest is good, also the attendance, and we are especially glad to report that Mrs. G. B. Wolf has accepted the office of Home Department Superintendent. This completes the Standard of Efficiency for our School.

We have the following number of officers, teachers and scholars:

Officers	6
Teachers	16
Scholars	185
Total	207
Cradle Roll	38
Scholars uniting with Church this quarter	1
Amount raised for missions first and second quarter	\$25.00
Amount raised for literature this quarter	68.27
Total	\$93.27
Amount raised for other objects as follows:	
Amount raised on Tag Day	\$105.85
Amount raised for piano	85.00
Amount raised for song books	15.00
Total	\$205.85
Disbursements for other objects as follows:	
Balance due on Sunday School chairs in full	\$21.35
Paid for piano in full	60.00
Paid for 100 new song books	15.00
Refund to choir	5.50
Balance cash on hand general fund	73.00
Total	\$200.85

G. E. BEHRENS.

SUNDAY SCHOOL MISSION—NORTH TEXAS CONFERENCE.

The following exhibit shows what the Sunday Schools of the North Texas Conference have raised for missions this year to date, according to reports received from the district secretaries. Two entire districts have reported nothing, and most of the larger schools throughout the conference have reported nothing. Why not co-operate with the efforts of the Conference Board and report your school? The exhibit follows:

District	No. Schools Reporting	Amount
Bonham	14	\$ 36.20
Brown	16	111.83
Dallas	—	—
Decatur	10	29.40
Gainesville	17	94.43
Greenville	(?)	58.25
McKinney	8	9.45
Paris	13	31.21
Sherman	5	33.70
Sulphur Springs	9	47.92
Terrell	—	—
Total	92	\$452.40

S. M. BLACK,
Sec. Conf. Sunday School Board,
Casper, Texas, March 31.

I spoke a kind word almost thoughtlessly, and a long time afterward one thanked me for it, with tears in his eyes. Then I thought, since kindness costs so little and helps so much, why am I not always kind?—William E. Barton.

SUNDAY SCHOOL BOARD, TEXAS ANNUAL CONFERENCE.

"A Statement and An Appeal."

Under this heading the General Sunday School Board of our Church has sent out to all the pastors and superintendents in our Connection, a pamphlet full of information and inspiration. We trust that all who received this valuable pamphlet gave it careful attention.

It is universally admitted that the Sunday School is a vital part of the educational program of any Church. Yet no part of our Church work has had so little attention given to its financing. Our last General Conference, realizing this, placed the entire Children's Day fund at the disposal of our General and Conference Sunday School Boards, and passed a number of urgent laws governing the observance of Children's Day funds.

It is barely possible that there are still some who do not realize the vital importance of this fund and the work it supports; who, because of the meager emphasis upon it in the past, might be disposed to apply Children's Day money to local enterprises, or divert it to apply on the assessments levied by the annual conference. Of course, such action would be illegal. The observance now of Children's Day is now as much a matter of our duty as the raising of our Educational or Domestic Mission assessment. The highest law of the Church has made the Children's Day collection sacred to a specific use. We are certain that a study of the Discipline at this point will be all that is necessary to convince anyone of the impropriety of diverting these collections to other uses.

But there is even higher ground than obedience to our Church law. Compared with other denominations, we are yet doing little for our Sunday School work. The M. E. Church carries its Sunday School work with a direct assessment. Some conferences in our Connection have voluntarily levied an assessment for the support of this vital interest. The Texas Conference will not yield first place to any other conference in any matter of loyalty to the best interests of our people. Certainly it will not do so in a matter so critical as the religious education of our youth. Nor will the Texas Conference be among those who would fail to put our Church in first place among the great denominations in obeying the Master's command to care for the children of his love.

For all these reasons, and by all other motives of loyalty to our great Church and its Greater Head, we, your Sunday School Board, appeal to you, our brethren, of the Texas Conference, for a universal observance of Children's Day, and for a prompt and full remittance of all collections, plainly marked CHILDREN'S DAY COLLECTION, to our Conference Treasurer, Mr. G. W. Glass, at Marlin, Texas.

It is entirely possible that many of our pastors and superintendents will not be able to observe the day on the last Sunday in April. In that case, it is entirely proper to observe the day on the last Sunday in March, or the first Sunday in May. The ratio of twenty-two per cent of your enrollment free of charge. If the enrollment is less than fifty we will furnish ten programs.

H. M. WHALING, JR.,
President,
J. ED MORGAN,
Treasurer,
WALTER G. HARBIN,
Field Secretary.

OKLAHOMA METHODIST ASSEMBLY.

A program has been prepared, will be prepared, or is being prepared, for the ten-day session of the Assembly at Sulphur this summer. That program was to have reached me a little over two weeks ago. If it comes some time, proper notice will be given of its salient features. The faculty of the Undergraduate School has been given in the Advocate. Their work will be done in the mornings, from 8 to 11 o'clock. There are a few things in connection with the Assembly this summer that will bear repetition, since it is important the preachers and laymen of the State remember them.

The first is that the Assembly opens on June 22 and continues for ten days. Sulphur is the railroad station at which you disembark for the Assembly. Further directions will be available when you get off the train. And this Assembly is not a Summer School of Theology, nor a picnic plan for preachers. It is a school of methods in Church activity for the Methodists of Oklahoma, and can and ought to become the most powerful influence in the work of our Church here. For, so far as I have seen, the great fault with us up here is the lack of fellow feeling—the absence of the community spirit. We know too little of each other, and have too much fear of each other. It is true in business, politics, society and the Church. At least, it is exceedingly true of the section with which I am acquainted. And a few years of the Assembly will weld us into one State-wide force able to accomplish anything we set our hands to for Oklahoma and Methodism.

The second is that Bishop Hoas is going to give a series of lectures on the "Work of the Preacher," and that Bishop Murrain and Plato T. Durham will each deliver a series of lectures on more general subjects. The lectures from these three men will be easily worth the price of a season ticket to any first-class Chautauqua, because they will combine entertainment, instruction and inspiration to an extent unsurpassed by any Chautauqua program.

The third is that the ten sessions of the institutes in various departments of Church work will be practical, and will be invaluable to the men and women who really want to know how to do most effectively the work of the kingdom in their home Churches. Dr. Hightower and Miss Kilpatrick for the Sunday Schools, Mrs. Bloodworth for the Women's Work, J. M. Culbreth for the Leaguers, and whoever it is for the Laymen's Movement, will bring plans and methods approved in practice, and will be ready to assist in the solution of almost any practical problems that may be puzzling you, for somewhere in their work or travels they will have seen that identical problem arise, and will remember how it was worked out. And this

is the place to make a suggestion for a wise and dividend-paying investment. Let each Sunday School, League and Women's Missionary Society and the laymen in each congregation select a sensible and consecrated representative and offer to pay their expenses to the Assembly. These four representatives from one congregation attending the Assembly and returning with the enthusiasm and workable knowledge received during the session would be worth more to the work of the Church than could be purchased anywhere for the same money. Your complaint is lack of trained workers. Send them to Sulphur this summer.

A fourth thing is that plans will be made at the Assembly for many things to be done hereafter. The presiding elders of the State will meet during the session and many and interesting will be the plans they make. The Boards of Education, Church Extension, Missions, Sunday Schools and Epworth Leagues of the two conferences will hold meetings at the Assembly, and out of these meetings should come a vigorous, symmetrical and enthusiastic campaign for advancement throughout the State and along the entire line of Methodist activity. It is to be hoped, earnestly hoped, that the lay members of these Boards will attend the Board meetings and take an active part in their deliberations and decisions. Our Church is suffering because of the lack of lay activity in the Conference Boards, where most of our work is really done or decided.

And the last thing is that every undergraduate ought to finish his course of study for this year at Sulphur. Under the new law, if you finish the course at Sulphur you can enroll at once with the Correspondence School for next year's course, and have it out of your way before the winter ends next time; and if you do not care to do that, you have at least a clear field until conference for other work. Inasmuch as the undergraduate preacher usually has the works that pay least, some good-hearted laymen in the charge of each pastor who has not completed the course of study ought to see to it that his pastor is furnished money to make the trip.

And with this these letters are suspended for a season. I am going to Euftala May 3, and will be there two weeks; and the two weeks following that I will be partly in and mostly out. Besides, I'm out of soap. Between the two difficulties the indications point to quiet and calm. When I really know something else to say about the Assembly another letter will be sent. In the meantime plan to attend it.

Incidentally, Dr. Bradford is "going some" as an editor. The Advocate seems actually to be getting better. Some of us are sorry he isn't to be in the theological school, but we are believing rapidly that he is where the Lord and the Church most need him. And I hope "Grape Shot" will become as regular a feature as "Just One Thing After Another." They are more readable than some disquisitions on dissolving subjects that appear, whatever their relation to the literary classics of old England. W. W. ARMSTRONG.

THE GREATEST OF LOWLINESS.

On one great night—a night which Christendom holds in sacred memory—when the Divine Spirit of Jesus seemed to crowd his human nature to the very limit, so that blood oozed from the pores of his flesh, the Lord said: "I have given you an example." It was the only time he ever said this. But the remark was not made concerning his agony in the Garden, nor yet concerning his high priestly prayer. It was uttered after Jesus, on that night or complete self-realization of his own Godhead, had done a bit of slave's work which his proud disciples felt themselves above doing. "Jesus, knowing that he came from God and would return to God, took a towel, and girded himself, and washed the disciples' feet." Then it was, after the lowliest possible form of service, that the King said: "I have given you an example, that ye should do as I have done."

During the three years of his public ministry—note how the stereotyped phrase recedes his "ministry," and not his "career"—Jesus spent most of his time in doing little kindnesses to persons of no social or political importance. The beggar, the chance-met peasant, the heathen woman, the friendless sick man at the pool—such were the persons whom Jesus lavished the riches of his helpfulness. Until Calvary was in clear view, the Redeemer of mankind gave himself to the humblest forms of social service. It was these that fixed the world's eyes upon him. All his life re-enforced his own great dictum concerning the giving of a "cup of cold water."

A servant was once sent by a woman to meet her husband at a train, according to an old story. "How shall I know him?" asked the servant. "You will find him helping somebody," was the response of the wife, who knew her husband's nature. And so it was—by that sign the stranger was identified at the train. Nobody has more opportunities to do little kindnesses than the person who travels. A passion for ministry, however, finds no lack of opportunity for expression wherever one's lot be cast. It is not occasions for helpfulness we need, but a spirit of helpfulness.

The royal motto of the Prince of Wales is "Ich dien"—"I serve." To serve is the kindest of callings. Did not the Prince of Peace declare, "I am among you as he that serveth?"

A poor man served by thee shall make thee rich;
A sick man helped by thee shall make thee strong;
Thou shalt be served thyself by every sense
Of service which thou renderest.
—Mrs. Browning.

The lowliest of deeds may be done from the highest motives. The Christian faith puts back of the commonest tasks a divine impulse since the Savior said: "Inasmuch as ye did unto one of these my brethren, even these least, ye did it unto me."—William T. Ellis in Continent.

Because love is of God it is going to last, and hence it is the supreme thing in life.

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 Ragdale, care Texas Christian Advocate, Dallas, Texas.

COUNCIL NOTES.

The Demand and the Supply.

One-third of our working force in Brazil has dropped from the ranks during the past year. It would require ten new workers to restore us to our regular number. Korea is calling this year for three evangelistic workers, three nurses and two teachers. China asks for three evangelistic workers, three teachers, three schools, one doctor and one nurse. Japan wants two evangelists and the demand is repeated and urgent. There is a total of twenty-eight workers needed to keep our work on its present basis of efficiency. We are sending out only nine missionaries to recruit the ranks. Our supply is only one-third of the demand. Our demand is for strong, well equipped young women and the money for their support.

The Revival Spirit in the Work.

On Easter morning forty-eight converts were presented to the Institutional Church in Kansas City as a result of the efforts of our deaconesses. There were forty accessions to the Church in Macon, Ga., as a result of the work of our deaconesses at that place. The Atlanta, Ga., Wesley Home Workers, in connection with the Chapman-Alexander meetings, have had as a result of their efforts at least 100 conversions.

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These are only a few of the striking instances of the real results of the consecrated women who labor in our ranks.

"The World is My Parish."

"The Lord giveth the word; the women who publish the tidings are a great host." Dr. Josiah Strong: "Ours the Day and Land of Opportunity." The problems of wealth, capital and labor and the growing city questions to be solved by this generation. The vast opportunities of the age can only be met by the spirit and teachings of Jesus Christ.

Mexico—The work in Mexico a record of heroism and persistent effort on the part of our missionaries. A real story of heroic deeds.

Our Investment in Mexico.

Missionaries, eighteen; native and foreign helpers, fifteen; boarding schools, two; day schools, two; pupils, 649; scholarships, \$135; buildings owned, five.

Gulf Coast Work—Our foreign work at home is doubly important, especially for Mexico in this time of world turmoil.

Report of Home Base Secretary—An increase in organizations and membership. The plans for organic union received by the majority of the women with enthusiasm.

Foreign—Korea, the need of united efforts for education, the increasing difficulties of the field and the urgent demand for a larger working force.

Home—Florida Coast and Pacific Coast—The work shows steady, normal progress, which is encouraging. The schools are doubling their influence by becoming real social centers for the communities in which they are located.

Educational Secretary's Report—A gratifying increase in the numbers enrolled in mission study and Bible classes. Interesting studies proposed for 1915-16. Note what is said concerning the Bulletin.

The Workers' Conference—The note sounded that of the need of a larger and more efficient organization.

Foreign—China—There has been a marked religious awakening in China. The sale of the Bible and portions of the Scriptures has been greater than in any previous year. Revivals, especially those held by Mr. Mott and Mr. Eddy, have been wonderful in their results. A continuation committee, representing all the Protestant Churches in China, has been formed for the purpose of conserving the religious forces and organizing for more aggressive work. Our representative on this committee is Miss Helen Richardson, of McTyre School. The Union College plans for union in educational work have progressed and the Union College for women at Nanking (Ginsling College) will open in the fall. Miss Atkinson, Miss Pyle and Miss Mary Loe White are our representatives on the Board of Control. The Rockefeller Foundation in New York has declared its purpose to assist the medical work in the Orient.

An Open Door of Opportunity.

China's door was opened by Morrison in 1807. For twenty-seven years he labored with scarcely an impression upon China's life. The first twenty-five years of effort upon the part of a small band of missionaries resulted in only ten converts. Less than a thousand had been gathered up to 1863 (66 years). Yet in a single city during the Eddy meeting more than this number of men enrolled as inquirers. China is facing the period of her greatest peril. The need of the Missionary Society is facing their period of greatest opportunity. If ever a Nation needed help it is China today. Three new missionaries and three missionary teachers have gone out to the field this year. The ranks have been lessened by the marriage of Miss Beadle and Miss Alice Parker. All those who were on furlough and were able to return. Misses Lester and Waters took special courses of study in New York while at home.

A CRAT WITH HOME GUARD SUPERINTENDENTS.

Please all sit up close together while we talk. You know if we want the fire to burn we push the chunks close together. Will the ladies from Terrell, Bogota, Cooper, Lancaster, Munger Place, Dallas, take these special chairs? Because we want to hear from them especially. My, but you are a splendid looking bunch! If you are all here, as you might be, there are more than a hundred. We won't call the roll this time, but remember it would grieve me if anyone stayed away from these quarterly meetings. We will open the meeting with one verse, a wonderful expression from that kingdom of God is not in word, but in power." John the Baptist's first text, Matt. 3:12, "Jesus' first text, Matt. 4:17, were the same, "Repent for the kingdom of heaven is at hand." Then when the disciples were sent out (Matt. 10:7) they were given the same text. The great old warrior St. Paul tells us today that "the kingdom is not in word, but in power." How will the power be manifested? By personal work—sympathetic, individual effort. It has been said that any man can win any girl for his wife if he can prove to her that he needs her. That is a broad statement, but it is true that more people are won in the right way, and held for real service, when they begin

to realize that "God loves me" and can "use me." We would not miss the real thing if we would remember that He said: "I will make you fishers of men," and then we should not only be willing bait, but turn every convert into bait, to catch some one else. The new convert will do better service than one who has been doing everything as they would a stunt of some kind, and had lost the spirit and power. The wonderful results of the recent "Win-One" Campaign in Dallas proves what personal work can accomplish. We as Home Guard Superintendents are expected to conduct a continual "Win-One" Campaign with patience, persistence and wisdom. Appoint helpers, remembering that every member should have a part. You as superintendent, will, of course, have charge, you direct and receive reports and write to me quarterly. Mrs. Webb, from Cooper, will tell us now what she has done. Listen! She says that she is visiting, talking and seeing that every Church member has an opportunity to know that they are needed. She has distributed pledge cards and needs more, and her work is regarded with great favor. Mrs. Webb do not lose sight of two things: that our Father, who is no respecter of persons, has implanted in every human heart a desire for him and his service. If they have joined the

class with Mrs. M. E. Jones, superintendent, an efficient leader; also a Junior Society, with Miss Stella Turner as superintendent, a good Christian girl. Aside from our regular lessons we are studying our mission books. Our society has one redeeming feature, that is, to learn more about the mission work. We hope to make this a successful year. MRS. D. C. TURNER, Superintendent Publicity.

WEST OKLAHOMA CONFERENCE.

Mrs. R. M. Campbell was not able to attend the Council meeting at Little Rock, having been called to the bedside of her father, who has been quite ill again. We are glad to say that Mrs. Campbell says that he is improving and she hopes to return home soon.

Mrs. C. S. Bobo and Mrs. R. E. L. Morgan attended the Council meeting.

Snyder Auxiliary.

Snyder Auxiliary has sent out postcards for a "Parcel Post Sale" on April 27. This is a unique plan.

Altus Auxiliary.

Altus Auxiliary reports an increase in attendance and greater interest along all lines of the work, especially in that of mission study. These wide-awake women have put on a first-class Lecture Course this winter, and have made it pay. They also gave a dinner recently in connection with their Spring Bazaar, at which they cleared quite a large amount.

Olustee Auxiliary.

The Lecture Course arranged by this society closed with a home talent musical number April 16, which is said to be the best ever given by the home talent. The speakers who lectured on the course, Rev. J. W. Sims Lawton; Rev. W. U. Witt, Altus; Rev. R. E. L. Morgan, Mangum, and Hon. C. E. Hall, Altus. The service of these men was greatly appreciated by the society and a neat sum was realized. Such courses as these are an uplift to a town and at the same time they provide a means by which the auxiliary can raise needed funds.

Enrollment Cards.

I have a supply of enrollment cards on hand and will be glad to furnish any auxiliary with same. If you are studying a new book, write me at once for a card on which you enroll and mail to Mrs. Steele, our Educational Secretary at headquarters cannot properly do her work unless these cards are sent in to her.

One month of the new quarter has gone. Did you do your best as an auxiliary officer this month? If not, will you not put forth a special effort during the next two months and then report to your conference officer the results of this effort? There is a great work to be done in our auxiliaries. Even though the membership of your auxiliary be small, our Heavenly Father can make the earnest efforts you put forth, and make them a great power for good. You are His agent in the perfecting of His plans for the establishing of the kingdom on earth. Let us do our best for Him.

Prayer Cycle for May—May 1-7.

Pray that the Church in the West Oklahoma Conference may get a broader vision of her duties and responsibilities to the laboring class; that the pastors may preach economic and social justice until the Church be anxious to do more to lighten the burdens of the unfortunate laboring poor both within and without her membership. Pray that the laboring class may come to know that the Church is indeed a friend in need.

May 8-16.

Pray for the Indian work that is being carried on in our midst. Pray that the workers may be so filled with the love of Christ that they may inspire the Christian Indians to do greater service among their own tribes; that their earnest efforts may be crowned with many new born souls.

May 17-24.

Pray for the organization of Missionary Study Classes; that our women may have a greater interest for missionary information. Pray for the classes that are now engaged in missionary study, and for the Auxiliary Publicity Superintendents that as they direct this great work they may be so fired with missionary zeal that the work may make greater progress.

May 25-31.

Pray for the Bible Study Classes that they may be greatly blessed as they study the Word; that they may realize more fully that the Word of the Spirit is an essential part of the Christian armor in everyday life. Pray that the Word may find lodgment in many hearts in China and in other fields.

MRS. C. L. CANTER, Supt. Study and Publicity.

Olustee, Okla.

WANETTE, OKLA.

The Woman's Missionary Society of the Wanette charge held their annual election officers Thursday, April 25. The following officers were elected: President, Mrs. Hurst; Vice-President, Mrs. Rolette; Second Vice-President, Mrs. Kidd; Third Vice-President, Mrs. Beatty; Fourth Vice-President, Mrs. La Reau; Secretary, Mrs. Goodman; Corresponding Secretary, Mrs. Gregg. The Ladies announced a gift of gratitude to our retiring President, Mrs. J. F. Rolette, who has so faithfully given her time and heart to the work for the past two years.

While our auxiliary is not so large as we should like it to be, yet our ladies are earnest workers. We are looking forward to a reasonable share of success with the hope of adding our membership during the coming year. JOSIE GREGG, Corresponding Secretary.

GRAND SALINE.

The Woman's Missionary Society of Grand Saline was organized fourteen years ago. It has never gone into winter or summer quarters, never been reorganized during the fourteen years. Last year we merged into a Grand Missionary Society. We are doing better work now than we have ever done. We meet every Monday. We are studying the Bible, also Missionary Voice. We have twenty-five members. Average attendance twelve. Our new church and parsonage out of debt. MRS. J. W. GERMAN, Supt. Study and Publicity.

WEST TEXAS CONFERENCE NOTES.

By Mrs. M. Woods, Supt. Study and Pub. The Travis Park Auxiliary, San Antonio, has the most complete and beautiful Year Book I have ever seen. The colors are white and gold. The first page gives the motto: "We are laborers together with God;" and the watchword: "Each One, Win One." The social event of each month, with the hostess, is given. The business meetings and the educational meetings, with the complete program for each, and circles, with their chairmen, are given, and many other fine points worthy of mention. The Young People's Society at Brady are studying our mission books, and have five subscribers to the "Voice," and ten to "Young Christian Worker." We hope to



I know from experience that there are times when we cannot attend every meeting of the Missionary Society, but we need not lose interest, for we can read our Study Course, the Texas Christian Advocate and other splendid sources of information and find many ways in which we, too, may have a part. MRS. F. B. RUDOLPH, Home Guard Superintendent.

Church they have taken him. The desire to do service follows naturally, if there is real earnestness. They will want to know what we are doing and how we are doing it. Tell them about our Reading Course. There is not an intelligent woman in the Church that will not be interested in the unselfish things that are being done if they are informed. It is not a matter of sentiment, but information. Don't you think so? Give them a little barrel and ask them to make it a special receptacle for thank offerings. If each are conscientious this will solve the financial problem. Mrs. Peyton will divide the society of Bogota into circles, and see that every member of the Church has a friend who will become interested in the active work of the society as far as possible, then write me a letter and tell me how many have been enlisted through personal effort? Mrs. Slocum, we are expecting you to do good work in Lancaster. The old saying "information is inspiration," does count. Doesn't it? The same personal effort that it took to win the woman to take our magazine will cause every woman of the Church to join the society as an active or Home Guard member. Mrs. Muckleroy, of Terrell, says: "We have seventy-five members in our auxiliary, and are working to enroll every woman of the Church." They can do it, for it has been done. Mrs. Kidd, we would like to know what your Young People's Society is doing to enlist the "Shut-outs" and "Busy Ones" this quarter. By the way, did you know that a beautiful cup was offered for the Young People who made the best record, and your society won it for last year? Mrs. McNew, you are to be congratulated upon your Junior Division winning the cup that their fine record of last year brought them? I am sure that Farmersville will be proud of this distinction. Mrs. Slaughter, may we not hear from Van Alstyne from you? We feel sure that Mrs. Hicks can give a fine report from Sulphur Springs. Mrs. Whitefield, please remember that Denton is always expected to say something when this subject is up for discussion, for did not our Mother, Carroll launch this Home Division first? And with such a start you can't afford to keep silent. Come Mrs. Tillotson, tell us about Denton. You know how many women you have in the Church and how many you have in the society, the difference is your field. Mrs. Wood, of Honey Grove, and our Dallas Home Guard Superintendents, Mrs. Austin, of Grace; Mrs. Ratchiff, of Tyler Street; Mrs. Owens, of Forest; Mrs. McDonald, of St. John's, are doing good work. Remember I must hear from all of you once a quarter. Let the other auxiliaries get in line. Did I hear someone move a rising vote of thanks for three beautiful Loving Cups, one each for the adults, young people and children? Thanks, I knew you would show your appreciation unanimously and enthusiastically. We are adjourned until our next meeting. Come with good reports, every one, please, each quarter. MRS. F. B. RUDOLPH, Conference Superintendent.

CHINA AUXILIARY.

We feel that our auxiliary has done a very good work the past quarter. We are fifteen in number. Our President, Mrs. J. R. Blanch, is a real live, wide-awake teacher. Our devotional meetings are instructive and spiritual. Our finances have been a ten dollar donation for our Rescue Home, ten dollars confectional dues, paid our janitor three dollars and thirty dollars for our other local work. Have organized a young people's

have many such reports from other Young People's Societies.

Some of the new superintendents have written: "I have not had a Bulletin." My dear sisters, I have no method of knowing you are an officer unless your name is sent to me, and the most satisfactory way is for you to report this to me as soon as you are elected.

So few organized Bible Study Classes were reported this quarter. Some are using "Gospel according to St. John." The work is a little hard unless you are willing to study. Some report using the Sunday School Magazine for a study book.

Yokum has a fine plan for a study or educational meeting. This "Research Department" is composed of sixteen women. To each one "I have not had a Bulletin" or "Vashti," etc., and she is supposed to be prepared with all news items on her particular subject. This is her subject for six months. Would you not learn to take special interest in a subject you had had exclusively for six months?

San Marcos Auxiliary have an ad in last week's paper asking for first and second grade readers to use in a Mexican night school. This might be done to advantage elsewhere.

We give here a letter from Mrs. Foster: Beville District.

Just back from Corpus Christi, where I have been to hold my last institute for this conference. Having made each auxiliary—thirty-five in number—with only one exception and made date five times with them, but because of conditions over which we had no control, I was never able to make them.

Take them as a whole, the institutes were well attended, and the women intensely interested. Yes, they were an inspiration to me.

The new constitution was read, discussed and adopted. Really they approve of the new plan, and a proof of this is that with only two exceptions we had from one to seven added to the roll. The trouble with the two exceptions was that in one case only members were present, and in the other case I forgot to ask for members. Also have four new organizations organized under new constitution and dates for three more.

As a rule, the meetings took on a decided spiritual tone. Everyone anxious to give more time, study and prayer. And I have reason to believe they are doing this because of the fact that every line of work has come forward as it has not before. Yes, the women of the Beville District are a fine, religious, earnest, working "bunch," so responsive, ever ready to do their part that our Lord's last command may be obeyed. Pledge coming in better than this time last year. Truly the note of optimism is great.

I'm pleased to note the effort of each officer in trying to organize, and of each auxiliary to be on honor roll, etc. The institute with each auxiliary is decidedly the better way to help them. The Beville District is the best yet. Their motto is, "Go Forward," and they are lined up behind the proposition to see that it does so. Yes, we mean for this year to be our best. MRS. IDA B. FOSTER, Sec. Beville District, West Texas Conf., Aransas Pass, Texas, April 27.

OUR INVESTMENTS IN CHINA.

Missionaries, 45; native and foreign helpers, 112; boarding schools, 9; day schools, 21; total number of pupils, 3000; Bible women, 138; Bible schools, 2; scholarships, 10; hospitals, 1; patients treated, 6464; buildings owned, 10; value of property, \$227,600.50.

Our investments in Korea: Missionaries, 45; native and foreign helpers, 12; boarding schools, 2; day schools, 30; pupils, 1290; Bible women, 70; Bible schools, 3; scholarships, 122; buildings owned, 10; value of property, \$113,105.

China is the great field of an urgent opportunity. She needs united educational efforts and a larger working force. The Council is asked to purchase property and erect new building at Kong Hong, Soochow; at Changchow for the east gate work; at Hongkew, Shanghai, for the district work. The new building at Sunkiang for the enlargement of the Susan B. Alston School, which was granted last year, will be erected during the summer. The special needs of our work in China are a larger evangelistic force, a rounding out and development of our educational system, additional workers especially selected to suit the needs of an already well developed work, and the enlargement of our medical work, with probable union with other denominations in the medical and nurse-training schools. All of these needs could be met without touching the share belonging to other fields or tapping the real source of our Southern Methodist women.

Difficulties are absolutely nothing to the man who knows that he is on the mission on which God has sent him. They are only opportunities for him to show his power; problems to manifest his skill in their solution; thunder-clouds on which to pour the frescoes of his unrealized tenderness.—F. B. Meyer.

Nervousness and Nerve.

The more nervous a man is, the less nerve he has. That sounds paradoxical—but it isn't; for nerve is stamina. Hood's Sarsaparilla gives strength and endurance to the whole system, perfects digestion and assimilation, and is therefore the best medicine a nervous person can take. If you get tired easily, mentally or physically, take Hood's—it will do you good.

Mrs. Winslow's Soothing Syrup for Children Teething.

Purely Vegetable—Not Narcotic.

The fastest travel enjoys the road least. For the same reason, a "fast" life gets least pleasure out of this world—not mentioning a world to come.

The resurrection of Jesus is believed because he was one from whom man expects just such things. To be one with the Father is to be superior to death.

Better Than Spanking

Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 187, South Bend, Ind., will send free to any mother her successful home treatment, with full instructions. Send no money, but write her today if your children trouble you in this way. Don't blame the child; the chances are it can't help it. This treatment also cures adults and aged people troubled with wises ailments by day or night.



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"And There Was No More Sea."

By Rev. C. L. Browning, Hewitt, Texas.

When John on Patmos Island stood, Far from his home, his native land— An exile for the right, the good, A lonely wail on desert strand— He thought of friends in Galilee, But 'twixt them stretched a mighty sea.

With yearning heart he walked the shore From gloomy dawn till cheerless night, And longed for love he'd known before, As memory sang of visions bright. But on dashing waves he saw no sail, And nothing heard but the Ocean's Wail.

Ambition thrilled his daily quest For a larger field, a friendlier soil; Each day he prayed for passage blest, To fields that bring requite to toil, Till night again. Still no sail to free From rocky shores or mocking sea.

Thus day by day he walked the shore In search of peace, in quest of life— His field too small, the soil too poor, The sheaves too lean for ceaseless strife. Long nights he spent on bended knee While listening to the moaning sea.

"Is this the end of human life? "Is this the fruit of all its tears? "Is this the goal of all its strife— "The recompense for work and fears? "Is there no answer to life's sad cry "But dashing waves and murky sky?"

"Is life, so rich, so full of yearning "For food which earth-soil cannot grow, "For springs to slake its endless burning, "For light to find what one would know— "It life, so large, so nobly grand, "A hopeless wreck on desert sand?"

"Is life, so short, so full of sorrow, "So full of hope, so full of tears, "So anxious for a bright to-morrow "Which never comes in fourscore years— "Is life a monster to mock and tease "Time's stranded wrecks, by storm-tossed seas?"

Thus mused the exile on rocky shore, And groped by sea in blackest night; He called to mind the ancient's lore, But prayed to God for better light. The dawning came—the Lord's own day— "First heaven and earth had passed away!"

In vision bright he saw relief For narrow life and barren soil; His exile here, at most, was brief, With weeping nights and fruitless toil. "New heaven and earth," some day would be, With boundless plains, untouched by sea!

Thus visions bright to stranded men God gives to cheer dark days and sad; To heal their wounds and how and when, He knows best. Look up, be glad! To exiles here there comes release In a bigger life, unbound by seas!

RESOLUTIONS—ALAMO METHODIST CHURCH.

Whereas, There has just closed the most profitable series of services ever held in Alamo Methodist Church; and,

Whereas, Our pastor was ably assisted by our presiding elder, Brother Groseclose; therefore be it

Resolved, That we hereby extend our sincere thanks to Brothers Rathfin and Groseclose, and as a mark of appreciation that we, the Board of Stewards in regular monthly meeting assembled, covenant with each other to work earnestly and faithfully for the upbuilding of the kingdom in this our field of endeavor.

Resolved, That a copy be mailed to Brothers Rathfin and Groseclose and Texas Christian Advocate over the signature of the Secretary and also spread upon the minutes of this meeting.

(Signed) F. V. HUFFMEYER, Sec. San Antonio, Texas.

RESOLUTIONS—BROTHER J. F. LUST.

Resolutions passed by the Plainview District Conference, of the M. E. Church, South, in session at Plainview, Texas, on April 10, 1915:

Whereas, We have just heard of the sudden and tragic death of Brother J. F. Lust; and, Whereas, He was one of our most efficient lay leaders and Church members; therefore, be it

Resolved, That we, the members of the Plainview District Conference, now in session, extend to the family our heartfelt sympathies, sending them a copy of these resolutions and spreading a copy on our minutes.

O. P. KIKER, Presiding Elder. M. S. LEVERIDGE, Secretary.

SAN MARCOS DISTRICT CONFERENCE AND CORONAL INSTITUTE.

In sending in a hurried report of the San Marcos District Conference a couple of weeks ago a very important resolution submitted by the Committee on Education and adopted by the conference was not mentioned, and it is hereby attached for publication that the brethren of the conference may have it properly in their minds that it may be intelligently discussed at the coming Annual Conference, viz.:

"Whereas, The need of Coronal Institute for better equipment has long been apparent to its Board of Trust; and,

"Whereas, Many of the members of our Annual Conference have realized the same and have only yielded in deference to the larger enterprises pressing for recognition; and,

"Whereas, The time is now upon us when the friends of the school over the conference

must be appealed to for this needed equipment in order to insure the school its place in our educational system for the future; now, therefore by this District Conference be it

Resolved, That we request our Annual Conference Board of Education to select some one and, if a pastor, request his appointment by the Bishop as the Financial Agent of the school with the expectation that within two years he shall raise throughout the conference a sum sufficient to relieve the school of all indebtedness; add needed equipment, and if possible establish such scholarships as may assist worthy boys and girls."

The foregoing, with the agreement that such appointment shall be agreeable to the management of the school, the local Board of Trustees, and shall involve neither them nor the school in any financial responsibility.

D. E. HAWK, A. L. SCARBOROUGH, J. T. KING, JAMES F. PENNYBAKER, Sec.

DEDICATION.

The Henrietta Church, Avery Circuit, will be dedicated Sunday, May 16, at 11 o'clock, by Rev. W. F. Bryan. Let this be a notice to all former pastors to attend.

J. J. MASON, P. C.

WEST OKLAHOMA CONFERENCE.

First Year Undergraduates.

All the first year undergraduates of West Oklahoma Conference will please note that the Theological Department will hold forth at Sulphur Assembly grounds, June 22 July 1. We urge every one of you to be present.

G. R. WRIGHT, Chairman.

WACO DISTRICT CONFERENCE POSTPONED.

On account of the sickness of Rev. J. A. Whitehurst, the presiding elder of the Waco District, the District Conference has been postponed indefinitely. Brother Whitehurst is at present quite sick with typhoid fever, and will not be able to meet his appointments for some time. The pastors are going to take charge of his Quarterly Conferences and hold them right along. Brother W. H. Howard will make out the dates, and, with the assistance of the pastors of the district, will hold the conferences. Brother Whitehurst has not been well for several weeks and after going as long as he could hold up, took to his bed some ten or twelve days ago. He is holding his own as well as could be expected. His many friends, as they read this notice, will remember him and his family at a throne of grace.

R. F. BROWN.

DISTRICT CONFERENCES.

(Revised each week.)

- Tulsa, at Stroud, May 4-6
Clarendon, at Wheeler, 7:30 p. m., May 5
Abilene, at Merkel, 9 a. m., May 6
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 6-8
Pecos Valley, at Texico, N. M., May 5-9
Stanford, at Monday, 7:30 p. m., May 6-9
Madill, at Madill, May 12-14
El Paso, at Tularosa, N. M., May 12-16
Rowie, at Bellevue, May 13-16
Houston, at First Church, May 18
Galveston, at Cooper, 2:30 p. m., May 18
Brenham, at Enlow, May 18-20
Chickasha, at Duncan, May 18-20
Hugo, at Idabel, May 18-21
Sweetwater, at Blackwell, 9 a. m., May 20-23
Paris, at Roston, 9 a. m., May 25
Jacksonville, at Frankston, 7:30 p. m., May 25
Vernon, at Paducah, 11 a. m., May 25-27
Terrell, at Enlow, 9 a. m., May 25-27
Holdenville, at Konawa, May 25-27
McAlester, at Enfaula, 4 p. m., May 25-28
Albuquerque, at Vaughan, N. M., May 26-30
Lawton, at Walter, May 25-27
San Angelo, at Christoval, 9 a. m., May 27
Oklahoma City, at Purcell, May 27-30
Corsicana, at Emhouse, 4:30 p. m., May 30
Sherman, at Tioga, May 28
Greenville, at Kavanauk, 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
Beaumont, at Sour Lake, June 16-20
Western Division, German Mission, at Castell, June 21
Marlin, at Gause, June 28-30
Timpson, at Tenaha, 3 p. m., July 1-4
Creek (Full Blood Indian), at Cussita, July 15-17
Navasota, at Madisonville, July 20
Cherokee (Full Blood Indian), at Livingland, Aug. 25-29

DISTRICT CONFERENCES.

TIMPSON DISTRICT.

Timpson District Conference will convene at Tenaha, Thursday, July 1, 3 p. m., and continue through Sunday, July 4. This change in dates has been made at the request of the Church and citizens of Tenaha, who are anxious for an old-time District Conference—one that includes a Sunday.

Let members of the District Conference arrange to remain over Sunday.

L. B. ELROD, P. E.

EL PASO DISTRICT, TULAROSA, N. M., MAY 12-16.

Committees appointed are as follows: License to Preach—W. W. Nelson, W. M. Duncan, J. C. Jones.

Admissions and Readmissions—C. W. Webdel, C. K. Campbell, W. H. Howell.

Orders—W. S. Huggett, J. J. Golden, J. E. Conder.

Spiritual State of the Church—J. J. Golden, W. M. Sanford, J. C. Ballard, W. H. Lark, D. Corley.

Missions and Church Extensions—W. R. Evans, W. Nelson, O. R. Bilbro, D. S. Donaldson, A. W. Adams.

Sunday Schools—E. C. Morgan, C. W. Webdel, H. T. Henry, D. H. McGuire, J. S. Vaughn.

Epworth Leagues—W. R. Howell, W. R. Walker, J. H. Henderson, William Bryars, J. E. Anderson.

Finance—L. J. Ayers, A. F. Menger, C. W. Bretz.

Quarterly Conference Records—J. E. Fuller, J. A. Johnson, J. A. Morriss.

Resolutions—J. E. Conder, G. L. Jones, W. U. Carter, J. E. Prather.

Public Worship—E. D. Lewis, R. D. Champion, H. M. Smith.

Licensing—C. K. Campbell, C. W. Webdel, W. R. Evans, W. H. Duncan.

McALESTER DISTRICT.

The following committees are appointed: License to Preach—W. V. Teer, J. W. White and W. A. Frazier.

Admission on Trial—J. A. Parks, L. C. Craig and J. E. Vick.

Deacons' and Elders' Orders—L. M. Daly, J. J. Shaw and R. E. Stevenson.

Place of meeting of conference changed. The conference will meet at Enfaula instead of Barnett Memorial as previously announced, and will meet for organization at 4 p. m. May 25.

The above committees will meet in the Methodist Church at Enfaula at 1:30 p. m. May 25. Let those desiring to go before any one of them be there at that time.

J. M. PETERSON, P. E.

Lawton District—Third Round.

Mountain Park, at Union Dale, Friday, 11 a. m. and 2 p. m., May 15.

Manitou, at Deep Red, Saturday, 11 a. m. and 2 p. m., May 15.

Manitou (W. H. R.), at Deep Red, Sunday, 11 a. m., May 16.

Manitou, at Manitou, Sunday, 8 p. m., May 16.

Cordell, 8 p. m., Friday, May 21.

Rocky, at Dill, Saturday, 11 a. m. and 2 p. m., May 22.

Rocky, at Dill, Sunday, 11 a. m., May 23.

Hobart, Sunday, 8 p. m., May 23.

Loveland, at Rich Valley, Saturday, 11 a. m. and 2 p. m., May 29.

Loveland, at Loveland, Sunday, 11 a. m., May 30.

Grandfield, Sunday, 8 p. m., May 30.

Davidson, at Davidson, Saturday, 11 a. m. and 2 p. m., June 5.

Tipton, at Tipton, Sunday, 11 a. m. and 3 p. m., June 6.

Frederick, Sunday, 8 p. m., June 6.

Chattanooga, at Valley Side, Saturday, 11 a. m. and 2 p. m., June 12.

Chattanooga, at Valley Side, Sunday, 11 a. m., June 13.

Randlett, at Rabbit Creek, Sunday, 2 p. m. and 8 p. m., June 13.

Snyder, at Snyder, Friday, 8 p. m., June 18.

Cloud Chief, at Cloud Chief, Saturday, 2 p. m. and 8 p. m., June 19.

Cloud Chief, at Cloud Chief, Sunday, 11 a. m., June 20.

Gotebo, at Gotebo, Sunday, 3 p. m. and 8 p. m., June 20.

Hastings, at Lone Star, Saturday, 11 a. m. and 2 p. m., June 26.

Hastings, at Lone Star, Sunday, 11 a. m., June 27.

Temple, at Gregg, Sunday, 11 a. m. and 2 p. m., June 27.

Temple, at Temple, Sunday, 8 p. m., June 27.

Indian Work, Saturday, 11 a. m. and 2 p. m., July 3.

Indian Work, Sunday, 11 a. m., July 4.

Walter, Sunday, 8 p. m., July 4.

Lawton, at Lawton, Monday, 8 p. m., July 5.

W. H. ROPER, P. E.

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.

AGENTS — SNAPPIEST HOUSEHOLD LINE ON EARTH. Red Hot Sellers, steady repeaters. Goods guaranteed. Over 100 per cent profit. Write quick—hurry. E. M. FELTMAN, Sales Manager, 522 Third St., Cincinnati, O.

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

GARTSIDE'S IRON RUST SOAP CO., 4054 Lancaster Ave., Philadelphia, Pa. Gartside's Iron Rust Soap (Trade Mark, Print 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 infringements and the penalty for making, selling and using an infringing article.

ATTORNEYS.

A. E. FIRMIN ATTORNEY-AT-LAW Notary Public 507 S. W. Life Building Dallas, Texas

GOSPEL SINGER.

Have opened dates through May, June and later part of August. References furnished as to ability in chorus directing, solo work and as a personal worker. J. VIRGIL CLOWER, Ladonia, Texas.

CHOIR MASTERS, ATTENTION! Why send East for choir music when the most complete stock in the South is to be found in Dallas. Music sent on inspection. E. G. COUNCIL, "The Music Man," 1810 Main Street, Dallas.

LOCAL ELDER WANTS WORK.

WOULD like to have supply work. I preached in the Holston Conference eighteen years. Am a local elder. Address J. W. CHRISTIAN, 1728 Fitzhugh, Dallas, Texas.

McAlester District—Third Round.

Phillip's Memorial, 11 a. m., May 16. Barnett Memorial and Crowder, at B. M., 8 p. m., May 16.

McCurran and Quinton, at Q., May 22, 23. Canadian Cir., at Kenta, May 23.

District Conference at Enfaula, May 25-27. Haleville, 11 a. m., May 30.

Wilburton and Red Oak, at Red Oak, 8 p. m., May 30.

Atoka Sta., 11 a. m., June 6. Coalgate, 8 p. m., June 6.

Pittsburg Cir., at Pittsburg, June 12, 13. Mowdy Cir., at Wardville, 8 p. m., June 13.

Braden and Bekoshe, at Braden, June 19, 20. Pottaw, 8 p. m., June 20.

Oklahoma Assembly, at Sulphur, June 22-27.

Sporo, 11 a. m., July 4. Cameron and Wister, at Wister, July 4-7.

Caney Cir., at Caney, July 10, 11. Atoka Cir., at Nelson's Chap., 8 p. m., July 11.

Heavener, at Mt. Pleasant, July 13-16. Hartshorne, 11 a. m., July 18.

Kiowa, 8 p. m., July 18. Lenna Cir., at Fame, July 24, 25.

Enfaula, 8 p. m., July 25. Howe Cir., at Monroe, July 31-Aug. 1.

Ayeh Cir., at Arch, Aug. 3, 4. Colvan and Lamar, at Lamar, Aug. 7, 8.

Stuart Cir., Aug. 14, 15. J. M. PETERSON, P. E.

San Antonio District—Third Round.

Prospect Hill, 11 a. m. and 8 p. m., May 9. Alamo Heights, 11 a. m., May 16.

Travis Park, 11 a. m. and 8 p. m., May 23. Travis Park, 8 p. m., Q. C., May 25.

Pleasanton, at Coughran, May 29, 30. Government Hill, 8 p. m., May 30.

Alamo Heights, Q. C., 8 p. m., June 1. Alamo Heights, Q. C., 8 p. m., June 2.

San Antonio Cir., at Campbellton, June 5, 6. Founderton, Q. C., June 6.

Laurel Heights, Q. C., 8 p. m., June 9. Boerne, at Comfort, June 12, 13.

West End, 8 p. m., June 13. Faglewood, Q. C., 8 p. m., June 16.

West End, Q. C., 8 p. m., June 17. Poteet, at Anchorage, June 19, 20.

Alamo, at C. S., 8 p. m., June 21. Bandera, June 26, 27.

Medina, at Tarpley, July 3, 4. South Heights, 8 p. m., July 7.

McKinley Ave. Q. C., 8 p. m., July 8. Center Point, July 10, 11.

Kerrville, July 11, 12. Prospect Hill, Q. C., 8 p. m., July 13.

J. H. GROSECLOSE, P. E.

Waxahachie District—Third Round.

Ferris, at Ferris, May 28. Palmer, at Alma, May 29, 30.

Red Oak, at Chappell Hill, June 5, 6. Waxahachie, at Waxahachie, June 6, 7.

Milford, at Derr's Chapel, June 12, 13. Forrester, at Collier's Chapel, June 19, 20.

Italy, at Italy, June 27. Bethel, at Bethel, July 3, 4.

Bristol, at Bristol, July 10, 11. Bardwell, at Avalon, July 14.

Ovilla, at Long Branch, July 17, 18. Britton, at Webb, July 24, 25.

Maypearl, at Oak Branch, Aug. 1, 2. Ernis, at Ennis, Aug. 4.

Manfield, at Manfield, Aug. 7, 8. Midlothian, at Midlothian, Aug. 8, 9.

HORACE BISHOP, P. E.

Cleburne District—Third Round.

Anglin St., 11 a. m., May 9. Alvarado, May 30, 31.

Barnesville, at Mt. Peak, June 10, 20. Brazos Ave., 8:30 p. m., June 20.

Lillian, at Grove, June 26, 27. Glen Rose Sta., July 2-4.

Glen Rose Sta., July 3, 4. Walnut Springs, July 5.

Morgan, at Blum, July 10, 11. Anglin St., 8:30 p. m., July 11.

Burleson, at Crowley, July 17, 18. Brazos Ave., 8:30 p. m., July 18.

Toshua and Egan, at Concord, July 24, 25. Venus, July 25, 26.

Grandview Cir., at Price Chapel, July 31. Aug. 1.

Grandview Sta., Aug. 1, 2. Granbury Cir., at Mambrino, Aug. 7, 8.

Godley and Cresson, at New Harmony, Aug. 24, 15.

Main St., Aug. 22-29. W. W. MOSS, P. E.

MISCELLANEOUS

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

WANTED—MEN AND WOMEN, 18 or over, for Government Jobs. \$75 month. Vacation. Short hours. Pleasant work. Pull unnecessary. Common education sufficient. Write immediately for list of positions now obtainable and free sample examination questions, Franklin Institute, Dep't. I, 174, Rochester, N. Y.

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 (50 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.

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RAREST of rare bargains in high grade best makes standard pianos received in exchange. Easiest payments. Write for booklet 222 THOS. GOGGAN & BROS., Dallas.

PANAMA EXPOSITION.

I have a few more places in my chartered Pullman. We start June 22 for a thirty days' tour of the West. For particulars write at once to J. C. MIMMS, Pastor Methodist Church, Belton, Texas.

SHEET MUSIC BARGAINS.

SEND for catalogues of Century and McKinley editions of standard music. More than 3000 numbers at 10c a copy postpaid for cash. E. G. COUNCIL, The Music Man, A. 1810 Main Street, Dallas.

SINGER.

Man of experience, ability and religion wants dates for meetings. Soloist, chorus director and personal worker. F. A. STARBUCK, Lot, Texas.

TEACHER.

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. Parties desiring such notices to appear in full as written should remit money to cover excess of space, to-wit: At the rate of One Cent Per Word. Money should accompany all orders. Resolutions of respect will not be inserted in the Obituary Department under any circumstances, but if paid for will be inserted in another column.

Poetry Can in No Case be Inserted.

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

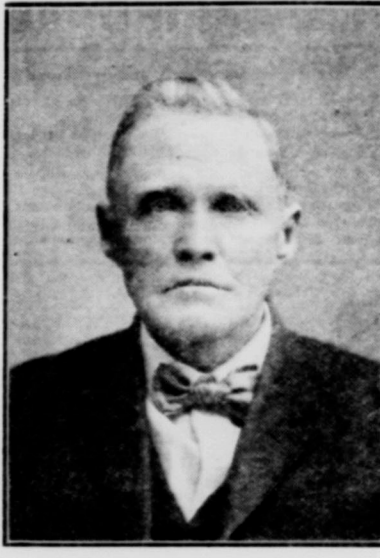
REV. EUGENE TAYLOR BATES.

On March 26, 1915, at the home of his brother, Ed F. Bates, of Denton, Texas, the Rev. Eugene T. Bates, of the North Texas Conference, ended his earthly pilgrimage. He was the son of the Rev. Wm. E. Bates, for some time a member of the old Trinity Conference, and whose memory is still cherished by the many who were helped to a better life. This son was born in Barrett County, Kentucky, March 12, 1842. A short while thereafter he came with the family to Texas. He enlisted in Texas in the Confederate Army, and was a faithful, dependable soldier. He was Chaplain of his home camp at the time of his death. He was converted and joined the M. E. Church, South, in the year 1857. Licensed to exhort in 1868 by the Rev. W. C. Young, presiding elder Dallas District. He was licensed to preach a year later by the same presiding elder, and in the fall of this year was admitted on trial into the Trinity, now the North Texas Conference. His first work was as junior preacher under Brother Mitchell on the Preston Mission, which at that time embraced several North Texas counties. His appointments follow: Lone Oak, Kaufman, Sulphur Bluff and Garden Valley, all in the Trinity Conference; 1882, Green Rose Circuit; 1882, Palo Pinto Circuit; 1883, Plum Creek Circuit; 1884-1887, Wortham Circuit; 1889-1890, Fort Worth Circuit; 1891, Vernon Mission. He was forced to leave for a supernumerary relation in 1892 on account of his broken health. He was a robust, strong man, but his health permitted a return to his beloved employ in 1893. Appointments were served as follows: 1893, Robert Lee Mission, where he built the first church in Cooke County; 1898-1900, Burkett Circuit; 1901-1902, Wingo Circuit; 1903-1904, Mustang Circuit; 1905, Pioneer Circuit. He took the supernumerary relation in 1906. He came to Denton after his active ministry, where he lived nearly ten years. The service he gave to the Church was a glad, joyous service, and yet a ministry filled with difficult labors. For the most part he was in the untoward places far out on the frontier. Yet he knew the open country and was not afraid to give himself to these scattered sections with unwavering zeal and costly deprivations. He was true to his vows. Sincerity and reality, kindness and generosity, were the distinguishing characteristics mentioned in a summary of his character, but determined. His inclination to work was superior to his physical strength. He was never idle. During his ministry he was still making sermons. He died leaving a safe counselor, a good friend, a useful citizen, a faithful pastor, a true and true God. He served his brother men. In the presence of a large company the funeral service was conducted by the writer, and the friend and colleague of other days, the Rev. J. E. Fuller, of Carrollton, Brother A. B. Bates' tribute was tender in sentiment and replete with utterances of strength and beauty. By the side of his lamented father and mother we planted the earthly remains. We are left here for a few more days of struggle, but we know when life's journey is over that "Uncle Tom's Cabin" will be among those to give us welcome in the everlasting habitations. O. T. COOPER, Denton, Texas.

PINCKARD—J. E. Pinckard was born in Lincoln Parish, Louisiana, July 19, 1849, and died April 3, 1915, at Blackwell, Texas. He came to Texas at the age of seventeen years, and resided in Bosque and Coryell Counties until November 29, 1866. Brother Pinckard was married to Miss Mary Elizabeth Hazlewood, April 17, 1862. Five children were born to this union. He professed religion and joined the M. E. Church, South, in 1863, at Hurst, Coryell County, Texas, and lived a devoted Christian until his death. Many will feel sad when they read these lines, Earth a poorer and heaven richer in his death. Truly a good man is gone. He was a child of God indeed. Sweet be his rest in the golden city of God above. He leaves a wife and five children and a host of friends to mourn their loss, but our loss is his eternal gain. May God bless and comfort Sister Pinckard and give her strength to bear up under this, her greatest sorrow, and bless also all the sorrowing family. Dear ones, follow the Saviour as he did and some sweet day you will meet him in the paradise of God. Blessed are the dead which die in the Lord. C. A. DUNCAN, P. C.

TIPTON—W. B. Tipton, Jr., was born April 2, 1914, and departed this life March 18, 1915. The little fellow was apparently a very healthy child, but pneumonia and a complication of other troubles resisted the very best medical resources, and with faithful nursing which he had. His life was short, but nevertheless long enough for the affections of the family to be bound up in his little life. May the God of comfort speak tenderly to the bereaved parents and may they recognize that heaven is dearer because of his going away and that some day they will be reunited to celestial city where sorrow, sickness nor trials and death never come, but where we shall rest from our labors, if we have received the Kingdom of God as his little child. L. N. LIPSCOMB, Pastor, Romarton, Texas, April 23.

HARPER—Richard Bryant Harper was born in Copiah County, Mississippi, April 14, 1837. He was married December 8, 1860, to Miss Pernelia Caroline Calhoun, who was born in Lauderdale County, Mississippi, May 3, 1840. The children living are J. E. Harper, of Taylor County, R. E. Harper, Memphis, Texas; T. S. Harper, Austin, Texas; and Mrs. Ollie Belt, of Okfuska, Oklahoma. They lost one child in infancy. Brother and Sister Harper professed religion and joined the Methodist Church early in life. They were ever true to their vows, raised an honorable family and have done their best for the world. Brother died August 12, 1914; followed by his companion April 10, 1915. They have left to their children the rich contribution of true Christian characters. So be faithful to the end and see them again. M. E. HAWKINS.



AARON ALEXANDER MAYHEW.

On Sunday afternoon, March 28, 1915, hundreds of people from all parts of Coryell County gathered at the Methodist Church in Levita to pay tribute to the greatness of the humble but powerful life of one of the county's most worthy citizens. Just to be true through and through is success. Aaron Alexander Mayhew, son of an old-time Methodist exhorter, Uncle Alfred Mayhew, was born in Lawrence County, Tennessee, April 19, 1842. The family moved to Mississippi in 1853. Young Aaron enlisted in the Confederate Army as a sixty-day volunteer under General Allen in 1861 and the following spring as a regular in Company F, Forty-first Mississippi Regiment, Army of the West, under General Bragg. He served through Kentucky and was wounded at Murfreesboro, December 31, 1862. When able to go on duty again he served under General Bragg, Johnston and Hood through the Georgia campaign until July 22, 1864, when he was captured in front of Atlanta. He was imprisoned in Camp Chase, Ohio, for eight months, getting home just before the close of the war. Faithful as he was as a soldier, he was no less true to the great captain of our salvation. Convinced at Old Salem Church, Mississippi, in July, 1865, he soon joined the Methodist Episcopal Church, South, of which he remained a faithful member, filling many places of responsibility and trust. He was a steward and Sunday School Superintendent for many years and went to the Annual Conference year after year. He moved to Texas in 1877 and this became one of the early settlers in Coryell County. On October 31, 1866, he married Miss Elizabeth Wilson, in Pontotoc County, Mississippi. She, too, was the daughter of an old-time exhorter, Uncle Johnnie Wilson, who, like Uncle Alfred Mayhew, lived for many years near Sardis, in Coryell County. These families had much to do with the planting of Methodism in this part of the State. For nearly a half-century Brother and Sister A. A. Mayhew walked together and God blessed their home with ten children, seven of whom survive the father. These are: Rev. W. J. Mayhew, of Lorena, Texas, who is a member of the Central Texas Conference; C. A. Mayhew, Rocky, Oklahoma; E. B. Mayhew, Levita, Texas; W. G. Mayhew, Waco, Texas; C. E. Mayhew, Fort Worth, Texas; Mrs. E. O. Waddell, Coppas, Texas, whose husband is a member of the Central Texas Conference, and H. Grady Mayhew, of Levita, Texas, who is with his mother on the old homestead, where the family has lived thirty-seven years. He speaks most convincingly and speaks with the authority of a holy life. Coming early in the world, he gave to the Church his uncle, the Rev. C. C. Mayhew, who went to heaven from his pulpit a few years ago, and whose great eloquence thrilled many audiences and turned many to righteousness. Brother Mayhew and his good wife made their home an atmosphere where their children could grow up in the love of the Infinite. They all became Christians early in life and one son and a son-in-law are in the ministry. The Mayhew home was always open to the preacher and to the young people of the community. Many of us will always remember his influence. God give us more homes like this! The boys are seeking to be worthy sons of a noble father.

G. F. WINFIELD, Friend. R. H. HEIZER, P. C.

NELSON—March 26, 1915, we received a message that our dear friend, James Nelson, was dead. It was with a sad heart that we went to help his pastor, Rev. H. M. Cowling, conduct the service. James Francis Nelson was born March 12, 1873. Was married to Miss Etie Jackson December, 1898. To this union were born eight children—four boys and four girls. He leaves to mourn their loss a wife and his eight children and two brothers. His parents and two sisters and one brother preceded him to heaven. His father died a few weeks ago. Brother Nelson was converted in the summer of 1897 and joined the M. E. Church, South, the same summer. He was a very faithful servant of his Lord and the Church and a true brother to his pastor. He was a most devoted husband and father, ruling his home with that spirit of love and kindness. The summer of his death was a trying one, thinking his illness was serious, but he was ready. We are sure that death to him was but a shadow and that he leaped upon the staff of the great Shepherd whom he had followed. May his mantle fall upon his boys as they take his place in the Church and the world and may his gently life be a means of grace to help them all to make the landing safe. A former pastor, H. C. HAND.

LUST—J. F. Lust was born March 5, 1866, near Bucyrus, Ohio. His mother died when he was an infant. His aged father, who still lives, is a minister of the Congregational Church. In his early life Brother Lust was a member of that Church. At the age of twenty-one he moved to Kansas, and was married to Miss Elmina B. Love, November 27, 1890. To this union were born five children—three boys and two girls. In 1903 sorrow came to the family by the death of his wife and mother. After three years deceased was again married to Miss Lottie Humphrey, of Walford, Iowa. To this union was born one little girl. In the spring of 1909 Brother Lust moved to Texas, and located in Castro County, near Dimmitt. He and his family united with the Methodist Church, South, in which he spent the last few years of a happy and useful life, being at the time of his sad and tragic death Sunday School Superintendent at Bethel and lay leader for the Dimmitt charge. He was crushed to death by the wheels of a wagon under which he accidentally fell. He was rational to within a moment of his death, and said repeatedly all was well with his soul. B. T. SHARP, P. C.

JANES—George Mark Janes, the subject of this sketch, was born in Mansfield, Mass., August 12, 1867, and died April 21, 1915. Dearly-remembered, his mother, Mrs. Janes, a good influence from a small boy, but his father, a Baptist, was of pronounced religious convictions and was very strict in the training of his children, and this man of God of whom I write was ever a dutiful son, honoring his father and keeping the commandments of God. Brother Janes was first married to Miss Lou Neel in Kansas. Ruth, a daughter, now of thirteen summers, was born to this union. His home a few years ago was made sad and lonely by the demise of her who was the choice of his youth. He was again married September 9, 1913, to Miss Lockett C. Murray, of Abernathy, Texas, and lived to become the happy father of George Mark Janes, Jr., who came June 21, 1914, to bless their home. This writer will long remember the solemn evening when Father Murray led his daughter to the altar before which I stood and there performed the matrimonial rites, nor can I soon forget the 24th of last January when in the same home I baptized their first born. It was indeed one of the most sacred services I have witnessed in many years. The occasion was one of unusual joy to Brother Janes. He was a member of the Presbyterian Church and was a close student of the Bible, and could readily quote a great many passages. On the 14th of his mother's old Bible he wrote: "Started to read through the book again, March 1, 1904, at Grand Junction." Fingerprints and loose leaves throughout the book, especially Psalms, Proverbs and Corinthians, which he loved most, shows its close perusal. He endured great physical suffering the last eighteen months of his stay here, but all the Christian graces till the end came. As long as he could he kept up his family prayers. His pastor at Plainview, Texas, preached an appropriate funeral sermon on the evening of April 23, 1915, after which, under Masonic honors, the remains were taken to rest among the quiet of the just. His wife and two children, with other relatives and a host of friends, survive to mourn his death. D. C. ROSS.

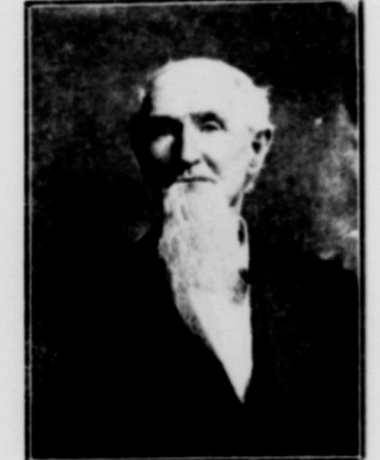
Abernathy, Texas.

HARDMAN—Mrs. Annie Clyde Hardman (nee Allen) was born in Banner, Mississippi, September 12, 1856. When 12 years old she gave her heart to God and united with the Methodist Church. She was reared in an old-fashioned Methodist home. December 12, 1901, she was married to A. R. Hardman, in 1902, she moved to Bryan Church with her husband, at Lovelock, Texas. To this union six bright little girls were born. The eldest died in infancy. The others are from 2 to 11 years old. On July 7, 1914, the husband died, and under the great strain of grief Sister Hardman's health gave away. After several months of suffering she went to join her husband March 4, 1915. She leaves an aged mother and a large circle of relatives to mourn her death. Sister Hardman bore her grief and suffering bravely and patiently. She assured the writer that she was fully resigned to the will of God and that the way was bright and cloudless. Just before the end came she looked up with a smile and said: "I see you, Arthur, my dear husband; I am coming to you," and soon breathed her last. She received every attention possible, but death could not be stayed. A large audience attended her funeral. The large offerings from many friends were rich and beautiful. She lived a beautiful Christian life. She died a triumphant death. Her sorrows are past. She has entered the home of the blessed. May God's grace and guidance attend her five sweet little girls and sorrowing circle of loved ones and all be safely guided to the home of the glorified. J. F. TYSON.

WILSON—Luther W. Wilson was born October 8, 1868. Was converted and joined the Methodist Episcopal Church, South, at eleven years of age, and died near Moberly, Texas, March 22, 1915. He was married to Miss Belle Ruff, January 23, 1895, who, with four children and his aged mother, mourn their loss. After coming to Texas in 1908, Brother Wilson lived in Comanche County, near De Leon, ten years; near Monday, in Knox County, four years, and in Waco, and Gray, for some six years. Wherever he lived he was known as a good man, a kind husband, and a true father. While the shadows were gathering he talked of heaven and Jesus, and the loved ones waiting to welcome him home. I conducted his funeral in the Methodist Church, in McLennan, Texas, surrounded by his former neighbors and friends, all of whom speak of him as an exceptionally good man. Mother, wife and children, let us not weep without hope, for, if we are true to his Saviour, we shall meet him again, where death never comes and sorrows are unknown. His former pastor, J. T. HOWELL, McLennan, Texas.

DOVER—Ara Etie Grantham was born in Paola County, Texas, November 15, 1886. She was married to W. W. Dover on October 29, 1907. To their union were born two children, one of whom preceded the mother to the home beyond. For some years Sister Dover has suffered, yet not murmur or complain was ever heard. All that a devoted husband and tender hand with skilled counsel could do was done. She died April 5, 1915, at Christoval, Texas. She leaves a husband, one daughter, little Faustine, a number of brothers and sisters and a host of friends. She was one of the most devoted Christians in this part of the State. She loved the Lord, his Church and his people. In early life she joined the Presbyterian Church, but later united with the Methodist Episcopal Church, South. There is a vacant chair in the home, a loving and true wife and devoted mother has gone to her reward. The Church has lost a true member, and the community has lost a sweet spirit. We buried the remains at Christoval, Texas, in the presence of a large concourse of friends. May He who knows all things comfort the broken-hearted. Her pastor, GEO. L. KEEVER.

LACKEY—Mrs. R. M. Lackey was born in Lawrence County, Alabama, October 29, 1831; died at the home of her son, W. A. Lackey, near Blackwell, January 16, 1915. She was married to A. J. Lackey in 1853. To this happy union were born three children, five boys and four girls. Three of these children died in infancy. The mother and one daughter to the better world. Sister Lackey professed faith in Christ in early childhood. She leaves three girls and three boys and a large number of grandchildren and a host of friends to mourn their loss. Interment was at the Hyattsville Cemetery. Regardless of the inclemency of a cold winter there was a large concourse of friends at the grave. Loved ones, have faith in Christ and hence sorrow not as those who have no hope. They know where she is and her bright angel face will be at the beautiful gate to greet them into everlasting habitations. May the Lord heal and comfort their broken hearts, his gracious providence watch over them and his loving hand lead them to the end of their earthly pilgrimage that they may be a blessed reunion and an unbroken family in heaven. C. A. DUNCAN, P. C.



JOHN SUMMERFIELD SMITH.

SMITH—Brother John Summerfield Smith, one of Elgin's oldest and best loved citizens, departed this life at 6 o'clock p. m., April 8, 1915. He was born January 13, 1833, in West Tennessee. Moved to Texas and settled at Brenham when 16 years old. A short time afterward moved to the vicinity of Elgin, where he spent the remainder of his life. He was married three times. In 1852 he married Miss Sarah E. Christian. To this union seven children were born, all of whom are living and were present at the time of his death. His first wife died in 1872 and in 1879 he married Mrs. Letitia Ann Garrett, who died May 1, 1907. In June, 1908, he was married to Mrs. Sallie Evans, who survives him. He and his first wife were converted at the same altar with the Church at old Perryville, in Brazos County. He was made steward and served the Church in that capacity for nearly forty years. He served the Church as Sunday School superintendent, trustee and steward. He was one of the charter members of the Church at Elgin and in her early struggles the Church depended almost wholly upon his efforts. Brother Smith was one of God's heroes, modest, meek and quiet; yet when occasion demanded he stood like a giant in defence of the right. He hated the liquor traffic and worked against it all his life. He was a stepson who in the Texas Conference, Rev. C. F. Garrett, now stationed at Lufkin, and two grandsons in the ministry of whom he was very proud and often talked of the good they were prepared to do that had not been his privilege. The surviving children are: Mrs. Alice Wood, of Fort Worth; Mrs. A. J. Brooks, of Austin; Mrs. R. L. Sloop, of San Antonio; Mrs. S. T. Cain, of Elgin; J. B. Smith, of Nixon; W. A. Smith, of Mart; H. B. Smith, of Elgin, and Rev. Clyde Garrett, stepson of Lufkin. On Friday, at 3 o'clock, April 8, 1915, we carried his body to the Church, whose service he loved so well, where a large audience of friends and citizens had gathered, and the funeral services were conducted. After the services the Masons, of which order he was a member, took charge of the remains, and with their beautiful and impressive service were laid to rest in the Elgin Cemetery. In his death Elgin loses one of her best citizens, the Church one of her most loyal and strongest supporters and the family a loving husband and father. But we all feel that after a long life of faithful service he has gone to hear the commendation and welcome of the Master. Well done, thou good and faithful servant, and to be forever with him. J. E. LOVETT, P. C.

GILLIAM—William Barton Gilliam, Jr., the only son of Rev. W. B. Gilliam and wife, of Berlin charge, West Oklahoma Conference, departed this life at Sayre, Oklahoma, where the paragon family now resides, Sunday morning, April 18, 1915, aged just 8 months and 8 days, after a brave and heroic fight for his life of twenty-five anxious days. Pneumonia attacked this tenderly loved and so dearly child in a most virulent form. Nothing that love could suggest and exercise or skill devised could stay the fell monster. The ebbs of hope and fear became the pulse of the community for these tedious and trying hours. Sympathy burst its pent bounds and strained from many soldiering hearts when Willie went away. But we smile through our tears, to be the parents and sisters of such a saint is a positive asset in the Christian life for Brother and Sister Gilliam and sisters, Flora and Etie. Sabbaths will be brighter now and heaven nearer. Look up, weeping ones. "He is not dead, he is resting, come see the place where" Willie lay. The remains are in the now famous old Dixie-Sayre Cemetery, but his life is with God. You shall see him by and by. This writer esteems it an exquisite joy to have had the privilege of dedicating him to holy baptism and a personal sorrow to have attached this tenderly loved child to great sadness. Such associations bind us to each other and to God as they are all sanctified in Christ. Amen. W. L. ANDERSON, Sayre, Oklahoma.

SPOON—William Riley Spoon was born May 23, 1848. In early life professed faith in Christ and united with the Missionary Baptist Church. But later he joined the Methodist Episcopal Church, South. He passed to his home at Hill City, in Hood County, Texas, April 13, 1915. Brother Spoon was a good Christian. He was in his place as teacher of a Bible Class in our Sunday School the last Sunday I preached there. He was a man of prayer and was ready to pray whenever called on. He was taken with pneumonia and never overcame it. He leaves a widow and eight children with sad hearts. His example stood for good in his community and Church. His presence will be missed in his home, Sunday School and Church. But another good man has gone from suffering, toil and death to his home on high, where our Saviour said, "In my Father's house are many mansions. I go to prepare a place for you, if true Sister Spoon and each of their children may so live as to all meet in the house with many mansions. His pastor, H. B. HENRY.

BRANCH—L. C. Branch, the subject of this sketch, was born in Fayette County, Tenn., March 13, 1847. He was converted and joined the Church when he was nineteen years of age. He was married to Miss M. B. Allen forty-nine years ago December 20, and died March 31, 1915, aged sixty-nine years and seventeen days old. Brother Branch was a good man, his Father's house are many mansions. I go to prepare a place for you, if true Sister Spoon and each of their children may so live as to all meet in the house with many mansions. His pastor, H. B. HENRY.

COLLIER—James Wilson Collier was born in Tennessee, May 29, 1847. He came to Texas with his parents in early life, where he grew to manhood. He was married to Miss Nannie Lindsey at Canton, Texas, June 23, 1870. From their union there were born twelve children, eight of whom survive him, viz.: A. L. Collier, Mineral Wells, Texas; Mrs. J. B. McCarley and Mrs. E. J. Russell, Paducah, Texas; Mrs. J. F. Prim, Mrs. O. W. Flynn and Marvin Collier, Dublin, Texas; David H. and T. O. Collier, Plainview, Texas. Mr. Collier's wife of his youth was called by death on January 10, 1903. Several years later he was united in marriage to Mrs. Etta King, of Dublin, Texas, who was faithful to him through the many years of his declining health, until the end came, April 10, 1915, and now survive him. Mr. Collier was converted and joined the Methodist Church in 1870, to which Church he was faithful until his death. He was not of great gain or success as the world would view success, for he was always a man of only moderate means, a man who knew only hard toil and sacrifice, but he lived for his home and his children, deeming no task too hard to accomplish if it contributed to their betterment and their happiness, and as his reward he was permitted to see all his children grown and married and making homes for themselves, each of them making useful and honorable citizens. We can truthfully say of this man that he never flinched from an responsibility, always lived a life that was an open book to the world. One above reproach, self-sacrificing, honorable in the highest degree, and a life which had for its purpose higher aims than the accumulation of wealth, for he has abundant treasures laid up in heaven, "where gold and rust doth not corrupt," to await his home coming. For never a human in need appealed to him for aid but that he helped them to the limit of his ability. A true citizen has crossed over the river, a faithful husband has gone, a devoted, tender and loving father's voice is stilled and his guiding hand lies cold in death, but, thank God, we are sure that he has only been called from labor to rest from the cares of this life to his eternal reward and we shall all see him again ere long. J. B. MCCARLEY, Paducah, Texas.

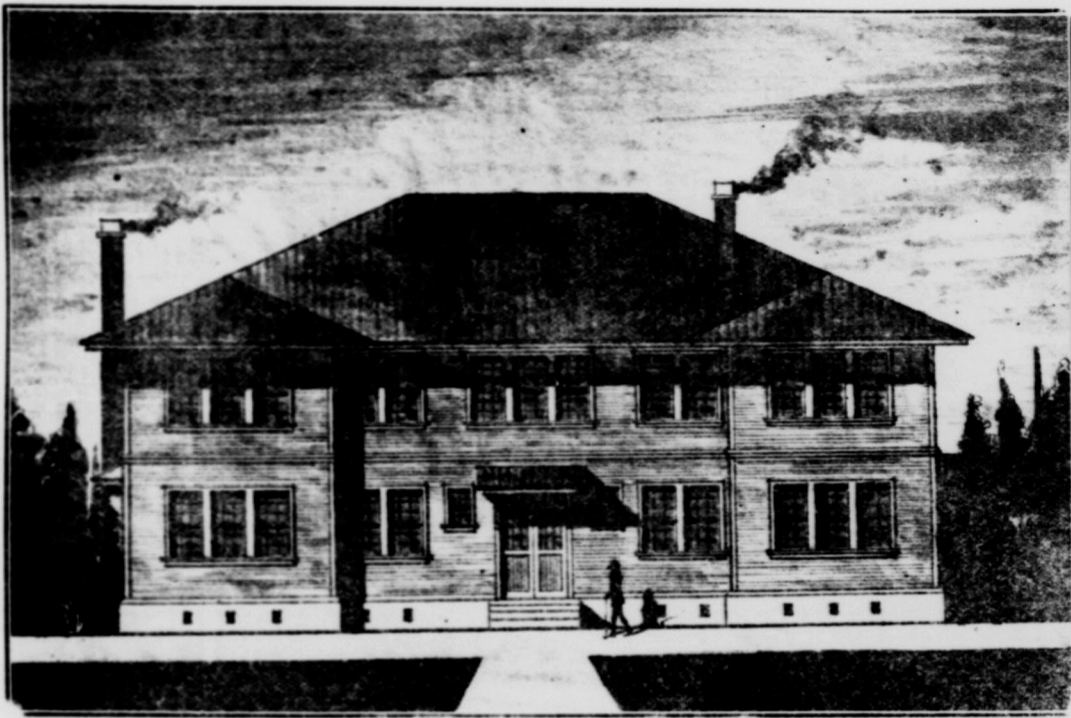
COCKRELL—Wendell Cockrell was born February 19, 1899; died March 31, 1915. He was converted and joined the Methodist Church September 5, 1909. He was married to Miss Cally Webb March 2, 1913. To this union one child was born, which preceded his father to their "exceeding great reward." From the day of their marriage to the day of his sad and tragic death he was to the world a thing of beauty and joy, and in his wife he found a heart which every beat and every hour was for him. It was a beautiful sight—the love existing between this young happy pair. Wendell was a successful business man in Westover, Texas. The care of his business detracted attention from the work of the Church to a great extent. But when he received the wound that caused his death he called for his pastor that he might pray with him. After we had several prayers he said he was ready to go and asked us to sing the song, "I Am Bound for the Promised Land." Wendell bore his suffering eleven days without a murmur. When the end came he called his loved ones to his bedside, gave minute instructions as to what he thought each ought to do and assured them of his readiness to go and with a promise from all to meet him in heaven. "I am bound for the Promised Land." Wendell bore his suffering eleven days without a murmur. When the end came he called his loved ones to his bedside, gave minute instructions as to what he thought each ought to do and assured them of his readiness to go and with a promise from all to meet him in heaven. "I am bound for the Promised Land." Wendell bore his suffering eleven days without a murmur. When the end came he called his loved ones to his bedside, gave minute instructions as to what he thought each ought to do and assured them of his readiness to go and with a promise from all to meet him in heaven. "I am bound for the Promised Land." ED THARP.

DERRICK—Mrs. Clara E. Derrick (ne Spurlock) was the daughter of Rev. D. D. and Mary Spurlock, of Sherman County, Texas. She was born in Sharp County, Arkansas, January 28, 1882, and died at her home in Gray County, Texas, March 15, 1915. She was married first to L. W. Holt, in which union three boys were born, and who survive her. She was married to Rev. W. A. Derrick November 11, 1898, and to this union five children were born, who, with her husband, are left to mourn their loss. Sister Derrick was converted and united with the Methodist Episcopal Church, South, in August, 1896, and lived a consecrated Christian throughout the remainder of her life. She was a devoted wife, a solicitous and self-sacrificing mother, a sympathetic friend and a sweet spirited follower of her Saviour. As was to be expected of such a life, she died a triumphant death, and passed through the gates with exultant joy. In reply to her mother's question, if she were ready to go, she responded: "O, yes, mamma, glory be to God." Then, after repeating, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me," she exclaimed in unbounded joy, "O death, where is thy sting? O grave, where is thy victory?" Weep not, husband and children and loved ones, for she has only gone before and awaits the remaining in her place at God's right hand. Her pastor, J. T. HOWELL, McLennan, Texas.

McLEAN—Mrs. John Berton McLean (nee Amanda Evelyn Thomason) was born August 5, 1864, at Lagrange, Texas, and died April 21, 1915, at Corpus Christi, Texas. She was converted and joined the Methodist Episcopal Church, South, in 1882, to which she was loyal and devoted to the day of her death. When twenty-two years old she was married, and to this union were born four girls—Ernie, Berta, Jessie and Minnie. All four the last named, together with the husband, are left to mourn their loss. Her body was tenderly laid away to await the summons of Him who said: "I am the Resurrection and Life." During the last few years of this noble Christian's life she was a patient, uncomplaining sufferer. But her face never threw off that smile that greeted loved ones and friends alike. The impress of her character has been left upon the three beautiful Christian girls who must now go the rest of life's journey without the loving care and counsel of their devoted mother. But the end of this journey is not far from any of us. "It cometh as a thief in the night." Be faithful a Bible which we prize, the darkness of our night will pass away and then the morning and reunion. T. F. SESSIONS.

RUSSELL—Little Margarette Russell, the daughter of Brother and Sister W. M. Russell, was born August 24, 1914; died February 26, 1915. Margarette was sick only a few days before she died. All was done that could be done that her life might be spared. She patiently lingered for a few days, then God called her to that home triumphant. Her stay upon earth was short and her departure leaves friends and loved ones sad and lonesome. Yet the separation here is sad and lonesome. Yet loved ones know where to find her. The Christian life is made brighter and heaven dearer when God's children have loved ones in that home eternal to beckon them on. Weep not, dear loved ones. When life's pilgrimage is over you will see her in that home where there will be no more separations. We pray the blessings of the good Father upon the left behind. ED THARP.

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THE HAMILL MEMORIAL, KOBE, JAPAN.

From far-away Japan they have even sent the Advocate the "cut" of the Memorial, which shall perpetuate the memory of a Sunday School master, so much loved on that side of the world. We are indebted to Brother J. C. Calhoun Newton, our faithful missionary in that land, for the chance to give our readers the picture of this beautiful Memorial. When Dr. Hamill was in Japan, not long before his triumphant death, he stirred that Empire with his great spirit and enthusiasm, for he was pre-eminently a trainer of Bible and Sunday School teachers. Ruby Kendrick gave her life to Korea; our own Seth Ward closed his career in China, and now the memory of Dr. Hamill will abide forever in Japan. Dr. Hamill was a leader of far-seeing vision and when he and Mrs. Hamill were holding Sunday School Institutes in Japan two years ago, they both felt a deep love for the bright Japanese children, and seeing that a forward step ought to be taken in that land, more than a year they voluntarily offered to give \$1000.00 to aid in the erection of a modern, well-equipped school of Sunday School Pedagogy and Bible Teacher Training. The plans have been drawn and site secured. And now that this great leader in the Sunday world, and President of the International Association has been taken away, his many friends and admirers, both North and South, and in Canada, will no doubt feel a still deeper interest in this enterprise that lay so near his heart the last year of his life. While under the joint auspices of the Methodist Sunday School Board in Japan and the Theological Department of the Kwansai Gakuin at Kobe, the work will be carried on in a broad spirit for the purpose of training workers and Bible teachers for all denominations. If the funds can be raised, it is proposed to erect and dedicate this Hamill Memorial School of Pedagogy at the time of the World's Sunday School Convention in October, 1916. At that time many of the most distinguished leaders from all the world will be present, and this new and progressive achievement for Japan and for the Orient would be a most fitting and permanent memorial of the World's Sunday School Convention.

GLOVER—Mrs. Elizabeth Glover, daughter of Winifred Arnold and Benjamin Camp, was born in Greenville District, South Carolina, December 13, 1829, and died in Carolina, Texas, April 14, 1915. Her parents moved from South Carolina to Georgia when she was five years old, and she lived in Georgia until 1867, when she came to Texas and settled near McCraws Chapel and has lived there ever since. To this union were born eight children, of whom four had gone before to welcome mother to her home not made with hands. The other four children and her husband are left to mourn their loss. Her remains were laid to rest in Oak Ridge Cemetery, March 18, 1915. Weep not, bereaved ones, as those who have no hope but trust in him who is able to save to the utmost all who come unto him and you will meet mother where sickness and death are strangers, and loved ones part no more. R. P. BUCK.

HERVEY—Mrs. Gessilda Elizabeth Hervey was born in Alabama September 30, 1843, died at the home of her son, H. L. Hervey, at Chatfield, Texas, December 15, 1914. She was the wife of Captain A. C. Hervey, who preceded her to the better home some years since. To this couple were born seven children; six are still living and one dead. Sister Hervey professed religion when she was quite young and joined the Cumberland Presbyterian Church, in which she lived a consistent Christian life until her death. She was one of the sweetest Christian characters that I have ever known. She loved the Lord and had implicit faith in Him. I loved this mother in Israel. She seemed almost like a mother to me. I shall be deprived of her words of encouragement. But I have been blessed by her life, and I know where to find her. Dear children, when you miss her most I bid you to look through the cloud to Him, the same One who prepared her the eternal home. Her pastor, B. E. KIMBROW.

FINLEY—Another old soldier has answered to the toll call, has exchanged the cross for the crown. George T. Finley was born in Gordon County, Tennessee, October 16, 1847; died at the home of his son, D. G. Finley, near Blackwell, Friday, January 15, 1915. He joined the M. E. Church, South, April 25, 1881. Was married to Miss D. J. Qualls August 1, 1869. Five children were born to them. A short time before his death, while in conversation with his pastor, he said that he was living in daily fellowship with the Lord, for, said he, "I don't know when the summons may come, and I must be ready." He leaves behind his five beloved children, two girls and three boys, a number of grandchildren and a host of friends to mourn his departure. A happy family circle is broken, but with joy we have the thought that the separation is not forever. May the memory of his consecrated life ever be a blessing and an inspiration to us all. His pastor, C. A. DUNCAN.

DORTCH—William Tolbert Dortch was born in Ohio November 3, 1856, and died April 20, 1915. He was married to Hannah V. Richards February 23, 1887 in Greenup, Kentucky. To this union were born ten children. Five are still living and five died in infancy. Brother Dortch was born the second time at the age of 20 and united with the Methodist Episcopal Church. He came to Texas a few years ago and settled in Sherman County, near Stratford, where he united with the Methodist Episcopal Church, South. For the past four years his sufferings have been intense, but he bore them with remarkable patience. He was a very sweet-spirited man, his faith in God was unbounded. He loved the Church and was always delighted to have his pastor visit him. I visited him often, and when I would leave I always felt that I had been in the presence of the heavenly world. He often spoke of his readiness to depart and be with the Lord. He was a good husband, tender father and a worthy neighbor. While we shall miss him here, we know where to find him. His pastor, B. J. OSBORN.

TRUSS—Mrs. Margaret Gency Truss (nee Turner) was born near McCraws Chapel Church, six miles south of Honey Grove, Texas, March 17, 1853, and departed this life on her sixty-second birthday, March 17, 1915. She was converted in early life and continued faithful to the end. On November 10, 1879, she was married to Mr. John Truss, and settled near McCraws Chapel and has lived there ever since. To this union were born eight children, of whom four had gone before to welcome mother to her home not made with hands. The other four children and her husband are left to mourn their loss. Her remains were laid to rest in Oak Ridge Cemetery, March 18, 1915. Weep not, bereaved ones, as those who have no hope but trust in him who is able to save to the utmost all who come unto him and you will meet mother where sickness and death are strangers, and loved ones part no more. R. P. BUCK.

GREENSON—On March 31, Brother D. R. Greenson of Bowie, Texas, passed to his reward. Brother Greenson was converted in a camp meeting when a boy and united with the Methodist Church. He lived a consistent and faithful Christian to the hour of his death. For years he was an active member of the school board and was active in everything that stood for the noblest and best in this life. The writer was at his bedside when he passed peacefully away. He leaves behind a number of sons and daughters who will ever live to remember the quiet, triumphant Christian life lived by their father. May they, one and all, follow him as he followed Christ and meet him on the other side. His faithful wife also remains to await her summons. A great crowd attended the funeral services, and all instinctively felt that one of our best citizens had been gathered home. It is our privilege to so live that we shall meet the redeemed of earth on that shore where there will be no parting. May we make the best of our opportunity. His pastor, W. L. TITTLE.

BROCK—W. J. Brock was born in McMinn County, Tennessee, October 5, 1849, and died at Bowie, Texas April 21, 1915. Converted at an early age, Brother Brock lived the life of a faithful member of the Methodist Church for more than fifty years. He was a great sufferer the last few months of his life, but no more submissive character to the will of God has the writer ever seen. He would frequently rejoice as he lay upon his bed of suffering. The end came and he changed from this life to the eternal life so quietly that we hardly knew when the spirit took its flight. One son, three daughters and his wife are left behind. They do not weep as those who have no hope, but may rest assured that if they only commit the keeping of their souls to his God, that they shall be permitted to clasp hands with their loved one some glorious day. The writer conducted the religious services after which the Masonic fraternity laid the remains away to rest. His pastor, W. L. TITTLE.

HITCHCOCK—Oscar L. Hitchcock was born in Waverly, Georgia, May 16, 1864, died at Dallas, Texas, after a lingering illness of several months, March 30, 1915. He was a charter member of the Mungler Place Methodist Church and served as one of the trustees until the day of his death. He was very peculiarly associated with the Mungler Place Church, it having been organized in his home on February 8, 1914. He supervised the construction of the present building. No kinder and more considerate man has it been our pleasure to know. He was a loyal and true man and made friends readily. His home-life was beautiful. He was as tender as a woman towards those who came to him for help and ever ready to give to the work of his Church. As a husband and father he exhibited those qualities of mind and heart that made him loved of all who knew him intimately. He leaves a devoted wife and daughter to mourn his untimely end. Though absent in the flesh, his personal influence still abides. May the God of all mercy, wisdom and love overrule his taking away and bring peace and joy to those who sit in loneliness and grief because he is no more. His pastor, LAWRENCE L. COHEN, JR.

MALONEY—Mrs. J. C. Maloney was born in Alabama, October 20, 1855, where she lived until 1879, when she came to Texas with her father, A. J. Hamilton. They lived near Waco three years. There she met J. C. Maloney. After her marriage they moved to Ellis County, near Waxahachie, and lived there thirty years. Three children were born to them. A husband and one daughter are all the family that lives to mourn their loss. She was a loving wife and mother; everybody was her friend. She and her husband moved to Bishop in 1913, where she died. Her body was laid to rest near the old home in Ellis County. She was converted at an early age and joined the Methodist Church in 1889. Above her body in the Maloney cemetery the flowers are blooming, and the birds are singing songs of gladness; while her gentle spirit lives where the rose of Sharon and the lily of the valley will bloom forever, and where the hundred and forty and four thousand sing "The Song of Moses and the Lamb." Farewell wife and mother. J. H. RENTRO.

RICHARDSON—David Richardson was born in Allegheny County, North Carolina, August 30, 1834; lived 80 years, 7 months and 15 days, and passed away from Elk City, Oklahoma, April 12, 1915. He was united in marriage July 12, 1855, to Tempy Galsion, in Grayson County, Virginia. Three sons and four daughters were born to this union, all of whom, with the aged and bereaved mother, survive to weep the loss of him who was the first to go and break the long and beautiful family circle. Brother Richardson united with the Methodist Episcopal Church, South, about two years ago, and all these eventful years has lived a consecrated and consistent life. Until his illness he was a regular and devout attendant on the public worship. The large congregation of sympathizers at the funeral proclaimed his large place in the Christian community. He served three years in the Civil War and lost his right lower limb in the battle of Gettysburg where so many brave sons of the South fell dead and wounded. All the children, some of them now growing old themselves, were present at the funeral. With them were a large number of grandchildren and a large number of great-grandchildren. Verily the "gates of the grave shall not prevail against them." The last reunion on earth, dear friends, but faithful and true as taught by your noble father and there shall be another reunion "over there." You know where to find him. His pastor, W. L. ANDERSON, Sayre, Oklahoma.

FINLEY—Mrs G. M. Finley (nee Cook) was born in Illinois, March 13, 1830; departed this life at Krum, Texas, March 27, 1915, aged 79 years and fourteen days. She came to Texas with her parents in 1849; settled in Collin County, near White Rock. Married Lewis L. Finley September 7, 1854. Then lived near Rowlett Creek, Baptist Church, until they moved to Denton County, finally settling where the town of Krum now is. Six children God gave to this home, four boys and two girls. J. H., W. H., and Lewis with her husband, Lewis L., have gone to that home God had in store for them. Walter Finley and Mrs. Lucette Minerly of Krum, Texas, and Mrs. Minnie Brinkley of Rocky, Oklahoma, survive her. She professed faith in childhood and joined the Baptist Church to which she was true

until God came and took her home. Her life was the pure one. She lived for those who loved her, as well as those who were touched by her motherly life. She was kind, gentle and loving. Every one who came under her care was looked after in that tender way that was the mark of her character. She lived until God called her home, then she left us here with broken hearts. Death never offers any explanation why it treats us cruelly. She leaves an influence which can never be forgotten in her home community. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Yes, she is missed; the vacant chair, her place, is not filled. By and by we shall meet her, if we are faithful. Our prayers are for the bereaved ones. After services conducted in the Baptist Church, at Krum, Texas by Rev. L. D. Shawver, we laid her to rest to await God's call. L. D. SHAWVER.

had no enemies. Suicide? No, for he was too happy and well composed for that. Accidental? Yes, I believe it was, but there was but one that knows for sure possibly, and that is His Father. He knows. Brother Montfort was an industrious, prosperous farmer, and he married one of the noblest young women we have ever known. He possessed a smile and a word of encouragement for everyone. He was loved by all who knew him. But how sad it will be for the young wife and brothers to think of such a sad ending of such a noble life. But I commend you young wife, brothers, and friends, to the Father above and suggest that in these dark hours that you rest the conversation in the second chapter of St. John. His pastor, B. E. KIMBROW.

DEGGS—Jesse Theodore Deggs was born in Polk County, Texas, June 15, 1882, and died at Manning, Texas, April 5, 1915. Bro. Deggs was united in matrimony with Miss Jessie Warren, October 9, 1904. To this union were born five children, one of whom preceded him to the Celestial City ten months ago. He was most soundly and happily converted in April, 1913, and joined the Methodist Episcopal Church, South, and has lived a consistent member until death. He was elected steward, which office he held the remainder of his life. Bro. Deggs was a railway conductor, and was killed while doing some switching at Manning. The summons, "Enough," though unexpected, found him ready. The day before his death (Sunday), at the close of the night service, I asked him how he was getting along religiously. His answer was, "I am getting better every day." Brother Deggs was an affectionate husband, a kind and loving father, a good neighbor and better, a consistent Christian. April 6, 1915, in the presence of a large concourse of sorrowing friends and relatives, we laid him to rest in the cemetery at Keltys, Texas. To the grief-stricken wife we would say: Brother Deggs has gone to join his baby. If you will cast your burden upon the Lord he will sustain you. May you so live as to meet him where sickness, sorrow, pain and death are felt and feared no more. T. H. WINDHAM.

MALONEY—Mrs. J. C. Maloney was born in Alabama, October 20, 1855, where she lived until 1879, when she came to Texas with her father, A. J. Hamilton. They lived near Waco three years. There she met J. C. Maloney. After her marriage they moved to Ellis County, near Waxahachie, and lived there thirty years. Three children were born to them. A husband and one daughter are all the family that lives to mourn their loss. She was a loving wife and mother; everybody was her friend. She and her husband moved to Bishop in 1913, where she died. Her body was laid to rest near the old home in Ellis County. She was converted at an early age and joined the Methodist Church in 1889. Above her body in the Maloney cemetery the flowers are blooming, and the birds are singing songs of gladness; while her gentle spirit lives where the rose of Sharon and the lily of the valley will bloom forever, and where the hundred and forty and four thousand sing "The Song of Moses and the Lamb." Farewell wife and mother. J. H. RENTRO.

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"Better on than in"—that humor that you notice. To be sure it's out and all out, take Hood's Sarsaparilla.

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Constipation. Don't use harsh, irritating, drastic purgatives or habit-forming laxatives. Taking physic to move your bowels only make your Constipation worse, so that you soon are dependent upon medicines. They do not touch the real cause—the source of your trouble (liver-gall complaint) with which almost half of humanity is afflicted. Send for our free Medical Book and be advised of the proper and natural method of curing your trouble. Gallstone Remedy Co., Dept. 916, 219 S Dearborn St., Chicago, Ill.

Kind Words for the Editor

Rev. Dr. Bradfield: My Dearly Beloved—Just a word to express my delight at your success in your new field of journalism. You write like a veteran and your good taste and easy swing are clear and impressive. I see no letting down of the old "Texas Advocate standard." I rejoice in your success so far, and feel sure you will make a great editor. So mote it be. Yours in faith and love, JOSEPH S. KEY. Sherman, Texas.

Rev. W. D. Bradfield, D. D., Dallas, Texas. My Dear Bradfield:

Greetings to you! I am delighted with the spirit and style and grasp and power of your editorials. They are even better than I anticipated. They will be read. They will kindle the spirit of the most thoughtful men in the Church. Your leaders will come to have a tonic effect throughout the entire denomination as the Advocate goes to a wider and wider clientele. God bless you, my own brother, in this work which he has evidently called you to do. Yours as ever, BISHOP. Georgetown, Texas.

My Dear Brother: You are doing it even better than I thought you could. Don't waste your strength needlessly. Save yourself, as far as possible, for important things. E. E. HOSS. Muskogee, Okla.

My Dear Bradfield: You have started mighty well as an editor. God bless you, my very dear brother, and make you a blessing to His people. Affectionately, W. A. CANDLER. Atlanta, Ga.

Dear Dr. Bradfield: A very competent judge told me day before yesterday that the last issue of the Texas Advocate was the very greatest number of any Church paper he ever read—Dr. Dobbs. Yours for progress, JNO. R. NELSON. Fort Worth, Texas.

OUR CHURCH NEWS

Bishop Denny, of Richmond, Virginia, preached to the delight of the Methodists of Selma, Alabama, Sunday, May 2.

Dr. Gross Alexander, our Book Editor, will preach the Commencement sermon for Lindsey Wilson Training School, Columbia, Kentucky, May 16.

In the last issue of the Alabama Christian Advocate we note that Rev. F. P. Culver, of Waco, Texas, has been on a visit to Union Springs, Alabama.

Dr. J. W. Lee, the distinguished presiding elder of the St. Louis District, has been elected President of the St. Louis Council of the Federation of Churches.

The fifth Sunday in May Dr. W. A. Shelton, of Emory University, will preach the Commencement sermon for Southern University, Greensboro, Alabama.

Rayne Memorial Church, New Orleans, Louisiana, is to be thoroughly overhauled and modernized. We congratulate Dr. F. R. Hill, Jr., the pastor, and his people.

The rear part of Fourth Avenue Church, Louisville, Kentucky, of which Dr. Frank Thomas is pastor, was damaged by fire recently, resulting in a loss to the amount of \$72,000.

Bishop Hendrix says that to ask who will win in this war is like asking: "Who won in the San Francisco earthquake?" It is to win ruin and desolation and mangled bodies and wrecked homes.

Rev. Stonewall Anderson, D.D., is to preach the Commencement sermon for Centenary College, Shreveport, Louisiana, and afterward proposes a tour of that State in the interest of education.

Miss Daisy Davies, of Atlanta, Georgia, has been elected President of LaGrange (Georgia) College. Miss Davies is a daughter of the late Rev. Bartow Davies, of the North Carolina Conference.

The new professor of Theology at the Methodist Seminary in Rome, Dr. Felice Caccipote, was trained in the Universities of Bologna and Lausanne. He is said to be a man of broad culture, deep religious convictions and intense zeal.

Bishop Richard J. Cooke, of Portland, Oregon, was chosen president of the Board of Methodist Bishops in the session of their semi-annual conference, Des Moines, Iowa. Bishop Luther B. Wilson, of New York City, was elected permanent secretary. A worldwide movement for evangelization was outlined by Bishop Theodore S. Henderson, of Chattanooga, Tenn., and definite plans were

expected to be made during the conference before the adjournment. It was proposed that the Church shall inaugurate a campaign to increase the membership of the Church 500,000 in 1916. The increase in two years has been 322,000.

From the Western Methodist, Little Rock, Arkansas, we learn of the death of Hon. J. W. Rooks, an honored member of our Church at Harrisburg. He was one of the most prominent citizens of Poinsett County, and had served as State Senator.

Rev. H. M. DuBose, D.D., pastor of our First Church, Atlanta, Georgia, will preach the Commencement sermon at the University of Louisiana, Baton Rouge, Sunday, May 30. Dr. DuBose will also deliver the literary address before the Birmingham College, June 3.

With reference to the Vanderbilt litigation, the Secretary of Education reported that the last note would fall due in June with principal and interest amounting to \$7840.25, making the total cost of the Vanderbilt lawsuit to the Board of Education amount to \$36,212.32.

Dr. John A. Rice has been invited back to Chicago to give a course of lectures this summer. He will lecture on the "Problem Books of the Old Testament," and give a course of chapel addresses on "Jesus Christ and Our Human Hungers," and also preach on Sunday.

Our Church at Salem, Virginia, has suffered a great loss in the death of Mr. Joseph R. Woods, Sunday School Superintendent and Chairman of the Board of Stewards. He was a brother of the late Judge Woods, Mayor of Roanoke, and of Col. James P. Woods, of that city.

Rev. William Collier Winn, of the South Carolina Conference, died last week at his home in College Place, Spartanburg, South Carolina. His death followed an illness which began two years ago while pastor in Brookland. He had been a faithful minister for a quarter of a century.

Bishop Candler says that the great common school system can be saved from secularism by pouring through all its veins and arteries the religious influences of our Christian colleges, if we will make these colleges strong enough to educate most of the teachers of the common schools.

At the recent session of the Baltimore Conference Bishop Burt is reported as having said: "Too much has Methodism taken song out of the mouths of the people and put it in the mouth of hired singers. Let our people sing. They will sing in the kitchen, in the parlor, and in the shops. Something is radically wrong when a Church will give \$500 to missions and spend \$2500 on the choir."

Details of the massacre of native Christians in Urumia, Persia, received by the Presbyterian Board of Foreign Missions, state that not less than 800 have been murdered there, and that not less than 2000 have perished from disease. The attacks, it was reported, have not been confined to Kurds, but have been made in at least one instance by Turkish soldiers. Crucifixion and burning Christians alive have been revived, missionaries reported.

The 4,395,000 children claimed by the Methodist Church can be made a source of contributions for the campaign to raise \$10,000,000 for retired ministers and their widows and orphans Rev. Frederick T. Keeney, of Syracuse, New York, told the convention of conference claimants at Chicago, Illinois, recently. T. N. Ivey, of Nashville, Tenn., editor of the Christian Advocate of the Methodist Church, South, and a visitor, said that the general situation confronting the Church is that there are now thousands of preachers, widows of preachers or their orphans who were supported by the Church, but when their strength wore out in the cause the support was withdrawn. Care of the Church's dependents has been left too much to sentiment, he said, and sympathetic efforts such as is at last being made, has long been necessary.

CHINAMEN APPEAL TO CHRISTIAN AMERICA.

To Our Fellow Christians in America: A dark hour has come upon China. Our very independence as a nation is threatened. Also the future of America's religious and commercial interests in our nation is imperiled.

No better evidence is needed of the gravity of the present hour than the extraordinary fact that eminent American missionaries in China, representing the leading denominations, have cabled a long message to the Government at Washington, appealing to America to succor China straightway.

The mission body has also sent Bishop Bashford, of the Methodist Church, as a special envoy to this country, to appeal for the moral help of the United States in China's dire emergency.

Our fellow Chinese Christians in our homeland have also sent a special appeal to the Christian President of your country, and to the Christian people in America.

Now, we Chinese students and business men resident in the United States, communicant members of Christian Churches of various names, knowing the depth and sincerity of Christian America's interest in our native land, cry out to the brotherhood for succor for our beloved China. It was the aroused Christians of America

Southern Methodist University

The University Colony

It means a great deal "where a man lives."

It also means a great deal as to where a child is brought up.

To build a home where a family may offer to their children the very, very best of all that is good, and where the parents may spend an old age in such environment as will meet all the demands of their mental, spiritual and social natures, where their children have grown up—have formed life associations—have tested out their yearnings, tastes and ambitions—have met and conquered deterrent philosophies, is indeed an ideal, and such an ideal as is not possessed by the Methodist Church anywhere.

But no sooner was the site of Southern Methodist University agreed upon than all who were familiar with it announced that it was only a question of a few years when there would be built up about the institution the choicest environment in the Southwest.

This is possible because the hill on which the Administration Building is built at the same altitude as the top of the skyscrapers of the city, five miles away, is the center of an area sloping in each direction for a mile or more, as beautiful a topography as exists anywhere.

Being outside the city of Dallas, even beyond the choice residence city of Highland Park, it may be a municipality of its own, dominated in every way by the citizenship which is to be a reality in only a year or two. Unwholesome commercial enterprises, questionable moral ones, and all unwelcome types of humanity, will not only be refused admittance, but will not care to invade such public sentiment.

On the other hand, the University being absolutely owned and controlled by the Methodist Church,

and operated strictly in the interests of Christian education, will attract those classes in sympathy with its aims and ideals, and desirous of its advantages. Any college community is peculiarly attractive as a home, but the vicinity of Southern Methodist University offers not only the exhilaration of association with youth, but the very best in mental, social and spiritual life the Church has ever been able to provide. Most towns and cities are built about some successful factory, enterprise or industry, some class of commercial life, and such institution types every individual and every enterprise of the community. But the University is the one chief and predominating enterprise of this community. To it and from it will go influences that uplift, and about it is the privilege of the Methodist Church to place people who will join in upholding, uplifting and supporting it, instead of, through carelessness, allowing the elements to creep in who would live off of the institution instead of for it.

This generation of Methodism has not had such an opportunity before. It is doubtful if such will ever be offered again in the Southwest. Ten years from today will find about Southern Methodist University's beautiful campus of 132 acres certainly not less than ten thousand people, complete as a municipality within itself, close enough to the greater city to enjoy all of its advantages, yet far enough away to be absolutely independent of it.

The opportunity will appeal particularly to those families in which are youths ready to enter the University, and children who need the preparatory facilities that are already provided nearby. Splendid as may be the facilities for boarding students, and necessary as it may be with many families, yet there are hundreds of families in Texas today anxious for some arrangement whereby they may become a part of this community.

The University office has nothing to do with the sale of lots, but is vitally interested in the building up of the community. The University

is a friend to every property owner in its vicinity, and anxious to cooperate for mutual benefit. To such friends we would say also that there are in the immediate vicinity residence properties and business properties at all prices—from the small, unimproved lot to the large and magnificently improved boulevard section. There are sites for the humble cottage and the splendid homes—all in easy communication with the city by street cars now in operation and paved streets wholly or partly constructed.

LET SUCH FRIENDS COME AND SEE.

And if there are those who wish in the near future to make purchase and begin the construction of a home, let them write at once to the office. There are some financiers in the city who have indicated that they will buy and build for any such friend whatever style of home they may desire on easy installment plans—either with or without other security, and with only a small payment in advance. All inquiries received at the office will be referred to the proper parties. The University is anxious to see many homes completed before the session begins in September.

Bishop McCoy has authorized the publication of the following District Commissioners:

- Greenville District—Rev. T. W. Lovell, Greenville. Sulphur Springs District—Rev. J. H. Scrimshire, Como. Amarillo District—Rev. E. B. Watts, Amarillo. Vernon District—Rev. Simeon Shaw, Quanah. Marshall District—Rev. E. L. Ingram, Henderson. Waxahachie District—Rev. H. L. Munger, Mansfield.

"Good opening for young Methodist school teacher. Some young man who loves his Church and is efficient has an opportunity of a good school paying a little over one hundred dollars per month by writing D. F. F., care of Southern Methodist University, Dallas, who will give the correspondence attention."

who recently delivered our fellow disciples in Korea from prison, torture and probable death at the hands of the Japanese. You can do as much for imperiled China, if you will but again lift aloft the day's white standard of Christian justice and brotherhood, not nations as for men.

This is America's opportunity to play the Good Samaritan to China which is being robbed and beaten on the world's highway.

The case is clear and simple, although we invite you to corroborate our statement of it by independent investigation. Japan drove the Germans out of Tsing Tau, after solemnly promising civilization, through the lips of her highest ministers, that she would return to China the land wrested from Germany. She ruthlessly invaded our neutral territory, outside the sphere claimed by Germany, and grossly abused our people and property.

Then, while the attention of the Great Powers was focused on the war in Europe, she made a series of twenty-one amazing and well-nigh incredible demands upon our Government. Acceptance of these would not only destroy China's sovereignty and integrity, but also the guaranteed rights of other nations. Surely it is beyond argument that if Japan had earned the right to make demands—though why upon China, a neutral and non-combatant nation?—these should be made at the close of the war, when the conditions of peace are being settled. Is Japan not willing to abide by the fairness of her allies, and of world opinion?

Alas, Japan's demands could not survive for an hour in the clear light of an international conference. They are a deed of darkness, dependent wholly for their success upon the fact that other nations are engrossed in the European war, and unable to give serious attention to China. If under cover of the world turmoil, Japan can overthrow China's rights, she will have perpetrated a wrong that will set back peace and progress in the Far East for many generations.

Now there is one power which the Japanese government fears: This is shown by the lengths to which she has gone to propitiate it. That power is public opinion in the United States. And that opinion is dominated by Christian ideals.

So in our extremity we turn to you, fellow Christians in our sister Republic. We ask you to think and pray and speak and write about China's dire peril. Discuss the facts in your missionary meetings, in your Bible Classes, and perhaps even in the pulpit. Make them a subject of conversation in your homes. Inquire about them of any Chinese whom you may know; or of the China missionaries; or of the public men whom you may be able to reach.

For we are assured that if once our burden may be transferred to the generous, chivalrous and fearless heart of Christian America, a way will be found to deliver China from the pit that has been dugged for her.

Brethren, pray for us, that in this trying time our faith may fail not; and that we may prove true Christians and true patriots and true friends of all mankind.

With gratitude for all that we owe to our Christian teachers from America, we subscribe ourselves, in behalf of our fellow Chinese Christians in the United States,

Yours fraternally, Hsieh Kin, Pastor of Chinese Presbyterian Church, New York. W. K. Chung, Dean of Canton Christian College. S. K. Wong, Wah Tai Co., New York.

- K. P. Au, Columbia University, New York. L. K. Kao, University of Pennsylvania, Philadelphia, Pa. J. U. Ly, University of Pennsylvania, Philadelphia, Pa. Henry T. S. Ko, Seminary, Temple University, Philadelphia, Pa. C. W. Low, Jefferson Medical College, Philadelphia, Pa. H. A. Pan, University of Pennsylvania, Philadelphia, Pa. L. H. T. Wei, Textile School, Philadelphia, Pa. P. W. Chen, University of Pennsylvania, Philadelphia, Pa. P. T. Lau, University of Pennsylvania, Philadelphia, Pa.

***** THAT HUNGRY LOOK. ***** A preacher, at the close of one of his sermons said, "Let all in the house who are paying their debts stand up." Presently every man, woman and child, with one exception, arose to his feet. The preacher seated them and said, "Now, every man not paying his debts, stand up." The exception, a careworn, hungry looking individual, clothed in his last summer suit, slowly assumed a perpendicular position. "How is it, my friend," asked the minister, "you are the only man not able to meet his obligations?" "I run a newspaper," he answered meekly, "and the brethren here who stood up, are my subscribers." *****

You can't "transfer" from irreligion to religion. You have got to pay a new fare. It's no cheap change; besides, it's "reverse direction."



Let them do the worrying All you have to do is to see that your ticket reads via the Katy all-the-way. To KANSAS CITY and ST. LOUIS MKT Two fast, dependable trains, combining every essential for comfort, speed and safety—The Katy Limited The Katy Flyer ASK THE KATY AGENT, or write W. G. CRUSH, G. P. A., "THE KATY," DALLAS, TEXAS.

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