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TEXAS CHRISTIAN ADVOCATE

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Number 29

THE STORY OF GIDEON

NO man having a call from God has ever felt equal to it. You will search the sacred text in vain to find the story of a man called when the man said, "Yes; I am the very man; I have been waiting a long time for this call; now I have got it; I am really the best man you could find." It doesn't work that way. Moses complained of his stammering tongue. David felt unequal to the great tasks God imposed upon him. And Saul, that persecutor of the Church, when he was on the way to Damascus, little felt that God was to call him as he went on down his way.

The scene of Gideon's triumph was the Plain of Jezreel, or, as the Greeks had it, the Plain of Esdraelon. This was an historic spot. Other great battles were fought there in later years, notably a battle by Napoleon. He captured the City of Acre, in the Plain of Esdraelon, and sought through that open gateway to overrun Syria, but the English vanquished him. The Crusaders fought on this ground, and not far from there today perhaps the greatest battle of the world is being fought.

Midian was one of the sons of Abraham and Keturah. Midian was born of a bondswoman, and these were his descendants. They were a very aggressive and warlike people. They were Arabs, but this branch of the Midianites had become very numerous and very well-to-do. The sacred history says their camels were as the sands of the seashore for multitude. Gideon confronted an army of a hundred and thirty-five thousand soldiers. The whole hillside was dark with their colored tents. They had been very shrewd in their persecutions of the Israelites. They would wait for the Israelites to cultivate their crops and get just ready to harvest them and then they would swoop down upon them and take them all. That was why Gideon was hiding in his wine press. So we have the hosts of the enemies of God's people invincibly strong, arrogant, inflated with their own self-importance and their own power, and now comes the test of strength.

Gideon's army was thirty-two thousand at first, and he lost twenty-two thousand. At God's command, he said: "Every man that is afraid, go back home." What a wonderfully impressive lesson is that! The man who hasn't courage has no place in the army of Jesus Christ. The bravest men in the world are the men who give their lives and their means and their all in the service of God. The bravest women of the world are those timid Christian heroines who, inspired with the love of the lost world, have gone out to the far-flung battle line of earth to fight for Christ, their King. We have seen them as they left the homeland. We have watched the silent tears fall as they parted from the loved ones here. It was a great test. And now God says to Gideon, "Tell every man that is afraid, to go back home." That

is a good test for us now. If any of us lack courage in our battle for Jesus Christ, it would be better to go on back and take our bearings anew.

So at the first test, Gideon lost twenty-two thousand men. It is a marvelous thing to contemplate. We must take note of the fact that God on this day meant to glorify His own name in the sight of all Israel. It was to show to Gideon and Gideon's men and the onlooking world that God was King of Israel; and yet here is the human element interwoven into the very warp and woof of this story of the ancient day. Now, when the army had been reduced in this way to ten thousand, God repeated that they had too many. He said, "Now, as they go down to the stream, watch all the men and see how they drink." And so there were two classes there. As they came to the stream, the large portion of them deliberately knelt down and drank. There were three hundred of those men that didn't take time for that; they hurried on through the water, and as they went they dipped the water up with their hands and lapped, and God said to Gideon: "By the three hundred that lapped I will deliver Israel."

That seemed a very little thing, didn't it? After all, though, character is judged by what we think are little things. Your employer isn't watching to see whether you are going to rob the till tonight or tomorrow night. That isn't in his mind at all. He doesn't think you are a thief. He is watching the things that you wouldn't notice at all. When he sets you to a task, however small, he looks and sees whether or not you have adequately performed that little task. We know of an instance in the life of a lamented teacher. The very best student in his theological class failed to get a perfect mark because the man didn't know how to spell the word "Solomon." He spelled it "S-o-l-o-m-a-n" and lost his perfect mark. The little things in life are the mountain peaks of life. We are judged, not by what we do on state occasions when we are out on dress parade, but by the countless trivial things in life; and God looks at us just as men look at us. We would rather, in making up our estimate of a character, know how he conducts himself in his own home than to ascertain what kind of airs he affects when he walks down the street and meets his friends. The acid test of a man is his attitude toward his own loved ones—the little things he does when others are not watching him. If you want to know what kind of a man your friend is, catch him when he thinks nobody is around. The test of a man is when he is with his own kind, down in the very mud-sills of his activity.

And so it was with these men. They had their hearts, these three hundred, upon God's objective, which was the overthrow of God's enemies. And so they came hastening on, and at last when the sifting process had been finished there

were three hundred left out of thirty-two thousand. One man in a hundred! And as we have been studying this incident, the question has been ringing in our ears: Who is the hundredth man? Where is the man that loves God's cause so well that he can be counted on in a time of tremendous and overmastering crisis? We would do well to examine our hearts to find whether or not we are ready for a battle. We will tell you what makes Christians afraid—it is the lives they live. We are afraid to talk to that man over yonder, because last week he caught us in a scurvy trick and we know it and God knows it. We are afraid to talk temperance to that young man, because one day as he passed down the street he saw us emerge from the sidedoor of a saloon. We are afraid to talk purity to that other young man, because upon a time not long ago he heard us recite a questionable story. He knows our lips are not pure, and if our lips are not pure our hearts are not pure. "Conscience makes cowards of us all," and these men who were turned back that day hadn't qualified with God.

After the test was made Gideon divided them into companies of one hundred. He gave each one a trumpet, a pitcher and lamp. He made a night attack. Meantime Gideon was just a man. His name had been changed to Jerrubaal, as a significance of his new office, just as Abram was changed to Abraham, Jacob to Israel, and Saul to Paul; but he was not quite satisfied. He knew the tremendous strength of the army of Midian, and so God made a revelation to him. God has never yet called a man to a task without qualifying that man to perform the task. The very call of God means that He will enable you to do the duty that He has placed upon your soul. It may not come just like you expected it. We are sure this didn't come as Gideon expected it. Gideon didn't know how it would be done. No man knows how. But when God puts the coal of fire upon a man's lips and calls him to proclaim His Word He will in His own divine, omniscient way, qualify him for the task.

And so now he reinforces Gideon by a test. He said, "Gideon, take your servant and go down there next to the camp of the Midianites." And when he got down there, he heard one man telling this dream to his fellows: "I dreamed that a barley-cake came rolling down and overturned our tents and they lay along, and by that I know that God is going to deliver us into the hands of Gideon." And Gideon went back with his heart thrilled with a sense of victory.

We may pause for a moment to notice the place that dreams have played in the lives of God's men and even God's enemies. You remember the dream that the chief butler and the chief baker had when Joseph was in jail, and Pharaoh's dream? And the dream of Nebuchadnezzar when Daniel interpreted his dream? We may not know the psychol-

ogy of dreams, but we know that through the years some dreams have come freighted with eternal destiny, as it did this night when God was to give Midian into the hands of Gideon. The three companies surrounding the camps of the Midianites were commanded by Gideon to do just as he did. So he blew a trumpet, and "The sword of the Lord and of Gideon," sounded upon the still night air. And as he blew the trumpet he broke his pitcher, and the others broke their pitchers, and the Midianites thought the end of the world had come—and to them it had.

The Midianites slew each other. And that is what is going to happen ultimately. The hosts of Satan will destroy one another. When the light shines, when God's Spirit broods, when heaven's victories resound, the enemies of God will fall upon each other. And they did this night. And so there in the battle, in the heat of it, a hundred and twenty thousand men were slain. Yes, this was a miracle, and yet it was a victory of men. God ordained this method of conquering an army.

Upon another occasion when Sennacherib's army perished, fifty thousand more than this army of the Midianites died in one night. They were encamped over against the hosts of God. All pitched their tents at the eventide, and that night the breath of God's angel swept them into death. The next morning a hundred and eighty-five thousand Assyrians lay dead upon the battlefield. Here in this story God chose a man, equipped him, ordained him, sent him forth, and chose other men to follow him. So we have a marvelous victory—one almost unmatched in history, human or divine. And our hearts are thrilled with the memory of it. But this isn't all of the lesson.

Gideon's army was too many. Many a man when he goes into the battle has too big a burden. The young man who came to Christ had too much riches. The camel, when it goes through the needle's eye, has to have all its weight taken off and then make itself as small as possible. And that is why Jesus said, "It is as easy for a camel to go through the eye of a needle as it is for a rich man to enter the kingdom of heaven." There are some men who have too much money. Every dollar of money that didn't come into your hands honestly is a dollar too many for you to have. There are some men who have too much learning. Every acquirement is too many unless it is sublimated by the love and grace of God and made subservient to God's cause. Some men are too strong. Every man is too strong unless every atom of his strength and power is given to the glory and service of God.

Oh, dear reader, this is a heart-searching story for us today, taking us back to the olden time and bringing to us the thought of God's way with men, in stripping them of human power that He may clothe them with grace and power divine.

We're Growing Old

The tallest lilies drop at eventide,
The sweetest roses fall from off the stem;
The rarest things on earth cannot abide,
And we are passing, too, away like them;
We're growing old!

—British Weekly.

Woman's Place In The World's Work

By REV. LAWRENCE L. COHEN, Jr.

From the Garden of Eden time women have always worked and always will work. To work is an inherent tendency of her nature; with man it is an acquired characteristic.

The woman was forced to work. Her life was given to bearing children and laboring for their nurture. To this end she originated and followed various industries.

But how different the modern man! He is rapidly deteriorating. True to his primitive instincts he has transformed industry into war.

Woman has witnessed this return to barbarism. She has seen her sons returning from the battlefields of industry all maimed and bruised.

of her censoring voice. He has paused in his cruel and remorseless butchery, and views with horror the ruin he has wrought.

Not so with the foolish woman! In neglecting the home she wrecks the home. She breaks down the social unit and pulls the very pillars of civilization down upon her own head.

But behold the wise woman! She is the real empire builder. She is the real constructive moral force of the world. Wherever she touches the centers of civilization the whole social order leaps heavenward.

She does not waste her hours crying at the heels of men for suffrage, or knocking at the chambers of presidents, kings and high potentates for an audience.

This is woman's place in the world's work. Throned in purity and clothed in the glory of motherhood she labors in the home to raise up a new race of men who will ultimately redeem the world and change the face of the social order.

God. She is the real structural force of society ever through her children lifting the race upward and Godward forever!

"The woman's cause is man's; they rise or sink Together, dwarfed or godlike, bond or free."

Man is not the outer and woman the inner world. "Man is not the master and woman the servant." Each

is dependent upon the other. God has ordained it so. Together they are world-builders, separated they are iconoclasts of the ages!

Evangelists Officially Recognized

By REV. JOHN M. MOORE, Ph. D.

The General Conference of the Methodist Episcopal Church, South, in 1914 gave evangelists a legal place in the regular ministry of the denomination by providing for their official indorsement, appointment, oversight and direction.

Paragraph 411 of the Discipline says, "The Board of Missions shall appoint a Committee on Evangelism, which, under the direction of the Department of Home Missions, shall promote revival work throughout the Church."

Paragraph 412 says, "Pastors who require the assistance of evangelists in their revival work shall, as far as possible, use the evangelists who are indorsed by the General or Conference Committees on Evangelism."

There are four local preacher evangelists who have been indorsed by Annual Conferences and by them recommended to the Church.

work and are still capable of much valuable service. They are Rev. W. M. McIntosh, Iuka, Mississippi, and Rev. John B. Culpeper, New Smyrna, Florida.

Let her make herself her own To give or keep, to live and learn and be All that not harms distinctive womanhood."

Evangelists Officially Recognized

By REV. JOHN M. MOORE, Ph. D.

The committee have been greatly pleased to find that the evangelists have not only not rebelled but they are in hearty accord with the requirements and ready to co-operate with the committee in putting into effect the new system.

The committee gave four sessions of the meeting last December to the consideration of the men who should be selected for the General Evangelists of the Church.

The fifteen men selected and presented to the Church as General Evangelists under the above conditions are:

- Rev. John B. Andrews, Siloam Springs, Ark.
Rev. J. M. Bass, of South Georgia Conference, Macon, Ga.
Rev. L. E. Bridges, Gainesville, Ga.
Rev. John E. Brown, Siloam Springs, Ark.
Rev. Raymond Browning, Lincolnton, N. C.
Rev. D. L. Coale, San Antonio, Texas.
Rev. Burke Culpeper, Memphis, Tenn.
Rev. John E. Green, of Texas Conference, Houston, Texas.
Rev. J. O. Hanes, of North Alabama Conference, Birmingham, Ala.
Rev. Walt Holcomb, Nashville, Tenn.
Rev. Bob Jones, Montgomery, Ala.
Rev. G. A. Klein, Nashville, Tenn.
Rev. H. C. Morrison, D. D., of Kentucky Conference, Wilmore, Ky.
Rev. Thurston B. Price, St. Louis, Mo.
Rev. W. C. Swope, Charleston, Mo.

Paragraph 412 says, "Pastors who require the assistance of evangelists in their revival work shall, as far as possible, use the evangelists who are indorsed by the General or Conference Committees on Evangelism."

There are four local preacher evangelists who have been indorsed by Annual Conferences and by them recommended to the Church.

The Annual Conferences have appointed the following men to the work of Conference Evangelists, many of whom have been given the privilege of accepting engagements beyond their conference territory and should be used to the limit of their time and ability.

- Rev. J. A. Bowen, Birmingham, Alabama, of the North Alabama Conference; Rev. H. M. Whaling, D. D., Austin, Texas, of the West Texas Conference; Rev. D. H. Coleman, Lincolnton, North Carolina, of the Western North Carolina Conference; Rev. D. E. Kelley, Hattiesburg, Mississippi, of Mississippi Conference; Rev. J. C. Jeter, Muskogee, Oklahoma, and Rev. M. A. Cassidy, Ada, Oklahoma, of East Oklahoma Conference; Rev. W. H. Kester and Rev. J. S. Haddock, Hillsboro, of the Central Texas Conference; Rev. W. F. Allen, Titusville, Florida, of Florida Conference; Rev. Bascom Waters, Knoxville; Rev. T. P. Jimison, Jefferson, Tennessee, and Rev. R. T. McDowell, Bristol, Tennessee, of the Holston Conference; Rev. S. B. Freeman, Keysport, Illinois, of the Illinois Conference; Rev. R. B. Freeman, Martin, Tennessee, of the Memphis Conference; Rev. A. E. Goode, Conway, Arkansas, of North Arkansas Conference; Rev. L. L. Nash, D. D., Hamlet, North Carolina, and Rev. E. C. Glenn, Greensboro, North Carolina, of the North Carolina Conference; Rev. W. H. Brown, Sulphur Springs, Texas, and Rev. T. G. Whitten, Dallas, Texas, of North Texas Conference; Rev. F. M. Neal, Amarillo, Texas, of Northwest Texas Conference; Rev. Arthur J. Moore, St. George, Georgia, of South Georgia Conference; Rev. W. H. Hessler, Slater, Missouri, of Southwest Missouri Conference; Rev. Walter C. Harbin, Houston, Texas, and Rev. C. E. Mock, Lufkin, Texas, of Texas Conference; Rev. W. H. Dunkley, Richmond, Virginia, of the Virginia Conference; Rev. J. C. Wilson, Alpine, Texas, of the West Texas Conference; Rev. D. V. York, El Dorado, Oklahoma, of the West Oklahoma Conference; Rev. W. L. Dawson, Greensboro, North Carolina, of Western North Carolina Conference.

The Kentucky Conference has reported to the Department of Home Missions that the following evangelists live at Wilmore, Kentucky: Rev. W. J. Harney, Rev. H. W. Brown, Rev. A. Johnson, Rev. J. B. Kenyon, Rev. O. R. Henderson, Rev. C. M. Crutchfield, Rev. R. S. Asbury, Rev. T. P. Roberts, Rev. E. F. Franklin, Rev. B. T. Franklin, Rev. Albert Reed, Rev. Samuel Lunges, Rev. Allie Iuska.

The Missouri Conference has reported Rev. W. D. Bass, and Rev. S. I. Bass, at Corinth, Mississippi.

The St. Louis Conference reported Rev. W. A. Tetley, at Fredericktown, Missouri; Rev. J. C. McPheters, Poplar Bluff, Missouri; Rev. B. Carradine, D. D., St. Louis.

So far as the Secretary is informed no other evangelist has been indorsed or recognized by any Committee on Evangelism of the Methodist Episcopal Church, South.

A Confession

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

(Part One)

(Note: The two articles which I am submitting for publication were written by me at the suggestion and request of Dr. Rankin, to whom I said many of these things which I say here, while his guest at the Hillsboro Conference. I had them prepared and ready to be mailed when I heard of his death. My first thought was not to publish them at this time, but since then I have decided to submit them for publication.—R. P. S.)

Sometimes a man comes to the place where he must make a confession or else the very torture of his secret will sear his soul. It seems that I am at that place. I certainly have a secret. I have held it close and have not even discussed it with my dearest friends. It first existed as a mere spark of suspicion. But it ignited, blazed, burned, consumed and has come to a white-hot lava of conviction. It annoyed me but little at the beginning. At present it creeps into my mind at all hours and refuses to be dismissed.

I was born in the mountains. I was taught of the mountains. I learned the ways of the hills, perhaps to my undoing. The old circuit riders, the mountain class leaders, my shouting mother, the crude saints of the "back woods" were my tutors. My mother moulded me in an ancient mould. Her ideas were very, very aged. They are now completely out of date. They circled round and round the prophets and saints of the Bible and our early Methodism. She held one Book ever before my eyes. It was her library, the text-book of her university, the compendium of all her worldly wisdom. I thought then that she knew Methodism. I still think that she

knew it as it was then. But the modern pulpit man was as much a hidden creature to her as was the modern flying machine. She knew nothing of the city Church as her boy would find it. I think she would have prayed for me more had she known the battles that were to be mine within the ranks of her own dear Methodism. At least her heart plied the shuttles that leaped through my life, leaving threads of conviction and strands of purpose. She wove me. The warp and woof I am not responsible for. I have never been able to overcome my bringing up and here perchance is my mistake.

Those teachers taught me that a Methodist preacher was a mighty man of valor, crying aloud against the evils of his day, declaring with no uncertain accent that sin was monstrous, picturing the horrors of that hell to which it led and pointing almost sternly to the one remedy, the only remedy, the blood of Jesus Christ. Such preaching pulled me from my hiding place in the rear of a log church and landed me on both knees at an old-time mourners' bench. I thought that a preacher was about the bravest man on earth. I wanted to be one from the time I first heard them. I have heard those old heroes call over the names of the heroes who had preceded them. They called their names softly, as though their very names were holy. I read eagerly of them until my eyes burned like balls of fire. Surely, said my boyish heart, a Methodist preacher is the most wonderful man God ever let fight upon a battlefield.

In my youth I saw the white-haired circuit rider stand on his tip-toes as he pictured Christ driving the money changers from his sacred temple, rebuke hypocrisy, painting the pictures of whited sepulchres, upbraiding self-righteous Pharisees and purging his times of false doctrines and false men. I wanted to yell my approval. My fingers bit the palms of my hands, as, filled with admiration, I wanted to jump right into the middle of his enemies and assist my Lord. My heart beat as though it would force itself from my bosom. I heard those preachers tell of St. Paul, beaten, shipwrecked, imprisoned, hissed, mobbed, taunted, driven from city to city, hunted and finally slain. Oh, how that picture still lives! How I still love to think of that old hero, undaunted, bold, fearless beyond the tongue of man to tell, almost fierce in his onslaught upon sin, daring death and filled with glory as at last he was offered. They told me of John the Baptist shaking his index finger in the face of the mighty at the cost of his head. Ah, he was a mighty Baptist! I heard of Peter, impulsive but gigantic, who accused the murderers of Christ without mercy and dared to tell the thousands of their crimes, though he himself was only one. They preached of Stephen, forgiving his enemies but not deserting the truth. It was all real to me. No scholarly critics had invaded the mountains with question marks. No polished divines had come softly among us with their theories of an easy and comfortable passage to the land of glory. I loved old Methodism for what she taught and was ready to spill every drop of blood from my heart for her sake.

And thus my boyhood went to school. The prophets, upbraiding the sins of their times, were meteors in my boyhood sky. The old Book, with its stately stating of the truths of living, was to me not only divinely inspired but almost divine. I examined my heart every time the old preachers of the hills preached. Their gospel forced me to make an examination. All this accounts for the fact that, in this day when a city preacher must apologize four times before he mentions the word sin once, I find myself hunting for my directions and longing to talk them all over with my mother again. Somehow I still halfway believe she was right, but I'd like to hear her say it over, just like she used to say it.

The very hymns of my childhood were battle cries. They sang (and oh, how they sang!) such songs as "Am I a Soldier of the Cross;" "A Charge to Keep I Have;" "Soldiers of Christ Arise;" "Awake, My Soul, Stretch Every Nerve;" "Onward, Christian Soldier;" "Lead On, Oh King Eternal;" "Stand On, Stand Up for Jesus;" and many others with the ring of the militant in them. These songs filled me and thrilled me. They stirred me with the idea that a preacher of the gospel was a mighty warrior, a soldier of truth and right. From these songs I received the impression that the Church was engaged in a mighty struggle with the powers of darkness. I thought I was enlisting in the army when I, a lad of seventeen, became a Methodist preacher. I hadn't learned how to be a Christian without being a soldier. My idea of religion was mixed up with breastplates, swords, buck-

lers, helmets and other instruments of battle. I simply lived on the idea that it meant war and I was to march with my Lord in the very thick of the fight. I could feel the thirst for battle in my blood. I wanted to get at the devil. I wanted to deal him a blow square in the face. Thus the hymns of the hills taught me their lessons, for I went to school to them, and it is a difficult thing to unlearn those lessons. Recently I heard a great city preacher say he did not believe in militant hymns, as it stirred the passions of the young in this day when peace must be the motto of all men. I think I grew a little faint when he said it. But I have thought over that saying a great deal. Perhaps the war is over. Perhaps that is why we are not singing those old battle hymns as in other days. Perhaps we have made a treaty. Perhaps we have declared a truce. Perhaps that is why our young men are not especially interested in the Church. Young men have warm blood, you know. They do not like a movement that sings sweet songs of peace while the enemy is moving double quick, with burnished sword and lighted torch.

But today I am face to face with the agonizing process of unlearning many lessons of my youth. I find that the modern city preacher has but little time for battles, even if he were a soldier. It takes every moment of his days to study how he may preach without offending, act without wounding, step without encroaching, breathe without stirring up opposition, live without being in somebody's way. His big job is not swinging a sword. His big job is keeping all classes and kinds of folks friendly with him and laying a sure foundation for such popularity as will land him in another fine charge when the time expires at the present one. The wearing of a breastplate and a helmet are not his specialties. Smiles and fawnings and gush and flattery are worth much more than helmets in the heart of the great city of this century. His moments are so taken up with avoiding the toes of his parishioners (and those toes are legion), salving the wounds of those he has unavoidably hit and singing cradle songs to the men and women upon whom his salary depends that breastplates and helmets are out of the question. All of which will be denied but all of which is true.

To be sure the modern city preacher is a good man. He is also a good preacher. He can beat his brother of fifty years ago expounding scripture, explaining mystery, recounting fact, exuding wisdom and doing every other thing except holding revivals. The old soldiers did hold some great revivals. That was a peculiarity of their type. But I am not blaming the preacher of today. I am simply stating why I am forced to a confession. I know that self-preservation is a very impressive law. I have been face to face with that law. The preacher must hold his job and modern jobs are hard to hold. When the time limit expires, he must have a new one and modern jobs are hard to get. The preacher is not a fool. He knows that soldiers are not popular these days in city pulpits. It is an open secret that the commotion caused by swords and bucklers gets on the nerves of the fashionable audiences. Battlecries, from stately rostrums, into the faces of the richly clad elite, are rather repugnant to the spirit of the occasion. The preacher knows all this and therefore he is not to be blamed overmuch for having yielded to the temptation to please. These people must have a pastor, you know. It is not that the modern preacher has lost the desire to be a soldier, but rather that the modern congregation is not raving for the spiritual militia these days. I can understand why the preacher, thus tempted, seeks to become all things to all men, acting literally. But I can not understand why I have such a time killing out the schooling of my boyhood. When I seek to accommodate myself to modern conditions I feel like I had sold an acre of my soul for a cemetery. Every time I try to throw away my sword and take the modern way, I get sick in my heart. I can't get away from the teaching of the mountain preachers. They taught me better than they knew.

So here I am, if you please. Brethren, I want to reform, but it is a job. I want to be modern and do the correct thing, but there ever stands my mountain schooling in my way. I was taught that when a Methodist preacher found a wrong, it was his business to roll up his sleeves and smash it. Quite recently I have been assured that preachers who desire to hold their places had best be very cautious and careful about wrongs. Of course we should be sorry when wrong is abroad in the land. We should pray over wrong. We should weep over wrong. We should agonize over wrong. But we should go slow in tackling wrong,

lest a prominent member be mixed up in it some way or other. The old preachers had an idea that when a dangerous institution was discovered in the land, there was no time to bow and scrape and fawn and apologize and soothe and slobber. The hour had struck for battle. But I have been told of recent days that a preacher really does harm by mixing up with such things. There are many among us who feel that the preacher should call a halt in his efforts to wipe sin from the earth, and busy himself making ten-minute pop calls on the ladies of his congregation. The modern preacher has social obligations. He has social obligations just like any other woman. The time was that the man who defied Zion speedily found that there was a preacher in town, who had a reason for the faith that was in him and was not timid about giving the same to the public. But today we are using the persuasive method and other mush. When sin came into the Church of my childhood and paraded itself into the amen corner, sitting up with stiff and pious hypocrisy, thus keeping the masses from the

Preparing Young Men To Preach

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

Everything seems to go by waves and currents, from the fickle wind which blows as well as the most important acts of Church and State. Judging from the tone and trend of the pulpit and Church papers, the all-absorbing question of the day is a proper preparation of young men to preach the Gospel. Indeed no more important question could engage the mind of the Church. A proper equipment for this great work is indispensable to the great success of the Gospel. But it becomes the Church to be religiously cautious at this crucial point. A mistake here is fatal both to the young man and the Church. A literary education is not the first and most important preparation for a preacher. A sound conversion and a divine call to preach are first and foremost. The young man who does not lay his ministerial foundation on the rock Christ Jesus will prove a curse to himself and the Church. Unconverted preachers have been used by the devil more successfully against the Church than any other instrumentality. When the Church becomes prosperous and popular, designing men enter the ministry as a profession for the loaves and fishes and drag her down into sin and shame. It is humiliating to know and acknowledge that an unconverted, ritualistic ministry have led in all the lapses and apostasies of the Church in all ages and dispensations. Away back in the old dispensation, Jeremiah gives the following reason for the idolatry and wickedness of the people: "The priests said not, Where is the Lord? and they that handle the law knew me not: the pastors also transgressed against me, and the prophets prophesied by Baal, and walked after things that do not profit. For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." (Jer. 2:8, 13). Here we have the key to the success of the enemy of the Church—prophets who prophesy by Baal and lead the people to hew out broken cisterns which can hold no water.

When the Messiah came into the world he found a dead, formal Church in the Pharisees, led by an unconverted ministry in the scribes. This Church was rich and influential. They paid their preachers large salaries. So large were these salaries that these preachers had their tables of money exchange in the temple. So outraged was Christ that, for the first and only time, he used physical force when he scourged these hypocritical leaders out of the temple, saying: "It is written my house shall be called a house of prayer, but ye have made it a den of thieves." This expression will give us an idea of the light in which the Master regards an unconverted ministry. It took a Judas to betray Him into the hands of His enemies and the advice of the priest to condemn Him to be crucified. When Pilate gave the multitude their choice as to who he should release, Barabbas, a thief, robber and murderer, or Christ, the people, being persuaded by the priest, said: "Give us Barabbas." Then Pilate stated he found no fault in Christ and asked the question: "What, then, shall I do with Jesus who is called Christ?" They said: "Crucify him!" From these facts before us it is certain that the preachers are the moral leaders of the Church for good or evil. "Like priest, like people," is a true adage. Under a regenerated,

Church, the old-time preacher felt himself divinely commissioned to drive tacks into his bootheels and persistently step on sin's toes until the situation was saved. But those were the old days of warfare. And such methods, they tell me, do not suit the calm, serene days of peace.

Indeed there has come about a change. Must I change with the changing of the times? That is the question that drives me into the mists that will not lift. I was taught that certain things were wrong, that the Church said they were wrong, that the preacher must say that they are wrong. And yet I find those things practiced by our Methodist people on all sides. The old preacher went after them unglazed. He called a spade a spade or perhaps a spoon. At least he never called a spade a spoon. When I started out, I did this. I cried aloud—very, very loud. I was careful not to spare. The Lord blessed me with great revivals. My ministry was a victorious thing. I had a rich Christian experience. And in spite of things modern, I find my heart clinging to the anchorage of the other years.

spend, or the offerings of the people would have gone far beyond that sum. We think the explanation lies in three directions:

1. The pressure had been so unusual in the effort to pay out all the assessments in the fall that it was not thought wise to urge this offering.
 2. The general financial depression lay too heavy on the minds of men for any extra or, to them, unnecessary appeal to take effect.
 3. In some instances the occasion was used to raise money on the regular missionary assessment or to provide for special already assumed. We are led to this last supposition by some correspondence we have had on the subject, growing out of the financial uncertainty of the future.
- However it came about, it is a distinct disappointment. The more so at this time when we shall have to cut our appropriations to the fields to a point where it will hurt the missionaries and the cause. This self-denial income will go to the special cause for which it was given, but it is easy to see that it will not go very far.
- It is no time to fold our hands or to grieve over the past. We face a condition and not a theory and we must not falter. We rely on the loyal and self-denying spirit of our pastors and people for early and liberal collections and prompt remittances to save us from further embarrassment. We can refuse to appropriate and so keep from going further into debt, but what is to become of our great mission work and its future? Furthermore, what is to become of the appropriations already made for 1915? The answer is with the Church. We await it with concern, but not with dismay, for we believe in the Church we serve.

HOW WE PAID TO MISSIONS LAST YEAR.

The Southern Methodist Handbook for this year has recently reached me and as usual it is crammed full of valuable and interesting information. I have had opportunity for only a partial study of its contents, but a study of the statistics regarding our missionary offerings has revealed some interesting facts.

We gave last year to missions, home and foreign, a total of \$1,299,613.57. Of this amount the women of the Church raised through their societies \$550,558.05, leaving to the credit of the remainder of the Church membership \$749,055.52.

We gave an average per capita last year throughout the Church for missions, home and foreign, 63 cents.

For foreign missions we averaged 47 cents per capita and for home missions 18 cents.

The increase for the year in our gifts to missions was \$110,390.92, of which amount there was an increase in the contributions of our women of \$37,873.63.

The conferences contributed to missions as follows:

Conference	Av. Per Member
German Mission	\$1.10
Los Angeles	.97
Montana	.75
South Carolina	.72
Little Rock	.68
West Texas	.64
Baltimore	.58
South Georgia	.56
Florida	.53
Kentucky	.48
North Carolina	.48
Missouri	.47
Western North Carolina	.47
Northwest Texas	.46
North Georgia	.45
Columbia	.40
Holston	.39
Tennessee	.38
Alabama	.37
Central Texas	.36
West Oklahoma	.36
Memphis	.35
North Texas	.34
New Mexico	.33
Louisiana	.33
North Alabama	.32
Louisville	.31
Mississippi	.31
East Oklahoma	.30
North Arkansas	.30
North Mississippi	.30
Texas	.30
Western Virginia	.22
Illinois	.14

R. G. MOOD, Sherman, Texas.

PROHIBITION A NATIONAL ISSUE.

By Allen Sutherland.

The attention of men and women, not only of the United States but of all the world, will be centered in the great American Anti-Saloon League Convention to be held on the Million Dollar Steel Pier, at Atlantic City, N. J., July 6 to 9. It will be the greatest dry gathering in the history of the world. The most complete dry exhibit ever known is being prepared for this convention and speakers of national and international reputation

Notes From The Field

GENEVA.

We have just closed a meeting at Patron moving harmoniously and good will prevails. Most of the people belong to the Church. Things have been and are yet somewhat gloomy, but we are praying and looking for a better time with the coming of spring and the starting of another crop.—Nat. A. Griffin, P. C.

WILLOW, OKLA.

Dr. York is with me at this place. He has been here ten days. The town as a whole is under the deepest conviction of any town I have ever seen. We have had thirteen conversions to date. Three of the hardest sinners in town have been saved and have gone to work to get others saved. We are expecting fifteen or twenty more conversions before Sunday.—J. F. Hendrey, P. C.

MEXIA.

Have just finished a great District Efficiency Conference. Brother Matthews making it go. It was very helpful and inspiring. Miss Kilpatrick and Brother Hightower were the school experts and they did us very helpful service. Our school will make great strides as a result. We would give five times the cost for this work again. It will help any Church to have these workers. They won a large place in our hearts and we hope to soon be fortunate enough to have them again.—Frank E. Singleton.

CANADIAN.

Our new presiding elder, Rev. J. T. Hicks, has made his initial bow to the people of Canadian and has completely captured us all. He came last week, preached twice on Sunday, and held a workers' meeting with some of the pastors of this section and held our first Quarterly Conference. He is not only a great preacher, but painstaking and earnest in looking into all the details of the Church work. A splendid spirit prevails among our people as we begin our second year's labor with them. Every department of the Church is moving forward and we are praying and working that this may be the very best year in the history of Canadian Methodism.—W. Y. Switzer.

TELL.

We are having nice weather in Childress County. Only rained twice since I have been in the county. Had one fine snow of eight or nine inches. This gave us a fine season. Am preaching to large congregations. All the machinery of the Church is with several reclamations and no additions. Brother Putman held our first Quarterly Conference February 13. Had the regular Methodist Conference, with dinner for the occasion. The presiding elder fed our souls on a fine sermon, after which the ladies fed our bodies on a fine dinner. So you see we had a double feast. The city pastor and official brethren have our sympathy, because they have no other in their conference.—J. W. Griffin, P. C.

SHERWOOD.

The "powers that be," in whom I have sincere faith and the utmost confidence, asked me to supply Sherwood Circuit, in place of Rev. R. H. O'Hair. This is a grazing country, sparsely populated with a sturdy type of big-hearted and hospitable ranchers. It is a great treat to visit their homes. Only one month has passed, yet some things have been done. The assessment for our district parsonage was paid in full some weeks ago. A collection for the Connectional claims, taken at Sherwood last Sunday, resulted in \$10 cash and \$27 of good subscriptions, which will soon be paid. At this rate the circuit will soon have "everything in full." The ladies of Mertzon are doing some good work in the Missionary Society. There is evidence of quite a bit of interest in the coming revival campaign.—Dow B. Beene.

SMITHFIELD.

We have come back to Smithfield for the third time, and everything is getting along just fine. The bad weather has hampered us, but we are about to get everything organized now and at real work. All of our Sunday Schools here have been reorganized and at good work, and you should see our little church there. We had a churchyard cleaning, and actually improved the looks of things. On last Friday night we received another big poultice and we are certainly being high now on ham, and even we are eating some biscuits—that is since the poultice. Everything points to a good year. We were certainly fortunate in getting Miss Kilpatrick, Brother Emmet Hightower and Dr. Rawlings with us in our all-day Sunday School Rally. We sure had a good and profitable time.—W. G. Bailey, P. C.

CARROLLTON AND FARMERS BRANCH

We have been pounded again. The Farmers Branch folk did it this time. True to their ancestry they do nothing by halves. Think of ham, shoulder, and sausage cooked and packed in lard, flour, etc. To a preacher on small salary and good people it is far better than much salary and care for your-

self. The kindness shown us makes large obligation upon us. The 21st inst. we begin a meeting in Carrollton. There was a fine attendance and outpouring of the Spirit at the preparatory meeting on the 17th inst. Expect Brother L. P. Smith and J. W. Tinscher to assist, and the young people will have charge of the singing. Pray for us. The Baptists closed a successful meeting here last week. Dr. Hall, of Dallas, was the preacher, and he gave us clear cut old-time Gospel sermons. May his tribe increase.—D. F. Fuller.

WHITE ROCK AND WILLIAMS' CHAPEL.

I was returned to this work for the second year by the good Bishop, so I was one of the favored few that did not have to move, and it has been raining all the time since, and I have not been able to do but very little. We have had lots of mud. We serve a good people and they have been real kind to us, and we are going to do our best to make this a successful year. We hope to have a good meeting at both appointments. I surely was sorry to hear of the death of good Dr. Rankin. I don't know who will fill his place. I want to ask any of the readers of the Advocate if they know anything of John T. Hudson? Please write me, or tell him to write, or come and see me, as I have some important news for him. If he writes, tell him to write me at Clarksville, Texas, Route 1.—J. W. Beckham.

TECUMSEH STATION, OKLAHOMA.

Three months have passed since we were read out to this charge, and we make the following report: This is a nice little town of about 2000 people with six churches, two school buildings, three banks and a full assortment of business houses. Our Church and the Baptist Church are the leading Churches of the city. We had Quarterly Conference last Sunday and Monday. The salaries were in full to date and about half of the collections ordered by the Annual Conference provided for. All departments of the Church in fairly good condition and working harmoniously together. The pastor had a revival meeting, in which he did all the preaching. Much good was done, but no general revival. Twelve accessions to date. He has preached thirty-eight times, made seventeen talks at prayer meeting and elsewhere, paid nearly a hundred pastoral visits and did some outside work. The charge made (the presiding elder said) the best report in the entire district.—A. C. Picken, Pastor.

CORPUS CHRISTI, SOUTH BLUFF.

At the last session of the West Texas Conference the writer was assigned to South Bluff. At that time the organization and building of a second church in Corpus Christi was contemplated. That project, however, has been indefinitely postponed for reasons which it is unnecessary to state here. Lots may be secured and a temporary house of some kind built before another Annual Conference. The writer is now serving as pastor Riviera, a little town just across the bay from Corpus, and a little country Church eight miles southeast of Corpus. A meeting has been held at Riviera, the pastor doing the preaching, which resulted in eighteen adult accessions and the strengthening of the Church otherwise. Ten have been received into the Church at Portland. We have had services at the other Church on only one Sunday since conference. Rain and mud have prevented other services. Corpus Christi will be my address during the conference year.—Edwin A. Hunter.

DOUGLASS CHARGE.

We are moving along nicely here in spite of the war and the panic. No preacher ever served a better people than mine. True, we are feeling the effects of the stringent times greatly here at this time, for the people are altogether farmers and were not able, owing to low price of cotton, to meet their obligations the past year, and that makes the finances a little hard. But we are going to do our dead level best. Our social service committees are alive and wide-awake. We are planning for an all-day Easter service at Nat, with the other two points taking a part. We will make it Mission Day. The program is just splendid, and the young people are enthusiastic. We have organized a Sunday School at Nat with nearly one hundred enrolled and the attendance equal to the enrollment. The prospects for a great work here this year are flattering. I went to Tilbert last Sunday. I held a social service in the afternoon and enlisted a large number of the young people in the work. God bless the young people. They are the hope of the Church. Let us on with the battle! Let us fight with unflinching zeal and God will give us victory!—J. D. Womack, P. C.

KATY.

At the close of the conference, when enthusiasm and curiosity had about reached the climax, and when the complexion of many of the preachers was turning from white to red, and from red to colorless, I heard my lot read out in the field of Katy,



"A LITTLE CHILD SHALL LEAD THEM."

A few Sundays ago, when the pastor took the collection for missions, Willie Annette Burkehead, 6 years of age, whose picture you see here, urged her mother to give the first amount called for, which was \$25, and when the call dropped to \$10 she said, "Well, mamma, you surely will give \$10," and so on down to \$3, when the pastor said, "Why will you give \$3?" Willie Annette held up her hand high, for she had \$3, but that was all the money she had. She said she would rather do without candy and give it all. But her heart was so set on giving \$3 that her mother proposed to let her have \$2. "How can I pay for it?" she asked. Her mother told her and now she is happy. She gives \$5 to the missionary cause. If every one who professes to be a Christian had the missionary spirit of this little girl the war in Europe would end within a week and the whole world would be brought to Christ within this generation. Prosperity would take the place of poverty and happiness would take the place of wickedness and trouble.
J. B. DODSON, P. C.
Rising Star, Texas.

Houston District, with Dr. J. Kilgore, presiding elder. But little was known at that time about the place, but we have learned some few things, at least, since we have made our abode here. And most of these things have only increased our attachment to our field of labor; for it is always a pleasure to labor among God-loving and God-serving people. We have a good majority of this class of people here. We are the occupants of one of the best parsonages for the size of the station in all this country. This parsonage was built last year. It contains five rooms, a bath and two closets. Both inside and outside bear the marks of modern taste. Our Church services, of which there are five in number each Sunday, are well attended, and we have a splendid prayer meeting, Sunday evening, February 14. We had a real inspiring musical program, at which proper place the offering was taken for the Orphans' Home, and a gratifying amount was raised. Have received four into the Church and the work in general has started off fairly well.—T. S. Ogle, P. C.

LEAGUE CITY CIRCUIT SUNDAY SCHOOL INSTITUTE.

The Sunday School Institute held at League City for the League City Circuit was a glorious success. I had preached on the Sunday School work on the charge and had talked it, then I went to my desk and wrote a personal letter to every one of my Sunday School Superintendents, laying before them some of the needs of our schools, and asking for an institute, hoping to be able to secure the help of our Field Secretary, Rev. W. G. Harbin, and I succeeded in getting him sooner than I had expected and had to get down to work at once.

The institute lasted two days, and we were not ready for it to close then. Everybody felt free to talk and ask questions. Brother Harbin proved himself to be an ideal round table man, and held four for us, one at the morning and afternoon sessions of each day. I have never had on my work anyone who did my Sunday School workers any more good than did Brother Harbin. We had in our institute most of the essential things that I have seen in the State Institutes, and would urge every pastor, especially the circuit pastor, to give his folks in their own Church this institute work. They need it and will thank you for it afterwards and will want another one. D. B. RODDIE.

GORE, OKLAHOMA.

From January 21 to February 5 has ever the greatest little revival that it has ever been my privilege to experience. Rev. E. S. Harris, of Fort Gibson, did the preaching. Gore had become one of the proverbial "bad places" and many said the people would not attend, but they did come through rain, snow and sleet. The religious forces were so disorganized that there seemed to be no one to work, but they are at work now. Brother Harris was fearless in exposing sin and sins, and was kind and gentle with the sinner who wanted help. His sermons were logical, convincing and edifying. There was not a catch-trap proposition made, but every sermon had to go on its merit and the Gos-

pel was left to wing its way to every man's judgment and better nature. The most noticeable thing in the preaching was, "In all things Christ had the pre-eminence." The number of conversions and accessions was not large, as we had to close the meeting just when the interest was greatest, but the seed has been sown and already the blades are springing up. I have never seen so great a change in a town from a revival even when the conversions were numbered by the score. If any of the brethren of Oklahoma wants a helpful preacher he can do no better than to get Brother Harris. He deals only with the Gospel message, and when people remember his sermons, as remember them they must, they remember the Gospel of Christ and not many funny tales.—R. E. Hickman, P. C.

ARDMORE DISTRICT.

From the report of the presiding elder the Ardmore District is moving along very fine. The preachers are all cheerful and hopeful, and the outlook for a good year is very flattering. Stratford and Byers raised the preacher's and presiding elder's salary \$300, and paid one-fourth of it at the first Quarterly Conference. They like their pastor and are planning for a great year. Sessums, at Wilson, is moving things; has had two poundings and is preaching to crowded houses. Vineta Avenue, Sulphur, people think they have the greatest preacher in the conference. We know that Johnson is a fine fellow and, too, his wife is "a power behind the throne," or maybe, behind the preacher. The time has come when the preachers are getting busy on the "conference collections." The ball is rolling at Marietta, and the cash and good subscriptions are growing every day. And we have organized an Epworth League with thirty members and a Junior Missionary Society combined with the Junior League with twenty members. Our Sunday School and congregations are growing in number and interest. We have started an Evangelistic Campaign. We expect to close with a revival on Easter Sunday. Let all friends and brethren take due notice and pray for us every day. Love to all the brethren. We like the Texas Christian Advocate. It is good. It is all good. The death of Dr. Rankin was a great shock to us. A great man, with a great influence. His life is the high-tide of what God can do with a man wholly consecrated to him.—R. A. Crosby, Secretary, Marietta, Okla.

GORDON CHARGE.

The good Bishop McCoy thought I was the man for this place, so I am here. Have not written till now, because I had nothing of any importance. I came here planning for a mid-winter meeting. Found but few who favored a meeting in winter. I had spoken to Rev. M. J. Thompson, of Fort Worth and he had promised to hold a meeting for me if he could. I received a letter from him on January 28 that he could help me, beginning January 31, so I wrote him to come, notwithstanding having met with some opposition. With prayerful heart I decided to take Satan unawares and I set to work to advertise the meeting and began on Saturday night, January 30. Some said, "Whoever heard of a meeting in winter?" Others said we will try. And try we did. We had small congregations at the start and never any great overflow, but an increased interest from the start, and closed Sunday night with high tide. Had in actual count 113 professions and reclamations; forty-six of these, we are thankful to say, were children. For them we expect a great future. Over sixty have given names for membership in the different Churches of the town. I want to say that this town is in better harmony than any place I ever saw. I never saw more praying and harder working people in my life. This is responsible largely for the success of the meeting. But I want to say that Thompson is the best logical reasoner I ever heard and draws the picture plain. He is a power and no small preacher. You boys get him if you can.—R. O. Bailey, P. C.

HUCHOW, CHINA.

Last year I made a call in the Advocate for old Sunday School cards. I promised to send some little souvenir to the one sending me the most cards during the year. The souvenir, a little silver pickle fork, went to Mrs. I. I. Potee, of Bell Plains, Texas. We have appreciated so much the cards sent. They have been such a help to us in our Sunday School work. Now, your cards do not mean very much to you after they have been used, but they mean much to us here. Will not some one in every Sunday School collect all the old cards, and send them to me at Huchow, China? Please see that the proper amount of postage is on, for if not, I have to pay double at this end. I will make the same promise as last year to the one sending me the most cards. Now, let us see who will get it this year. It will be something that any one will be glad to have. I want to thank all who have sent cards for their interest in our work. I have not the time to write to each one, but please accept this letter as a personal letter to every one who has sent us cards. I have received letters from friends who are anxious about our welfare, on account of the war in Europe. Prices have gone up very high on account of the war, otherwise we are not affected in any way. The country is quiet. I will have been in China twenty years next October, and I have never known the country in a more settled condition. Our work is increasing rapidly. I have

received at one place in Huchow more than fifty probationers since conference. These have mostly been at our regular meetings. Our greatest hindrance just now is the lack of funds to carry on the work. The appropriation this year will not carry on the work we already have open. Friends, we are going ahead, trusting in your means, your prayers and God's help. This is the time of the Church's greatest opportunity in China. EDWARD PILLEY.
Huchow, China, Jan. 19.

SENTINEL, OKLA.

Our first impression after we had become acquainted with the Church's needs here was that a revival of religion was extremely necessary. Accordingly I wrote Rev. D. V. York, of Eldorado, Okla., our Conference Evangelist, to "come over" and help us. He came. We all worked hard with Rev. York as our tireless, patient, uncompromising, consecrated leader. Brother York is pure gold tried in the haunts and wakes of the devil. He did a work for the Lord in Sentinel that few men if any could have done. The true proportion of the meeting can never be measured. Old, grey-haired sinners were turned to God, impure womanhood was brought into the paths of right, libertines confessed and turned to God, gamblers were snatched from their wicked way, while many backsliders were reclaimed. From January 10 we labored four weeks, God giving us for our hire about eighty conversions and reclamations and twenty-four young men and one young lady for special work in the Lord's service. We have added sixty-six to the Church. The Board of Stewards decided to pay the pastor's salary monthly, and the salary is up to date. The grace of God has done much for this people. It is becoming pleasant to live here. On last Sunday we organized a Junior and Senior Epworth League with a membership of twenty-three and forty-four, respectively. We are having real prayer meetings now. Work throughout the charge going on well. May the Lord's work continue.—C. A. Germain, P. C.

MEXIA TO COMMERCE.

February 7 we closed a meeting in Mexia that had every mark of a genuine revival of religion. Mrs. Fisher and I assisted the pastor, Rev. F. E. Singleton. It would be difficult to state the results of the meeting in full. There were more than 150 who professed, in the altar, either conversion or reclamation. And this was not the biggest part of the work, for at the beginning of the meeting many of the Church members who were cold and too indifferent to even stand when Christians were asked to rise, became greatly interested and even did good work in the meeting. The whole town was stirred and often, at the night services, standing room was at a premium. Good congregations were also present at the day services. One hundred and eleven names were given for membership in the several Churches of the town, seventy odd of that number for our Church. The Methodist Church at Mexia has had some very excellent pastors in their day, but none more loved and appreciated by the officials and the membership in general than is the present pastor. This was not our first time to be with him, and it was a pleasure to work with him. He is not only a splendid preacher, but knows how to give his co-laborer opportunity to do his best work. He has a strong grip on the situation there and will do—and is doing—a great work for the Church. Our stay and work there was very pleasant. We received their loyal support in all we undertook to do, and shall be glad to entertain a call to return some time, which they said would be forthcoming at the proper date. We are now in a splendid meeting in Commerce. Nearly 150 professions to date and another week to run. Pray for us. It is only the best wishes that we have for the Advocate.—Albert C. Fisher, L. P.

VINITA AVENUE, SULPHUR, OKLA.

We were never more surprised in our lives than when we were read out at the West Oklahoma Annual Conference for this charge. We had never thought of Sulphur for one moment as being our next Church. Well, we were sent, we came and we are here. Hope it is according to God's will and may work to the glory of his kingdom. The members of the Church, friends and the people generally, almost without an exception, have kindly received us and given us a hearty welcome. We have never met a more faithful and responsive people. It seems they take a great delight in following the leadership of their pastor. But we have always made it a rule to appeal to the free moral agency of our people. Leading them instead of driving. We have always found where we got behind and drove that we had made a very sad mistake. God created man with the right of choice, and when we work to "God's plan" we come out far better. Our congregations have doubled in size since we came. "A new broom sweeps clean," but we hope the broom will sweep clean continually as long as we are here. When we came some told us that a mistake had been made in putting an addition to the church two years ago, but the congregation February 14, at 7:30 p. m., only left a few seats unoccupied. If we were minus the addition about half our congregation would have been turned away. Our Sunday School has put on her new suit. Moses left us. B. F. Curry, our much beloved superintendent, moved to Alabama; but Joshua (T. F. Gifford) stepped in. Now watch the walls of

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Jericho fall. In fact, all the organizations of the Church are blooming out in the full tide of spring life. The faithful men who have gone before us tilled the soil and sowed the good seed. Now may be the time of reaping the golden grain. On Tuesday evening, January 26, our front door was quickly opened without knocking. In came a multitude of callers. Some had chickens and some one thing and some another. The dining room table began to weep because of the great burden. Then came the "folk lore" stories of the South, and for about two hours we never had a better time in our lives. Everybody was on the sunny side of life. We will welcome such callers any time, as they always bring a season of refreshments. Sulphur has natural resources in an abundant supply of many kinds of mineral water, namely, sulphur, medicine, bromide, pure Adam's ale, etc. Sulphur in time, by having these abundant supplies of natural resources, will, in my opinion, become "Mecca" for health of the great West. Its medicine water is the elixir of life, the bromide the fountain of youth, the sulphur the paradise of the infirm, and the city water a perfect delight to the pleasure-seeker. In my opinion, when our Western country gets back to normal prosperity, Sulphur will grow as a green bay tree by the riverside. As the abundant supply of the very purest sulphur water would afford hot and cold baths in the homes of a city with fifty thousand or more of inhabitants, the guests could have mineral water and hot and cold sulphur baths right in the home. Instead of some twenty thousand people visiting our city per year we just as well have from one hundred to five hundred thousand people each year. This will be when the town amply prepares to entertain all classes of people from the "hobo to the millionaire," and when the town is advertised to the civilized world that it has the waters that are the equal, if not better, than any other place in the world. Sulphur reminds me at this time of a bare-foot, ragged, dirty boy on the streets who has talent enough to make a United States Senator or President of the United States. All that is needed is development. I can say to all the people seeking health and pleasure that it will pay you to come and drink our mineral water and look on our beautiful scenery. Sulphur, in my opinion, is a great opening for the following institutions, namely, hotels with hot and cold sulphur water in practically every room to drink and bathe in, a big sanitarium, a fine college and an insane asylum, manufacturing plants and wholesale houses. Of course when these institutions would be established it would open up new fields for banks, mercantile establishments and business along all lines. Sulphur has natural wealth to put her to the front. No one can cabbage all that is here. We have such a wonderful supply of mineral water over such a large territory that we can say to all men come, drink and be merry. Our new presiding elder, Brother J. D. Salter, has made a hit. He has started out like as if he was all wool a yard wide. The Texas Christian Advocate is a welcome visitor to our town, as there is no better paper in Methodism. It is a giant in Israel. Texas and Oklahoma united together with an organ like the Texas Christian Advocate as their mouthpiece will soon be the pride of Southern Methodism. Epworth Leaguers remember your Encampment is here for the State of Oklahoma. Come down where you can bathe, fish, hunt, camp and drink mineral water to your heart's content. Then go back and finish up the year's work at the rate of a mile a minute. Sulphur can easily be made the center of our Epworth League work for the State, as there is no other place in the State that can come any ways near offering visitors the many things to give them rest and inspiration for their work, but all hands will have to put their shoulders to the wheel and bring the Encampment to the front.—T. S. Johnson, Pastor.

SCURRY.
Well, our first Quarterly Conference has come and gone in the past, as that was February 13 and 14. We had a nice time in spite of the rains that came on Friday night, and it was so muddy that no one could get out Sunday. I thought, from the talk of hard times, that there would not be much to eat; but when the good women began to spread the table that was like that of our Lord, as the five loaves and two little fishes and everybody did eat and was filled, there was a large amount of fragments taken up. God fed his people. May he continue to bless us and may we all forget the things of the past and press forward to the call of our blessed Savior.—J. W. Hendrix.

BLUE GROVE.
We closed a great meeting last night. Had over a hundred conversions and reclamations. The Bloodworth trio came to us from Fort Worth and have had on a real fight for souls. Each one seems to know his work and Blue Grove people are delighted with the change that has taken place in the Churches. This company is clean in their lives and stand for clean habits, clean character and a clean Church. They don't "cuss," "drink," nor use "tobacco." Now then! Mrs. Bloodworth (known over the Southern Church in the missionary work) is a power in working with women and children. Lloyd P. Bloodworth, the singer, is a young man of clean habits, a clean life and sings the Gospel with much power. He is also fine in conducting services with young men. Rev. J. T. Bloodworth, the husband and father, has had large experience in dealing with men and knows

how to handle the most delicate situation. He makes no compromise with sin and preaches the old-time Gospel. He knows how to use the knife and also the ointment. No sane man needs an interpreter to know what he means. This company makes much of building up every institution of the Church. They go after the Church members to join the Sunday School and line up for a royal battle after the revival is over. I hope to have the evangelistic family again. They are compelled to succeed.—L. F. Tannery, Pastor.

REVIVAL AT GORDON.
On Sunday night, February 14, we closed a revival at Gordon, Texas, with Rev. R. O. Bailey and his good people. Some said: "You are going to a hard place." Well, in some respects, it was a hard field, but let me tell you in all my travels I have never found a finer set of people than live at Gordon, a people that any pastor would be delighted to serve.
The music was under the direction of home talent, a male quartette of splendid voices, and a number of soloists among the women, furnished special music, the number who performed at the instrument with credit, and the large choir, with not a jar from beginning to end, kept the music at high tide all the while. I have never been in a community where such splendid talent was so freely at the command of the Church. Every one seemed not only willing, but anxious to help.
The Church forces were soon lined up for personal work, and I have never seen a more heroic band working for the salvation of souls. Their efforts were rewarded with a mighty spiritual uplift to the town, and 108 professions, with eighty-eight names given for membership in the Churches of the town, one striking feature of the meeting being over forty young men among those making profession of religion.
To have been with Brother Bailey, a boyhood friend and kinsman of the writer, was a real joy. We had played together in the barefoot days around old Pleasant Hill, professed religion at the same time in the same altar when we were only fourteen, but this was the first time our lines have fallen together since we began the work of the ministry. The pleasure of being in his home, with his wife and children, was great indeed.
Brother Bailey, or Bob, as I prefer to call him, is loved by all alike. In the meeting you could not distinguish between Methodist, Presbyterian, Baptist and Christian, all worked like Trojans, which was easily understood when one sees the high esteem in which they all hold Bob.
Bob has the situation well in hand, is doing a fine work, is religious and loves everybody in the town, and when his report is made at conference people will sit up and take notice.
I begin Sunday at Strawn with all the Christian forces uniting for a great campaign against sin.
M. J. THOMPSON,
Sta. A, Fort Worth, Texas.

OUR TIGERT MEMORIAL CHURCH AT TULSA, OKLA.
The end of the first quarter of the present conference year finds Tigert Memorial in the most prosperous condition in its history. The Official Board, for the first time, is paying both pastor and presiding elder on the 15th of the month, and on this date of this month the pastor and presiding elder received every cent due them for the three months of the year that has passed. The Church will be overhauled and renovated in the next few weeks. Part of the money for this work is already pledged. Judge N. J. Gubser is President of the Board. Though this Church has only 200 members, it has over 200 in attendance in its Sunday School. The attendance is ranging between 200 and 240. Fifteen months ago there was not even a class for married men and women. Now there are fifty in the two classes. As many as forty-five have been present during the last few Sundays. Then the Sunday School has two adult classes for young people, and no contest of any kind has been resorted to. It is one of the most substantial, efficient and spiritual schools in the city. A. Ernsberger is the superintendent of this school. The Church has a Junior League of sixty members and a regular attendance ranging from forty to fifty. And this is not a mob. It is doing thorough, systematic Christian work. It is a power in the Church. Two camps of Campfire Girls are working in connection with this League. Forty girls in their teens in these two camps. A fine patrol of Boy Scouts also works under the League. Mrs. N. J. Gubser is the superintendent of this live League. The Senior League, Prof. J. A. Miller, President, and the Woman's Missionary Society, Mrs. Ernsberger, President, are both doing good work. The Social Service Committee is doing the real work of this important department of the Church. The Missionary Committee and the Evangelistic Committee have both been initiated and will do a good work this year. The Sunday preaching services are well attended, and the spirit and interest is excellent. The spirituality and sociability of the Church cannot be surpassed in the State. A year ago the congregation at the preaching services was nearly all older people. A large number of young people have been enlisted in the regular services. A large chorus of girls under sixteen and a boys' orchestra furnish the special music for the Sunday night services. There are twenty-five in this young choir. More than twenty choice families have been added to the

Church during the last fifteen months. Many have been received on profession of faith. The actual working force of the Church has been more than doubled in this time, and the financial strength has been increased fifty per cent. To those who have watched the struggles of this young Church these facts are especially gratifying, for no Church in Methodism has, perhaps, had greater struggle in planting itself in a community. A spirit of hope, enthusiasm and harmony prevail in the Church.—James E. McConnell, Pastor.



GRANDMA AND THE BABY.

The above is the picture of Grandma Richardson and her granddaughter, little Georgie Richardson. Sister A. D. Richardson was born in Lancaster, South Carolina, April 19, 1820, where she lived, until after the Civil War. She was on Civilian's Island when Fort Sumter was taken and her husband was in that battle. After the war was over she and her husband moved to Texas where she has lived ever since. She has lived on the old homestead at Eylan, Texas, since the death of her husband, G. W. Richardson, who died May 18, 1891. Sister Richardson is the mother of nine children, three of whom are living; the grandchildren of thirty-eight children, twenty-eight living; the great-grandchildren of twenty, fifteen living. She will be ninety-five April 19, and bids fair to reach the century mark. She has been a member of the Methodist Church all her life—as long as she can remember. She makes her home with her son, G. A. Richardson, of Eylan, on the rural delivery out of Nash, Texas. Sister Richardson was the prime mover in the erection of the beautiful chapel at her home place. But some day the silver chord will break and this dear old soul will sweep through the gates into a land where none grow old.

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SAN ANTONIO METHODISM.
The San Antonio Methodist Preachers' Conference met in regular session this morning with Dr. J. E. Harrison in the chair. All the pastors were present except Dr. Bradfield, who is in Nashville attending a meeting of the Board of Education.
Batchelor, Englewood: Forty two at prayer meeting. Largest congregation since conference. Thirteen conversions at Rescue Home.
Jackson, South Heights: Full house at night and one addition.
Barton, Government Hill: Fine congregation and large Sunday School.
Ratliff, Alamo: Best congregations to date. Good prayer meeting and seven new members.
Kemerer, Alamo Heights: Sunday School, average attendance steadily increasing. Best night congregation to date.
Renold, German: Fine prayer meeting. Planning for our revival, which will begin in the near future.
Curry, West End: Things went well with us yesterday. Two new members.
Cross, Prospect Hill: Good services.
Hill, Laurel Heights: Night congregation best since conference. Many new faces in congregation. All in all, we had a good day.
Phillips, Mexican: Forty in prayer meeting, 200 in evening service, two accessions.
Hartsfield, McKinley Avenue: Full house at night. Four new members, seventy-five accessions since conference.
Grueschloe, presiding elder: Have been very busy past week. We had a great congregation at Travis Park yesterday morning. Bishop Hoss preached the greatest sermon I ever heard. For an hour the Bishop held the people spell bound. Last night I preached at Travis Park to the largest evening congregation since conference. At the close of the sermon one person came forward and gave her heart to Christ.
After the reports, C. B. Cross spoke on the subject of "Pastoral Instruction of Children." It was indeed a well-timed and well-delivered address.
Bishop E. E. Hoss, who has been in San Antonio for two weeks preaching every night at Travis Park, left this morning for his home. The people who attended these services will not soon forget the Bishop's great sermons.
GASTON HARTFIELD,
San Antonio, Texas.

Our Church News

It is reported that Billy Sunday received \$100,000 for his labor in the Philadelphia meeting.

St. Louis has been asked to contribute ten carloads of flour for the relief of the Jews in Palestine.

On March 12, Dr. John A. Rice, pastor of St. John's Methodist Church, St. Louis, will deliver the annual Founder's Day address for Randolph-Macon College.

It is suggested that Bishop Hoss write the biography of Bishop McTyeire. This was a work laid down in the death of the sainted Bishop Galloway.

Bishop McConnell sailed from New Orleans February 14 for Vera Cruz. He and his party are on their way to Orizaba, where he will hold the Mexico Conference.

While Bishop Burt, of the Methodist Episcopal Church, was attending their recent Board meeting in New England he preached to Italian congregations in their native tongue in Boston and Portland.

Bishop Henderson, of the Methodist Episcopal Church, is sending out pledge cards to all members of his Church, asking them to devote at least two hours each month to personal work for Christ.

Last Tuesday, February 23, a meeting was held in Little Rock and the Arkansas Methodist Preachers' Alliance was organized. Its purpose is to promote revivals and the kindred interests of the Church.

If the Protestant Church members of America gave an average of only four cents a week to foreign missions, it would mean an income of nearly \$50,000,000 a year for the work.

The vacancy of Superintendent of the Department of Teaching Training, caused by the death of Dr. Hamill, will not be filled by the Sunday School Board until their meeting next July.

Bishop John H. Vincent, of Chautauqua fame, was eighty-three years old February 22. As is his custom, he preached in his home Church, McCabe Memorial, Chicago, the Sunday before his birthday.

Harvard University has set aside one hundred thousand dollars for the relief of refugee Belgian professors. These teachers will come to Harvard next fall and lecture, receiving compensation from this fund.

In this day we hear physicians and surgeons use the phrase—"healed by first intentions." Some of our Church quarrels (and the pity is we ever have them), might be healed that way.

Bishop W. F. Anderson and family, of our sister Methodism, have returned to their home in Cincinnati after a long sojourn in Europe. The good Methodists of that city gave them a rousing reception.

The Red Light District of Richmond, Va., has been abolished. It is stated that the Richmond-Virginian fought that fight for moral reform single-handed and alone. This is a victory in a city of 120,000 that once believed in the "regulation" plan.

The columns of the exchanges that reach us from the presses of the Methodist Episcopal Church are loaded to the guard with the glorious news of sweeping revivals. The winter time is their revival period and their workers are not idle. We rejoice with them.

A great Convention of Methodist Men is to be held in Columbus, O., March 17-19. Bishop Stuntz, of South America, is one of the foremost speakers. Among other strong speakers are to be noted the names of Dr. John R. Mott and Hon. Richard P. Hobson.

A bellboy of a St. Louis hotel paid the late Bishop Smith, of the Methodist Episcopal Church, a beautiful compliment when he said "Whenever I saw that man come in the lobby of the hotel I always felt like straightening up, outside and inside."

Bishop Kilgo and family will occupy their handsome new residence, Chatham Estates, Charlotte, N. C., about May 1. The Bishop spent some time last week in Washington, D. C., with the committee which has in charge the erection of the \$100,000 church.

The Wesleyan Christian Advocate declares "If American Methodism, or world-wide Methodism as to that, has claimed a strong or intellect or a greater preacher than Bishop Wilson we have not read or heard of him." Nor have the Texans!

"Bundle Day" in New York City gathered over 20,000 bundles for distribution among the poor. Atlanta had theirs on February 11. Last year, on this same date, it is said that Atlanta had 1000 people needing such help, and this year there are 7000.

In the last twenty-five years, in the United States alone, the Roman Catholics have increased 7,421,920, having grown at the rate of 296,525 each year. Our sister Methodism (the Methodist Episcopal Church), increased 1,962,971, or 54,516 each year. The South-

ern Baptist Church gained 1,222,151, or an average of 48,886 each year. Our own Church (the Methodist Episcopal Church, South), is reported to have gained 795,731, an average of 31,830 every year. This is the record of all those denominations in the United States, having 100,000 or more members, and covers the yearly average gains for the last quarter of a century.

Mrs. Hamill, widow of the late and lamented Dr. H. M. Hamill, has been appointed superintendent of the primary teaching in the Methodist Episcopal Church, South. She is every way well qualified for this important place.

The United States Commissioner of Education declares that the day will come when the Bible will be read in the public schools just as any other book. There is no good reason why the Bible should not have its rightful place in our school curriculum.

The Methodists of Savannah, Ga., are going to build a home for the working girls of that city. It is a memorial to the memory of the late Robert McIntyre, one of Georgia's greatest Methodist laymen. It will be known as Robert McIntyre Place.

Mrs. Ida T. East, widow of Judge J. H. East, who for many years was one of the leading Methodist laymen of Tennessee, died at her home in Nashville, Tenn., February 4. She was a devout Christian and long an active worker in the Church.

Miss Nannie Games spent Sunday, February 21, with our people in Louisville, Ky. She is on her way to the Orient and will resume her labors in our great school in Japan. She is really great and is doing a mighty work in the Sunrise Empire.

The sale of the Juliette Fowler Home has been proposed to the engineers for their industrial school. The citizens in its vicinity met Saturday, the 20th, and drew up a vigorous protest, which will be presented to the proper authorities.

Prof. Shuler Mathews and Dr. Sydney L. Gulick, who were sent by the Federal Council of the Churches of Christ in America to Japan to "foster cordial relations between the United States and Japan" have reached that land and in Yokohama and Tokio have received enthusiastic welcome.

The war in Europe has resulted in some good, at least, by destroying the revenues of Monte Carlo and stopping the chief source of the income of the Prince of Monaco. The 22,000 citizens of that famous gambling resort, who fleeced the tourists right and left, will now have the chance to make an honest living.

Rev. J. D. Prater, a member of the Southwest Missouri Conference, has been awarded a bronze medal and \$5000 by the Carnegie Hero Fund Commission for rescuing an Indian from suffocation in a well. The Indian had gone down to save another man when he himself was overcome, and Brother Prater saved him.

The Christian Index, Atlanta, Ga., says the Roman Catholics are on the alert to make converts. They have adopted the Baptist plan of "chapel cars." Only last week they put on the second one in New Orleans. It is also said that they operate two "ambulance chapels" along the Rio Grande, the Texas-Mexico border.

We congratulate our Protestant Episcopal brethren on the advance they made the past year. Their directory gives a membership of 1,012,000, an increase of 25,041. This is the best gain they have had for years. They have 457,251 Sunday School pupils, while their total contributions have been \$17,750,573. The truth is, never has the hour been so pregnant with religious life.

Dr. Russell H. Conwell, the famous lecture preacher of the Baptist Temple of Philadelphia, was highly recognized by his fellow-Christians and citizens upon the occasion of his seventy-second birthday, February 22. The proceeds of his life's lectures have been \$1,083,000, and yet he is a poor man, religiously speaking. With him, as with many other good folk, money was only a means to perform greater good.

In a recent sermon a Philadelphia pastor made this strong statement: "Of the fifty-one names in the National Hall of Fame, twenty are from ministers' homes. Among them are Roger Williams, Jonathan Edwards, William Ellery Channing, Emerson, Holmes, Henry Clay, Agassiz, Bancroft, Beecher, Snow, Lowell and Phillips Brooks. The ratio goes beyond those names furnished by families other than those of ministers."

In Billy Sunday's meeting in Philadelphia the other day 20,000 men stood and pledged eternal warfare against the whiskey traffic. Pennsylvania is on fire for prohibition. Billy Sunday had just received a telegram from Des Moines, Ia., stating that the City Council had refused to license any saloon in that city. The action closed the doors of eighty-seven saloons. At the bottom of it all only the Church members can retain the liquor traffic in the United States, and only the Church members can drive it out.

Saturday, the 19th, Rabbi Levin, formerly of Chicago, but for many years a resident of

(Continued on page 13)

PROHIBITION A NATIONAL ISSUE.

(Continued from page 3)
will address the thousands of delegates.

Since the convention held in Columbus, Ohio, in 1913, vast strides have been made in educating the minds of men everywhere against the liquor traffic. It was not so long ago that men in all portions of our country thought it would be impossible to overcome the evils of intemperance, and those who made and sold rum brazenly flaunted their boasted strength in the faces of helpless women whose husbands were made imbeciles, of children whose fathers were made hopeless drunkards, and of outraged citizens who powerlessly saw the finest specimens of manhood and womanhood degraded. Today men are thanking God that the day-star has dawned, that the shadows are being swept away, and that the time is not far distant when the nations of the earth will rejoice in the blessings of temperance, and the saloon will be only a fearful memory of the past. The temperance cause is advancing victoriously, and only the most optimistic advocates of the booze interests can fail to foresee the doom of this dread spoiler of home, happiness and character!

On the 22nd of December, 1914, the House of Representatives debated the Sheppard-Hobson Prohibition Amendment for ten hours, and when the roll was called, the members voted for the amendment by 197 to 189 against it. Although the measure failed because it did not receive the two-thirds majority required to pass a constitutional amendment, yet it was a significant fact that by a decided majority the members of the United States House of Representatives voted in favor of the resolution.

Fifty years ago, a total abstainer was almost unknown among our Congressmen; today more than half of our Representatives in Washington are abstainers. It is also significant that most of these abstainers are among the younger members, showing that the younger generations are being educated to abhor this evil.

The first State law requiring that the nature and effects of alcohol should be taught in the public schools, was passed in 1882; within twenty years every State of the Union had such a law upon its statute books. A committee appointed by the American Academy of Medicine in 1903 has spent more than eleven years watching the working of these laws, and in judging the results of using the textbooks. The opinion of these experts is that those laws requiring the teaching of hygiene and temperance are most helpful in warning our boys and girls of the evils of intemperance.

A French paper, favoring such a course of study in France says: "Compulsory courses in anti-alcohol instruction enlighten the youth upon the fatal consequences of the evil. Later these young men will read and wonder why the Parliament permits this dreadful plague to sap the vitality of the nation."

By an imperial edict, the Czar of Russia banished the rum demon from his empire, thereby freeing one-tenth of the world's population and one-sixth of the world's land surface from the curse, which is a victory of world-wide significance. Raphael Georges Levy, the economist, has declared that the efficiency of labor in Russia has improved fifty per cent since the recent prohibition measures were adopted. M. Kharitonoff, Comptroller of the Russian Treasury, speaking before the Duma budget committee on January 25, 1915, declared that owing to the great increase in the national savings, due to prohibition, the extraordinary outlay occasioned by the war had caused no suffering as yet in Russia. As proof of this, Mr. Kharitonoff said the national savings in December, 1912, which amounted to 700,000 roubles, (\$250,000), had increased to 29,100,000 roubles (\$14,550,000) in December, 1914. He added that the total savings for 1913 amounted to 34,000,000 roubles, (\$17,000,000) as compared with 84,000,000 roubles (\$42,000,000) for 1914.

Sixteen States of our Union are now in the prohibition column. Twelve others have dry territory anywhere from fifty to ninety per cent. Twelve other States have from one-fourth to one-half of their population in dry territory. Only seven States in the Union have less than one-quarter per cent dry territory.

Only a little while ago, Secretary Daniels issued an order, countersigned by President Wilson, in which he says: "The use or introduction for drinking purposes of alcoholic liquors on board any naval vessel, or within any navy yard or station, is strictly prohibited, and commanding officers will be held directly responsible for the enforcement of this order."

A leading newspaper of Philadelphia thus says editorially of prohibition

Kansas: "It is this defiance of what other States have legalized as a necessary evil that has helped to make the citizens of Kansas the richest per capita in the country, and the richest of all agricultural folks in the world; that has given her a permanent school fund of \$10,000,000 and has reduced her illiteracy to almost nothing. Ninety-eight per cent of her 400,000 school children have never seen a saloon."

These are some of the reasons why the great July convention of the Anti-Saloon League at Atlantic City is being looked forward to with much interest. All persons will be recognized as delegates who are appointed by local Churches, Sunday Schools, Adult Bible Classes, Brotherhoods, Gideons, Young People's Societies, Y. M. C. A., Y. W. C. A. and W. C. T. U., or any other temperance organizations. Each local organization is entitled to one delegate and one alternative. Pastors and representatives of all co-operative organizations are requested to forward the names of their representatives to the Anti-Saloon League of America, Westerville, Ohio, in order that literature and other information may be mailed to them at once. No organization interested in the cause of temperance and in the moral and material welfare of the United States can afford to be without a representative at this great epoch gathering.

PRAYER-HUNGER.

C. P. Brewer, M. D.

Have you felt that eager, hungry desire for the midweek, evening hour of prayer? Have you anticipated "sweet hour" with a pleasant revel in its ideals? Have you had the cabalistic soul song set up in the instinct sense, that made you "to hear joy and gladness; that bones—might rejoice?" See Psalm 51:8. The real tune that has no voice; "that sings inside one, in the heart, in the thoughts. * * * In the narrow of the bones singing, a fragment of the melody to which God created the world, of the soul He breathed into it." When everything in you wept; all your limbs wept before God. When the face did not move, nor the lips, all the doors of sense were shut, and song and sunshine were in your soul. (Cabala).

Have you gone to the mid-week prayer service still listening to the decadent tones of that holy vesper, and the "humming inside" silenced by the rasping tones and secular, theatrical aid that arose from the scant dozen who left off the picture shows, and vaudeville functions and worldly fantasies to attend?

The Usual Program.

Song—Rag Time; and funny.
Reading—Bible. (Refreshing).
Talk—By the Pastor; long, expository, interpretative, explanatory or hortatory. (Generally excellent).
Prayer. Must be short; by some layman. (May be old-fashioned).
Recess—Five minutes, social chatting. (Good idea).
Order—Announcements. Benediction. (Soul-sleeping, go home).

The primitive idea of the prayer-meeting was diagnostic. The preacher must see what was the result of his Sunday sermons; here the people were exercised to show their spiritual condition. A sanitary inspection where the pastor could see, and learn the required treatment for each soul under his care. It was also a good recruiting station, where the militant force of the Church could be estimated, and personal fitness of its personal resources discovered, and directed to the best advantage. A place of mutual instruction, where they might learn from each other the best either knew; and the pastor could observe the results of his teaching, and all could see the influence of the pulpit, if any, upon the pew reflected in the life, and words of the laity; thus showing the pastor whether his sowing prospered. A place of "sweet communion, solemn vows, and hymns of love and praise." (Timothy Dwight). Return to this ideal, and "To Zion shall be given the brightest glories earth can yield, and brighter bliss of heaven." (Ibid).

"Then shall our walk be close with God,
Calm and serene our frame;
And purer light shall mark the road
That leads us to the Lamb."

—Adapted from Wm. Cooper,
Fort Worth, Feb. 13, 1915.

You close your doors and brood over your own miseries and the wrongs people have done you; whereas, if you would but open those doors you might come out into the light of God's truth, and see that his heart is as clear as sunlight toward you. If you would but let him teach you, you would find your perplexities melt away like the snow in the spring, till you could hardly believe you ever felt them.—George MacDonald.

THE VOICE FROM THE FLAMES.

A famous divine has compared the warring nations of Europe to a fire, and uses as his text the words of Moses on seeing the burning bush: "I will now turn aside and see this great sight." And truly it is a great sight; the greatest of its kind the world has ever witnessed.

Years of preparation, during which the poorer classes have been reduced to the direst poverty by the exorbitant taxes necessary to this Titanic struggle; years of thought during which the most brilliant scientific minds of all ages have been devising ways and means for such wholesale slaughter that the soul recoils in horror before such carnage; years of engendering a false idea of patriotism, of rigid military training—all these have combined to make the present struggle the most stupendous in the history of the world.

Men are dying by the thousands and the tens of thousands. Women are suffering from hunger and cold, and—saddest of all—little children are undergoing the same privations of their elders. Many of these tiny, unsung victims, before their lives have fairly begun, are having them snatched away because there has been no milk supply for months, and in spite of the united efforts of the charities only an insufficient amount of food can be given the mothers.

Fields where once waved the ripened grain, emblem of a country's prosperity, now run red with the blood of its noblest manhood. Once happy homes lie charred and blackened wastes, mute evidences of the despair and desolation of the nation. Heart-broken cries of mothers and sisters, widows and orphans, fill the air. And all this in five out of the seven Christian nations; nations where for two thousand years the Gospel of Christ, Prince of Peace, has been taught. "Then what is wrong with such a religion?" some are asking. Nothing. The wrong is with the individual, the family, the community, the nation. Religion is preached, but is not practiced; is professed, but is not felt or lived. If it were there would be no wars, for Jesus ever taught peace and good will and love for one another.

But from the burning bush came a Voice, saying: "Moses, Moses," and even so is there today a direct, personal call to each of us. Stop! Question your own heart: Am I trying to live with Jesus as my example? Do I love humanity, or am I indifferent to its needs and sufferings? Is my influence just what it should be? Am I cherishing any secret sins?

It grieves the Heavenly Father to chastise His children. He would have them prosperous and happy if they would be, but they grow disobedient and forget Him, and the result of their folly and wickedness falls upon their own heads. It has taken a world-wide upheaval to bring us to our senses, to recall to our minds the almost forgotten commandment, "Love thy neighbor." And still the sorrowful, pleading Voice calls, "Come unto me, believe in me." Care for the wounded and distressed, comfort the sorrowing. Cease this mad struggle for the vanities of life. Science and philosophy are well enough in their places, but not as substitutes for the simple, wholesome teachings of the humble Man of Galilee.

Like the Israelites of old, God seems to be sparing us to do his work. So what are we going to do about it? Are we going to be faithful to His trust? This "great sight" has many things to teach us if we but turn aside to look and heed the Voice which comes to us from the flames. Hatred, avarice, jealousy, spite, vanity—all these can be seen; do kindred emotions dwell in our hearts? Then let us tear them out, root and branches, and in their places put faith, love and charity. Let us read our Bibles more and pray oftener, not for me and mine alone, but for others. Let us live each day with the Golden Rule as our guide, so when the shadows of evening gather about us and we sit in silent communion with our own souls like a benediction may come to us the words, "Well done."

(MRS.) THERON BELL,
Groveton, Texas.

A QUEERED CERTIFICATE, BUT?

In my mail recently was a communication from a brother pastor on this order: "Dear Brother: Please send me the Church certificate for Brother and Sister Blank. I hope you will send them at once as I had a hard time getting their consent to join here."

The circumstances were such that I replied substantially as follows:

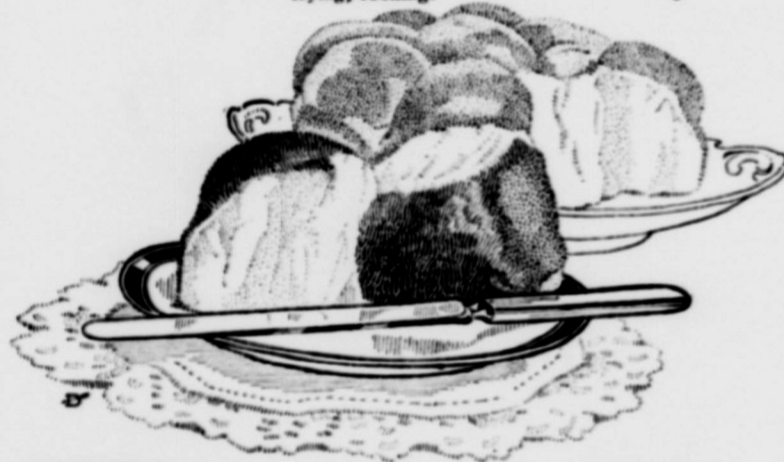
"My Dear Brother: Regarding the parties you mention, their names were enrolled on our books some years ago as having been received by letter. Nobody here remembers distinctly that they ever attended Church with any degree of regularity, or that they ever



These Crusto rolls are as good as they look. Brown crust outside—feather-light, delicious "meat" inside.

Besides delicacy of flavor and lightness there's this feature to Crusto-made bread and rolls—they're pure white. That's because Crusto itself is so pure and made of such top-grade, perfectly refined materials that it brings out all the goodness of the flour. It can't jeopardize, it can only enhance results, being itself odorless, flavorless and colorless.

Better than lard as a shortener—for baking, frying, cooking.



CRUSTO ROLLS
AS PREPARED AT
"THE WESTBROOK"
FT. WORTH

AT ALL GROCERS
COMES IN TIGHT TINS, 5 SIZES—
2 LBS., 4 LBS., 5 LBS., 10 LBS. OR 20 LBS.

CRUSTO—Houston, Texas

contributed in anywise to its support though amply able so to do.

"They have been away from this community since my pastorate began. I am in my second year, and much longer.

"They were dropped from the roll months ago by Church conference. Of course, I could restore them, could fudge and give them a letter, but to say they were 'acceptable' members would make acceptability too easy.

"If all members were to the Church as they have been, there could not be a Church nor preacher nor ministry in the world.

"So far as I know they may be perfectly good folks but are good for nothing religiously.

"I am of the opinion they should again take the vows of the Church with an accompanying sermonette to this end, that 'Membership in the Methodist Church means something.' "If you think best though, and you have to do it to hold them, and you think it worth while, you may consider that you have the certificate with the mental reservation on my part, that they are merely nominal and not acceptable members."

Of course, it would be a pity for hers of this class to see this, but members of this class to see this, but tute the Advocate family. Judgment? Am I right or wrong in having a conscience on this subject?

J. W. PATISON.

THE PLACE OF THE SUNDAY SCHOOL IN THE SOCIAL LIFE OF THE YOUNG PEOPLE.

(By Mrs. O. V. King.)

Man is by nature a social being. From the earliest times we read of the people meeting together for feasts in the public places and in their homes. In early times much of the feasting and merrymaking was a part of the religious ceremony of the people, and even today, among the less civilized tribes, this is, to a great extent, the case. We read in both the Old and New Testaments of feasts celebrating birthdays and coronations, and of national thanksgivings, which illustrates the natural design of humanity for the association of people together.

Now the question arises, "What obligation rests on the religious world to supply that natural craving of the human heart?" There has been a time in the history of the Church when any form of diversion was looked upon as wicked. We have progressed considerably since those times, but there remains yet much to be done. We have our organized Church

and Sunday School work, our Y. M. C. A.'s and various other excellent institutions, but our Sunday Schools fall short of their duty and privilege in supplying the social needs of our young people. They are pretty well taken care of in the primary grades when such simple diversions as Christmas trees, Easter exercises, Children's Day and an occasional picnic satisfy their wants, but as the boy and girl begin to reach maturity we usually leave them to their own devices. We pitch them overboard, as it were, and leave them to sink or swim as the case may be, and by the exceedingly small number added to the Church from the ranks of the Sunday School we are led to believe that a good many of them sink.

The question arises, "What are we going to do about it?" Are we going to continue spending time and money and energy on the children up to the very time they become old enough to take their places in society and the world of work, and then, by our very disinterestedness, let them drift away? It is useless for us to say they are old enough to make their own social life. If the Church and the Sunday School does not supply their needs they are going where they will be supplied. It is not of much use to tell Johnny he must not loaf around town or play questionable games in still more questionable company, or to tell Susan she must not attend this or that kind of party or entertainment. The thing to do is to provide sufficient diversion of an entertaining and harmless character to satisfy their needs. There is no better work that our Sunday School Boards and Teachers' Councils can do than to make provision for the social needs of the boys and girls as they grow into young manhood and womanhood. Usually all that is needed is a little wise direction, and the young people will enter heartily into any plan that offers amusement and entertainment. Let them feel that the teachers and officers are really interested in them, and are their friends, instead of their critics. A Sunday School that can graduate a large per cent of its membership into the Church is doing good work, and not the least of the causes will be an intelligent and consecrated effort on the part of the teachers and officers to supply the social needs of the young people.

League City, Texas.

"Time was, is past, thou canst not it recall;
Time is, thou hast, improve the portions small;
Time future is not and may not be;
Time present is the only time for thee."

AN OPPONENT PRAISES.

Because he differed with the leading newspapers of Texas upon certain public questions and often expressed his dissent from their views, many persons have believed that Dr. George C. Rankin's relations with the publishers and editors of such newspapers were strained, and that those publishers and editors found Dr. Rankin a difficult man to deal with.

Dr. Rankin was himself a newspaper man, and a good one. He knew the value of space, and he appreciated the fact that it was to his advantage, as well as that of the publisher, to conserve it. He realized that the man who tries to "hog" space usually defeats his own purpose.

Dr. Rankin's contributions always were within reasonable bounds, well considered and carefully prepared. He wanted readers, and he got them. Nor did he commit the error of demanding that his articles should be published "exactly as written, or not at all."

In the campaign of 1910, I had some personal experiences of this kind with him. I had for some time been writing and publishing in The News, almost daily, articles dealing with the political situation, and Dr. Rankin dissented from some of my views, although later we voted for the same candidate.

One day he came into my office and said: "Tom, I've got to skin you a little. Let me read this to you, and see if it's all right."

I told him to fire away, and he did so, reading the communication in which he dubbed me "The Political Empire of Texas," a title which I immediately accepted and wore until the close of the campaign and the close of the baseball season.

Of course, I offered no objections to his references to myself, but I did suggest slight modifications of his criticisms of certain of the prominent figures in that campaign. These he readily accepted, remarking that he believed they improved his article. Within a few minutes his communication was approved, and he departed.

After this article had been published, Dr. Rankin again called with another "skinning," and upon this occasion I read to him a "little skinning" which I had prepared.

There were several such sittings during that campaign, and I came to know, what I had formerly believed, that Dr. Rankin respected the convictions of others, and that he personally liked men whose views he disliked and attacked.

Newspaper men have little use for these persons who strain for publicity, and but little more for those others who humbly attempt to get the publicity which rightfully is coming to them or to the causes which they represent.

Dr. Rankin wasn't a strainer nor a bungler. He really understood the art of publicity. Therefore, editors found it easy to deal with him. TOM FINTY.

HEARTS By Luther White. When God made hearts he did his best, And made them white as snow, But each one in some hidden nook Has been soiled by some unholy touch. To keep them white, you know, But this old world's so full of sin, All polished up and varnished, They've all turned black. Well, some have not, But they are badly tarnished. When I hear kiddies run and shout, And tumble on the floor, I wish I could be changed about, And made like them once more. But since I can't, I'll bow and pray— It may be selfish though— That Christ will let me live some day Where all the kiddies go.

DAILY SCHEDULE SUMMER SCHOOL OF THEOLOGY UNDERGRADUATE COURSES.

Monday Night, June 14, to Wednesday Noon, June 23.

ADMISSION ON TRIAL. (Third Floor, Room 30.) 7:45-8:30—Sermon, "Outlines of the World's History," I. F. Ratts. 8:30-9:00—Chapel. 9:00-9:45—Wesley's "Sermons" and The Book of Discipline, F. A. White. 9:45-10:30—Arithmetic and Geography, G. S. Slover. 10:30—Public Lecture. 2:15-3:00—Rank's "Manual of Christian Doctrine," W. H. Howard. 3:00-3:45—English Grammar and Rhetoric, J. Sam Barcus. 8:15—Public Lecture.

FIRST YEAR (Third Floor, Room 32.) 7:45-8:30—Purvis's "Apostolic Age," Gen. M. Boyd. 8:30-9:00—Chapel. 9:00-9:45—Kerr's "Ministry to the Congregation," Rex B. Wilkes. 9:45-10:30—Angus Green's "Cyclopedic Handbook of the Bible," Chapters XVII-XLI, E. P. Williams. 10:30—Public Lecture. 2:15-3:00—Wesley's "Sermons," 126, W. Y. Switzer. 3:00-3:45—Fisher's "Personal Salvation," E. W. Potter. 8:15—Public Lecture.

SECOND YEAR (Second Floor, San Jacinto Hall.) 7:45-8:30—Bruce's "Training of the Twelve," F. M. Boyles. 8:30-9:00—Chapel. 9:00-9:45—Sheldon's "System of Christian Doctrine," Parts I-III, I. F. Wells. 9:45-10:30—Larson's "How to Conduct a Sunday School," Atkins "Kingdom in the Cradle," Clovis W. Chappell. 10:30—Public Lecture. 2:15-3:00—Wesley's "Sermons," 27-32, T. N. Weeks. 3:00-3:45—Angus Green's "Cyclopedic Handbook of the Bible," IX, A. W. Hall. 8:15—Public Lecture.

THIRD YEAR (Second Floor, Room 22.) 7:45-8:30—Davis's "Elements of Psychology," Glenn Huns. 8:30-9:00—Chapel. 9:00-9:45—Sheldon's "System of Christian Doctrine," Parts IV-V, A. I. Andrews. 9:45-10:30—McTear's "History of Methodism," T. A. Ruffer. 10:30—Public Lecture. 2:15-3:00—Angus Green's "Cyclopedic Handbook of the Bible," XXVI, A. I. Moore. 3:00-3:45—Hendrix's "Skilled Labor," Matt's "Pastor and Modern Missions," E. F. Shuler. 8:15—Public Lecture.

FOURTH YEAR (Second Floor, Room 24.) 7:45-8:30—Tiger's "Constitutional History of American Episcopal Methodism," R. W. Nation. 8:30-9:00—Chapel. 9:00-9:45—Davis's "Elements of Ethics," H. E. Draper. 9:45-10:30—Fisher's "Grounds of Theology and Christian Belief," C. A. Sprague. 10:30—Public Lecture. 2:15-3:00—Davis's "Elements of Logic," H. R. Smith. 3:00-3:45—Fisher's "History of the Christian Church," M. Foster. 8:15—Public Lecture.

SILKLESS "SILK" STOCKINGS Artificial Silk Has Good Qualities, But It Should Be Labeled.

There is no reason, let us submit, why any lady should not, if she wishes, encase her feet in hose made of wood dissolved in sulphuric ether.

Artificial silk is here, and here to stay. A Frenchman named Chardon discovered it years ago. It at first used to explode like gun cotton, which it closely resembles in chemical composition, but another French inventor found a way of taking the inflammability out of it so that, when properly made, it will no more explode than will a newspaper or a yard of cotton cloth.

Vast factories at Besancon, France; Frankfort, Germany; Zurich, Switzerland, and at several places in this country are turning out more than three millions miles a day of artificial silk yarn. Without this source of supply the cheap "silk" stockings which everybody may now have would be quite impossible. They ought, of course, to be marked properly; that is something for consideration after a National Pure Fabric law has come into being.

The fibre that goes into my lady's inexpensive "silk" stockings is not a bad fibre if its limitations are understood. It takes dye as well as cotton. If the right dyes are used it is color fast. Its strength is somewhat greater than that of cotton and less than that of real silk.

You cannot expect it to last as long as the genuine article, but it serves its purpose while it lasts.

One point about artificial silk stockings should be emphasized. In every laundry it is recognized that they need special care in the ironing department. If the heat applied is even so little too great there results a balling up of the filaments which roughens the goods and lessens their durability.

That is one reason why the women who use the wood pulp silk stockings lamented at home wailers why they don't last longer—Clean Clothes.

A measureless love is the only true measure of love to give either to God or man.

ANSWERED PRAYER

On the Marriage of a Daughter of Seventeen. By Mrs. Linnie Goggets. I love the Lord. He heard my prayer. When loss was more than I could bear. The sad of earth He makes serene— The God of love—in answered prayer.

Adown the line from Cain to Paul, Hath God anointed His own with care. Then seek ye first the God of all, And love and live in answered prayer. When I drew sigh with sorrow bent, Laid bleeding heart before His face, He said, "Your child was only lent. For training," Heard and answered prayer.

Remember how she gave that one. Alack to God we murmured there, When Hannah made request for son. And hallowed was in answered prayer. But who allow themselves to murmur. O'er crosses given to test their wair, Will find themselves (and angels) shame Of earthily joy—unanswered prayer.

Ye master, scholar, wit and wit, A sacrifice yourselves have made. Almsgiving the Lord is well pleased. Will not of unanswered prayer. Nor less nor lose shall separate. Us from our duty done while here. Then by our faith in final state, We'll reunite through answered prayer.

Immutable are nature's laws. Then right about, be this our case— A devotee to His great cause— Or soon or late your answered prayer. A hand to human need the Lord To those that long, we while here lead. For weary soul make light our load. Then let to God for answered prayer.

Prudence by earthly loss we're won. Perseverance by our patience here. By loving patient answered prayer. So, also then, for God and blood. With sky-blue eyes and sun in hair, I pour my soul before our God. And plead for her in answered prayer.

OLDEST METHODIST CHAPEL IN THE WORLD

There can be little doubt that the oldest complete Methodist chapel in the world is Wesley's Chapel at Kingswood, Bristol, now in the hands of the reformatory committee, says the Methodist Recorder of London. Before its completion in 1746, the "new room in the horse fair," Bristol, had been opened. Only a part of that building now remains. The Kingswood Chapel, therefore, can maintain its claim, although it was erected at the beginning as a schoolhouse for the collier's children. After being in Methodist hands for more than one hundred years, it was sold in 1843 to the Kingswood reformatory, and is still used as their chapel. Its quaint interior contains Wesley's pulpit, and is replete with old Methodist memories.

Here was held the first Watch Night service on December 31, 1748, from 8:30 until the new year dawned. Near by John Cennick preached in the open air—the first of John Wesley's lay helpers who dared to obey the call of God to preach without waiting for ordination. Although Howell Harris had already been preaching as a layman in Wales, we may say that the Methodist local preacher dates his origin back to Kingswood on June 14, 1729.

The reformatory committee has decided to clean and repair the old chapel. The original proposals would have radically altered it, but at the appeal of representative Bristol Methodists the committee has listened to the suggestion to preserve its old form. Money was promised to the reformatory fund if this condition were carried out. An appeal is now being made to Methodists to contribute 150 pounds to this object and to mark several sites sacred to Methodists in Bristol itself. North Carolina Christian Advocate.

RESOLUTIONS SISTER E. H. WEBSTER

Passed by Joint Missionary Institute of Dallas and Tarrant Districts, February 15, 1915. Whereas, God in His wise providence has called upon himself the souls of our fallen sisters, the wife of our brother and fellow laborer, Rev. E. H. Webster, an honored and noble minister of the North Texas Conference; Resolved, That we, the joint Missionary Institute of the Tarrant and Dallas Districts, be and we hereby do solemnly resolve, knowing that he died all things well and that we express in Brother Webster our hearty sympathy in this bereavement, and that we pray that the loving grace of a loving Heavenly Father may be his O. S. THOMAS.

WHAT ONE COUNTY IS DOING.

Runnels County has definitely undertaken to feed itself and help its neighbors to a greater degree than any county that we visited," said Albert L. Reed, of Dallas, one of the men who visited various counties in the "Let Texas Feed Itself" campaign during the first week of February.

Bollinger men showed us the results of work done in Runnels County by two business men and the county farm demonstrator," continued Mr. Reed in recounting his experiences. "These began some time ago to tell the farmers of the county they must raise more than enough feed for their own use. This year they have brought the surplus to the county seat and other towns, sold it and gone back home with empty wagons and bettered bank accounts, or at most carrying home only those things they could not raise in the county."

Last year Runnels County imported home; this year it supplied its own needs and exported a surplus. One groceryman in the county seat bought \$300 worth of butter from one farmer, who also raised a large cotton crop which he looked upon as a secondary consideration. There are several produce exporters in the county; one reported that he had paid \$42,643.10 to Runnels County farmers for their chickens, eggs and poultry. He said some of the farmers made their poultry pay the family grocery bills and yield a surplus of clear profit.

The poultry industry is now well recognized as an important source of income. Its value for the past year was conservatively estimated at near by a quarter of a million dollars, for fully half that much realized from what was exported after the county supplied its own needs.

This county, so we learned, has a large number of farmers who utilized the services of the Texas Industrial Congress, getting information from it, particularly as to the growth of forage crops. Four prizes were won in the forage crop contest of the Congress last year by farmers of the county. Grayson Wiley, of Bollinger, last year produced 6990 pounds of feterita on one acre, which not only won a prize in the Congress contest but was the largest yield of feterita ever secured in Texas, so far as the records go.

"Does this kind of farming per acre pay?" Records of crops raised show the average profit of the four prize winners in Runnels County for 1914 was \$39.76. It is particularly interesting to note that this is seven times the assessed valuation of the average acre of land in Runnels County. Probably the acres on which the prize crops were grown are more valuable than the average, but at any rate the profit per acre has been shown to be greater than the cost per acre. That we consider a remarkable and desirable result of this kind of farming.

TEXAS INDUSTRIAL CONGRESS

You should not feel that all the time, trouble and expense that you invest in this Texas Industrial Congress is for a waste.

WE WANT YOU

If you would care to be relieved of stomach trouble, constipation, sour 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 aches of the stomach, the Tarrant-Bennett Co. of Buffalo, N. Y., will send you free and without a small trial bottle of their Venal Pulverizer 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 for a bottle of evidence to permanently relieve the most stubborn case. Write at once for free and pre-paid sample. For sale by all leading druggists.

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A pair Pillows to match for \$1.00. All new, sanitary feathers. Famous Arizona mink, 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 discount on premium. SANITARY BEDDING COMPANY, Dept. 327 Charlotte, N. C.

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No craving for tobacco in any form after taking the habit-forming drug. Don't try to quit the tobacco habit until it's a losing fight against heavy odds and means a serious shock to the nervous system. Let the tobacco habit quit YOU. It will quit you with no more pain. Take Tobacco Redeemer, according to directions, for two or three days. It is the most scientifically quick and thoroughly reliable remedy for the tobacco habit the world has ever known.

Not a Substitute Tobacco Redeemer is absolutely harmless and contains no habit-forming drugs of any kind. It is in no sense a substitute for tobacco. After finishing the treatment you have absolutely no desire to use tobacco again or to continue the use of the remedy. It quells the nervous system and makes you feel better. It is a tonic and a source of pleasure, but you must not let it turn into a habit. If you are a heavy smoker, you must stop for one or more days. Tobacco Redeemer will positively break your habit of being a slave to the habit. There is no possibility of relapse, and it is absolutely harmless. Write today for our free booklet showing the results of our treatment. This booklet contains a full and complete plan of the tobacco habit and shows you how to take Tobacco Redeemer. Write today for our free booklet. NEWELL PHARMACAL COMPANY, Dept. 352, St. Louis, Mo.

Cured His RUPTURE

I was badly ruptured while lifting a trunk several years ago. Doctors said my only chance of cure was operation. Trusses did me no good. Finally I got hold of something that quickly and completely cured me. Years have passed and the rupture has never returned, although I am doing hard work as a carpenter. There was no operation, no lost time, no trouble. I have nothing to sell, but will give full information about it if you will send a complete return postpaid, if you write to me, Eugene M. Pullen, Carpenter, 1204 A Maxwell Avenue, Manhattan, N. Y. Please cut out this notice and show it to any other who are ruptured—you may save a life or at least stop the misery of rupture and the worry and danger of an operation.

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Subscribers who desire the Advocate discontinued must notify us at expiration either by letter or postal card. Otherwise they will be responsible for continuance and debt incurred thereby. We adopted the plan of continuance at the request and for the accommodation of our subscribers and they in turn must protect us by observing the rule which stands at the head of the first column on the eighth page.

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.

THE COMING REVIVAL.

The Holy Spirit is preparing the way for a great revival in the Church of God, and for a mighty work of grace in the salvation of sinners.

Brother Pastor, is the spiritual impulse felt in your heart, and are you getting ready for that coming revival?

The cloud of promise is larger than a man's hand, and prayer with faith can expand it into a benign nimbus bearing showers of blessings.

Is your Church asking for the revival and praying for its coming? All indications point to a sweeping revival—a revival that will sweep out of our Churches worldliness and wickedness, and will open them to the presence and power of the Holy Spirit.

When the Holy Spirit becomes manifestly present in the Churches, worldliness goes out, for the people themselves then banish it.

The Church members, many of them, have left the fountain of pure water of life and have been too long drinking at the polluted waters of worldly pleasures. They are beginning to feel a sense of thirst for the living water. This is a most hopeful sign. The human soul that has tasted of the Gospel's saving grace will not and cannot be fully satisfied without revival blessings, renewing the sweet experience of salvation and strengthening the heart for service.

Many good people, sad to say, grow cold in heart and the light fails in their Christian life, but such persons, in the quiet of their meditation, long to come back into conscious relations of peace with God.

Press forward with your people and enter into the plenitude of God's gracious blessings.

Some of us forget the realm in which we were born. Much of the matter we read marks the man who has in his hand a thread he cannot unravel. Some writers need to learn the lesson from the wood-chopper who throws aside the knot he cannot split.

THE EUROPEAN WAR.

The man who cries that the war in Europe betokens the failure of Christianity is reckoning without considering God.

The Lord God is in human history and carries out his plans sometimes by means that men do not readily understand. He settled forever with Abraham and his descendants the question of human sacrifices by calling upon Abraham to offer his own son, the son of promise, as a burnt offering to God, and, at the crucial moment, by preparing instead of Isaac a ram detained by being caught in the bushes. He ordered what he intended to abolish. Who knows but that with this unprecedented war, surpassing all other wars of the world in magnitude and suffering, God intends to prepare the world for the period of peace prophesied of by Isaiah.

The lesson of disarmament may be taught the world by the very enormity of the carnage wrought with very modern armament. The aerial war ship and the submarine may prove the forerunners of universal peace. We believe when this war comes to a close the nations involved will stand so aghast before the havoc of modern war that the minds of the rulers will be unalterably turned to disarmament and peace. And that the peace of the world had to be bought at such an enormous price is due to the dullness and obstinacy of human nature and not to the will of the superintending providence which must accomplish human blessings through human wills and human agencies.

What the Hague Parliament of nations would do, but could not; what the ministers of the Gospel would do, but could not, the tremendous guns, the stealthy submarine and the air-piercing machine, hurling bombs as it flies, may do by calling the nations to the Hague Tribunal and to the teachings of the Prince of Peace.

Last week the financial centers of our country received a shock just a bit out of the ordinary. We have sold vast quantities of war equipment and food supplies to Europe. All at once exchange on London fell lower than it has been in a generation. It may mean that they are having some trouble in paying for the goods.

The United States district attorneys throughout the Nation have been notified by the Attorney General that in the future the Department of Justice will not allow judges to suspend the sentences of persons convicted in the Federal Courts. There may be rare instances in our Texas courts where a suspended sentence meets the end of the law, but in most cases the power is sadly abused and defeats the administration of justice.

The same rule won't work both ways. The method of revival work used the last time may not work the next. It is so easy to be a slave to an established plan of work. All shoes are not made on the same last. All the fish are not in the same channel, nor will every fish bite at the same bait. In no other field does common sense count for more than in the Methodist ministry.

It's a long step from Concord, Massachusetts, to Dallas, Texas. And yet in all that long journey of over two thousand miles Miss Jessie Mabel Wilson came to join her fortunes with that of Rev. Milton Hill, our pastor at Water Valley, Texas. The ceremony was performed by Bishop E. D. Mouzon and Dr. S. H. C. Bergin, pastor of Trinity Methodist Church, this city. The romance began while Brother Hill was a student in Harvard Theological School. It is worth the journey of two thousand miles to get a Texas preacher. The bride is of a prominent family in Concord, and we welcome her to a Texas itinerary that is already famous for its conquests.

THE VANDERBILT DECISION.

On February 19-20, the members of the Educational Commission of the Methodist Episcopal Church, South, were in session in Memphis, Tennessee. The session was largely for conference with the Commissioners appointed by the original patronizing conferences of Vanderbilt University, with the view of complying with the instructions contained in the resolutions of the General Conference creating this body. All the Commissioners from said several conferences, except one, were present, and an all-day joint meeting with them was held on Friday, the 19th. At that joint meeting the instructions given and the duties imposed were freely discussed. The question to be determined was: What, if any, right or title or control over or interest in Vanderbilt University, the General Conference has heretofore had and what rights it could authorize this Commission to transfer or assign in the light of the decision of the Supreme Court of Tennessee and subsequent events.

After these two days of discussion on Saturday, the 20th, the Commission decided that "it could best preserve and defend the interest and honor of the Church by putting an end to all further controversy of every character pertaining to Vanderbilt University."

In so doing, however, the Commission "voiced a final protest against the manipulation by which Vanderbilt University has been lost to the Church."

In concluding its resolutions the Commission says: "The Commission feels that the adoption of this resolution forever puts an end to its connection with the Vanderbilt controversy and believes that the membership of the Church at large will fully indorse this action, when understood, and will rejoice that the efforts of the Church will now be unitedly directed toward the building of the two great universities at Atlanta and Dallas to be forever owned and controlled by the Church.

"The success of these institutions, promised and attained, show what an aroused Methodism is capable of doing, and leads us almost to believe that the Vanderbilt case, which first seemed to involve injury to the Church now, under Providence, promises to redound to its benefit."

Last Sunday was "Goto-Church-Sunday" in this city, as well as in many other places. It was a great day in the Methodist Campaign in Dallas. The churches were packed, some of them even to the aisles, and over one thousand pledged themselves to personal work. These workers will make a house-to-house canvass of the city, hunting up all those who formerly were connected with the Church here or elsewhere, and endeavoring to induce them to reunite with the Church, and at the same time endeavoring to induce as many prospective members as possible to come to Church. All the indications are that this earnest personal campaign by consecrated workers will result in great gains for the Church.

Rev. Jas. H. Griffin, formerly of the North Texas Conference, now at Long Beach, Calif., writes as follows: "I suggest that the Prohibitionists of Texas, wherever scattered abroad, should build a monument to the memory of Dr. Rankin, One who now lives here in Long Beach volunteered today to give \$50 to such an undertaking. Let it be one of the finest in the State. He was worthy of it all."

The Dallas District Epworth League Union held a great session with the Forest Avenue people Friday evening, February 19. Dr. Sensabaugh, the presiding elder, was present and spoke on "Our Win-One Campaign." Our young people were inspired with the thought of personal evangelism.

Germany has added one more to the long list that makes up the catalog of her national mistakes. The representatives of the Belgium Government at Washington gave out the statement that the German Government had ordered all the Belgians who had left the country to return by March 1. If they failed to heed the order, there would be a tax imposed which really amounts to the confiscation of their property. The lengths to which that heroic people have had to go is seen in the fact that this atrocity is only added to the war indemnity of \$36,000,000 demanded of Belgium by the Germans. This order is far-reaching, since over a million Belgians have fled from their country to save their lives. They are now scattered throughout the earth.

The "One-to-Win-One" campaign, now being waged in Dallas, moves on with ever-increasing power. This evangelistic movement is just what its name implies—the winning of at least one to the Church by personal effort. It is called the Lenten Campaign. It is to be hoped by the Methodism of Dallas that on Easter Sunday, April 4, at least one thousand will be taken into Church membership. Let us devoutly pray that it may be so.

The Western Methodist brings the news that House Bill No. 258, introduced by the Speaker himself, which passed the Arkansas House of Representatives February 4, provided for race-track gambling in its worst form, and, if it becomes a law, will legalize betting at every county fair. Its advocates, as usual, claim that it is for the benefit of the farmers and in the interest of stock improvement. If it were possible to improve horses by any such doubtful method, it would be at the expense of manhood, and the people are not quite ready to pay that price. Surely the Senate of Arkansas can be depended upon to save the State from that awful disgrace.

The Governor of Colorado, where woman's suffrage prevails, has given the women recognition by appointing his wife as an unofficial "Assistant Governor." She will consider those laws affecting women and children. The Governor took the long chance of promising to abide by her decisions.

The whole Church will rejoice to know that, at last, Baron Yun has been pardoned. He is now a free man and can again give his consecrated life to the cause of Christ and the Church in his native land. Two years ago, with more than one hundred others, he was convicted of conspiracy against the Japanese Government in Korea. On March 29, 1912, he was sentenced to six years' imprisonment. On February 14, Rev. W. G. Cram sent the following telegram to Dr. W. W. Pinson: "Yun pardoned by Emperor on recommendation of Governor-General Terauchi."

In all this rage about immigration it is well to remember what God and Americanism can do for the stranger within our gates. In a recent Texas daily was the account of the death of a Bohemian, eighty-three years old, who came to Texas when he was young. The names of five married daughters and one son were given. Every one of the daughters bore an English name. The funeral service was conducted by a Protestant minister. After the immigrants from Europe have been in America two or three generations they gradually intermarry with the native stock and are influenced by the forces of evangelical religion. In many sections, even in Texas, settled by Germans and Bohemians a half a century ago, the young people are thoroughly Americanized and are as easily reached with the gospel as those whose forefathers came to this country before the Revolution.

The unspeakable tribulations of the Belgians will some day pass away but the glory of their sacrificial heroism will never fade. M. Paul Sabatier, well known as the biographer and disciple of St. Francis, pays them this wonderful and beautiful tribute: "The Belgians went to certain destruction, with a firmness unexampled in history, in honor of a principle, whereas they might have easily secured handsome payment for granting a right-of-way through their country, and also might have made millions out of the German troops. The other Nations have not yet understood their lofty heroism."

The Sunday School Times pays Dr. Hamill, who was at the time of his death President of the National Sunday School Association, the following beautiful tribute: "The Sunday Schools of North America lost one of their most fruitful lives. His membership in the International Lesson Committee had been a matter of the utmost importance. Dr. Hamill was a rare combination of fearless conviction, fiery positiveness, irrepressible humor, magnetic eloquence and teaching genius, along with deep affection and tender love."

PERSONALS

Our people of Paris, Texas, were delighted last Sunday because Bishop E. D. Mouzon spent the day with them.

Brother Simpson being indisposed, Dr. Sensabaugh, the presiding elder, preached a very edifying sermon for his people last Sunday at Oak Lawn, this city.

The Advocate is under obligations to Dr. W. D. Bradford for the full report of the Vanderbilt Commission recently in session in Memphis. The report appears in another column.

Rev. D. L. Collie, returning from Waxahachie District Institute, stopped a while with us. His work is progressing nicely and he says he will make a report soon through the Texas Christian Advocate.

Rev. E. V. Cox, pastor of Seventh Street, Temple, has recently undergone a serious and difficult operation. He is improving slowly. We trust he will be able to resume his loved employ.

Rev. W. G. Harbin, Sunday School Field Secretary of the Texas Conference, called on us en route to the Tyler District Conference at Grand Saline. Bro. Harbin reports his Conference thoroughly awake on the Sunday School work.

The Pan-Hellenic Association of Texas met in Dallas February 23. The out-of-town attendance of fraternity men surpassed all former records. Our own Dr. Hyer was a prominent speaker, his subject being "Why I Believe in College Fraternities."

Nathan E. Dever, the oldest native-born citizen of Washington County, died in Brenham on the night of February 13th. He was born in Old Washington on the Brazos in 1841. He was for years honored by the citizens and was a life-long Methodist.

Rev. C. A. Spragins, of Kavanaugh, Greenville, was in Dallas the past week and called on the Advocate. Brother Spragins is a member of the Joint Board of Publication of the Texas Christian Advocate. We were delighted to meet him in the Advocate office.

About twenty years ago, when the Texas State Epworth League was in its fullest glory, they raised a fund and sent Rev. Edward Pilley to China as its missionary and representative. After all these twenty years of studious observation, he now declares that he has never known such a state of rest as there is in China today. He is in Huchow.

The evening of the twenty-second was a great social event in Sherman. It was the twentieth annual reception given by the Kidd-Key College and Conservatory in honor of the natal day of George Washington. The members of the faculty and visitors from abroad were in the receiving line, and all of the formal usages of

CLEANSE THE BLOOD AND AVOID DISEASE

When your blood is impure, weak, thin and debilitated, your system becomes susceptible to any or all diseases.

conventional society were carried out during the evening. The established precedents of the entertainment were not followed, however, for those in the receiving line appeared in the evening dress of today, instead of in the pretentious Colonial costume of olden days.

Our dear friend and co-laborer, Sister Virginia K. Johnson, is confined to her bed. No one so richly deserves the love bestowed upon her. No one will wear a brighter crown when they end the pilgrimage and stand within the gates. Truly, she is our "Saint Virginia."

The Men's Brotherhood of Trinity Methodist Church, at a meeting held at Trinity Church February 23, presented the pastor, Rev. S. H. C. Burgin, with an automobile. This is pretty good evidence that the Doctor has ingratiated himself in the kindly offices of his brethren, and the Advocate will add that the gift is merited.

On the appointment of Major Roche to the postmastership in Georgetown, Dr. John R. Allen bought the Williamson County Sun and assumed its editorial management. This paper is on our table and shows that Dr. Allen is on the job like a seasoned veteran. Every column of it is bright and newswy, and maintains a high moral tone throughout.

BISHOP A. W. WILSON AT HOT SPRINGS.

Bishop A. W. Wilson preached for us last Sunday morning. A very great sermon indeed. He will preach for us again next Sunday morning. He is looking well.

THEODORE COPELAND. Hot Springs, Ark.

REV. R. P. HARDCASTLE SERIOUSLY INJURED.

Rev. R. P. Hardcastle, pastor of Atoka Circuit, one of the oldest supplies in the East Oklahoma Conference, accidentally fell and fractured his hip bone. The injury is serious and it will be many days before he can walk again. Bro. Hardcastle has been supplying pro-circuits for many years. He is one of the old-time local preachers who goes anywhere he is needed. He served a quadrennium on the Atoka Circuit and, after one year on another charge, he was returned last Conference to his old charge again. He was holding a revival meeting at the time of his accident. He is now in the hospital at McAlester, and his expenses will be heavy. I am sure every preacher and many laymen in the East Oklahoma Conference will be glad to give him all the financial assistance they can. Send contributions to Rev. J. A. Parks, 226 W. Washington Avenue, McAlester, Okla. Pray for this servant of God who must suffer for a season.

J. M. PETERSON, P. E. McAlester, Okla., February 29, 1915.

HEAR THEM!

Apropos of the magnificent article on the front page of the Advocate of last week on "The Duty of the Hour for America," by Dr. Charles S. Macfarland, General Secretary of the Federal Council of the Churches of Christ in America, I wish to announce that we have secured Dr. Macfarland for a series of six addresses for the Southwestern Summer School of Theology in June.

It also gives me great pleasure to say that Dr. Plato T. Durham, Dean of the Atlanta Theological Seminary, will preach our Baccalaureate Sermon on Sunday, June 13th, and that he will deliver a series of five lectures before the Summer School of Theology on the days immediately following. Every preacher in Texas should be here to hear these two distinguished gentlemen.

The name of the third general lecturer for the Summer School of Theology will be announced at an early date. C. M. BISHOP. Georgetown, Texas.

CONTRIBUTIONS TO THE RANKIN MEMORIAL FUND SINCE LAST REPORT.

- Miss Mary Washington, for Clarksville Sunday School, Clarksville, Texas. Mr. C. S. Avery, for Honey Grove Sunday School, Honey Grove, Texas. Mrs. Will S. Pace, De Leon, Texas. Master Willie Joe Ross, De Leon, Texas. Mr. R. F. Jones, El Reno, Okla. Mr. Donald Heater, E. F. D. Dallas, Texas. Mr. A. V. Heister, E. F. D. Dallas, Texas. Mr. Albert Heister, E. F. D. Dallas, Texas. Mrs. T. M. Worthington, E. F. D. Dallas, Texas. Mr. and Mrs. J. A. Grubb, E. F. D. Dallas, Texas. Mr. J. M. McCoy, E. F. D. Dallas. Mr. H. A. Emphrey, Mesquite, Texas. Mr. Elzy Shelton, Elroy Springs, Texas. Mr. G. O. Lee, Riley Springs, Texas. Mr. J. F. Russell, Riley Springs, Texas. Mrs. Anna L. Gill, Riley Springs, Texas. Mr. H. W. Kingsbury, Hugo, Okla. Mrs. Cora E. Kingsbury, Santa Anna, Tex. Howard Kingsbury, Santa Anna, Texas. Niche Kingsbury, Santa Anna, Texas. Carroll Kingsbury, Santa Anna, Texas. Mr. E. W. Hamlett, Muldoon, Texas. Mr. and Mrs. H. T. Hamlett, Muldoon, Texas. Miss Carrie Bell Hamlett, Muldoon, Texas. Mr. C. C. Williams, Clarksville, Texas. Mr. W. A. Williams, Clarksville, Texas. Mrs. C. C. Williams, Clarksville, Texas. Mrs. A. B. Giles, Clarksville, Texas. Miss Elmer Lewis, Clarksville, Texas. Miss Ida Frazier, Clarksville, Texas. Mr. A. P. Denton, Clarksville, Texas. Mrs. Wm. Ella Smith, San Antonio, Texas. Mrs. Ella May Smith, San Antonio, Texas. Mrs. Roberta McDonald, Floresville, Texas. Mr. Howard McDonald, Floresville, Texas. Mr. G. G. Montgomery, Geot, Texas. Mrs. George L. Montgomery, Geot, Texas. Mr. M. W. McLaugh, Brownwood, Texas. Mr. M. P. Meek, Brownwood, Texas. Mrs. Katie Sappington, Gainesville, Texas. Mrs. Gertrude Sappington, Gainesville, Texas. Mrs. J. O. A. Whaley, Gainesville, Texas. Mr. H. C. Smith, Kilbuck, Texas. Mr. W. I. Jones, Kilbuck, Texas. Mr. W. L. Harris, Kilbuck, Texas. Mr. E. A. Walker, Kilbuck, Texas. Mr. E. I. Burns, Kilbuck, Texas. Mr. G. E. Brown, Kilbuck, Texas. Mr. E. Rost, Kilbuck, Texas. Mr. E. Lyane, Kilbuck, Texas. Mr. and Mrs. W. C. Seering, Kilbuck, Tex. Miss Margaret Huber, Kilbuck, Texas. Mr. O. C. Hallmark, Kilbuck, Texas. Mr. H. N. Lee, Kilbuck, Texas. Mr. John A. Hall, Kilbuck, Texas. Mr. T. H. Norman, Kilbuck, Texas. Mr. T. H. Gosh, Kilbuck, Texas. Mrs. J. W. Norman, Kilbuck, Texas. Mrs. F. M. Duncan, Kilbuck, Texas. Miss Mattie Smith, Kilbuck, Texas. Miss Annie Harris, Kilbuck, Texas. Mr. A. W. W. Croswater, Marble Falls, Texas. Miss Ella Croswater, Marble Falls, Tex. Mr. C. E. Patterson, Harrison, Texas. Mr. and Mrs. R. D. Evans, San Antonio, Texas. Mrs. S. A. Henry, Kingsville, Texas. Mrs. J. W. Graves, Rowles, Texas. Rev. J. Hall Bowman, Graham, Texas. Mr. A. W. Kay, Graham, Texas. Mr. P. K. Deery, Graham, Texas. Mr. M. K. Graham, Graham, Texas. Mr. E. S. Graham, Graham, Texas. Mr. N. R. Tindale and family, Huntsville, Texas. Mrs. H. V. Neely, Adkins, Texas. Mr. A. J. Barnes, Abilene, Texas. Mr. R. M. Swanson, Abilene, Texas. Mrs. I. J. Park, Abilene, Texas. Mr. J. S. Rhodes, Abilene, Texas. Mrs. E. R. Shuler, Abilene, Texas. Mr. F. G. Cochran, Abilene, Texas. Mr. V. D. Baker, Abilene, Texas. Mr. E. Black, Abilene, Texas. Mr. A. Deas, Abilene, Texas. Mr. W. C. Glasson, Abilene, Texas. Mrs. I. M. Reynolds, Abilene, Texas. Mrs. A. D. Dean, Abilene, Texas. Miss Mollie Black, Abilene, Texas. Mr. Joe Linn, Abilene, Texas. Mrs. Joe Linn, Abilene, Texas. Mr. H. Levy, Abilene, Texas. Mr. J. S. Huffman, Abilene, Texas. Mrs. D. Evans, Abilene, Texas. Miss Bettie Evans, Abilene, Texas. Mr. John M. Seal, Abilene, Texas. Mr. O. S. Hoffmough, Vera, Texas. Mr. O. S. Hoffmough, Vera, Texas. Mr. John P. Cobb, Marfa, Texas. Mrs. Oscar Methodist Sunday School, W. E. Waller, Superintendent, Chisnole, Texas. F. W. Thompson, for Lancaster Methodist Sunday School, Lancaster, Texas. Methodist Sunday School, Aubrey, Texas. J. D. Moss, Aubrey, Texas. Mr. E. F. Huber, Aubrey, Texas. Mr. J. H. Dutton, Aubrey, Texas. Mr. John McReynolds, Aubrey, Texas. Mr. T. N. Robertson, Aubrey, Texas. Mr. Geo. Hester, Aubrey, Texas. Mr. A. T. Young, Aubrey, Texas. Mr. C. R. Swanson, Aubrey, Texas. Mr. Roy Beck, Aubrey, Texas. Mr. Edy McReynolds, Aubrey, Texas. Mr. Perry Dutton, Aubrey, Texas. Mr. Leander Lile, Aubrey, Texas. Mrs. M. P. Garcia, Fort Carr, Texas. J. M. Maffitt, wife and daughter Marjorie, Fort Carr, Texas. Mrs. Antonio Wilburn, Beth Temple Convent, Dallas, Texas. Mr. F. I. Shuler, Navarro, Texas. Mrs. F. I. Shuler, Navarro, Texas. Miss Beulah Shuler, Navarro, Texas. Mr. and Mrs. J. E. Young, Hildobro, Tex. Mrs. C. G. Burton, Hildobro, Texas. Mrs. Mary A. Lovelace, Hildobro, Texas. Mrs. De. E. W. Saffer, Howe, Texas. Mr. and Mrs. H. Hagar, Howe, Texas. Mr. W. A. Howe, Adams, Texas. Mr. W. E. Swanson, Adams, Texas. Mr. F. W. King, Adams, Texas. Mr. Henry E. King, Adams, Texas. Mr. Geo. N. Gardner, Adams, Texas. Mr. J. E. Manning, Adams, Texas. Mr. J. C. King, Adams, Texas. Mr. Edward King, Adams, Texas. Mrs. Annie Williams, Adams, Texas. Mr. John I. Thompson, Jr., Adams, Texas. Mrs. John I. Thompson, Jr., Adams, Texas. Mr. C. T. Cummings and family, Adams, Texas. Texas. Mr. J. W. Neal, Teack, Texas. Mr. J. L. Jester, Dallas, Texas. Mrs. I. L. Jester, Dallas, Texas. Mr. and Mrs. H. W. Lester, Dallas, Texas. Mr. and Mrs. J. C. Jester, Dallas, Texas. Mr. F. L. Jester, Jr., Dallas, Texas. Mr. Edith Jester, Dallas, Texas. Mrs. Martha Jester, Dallas, Texas. Mr. and W. H. Harp, Cooper, Texas. Mr. W. M. Stone, Colfax, Texas. Paul T. R. Goodfield, Fort Carr, Texas. Mrs. Ann C. Rogers, Lovell, Mass. Rev. E. C. South, The Baptist Standard, Dallas, Texas. Mr. E. F. Wilson, Krum, Texas. Mrs. E. F. Wilson, Krum, Texas. Mr. T. C. Eubank, Krum, Texas. Mrs. T. C. Eubank, Krum, Texas. Mrs. H. R. Park, Krum, Texas. Dr. J. C. Gour, Krum, Texas. Mr. H. H. Guich, Theabrookton, Texas. Mrs. Margaret Ann Smith, Theabrookton, Texas. Texas. Mr. W. J. Ellis, Abilene, Texas. Mrs. Mary Ellis, Abilene, Texas.

"On With The Battle!"

SIMULTANEOUS CAMPAIGN SUNDAY, MARCH 14. LET EVERYBODY HELP.

To the Presiding Elders, Pastors, Superintendents of Sunday Schools, Missions Societies and Readers of the Texas Christian Advocate: The proposal as outlined by the Rankin Memorial Executive Committee some ten days ago calling on our people for small contributions to erect a suitable memorial to the memory of Dr. George C. Rankin has struck a popular cord and thus far hundreds of contributions have been received—about two thousand contributions in all.

Of the many hundred letters received from pastors and laymen not a single one but what insists that the matter must be pressed until the \$50,000 is in hand for the memorial. No one doubts the wisdom of the movement, but if the movement meets with the measure of success, of which it deserves, we must have help from everybody.

The General Secretary receives letters and telegrams every day from pastors and superintendents, who have presented the matter to their congregations and invariably they state no proposal has ever met with such hearty response.

Thus far the contributions have mostly been in small denominations. It seems that 50,000 people in Texas Methodism should esteem this a great privilege in erecting this memorial with small contributions. But the committee is of the opinion there are hundreds of good men and women in Texas abundantly able and willing to send checks for \$25, \$50 or \$100, and this will very materially help in the movement.

The committee desires to make the following suggestions and requests:

1st. That Sunday, March 14 be set aside and observed as Rankin Memorial Fund Day (unless the matter has already had attention) in every Church and Sunday School in Texas, Oklahoma and New Mexico. A few minutes' presentation of the matter on that day will bring surprising results. Our people every where are asking that this be done.

2nd. That every reader of the Texas Christian Advocate, men and women in all the walks of life who for these years have read with such delight from the pen of Dr. Rankin, on Sunday, March 14, set aside an offering for this memorial and send it immediately to the General Secretary.

3rd. We are asking one hundred good men or women, who may be able to do so, to send their check for \$100 each. We desire another two hundred to send checks for \$50 each, and four hundred to send checks for \$25 each.

4th. We request the two Committeemen who have been appointed in the several conferences as members of the Rankin Memorial Fund to call on the various members of their respective conferences to help on this day. This may be done by addressing an appeal, or otherwise such plans as they think best.

5th. Below are a few sample letters taken at random from the hundreds that have been received. Read what they say. Their messages are refreshing and sound the keynote of success.

6th. Let everybody help today. Let everybody help tomorrow. Let everybody help on Sunday, March 14 and this glorious undertaking will be made a splendid reality. Do it today. We must, if possible, close the campaign by the first Sunday in April.

(Signed) CENTRAL EXECUTIVE COMMITTEE. I. BLAYLOCK, REV. H. A. BOAZ, REV. S. R. HAY, HON. L. I. JESTER, REV. GEO. W. TRUETT, ARTHUR A. EVERTS, EPPS G. KNIGHT, REV. S. H. C. BURGIN, HON. B. M. BURGHUR, REV. W. M. ANDERSON, W. C. EVERETT.

LET ALL CONTRIBUTIONS BE SENT TO REV. J. D. YOUNG, GENERAL SECRETARY, ENNIS, TEXAS.

LETTERS FROM VARIOUS SECTIONS.

Navasota, Texas, February 12, 1914. My Dear Brother Young: I am enclosing you check for \$3 for the G. C. Rankin Memorial Fund. I wish it was for a larger amount, but I do not feel I can give more at present. This \$1 for myself, \$1 for Mrs. Shettles and \$1 for our little girl, Bessie. It strikes me that Texas ought to build the Memorial on a \$1 basis; that would indeed be a popular one. Trusting you may succeed beyond your most sanguine expectations, I beg to remain, Sincerely, E. L. SHETTLES. Royse City, Texas, February 15, 1915.

Dear Sir: I put the Rankin Memorial proposition up to my Sunday School yesterday, we decided to act in harmony with the Church at this place and will report the amount to you by the first of next month. You can count on us liberally, something like one or two hundred dollars. Wishing you much success, I am, Respectfully, A. F. DAVIS. Waxahatchie, Texas, February 19, 1915.

My Dear Sir and Brother: As a matter of information will say that we have already taken partial subscription to the Rankin Memorial Fund but will wait until next week to close up the matter and will at that time forward you check with list of contributors. Will add this has been the easiest collection I have ever undertaken and wish that our entire Church and the brotherhood of right-principled men could in this small way be brought into a closer relationship with the memory of this self-sacrificing fearless champion. As suggested, will forward all this next week and if we have a good day Sunday, hope that we may be able to gather in a few more checkers. Our Sunday School is largely represented in the offering which we shall send. With personal regards and best wishes in your timely efforts, I am, Sincerely yours, WALTER A. CROW. Cleburne, Texas, February 20, 1915.

Dear Brother Young: Since I had my appointment as a Committeeman for the "Rankin Memorial" I have thought I would write you, and tell you of my hearty indorsement of the plan. It is both commendable and practical, and there is no good reason why the amount should not be raised and the hall erected within the next few months, ready for the opening in September of this year. I have written to Judge Woods, of Amarillo, and we are to make an appeal to the preachers and friends of the Northwest Texas Conference to give their immediate attention to this matter and make the first Sunday in March or at once thereafter as practical, the special Sunday for this great cause. You may depend upon us to do what we can to raise our two cents part of the fifty thousand dollars. I presented the matter to my congregation Sunday and about eighty-five people stood. We will raise a hundred dollars or more. Your friend, H. M. LONG. Gatesville, Texas, February 16, 1915.

Dear Brother Young: Herewith I am handing you personal check for \$5, making each member of the Rucker family a member of the Rankin Memorial Club. Wish I could do more, but the calls are too numerous for me to do very much for any one. The preachers over the district are taking it up with their congregations, and I think a neat sum will be realized from this section. Success to you. Push the work. It will honor Dr. Rankin, help the school and be a blessing to a host of boys. Cordially, S. J. RUCKER.

- Miss Carrie Ellis, Abilene, Texas. Miss Jennie Ellis, Abilene, Texas. Mr. John A. Ellis, Abilene, Texas. Mr. Jesse Ellis, Abilene, Texas. Mr. Reuben Ellis, Abilene, Texas. Rev. J. W. King, Abilene, Texas. Rev. H. C. Billing, Abilene, Texas. Mr. Geo. Neill, Eldorado, Texas. Mr. J. W. Hill, Sr., Eldorado, Texas. Mr. W. M. Rorer, Eldorado, Texas. Mrs. E. Chandler, Eldorado, Texas. Dr. W. D. Patton, Eldorado, Texas. Mr. Cand Meadows, Eldorado, Texas. Mr. A. G. Murphy, Eldorado, Texas. Mr. W. H. Silliman, Eldorado, Texas. Mr. R. T. Holbert, Eldorado, Texas. Mr. A. J. Wright, Eldorado, Texas. Rev. Geo. J. Keizer, Eldorado, Texas. Pilot Point Methodist Sunday School, by R. F. Crider, Pilot Point, Texas. Hon. Jas. M. Robertson, for Meridian Methodist Sunday School, Meridian, Texas. Rev. Ernest T. Ford, Meridian, Texas. Mrs. James M. Robertson, Meridian, Texas. Mrs. James M. Robertson, Meridian, Texas. Mrs. Key Robertson, Abilene, Texas. Miss Anna Lou Robertson, Meridian, Tex. Rev. G. F. Winfield, Meridian, Texas. Mrs. G. F. Winfield, Meridian, Texas. Miss Ruth Winfield, Meridian, Texas. Mrs. Gerold Winfield, Meridian, Texas. Mr. W. H. Simpson, Meridian, Texas. Mr. Mac. M. Smith, Jr., Meridian, Texas. Mr. C. W. Tidwell, Meridian, Texas. Mr. J. T. McCune, Meridian, Texas. Mr. J. T. Miner, Meridian, Texas. Mr. J. T. Lomas, Meridian, Texas. Mr. G. L. Hemmaway, Abilene, Texas. Harkley Grove Sunday School, by C. W. Allen, Secretary, Moorhester, Texas. Miss Lila Mae Graves, Kidd-Key College, Sherman, Texas. Rev. J. J. Beckham, Gainesville, Texas. Mr. F. O. Hays, Gainesville, Texas. Mr. C. J. O'Neal, Gainesville, Texas. Mr. Chas. Stewart, Gainesville, Texas. Mr. R. L. Knobell, Gainesville, Texas. Mr. C. F. Wright, Gainesville, Texas. Mr. John M. Mump, Gainesville, Texas. Mr. Frank Pittman, Gainesville, Texas. Mr. J. B. Jones, Gainesville, Texas. Mr. S. H. Hall, Gainesville, Texas. Mrs. Minnie Armstrong, Gainesville, Texas. Mr. W. R. Nutting, Gainesville, Texas. Mr. J. L. Krumby, Gainesville, Texas. Mrs. U. Reed, Gainesville, Texas. Mrs. F. Choue, Gainesville, Texas. Miss Minnie Truelove, Gainesville, Texas. Mr. J. N. Whaley, Gainesville, Texas. Mr. W. C. Brown, Gainesville, Texas. Mr. W. C. Brown, Gainesville, Texas. Miss Dinahellen Newton, Gainesville, Texas. Mr. Reid Newton, Gainesville, Texas. Mr. Roy Newton, Gainesville, Texas. Mr. Jack Underwood, Gainesville, Texas. Rev. W. P. Edwards, Tealine, Texas. Mr. C. S. Bingham, Tealine, Texas. Mr. C. S. Bingham, Tealine, Texas. Mrs. Max Bingham, Tealine, Texas. Mr. C. S. Bingham, Jr., Tealine, Texas. Mr. Charlie Lantz, Tealine, Texas. Mr. W. A. Pool, Tealine, Texas. Mr. Fred Pool, Tealine, Texas. Mr. Dan Swamer, Tealine, Texas. Mr. W. F. G. H. Tealine, Texas. Mrs. Nellie Carpenter, Tealine, Texas. Mrs. Annie Carpenter, Tealine, Texas. Mrs. Susie Labinski, Tealine, Texas. Mr. C. L. Miller, Tealine, Texas. Mr. D. E. Cannon, Sterling, Texas. Mr. W. F. Bell, Red Oak, Texas. Mr. W. W. Mayors, Midlothian, Texas. Mr. W. W. Mayors, Midlothian, Texas. Mrs. Louise Major, Midlothian, Texas. Mr. T. M. Dees, Midlothian, Texas. Mr. B. H. Selva and family, Midlothian, Texas. Mr. F. F. Aycock, Midlothian, Texas. Mr. Joe Dyer, Midlothian, Texas. Miss Edith Seacoll, Midlothian, Texas. Miss Ella Rice, Midlothian, Texas. Miss D. Wm. Rice, Midlothian, Texas. Miss Flora Rice, Midlothian, Texas. Miss Fay Rice, Midlothian, Texas. Mrs. Neal Rice, Midlothian, Texas. Miss Estline Rice, Midlothian, Texas. Mrs. Edith Burtson, Midlothian, Texas. Rev. S. J. Rucker, Gatesville, Texas. Mrs. S. J. Rucker, Gatesville, Texas. Mrs. J. Rucker, Jr., Gatesville, Texas. Mrs. Rucker, Gatesville, Texas. Geo. Foster Rucker, Gatesville, Texas. Mr. and Mrs. J. C. Harris, Fossilton, Texas. Texas. Rev. M. B. Boyers, Aspermont, Texas. Mr. Earnest Herring, Aspermont, Texas. Mr. Howard Wiley, Aspermont, Texas. Mrs. Rosa Hill, Aspermont, Texas. Mrs. Ruth Fincham, Aspermont, Texas. Miss Mable Biddel, Aspermont, Texas. Mr. C. F. Ricker, Aspermont, Texas. Mr. J. H. Keene, Aspermont, Texas. Mrs. M. J. Osborne, Aspermont, Texas. Mrs. Fred Senter, Aspermont, Texas. Mrs. A. C. Bungeer, Aspermont, Texas. Mrs. Alberta Wiley, Aspermont, Texas. Mrs. J. E. Davis, Aspermont, Texas. Mrs. J. E. Faust, Aspermont, Texas. Mr. John Zent, Aspermont, Texas. Mr. A. V. McCoy, Aspermont, Texas. Mrs. Allen Asles, Aspermont, Texas. Mrs. A. Y. McCarty, Aspermont, Texas. Mr. F. J. Dulle, Aspermont, Texas. Mrs. Yelma Davis, Aspermont, Texas. Mr. J. T. Davis, Aspermont, Texas. Mr. Geo. P. Fisher, Aspermont, Texas. Mr. W. H. Louchell, Aspermont, Texas. Mr. T. C. Lusk, Aspermont, Texas. Mrs. Sam Eaton, Aspermont, Texas. Mr. Lee Hordkins, Aspermont, Texas. Mr. T. F. Keen, Aspermont, Texas. Mr. S. P. Field, Aspermont, Texas. Mr. F. Keefe, Aspermont, Texas. Mr. and Mrs. W. A. Trammell, Aspermont, Texas. Texas. Dr. and Mrs. A. A. Annis, Aspermont, Tex. Mr. Leo Zent, Aspermont, Texas. Mr. Theo. Marr, Aspermont, Texas. Mr. and Mrs. J. D. Osborne, Aspermont, Texas. Texas. W. H. Zent, Aspermont, Texas. Cleveland Park, Aspermont, Texas. Dr. Wm. Zent, Aspermont, Texas. Mr. W. J. Quigley, Aspermont, Texas. Rev. J. F. Ponzabaker, Searles, Texas. Mr. B. C. Brown, Searles, Texas. Mr. S. M. I. Reed, Searles, Texas. Mr. A. D. Dill, Searles, Texas. Mrs. Anna E. M. May, Searles, Texas. John V. M. Whittaker, Searles, Texas. Mr. J. P. Gibbs, Searles, Texas. Mrs. Virginia Lillard, Searles, Texas. Mrs. A. J. Fennell, Searles, Texas. Mr. B. B. Woods, Searles, Texas. Methodist Sunday School, Lane Okl. Tex. Mr. W. H. Dunning, Lane Okl. Texas. Mr. W. D. Ross, Lane Okl. Texas. Mr. E. R. Goodfield, Lane Okl. Texas. Mr. Tom Adair, Lane Okl. Texas. Mr. J. S. Stud, Lane Okl. Texas. Mr. J. L. Ward, Abilene, Texas. Mr. J. A. Tolson, Denver, Texas. Mr. Arthur Maxton, Phoenix, Arizona. Mr. B. H. Moore, Donalsonville, Texas. Mr. J. D. Moore, Donalsonville, Texas. Mr. T. H. Scorer, Donalsonville, Texas. Mr. M. T. Scorer, Donalsonville, Texas. Mrs. Annie Scorer, Donalsonville, Texas. Mrs. Isaac Webster, Donalsonville, Texas. Mr. H. B. King, Donalsonville, Texas. Mr. B. H. Moore, Donalsonville, Texas. Mrs. Ruth Williams, Donalsonville, Texas. Mrs. Annie Lee Morris, Donalsonville, Tex. Mr. A. H. Scorer, Donalsonville, Texas. Mr. W. D. Moorhead, or Bacon, Sunday School, Wichita Falls, Texas. Mrs. John C. Moorhead, Texas. Mrs. Ella F. Froehner, Texas. Texas. (Continued on page 15)

Woman's Department

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

THE MODERN CHRISTIAN'S PRAYER.

(This poem, by Caroline A. Walker, first appeared in the magazine, Life. It was used by Mrs. Jno. S. Turner in a talk on adult work at the recent session of the North Texas Woman's Missionary Conference and is published by request of many delegates.—E.E.)

O Lord, I come to Thee in prayer more true;
But pardon that I do not kneel before
Thy gracious presence—for my knees are sore
With too much walking. In no chair seated
I'll sit at ease, and humbly bow my head.

I've labored in Thy vineyard, that dost know,
I've sold ten tickets to the musical show;
I've called on fifteen strangers in one town;
Thy contributions to our Church not down;
I've baked a pot of beans for Wednesday's
supper—

An "old-time supper" it's going to be;
I've dressed three dolls for our annual fair,
And made a cake which we will raffle there.

Now, with Thy matchless wisdom, so sublime,
Thou knowest that these duties all take time;
I have no time to fight my spirit's foe;
I have no time to mend my husband's
clothes;

My child can roam the streets from noon till
dark;
I have no time to teach them to do right;
But Thou, O Lord, considering my cares,
Will do it for me, righteous and true.

Bless Thou the bean supper and the musical
show,
And put it in the hearts of all to go
Induce all visitors to patronize
The men who in our program advertise;
Because I've chased these merchants till they
hid

Wherever they saw me coming—yes, they did
Increase the contributions to our fair,
And bless the people who assemble there;
Bless Thou the grubbing and the grass-roots,
The flower table and the cake that's stowed;
And when Thou hast bestowed these blessings
then
We pray that Thou wilt bless our souls,
Amen!

EAST OKLAHOMA CONFERENCE.

The Woman's Missionary Society of the East Oklahoma Conference will hold its annual meeting at San Paul's, Muskogee, March 21-25. A most helpful program is being arranged. Every auxiliary should plan to send a delegate and remain at home the entire conference.

MRS. J. C. JEWELL, President.
MISS M. JERNIGAN, Rec. Sec.

CALVIN, OKLA.

The Woman's Missionary Society met at the Church January 2, 1915, and elected the following officers: President, Mrs. P. M. West; First Vice-President, Mrs. J. C. Tomlinson; Second Vice-President, Mrs. W. I. Hamilton; Superintendent of Study and Publicity, Mrs. D. V. McCarty; Superintendent of Social Service, Mrs. J. W. Handley; Corresponding Secretary, Mrs. J. C. Chitty; Recording Secretary, Mrs. H. C. Tomlinson; Treasurer, Mrs. J. C. Cunningham; Agent for Missionary Voice, Mrs. J. C. Chitty.

We are expecting greater things this year. We are all praying for that. We have eight subscribers for the Missionary Voice. Our members are enthusiastic; ready to do all they can. Pray for us.
MRS. J. C. CHITTY, Cor. Sec.

FENTRESS AUXILIARY.

On February 6, 1915, Mrs. Yeh Harle, of San Marcos, assisted by Mrs. McVey, of Marbleville, met with the ladies of Fentress in the organization of a Woman's Missionary Society with a membership of twenty-one. Mrs. Harle made a very interesting talk, after which the following officers were elected: Mrs. Mattie Pissman, President; Mrs. S. Dunbar, First Vice-President; Mrs. A. M. Johnson, Second Vice-President; Mrs. W. F. Ward, Recording Secretary; Mrs. E. H. Henders, Corresponding Secretary; Mrs. Edith Harle, Treasurer; Mrs. Irlena Clemens, Assistant Treasurer; Mrs. Bettie Gatewood, Superintendent of Mission Study and Prayer Service; Mrs. Nannie Finley, Superintendent of Social Service; Mrs. Farmer, Superintendent of Sewing; Mrs. Harle, Auxiliary.

Installation services were held at the Church, conducted by our pastor, Brother J. W. Stager.

An appropriate and impressive program was carried out and a very encouraging talk made by our pastor.

Officers were installed and pledged themselves to do all they could to fulfill their office.

Our society is striving to do more this year than any previous year. We have a "Win One" campaign on and we hope to get every eligible member of the Church to be a member of the Missionary Society.

We are striving to make much more uplifting and inspiring than ever before. Our pledges for the year have been made and we are looking forward to a year of growth and activity.

MRS. G. M. SEAWELL,
Press Reporter.

WOMAN'S MISSIONARY MEETING AT ALEDO.

The women of Aledo, Weatherford District, had an all-day missionary meeting at the Methodist Church Tuesday, February 16. The purpose of this service was to create more interest in the work among the women of our town who are not interested as they should be, and another was to enthuse with practical and knowledge those who are already lined up and trying to do something for the Master's cause, both home and foreign. This proved to be a great success, and in way it did much good, and that was really. Everyone who attended received

much benefit and went away rejoicing at the fact that once again we all felt a happy welcome and full determination to do our duty with more willing hearts.

We had the very great pleasure of having with us five good women of Weatherford, First Church. They told us of the great advancement they were making since the wonderful revival in their town. It was an inspiration indeed to hear these good women tell how so many have so courageously met the whole armor of God and are faithfully working in his vineyard. We were greatly helped. The new officers were elected as follows: Mrs. Hood, President; Mrs. Marie Lyster, First Vice-President; Mrs. Dr. Lester, Second Vice-President; Mrs. Sue Lambert, Recording Secretary; Mrs. J. C. Tomlinson, Corresponding Secretary; Mrs. Bettie Fagan, Superintendent Social Service; Mrs. Wallace, Superintendent Sunday and Local Work; Mrs. M. D. Cross, Superintendent Literature and Publicity; Mrs. C. Jones, Treasurer.

PUBLICITY SUPERINTENDENT.

WHAT A PERSONAL CAMPAIGN ACCOMPLISHED.

There was occasion in Oklahoma City in August, 1911, Epworth Methodist Episcopal Church, South. It grew out of the Federated Methodist Church which had existed since the founding of Epworth University, which was controlled jointly by the M. E. and the M. E. Church South. A Woman's Missionary Society was organized in this Church September 12, 1911, with seven members. Officers were elected and each woman's program was given literature and began the work of securing a visiting card endorsed in the district assigned her. The object of this campaign was to enlist every woman possible in mission work.

There were some visited who for various reasons could not attend the regular meetings of the society and in order that they might not be deprived of all the benefits that came from active service there were left with their leaflets and small envelopes marked, "Drop." "Judge," "Free-Will Offerings."

The winter again making the months seem long long winter after winter. These leaflets were mailed by the Home Department Secretaries of the church. The winter would tell of the good spiritual harvest and the interesting program given and the "Home Department member" for that was the name given them, would often confess to having read some of the leaflets. The sentences were taken out and new ones were made by the Auxiliary began to grow and each department was at work.

The Bible Division, the Junior Division, with regular Bible and Mission Study; the Young People in their League work, had several mission study and once a month the President of the Bible League in a number of cases had a program organized in their in the different departments of missionary effort.

When the Mission Study Class was formed, each member present would the class by purchasing a book. The first book studied was "Wanted Women in Eastern Lands." Several of these ladies were taken in the session of the next week to the "Home Department Member." Five copies were purchased and distributed and others left for purchase were paid for the next week.

It was not long, however, until the "Home Department Member" began attending the regular meetings and several were enrolled as active members. Even those who were considered "stay at home" confessed that they must needs come occasionally to see what was going on, they were hearing so many reports that surely something must be doing.

A Woman's Bible Class was organized in the Sunday School and this was made the name of every woman who was enrolled in the Church under this name who were teachers in the Sunday School, the Missionary Society at the request of the pastor, each class was supplied with leaflets and other missionary information, which was used in connection with the Bible School missionary women. Also the Bible School was the institution of the teacher and the work of the Bible Class and the Woman's Bible Class joined them and their teacher, who by the way, had charge of the Mission Study Class, gave the lesson. Practically every man, woman and child connected with the Church was studying mission and were a member of the Missionary Society.

The result of this organized and systematic campaign is as follows: First, The only and sweet spirit manifest of all the workers. Second, Missionary information freely given; new information and contacts; a new interest in every phase of Church work. Fourth, Every woman in the Church a member of the Missionary Society.

Several women joined from the Missionary Society and afterward became members of the Church. MRS. G. F. SENGBAUGH,
Dallas, Texas.

AUXILIARY PRESIDENTS WEST TEXAS CONFERENCE.

We are now well into the work for 1915. Shall we not seek to make this the best year of all? We have been greatly encouraged by the splendid results from the efforts our faith in 1914. So much depends on the Auxiliary President—if she is earnest, energetic and consecrated others will catch the fire and the work will go forward, but let her grow indifferent and negligent she will soon find a dead society on her hands.

We are depending on you to do your part to make this the very best year of all. If you have not done so, get your executive committee together and make your plans for the year. Have some definite aim for which to strive, then go diligently to work to bring things to pass. If possible call your executive committee together monthly to get over and strengthen the weak places in your society. Be all means meet quarterly previous to time of sending in reports and see that each report goes in promptly. The President's responsibilities and opportunities are great. She should be the power behind the throne that keeps all the departments working smoothly. Above all, "Have faith in God."
MRS. E. A. LILLY,
Conference President.

A MESSAGE FROM THE NORTH TEXAS CONFERENCE.

A Chat With Those Who Did Not Go.
Mrs. F. R. Rudolph, Home Guard
Superintendent.

conference at Sherman. The whole occasion was glorious. You can not imagine anything more beautiful than the elegant church decorated with palms, fringed with flowering bushes and happy guests.

The pastor and presiding officer, Reverend Foster and Wood, were our hosts when they should be every moment of the week. They were so cheerful in placing the "final game" all the way through that every one enjoyed it fully they were content and beyond Bible lessons.

The morning President and her officers were all here and enthusiastic. The one major strain in the occasional work of preparing was an account of those who went so graciously toward the ranks, and the note of the same clear as their program.

The program rendered by the young people and children, the magnificence of the orchestra and the devotion of the officers and the excellence of the service from the church. The officers, Sunday School and delegates have every had a better opportunity at attendance and service.

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was arranged by all the conferences and which appears in the Missionary Voice.

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of the readers will miss him? Who will—who can fill the now vacant editorial chair with the rugged strength and great ability so characteristic of Dr. Rankin? Verily he was a Prince among the Modern Church press editors and writers of the day.

Last November the Tennessee Society of Kentucky were realizing their success in getting saloons out of a number of counties, but the victory at the polls has been, for the time being at least, nullified by court decisions. Backed by the aid of the liquor dealers' organizations, financial and legal, the saloon keepers in several counties converted the courts of the saloons and carried the case on to the Court of Appeals. The latter, the highest court in the State, denied the point of the final decision of a county saloons were ordered to be kept open.

This is a most unfortunate the reverse side of the coin, which has been nullified and thereby completely nullified. Fortunately the courts will not be nullified by the Supreme Court of the United States and unless the Court grants an injunction in the district it means a delay of several years in carrying out the mandate of the people. And the whole thing could have been averted if the anti-saloon leaders in the preparation of the courts had had had the foresight to insert a few words declaring that the saloons must close at the expiration of sixty days, regardless of any possible court decision. Sentiment among the temperance and anti-saloon forces in this State just now seems much divided over the question of an early State-wide convention. One element favors a further trial of the courts and law, while the other will be satisfied with sending them to State-wide.

One of the hall days comes to the gubernatorial nomination in the August primary only one of this writing, has placed his candidacy on a State-wide platform. Some good temperance folk have been keeping the question out of the coming political campaign and making it an issue on its own merits in a special election.

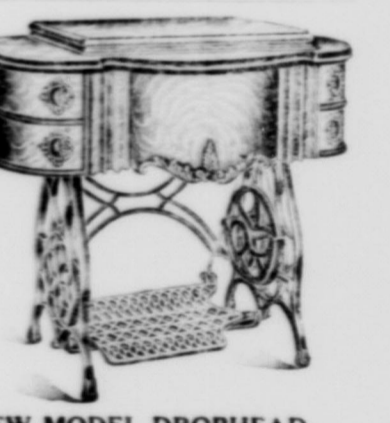
As I have said before in this Advocate, when the contest does come off it will be a hard-fought and closely-contested battle. The friends are many and millions are involved, hence the whiskey forces will lack nothing in organization or financial backing. They are out to win the negro, foreign and Catholic vote almost to a man unless I am greatly mistaken.

As your former platform have had to face a greatly depopulated market, so have the Kentucky saloons grown this season. Prices are down to almost starvation rates for the hard-worked tenant growers and small farmers, coupled with the high cost of living. Of course Church finances will suffer unless serious steps are taken.

E. R. LANCASTER,
Cynthiana, Ky.

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The Advocate MACHINE so aptly described by a lady as the "Noiseless Wonder" is the last minute in sewing machines. It is comparable only to a machine which is usually priced at \$75—and the Advocate MACHINE is worth the money.



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

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BLAYLOCK PUBLISHING CO.
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CONTRIBUTIONS TO THE RANKIN MEMORIAL FUND SINCE LAST REPORT.

(Continued from page 8)

- List of names and amounts contributing to the Rankin Memorial Fund, including Mrs. B. J. Osborn, Mr. H. B. Ellis, Mrs. H. M. Bennett, etc.

OUR CHURCH NEWS.

(Continued from page 5)

Palestine, arrived in New York on the steamship Themistocles, which had sailed from Grecian ports. Several years ago he took many Jews to Palestine in the interest of the Zionist movement.

Dr. H. K. Carroll, L.I.D. is the recognized authority on Church statistics. The following report for the United States only will be of interest.

- Continuation of names and amounts contributing to the Rankin Memorial Fund, including Mr. C. H. Wells, Mrs. C. H. Wells, Mrs. J. A. Taylor, etc.

The Western Catholics (Roman and Polish), have a membership of 1,572,127, a gain of 139,258. The twenty-one bodies of Lutherans report a membership of 2,222,679, and a gain of 15,215.

In the light of the teachings of Christ how far do you think a Christian nation should go in standing for an aggressive war?
1. Have the Churches done their duty in protesting against war?
2. Do you not think that the same ethical principles which prevail among all good men should regulate the conduct of civilized nations in their relationships?

DISTRICT CONFERENCES

- List of district conferences and dates, including Dallas, Fort Worth, Houston, etc.

DISTRICT CONFERENCE NOTICES

- Notices for district conferences, including Hamilton District, Beaumont District, Waco District, etc.

GAINESVILLE DISTRICT CONFERENCE

The Gainesville District Conference will convene at Sanger, April 13-15, 1915. Committee on License and Admission—T. J. Beckwith, J. W. Smith and N. E. Stone.

CLARENDON DISTRICT CONFERENCE COMMITTEES

License to Preach—A. L. Bowman, M. E. Hawkins, J. P. Peterson and C. G. Scott. Admission and Reception—H. W. Long, J. T. Howell, C. S. Cameron and G. S. Sizer.

RESOLUTIONS—DR. G. C. RANKIN

Methodist Sunday School, Jewett, Texas, T. S. Moore, C. I. Dotson, T. W. Adkins, committee. Decatur District Missionary Institute, etc.

CLASSIFIED ADVERTISEMENTS

In this department may be advertised anything you want to buy, sell or exchange. The rate is TWO CENTS A WORD. No advertisement is taken for less than 50 cents.

AGENTS WANTED

AGENTS WANTED. I am ready to accept any position as agent for the following products.

ATTORNEYS

A. E. FIRMIN, 217 E. W. Live Building, ATTORNEY AT LAW, Dallas, Texas.

EVANGELIST

I am ready to accept any position as evangelist for the following products.

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Go at once to San Francisco, report direct to M. L. Church, South Exposition Headquarters.

HELP WANTED

I have a few good people looking for work. Write me for particulars.

MISCELLANEOUS

DISSEMINATE educational material with this bold initiative.

TOURS

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

AGENTS WANTED

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Obituaries

The space allowed obituaries is twenty to twenty-five lines of about 175 or 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written should remit money to cover excess of space to-wit: at the rate of One Cent Per Word, for each line of copy not ordered. Retention of respect will not be afforded in the Obituary Department under any circumstances, but if paid for will be inserted in an other 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.

ADAIR—Henry Adair was born in Houston County, Texas, 1865; was born again in 1876, and joined the M. E. Church, South, and ever after lived a Christian life. In 1892 he was married to Miss Freddie Patrick. To this union were born three sons—Henry Grady, Jesse Robert, Johnnie Locket. He lived most of his life near Lone Oak, in Hunt County, Texas. He was a devoted husband and father. His home was a heaven on earth. His good wife tells me that all their married life that there never was a word of discord in their home between them. He was a good man, he loved his Church and fought a good fight and fell on sleep November 21, 1914. I was his pastor for two years and knew him to be a true man and one in whom all his neighbors had the utmost confidence. I expect to see him again when "the roll is called up yonder." ALEX. HUBBARD.

MAYFIELD—Mrs. Ora Ethel Mayfield was born September 27, 1875, in Tennessee. As an infant she came to Texas with her parents, locating in Bandera County. When still a child she professed religion and joined the Church. March 11, 1896, she was married to Brother Robert Mayfield, which union was blessed by ten children, one of whom preceded her into eternity. Besides her immediate family, Sister Mayfield leaves her mother, two brothers, three sisters and a host of friends to mourn her unlooked-for departure. Her allotted time on earth amounted to 39 years, 3 months and 20 days. Her summons came January 17, 1915, finding her entirely ready to depart and be with her dear Father in heaven. Her Father be the comforter to our bereaved brother and his lonesome children and may He help them to meet their loved one in the home above. J. C. WINKLE, P. C.

GUYN—Mrs. M. W. Guynn was born in Cumberland County, Kentucky, April 10, 1834; died at Frarie Hill, Texas, January 14, 1915. She was 80 years, 9 months, 4 days old, and was converted in early life. For sixty-one years she was a faithful member of the Methodist Episcopal Church, South. Grandma Guynn was the mother of eight children, five of whom are still living, and twenty-six living grandchildren and eleven great-grandchildren. She had been a sufferer for several years, due to the intricacy of old age, but had not been confined to her bed continuously until about ten days prior to her death. She often spoke of her departure from this world. Realizing the end was near she said she was ready and that it would be a comfort to go. God bless the memory of this good woman. May her loved ones try to emulate her godly life. She has fought a good fight and has kept the faith. Henceforth she shall rest from her labors. O. B. TURNER, P. C.

MOODY—Hiram Carrol Moody was born in McMinn County, Tennessee, October 9, 1836; died January 16, 1915, at his home near Nocona, Texas. In 1866 Brother Moody was converted and joined the Presbyterian Church in Illinois, but in 1878 united with the Methodist Church at Pilot Point, Texas. At Pilot Point in 1887 he married Mrs. Margaret I. Priddy, who, with five children and three step-children, survive him. In 1881 he brought his family to Montague County, and here in the beautiful Nocona Cemetery his body was laid to rest. For nearly six years Brother Moody was practically an invalid, and after only a few days' convalescence he succumbed to his ailment. Brother Moody was a good Christian man, kind to his wife and devoted to his children. May the hearts of those made so sad and lonely by his going find comfort in the grace of God, and be led by his spirit into the realm of redeemed souls where the reunion will be happier than the parting was sad. F. B. WHEELER, Pastor.

BAILEY—Mrs. Jennima M. Bailey was born in Monroe County, Missouri, May 14, 1837, and died in Marlin, Texas, January 23, 1915. She was married to J. C. Bailey at California, Missouri, January 30, 1859. To them six children were born, five sons and one daughter. The family moved to Waco, Texas, some forty years ago, and have resided here ever since. Death came while visiting her daughter in Marlin. Sister Bailey was converted in early life and joined the Church, and has been a faithful and devoted Christian ever since. She loved her Bible, and had the witness of the Spirit that she was a child of God. She was loved by all who knew her. She was patient, never murmuring nor complaining during her sickness, and met the end in a most triumphant faith, her sweet spirit taking its flight into the home of the good, where she met her loved ones who had preceded her. Four sons and one daughter survive her, and mourn deeply her going away. Mother will be missed many times and they will wish for her sweet voice and cheerful presence, but she has crossed over the river, and entered into the home where partings will be no more. R. F. BROWN, P. C.

ANDERSON—Hugh Stewart Anderson was born in Covington County, Mississippi, June 29, 1838. His father, Archibald Anderson, came to this country from Scotland about A. D. 1807, when he was ten years of age. Brother Hugh Anderson was married to Miss Mary E. McShadden, January 5, 1871, and to them were born fourteen children, nine girls and five boys, all of whom are living except one, who died at Duffau, Texas, October 3, 1882. Brother Anderson was converted at a Baptist meeting at Springfield, Texas, E. L. Lemman County, and joined the First Presbyterian Church at Waco and had been a Christian for nearly sixty years. He united with the Methodist Church at Marlar, October 27, 1912, in which he lived an honored and beloved member until he was transferred to the Church home. Before his death he went to Mineral Wells for the benefit of his health, and died there, February 1, 1915. His place in Church and in the community is now vacant, but he lived not in vain, for many who knew him will remember his noble Christian life, and his children will rise up to call him blessed, and profit by his good life. His faithful companion, who stood by his side and helped him through life's toils and sufferings, is bereaved in the loss of her husband, but sorrows not as those who have no hope. R. F. DUNN, P. C.

KNOWLTON—The Rev. Wm. R. Knowlton, second son of Jesse S. and Hettie Knowlton, was born at Mt. Vernon, Ind., on March 20, 1830, and departed this life at Newbury Park, Ventura County, California, January 9, 1915, at the ripe age of eighty-four. When ten years old he moved with his parents to St. Francis, Ark., where he grew to manhood. He was converted at the age of twenty and united with the Methodist Episcopal Church, South. His conversion was of that fervent, wholesome, intelligent, appreciable type which is so good to behold. He was united in marriage with Miss Jane Lane in 1852. Of this union six children were born, of which number three survive—Mrs. F. S. Allison, Mrs. S. I. Hayes and Joshua M. Knowlton. This wife died June 21, 1870. He was again married on September 14, 1871, to Mrs. Isabel Shaw. To this pair eight children were born, five of whom are living—Mrs. Sara E. Knowlton, Mrs. Rosa Richardson, Mrs. Eliza M. Arnett, Miss Dora M. Knowlton and Wm. F. Knowlton. Brother Knowlton entered the ministry of the Methodist Episcopal Church, South, in 1851, of which ministry he made good proof for sixty years. He pursued his labors in the war stricken section of the south from 1861-65. He often characteristically remarked that his weapons were "his Bible, his ordination parchments and his pocket knife." A man of unbounded faith, he came through those times, trying as they were, unharmed, and with many souls saved to the glory of his Christ. During his travels he knew the effective ranks of the Arkansas Annual Conference he traveled over the Western and Northern part of the State of Arkansas, and among others, served the following charges: Dardanelle, Belfort, Dover, Lewisburg, Fairview, Greenbrier, Conway, Atkins and Russellville. In these travels he knew the labors of his Christ. One circuit was made up of thirty preaching points. He made the round once per month, and to do so was obliged to travel on horseback more than four hundred miles. His health failed at the age of forty-nine, in which year he took superannuation and removed to Texas. Here he did supply work, serving when health would permit. Some of the charges served are here shown: Junction City, London, Mason, Llano, Burnet and Marble Falls. In 1902 he came to California and settled at Newbury Park, and though more than seventy-two years of age, he immediately began propagating the Gospel in his neighborhood, fostering the services of the Methodist Episcopal Church. In 1912 the adjustment of appointments for the Southern California Conference left the community without the services of a pastor. Brother Knowlton, true to his abiding interest in the spreading of Scriptural holiness, called the people to his residence, and, though too feeble to stand during the service, he preached of sin, of unrighteousness and of the judgment, while sitting in a chair. He died peacefully and beloved by a universal esteem in which he was held was spoken in the large company that gathered for the last sad rites. Like Enoch of old, he "was not, for God took him." The funeral services were conducted by the writer, after which he was laid to rest in the Camarillo Cemetery, to await the call of the just. WM. L. COX.

BROXHAM—Louisa Phillips was born March 27, 1862, in Montgomery County, Mississippi, and died December 17, 1914, to T. Blossham. She was converted in Bowie County, Texas, July 10, 1884, at which time she joined the Missionary Baptist Church, remaining in that faith until she became an invalid. Her husband and two sons having united with the M. E. Church, South, she refused to unite with that Church also, but not being able to attend church services, she never offered her membership, and consequently her name was not placed on our Church register. Sister Blossham was the mother of fourteen children, eight of whom survive to share with their aged father the loss of a devoted wife and mother. Being an invalid for two years, she suffered intensely of that dreary disease, pelagra. Death came to her relief December 19, 1914, 8:30 a. m. Her last words were: "I am going home up yonder where my children are." Such testimony at such time should bring more pleasure and comfort to the heart of the bereaved than many broad acres, and the settling of thousands. She laid her body to rest in the cemetery of Ft. Oklahoma, December 19, 1914, but we think of her spirit as having gone home up yonder where her children and Jesus and all the redeemed are. W. H. ASTON, Arch. Okla.

BUCK—On February 19, 1915, in Shiloh Cemetery, we laid to rest the remains of Sister Elizabeth Ann Buck. She had been a sufferer for several years, and had with marked Christian fortitude endured, uncomplainingly and with patience, until her release on February 9. Sister Buck was born in the flesh July 30, 1841, and born of the Spirit in 1867, joining the Southern Methodist Church at that time. On March 2, 1869, she was married to John Buck, and on October 24, 1891. Of the twelve children born to them, eight are yet alive, viz: John Morgan Buck, Hardy, Texas; Mrs. Barbara Elizabeth Ashton, Wellington, Texas; Mrs. Sarah Isabel Ashton, Poolville, Okla.; Mrs. Adaltee Buck, Noll, Okla.; Richard Prescott Buck, Bell, Texas; James Lafayette Buck, Sherman, Texas; Virginia Louisa Buck, Alex, Okla.; Jasper Thurman Buck, Alta Vista, Kans. There are beside the above thirty-four living grandchildren and seventeen great-grandchildren left to mourn her departure. Sister Buck lived long and wrought well. She will be awaiting the home coming of those she left behind. May they all, by the mercies of the Lord, be able to join the family circle in the skies, where parting shall be no more. HER PASTOR.

KARBACH—Lucile Karbach, daughter of Dr. and Mrs. F. R. Karbach, was born in Maxwell, Texas, October 6, 1899, and died December 23, 1914. Her parents have lived since in Maxwell, where the father, Dr. Karbach and mother, two brothers and one sister survive her. She joined the Methodist Church in the summer of 1914. But we must not date her conversion from that event, for long before she joined the Church she was a Christian in advance of her years. Lucile was devoted to her family and lived a self-sacrificing life for them. She loved God and the interests of his Church lay on her heart. There is no surprise that she was religious. She was reared in a Christian home and had a strongly spiritual ancestry. Dr. Karbach's work is eminently a Christian home and the Karbachs have been religious for many generations. The exemplary Christian character of this girl of fifteen years was the product of this spiritual ancestry and the influence of the home in which she was reared. Her desk at school is left vacant and fresh flowers are kept on it by the school children and her teacher. She was buried at New Braunfels. LEWIS McVEA.

LANE—Elzie Lane was born in Jackson County, Tennessee, September 3, 1848, and went to his reward on August 27, 1914, from his home near Valley Mills, Texas. He professed religion and joined the M. E. Church, South, nearly thirty-seven years before his death. He was married to Miss Missions Brewington in 1875. To this union were born eleven children, of whom nine are still living. After the death of his first wife he married Mrs. Emma Ruffin. To this union were born three children. He was a continuous sufferer for a number of years before his death. His life was a life of service. Coming to Texas when Texas was still in its pioneer state, he was one of that great number of heroes who "blazed" the way. He came from a family of stalwart men. Lane's Chapel was named after his father. We feel confident that his soul has gone into the loving arms of our Savior. May those that mourn their loss ever lean upon the strong arms of Jesus for support. May they ever live here so that they shall some day walk the streets of the New Jerusalem with the one that they are now bereft. W. B. GILLIAND.

SOULES—On the twenty-seventh of October, 1914, death entered the home of J. E. and K. S. Soules and claimed their only child, Dollie May, aged four years, nine months and eight days. She was such a sweet child all who knew her loved her. Oh, it was so sad and we hated to give her up. But we thank God that she was permitted to stay with us for a short time. Cheer up, papa, cheer up, mamma, now she is gone heaven seems nearer. And it will only be a short time until you will meet Dollie again. Come to us but we can go to her. The Lord giveth and the Lord taketh away; blessed be the name of the Lord, for He says, suffer the little children to come unto me for of such is the kingdom of heaven. God bless you is my prayer. One Who Loved Her, HER AUNT.

STONE—Mrs. Emma Laurata Stone (nee Powell) was born January 29, 1840, at Breunsville, Prince William County, Virginia, and died at the home of her son, Ned Stone in Wylie, Texas, January 25, 1915. She was married to Josiah Stone November 30, 1855, at Washington, D. C. To this union were born five children—three boys and two girls. One girl died about eighteen months of age; one reached maturity, married and died. All the sons grew to manhood and had families. James was the next one to depart this life, soon followed by his father, leaving the mother and two sons and several grandchildren, and now these are called upon to mourn her departure, which was very sudden. Death was produced by heart trouble. She had been a very strong woman and retained her generous supply of energy to the end. She, with her husband, came to Texas some 40 years ago and settled near Wylie, Texas, where by industry and economy they made a nice fortune. Grandma was converted more than thirty years ago under the ministry of Rev. Pleas Smith and joined the M. E. Church, South, of which she was a consistent member to her death. Her home was often the place of entertainment of the preacher and well could she display the old Virginia hospitality. Grandma had had her share of sorrow and care, but found comfort in her Savior. She expressed her readiness to depart and with Him. May the loved ones meet her under fairer skies in the happy beyond. Her Pastor, C. B. GOLOSON.

MORRIS—Elmer, the 14-months-old son of Brother Jeff Morris, of Chance, was borne to the heavenly world on the night of February 7. The mother was called home some six months ago. The grandparents had been caring for Elmer since her death. Though the mother is sad, yet we can say, with him of old, "I cannot come to me, yet I can go to him." We extend our heartfelt sympathy to the bereaved father and grandparents. H. B. CHANCELLOR, P. C.

SAMFORD—On January 28, 1915, the angel of death came, after nine years of suffering and took to its reward, the spirit of Jimmie Samford. He was born June 29, 1856; joined the Methodist Church when twenty-one, was married to Miss Ida Wimberly, May 16, 1894. Six children came to bless their home, three dying in infancy. Three children, wife and one brother are left to mourn his death. Like Timothy of old, he had known the Scriptures from childhood, following the example of godly parents, had embraced their saving truths, ever cherishing high ideals and noble aspirations. He bore his cross with heavenly vision, anticipated the end with resignation, and died with undisturbed trust in God. Funeral services were conducted by J. W. Dickinson, his former pastor, and we had him to rest in the Sardis Cemetery. May God bless the loved ones, and in the end may we meet him in heaven. A RELATIVE AND FRIEND.

WILLIAMS—Mary Elva, daughter of Mr. and Mrs. G. T. Williams, was born August 17, 1904, and died January 24, 1915. Her mother died in June, 1914. Mary Elva was the eldest daughter and was by nature endowed with heavenly virtues. She was by nature and training a Christian. She had been sick for some time. The best medical attention was given her, but all in vain. The whole community mourns her going away. Her friends were numbered by her acquaintance. We miss her, but in the sweet by and by we shall see her again. May our good Father in heaven sustain the lonely father and the only brother and sister in this hour of sorrow. She was buried in the cemetery at Mahomet, Texas. May her little short stay with the community help to bring it to the saints' home in light. Peace to her dust. R. L. McINTYRE, Bertram, Texas.

FATHERGILL—S. W. Fathergill was born in Fort Wayne, Indiana, June 23, 1844, and died in his home in Houston, Texas, January 10, 1915, aged 70 years, 9 months and 10 days. At the age of 18 years he joined the United Brethren Church, but about twenty years ago he joined the Methodist Church, and lived an exemplary and useful life therein, as he did in his former Church relation. He was a member of the Church both as steward and Sunday School superintendent, and faithfully and religiously for many years. He was loved and respected by all who knew him, and these recognize the community's loss in his death. His faithful wife and life-companion, together with several children and grand children, are left on this side the great divide weeping because of his going. He was a great sufferer for several months. His faith in Christ was as bright as a cloudless sunrise in the mirage of which he viewed the promised land. Shortly before the end came he said to his good wife, "All is well; I am ready and anxious to go." Thus God's benediction will because they live well and know where to find them at that great day. N. W. CARTER, Pastor.

WHITTENBURG—John Alfred Whittenburg was born in Ray County, Tennessee, May 16, 1845. He professed religion and joined the Methodist Episcopal Church, South, while still a boy and lived and died in her communion. He was married in Washington County, Arkansas, on December 19, 1872, to Miss Meivina Marrs, who preceded him to the better world in February, 1892. He came to Texas in 1873 and died at the home of his daughter, Mrs. W. C. Hamilton, near Collinsville, Texas, on February 9, 1915. He is survived by six children, two others having "gone on before"; a sister and a large number of grandchildren and friends. He lacked only a few months of being 70 years of age. For the past three years Brother Whittenburg has known that he was nearing the end and it was his privilege to visit and pray with him a few times and to know him as a thoroughly consistent and upright Christian gentleman. He had long years ago fixed up matters concerning his soul and when the end came he was ready. May the family all so live as to join him in the home beyond the skies. R. G. MOOD.

Humors Come to the surface in the spring as in no other season. It's a pity they don't run themselves all off that way, but in spots of pimples and other eruptions, they mostly remain in the system. That's bad. Hood's Sarsaparilla removes them and cures all the painful and disgusting troubles they cause. Nothing else cleanses the system and clears the complexion like Hood's.

God has yet to show to the world what he can accomplish through a united and consecrated Church.

Mrs. Winslow's Soothing Syrup for Children Teething. Purely Vegetable—Not Narcotic. EAST OKLAHOMA Creek District—Second Round. Okmulgee Cir., at Big Cussita, Mar. 6, 7. Seminole Cir., at Thloplacoo, Mar. 20, 21. Newkwa Cir., at Thloplacoo, Apr. 3, 4. Honey Creek, at Little Cussita, Apr. 17, 18. Broken Arrow, at H. Chapel, May 1, 2. Sapulpa, at Sapulpa Chapel, May 15, 16. Eucha Cir., May 20, 30. T. F. ROBERTS, P. E.

Holdenville District—Second Round. Trinity, at Tribby, Feb. 27, 28. Baber, at Adelle, March 6, 7. Waiter, 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. Wawoka Sta., April 10, 11. Seminole Sta., April 11, 12. Asbury, at Center, April 17, 18. Sasakwa, at Spaulding, April 18, 19. N. L. LINEBAUGH, P. E.

Hugo District—Second Round. Broken Bow, Feb. 27, 28. Valiant and Bismarck, at Bismarck, March 6, 7. Grant Cir., at Hayworth, March 7, 8. Garvin Cir., at Roby, March 13, 14. Talihina, at LaFlore, March 20, 21. Hugo Sta., March 24, 25. Antlers Sta., March 27, 28. Tuskahoma, April 3, 4. Boswell and Soper, at Soper, April 7.

Bennington and Bokchito, at Bokchito, April 8. Antlers Cir., at Nelson, April 10, 11. Kemp Cir., at Kemp, April 17, 18. Cloudy Mts., April 24, 25. Golden Mts., May 1, 2. Ida Mission, May 8, 9. Ft. Towson, May 12. Hugo Cir., at Works, May 15, 16. District Conference, at Idabel, May 18-21. R. T. BLACKBURN, P. E.

Madill District—Second Round. Oakland, Feb. 27. Madill, Feb. 27, 28. Koff, Feb. 28, 29. Tupelo, March 6, 7. Coleman, March 7, 8. Emmett, March 13, 14. Tishomingo, March 14, 15. Atwood, March 20, 21. Colbert, March 27, 28. Acheson, March 28, 29. Lightening Ridge, April 3, 4. Conerville, April 10, 11. Bushnell, April 17, 18. Blue Ribbon, April 18, 19. Conway, April 24, 25. T. P. TURNER, P. E.

McAlester District—Second Round. Pittsburg Cir., at Gaither, Feb. 27, 28. Mowdy Cir., at Wardville, Feb. 28. Philips Memorial, at m., March 7. Wilburton and Red Oak, at W., March 7, 8. Coalgate, March 13, 14. Hallsville, 7:30 p. m., March 14. Potomac, March 20, 21. Wister Cir., at Wister, March 21, 22. Braden and Boloshe, at Braden, March 27, 28. Spry, March 28, 29. Caney Cir., at Zion, April 3, 4. Atoka Sta., April 4, 5. Kiowa, April 10, 11. Atoka Cir., April 11, 12. Eufaula, April 18. Arch Cir., April 24, 25. Harshorne, 7:30 p. m., April 25. Neavada, May 1, 2. Howe Cir., May 2, 3. Lonita Cir., at Rayford, May 8, 9. Calvin and Lamar, May 8, 9. Stuart Cir., May 9, 10. J. M. PETERSON, P. E.

Tessa District—Second Round. Okmulgee, Feb. 27, 28. Reggs, Feb. 28, March 1. Broken Arrow, March 6, 7. Coalgate, March 7, 8. Haskell and Sulley, at Haskell, March 13, 14. Porter, March 14, 15. Henryetta, March 20, 21. Dewar Mission, March 21, 22. Okmulgee, March 27, 28. Okfuskee, at Feathering, March 28, 29. Prague and Paden, at Mt. Hope, April 3, 4. Bendles, April 4, 5. Red Fork and Mand, at Red Fork, April 10, 11. Bald Hill, at Natara, April 11, 12. 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. Bernice and Pensacola, at Ketchum, March 10. Fairland, at Wynalotte, March 12. Pryor Sta., March 13, 14. Choctaw and Big Cabin, March 14, 15. Adair Cir., March 20, 21. Centralia Cir., March 25, 26. Vinita Sta., March 27, 28. Altus 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 Rejuah, May 8, 9. JAMES W. ROGERS, P. E.

WEST OKLAHOMA Ardmore District—Second Round. Ardmore, Broadway, March 6, 7. Ardmore, 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 Miss., March 28, 29. Cornish, April 5. Joiner, April 3, 4. Elmore, April 11, 12. Hickory, April 18, 19. Sulphur, Vinita Ave., April 24, 25. Sulphur, First Church, April 25, 26. Leon, May 2, 3. Lone Grove, May 9, 10. Woodford, May 8, 9. Overbrook, May 16, 17. Provence, May 15, 16. Byars and Stratford, May 23, 24. District Conference, June 2-4. J. D. SALTER, P. E.

Chickasha District—First Round. Ryan, Feb. 27, 28. 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 Verdun, April 3, 4. Carnegie, April 4, 5. Mt. View, April 10, 11. Anadarko, April 11, 12. Corum, at Valley View, April 14. Tuttle, at Pecossett, April 17. Chickasha Miss., at Alex, April 18, 19. Boise & Colony, at Colony, 8 p. m., Apr. 25. Comanche, May 1, 2. Marlow, May 8, 9. Woodlawn, at Oak Lawn, May 8, 9. Waurrup, May 9, 10. Mayssville, at Mayssville, 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.

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

Our Vanderbilt Commissioners' Report to the Church

TO THE MEMBERS OF THE METHODIST EPISCOPAL CHURCH, SOUTH:

From its organization, it has been the policy of the Educational Commission to take the Church into its entire confidence, and to acquaint it with all its proceedings, and, in this spirit, it has, at its previous meetings, issued communications or addresses, detailing its actions and progress. The meeting called at Memphis for the 19th and 20th of February was largely for the purpose of conference with the Commissioners appointed by the original Patrons of the University, and in view of the instructions contained in the resolutions of the General Conference creating this body. All the Commissioners from said several conferences, except one, were present, and an all-day joint meeting with them was held on the 19th, at which the instructions given, and the duties imposed on the respective bodies by the General Conferences were freely discussed. With a view to determining what, if any, right of title, or control over, or interest in Vanderbilt University, the General Conference has heretofore had, and what rights it could authorize this Commission to transfer or assign in the light of the decision of the Supreme Court of Tennessee, and subsequent events, the commission had procured the opinion hereinafter referred to.

By Article Second of the action taken by the General Conference respecting Vanderbilt University, this Commission was given full power and authority, and was directed to transfer and convey unto the Patrons of the Conferences named, the Tennessee, Memphis, North Mississippi, Little Rock, Arkansas, White River, North Alabama and Louisville Conferences, all right, title, interest and authority over, and control in, said University, that the General Conference, as such, has, or may have by virtue of the resolution of conveyance to it adopted by the Annual Conferences in and to the property, rights of supervision, and control or confirmation of the members of the Board of Trust of said University. And by Article Seventh it was provided that in case it be found impossible to effect this transfer of the University, the Commission was authorized and instructed to take such steps as in its opinion might be necessary to preserve and defend the interest and honor of the Church.

For the guidance and advice of the Commission, in the performance of its duties in the premises, two disinterested and learned attorneys, Hon. Andrew J. Cobb of Georgia and Hon. Armistead Brown of Alabama, were engaged to investigate the subject and examine the questions, and to render the Commission their opinions under the decision of the Supreme Court of Tennessee in the Vanderbilt case, there remained any possibility of bringing a successful action in the Federal Courts, or any other court, to establish any right, title, claim or interest in the Church, or in the Patrons of the University. Each of these distinguished lawyers, acting independently of each other, furnished a written opinion to the commission in which both came to the conclusion, first, that the General Conference was virtually a party to and was, in effect, before the court, in the Vanderbilt case; second, that the final judgment pronounced by a competent court estops and concludes parties and privies.

Third, that such a judgment concludes all rights, questions and claims which were directly in issue, as well as all matters following by necessary inference, from the judgment. Fourth, that the Patrons of the University are in privity with the General Conference, and, as assignee, could have no greater rights than the General Conference itself.

Fifth, that on all the issues involved in the Vanderbilt case, there is a final decree, and all the parties to the suit, and those in privity with them, or represented by them, are estopped and concluded from reopening the controversy in any court anywhere.

Sixth, that neither at the instance of the General Conference, nor the Patrons of the Conferences, could a Federal Court entertain jurisdiction because: (a) for the reasons already said; (b) for the reason that there would be no diverse citizenship of parties, and (c) for the reason that there would be no question arising under either the Constitution, or the laws of the United States.

Seventh, that even if diverse citizenship and a Federal question were involved, the controversy could not be reopened, because the decree rendered by the Supreme Court of Tennessee is (a) a final adjudication, and (b) it is a construction of a charter and of certain statutory laws of Tennessee, and, in such cases, the Federal courts are bound by, and follow, that construction and application which are given to State laws by the highest court of the State.

Eighth, that the entire Vanderbilt controversy revolving around, and dependent upon, certain laws of the State of Tennessee and certain contracts made on the faith of those laws, a Federal court would follow the decision of the Tennessee court.

Ninth, that the Supreme Court of Tennessee adjudicated practically every question which was, or could be, with good reason, raised in regard to the controversy; and, as these findings are made the basis of the decree, they can not now be successfully reopened.

And it inevitably follows from these opinions:

Tenth, that there is no right, title or interest which this Commission can transfer to the Patrons of the Conferences, and, that the execution and delivery of any instrument of transfer would be ineffective to pass anything.

In the light of these decisions, thus epitomized and in view of the fact that the only relation between the Church and Vanderbilt University recognized by the Supreme Court of Tennessee, was the qualified right to confirm new Trustees, which qualified right, that

court expressly held, arose out of contract only with the General Conference, after the transfers to it by the original Patrons of the Conferences, and, in view of the further fact that, since the last General Conference, the Trustees of Vanderbilt University, acting under advice of counsel, expressly refused to recognize further any contractual relations that may have theretofore existed under the decision of the Supreme Court of Tennessee, the Commission determined that it was powerless to transfer anything whatever to the original Patrons of the Conferences. The decision of the Supreme Court was to the effect that no right ever existed, other than the qualified right of confirmation of Trustees, vested in the General Conference by contract with the Board of Trust of Vanderbilt University, which was conditioned on continued co-operation by the Church, and which the General Conference was without power to convey, or authorize to be conveyed to the Patrons of the Conferences, or to any one else, except with the consent of the Vanderbilt Board of Trust.

In the conference with the Commissioners from the Patrons of the Conferences, all these difficulties were discussed and fully recognized by such Commissioners, who, for the most part, if not unanimously, agreed with the Educational Commission that nothing of value would or could be transferred, yet, the mere execution of a transfer might have created in the minds of the members of the Patrons of the Conferences, not familiar with the facts, that valuable rights were passed to such Patrons of the Conferences, and this right might have led to further agitation and even litigation calculated to bring the Church into disrepute. The Commission, therefore, having unanimously concluded that they were powerless to convey anything whatever to the Patrons of the Conferences and recognizing that the responsibility rested upon them, and that it should be borne by them rather than shifted to the Commissioners from the Patrons of the Conferences, they unanimously agreed with the Educational Commission to transfer to the Church the honor or dignity of the Church to do a vain thing, and, therefore, passed the following resolution:

"Whereas, By motion of the General Conference this Commission was instructed to transfer to the original Patrons of the Conferences all the rights heretofore vested in and held by the General Conference in and to Vanderbilt University, which transfer was to be effected through Commissioners from said several Patrons of the Conferences, said instruction being limited only by paragraph seven of the resolution creating this Commission, to the effect that if this body should find it impossible to accomplish the transfer then it should take such steps as, in their opinion, may be necessary to preserve and defend the interests and the honor of the Church; and, whereas, said several original Patrons of the Conferences, and this Commission, to act in co-operation with this Commission, and such Conference Commissioners have met with this body in joint session; and,

"Whereas, It appears from the instructions given by a majority of said Patrons of the Conferences to their respective Commissioners, that said majority of said Patrons of the Conferences are unwilling to assume or maintain any relation to Vanderbilt University except that of ownership and control thereof; and,

"Whereas, This body has obtained opinions from two distinguished and disinterested attorneys that the decision of the Supreme Court of Tennessee is conclusive against any character of ownership of Vanderbilt University by the Church, or said Patrons of the Conferences, and to the effect that none of the matters heretofore in controversy, and covered by the decision of said Supreme Court of Tennessee, can be again put in issue either in Federal or State Courts, and which, in interpreting the decision of the Supreme Court of Tennessee are concurred in by all of the members of this Commission; therefore be it

"Resolved, That this Commission finds itself wholly without power to convey or transfer anything whatever to the original Patrons of the Conferences, as instructed, and finds that it is impossible to effect this transfer, in the meaning of paragraph seven above mentioned; and, so believing, the Commission is unwilling to stultify itself by the exercise of a useless form of transfer, and, is further unwilling to authorize the institution of any further suit or suits by the Patrons of the Conferences, or any of them, or the expenditure of any money in futile litigation, believing that by such course 'it will best preserve and defend the interest and honor of the Church' and put an end to all further controversy of every character pertaining to Vanderbilt University; but, in so doing, the Commission desires to voice a final protest against the manipulations by which Vanderbilt University has been lost to the Church."

The Commission feels that the adoption of this resolution forever puts an end to its connection with the "Vanderbilt controversy," and believes that the membership of the Church at large will fully indorse this action, when understood, and will rejoice that the efforts of the Church will now be unitedly directed toward the building of the two great Universities at Atlanta and Dallas, to be forever owned and controlled by the Church. The success of these institutions, promised and attained, shows what an aroused Methodism is capable of doing, and leads us almost to believe that the Vanderbilt case, which at first seemed to involve injury to the Church, now, under Providence, promises to redound to its benefit.

Fraternally,
WARREN A. CANDLER
W. B. MURRAH
JAMES H. McCOY
JNO. C. KILGO
PLATO T. DURHAM
W. D. THOMSON
W. G. M. THOMAS
W. D. BRADFIELD
A. J. LAMAR
G. T. FITZHUGH
F. J. PRETTYMAN
JOS. E. COCKRELL

The total membership of the religious bodies in this country is now 763,078 greater than it was in 1912, which represents an average increase of two per cent for all the organizations. Christian and non-Christian. All the larger denominations share in the increase. The Methodists lead, with a gain of 231,460. The Roman Catholic Church stands second, with a gain of 136,850; and the Baptists are third, with a gain of 124,125. There are now nine denominations which have a million members and upward. The latest to reach this eminence is the Protestant Episcopal Church, which now goes over the million line by about fifteen thousand communicants. There is no occasion for religious leaders to be discouraged over these figures. After all deductions have been made for losses by death and other causes, a surplus of nearly three-quarters of a million persons in the membership of these organizations remains. It does not require deep prophetic in-

sight to predict that the figures for 1915 will be still more encouraging, as the spirit of religion is plainly taking hold of millions of people who have hitherto been comparatively indifferent to the appeals of the Churches.

TAKE ME BACK, O SAVIOR.
By Mrs. F. H. Hill.
Take me back, O Savior;
Turn not thine eyes away;
But in thy fold protect me
At the close of day.
I've wandered far, O Savior;
All day o'er hill and plain;
But let me come into thy fold
When night comes on again.
When morning dawns, O Savior,
It will be through loving grace;
If I've rested from my wanderings
And can look upon thy face.
Thy loving voice that called me
From o'er the hills away,
And brought me back into thy fold
Again at close of day.
Panhandle, Texas.

Southern Methodist University

HORACE BISHOP BOULVAR.

Rev. W. D. Wilson, the efficient Commissioner for the University, dropped in on the Preachers' Institute at Red Oak last week and found it an intensely interesting session. It was especially alive to the cause of Southern Methodist University because from the fact that Rev. Horace Bishop, the Presiding Elder of that District, is also President of the Board of Trustees of the University; Rev. J. D. Young, District Commissioner, is also Commissioner Plenipotentiary for the Rankin Memorial, and because Rev. H. L. Munger, who has so nobly espoused the cause of the Horace Bishop Boulevard, is in that district.

Awaiting the Episcopal approval, Brother Young is going to give his time to the Rankin Memorial while Brother Munger will espouse the cause of the Horace Bishop Boulevard.

There is not an improvement that the University needs more, just now, than the grading, paving and terracing of the splendid boulevard reaching from the Main Building, through the length of the campus, to Mocking Bird Lane on the South. The building of this boulevard will transform the campus. The landscape architects had already arranged that it should be composed of a parkway of one hundred feet and driveway of fifty feet on either side, with just such variations in its course as demanded by the topography of the campus. It will beautify the campus more even than those who have studied the situation can understand. It will outline to all the other improvements and besides be most useful. It will furnish a splendid driveway from the city, through the campus to the Main Building, and then for a return, the carriages and autos may use the University Boulevard west to Preston Pike and back to the city, making unquestionably the most beautiful drive in the city. It is also useful because of the fact that it will be the chief highway for students next year and must be installed anyhow by that time.

However, work must begin right away because large quantities of shrubbery and shade trees have been donated for its beautification and they ought to be set out certainly this month. A portion of the money has already been raised, and now the generous and enthusiastic hearts of the preachers of the Waxahachie District have pledged themselves to raise, immediately, \$5000, and in honor of their Presiding Elder and the beloved President of the Board of Trustees of the University called it the "Horace Bishop Boulevard." It is one of the most needed, appropriate and useful enterprises now on hand by the Methodists of Texas for their University, and its success is a certainty.

Brother Wilson further reports on what he found down there, as follows:

"All eyes are looking to Southern Methodist University with great expectation, and all hands are reaching out to push the movement to open properly in September. This District wants to be first in making a signal offering to that end. I am off today for Sulphur Springs, to join hands for a few days with the forces there. More soon."

THE RANKIN MEMORIAL BUILDING.

Another of the six weeks outlined for this campaign has passed. Oh, how we hope to see it succeed and succeed at once! How much it is needed! A great home for poor boys with room rent furnished them practically at cost and built in the memory of Doctor

Rankin. Let every Methodist send his dollar and send it at once, and let us begin that building this month, if possible. The place has been selected, and the boys are waiting.

It is wonderful how Methodism adjusts itself. The preachers and people are waking up and coming round to the faith that guarantees the University's opening in a proper way. Most encouraging replies are coming in daily. District Commissioners are beginning to make most enthusiastic reports. Here are letters from Brother Carter, of Bay City; Brothers Mood and Kniekerbocker, of Sherman District; Brothes Webb, of San Angelo; Brother Vance, of Pittsburg; the irrepressible Curry, of Allen; Brother Hawk, of San Marcos sends in a good report; Brother Johnson, of Beaumont, writes encouragingly, and others and others. The Presiding Elders are also on the campaign front, and things are moving right along. A letter from Brother C. N. N. Ferguson, of Abilene, just received, made the thermometer in the office go up a few degrees.

All right, brethren, the University is yours, and future generations will study the record of these seven months' preparatory campaign. The hand of misfortune has been laid heavily on some of our District Commissioners; Brother Long, of Big Spring, now has scarlet fever in his home, but hopes he has weathered the worst of it, in which we sincerely join. There has been other sickness among our Commissioners, and it is with sorrow that we mention the bereavements that have come into the homes of Brothers Tally and Hall, but we know they are courageous while their hearts are bowed in grief and loneliness.

ENDOWMENT! ENDOWMENT!! ENDOWMENT!!!

It seems necessary to keep continually before the people some definition of "Endowment." People speak of buildings, equipment and students as if that were all that is needed for a University. The order should be just the opposite. The very life of the University is its endowment. The revenue from permanently invested endowment guarantees the University from year to year, and good business judgment is often quoted as insisting that a man make his contribution to endowment first, and then to the lesser items of buildings and equipment.

When Southern Methodist University shall have invested its one million dollars of permanent endowment funds, its existence throughout the ages will have been guaranteed. If it had one million dollars of buildings and equipment and no endowment it would scarcely survive a decade.

Exhortations for endowment are always in order and the far-seeing Church leaders ought to rally to the assistance of the University in explaining from pulpit and through press that the University is as its endowment.

From the St. Louis Annual Conference Minutes we note they report that out of 3700 students in the Missouri State University there are 947 Methodists.

It is not what the various charges report; it is not what the Church really does, but what it wills and strives to do that builds it up.

The building of Southern Methodist University is a double blessing to every man, charge and district who struggles for its success.

Bro. Griswoll writes: "The accepted motto of Sweetwater District is 'A great year in all lines and S. M. U. to the front.'"

HOME ECONOMICS FOR SOUTHERN METHODIST UNIVERSITY.

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

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

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

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

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

BISHOP CANDLER WRITES.

The University office is just in receipt of the following letter from Bishop Candler:

"* * * I hope the campaign for the Southern Methodist University is going forward hopefully. The Northern Methodist Church has ten universities, and it operates in States where there are far more universities than in the South. The Southern Methodist Church ought to have at least two such institutions. We must join hands and hearts to accomplish this much very speedily. Otherwise, our section and our Church will suffer."

BROTHER FULLER MEANS BUSINESS.

We are also in receipt of a note from a genuine war horse of North Texas, which we are publishing in order to show how our pastors rejoice in co-operating in the building of the University when they really understand the conditions, and find out that it is a blessing to their people to even circulate the campaign enthusiasm.

Let us read what Brother Fuller at Carrollton says, after a visit from the District Commissioner. He is even anxious for his son, away off in a distant State, to have a part. His son, who enrolls as a student this fall, will feel that he has a right here and a part in the institution.

"Send Opening Club literature to Ernest Fuller, New Orleans, care Texas Oil Company, Drawer F. I am going to have name of my little family enrolled. Come to see me. Brown got \$250 here."

THE CAMPAIGN

The work goes steadily on. The plan endorsed by the District Commissioners and presiding elders to issue 100,000 receipts for \$10.00 each during the conference year is gradually proving its reasonableness.

These will be issued as soon as printed.

2348 of these receipts meaning that genuine progress is being made.

LET'S Have Great Showing Next Week



Entered at

Volume



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