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The Duty Of The Hour For America

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EACH of the Nations is fighting, in others, the very sins which it has itself committed. Each is fighting now a foe without, because each failed to fight her foe within. More than one Nation had by newspaper and by its literature, contemplated this holocaust, sometimes with criminal levity. Each was unwilling it should come, but not enough unwilling. Even now it is talked of by more than one, with appalling complacency, as a more or less permanent event.

All have, in varying degree, either talked or acted an imperialism, and each has constantly increased the suspicions of the other. Men of all these Nations had helped it to come by perpetually reminding themselves and the others that it was "bound to come." The national snobs were not of one Nation alone. And in the final judgment, while the guilt for certain immediate acts may rest more heavily on one or two, they will all admit their share of guilt, and on no other assumption can we hope for justice at that judgment. And one thing had been absolutely neglected by each and all, although if anything stands out as the clear verdict of history, it is that no Nation was ever killed by guns and powder, but that all who have gone down have died of injuries internal. Our statesmen, some of them, are telling us that Europe's war is America's warning; that we must get ready and that our readiness must be very much like that of Europe's Nations; that we must do the very things that they for thirty years have done. They tell us that our chiefest need and our most permanent defense and our lasting security is a battleship, which costs millions of dollars and takes years to build, but which can be blown to the four winds with a little torpedo that can be made in a day or two and costs a few dollars. But I want to approach it from another viewpoint, and put the warning in a different light. They say that we must get more guns and ships and shells. I want to point out a different kind of armament. They are dealing with one set

of forces. I will try to deal with another. And one thing I admit, we must have either theirs or mine. Our Nation must have forces either material or moral, and the only question is, which shall they be?

The duty of the hour for us is to seek how we may build the new Jerusalem, the holy city, upon the ashes of the old; and most of all to ask ourselves what should be our own state of mind and condition of heart at this moment, when the world has lost its way. Our first duty is not to condemn the world, but to find out how it may come again to life and have it more abundantly than before.

For let us forget it not, far above this, another battle is being fought, one of whose armies may with right and truth appeal to God. Let us rise out of this conflict into the higher one, which is not against flesh and blood, but against the spiritual hosts of wickedness within the heavenly places of our own souls, the battle of eternal and ultimate realities and ideals.

It will, therefore, be wise and well, instead of lamenting the national misdeeds of others, to make this the solemn occasion when we turn our eyes inward and seek in an inviolable solitude of our national personality to stand face to face with the divine reality, and having judged our brothers, if we so must, proceed then to judge ourselves.

The blame is universal. We have all assented to a so-called balance of power, equipped upon a sword, with bullets in the scale for weights. We have all agreed to secret alliances other than for reason and justice. We all share the peril of the sword because we have taken the sword. The differences are in degree and not in principle and kind.

The conflict in Europe was no mere accident. The ultimate causes of her woe are selfish ambitions, material competition, unfair advantages, suspicions, the doctrine that might makes right, the confusion of

moral with physical power, the ruthless law of the survival of the fittest; in all which the militarists have been ably supported by the intellectuals and the aristocrats of the old world. It arises out of a false philosophy of human life, a false conception of racial relationships, and a false view of human progress. Are we free from the danger of these ultimate causes?

Oh, if the Nations of Europe had only thought less about their foes without and more about their foes within! We blame them because they are not democratic either in form or in fact, but perhaps there is still greater danger to the Nation that has the form without the fact; that raises hopes before its people which it does not enable them to realize, and ideals before the world, which it sadly fails to demonstrate within itself.

The Nations are still suspicious of us. Japan has an attitude of watchful waiting as to whether or not we are a just people. China has her alternate hope and doubt, and is mercurial in her temper toward us. The little Nations to the south are not quite sure of us, and the most hopeful sign of this day and generation was that three of them did try us once and did not find us wanting.

We need to arm ourselves against them; yes, but we shall do it best by disarming them of their doubts and their lingering suspicions. Confidence is the only ultimate security of the relations between Nations. The unselfish return of China's indemnity was worth at least one battleship to this Nation.

The new patriotism will begin to transform the world when one Nation makes her own people see that to love one people truly is to love all peoples, and that the loss of a Nation's honor is infinitely worse than the loss of land, and that her service to other Nations is the measure of her greatness.

Mexico is really waiting to see whether

we shall send into her midst the messengers of light. And now the eyes of the whole world are on us. It does not know whether our democracy is real or specious, and whether the whitened sepulchres without are inwardly filled with dead men's bones. The eyes of God are on us. At this moment the vineyard is in our possession and it is ours to say whether or not, in us, the parable shall be fulfilled. But if our own house only can be set in order, we shall, under the hand of God, become the world's Messiah. By self-discipline alone is moral domination won and the surest way to protect ourselves without is to purify ourselves within.

And now, when all else has broken down and the darkness about them is so dense that the light cannot be mistaken, let the Nations see in us a Nation that will rather suffer wrong than do a wrong.

During these latter days I have been accused of holding a flimsy faltering patriotism and have received some letters full of satire and of scorn. But is it so, is the patriot who wants to love his country because she is the protector of the weak as well as the possessor of her own strength, a home for the oppressed, guardian of the others' liberties, as well as the protector of her own, is he a weakling or a traitor?

And so
"The tumult and the shouting dies,
The captains and the kings depart;
Still stands thine ancient sacrifice;
An humble and a contrite heart."

But
"If drunk with sight of power, we loose
Wild tongues that have not Thee in awe;
Such boasting as the Gentiles use,
Or lesser breeds without the Law;
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget."

Thus may we fulfill the prophecy of the Quaker poet:
"Thy great world-lesson all shall learn,
The Nations in thy school shall sit,
Earth's farthest mountain tops shall burn
With watch-fires from thy own uplift."

The Inheritance Of The Meek

MOSESES is often quoted as the meekest man on record, and yet there were times in his perplexing life when the state of his meekness was at a minimum. Nevertheless along the uniform tenor of his life meekness was one of his dominant traits. He had more to try his patience and his temper than any man of his day and generation. How he bore his ordeals without more than occasional outbursts is past understanding. For forty years he had more than an uncounted multitude of all sorts of people, men, women and children dependent upon him for food, clothing, leadership

and laws. There were times when the impossible was before him, but he never lost his equipoise. Often he prostrated himself before God and bewailed the transgressions of those people and deplored his own shortcomings; but he never lost his grip upon the arm of eternal strength.

Christ tells us: "Blessed are the meek for they shall inherit the earth." What a promised blessing to those who embody and practice this quality of mind and

heart! It presupposes a spirit that bears up under trial, that does not murmur or complain under severe difficulty, that does not hold God responsible for all the woes and calamities of life, that does not rebel against the Almighty because untoward circumstances supervene, that never doubts the ever-presence of the Savior in times of stress and storm and that anchors its faith in the verities of saving truth. A man thus possessed will not burn himself out by the internal fires of

temper, by the frettings and annoyances that come along the course of life, by the corroding of anxiety and fear, by gloomy forebodings as to the future and by repining and bemoaning one's fate in the midst of distress and affliction. Such a man will live longer, have better health, will enjoy better digestion, will sleep sounder at night, see the good as well as the bad in mankind, will give play to hope, and the brighter side of life will be his vision. Thus he will inherit the earth. In other words, all of the earth that he can appropriate wisely and to the advantage of his soul and body will be his.

The Midnight Cry

By REV. DAVID H. GREER.

"At midnight there was a cry made, Behold, the Bridegroom cometh; go ye out to meet him."—St. Matt. 25:6.

The parable to which these words belong, whatever else it teaches, pictures in vivid form what seems to be a law or method of human progress. It is this: Not only that good comes out of evil, which is a matter of common or not uncommon observation, but that it often comes, the very greatest good out of the very worst and blackest form of evil, when the evil is so great, so terrible and so appalling, when it is midnight, and the lamps have gone out, and it is dark, very dark, and men's hearts are failing them for fear, because in the darkness they have lost their way, then it is that the cry is heard—"Behold the Bridegroom cometh; go ye out to meet him!"

Let us make that thought our theme, "The Midnight Cry." And first I remark, that when the evil comes, the overwhelming evil, or the great calamity falls, crushing out our courage and blotting out our hope, for ourselves and for our race—standing in those ruins, in their very midst, and with an experience of them, then it is that something like a feeling of despair is apt to come and touch and take possession of us and like a heavy mantle wrap its darkening folds about us. What is the use of trying to hold fast and hard, through struggling toil and sacrifice, to some ideal life? Why not let it go? What is the use of trying to make the world better, to lift it up to a higher plane of thought, feeling and action; to lift it up to the law of love as the law of human life? What is the use? What are all our efforts worth? What do they amount to, when we seem to make not only so little progress but at times no progress at all? Or when in a moment something comes, to break, to shatter, to scatter, all our hopes and plans and all our best attempts. It is indeed a midnight time in human life, and some of the noblest natures in the annals of mankind, the purest and the best, have had experience of it. It is in fact only they, or chiefly they, who have known and felt it. Not those who seem to get on in this world so well and so contentedly without God, but those who can not get on without Him, to whom life without God has no value and no meaning, and yet from whom at times God has seemed to hide Himself and to be so far away and so indifferent to them. In various ways has this experience come to them. When in the confusion, the bewilderment, the desolating darkness of some great personal suffering or loss, when some sharp sword has pierced them to the quick, some hard and heavy blow has felled them to the earth, and they can not see or feel or find their way to God in whom they had before so implicitly believed. Or when some high and holy aim, some great and worthy cause to which they had committed themselves and for which they had labored, and which, as the cause of God, they felt must surely win, has failed and been defeated, and God does not seem to care; as though there were no God!

And yet, while this is true, how often is it also true that it was in the darkness of that midnight hour, not in the joy and beauty of a brilliant noonday of prosperity and peace, but in that midnight darkness, when all reality seemed to be blotted out, when God himself for a time seemed to be blotted out, that then the voice was heard, sounding through the darkness—"Behold, the Bridegroom cometh; go ye out to meet him!" And they did go out; they went and found and knew Him then as they had never known Him before, and with a stronger faith in Him and a richer experience of Him and a deeper devotion to Him they entered into the joy of His fellowship and His service in the world. We have read and studied to little purpose the Christian experience of the past if we have not seen that lesson taught and have not learned that truth.

There is one particular application of this which is in all our minds today, and which I wish to make. Many Christian people have the belief, the conviction, that war is not in accord with the spirit of Jesus Christ or the tenor of His teaching. Some of His words perhaps when wrested from their context seem to warrant or justify the use at times of the sword, and yet when His teaching is taken as a whole, and especially when interpreted not only by His Life, but also by His Death, the whole sublime story of His Passion and His Cross, it can hardly be disputed that the teaching of Jesus Christ, however impracticable, unworkable or Utopian it may seem, does not in itself give approval to war. That at least is the opinion of very many of us, that the kingdom of Jesus Christ is not only a kingdom

on the earth of peace but a kingdom to be established by peaceful means and methods. And with that conviction deeply rooted in us we have wrought and labored for peace; we have tried to promote it—Peace and Goodwill among the nations of the earth, and had seemed of late to make some good and hopeful progress. A strong peace sentiment was created or evoked and very widely spread, so much so indeed that congresses and parliaments, kaisers, kings and statesmen recognized and felt it. Peace societies were formed, peace treaties were made, peace tribunals created, and arbitral courts established in the interests of peace. It seemed indeed as though the Golden Age had come, or was about to come. War was to be hereafter the remotest of contingencies; for was not the whole world armed to prevent it? Paganism had vanished from the Christian civilization; barbarism had gone; and the international fighting code, like the duel code, if not dead was dying, and the dawn of peace had come. Poets, preachers, prophets, and even politicians were singing and proclaiming its swift and sure advance:

"The dawn, the dawn is on the wine
The stir of change on every side,
Unsignalled as the approach of spring,
Invincible as the hawthorn tide."

Yes, so we dreamed, we hoped, we ventured to believe. Then suddenly, in a moment, almost in the twinkling of an eye, the most colossal war in the history of the world was on. The world was amazed and dazed. It was unbelievable that it should be so, and yet so it was. It seemed as though the midday sun had been suddenly blotted out and that a midnight darkness had fallen on the earth. Or it seemed as though a comet had suddenly hit the earth and set it on fire, and that all its best possessions, all its finest treasures, its greatest and choicest values, its mental, moral and material achievements, so slowly labored and wrought, its art, its science, its culture, its philosophy, its religion, were being consumed in the flames. As an English correspondent, an author of repute, in writing to a London paper said: "The big stick of brutal force was suddenly thrust into the exquisite and delicate mechanism of civilization, and civilization stopped, stopped dead. Who bothers now, he asked, about pictures and books and literature and painting? Who cares now to hear what Bergson and Eucken think? We are back again in barbarism, in the age of sticks and stones!"

Yes, it is all true—pitifully true; but it is not the whole truth. It is the voice of pessimism and panic, and if it can sound no other note it would better sound none. If civilization is wrecked, Christendom destroyed, and Christianity has perished from the face of the earth and all its fair ideals are forever gone, then quietly, calmly and courageously, still striking to our colors, let us go down with them and make no fuss about it. But civilization is not wrecked, Christendom is not destroyed, Christianity is not dead. Something great and good, very good, is coming from it all. We learn geology, says Emerson, the morning after earthquakes. It is a fearful price to pay, but human nature being what it is, and the orderings of the world being what they are, we have to pay the price. So from this great world-upheaval and convulsion, whose cracks are reaching out to distant lands and may reach our own, we shall see more clearly what are the real and true foundations of human life. We shall see and learn, at a fearful price, at a fearful earthquake price, that the teachings of Jesus Christ are after all true, universally true, as the law that binds the stars and holds the planets is true, and that whatsoever is not built upon that law of truth will be just as surely if not just as speedily wrecked as any physical fabric not built on the law of gravitation. We shall see and learn more clearly that the way in which to overcome the evil of the world is not the way of slaughter and violence and war, or preparation for war in the interest of peace, but the way of Jesus Christ—the hard way, the heroic way, requiring more courage, far more courage and strength than simply to yield to the animal impulse in us. The way of Jesus Christ; the way of Him who said, I, if I be lifted up, what I teach and what I am, I will draw all men unto me. The way of Him who said, "Peace I leave with you, my peace I give unto you; not as the world giveth give I unto you."

To some extent indeed the world has learned and learned to respect and obey this teaching of Jesus Christ, but chiefly (not altogether, for there is much Christian work and conduct in the world), but chiefly as something which is meant for private and per-

sonal use. It is looked upon, His teaching, His religion, as chiefly a closet affair, or as something by the way, like those little stations of the Cross which the traveler meets in the European mountains, very appealing and helpful for personal devotion and pietistic use, but when it comes to great world affairs and to the management of great world affairs, commercial, political, national and international, when it comes to diplomacy and statecraft, then the teaching of Jesus Christ, however good and admirable, yea, and however true, can not be made to work. And so men have tried to work the world without it, and are learning now from experience, from a sad and bitter experience, that they can not work the world successfully without it. Politicians are learning, statesmen are learning, at a great price—or must they learn it over again at a still greater price?—that Jesus Christ in His teaching, apart from all theological interpretation or apprehension of Him as the Incarnate Son of God, as most of us, I presume, believe that He was, that Jesus Christ in His teaching was the wisest, sanest, and most practical statesman that has ever appeared on the scene of human affairs. But still men are saying, our rulers, our governors, our diplomatists are saying, the teaching of Jesus Christ is not practicable, is not workable on a large world scale and in large world affairs, and that to try to put it to work in the present state of the world would lead to very disturbing and perhaps disastrous consequences. To which it may be said with a threefold reply: First, that if it be true, if it be true, then we have nothing to do with consequences. Second, that the consequences might indeed be other and better than we think. And third, that they surely could not be worse than what today they are in working the world without the teaching of Jesus Christ. And so as the result of this great and costly experience, this terrible experience, through which the world is passing, shall we not be made to see that what we had supposed to be right is a wrong-right, and that we must go back and correct our premise with a better and truer right, with that better and truer right which Jesus Christ declared to be the law of human life and of all human affairs? Or, reverting to the simile of the text

—through all this midnight darkness, sounding in and through it all, the midnight cry is heard, "Behold, the Bridegroom cometh; arise, and trim your lamps, and go ye out to meet Him, to welcome and receive Him, and with a fixed resolve more implicitly to obey Him throughout the whole scope and compass of your lives."

That is the duty call and summons of the hour, this dark hour of international strife; not merely to determine or to try to determine by going far afield the responsibility for it, although that of course is an important question which in time must be determined and which in time will be determined, and which therefore, suspending for the present our judgment, we should leave to time to determine. That is not only wise and right and fair; it is also the observance of that neutrality which the President of this Nation has asked us to observe, and which, out of loyalty to him in his hard and trying position, if for no other reason, we should observe. But apart from this it is a question, this question of the responsibility of others at a distance, whose tendency is to make us forget or ignore or fail at least to consider, to what extent we ourselves are responsible for it. If we in this professedly Christian nation had been doing our whole duty as a Christian people, not merely in teaching and preaching, or in listening or subscribing to, but in practicing and obeying this religion of Jesus Christ, would there be any war in Europe today? But is that too much to ask of us, too much to expect of us? Possibly so. And yet it is the duty call and summons of the hour, the call which in this hour, this midnight hour, we hear—"Behold, the Bridegroom cometh!" It is not a time for despondency, it is not a time for despair, it is a time for resolute and hopeful action—"Behold, the Bridegroom cometh;" and confessing our sin and failure and that we have all slumbered and slept, but trimming now our lamps of faith and hope and love, let us go out to meet Him, that we may learn of Him to find and to walk in the way of love and peace; peace for ourselves, peace for the Church of God, peace for the fighting and warring nations; the way of love and peace. In the midnight darkness the cry is heard—"Behold, the Bridegroom cometh; go ye out to meet Him!"

The Militant Church

By I. F. HARRIS, Waxahatchie, Texas.

(Chapter II.)

In the light of the foregoing facts we will now examine the common idea of the Militant Church of Christ.

There are two views of the question generally taught, one of which almost all preachers seem to believe to be true. One view of the question is that the entire membership of a certain organization constitutes the Militant Church of Christ, and that even Christians who are not members of such organization have no right to be recognized as a member of the Church of Christ, or be permitted to enjoy any benefit or privilege of the members of such organization. This is the narrow tread view, and is taught mainly by Roman Catholics, Baptists and Campbellites.

The other view is that the entire membership of all Protestant religious organizations constitute the Militant Church of Christ, whether they be Christians or not Christians. This is the wide tread view of the question, and is taught mainly by Methodists and Presbyterians.

We use the expressions, narrow tread and wide tread in a figurative way. The width of a wagon or vehicle was called the tread from the way which was beaten out by it. The tread was narrow or wide, according to the width of the way.

The two ways which have been beaten out by these two theories run back far into the past and therefore we call the theories narrow tread and wide tread.

We will now examine these theories in the light of scriptural teaching. Is it true that the Church of Christ on earth is made up of the members of an organized body whose membership may be made up of some who are Christians and some who are not Christians? Some who are Christians may be in it and some who are not Christians may be in it. There are just two bodies in the world: the body of Christians and the body of sinners—the Church of Christ and the world. Christ said to his children in John 17:16: "They are not of the world even as I am not of the world."

And if all who are Christians should refuse to go into it, and all who are not Christians should refuse to go into it, then the Church of Christ would become extinct in the world. And we will pause just here to say that this type of the Church of Christ will become extinct in the world when this narrow tread theory is exploded by the truth of God's Word as it should have been many years ago. One of these foreordained and predestinated Churches of Christ has become almost extinct and we thank God the balance of the narrow tread theory Churches failing to be the Churches of Christ are predestinated to go the same way. We shall hail with delight and great joy the coming of the day of light and truth, which will forever settle and seal their doom.

The advocates of this unscriptural and hurtful theory of Christ's Church base their claims on the mode and merits of water baptism. You may be a child of God and on your way to the Home of the Good, but if you do not accept their erroneous theory of water baptism and receive immersion at their hands you can have no part or lot in the Church of Christ; but if you will admit their claim that they constitute the Church of Christ, and will receive immersion at their hands, you become thereby to be a member of the Church of Christ even though you are still a child of the devil. This theory of the Church of Christ is that it is an organized body of believers in adult baptism by immersion only, and who themselves have passed through the watery grave. God speed the day when the light of truth shall break in on the benighted minds of those who believe and teach this hurtful theory.

Christ's Church in the world is made up of all the Christians in the world, and those who are not Christians are not in Christ's Church, no matter how many times they have been baptized; or when, or how, or by whom they were baptized.

"The Lord added to the Church daily such as should be saved." (Acts 2:47.) The Lord only can add members to His Church.

Let us now examine the wide tread theory. It is indeed very wide. So wide that it causes us to think of the scriptural broad way which leadeth unto death, and the many there be which go in thereat. If it be true

that Christ has a spiritual Church to which all Christians belong, and to which no one belongs who is not a Christian, and then he has a militant Church which is made up of all the members of all the Protestant religious organizations regardless of whether they be Christians or not Christians, then Christ has two Churches, one made up of Christians only, and the other one may be made up of both the children of God and the children of the devil, or of the children of God only, or the children of the devil only, just in proportion to the number of the good or the bad who belong to all the Church organizations.

It may sound liberal and good to speak of sister Churches, or branches of the Church, but the sound is all there is to it. There is no truth in the expressions and even the sound is foolish to any one who knows the truth on the subject.

Militant means to be a soldier, to be engaged in warfare. The militant Church of Christ is made up of the "good soldiers of Jesus Christ" who are engaged in the warfare of right against wrong, of truth against error, and of Christ against the devil. Hence the militant Church of Christ is made up of all who are Christians and as such are following the Captain of their salvation as good soldiers in the great battle for everything that is good. This is the scriptural teaching concerning the body or Church of Christ. The only organization of the Church was in the conformity to the teachings of Christ, and the only rules that they were required to obey was the Word of God. A man was regarded as a member of the Church when he accepted Christ and conducted himself as a follower of Christ, and if he ceased to obey the divine requirements he was no longer regarded as a member of the Church. Christ taught this fact in Matt. 18:15-18: "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the Church, but if he neglect to hear the Church, let him be unto thee as an heathen man and a publican. Verily I say unto you, whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven."

It is clearly and unmistakably shown by this passage that he who does not act as a Christian should not be recognized as a member of the Church, and that the Church's approval or disapproval of any individual must be in accord with God's approval or disapproval of such individual.

"Whatsoever the Church binds on earth shall be bound in heaven, and whatsoever the Church shall loose on earth shall be loosed in heaven."

Let us now examine Paul's letter to the Church at Corinth, 1 Cor. 1:2, 3-10: "Unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints with all that in every place call upon the name of Jesus Christ, our Lord, both theirs and ours; Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ. Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment."

The Church at Corinth was made up of all who were Christians with all that in every place were Christians, and they were only the part that resided at Corinth. But that Church at Corinth was not a sister Church of God, nor a branch of the Church of God. It was "the" Church of God which was at Corinth. It was important that there be no divisions among them, that they be perfectly joined together in the same mind, and in the same judgment, and that they speak the same thing. That is true of all who constitute the militant Church of Christ. Christians only constitute the Church of Christ, and there may be divisions among them in the matter of their beliefs.

They may not be of the same opinions and the same judgment and they may not speak the same thing. That is, they may teach erroneous things, but in their moral character they must be committed to Christ, and their purpose must be to do God's will, and they should be of the same mind and judgment and speak or teach the same things. Some of the members of the Church at Corinth were called the carnal because of the fact that there were divisions and strife among them, but even then they were called by Paul babes in Christ, and if he had not recognized them as being in Christ he would not

ritual Church to belong, and to s who is not a he made a mili- made up of all e Protestant re- regardless of istians or not rist has two p of Christians e may be made- ren of God and evil, or of the or the children t in proportion good or the bad Church organ- al and good to hes, or branches he sound is all is no truth in even the sound who knows the be a soldier, to e. The militant made up of the us Christ" who warfare of right t against error, the devil. Hence Christ is made- hristians and as the Captain of d soldiers in the ything that is riptural teaching y or Church of antization of the conformity to the l, and the only required to obey d. A man was r of the Church rist and conduct- ver of Christ. obey the divine is no longer re- of the Church. t in Matt. 18:15- brother shall go and tell him e and him alone; thou hast gained he will not hear the one or two outh of two or y word may be he shall neglect unto the Church, hear the Church, e as an heathen. Verily I say ye shall bind on e in heaven; and loose on earth aven."

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Christians with lace were Chris- e only the part rinth. But that was not a sister a branch of the as "the" Church Corinth. It was be no divisions- ey be perfectly he same mind. gment, and that e thing. That is stitute the mili- rist. Christians Church of Christ, divisions among of their beliefs.

of the same opin- judgment and the same thing; y teach erroneous moral character dited to Christ, ust be to do God's d be of the same and speak or gs. Some of the hurch at Corinth al because of the re divisions and but even then y Paul babes in ad not recognized rist he would not

have recognized them as being in the Church. But in order to retain their relationship with Christ and remain in his Church it was necessary for them to get their minds and judgment correct, and that they teach the right doctrine, otherwise they might fall away. But what about recognizing as members of Christ's Church those who are not Christians? That matter is clearly set forth in connection with the Church at Corinth. (See 1 Cor. 5:1, 9, 11): "It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. * * * I wrote unto you in an epistle not to company with fornicators. * * * But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or an idolater, or covetous or a raller, or a drunkard, or an extortioner; with such an one not to eat." We wrote that Paul said it is reported that there is fornication among you, not of you, but the guilty person was called a brother and therefore he was recognized as being a Christian or member of the Church when he was an evil-doer, which should not be done.

Let us notice the manner of Paul's description of the Church in some other epistles. Eph. 1:1: "Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus; grace be to you, and peace, from God our Father, and from the Lord Jesus Christ." Phil. 1:1: "Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons." Col. 1:1: "To the saints and faithful brethren in Christ which are at Colosse." The. 1:1: "Unto the Church of the Thessalonians which is in God the Father and in the Lord Jesus Christ."

Who constituted these several Churches? It was Christians only in every instance. Let us now see what the Spirit saith to the angels, or to the pastors of the Churches of Asia. We would have you note that all the wrongdoing of these Churches was charged up to the pastors. And we will pause to state just here that in our opinion the conditions which prevail in the Churches of our day are chargeable to the preachers. Many of the preachers ignore or treat lightly many things which are taught in God's Word, and many of them compromise with the world in their own practices and indorsement of gaming and other diversions which cannot be used in the name of the Lord Jesus Christ. It is a sad thing, yea, a grievous thing, for any man who is called of God to preach his Word, unto whom God hath committed the proclamation of his will, to turn traitor to the truth and sell his birthright for the favor of friendship of the world, but such is the case with those who shun to declare the whole counsel of God. Only two of the seven pastors of the Churches of Asia had been faithful in all things. One had become worldly in his heart and life and had left his first love. It is a sad thing for a preacher to lose in any measure his love for God and his cause and become given over to the world and worldly things. Two others had been indifferent as to what people believe and teach. They had permitted erroneous doctrines to be taught and thereby permitted some of God's children to be led away from the truth into evil conduct. They were what would be called liberal-minded preachers in our time—preachers who have no convictions for the whole truth and nothing but the truth. They want a following, and it doesn't matter much with them what any one believes, if they belong to their Church, they are all right. We would be thankful if we had not had any of that type of preachers since John's time. But as there are such in our time we would be glad if they were all in Asia.

One of those preachers was what we would call a good mixer. He was popular with his Church, and he was called by them a live man, but in fact he was dead. It is a dreadful bad condition for a Church to have a pastor who is popular with the members and at the same time he has no spiritual life. And hundreds of Churches in our day are in that condition. The last one of those preachers that was mentioned was a very conservative fellow. He had no spiritual convictions. He did not express his approval of that which was right, and did not condemn that which was wrong. He was mutual—"neither cold nor hot." It is a sickening sight to see a preacher like that. We have seen some of that type, and we do not wonder that it made the Lord feel like spewing.

A further search of the Word of God will give additional proof that the Church of Christ, spiritual and militant, is made up of those who are

Christians alone. This is "Mount Zion, the city of the living God, the heavenly Jerusalem, the general assembly and Church of the first born, which are written in heaven." God is the Judge of all and Jesus is the Mediator of this new covenant.

This militant host "is as fair as the moon, clear as the sun and terrible as any army with banners." This is the Church of which Christ spoke when he said, "Upon this rock I will build my Church; and the gates of hell shall not prevail against it." It is built on the rock of eternal ages, and it will stand the fiery test of the last day, and it will stand forever.

This is the Church of which Paul spoke when he said, "I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named. Unto him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen."

WANTED—ONE HUNDRED PREACHERS.

The Committee on Evangelism of the Texas Conference want one hundred of our strongest and best paid pastors to agree to hold one meeting each, without remuneration, on missions and weak charges. We want to bring to our most poorly organized charges the most efficient, constructive workers we have. These weak charges knowing that they can not pay for such services do not aspire to getting men of this grade. The committee on evangelism desires to come to the relief of these charges and get voluntary service from the kind of men who will be most helpful to the mission or weak charge. One of the older conferences boasts of having thirty-seven men who have agreed to do this work. The Texas Conference committee dares to believe that we have one hundred such men in our bounds. Our one hundred men have been selected and communications sent them. This is a notice to our men on missions and weaker charges that they can likely secure the services of a strong man in their district to help them in their revival campaign. The committee on evangelism will have a committeeman in each presiding elder's district to whom the names of all the men who agree to render this service will be sent. The brethren who desire help on missions or weak charges will apply to this committeeman. (Watch the Advocate for the name of the committeeman for your district later.) No man will be asked to leave his charge until after Easter. It is hoped that each pastor will put on "The One to Win Campaign" in his own charge from now until Easter. After Easter our brethren may have valuable services without any expenses, but such as is necessary in transportation by applying to our committeeman in his district. The brethren who have been asked to render this service are requested to answer at once.

O. E. GODDARD,
Chairman Com. Evangelism Tex. Conf.
Galveston, Texas.

NO CAUSE TO BE DISCOURAGED.

The religious bodies of the United States have no cause to be discouraged over the results of the year 1914. The new communicants or members added made good all the losses by death, expulsion or withdrawal, and left a surplus of nearly three-quarters of a million. That is, the total membership is 763,973 greater than it was in 1913. This is an average increase of 2 per cent, for all bodies great and small, Christian and non-Christian. Elaborate statistical tables prepared by Dr. H. K. Carroll, and issued by the Federal Council of the Churches of Christ in America, show in detail the gains and losses of the year.

The grand total of members is now 38,708,149. All the larger denominations share in the increase. Baptists gained 122,125; Eastern Orthodox Churches, 26,500; the Roman Catholic Church, 136,850; the Lutherans, 56,248; the German Evangelical Synod, representing the State Church of Prussia, 29,315; the Methodists, 231,460; the Presbyterians, 56,919; the Protestant Episcopal Church, 28,641.

The Protestant Episcopal Church has crossed the million line, having gained 86,468 since 1910, and over 300,000 since 1900.

The Roman Catholic Church has gained nearly a million and a quarter since 1910 and more than five and a half millions since 1900.

The Methodist Episcopal Church, the second largest denomination, gained 187,487 in 1914 and nearly 700,000 since 1900.

The thirty Churches, constituting the Federal Council of the Churches of Christ in America, report, as will be seen, nearly 17,500,000 members, somewhat less than half of the aggregate for all denominations, with 103,000 ministers and nearly 139,000 Churches. These bodies have a net increase of over 500,000 members, or

more than two-thirds of the entire increase of all bodies.

There are nine denominations, which have a million and upward, the Roman Catholic, 13,794,637; the Methodist Episcopal, 3,603,265; the Southern Baptist (colored), 2,918,868; the Methodist Episcopal, South, 2,905,797; the Presbyterian, Northern, 1,442,498; the Disciples of Christ, 1,363,163; the Northern Baptist Convention, 1,238,323; and the Protestant Episcopal, 1,015,238. These seven denominations aggregate over 29,000,000 members, or more than three-fourths of the entire aggregate of the 170 religious bodies.

The effects on Church membership of the European war in narrowing the stream of immigration were probably quite small, as only the last five months of the year were involved. The emigration of men to take part in the great conflict would not be a very large factor for the same reason. The German bodies—Lutheran, Reformed, and the representative of the Prussian State Church, all show unusual gains for 1914. On the other hands, Roman Catholic gains are quite small.

The enclosed summary shows that the total increase of ministers was 3212, which is unusually large, while the total increase of Churches was 1441, which is unusually small.

A GRAIN OF CORN.

Where did it come from? From a ear of corn, and that from another grain of corn planted, cultivated, grown and harvested; and that from another and that from another and so on back to the time when the memory of man runneth not to the contrary, through all the ages always a grain of corn. But whence came the first grain? Since history does not tell us, let us ask of science. Geology teaches that this earth of ours was once a molten mass of red hot matter in which no life, animal or vegetable, could exist. At that time there was no corn on this earth nor any other vegetable germ from which the corn by the slow processes of evolution could afterward have come into existence. Through many ages the earth slowly cooled and became fitted for the growth of the grain; but where did the first grain come from? Did it come from some other world? Science answers this question in the negative for two reasons: first, because any stupendous cataclysm or earthquake of such violence as to overcome the attraction of gravitation of another planet and throw into space any part of its structure beyond the influence of its gravitation so that it could afterward come within the sphere of the earth's gravitation would be so violent as necessarily to destroy any germ of life, vegetable or animal. Secondly, because any object reaching the earth from outside space would have to pass through the earth's atmosphere, the friction of which would heat it to a white heat, as we see in the case of meteors, and would destroy any germ; then if the grain of corn wasn't here at the beginning and didn't come here at some time, why is it here now? If there is any other answer than that given in the eleventh verse of the first chapter of Genesis what is it?

J. A. NABERS,
Vernon, Texas.

WHERE ARE WE?

Voices from the backwoods, rippling over hills and through the valleys from the laity of the M. E. Church, South, all blend in thanks to Brother Harrison for the light (or information) he has given us on new theology through the Advocate. And now we as a part of the great M. E. Church, South, demand more information, and ask some one who knows to answer our questions, and we demand the whole truth, for we have a right to know anything that concerns our great Church.

Is new theology taught in any of the M. E. Church, South, schools from the smallest college to the greatest university in whole or part?

Was the one Brother Harrison heard urging the young M. E. preachers to leave the old theology and take up the new their teacher? If so, don't you think it very dangerous to have a teacher in our schools that's full of a doctrine that nestles in a den of the most poisonous vipers that could be coiled around the heart, mind and souls of human beings, and especially the young? If new theology is true we have no Christ the atonement for us; no God, the Father; no Scripture; no heaven, no hell, no devil.

There's no use to try to hang on to God, the Father, and reject our Savior and such parts of Scripture as the new theology folks reject. If we reject Christ and the teachings of the Bible, we reject God, the Father, and the Holy Spirit. So, it profits us nothing to claim there's a God.

Under new theology's teaching, if accepted, we are in a more pitiable plight than the heathen; they have a God and a hope; we none. New theology if accepted takes our Christ, our Bible, our heaven, our hopes, our

faith, our Church from us and pretends to let us have a strange God—an ignorant powerless God—for they don't want a wise God with power.

Now, we of all people on earth, are the most miserable. We are a total blank in total darkness. No God to call on for help, what are we to do? What will the missionaries have to offer the heathen better than they have? For we are a blank under such teaching, if accepted.

Now, wise men of new theology, help us, what hope do you hold out to a sinking nation? Yes, sinking, sinking down, down, (to what?) utter darkness and ruin. We are defeated, overthrown, and destruction has overtaken all our teachings, things that have been taught down through all ages; teachings we based all our hopes on, and had faith in. But alas, it has all been swept away by the wise men of our age, and the sad and ruinous part is in the Churches of the different denominations that have always (until recently) claimed to be Christians, accepted Christ as the atonement for us—are allowing, such doctrine as new theology to be preached by some of their preachers. I heard one Methodist preacher preach it, and have read several write-ups from some of them that was in sympathy with it, and have read other pieces where other ministers of other denominations endorsed it, and they were not Unitarian ministers either. Now, I hope every Methodist minister that endorses new theology will write just a short piece to the Texas Christian Advocate, and all that do not endorse it write, so we will know who does and who does not.

Please answer all through the columns of the Texas Christian Advocate.

HENRIETTE BABER,
Soper, Okla.

COMMENT ON CURRENT EVENTS.

H. G. H.

Some so-called philosophers are fools. Instance, some Unitarians, hearing that Billy Sunday was to hold a meeting in Philadelphia, induced old Dr. Chas. Elliot to go to that city where George Whitefield had preached to two thousand people over one hundred years ago, and try to sow it down with tares before Sunday got into the field with his sack of wheat.

Sunday came on and forty common men and women came out to hear him where one came to hear Elliot. The thousands in Sunday's congregations knew nothing about Elliot's visit to Philadelphia. Two or three newspaper reporters sat and nodded under Elliot's effort to drive Sunday's Christ out of the world.

Reminds us: John Marshall was called on to reply to Henry Clay in Kentucky when Clay was speaking to two thousand of his neighbors and ardent admirers after his defeat for the presidency by Andrew Jackson. The audience was in tears over Clay's defeat. Marshall said: "I could have replied to his speech, but the rebound! the rebound!"

All the enthusiasm, apology, explanation, indulged in by some foreigners in this country as to the patriotism and loyalty of present European rulers can not rid the growing conviction in the American mind that they are butchers. The horror of the whole thing will blacken the pages of history for a thousand years.

I am glad the literary test has killed the immigration bill in Congress. Let the honest European come to this country with his brawn, brain, wife and children, to till the soil and earn his bread and we will spare his learning. Here he and his children will get an education. America belongs to the world. The entire population of three or four European nations could find homes in Texas.

It is bad policy to cut up large, populous and prosperous countries in Texas into little halliwicks to please prospective officeholders. More bonds, more courthouses, more jails, more debts. And, also, let the domain of Texas into little halliwicks to please glad Texas was admitted into the Union with the proviso that it was not to be made into two or more States without the consent of the people. This is genuine democracy in the interest of our whole population.

FLOATING ON THE DEAD SEA.

The wonderful buoyancy of the Dead Sea, that strange inland sheet of water in Palestine, is proverbial. It is some forty-seven miles long by nine miles wide, and lies no less than 1200 feet below the surface of the Mediterranean, the lowest lying waters on the face of the globe. Its waters are so bitter that fish cannot live in them. We get an idea of its density when it is stated that in a ton of water from the Atlantic there is thirty-one pounds of salt against 187 pounds from a like quantity in the Dead Sea, says the Scientific American. The result is that it is impossible for a human being to sink in these waters.—Selected.

A CHIEFTAIN GONE.

The clock stopped. The wheels of Texas Methodism stood still for a day. From all sections of the State, from Oklahoma, on all railroads and in automobiles, preachers and laymen were pouring into Dallas. Telephone and telegraph were busy with sad messages of sympathy.

For sixteen years he had led the forces of civic reform. Like William the Silent, he led to victory through repeated defeats. Although successful in many small engagements, in the great battles for righteousness the results seemed against him. But he knew not how to beat a retreat. He only knew the music of the charge. And now the battle-scarred veteran lies low and friend and foe unite to do him honor.

The scenes at his home were peculiar, almost unique. The family was heart-broken because of severed ties, but in every feature of each face you could read the lines of triumph, the tokens of pride in a successful life and a complete victory over death. The battle was won. He lived not to see his forces safely on the other side, but he lived to ascend the point of Pisgah and "see that goodly land, and Mount Lebanon" and in the arms of the one who had intimately shared his every toil and triumph, defeat and victory, he died, and while the Spirit of the Lord was in the funeral he was passing to his throne among the stars.

Texas Methodism is proud that he has for so many years lived among us as a moral and religious leader. And Dallas is honored in holding his sacred dust in her beautiful cemetery. It looks strange to us that he should so long bless us and then so suddenly leave us. So the departure of Moses seemed to Joshua. So the ascension of Elijah looked to Elisha. So the death of Wesley appeared to his followers. So the departure of Mood seemed to all the friends of Christian education in Texas. Isaiah learned in the temple that though Uzziah was dead the God of Uzziah lived forever. That though the great work of the good king seemed to be estopped, yet the fires were burning on the sacred altars, that the incense was still filling the temple, and the cherubims were still before the holy place, crying one to another the words that would abide in the hymns of all future ages. Yes, Dr. Rankin is dead. Courageous leader, wise counsellor, true friend, dangerous foe, magnanimous victor, he treads the courts of glory as to the manor born. Friend of common people, companion of great men, diplomatist, partisan of righteousness, great preacher, good Dr. Rankin is fallen, but before no human foe. His gleaming sabre never sought its scabbard while he was living, and the point was lowered only when his Master said, "It is enough."

HORACE BISHOP.

BELGIUM'S WAR LOSS.

The following item appeared in a recent number of the Army and Navy Journal.

M. Henri Masson, a prominent lawyer of Brussels, has estimated the losses inflicted upon Belgium during the first eighty-two days of the war at \$1,059,836,000. The details of his estimate are as follows:

Buildings, trade and forts..... \$34,580,000

Tirlemont—Trade and buildings..... 5,520,000

Louvain—University, buildings and trade.. 37,160,000

Aerschot..... 1,210,000

Malines—Cathedral, works of art, etc..... 7,660,000

Namur—Buildings, trade and forts..... 21,932,000

Dinant (and costly cha- teaux along the river Charleroi and vicinity—Buildings and count- less factories..... 103,160,000

Mons..... 680,000

Tournai, Louze and Ath..... 500,000

Basse-t, Turnhout and Moll..... 1,540,000

Alost—Trade..... 1,510,000

Tormonde..... 1,920,000

Damage to rural districts—Crops, cattle, pigs, sheep, horses; cha- teaux and villas burned and sacked..... 281,150,000

Antwerp and vicinity—Forts, trade and build- ings, goods, monu- ments, bridges, roads, etc..... 240,000,000

State—Buildings, rail- ways and foodstuffs.. 101,150,000

Damage caused by inter- ruption of trade, can- celed orders, loss of workmen's pay, etc... 200,000,000

Total.....\$1,059,836,000

Real worth is not dependent on office, influence and wealth, but creates them eventually where they are lacking.

Notes From The Field

FEATHERSTON, OKLAHOMA.

We have had a fine revival. Nearly everybody in the community has professed conversion. Those who have lived here long say it is the greatest revival for many years. I go to Hartshorne to begin in a few days. The Lord be praised for all his wondrous works.—W. H. Brown, Dallas, Texas.

CANADIAN, OKLAHOMA.

Brother W. H. Brown came to us the second Sunday in January and staid with us three weeks. We had a fine meeting and the people were greatly blessed. Brother Brown preached the pure and simple Gospel and the Lord greatly blessed our people. There were fifty professions by faith and as many reclamations; twenty-four joined the Methodist Church, with more to follow. We organized a League with fifty as fine young people as this country can afford. So you see we are on a high plane of living, for which we give God all the glory.—C. W. Myatt.

BROWNSVILLE.

It may be of interest to those who know anything of our Church work here in this important border city to learn that we are succeeding in some measure in doing what ought to be done. Within the past few months we have succeeded in repairing the church building which was being destroyed for lack of a few hundred dollars' worth of improvements. We have also succeeded in reducing our indebtedness from \$4050 to \$1350, thus relieving us of a debt that has been an incubus for years. But for the generosity of West Texas Church Extension Board, assisted by the Parent Board at Louisville and our friends in the city we could not have accomplished this. Our people are poor, but loyal. The fight for years has been against great odds. The war in Mexico has been a great hindrance. Many of our people have moved away. But in the midst of all that would discourage a better day awaits us. The entire Church is much encouraged, and we are expecting this to be a great year with us. We are planning for a revival in the near future.—J. S. Bowles, Pastor, Feb. 11.

SENTINEL, OKLAHOMA.

Have just closed a great meeting at Sentinel, Oklahoma, with about 100 conversions and between 50 or 60 additions to the Church. These converts were actually regenerated. They were all born talking religion, like they had been used to it all their lives. Rev. C. A. German is a tall Texan. He is all wool and a yard wide. Have never seen a man lay himself out for a meeting with more unstinted energy in my life. We are now at Willow, Oklahoma, with J. T. Hendrey. During the meeting at Sentinel there was a young man converted whom I noticed had an exceedingly fine voice, well trained, and I hitched him to the Gospel wagon at once and he will be with me through the year as singer and personal worker. I hail the coming of the Christian Advocate with very decided joy. The death of Dr. Rankin was a great shock to me. He was on the committee which examined me for admission to the Holston Conference at Knoxville in 1886. "When shall we see such a hero again?" I'll be at Crowell, Texas, with R. A. Stewart in April.—D. V. York, Eldorado, Oklahoma.

FORT DAVIS.

We are very glad to have the Advocate come into our home. We do not know very many of the writers, for we are "tender foots," having come out from Virginia only a few months back, but judging from the articles found therein we feel like we have known most of them, for the Spirit of God is with them and that makes us neighbors. We have a splendid work at Fort Davis. When we arrived here from our trip of eighteen hundred miles you may know we were tired and felt a bit blue yet it all vanished when we were driven up to the parsonage and found a house full of good women. God bless them and the good men who had a warm house indeed—everything good to eat in the larder, a fine warm supper fit for a king on the table. Even though we had wanted to be homesick we could not, for these people are too good to let you feel it. Their love and kindness does not abate, but gradually increases. Some preachers may have a better work, but I doubt it. We are getting along nicely, the Church is in very good condition. But very few young preachers are blessed with aid that Brother Ward can give like I am. A very present help he is indeed.—James A. Johnson.

MEDINA.

In due time we reached our appointment and were received most kindly by the good people of our charge and the little town of Medina. A bounteous pounding had reached the parsonage before our arrival. The reception at the different appointments has been hearty and the attendance at the public preaching service is very good. Our Christmas entertainment was splendid in spite of mud and other obstacles. Christmas morning this scribe preached the first sermon, at the Baptist Church, that ever was preached in our town on Christmas morning. New Year's eve our ladies gave a very successful oyster supper, combined with a social for young and old. At 11 o'clock we commenced preach-

ing service; Brother Marsh, of the Baptist Church, did the preaching. The passing out of the old year and the coming in of the new one found us in silent prayer. This was quite a solemn moment. The first Quarterly Conference has been held. In spite of mud and rain Brother Groseclose was at the post of his duty. By his preaching and personal touch he has won his way to the hearts of our people and we are looking forward with pleasure to his next visit. There are encouraging signs for a successful year on this charge. We desire the prayers of our brethren, as there are so many people in our community that are not Christians. The news of the deaths of Drs. Rankin and Hamill has stricken us with grief, but we, though with tears, are resigned to the will of our ever-loving, kind Heavenly Father. May the mantle of these great, godly men fall on some one who will rise up in the might of our God to carry on the great work these consecrated men wrought so well! The "upper room" prayer meeting, at Travis Park Church, conducted by our devoted and consecrated presiding elder, was a great and glorious meeting. It certainly was a privilege to be there. We shall look for fruit from this meeting during the year; yea, during time to come. May God bless our Zion.—J. C. Winkel.

OKLAHOMA CITY.

We are glad that the Texas Christian Advocate has become the organ of the East and West Oklahoma Conferences. It is to be hoped that the patronage of the two conferences will greatly increase its circulation and be a blessing to many more families. Rev. C. F. Sheppard, the pastor of this charge, is making full proof of his ministry. He talks right out of his heart into the hearts of the people, and preaches the old-time Gospel in all its simplicity and power. He has completely captured his congregations. The people of Capitol Hill are showing their appreciation of his services in that they have pounded him freely and yet the preacher says he is not sore. He receives it with meekness and resignation. The preacher's work thus far is very gratifying. Gains are being made in all the departments of Church work. Brother Sheppard is prompt and systematic in all his services. So we as his people have taken a firm stand with strong desires for a larger usefulness and more determination and hearty co-operation with pastor for the purity of the Church and the salvation of the unsaved.—R. H. Grinstead, Superannuate.

HANSON, OKLA.

Like your paper, but I am from Arkansas. I was read out to Atkins at conference, and after having rambled through snow, sleet and mud, back and forth, and met and overcome other difficulties, we are here, and find a hard work, the greatest field I ever struck. The folks have received us kindly. Our presiding elder, Rev. C. L. Brooks, was with us last Saturday and Sunday. He held our second Quarterly Conference and preached two powerful sermons at Atkins. Sunday afternoon we came to Hanson and I had hopes that we would miss the train and he would preach here, but unfortunately we were on time. I preached that night from Daniel 6:16; had a good service. Monday Brother Roberts came with a wagon load of corn, oats, hay, meat, lard and syrup from the good people at Atkins, and last night in the still hour of night, as we were reading, the good people of Hanson came and oh, how they pounded us! I had been sawing wood and asked them if that was the cause of the pounding, if so they would find me sawing again.—W. M. Trent, P. C.

THE TRENTON REVIVAL.

We closed our meeting last night, February 11, after nearly five weeks of labor. About 90 professions at the altar marked the last ten days of the meeting. No one can measure the work of the preparation, the burden of prayer, the travail of soul while the cold and almost lifeless Churches were getting convicted, awakened and quickened from the dead. Probably not less than 150 have been converted or reclaimed. The additions will be relatively small. Many were members already and quite a large number will join the Baptist Church. Former pastors and all who have known Trenton for years back can best appreciate the greatness and blessedness of this marvelous work of grace. The first Quarterly Conference came in the midst of it and Bro. C. C. Young gave us a fine sermon on Sunday night and another Monday morning. Prof. J. A. Thomas, of Wesley College, and Rev. C. A. Thomas, student at Wesley, preached very helpfully at 11 a. m. and at 3 p. m. of the following Sunday. Brother Roy Robinson, our gifted young Sunday School Superintendent, gave splendid help in several services by inspiring "chalk talks." In him I have a tower of strength worth his weight in gold to this community. How thankful I am that God has been able to honor me, even me, by using me so blessedly here in this desolate field. All glory unto Jesus! One wise man said: "I'd rather one should eat my dinner for me than preach my sermon for me." No egotism in that. Father put it stronger one time in speaking of an early experience. His pastor took him to a country appointment preached in the morning, then in the evening told him he must preach. He had no sermon and in confusion and darkness of mind could get no text; tried to get out of it but could

not. The crowd was gathering and going to the woods for prayer, God soon heard his cry of distress and flashed on his mind: "Except ye repent ye shall all likewise perish," with a flood of light upon it and then, "I would not have thanked the Bishop to have preached for me," was his memory of that hour. He went into the crowded house, prayed and preached and called mourners, had an altar full and a number of conversions. Oh, the joy, joy, joy of feeling that God is speaking by you, using you, feeding and saving souls by and through you! Brother pastor, let us magnify our office. Let us covet above all things to be soul-winners—cry day and night: "Lord, give me souls or I die."—O. T. Rogers, Pastor.

HOUSTON HEIGHTS.

Friday afternoon, February 12, at the invitation of the pastor, Rev. J. W. Bridges, I took the T. & N. O. for Dayton, a town of 1200, about thirty miles east of Houston, little thinking that I was to run squarely into history in the making. The object of my visit was to assist the pastor, and his wide-awake superintendent, in the organization of a Men's Wesley Class. A number of men of the town had been invited to an oyster banquet. I was seated in the middle of the long table, with lines of strong, intelligent-faced business men opposite and on either hand. After a most delightful and substantial feast I was introduced and proceeded to the task of the evening—the explanation of the work of the Wesley Classes. When the talk ended we pro-

ceeded at once to the organization of the class. Every man present except one, who was really not a resident of the place, enlisted for membership, a president was elected, and a nominating committee appointed to arrange for other officers and committees. The pastor was elected teacher. Then the question of selecting a name for the class and a motto. Some one suggested for the name George C. Rankin; and with great enthusiasm. Then, as a matter of course, the well-worn and battle-scarred banner he proudly bore down to the end "On with the Battle," was adopted as the class motto. The meeting closed with prayer, and each man went to his home wrapped in the warm mantle of the spirit of the great namesake of the class.—Walter G. Harbin, Sunday School Field Secretary Texas Conference.

CROSS PLAINS.

We were returned to the Cross Plains charge for the second year, and willingly so on our part. We have had many tokens of love shown us since our return. A nice, new buggy has been given us by the people of our charge. The Woman's Missionary Society has repaired the parsonage throughout, and by so doing have made it much more comfortable for the preacher and his family. They have made other improvements on the parsonage and are planning to do other work. That under the leadership of Mrs. W. A. McGowan, who has charge of this department in the Missionary Society will be done soon. We have been pounded time and again since our return, but the climax was reached on Monday afternoon, February 1, when the good people of Cross Plains took us by storm and gave us a very severe pounding. However we got the warning in time to get off the "old ducking pants." Our hearts go out in thankfulness to these good people, and we will endeavor to repay in the very best service that is in us. Our first Quarterly Conference was

business. At McCauley we met a hearty welcome and have received many tokens of appreciation and care. Attendance at Church has been good, in spite of the bad weather. Have good Sunday Schools and Missionary Society, and splendid Board of Stewards, which has made ample provision for the temporal wants of the preacher's family, and we shall try to give them our best service. On January 30, Rev. B. W. Dodson, our new presiding elder, came and held our first Quarterly Conference, and it was a good one. He made a good impression on this people and they will welcome his return. We count ourselves fortunate in coming under the influence and tuition of Mrs. Elsie Malone McCollum, well known to the readers of the Advocate, but who is at present sick. Pray that she may yet have many years of service for the Church. We go forward with a pleasing prospect and with great hope for the best year of our ministry. Our joy is fulfilled in the Master's service.—F. T. Johnson, P. C.

MANITOU, OKLAHOMA.

As we have not seen anything from this place I thought I would let it be known there was such place as Manitou in Oklahoma. This is the first time I ever took the Texas Advocate. I think it is the duty of every Christian to take the Church paper. I suppose nearly every Southern Methodist will take the paper now. Well, the last conference at Chickasha sent us Rev. Sweet, of Snyder. This is his first work and only preached a few times, but is making good. We only have three points on this charge. At Manitou we have just built a new church and about completed it. Will soon be in it. Only few Southern Methodists. Our parsonage is at Manitou—a four-room house with some furniture and city water. The town has about 500 inhabitants. At DeYoung's Chapel, northwest of Manitou, a neat little church is built and a lively, spiritual congregation is found. A good Sunday School is kept up and a weekly prayer meeting is in good health. A very fine country lies around this place. At Deep Red we have a nice church located on a hill which can be seen for miles around. The Church at Deep Red was damaged by fire the third Sunday in January. It has been repaired now. We will be back in our own house by February 21, I think. That is our regular preaching day at this place. We never stopped our Sunday School at all—just went to the schoolhouse only a quarter of a mile away. Everything moved off very well. Sunday School increased. We all like our preacher finely and his good wife is with him. We pray he will do much good.—Thomas Dorsey, a Steward of the Manitou Circuit.

HUTTO.

T. S. Armstrong, a presiding elder? Some-what! Preach? Expository preaching is his style, and my, how his audience comes back to hear an exposition of the wonderful truths clothed in new thought and language with power that starts us out with a new purpose surging through the soul. Homes seeking him, and declaring his presence a delight and a treat to the family, indicates he is as great there as in the pulpit. His first round is completed and the district humming. That Siceoff is a genius and had sense enough to touch only in tiptop places, otherwise it would have taken a full page to have told you about the Preachers' and Laymen's Institute. Round Rock, population of 1800, is one of our appointments. At prayer meeting one night our Tin Henry was packed so full of groceries my wife had to ride on a sack of four nine miles. The dressed domineer among the (spoils) was relished for breakfast. Hutto knows the route from a sack of flour to a box of soap, not including a set of hens that can lay golden eggs, but eggs of a duck size that make ginger cake (the old-fashioned way). Have sampled it with bottom land gravy and Jersey butter. English peas, lettuce, radishes and onions are from two to five inches high in my garden. Planted before the first snow. (Got you.) Preacher's salary raised and fixed at \$1200. To quote the elder, "That's coming clean, preacher." By God's help this shall be a banner year for Hutto charge. We are having conversions and accessions. I have a member in my Church who was converted in her childhood in Chattanooga, Tennessee, under Dr. Rankin's early ministry. Success to the dear old Advocate.—W. M. Bowden.

MERIDIAN.

On Sunday, February 14, we closed a revival meeting which had been in progress in the Meridian Church for two weeks, including three Sundays. The preaching was done by the pastor, and the singing was led by two of the young men students in Meridian College. The Lord was with us from the beginning to the end of the campaign and we give him praise for the many evidences of his blessing on the work. Throughout the entire meeting we had splendid congregations, and the average attendance increased toward the close. We frequently had more than one hundred people at the morning services and some of our congregations at night exceeded three hundred by actual count. During the course of the meeting sixteen young men made open profession of conversion or of reclamation. Besides these, many Christian people gave evidence of being helped to a better life. The work was greatly helped by the faculty and the students of Meridian College. About half of the professions of conversion and reclamation were made in the young men's prayer meeting, conducted every afternoon in the college hall. Another pleasing and helpful feature of the meeting was the active co-opera-



A UNIQUE FEAST.

The above is a picture of a table to which Rev. R. S. Satterfield, pastor at Paul's Valley, Okla., invited the Sunday School Workers' Council. You will see honey in various forms both on the table and the sideboard, all gathered by bees whose home is on the parsonage lot. Hot biscuits and butter went with the honey.

Brother Satterfield is not a drone himself, but a worker. He has all his stewards on the Advocate list, and they like the paper, too, he says. His stewards are: Albert Palster, A. V. Goodpasture, F. O. Ringer, W. M. Erwin, J. E. Good, W. J. Buzbee, J. M. Moore and Ralph Boyte.

held February 3. Brother C. N. N. Ferguson, our presiding elder, came to us in a fine spirit and gave us one of his big sermons. Our people love him and he is succeeding in his efforts to do them great good. We had a good attendance of the official brethren, and they were in good spirits and all seemed hopeful. We are expecting a good year. We will be up in town on our new lots in a very short time and expect then to take a desired step forward.—E. L. Sisk.

MEXIA.

Just closed a three weeks' meeting, with 49 additions and more than 20 yet to follow. More than 150 reclamations and conversions. The new church, with its two large auditoriums, failed at times to seat our crowds. The pastor did almost all of the preaching. Brother Matthews won the hearts of the folks in three of the services. Our men and women stood by the work and were loyal and true, making our success possible. The Fishers helped us. They are better than the best. Their music draws and holds a town. Mrs. Fisher has developed a wonderful voice since I had them last. Rev. Albert C. has improved more along the line of a pastor's helper. He can make an effective altar call; had two great children's services, and preached well at one day service. He takes a heavy burden from the already overloaded pastor-evangelist's shoulder. We had open house for our friends last night and more than 300 thronged the parsonage. The preacher was handed a pill box, and to his surprise found several golden twenties in it. What preacher won't take that kind of pills? Our pantry is full of good things, brought in a pounding. Miss Kilpatrick and Brother Hightower begin Monday a three days' conference in connection with our District Efficiency Conference. We introduce the duplex envelope next Sunday. We are putting on a Lenten campaign for new members. Mexia is going to make some other Churches much larger hurry up or get out of her way. We have a royal people.—Frank E. Singleton.

MCCAULEY.

We spent a very pleasant and profitable year on the Sylvester charge last year, where we formed many warm friendships. But when we met in conference at Sweetwater in December the "powers that be" said move. So having learned subjection to authority in earlier life we at once proceeded to move. But the move was a short one—only six miles—so by the next Sunday we were comfortably housed in our new home and ready for

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tion of two local pastors of other denomina-
tions. On the last Sunday of the meeting
our Sunday School and our Epworth League
each had a record-breaking attendance for this
conference year. We have recently done some
re-organization work in our Sunday School.
Four new classes have been organized and
the graded literature has been introduced into
all classes below the adults. All of our
scholars seem to be much interested in the
new literature. Without exception the teach-
ers report that nearly all of their pupils make
thorough preparation of the lessons. Our
Woman's Missionary Society also is making
progress, the attendance on the meetings
having more than doubled since the beginning
of the conference year.—Ernest L. Lloyd,
Pastor.

MARGARET.

At the recent session of the Northwest
Texas Conference we were appointed to the
Margaret charge and found, on our arrival,
that the people here know how to make a
pastor and family feel welcome and to prove
their appreciation, they began coming in with
good things to eat too numerous to men-
tion and continued all along till on Saturday
before our first Quarterly Conference in walked
about a dozen ladies with armful of all kinds
of good things to eat. Our Quarterly Con-
ference was well attended; only one official ab-
sent. We had two very helpful sermons from
our beloved presiding elder. We had dinner
on the ground and a beautiful day for the
occasion. We have our three committees that
are called for by our new Discipline and hope
by their help to accomplish greater things
this year. We are planning to hold some of
our meetings early so as not to conflict
with the wheat harvesting of which we hope
to be blessed abundantly this summer,
for we hope to paint our church and parsonage
this summer. We need the material
blessing along with the spiritual, but above all
we are praying for a great spiritual uplift for
the "harvest is truly white, and the laborers
few." Our Sunday School is doing splendidly.
We have a fine superintendent and a good
set of teachers. We observe the fourth Sun-
day as missionary day. We have collected
\$27.30 for our Orphanage at Waco. The
prospects are bright for the best year's work
of our lives and we are praying and planning
for great things on this charge.—The Pastor's
Helper.

THE NORTHWEST TEXAS CON-
FERENCE BOARD OF MISSIONS.

At a joint meeting of the Board of Mis-
sions and the presiding elders of our confer-
ence, held at Seymour, February 10 and 11,
very careful consideration was given to the
various missionary enterprises of our Church
and we agreed upon what seemed to us the
very best plans to more certainly and easily
secure desired results. Hitherto, we fear
that most of us have been too dilatory and
even careless in our methods touching both
the business and spiritual interests of the
Church. We desire therefore to quicken our
pace and improve upon our former plans and
in order that it may be the more effectually
done we desire a conference understanding and
a conference concert of action.
The Board submits to our conference the
following program for the year and earnestly
requests that wherever practical that it be
used.
1. Presiding elders to hold their Missionary
Institutes as early as possible and urge the

Disciplinary plans and the policies of our Gen-
eral Board of Missions.

2. Presiding elders to plan with the
preachers and make their second Quarterly
Conference the time for reporting in full, in
cash and subscriptions, the benevolent claims
of the Church.

3. Pastors to enforce the conference resolu-
tion to employ the "Every Member Canvass"
in securing the claims.

4. Churches to make their Sunday Schools
and Epworth Leagues the avenue for special
missions, emphasizing Africa for Leagues.

5. The Conference Missionary Secretary
to keep these interests prominently before the
conference. Pastors and presiding elders re-
porting to him the results of campaigns.

6. Pastors begin early and make the very
best possible plans for the most effective evan-
gelistic campaign ever known in the confer-
ence.

The Board of Missions recognizes that there
are also other great interests of the Church
deserving of the sympathy and most loyal
support of our conference, and we feel as-
sured that the sooner our pastors and people
give themselves to the great interests above
mentioned that the field will be wider open
for all that should be done during this good
year.
H. M. LONG,
Conference Missionary Secretary.

PREACHERS' CONFERENCE AND MIS-
SIONARY INSTITUTE, CISCO DIS-
TRICT.

The Preachers' Conference and Missionary
Institute of the Cisco District of the M. E.
Church, South, was held at Eastland, Texas,
February 10, 11, with Rev. F. P. Williams,
P. E., presiding and Rev. J. A. Dozier, pas-
tor host.

All the pastors were present, except R. O.
Bailey, C. E. Wilkins and K. S. Van Zandt.
The opening sermon was preached by Rev.
J. B. Dodson, of Rising Star.

At 2:30 p. m. the program was taken up.
The revival, with its varied interests, were
very thoroughly discussed.

The next subject was good books and lit-
erature and all those who spoke upon this
topic did the worthy subjects justice.

At 7:30 p. m. Mr. W. E. Hawkins. The
Sunday School Field Secretary of the Central
Texas Conference, gave a most splendid ad-
dress on, "Mother, Home and Child."

On the second day at 8:30 a. m., after de-
votions, the Sunday School, with all of
its departments, was discussed and at the
same time Brother Hawkins brought us a
splendid address on Child Training.

J. E. Crawford, J. G. Pollard, W. T. Sing-
ley, J. W. Holland and W. M. Armstrong
were appointed as the District Sunday School
Committee and they arranged with Brother
Hawkins to hold three institutes in the last
of April at the following places: Ranger,
Gorman and Rising Star.

Lay Activities were taken up and all of the
committees as provided by the last General
Conference were thoroughly discussed. The
conference set May 5 for the time for the
District Conference, which will be held at
Breckenridge.

The district also decided to have a picnic
at Cisco the last of May for the preachers
and their families.

Fitting resolutions on the death of Drs.
Rankin and Hamill were adopted.

The meeting was closed by a great sermon
on the Baptism of Power, preached by Rev.

SOUTHWESTERN UNIVERSITY'S

Building and Endowment Campaign

The Why Of Our Campaign This Year

Our campaign was authorized by all five of the Annual Conferences and we were instructed to push it vigor-
ously until the entire amount of \$300,000 had been secured. Last year, up to August 1, we succeeded far beyond
the expectations of many of our friends, then came the all-paralyzing world-war, which, for a time, even threat-
ened with ruin the financial system of our great country though she was at peace with all the world. With the
awful decline of seven cents a pound in the price of our great Southern money crop—cotton—those in charge of
Southwestern's campaign readily saw that to secure subscriptions this year involving the payment of CASH, while
our country was threatened with a near-panic, could only be done by exerting a pressure on our friends, some of
whom were already strained to the breaking point, that we did not feel justified in doing. These friends have al-
ways, "in fair weather and foul," stood by Southwestern with their moral as well as their financial support and
we did not feel like adding to the already heavy burdens our friends were carrying by asking them to make sub-
scriptions with installments maturing on demand or early in the year.

But the campaign must be carried on to a glorious finish in spite of the financial depression. Southwestern
must be adequately equipped to continue the great work she has been doing for more than forty years. In order
to do this without increasing the present heavy burdens of our loyal friends the management decided on the plan of
asking each preacher to secure a certain number of small subscriptions in his charge, the total of which if raised
would complete our campaign without a long season of work or a large outlay of expense. It was also decided to
make the first payment of these subscriptions mature the latter part of this year after our people have received
the fruits of their year's labor. For instance, as stated in a recent issue of the Advocate, a subscription for \$50
could be divided into five annual payments of \$10 each, the first payment maturing in October or November of this
year. This would give the subscriber nearly a whole year in which to pay. That this simple plan is meeting with
approval on the part of a large number of the preachers of Texas is attested by the splendid letters of commenda-
tion we have received. One preacher wrote: "My country has been in the midst of a drought for seven years,
but send on the subscription blanks; we can help that much." Other letters come, saying the plan will work
and asking for subscription blanks. The four following are typical of the kind of letters we are receiving every day:

FROM PEARSALL

"I am in hearty accord with your plan to finish at once the raising of the \$300,000 for Southwestern and
feel that I have more than a casual interest in the work. * * * * You may send me at your earliest con-
venience a supply of stationery and subscription blanks and I will give you my very best efforts.
"Wishing for you and the great institution abundant success, I am
"Pearsall, Texas. Fraternally,
O. F. HATFIELD."

FROM BRONTE

"In reply to yours of January 12 will say that I have been sick in bed and therefore could not answer you
any sooner. Will also say that I will do my very best to help raise funds for OLD SOUTHWESTERN. You may
send me your literature and subscription blanks as you stated and I will do my best. Respectfully,
"Bronte, Texas. T. L. SORRELS."

FROM GRANGER

"My heart is truly in sympathy with dear old Southwestern, both in her grand work of making men and
women, and her efforts to make adequate preparation for enlarged usefulness in the line contemplated in your
recent correspondence. I hope to make a payment on my own subscription before long. Please use it where it
is needed the most. I hope sometime during the year to secure some more subscriptions in this field.
"Granger, Texas. M. A. TURNER."

FROM CELINA

"Commissioner Jno. E. Roach gave us a pleasant surprise by dropping in on us Saturday. He preached Sun-
day to a good crowd. Six of our members made pledges to Southwestern—total \$100. I am enclosing all the
pledges but one. Bro. _____ will sign and mail his pledge as soon as he returns. Very truly,
"Celina, Texas. HUGH E. ANDERSON."

"He Who Gives Now Gives Twice"

J. G. Pollard, of Gorman, and all went re-
joicing because of this splendid institute.
EDGAR M. WISDOM,
Secretary.
Thurber, Texas, Feb. 2.

HOUSTON METHODISM REPORT FOR
JANUARY.

E. W. Potter, Grace Church: Church is
in good shape; large crowds and the finances
are up; Six additions to Church; large num-
ber signed the personal workers' card for the
evangelistic campaign.

L. J. Power, Tabernacle: Congregations
are growing; people are entering heartily into
the evangelistic campaign.

A. W. Gordon, Harrisburg: Lots of inter-
est in the Sunday School; congregations are
larger at Church.

F. W. Rodetzky, Bering Memorial: Four
additions to Church; several new scholars in
Sunday School; everything in good shape.

G. W. Muennink, Ebenezer: Three ad-
ditions; Sunday School is growing.

H. M. Whaling, Jr., Woodland Heights:
Missionary Society is doing fine work; great
deal of charity work being done; things in
good shape.

J. W. Mills, St. Paul's: Have a good Mis-
sionary Committee in Sunday School; League
in good shape; largest crowd of the year yester-
day, with 465 in Sunday School; ten ad-
ditions to Church.

A. A. Wagon, Seth Ward Memorial: Have
had some sickness in our home; people are
entering heartily in revival campaign.

W. G. Harbin, Sunday School Field Sec-
retary: Had a busy month; held a good meet-
ing at League City; visited several other
places.

C. S. Wright, First Church: Four hundred
and sixty-four in Sunday School yesterday;
finances are all in good shape; twenty-two ad-
ditions to Church; fifty new Sunday School
scholars.

H. G. Cooke, McAshan: Have Lowry and
Wilson in a meeting; have had more than
thirty additions the first week; a great in-
gathering is in evidence.

H. K. Morehead, Brunner Avenue: Things
are in good shape; people are interested in
the evangelistic campaign; three additions to
the Church.

J. Kilgore, presiding elder Houston District:
Have held Quarterly Conferences at Galves-
ton, Texas City, Cedar Bayou, Columbia,
Brazoria, Angleton, Pasadena and Katy. The
work in all these places starts off well. Had

conversions and additions to the Church at
Galveston and Texas City while there. Had
the best Quarterly Conference since being on
the district at Katy. House full to preach to
and large crowd at Quarterly Conference ses-
sion. The interest in the revival campaign
is in evidence all over the district.

The following visitors were present: C. E.
W. Smith, pastor at Humble. He reported
things in good shape there, Brothers Porter
and Hunter, colored preachers of the city, and
they reported on their work.

John E. Green, G. A. McClure and J. T.
Stevens also made brief reports.

All of the Methodist Churches of the
city are heart and soul in the "win
one" campaign now on and a large number
of personal workers' cards have been signed
by the members. The outlook is good for a
sweeping revival campaign to cover the en-
tire city as a result of the movement now on
foot.
HOMER K. MOREHEAD,
Secretary.

BONHAM DISTRICT INSTITUTE, BON-
HAM, TEXAS, FEB. 10, 1915.

Upon the call of our presiding elder, Brother
C. C. Young, a real live religious institute
was at the above named place and time.
Some of the preachers arrived the evening
before and interesting services were held at
both the First and the Second Methodist
Churches. Rev. J. R. Wages and Rev. J. H.
Averitt doing the preaching at the respectively
named Churches. The institute was organ-
ized on time, Brother Young conducting the
devotional exercise. All the pastors of the
district were present, except three—one of
them being sick was forced to return home
the night before, another was kept away by
a funeral and the other was in the third week
of a sweeping revival that refused to close.
The day was spent in the discussion of two
topics, Evangelism and Finance. The pastors
gave a brief review of their respective charges,
which revealed that the need of a general
revival was great and that some had already
held revivals, others were on the verge of do-
ing so, while the rest were hopefully planning
for the same in due time. Following this
Brother J. Sam Barcus gave a brief but in-
teresting and helpful review of Dr. Todd's
little book, "Evangelism Exemplified," after
which a lively discussion, in which many took
part, followed as to the best methods of
evangelism.

The topic of "Finance" was briefly consid-
ered. The district seems to be as a unit in

the determination to continue in a systematic
way as quickly as possible to make a good
financial record this year. A general revival
and a full report is our goal. Dr. Reid, of
Nashville, who arrived a little ahead of time
for the Interdenominational Laymen's Rally,
addressed the institute to the interest and
profit of all. After which we adjourned feel-
ing the day had been well spent. There was
not a dry moment of the session. The pas-
tors were in good spirits, while our enthusi-
astic presiding elder, Brother Young, was ever
ready to add fuel to the fire by the way of
wise and timely suggestion. Many of the
preachers remained for the Laymen's Rally,
conducted by Drs. Reid and Tilly, to their
much profit. Bonham District, under the
leadership of our "beloved" and by the help
of God, expects to march to victory.
J. A. WHEELER, Secretary.

SUSPENDED JUDGMENTS.

Wise is the man who has sense to know
that there are some things he does not know.
To no man is given a knowledge of all things.
In regard to knowledge all men are finite.
Yet how many there are who do not care to
reveal that they are ignorant on any subject.
They pretend to know that which they never
knew. They think that to have to admit their
ignorance of something is to humiliate them-
selves. If only such folks realized that it is
impossible for any person to be omniscient
then they would know that it is no shame to
have to confess that we are ignorant on some
things.

Herein we see the value of suspended judg-
ments. When we are called upon to settle
some point of moral law or to pass an opin-
ion in relation to some theme, it is a courage-
ous thing to say, if it be true, "We can not
express any opinion on that matter, for we do
not know." Too many folks try to run a
bluff on the folks to whom they speak by
pretending to know everything. For us who
are Christian it is well to remember that this
remark has truth for us. Some good folks
have thought that they had the power to pass
an opinion on all things in heaven and earth.
The dogmatism of some Christians is the least
creditable part of their religion. When opin-
ions are made easily they are liable to be su-
perficial. They who are often most dogmatic
are often most in error. It is a good thing
to know that there is such a thing as Chris-
tian agnosticism. Jesus knew the value of
suspended judgments when he counseled his
followers to "judge not." Therefore, realiz-
ing that "now we see through a glass darkly,"
and have not that fullness of knowledge re-
quisite to the passing of a truthful judgment
it is well that we learn the art of withholding
judgment on some things whereon Christians
of the past have been rather dogmatic.—Rev.
Fred Smith.

THE Summer School Of Theology
JUNE 14th to 23rd, Inclusive
The new faculty, both Undergraduate and Postgrad-
uate, begins its quadrennium this session.
DR. CHARLES S. MACFARLAND, Secretary Federated
Churches of America, will be one of the Lecturers.
DR. F. P. CULVER will conduct the daily Chapel exer-
cises.
Other speakers to be announced later.
The Summer School of Theology offers ten days of de-
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War Of Love Against Prejudice

By Dr. G. B. Armstrong.

Once, in a small village within the bounds of Oklahoma, lived two men who were prominent in the commercial world and, consequently, prominent in the political, social and religious affairs of the community in which they lived. One was a dealer in hardware. He was a Republican and Methodist. The other had a fine stock of farm implements and machinery for all purposes. He was a Democrat and Baptist. The line marking the legitimate boundary between the two trades was very indistinct so that each was accused by the other of crossing the frontier into territory that did not belong to him. From this source a constant friction arose which kept their feelings ruffled toward each other, while from them, as the principals in malice, a bad feeling gradually filtered down to their families and the people of the neighborhood.

Republicans and Methodists threw their patronage to the hardware dealer and often had him to order some machinery for them rather than to buy of the man who already had a fine display of just such stuff as they wanted. The Democrats and Baptists did likewise with the implement man, and also had their tables overlaid with catalogs from the mail order houses whom they patronized lavishly rather than trade with the man who was so far from their ideals in politics and religion.

Mr. J. C. Fowler, who was the Republican and Methodist, had a son and two daughters, but Mr. T. Y. Claiborne, the Democrat and Baptist, had two sons and a daughter. These young people were respectively Republicans, Democrats, Methodists and Baptists, just as they had been trained from infancy to be. They had been educated at the same common school, but as soon as they were ready for college they were sent where the lecturers on political economy were sure to coincide with the early instruction of each; likewise, some were sent to a Methodist school and some to a Baptist school. This, of course, was for the purpose of tamping down the material which had been loosely thrown together by former teachers, but after the college course was completed these half dozen young people were expected never to depart from the principles inculcated, for, had not the parents trained them up in the way they thought they should go? Especially did the Fowler and the Claiborne children receive heart-felt instruction and exhortation as to future matrimonial alliances. Under no circumstances were their hearts to be set upon those who were so far below them as to differ in politics or religion. They must under all circumstances marry their equals, because the Bible positively said: "Be not unequally yoked together." Who had not witnessed the fall of a promising young politician whose wife had dampened his ardor or led him astray by a constant assertion of her right to a political opinion? Alas! alas! How often men and women are compelled to leave the Churches in which they were born and reared, yes, forced to forsake the holy communion of their past lives and be stamped as dishonorable turncoats, simply on account of the continuous "ding-dong, ding-dong" of the partner who was selected to be a helpmate?

How many such exhortations and warnings have been fruitlessly strewn along life's pathway eternally, perhaps, will never tell, but it may here be noted that, as in antediluvian days, the sons of God began to look upon the fair daughters of men and circumstances so conspired against the good advice of parents that the rising generation of the Fowlers and Claibornes were constantly thrown together. Here cupid's darts were flying so thick and fast that wounded hearts and dying theories were groaning upon every battlefield. They tried to obey, the spirit was willing, but the flesh was weak.

A joint political discussion was announced for the town in which they lived. When a great concourse of people had assembled, young Charles Fowler received the distinguished honor of being chosen to preside. This he did with so much ease and dignity that almost the whole assembly was found in his praise.

Even in political gatherings the most eloquent speeches seem broken and incomplete unless they are beset with the sparkling jewels of music, therefore, upon this occasion the piano had been arranged and Miss Ellenor Claiborne invited to render appropriate music. Her nimble fingers glided over the keys as if heaven itself had intended them for that purpose alone, and the whole audience was so swayed that at the conclu-

sion a tremendous burst of applause echoed like a peal of thunder through the large hall. Charles then arose and in a brilliant speech introduced the first speaker, not forgetting to compliment Miss Ellenor for her grand music.

When he sat down he saw that her eyes were upon him and he also saw how she blushed as she turned quickly away. It was enough; he understood its import, and from that hour his own heart was on fire. Very little of the discussion was heard by him, and he had reason to believe that the young lady heard only about as much as he did. At once he began to debate in his own mind the propriety of political and religious seclusion. This he continued for several weeks, throwing from the furniture of his mind a piece here and a piece there, adjusting the appearance of things by shifting to positions more symmetrical and in harmony with the delightful anxieties which were springing luxuriantly in his bosom.

The work of elimination and reconciliation would doubtless have gone on much longer had not circumstances again come to his aid. Christians of all denominations started a union meeting. The parents of these young people noticed that their children seemed to have forgotten something of their earlier training and actually appeared to be more or less attached to each other. They, therefore, warned them to remember that the germ of political and religious death was certain to be communicated during the protracted services if they should dare indulge in the forbidden association. They advised that while the meeting lasted the children should treat each other in a formally civil and distant religious manner. That no stress of emotion or excitement of any kind should be allowed to lead them past the barbed wire barriers which had, with so much care, been erected by each parent around his household.

The parents were happy to see their children taking leading parts in the services, but they were very much disappointed when, by previous arrangement, Miss Ellenor and Charles went forward to sing a duet. Everybody, except the parents of the singers, seemed to be carried away with the delightful music, but they sat like statues while the swaying crowd bent forward to catch every note and drink in every word of the sublime song. The Methodist minister then arose and made an eloquent plea, using as a subject the hope which is the soul's anchor. This seemed to move Mr. Fowler a little nearer to the cross. The next evening the Baptist preacher preached of the Pilgrims and strangers in this world and pictured the glorious home of the soul in such a fine and touching way that sinners were converted and Mr. Claiborne felt that he was a few steps nearer the promised land. Thus the ministers alternately occupied the pulpit and gradually zig-zagged the two principal stumbling blocks toward a deeper religion.

It was providentially brought about, that just at this point it happened, or an evangelist was passing that way and was invited by the pastors to preach. No one knew whether he was a Methodist or a Baptist; he was simply recognized as a child of God. His theme was: "Love One Another." Many old hatreds were thrown away before his sermon was finished and love was burning in the hearts of the multitude. Before the meeting closed he stepped down from the platform and said: "I was passing through your town and heard of this good meeting. I love religion, I love everybody and I especially love to be where people are happy. That is why I came here and my soul is filled with the spirit of this good meeting, but I must go on my journey tomorrow. I may never see you again and I want to shake hands with every one in this grand audience." The people arose en masse and pressed forward to grasp his extended hands. It so happened that Mr. Fowler and Mr. Claiborne reached the minister at the same time, and he gave one hand to each, but some good spirit surely led him to say what he did. "Brethren," said he, "shake hands with each other in token of Christian love." The two enemies stood for a moment looking at each other, then as if moved at the same time by the same impulse, they took hold of each other's hands. While tears ran down their cheeks they fell on each other's necks and by sobs of mutual confession and forgiveness let down the bars which had repressed their feelings. Many declared that the devil was loose and that pandemonium reigned, when, in reality, it was nothing more than a

somewhat noisy overflow of the joyous experience of those who have done or witnessed what they know to be right.

This act rolled the principal obstruction from the progress of the meeting and great numbers of old men and women, young men and young women kneeled at the altar and prayed for that love which could convert old enemies to brothers in religion. The younger members of these two families partook of the Christian enthusiasm and excitement to such an extent that they lost the power to sing and could only weep for joy.

The town had never before experienced such a revival and it seems that no other subject was talked of either on the streets or in the stores, everybody remarking the changed lives of Mr. Fowler and Mr. Claiborne. In fact, it was only two months after this great occasion that all the citizens of the place were surprised to learn that these two men had formed a partnership and intended to do business together for the rest of their days. Another happy condition brought about by the revival was that the young people were permitted to throw aside the prejudices and the bigotry which had been instilled into their minds from infancy. They were now allowed to associate freely with one another. Charles and Miss Ellenor strangely interpreted the scripture which reads: "Seek first the kingdom of heaven and everything else shall be added to you," as meaning, "If you love some one and will be truly religious the impediments shall be torn away." They now felt that their parents would be happy to see them become husband and wife. Prejudice with them was so deeply buried that the question as to which minister he asked to perform the ceremony did not once enter either mind; but as soon as the fathers consented, and had bestowed their blessings on them it was arranged that both ministers should be present and each would take such part as they themselves agreed upon.

When the day came, that day for which all others were made, so far as Charles and Miss Ellenor were concerned, they invited everybody to be present—that is, every one who desired to come. Not only a fatted calf, but several were killed and as the sacrifice by smoking upon the altar, the bride and groom drew near and the ministers arose to perform the ceremony. The feeling was so profound that the occasion was almost as solemn and hazy as the night of reconciliation at the church. When the services were closing and before they had begun the feast, Charles took his father and his wife's father by their hands and said: "We sincerely thank each of you for the splendid way in which you brushed aside the dismal shadows and made a flowery path to this lovely occasion. We hope that this sublime harmony may ever continue, and that no set of ours may ever add one wrinkle to your brows or even a white hair to your already snowy locks."

In conclusion, it is not the writer's intention to follow in the two boys and the two girls who remained in these families and show how the blotting out of hypocrisy had brightened their lives and led to happy marriages, but suffice it to say it lifted them to a higher sphere among men, and was a wonderful factor in the progress of civilization along the lines of the great Teacher who said: "Do unto others as you would have them do unto you."

CULTIVATION OF LIVING TISSUES OUTSIDE THE BODY.

The story of the cultivation of tissues outside of the living body has already lost much of its novelty. Though we can still easily count the time in terms of months rather than years, the fact has been established so conclusively and the technic developed so successfully that the cultivation of tissues in this way has already become a familiar practice in many laboratories.

Not long ago Carrel of the Rockefeller Institute for Medical Research called attention to the condition of a piece of connective tissue kept in a condition of permanent life. It was derived originally from a piece of heart from a chicken embryo. The fragment pulsed for 104 days and gave rise to a large number of connective tissue cells which have since multiplied actively. It has now been kept alive artificially for twenty-nine months, according to The Journal of the American Medical Association, and shows greater activity than at the beginning of that period, and is no longer subject to the influence of time. If we exclude accidents, these connective tissue cells may live indefinitely.

Our loves are the embryo of our lives and the nature of the former pre-arranges the character of the latter.

THE RELIGIOUS STATUS OF RURAL MCCLAIN COUNTY, OKLA.

By S. M. McCauston, Superintendent Public Instruction, McClain County.

(The pastor, Rev. T. Edgar Neal, of Purcell, requested this publication.)

In a discussion of a subject of this kind it is with a degree of hesitation that we say so lavishly upon our minds as we go from place to place over the county. But one of the most healthful signs of the present day is the desire for facts as they are in any line of endeavor, be it economic, commercial, religious or otherwise.

A few years ago when someone began to suggest that there was something radically wrong with our educational system, he was called a fanatic and a dreamer. Today it is frankly admitted among leading educators that our school system is, or has been, one of the most inefficient of the modern institutions. But the beginning of reform is the seeing of necessity therefor.

So in speaking of the religious status, I wish only to present the facts as they appear to me, and congratulate myself upon being requested to prescribe the remedy, for most of us are better critics than constructionists. The lack of information from the strictly religious sources, also compels me to speak of that phase of religious life as enacted by the general environment of the average rural community. So in order to present the field to you I may state that we have here a field of territory, and 15,000 people, 6000 of whom are between the ages of 6 and 21 years. There are in the county 50 school buildings costing approximately \$200,000.

I mention this because the school building is the place of worship for most communities, as there are only about 20 church buildings in the county, practically all of which are in the towns. I have not been able to learn the exact membership of all denominations represented in the county, but there are probably about 32 ministers in the county. The following denominations have varying representation in the county: Presbyterian, Baptist, North Methodist and South Methodist, Christian, Free Will, Episcopal, Catholics, Holiness and Millennial Dawnists—ten in all.

Presiding over the several schools are about 100 teachers who are looked upon as a part of the force for spiritual development as well as the educational. For centuries the teacher and preacher were one and the same person in the old country under the Established Church and for this reason their work has been looked upon as overlapping to some extent in this country. This has its advantages and disadvantages. To the minister especially appears that the teacher should be his right hand man in the effort to build up the community. Here lies trouble for the teacher. The preacher only comes to the community possibly on Sunday morning and leaves in the afternoon or on Monday morning. The teacher is there day in and day out. The preacher is a strong exponent of his particular Church and the people take it as a matter of course and since he is paid no public money very little is said; but it is a different story for the teacher here is an instance:

Miss Bess (we will call her) goes out to a rural community imbued with all the hopes and courages that her training could instill, to teach her first term. She is practical and sees a great opportunity (she thinks) to do some good in a spiritual way. The pupils have no place to go on Sunday, so she announces that a Sunday School will be organized at the school house on the third Sunday after her school has begun.

Quite a crowd comes out, especially the young folks, all glad to take part. Good old Brother Brown, whom all the children love, is nominated and elected Superintendent. Miss Bess is elected Secretary. All is going well, but here comes the danger point which Miss Bess has not thought of. The Sunday School must have literature. The question is discussed at length, and some suggest one kind and some another. Mr. Jones especially believes that there is only one kind of literature suitable to guide any Sunday School, all others being dangerous to read. Superintendent Brown, in order to settle the question, suggests that Miss Bess be allowed to select the literature. The matter is left to a vote and of course all the children vote for Miss Bess and the matter up to her.

The next Sunday the new literature has come and all moves well for a few Sundays. Great interest is taken and even Mr. Jones thinks that Miss Bess is actually going to do something for the community. But, alas, Rev. Godby who lives over the way hears of the great "Field for the preaching of the Word" and sends over an "appointment." He comes and preaches a "sermon." Mr. Jones says he just scored that literature and did it so smoothly that nobody could get mad; "But he shone skinned 'em."

Miss Bess, somewhat depressed, begins to think (what teacher has not thought?), Brother Godby organizes a Church "upon this rock." Several members in all.

In a few Sundays Brother Hawkins comes over and preaches a "doctrinal sermon" and organizes a Church "upon this (same) rock" (except he turns the rock over).

The next Sunday nearly all are late to Sunday School and a good deal of the time is taken up in arguing which preacher "skinned 'em the worst."

Miss Bess sees that things are in a bad way. She knows that there is one preacher who is most interested in souls than denominations and she sends for him to come out and preach. So good Brother Carson, whom everyone loves (for such as he are the salt of the earth) comes and preaches right living only. But too often the bitter seed of strife

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has been sown and Brother Carson's theory of oneness in effort, good fellowship in service, and the same ultimate eternity for all those who seek the True Life, falls upon stony ground.

Miss Bess decides that denominationalism is the greatest barrier to the progress of Christianity, and resolves in the future to take no part in it. For it is a little secret among teachers that although you may be criticised some for not taking active part in some denomination, yet you can best serve your district and even be liked better by all denominations if you hold somewhat aloof from them but lend your assistance to all alike. Could there be a greater argument against denominationalism than this very state of affairs? This is said with all due respect to the enlightened clergy who are doing all they can to bring this state of affairs to an end just as Bro. Carson was, and may their number increase.

The question is: Will a business man build two or three cotton gins in the same community when one only can operate at a profit? Then will God establish three Churches in a community where one can be supported, but where three will fail entirely?

But with all these advantages there could still be great strides made in progress if there were a strong foundation. What I mean by foundation is the Home. I read of a great Church man stating that the Church is losing its influence, that the Bible is not read any more and that Christianity is deteriorating. As to this I can not say, but ask the American school teacher where the weakness lies, and if he is a keen observer he will drop his head and say it is in the home. "Every

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child as well as every youth is the key to the home from which he springs. The alert teacher looks into his face from day to day and the home life revealed there is enough to stir the soul. What an hallowed name is the real home! How full of enchantment and how dear to the heart! Home is the magic circle within which the weary soul finds refuge. It is the sacred asylum to which the careworn heart retreats to find rest from the toils of life. Ask the lone wanderer as he plods his tedious way, bent with the weight of age and white with the frost of years, ask him what is home. He will tell you it is a green spot in memory; an oasis in the desert; a center about which the fondest recollections of his grief-oppressed heart cling with all the tenacity of youth's first love. It was once a glorious, happy reality, but now it rests only as an image in the mind.

The name touches every fibre of the soul, and strikes every chord of the human heart with its angelic fingers. Nothing but death can break its spell. It calls up the fondest memories of life and opens in our nature the purest, deepest, richest gush of concentrated thought and feeling.

There is nothing on earth so beautiful as the household on which Christian love forever smiles. No cloud can darken it, for its twin-stars are centered in the soul, no storms can tremble it, for it has a heavenly support and a heavenly anchor. Here the mind is at rest; the heart's turmoil becomes quiet and the spirit basks in the peaceful light of domestic love.

Do we have this firmly fixed home in McClain County? I fear that they are few. There is a sacredness which gathers around long residence in one place which is sadly missing in McClain County. You may be surprised to know that there are only about one hundred and twenty-five farms owned and occupied by the farmer himself in this county. Seventy-five per cent of all the farmers of the county are renters and probably half of these move every year. The records of the county recorder will show that there are an average of about two mortgages or other evidences of indebtedness filed each year for every elector in the county. When this is the case how can there be a home with all its sacredness? How can two or three denominations all working for the same goal be supported in one little community that cannot afford even a church building? Sometimes the task seems too great. But there is a way that has brought the wilderness to civilization. She works in a mysterious way her duties to perform. It is the Christian Religion. She promotes love and good will among men, lifts up the head that hangs low.

BIENNIAL CONVENTION

The Anti-Saloon League of America, Atlantic City, July 6-7.

The Anti-Saloon League of America is building a program, including the greatest speakers in this country, for the National Biennial Convention, which will be the greatest convention of temperance forces ever held in any country. This convention will be held on the steel pier at Atlantic City from July 6 to 9, inclusive.

Because of several facts, this convention promises to draw more attention from both friends and foes of prohibition than any other gathering that ever has been held. Since the holding of the convention at Columbus, O., in November, 1913, great strides have been made in temperance reform. The vote in the House of Representatives when the prohibition amendment received a majority of the votes cast; the imperial edict whereby Russia has become a prohibition nation; the voting dry in November of five out of seven States voting; the great attention which the industrial world is giving to the temperance issue; the making dry of the American navy; the pronouncement of the Catholic Convention at Niagara Falls, and the general denunciation of the liquor traffic by other denominations, these and other great occurrences of the past year and a quarter are making all men take notice of the rapid advancement of the prohibition cause. Then, too, while the convention is being held, campaigns for Statewide prohibition will be in progress in several States.

Truly, the attention of not only America, but the entire world, will be focused on Atlantic City during that week in July. All persons shall be recognized as delegates who are appointed by local Church, Sunday School, Gideons, Young People's Societies, temperance organizations, Y. W. C. A. and Y. M. C. A., or district and annual associations, synod or conventions of a religious body, or by any State Board of Trustees or State Headquarters Committee or any other organization co-operative with the State Department. Each local organization as indicated in the above is entitled to one delegate and one alternate.

The League has rented what is known as the Million Dollar Pier, the great place for public assemblies at Atlantic City. This pier has upon it four large auditoriums, and in order to accommodate the people, addresses will be delivered in all the auditoriums at the same time. Arrangements will be made with some of the speakers to speak in the four auditoriums in order that all the people may hear them.

If pastors, Y. M. C. A. secretaries and others entitled to representation will forward at once the names and addresses of their delegates and alternates to the Anti-Saloon League of America, Westerville, O., literature and other information will be mailed to them immediately.

BRENHAM DISTRICT INSTITUTE.

(By Chas. U. McLarty.)

Dr. T. F. Cox, in a whole-souled manner, welcomed the Institute to the city of Brenham, to their homes and to their hearts. That this welcome was not in "words only, but in deed and truth," is evident from the resolution unanimously adopted, wherein we declared that it was the "conviction of the preachers of Brenham District that we have never been more royally entertained." Dr. Cox entertained us in his magnificent address, and Brother J. D. F. Houck entertained us with a heart-scarching and thought-provoking sermon from the text: "One soweth, and another reapeth. I sent you to reap that whereon ye have not labored; others have labored, and ye are entered into their labor."

Our presiding elder, S. W. Thomas, entertained us with a "splendid program, and the brotherly and impartial manner in which he presided." That program was built around three great thoughts: Missions, Sermons and Revivals. The subjects assigned and the discussions from the floor followed these thoughts through their various ramifications. These thoughts, regardless of their infectious course, were never lost. Emphasis was laid, not upon the theoretical, but upon the practical. The utilitarian idea prevailed throughout the Institute. As an evidence of this fact note these subjects: "The Sunday School as a Missionary Agency;" "The Best Use of Missionary Literature;" "What is Expected of the Lay Leader;" "What to Do on Missionary Day in the Sunday School;" "The Church and Country Life;" "Advantage of Early Collection;" "How I Make My Sermons;" "The Object of Preaching;" "How I Open and Close My Service;" "Essentials to a Revival;" "Our Source of Power;" and "The Preacher's Personal Christian Life."

Two laymen, Dr. T. F. Cox and Superintendent W. D. Nortley, delighted and instructed us with two very fine addresses. Brother Geo. H. Phair, our sunny-souled superannuated brother, delighted us with his presence and words of wisdom. Our Conference Evangelist and Sunday School Secretary, Walter G. Harbin, greatly helped us with two very fine addresses on "Sunday School Work." We believe that "he has the information, consecration and experience; and, above all, a message that all of our people need and one that will thrill them. We believe that the mired wheel in our Church is the Sunday School in our rural and village districts and that Brother Harbin is the man come to the kingdom for such a time as this, and we trust that the impact of his life may be felt in every community within the bounds of our district."

In a practical way we took hold of evangelism within the district. Each pastor pledged himself as ready and willing to help in every way possible. It was definitely placed on our program that we will not be satisfied with less than fifteen hundred accessions to the Church. Another thing we placed on our yearly program and that is fifth Sunday meetings. These will be run in sections and will be held where they can do the most good.

All of the pastors in the district were present with only two exceptions. It was a good Institute. At the conclusion of the Institute we unanimously adopted the following resolutions concerning the death of Dr. Rankin: Whereas, In God's wise providence our beloved brother, Rev. George C. Rankin, D.D., has been called from the toils and cares of the Church militant to the joy and rest of the Church triumphant; therefore be it

Resolved, By the Brenham District Missionary Institute:

1. That in the death of Dr. Rankin the Church has lost a valued leader, Texas Methodism a faithful and fearless representative, the Texas Christian Advocate a popular and efficient editor, the State a pure, fearless and upright citizen and his family a loving, tender and faithful husband and father.

2. That we bow in submission to the will of our Heavenly Father, looking for the general resurrection in the last day when all who love God shall be gathered in a great reunion at the right hand of God.

3. That we tender our heartfelt sympathy and condolence to the widow and children of our beloved brother, assuring them of our continued prayers.

4. That these resolutions be furnished the Texas Christian Advocate for publication. J. F. CARTER. T. C. SHARP. W. F. DAVIS.

THE CONDITIONS OF INDUSTRIAL ACCIDENTS.

The enactment of laws in various States on workmen's compensation for injuries has aroused increased interest in the statistics and physical and psychic conditions of industrial accidents. The total number of these accidents is almost appalling. The lowest estimate places the total accidents to adult workers in the United States at 35,000 a year, with an additional 1,250,000 non-fatal accidents. The Massachusetts Industrial Accident Board, on the other hand, placed the number of workers killed by accident yearly at 75,000, which apparently includes not only adults, but also workers of all ages, while the number of injured of the same classes was placed by this Massachusetts authority at 3,000,000 or over. An earthquake in a foreign country that kills half this number of

persons and maims one-fiftieth of those injured in our United States industries is spoken of as catastrophic.

A greater proportion of accidents occur on Monday than on any other day of the week. Accidents are said to be due often to fatigue. As, after the day of rest on Sunday, workmen should be less fatigued than on other days, some other factor must be sought to explain this feature of the statistics. It has been suggested that the "blue Monday" accidents are really due to the fact that workmen take more liquor on Sunday, and thus become unnerved and more liable to accidents during the following twenty-four hours. There is, perhaps, something in this contention, says The Journal of the American Medical Association, though it has been disputed. In the Massachusetts Industrial Accident Board Reports, in which the official figures are given, there is scarcely more than one-twentieth more accidents on Monday than on Tuesday, while Tuesday is not much above the average in the number of accidents reported for other days. Saturday, of course, shows a noteworthy reduction, because of the half holiday in some trades.

By far the larger number of accidents occur at about 10 a. m. and 3 p. m. This fact is confirmed by the reports of two State boards, Washington and Massachusetts. The tendency to speed up employment has been incriminated, as the predisposing condition for the occurrence of accidents. This desire comes over the workman when he is not yet fatigued, but has been employed for several hours. He starts the morning's work "cold," and as he warms to his work, the danger of mischance because of haste becomes greater. Just when the speeding up reaches a climax in the morning hours, most accidents happen. The same thing is true in the afternoon. Workmen feel sluggish after their lunch, but after an hour of work warm up again, and by about 3 o'clock they are doing their most rapid work, and are at the same time more subject to accident.

With regard to accidents among children, however, there is no hour of maximum. Accidents occur at all times, and they are comparatively much more frequent among children than adults. The United States Bureau of Labor reported that "there is clear evidence of great liability to accident on the part of children. Though employed in the less hazardous work, their rates steadily exceed those of the older co-workers, even when in that group are included the occupations of relatively high liability." This was said with regard to the Southern cotton mills, but the same thing is true of practically all industries in which children are employed.

RUBBER AS A SOURCE OF DANGER.

Every one is interested in chemistry of rubber because this material enters into numerous articles and devices of daily use. Experience teaches the unlike qualities of different types or brands of rubber. Some of them retain their original elasticity for a long time under the imposed conditions of usage, while others speedily deteriorate into brittle and useless scrap despite the various precautions of preservation that are embodied in familiar directions. The economic aspect of the quality of rubber goods offered for sale is an important one.

The time is arriving, says The Journal of the American Medical Association, when the purchaser of rubber will demand some reliable information as to the quality of the product which he is paying for. Rare, indeed, is the person at the present time who has any idea whatever of the make-up of rubber. Pure India rubber, or caoutchouc, in its natural state is entirely unsuited for commercial use. It is soft and sticky, and readily undergoes spontaneous oxidation to a hard, brittle resinous substance. By vulcanization, a process in which mixtures of the crude gum with sulphur, or metallic sulphids or oxids are heated, a rubber is formed which is more permanently elastic and less subject to spontaneous change. The simplest type of vulcanized rubber, such as would be obtained for a properly heated mixture of sulphur and pure gum, is quite soft and offers little resistance to ordinary rough usage. Rubber of tougher qualities, but with lower elastic limits, is produced by the addition of metallic oxids, such as those of lead and of zinc, to the other ingredients before vulcanization. Among other constituents added to give required characteristics are the various pigments which furnish the color. Venetian red (iron oxid), ultramarine, lampblack and various organic dyes being among the ingredients which are employed.

A recent Government report shows that a large number of materials are used in rubber compounding to re-

duce the cost. Among these are whitening, barytes, clay and various rubber substitutes, such as artificial rubber, oils and tar products. Finally, so-called recovered rubber, or shoddy, is used to a large extent in rubber compounds. In the case of most articles of rubber the existence of filling materials, pigments, etc., has no hygienic import. Cost and durability are the chief concern of the purchaser. The use of various heavy metals in the manufacture of nursing nipples and small rubber toys is a danger to the health of infants, who extract soluble products from such articles in the mouth or when small pieces of the rubber are accidentally swallowed.

The Public Health Service has lately investigated the rubber used in nipples and toys. All specimens examined contained iron and aluminum. In the red rubbers either zinc oxid or magnesia was used, in the black rubber zinc oxid and barytes. Antimony was found in four cases out of seven among the black rubbers and in five cases out of eight among the red rubbers. The three remaining specimens of red rubber were colored with Venetian red. The white rubber toys contained clay, zinc oxid and barytes. The use of lead compounds in rubber preparations is common, and salts of mercury are used to some extent. Either of these metals would be highly objectionable in nipples or children's toys. The Government report concludes: The articles should be made of a good grade of black rubber, free from shoddy and from antimony, lead, arsenic and mercury. Of the fillers commonly employed, magnesia, zinc oxid and clay are less undesirable, and barytes is probably without harmful influence. There can be no objection to a red rubber colored with iron oxid, although the advantages of such a compound will probably not compensate for the disadvantages of its being confused with antimony rubber.

THE PACE THAT KILLS.

A woman is reported as dying in a New York hospital from "the pace that kills"—an everyday event, a mere drop of water in the boundless ocean of disaster from the same cause.

The pace that kills does kill. It does not always kill quickly. More's the pity! The only escape from its killing effect is suicide, and suicide is but one of its methods. Suicide may shorten the run of the pace, but does not baffle it. The devil must laugh in derision of the victim who foolishly seeks to escape the penalty by leaping headlong into his pit through suicide. The devil may be cheated of some chance to torture that victim on earth, but he has him safe enough, just the same.

But what the devil must like best is for the pace itself to kill—to kill piecemeal. He must delight, with truly infernal fiendishness, to see the exceptionally bright young man or young woman slowly but surely turn dullard, the active become sluggish, the ambitious lose heart and hope and faith, the prosperous feel the pinch of poverty. He must delight to see the glow of health give way to the fever flush of sickly pallor, the bright eye turn bleary, the firm hand tremble, the springing gait become a stagger or a shuffle.

How the devil must laugh to see self-control, power, self-respect, pride, hope, manhood steal away, one by one, leaving the victim to suffer out a miserable existence, to be heart-sick in the midst of gayety, and to die alone in the midst of life!

Surely nothing can delight the devil more than to see his victim take the tempting bait and the barbed hook, and then to play with him as the cruel sportsman plays with the game-trout, knowing he is secure at the end of the line. It is fine fun for the devil but poor profit for the victim.

What a wonderful thing the law of compensation is!

We may juggle with the laws of nature for a while, but the good old laws continue in force just the same. We cannot alter them or evade them. The pace that kills has its allurements. It has its enjoyment for a while; but some day gross habits form a prison that cannot be broken, and life is narrowed down by hateful bondage and early death. The pace that kills offers many promises; it keeps but one—it kills.—Watchman-Examiner.

WE WANT YOU

if you would care to be relieved of stomach trouble, constipation, torpid or congested liver; if you would like to be sure that your kidneys are always in perfect condition; if you would wish to be free from backache, rheumatism and catarrh of the stomach, The Vernal Remedy Co., of Buffalo, N. Y., will send you free and prepaid a small trial bottle of their Vernal Pimenton which makes all of the above troubles impossible. One dose a day of this remedy does the work and relieves quickly, perfectly and permanently. There is no trouble and but a trifle of expense to permanently relieve the most stubborn case. Write at once for free and prepaid sample. For sale by all leading druggists.

HERE IS ANOTHER GOOD BARGAIN

Just before Christmas a school teacher in Texas ordered a beautiful Epworth Piano in a fine mahogany case, but before piano arrived, something prevented her from buying the piano and it is now standing in the railroad station at Bellevue, Texas.

The piano is brand new—has never been unboxed, and rather than pay the freight back to Chicago, we will sell it at a special bargain price. It will be sent freight paid subject to approval and on easy terms of payment.

If interested, write for photograph, description, price and terms. Mention Epworth piano bargain 56,473. Address Williams Piano & Organ Co., Chicago, Ill.

Advertisement for Communion Service, featuring a Communion Service set with a Flagon, Goblet, and Plate, available from G. P. Barnes & Co., Louisville, Ky.

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CHURCH SUPPLIES

Advertisement for BOWLDEN BELLS, featuring a bell and text: Sweet Tone, Far Sounding, Durable.

Advertisement for BLYMYER CHURCH BELLS, featuring a bell and text: Write to Cincinnati Bell Foundry Co., Cincinnati, O.

Advertisement for CHURCH BELLS SCHOOL, featuring a bell and text: Ask for Catalogue and Special Donation Plan No. 21. Established 1858. THE C. S. BELL CO., Hillsboro, Ohio.

Advertisement for The Best Way, featuring a church building and text: The use of the IMPROVED LAY COMMUNION SERVICE has increased the attendance at the Lord's Supper in thousands of churches. It will do so for your church. Send for illustrated price list.

Advertisement for BOOK OF 750 BIBLE AND GOSPEL STUDIES, featuring a book and text: Brief, yet complete outlines of Sermons, Talks, Addresses, for Students, Teachers, Preachers, Clergy and New Testaments. Ready Help for League Meetings. Many obscure questions answered by apt References and short Explanations. Rev. J. M. Coon, Editor. Vest Pocket size, 128 pages, Cloth 25c. M. J. Noble, Inc., Publishers, Station, Chicago. GEO. W. NOBLE, Menon Bldg., Chicago, Ill.

Advertisement for CHURCH AND SUNDAY SCHOOL Stereopticons, featuring a church building and text: SLIDES AND LECTURES. LARGEST STOCK IN SOUTH. Write for Catalogue Today. C. Weichsel Co., 1611 Main Street, DALLAS.

Advertisement for FEATHER BEDS, featuring a feather bed and text: 36 lb. Feather Beds \$5.92. 6 lb. pair Pillows to match for \$1.00. All new, sanitary feathers. Famous Amoskeag ticking, 3 1/2 yards to tick, positively biggest and best bed on market selling for less than \$12. Safe delivery and satisfaction guaranteed or money back. Order today or write for catalog and big special offer. First order counts on premium. SANITARY BEDDING COMPANY, Dept. 327 Charlotte, N. C.



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CHANGE OF ADDRESS.

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

JOINT BOARD OF PUBLICATION.

Rev. T. S. Armstrong, President of the Joint Board of Publication, whose address is Georgetown, Texas, sent the following letter to each member of the Board the past week:

The Letter.

Dear Brother: I am sure that we feel mutually the hand of bereavement that has been laid upon us in the death of Dr. Rankin. I am as sure also that you feel the keen responsibility of the Joint Board of Publication in selecting an editor for the Texas Christian Advocate. As you are a member of that Board, and as I am Chairman until the new Board shall meet and organize, I am writing to call your attention to some situations that must be reckoned with in our administration as a Board, and also in the editorial work of the man we shall select to fill that responsible place.

First, the realm of the Advocate has been enlarged in that it has been chosen by the Oklahoma Conferences for their organ. This, with its already ever-widening field, adds both to its responsibilities and to its opportunities.

Second, the period of transition into which we have come, the ever-changing civil and political conditions, the attitude of the greatest of all evils of the present age, the liquor traffic, toward us and our attitude toward it, and the somewhat restless conditions that arise in our Church in modern times, especially as to its polity and doctrines, make it imperative that we place a man with a mighty brain and heart in the editorial chair who will give no uncertain sound but who will guide safely over rocks and shoals, through storm and sunshine and in every path the destinies of Methodism in the Southwest by this most potent of all the Church's forces, the Texas Christian Advocate.

To this end I admonish that we think vigorously and that we make it a subject of earnest prayer that God may direct us in the selection of a man to take this responsible position. After consultation with Mr. Blaylock, we decided not to be in haste, and so the Board will not be called to meet for some time yet.

The Advocate machinery is all there and Mr. Blaylock assures me that it will run right on as if the editor were there.

We will announce the call in due time and you will be personally notified.

"Do more laboring men own their homes now than under the saloon regime?" This was one of sixteen questions sent to fifty cities and towns of Tennessee some time ago. The replies show an increase of forty-eight per cent in the number owning their homes since prohibition went into effect. And this reminds us that an immense brewery business in Columbus, Ohio, went "broke" the other day. The directors declare publicly that their bankruptcy was brought on by local option in Ohio and prohibition in West Virginia.

In these stringent times the man unemployed is often pushed to solve the bread and meat question. Kansas City has a municipal pawn shop. It was founded to save worthy men and women who must have emergency money from the fleecing of the loan shark. They made 12,000 loans last year, totalling more than \$270,000, and paid six per cent on the capital invested. Such institutions are designed to save a multitude their earnings, defeat these financial vultures who sit along the ragged edge of business, and at the same time keep many from sinking down into poverty.

It has been truthfully said that the Church of tomorrow will be no greater than the youth of today. It is not to be denied that we are face to face with a grave problem—that of children and Church attendance. It is painful to note the fewness of Sunday School scholars in the preaching services of the sanctuary. It bodes no good. One of our most thoughtful editors has this to say: "If the Sunday Schools of the land should, though unintentionally, encourage the idea that Church attendance is unnecessary, then the Sunday Schools would be a menace. The unintentional encouragement might consist in habitual failure to urge attendance at Church, to agitate the question, or to even announce the preaching. Since the world is to be saved by the 'foolishness of preaching,' and since a habit of not going to Church may follow the scholars out into the mature world, it can readily be seen how disastrous such encouragement from such source might be."

More and more, and even among its most ardent advocates, there is a growing sentiment against the open saloon. A case in point is that of Fort Smith, Arkansas. After having been closed for several months, the saloons of that city opened this past month. The Fort Smith Times-Record makes the following editorial comment on the situation. It is not to be overlooked that this newspaper has never been numbered among the advocates of prohibition. The editorial says: "The reopening of the saloons has made many converts to prohibition. After months of almost entire sobriety, at least in the absence of public exhibition of drinking or of intoxication, to witness an orgy of beer and whiskey guzzling, with men lined up at the bars four and five deep, like hogs at a swill trough, has sickened many men who have conscientiously held views opposed to prohibition. The further fact that men absent from the police court for months are now turning up with their old-time regularity on drunkenness charges is evidence that the closing of the saloons last August was a blessing to them and to their families. The compulsory removal of the screens has enabled the public to see 'behind the screens,' and the picture is not elevating nor pleasing. It is, however, convincing—to the effect that saloons are not aiding in the moral uplift of Fort Smith."

A tragic happening the other day leads us to say that the most of our troubles are imaginary. Ofttimes, if we could command ourselves into sober and quiet thought, our troubles would disappear like the mist of the morning. The other day a man in a neighboring State worried himself to death over a debt he did not owe. He was the highly respected postmaster of his town. His books showed that he was \$1000 behind with the Government. He could not explain it, and took his own life rather than face the humiliation. What a tragedy! An expert accountant for the Government found that he added his figures wrong. Such an end of worry does not often happen. Nevertheless, every human life approximates it more or less.

We noticed a quaint truism in one of our exchanges: "The Garden of Eden was in the country and the man who would get close to God must first get close to Nature." One of Methodism's greatest problems is the decadence of the country Church. We hear much said about the trend of the country toward congested centers. To a great extent this is sadly true—and along with it the decay of our rural charges. The farmer is yet the custodian of a Nation's morals.

However, we get a little shaky over the question of rural decline, since it is estimated that the farmers of this Nation have built 120,000 churches at a cost of \$750,000,000. The farmers build twenty-two churches per day. There are 20,000,000 rural Church communicants on the farm, and fifty-four per cent of the total membership of all Churches reside in the country. If these comforting facts be true, "The farm is the powerhouse of all progress and the birthplace of all that is noble."

In the question of prohibition there is far more than the mere prohibition of the manufacture and sale of intoxicating liquors. Were that all, the question would narrow down to a much smaller compass. Of course, the traffic is the prime cause of all. But then there is the long list of the attendant evils. In prohibition is involved the doing away of those resultant effects, of liquor—poverty, crime and disease. For instance: Montana is a wet State and has a population of 375,000—and has 900 men in its penitentiary. North Dakota is a dry State and has a population of 575,000—and has 175 men in its penitentiary!

One of the wisest and most thoughtful editors is Dr. J. A. Burrow, of the Midland Methodist. From among his many wise utterances of recent date we take the following: "Absolute agreement on any proposition in Church or State is impossible. To wait for such an ideal condition is to indefinitely postpone. Where there is sharp disagreements in anything like equal numbers, the only plan of procedure is for everybody to surrender a little and move in toward a focal point of compromise. To hold out for every jot and tittle of one's own way, and censure others for not yielding to that way, is the essence of stubbornness. Let those in disagreement on plans, or campaigns, see how near they can get together by everybody surrendering something. Then let them go ahead. Agreement, unity, harmony are worth far more than anybody's mere way of doing things."

Each passing day brings the news of the deepening sentiment against the liquor traffic. The Pennsylvania Railroad has refused to renew the licenses to sell liquor in the Broad Street Station, Philadelphia, and the New York terminal of that road. This removes the last vestige of that road's connection with the traffic. And because France found it well not to sell absinthe to their soldiers, the Cabinet is now preparing to make the sale of intoxicants in all France prohibitive. This reminds us that in the recent heated debate in the United States Senate on the bill to close saloons in the District of Columbia Senator John Sharp Williams declared that he had been opposed to prohibition for Mississippi, but that its benefits had been so great and obvious that he would now favor prohibition; and Senator Smith, of Georgia, who has never been very favorable toward prohibition, also declared that the dry policy in his State had been productive of splendid results.

A joint Missionary Institute for Dallas and Terrell Districts was held in this city this week. They had the rare fortune of hearing Dr. Luther E. Todd, of St. Louis, who came to Dallas to help in the beginning of the great evangelistic campaign now on. The Institute was a great success. The subjects assigned to preachers from both districts were helpful and profitable. The brethren returned to their various fields determined to make this the greatest year in the history of Dallas and Terrell Districts. Rev. O. F. Sensabaugh, of the Dallas District, and Rev. E. L. Egger, of the Terrell District, will leave no stone unturned for the glory of God and Methodism.

THE LENTEN CAMPAIGN.

Sunday, February 14, was an epochal day in the history of Dallas Methodism. The "One - To - Win-One" movement was launched. It was a great day in the fullest sense of the word. Dr. Luther E. Todd, our pastor at Waggoner Place, St. Louis, out of his own burning evangelical heart, originated this movement last year, when over 10,000 were brought into the fold. On invitation, and direct from a campaign in his own Church, he came to Dallas to lend instruction and momentum to a movement that means to win Dallas for Christ. Sunday morning Dr. Todd preached at Grace Church. In the afternoon he spoke to a capacity house at First Church. His subject was, "Track the Child." The audience went away with a new vision of things. At night he spoke in the beautiful auditorium of the Municipal Building. That great hall was crowded from balcony to floor. Hundreds stood in the streets.

For over an hour Dr. Todd, in sentences that were pointed with fire, brought to that vast crowd a message that taught them they could win one for Christ. The campaign will end on Easter Sunday.

After all this intensive and personal work there ought to be at least a thousand souls brought into the Kingdom of Christ. Dr. Todd, whose loving heart has conceived the first principles of soul-winning, impressed Dallas as never before. The pity is he could not stay longer. The vast audiences were swept from laughter to tears. From every service each went away convicted of their neglect, and resolved to begin anew the life of a Christian work. The campaign will continue until Easter morning. On that morning which marks Him who brought life and immortality to light may there be a multitude whose names are written in the Lamb's book of life.

DEATH OF SISTER WEBSTER.

Mrs. Mary Evelyn Webster, aged sixty-five, and wife of Rev. B. H. Webster, a supernannate of the North Texas Conference, died Sunday, February 14, at her home in Oak Cliff, Dallas. Brother Barcus conducted the funeral Monday morning, and the burial was in Oak Cliff Cemetery. The Advocate deeply sympathizes with Brother Webster, and all those who are near and dear to the loved one gone on before.

DEATH OF BROTHER TALLY'S BABY BOY.

Bro. C. T. Tally's baby boy died Sunday evening at 1:45 with the diphtheria. John Wilson Tally, age two years, one month and eight days. He was sick about two days. Revs. J. T. Smith and E. L. Shettles conducted the funeral.

JESSE C. THOMSON.

PEACE INSTRUCTION IN THE SUNDAY SCHOOLS.

The Commission on Christian Education of the Federal Council of the Churches of Christ in America has prepared a complete set of Sunday School lessons on International Peace to be placed in the regular Sunday School courses and quarterlies of the various denominations. They were prepared by Prof. Norman E. Richardson, of Boston University, under the direction of a Joint Committee representing the Sunday School Council of Evangelical Churches and the World Peace Foundation.

The Commission has also appointed a committee to make a thorough investigation at Gary, Indiana, and elsewhere, relative to the co-ordination of the religious instruction of children with the public school work, the purpose being to prepare a definite proposal to the Churches and to the public schools whereby, under their respective pastors, the school children may have religious instruction without sectarian complications, in connection with their general education.

THE MORAL INFLUENCE OF AMERICA.

The annual report of the General Secretary of the Federal Council of the Churches of Christ in America calls attention to the deep impression, all over the world, of the President's appointment of the Day of Prayer for Peace and says it has undoubtedly done much to prepare the way for reconciliation. The Council's Berlin correspondent reports that the

Federal Council's letter to the President was translated and submitted to the most important heads and authorities of the Protestant and Roman Churches in Germany and Austria and that it was printed in the Church papers of those nations. One of the Paris daily papers printed a long editorial commending the action and the spirit of the letter and recommended that the President of the French Republic also appoint a Day of Prayer. A Chinese daily paper remarked that a Day of Prayer should be observed by the people of China and urged that the President of the Republic, chiefs of ministries and boards, and all Governors join in prayer to God.

PERSONALS

Mrs. G. V. Ridley, widow of Dr. G. V. Ridley, of the Texas Conference, now resides in Commerce, Texas.

Dr. W. E. Boggs, of Missouri Avenue Church, Fort Worth, was a pleasant caller at the Advocate office this week.

Rev. J. M. Perry, of Midland, made us an appreciated call the past week on his way home from the mission meeting at San Marcos.

Rev. John R. Allen, D. D., has succeeded Capt. F. T. Roche as editor of the Williamson County Sun, Georgetown, Texas. We hope for Dr. Allen the hearty support of all the people in that great section of our State.

Rev. E. Hightower, Sunday School Editor and Divisional Secretary, called on us the past week. He, with Miss Kilpatrick, had just completed a campaign in the Fort Worth District. He is enthusiastic over the work.

Rev. R. T. Blackburn, presiding elder of Hugo District, East Oklahoma Conference, has issued an interesting program for the Sunday School Institutes at Valliant, March 3-5; at Bokchito, March 10-12; at Tuskahoma, March 31-April 2.

Dr. John R. Nelson, of Fort Worth District, brought all his preachers over to Dallas this week to the Dallas and Terrell Districts' Missionary Institute. He is always on the lookout for anything helpful. We enjoyed his call at the Advocate office.

Rev. I. F. Betts, presiding elder of Jacksonville District, has issued a very interesting program for the Pastor's Conference and Missionary Institute, February 24-25 at Jacksonville. His motto is: "A revival in every Church. Full collections on every charge."

Miss Elizabeth Kilpatrick, of Corinth, Miss., whose interesting talks at Hillsboro, the Central Texas brethren remember, made a pleasant visit to the Advocate office. She is now a regular official Sunday School worker and Texas is fortunate in having her in the State.

Rev. G. C. French, of Terrell, called Monday morning. The Dallas and Terrell Districts were having a joint conference. He was accompanied by Rev. O. E. Moreland, of Garland. Quite a number of the brethren of the two districts were seen around the First Church when the meeting was called.

Tributes From Fellow Editors

Dr. George C. Rankin, for many years editor of the Texas Christian Advocate, died last week at his home in Dallas, Texas. Dr. Rankin began his itinerant ministry in the North Georgia Conference and afterward went to the Holston Conference and from there to Texas. He made a strong paper and made it serve the interests of Methodism and the broader interests of the kingdom of Jesus Christ.—Wesleyan Christian Advocate.

The Texas Christian Advocate, of which Dr. Rankin was editor, is the Conference Organ of some seven or eight conferences, including a part or all of Texas, New Mexico, and Oklahoma, and through the vigorous editorship of Dr. Rankin had come to occupy the largest field and exercised perhaps the most aggressive influence of any paper in our Church. The death of its editor, Dr. Rankin, will be a matter of the deepest regret by all friends of the paper and the Church.—Central Methodist Advocate.

Rev. George C. Rankin, D.D., editor of the Texas Christian Advocate, passed to his reward on Tuesday of last week. His death was wholly unexpected and was a great shock to all Texas Methodists as well as the whole Church. Dr. Rankin was well known throughout the Church and was a man who had impressed himself upon the whole Church as few men within the last quarter of a century. At the time of the organization of our conference he was pastor of Central Church, Asheville, and was considered one of the strongest men ever in that pulpit. Many people still in that Church will share deeply the grief that is felt because Dr. Rankin is no more. After serving pastorates in Kansas City and in Texas he became

editor of the Texas Christian Advocate about seventeen years ago, and has continued in that work to the present, making a profound impression upon the Church by his work as editor. The whole Southern Methodist press shares in the sense of bereavement because of his death.—North Carolina Christian Advocate.

Dr. George C. Rankin was one of the foremost of Southern Methodist preachers and has been editor of the Texas Christian Advocate for some fifteen years. More than twenty-five years ago we heard him preach a number of times at the Seashore Camp Ground and reported those sermons for one of the Alabama dailies. Their memory lingers still, and will explain partly a number of quotations in this paper, from the "Texas," in these columns. He was a man of mighty power, in the pulpit and in his paper, and his place will be indeed difficult to fill.—Alabama Christian Advocate.

Rev. George C. Rankin, D.D., one of the great minds of Southern Methodism, and recognized for many years as one of our greatest preachers, has passed into the unseen. Possibly he exhibited even greater ability in the last phase of his experience and labor, as the editor of the Texas Christian Advocate in which he won a success and general commendation that comes to few. Our great Church accorded him her best places and unstinted praise for his high character and faithful work, and yet owes him much, for all that he did could not be fully rewarded in the limits of an ordinary life. Especially is Texas his debtor, for no man in all that great Commonwealth has

DO YOU SUFFER FROM BACKACHE?

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

wrought so bravely in the great cause of temperance as he and few, if any perhaps, ever with the same opportunities, could have done so much.

We were never close to Dr. Rankin in association or acquaintance, but this was not necessary to appreciate his real magnitude and worth, and so we join in the lamentations of our great Church for one of her heroes who has fallen in the fight for God and humanity.—St. Louis Christian Advocate.

The Southern Methodist Church has lost a most valuable man in the death of Dr. George C. Rankin, editor of the Texas Christian Advocate. He died suddenly at his home in Dallas, Texas, February 4, 1915. He was sixty-six years of age. He was making one of the very strongest papers of the whole Church. He was a man of strong convictions, and was fearless in his defense of them. He had an incisive mind that went straight to the heart of things. He was a strong right arm of Methodism in Texas, and a fearless foe of the liquor traffic. A strong man has fallen, and he has left a vacancy that will be hard to fill.—Raleigh Christian Advocate.

Dr. Rankin was a man of unusual force. This was clearly shown by the manner in which he rose above the obstacles confronting him in his early life and attained to distinction in the Church. He was not a finished scholar and the reach of his information was not as wide as that of some of our leaders, but he had a large amount of common sense, and an intellect that was naturally vigorous, and an energy that was remarkable. He was alert, courageous, and aggressive. His temperament was more that of the crusader and reformer than that of the thinker and philosopher. He had a wonderful hold upon the people of Texas and his influence was largely felt for good in that Commonwealth. He was a tower of strength to the prohibition cause and did much to promote it. In theology he was a conservative and stood resolutely for the maintenance of the doctrinal integrity of Methodism. He will be greatly missed, and it will not be easy to find one who can take up and carry on his work. We sincerely regret his comparatively early death, and we pray God's richest blessings upon the sorrowing members of his family.—New Orleans Christian Advocate.

Dr. Rankin was a preacher of more than ordinary ability and in the pastorate had a record of success. He was the uncompromising foe of the liquor traffic, and perhaps no man of the South was better known to the liquor dealers of the Nation than this fearless champion of prohibition. They knew him as a man of uncommon ability and as one they had reason to fear. He had a large part in making more than one hundred counties in Texas "dry," and his influence in behalf of the cause of prohibition was felt far beyond the limits of his State. As editor of the organ of Texas Methodism he had a great field for service, and he used well the opportunity given him. In all the forward movements of our Methodism in that great State his influence was felt, and his labors contributed much to the successful achievements of our Methodism in that territory. His brethren loved and honored him, and throughout the Church there are hosts of men and women who sorrow because of the going away of this faithful soldier of Jesus Christ. He fought a good fight, and with a record of a life well spent he has entered into rest. Our Methodism in Texas and throughout the Connection is debtor to the man who was faithful to every trust and who counted not his life dear when himself in the service he gave to his Lord and to humanity.—Christian Advocate, Nashville.

When the wires on last Tuesday flashed the news of the passing of Dr. George C. Rankin, editor of the Texas Christian Advocate, Dallas, Texas, all Methodism, and particularly Texas Methodism, bowed in deep sorrow, for one of her great sons had fallen—one in whom Methodism placed implicit trust and delighted to honor, and who was the strongest advocate for temperance Texas has ever known. He was a recognized leader in both Church and State. Let us make a few observations in the life and works of this good man. But few, if any, of the exchanges were quoted more liberally than the Texas Christian Advocate, of which Dr. Rankin was the brilliant editor for sixteen years. And at one time because of the great fight our Texas exchange made in defense of righteousness and temperance, the State Legislature of Texas ordered that journal to be sent to the sons of that great State while in session—a distinction enjoyed by no other Church paper in the United States of America. He was a born editor—and I received in the work, and never so happy as when combating the liquor forces, and when, by the way, he appeared to best advantage. He was of rugged honesty, of deep and pungent conviction, and naturally of pronounced individuality. All men, friend and foe, knew where to find him and on what side he stood on every moral question. He had a clear head, trained to think, quick, decisive mind, a warm heart, easily stirred to holy enthusiasm under the spell of a great theme, or fanned to flaming indignation at the sight of wrong or injustice done any one. Whether related to such an one or not, he made it his business to take his part, and no one ever had a truer friend, and the whole man set on fire as his measure in defense of the cause of righteousness and temperance.—The Pacific Advocate.

The South has lost another of its strong leaders in the field of religious journalism. Dr. George Rankin, for years editor of the Texas Christian Advocate, has been called from his early labors at the age of sixty-six. Dr. Rankin was a Tennessean, having been a member of the Holston Conference and a prominent Tennessee pastor until 1886. He then removed to Texas, and after some years in the itinerant ministry in that State became editor of the Texas Christian Advocate, published at Dallas. Both as preacher and as editor he was a leader in reform movements, and with a voice and pen fought valiantly for the temperance reform. General and sympathetic, he was yet rugged and fearless in both preaching and writing and fearless in the expression of his convictions. He

was honored and respected among Christians of all denominations and the cause of righteousness has lost a stalwart advocate.—Presbyterian Advance, Nashville.

In the death of George C. Rankin the moral element of Texas has lost a great champion, the Methodist Church one of her greatest preachers and leaders. Dr. Rankin was a man of strong personality, a deep thinker and never for a moment did he compromise what he believed to be right. For many years he ably edited the Texas Christian Advocate, and Methodism had in him one of the strongest exponents of that faith the South has ever produced. A man among men, a Prince in Israel was he. A great and good preacher of the Lord Jesus Christ has fallen on sleep. Not alone will the eyes of Methodists shed tears, not alone will those who admire Christian manhood feel that sorrow which has truly come to the people of the South in parting with one of their greatest and best men. That the spirit of this good soldier of the cross is basking in the sunshine of God's eternal glory, and that he has heard the welcome from his Master's lips: "Well done, thou good and faithful servant, enter thou into the joys of thy Lord," the writer has no doubt. Long will the memory and the words of life which he spoke linger in the hearts of men to bless and lift them to nobler deeds. We pause and drop a tear as we offer sympathy to that large band of people who loved and honored Dr. George C. Rankin as few men have been loved and honored.—Abilene Daily Reporter.

"THE KEEN ANGUISH OF HIS EYES."

(By Rev. R. P. Shuler.) (Note: The saddest words in last week's issue were the words of Dr. Rankin's wife and children when they said: "The darts and arrows of his enemies failed to pierce his armor, but oh how the dart from among his own ranks pierced his dear heart! Would we could blot from memory the keen anguish his eyes have sometimes revealed."—R. P. S.) And did we, brethren, in those years, Drive deep some dart into his heart; Did we condemn, who now shed tears, And shake our heads and breathe our fears, While in the fray he played his part? How weak and human we have been; How jealous, selfish, how profane Those ugly whisperings from within; Those criticisms that were sin— Until we found our soldier slain. No blistering word of evil man Can scar and smart and hurt the heart. As words of our own brethren can. And life is such a little span; So late we meet, so sure we part! Oh, God, forgive this biting blow, As we believe our friend forgave; And help us in our grief to know, How deep the pain when brethren so The tores that harvest at the grave. Austin, Texas.

The Advocate takes the liberty of printing the following letter from T. T. Smith to Mr. H. N. Fitzgerald, of the Fort Worth Record. We do so because we believe it voices the sentiments of a large majority of our people: Tyler, Texas, Feb. 12, 1915. Mr. Hugh Nugent Fitzgerald, Editor Fort Worth Record, Fort Worth, Texas: My Dear Sir: I have not the pleasure of a personal acquaintance with you, but I must drop you this line in appreciation of your wonderful tribute to the greatness and worth of Rev. George C. Rankin, D.D. When Abraham Lincoln died, Henry Ward Beecher voiced the sorrow and praise of the Nation for its fallen hero, and perhaps none but himself could have done so, but it remained for you, in your tribute to a private citizen, with whom you sharply differed on the liveliest issue of the day, to surpass the great Plymouth preacher. When Henry Grady the orator, editor and prophet of the New South, lay dead, many great speakers and writers from every section of the Union paid loving and eloquent tributes to his worth. But none were quite equal to Hugh Nugent Fitzgerald's eulogy to Dr. George C. Rankin, the Methodist preacher, Christian editor, prohibition leader and hero. It was the product of a big cultured brain, of a big kind heart. In the name of many thousands I thank you. J. T. SMITH.

We deeply sympathize with you and the Advocate in the great loss you have sustained in the death of Dr. Rankin. May the Lord direct in the choice of his successor. The most we can hope is that you may be successful in securing the services of one as well qualified. I. A. BACHMELOR. San Francisco, Calif.

I am distressed beyond measure at the sad news that our great editor has fallen. What a giant's strength was his, we shall recognize even more fully now that he has gone from us. I. W. PATISON. Pastor Line Street Methodist Church, Hillsboro, Texas.

A TRIBUTE TO DR. RANKIN. Dr. Rankin, we are told, that you are dead. But it is not so. You have simply been translated and your earthly life and influence will live on. We will miss you in more ways than one. We will miss you when great moral and religious issues shall confront us in State and Church; but more than all, we shall miss your kindly greeting and friendly hand-shake. All Texas will miss you! For nearly two decades you have been traveling up and down the broad expanse of our beloved Texas, counselling one here and comforting another there, as only you knew how to do. We love you for what you have done and for what you have been. As the Annual Conferences come and go, your brother ministers will sadly miss you. Your facile pen is laid aside, and no more will they or we be permitted to hear your kindly greeting or gaze into your honest, sympathetic face. Dr. Rankin's life was a living rebuke to evil. If ever he erred, it was an error of judgment and not of the heart. When he preached, Jesus was the theme, not himself. Jesus was the Head of his Church and came second to no one else. He was a friend of education. Only too truly did he realize from sad experience the difficulties which sometimes surround young men in gaining an education. It would seem only fitting, therefore, and the one great thing that Texas as a people should do, and that is to perpetuate his memory and honor his name by establishing Rankin Hall as a part of our great Southern Methodist University; thus we shall see that even though a good man die, his good works follow him. And then there is another comforting thought in his passing: that in building here we are but assembling material for another mansion on high. What a comforting thought



REV. H. R. MORRIS, Stuart, Okla.

Brother Morris has not only placed his charge on the 100 Per Cent Roll, but has joined the Twenty Club by sending twenty new subscribers to the Advocate. Not only his stewards, but every official on the charge are readers of the Advocate. He writes: "The Advocate is very popular among my people. After they have had it three weeks on trial they come and volunteer to take it and ask me to send in their subscriptions. My purpose is to put the Advocate in every Methodist home in my charge."

In Epworth Charge all goes well, and we hear the very best of reports about the new conference organ—everybody is delighted (as Teddy would say). We are working for a great year, and shall do all for the Advocate possible. C. C. BURNHARDT. Oklahoma City, Okla.

I am going to do everything in my power to get a large list of subscribers to the Advocate from my congregation of four hundred and fifty members. I am surely glad that the Texas Advocate is now our organ. I will heartily work for it. R. L. OWNBEY. Norman, Okla.

It is with much pleasure that we welcome the Texas Advocate as our conference organ. And I for one will strive to place the Advocate in every home. C. M. BUTTRILL. Snyder, Okla.

FROM AN EDITOR. I am very much pleased with the action of the Oklahoma Conferences in adopting the Advocate as their official paper. It was a wise step and one which will mean a great deal to the Methodism of Oklahoma. I regard the Advocate as one of the strongest Church papers in the country and feel sure that it will be very valuable in helping take Oklahoma for the Methodist Church and for Christ. W. S. GRANT.

PURCELL 100 PER CENT. Purcell is on the 100 per cent roll. We were of that class some time before the conference organ was changed, and now that we have the best conference organ published, we are all the more anxious to hold our record. All our stewards are on the roll and expect to stay there. They make better stewards if they have the paper every week. T. EDGAR NEAL. Purcell, Okla.

SOUR LAKE 100 PER CENT. Rev. J. W. Cullen, of Sour Lake, reports all his stewards are subscribers to the Advocate. Brother Cullen is now pushing the circulation among his members.

A GOOD START. I am sending seventeen new subscribers to the Texas Christian Advocate, the most of this work was done over the 'phone. We are getting started off very well, I think we will have a good year. W. H. STRONG. Panhandle, Texas.

RESOLUTIONS—DR. G. C. RANKIN. When Dr. Rankin's death was announced at Sherman the entire conference of sustaining friends were staggered with grief. Each one realized that one of their greatest advocates had heard the "waves breaking on the farther shore and felt upon his brow the breath of eternal morning," and traces of sorrow could be observed in every face. All seemed to realize that a great man in

(Continued on page 12)

"On With The Battle!"

RANKIN MEMORIAL HALL A POPULAR MOVEMENT

ALL FRIENDS ARE URGED TO SEND CONTRIBUTIONS AT ONCE

The campaign to secure \$50,000 to build the Rankin Memorial Hall on the campus of Southern Methodist University is making commendable progress. Numerous telegrams and letters of commendation reach Rev. J. D. Young at Ennis every day. The checks are coming in in a most gratifying way. The proposition has met with general approval on the part of all friends of religion and civic righteousness.

Dr. George C. Rankin was for more than seventeen years the efficient editor of the Texas Christian Advocate. Under his administration the Advocate has grown to be one of the greatest Church papers of the country. He was a great editor and gifted in writing strong editorials. No uncertain note was ever sounded by him and no one ever mistook his meaning. He was never rash nor radical, but safe and conservative in his theology. His straight-forward editorials have been an inspiration to the Church for these many years. Every reader of the Advocate should gladly contribute to this appropriate memorial.

For many years Dr. Rankin was the acknowledged leader of the prohibition forces in Texas. He was without question the strongest advocate of the cause. To him more than to any other single man in the State is the credit due for the large number of dry counties and the great sentiment now prevailing for State-wide and Nation-wide prohibition. In this great fight he was the dauntless leader who never offered a truce with the liquor traffic nor ceased to wage battle against it. In the county local option campaigns as well as in State campaigns he went at the beck and call of the committees and laid himself out with all his strength in the cause. His name should not be forgotten by the faithful followers whose watchword will ever be "On with the battle!" Every sympathizer of this great cause should hasten to send in his contribution to perpetuate the name of this fallen chieftain. These subscriptions should not be delayed. Delay is dangerous. Now is the time to make your remittance. Do it today! Tomorrow may be too late! Let all contributions be sent to Rev. J. D. Young, Ennis, Texas. These contributions will be received and the names published in the daily and weekly press.

Birmingham, Ala., Feb. 15, 1915.

The Rankin Memorial is the fitting thing to do at this time. Most gladly do I sanction the movement and will be glad to assist in any way. Let everybody have a part. J. H. MCCOY.

Corsicana, Texas, Feb. 15, 1915.

I've Jim Dandy.—You will find a check for \$26, which I secured yesterday in a few minutes' time. More will follow. Let all the local preachers get busy. ABE MULKEY.

Lorena, Texas, Feb. 15, 1915.

Mentioned the matter of the Rankin Memorial to my Sunday School yesterday. Will send \$25 by next mail. We are glad of the opportunity to contribute. D. HOLVEY, Supt. Sunday School, Lorena.

SPECIAL TELEGRAM.

Coleman, Texas, Feb. 14, 1915. Rev. J. D. Young, Ennis, Texas: Made call today and seventy hands went up; will make it one hundred. M. K. LITTLE.

Whitewright, Texas, Feb. 13, 1915.

Rev. J. D. Young, Ennis, Texas: Dear Sir,—Though repeated calls for donations for our S. M. U. have reached us heretofore we have felt that our little which we might have spared would be so insignificant, alongside the thousands contributed by others, but now it all seems so different, our little will help to commemorate the name of dear Dr. Rankin. For years we have spoken of him as though he were one of us; we loved him, we looked forward to his writings, we read them, we thought him the most wonderful man of modern times. The Advocate was doubly prized because he was editor. Though we are but country people with the opportunity seldom coming our way to hear our great men of the pulpit, Dr. Rankin came to us

with his message week after week. His words of wisdom and truth, his beautiful spirit we can never forget. And though the great ones in our Church loved and revered him and sent their heartfelt messages, say not that we of the country, we of little things, of narrow outlook and privilege, will not miss him also. Sincerely, MRS. E. N. TAYLOR, (MISS) CALLIE TAYLOR.

Wrightsville, Texas, Feb. 15, 1915.

Rev. J. D. Young, Ennis, Texas: Dear Sir and Brother.—I see by the Advocate that you are the originator, general manager and secretary of a fund to build to the memory of our loved Dr. G. C. Rankin, a memorial hall to be called after his name. Therefore I hasten to send my little assistance and hope the necessary amount may be forthcoming at once. I know of nothing more befitting and more deserving than this. How can his place among us ever be filled? Oh, how we all loved him! Respectfully yours, MRS. W. H. CARDWELL.

Greenville, Miss., Feb. 13, 1915.

Rev. J. D. Young, Ennis, Texas: Dear Bro. Young.—For a long time I have been a reader of the Texas Christian Advocate, and join with you all in your sorrow and loss in the passing of Dr. Rankin. Your plan to build a suitable monument to the memory of Dr. Rankin on the campus of Southern Methodist University is a happy one. I am not a citizen of your great State, neither do I live on the west side of the Mississippi, but here is my dollar, with the wish that the call you have made may meet with an immediate and most hearty response. Yours fraternally, HAL S. SPRAGINS.

Denton, Texas, Feb. 15, 1915.

Dear Bro. Young.—I merely gave my people an opportunity yesterday to contribute to the Rankin Memorial Fund. \$50 were given as fast as hands could go up; others will send in contributions later in the week. With best wishes for success, O. T. COOPER, P. C.

Subscriptions to the Rankin Memorial Fund to Date

- Mrs. Geo. C. Rankin, Dallas. Miss Eunice Dennis, McKinney. Mrs. S. A. Robinson, McKinney. Mrs. Ruth Rankin, Dallas. Mrs. Littleton Harwell, Fort Worth. Littleton Harwell, Fort Worth. D. E. Waggoner, Dallas. Howard Harrison, Dallas. Rev. H. A. Boaz, Fort Worth. Mrs. H. A. Boaz, Fort Worth. Miss Ruth Boaz, Fort Worth. Miss Edith Boaz, Fort Worth. Miss Mary Louis Boaz, Fort Worth. Mrs. J. H. McGee, Rice. Mrs. Geo. H. Dennis, Farmers Branch. Homer Dennis, Farmers Branch. R. H. Welbourne, Chickasha, Okla. Mrs. R. D. Welbourne, Chickasha, Okla. Rev. I. W. Clark, Grand Prairie. Mrs. I. W. Clark, Grand Prairie. Willford Harrison, Wichita Falls. O. M. Luton, Ector. Dr. Chas. L. Gregory, Greenville. A. C. Patton, Waco. Wade S. Nesbitt, Valley Mills. Rev. E. F. Hudgens, Cleburne. Mrs. E. F. Hudgens, Cleburne. Mrs. E. J. Martin, Dallas. Miss Lida Martin, Dallas. Dr. W. D. Jones, Dallas. Mrs. W. D. Jones, Dallas. Mrs. M. L. Jones, Hamilton. I. W. Hill, San Angelo. Mrs. J. W. Hill, San Angelo. Miss Itasca Hill, San Angelo. J. P. Hill, San Angelo. Rev. J. H. Stewart, Brownwood. James Stewart, Brownwood. Robt. Stewart, Brownwood. Dr. O. M. Hartsill, Marshall. N. A. Burton, McKinney. Sam J. Adams, Dallas. J. Wesley Hubbell, Jr., Dallas. Chas. M. Butt, Nacogdoches. U. N. Clary, Prosper. C. W. Happer, Prosper. H. W. Bates, Prosper. W. B. Chapman, Prosper. M. L. McElhanon, Prosper.

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The Sunday School

DIVISION OF THE SOUTHWEST

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MISS ELIZABETH KILPATRICK, FIELD WORKER.

While at Fort Worth week before last Miss Elizabeth Kilpatrick received a telegram from Bishop Atkins informing her that she had just been chosen by the Executive Committee of the General Sunday School Board as Sunday School Field Worker for the entire Church. Thus Miss Kilpatrick became in name what she was in fact before. To say we are delighted at this turn of affairs is putting the case tamely. For several years we have been meeting Miss Kilpatrick at various Sunday School meetings. Her first appearance in this State was at a convention of the International Sunday School Association. But last summer she was the star attraction at Epworth-by-the-Sea, and after she had spoken once a day for ten days the program committee enthusiastically asked that we secure her services for 1915, which was accordingly done. Miss Kilpatrick next appeared in Texas at the last session of the Central Texas Conference, where she spoke three afternoons. As a result of her work there we have had numerous calls for her services in Texas, and she is at present filling a two-months' engagement in this State in collaboration with the Divisional Secretary. Three weeks have already been spent in and around Fort Worth, and the tour embraces Waxahachie, Corsicana, Mexia, Mineral Wells, Taylor, Georgetown, Temple, Cleburne, Austin and Yoakum. Other towns may be reached before the end of the campaign. A number of these engagements are for district institutes. Calls are also coming in for this combination to visit Oklahoma. We are, therefore, very glad that our Church has given Miss Kilpatrick the official recognition which she so richly merits. For several years Miss Kilpatrick was Conference Field Secretary of the North Mississippi Conference. Prior to that, she was teacher of a Wesley Bible Class in Corinth, Mississippi, which beginning with six or eight men has grown into a wonderful brotherhood of over five hundred men. Miss Kilpatrick has been heard on the Sunday School platform all the way from the Lakes to the Gulf, and from New York to California. In our judgment she has no superior on the American platform. To a well trained intellect and a commanding presence she adds that charm of manner which is her heritage from the Old South. She is in no sense a "new woman." Her entry into public life has been a response to the call for Christian service rather than a desire to parade her ability. We welcome her into the happy fellowship of denominational Sunday School workers and shall be glad to employ just as much of her time in the Southwestern Division as the powers that be will allow us to have.

THAT FORT WORTH DISTRICT CAMPAIGN.

The Sunday School campaign for the Fort Worth District, which lasted twenty-two days and closed February 7, was in every sense a success. In planning, conducting and consummating this work the firm hand of Dr. J. R. Nelson, P. E., was constantly at the helm. The head of the Fort Worth District sits squarely on its shoulders. Throughout the campaign the pastors and superintendents co-operated loyally, and they were well repaid in the forward movements in their own schools. The campaign closed with a grand rally at First Church, Fort Worth, on the afternoon of Sunday, February 7. This rally was preceded by some sectional meetings which resulted in the organization of a District Superintendents' Association, a District Elementary Union and a District Federation of Wesley Bible Classes. Reports from all parts of the district indicate that Sunday Schools are taking on new life. If we are not a false prophet the reports from the Sunday Schools of the Fort Worth District next conference will reveal a marked increase in every item. Dr. Nelson has a genius for organization and an insatiable appetite for hard work. Whoever campaigns with him for three weeks will have a great longing for rest before the campaign is over. We have tried it twice, and we ought to know. The Secretary managed to persevere to the end, and Miss Kilpatrick was game. We were somewhat relieved the last few days by the advent of Dr. Rawlings. But the more workers Dr. Nelson can command the more work he manages to find.

NEWS AND NOTES.

Mr. Thos. G. Diffebach, Superintendent of the Sunday School of Snyder Station, Northwest Texas Conference, writes: "I congratulate you on the great improvement you are making in the Sunday School Department of the Texas Christian Advocate. A whole page devoted to Sunday School interests seems more in keeping with the importance of this department. I have had charge of the Methodist Sunday School here for a little more

than a year and we now have a school of two hundred in our beautiful new church, which was completed last year. We observe Missionary Day the first Sunday in each month, at which time our Missionary Superintendent always gives something special during the closing exercises of the school. Brother J. E. Stevens is our efficient pastor and is doing a great work among the boys of our school as Scout Master of our Boys' Patrol. We are constantly on the lookout for ways and means to make our school more efficient, and to this end I search your page of the Advocate every week for suggestions and often find something helpful that we can adapt to our use here." Such a letter as this is worth a whole load of critical bricks hurled at the head of an editor. Brother Diffebach, Brother Stevens and the Snyder Church seem to be a happy combination and we congratulate all three.

Rev. J. W. Beck District Sunday School Secretary of the Bowie District, North Texas Conference, has sent out to the pastors and superintendents of the district the following appeal, which is pointed and suggestive enough to deserve a place in the Advocate: "Our presiding elder has again laid upon me the responsibility of acting as District Sunday School Secretary. As such it will be my duty to assist in carrying out the policy of the North Texas Conference Sunday School Board. I trust we shall have your continued co-operation in the work of building up your Sunday School. I kindly ask that each superintendent report to me, on the day following the missionary collection each month, on one of the enclosed report cards. You will receive a report from the whole district each month, and the Secretary of the Conference Board will send a monthly report to the Texas Christian Advocate. The pastors will take charge of the Missionary offerings and report to the Conference Treasurer each month. Last year the Sunday Schools of the Bowie District made a fine showing, and we are anxious, not only to hold our own, but to go forward in this great work. A glance at the Journal of the North Texas Conference will show that the Sunday Schools of the Bowie District raised as a special for Missions last year \$592, and it further shows that Wichita Falls paid \$100 on the assessment. This is a mistake. That \$100 was paid as a special, though not on the regular special of the district. That makes \$692 in all as special for missions. Let us make it \$100 this year. We can if we will. Or better, "We can and we will." See to it that your school has its report in." The Bowie District has been making an unusual record in Missionary work. Brother Beck seems to be a large part of the explanation.

In a private letter to the Divisional Secretary Dr. V. A. Godbey, presiding elder of the Austin District, West Texas Conference, and member of our General Sunday School Board, has this to say: "If a preacher is to be a help instead of a hindrance in the Sunday School, he must know the task the teachers have to perform, and that of all the officers also; and the books that guide them will best guide him and prevent them from working at cross-purposes. Lectures on the great importance of the Sunday School are a little stale now, and the preacher who is not in sympathy with and much concerned for the Sunday School is not qualified for the itinerancy. Assuming that he is concerned, there is but one thing for him to do and that is to learn the work. All superintendents of machinery are expected to do that before they supervise the work of their men." This quotation is so much to the point and comes from so authoritative a source that we are quite sure Dr. Godbey will excuse us for taking this liberty with a private letter and making a good item. The preacher that hath ears to hear let him hear.

The Sunday School at Weatherford, Oklahoma, has assumed the support of a student in the Anglo-Chinese College in Suchow, and of an evangelist at Huchow, China. The first installment of the amount has been forwarded to the Treasurer.

The superintendent who does not arrange the program for his Sunday School until he arrives at the church on Sunday morning will make a poor job of it at best. He ought to put two or three hours each week on the program. "Be sure," as Marion Lawrence says, "that when you ring the dinner bell, to have something on the table." Pointed, varied, full of vim and snap, should the program be.

The sentiment that the Bible should be a factor in the educational policy of our public schools is growing in favor almost everywhere. Just a few days ago, Prof. J. G. Masters, principal of the High School in Okla-

homa City, advocated the teaching of the Bible in the public schools for moral instruction, if for no other reason. He said that the biggest problem with which modern educators have to cope is the moral instruction of students. The teachers, he said, do not place enough emphasis on morality, and that he believed that this situation could be alleviated through instruction from the Bible. In some cities, he cites, the situation is being handled by the students of different creeds receiving instruction from their respective ministers,

regular credits being given. In several cities of Oklahoma, Muskogee, for instance, the schools have a regular course in Bible study, and the students receive credits for such work. Prof. Masters is one of the leading educators of the State, and his words will have great weight.

The great Brotherhood class, of the Altus, Oklahoma, Sunday School, had their annual banquet a few evenings ago. The reports indicate a most happy and helpful occasion.

Epworth League Department

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

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OPTIMISM.
There was never a sunbeam lost, and never a drop of rain;
There was never a carol sweet, that was sung, and sung in vain;
There was never a noble thought, but through endless years it lives;
And never a blacksmith's blow, but an endless use it gives.
There was never a child's full laugh, or a woman's cheerful word,
That did not exalt the State where its tones were felt and heard.
Know, then, that it still holds true from the skies to the humblest soil,
That there is no wasted love and there is no wasted toil!

—Marguerite Ogden Bigelow.

SAMUEL: THE BENEDICTION OF A SPIRITUAL HOME.

February 21, 1915.
By S. Stephen McKenney.

Scripture references: 1 Sam. 1:21, 2:2, 3:1. To be born the heir to a throne or fortune do not constitute a man's highest good, but to be born of godly parents into a Christian home. Such was the heritage of Samuel who was born of humble and devout parents into a prayerful and worshipful home. In fact his birth was in answer to the temple prayer of Hannah, his mother. His very name not only meant "Asked of God" but "Heard of God." Happy is the child who is born into an atmosphere of prayer and in answer to prayer; who is hailed by his parents as a messenger from heaven and so named as to be constantly regarded as a perpetual offering to God.

The home, like the Church, is divinely founded. The first temple was a home and the first father a priest. The patriarchs preceded the prophets, and the home logically (if not chronologically) goes before the Church. Nor can the Church be purer than the homes composing it. Our first parents were not only put into Eden to cultivate a garden but to establish a home. Our Lord's first miracle was to sanctify the home of the living and not to beautify the habitation of the dead. "God is not the God of the dead, but of the living." And heaven itself would not mean much to us unless it were an abiding home in "Our Father's House."

It is in the home that a child discovers others, then himself. There he finds himself different from other members of the family, of society, and the world. In fact home is the child's world. How important, therefore, that he should be properly related to himself, to others, and to God from the very beginning! No home can long exist without law, even the most exacting law, the law of love. Here is where parents otherwise good have often failed. This was the failure of Eli whose "sons made themselves vile, and he restrained them not." Surely, if God's ministers can not govern their own homes they should not seek to lead God's flock; "For if a man know not how to rule his own house, how shall he take care of the Church of God?"

Samuel was a providential man. He was raised up at a critical time in the history of his nation, being last of the judges and first of the prophets, and was appointed to conduct Israel from a republic to a monarchy while preserving in this people the true Hebrew faith. "When God has a great work to be done a man is got ready," but great men do not happen—they are born and nurtured by great mothers. This was true of Moses, Samuel, Wesley, and all. So he who chooses "the things which are not to bring to naught the things that are" chose the barren and fruitless Hannah to become the mother of a man of destiny. To her, as to all Hebrew women, a childless home was a sign of divine disfavor. Hence, her importunity in prayer, and hence God's readiness to answer. In her affliction she secured God's blessing, and in her prosperity she remembered her solemn vow to God dedicating the child of her love, as every true parent might well do, to the service of the temple.

THREE MINUTES ON THE EPWORTH LEAGUE.

We, as Epworth Leaguers, have attained a much higher and far-reaching degree of success, along the lines for which the League was first ordained, than the founders of this branch of Methodism could have possibly conceived of when they were busy, only a few years ago I might say, earnestly and sincerely, with a pronounced purpose in view, in compiling and formulating the constitution, by-laws, rules and regulations which have been guiding lines for this great young people's movement and undertaking.

It can now be truthfully said that the Epworth League is a department of our Church that is recognized, by all, as being indispensable to the whole as is any other branch; in fact, it can only be thought of, in its true and logical sense, as forming the stepping-stone between the Sunday School and the Church work proper. It just fits so well into the opening of the sphere, or the whole, for which it was designed, that I think it only reasonable to say that our beloved friend and founder, Mr. _____ was certainly inspired by the divine wisdom and acted through the impulses of a devout adherence to this commission, in giving and laying before the young people, who are following the Methodist creed, a plan, a method, a means by which to prepare them for the mission, a broader and higher work in the Church.

We have spoken many a kind word as Epworth Leaguers, helped many a cause, have been the direct means of bringing numberless to the fold who otherwise would have been leading, today, a life adverse to the principles of Christianity; prepared and inspired young men and women to accept higher missions and nobler callings in life, with the result that humanity has been benefited and is being lifted, day by day, to a still higher plane of Christian fellowship.

These are some of the things that we have done. Our faults and failures and lack of manifesting the true Epworth League spirit on all occasions, under all circumstances, and to everybody, whether rich or poor, ignorant or learned, lame or erect, sick or healthy, I have not mentioned. Let's not think too much of the past, whether it be of success or of failures. There is a broad and unlimited field, not only in Texas but elsewhere, for the Leaguers to go forth into, with the experience of the past, and sow kind words, courage, tender expressions, "Christian fellowship hand-shakes," friendly smiles, cheerfulness, coupled with the manifestations of a heart filled and running over with a desire, purpose and spirit of doing things for Christ.

Surely, we have big aims, purposes in view for the year. We are on our way. A month is gone. Let's don't forget that, by all reason and science, the result of this year's work will be only in proportion to the efforts, energy, thoughts, sincerity, and other ingredients that go to constitute the sum total of our activities and endeavors as Epworth Leaguers. It is expedient for us to grasp this idea now, and hew close to the line throughout the entire remaining eleven months. There is no time nor energy to waste. We expect a big harvest in 1915, then we must sow well while in the early season in order to reap a double crop, and thereby satisfy our expectations and make good our promises. Let's get busy today; tomorrow may be too late! "Don't be an Epworth League wheelbarrow to be pushed along, but be an engine and get up your own steam and make things go."

Now, wouldn't it be just fine for all of us to be real Leaguers in theory, in spirit, and in reality; be jolly, pleasant, and full of fun, yet sincere, earnest and honest in purpose. And let me tell you that old Texas would then feel the effect, as never before, of Methodism and all that it stands for, as evidenced by and through this one branch—the Epworth League.
EMMETT THURMON.
First Church League, Dallas, Texas.

NORTH TEXAS EPWORTH LEAGUE ACTIVE.

The recent quarterly report of the North Texas Epworth League Conference shows a wonderful increase in every field of activity, but especially in the matter of missionary pledges and subscriptions.

For five years the Leagues of North Texas have contributed to a fund to forward the missionary movement in the foreign field. This is the Ruby Kendrick Memorial Fund, named in honor of a North Texas girl, Ruby Kendrick, who went as a missionary from the Plano League to Korea. A year later her friends were shocked to learn of her death.

In 1909 this missionary fund was started with \$183 as the first year's contribution. The fund has received remarkable support, and re sponse in missionary subscriptions. From the humble beginning of \$183 the fund has grown until last June, just five years after its inception, the total pledge of the Leagues for the

year amounted to \$3650. Disbursements for the period 1909-14 amount to \$8000.

Grateful to Miss Ferguson.

The Leagues are profoundly grateful to Miss Mary Ferguson, of McKinney, Chairman of the Ruby Kendrick Memorial Fund. To her for the last five years has been due the excellent showing of collections. She reports that the payment for the first quarter for the year 1914-15 is \$1650, compared with \$1137 for last year.

The Ruby Kendrick Fund supports at the present time three missionaries and one medical student, all in Korea. All work has been in Korea, because it was here that Miss Ruby Kendrick laid down her life for the work. As a special part of the fund the Junior Leagues are raising money to erect a church in Korea with a seating capacity of one hundred and fifty. More than half of the sum necessary to build such a structure has already been turned over to Miss Ferguson.

Three Notable Epworth Leagues.

The Epworth League of Trinity Church, of Dallas, and of Centenary Church, of Paris, each support a missionary. Trinity's special is Dr. Newton H. Bowman, formerly of Dallas, but now of Severance Union College, Seoul, Korea. His first assistant is Dr. Hong, a specialist and writer of note, whose medical dictionary is the textbook used throughout Korea. The other assistants are a lens grinder, two nurses, and two medical students. "The Koreans think Dr. Bowman a wonder," says Miss Edwards, of Choon Chun. He has been very successful, practicing as an eye, ear, nose, and throat specialist. His clinic occupies half of the first floor of Severance, which cost more than \$100,000.

Trinity's missionary budget is \$1060 per year. One thousand dollars pays Dr. Bowman's salary, while \$60 is the fund for a medical student, Nam Kung. C. T. Dean, of the Security National Bank, is Treasurer of Trinity Epworth Leagues.

Centenary League, of Paris, in 1912-13 gave \$40 for mission work. In 1913-14, following the meeting of the conference in Paris, this League gave \$200, or an increase of four hundred per cent. They support a missionary with \$100 of their subscription and contribute the balance to the general fund. Rob Rose is President of this League.

Another example of large increase in offerings is that made by Travis Street League, of Sherman, which in 1913, pledged \$50, but paid \$100. At the Greenville Conference \$150 was subscribed. The Treasurer, Dick O'Bannon, has paid \$37.50, the full amount of the first quarterly payment.—Dallas Morning News.

A whole man should do a whole man's work. When our Lord makes men whole he looks to them for such work as no spiritual invalids could render. We are told that when Whitefield, the mighty evangelist who was born two hundred years ago this month in England, was in his eighteenth year, he "joined the Holy Club, led by the Wesleys, known as 'Methodists,' . . . whose threefold aim was salvation, sanctification, service." There is no better aim that any Christian could have. Having been saved, first from the eternal death penalty of our sins in the next world, then from the present power of our sins in this world, we are doubly set free to serve. What tremendous work should be the habitual experience of one who is habitually enjoying the spiritual health of God! That is what God offers us in salvation and sanctification. "My Father worketh even until now, and I work." "As the Father hath sent me, even so send I you." We must have a great salvation if we would do a great work.—S. S. Times.

KNOW NOW
And Will Never Forget the Experience.

The coffee drinker who has suffered and then been completely relieved by changing from coffee to Postum knows something valuable. There's no doubt about it.

"I learned the truth about coffee in a peculiar way," says a California woman. "My husband who has, for years, been of a bilious temperament decided to leave off coffee and give Postum a trial, and as I did not want the trouble of making two beverages for meals I concluded to try Postum, too. The results have been that while my husband has been greatly benefited, I have myself received even greater benefit."

"When I began to drink Postum I was thin in flesh and very nervous. Now I actually weigh 16 pounds more than I did at that time and I am stronger physically and in my nerves, while husband is free from all his ails."

"We have learned our little lesson about coffee and we know something about Postum, too, for we have used Postum now steadily for the last three years and we shall continue to do so. "We have no more use for coffee—the drug drink. We prefer Postum and health."

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

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

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

The cost per cup of both kinds is about the same.

"There's a Reason" for Postum.
—sold by Grocers.

THE PASSING DAY

THE WAR.

The mighty struggle is still on. The resting strength of the Germans has ceased to cause wonder.

The preparation for the spring campaign is fast nearing completion.

The blockade by German submarines of all commerce begins today. Emperor William has however invited a conference with United States Ambassador Jas. W. Gerard.

England declares she will throw her full naval strength into the effort to cut off Germany's food supply which is even now becoming alarmingly scarce.

Germany has said they will not make the submarine raids if food is permitted to reach non-combatants.

England claims ability to finance the war for five years, besides having made loans to some neutral countries, which fact is significant.

Italy hesitates about joining any Neutral League.

King Albert of Belgium, has again made himself famous by this time flying over the German lines in an aeroplane all the while over a fierce fire.

The British have made another spectacular aeroplane attack, using some forty aeroplanes. The idea was to destroy the submarine bases near Ostend, Zurburze and Blankenburge on the Belgian coast.

But aside from all this outward struggle there evidently is an earnest desire upon the part of the real God-fearing people throughout the world that arms may be laid down and that the differences may be settled upon a high plane of Christian spirit and that an example may be set to the heathen world.

Because a clerk omitted a comma in the House resolution for woman suffrage, New Jersey, may not ballot on "votes for women" for another year.

John W. Everman, for many years with the T. and P. Railway and at present vice-president and general manager of the Cotton Belt Railway, it is reported, will succeed E. F. Kearney as vice-president and general manager of the T. and P. Railway.

Charges that the late Federal Judge John Jackson, of West Virginia, friend of President Lincoln, was hounded from office by alleged evidence produced by Federal Secret Service Agents during the Roosevelt administration, were made before the congressional committee probing the acts of Federal Judge Alton G. Dayton, Jackson's successor, at Parkersburg, W. Va.

Weekly statement of the Federal Reserve Bank of Dallas, issued at the close of business Saturday, shows another big gain in discounts. Paid-in capital of the bank now amounts to \$1,881,083.06. Following is the statement:

Table with 2 columns: Resource, Amount. Includes Gold coin and certificates, Federal tender notes, Bills discounted and loans, All other resources, Total, Liabilities, Capital paid in, Reserve deposits, Federal reserve notes, Total.

Soaring bread prices prompted Representative Farr to introduce a House resolution for a Federal investigation of probable wheat supplies on June 30 and empowering the President to prohibit exportations sufficient to curtail domestic consumption.

James Creelman, noted American newspaper correspondent, died in Berlin, Saturday, where he had been ill some time. The cause was a combination of Bright's disease and heart trouble.

The story of how she was arrested as an English spy by German soldiers was told by Miss Ethel Plumb, of London, who arrived in Philadelphia from Liverpool on the American line steamship Haverford.

Dr. Wm. I. and Charles Mayo, of Rochester, Minn., world-famous surgeons, propose to establish a \$2,000,000 foundation for medical research and to place the foundation under certain restrictions in the hands of the University of Minnesota Board of Regents.

Although Controller H. B. Terrell said that he had not yet reached a decision regarding acceptance of Attorney General Loomis's advice in the "chicken salad and punch" injunction proceedings, Governor Ferguson himself did not hesitate to say that a proper defense will be made when the case is heard.

The conferences which have been in progress between diplomatic representatives of China and Japan concerning the future political relations of the countries were terminated February 11 by the Japanese minister, Higuchi, who informed the Chinese foreign minister, Lu Changshiang, that Japan was not altogether satisfied with China's attitude.

Jose Caro, the Minister of Spain in Mexico, is an involuntary fugitive on board the American battleship Delaware in the harbor of Vera Cruz. Expelled from the country by Gen. Carranza, first chief of the Constitutionalists, Senor Caro accepted the reiterated invitation of the American authorities to take refuge on board the Delaware.

A woman's office building from which men will be barred as tenants and where there will be women "elevator boys" and women "office boys," is to be built in St. Louis by the Women's Council of that city, composed of fifty-four organizations and clubs.

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Gen. Carranza, first chief of the Constitutionalists, Senor Caro accepted the reiterated invitation of the American authorities to take refuge on board the Delaware. Acting on an intimation from Gen. Carranza, the person non grata and that he leave the country within twenty-four hours, dating from midnight of Wednesday, February 10, Senor Caro arrived in Vera Cruz Friday night and was afforded asylum by Capt. Wm. Rodgers, of the Delaware, who acted under instructions from Washington.

A meeting of the executive board of the Oklahoma Association of the International Congress of Farm Women will be held in Oklahoma City February 19. The association has invited the wives of members of the Legislature to meet with it on this occasion. Discussions of proposed legislation regarding rural schools, good roads and the educational extension work that may be done by the Department of Agriculture.

M. A. Schmidt, object of a world-wide search for more than three years in connection with the dynamiting of the Los Angeles Times, was arrested Saturday. Detective Wm. J. Burns, who, with Detective Capt. Wm. S. Devey, of the New York Police Department, made the arrest, asserted that Schmidt's identity as a fugitive was ascertained after he was taken into custody. Schmidt was taken on a fugitive warrant. According to Burns, he is charged with being one of the three men who bought two pounds of dynamite with which the newspaper plant was blown up and twenty-one persons carried to their deaths.

The cornerstone of the \$2,000,000 Lincoln memorial structure was laid in Washington, District of Columbia, February 12, without ceremony. Former member of the Lincoln memorial commission, was in charge. In the cornerstone was laid a copper box containing a history of Lincoln, signed by his living son, Robert T. Lincoln, and other historical data, Lincoln's 103rd birthday anniversary was observed in the House with an address by Representative Sherwood of Ohio.

The protocol of the anti-opium convention of 1912, which aims at the suppression of the opium traffic and international traffic in cocaine and habit-forming drugs, was signed at The Hague February 12 by Henry Van Dyke the American minister to the Netherlands; Tang Tsing Fou, the Chinese minister, and M. Londen, the Netherlands Minister of Foreign Affairs. This act puts the convention into immediate force for the signatory countries, which comprise approximately 475,000 inhabitants in China, with an estimated population of 330,000,000, the Netherlands and her dependencies, 45,000,000.

Colonel Ike T. Pryor, of San Antonio, was presented Tuesday to President Wilson by Senator Sheppard, and extended the President an invitation to address the National Cattle Raisers' Association, which would be in session in San Francisco, during the President's visit. Colonel Pryor is vice-president of the association. The President promised to take the matter under consideration, and if possible, he said, he would be glad to comply.

Owing to the continuous rains, the floods throughout Italy are assuming alarming proportions. The River Tiber is over fifty feet out of its normal banks, and has flooded the lower parts of the town, especially the quarters around the Vatican. The military authorities have taken up rescue work, and the task of providing food for the people who are cut off from supplies. Rome has been divided into four zones and soldiers in boats are going about the flooded districts taking food and marooned persons, and ladders, ropes and other paraphernalia to be used in rescue work and timers for bracing the walls of houses that are in danger of falling. From the buildings that have been inundated the families have been removed.

After a careful investigation of the field by its own scientists, the Rockefeller Foundation has decided to put into operation a plan for the adequate education of the Chinese nation in the western science of medicine by completely equipping and maintaining three great medical mission colleges in China, Peking, in the north, Canton in the south, and probably Chengtu in the west, having already been chosen as the points at which a plan of this nature is to be carried out. This news indicates that the Foundation has discovered one objective for the use of the Rockefeller millions that will scarcely be resented by anybody. Only persons who have personal knowledge of the medical needs of China can appreciate the meaning of this humanitarian project. We imagine the Chinese will be glad to accept the assistance and not question Mr. Rockefeller's motive.

The circulation of counterfeit Federal Reserve Bank notes was discovered in Dallas and banks announced they had received such notes in deposits. The notes are of the \$5 denomination and are of the business concerns. Bank officials said they believe a great many of the notes have been put into circulation and were warning all their customers to be careful in the acceptance of Reserve Bank notes offered them by strangers. The Dallas banks issued a warning to customer banks throughout the State to be on the lookout for the notes and requested that notice be sent to Dallas immediately if any of the notes are offered in their institutions. The fact that the counterfeiters are keeping abreast of the times is evidence in that they are trying to duplicate have been in circulation but a very short time. They were patterned after 11-K notes issued by the bank at Dallas.

The word righteous is from the Anglo-Saxon words, right and wise. Therefore a righteous man is a rightwise man.

FROM A COLORED BROTHER. I am the pastor of the C. M. E. Church at Denton, Texas, and have been a subscriber of the Texas Christian Advocate for twenty years. The death of Dr. Rankin was a great shock to me, and I know that the C. M. E. Church in Texas has lost a great friend. He was a good friend to the colored people in general. I loved him just like he was a colored man. I was one of the first men to purchase "The Story of his Life," and I have read it through four times, and he spoke of an old trusted negro woman named Aunt Dinah, and he said the boy who never had a little negro chick will never know what he has missed. I shall miss Dr. Rankin until I go home to be forever with him. He always had time to speak a good word for the good colored people. G. W. BENSON.

TRIBUTES.

(Continued from page 9)

Israel had fallen. As a preacher, as an editor and temperance worker, Dr. Rankin had but few, if any peers.

But dissolution to a Christian, like Dr. Rankin's, is but the passing through a dark entry of this world into the glorious and divinely everlasting.

One by one gems are falling, but it is because God is garnering up his jewels.

But we should not sketch death as coming to destroy; let us portray Christ as coming to save. In the death of Dr. Rankin we should not think of his life and influence as ending; why think of losing? Just think of his gaining. We should not ponder over his parting; let us prepare and think of meeting him. Why meditate over his going? Just conceive of his arriving, and when the voice of death whispered, "You must go from earth just think he heard the meek and peaceable utterance of Christ saying, "You are but coming to me."

Our dear brother, editor and temperance worker, trod the wine press alone and with unflinching face and Christian endurance he bowed to the divine decree.

MRS. C. I. GREGORY, Greenville, Texas.

RESOLUTIONS.

We have received resolutions of sympathy in view of the loss of Dr. Rankin from the following:

Board of Stewards, Bridgeport, Texas. The Preachers' Conference, Timmon District. Quarterly Conference, M. E. C. S. Coleman, Texas.

C. T. L., Barlett, Texas. Pleasant Hill and Bethel congregations, T. M. Whaley, P. C. Tributes have been received from— A. J. Puckett, Beeville, Texas. Mrs. Olie Mae Couch, Hawkins, Texas. Dr. E. R. Martin, Chunky, Miss. First Church, Corsicana.

MEMORIAL ADDRESS—A SYNOPSIS.

Delivered Before a Mass Meeting of the Methodist Preachers and People of San Antonio, Tex., Feb. 14, 1915. Bishop Hoos Presiding. (By Rev. J. W. Hill, D.D.) (Published upon request San Antonio Methodist Pastors' Association.)

Brethren and Friends: I would be more or less than human if I did not appreciate and joyfully embrace the singular opportunity this occasion affords me to say something helpful to all here present while placing a wreath of real regard upon the new-made grave of my fallen fellow soldier in the kingdom and patience of Jesus Christ. And yet I feel how inadequate are words—mere words—to express the deep impression made upon my mind and the making of thousands by the sad and sorrowful taking off of our great leader, defender and friend. At such a time silence is golden, while the most ornate oration is silver merely—stale, flat and unprofitable. Nor words nor deeds nor any earthly thing can touch the dead. No acrimonious contest, however bitter, can stir to vengeance the sleeping dust, even as "dattery cannot soothe the cold, dull ear of death." With him the knell is knolled, the audit made and the books are closed. Finis is written upon the last page of a long life's record; and in that chronicle whatever is most sterling and noble in his life can be removed. That history, with the minutes of my movements and the doings of your days will be read in the light of eternity; and happy is the man whose record can be explained and defended by that Advocate with the Father, Jesus Christ the righteous, who is too wise to err and too good to be unkind.

Until that day let judgment rest, while each of us take lessons from that life, so full of storm and stress, that has been lived and closed among us.

Other tongues and pens more eloquent than my own have pointed out the salient characteristics of this matchless man, and others yet will bring their light to bear upon the matter; so that the fullest view of what he was and did possible to the time can be enjoyed by all who wish to see. But, if I am not mistaken, we will get a larger view as time goes on. His earthly sun has set; but the golden afterglow flames high in the western heavens and in the light of that the show moving millions when they reach the shore of his departure will better understand just what he did and tried to do. As with all men of his class who thought and wrought in advance of their generation, the nearer we approach that high place upon which he stood and beckoned to us, the more we will comprehend the meaning of his mighty ministry, and come to see and understand the value of those ideals for which he stood and fought and died. Perspective will be reversed; and instead of attenuation by time, this wonderful life will loom larger now he has left us and the future historian, unmoved by prejudice, pro or con, will in my judgment, place the name of George C. Rankin among those "bright particular stars" whose kindly radiance has helped to chase the shadows from this world.

I wish to mention one or two of the leading characteristics of this great man, and which seem to me to have dominated and largely explained the rest. And first of all, I mention strength—strength—power—in whatsoever and whomever manifested it—be it of intellect. The man-created king of the forest, the broad-winged prince of the feathered tribes, the mighty motions of the earthquake and the irresistible whirl of the devastating cyclone—all these mighty manifestations of power attract our attention, compel our admiration and, in the two last named cases, give us fearful pause.

But when great strength is directed by intelligence, and especially when it is employed in the interest of human betterment, we not only admire, but wonder, love and praise. Samson, carrying off the gates of his prison city upon his shoulders, displays not more wonderful strength than Hercules performing his marvelous tasks, and as a mere feat of physical force the achievement of the immortal Nazirite was not greater in any respect than that of his heathen double; but when we contemplate the fact that the giant of Israel was in league with the Lord, and that the dynamics of Deity explain the mightiness of his muscle, simple admiration flames into love, and we fall down and worship.

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Until that day let judgment rest, while each of us take lessons from that life, so full of storm and stress, that has been lived and closed among us.

Other tongues and pens more eloquent than my own have pointed out the salient characteristics of this matchless man, and others yet will bring their light to bear upon the matter; so that the fullest view of what he was and did possible to the time can be enjoyed by all who wish to see. But, if I am not mistaken, we will get a larger view as time goes on. His earthly sun has set; but the golden afterglow flames high in the western heavens and in the light of that the show moving millions when they reach the shore of his departure will better understand just what he did and tried to do. As with all men of his class who thought and wrought in advance of their generation, the nearer we approach that high place upon which he stood and beckoned to us, the more we will comprehend the meaning of his mighty ministry, and come to see and understand the value of those ideals for which he stood and fought and died. Perspective will be reversed; and instead of attenuation by time, this wonderful life will loom larger now he has left us and the future historian, unmoved by prejudice, pro or con, will in my judgment, place the name of George C. Rankin among those "bright particular stars" whose kindly radiance has helped to chase the shadows from this world.

I wish to mention one or two of the leading characteristics of this great man, and which seem to me to have dominated and largely explained the rest. And first of all, I mention strength—strength—power—in whatsoever and whomever manifested it—be it of intellect. The man-created king of the forest, the broad-winged prince of the feathered tribes, the mighty motions of the earthquake and the irresistible whirl of the devastating cyclone—all these mighty manifestations of power attract our attention, compel our admiration and, in the two last named cases, give us fearful pause.

But when great strength is directed by intelligence, and especially when it is employed in the interest of human betterment, we not only admire, but wonder, love and praise. Samson, carrying off the gates of his prison city upon his shoulders, displays not more wonderful strength than Hercules performing his marvelous tasks, and as a mere feat of physical force the achievement of the immortal Nazirite was not greater in any respect than that of his heathen double; but when we contemplate the fact that the giant of Israel was in league with the Lord, and that the dynamics of Deity explain the mightiness of his muscle, simple admiration flames into love, and we fall down and worship.

ship the God of Samson. The marvelous career of the immortal Julius, passing three hundred nations under the yoke, and taking his seat upon the imperial throne with all Europe at his feet, compels the admiration of the world; but when we remember that his scepter is stained with blood and that his throne is based upon human bones, we shrink with instinctive horror and pray for a power that is consecrated to God! How different in the case of the prince of the apostles! Here was a man with strength and courage equal to the mightiest conquerors of men. Here was a man whose moral and spiritual fiber not only resisted the age-long prejudices of his own and other nations, but aggressively proceeded to the establishment of a kingdom whose far-flung line of battle unwavering shall press on until the kingdoms of this world shall become the kingdom of the Lord and of his Christ. How different the cases of John Wesley and Napoleon! The fellow of Lincoln College was, by every token, as in now confessed, in courage and in statesmanship, the equal of the one-time idolized Emperor of the French. But the little corporal, his empire gone to pieces, ended his wretched life on wave-battered St. Helena in despair, while the mighty Christian man, after founding an empire based on love to men and loyalty to God, was able to say, as he wrapped the drapery of his last couch about him: "The best of all is, God is with us."

Dr. Rankin was a man of strength. And that strength manifested itself not so much in making words as in doing deeds. He was neither a scientist nor a scholar in the highest and best sense of those terms. True, he was superior to most men even in these departments. His colloquial advantages were great and he had imbibed them as few men have; but his strength was not so much in remembering what he had learned from others as it was in the power to think for himself and, above all, to do what he had determined to do. I was President of the Joint Board of Publication for four consecutive years and his pastor during that entire time. I had the best possible opportunity to observe him in the leading relations of his life. He was always open to suggestion from his friends, and when he discovered at any time that his course was wrong he changed front immediately. But it was difficult to move him when once he had taken a stand; for he seldom if ever took a decided stand until he had thought the whole thing through and settled upon what he believed to be right. We have had many heart-to-heart talks on all kinds of topics that engage the minds of public men; and I always found him sweet and tractable until I made some suggestion which he thought would interfere with his settled plans, when he became at once stubborn and immovable. "You may think that way, my brother, and it may be right for you, but it is not in harmony with my settled policy, and I must take my own course." He would not swerve. Sometimes his best friends thought he ought to take a different course, even in the interest of the causes that lay next to his heart; but he would not be advised—not because he considered himself above and superior to those who counseled him, but because he felt that in order to be true to God and to the Church which had trusted and honored him, he must be true to his own conscience and follow the lead of his own judgment.

His strength was also displayed in his marvelous capacity for work. Again and again I have tried to influence him to narrow his field of labor and not to take on much upon himself. His answer generally was, "O, well, that is all right, but it is better to wear out than to rust out." So we find him dedicating churches, preaching commencement sermons and making prohibition speeches, when oftentimes, to his own interest, he should have been at home and in bed. In this he did not understand himself. He could not believe that he was getting old or that he needed to husband his strength as he never needed to do before. His immense dominion will drive him to deeds of sacrifice and labor that would have long since killed a feeble-minded man.

Burns points out that "strong passions and a tender conscience make a stormy life." These elements Dr. Rankin possessed in an eminent degree. He was a born dictator and leader, and sometimes in enforcing the edicts of his unyielding will he seemed severe and even cruel. But he was a kindly man. Like all strong characters he had a south window in his soul—a sunny side to his otherwise stern and what seemed to some, domineering nature. When I was the pastor of Wesley Church, Greenville, Dr. Rankin appeared one Saturday afternoon at the parsonage. Of course I was glad to see him, especially because I hoped to have him spend the Sunday with us. But he soon informed me that he was there to meet a business countrman when a boy he had taught in a Sunday School class in Georgia. It seems that this boy, now a man of family, had lost sight of his old teacher for many years, and when he found that the editor of the Texas Christian Advocate was that man, he wrote him, begging for an appointment at the nearby schoolhouse in his neighborhood.

The Doctor turned down a number of other invitations in order to meet and preach to his old-time pupil. On his return next afternoon he reported to me that he had spent one of the happiest days of his life. He would have fought the Governor of the State or the President of the Nation if either of those dignitaries had dared to cross him in his fight for righteousness; but when it came to giving help and comfort to the humblest of his brethren, he gladly did it at any cost. Like his feet in time, as in some other respects, he had no regard for one man more than another. To him a man



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was a man for all that. Some said he was ambitious. Maybe so. But it seems to me that an ambitious, self-seeking time-server would have toadied to the rich and powerful rather than sacrificed himself for the weak and unpretentious poor. If his ambition consisted of a unholly desire to further his own aims and to boost himself, his conduct was often at variance with his interest and utterly unrecognizable with his uniform and general far-sightedness. He had his faults, and so have I and you. There has on this world's horizon arisen but one sun without his spots—the Sun of righteousness, and that human luminary is nearest like that great central light who has the fewest faults. But where and who is he without some one or more? Let such a one prepare to fling the stone of censure at the sinners and erring brother. In conclusion, what shall I say to you and to the Church in Texas as we stand beside this new-made grave? It is this: God buries his workmen, but his work goes on. Moses goes up on Nebo and is not, and mourning Israel feels herself without a leader and undone; but God has a man in training for the time, and Joshua will lead the host of his chosen people across the flood to their inheritance. I said before, and so say now, that to me at the present time it seems that our great Ulysses has gone upon his long wanderings, and no man is left in Ithaca that can bend his mighty bow. So it seems and so it may be; but there are others fitted and suited to the time and place who with their own weapons under God shall do the work he wishes done. Seems! Yes, right seems always on the scaffold, wrong seems always on the throne, but that scaffold sways the future, and behind the dark unknown standeth God within the shadow, keeping watch above his own. I know of nothing more fitting as a close to this feeble tribute than those lines of Montgomery on a Christian soldier's death: "His sword was in his hand, still warm with recent fight; Ready at that moment, at command, through rock and steel to smite. Servant of God, well done! praise be thy new employ! And while eternal ages run, rest in thy Master's joy."

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THE DISTRICT CONFERENCES.

Beeville, at Sinton March 24-25. Cuerc. at Goliad March 30-April 2. Sa. Marcos, at Gonzales, 7:30 April 6. Cieburne, at Burleson April 6-8. San Antonio, at Kerrville April 7-9. Plainview, at Crosbyton April 7-11. Georgetown, at Bartlett April 12-14. Uvalde, at Del Rio April 12-16. Vinita, at Alton April 15-18. El Paso, at Tularosa April 20-23. Mangum, at Duke April 21-23. Brownwood, at Santa Anna, 8 p. m., Apr. 22. Dublin, at De Leon, 2 p. m., April 22. Muskogee, at Webber Falls April 22-25. Clinton, at Sayre April 22-27. Gatesville, at Hamilton, 3 p. m., April 27. Weatherford, at Weatherford April 27-29. Courts Memorial April 27-29. Hillsboro, at Malone, 2:30 p. m., April 27-29. Lampasas, at Burnet April 29-May 2. Austin, at Smithville May 5-8. Stamford, at Munday, 7:30 p. m., May 6-9. Madril, at Madril May 12-14. Hugo, at Idabel May 18-21. Waco, at Hewitt, 9 a. m., May 20-21. Bowie, at Bellevue May 20-23. Holdenville, at Konawa May 25-27. McAlester, at Barnett Memorial May 25-28. Jacksonville, at Frankston, 7:30 p. m., May 25. Gatesville, at Hamilton April 27-28. Sberman, at Tioga May 28. Greenville, at Wesley College, 2 p. m., May 28. Albuquerque, Vaughn, N. Mex. May 26-30. Ardmore, at June 2-4. Creek (Full Blood Indian), at Cusseta July 15-17. Chocktaw (Full Blood Indian), at Livingston July 21-24.

DISTRICT CONFERENCE NOTICES.

Hillsboro District. The Hillsboro District Conference of the Central Texas Conference will meet at Malone, April 27, at 2:30 p. m., and adjourn April 29 at 3:30 p. m. We hope to have Bishop J. H. McCoy to preside. JOHN M. BARCUS, P. E. Vinita District. The District Conference for the Vinita District, East Oklahoma Conference, will be held at Alton, Oklahoma, April 12-16. The opening session will be preached on Thursday, April 12, at 8 o'clock p. m., by Rev. J. C. Hooss, followed by the sacrament of the Lord's Supper. The following committees are announced: License to Preach—G. W. Grams, W. E. Garrison, W. M. Leatherwood. Admission and Re-admission—W. T. Ready, O. S. Smith, James P. Butler. Deacons and Elder's Orders—J. T. Turner, R. C. Taylor, K. N. Anderson. JAMES W. ROGERS, P. C. Albuquerque District. Albuquerque District Conference will be held at Vaughn, N. M., May 20-30. All New Mexico deeply regrets the death of Dr. Rankin. GEO. H. GIVAN.

TO THE PASTORS OF THE CENTRAL TEXAS CONFERENCE.

Just a few words to remind you that the second quarter's drafts will be due our conference missionaries March 15, and there is not a cent in the treasury to pay them. In view of this situation, what is our plain and imperative duty as pastors charged with the responsibility of raising the issue of assessment? Not what is our duty next fall, but now: To begin at once the collecting of the home mission assessment and to get it in the hands of the Treasurer, F. F. Dowds, promptly, before March 15. Our men on the mission charges will need their money when it is due and should have it. If you were one of them, would you not want your draft when it is due? If, so, then will you not do unto others as you would have them do unto you? You should not expect others to do for you what you will not do for them. We talk straight to our stewards when they do not collect our salary regularly and pay us promptly so that we may meet our bills when due. Now we are the stewards of our brethren on the mission charges. Will we not do for them what we want our stewards to do for us? I believe we will because I believe we try to be consistent men. If you cannot raise the entire amount by March 15 you can, at least, raise a part of it, and thereby save the Board the embarrassment of having to borrow it at a high rate of interest. In fact, the Board may be unable to borrow it. It is not an easy matter just now to borrow money even on good collateral and at a high rate of interest. Even if it can be borrowed, it is not good business. The mission assessment is due and should be paid. Let each pastor raise at once a part of his assessment and send it in. Will we do this? For the sake of those in need, will we not try? Every missionary in the conference is looking to you. F. P. CULVER, President Mission Board of Central Texas Conference.

CHURCH EXTENSION—WEST TEXAS.

Executive Committee Board of Church Extension, West Texas Conference, will meet Monday, March 15, at 7:30 p. m., Travis Park Church, San Antonio. Papers to General Board be in my hands by March 10 at Bishop, Texas. H. G. HORTON.

CONFERENCE BROTHERHOOD CALL.

Dr. G. C. Rankin was an honored and enthusiastic member of our Conference Brotherhood. I am sure every member will avail himself of this opportunity to help those he loved. Members of the Northwest Texas Section will send their mortuary fee to Rev. C. B. Meador, Munday, Texas. Members of the Central Section will send to me. Our Brotherhood is making a splendid record and doing untold good. There was not a single forfeiture on the last call, and surely there will be none on this. Be sure you pay up before March 15. Our non-beneficiary members have been responding nobly. We would welcome every friend of our itinerant ministry who will join us and pay \$1 on the death of each preacher without any reward save the consciousness of having done a noble deed, and the gratitude of widows and orphans. JOHN M. BARCUS, Sec-Treas. Hillsboro, Texas.

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

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WINTERSMITH'S CHILL TONIC is not only the old reliable remedy for Malaria, Chills and Fever, but it is a fine general restorative tonic, stimulates the appetite and restores strength. A standard tonic of 30 years' time proven value. Sold by all druggists 50c and \$1 bottles.

EAST OKLAHOMA CONFERENCE MISSIONARY INSTITUTE.

The Conference Board of Missions, in counsel with the presiding elders and preachers that met with the Board in January, decided to hold a Conference Missionary Institute at McAlester. A committee was appointed to prepare a program and the date. March 15-17 is the time set, and the program will be given out in the near future. It is believed that an institute of this kind will do great good in several ways and that every preacher and layman who can possibly attend will be rewarded for this expenditure of their money and their time. Let it be the purpose of every preacher, if possible, to send in the Home and Conference missions assessed by that time. Many of the preachers on these hard needs deserve credit for their promptness in responding to this call. They are in real need of the help that is due them, and all the charges will collect and send in their assessments, the Board can meet its obligations. I end this request to the preachers of the East Oklahoma Conference: Will each pastor who has the missionary committees required by our Church write me about the organization, activities and results of the work of these committees? This would greatly help me to help others. Yes "doers of the work" come along with your testimony. Let's make the Missionary Institute in McAlester, March 16, 17, one of the most enjoyable and most profitable we have ever had. J. M. CANTRELL, Conference Missionary Secretary.

EAST OKLAHOMA CONFERENCE MID-YEAR MISSIONARY INSTITUTE.

The Committee on Program for the Mid-Year Missionary Institute for the East Oklahoma Conference has been delayed in getting some places filled. Subsequent progress has been made to assure a strong, attractive program. Bishop Murrain and Dr. W. W. Pinson will certainly be with us, and possibly Bishop Hoess. Full program will be announced in due time. Remember the date—March 16-17. E. THURSTON CAMPBELL, Chairman of Committee.

FROM SAN FRANCISCO.

The M. E. Church, South, Exposition Headquarters in San Francisco, provided by the Pacific Conference, are now open. They consist of a suite of three rooms on the fourth floor of the Pacific Building, corner of Fourth and Market Streets, in the center of the hotel and shopping district. All cars running on Market Street save the Sutter and Geary Street cars pass the building. The rooms are furnished with a view to the greatest comfort of our guests. There are facilities for writing, telephoning, reading, etc. All our Church papers are on file. Someone will be constantly in charge, prepared to give information as to hotels, Fair Grounds, the city, etc. All Southern Methodists and their friends who may visit the Exposition will find it to their interest, on arriving in the city, to report first to our headquarters and get up-to-date information as to hotels, etc. Once located, they can come and go at pleasure, making themselves at home with us, meeting their friends and making new ones of their own people. The Exposition will open, without fail, on February 30, and will continue open until December 30. W. E. VAUGHAN, Chairman. J. A. BATCHELOR, Secretary. J. J. N. KENNY. W. R. THORNTON. C. P. MOORE, Committee.

MCKINNEY DISTRICT.

Pastors' Conference and Missionary Institute for the McKinney District will be held at Plano, March 8, 9 and 10. C. W. DENNIS, P. E. McKinney, Texas.

MISCELLANEOUS.

FOUND—After many years of training, we have found the most practical small business for pastors we have ever seen. No capital is required, but the income starts immediately. Address: NOVELTY SPECIALTY CO., Anadarko, Okla.

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

GARTSIDE'S IRON RUST SOAP CO., 4054 Lancaster Avenue, Philadelphia, Pa. Gartside's Iron Rust Soap (U. S. registered patent No. 3477) removes iron rust, ink and all un-washable stains from clothing, marble, etc., with magical effect. Good seller, big margins. House-to-house agents and store salesmen wanted. The original 25c a tub. Beware of infringements and the penalty for making, selling and using an infringing article.

PERSONAL. I want the address of every rheumatic sufferer. Write me for sworn testimonials. J. S. Nichols, Bellevue, Texas.

SEEDS.

PLAINVIEW Nursery has the largest and best stock of home grown trees they have ever had, propagated from varieties that have been tested and do the best in the West. We make a specialty to propagate varieties that seldom get killed by late frost, hardy and absolutely free from disease. We have no connection with any other nursery. Agents wanted to sell on commission. Prize winning maize and Sudan grass seed for sale. Plainview, Texas.

TOMATOES.

McGEE TOMATO—1200 bushels per acre. Please send year address for the proof of this great fact. M. C. McGEE, San Marcos, Texas.

TOURS.

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

POSTOFFICE ADDRESSES.

Rev. E. A. Samples, Oakwood, Texas. Rev. G. B. Hubbard, Fount, Texas. Rev. G. F. Fair, Riviera, Texas.

THE METHODIST HANDBOOK.

The Methodist Handbook for 1915 is before you. As a handbook there is nothing else like it for Southern Methodists. The present copy is as full of matter that every Southern Methodist wants to know as an egg is of meat. None of our preachers can afford to do without it. Get the habit. Buy a copy now and next year you will have to wait twenty-five cents a year could scarcely be put to better use. R. S. SATTERFIELD, Sec. West Oklahoma Conference. Pauls Valley, Okla.

GOING TO THE EXPOSITION?

On arriving in San Francisco, report directly to M. E. Church, South, Exposition Headquarters, Suite 950-960 Pacific Building, Fourth and Market Streets, and get directed to hotels, etc. Then go and come at your pleasure, using rest rooms, writing room, telephone, etc. All free to Southern Methodists and their friends. J. M. CANTRELL, Conference Missionary Secretary.

MARRIED.

WALDEN-SPRINGER.—At the Methodist parsonage, Campbell, Texas, January 30, 1915, 5 p. m., Mr. S. H. Walden and Miss Pearl Springer, Rev. Jno. Virgil Davis officiating.

JOHNSON-TOMLINSON.—At the home of the bride's parents, Mr. and Mrs. Henry O. Tomlinson, Campbell, Texas, February 7, 1915, at 6:45 p. m., Rev. J. H. Johnson and Miss Carrie Tomlinson, Rev. Jno. Virgil Davis officiating.

SMITH-TOMLINSON.—At the Methodist Church, Campbell, Texas, February 9, 1915, at 8 p. m., Mr. Marvin Smith and Miss Bessie Tomlinson, Rev. Jno. Virgil Davis officiating.

JOHNSON-CRAKER.—Wednesday afternoon, February 3, 1915, at the home of the bride's parents, near Bacon, Texas, Mr. D. T. Johnson and Miss Florence Craker, Rev. Gilbert Irwin officiating.

BAKER-WYATT.—At the home of the bride's mother, Mr. Charles Baker, of Port Arthur, Texas, and Miss Lucy Wyatt, of Medina, Texas, December 20, 1914, Rev. J. C. Winkler officiating.

MCDONALD-FAUST.—At the Methodist parsonage, Wylie, Texas, December 27, 1914, Mr. Watson McDonald and Miss Estell Faust, Rev. C. B. Golsong officiating.

DUNCAN-STANE.—On the evening of Jan. 31, 1915, Mr. Theo. Duncan and Miss Vera Stane were united in marriage at the Methodist parsonage, Wylie, Texas, Rev. C. B. Golsong officiating.

Cisco District—Second Round. (In Part) Gordon, at Sap Oak, March 6, 7. Thurber, at Mingo, March 7, 8. Goliad, at Pishgah, March 13, 14. Breckenridge, at B., March 14, 15. Rising Star, at R. S., March 20, 21. May, at M., March 21, 22. Eastland, at E., March 27, 28. Ranger, at Bullock, March 28, 29. E. P. WILLIAMS, P. E. Catarrh.

Called an American disease, is cured by an American medicine, originated and prepared in the most cathartical of American countries. That medicine is Hood's Sarsaparilla. It cures radically and permanently, in that it removes the cause, cleansing the blood of scrofulous and all other impurities. It overcomes all the effects of catarrh, too, and builds up the whole system.

Obituaries

The space allowed obituaries to twenty to twenty-five lines, or about 170 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 For 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.

JERNIGAN.—Mrs. A. J. Jernigan was born November 3, 1856, and died at her home in May, Texas, January 14, 1915. At the age of 58 she was married to A. J. Jernigan, who on June 5, last, departed this life for his heavenly home. To them were born seven children, five of whom are still living, viz: Jack and Mrs. L. A. Miller, of Abilene; Roscoe and Mrs. W. D. Bowden, of this place; and Mrs. A. J. Williams, of Groesvenor. Sister Jernigan was a true Christian woman, a good mother and a faithful companion. Death found her ready, watching and waiting, anxiously and joyously.

C. V. WILLIAMS.

STEWART.—On January 1, 1915, D. M. Stewart died. He was sixty-two years and seven months old. Nearly thirty-eight years ago he married Mrs. Lee W. W. In contrast to his wife, who was a true Christian woman, he was a man of no religion. He and his wife, with his wife and children, all joined the Methodist Episcopal Church, South, and good members they were. Brother Stewart had been in the Church nineteen years. On January 2, 1915, the writer conducted his funeral, assisted by Brothers Hughes, Hawkins and Hunt. We laid him away in the new cemetery near Grand Prairie. So many people have said to me: "He was such a good man." Our people die well. We know where this brother has gone. He has gone where good people go. We shall see him again. E. G. ROBERTS, P. C.

BARKER.—About 1880 Lewis Leroy Barker, then about thirty years old, was converted and joined the Methodist Episcopal Church, South, at Cedar Hill, Texas. This man was born in North Carolina. Five years before his conversion he had married Frances Elizabeth Ferguson. On January 9, 1915, this most excellent man went to see his Savior. A good man has fallen. A son of God gone to his heavenly home. Our Church here has suffered a great loss. Our community here lost a good citizen. That he is gone we see and feel our loss. Brother Barker was an all-around good member of our Church, a teacher in our Sunday School, and as such, an old friend of his. "One of the best men among us." Peace to his sacred dust. E. G. ROBERTS, P. C.

E. G. ROBERTS, P. C.

GREGORY.—Little Herron Lawson, the son of Brother and Sister D. S. Gregory, was born April 9, 1913, at Grandview, Texas, and died January 27, 1915. Little Herron was baptized in infancy by Rev. W. J. Herron. On January 9, 1915, he was severely burned. All was done that could be done that his life might be spared. He patiently lingered for over two weeks, then God called him to that home triumphant. His stay upon earth was short, and his departure leaves loved ones sad and lonesome. Yet the separation here is not final. Loved ones know where to find him. 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 him in that home from whence there will be no separation. A. C. CHAMBERLAIN.

A. C. CHAMBERLAIN.

WARD.—On January 17, 1915, we laid to rest the remains of our little boy, Stephen Lindsay, in the Noble Cemetery. He has been sick for more than a month with scarlet fever, and many subsequent complications. Stephen had been in our home just a few days over two years and a half. His short life was a blessing to us and all who knew him. We dedicated him to the Lord in baptism when but five weeks old, and were much gratified to see his response to all things spiritual. We shall miss him, but are assured by the Word that we "can go to him." The Lord can take better care of him than we, so we are contented to "look up" awaiting our release at which time, by the mercies of the Lord, we shall be with him again. THOS. H. WARD AND WIFE.

THOS. H. WARD AND WIFE.

WOODARD.—Jonathan Eugene Woodard was born September 14, 1886, and died January 23, 1915, the oldest child of eight, three dying in infancy, who is still living. Our friends, Mrs. Green and three sisters—Mrs. Lucy Charles, Misses Prudie and Willie Woodard—also their father—Thos. A. Woodard—remain to mourn their loss. Renewed his covenant at his mother's death, about four months ago, and often visited her grave, for she was a dear Christian mother. His sister Prudie wanted on him all through his sickness at San Antonio, returning for a few days before his death. His loved ones and a host of friends ministered unto him faithfully to the end. Their home is broken, hearts are torn, and many heads bowed in sorrow as we laid him to rest. We are confident that Farewell greetings loved one, we know you loved your home here, and we hope to meet there. J. T. HOOKS.

J. T. HOOKS.

THORNE.—Sarah Annie Thorne, born January 17, 1888, was called to her eternal home on Wednesday, January 27, 1915. She was the daughter of J. A. Bill, whose home was on Brushy Prairie, where she lived. She spent her girlhood days and a short time of her married life. Part of her school days were spent at Emmett under Prof. I. T. Strader, who is a prominent member of the community at the present time. Having been converted at an early age, she joined the Brushy Methodist Church, with which church her husband, W. B. Thorne, soon united after their marriage on April 10, 1904. Thus united in love with common and undivided aims, this happy pair looked forward to a long and useful life. But it was not to be so, for her voice was soon to be hushed. Yet still she speaks. The sweet Christian life which she lived will never cease to speak; such words of hers as, "Jesus, take me," "I see papa now," and "I am ready," will ring unceasingly in the ears of those who heard. Her remains lie in the cemetery of Brushy Prairie, but her soul has gone to be with Jesus. Her little son, Millard, age 6, and daughter, Calene, age 9, will make their home with their grandmother at Emmett—Mrs. M. E. Elkins. Brother J. T. McKeown, at the funeral spoke truly when he said, "Even in death she praised God." With the bereaved we suffer and join them in looking forward to that "day of happy meeting." HER PASTOR.

HER PASTOR.

GOODMAN.—Feabe Silistia Goodin (nee Dixon), daughter of Joseph and Loyvan Dixon, was born in Texas County, Missouri, October 3, 1859, and died at her home in Tuttle, February 6, 1915. The last few months of her life were months of intense but patient suffering. Skilled physicians and loving service did for her all that could be done, but God saw fit to call her above to be with him forever. She was converted and joined the Methodist Church at Noble, Okla., in 1906. She moved to Tuttle in 1907, where she lived a consecrated Christian life from that day until her Lord called, and said, "Well done, come up higher." She was married to Albert Goodman, April 29, 1909, and they were happy to be born two children, one of whom preceded her to heaven, there awaiting her coming at the open door. The funeral services were held by the writer in the Methodist Church of Tuttle. Husband, be true to God and you shall see her face to face, where parting will be known no more. Her pastor, F. M. MILLER, Tuttle, Okla.

WARFIELD.—Sister Nannie L. Warfield (nee Marable) was born January 7, 1862, and passed from this life January 7, 1915, being just 53 years of age. She died before her death she was severely burned by accident from which she died. She was married November 1, 1888, and leaves husband and two children to mourn her departure. She was converted and joined the Church when but 17 years of age and lived a consistent Christian life. She was a member of First Church, Fort Worth, but for the last year or more a member of Seacoast Church. Her interest had always been to be proficient in the knowledge of Christian truth and active in promoting the work of a high plane. She was buried in beautiful Mount Olivet Cemetery, at Fort Worth, to await the summons of the just. We look with assurance to that glad reunion which shall be in the beyond. J. N. VINCENT, P. C.

J. N. VINCENT, P. C.

ELLINGTON.—Bro. George Cook Ellington was born July 27, 1880. Under the ministry of Rev. J. B. Turentine he was converted and joined the Methodist Episcopal Church, South, in which he lived a faithful member until January 3, 1915, when death called him home. Brother Ellington was married to Ruby Miles, of Atlanta, Texas, in 1907. To this union one child was born, Annie Alice, who, with her mother, mourn the great loss which they have sustained. Several years he spent working for a lumber company, one year in Atlanta, Texas, and one in drumming. He was cashier of the Queen City Bank at his death. He was a man of such excellent character, such noble personality that to know him was to love him. He loved God with a whole heart, and hence he was a true Christian. About the last words he heard him speak was, "Papa, don't grieve, I am not afraid to die." While we laid his body to rest in the Atlanta Cemetery, we feel sure that his soul has gone to live with God. So, bereft friends, look away from your grief to the happy reunion of after while. J. S. HENDRICK.

J. S. HENDRICK.

PIERCE.—Miss Kate Pierce was born at Newton, Texas, November 27, 1884, and died at her home in Call, Texas, January 21, 1915. She was a consistent member of the Methodist Episcopal Church, South, for ten years. Her remains were carried to the creek at Groesvenor. Breaking a custom, the Commissary, through love and respect for her memory and loved ones, closed for the funeral, which was held from the residence, being well attended by her many friends who deeply mourn the loss of her friendship and the sunnier days. For, although she suffered for many years, she was pleasant, sweet and jovial and seemed not to know sorrow. Just before the operation she said that she had no fear of death, and she went on the table smiling, hopeful, trusting. We can offer but feeble words of small comfort and consolation to her sisters and three brothers, her many other relatives and friends who are left to mourn their loss, but we can and do recommend the "Father of us all" as a comforter and consolator of broken hearts. J. C. MARSHALL.

J. C. MARSHALL.

HUGHES.—Mrs. D. Hughes was born May 16, 1884, in Woolmarket, Miss., and married to Mr. Hughes of the same city, in 1904. To this union came two children, Margaret and Mable, whose ages are eight and four, respectively. As Mrs. Hughes' health began to fail, they moved to Marlin, Texas. However, her health did not improve, so they came to Boerne, Texas. While she had been sick for quite a while, she always had hope of an early recovery. But on Sunday morning, January 31, the great Master called her home to the eternal glory. While she wanted to live and assume the full care of motherhood for her children and husband, she was ready to go when God would call her. She was a good Christian mother, having been converted and joined the Methodist Church while she was young, and lived a consistent Christian life ever since. She was a good mother. She taught her children to love Jesus. She will be greatly missed in the family circle, and she is now with the innumerable circle of the saints around the great white throne of God. May God bless the husband and the children, her mother and loved ones. May he heal and comfort the broken hearts. R. W. FISCHER, Pastor M. E. Church, South.

R. W. FISCHER.

TIMMONS.—Henry Davis Timmons, son of Samuel and Sarah Timmons, was born in Chesterfield, S. C. January 21, 1848, and passed to his reward January 26, 1915. He was married to Miss Hannah Murdock, May 7, 1874. Four children came to bless their home, all of whom were present at his funeral. Soon after his marriage he united with the Methodist Church, under the pastorate of Rev. R. C. Armstrong, and was an exemplary and useful member of the Church in Waxahachie until he exchanged the Church militant for the Church triumphant. He was an official member of the Church, and was known and loved by all his people. No man in the community where he lived so long was more loved; everybody loved him, for he loved everybody. The Church was filled at the last sad rites, gathered from all walks of life, and representing every shade of opinion, and he left all testifying with united hearts, that beautiful and useful life. No citizen of Waxahachie will be more missed than he. The Church is bereaved, and a shadow rests on a sweet home as I ever saw on earth. His dear companion said to me as we spoke of his sudden death, "Mr. Timmons went straight to heaven, and I said, 'Yes, there was no other place for him to go to.' His heart had long been there and Jesus said, 'Where your heart is there your treasure is also.' He had no preparation to make at the last hour. Like David, after he had served his own generation by the will of God fell to sleep and was laid into his fathers. Sleep on dear brother, until that morning breaks on the celestial hills, where loved ones will meet who have loved—and there shall be no night there and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain for the former things are passed away. H. A. BOURLAND.

H. A. BOURLAND.

IN MEMORY OF MOTHER.

Mary E. Walker was born in the year 1856 in Winfield Parish, Louisiana. When a mere child she became motherless, and ever afterward found in her father, who was physically incapacitated for service in the Civil War, the chief companion of her childhood and her young womanhood. In the early part of the year 1873 she was married to Jas. H. Ratliff, to which union were born eleven children, eight of whom are still living. In 1878 she came to Texas with her family, in which State she resided until the day of her death, spending about thirty years of this time in Montague County. In 1889 she was converted in a revival meeting conducted by a Methodist circuit rider, and with her husband became a member of the Methodist Church, in which Church she lived a devoted and faithful member until the day of her death, January 27, 1915, an loving Texas, where her remains were laid to rest beside the grave of her husband who had preceded her to the heavenly world eighteen months before. She leaves to mourn their loss and revere her memory three sons, all of whom are ministers in the Methodist Church; five daughters, and twenty-seven grandchildren, including, besides many other relatives and friends. All of her children and many of her grandchildren are members of the Church of her choice. It was sad for us to give her up, and our hearts are lonely without her. But death came as a sweet relief to her physical anguish, for she had been almost constantly suffering the last ten years of her life. Though it was hard to see her suffer so intensely so long, yet out of that suffering such Christian virtues as patience, sympathy, faith, and resignation came to their full fruition. Even in her broken health she never forgot her own infirmities in her anxiety for the welfare of her children. The rearing of her family was her chief life work, and right well did she perform her task. She was not cultured and educated as the world understands those terms, but she possessed that culture and refinement which is not given by the schools and the elite circles of society that true soul culture which comes from an experimental and abiding knowledge of God revealed in Christ. Since she has gone we can only pray that a portion of her spirit of usefulness, and self-sacrificing love may abide upon her children, and that they may honor her sainted memory by an unswerving loyalty to her Christ and to their Christ. "Blessed are the dead which die in the Lord," and may our end be like hers. H. M. RATLIFF.

MUNROE.—Mrs. Sarah Ellen Munroe (nee Jackson) was born in McLennan County, Texas, November 7, 1876; was converted in early childhood and joined the Methodist Episcopal Church, South, in which she lived and labored all the years of her life thereafter. A great personal worker she was, and also loved to contribute articles to the different papers. She was a constant reader of good literature and especially was the fond of the Advocate and the Bible. She was married in 1897 to George A. Munroe of Anson, Texas. To this indeed happy union were born five children—Lizzie Roi (now Mrs. Lee Lanier), Archie, Robert, and C. L.—all of whom, with her husband, survive her. On September 13, 1914, her imprisoned spirit took its flight to the immortal home. Her earthly home was one of sunshine and love. She loved her husband and children and was loved and cared for by them. She died on Friday, as she was being lifted on the surgeon's table for an operation on the appendix. "If I never wake up in this world I'll awake in heaven; there is not a cloud between me and the skies." She leaves an aged father, two brothers and one sister to mourn her loss, and a devoted mother, but Sister, Father and Mother Munroe are helping George care for the children. So rest on in Jesus. Tell mother, brother and all of the loved ones in heaven that we are all with our faces toward the city of God. We shall understand by and bye. Her brother, C. E. JAMESON.

C. E. JAMESON.

WHITE.—Mrs. Nettie White was born in Georgia October 13, 1856. She was married to her first husband, Samuel P. Johnson, in 1871, to which happy union six children were born. After many happy years together she was left a widow. On November 24, 1894, she was married to J. R. White. She departed this life November 24, 1914. She leaves an aged husband, four children, a number of stepchildren, a host of friends and loved ones to mourn her departure from this life. But our loss is her gain. We know where to find her. She had been a sufferer for a number of years, and as a last hope of her recovery she was taken to a sanitarium at Dallas, Texas, for an operation. But every effort was of no avail. While undergoing the treatment she said good-bye to this world of sorrow and disappointment. Many of us have lost a mother, the husband a faithful companion and the Church an earnest worker and supporter. She was converted and joined the Methodist Church when but a girl, and lived a life of service to the Church and those about her. Having lived so long and suffered so much death was a relief to her. To die was just going home. Surely she has made the land going home. We who remain should strive to live as she lived that we, too, may make the landing and meet her in the sweet by-and-bye, where there will be no sad partings. Heaven should be dearer to us since we have such a precious tie up there. May the blessings of an infinite God be with those of us who miss her so much. One who loved her, MRS. J. W. JOHNSON.

MRS. J. W. JOHNSON.

BROOKSHIRE.—Ellen Rebecca Brookshire (nee Shepherd) was born May 17, 1889, in Wilkes County, Georgia; came to Texas with her parents in 1892. She was converted and joined the Methodist Episcopal Church, South, at twelve years of age; was married to G. C. Brookshire, February 23, 1908. To this union were born three children, two boys and one girl. One of the boys died at the age of three months. Sister Brookshire fell on sleep December 15, 1914. Her body was laid to rest in the New Prospect Cemetery. Sister Brookshire's career on earth was short, but full of good deeds. As a girl she was a beam of sunshine. Her beautiful Christian life was a source of encouragement to her hosts of young friends. During her short married life she did all she could to help her young husband succeed in the work of the Church. She was a devoted wife and a tender-hearted, loving mother. Her life was governed by the deepest principles of righteousness. She was always ready and willing to do anything which her Church asked her to do. She was in every sense a devoted Christian. She has gone to receive her reward. Thank God some sweet day we will meet her again. Her pastor, R. B. JONES, Center, Texas.

R. B. JONES.

ROBBINS.—The Methodist Sunday School of Brady, Texas, has recently lost one of its best and most faithful pupils, Alvin B. Robbins, son of Prof. and Mrs. J. C. Robbins, Alvin was born at Harbin, Texas, January 23, 1904. He came to Brady, Texas, with his parents about five years ago, and died at Brownwood, Texas, January 13, 1915. He was taken to Brownwood for treatment two days before he died. Everything was done for him that kindness and medical skill could do, but all of no avail. On Janu-

Sister: Read My Free Offer!



I am a woman. I know her need of sympathy and help. If you, my sister, are unhappy because of ill-health, if you feel unfit for household duties, social pleasures, or daily employment, write and tell me just how you suffer, and ask for my free ten days' trial of a home treatment suited to your needs. Men cannot understand women's sufferings. What we women know from experience, we know better than any man. I want to tell you how to cure yourself at home at a cost of about 12 cents a week. If you suffer from women's peculiar ailments causing pain in the head, back, or bowels, feeling of weight and dragging down sensation, falling or displacement of pelvic organs, causing kidney and bladder weakness or constipation and piles, painful or irregular periods, catarrhal conditions and discharges, extreme nervousness, depressed spirits, melancholy, desire to cry, fear of something evil about to happen, creeping feeling along the spine, palpitation, hot flashes, weariness, sallow complexion with dark circles under the eyes, pain in the left breast or a general feeling that life is not worth living.

I INVITE YOU TO SEND TODAY FOR MY FREE TEN DAYS' TREATMENT

and learn how these ailments can be easily and surely conquered at home without the dangers and expense of an operation. When you are cured, and able to enjoy life again, you can pass the good word along to some other sufferer. My home treatment is for young or old. To Mothers of Daughters, I will explain how to overcome green sickness (chlorosis), irregularities, headaches, and lassitude in young women and restore them to plumpness and health. Tell me if you are worried about your daughter. Remember it costs you nothing to give me home treatment a ten days' trial, and does not interfere with daily work. If health is worth asking for, then accept my generous offer and write for the free treatment, including my illustrated booklet, "Women's Own Medical Adviser." I will send all in plain wrappers postpaid. To save time, you can cut this out, mark your feelings, and return to me. Send today, as you may not see this offer again. Address, MRS. M. SUMMERS, - - - - Box 187 SOUTH BEND, IND.

MRS. M. SUMMERS, - - - - Box 187 SOUTH BEND, IND.

ary 13, 1913, his pure spirit took its flight back to God who gave it. He was brought to rest in the cemetery at Red Fork and his body laid to rest in our cemetery till the resurrection morn. Alvin was always inclined to be religious, and though he had not joined the Church, he had talked to his mother about it and had lived her no doubt would soon have done so. He told his Sunday School teacher, Miss Burley, a short time ago that he was a Christian, though not yet a member of the Church. He dearly loved the Sunday School and never failed to be present unless by sickness or other unavoidable circumstances kept away. He was naturally a good boy, obedient to his parents and teachers. He was in the fourth grade in school and the seventh grade in music. Alvin took great delight in family worship and often selected the first chapter of the Gospel of St. John for the Scripture lesson in these family devotions. Dear Alvin, thou art gone, but not forgotten; among your playmates in the Sunday School and in the home your memory will linger for years to come. The bereaved family have the sympathy and prayers of the entire community. I. T. MORRIS, Pastor.

EAST OKLAHOMA

Holdenville District—Second Round.

- Wetumka Sta., Feb. 20, 21. Trinity, at Tribby, Feb. 27, 28. Asher, at Adelle, March 6, 7. Wanette, at W., March 7, 8. Konawa Sta., March 13, 14. Maud Sta., March 14, 15. Union Chapel, at Johnson, March 20, 21. Holdenville Sta., March 27, 28. Shawnee, First Church, March 28, 29. Shawnee Cir., at Bethel, April 3, 4. Wevoka Sta., April 10, 11. Seminole Sta., April 11, 12. Ashby, at Center, April 17, 18. Sasakwa, at Spaulding, April 18, 19. N. L. LINEBAUGH, P. E.

Hugo District—Second Round.

- Idabel, Feb. 20, 21. Broken Bow, Feb. 27, 28. Valliant and Bismarck, at Bismarck, March 6, 7. Garvin Cir., at Hayworth, March 7, 8. Grant Cir., at Roby, March 13, 14. Tallhoma, at LeFlore, March 20, 21. Hugo Sta., March 24, 25. Antlers Sta., March 27, 28. Tuskahoma, April 3, 4. Roswell and Soper, at Soper, April 7. Rennington and Bokchito, at Bokchito, April 8. Antlers Cir., at Nelson, April 10, 11. Kemp Cir., at Kemp, April 17, 18. Clondy Mis., April 24, 25. Golden Mis., May 1, 2. Ida Mission, May 8, 9. Ft. Toward, May 12, 13. Hugo Cir., at Works, May 15, 16. District Conference, at Idabel, May 18-21. R. T. BLACKBURN, P. E.

Madill District—Second Round.

- Caddo, Feb. 20, 21. Durant, Feb. 27, 28. Madill, Feb. 27, 28. Roff, Feb. 28, 29. Tupelo, March 6, 7. Coleman, March 7, 8. Emmet, March 13, 14. Fishinghook, March 14, 15. Atwood, March 20, 21. Colbert, March 27, 28. Achele, March 28, 29. Lightening Ridge, April 3, 4. Conville, April 10, 11. Bushnell, April 17, 18. Broken Bow, April 18, 19. Conway, April 24, 25. T. P. TURNER, P. E.

McAlester District—Second Round.

- Barnett Memorial and Crowder, at C., Feb. 20, 21. Canadian and Featherston, at C., Feb. 21, 22. Stryker, at Gaither, Feb. 27, 28. Mowdy Cir., at Wardville, Feb. 28, 29. Philips Memorial, 11 a. m., March 7. Wilburton and Red Oak, at W., March 7, 8. Coalgate, March 13, 14. Haileyville, 7:30 p. m., March 14. Potomac, March 20, 21. Water Cir., at Water, March 21, 22. Braden and Bolsoake, at Braden, March 27, 28. Spicy, March 28, 29. Cairo Cir., at New Zion, April 3, 4. Atoka Sta., April 4, 5. Kiowa, April 10, 11. Atoka Cir., April 11, 12. Rufalea, April 18. Arch Cir., April 24, 25. Hartshorn, 7:30 p. m., April 25. Heaven, May 1, 2. Howe Cir., May 2, 3. Lenna Cir., at Rayford, May 5, 6. Calvin and Lamar, May 8, 9. Stuart Cir., May 9, 10. J. M. PETERSON, P. E.

Tulsa District—Second Round.

- Stroed, Feb. 20, 21. Davenport, Feb. 21, 22. Okmulgee, Feb. 27, 28. Boggs, Feb. 28, March 1. Broken Arrow, March 6, 7. Cowata, March 7, 8. Haskell and Bixley, at Haskell, March 13, 14. Porter, March 14, 15. Henryetta, March 20, 21. Dewar Mission, March 21, 22. Okfuskee, March 27, 28. Okfuskee, at Feathers, March 28, 29.

Prairie and Pallen, at Mt. Hope, April 3, 4. Arapaho, April 3, 4. Red Fork and Mand, at Red Fork, April 10, 11. Bald Hill, at Natona, April 11, 12. J. H. BALL, P. E.

Vinita District—Second Round.

- Bluejacket Cir., at Bluejacket, Feb. 20, 21. Welch Sta., Feb. 21, 22. Grove Sta., Feb. 26, 27. Jay Cir., at Jay, Feb. 27, 28. Wagoner Cir., at Thompson's Chapel, March 6, 7. Wagoner Sta., March 8. Locust Grove, at Salina, March 9. Burnice and Pensacola, at Bethel, March 10. Fairland, at Wyandotte, March 13. Pryor Sta., March 13, 14. Choctaw and Big Cabin, March 14, 15. Adair Cir., March 20, 21. Centralia Cir., March 25. Vinita Sta., March 27, 28. Afton Sta., March 28, 29. Kansas Cir., at Dripping Springs, April 3, 4. Claremore, April 10, 11. Miami, at Narcissa, April 14. Chapel Cir., at Welch, April 24, 25. Cherokee Cir., at Murphy, April 26. Chelsea, May 1, 2. Spavinaw Cir., at Requa, May 8, 9. JAMES W. ROGERS, P. E.

WEST OKLAHOMA

Ardmore District—Second Round.

- Ardmore, Broadway, March 6, 7. Ardmore, at Carter Ave., March 7, 8. Wynnewood, March 14, 15. Davis, March 13, 14. Marietta, March 20, 21. Thackerville, March 21, 22. Berwyn, March 27, 28. Ardmore, at Ardmore, March 28, 29. Cornish, April 4, 5. Jomer, April 3, 4. Elmore, April 11, 12. Hickory, April 18, 19. Sulphur, Vinita Ave., April 24, 25. Sulphur, First Church, April 24, 25. Leon, May 2, 3. Lone Grove, May 9, 10. Woodford, May 8, 9. Overbrook, May 15, 16. Provence, May 15, 16. Byars and Stratford, May 23, 24. District Conference, June 2-4. J. D. SALTER, P. E.

Chickasha District—First Round.

- Duncan, Feb. 20, 21. Woodlawn, at Woodlawn, Feb. 21, 22. Chickasha, 7 p. m., Feb. 23. Ryan, Feb. 27, 28. Terral, at Terral, Feb. 28, March 1. Terral, at Terral, Feb. 28, March 1. MOSS WEAVER, P. E.

Chickasha District—Second Round.

- Bailey, at Bailey, March 6, 7. Cement, at Fletcher, March 13, 14. Binger, at Valley View, March 20, 21. Rush Springs, March 27, 28. Ft. Cobb, at Varden, April 3, 4. Carnegie, April 4, 5. Mt. View, April 10, 11. Anadarko, April 11, 12. Cerum, at Valley View, April 14. Tuttle, at Pocomassett, April 17, 18. Chickasha, Miss., at Alex, April 18, 19. Boise & Colony, at Colony, 8 p. m., Apr. 28. Comanche, May 1, 2. Marlow, May 2, 3. Woodlawn, at Oak Lawn, May 8, 9. Watriska, May 9, 10. Maysville, at Maysville, May 15, 16. Erin Springs, at New Hope, May 22, 23. Lindsay, May 23, 24. Chickasha, May 29, 30. Duncan, May 30, 31. Terral, at Sugden, June 5, 6. Ryan, June 6, 7. MOSS WEAVER, P. E.

Clinton District—Second Round.

- Frick, at Tesola, Feb. 20, 21. Snye, Feb. 27, 28. Butler, Feb. 28. Custer, at Mt. Hope, Feb. 27, 28. Clinton, Feb. 28. Rice, at Bakers, March 6, 7.

SICK HEADACHES

People who have attacks every so often are suffering from a Liver-gall trouble or Gallstone disease. There is an obstruction in the flow of the bile whether due to catarrhal, inflammatory or infectious causes or to stones, backing the bile up into the stomach, causing those awful headaches, sick stomach with vomiting and that terrible retching. If these folks would only know of our GALL-TONE which may be taken at home to remove the underlying cause of their trouble, they might soon be cured of these attacks. As a Christian act, send us the names of any whom you know are subject to these spells and we will send them our GALL-TONE BOOK and full information. Address Gallstone Remedy Co., Dept. 915, 319 S. Dearborn St., Chicago, Ill.

Boise, at Union Chapel (night), March 7, 8. Guymon & Texas, at Bethel, March 13, 14. Hooper, March 14, 15. Berlin, at Buena Vista, March 20, 21. Elk City (night), March 21. Tolaga (night), March 24. Foss, at Stafford, March 27, 28. Bethel, at Fairview, March 28, 29. Woodward, March 31. Levey, at Gross, April 3, 4. Hammon, at Strong City, April 6. Chyenne, at Durham, April 7. Arnett, at Deering, April 10, 11. Lakump, at New Hope, April 13. Grand Valley, at Gr. Valley, (day), April 14. Tyrone & Goodwell, at Goodwell, April 17, 18. The District Conference will be at Snyre, April 22-27. We expect a Bishop to be present. W. J. STEWART, P. E.

Lawton District—First Round. Indian Work, at Cedar Creek, March 6, 7. W. H. ROPER, P. E.

Lawton District—Second Round. Rocky, at Dell, Feb. 27, 28. Hobart, Feb. 28, March 1. Indian work, at Cedar Creek, March 6. Gotebo, at Lake Valley, March 7. Loveland, at Lone Ranger, March 12, 13. Grandfield, March 14, morning. Frederick, March 14, evening. Ramblett, at Taylor's Chapel, March 20, 21. Lawton, March 28, 29. Mountain Park, at Bethel, April 2, 4. Manion, at De Young's Chapel, April 3, 4. Tipton, at Alphon, April 9, 11. Division, at Snyre's Chapel, April 10, 11. Indian Work, April 16. Cloud Chief, April 17, 18. Hastings, April 24, 25. Temple, April 25, 26. Chattanooga, May 1, 2. Walter, May 2, 3. Snyder, at Elliott's Chapel, May 8, 9. W. H. ROPER, P. E.

Oklahoma City District—Second Round. Lexington, Feb. 27, 28. Norman, Feb. 28. Blanchard and Washington, at Washington, March 6, 7. Porcell, March 7. Pech, at Florence Chapel, March 13, 14. Pauls Valley, March 14. Piedmont, March 20, 21. El Reno, March 21. Arcadia, March 27, 28. Epworth, March 28. Mimco and Geary, at Geary, April 3, 4. Weatherford, April 4. C. Avenue, Okla. Ch., April 10, 11. Guthrie, April 11. Stillwater, April 27, 28. Perry, April 18. Franklin, April 24, 25. St. Johns, April 25. Noble, May 1, 2. St. James, May 2. Wheatland, May 8, 9. St. Lukes, May 9. W. M. WILSON, P. E.

Mangum District—Second Round. Lone Wolf Cir., at Olive Branch, Feb. 20, 21. Carter Cir., at Belview, Feb. 27, 28. Elmer Cir., at Elmer, March 6, 7. Olustee Sta., March 7, 8. Sentinel and Port, at Retrop, March 13, 14. Martha Sta., March 21, 22. Granite and Willow, at Granite, March 22, 23. Delta Cir., at Centerpoint, March 27, 28. Mangum Sta., March 28, 29. Dryden and Red Hill, at Red Hill, April 3, 4. Prairie Hill and Victory, at Victory, April 4, 5. Vinson Cir., at Union, April 7. Mangum Cir., at White Flat, April 10, 11. Blair and Hester, at Blair, April 17, 18. Union Sta., April 20, 21. Headrick and Midway, at Headrick, May 1, 2. Eldorado Sta., May 2, 3. Hollis Sta., May 8, 9. Altus Sta., May 9, 10. Pleasant Hill and Bethel, May 15, 16. Brinkman and Deer Creek, at Brinkman, May 22, 23. C. F. MITCHELL, P. E.

Muskogee District—Second Round. Westville and Stilwell, at Stilwell, March 1. Stilwell Circuit, at Barron, Feb. 27, 28. Westville and Stilwell, at Stilwell, March 1. Wauhillam Circuit, at Freewater, March 2, 7. Tahlequah, March 10. Hulbert Circuit, at Grand View, March 13, 14. Park Hill Circuit, at Woodall, March 14, 15. Muskogee, St. Paul, March 18. Keota Circuit, at Powell's, March 20, 21. Baurma Circuit, at Eureka, March 21, 22. Tonahla Circuit, at Garland, March 23. Whitefield Circuit, at Duke's Chapel, March 24. Stigler, March 25. Muskogee Circuit, at Howard, March 27, 28. Checotah, March 31. Okfuska Circuit, at Fawn, April 3, 4. Warner and Pocom, at Warner, April 4, 5. Boynton and Morris, at Boynton, April 7. Wanwright Circuit, at Augusta Avenue, April 10, 11. Muskogee, First Church, April 11, 12. Fort Gibson, April 14. Van and Bragg, at Bragg, April 17, 18. Webers Falls, April 21. CHAS. L. BROOKS, P. E.

Oklahoma City District—First Round. Franklin, at Franklin, Feb. 20, 21. Noble, at Noble, Feb. 21, 22. W. M. WILSON, P. E.

NEW MEXICO

Albuquerque District—Second Round. San Marcial, Feb. 20, 21. San Jon Cir., Tipton, Feb. 27, 28. Clayton, Cir., Bethel, March 6, 7. Tucuman, March 13, 14. Albuquerque, March 20, 21. Vaughn Cir., Taubam, March 27, 28. GEO. H. GIVAN, P. E.

El Paso District—Second Round. Clint, Feb. 21, 22. Highland Park, Feb. 27, 28. Alta Vista, Feb. 28, March 1. Las Cruces, March 7, 8. Lordsburg, March 10. Deming, March 14, 15. Fort Davis, March 21, 22. Buena Vista, March 28, 29. East El Paso, April 2, 3. Trinity, April 3, 4. Alamogordo, April 10, 11. Carrizozo, April 17, 18. District Conference, April 20-24, at Tularosa, New Mexico. HUBERT M. SMITH, P. E.

Pecos Valley District—Second Round. Dayton and Lakewood, Feb. 20, 21. Carlsbad, Feb. 21, 22. Texico Cir., Feb. 27, 28. Texico, Feb. 28, March 1. Clovis Cir., March 6, 7. Cic 18, March 7, 8. Hagerman and Dexter, March 13, 14. Malaga and Lake Arthur, March 14, 15. Pecos, March 16. Emice, March 20, 21. Lovington, March 23. Queen and Rocky Arroyah, March 27, 28. Roswell, March 31.

Hope, April 3, 4. Artesia, April 5. S. E. ALLISON, P. E., Roswell, New Mexico.

WEST TEXAS

Austin District—Second Round. West Point Cir., at Ford's Prairie, Feb. 20, 21. Bastrop, Feb. 27, 28. Smithville, March 7, 8. McAdie Cir., March 9-14. LaGrange, March 21, 22. Liberty & Leander, at Lib. H., March 27, 28. Leander Cir., at Marvin Chapel, March 28, 29. 3 p. m. Elgin, April 3, 4. Manor, April 4, 5. Ward Memorial, April 11, 12. Webberville, at Colorado Chapel, April 17, 18. University Church, April 25, 26. First Church, May 3. V. A. GODBEY, P. E.

Beeville District—Second Round. Feb. 20, 21, Mathis, at Sandia. Feb. 21, Falfurrias, at Premont. Feb. 27, 28, Kennedy. Feb. 28, 29, Floresville. March 6, 7, Alice Sta. March 7, 8, Alice Cir., at Aqua Dulce. March 10, Beeville. March 13, 14, Beeville Cir., at Pettus. March 14, Karnes City. March 17, Berclair, at Berclair. March 20, 21, Oakville, at Three Rivers. March 24, Corpus Christi. T. F. SESSIONS, P. E.

Cuero District—Second Round. Seadrift, at Bloomington, Feb. 20, 21. Edna, Feb. 27, 28. Ganado, at Louise, March 1. Port Lavaca, at La Ward, March 6, 7. Nursery, at Fordham, March 13, 14. Hallettsville, at Mossy Grove, March 20, 21. Provident, at Lights Chapel, March 21, 22. Yoakum, March 24. Smiley, at Westhoff, March 27, 28. Cuero, April 2, 4. El Campo, April 10, 11. Nixon, April 14. Pander, at Caddo, April 17, 18. Stockdale, at Stockdale, April 24, 25. Laverna, at Sutherland Springs, April 25, 26. A. W. WILSON, P. E.

Lampasas District—Second Round. Goldthwaite, Feb. 20, 21. Mullin, at Mullin, Feb. 21, 22. San Saba Cir., at Chapel, Feb. 27, 28. Fredonia, at Katemey, March 6, 7. Mason, at Mason, March 7, 8. Lometa, at McCreaville, March 13, 14. Lampasas, March 14, 15. Llano Cir., at Mayes Chapel, March 20, 21. Marble Falls, March 21, 22. San Saba Sta., March 27, 28. Richland Springs, at Locker, March 28, 29. J. W. COWAN, P. E.

San Angelo District—Second Round. Miles, Feb. 20, 21, a. m. Claiborne Street, Feb. 21, p. m. Sherwood, at Arden, Feb. 27, 28, a. m. First Church, Feb. 28, p. m. Eden, at Menard, March 6, 7. Millard Station, March 13, 14. Sterling City, China Valley, Feb. 20, 21, a. m. Water Valley, at Carlbad, March 21, p. m. Millard Cir., at Stiles, March 27, 28. Eldorado, at Christoval, April 3, 4. Sonora, April 10, 11. Edith, at Edith, April 17, 18. Eola, at Mullin, April 24, 25, a. m. Junction, at Coppers, May 1, 2. Paint Rock, May 8, 9. Ozona, May 15, 16. Rockdale, at Rockdale, May 22, 23, a. m. F. B. BUCHANAN, P. E.

San Antonio District—Second Round. Preaching dates: Feb. 21, Englewood, 11 a. m. Feb. 21, Laurel Heights, 7:30 p. m. Feb. 28, Prospect Hill, 11 a. m. Feb. 28, South Heights, 7:30 p. m. March 7, Government Hill, 11 a. m. March 7, Alamo, 7:30 p. m. Preaching and Quarterly Conferences—March 4, San Antonio Circuit, at Oak Island. March 20, 21, Bandera. March 21, Medina. March 27, 28, Pleasanton. March 28, Jourdanton. March 29, Focet. April 3, 4, Center Point. April 4, Boerne, at Comfort. April 7, Kerrville. April 7, 9, District Conference at Kerrville. Quarterly Conferences: March 16, Travis Park. March 17, McKinley Avenue. March 18, Alamo Heights, at Los Angeles Heights. March 24, Government Hill. March 25, Englewood, at East End. March 26, West End. March 30, Prospect Hill. March 31, South Heights. April 2, Alamo. April 5, Laurel Heights. J. H. GROSECLOSE, P. E.

San Marcos District—Second Round. Feb. 20, 21, Leesville. Feb. 27, 28, Waelder, at Thomsonville. March 9, 7, Kyle and Buda, at Kyle. March 13, 14, Staples, at Prairie Lea. March 15, Martindale, at Festress. March 20, 21, Dripping Springs. March 23, San Marcos. March 25, Lytton Springs, at Lockhart, 3 p. m. March 25, Lockhart, 7:30 p. m. March 27, 28, Blanco. April 1, Seguin. April 2, Luling. April 3, 4, Gonzales. April 5, Belmont, at Oak Forest. THOMAS GREGORY, P. E.

Uvalde District—Second Round. Dilly Cir., Feb. 19, 20. Cotulla, Feb. 20, 21. Gardendale, Feb. 20. Laredo, Feb. 24. Moore, Feb. 27, 28. Hondo, March 6, 7. Rock Springs, March 13, 14. Uvalde, March 18, 19. Pearsall, March 21, 22. Batesville, March 27, 28. Eagle Pass, March 30, 31. Sabinal, April 3, 4. Del Rio, April 10, 11. Utopia, April 17, 18. Devine and Lytle, April 21. Crystal City, April 24, 25. Carrizo Springs, April 25, 26. District Conference, at Del Rio, 10-16. S. B. JOHNSTON, P. E.

CENTRAL TEXAS

Brownwood District—Second Round. Winchell, at Montview, Feb. 27, 28. Blanket, at Blanket, March 6, 7. Bangs, at Zephyr, March 7, 8. Norton, at Maverick, March 13, 14. Winters Sta., March 20, 21.

Wingate, at Wingate, March 21, 22. Robert Lee, at Hayrick, March 27. Bronte, at Fort Chadbourne, March 28, 29. Rockwood, at Gouldbusk, April 3, 4. Talpa, at Voss, April 4, 5. Coleman Mis., at O. K., April 10, 11. Novice, at Silver Valley, April 11, 12. Indian Creek, at Bathany, April 17, 18. Santa Anna Sta., April 22. Ballinger Sta., May 1, 2. Coleman Sta., May 8, 9. Greenwood Sta., May 10. J. H. STEWART, P. E.

Cisco District—First Round. Desdemona, at D., Feb. 20, 21. Strawn, at S., Feb. 25, 11 a. m. Cisco Sta., Feb. 27, 28. Cisco Mis., at Eureka, Feb. 27, 11 a. m. Cisco Station, Feb. 27. E. P. WILLIAMS, P. E.

Cleburne District—Second Round. Main Street, Cleburne, Feb. 21, 11 a. m. Anglin Street, Cleburne, Feb. 21, 7:30 p. m. Barleson, at Sycamore, March 6, 7. Barnesville, at Barnesville, March 13, 14. Alvarado, March 14, 15. Brazos Avenue, March 21. Glen Rose Mis., at Eulogy, March 27. Walnut Springs, March 27, 28. Morgan, at Kopperl, March 28, 29. Lillian, at Bethany, April 3, 4. Joshua and Egan, at Egan, April 10, 11. Godley and Cresson, at Cresson, April 17, 18. Grandview Cir., at Parker, April 24. Glen Rose Sta., April 25, 26. Granbury Cir., at Fairview, May 1, 2. Granbury Sta., May 2, 3. Venus, May 9, 10. Grandview Sta., May 16, 17. W. W. MOSS, P. E.

Dublin District—Second Round. Alexander, at Sylvan, Feb. 20, 21. Harbin and Green's Creek, at H., Feb. 27, 28. Dublin, 7:30 p. m., March 4. Bunyan, at Lingelville, March 6, 7. Comanche Sta., March 13, 14. Comanche Cir., at White Point, March 20, 21. Gustine, 2 p. m., March 22. DeLeon Sta., March 27, 28. Stephenville, 7:30 p. m., March 30. Comanche Mis., at Fellowship, April 3, 4. DeLeon Cir., at Morton Ch., April 10, 11. Proctor, at Graham Ch., April 17, 18. Tolar and Lipan, at Paluxy, May 1, 2. Huckabay, at Pigeon, May 8, 9. Duffan, at D., 11 a. m., May 12. Irell, at Clairette, May 15, 16. Hico, May 16, 17. Bluffdale, at Wesley Ch., May 22, 23. Carlton, May 29, 30. S. J. VAUGHAN, P. E.

Gatesville District—Second Round. Gatesville Sta., Feb. 21, 22. Moody, Feb. 27, 28. Clifton, Feb. 28, March 1. Turnersville, at Mt. Zion, Mar. 6, 7. Jonesboro, at Jonesboro, Mar. 7, 8. McGregor, Mar. 13, 14. Gatesville Mis., at Trinity, Mar. 20, 21. Valley Mills, Mar. 27, 28. Coryell, at Mosheim, Mar. 28, 29. Meridian Miss., at Grapevine, April 3, 4. Meridian Sta., April 4, 5. Oglesby, at Hackney, April 10, 11. Crawford, at Compton, April 11, 12. Coppertown, at Center Point, April 17, 18. Killeen Sta., April 18, 19. Evant, at Arnett, April 24, 25. Hamilton Sta., April 25, 26. Nolanville, at Sugarloaf, May 1. Killeen Cir., at Maxdale, May 2, 3. Hamilton Cir., May 9, 10. Tarry, May 15, 16. S. J. RUCKER, P. E.

Georgetown District—Second Round. Temple, First Church, Feb. 28, March 1. Temple, Seventh St., Feb. 28, March 2. Midway, at Cedar Creek, March 6, 7. Belton, March 7, 8. Tital, at Beaulieu, March 13, 14. Grand, March 20, 21. Georgetown, March 21, 22. Florence, March 28, 29. Salado, at Prairie Dell, April 3, 4. Jarrell, April 4, 5. Bartlett, April 11, 12. Holland, at Wilson's Valley, April 17, 18. Rogers, April 25, 26. Hutto, at Round Rock, May 1, 2. Weir, May 2, 3. Oenaville, at Heidenheimer, May 8, 9. Troy, at Pendleton, May 9, 10. Taylor, May 15, 16. T. S. ARMSTRONG, P. E.

Hillsboro District—Second Round. Irene, at Irene, Feb. 20, 21. Brandon, at Brandon, Feb. 27, 28. Cowledge, March 6, 7. Hubbard, March 13, 14. Hillsboro, at Byrome, March 20, 21. Hillsboro, Lane Street, March 27, 28. Hillsboro, First Church, March 28, 29. Hutton, at Fort Graham, April 3, 4. Whitney, April 4, 5. Abilene, April 10, 11. Itasca, April 11, 12. Kirk, at Ben Hur, April 18, 19. Peoria, at Kirby, April 24, 25. Covington, at Covington, May 1, 2. Manger, May 8, 9. Maione, May 9, 10. Lovelace, May 15, 16. JNO. M. BARCUS, P. E.

Waco District—Second Round. Clay Street, Feb. 21-24. Elm Street, Feb. 28, March 1. Herring Avenue, Feb. 28, March 3. West and Elm Mott, at West, March 7, 8. Bosqueville, at Mills' Chapel, March 13, 14. Austin Avenue, March 14, 15. Fifth Street, March 21, 22. Morrow Street, March 21-24. Hewitt & Spring Val., at S. P. Mar. 27, 28. Bruceville and Eddy, at Eddy, April 4, 5. Mt. Calm and Reisel, at Reisel, April 11, 12. Lorena, at Oakgrove, April 17, 18. Mart, April 25, 26. China Springs, at —, May 1, 2. Aomila, at Wesley Chapel, May 8, 9. Pastors' Missionary Institute at Elm Street February 22, 23, beginning 10 a. m. February 22. District Conference at Hewitt, May 20, 21, beginning at 9 a. m. May 20. Committees: License and renewing of licenses, also for admission and readmission into travelling connection or on trial—W. H. Howard, C. L. Browning, A. E. Carraway. Orders: Deacons—C. E. Lindsey, W. J. Mayhew, B. A. Evans. Elders—John R. Morris, D. A. McGuire, W. T. Kinslow. J. A. WHITEHURST, P. E.

Waxahachie District—Second Round. Palmer, at Turnbull, Feb. 20, 21. Ferris, at Ferris, Feb. 27, 28. Mildred, at Midway, Mar. 6, 7. Italy, at Italy, evening, Mar. 6, 7. Forrester, at Falls, Mar. 13, 14. Waxahachie, at W., Mar. 14, 15. Bardwell, at Oak Grove, Mar. 20, 21. Bethel, at Bethel, Mar. 27, 28. Ovilla, at Sterrett, 3 p. m., Mar. 28, 29. Red Oak, at Dixon's, 11 a. m., Mar. 31. Mansfield, at Mansfield, April 3, 4. Bristol, at Bristol, April 10, 11. Britton, at St. Paul, April 17, 18. Maypearl, at Auburn, April 24, 25.

Midlothian, at Midlothian, May 1, 2. Ennis, at Ennis, May 7, 8. HORACE BISHOP, P. E.

Weatherford District—Second Round. Mineral Wells, Feb. 28. Grator, at Saleville, March 2, 11 a. m. Olney, March 3, 7:30 p. m. Olney Cir., at Bitter Creek, March 4, 5. Loving, at Hawkins Chapel, March 6, 7. New Castle, March 10, 11 a. m. Eliasville, at Murry, March 13, 14. Graham, March 14, 7:30 p. m. Graham Mis., at Rocky Mound, March 16, 11 a. m. Whitt, at Poolville, March 20, 21. Santo, at Brazos, March 27, 28. Springtown, at Agnes, April 3, 4. Alton, April 7, 11 a. m. Azle, April 10, 11. Missap, at Garner, April 17, 18. Weatherford Cir., at Godfrey's Chapel, April 20, 11 a. m. Weatherford, First Church, April 25, 11 a. m. Courts Memorial, April 25, 7:30 p. m. L. A. WEBB, P. E.

TEXAS

Beaumont District—Second Round. Jasper Cir., at Peach Tree, Feb. 27, 28. Jasper Sta., Feb. 28, March 1. Burkesville, at Brookland, March 6, 7. Kirbyville, March 7, 8. Newton, at Fair's Chapel, March 13, 14. Orange, March 14, 15. Watson and Soratoga, at Watson, March 20, 21. Silsbee, at Silsbee, March 21, 7:30 p. m. Kountze, at West Nona, March 27, 28. North Elm, March 28, 7:30 p. m. Call, at Watson's Chapel, April 3, 4. Liberty, at Liberty, April 11, 12. Dayton, April 12, 13. Roberts Ave., April 18, 11 a. m. Port Arthur and Stowell, at S., April 18, 7:30 p. m. First Church, April 25, 11 a. m. China & Nome, at China, April 25, 7:30 p. m. Nederland, at Pt. Neches, May 1, 2. Port Arthur, May 2, 3. Araluna, at Araluna, May 8, 9. Sour Lake, at Sour Lake, May 15, 16. Woodville, at Warren, May 22, 23. Mt. Bellview, at Mt. Bellview, May 29, 30. E. W. SOLOMON, P. E.

Brenham District—First Round. Zhapel Hill Sta., Feb. 20, 21. Hempstead Sta., Feb. 21, 22. Wharton Sta., Feb. 27, 28. Richmond Sta., Feb. 28, 7:30 p. m. Rosenberg Sta., Mar. 4, 7:30 p. m. Glenora, Mar. 6, 7. Somerville Sta., Feb. 3. S. W. THOMAS, P. E.

Houston District—First Round. Velasco, Feb. 20, 21. Washington Avenue, Feb. 22. Hartsburg, Feb. 24. Humble, Feb. 28. J. KILGORE, P. E.

Jacksonville District—First Round. Bullard and Mt. Seiman, at B., Feb. 20, 21. Transcedar, at Tool, Feb. 23, 24. I. F. BETTS, P. E.

Jacksonville District—Second Round. Palestine, Grace, Feb. 28, p. m. Jacksonville Cir., at Providence, March 6, 7. Jacksonville Sta., March 7, 8. Athens Sta., March 13, 14. Malakoff Cir., at Trinidad, March 14, 15. Neches Cir., at P. Grove, March 20, 21. Palestine, Centenary, March 21, p. m. Alto Cir., at Mt. Zion, March 27, 28. Alto Sta., March 28, 29. Brushy Creek and Frankston, at F., April 3, 4. Larue Cir., at Baxter, April 4, 5. Kellys Cir., at Wildhurst, April 10, 11. Eastace Cir., at Mallard P., April 17, 18. Transcedar, at Tool, April 18, 19. Elkhart Cir., at Coonith, April 24, 25. Cushing Cir., at Linn Flat, May 1, 2. Douglass Cir., at Douglass, May 2, 3. Gallatin Cir., May 8, 9. Kusk Sta., May 9, 10. Overton and Arp, at Arp, May 15, 16. Tramp Sta., May 15, 17. Bullard and Mt. Seiman, at Mt. S., May 22, 23. Montalba, at Tennessee Colony, May 29, 30. I. F. BETTS, P. E.

Marshall District—First Round. Harleton Cir., at Harleton, Feb. 20, 21. Marshall, Summit Street, Feb. 24. Marshall, First Church, Feb. 25. Gilmer Cir., at Bettie, Feb. 27, 28. F. M. BOYLES, P. E.

Pittsburg District—First Round. Cason Cir., at Cason, Feb. 20, 21. Daingerfield, at Daingerfield, Feb. 21, 22. Cornet Cir., at Hamil's Chapel, Feb. 27, 28. Naples and Omaha, Omaha, Feb. 28, Mar. 1. Douglassville, at Douglassville, Mar. 6, 7. Linden Cir., at Linden, Mar. 7, 8. O. T. HOTCHKISS, P. E.

Timpson District—First Round. Center Cir., at New Prospect, Feb. 20. Melrose, at M., Feb. 27. Nacogdoches, Feb. 28. Appleby, at Smith's Chapel, March 6. L. B. ELROD, P. E.

Tyler District—First Round. Canton, at Canton, Feb. 20, 21. Willis Point Cir., at Palmer, Feb. 27, 28. Colfax, at Oakland, March 6, 7. I. T. SMITH, P. E.

NORTH TEXAS

Bonham District—First Round. Windon, at H., Feb. 20, 21. South Bonham, at R. P., Feb. 27, 28. C. C. YOUNG, P. E.

Bowie District—First Round. Post Oak, Post Oak, Feb. 20, 21. Dundee, Marion Chapel, Feb. 27, 28. Margaret Mis., Megargal, March 6, 7. Sunset, Dry Valley, March 13, 14. Craiton, Red Bud, March 14, 15. District Institute, Electra, March 16, 17, 18. District Conference, Bellevue, May 20-23. T. H. MORRIS, P. E.

Dallas District—First Round. Forest Avenue, Feb. 21, 24. St. John's Feb. 21, 22. Ervay, Feb. 25. O. F. SENSABAUGH, P. E.

Decatur District—First Round. Reanoke and Elizabeth, at R., Feb. 20, 21. Argyle Cir., at A., Feb. 27, 28. S. C. RIDDLE, P. E.

Gainesville District—First Round. Era and Spring Creek, at Era, Feb. 20, 21. Valley View Sta., Feb. 27, 28. Sanger Sta., Feb. 28, 29. Rosser Mis., at Hardy, March 6, 7. J. F. PIERCE, P. E.

Greenville District—First Round. Celeste Station and Circuit, Feb. 20, 21. Merit and Lane, Feb. 27, 28. C. M. HARLESS, P. E.

Greenville District—Second Round. Wesley, Greenville, Mar. 7. Campbell Cir., at Caney, Mar. 13, 14. Caddo Mills and Floyd, at F., Mar. 20, 21. Lee Street Church, Mar. 28. Kavanagh Church, Mar. 28. Onmlan Cir. and Miss., at Liberty, Apr. 3-4. Lone Oak Cir., at Twin Oak, April 11. Greenville Mis., at Harrell's Chp., Apr. 17, 18. Fairlie, at Columbia, April 24, 25. Commerce, April 25. Merit and Lane, at Lane, May 1, 2. Wylie City, May 9. Celeste Cir., May 8. Celeste Sta., May 16. Jones Bethel and Wesley Chap., J. B., May 22, 23. District Conference will convene in Wesley College at 2 p. m., Friday, May 28. Let each Church select one lay delegate for each sixty members, or major fraction thereof, provided that every Church shall elect at least one delegate. C. M. HARLESS, P. E.

McKinney District—First Round. Josephine and Copeville, at J., Feb. 20, 21. Nevada, Feb. 21, 22. Weston Cir., at W., Feb. 27, 28. C. W. DENNIS, P. E.

Paris District—Second Round. Blossom Sta., Feb. 28. Clarksville Cir., at Liberty, March 6, 7. Emberson, at Round P., March 13, 14. Bonham Street, March 14. White Rock, at W. R., March 20, 21. Clarksville Sta., March 21. Annona, at Coleman S., March 27, 28. Roxton, at Elm Grove, April 4, 5. Woodland, at Kanawha, April 10, 11. Detroit, April 11. Pattonville, at Sylvan, April 17, 18. Paris Cir., at Reed's, April 24, 25. Centenary, April 25. Report Sta., May 2. Bogata, at Rugby, May 8, 9. Avery, at Henrietta, May 15, 16. McKenzie, at Bethel, May 22, 23. Lamar Ave., May 30. W. F. BRYAN, P. E.

Sherman District—Second Round. Key Memorial, Feb. 27, 28. Howe Cir., at Ferguson's Chapel, March 6, 7. Pettibon and Preston, at Pettibon, March 13, 14. Van Alstyne Sta., March 20, 21. Sherman Cir., at Southmayd, March 27, 28. Bells Cir., at Virginia Point, April 3, 4. Sadler and Gordonville, at Gordonville, April 10, 11. Waples Memorial, April 18, 19. Termit, April 24, 25. Pilot Grove Cir., at Pilot Grove, May 1, 2. Preaching at Harless Chapel May 2, at 8 p. m., and Quarterly Conference of Deacons Mis., at Harless Chapel, Wednesday, May 5, 8 p. m. Whitesboro, Robertson Memorial, May 8, 9. Pilot Point, May 15, 16. Whitewright, May 22, 23. Collinsville and Bogata, at Toga, May 29, 30. Travis Street, June 5, 6. K. G. MOOD, P. E.

Sulphur Springs District—First Round. Klondike, at Klondike, Feb. 20, 21. Klondike Bluff, at S. B., Feb. 27, 28. Brushar, at Sherry, Mar. 6, 7. Sulphur Springs Sta., March 7, 8. R. C. HICKS, P. E.

Terrell District—First Round. Hutchins and Wainer, at W., Feb. 20, 21. Lancaster Sta., Feb. 21, 22. E. L. EGGER, P. E.

NORTHWEST TEXAS

Abilene District—First Round. Trent, at Cross Roads, Feb. 20, 21. Alston, Feb. 21, 22. Hawley, at Hawley, Feb. 27, 28. Nugent, at Nugent, March 6, 7. C. N. N. FERGUSON, P. E.

Amarillo District—First Round. Higgins, Feb. 20, 21. Guizer, Feb. 21, 22. Dumas, Feb. 27, 28. Hamstead, March 6, 7. Oenitree, March 7, 8. ERNEST E. ROBINSON, P. E.

Big Spring District—First Round. Big Springs Mis., at Center Point, Feb. 20, 21. Big Spring Sta., Feb. 21, 22. Post City, Feb. 27, 28. Wilson Mis., at Wilson, March 2. Coahoma, at Vincent, March 6, 7. W. H. TERRY, P. E.

Clarendon District—First Round. Clarendon Sta., Feb. 20, 21. Clarendon Mis., Feb. 27, 28. J. T. HICKS, P. E.

Hamlin District—First Round. Rochester, at Rochester, Feb. 20, 21. Tuxedo, at Tuxedo, Feb. 27, 28. Knox City, at O'Brien, March 6, 7. Asperment Mis., March 13, 14. B. W. DODSON, P. E.

Plainview District—First Round. Roaring Springs, Feb. 20, 21. Matador, Feb. 21, 22. Turkey, at Plomat, Feb. 27, 28. Dimmitt, March 6, 7. Plainview Mis., at Meteor, March 20, 21. O. P. KILKERR, P. E.

Stamford District—Fourth Round. Aveca Sta., Mar. 6, 7. Munday Sta., Mar. 12. Weimer and Thorp, Mar. 13-14. Hasked Sta., Mar. 14-15. Goree Miss., Mar. 20-21. Goree Sta., Mar. 21-22. Stamford Miss., Mar. 27-28. Ward Memorial and Bethel, April 1-4. Seymour Sta., April 15. Seymour Miss., April 16. Westover, April 17, 18. Bomard and Shady, April 19. Throckmorton Miss., April 24. Throckmorton Sta., April 24-25. Woodson, April 26. Albany, April 27. Stamford, St. John's, May 1-2. Lueders, May 3. Stamford District Conference will convene at Munday, May 6, at 7:30 p. m., and continue over Sunday, May 9. J. G. MILLER, P. E.

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Our Church News

The Woman Missionary Council of our Church will meet in Little Rock, Arkansas, instead of San Francisco. April 14 is the time set.

Bishop R. G. Waterhouse is announced as chairman of the committee to maintain a Southern Methodist Headquarters during the Panama-Pacific Exposition.

That group of nine conferences lying within Texas, New Mexico and Oklahoma, contain more than one-sixth of the entire membership of Southern Methodism.

The Churches of Toronto, Canada, have set the goal for gifts to missions at \$750,000. They will reach it. Much of their worthy achievements is due to the activity of their laymen.

Oxford University had only some 800 students registered last October. A striking commentary on the effect of the war, as there were over 5000 there at the same time in 1913.

There have been up to January 12 forty-three local option elections held in Ohio since last November. Of these the drys have won thirty-six and the wets only seven.

Bishop R. J. Cooke, of the Methodist Episcopal Church, has obtained by bequest in a will more than \$500,000 for the strengthening and development of the work of the Church in the Northwestern States.

Most likely the oldest complete Methodist chapel in the world is Wesley's Chapel at Kingswood, Bristol. Its quaint interior contains Wesley's pulpit, and is redolent with the early memories of Methodism.

The press reports the burning of the buildings of Haygood Seminary, Nashville, Arkansas. This school was the property of the Colored Methodist Church and had labored under many difficulties, doing a great work.

There is talk of replacing the historic old John Street Church of New York City with a skyscraper building, with the church auditorium located on top of it. This unique old house of worship is surrounded by lofty structures.

Rev. Sidney L. Gulick has been elected Associate Secretary of the Federal Council's Commission on Peace and Arbitration. He will also continue to serve as the Special Representative of the Councils Commission on Relations with Japan.

Dr. Len G. Broughton, so says the religious press, has resigned the pastorate of Christ Church, London, and has accepted one in Knoxville, Tenn. He became famous in this country as the evangelical pastor of a Baptist Church in Atlanta.

Mr. T. P. Branch, of Richmond, Virginia, one of the most prominent laymen of our Church, died recently. Brother Branch was a liberal contributor to all the great causes of the Church. He was a leading figure in all our great gatherings.

The Protestant Episcopal Church in the United States reports a membership of 1,032,637, a gain of 28,420 for 1914. The Sunday School membership, 527,346, shows a gain of 15,988. The total contributions for 1914 were \$19,851,905, or more than \$19 per member.

Professor Harnack, according to the statement in The Continent, has abandoned the Higher Criticism and has joined the ranks of the orthodox followers of our Lord. Another evidence that the critics are losing their following and that the truth of the Bible is being more and more established.

Mrs. J. P. Dolliver has presented a set of chimes to the Methodist Church in Fort Dodge, Ia., in memory of her husband, the late Senator Dolliver, who was an ardent Methodist, and will be remembered for his eloquent fraternal address at the general conference in Baltimore.

Four hundred thousand young men of the ages of nineteen and twenty went into military training early in December in camps and barracks in France. In the ravages of that terrible European struggle it is heart-sickening to contemplate the thousands who face an eternity for which they are not prepared.

No one has done a greater work in the hill countries of Kentucky than has Mrs. Cora W. Stewart. By the help of hard-worked teachers, serving without extra pay, she has taught in her night schools, over 1200 persons reading, writing, spelling and arithmetic. Of all ages up to eight-six, whole families have flocked to her schools.

In the Philadelphia Conference of the Methodist Episcopal Church there are three ministers now serving their nineteenth consecutive year each. We wish our lawmakers would give our preachers a chance to stay long enough to acquire influence in the community and accomplish something really worth while.

No wonder that Mexico is in turmoil! One of the missionaries states that not ten per cent of the people know what the Bible is. That is one result of long years of Roman Catholic rule. Three-fourths of her 15,000,000 people

cannot read or write! Protestants went into Mexico only about forty years ago, but already her churches and schools are making an impression upon the country.

The Administrative Committee of the Federal Council of the Churches of Christ in America is in correspondence with the leaders of the Churches of the nations now at war in Europe, in an endeavor to maintain, so far as possible, the relations existing between the Churches of the various countries. As soon as the way opens the Federal Council will send a delegation to Europe for this purpose.

Bishop A. W. Wilson reached his eighty-first milestone Friday, February 5. He passed the day at his home, 1601 Park Place, Baltimore, suffering from an attack of indigestion. He received a number of communications from friends congratulating him upon the attainment of his four-score years and one. He left Baltimore on February 8 for Hot Springs, Arkansas, where he will probably remain for several weeks.

The Commission on Temperance of the Federated Council of the Churches of Christ in America recently held a meeting at Washington at which plans were made for a Nation-Wide Temperance Campaign in which all the thirty denominations of the Federal Council, through their Temperance Committees, shall unite. The Commission on Temperance hopes thus to widen the activities of the Inter-church Federation to whose work it has practically succeeded.

Dr. Homer T. Wilson, widely known minister, lyceum lecturer and writer, died in San Antonio, Texas, February 10, at the age of 65. He went to San Antonio fifteen years ago as a pastor of the Central Christian Church. During the last ten years or so he had devoted most of his time to lecturing in various parts of the South. He was a native of Kentucky. His first charge in Texas was at Dallas. Dr. Wilson was buried at Mission Burial Park in San Antonio.

The current of philanthropies and charities in America increases each year. The summary of gifts and bequests for public uses has been given out. The total is simply remarkable, aggregating \$218,359,482. Of this amount \$146,970,388 was in gifts and the balance in bequests. This exceeds the record of any previous year. More than half of it came from thirty-nine persons, and \$26,630,947 came from women. These figures do not contain money given to help those which the war had made penniless.

"Frank" Higgins, well known as most successful in missionary work among the lumber camps of the great Northwest, recently passed away. He was a minister of the Presbyterian Church, and supported by the Home Mission Board. Three times he applied for ordination, but was refused because of educational institutions. The last time he was so refused he informed his Church that he had been called of God and ordained by Him, and would not again request ordination of his Church. But recognizing the consecration and signal service of the man, the Church later granted him ordination.

Having but recently returned from the European war zone, Dr. John R. Mott said: "I have come back from the war zone carrying the heaviest burden in my heart that I have ever carried. When this great struggle which is at present going on is over you will find these great nations of Europe exhausted not only economically, not only in having laid under the ground 700,000 bodies physically, but exhausted, I am pained to say, in hope, in faith, in courage. Then will come the solemn hour for America, when we, with our unspent energy, with our fresh courage, will place at the disposal of these nations the choicest products we have evolved. We must produce leaders not only for America, but the world."

The Christian Advocate (Nashville) says there are five million more Moslems than Christians in the British Empire. One-seventh of the whole human race is Moslem. The proportion is not at a standstill; it is increasing yearly. There are sixty million Mohammedans in India and the number is steadily growing. During the last decade the Moslem population of India increased by nine per cent, while the total population of India increased only two per cent. Many more natives are becoming Mohammedan every year than are turning to Christianity. There are twenty-four million Mohammedans in Java. Mohammedanism is absolutely dominant in Persia. Today nearly all the sacred places named in the Bible are under Mohammedan rule. These are but a few instances out of many showing the onswEEP of Islam.

Professor Shailer Mathews, President of the Federal Council of the Churches of Christ in America, and his companion, Rev. Sidney L. Gulick, Associate Secretary of the Federal Council, now in Japan as ambassadors of the American Churches to the Churches and people of Japan, are receiving a hearty welcome. They were met by a large delegation at Yokohama and escorted to Tokio where they appeared before a large gathering of the Federated Churches of Japan. In addition to the letter of greeting from the Federal Council, they also bore letters from President Wilson and Secretary of State Bryan, all of which have been printed in full in the leading Japanese papers with editorial comment stating that while the mission is one of distinctively spiritual significance it also means much in

Southern Methodist University

The Opening of Southern Methodist University

It yet remains to be demonstrated that what might Methodists do if they all did their very best at the same thing at the same time.

The founding of Southern Methodist University offers just such an opportunity.

Methodism must not forget that they have started a University at Dallas, Texas, and that they expect it to meet the needs for such an institution for the Church west of the Mississippi River.

We must remember that no institution is recognized as a university until it has at least \$1,000,000 of endowment, and that its work is necessarily limited by its endowment. Also, that by virtue of endowment, the University may be open to poor boys and girls, and the greater the endowment the greater the advantages for culture and the less the cost.

McKinney District Takes the Lead for the Month

Rev. R. B. Curry, Commissioner for McKinney District, North Texas Conference (may he have an ever-increasing halo about his glorious dome), has just dropped into the University office—the first District Commissioner to bring in his report by hand.

PRESIDING ELDERS.

If each district in Texas Methodism would send in only Five Hundred Dollars—either old or new subscriptions—we would be able to make some contracts for powerhouse and waterworks, and get them started early, so they may have ample time for completion. Send on "Brick and Mortar."

THE G. C. RANKIN MEMORIAL.

The University Administration wishes to express hearty approval of the movement by thousands of friends of our recently fallen "Field Marshal" to build a home for poor boys on Southern Methodist University Campus. There certainly could be no better way to perpetuate the memory of the poor boy who became our Dr. George C. Rankin.

It is contemplated that this campaign shall last only a few weeks, believing that the thousands who loved the Doctor will immediately send at least one dollar to build that great building.

had too much experience to make a mess of Southern Methodist University.

Of course there are those who think that the opening of Southern Methodist University, as announced, is "impossible." There have been those who thought the same thing about every enterprise the Church has started—from the building of the small country church to the building of a great University. The record of Methodism is the accomplishment of ten thousand "impossibilities."

But Southern Methodist University will open—as announced—and the Methodists of the Southwest will rejoice in the success of the campaign now so auspiciously begun.

The way to build a University is to keep on going on, struggling on, fighting on—cheerfully, optimistically, enthusiastically and Methodistically, saying every breath, "University! University!"

Now S. M. U. is an institution "of the people, by the people and for the people." To date, the large gifts have been few, but the small ones are by the thousands; and the small ones will make the University. And it is a matter of history that great gifts usually come to institutions the success of

which is guaranteed by the support of many small ones. Now is the time for those who have been contemplating making great gifts to the University to join in a campaign that is worthy, and we know that a number of magnificent gifts depend upon the success of a great movement by the masses to open S. M. U.

And can one hundred thousand certificates for \$10.00 each be issued during this Conference Year? Literally, hundreds of messages in black and white from all over the country are coming into the office, saying: "WE CAN! WE CAN!!" There are hundreds of letters and post cards in the office at this date from pastors pledging their help, and there are also hundreds of letters from boys and girls indicating that they expect to be on hand to participate in the benefits.

Every collection of ten dollars on old or new subscription enrolls its donor in the GRAND OPENING CLUB. The collection of every multiple of \$10, \$20, \$30, or \$50—either on old or new subscriptions—moves the work along at rapid pace. Hundreds of people who are not Methodists are willing to give ten dollars to put the University on the map, and thousands of Methodists will respond to this call, and when the preachers, presiding elders and Bishops gather at the Grand Inaugural and Opening in September, we, with all confidence, believe that the faith, loyalty and devotion of thousands of Methodists will have achieved the greatest victory in the history of our Church.

thused about the University. If all the children come to S. M. U. whose parents intend to send them we must build more houses and do it quickly.

"One of the happiest things is, that I got \$520—fresh, crisp, royal 'dough' of the realm. It was salt rising, too, because we had the work and perspiration to salt it. But it was an inspiration to talk with the folk. And, by the way, all of it was brand new gifts except \$90.00—only \$90.00 applied on old subscriptions. Why? Because the folk insisted they were going to pay their old anyhow, and they wanted this much extra for the new campaign. How is that for shouting? All they need is enlightenment. They want to know the facts and are going to know them.

Every dollar makes the building a little larger, and a few more dollars will make room for a few more boys. Send on the money at once, but be sure to send it to Rev. J. D. Young at Ennis, Texas, who, without salary, volunteered to serve the cause. The University office, while in perfect harmony with the movement, prefers that the entire campaign be conducted outside the administration of the University officials, without pressure, without insistence, a perfectly free-will gift for a noble purpose. It ought to be the quickest and least expensive campaign ever waged. We expect great success. Our friends must remember, however, that payments made to Brother Young on the Rankin Memorial cannot be credited to former subscriptions. All payments, except on the Rankin Memorial, should be made to Southern Methodist University, Dallas, Texas, or to some of the District Commissioners.

STATEMENT BY REV. R. L. McINTYRE, PASTOR AT BERTRAM, TEXAS.

The Methodists of Texas will never know what they have at Southern Methodist University by what they have heard and read. To go and see is to know what a great plant they have at Dallas. I have never seen anything more complete for University work. I would advise all who can to avail themselves of the opportunity to visit and see for themselves.

It is reported that Emperor William has ordered that there be no more of this exchanging of courtesies upon the battlefield, but if the rival armies continue to face each other with only a few rods between he will have difficulty in getting his order obeyed. After all, the human tie persists in holding men together despite a multitude of forces tending to drive them apart. It is written down in the very constitution of things that God has made of one blood all nations to dwell upon the face of the earth, and nothing can disprove it. It is distance and consequent misunderstanding that make men hate each other. —Christian Guardian (Toronto).

THE HUMAN TIE.

It makes strange but very interesting reading, the story of the hobnobbing of French and British with German soldiers during recent weeks. What is the philosophy of it? Surely this, that you can get to keep on hating each other when they are miles apart, but when you bring them within a few yards of each other they will, in spite of you, break out into friendliness at least once in a while.

interest of international good will. They have already been received by Count Okuma and other leading officials.

Fanny Crosby, the blind hymn writer, died at her home in Bridgeport, Conn., February 12. She was in her ninety-fifth year. She did not begin hymn writing until after forty. Was born in Putnam County N. Y., March 24, 1820, christened Frances Jane Crosby, and married to Alexander Van Alstyne, a blind music teacher who died many years ago. Her mother had lived to be 102, and her grandmother to be 106. She retained to the last all of her faculties—excepting eyesight. She lost this during a fever in infancy. "Saved by Grace," "Blessed Assurance," "Rescue the Perishing" and "Safe in the Arms of Jesus" are typical of Fanny Crosby's most popular religious verses. Eight thousand hymns of Christian worship sung in Protestant Churches throughout the world, are the work of Fanny Crosby. No one since the days of Charles Wesley or Isaac Watts has made anywhere near as large a contribution to the gospel song book as did the blind writer.

Divorces have long been frequent, but we do not see that they are any more approved. Somehow it is not easy to get used to them.