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The Resurrection of Jesus

CHRISTIANITY stands or falls with the resurrection of Jesus Christ from the dead. And the doctrinal significance of Christ's resurrection is the same for all ages. No intellectual exigencies of any age can shift the emphasis. The emphasis is still where the great apostle to the Gentiles put it nearly two thousand years ago: "If Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God, because we have testified of God that he raised up Christ, whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised; and if Christ be not raised your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished" (1 Cor. 15:14-13).

Can we believe in the resurrection? Can we arrive at the satisfying certainty of the once doubting disciple and with him exclaim, "My Lord and my God!" And if so, what is the data upon which such assured faith is builded?

Certain it is that such aids to faith in the resurrection of Jesus as the first disciples required are not now open to us. Seeing and feeling the wounded hands and the pierced side of Jesus are no longer possible. Through sense-perception we can no longer arrive at the faith so devoutly to be desired.

Christianity's crowning beatitude, however, is for those who can dispense with the aids at first thought so necessary by the Master's disciples: "Blessed are they that have not seen, and yet have believed" (Jno. 20:29).

The human mind would be a very poor affair if it halted at the boundary of the senses. The mind takes the data of the senses, either of one's own or of another's, and reaches into spheres where the senses can never go. It matters not whether you call the instrument in such a process reason or faith, but certain it is that by such an instrument every enduring advance in knowledge has been made. Every new element in nature has been discovered by such a process. Every unseen planet yet discovered has been discovered by such a process. The senses give us knowledge of the things seen, reason or faith of the things not seen. And the mind is certain of the knowledge arrived at by either process—indeed as certain of the one as of the other.

The crowning miracle of Christianity, the resurrection of Jesus Christ from the dead, is the best attested fact of human history. It is attested by facts about which, it would seem, there can be no reasonable controversy, and by still other facts which are verifiable in human experience. No man in these modern days

is in any wise disadvantaged because he has not shared with the first disciples the resurrection-appearances of our Lord.

The extraordinary event of the resurrection is proclaimed of an extraordinary person. This is the first thing to be remembered. The story of the resurrection of Jesus comports perfectly with the portrait of Jesus as given in the New Testament. The personality, teachings, claims and works of Jesus as given in the gospels stamp him as an extraordinary person. And for two thousand years this character has presented a lofty ideal of purity, of love, of forgiveness, and of humility that hangs like a distant star in the firmament of human thought. The world has never outgrown it. For two thousand years the teachings of Jesus have enriched the nations and have been the guiding star of every enduring civilization. For two thousand years the world has been studying the amazing claims of Jesus. It is of this extraordinary person whose character and teachings were constantly being misunderstood by his disciples; it is of this extraordinary person who contravened the ideals and usages of his age; it is of one so extraordinary that the extraordinary event of the resurrection is proclaimed. And can the human mind conceive of any antecedent improbability why he should not, as he himself foretold, extend his power beyond the grave?

The critics of the resurrection of Jesus, however unlike in their explanations of the disciples' belief, are one in their belief that the disciples themselves really believed in the resurrection of their Lord. This is a second thing to be remembered. The brilliant French skeptic, M. Renan, has his account of the disciples' belief in the resurrection, and the valuable thing in that account is its admission that the disciples themselves believed and proclaimed the story of the resurrection. Whether or no "the minds of the disciples swam in a delicious intoxication almost from the hour of the crucifixion;" whether or no "the most trifling incidents sufficed to start a vision;" the Christian world, nevertheless, owes a debt to M. Renan and others of his kind for the valuable admission that the disciples themselves believed in the resurrection of Jesus Christ from the dead. Their explanations of the fact of this belief only do we question.

The immediate results that followed the disciples' belief in the resurrection of Jesus from the dead are an unchallenged fact of history. This is a third thing to be remembered. The greatest of these results was the transformation of the lives of the disciples themselves. They became transformed men, new men, tender men, fearless men. Everywhere they proclaimed "Jesus and the Resurrection."

Forbidden by magistrates so to preach they replied, "We cannot but speak the things which we have seen and heard." The contagion of their boldness and enthusiasm literally turned their little world upside down. In their enthusiasm they organized the Christian Church and changed the very day of the Sabbath from the seventh to the first day of the week. In their enthusiasm they produced a sacred literature that is the world's priceless possession to this very day. Seeing one of these men die so impressed a proud persecutor that he sought and obtained the secret of their transformation. And for nearly two thousand years the world has felt the throb of this converted persecutor's brain next to that of his Master. Surely to move men like this, as another has said, requires power; to move masses of men, even more power; to move masses of men of different characters and of all classes, more power still.

The unchanging moral value of Christ is an unchallenged fact both of history and of personal experience. This is a fourth thing to be remembered. The first meaning of Christ has been declared to be "a meaning for moral life and character." Jesus Christ has the same moral meaning for human character and conduct today as nineteen hundred years ago. This is to say, as Henry Drummond has declared, "What he was he is; what he did he does; what he said he says."

Nineteen hundred years ago for those who came in contact with the matchless purity, love, humility and forgiveness of Jesus there was always raised the question of character. Men in his presence instinctively felt themselves in the presence of a new standard of character and before a new seat of moral authority. Instantly they felt that they ought to be different men, better men. No accusation fell from the lips of Christ, but in his presence did not Simon cry out, "Depart from me, O Lord, for I am a sinful man!" No specific charge did he make, but in the Master's presence did not the sinful woman exclaim, "Come, see a man which told me all things that ever I did!" Never once speaking of his sins, but in the presence of Jesus did not Zacchaeus cry, "If I have taken anything from any man by false accusation I restore fourfold!" Christ always had a meaning for the inner, hidden lives of men. Nor is this all. To those who yielded to the moral authority of Jesus He imparted his own spirit. They came to have his shrinking from even the appearance of evil; they became possessed of his enthusiasm for other men; they came to forgive as did He, and as did he they expended their lives in beautiful sacrificial service.

After his resurrection Jesus was all this and even more to his disciples. He had even a deeper meaning for their lives. They were still sure of him. They were still constrained by his love. They were

even more largely empowered for service. They could still exclaim: What he was he is; what he did he does; what he said he says.

After nineteen centuries Christ has this same meaning for moral life. He has the same moral value for every generation. The words of other teachers are cold and dead because the teachers themselves are dead. Epictetus is dead. Marcus Aurelius is dead. Seneca is dead. "Of the many religious masters of the race," exclaims Borden P. Bowne, "Jesus Christ is the only one that lives as a present personal power and inspiration. Others have left systems and disciples behind them, but the masters themselves are dead. Their power was in their words, not in themselves. Just the opposite is the case with Jesus Christ. * * * And by simply standing in the midst of history before the eyes of men, he has become the Revealer and Searcher of hearts, the Judge of the world, the Rebuker of its iniquity, the Inspirer of its good, the great Leader against evil, and the Hope and Head of all who look for the redemption of humanity."

It is this unchanging moral value of Christ for humanity which constitutes the supreme proof that he is not the dead but the living Christ. And this proof the reader may verify in his own experience. Take Christ upon the terms he himself has prescribed, and the result will ever be the same—a transformed life and a satisfying, comforting faith in Him as the risen Lord.

MORE THAN SPIRITUAL SURVIVAL.

THE doctrine of the resurrection is declared by certain rationalistic theologians to be a millstone about the neck of Christianity. These theologians are willing enough to admit the spiritual survival of Jesus, but deny the resurrection of Jesus. They seem even to rejoice in the spiritual survival of Jesus. They proclaim such an emasculated gospel as the message which will give least offense to our scientific age. They profess to find greatest comfort in such a presentation of Christianity—a Christianity with a spiritually surviving Christ, but not a risen Christ.

The plain teaching of the New Testament is that Jesus was "seen" of the disciples in his risen body. The qualities of the body were altered, but not to the extent that the body could not be recognized as the crucified body of their Lord. The wounds in the hands, the spear-thrust in the side the disciples testified to. The "appearances" of Jesus were many, now to a single individual, now to a company of two, now to the ten, now to the eleven, now to the seven, and now to above five hundred. And these appearances were not simply of the spiritually surviving Christ, but of the crucified and now risen Christ. Christ indeed is risen.

A Rejoinder

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

A good friend from West Texas writes me asking how a tin can feels with thirteen goats chasing it. Certainly not like a galvanized iron tank. Let any small boy, who has had an experience with one calf, imagine how he would have felt, had the whole herd gone over him, and he has the picture of my mutilated scif, enlarged and ready to frame.

When I noticed in the Advocate of March 4 that the brethren were bugging for a hearing, I honestly wondered what their battle cry would be. I was sure that not one would arise, either denying or defending the brazen, bold and menacing worldliness that is today deadening the Church, limb and branch. I was also sure that the preacher could not be found who would affirm that the fashionable, world-loving, money-worshipping, sin-committing members that have unfortunately become a part of Zion, were not in this day seeking to control the preacher and regulate the affairs of the Church. I did not think a champion would arise to deny that some of our preachers have been caught, unconsciously perhaps, in the turbid waters of this whirlpool. I did not think that but few preachers could be found who would approve the soft pedal process and make a defense of those who have found a better way than that of repressing the sin within the Church. Would men deny my accusations? Would they defend the opposite position? I thought not. The articles of my critics have made good my expectations.

Just after the publishers' announcement that "a hornet's nest" was to come my way, a former parishioner wrote me as follows: "They are going after your goat. They will try to switch this whole thing and make a personal matter out of it. You will find yourself called upon to defend a position that you little dreamed of. You will be accused of attacking your brethren, boasting of your own courage, venting personal spleen, being insincere, seeking the limelight; and they will try to call attention from the issue you have so justly and truthfully raised. Stay with the issue. In heaven's name, don't let them drag you off! Remember that he who can bear to see his statements twisted and warped by men who oppose him and still fight on will finally win." After reading those words, I sat in my chair and thought a long, long time. Was it possible? The articles in the Advocate have made good my friend's expectations.

My motives have been attacked. Little else has been said. In the name of decent fairness, fellows, why didn't you clean up your guns and go after the things I talked about? I know you boys and there isn't a "valler" man among you. Out of my heart I love you for the red blood and true fibre of every mother's son of you. But I am genuinely disappointed that, instead of shooting my articles full of holes, you satisfied yourselves by turning your guns on the awful weaknesses of my poor, human self. Why didn't you deny that the world had joined the Church, unshriven and unregenerate, and is this hour weakening the strength of Zion's arm and diluting the powerful message of Methodism's "sons of thunder"? Suppose I am a sorehead. Suppose I am an egotist. Suppose I am a mad ranter and a fog-horn bawler of woes. Suppose I am sitting under a juniper with both legs crossed. Suppose I have attacked all the preachers who ever said "ah-men." Suppose my articles are wild with insane fury. Suppose I do thirst for limelight like Sister Amanda Dove Porter hungers for ham gravy. Suppose I grant you all this and anything else you care to say about me. Yet, really, wouldn't it have been the part of courage if you felt commissioned to answer my ravings to have spilled a small part of your ink showing my contentions wrong? If I have not spoken the truth, let my opponents show wherein, instead of using twenty-two columns of perfectly good space describing my unfortunate condition. Whet up your long sabers and go after the things I have said. They are before your eyes and you need no interpreter to understand them. Only Dr. Packard and Brother Howell have really argued the question. I take off my hat to them. They have arisen in the defense of the new program, and while I most positively disagree, I respect them for their bold stand. At least they have not purposely side-stepped the issue.

Brethren, I confess that I am pretty crazy, but I shall not accommodate you by taking up personalities and leaving the ground of my original contentions. I shall not belittle myself by trying to defend my character, my honesty, my religion, or any other

thing that belongs to my private life, which assets would not be worth the snap of a man's finger, if indeed I have written the articles in question for the purpose and in the spirit with which I am charged.

I shall say a few words in reply to eight of my critics. The others have simply covered the ground already gone over by their colleagues and therefore there is no necessity of a rejoinder.

My portly friend Porter is a fine chap and a humorist by nature. His article was not meant to be argumentative. It was meant to be very, very funny. He furnished the comic section for the first edition. He sprang a joke on Elijah and called me "Robert-the-rip-roarer," which is equally as original as the joke concerning Texas weather and newcomers, over which we have all split our sides some threescore and ten times. Porter combines "Mutt-and-Jeff" and the "Newly-Weds" and poses as the comedian of this controversy. Outside of a little joke that Fate worked on Cleburne, Texas, along last November, Porter's article is the funniest piece of comedy I have come across since I adorned myself with long trousers—excepting, to be sure, the drippings of the Muse that have exuded from him.

But there is nothing funny in Clovis Chappell's arraignment. Clovis gets right down to brass tacks. He pulls the big bear out of the thicket and shoots him first thing. Then he writes three columns in the process of glorying over the corpse. In Brother Chappell's mind, I have attacked the city preachers, and he has recently become one. I have posed as the only simon-pure brave man in the universe and Fort Worth is somewhere in that vicinity. I do not blame Clovis. As he sees the thing, I have crammed in great slugs of lead, pieces of log chain, broken butcher knives, sapped razor blades, nuts, taps, cannon balls, lawn mowers, harrow teeth and have deliberately pulled the trigger with the muzzle in two inches of his eye lashes. But Clovis is wrong. Never once did he enter my mind. Honestly, Clovis, I wouldn't harm you for anything. You must not take the matter so seriously. Nobody is trying to shoot the brass buttons off your coat with a howitzer. They look nice on you. Keep steady, my lad. You are not seated on a bomb while an infernal machine plays a ragtime on top of your head. You are safe. I surrender. I abscond, retreat, retire, withdraw, hike, skedaddle. The hill top is all yours, Clovis. Candidly, it is all yours.

But seriously, it is laughable that any man of ordinary mind, after a careful reading of my articles, should have gotten the impression that I was declaring every city preacher "a leach, a parasite, a flea on the body of modern society." Not long ago I made quite a talk rebuking the libertines of Austin. But the whole male population did not turn out next morning charging me with calling every man in that city a libertine and propping myself up as the only clean man this side the moon. How does it happen that A. L. Andrews, W. T. Renfro, H. D. Knickerbocker, Joe Fort, W. D. Bradfield, Chas. N. Clark, of St. Louis, and many others who have written commending my article did not catch on to the fact that I was planting gallon cans of nitroglycerin under their feet? Are they too dull to note that I am attempting to out-vault Elijah and present myself as the only "three-for-a-nickle" show left in Methodism? They do not seem to feel shot at. They do not consider that I have called them "leaches" and "fleas." They say I have rendered the Church a service. I wonder what the difference. Echo answer what?

But Brother Chappell spends most of his article peeling the hide off of me for intimating that there are some preachers in our Church who are anxious about their appointments. Now, Clovis, let's you and I have a little chat; just a friendly heart-to-heart talk. I love you, Clovis, and you love me and both of us will keep on at it, but let us look at the real facts for a moment. Don't we (you and I) know that though we are brave and good and big and true and gentle and kind and masterful and powerful and eloquent and learned, just as we claim we are, you understand, that some (not you and I) are getting away from the Methodism of other days, when every man, big and little, lined up and took what was coming to him, in the way of appointment, without a suggestion before or a whimper afterwards? You speak sweetly of Mr. Wesley and are kind enough to brag on Paul and Peter. But isn't it a fact, Clovis, that we (you and I) understand that some of us fellows (to be

sure, not you and I) would be hard to catch if only John Wesley could get a whack at us? Don't we (you and I) know that there are those (never you and I) who have their kinsfolk and friends working every conference to get them a better appointment and never feel that they have sufficient place in which to show off their tremendous ability? What kind of a howl do you think Paul would raise about that? And yet up goes your hands in holy horror when I speak of the desire of the modern pulpit man for a fine, big, fat job and you almost die of grief at the slander I have hurled at my brethren. Haven't we (you and I) even heard of men (certainly, not you and I) who seek to punish their brethren by seeing that they are not elected to General Conference or that some calamity equally great is visited upon them, because peradventure they have stood in the way of promotion or else? What character of fit do you think Peter would take if such circumstances were called to his attention? Now, "honest Injin," Clovis, Methodism isn't exactly what it used to be, when it comes to appointments, is it? Really, aren't we going a wee bit too fast these days? But to be sure, I'm crazy, wild as a marsh cotton tail and so ends the chapter.

There is only one article written by my opponents that really stuck me until it hurt. That article is written by my dear, old friend, Matthews. No man in Texas has been closer to me and no man knows me better. Nor is there a man who knows better the truth of every word I have written. The thing that surprises me is that Matthews does not now recognize a condition that he did recognize a few months ago and concerning which he has spoken to me most freely. He knows that he has poured out his soul to me on the pernicious tendency of worldliness in the Church, the growing tendency on the part of many preachers to pass over and excuse the things that early Methodism condemned, the yet more dangerous tendency of unregenerated men, who have money and power, to seek to control the Church, its career and destiny. Is it possible that the man who has told me of his own battles along this very line has awakened to find that such battles are a myth and such conditions a fable?

And there is one thing in all these letters that astonishes me. My brethren seem to think that a man must be as mad as a wild bull before he is in fit condition to rebuke sin; that he must hurl anathemas and speak caustically to his members in order to effectively reprove hypocrisy; that he must be an ecclesiastical bull dog or a pulpit fighting cock in order to demand clean living of his membership. Candidly, brethren, if it takes that kind of spirit on your part, I do not blame you for trying the other way. Thank God, a man can rebuke sin with such evident love for the sinner as to win him from his ways. That is all on earth I plead for.

Brother Williams deals the final blow. He knows what will fix me for keeps, so he boldly charges me with receiving \$2500 as my salary. Brethren, I plead guilty. I stand condemned. The remainder of Brother Williams' accusations, behold they are written in the articles of Porter, Chappell, Matthews, Packard, Gore, Howell, Hicks, Carpenter, Hardon, Perkins (well known in Texas), Clark, et al.

Brothers Packard and Howell make a real defense. Packard makes the one touch down of the game, with Howell guarding him at every leap. Together they find a better way than that of rebuking sin. They accuse me of desiring to see sinners excommunicated and assure me that Christ loved sinners and even mixed with them. Brethren, for the love of Mike, do yourselves the justice of re-reading my articles. I ask no man to denounce sinners. I plead only that our preachers denounce sin. It is not the sinner outside the Church, not even the sin outside the Church, that I have written of. It is sin inside the Church. And I here and now call upon Dr. Packard and Brother Howell to cite one chapter and verse to prove that Christ hesitated one moment to rebuke in the most scathing terms the sin that He found within the Church. My ministry has not been and never shall be denunciatory when it comes to men, and especially men outside the Church of God, but I cannot yield to this new idea that the hypocrisy within the Church of our day is different in the least to that which Jesus said was worthy of and should receive "the damnation of hell."

The whole argument of these two brethren (leaving out the last four paragraphs of Brother Howell's article, which would make a splendid circular for the anti in a State-wide campaign) may be brought to its nugget of contention in the words of Dr. Packard when he says: "Anybody can put up a board, saying,

"Keep off the grass." But to make the grass grow—that is a different thing."

I am glad that Dr. Packard, seconded so ably by Brother Howell, has come to the rescue of those brethren who had grown broad-minded and liberal, to that degree that their eyes behold and their ears hear no act or word in the Church today that demands the stern reproof that once characterized the Methodist ministry. Few have as yet been bold enough to defend them. But, my dear brethren, let me suggest a thing or two: Isn't it rather difficult to persuade a poor, hungry man, whose little children eat a crust and have no shoes to wear, that we are trying to grow alfalfa in his home, as the Church calmly looks on, the while some big over-fed money hog, whose name is on the Church roll, puts the soles of his fattened foot upon the heart of the man and the hearts of his little children? Didn't Christ once say something about those who oppress the poor and wasn't He that same tender Christ you have written about? Wouldn't the grass-growing business be helped somewhat if we had the nerve to tell our rich members who pay starvation wages, who toll the babies of God's poor to the whirr and scream of death in the mill and factory, who squeeze the very blood from the hearts of working girls, that those drops may solidify into golden coins for their coffers, to take their big, lubberly feet off the grass?

Ah, Dr. Packard, you have painted a great picture with grass all over it! You have stated your case and now I am stating mine. Did it ever dawn upon you that we cannot even grow wire grass in the heart of the poor girl in the red-light district so long as she knows that a Church member rents the building her crimes are committed in and gets twice as much as it is worth? And what kind of grass will we grow in her while she realizes that supposedly Christian merchants and professional men graft off of her crime and especially when she knows that the very man who takes her into his impious embrace is a member of the Church? Don't you think we had best get that big brogan off the grass, if you please?

And then there is the saloon, which so many of our members can smilingly underwrite for and which members Brother Howell informs us have as good a right in the Church as those who hate and fight this traffic that eats up human souls. I have watched it stamping about over the grass until my very soul has revolted. I declare to you that the boy's heart and the broken heart of the poor mother are hard to grow clover in so long as John Barleycorn is parading up and down Zion with his number elevens. I admire you fellows who are such expert grass growers under such adverse conditions, but I have found growing grass, in a spiritual sense, very difficult business, while the feet of sin, worldliness, selfishness, but, avarice, hypocrisy and godless living press down upon it. I am for putting the signboard up and writing our warning upon it in big letters. Then we may sow the seed, turn loose the sunshine, pour on the water, apply the enrichment with at least some hope of a harvest.

The day has dawned when the disciplinary injunction against "softness" should be invoked. I suppose Brother Howell, while smiting such hymns as "The Son of God goes forth to war," is a master at singing, "I want to be a sunbeam." That is all well and good, but I have seen the most lovely sunbeams fall on soil preoccupied with cactus, cockleburrs and like growth. The Church needs some grubbing. Let the gospel of mush come later on, if at all. In a recent number of the Literary Digest there is an article on Billy Sunday, America's most expert grass grower at the present time. Read this account of his big "Keep off the Grass" signs:

"For half an hour he turned his biggest guns on the child labor exploiters, the political grafters, the employers who pay starvation wages, the food dopesters, and literally, to use his own words, shelled the woods for God."

In another article are these sentences:

"This modern mad man shows no mercy. He blisters the libertines in the Church as thoroughly as the harlot without. He goes after the Church card party as he does after the gaming room. He upbraids the Church young people who engage in vulgar dances just as he does the young folks of the tenderloin. Indeed he is a veritable wild lion. But the forests fall before this ministerial cyclone, and they are the very same forests that have waved undisturbed under the gentle admonitions of hundreds of such ecclesiastical zephyrs as occupy our city pulpits." Don't tell me!

Yes, Dr. Packard, your little thrust about my craving limelight, your unjust charge that have accused my

brethren of being "time-serving cowards," your proclamation of my self-opinion and egotism, while altogether unworthy of you, is yet far better argument than your strange claim that the way to get folks saved is to smile and glow and tread softly while the devil runs riot within and without the Church; that, by such smiling and glowing and treading, together with an "educational process," as Brother Hicks puts it (may the Lord help us), we may toll and persuade and coax the grass of spirituality and Christ-likeness to grow among such hateful weeds and beneath the feet of such sinful practices as mark our times.

Brother Hicks pictures me as seeking to make the Church the police power of the country. Steady, now, Brother Hicks. I confess that I would rather see the Church occupy such a position in our society than to see the saloon and red-light district of America take over police power of the Nation. But I have not even hinted at such a thing as this beloved accuses me of. He seems to think that I desire to see the Church turn reformer and cease to teach the people. Is it possible that this brother has been asking the twenty-third question until his brain is a little twisted? Does not the teacher of medicine teach the danger of poison as well as the antidote? Does not law teach the horror of crime as well as the power of the Governor to pardon the criminal? The man who preaches more concerning the saving power of Christ than I do simply has to put in more time at preaching than I do, but my preaching of a Savior doesn't prevent my telling the people what they are to be saved from. In the process and program of teaching, why hasn't the Church as good a right to teach the awfulness of sin as it has to calculate the number of Isaiahs, to measure the length of the finger nails of the Sadducees, or to prove that Paul parted his hair on the left side, citing in scholarly fashion the revelations recently unearthed from an ash pile in a back alley of the city of Brother Smith's Ass-hurbanipal? Has the preacher turned policeman because, forsooth, he tells the truth occasionally? Is he a reformer and not a teacher because he cries out that sin is damning? Is he "a scandal-monger in the pulpit" because he rebukes hypocrisy? Is militarism to desire our Church members to live according to the Discipline? If so, make the most of it, Brother Hicks, for I'm sure guilty.

Away over on the far side of the church sits Brother Carpenter, when a stray shot gets him plunk on the fifth rib. He immediately registers from First Church, Jacksonville, Fla. When we have recovered from that blow, he assures the brethren of Texas that "such criticism should be stopped." He tells us that he has been pastor of all the leading Churches of his State. Really! We all bow three times. He then informs us that no man ever tried to interfere with his preaching. To which we reply, that nobody has charged such a thing nor have we even said that such a thing was necessary in his case. We hit him by mistake and we are sorry. We really didn't know there was such a man in the world.

Now, my dear brethren, there is no need to prolong this discussion. You certainly understand me unless you purposely seek to do otherwise. And that there is ground for my contention no sane man will dispute. Recently an ex-president of the State Fair at Dallas made a speech before the Committee on Stock Raising in the Legislature. He was urging the passage of the gambling law, recently attempted. In defending his new plan for gambling he said: "Such things are condemned by some people, while others, equally good, do not condemn them. I can take two preachers, one from the country and one from the city. The country man will hop all over all such practices, but the more liberal city preachers will see no harm in them."

This charge is certainly not true of all our city preachers. But does it not point to the fact that we are giving the world a baseball bat to fling at our heads? I thought of the card games in Methodism while he talked. Is it not a fact that the rural preacher is expected to condemn card playing, while the fashionable bridge whist ladies of the city Church gamble for prizes without condemnation oftentimes? Does it not seem to be the program of modern Methodism to portray the evils of the theater to the country audiences, where there are no theaters, while we become strangely dumb on the subject in city pulpits? Must circuit riders cry out against the evils that eat the spirituality from the heart of the Church, while city preachers adjust themselves to the worldliness of our fashionable congregations? Is there to be one kind of Methodism for the cross-roads and another for the stained-glass cathedral? Hadn't we better

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 ...o live accord-
 ...If so, make
 ...Hicks, for I'm
 ...r side of the
 ...rpreter, when
 ...plunk on the
 ...tely registers
 ...ckonsille, Fla.
 ...red from that
 ...ethren of Tex-
 ...should be
 ...that he has
 ...ading Church-
 ...! We all bow
 ...nforms us that
 ...interfere with
 ...ich we reply,
 ...d such a thing
 ...d that such a
 ...his case. We
 ...I we are sorry,
 ...there was such
 ...en, there is no
 ...discussion. You
 ...ne unless you
 ...otherwise. And
 ...or my conten-
 ...dispute. Re-
 ...of the State
 ...speech before
 ...ck Raising in
 ...ras urging the
 ...g law, recently
 ...g his new plan
 ..."Such things
 ...e people, while
 ...not condemn
 ...preachers, one
 ...one from the
 ...n will hop all
 ...but the harm
 ...ill see no harm
 ...nly not true of
 ...But does it not
 ...we are giving
 ...bat to fling at
 ...of the card
 ...hile he talked,
 ...rural preacher
 ...a card playing,
 ...bridge whist
 ...rch gamble for
 ...mnation often-
 ...eem to be the
 ...Methodism to
 ...theater to the
 ...ere there are
 ...ecome strange-
 ...ct in city pul-
 ...iders cry out
 ...eat the spirit-
 ...of the Church,
 ...adjust them-
 ...s of our fash-
 ...Is there to be
 ...for the cross-
 ...r the stained-
 ...n't we better

tell the rural man to close his mouth
 or exhort the city pastor to open his?
 "Methodism Returning to Episco-
 palianism" is the rather startling sub-
 ject for discussion, as one Episco-
 palian rector sees it. And, by the way, he
 makes out a pretty good case. He
 shows that every General Conference
 for years has written something from
 the old mother Church back into the
 Methodist Discipline. He claims that
 our formality of worship very nearly
 approaches their own and that we are
 running them a splendid race in show
 and appearances. He calls attention
 to the fact that we are observing Lent
 instead of holding revivals and dares
 any man to find the difference, so far
 as worldliness is concerned, between
 the fashionable members of the two
 Churches. There was a time when
 about a thousand Methodist preachers
 would have accepted that challenge,
 but I've got too much sense than to
 accept it now and even good Dr.
 Cascard will not dare accept it.
 Surely it will not hurt to have our
 attention called to the fact that the
 world has placed us in the balances
 and we are not weighing out. The
 cold fact stares us in the face that
 the men and women of the world are
 sprouting a contempt for us, for the
 very simple reason that we are just
 like them. We are no longer a pecu-
 liar people. We have joined the fast
 life of the present day. I am not
 homesome in this position. Did not
 venerable Bishop Wilson stand in the
 last General Conference and warn
 the Church of her peril? Did he not
 call our ministers and our people to
 their knees over this very tendency?
 Have not Bishops Candler and Hoss
 pointed more than once to these
 breakers? Oh, you say I am narrow
 and a bigot and am posing as the only
 Elijah left. I care little for such
 accusations. As I lounge under my
 juniper I realize that we are going to
 seed on broadness and liberality. And
 I brand the boasted broadness of this
 generation as the cheapest slush and
 label this loudly praised liberality as
 loathsome license. I declare that such
 arguments belong not to men of God.
 These terms and such sentiments are
 the property of every red-light dis-
 trict and every saloon in America.
 The field is pre-occupied. Truth is a
 narrow thing. It is the core of the
 heart of a straight line. Right is
 selfish. It will not yield one inch to
 wrong. Call me anything you like,
 upstart me as you will, but be it
 known to you this day that we are
 thinning down as fast as we are
 broadening out.
 One word as to the influence of
 money in the Church. In the Mar-
 cian number of McClure's is this para-
 graph: "As a rule, every minister
 except the strongest has a boss. If
 this boss were the most spiritual man
 in the community, things would not
 be so bad. But he is not. He is
 usually the richest. He is the boss
 because he represents the money
 power of the Church." So lo, there
 must be one other Elijah under the
 awful juniper. Poor scamp!
 But why go to McClure's? One of
 the biggest payers in a down town
 church in Texas runs an advertise-
 ment in the "Blue Book," which is the
 directory of the red-light district of
 that city. Could a blacksmith get
 away with that, think you? One of
 the worst sinners in another city is on
 the Board of Stewards. He swears
 profanely and makes no pretensions
 toward being religious. But he pays
 enormous amounts, for he is burdened
 with worldly goods. Another promi-
 nent steward in one of our great city
 Churches goes into the saloons and
 sets up his friends whenever he
 chooses, it matters not how many boys
 look in and behold him leaning against
 the bar. He is one of the most promi-
 nent men in the State and well healed
 financially. But why multiply incidents
 and illustrations? Every preacher can
 pick up a dozen or two. And now,
 what is my crime? Ah, I have been
 guilty of calling attention to real con-
 ditions and in turn great cart loads of
 buckshot have come in my direction.
 I am a horrible man, for, peradven-
 ture, I have told the truth!
 It's perfectly useless to seek to con-
 fuse the minds of the people with sar-
 casm and personalities. You can not
 drive me to the brush by twisting and
 warping what I have said. The folks
 understand me and they are going to
 understand me better further on. I
 can safely leave my case in their
 hands. I say, let's clean up the Church
 and then we need not blush as we ask
 cleanliness of the world. Let's make
 some demands of Zion, even if our
 collections fall off and our salaries
 suffer. Let's go after our backyards,
 fellows, in the name of the lowly
 Jesus, and escape this tide of reproach
 that is bearing down upon us.
 In conclusion, I desire to state that
 I have dozens of letters from city pas-
 tors over the Church assuring me of
 the correctness of my contentions and
 thanking me for writing as I have
 written. This within itself is proof
 sufficient that my critics have either

EASTER

Fields and forest sleep,
 On plain and distant ledge,
 Foliage gone, life germ shed,
 Sepulchered in an earthen bed.

Winds sing their funeral dirge,
 Snows their graves enshroud,
 Dismal days the earth is bowed,
 'Neath winter's intermediate cloud.

Spring comes, arcanum voice possess,
 Calls back to life the buried seed,
 With garland dress from prison freed,
 It lives again in rhythmic mead.

Man, in his Maker's image made,
 Sepulchered far 'neath dust and wave,
 Kept by a vestige coat of mail,
 Shall systems stroll when angels hail!

I. E. THOMAS.

Lone Oak, Texas.

purposely misunderstood my articles
 or else they have not read them care-
 fully. Surely these men would not
 have written me in such great num-
 bers, if I had attacked them, as I am
 charged with doing. No man loves his
 brethren or believes in them more
 thoroughly than do I. Multitudes of
 our city pastors have not bended the
 knee. They fight the battles of our
 Church and such men will save the
 day for Methodism. These men un-
 derstand the current of fast living
 that is seeking to sweep our Church
 from her moorings. They have faced
 the temptations and conditions that I
 have written of. They know the crisis
 through which we are passing. Their
 letters of commendation have been a
 source of genuine encouragement to
 me, as this flood of condemnation and
 accusation has swept down upon me.
 Before me now, as I write, are three
 letters from such men, that came by
 today's mail. They have arrived
 every day for three weeks. Thank
 God for the city pastors who are ready
 for the light to be turned on and who
 would rather die than desert their
 posts in this hour.
 No, brethren, I am not the only
 man in Methodism whose heart is
 saddened by conditions or whose pray-
 ers are going up daily to the God of
 the Church that he will lead us

through and out of this wilderness.
 Never have I dreamed myself alone.
 If such a dream had come to me, the
 hundreds of expressions, especially
 from the laymen of Texas, that have
 found their way to my desk since my
 writings were published, would have
 certainly dissipated such a fallacy. Nor
 can I believe that my many critics
 are as entirely satisfied with condi-
 tions as they claim. I really know
 some of them too well to believe that
 they sanction and condone in their
 pulpits the things they have defend-
 ed in this controversy. It is almost
 pathetic that men would make a bur-
 lesque of a condition that they have
 spent their useful lives in seeking to
 correct. Who dreamed that dear, old
 Horace Bishop would appear as an
 advocate of the new methods and the
 soft gospel that neither convicts of
 sin nor leads men to genuine regen-
 eration? My dear brethren, have you
 not made the sad mistake of seeking
 to punish poor, little, human Bob
 Shuler, rather than look the facts in
 the face and deal with them? Wasn't
 the temptation to join those that were
 jumping up and down on my poor,
 mangled form a little too strong for
 you? Leaving me out of it, brethren,
 isn't the condition that I have painted
 one of the facts that the Church must
 face if she would live?

"THE WAGES OF SIN IS DEATH, BUT THE GIFT OF GOD IS ETERNAL LIFE."

By A. W. Burgess.

Ever since the morning of the first
 day when the sun kissed the earth
 and turned darkness to light, those
 words have never failed to carry out
 the verdict of their meaning. They
 encircle the universe of mankind and
 pierce the heart of every human be-
 ing, never failing to give justice to
 each and all. It is a sermon within
 itself. Christ said those words and
 they have been re-echoed down
 through the ages and will still be
 heard till God places his feet upon
 the land and seas and says, "Time will
 be no more." The Omnipotent has
 placed man here, and he may choose
 which god he wishes to serve. But
 how many have looked upon Aaron's
 calf and turned their back upon the
 greatest general in the history of the
 world. But there is nothing like re-
 louncing the world, even though one
 has passed the better part of his life
 in going the wrong road.

The world is suffering today from
 a spiritual standpoint, as it has always
 suffered. Not so great, however, for
 people are becoming more advanced
 in the teachings of God's word; those
 scholars are becoming converted, and
 Christians are more consecrated. The
 greed of worldly possessions still
 lingers in the heart of many. Even
 the small babe begins life with an
 ambition for worldly things, things
 that will pass away. He realizes
 value. Why? Because that is what
 he sees around him and naturally for
 him to follow in the same channel.
 He sees his father neglecting every-
 thing, even the home to gain a place
 and perhaps prominence in the world.
 He looks upon the mother who is
 planning great things for great oc-
 casions and what else can the child
 do, as he grows into youth but follow
 in the footsteps of father and moth-
 er? There is no argument for the
 world to return for the neglect of the
 child. And, listen! At the early age
 is the time to begin to mould the
 foundation. Education is a great
 value of this world. But there are
 many kinds of education. All chil-

aren are capable of receiving it. But
 beware of the kind he receives. Hell
 is full of educated demons who were
 taught by the wrong instructor and
 Satan would, if he could, instruct the
 world. He tries to bring them up
 with his stamp in their forehead. And
 when the graduation day comes
 around, which is practically always
 many years sooner than it should have
 come, his diploma is delivered, and lo,
 the sentence is hard, and the valedic-
 tory is entitled "The Wrong Road
 to Success." Thus many lives end in
 this wide, wide world. At first the
 heaven was about the fireside when
 each and all began to know father
 and mother. The time for learning
 has begun and is swiftly advancing
 day by day. And when the summons
 is made on the scroll is marked "the
 wages of sin is death." The door is
 opened and then locked—despair
 throughout all eternity. Too late, too
 late!

Yet, if you have failed to do jus-
 tice to yourself and to your God call
 upon Him, for he is ever near. Prob-
 ably you have failed to do your duty
 and your days are short. You can
 still do a work. Go to the lost and
 tell them the story of Christ. Teach
 them righteousness toward God and
 justice toward men. Stamp the truth
 of the Book in their heart. Build the
 castles on a firm foundation. The
 young boys and girls are to be your
 successors. Send your cargo out on
 life's journey, though you do not live
 to see the return of your ship. It
 will be a blessing to know that it is
 on its journey, for somewhere out
 there it is sweeping over the billows
 of this world and will finally weigh
 anchor in the harbor of rest. Even
 you have passed to the other world
 and, leaving, know your life was not
 in vain. The fruit will spring up in
 the years to come. And as the peo-
 ple pass by the last resting place,
 they will say, "he has done well, al-
 though he knows not what his in-
 fluence is bringing, yet he is at peace
 with God," and "the gift of God is
 eternal life."

What do we live for, if it is not to
 make life less difficult to each other?
 —George Eliot.



If Children Served the Breakfast Do You Think That Any Table Would Lack Puffed Wheat or Rice?

Most homes, of course, would serve these dainties if
 children had their way.
 Not for breakfast only, but in bowls of milk at night.
 Also dry, like nut meats, for between-meal foods. These
 toasted grains, puffed to eight times normal size, are fasci-
 nating tit-bits for the young.
 To grown-ups, too. A big dairy lunch room found that
 four out of five men who took ready-cooked cereals chose
 either Puffed Wheat or Puffed Rice.

Why Not Please Them?

Yet these food confections—these bubbles of grain—are
 better than they taste. Never were whole grains so fitted
 for food as they are by this Anderson process.
 Here they are toasted for an hour. Here they are steam
 exploded. Here every food granule, for ease of digestion, is
 literally blasted to pieces. Every authority knows this to be
 the hygienic form of grain food.
 Don't you think that children who like Puffed Grains
 should enjoy them to their hearts' content?



Puffed Wheat, 12c **CORN**
Puffed Rice, 15c **PUFFS**
Except in Extreme West **15c**

They are Triple-Cooked

Wheat bread, for instance, is simply baked. When you
 want it more digestible you toast it.
 Puffed Grains are baked and super-toasted, for 60 min-
 utes, in 550 degrees of heat.
 Then comes the unique preparation. A hundred million
 steam explosions are caused inside each kernel. Thus Puffed
 Wheat and Rice are triple-cooked, and each cooking is heroic.
 They deserve a high place in your food list.

The Quaker Oats Company

Sole Makers (863)

Notes From The Field

LOVELACE CIRCUIT.

I closed a splendid meeting at Pluto last night. Had a number of conversions and the Church was greatly stirred. Organized a good Sunday School and the Church is on its feet ready for better work. I am working constantly for the Advocate.—Seba Kirkpatrick.

DENTON.

We are now engaged in a great revival campaign. Rev. A. C. Holder and E. N. Price, singer, are leading us. Conversions every service. We are rejoicing in the good work. Great day Sunday. Four services and sixty conversions. We enter the new week with high hopes and earnest supplication.—O. T. Cooper, P. C.

MANNSVILLE, OKLAHOMA.

Our work moves along very well. I had the privilege of attending the mid-year meeting at McAlester and enjoyed it very much. Have been having good congregations. Received eleven this quarter, some by vows; baptized one baby, married one couple. We have one candidate for license to preach—a young man of some promise. As I have two parsonages I expect to have a preacher at each end of the line. I expect him to help me in my meetings. Our prayer meetings at three places are doing good work, also our three Sunday Schools are doing good work. The Mannsville school has the monthly missionary program. Mannsville (second time), Oakland, Norton and McMillin have recently pounded the pastor generously. Our W. B. M. S. is recarpeting the parsonage floor, and is planning to furnish the parsonage with a good cow. We are happy on the way.—A. G. White, P. C.

FIRST CHURCH, ADA, OKLAHOMA.

Yesterday was a great day for First Church, Ada. At the close of Sunday School, decision day, we called for all who had decided for Christ, who would accept him as their Savior and commit their lives to him, to kneel at the altar with me in prayer. Twenty-eight came forward, and I am sure no one would say they did not know whether they loved and trusted Jesus or not. Many of them will be taken into the Church when we have instructed them. We received six yesterday, have received into the Church this year twenty-eight. Next Sunday will be Church joining day and infant baptism day. We have the promise of many who will join next Sunday. We are beginning the erection of our \$25,000 church building. It will be a beauty, classic-Greek architecture, with dome in center. Sixteen classrooms, balcony, pipe organ and primary department separated from auditorium. Will have 800 seatings when needed. This will be one of the best church edifices in the State outside of our large cities. These good people are humbling us with kindness, as we feel so unworthy of such consideration as they accord the pastor and his wife—wife is worthy of any kindness, but the pastor is sometimes amazed—yet I am sure it is not personal admiration, but simply for "the work's sake." We have a great Church, and it will be greater when we are settled down to work in our splendid new plant. First Church, Ada, will be paying a salary of \$2,500 at end of the quadrennium, and be one of the choicest and coveted appointments of the conference, and will have a membership of 800. "Everything is lovely and the goose is honking high."—L. B. Ellis, Pastor.

CHICKASHA, OKLAHOMA.

I have just closed a good meeting which lasted twenty days. I was assisted by Rev. Albert C. Fisher and wife, of Fort Worth, singers and personal workers. I think my Church was much benefited by the meeting, and the town realized that a revival meeting was being held in its midst. The direct results were that about one hundred professed conversion, eighty gave their names for membership in the Churches. I received sixty-six into our Church. Our Church is in good condition, well organized and is pressing forward much encouraged by the prospects. The Fishers are excellent singers and personal workers. I have had them twice and am well pleased with their service. Any pastor who is evangelistic should be able to hold a successful revival in his Church with such help. It seems to me that any pastor, with such singers to assist, who can not call sinners to repentance, should seek for new evidence of his call to the ministry.

If all our pastors would resolve to prove their call to the ministry during this conference year or quit, none who are called would quit, and a great and general revival would result. It is easier for a pastor to have an evangelist than for him to face the issue himself—and the people pay the extra bill. The pastor should be his own evangelist. He should feel ashamed to have to send off for someone to come and call his people to repentance. If he is a truly called man, has the Holy Ghost in his heart, and will preach against the sins of his people they will repent. I had the pleasure of a few days' visit by Rev. W. H. Brown recently. It was a delightful experience to all the family. Brother Brown is now holding a meeting for Brother W. C. Fleetwood at Walter. I am delighted with our new editor. Everybody knows what to expect of W. D. Bradford. He brings to his task a splendid equipment,

and he gives to his new office a name that already stands for great and true and good manhood. Dr. Bradford needs the prayers of all our people and he is entitled to our cooperation.—J. A. Old, Chickasha, Okla.

SPUR.

On March 21 we were glad to welcome our presiding elder on his second round into our newly ceiled and papered tabernacle. Brother Dodson has proved on both occasions that he can preach and is a man who is ready to answer every call. The people of Spur were greatly helped by his sermon and Sunday afternoon, at Dry Lake, a good congregation heard him. Monday at the last place mentioned Brother Dodson preached at 11. Dinner immediately followed and then Quarterly Conference was held. At the session of the conference the presiding elder in an effective way presented a few of the principles of Methodism, which were very helpful to all. The ladies of the Church secured Brother Dodson to deliver his lecture, "Abraham's Lamp," on Monday night. Again he proved himself equal to the occasion and the audience was delightfully entertained for an hour and a half. The proceeds of the lecture will help pay for the piano recently bought. We are glad also to state at this time that the people are standing by us loyally. Money has been raised to seat the tabernacle and opera chairs have been ordered. At the Sunday service two weeks ago more than fifty pledged themselves to do their best to lead at least one soul to Christ this year. We are praying that every one may be enabled to do so.—Ed E. White, P. C.

LONE GROVE-WILSON, OKLAHOMA.

We pitched battle on March 14 at Wilson for right against wrong. Brother J. D. Edwards did the preaching, and he did it in the old-fashion way, and Charles Poulter, of Ardmore, Oklahoma, as singer and choir director. Poulter will do to depend on. Brothers Edwards and Poulter worked hard for ten days and the results were sixty conversions and reclamations, with forty accessions to the Church. We can safely recommend Brother Edwards as preacher of the Gospel and Charles Poulter as Gospel singer and Christian worker. Wilson has a new leaf in her history, as this was the first revival ever held since the town started. I do not mean that it was the first effort, but the first revival. We can see great results, but there are many more who should repent, turn and accept God, as well as many who profess to be who should return to the God they once loved. We had one preacher reclaimed, and he starts back to work, and five others who expressed in open public their desire and willingness to become ministers of the Gospel. It seemed

as though God had withdrawn from the people and nothing but sin reigned, but he passed by and did a mighty work and for all that was done we give God the glory and praise and start with a new determination to do more for God. The prayer is, and it is desired of all God's people, that the revival may continue. God's blessing on all who read.—Jacob S. Sessums, Pastor.

EUNICE CHARGE, NEW MEXICO.

The second Quarterly Conference for Eunice charge was held March 20-21. Rev. Samuel E. Allison, presiding elder, was on hand and seemed to be at home, if he is a new presiding elder. He gave us four splendid sermons, which were appreciated by the people of Eunice very much as well as the scribe. Brother Allison is perfectly at home around the fireside and in the pulpit. He captivates the children in the homes and gives the grown folks the old-fashioned Gospel. We need more of that kind of preaching. My letter in the Advocate about this country has made occasion for a considerable correspondence from different parts of Texas and Oklahoma. This is a good country, and there is some more land for filing—black land, sandy land and mixed land. Yes, there is some more land ready for settlement, north and west of Lovington, from ten to twenty-five miles, but it will soon be taken up. Have to live on it three years, put in and cultivate forty acres, but can be gone from it five months in each three years. I would not write this, but it will answer some of the questions asked in some of the letters received. Any other information will gladly be given any good citizen if they'll enclose a stamp for reply. We are here to serve one another, and there has been many misrepresentations about this country. One of them is, that we can't raise anything scarcely here. A big mistake. Can raise nearly anything we plant, even cotton, corn, oats, etc. In a few days will answer letters received, when the State selects her land allotted to her.—W. R. Crockett, Lovington, N. M.

BLANCHARD-WASHINGTON, OKLA.

We have just closed a revival of two weeks at Blanchard. Considering the cold and rainy weather at times we had a successful meeting. The Church was revived to some degree and I think things will continue to move on nicely. We were assisted by our pastor at First Church, Sulphur, Rev. W. A. Govett. His sermons were logical, spiritual and helpful—just such, in our opinion, as the people need. He won the hearts of the people to a deeper conception of their obligations and the need of making peace with God. We received eight in the Church, on profession. The last night Brother Govett preached six boys came forward and took the stand for Christ. Our hearts were made glad yesterday when we received these boys as members of the Church, and saw men moved by the Spirit of God that had not attended Church for some time. The meeting was not a failure by any

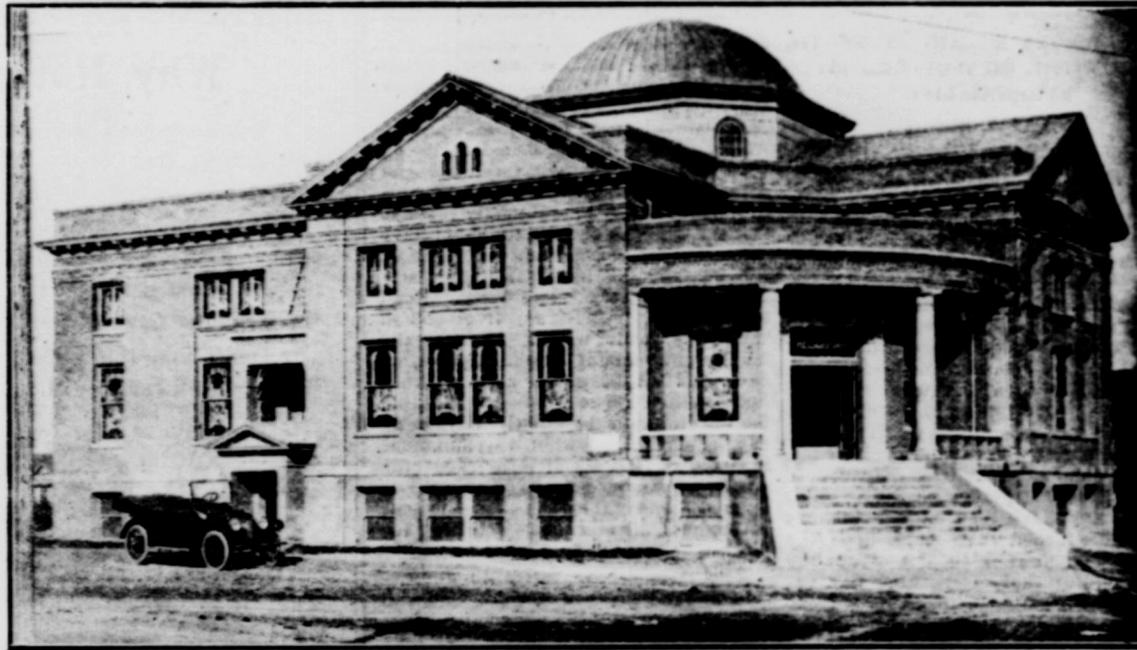
means, although we never got all the Church members to attend and get the good of the services. Our Church at Washington is still hopeful of building a church. The committee for building the church there was appointed at the second Quarterly Conference held there March 7 and 8. One of our faithful and liberal members, Mrs. Turner, gave the lots in the main part of the town for the church. We already had lots for the church, but not in a desirable location. We expect to begin work on the church as soon as possible. The pounding came in due time for the good people knew just about the time something of that kind would be most appreciated. We have some good people to work with us and they are faithful, or rather the most of them are. I have placed the Advocate in several homes and aim to continue my efforts, as I am so well pleased with the change in our Church paper, until I get it in all the homes I can. I find where the Church paper goes the claims of the Church are not so hard to get. The Sunday Schools at all places are taking on new life and we hope to observe Children's Day at each place. We have received twenty-five in the Church this conference year. I have the goal set for one hundred this year. We desire the prayers of those interested.—Charles L. Cole.

FARMERSVILLE STATION.

Our revival closed March 21. We had a great meeting. Two hundred and forty-five conversions, 149 additions to the Church. Town was deeply stirred. Sixteen prayer meetings were held in the afternoons. Four thousand three hundred and seventy-five attended these meetings and nineteen conversions were received. As a result of our meeting we have a closed town on the Sabbath now. All the Churches co-operated and as a result all received members. Farmersville has a new vision, new ideas were formed. Old feuds were settled. An increase of attendance in all the auxiliaries of the Church. Our District Conference meets April 12-15. We will be ready to receive them with open hands. The pastor did all the preaching. Rev. R. B. Curry, of Allen, did the singing. It was well done. Our presiding elder and a number of preachers attended. Brother Dennis was with us Sunday and in his second round. The reports showed an increase in all departments. He is in high favor with our people. Thirty-three subscriptions to the Advocate were taken at the close of the meeting. To God be all the praise for our success.—R. B. Moreland.

A REAL REVIVAL—FARMERSVILLE.

I have always believed the doctrines of Methodism. I have always affirmed the cardinal doctrines of evangelic Protestantism. All my life I have heard saintly men and women express a strong belief in answer to prayer, the fact is I have spoken quite positively from my pulpit my own conviction. Through all these years I have heard ministers and others speak of a great revival of religion.



BOWIE M. E. CHURCH, SOUTH.

NEW CHURCH BUILDING AT BOWIE.

For some five years past the Methodist people of Bowie have suffered for the lack of an adequate building for their work. When the present pastor was assigned to Bowie in December, 1915, he found that a resolution had been passed by the Quarterly Conference during the pastorate of his immediate predecessor, Rev. W. C. Howell, fixing April 1, 1914, as the date for beginning the erection of a building. The pastor found, however, that many of his people thought the enterprise clearly impossible under prevailing conditions, the opinion being shared by some of his most influential members. Nevertheless dirt was broken August 17, 1914, and the building was finished in every particular within seven months' time. The building is modern and complete. It has church auditorium, Sunday School auditorium, five enclosed classrooms, eight open classrooms, primary department, ladies' parlors, kitchen, reading room and gymnasium. The following prominent citizens served on the committees: J. H. Matthews, W. T. Penn, John Speer, C. H. Boedeker, Joe M. Brown, Sam Young and R. M. Gibson. The wise planning of the presiding eld-



REV. W. L. TITTLE, PASTOR,

REV. W. L. TITTLE, PASTOR.

er, Rev. T. H. Morris, helped to make the enterprise possible. The opening service was held in the building Sunday, March 21, 1915, in the presence of at least one thousand people. The sermon was preached by the pastor. Seated on the rostrum with him and taking part in the service were the following: Rev. T. H. Morris, president elder; Rev. Atticus Webb, Assistant Superintendent of the Anti-Saloon League; Rev. R. E. Bell, pastor of the Baptist Church, and Rev. Gary Smith, pastor of the Presbyterian Church. The choir rendered inspiring music under the direction of Prof. Cliff Dickson. When the magnitude of this enterprise, the stringency of the times and the resources of the congregation are taken into consideration, the completion of this \$22,000 building is remarkable. The indebtedness is less than the committee thought it would be before dirt was broken. A fine spirit prevails and we are looking forward to even greater things in a spiritual way. No finer people can be found in all Methodism. If these people ask for the next Annual Conference we do not believe they can be defeated.

W. L. TITTLE, P. C.

The truth is I have been in the midst of some "rousing" times in which even several hundred professions were made. But I want to say this, never before in my life did I have such positive faith in the Gospel of Jesus Christ; never before did I really and truly know God does for a truth hear and answer prayer; never before did I experience anything half so wonderful, half so tremendous, and half so inspiring as a real revival just held at Farmersville, Texas.

It would require pages to write it all. No, the English language does not suffice to represent it. Brethren, I am not foolishly enthused or half-witted, when I say, during this meeting of three weeks I saw more real, unmistakable, genuine cases of regeneration than I have seen almost in all my life put together. This I say, not as a criticism, but as a fact. There were dozens and dozens of strong men and women, whose faces truly did shine as St. Paul says by innuendo his did shine. It is a common sight to see an old sinner writhe and cry aloud and then after making a public profession tuck his head and remain quiet, or even some will shout a little and as soon as the fire dies down to sit still, but when a man with a dark countenance comes out of the throes of a deep pungent conviction up through deep repentance into the fullness of forgiven sins and acceptance of God with his face shining bright as the noonday sun with a heavenly smile spread upon his face, this backed up with a burning passion for lost souls expressed in overt acts. I tell you it is prima facie evidence that he has passed from death unto life. Such is what was common in this revival.

It has been my firm conviction that God does answer real prayer—now I know. In this meeting we had this incident: There is a man beloved by the entire citizenship of Farmersville. He is a man of big business. His wife is quite consecrated. She placed herself upon the altar at the very beginning. But despite all her efforts and those of his consecrated brother, sister and friends, he persistently refused to make the surrender. Finally, on Friday before the meeting closed, we made an extra effort to reach the men of the town. The entire town closed its doors for the morning service. There were 1000 souls in this particular service. This man was there. Several of us had spent the entire night in prayer for him and one or two others. In the after-service the men were falling prostrate before God and crying aloud, but this man would not move. Some of us went to him and put our arms around his neck and wept and plead for him, but he would not. The service closed without his soul being saved. There came to me the positive conviction, if this man went through this Friday's services without being saved, he would go to hell without fail. My interest was deepening. I called to his brother and told him: "Brother —, we have done almost everything we can, but there remains one thing yet. Tonight, instead of sitting in the service, let us, with some others, repair to the study and there implore God to save this particular man." He assented. So, after the opening song service, etc., I quietly retired to the study. Directly others came. I said to one: "Brother —, have you got faith to know God can save Brother — right now wherever he may be?" Well, his faith faltered for a moment, because our man had not come out to the service. Then he replied, "Yes, of course, God saves any time, anywhere." I said, "Let us pray."

It was not the eloquence of prayer or anything of the sort, that produced the results, for there was no eloquence. We, seven of us, prayed audibly, then secretly, for some forty minutes. All at once there came to me an absolute barrenness of burden, and I simply could not pray. I thought, "Has the Devil gotten possession of me?" In a moment a good old man by my side spoke out: "Brethren, I feel more like rejoicing than I do praying, for I feel God has heard and answered prayers." I then told him I had the same experience somewhat; others then made similar remarks. The man's brother was yet kneeling, when I said, "Brother —, get up from there and you and your sister go down yonder to his home and see how about it; we will wait for you." They got up and went. We waited and talked—couldn't pray. Directly we heard the after-service below begin. We waited a little longer, then fast falling footsteps could be heard. I flung open the door, whereon Brother — shouted: "He is all right!" Of course we had it right then! It took me about half a second to spring down the steps into the main auditorium and cry aloud: "Jim Pendleton is converted!" But, glory be to God, just at that moment the church door opened and I saw the finest face, the brightest countenance, I almost ever saw—it was our man! Well, he came down and took things in. I know, as Paul did in whom I have believed!

As I now see it, I know it was God leading in causing me to go over to help Brother Moreland. No, not that I had much part in bringing on this great revival, but rather because today I am a new man as a result of this great experience. It has never been my privilege to hear such remarkable preaching as Moreland did. "Slay utterly" is a rather good expression in point. With the force of a prophet and the vehemence of a Paul and the love of Christ he stood and said, "Thou art the man!" I tell you, it is nothing more than a vindication of the statement that what we need is a positive pulpit with a vision of hell and heaven. I might say, there were 245 conversions with 136 already joined the Methodists and others to follow.

R. B. CURRY.

Allen, Texas.

OUR CHURCH NEWS

Miss Nannie B. Gaines and sister will sail for Japan on April 3, on the Shinyu Maru.

A bill has been introduced in the Legislature of the Territory of Alaska for prohibition.

A storekeeper in Japan has purchased 2000 Gospels to give to his customers in commemoration of his becoming a Christian.

During the past year the life of Christ has been published in three of the leading papers of Japan.

A Chinaman, Chang-Hsu Henry Wang, recently won a prize in an oratorical contest at Yale University.

The noted Irish leader, John Redmon, affirms that 250,000 Irishmen have responded to Great Britain's call to arms.

The Legislature of Vermont has passed a bill submitting the question of State-wide prohibition to a vote in March, 1916.

Koreans are using Sunday Schools as an evangelistic agency. They have formed Sunday Schools exclusively for non-Christians.

A meeting which resulted in 179 conversions was recently held in Bethany Baptist Church of Wilmington, Delaware, by Gipsy Smith, Jr.

President Wilson has consented to be the Honorary President of the World's Bible Congress to be held in San Francisco, August 1-3.

There are said to be twenty organized Southern Methodist Churches in Memphis, Tennessee, with an aggregate of 8500 members.

The people of Guilford College, North Carolina, were greatly pleased with the preaching of Dr. F. N. Parker, on his recent visit among them.

The Methodist Episcopal Church has 1067 deaconesses and \$5,909,531 invested in the property of deaconess institutions in the United States.

The women of the Brick Presbyterian Church, New York City, have sent more than two thousand garments to Belgian sufferers since the European war began.

The building of the Hennepin Avenue Methodist Episcopal Church, Minneapolis, to be completed during this year, will cost more than \$500,000.

Dr. J. E. Wray, pastor of our Church at Lakeland, Fla., will deliver the literary address for Hargrove College, Key West, May 21.

The committee to elect a place for the entertainment of the General Conference, 1918, will meet Thursday, April 22, 1915, at the Publishing House in Nashville, Tenn.

One daily newspaper in Philadelphia reports that during the Sunday meetings in that city, the paper sold on an average of five hundred Bibles every day.

The Baltimore Conference, recently held in Washington City, was blessed with the visit of three of our Bishops—Bishops Candler, Wilson and Denny.

The first woman to receive the Iron Cross of Germany for distinguished heroism is said to be a Methodist deaconess serving on the battlefields of Poland.

Mr. W. H. Arnold, Jr., son of our Judge W. H. Arnold, of First Church, Texarkana, is said to be making a fine record at Oxford University, England.

Dr. and Mrs. John R. Mott recently visited Candler College at Havana, Cuba, and are reported to have expressed themselves as being much pleased with that institution.

Many problems confront our Japanese work on the Pacific Coast. George Sima, a Japanese at Lodi, California, is said to control 37,000 acres of potato lands in that State.

The Country Church Conference will be held in Chattanooga, Tennessee, April 29-30. We note that many leading men in Southern Methodism have prominent places on the program.

Brevard Street Church, Charlotte, North Carolina, has just closed one of the most wonderful revivals in all its history. It was held by Miss Daisy Davies, of Atlanta, Georgia.

Bishop Mouzon and Presiding Elder Cheek of the Arizona District, investigated the missionary possibilities in Tucson and Douglas, Arizona, recently, but the conclusions as to same have not yet been made known.

A ruling that the actual physical property of a Methodist Church is under the control of the Church and not under the jurisdiction of a Methodist Church Conference was upheld by the Appellate Court at Chicago. The ruling was in the case of the Rock River Conference against the Trinity Methodist Episcopal Church. The conference present-

ed the claim that it had complete jurisdiction over all Methodist Church property on the ground that it was a Connectional organization. The Appellate Court upheld the Superior Court, which maintained the distinction between a Methodist Church and a Methodist church building. The decision affects over ten thousand Methodist Churches in the United States, the aggregate value of whose real estate holdings is more than \$30,000,000, according to Emil Wetten, of counsel for the Church.

In sixteen years, according to the Census Bureau, Church property in the United States is valued at over a billion dollars. In sixteen years the value has increased from \$11 to \$15 per capita.

More than 12,000 Boy Scouts have entered the military service in England. Some of these are used in the navy for signaling and other comparatively light duties, and they are receiving larger pay than mid-shipsmen.

Dr. Von Lurhan, a noted anthropologist connected with the University of Berlin, accompanied by his wife, has been spending some time in the Mississippi Delta, studying the Negro as he exists in the South today.

It is said that when John G. Paton visited the island of Tanna, with twelve or fifteen savages about him, each one pointing a loaded gun at him, he lifted up his heart to God in prayer for protection. Not one of the savages fired.

In the United States there are seven universities the endowments of which exceed \$5,000,000; but not one of them is in the South. Four are in the Northeastern States; two are in the North-Central States, and one is in the far West.

A movement has been inaugurated in Atlanta, Georgia, to secure for it the next session of our General Conference. The Alabama Christian Advocate states that in view of our Connectional interests in that city it would be quite appropriate.

The Ohio Convention of Methodist Men, in point of attendance, went beyond the conventions held at Indianapolis and Boston. Something like 3500 men were enrolled. The sustained enthusiasm and purpose of the convention were notable.

Missouri Methodism suffered a distinct loss in the death of Judge John Byrum, a noted jurist and a life-long Methodist. He died at the home of his daughter, Mrs. C. E. Hixson, in Macon, Missouri. He had reached the ripe age of eighty-one.

The heirs of the late R. T. Miller, of Cincinnati, have pledged \$7500 for the funds of the Preachers' Relief Association of the Kentucky Conference, of the Methodist Episcopal Church. He was long a member of the Book Committee of that Church.

The Queen of Holland has invited Jane Addams, the queen of Chicago, to a conference on peace—how it can best be obtained. When that subject begins to materialize the womanhood of the world, the most grievous sufferers, will have much to say.

Rev. John T. Wightman, D. D., formerly a distinguished member of the South Carolina Conference, but more recently a member of the Baltimore Conference, died in Baltimore a few days ago. He was a forceful orator and a cousin of Bishop Wightman.

The Brownsville (Tennessee) District claims the honor of having within its bounds the oldest member of the Memphis Conference, Rev. R. V. Taylor, who is nearing his ninety-sixth birthday, and who has been connected with that body since 1847.

A campaign to raise \$100,000 in Chicago for the relief of Jews in the European war zone has been begun. Three million of the six million Jews in Poland and Galicia are homeless and starving, according to a statement made by the Relief Committee.

On account of illness, Dr. John A. Rice, our pastor of St. John's, St. Louis, has not been able to preach. Sunday, March 21, Dr. W. W. Pinson, of Nashville, preached at the morning hour, and Dr. Mather, of the St. Louis Advocate, preached in the evening.

Count Sergius Julovich Witte, the noted Russian statesman, died on March 12. He was one of his country's representatives at the Portsmouth (New Hampshire) Peace Conference in 1905 which ended the war between Russia and Japan. He was born in 1849.

Bishop E. D. Mouzon will preach the Commencement sermon for Millsaps College, Mississippi, June 6. He will also deliver the sermon before the Young Men's Christian Association at the evening hour. The Annual Address will be delivered by Hon. J. S. Sexton, of Hazlehurst, Mississippi.

Bishop Waterhouse is eating no idle bread these days. A few days ago he left his home in Los Angeles, California, and made his first stop in Houston, Texas, where he met the presiding elders of the German Mission Conference. From there he went to New Orleans and preached on the Sabbath, being the guest of Dr. S. H. Werlein, of First Church. Thence to West Point, Mississippi, where he met the presiding elders of the North Mississippi Conference; thence to Corinth, where he preached the Annual ser-

SOUTHWESTERN UNIVERSITY'S Building and Endowment Campaign

An Old Student's LOVE For His ALMA MATER

A number of years ago there came to one of the well-known colleges of the North a young man without funds, but with an overwhelming desire for an education. He was given work in one of the dormitories for his board and by doing a few hours' work in the office each day he was able to pay his tuition and fees. He had a desire for special work in Chemistry and made an arrangement with the head of that department to take extra work in this line. He struggled along for several years, securing help many times from the different loan funds of the college; those funds that since the foundation of colleges have helped over and over again poor boys to continue their work at school. During all this time he was being helped by the college he was applying himself persistently at all of his studies, but specializing in chemistry, all the time getting deeper and deeper in debt to the college but all the time never failing to show his appreciation of the help that was continually given him.

During his Senior year, and just a few short months before his graduation, this young man, because of his ceaseless study of metals and his untiring work in the laboratory, made one of the most important and far-reaching discoveries that has been made during the twentieth century—that of reducing aluminum to its present almost universal uses. At the time of his discovery in the college laboratory nothing much was thought about it. It was simply considered as one of the usual college laboratory experiments that had turned out a little differently from what the student had expected. After his graduation the young man went to one of the large cities where there was an abundance of cheap water-power and established a little laboratory and factory and began his life's work—work that he had been most effectually trained for in college. From the start his venture was a success and as the years went by his fortune grew, first by thousands of dollars and then by hundreds of thousands and finally he became worth several million dollars.

REMEMBERS HIS ALMA MATER.

But this boy who owed so much (not in actual dollars and cents, perhaps) to the college where he had received his special training did not forget his Alma Mater. Just as soon as

mon for the North Mississippi Woman's Missionary Conference; thence to the Holston and North Carolina Conference, where he met the presiding elders. Later he will attend the various Board Meetings, and that of the College of Bishops to be held in May. He expects to spend as much as three months on this tour.

According to Philadelphia newspapers, the Rev. "Billy" Sunday announced that he would not send acknowledgments to persons contributing less than \$100 to his "thank offering." There was once a Great Evangelist who saw much merit in a widow's donation of two mites.

The Midland Methodist says that it should not be forgotten that the Epworth Leagues of Southern Methodism have undertaken the support of our youngest mission field in Africa. There is something touchingly beautiful in this thought of Southern Methodism's youngest child supporting her youngest mission field. Let every League chapter rally to make this support a fact.

Bishop Collins Denny dedicated our new church at Anderson, South Carolina, Sunday, March 7. The Southern Christian Advocate says: "It was one of the most intellectual discourses ever heard here, and was appreciated by a large congregation, made up of all the local denominations."

The editorial fraternity all over the Southwest, and particularly in Nashville, is shocked to learn of the tragic death of Dr. James H. Baird, editor of the Southern Lumberman. He was struck by a train and killed. Mr. Baird was an ardent Southerner and a tower of strength in the councils of the Presbyterians.

While the removal of the time limit in the Methodist Episcopal Church has not greatly increased the average pastoral term, there are now a good number of pastors who have served their present charges ten years or more. In the Philadelphia Conference there are three who have served their Churches for nineteen years.

The passing of State Senator O. F. Hypes, of Springfield, Ohio, is a distinct loss to Methodism at large. He was a member of the last two General Conferences, was an active member of the Board of Home Missions and Church Extension, as well as of the Foreign Board and the Epworth League

he began to bask in the warm sunshine of prosperity his thoughts went traveling back through the years to his college and to his faithful instructors who had taken so much interest in his work and he thought how great was the need for larger loan funds to help a greater number of poor boys and of the great need for a larger campus and more buildings and a larger endowment at his college that had been the means of opening his eyes from the darkness of ignorance and poverty to the light of knowledge and prosperity.

HIS FIRST PAYMENT.

His first payment on the "debt" that he felt he owed to his college was a gift of \$200,000 which was followed by another a little later of a large tract of valuable land adjoining the old school campus, thus giving his college a splendid campus adequate for every need. With this last gift he provided \$26,000 in cash for the purpose of beautifying the grounds. This was a splendid return for the time, thought and money his college had invested in him. But this young man, who owed all that he was to the college where he received his training did not stop here. As the years rolled on and his fortune grew his love for his Alma Mater increased and he never lost an opportunity to further her interests in every way. He was instrumental, by his example, in securing from other wealthy former students of this college large gifts of money and from some the erection of much needed buildings. These gifts all came from students who had been away from the school many years and who were living in distant States yet when their fellow Alumnus set the example by proving his love for his old teachers and loyalty to his Alma Mater in a material way they were eager to follow the example of this modern Jonathan and their college began to receive some of the bread it had cast upon the waters many years before.

FINAL PAYMENT.

The last installment of this young man's "debt" to his beloved school was paid just a few days ago. In his winter home in Florida, this young man, still in the prime of life was stricken and answered the final summons. He had been a careful business man and had given strict attention to the disposal of his

Board of Control. He was a model layman, an exponent of clean politics, and a champion of every moral reform.

We note that the Memphis News-Scimitar states that Bishop W. B. Murrah, declares that the people of the well-to-do and rich classes are in need of attention from pastors of all denominations, and that they are, as a class, a neglected factor in religious work. He is urging all Memphis clergymen to devote more time and attention to the rich.

In the recent Philadelphia meeting, under the auspices of the National Abstinence Union, Secretary of State William J. Bryan spoke to an enthusiastic audience of about 20,000. Hundreds of those present signed the pledge never to use intoxicants as a beverage. They each left with an autograph for Mr. Bryan countersigned every one as a witness to the pledge.

The Rev. Dr. L. M. Birkhead, a man of many titles, has announced that he will quit the ministry. It is stated that he "was educated in McKendree College, Drew Theological Institute, Union Theological Seminary and Columbia University." Dr. Birkhead says: "I do not believe that any miracles were ever performed; that any definite prophecy was made of the coming Christ; in the immaculate conception; that there was any resurrection; that the Apostle John wrote the book in the Bible that bears his name; that Paul wrote any letters to anybody that afterward were gathered up and assembled in the New Testament, or in making Christianity a 'fire escape from hell.'" Knowing of Dr. Birkhead's lamentable lack of faith, we can truly commend his action.

Last Sunday, March 28, was "Go-to-Church" in Dallas. Great preparations had been made. Forty thousand buttons had been pinned on the people; hundreds of telegrams had been sent out, as well as thousands of folders; on Saturday 50,000 people were notified by telephone. The day was free, the jitneys proposed to carry everybody free. It was estimated that 75,000 people attended the various services.

The Baltimore Southern Methodist says: "The Temperance Society of the Methodist Episcopal Church has taken a poll of the daily papers of this country with the following result: Of the 2160 written to, 679 responded, 366 favor national prohibition, 200

estate should the unforeseen happen. When his will was read it was found that after taking care of his relatives and friends with the magnificent sum of \$800,000 he left the remainder of his estate to educational institutions, first giving to his Alma Mater \$200,000 as an endowment to care for the lands he had given her and \$500,000 to be used for the erection of a great auditorium in memory of his mother and \$100,000 to be used as a fund to care for this one building alone.

But the end of the great good fortune for this college was not yet. The will of this loyal son directed that for fifteen years one-third of the income on the remainder of his estate was to be given to his college and after that time the principal of this directed one-third was to be turned over to the Trustees of this institution to be used without restriction for the best interests of his college. This last amount will be over \$1,000,000. What a magnificent dividend on the investment made by that college in that poor boy!

SOUTHWESTERN MEN CAN DO IT.

There are those among the one thousand graduates and eleven thousand students of Southwestern University who, because of the careful training received here, because of the influences made on their lives by the noble men and women of this faculty, have reached the topmost rung of the ladder of success; men who are able to care for every need of Southwestern for years and years to come (without denying themselves any of their accustomed luxuries). Some of these men came to Southwestern without sufficient money to pay their fees. The faculty did not turn a deaf ear to their pleas for help. They allowed them to study and gave them every chance to succeed. From the slender resources of the various loan funds many, many students were enabled to complete their college education.

Is it expecting too much to hope that some of those former students who owe to Southwestern all that they are, will answer this call of their Alma Mater for help? THE ERECTION OF MUCH NEEDED BUILDINGS OR THE ENDOWMENT OF PROFESSORSHIPS WOULD START THE BALL TO ROLLING.

are opposed to it, 397 favor local prohibition, 176 are opposed. Ten years ago it would have been unthinkable to have considered the possibility of such a showing only a decade away."

Dr. Mark A. Matthews, of Seattle, Washington, is one of the best known and most effective pastors in the United States. He formerly wrought in Georgia and Tennessee, but went to the Northwest several years ago. He has built up in Seattle what is said to be the largest Presbyterian Church in the world—a Church which has between 5000 and 6000 members, and which is noted throughout the Nation for its many worthy activities and large gifts to various Christian benevolences.

Dr. Charles Jefferson seeks to explain the cause of the present war in Europe. He says of the 65,000,000 people of Germany 65,000,000 of them are as peace loving as are the people of this country, and that the same proportion of the inhabitants in the countries at war are lovers of peace. Why, then, this dreadful slaughter of men? He thinks it is all due to the spirit of militarism cultivated by generals and other officials of the military oligarchies that hedge the rulers of Europe about.

A king's ransom in jewels and robes, valued at from \$300,000 to \$500,000, was recently taken into New York City by a poor priest who had brought them from their ancient resting place in the Cathedral of Mexico City when forced to flee the country. An archbishop's robe of purple was the chief article of value. It is of great antiquity, and wrought in diamonds, rubies, emeralds, pearls and gold. Two bejeweled gold crowns were also included. Some of the gems were as large as hazelnuts. The wealth was placed under guard at the New York custom house.

The Catholic World, of November, 1914, affirmed that Protestant missions have been a failure in Cuba; that there were no Protestants there before the Churches in the United States began work fifteen years ago, and that after an expenditure of over \$400,000 there are still none. The Northwestern Christian Advocate, in reply to this statement, calls attention to the fact that the M. E. Church, South, has in Cuba 49 organized Churches, with a membership of 3686, and that the Episcopal Church has 50 organizations and 1800 communicants, whose contributions for self-support last year amounted to \$28,000.

the midst of th even several e. But I want my life did I e Gospel of Je- I really and truth hear and lid I experience half so tremen- is a real revival as. rite it all. No, t suffice to rep- of foolishly en- I say, during saw more real, of regeneration all my life put a criticism, but and dozens of faces truly did mendo his did to see an old and then after ck his head and ill shout a little down to sit still, rk countenance a deep pungent repentance into and acceptance g bright as the ly smile spread with a burning d in overt acts. violence that he e. Such is what

iction that God w I know. In e citizenship of of big business. el. She placed very beginning. nd those of his nd friends, he : the surrender. meeting closed, each the men of closed its doors here were 1000 rice. This man spent the entire one or two oth- men were falling rying aloud, but Some of us went around his neck n, but he would hout his soul be- me the positive through this Fri- saved, he would My interest was rother and told have done almost re remains one of sitting in the others, repair to e God to save this sl. So, after the I quietly retired rs came. I said her you got faith her — right Well, his faith se our man had e. Then he re- saves any time, pray," if prayer or any- uced the results, We, seven of irectly, for some here came to me rden, and I sim- ought, "Has the me?" In a mo- side spoke out: rejoicing than I I had heard and told him I had hat; others then nan's brother was "Brother —, and your sister me and see how yd." They got d talked—couldn't e after-service be- ttle longer, then e heard. I flung her — shout- course we had it out half a second to the main audi- Pendleton is con- God, just at that ped and I saw t countenance, I r man! Well, he in. I know, as believed!

R. B. CURRY.

The Theological Literature Of Southern Methodism And Its Latest Accession

By FRANK SEAY, Georgetown, Texas.

Southern Methodism has produced perhaps the greatest popular preachers and easily the greatest ecclesiastical statesmen that America can boast, but in the realms of theological literature it has very little to show that has received recognition beyond its own borders. At this time, when Southern Methodist preachers are turning more to literary work, it is well to pause and take stock of what has been done. The present sketch does not pretend to be exhaustive; it aims to present principally the outstanding landmarks and the more significant recent publications for the purpose of furnishing a general view. One of the labors of love, one of the needed tasks, and one of the literary opportunities open to Southern Methodist scholarship is that of a detailed sketch of the progress of thought in Southern Methodism. It is to be written by one who is willing to read practically the whole output with a critical eye and a sympathetic heart and who is able to present not a mere chronicle of books and ideas, but a genuine drama of thought. Dr. Watson B. Duncan deserves much credit for "breaking ice" in his "Studies in Methodist Literature"—a series of sketches rather than an account of the progress of thought; but no one has done even that much for specifically Southern Methodist Literature. If this article could help move some earnest student to the larger task it will have more than fulfilled the hopes of the author.

In 1849-50 there appeared under the editorship of Dr. C. F. Deems, Vol. II of the Southern Methodist Pulpit. When Vol. I appeared the author does not know, but such volumes containing sermons by representative preachers appeared from time to time—in 1858 one edited by William T. Smithson (second edition in 1859), and as late as 1880 one by Dr. T. O. Summers. In 1849 a book of Bishop Bascom's sermons appeared, and since, there have been published, among others, volumes of sermons by Bishops Marvin, Doggett, McTyeire, Pierce, Granbery, Ward, Galloway and by Reverends C. F. Deems, S. Noland, Wm. E. Munsey, Joseph Cross, P. P. Neely and Sam Jones.

In the realm of Practical Church and Pastoral Work, one book stands out as pre-eminent and as a conspicuous competitor for the first place in the literature on the subject (Homiletics). Dr. John A. Kern's "Ministry to the Congregation" (1897). "The Way of the Preacher," by the same author, and "Skillful Labor for the Master," by Bishop Hendrix, have been stimulating to many Methodist preachers. They are successors to Dr. (later Bishop) John J. Tigert's "The Preacher Himself," published in 1889.

Books of travel concerning mission fields, by Bishops Marvin, Hendrix, Lambuth, Galloway, Dr. John M. Moore, the letters of Mrs. A. W. Wilson, and several missionary writings are in part contributions to this field. Conspicuous among missionary writings are Rev. J. C. Newton's "Japan," Dr. W. G. E. Cunningham's "Young People's History of the Chinese," and Dr. G. R. Winton's "New Era in Old Mexico" and "Mexico Today," but most important of all is the gigantic literary work of Young J. Allen in China, especially his "Women of All Lands." Dr. Allen's, however, is a work for China rather than of China for the world. Dr. W. W. Wadsworth's "The Coming Kingdom" was a missionary book published in 1889. One of the most conspicuous of all Methodist pamphlets is one partly on a Church problem, partly pure humor, Dr. (afterwards Bishop) John C. Keener's "Post Oak Circuit." This book, perhaps, made Bishop Keener the greatest factor in the reform of Church finances in Southern Methodism, and probably no Southern Methodist writing has so far advanced the ecclesiastical career and reputation of its author, except Dr. Charles B. Galloway's controversy on prohibition with Jefferson Davis, and the earlier writings of Dr. (afterwards Bishop) O. P. Fitzgerald.

Dr. W. F. Tillett has done some significant work on the hymns. Dr. John R. Allen's "Itinerant Guide," Rev. Henry Trawick's "Modern Revivalism," works on personal evangelism by Drs. Weatherford and Todd, Dr. W. G. E. Cunningham's "History of Sunday Schools," and Dr. H. M. Hamill's "Bible and Sunday School Drills" deserve mention here. Dr. John R. Allen's "Man, Money and the Bible" is partly a study of a practical Church problem and partly a work of Biblical interpretation. Dr. Leonidas Robinson, who had previously written some Biblical studies and helps, in 1914 published "Marching Men, or Facing Problems of Childhood, Pulpit and Pew." Rev. J. E. McCulloch has written two works on practical Church Sociology: "The Open Church" and "The Mastery of Love," and Rev. A. M. Trawick in 1913 published "The City Church and its Social Mission." Dr. (later Bishop) Atkins published in 1905 "The Kingdom in the Cradle," and recently from the press is Dr. E. B. Chappell's "Building the Kingdom." Few books by Southern Methodists have been more influential in changing the thought of the Church than the former, and the latter (delivered as lectures before the Summer School of Theology at Georgetown) bids fair to have a similar influence.

These two works involve a definite conception of the Church, and of human nature and regeneration, and therefore serve as a convenient transition to the field of theology.

Central in the theological literature, of course, are the controversies on Predestination and Baptism. The former theme runs

through nearly all of the literature of Methodism from the days of John Wesley until recent times. The latter appears in a number of pamphlets, tracts and debates and in several books. Notable are "The Great Iron Wheel Examined, or Its False Spokes Extracted, and an Exhibition of Elder Graves, Its Builder," by Wm. G. Brownlow, of Brownlow's Knoxville Whig (1856), and "Theophilus Walton, or the Majesty of Truth; a Reply to Theodosia Earnest," by a member of the Alabama Conference (Rev. W. P. Harrison, 1858). More recently Dr. T. O. Summers and Dr. Jacob Ditzler published books on baptism.

The controversy on Baptism frequently takes a wider turn and enters into questions of Church polity and theology as against the polity and theology of the Baptists and the Disciples. Brownlow discusses the wider phases in his book above mentioned and Dr. Harrison later turned his attention to another Church polity question in his "High Churchman Disarmed." In 1857 there had appeared on a similar line Dr. M. M. Henkle's "Primitive Episcopacy," and the year previous "A Discussion of the Methodist Episcopacy," by Reverends E. J. Hamill and Samuel Henderson, pastors respectively of the Methodist and Baptist Churches at Tuskegee, Alabama. "The Proselyters Defeated," by "Incognito," appeared in 1857 and in 1846 there had appeared by S. Patton "A Defense of Mr. Wesley and the Methodists Against the Hostile Attacks of Rev. F. A. Ross."

The most important controversy within the Church is that on the questions of Regeneration and Sanctification, called in Boland's book on the subject, "The Problem of Methodism" (1889).

During the early days of the Southern branch of the Church, Dr. A. T. Bledsoe, for some time editor of the "Quarterly Review," was its leading theologian. His book on "The Will," in answer to Jonathan Edwards, is the most important early work probably in the Calvinistic controversy, and his "Theodicy" stands out conspicuously among the books of early Southern Methodism. Bishop Bascom, one of the brilliant preachers of his time, though of a very different type of mind, stands well beside Bledsoe in this period, and has left several volumes on various theological topics. Another theological treatise of this period, from one of the strong preachers, is "Headlands of Faith" (1856), by Joseph Cross.

The mantle of Dr. Bledsoe fell upon Dr. T. O. Summers, whose "Systematic Theology," edited after his death by Dr. Tigert, is the most elaborate of all Southern Methodist works on theology. The most widely used hand-book of a few decades ago was Rev. Hillary T. Hudson's "Methodist Armor" (1882).

The "Discussions in Theology," by the Vanderbilt Faculty, hold a place in theology similar to that occupied by the early volumes of the Southern Methodist pulpit. "The Man of Galilee," by Bishop Haygood, held the place a while since now held by Bishop Candler's "Christus Auctor." Bishop Marvin's little treatise on "The Work of Christ" (recently, like Mercien's "Natural Goodness," republished) is perhaps our only important monograph on the atonement, as are "Theism," "A Survey of the Paths that Lead to God," by Dr. Jno. J. Tigert, and "The Religion of the Incarnation" and "The Personality of the Holy Spirit," by Bishop Hendrix on the subjects of their respective titles. Three of the volumes of the Cole Lectures by Southern Methodists are on Christian Evidences, Bishop Wilson's "Witnesses to Christ," Bishop Galloway's "Modern Missions; Their Evidential Value," and Bishop Granbery's "Experience, the Crowning Evidence of the Christian Religion."

Besides these are to be mentioned "The Old and the New Man," by the able historian of Alabama Methodism, Dr. Anson West, Dr. H. R. Withers' "Behold the Lamb of God!" and Rev. J. E. Godbey's "Foundations of Faith," J. F. House's "Can It Be False?" and Dr. W. C. Black's "Is Man Immortal?" The standard recent treatise on theology is "Personal Salvation," by Dr. W. F. Tillett, whose still more recent pamphlet on "A Statement of the Faith of World-Wide Methodism" has created much interest in and beyond our own Church. The discussions aroused thereby brought out, besides articles and speeches, Dr. H. M. DuRose's "Symbol of Methodism" and a recent book on the "Articles of Religion," by W. S. Harrison.

Recently Dr. H. W. Featherston has written on "The Christ of Our Poets," and "The Christ of Our Novelists," and Dr. W. D. Weatherford on "Fundamental Religious Principles in Browning's Poetry." Rev. J. C. Simmons wrote some years since on "The Kingdom and Coming of Christ" and recently Dr. James W. Lee, who had previously written ably on "The Making of a Man," put forth his "Religion of Science," and Dr. Frank M. Thomas published "The Coming Presence"—two books which have received much recognition in the Church.

On the Church there are two older books, one by Dr. W. P. Lovejoy, who has also written on missions, and one by Rev. J. A. Parker, and a number of pamphlets. Lately, also, Dr. John A. Kern has published his "Study of Christianity as Organized."

It is probably in the field of Church history that the most permanent and significant work has been done. The local histories and biographies are, of course, genuine additions

to human knowledge and inquiry, and some of them are works well done; and there is one work on a more general theme, of importance far beyond our own borders, Dr. Tigert's "Constitutional History of American Episcopal Methodism." By this work the lamented Bishop will probably live longer than by anything else he did, his "Making of Methodism," his "Logic," and his "Theism" being not really important original contributions.

There are local histories of Methodism in Alabama, Mississippi, Tennessee, the Holston country, Georgia and Florida, North Carolina, South Carolina, Virginia, Kentucky, and Texas, besides other more narrowly local sketches. There have been biographies of Reverends Jesse Lee, John B. McFerrin, T. O. Summers, F. A. Mood (by Prof. C. C. Cody), J. D. Barbee, Joseph Cross; of Miss Laura E. Haygood, of Bishops Asbury, Andrew, Bascom, Capers, Marvin, Pierce, Paine, Parker, and, most notable of all, more because of the greatness of the man and the biographical material he left than of the greatness of the author as a biographer, of McKendree, by Bishop Paine. There have been a few journals kept and published. The unique Peter Cartwright has written an autobiography; Bishop Wightman's "Life of Bishop Capers" contains a partial autobiography written in a delightful English style. Simon Peter Richardson, in his racy way, has presented the "Lights and Shadows" of his "Itinerant Life;" Dr. John Mathews tells the story of his long pastorate in his "Peeps into Life," and recently Dr. G. C. Rankin has published his well-written "Story of My Life," of which more than 10,000 copies have been sold. Dr. E. B. Chappell and previously Dr. T. J. Dodd have published studies on John Wesley, and there have been a number of addresses and articles on Wesley, Coke, McKendree and others. There were several sketches of the formation of the Church South and addresses and articles and source material on the Southern side of the question. Of chief importance are "The History of the Organization of the Methodist Episcopal Church, South," by Rev. John B. McFerrin, M. M. Henkle, and others (1845), a book by the same title (1871) by Rev. A. H. Redford, and "The Disruption of the Methodist Episcopal Church," by Dr. E. H. Myers (1875). Dr. W. P. Harrison's "Methodist Union," presenting a Southern view of the disruption, has its counterpart in the recent book by Bishop Hoss on "Church Federation." Jesse Lee in 1810 published a short "History of Methodism in the U. S. A."

Dr. P. A. Peterson has a "History of the Revisions of the Discipline" of the Southern Church following up an older work by Dr. Robert Emory. Dr. Henkle in 1859 published his "Primary Platform of Methodism, or Exposition of the General Rules," and Rev. T. A. Keeley has a book on "Conference Rights." Dr. C. F. Deems published, unfortunately, only a few copies of his "Annals of Southern Methodism." Dr. Gross Alexander writes the volume on Southern Methodism in the American Church History Series, and Bishop Hoss has a short sketch of the Southern Church in the recent co-operative two volumes, "A New History of Methodism." Dr. W. W. Bennett in 1878 published a "History of Methodism for Young People." On a larger scale than any of these is "A History of Methodism," by that man who has been a greater stimulus to Southern Methodist scholarship than any other, Bishop Charles N. McTyeire. It is a presentation of the history from a Southern point of view and is a much-needed contribution, but there are said to be too many borrowings and too little reworking of the original material. His life was too varied and busy for a great piece of scholarship supplanting other works or becoming the recognized standard beyond our own bounds. Such a piece of work, as said above, on a general topic has been done in Church history only by John J. Tigert.

On the whole Bible, besides McTyeire's catechism and the other catechisms and Sunday School literature, and several books referred to in another connection, there have appeared, among other things, the recent Bible drills and "The Bible and Its Books," by Dr. Hamill, the once quite influential "Bible Tools for Busy People," by Rev. J. H. Nichols; Bishop Keener's "Studies in Bible Truths," and the Bible Dictionary by Bishop Granbery and the revision and enlargement of Watson's "Biblical and Theological Dictionary," by Dr. Summers.

On the Old Testament and its background very little has been done, the most scholarly work being Dr. J. H. Stevenson's contribution on ancient Babylonian documents to the Vanderbilt Oriental Series. There are, in addition, "A Critical Study of Deuteronomy, a Refutation of Higher Criticism," by W. W. Martin entitled, "The Torah of Moses," Prof. Noah K. Davis' study of Hebrew Lyrics, "Juda's Jewels," Dr. M. B. Chapman's "Lands of the Orient" and "Mounds, Monuments and Inscriptions;" and Bishop Keener's "Garden of Eden and the Flood," seriously maintaining South Carolina as the original location of the Garden of Eden.

The pathfinder in critical exegesis of the New Testament was Dr. Gross Alexander's "Son of Man; Studies in His Life and Teachings" (1901). To this Dr. Alexander added in 1910 his commentary on Colossians and Ephesians in the Bible for Home and School Series, edited by Dr. Shailer Matthews of the University of Chicago. There had appeared about the seventies of the last century Dr. Summers' Series of Commentaries on Matthew to Romans and in 1885 Lipscomb's "Studies in the Forty Days." Dr. Tigert and Dr. H. S. Bradley later wrote on similar themes; the former, "The Christianity of Christ and His Apostles," the latter, "The Christianity of Christ," making some interesting and ingenious applications of biological principles to the Sermon on the Mount. Dr.

C. M. Bishop, in the Cole Lectures for 1909, presented "Jesus, the Worker," and Bishop Wilson, in the same series for 1910, presented "The Life and Mind of Paul." Bishop Hendrix has a study on the Method of Our Lord, entitled "Christ's Table Talk," and Bishop Candler has just published in two volumes "Practical Studies in the Fourth Gospel." R. M. Smith has a series of "Studies in the Greek New Testament." In 1909 appeared Dr. John C. Granbery's "Outline of New Testament Christology." Later Prof. Thomas Carter wrote serially for the Epworth Era a yet unpublished, "New Testament Introduction," and now appears from the pen of Prof. Henry Beach Carre a study of Paul's "Doctrine of Redemption," which book suggested this present stock-taking of Southern Methodist Theological literature and which it is the purpose of most of the remainder of this article to review.

Prof. Carre's book is a scholarly piece of work and bids fair to receive recognition beyond our own borders. Its aim is "to interpret the Apostle Paul from the standpoint of his world-philosophy."

It is perhaps needless to say that the discussion is of Paul's thought and that Paul may have looked at the common Gospel from one point of view and John or Hebrews from another. The exegesis of Paul, therefore, does not settle the whole question of New Testament Theology.

Carre says that the theories of atonement may be divided into two groups, the satisfaction and the ethical groups. He seems to count Paul's view as a third, the dynamic.

The author is right and timely in his protest against the view that the resurrection of Christ is to Paul only a means of giving his death "divine attestation and approval." "Apart from the resurrection, the crucifixion would have been a triumph for the rulers of this age," and the resurrection is itself, in conjunction with the death, redemptive. Thus far Carre seems true to Paul. (Rom. 4:17-25.)

"As Paul saw it," proceeds the author, "the cosmic struggle under which the world was groaning was not primarily a struggle between the devil, on one side, and men on the other, but a struggle between the devil and his hosts on the one side, and God on the other." The chief combatants for the devil are sin and death. Carre would seem also to add the law (p. 83), in spite of Paul's express statement that the law is holy (Rom. 7:12). Man is "in the control and grasp" of these cosmic powers of evil. "Being human, i. e. flesh, man is inferior in strength and intelligence to these superhuman powers, while at the same time his body of flesh contributes the vehicle par excellence through which sin operates to his destruction." "Christ by his death (why by his death Carre does not adequately explain, except that one must die in order to rise from the dead)—Christ by his death and resurrection overcomes these cosmic powers." The "life of the natural man has its dynamic source in a cosmic Power, or personality, namely, Sin. The life of the believer has its dynamic source in a cosmic power or personality, namely, Christ, who is superior to Sin. This superiority of Christ over Sin was demonstrated in his death and resurrection." Through this power man secured a blessed immortality. In brief, that is Paul's Gospel. That is what he means by salvation.

This theory of Carre's gets rid of some difficulties, but the difficulties it raises are greater. It would help to establish the Pauline authorship of Colossians and Ephesians, as the author claims; it takes account of that strain in Paul which produced Calvinism; but Carre fails to present anything which for a mind like Paul's or for the minds of contemporary Judaism would be a sufficient motif for the death of Christ, this stumbling-block to the Jews. Paul knew Hellenism but was a Jew. If to Paul Christ was raised for our justification he was also "delivered up to death on account of our trespasses." (Rom. 4:25). Paul does not say "he fell breast forward in a battle made necessary by our trespasses."

Carre makes much of the fact that in describing his Thessalonian preaching Paul sets forth seemingly as an epitome of his Gospel "The coming of his Son from the heavens, whom He raised from the dead, namely, Jesus who rescues us from the coming wrath." (1 Thess. 1:10). But he describes his preaching to the Galatians, also, where Paul preached before he ever saw Thessalonica, and before "You before whose eyes Jesus Christ was depicted as crucified," he says. Again, what does "the coming wrath" mean? Does Romans 1:18 and its context, not to say the phrase itself, read like a cosmic wrath against cosmic evil in whose meshes man is caught?

Carre thinks that most of Paul's discussion about the law and justification (the forensic phases) is due to the exigencies of controversy, and he thinks the cosmic drama more deeply rooted. But though Paul does hold to a cosmic warfare culminating in the death and resurrection of the Redeemer, was he not acquainted with Isaiah 53 and the whole sacrificial system as well as with the cosmic drama of later Judaism and the theistic dramas of the Mystery religions? And does he not have a doctrine of Adam and the Fall as well as of the Devil and the cosmic powers of Evil? Had he not, furthermore, thought as deeply on the paradox of a dying Messiah as on the philosophical groundwork of a doctrine of Redemption? (Cf. IV Ezra and II Baruch referred to by Bousset, Relig. Jud. p. 290. Cf. also importance of forgiveness even to ben Sinaah, 2:11, 16:11, and passim.) I still think Romans 7 autobiographical in spite of Phil. 3:6, but apart from this and the Acts accounts his own deep experience and his view of guilt and the sense of guilt were deeper in Paul than either forensic or cosmic theory. Paul lived after Jeremiah and the Stoics and the rise of the individualistic re-



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ligions as well as after the older prophets and the later apocalypticists, and his redemption is personal as well as social and racial and cosmic. Emotion, not cool thought, betrays the interest, and there is more of philosophy and less of emotion in Romans 9-11 than in Roman 7:1-8; 8:18, and perhaps less of the philosopher and more of emotion in Romans 9-11 than in 8:19-22. Certainly nothing is more central to Paul than the forgiveness of sin (Rom. 3:23, 8:1 and passim). Prof. Carre, in fact, gives what might have been—yes, what perhaps was—Paul's doctrine of redemption before the problem of a crucified Messiah faced him.

The author cites Gal. 3:7-14 and says (p. 67) that "It is evident that Paul's logic is defective here. It by no means follows that because Christ became subject to a particular curse . . . that he thereby brings to an end the operations of the entire law." I am not a "logic-chopper," but a little syllogistic arrangement will help at this point. Paul says nothing here about bringing to an end the operations of the law. His reasoning seems to be somewhat as follows:

1. If the law could justify any one, faith would not have been provided. (Verse 11.)

But faith has been provided. ∴ The law can not justify anyone.

2. If any one keeps the law, he is justified by the law. (Verse 12).

But no one is justified by the law (syllogism 1). ∴ No one keeps the law.

3. All non-keepers of the law are accursed (verse 10).

All men are non-keepers of the law (syllogism 2). ∴ All men are accursed.

4. But if anyone does keep the law, he is justified by the law (major premise, syllogism 2).

Christ was a keeper of the law. ∴ Christ was justified, i. e. not accursed.

5. All who hang on a tree are accursed. Christ hung on a tree. ∴ Christ was accursed.

Christ was, therefore, both accursed and not accursed. How can this antimony be solved? Why, he was accursed for the sake of others—of us, of the nations, who by law are accursed. We can, therefore, be justified by faith and free from the curse of non-perfect obedience to the law.

There are some minor flaws in Prof. Carre's book, especially are the footnotes in some places too extended for any book published outside of Germany. Some should have been embodied in the text; some, perhaps, omitted. Sometimes the sentences are too "choppy" and independent of one another. The two faults one feels are natural concomitants. But the work is scholarly and a forward step in scholarship in Southern Methodism. From the standpoint of critical acumen, it might be said of the book (to adopt the words of another) "This is all right, though it may not be ALL right." He evinces a careful sifting of the material and an acquaintance with the contemporary literature of the first and of the twentieth century, but seems too much dominated by the splendor of a brilliant thought.

It is the purpose of this article not only to recommend that all who would weigh the complete evidence on the mind of Paul should buy and read Prof. Carre's book, but to express a hope and to enter a plea that this and other recent books on the New Testament be but an earnest of an increased activity in Southern Methodism in New Testament and theological study. Local literary problems in Southern Methodism have been in cases ably met and there are a few books of merit, but the theological output of Southern Methodism has been, as will be seen from the sketch given, lamentably poor. The degree in which we have leaned on the outside world may be illustrated by the fact that two of the very influential books amongst us, Haygood's "Man of Galilee" and Atkins' "Kingdom in the Cradle," are direct buildings out of the thought of one New Englander, Horace Bushnell. We have evangelized a continent but we have let others do much of our thinking for us. It is now time for us, without neglecting the former, to enter with vim and vigor upon the latter as well, in the spirit of him whom Prof. Carre studies, who was at once the Evangelist of the Roman Empire and the first Philosopher of the Christian Religion.

WAXAHACHIE DISTRICT BROTHERHOOD.

Following the organization of the Waxahachie District Brotherhood at Red Oak, February 18, a meeting of the Brotherhood was held at Waxahachie, March 11. An invitation was extended by Rev. W. B. Andrews and the laymen of the Waxahachie Church to all the preachers of the district to come and bring as many laymen as they wished to bring. Seventy or more men accepted the invitation. Every charge in the district, with one exception, was represented.

The preliminary meeting was held in the parlors of the Waxahachie Methodist Church. Dr. Horace Bishop, presiding elder and president of the Brotherhood, presided. The meeting was begun with a devotional service led by Dr. Bishop. Dr. Bishop then introduced the subject of the gathering by speaking on the need for co-operation and united endeavor in the advancement of the kingdom. Brother Andrews read the Constitution as it had been adopted, and explained the purposes and plans of the organization. Revs. J. D. Young and H. L. Munger, both of whom have had experience in brotherhood movements, spoke of the workings of the organization.

The president called the roll of the charges of the district, and every charge agreed to complete the organization of the local brotherhoods by the time of the District Conference, which is to meet at Bardwell, April 13.

Revs. C. A. Stephenson and D. A. Moore, efficient local preachers of the district, spoke and pledged their hearty support to the movement, and expressed their belief that the local preachers would lend their assistance in every way.

At the conclusion of the meeting at the church, the Brotherhood was invited to the hotel, where they were the guests of the laymen of the Waxahachie Church at a splendid luncheon. The spirit of the Brotherhood was in no way better shown than in the fellowship of the men of the District around the tables at this delightful banquet.

As after-dinner numbers, Rev. Josephus Lee spoke on "District Unity;" Rev. S. A. Ashburn spoke on "The Best District;" Hon. J. M. Alderdice addressed the company on "The Laymen's Attitude Toward the Brotherhood;" Rev. W. H. Crawford spoke on the "Superannuate's Viewpoint," and Rev. W. B. Wilson responded to the subject, "Get Busy." Dr. Bishop, who acted as Toastmaster of the occasion, called on Rev. S. B. Sawyers to express to the hosts the appreciation of the visitors, which he did in a pleasing manner. Rev. Josephus Lee then moved a formal vote of thanks to Rev. W. B. Andrews and the laymen of his Church for their hospitality, and the Brotherhood, adopting the motion by a rising vote, was dismissed by Brother Ashburn.

The meeting was characterized by unity of feeling and good fellowship. There was well-grounded enthusiasm among those present and hope for the future of the Brotherhood movement in the district; and all indications are that the district will soon be thoroughly organized for effective work. A meeting of the Brotherhood will be held at the District Conference. UMPHREY LEE, Sec.

HOLDING INSTITUTE.

A Meeting to Meet Our Needs.

When smallpox and the celebration of Washington's birthday both came to Laredo about the same time, it did not seem to be a very propitious time to have Brother Onderdonk come to hold revival services at Holding Institute. But thus it seems ever destined to be. When the forces of righteousness array themselves in line of battle, the powers of darkness are there to hurl their poisoned darts, loath to surrender an inch of territory.

Previous to the arrival of Brother Onderdonk, prayer-meetings were held every afternoon for two weeks by the teachers of the school. On the third week these prayer-meetings were led by Miss Norwood E. Wynn, missionary to the Mexicans in Texas. To the teachers and to the girls and boys who attended the meetings, they were a source of blessing and prepared the way for the work of ten days that the evangelist did among our student body.

It must be remembered that the majority of our students are Mexicans and Catholics in order to realize the difficulty and delicacy of the situation. However, the problem was solved when we could secure Brother Onderdonk. Having been identified with the Mexicans for many years, his knowledge of Spanish and of Spanish-speaking people proves a most valuable asset, and makes him a great power among them. If at first the children listened rather reluctantly, it was not long before they welcomed the hour of service and heard his messages gladly. It would have done any one good to see the gradual change in their attitude toward the preacher and as the days passed by to observe the deepening interest and attention with which the gospel truths were received. After-meetings were held after the night services and in these the power of God surely made itself felt, bringing conviction to the unconverted and deep heart-searchings to those who had lost the joy of His salvation. Both the reclaimed and the unsaved knelt at the altar and these had the assurance of their acceptance. One thing that would have been deplored was the absence of the boys from these after-meetings. A few were there, those who are Christians; and yet, we cannot say that the boys were not reached. The truth is they were all waiting for some one else to be the first in walking up to the altar, and thus signifying that they were ready to put behind them so many of the half-truths by which they have been held fast so long. This was not an easy thing to do; to confess Christ for them might mean the loss of friends, of money, the displeasure of parents and the

scolding of relatives. How much the heart of the earnest and faithful messenger of the truth must have rejoiced when as he plead with them the last night that he preached, one went boldly and gave him his hand, and then one by one followed until there was hardly one left in his chair. If not for all, this certainly marks the beginning of a new life, and who can estimate what these young lives may mean in the vineyard of the Master?

Mention must be made of the prayer-meetings which Miss Wynn conducted every afternoon for the benefit of those who were seriously considering the question of the all-important choice. We heard the sincere testimonies of the converted ones and the earnest prayers that they offered. Surely, we have cause for gratitude and praise to God!

And now, after we have come back to the daily tasks, there is ample room to test the reality of the profession of our boys and girls. See for yourselves a group of these consecrated girls organizing among themselves prayer-meetings and studying their Bibles with great zeal and constancy. On Thursday afternoons, the Mexican preacher is having what might be called a probationer's meeting—and on Easter Sunday these candidates will be received into the Church.

We crave the prayers of those who are interested in the uplift of the Mexicans here and elsewhere, that the work may go forward and all the results may be abiding and that those whose characters are being formed here day by day may go out strong and sturdy defenders of the truth and active workers in the kingdom of God. J. M. SKINNER.

MISSIONARY INSTITUTE—BIG SPRING DISTRICT.

The pastors of the Big Spring District, of the Northwest Texas Conference, were called to meet at Tahoka Tuesday evening, March 16, to hear Brother A. L. Moore preach on "Missions" as the opening sermon of the Institute of that district. But through the inaction of an automobile Brother Moore did not arrive that night, and so Brother Hinds, of Post, preached a very interesting and helpful sermon.

By 9 o'clock Wednesday morning all the pastors, except one, were present, and the Institute opened with our presiding elder, W. H. Terry, in the chair.

H. L. Hughes was elected Secretary; a Committee on Resolutions was appointed and through the motion of Brother Ledger the Institute, which was to have closed Wednesday night was extended a day.

The meeting was a feast to all present. We thrashed out the problems of the work as best we could and left strengthened in knowledge and determination.

The program was as follows:

Wednesday, 9 A. M. Devotional Service—W. L. Hughes. "The Missionary Collection"—A. C. Aston. "How to Use the Committee on Missions"—Brother Ledger. General discussion. "How to Use the Committee on Lay Activities"—Brother Hinds. "The Sunday School Missionary Committee"—A. E. Arnfield.

Wednesday, 2:30 P. M. Devotional Service—Brother Veats. "How to Use the Committee on Missions"—Brother Ledger. "How to Organize and Use the Missionary Department of Epworth League"—Brother Hanks. "How to Operate an Every-Member Campaign"—S. B. Cox.

Wednesday, 8 P. M. Sermon on Evangelism—W. H. Terry. Thursday, 9 A. M. Devotional Service—Brother Clark. Secretary V. M. C. A., Big Spring. "The Social Service Committee and Its Commission"—A. L. Moore. Sermon—Dr. J. J. Smith.

Thursday, 1:30 P. M. Devotional Service—W. H. Terry. "The Revival"—J. J. Smith. "How I Conduct a Revival"—J. B. Reynolds. "What Is Revival Preaching?"—G. H. Adams. "How to Use the Committee on Evangelism"—Brother Kirkpatrick.

All the pastors of the district resolved to help each other in their meetings as far as possible. Brothers A. C. Aston, A. L. Moore and S. B. Cox were appointed to act with the presiding elder as a committee to help arrange appointments.

The visitors were well entertained by Brother Ledger and the good people of Tahoka, for which we all thank them. H. L. HUGHES, Secretary.

THE FUTURE.

I wonder what the future holds For you and me! I wonder where our paths shall lead! O'er rocky heights; on sunny mead! By babbling brook; on storm swept sea Our lot may be? It matters not which one of these May be our lot! We know God keeps His own secure, His love and light are ever sure, And where He leads, it matters not, We're not forgot. "Bon Voyage!" "Hail!" So few the days Between the two, And life's high loves and faiths transcend All other things, as we ascend The path that leads us to the end. Yes! This is true.—Charles R. Oaten.

TRINITY AUDITORIUM BUILDING, LOS ANGELES, CALIFORNIA.

Many inquiries reach our office weekly concerning the Trinity Auditorium Building and the work of our Church. In view of this fact I am sending you this brief statement of our work, as many who do not write are doubtless interested.

Several journals of other Churches have published accounts of our somewhat original efforts to solve the downtown Church question. The Congregationalist says: "This million dollar building is probably the most comprehensive religious institution in the world." This article was copied by the Expositor of Dayton, Ohio. Zion's Herald also gave us a splendid write-up. I mention these to show you what wide-spread interest there is in our enterprise.

We are desirous that our people who visit California during the Exposition shall avail themselves of this opportunity to see our building. We plan to open an information bureau, a rest room and a place to register, to make this headquarters for Methodist people while in this city. As we now receive both men and women in our hotel, many will enjoy the privilege of living under our roof for a few days. Our rooms are elegant and our rates moderate. Mr. F. M. Swearingen, formerly manager of a hotel in Texas, is managing our hotel for us now.

Since our opening September 26, 1914, the work has moved out upon a very broad and encouraging scale. Our congregations range from 1500 to 2000 uniformly. Every Sabbath brings hundreds of visitors from distant cities and States, eager to learn something of our methods and equipment. It keeps two or three people busy showing these visitors about. Our Sunday program is a strenuous one, beginning at 9 a. m. with free moving pictures of a Biblical or educational nature, during which a twenty-piece orchestra plays. These pictures last thirty minutes and put a premium upon early attendance. The Sunday School is thoroughly organized and each department has its own opening and closing exercises. Our four smaller auditoriums, seating from 250 to 400 each, are used by these departments. A year ago our Sunday School was running from 150 to 200 in attendance, now we are running above 700 and have set our mark for 1000 in attendance by Easter Sunday.

Our Sunday afternoon sacred recitals are very popular and seem to be doing considerable good. These recitals vary in nature from a simple program of organ music or a song recital by some famous local talent, to an eloquent rendering or excerpts from Les Miserables or from Pollyanna. From 1200 to 2000 people attended these recitals. No admission is charged, but a free-will offering is taken.

At 4:30 p. m. our parlors are open for a Pleasant Sunday Afternoon for the young people and the strangers that are within our gates. The evening service consists of the usual Epworth League, now running to about 150 in attendance, and the preaching service followed by an evangelistic after-meeting. We have established the People's Forum on Sunday evenings, allowing ten minutes for some speaker to present some worthy reform movement or the interests of some public institution.

Los Angeles is now a city of about half a million population and is growing very rapidly. It is very high grade population and the moral atmosphere is the best of any large city in the nation. Some have gone so far as to declare that Los Angeles has gone to seed on reform, but most people will not object to this manner of running to seed. The number of saloons here is restricted and confined to a small section. The red light district has been abolished. The populace is a Church-going one. It is a joy to live in this beautiful city and to work under such pleasant and encouraging conditions.

Rev. R. P. Howell, who was pastor of Trinity when this great enterprise was conceived and born, is now our presiding elder and very active in the management of our affairs. His wide acquaintance in this city and his splendid standing in business circles, renders him of immense value to our work. We are also happy to have with us Bishop R. G. Waterhouse, whose sympathy and helpfulness have been freely granted us in our work.

Rev. A. L. Marshall, a graduate of Garrett Biblical Institute, is director of Religious Education and pastor of our Junior Church. The Junior Church assembles in the gallery Sunday mornings and remains in the main service until the offertory, during which it marches through the side door to the Junior Auditorium for its own service. We have also the Kindergarten Church for children from three to six, and a nursery for children under three.

Mrs. A. L. Marshall devotes her time to the promotion of the Sunday School, the direction of the social life of our young people and to certain phases of Social Service. She is, of course, a great help to the women of the Missionary Societies and Bible Classes. Last week I received a check for \$600 through Bishop W. R. Lambuth, from a very generous woman in the South, to support a Social Service worker for one year. We have selected a woman of unusual ability and large acquaintance in this city, to take charge of and develop this department for us. Our idea is to make Trinity Auditorium the center, out from which well-equipped social workers shall go into the most needy portions of our city life.

The Lord has raised up new friends for us on every hand, and our forces are unified, hopeful, enthusiastic and consecrated. CHAS. C. SELECMAN, Pastor.

THE ACCURSED CIGARETTE.

Closely allied to the liquor evil is the growing use of the deadly cigarette. Over \$35,000,000 is annually cleared in this country from the cigarette business, while a Government report shows that in 1913 "we consumed the amazing number of 14,530,486,200" cigarettes, an increase of 2,186,933,708 over the previous "banner cigarette year."

As long as such figures as these face us we will never crush out the craving for strong drink. Dr. Dennis, of Cornell Medical School, shows that the dryness and hence irritation of the throat caused by the cigarette leads to the use of strong drink. Tobacco weakens the heart and liquor for the time being strengthens it. When we destroy the cigarette habit we will give the liquor traffic a telling setback.

Nicotine is usually the first poison one thinks about when the cigarette is mentioned, and it is well that this is so. A well-known physician, by experiment, found that the nicotine from one cigarette would kill two frogs, if half of the poison was administered to each frog in fluid form. Hence the conclusion is drawn that if a boy smokes twenty cigarettes in one day he has inhaled enough nicotine to kill forty frogs. Carbon monoxide is a poison inhaled from the cigarette perhaps more deadly than the nicotine. This gas is often what kills the miners when an explosion occurs. The same gas also escapes from a charcoal burner, and if the fumes are caught in a tightly-closed room it would be dangerous for a person to work in the room any length of time. If the cigarette was burned in a blaze, this gas would not be present in a very large quantity, but the constant simmering of the little coals of fire in the end of a cigarette causes a direct inhalation of these same poisonous fumes. The blood begins at once to lose its red color, clogging or dryness of the veins follow, oxygen is driven from the blood, and the respiratory function of the red corpuscles is destroyed.

Acroline is still another poison the cigarette smoker must suffer from. Thomas A. Edison, in writing to Henry Ford, of Detroit, says: "It (acroline) has a violent action on the nerve centers, producing degeneration of the cells of the brain. I employ no person who smokes cigarettes." A report from Harvard University shows that for fifty years not one tobacco user has stood at the head of his class "although five out of six Harvard students use the weed."

The extensive use of the cigarette is alarming and the Christian people are called on to press the battle against it. But it would be inconsistent for any one to join the ranks against the cigarette evil and at the same time be a user of tobacco in some other form, because practically the same poisons are taken into the system through the cigar, the pipe, or chewing, only they come in a far less degree. "On with the battle!" (Romans 12:21). For weapons of warfare against this monster write the Anti-Cigarette League of America, 1110 Woman's Temple, Chicago, Ill.

"Tobacco is a deadly weed. From the devil it did proceed; It sinks your purse, burns your clothes, And makes a chimney out of your nose."

W. E. HAWKINS, JR. Emmett Circuit.

Our prayer output often may be doubled without increasing the time given to prayer. A missionary whose practice of prayer is a continual inspiration and incentive to his friends recently prayed for greater efficiency in prayer. "Not efficiency that is measured by the hours spent in prayer," he said, "nor by the number of objects of prayer, but real prayer-efficiency that gets into the very presence of God and lays hold on him for the things that he would have us pray for." There are few Christians, probably, who could not well add many minutes to their regular daily prayer periods. But in this day when elimination is made such a factor in business efficiency it is well to remember that elimination may help in prayer, and that, whatever the prayer time, its output may be increased. For God can tell us—and he will—what things to leave out of our prayers, and what things to claim from him in prayer with the assurance of answer.—Sunday School Times.

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MORE ABOUT CHURCH EXTENSION.

H. G. H.

Don't put your Church and parsonage on a small, inferior back lot because it is given to the Church.

Get a large front corner lot, ample for both buildings.

Don't put your church on a mortgaged lot—unless to the Church Extension Board.

A preacher once asked for a donation to build a church. He showed us a so-called deed. It said when the ground ceased to be used for Church purposes it reverted to the original owner.

Don't allow a land-shark, townsite corporation, or a building committee with no foresight to induce you to go head and heels in debt. The Board is worrying over many such churches now.

Make no personal promises based on the voluntary contributions of your congregation.

Let the ring of a silver dollar be the only sound heard when a promise is asked.

Still one can but admire a community that is determined to have a beautiful and commodious church.

Don't let one man erect a church for a community. Preacher and community will rue that day. Let every man, woman and child have financial stock in it.

Study the whole church extension system in Book of Discipline and if there are points you don't grasp, write Dr. McMurtry, 1925 Brook Street, Louisville, Ky., or to myself.

Salt rheum, or eczema, with its itching and burning, is cured by Hood's Sarsaparilla. So are all other blood diseases.

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continued must notify us at expiration either
by letter or postal card. Otherwise they will
be responsible for continuance and debt in-
curred thereby. We adopted the plan of con-
tinuance at the request and for the accom-
modation 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 sub-
scriber 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 sub-
scriber 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.

A SHORT REPLY.

To Dr. Horace Bishop, Presiding Elder
Waxahachie District, My Esteemed
Friend:

When my eye fell upon your open
letter addressed to me in last week's
issue, my first thought was, "What
have I done?" I could think of no
"Confession" I had made. I was de-
lighted upon reading the letter to
find it filled with the soundest advice
from a friend of large experience
and long esteemed.

You are quite right in your esti-
mate of the function of an editor. He
is not to be a mere "reflector." The
ideal taught in our Schools of Jour-
nalism today is that of impersonal
journalism. The editor, according to
this view, is to write in such a skill-
ful way as to conceal his own views
in the discussion of the theme in
hand. You will find this view dis-
cussed in "Essentials in Journalism"
written by Professor Harrington, of
the School of Journalism in Ohio Uni-
versity. And this is a fine ideal in
this day when many American news-
papers have become great commercial
enterprises. Their mission is mere
news-gathering and their featuring is
of such news as the people wish to
hear. In this way the largest subscrip-
tion list is maintained and there-
fore the largest profits realized.

The speedy decline of the editorial
page is bound to follow such a con-
ception of the American newspaper.
The editor now does little more than
"reflect" and ceases to be a moulding
force of public opinion. He writes
often what his corporation wishes
written, but whether, in reality, he
does or does not, he is generally un-
derstood to do so. The ideal of im-
personal journalism has made the
editorial columns among "the skipped
essentials" in the modern newspaper.
What would Horace Greely, Charles

Salutatory

To the Joint Board of Publication,
Ministers and Laymen of the Meth-
odist Episcopal Church, South, in
Texas, Oklahoma and New Mexi-
co, Greeting:

In conformity to a life-long habit
to do the work of the Church "at those
times and places" assigned me by the
constituted authorities of the Church,
I am now assuming the editorship of
our great organ, the Texas Christian
Advocate. My election by the Joint
Board has been confirmed by my pre-
siding Bishop, James H. McCoy.

For twenty-three years I have felt
a Bishop's assignment to be the call
of the Lord. And the early ideals of
my ministry in this respect have suf-
fered no change. I enter upon this
new field with the same joy and en-
thusiasm with which I have gone to
my appointments in the past, and, as
at Ballinger, Weatherford, Galveston,
Austin, St. Louis, Dallas and San An-
tonio, the old feeling returns that I
have the best appointment in the
Church.

Dr. George C. Rankin, my lamented
friend and predecessor, has left me
a task made exceedingly difficult by
his own excellence as an editor. He
was a rare man. He came on the
stage as editor when the supreme task
of the Church in Texas was the elimi-
nation of the liquor traffic and other
kindred evils. Open saloons and
gambling were almost unchallenged in
nearly every county of Texas. In the
fight, which he more than any other
one man initiated and directed, his
rugged personality easily over-toned
the personalities even of his strongest
co-workers. In a very real sense Dr.
Rankin was the Texas Christian Ad-
vocate and the Texas Christian Advo-
cate was Dr. Rankin. It was his per-
sonality charged with relentless con-
viction which was shot forth as a
mighty projectile from the columns of
the Advocate from week to week. It
was his tremendous personality that
fashed and burned and pierced men.
It was this in Dr. Rankin—personality
—a something which books can not
give, nor colleges impart, which makes
him so difficult to follow.

The task assigned me, as I conceive
it, is not wholly unlike that of my
distinguished and now departed prede-
cessor. The work which he began
must be carried to completion. The
last remains of the legalized whiskey
traffic must be utterly destroyed and
the last vestige of tolerated social evil
driven from our States. Violence
must be employed lest legalized gam-
bling show its head again. Upon these
and kindred issues the Texas Chris-
tian Advocate will continue boldly to
stand, and its colors shall never be
pulled down.

The work of the Advocate, even as
conducted by Dr. Rankin, was construc-
tive in its character as well as de-
structive. The Advocate under his

A. Dana, Joseph Pulitzer, Henry W.
Grady and other really great editors
say of the new ideal in journalism?
It was the tremendous personality of
these men which made their papers,
They would have scorned the edi-
torials that appear in many great
newspapers of today. Charged with
great convictions they shot their ut-
terances through and through with
their piercing personalities. They
were leaders, not followers; fashion-
ers of public opinion, not fashioned
by it. Their eyes were on the heavens
and their ears were never to the
ground. In this noble succession was
our late editor of the Texas Christian
Advocate; and in such a succession
the present editor desires to be.

You are also quite right, my dear
friend, in your conception that each
man has his own place to fill. I could
not be like Dr. Rankin if I would; and
I would not be like him if I could.
He had his own place in his own day;
his own problems and solved them in
his own way.
You have yours; I have mine, and

direction stood as the bold champion
of constructive work. It promoted the
great enterprises of the Church. Every
preacher in its territory found in it a
willing helper; every institution a
contributor and champion. This con-
structive work of our great organ
must go on. The Advocate will contin-
ue to promote harmony rather than dis-
cord, and unity of action rather than
division of effort. Our great educa-
tional enterprises will continue to rest up-
on its heart. The multifold interests of
the Church in Texas, Oklahoma and
New Mexico will be presented in a
balanced way.

It will be the purpose of the pub-
lishers and the editor to make your or-
gan more largely than ever an intel-
lectual exchange for the best thought
of the best writers in our territory.
Many of our strongest men are not
writing. Their intellectual products
find no wider market than their indi-
vidual pastorates. They are thinking
thoughts and saying things which are
worthy of a wider hearing. Many of
these we hope to add to the body of
our already worthy contributors.

In its editorial conduct your great
organ shall stand unflinchingly for a
positive evangelical theology. Theol-
ogical liberalism has never yet made
a great Church nor a great nation. An
apologetic gospel never yet has awak-
ened deep convictions. The great the-
ologies are experimental. Paul's ex-
perience made his theology. John
Wesley's theology was the theology
of a great experience. Bishop McKen-
dree's experience, not his learning
made him the great power in our early
Methodism. The editor believes with
all his soul that the need of today is
for the preaching of the great doc-
trines of Christianity which are veri-
fiable in human experience. The edi-
tor is equally convinced that the best
expression of Christianity since the
days of the Apostles is Methodism.

I rejoice in the extended field of the
Advocate's influence. Oklahoma and
New Mexico contain battling forces of
Methodism as heroic and unselfish as
the Church has ever known. They
swell the constituency of the Advocate
to nearly a half million Methodists.
The names and work of this great
part of our Methodism will help fill
the columns of our Advocate.

I rejoice to announce that our es-
teemed senior publisher has withstood
every inducement to continue his work
as a political leader in his city, and
will henceforth give his full strength
to the making of even a greater paper.

And now, brethren, give me your
love and co-operation. I have an-
swered what seemed to be your call.
I shall gladly give whatever talent
I may possess to the great work to
which you have called me. With your
prayers and God's help we shall not
fail.

Sincerely your friend and brother,
W. D. BRADFIELD.

may God help us to perform as well
our tasks and to fill as full our places
as did our mutual and lamented
friend!

I am especially pleased to know
that you will not require great origi-
nality in my editorial utterances.
The original man would not be un-
derstood. Only he is understood who
keeps on saying what others them-
selves have been thinking. The best
things of this world are old—the stars
are old, the mountains are very old.
It is required only that a man say old
things, if possible, in a new way.

I shall strive, as you suggest, to
keep out of the Advocate all writing
that would be hurtful to others and to
exclude utterances that would be
harmful to the writers themselves. I
may sometimes be thought not to be
the best judge of these qualities of
another's writing. Nevertheless, I
shall at least seek to be as kind to
our contributors as the now sainted
Dr. John was to you.

I left my good pastorate at Travis
Park with great reluctance. But I
am happy in the new work to which
I have been called. Do not forget
me when you pray.

With a growing esteem and love,
Your friend and brother,
W. D. BRADFIELD.

EDITORIAL CORRESPONDENCE.

Sunday, March 14, the first Sunday
after my election as editor of the Advo-
cate, I spent in bed in the Travis
Park parsonage, San Antonio. The
cause was "grippe," not my election.
It was a serious Sunday, however, I
must confess. It was my first Sunday
without a pastoral charge since I was
admitted on trial in the Northwest
Texas Conference, in session at Waco,
November, 1892.

Sunday, March 21, I was able to
meet a great congregation at Travis
Park and minister to a people whom
I had come fondly to love in my four
months' short pastorate. I shall al-
ways be grateful for even the short
pastorate in that noble Church. For
years I had hoped that some time I
might be permitted to labor in Travis
Park. Travis Park, for years it had
seemed to me, was susceptible of be-
ing made the greatest downtown
Church in our Methodism. And even
now it is one of our best Churches.
It is right in the heart of the city, op-
posite a prominent hotel, on a busy
street and less than half a block from
the busiest thoroughfare in San An-
tonio. Around it almost on every
side are the great hotels of the city.
Passing within a few feet of its doors
are thronged street cars from the re-
motest parts of the city. The auditor-
ium of the church, including the gal-
leries and Sunday School room, seats
fully twelve hundred people. On "Go-
to-Church Sunday" I saw it filled,
aisles and all. The ushers reported
two hundred and fifty people turned
away. The acoustic properties of the
great building are almost perfect.
Nearly every facility for modern
downtown Church work is present.
Situated in a growing city of nearly
110,000, do you wonder that I put so
high an estimate upon Travis Park?

A nobler people I have never
served. The membership of the Church
is between ten and twelve hundred.
Nine hundred of these in the resi-
dence districts I visited in the four
short months. Two hundred and
sixty-one in their business offices I
had visited from two to three times
when my pastorate was closed. In
every home into which I had gone I
had prayed, possibly with a half
dozen exceptions. These exceptions
were due to situations which made
it improper to pray. Never in my
preaching and prayer have I been in
closer fellowship with God in any
pastorate. And never have I loved a
people more. It takes an iron man
to do the work at Travis Park. The
Official Board gave me Miss Hattie
Rankin as helper. She remained in
the office and tactfully cared for many
details of the work. She called me
by phone whenever matters came up
which required the pastor's special at-
tention. I concentrated on preaching
and pastoral work, giving myself to
study till the noon hour and pastoral
work from 1 to 6 in the afternoons.
The congregations grew, and the tides
of interest rose from Sunday to Sun-
day.

Dr. W. F. Packard, my successor,
was present my last Sunday, and,
preacher-like, insisted that I preach
morning and evening. Literally hun-
dreds grasped his hand during the
day and gave him as cordial a wel-
come as I ever saw a minister re-
ceive. Monday I tramped the streets
with him, introducing him to his offi-
cials and some others in their offi-
ces. Tuesday, the 23rd, I took the
train and left behind the Church and
the city which I had learned so sin-
cerely to love. Dr. Packard is by this
time in the most beautiful and com-
fortable parsonage in the West Texas
Conference, with an accurate roll of
the majority of his members, with
a splendid, experienced helper, and
as devoted a people as he ever served.
May the Lord richly anoint and gra-
ciously lead him. W. D. B.

FIRST CHURCH, DALLAS.

Dr. Sam R. Hay, after conspicuous
service in Houston where he was
four years pastor of Shearn Church,
and two years presiding elder of the
Houston District, and four years pas-
tor of St. Paul's, was transferred by
Bishop McCoy to the North Texas
Conference last December and sta-
tioned at First Church, Dallas. He
is displaying in Dallas the same qual-
ities of leadership and strong evan-
gelical preaching which made him so
potent a force in the city of Houston.
First Church is responding to the ad-
ministrative qualities and strong
preaching of this devoted minister.
The Sunday School has nearly trebled
in its membership and inspiring audi-
ences wait upon the preaching of their
pastor.

First Church occupies a strategic
place in Dallas Methodism. It is the
Church for the transients in the city
because of its accessibility to the

great hotels of Dallas. It is repre-
sentative of Dallas Methodism in a
peculiar way. Like the down-town
Churches in every city, it represents
its denomination as the resident
Churches, because of their location,
cannot do. First Church has an ad-
mirable property worth, perhaps, a
half million dollars and other assets
easily convertible into fifty thousand
dollars. That Brother Hay will be able
to erect a great church building, fit-
tingly representative of our Meth-
odism in the great and growing city
of Dallas, the Church at large con-
fidently expects. The membership of
his Church numbers a thousand or
thereabout.

Last Sunday morning the editor had
the privilege of preaching to the First
Church congregation. It was "Go-to-
Church" Sunday. A great congrega-
tion was present. Every chair al-
lowed by the city ordinance was in
the aisles. The ushers reported many
turned away. It was indeed an in-
spiring service.

TRINITY CHURCH, DALLAS.

The editor had the rare joy of min-
istering to his old congregation at
Trinity Church last Sunday evening.
For four years (1906-1910) he served
this people. There were many new
faces in the congregation, but the
change of personnel, on the whole,
seemed surprisingly small. Truly
God has been good to this noble con-
gregation during the past now nearly
five years. The Board of Stewards is
much the same as he left it in the
fall of 1910. The stewards who wait
upon the congregation are almost
without a new face among them. In
the pews sat the same dear friends of
other days. A more loyal, depend-
able, representative congregation does
not assemble in any city.

The editor's immediate successor,
Rev. New Harris, filled his four years
with good work. He left for his new
field last fall with the benedictions
of an affectionate people upon him.

The present pastor, Dr. S. H. C.
Burgin, gives promise of making Trin-
ity Church the most commanding in-
fluence it has ever been in Dallas. Dr.
Burgin was transferred from the West
Texas Conference last fall and sta-
tioned at Trinity. For two years he
was pastor of Travis Park Church and
for four years presiding elder of the
San Antonio District. Dr. Burgin
was, perhaps, the most widely known
man in San Antonio during his resi-
dence in that city and had an inti-
mate acquaintance with the makers
of that city as no other preacher who
has resided there. Upon taking leave
of San Antonio he was guest of honor
at a banquet which was attended by
men of every profession in the city
and by men of almost every sort of
Church affiliation as well as those
without Church affiliations. At Trinity
Church he is finding his way to the
hearts of the people as at San An-
tonio. Already he enjoys the distinc-
tion of having been presented with a
handsome car by his Church. A
strong preacher, a brotherly man and
a wise administrator—a type of man
who will succeed anywhere.

THE FLYING SQUADRON IN DALLAS.

The Flying Squadron came into
existence about a year ago. Its or-
ganization followed the great meet-
ing of the Anti-Saloon League in
Columbus, Ohio. Its work is direct-
ed by the National Temperance
Council. The Squadron is supported
by popular subscriptions. The larg-
est gift yet made was the ten thou-
sand dollars given by Mr. J. B. Lewis,
of Boston.

The Flying Squadron inaugurates a
new era in the temperance move-
ment in the United States. Prohibi-
tion has now entered upon the Na-
tional phase of its work. The prohibi-
tion States of the Union now num-
ber eighteen. One of the speakers
at the Dallas meeting declared that
there are enough electoral votes in
these eighteen States to elect a Presi-
dent. The whiskey forces of the
Nation were startled by the majority
vote cast in the National House of
Representatives for the submission of
an amendment to the Constitution of
the United States to prohibit the
manufacture and sale of intoxicating
liquors in the United States. In
Europe also the movement has enter-
ed upon its National phase. At the
word of the Czar all Russia became
prohibition territory and one-eighth
of the race hoisted a stainless, sa-
loonless flag. Russia's example has
compelled the other European nations
to consider a similar measure. It is
this National phase of prohibition
that the Squadron is pressing. The
great cities of the United States
through it are being bombarded by
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False Economy

Perhaps you use an alum baking powder because you think it is cheaper and therefore more economical. But is it?

Leading food experts and medical authorities have for years declared that alum baking powders are not safe to be used. The chief European nations prohibit them altogether.

Can it be truthfully said that an article of food so generally condemned is economical at any price?

Royal Baking Powder, which is made from cream of tartar, adds only healthful qualities to the food.

The difference in cost of a pan of biscuits or of a cake made with Royal Baking Powder as compared with cheap alum or phosphate of lime powders is about one cent, which is surely too small an amount to warrant the risk.

ROYAL BAKING POWDER CO.
New York

women as the nation possesses. In Dallas in the first day's meeting Daniel A. Roing, the Associate President of the Christian Endeavor movement, and Senator W. R. Webb, of Tennessee, were heard. On the second day Dr. Ira Landrith, President of Ward-Belmont College, Nashville, Tenn., and Dr. Carolyn E. Geissel, of Battle Creek, Michigan, were heard. On the third day of the Dallas meeting Hon. J. Frank Hanley, former Governor of Indiana; Hon. Oliver W. Stewart, formerly a member of the Illinois Legislature, and Hon. John B. Lewis, Boston, formerly a member of the Massachusetts Legislature, were heard. These speakers already have spoken more than 167 days, in forty-two States and 200 cities. Their addresses are packed with the latest facts and profoundest arguments on the question of National prohibition and are making a profound impression upon the Nation. National prohibition by July 4, 1920, is their slogan.

A DELIGHTFUL OCCASION.

Rev. G. W. Owens, of Oak Cliff, celebrated his sixty-third birthday Thursday of last week. His host of friends will be glad to learn that he is cheerful and may be said to be gaining in strength. For the occasion to which he had looked forward with so much pleasure he had invited a number of friends. At his sumptuous table were present Rev. O. F. Sensabaugh, Rev. S. R. Hay, Rev. S. H. C. Burgin, Rev. C. O. Shugart, Rev. E. R. Barcus, Rev. B. H. Webster, Messrs. L. Blaylock and the editor of the Advocate. Rev. J. L. Morris was absent owing to an important engagement and "Uncle Buck" Hughes because of sickness.

The host proposed that some incident be related by each member present at the beginning of each course, and himself greatly interested his company by relating the story of the time and place of his joining the Church. The place was in the middle of the big road in Limestone County, Texas, and the minister was Rev. Mordecai Yell.

The hour was delightfully passed and hearty laughs were provoked by incidents related. Toasts were drunk to the health of the host and hostess and the company separated feeling that a happy two hours had been spent with a gracious friend.

Bishop E. D. Mouzon has returned from Phoenix, Arizona, where he has been preaching from two to three sermons daily for two weeks in a revival meeting where, he said, the old-time shouts were frequently heard. When asked if it was not something unusual for a Bishop to be engaged in an old-time revival, he said: "No, we do more of that than we get credit for."

BRO. SHULER TAKES BRO. MULKEY'S ADVICE.

With this issue of the Advocate the "Confession" controversy comes to a close. It has been breezy. The author of the "Confession" in his closing reply, found in other columns of the present issue of the Advocate, disavows that it was intended as an "accusation." This should settle, and will settle, the personal features of the controversy. "I know you boys and there isn't a 'yaller' man among you. Out of my heart I love you for the red blood and true fibre of every mother's son of you." Whatever may have seemed to be the implications in the articles of Brother Shuler, no man who knows him will doubt his sincerity in this beautiful tribute which he pays his brethren. For two years the editor was an associate pastor with him in Austin and a more generous, unselfish, affectionate fellow-laborer he has never had. The editor never dreamed, some implications in the articles to the contrary notwithstanding, that the author for one instant thought of assailing his fellow ministers. As to the correctness of Brother Shuler's diagnosis of the times and the remedies he prescribes, that is another matter. Each must intelligently analyze the situation for himself and apply such remedies as his own brave heart prescribes.

In the meantime all will rejoice that Brother Shuler has taken Brother Mulkey's advice, and the following is what the Hubbard City News has to say of Brother Shuler in the meeting conducted for his own father at Hubbard City:

We made a statement in our last issue in effect that the preacher was intensely enthused over and consecrated to his mission, that he possessed an indefatigable energy and that his appeals to reason were indisputable. His work since this was printed, confirms the statement, and we have nothing to add unless we could think of some expression that would make the statement stronger. He preaches a strong, healthy gospel and scorns the old-time idea that Christianity is intended for women and children. The greater per cent of his hearers have been men, and feeling, as he does, the pressing demand of the times for real men, his sermons have been directed especially to them. He does not delude his hearers with a doctrine that the religion of Jesus Christ is an easy religion to live, but tells them frankly that it requires men with red blood in their veins and an unswerving purpose in their souls. His sermons are practical and appeal to practical minds. His hearers are never allowed to lose sight of the fact that man is something more than flesh and bone and that his mission here on earth is something more than to feed and clothe the body. His sermons are effective, and men are moved who have never before been moved.

THE LENTEN CAMPAIGN IN DALLAS.

A remarkable Lenten campaign is now being conducted in the Dallas District. The presiding elder, Rev. O. F. Sensabaugh, and the Methodist pastors of his district have designated February 21 to April 4 as the period for the adding of one thousand new members to the Churches in the Dallas District. A Campaign Bulletin, filled with relevant matter, is published from week to week. The aim of the campaign is the awakening of the Church, the conversion of the unsaved and the re-enlisting of Methodists moving into the district and not as yet having identified themselves with the Churches of the district.

Thirteen hundred and fourteen personal workers have enlisted for the campaign, signing the following card:

Motto: "This one thing I do."
WIN ONE TO GET ONE THOUSAND LENTEN CAMPAIGN
By the Methodist Churches of Dallas District.
February 21st to April 4th.
PERSONAL WORKER'S COVENANT
I commit myself as in hearty accord with the above named campaign and I pledge, during its operation, to work faithfully and personally—
TO WIN ONE PERSON OR MORE FOR ALLEGIANCE TO CHRIST AND MEMBERSHIP IN THE
Signed.....
Address..... Phone No.....

The principles and methods of the campaign are partially indicated by the card itself. In addition, meetings are held for the children, classes are instructed in the meaning of Church membership; in some of the Churches evening evangelistic services are now being conducted by the pastors. Pastors are busy with personal visits. The prayer meetings are made an emphatic meeting. Sunday, February 21, was "Go-to-Church" Sunday. Decision Day services were held in all the Sunday Schools March 14. The campaign received an additional impetus by the general "Go-to-Church" Sunday, observed by all denominations in Dallas last Sunday.

Nearly twelve hundred have signed "acknowledgment cards" to this writing. For those who are joining the Church for the first time the following card is used:

Motto: "This one thing I do."
WIN ONE TO GET ONE THOUSAND LENTEN CAMPAIGN
By the Methodist Churches of Dallas District.
February 21st to April 4th.
ACKNOWLEDGMENT CARD
(For use by those who have never before expressed faith in Christ, or ever united with any Church)
I hereby profess faith in Jesus Christ as my Savior, and henceforth will serve Him as best I can. I desire to become a member of the
I will be present on Easter Sunday, April 4th, to be received into full membership with the large class at that time.
Signed.....
Address..... Phone No.....
Name of Personal Worker.....
NOTE—When this card is signed return to the pastor at once.

For those who have unplaced Church certificates the form used is as follows:

Motto: "This one thing I do."
WIN ONE TO GET ONE THOUSAND LENTEN CAMPAIGN
By the Methodist Churches of Dallas District.
February 21st to April 4th.
ACKNOWLEDGMENT CARD
For use by those who hold unplaced Church certificates, or who have misplaced same, or who are entitled to such a certificate from the Church with which they do not now and can not affiliate.
I hereby express my desire to place my Church certificate with the
I will be present on Easter Sunday, April 4th, to be received into full membership with the large class at that time.
Signed.....
Address..... Phone No.....
Name of Personal Worker.....
NOTE—When this card is signed return to the pastor at once.

The pastors report increased attendance upon their services and a deepened spirituality in their membership. The campaign, as indicated, is to close with the services on Easter Sunday. The entire Church will be grateful to the Dallas District for this fine feat of "evangelism exemplified."

The many friends of Dr. and Mrs. E. W. Alderson, of Greenville, will be pained to hear that Sister Alderson is not improving in health, as could be wished. Many friends will bear these faithful servants to a throne of grace at this hour.



REV. R. B. MORELAND,
Farmersville, Texas.

Brother Moreland believes, like Bishop Duncan, and others who know, that a good way to hold converts is to put The Texas Christian Advocate in the home. He followed up his recent meeting at Farmersville by securing thirty-three new subscribers. All his stewards read the Advocate. Brother Moreland does not always wait for a meeting to get subscribers, however. He always sends a good list of subscribers from every charge, because he finds The Advocate a help to him and a benefit to his people.

DEATH OF E. T. BATES.

Another veteran has finished the pilgrimage and wears a crown. Rev. Eugene Taylor Bates died in Denton, Texas, last Friday morning, March 26, 1915, at the home of his brother, Ed F. Bates. The funeral service was conducted by Rev. O. T. Cooper, assisted by Rev. D. F. Fuller, of the Carrollton and Farmer's Branch charge. Brother Bates was born in Barren County, Kentucky, March 12, 1842. He joined the Church before he was converted, in 1857. Licensed to preach by W. C. Young in 1869. Brother Young, who was the first secretary of old Trinity Conference, now lives in Oak Cliff. Brother Bates joined the Trinity, now North Texas, Conference in the fall of 1869. In 1871 he was ordained deacon by Bishop Marvin; ordained elder by Bishop Kavanaugh in 1873. After serving faithfully his charges in the Trinity Conference, he located in the fall of 1876. In 1881 he was readmitted into the Northwest Texas Conference. Here he did faithful service until 1892, when he took a supernumerary relation. In 1895 he again became active, and in 1906 he became a superannuate. During his superannuation he served for a while Bethel Church, Phoenix, Arizona. Brother Bates' father came to Texas in 1851. They are numbered among the pioneer families whose lives have so largely entered into the making of the Church and State. He died in triumph and has gone to a sure reward. One by one these old veterans are passing through the valley and are reaching mountain tops, beyond which lie the fields of the Promised Land. With sadness we have watched their going. It will not be long until we shall strike hands with them on the distant shores.

GRACE CHURCH BANQUET.

Grace Church honored her men with a delightful banquet Thursday evening of last week. The pastor, Rev. J. L. Morris, made the occasion of permanent value by organizing a Brotherhood. Hon. Cullen F. Thomas was toastmaster. The wide-awake pastor delivered choice words of welcome. Dr. S. H. C. Burgin, of Trinity, spoke effectively on "Brotherhood." "Our Campaign" was the theme of Rev. O. F. Sensabaugh, the efficient presiding elder. Judge Geo. W. Riddle had for his theme "Unity of Effort." Prof. J. I. Long spoke on "The Church as a Social Center." The editor gave a few words on "The Work of An Editor." Bishop E. D. Mouzon closed the speech-making with strong words on the underlying principles of Church work. At the close of the banquet nearly every man of the large company present gave his name for membership in Grace's new "Men's Club."

Grace Church under Bro. Morris is still a potent force in the city of Dallas. After the organization of two new Churches in the territory of Grace Church the membership is still near the 1000 mark. The pastor is living in one of the newest, best parsonages to be found in Methodism. A truer, nobler man than J. L. Morris can nowhere be found and few stronger preachers.

APPOINTMENT.

Bishop McCoy has appointed Rev. J. B. Bell to Woodland Heights, Houston, to succeed Rev. H. M. Whaling, Jr. Brother Bell goes from North End, Beaumont.

PURE BLOOD MAKES HEALTHY PEOPLE

Hood's Sarsaparilla removes scrofula sores, boils and other eruptions, because it drives out of the blood the humors that cause them. Eruptions cannot be successfully treated with external applications, because these cannot purify the blood.

Hood's Sarsaparilla makes rich, red blood, perfects the digestion, and builds up the whole system. Insist on having Hood's. Get it now.

EFFICIENT WORKERS.

Royce Station is now on the 100 per cent roll. Rev. W. R. McCarter, the pastor, announces.

If every pastor in our eight conferences would send one new subscriber this week the Advocate would go to 1300 more homes.

Dr. O. E. Goddard, of Galveston, this week adds eleven new subscribers to his Advocate list. These are in addition to an already good list which Dr. Goddard worked up last year.

If every pastor would send ten new subscribers, the Advocate's influence would reach 13,000 more homes. Did you ever think of that? Ask ten people today to take the Advocate. While you are about it, don't stop at ten.

Rev. A. D. Porter, of Cleburne, sends a new subscriber and says: "He wants to begin with the February 25th issue if possible. He got interested in the 'Confession' proposition and wants it all. He is a steward of mine and a very fine man; has been indifferent, however, as to subscribing to the Texas Advocate until this little controversy stirred him up. So it has done some good. Things that add to the circulation of this matchless paper are not worthless."

PERSONALS

Rev. W. J. Johnson, pastor of First Church, Beaumont, called at the Advocate office last week. The Church in Texas has no more faithful worker and the Advocate no better friend.

Rev. C. M. Harless of the Greenville District, made a good report from Greenville District when in our office this week. We enjoyed his call.

Helen Lucile is the name of a bright little sunbeam that arrived at the parsonage of Rev. and Mrs. C. M. Simpson in Oak Lawn last Sunday. Brother Simpson is receiving the congratulations of his friends.

Rev. and Mrs. Frank Huchen, of Ovilla Charge, called to see us en route to Good Pine, La., to assist in a revival meeting. Brother Huchen brought us a new subscriber—a forerunner of a good list.

Rev. A. T. Walker, of Timpson, was a pleasant caller the past week. Bro. Walker is looking after the Advocate in his charge and expects to increase the list. He reports everything in good shape in his charge.

Rev. R. C. Armstrong delighted the Advocate office with a visit this week. He is still the busy man the Church has known him to be in the past. He is as much of a student as ever and is preaching somewhere nearly every Sunday.

The Advocate is pained to hear of the continued sickness of Mrs. V. A. Godbey. She underwent an operation recently and is still far from well. The Church will remember Sister Godbey and her faithful husband in this trial.

Rev. C. W. Dennis, of the McKinney District, called to see us this week. He is one of our new elders and is making good, as he always does wherever placed. He reports all his preachers hard at work and doing well.

A friend writing of Dr. W. F. Packard's first Sunday at Travis Park says, "Dr. Packard had a great day yesterday. The people are rallying to him. He has made over 100 calls the past week. Twelve additions yesterday." Fine!

Just as we go to press we have the following sad note from Rev. C. B. Golson, of the North Texas Conference: "My father passed away in

(Continued on Page 16.)

The Sunday School

DIVISION OF THE SOUTHWEST

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

General Board Members
V. A. Godbey, D. D., Austin, Texas.
Hon. E. M. Burgher, Dallas, Texas.

Conference Field Secretaries
Mr. W. E. Hawkins, 1420 Hemphill Street, Fort Worth, Texas.

THE SUNDAY SCHOOL—THAT GREAT BIBLE CLASS MEETING.

(By Elizabeth Kilpatrick.)
Where? Waco.
When? April 27-29.
What? Wesley Bible Class Federation.

In South Carolina the third such annual meeting will be held in Spartanburg next July and five hundred Wesley Classes will be represented.

Alabama is giving one day of her State Convention to this movement. Toronto, Canada, had five hundred present recently at a similar big meeting, and Atoona, Pa., insists that she has won the greatest success of all with one hundred paid delegates present.

NECESSITY OF ORGANIZATION.

One of the crying needs of our Sunday School work in the Southwest is more thorough organization. Steam without an engine may exert some power, and it is true that an engine without steam is a pitifully helpless thing; but an engine is simply an organization through which steam delivers its power, and steam is most effective when it has a perfect engine through which to express itself.

ANOTHER ATTRACTIVE METHOD OF TEACHING.

If it is true that eighty per cent of our knowledge comes in and through the eye-gate, and we do not doubt it, then we ought to adopt the best and most attractive methods of teaching the lessons in the Sunday School. All agree that whatever attracts the eye, fixes the attention, or instructs the mind, such as maps, boards, mottoes, pictures, should be used in our schools, if they can be had.

as teach the stories, and lead the child up to these important days. Suppose there are five, ten or more classes in these departments. Have the pictures that illustrate these lessons thrown on the screen; and let the teachers, or the superintendent of this department, call attention to the main features in the picture that are to be taught in their respective lessons that morning. This will intensify the interest of the little folks in the lesson. Do not take more than ten or fifteen minutes each Sunday morning for this feature.

The lessons on Missions, Temperance or any special topic may be impressively taught in this way. Take for instance, the twenty-ninth Psalm. The superintendent of the elementary division in an Oklahoma Sunday School was teaching this Scripture as showing the Father's loving care as illustrated there, and connecting it with Christ, the Good Shepherd. Then she threw a number of views on the canvass. It need not be added that these little ones got a clearer conception of this beautiful Scripture than they ever had before.

Of course, a separate room, one that can be easily darkened, is necessary. In the room referred to above, there are eleven windows. Adjustable shades have been put over them at a cost of less than \$3. The little folks of that department on last Sunday contributed \$2.15.

Finally, the best that can be provided is none too good for our Sunday Schools. Suppose it does cost some money, time and trouble. Let us carefully make the sacrifice, if sacrifice it be. Only a few years allotted to us in which to do this gracious work. We ought not to stop to count the cost, if only we can do more impressive and intensive teaching during the less than one hour per week of this sacred privilege. But as these lessons are permanent this equipment can be filed away and be used from year to year.

Investigate it, brethren, and try it.

NEWS AND NOTES.

The Sunday Schools of the Bowie District, North Texas Conference, have as their own missionary Rev. J. W. Hitch, who is now at Choon Chun, Korea. Up to the first of March fourteen schools had contributed a hundred and nine dollars to this cause. It is needless that all the schools of the district do their part promptly. Rev. J. W. Beck, of Bellevue, is the efficient District Secretary.

The Divisional Secretary and Miss Kilpatrick began their second campaign in the Southwestern Division at Georgetown on March 17. The first evening was devoted to a general rally at the church. The Secretary then turned the work over to Miss Kilpatrick, who remained for two days, making public addresses and talks to students and holding private conferences. Under the leadership of Dr. C. A. Nichols this school is doing very efficient work and experiencing a rapid growth.

From Georgetown the Secretary jumped to Memphis, Texas, where Rev. J. T. Hicks, presiding elder, was holding a Preachers' Institute. Local conditions interfered somewhat with plans, but interested audiences assembled Friday night and Saturday afternoon and the questions indicated a real interest in Sunday School work. Rev. M. E. Hawkins and his efficient superintendent have matters well in hand. The school is large, well organized and growing.

From Georgetown Miss Kilpatrick rejoined the Secretary at Clarendon, Texas, where two hard and pleasant days' work was done with a large and appreciative audience. This school is fairly well organized and equipped, and with a little more enthusiasm will do wonderful work. Rev. H. M. Long and the zealous young superintendent are both wide-awake and anxious for their school to be thoroughly up-to-date. President Slover and other members of the faculty and students of Clarendon College were present at the services of the institute and added much to its interest and usefulness. Perfect harmony and unity of purpose seem to characterize all our Methodists at Clarendon.

Leaving Clarendon the workers spent a night in Amarillo. Rev. New Harris, pastor, had announced their coming, and a surprisingly large audience was present to hear what the speakers had to say. The interest manifested kept the meeting to a late hour and various forward movements are promised as a result. Rev. New Harris starts well in his new charge, and so does Rev. E. E. Robinson on the district.

Epworth League Department

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

Epworth League Anniversary Day, May 9.
North Texas Conference Epworth League, June 3-5, Clarksville.

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

THE REFUGE.

(By Faith Wells.)
My faith grew weak in sorrow's night,
So long delayed the morning light!
The bitterness, the mystery
Of pain and loss that came to me,
Against my soul hard onslaught made—
I trembled—I was sore afraid.

And then I saw a sweet, strange thing
That filled my soul with wondering!
The clouds hung black, the lightning flashed
Its deadly fire, the thunder crashed,—
And through it all a little child
Lay in its mother's arms and smiled!

Alh, sweet for me the lesson learned—
To God's strong refuge then I turned.
Securely held from life's alarms
I rested in my Father's arms,
And in that sure abiding-place
I smiled into His loving face.

THE PROMISE OF IMMORTALITY.

(By S. Stephen McKenney.)
Scripture References: John 11:25; Phil. 3:20-21; 2 Tim. 1:10.

1. Nature's Analogies give to us an intimation of Immortality. Scientists have in recent years astonished the world by announcing as a law "The Conservation of Energy." They tell us that no law or force or element can ever perish from the universe. It may take on innumerable forms; but matter, like mind, is indestructible. Nature, at this very season is undergoing a change which answers to the Resurrection. Spring-time, glad and joyous, has come again. All Nature is lifted from her wintry grave. Buds and blossoms, fruits and flowers abound on every hand. Each new day brings fresh to us the same message as the bright morning is lifted from a sepulcher of darkness. The buried acorn comes forth into a towering oak. "There is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease."

Nature is symbolical. Mountains and seas, valleys and plains, forests and fields, sunshine and clouds represent something beyond themselves. As a pointing suggests a person or place or thing, so Nature carries us back to the thoughts of God: it is God's picture gallery. If Art reveals something of the nature of man, then Nature reveals something of the Art of God. If there is, as Prof. Drummond suggests, a "Natural law in the Spiritual World," how much more must there be a Spiritual Law in the Natural World? Nature is to us a great object lesson: it is our spiritual teacher. What is its lesson? "The heavens declare the glory of God;" "Behold the birds of the air!" "Consider the lilies of the field!" Interpret Nature! Get its lesson!

2. Human Possibilities make for us a declaration of Immortality. We instinctively hope for immortality; we desire, we long for it. Are these ambitions and aspirations to forever mock us? Surely not! If we can hunger, there must be food; if we can thirst, there must be drink; if we can become weary, there must be repose; so, if we have immortal yearnings, immortality must be! "Plato, thou reasonest well! Else whence this pleasing hope, this fond desire, this longing after immortality?" Again, the human soul is incapacitated for an immortal spiritual life. Capacity proves design. The unhatched bird dwells in a prison of shell shut off from the light and air. But even there that tiny creature has wings! Why? Can he use them there? Then, why? Nature is making ready for the time when the prison doors shall be opened, and the freed fledgling shall enter upon its larger destiny in the boundless sweep of an atmospheric world! As the wings of a bird are a prophecy of the air, and as the fins of a fish prove that it was made for the water, so our spiritual capacities prove our eternal destiny. Or, to come nearer in the analogy: Before our birth we had eyes, but saw not; we had ears, but heard not; we had tongues, but spoke not. Why should we then have had those useless organs? They were a promise and prophecy of the lives we now live. So, our spiritual capacities now point to the lives we shall live hereafter. Yet, again, Christian experience proves God and Heaven and Immortality. If the inhabitants of Greenland or Iceland should one day see a basket of luscious tropical fruits, they would at once begin to picture to themselves a land of summer and sunshine where such fruits flourish in abundant profusion, even though they never saw those sunny climes. So when we see "Righteousness and Peace and Joy in the Holy Ghost" we think of the "Kingdom of God," where they alone could grow. Astronomers discovered the planet Neptune because of its influence upon Uranus, so we may find heaven because of its power over earthly life.

3. Divine Assurances come to us with a confirmation of Immortality. This assurance is both historical and experimental. Christ is risen, and we are raised with him!

Death is robbed of its sting, and the grave of its victory. He who died is alive forevermore! And because He lives we live, and shall live! He is the embodiment of the resurrection; He lives in us! Even now we have eternal life in Him. This is our witness. Multitudes have seen the tides rise on inland rivers who never saw the ocean; yet that is to him a daily testimony from the sea; so the rising tides of eternal life are a witness to us. What need of further argument? "He is our life," and evermore shall be. "When He shall appear we shall be like Him;" "like unto His own glorious body!" Blessed, purifying hope! Such a hope becomes the soul's guiding star amidst the gloom and uncertainty of our world. He has abolished death with a grand stroke of His omnipotence, and brought the immortality of life to light through the Gospel. May that glad Gospel with its healing, helping message go forth among all tribes and nations until it ushers in the reign of peace!

EPWORTH LEAGUE ANNIVERSARY DAY, MAY 9.

The Central Office is sending out most attractive leaflets containing programs for the observing of Anniversary Day. The program is complete with songs, prayers, responsive readings, suggested recitations, etc. The theme of this service is "The Epworth League as a Conserving Agency." To quote: "This service is not designed to take the place of the regular Chapter devotional meeting, but, with the consent and co-operation of the pastor, is to be held in the auditorium Sunday morning in the place of the usual morning service. In this way the entire congregation may participate and become better acquainted with the League and its work. It should be in charge of the President of the League or some one appointed. Do not impose upon the pastor.

"Epworth League Anniversary Day has acquired additional importance through the action of the late General Conference, by which it was incorporated in the 'Discipline.' By the same legislation it has become an indispensable source of revenue for the conduct of our work and an important one for the advancement of the Conference work. May I call your attention to Chapter VIII, paragraph 206, Discipline of 1914: "An offering for young people's work shall be made on Epworth League Anniversary Day, and the proceeds shall be remitted without delay to the Treasurer of the Conference Epworth League Board to be by him disposed of in the following manner, namely: One-half of the amount is to be remitted to the Central Office, the remainder is to be retained subject to appropriation by the Conference Epworth League Board.

"The portion of the offering that comes to the Epworth League Board of the Conference will be employed to the greatest advantage in promoting the work within the bounds of the Conference; that coming to the Central Office will be conscientiously used in extension work, such as holding assemblies and institutes. As the amounts now being paid by the Chapters as Chapter membership fees is much less on an average than that yielded by the ten cent assessment which it displaces, you will see the great importance to the whole work of stressing the offering on Anniversary Day.

"Of course there are many additional advantages to be derived from the observance of Anniversary Day—the advertising value of it alone will be great; it will intensify the esprit de corps; it will commend the League to earnest young persons, thereby increasing the membership; it will unify the work with the other enterprises of the congregation. I feel sure you will agree to the great importance of making Anniversary Day a great success this year.

OUR LITTLE BROTHER.

The Dallas City Junior Epworth League Union.
Our Senior Leaguers, parents and friends are cheating themselves out of a rare blessing when they fail to attend at least one of the meetings of our City Junior League Union. If you wish to behold a very inspiring sight, and if you should happen to feel the least bit doubtful concerning the future life of the Epworth League, just come out and look upon the near three hundred active Junior Leaguers that will attend our next quarterly meeting on the second Sunday in April. And then you will surely go away shaking your head and telling yourself that there is no chance to hang craps on the door as long as these dear youngsters are, by their noisy little lives, proclaiming, "Long Live the Epworth League!"

We have ten Junior Leagues in our city, this work being organized in all of our Churches, except First Church, which is located in the congested business district. Seven out of this number of Leagues are large, flourishing societies. Of course, all of our regular Juniors cannot attend our union meetings each time, since they come from all parts of the city.

Judge Quentin D. Corley, the remarkable young armless judge of our County Probate Court, will address the boys and girls of our Union at Grace Church on April 11, at 3:30 p. m. ELIA I. NASH, Junior League Secretary of Dallas District Epworth League Union.



EPWORTH-BY-THE-SEA CONTESTS.

We promised last week to tell you what Dallas is doing for Epworth-By-the-Sea. Grace Church League has on a contest between two sides, membership of which is made up of those over twenty and those under twenty years of age. As a member enters the door on Sunday evening he is handed an envelope which contains a slip of paper to be used as a ballot. On this ballot he is to vote for the person whom he would like to see attend the Encampment this summer as a representative of Grace. If he contributes five cents or more by putting it in the envelope he is entitled to five additional votes. All new members are entitled to fifty votes. The result of the voting is announced at the close of the evening preaching service. The League is to bear the expenses of the one obtaining the highest number of votes and a part of the expenses of the highest on the opposing side. Much interest is being manifested in the outcome.

The Dallas District League Union also has a contest in progress, which is explained below. You may count on two representatives from Grace and one from the Dallas District Union.

THE DALLAS DISTRICT EPWORTH LEAGUE MEETS WITH TRINITY CHURCH LEAGUE.

At the meeting of the Dallas District Epworth League Union on March 19 it was voted that a contest should begin from and after such meeting and continue through to the month of July, for the purpose of determining which League in the Union is most worthy of a \$25 donation from the Union for the purpose of defraying the expenses of one of its members to the State Epworth League Convention to be held at Epworth-By-the-Sea some time in July or August. The provisions of the contest require each Chapter participating to furnish a revised roll of its members as of March 19, 1915, as a basis on which to figure each Chapter's standing during the contest. Visitors will be counted as members and the total number of both attending the Union meetings as representatives of a Chapter shall count as many points for such Chapter as they represent percentage of the Chapter's enrollment. Each officer of a Chapter will count five points extra; each new member secured during the contest will count two points; the pastor of each Church will count ten points. Dues to the Union must be paid monthly, which is one cent per member each month.

Quite a lot of enthusiasm and interest were manifested in the proposed contest and it is expected that considerable activity will follow in all Leagues in the district during the next four months.

At this meeting it was announced that arrangements were under way for an extra large crowd at the next Union meeting which will probably be held in the City Hall Auditorium, at which time we are promised a treat in the speakers of the occasion. B. A. PHILLIPS.

To feel tired after exertion is one thing; to feel tired before is another. Don't say the latter is laziness—it isn't; but it's a sign that the system lacks vitality, is running down, and needs the tonic effect of Hood's Sarsaparilla. It's a warning, too—and sufferers should begin taking Hood's at once. Buy a bottle at once.

Try to live such a life, so full of events and relationships, that the two great things, the power of Christ and the value of your brethren's souls, shall be tangible and certain to you, not subjects of speculation and belief, but realities which you have seen and known; then sink the shell of personal experience, lest it should hamper the truth that you must utter, and let the truth go out as the shot goes, carrying the force of the gun with it, but leaving the gun behind.—Phillips Brooks.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if anyone afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 718 Carney Building, Boston, Mass., he will direct them to a remedy that cured him after years of search for relief. Hundreds have tested it with success. He has nothing to sell or give, only tells you how he was cured.

Woman's Department

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

NEW MEXICO CONFERENCE CORRECTION.

In my article of March 18, in stressing the help that the Missionary Societies have brought to the pastors, the printer made me say "On our charge last year \$300 of the pastor's salary was paid by the Missionary Society," leaving the impression that Alpine was the charge to which I had reference. The Society at Alpine pays no part of the pastor's salary. What I said was "On one charge," etc. Also the amount spent on furnishing parsonage was one thousand and not one hundred dollars.

MRS. HUBERT M. SMITH, Conference Treasurer, 1107 E. Boulevard, El Paso, Texas.

TO THE MISSION STUDY SUPERINTENDENTS OF THE NORTHWEST TEXAS CONFERENCE.

Our conference year is rapidly drawing to a close and when our next report is given in our record for this year will have ended. Are you satisfied for your title, report, to be below the other conferences? When by a few moments of time it takes to fill out the report blanks which have been sent you we could rank with the best. If you have done the work why not get credit for it? If you have not done your best to arouse an interest in Mission Study remember your vows are sacred and get busy at your Master's work, for soon it may be too late. We have in this conference as good material as any one and we can by persistent effort and fervent prayer do much more than we have ever done. I beg of you to do your very best. From a number of you I have received very encouraging reports. Some of you, I am sure, have been conducting most interesting Study Classes, but as the quarter draw to a close failed to remember to send in your report. Try to think this time. Others have done so little perhaps they have felt a hesitancy in reporting. If you have done what you could, no matter how little, report it and let us get in personal touch with the work. When your literature comes to you for the next quarter you will find that I still keep sending you the enrollment cards. Please fill these out whenever you take up a new book and return to Mrs. Steele. This seems only a small matter, but is absolutely necessary in order to keep a correct account of classes in the conference and the books being used. The time is at hand for this quarter's report. Please have them reach me on time. Remember that unless it reaches me promptly you will fail to receive credit for your work and I will be unable to stimulate the conference by a poor report. May God bless, strengthen and help you in this great work.

MRS. W. R. HILLIARD, Supt. Mis. Study, N. W. T. Conf. Seymour, Texas.

SEADRIFT AUXILIARY.

Ever heard of Seadrift? It is a little town away down here on the coast, about four years old. We have a good church building and a membership of over one hundred, well organized. Our Woman's Home Missionary Society has done some good work during the year. Our late installation ceremonies were conducted by the pastor, Rev. I. D. Worrell, in an impressive manner. The following were installed:

President, Mrs. J. D. Worrell; First Vice-President, Mrs. F. W. Terry; Second Vice-President, Mrs. Sam Newberry; Third Vice-President, Mrs. H. A. Archer; Fourth Vice-President, Mrs. Patterson; Treasurer, Mrs. Fincham; Recording Secretary, Mrs. Livingston; Corresponding Secretary, Mrs. D. D. Bryan; Agent of the Voice, Mrs. L. Bauer; Press Correspondent, Mrs. Daniel.

The large audience was entertained by the following program:

Mrs. Livingston read the report of the year's work as follows: \$24.90 total amount of year's Church work; \$25 spent on members' home; \$12 conference pledge; \$21.40 on local work.

Mrs. Newberry read "An Afternoon Outing." Mrs. R. E. Hill read "The Print of the Nail." Mrs. Fincham read "Missions 1914." Miss Willie Bradley read "Our Field at Home and Abroad." Miss Eileen Fincham rendered a beautiful violin solo. Miss Josephine Doherty recited "What Have You Done Today?"

MRS. H. A. ARCHER.

FORNEY AUXILIARY.

The Woman's Missionary Society of Forney, Texas, is one of great enthusiasm, consisting of thirty members striving to make 1915 the greatest year in the history of this society. We expect to report an "Ideal Society" at the next meeting of the Annual Conference.

There is great interest shown in the Mission Study Class, which is held twice a month in the study of "The New Home Missions." Every officer is working faithfully at her post. We have a wonderful President, the wife of the pastor, who is a great inspiration to each member.

The following officers were elected for this year:

Mrs. L. A. Burke, President; Miss Lona Freeman, First Vice-President; Mrs. Paul Dozier, Second Vice-President; Mrs. J. J. Roidy, Corresponding Secretary; Mrs. Joe L. Jones, Recording Secretary; Mrs. D. P. Moore, Treasurer; Miss Dan Moore, Superintendent Social Service.

MRS. FRANK M. ADAMS, JR., Supt. Pub. and Mission Study.

WACO DISTRICT.

The Waco District Woman's Missionary Society will meet in Lorena, Texas, April 6. We hope to have a splendid and most profitable time, and am sure we will, for our faithful Secretary, Mrs. R. L. Abbott, is busy making a program, and has also been holding some live meetings in the district, assisted by our most efficient President, Mrs. Downs.

MRS. R. F. BROWN, Asst. Supt. L. & P. Cent. Tex. Conf. Waco, Texas.

NORTH TEXAS W. M. S.

The District Secretary of Terrell District is Mrs. J. S. Terry, of Kaufman, instead of Mrs. J. D. Terry.

The attention of the auxiliaries is called to the following Conference Standing Rules:

1. As soon as the minutes of the Conference and the report of the Woman's Missionary Council are available, each auxiliary shall devote at least one meeting to the consideration of these reports in order that the plans projected by these bodies may be intelligently carried out.

FLORA THOMAS, Rec. Sec.

WEST OKLAHOMA CONFERENCE.

Mrs. C. L. Canter, Olmsted, Supt. Study Publicity.

Prayer Cycle for April.

"Continue in prayer, and watch in the same with thanksgiving." (Col. 4:2.)

"He that saveth his time from prayer shall lose it. And he that loveth his time for communion with God shall find it again in added blessings, and power, and fruitfulness."

April 1-7.

Pray for the work of the Young People's Missionary Society of this Conference; that the young people may get a vision of real service that will develop them into strong, courageous Christian characters. Pray for the Auxiliary First Vice-Presidents, that they may be strong in the faith of the Lord and be able to lead the young people into a higher life.

April 8-13.

Pray for the Junior Societies that while the children are young and tender in years they may realize they are saved to serve; for they may walk in such close touch with the Master, they will succeed in moulding the young life into the type of Christians the Church so much needs.

April 14-22.

Pray for the Woman's Missionary Council, in session at this time; that the Spirit of the Lord may be in every service; that there may be a great awakening throughout Southern Methodism as a result of this great gathering; for the members of our own conference who attend the Council meeting that they may return with their hearts aglow and impart the blessing to others.

April 23-30.

Pray for Miss Emma Abbott that as she goes about her daily duties in St. Mark's Hall the grace of the Lord may be upon her, and that she may be a blessing to all with whom she comes in contact.

Notes From Mexico City.

Rev. R. C. Elliott writes of conditions in Mexico City in February as follows: "We can not tell what the outcome of all this possible is going to be, but the situation has never been more delicate. We are now almost without water and bread. Yesterday loaves of white bread sold for three dollars. Today it is not to be had at any price. Brother Castro and myself have laid in a case of soda crackers, for which we paid ten dollars. Others of the brethren have been able to obtain some supplies. I am very much afraid that the poor and the baser sort, who are now without money, work or bread, will begin to loathe. It seems to us here as if there never would be an end to these changes. We are conscious that many of God's people are in need of us and for our Mexican workers, and we urge a continuation of these intercessions. Prayer was never more needed than now."

WEST OKLAHOMA CONFERENCE YOUNG PEOPLE'S DEPARTMENT.

My Dear Young People:

I am very happy to be with you another year. The work last year was the very best you have ever done, and I wish to congratulate you on the showing made. The reports were better and the attendance at both the annual and district meetings showed a much greater interest than ever before. We had two Auxiliaries on the honor roll, and one supporting a Bible Woman. Will not all the young people study the Home Roll and make an effort to come up to the standard this year? I trust each Auxiliary will be represented by a delegate or delegates at the next annual meeting. I will give to the district having the largest number of Societies represented at the next annual meeting five dollars, same to be applied on the Young People's pledge for that district.

Will each Adult First Vice-President send me at once the following information: Name and address of the First Vice-President; if you have a Young People's Society, send me a list of the officers.

Please see that your young people give a careful study of the constitution and by-laws. Also the Conference minutes, particularly the report of the Second Vice-President, and the Committee on Young People's work.

If possible, let each Society order the pins and pennants. These may be secured by writing Mrs. W. B. Lipscomb, 810 Broadway, Nashville, Tennessee.

Remember the amount paid on the pledge by the Young People goes this year to Songdo and Seoul, Korea, in the foreign field, and to the Sue Bennett Memorial School, London, Kentucky, in the home field. Please pay as much on the pledge as is possible.

Make your reports promptly to me, and to your District Secretary.

MRS. R. E. L. MORGAN, Conference First Vice-President.

STOP! LOOK! LISTEN!!!

I have just mailed to all of the officers and the Publicity Superintendents of the Central Texas Conference the April Bulletins, and also the report blanks for the first quarter of 1915. I hope you will fill out the report blank at once and send to me at Waco, Texas, 1302 Herring Avenue, as I am very anxious to hear from you.

"When your Bulletins don't come on time, and you omit to drop a line, we would wait without anxiety. If I knew you and you knew me."

Please write me how you present the Bulletins in the Auxiliaries, and how many members of your Auxiliary read the Woman's Page in the Texas Christian Advocate. Am sure many of you have already sent your name for the Council Daily. Respectfully,

MRS. R. F. BROWN, Asst. Supt. L. & P. Cent. Tex. Conf. Waco, Texas.

SHIRO AUXILIARY.

The Woman's Home Mission Society met at the parsonage March 3, where the following officers were installed by our pastor, Rev. D. W. Gardner:

President, Mrs. D. W. Gardner; First Vice-President, Mrs. L. M. Norman; Second Vice-President, Mrs. C. E. Mooring; Corresponding Secretary, Mrs. J. W. Horton; Recording Secretary, Mrs. Lyle Norman; Treasurer, Mrs. Dr. D. F. Mabry; Local Treasurer, Mrs. R. M. Hoke; Agent for Missionary Voice, Mrs. J. J. Manly, Jr.; Press Reporter, Mrs. S. E. Hooker.

Brother Gardner gave us a very instructive talk on our duty and obligations as officers, and each member was made to feel our coming together was worth while, after hearing this helpful and encouraging talk.

Let us strive to do more for the Master's cause than we have ever done before.

MRS. S. E. HOOKER, Press Reporter.

BISHOP A. W. WILSON.

(By Rev. Theodore Copeland.)

On February 10 Bishop Wilson came to Hot Springs at my request and remained with us till March 1. During his stay he preached three Sunday mornings to large, delighted congregations. He captured and captivated the community. These people will never forget him and his sermons, which glowed with apostolic fire. There is no perceptible abatement of his powers to proclaim the Gospel. It was my great pleasure to accompany him over the town and to introduce him to many of my people. He was affable and amiable in the social circle. The Bishop's father was a Methodist preacher; the best, he says, that he ever heard. To hear the Bishop relate his ministerial life and experience is an inspiration. He has traveled around the globe four times, and knows the great preachers of the world. He has represented his Church in many relations at home and abroad. It has been the dominating purpose of his life to make all things subserve his religion and the lofty interests of the Church. "The One Great Mission of the Church" was the subject on which he spoke at the Laymen's Missionary Conference held at Chattanooga, April, 1908. The opening sentence of that address was: "First of all I want you to understand that when you are talking about the Church you are talking about that which I consider the greatest thing on earth—the greatest thing in heaven, I will say." In that masterly message he said again: "This great Church of God with all its resources, with its command of all the powers of heaven and earth, was intended to do the greatest thing ever done in heaven or earth." At the first General Missionary Conference of our Church held in New Orleans, April, 1901, Bishop Wilson delivered an able address on the situation in China, which proved that he was familiar with the conditions and needs of China and other Oriental fields.

During our General Conference at Birmingham in 1906 resolutions were presented to that body looking to changes, or a supplement, in our Articles of Religion. Those who were present will remember the words of wise admonition and faithful warning uttered by this great man; and it was largely through his influence that the resolutions were tabled or withdrawn.

As Missionary Secretary of the M. E. Church, South, he traveled through the length and breadth of our land, unconsciously revealing his power in the pulpit and his wisdom in conducting the important affairs committed to his trust by the Church. The force of his personality won the respect and admiration of his brethren and soon gave him a place among the chief pastors. In this capacity for more than thirty years he has been a tower of strength in his own denomination, and has served his generation by the will of God. The Bishop's humility is beautiful. He doesn't seem conscious that he is a great preacher and a great leader in a great Church. He is a constant reader, and reads the Bible most of all books. He disclosed to me that this Book of books grows on him continually, and that what ministers of the Gospel need to study most is the Word of God.

Standing on the borderland between two worlds, as he intimated, he looks into the future with sublime confidence and the happy anticipation of a renewed existence in company with the spirits of the just. We talked much about our Church and about American Methodism and world-wide Methodism. He believes that the mission of this great body of Christians is co-extensive with the needs of the whole world, and that they will meet their obligations through the coming years. We conversed at length about the great men of our own Church, and one thing that impressed me especially was that he had a kind word for all. Bishop Wilson is deeply interested in our Universities at Dallas and at Atlanta, and he foresees their boundless power and influence towards shaping our future history. Our Christian institutions of learning will help to build a stronghold of defense and a vantage ground for aggression against the prevalent sins of modern life.

I have never had a man in my home whom I learned to love more than Bishop Wilson. We gave him up very reluctantly. In my candid judgment Methodism has not produced a greater preacher. I am a better and a wiser man since his visit to me. It is my fervent wish and prayer that he may continue to sojourn on the uplands, and when twilight and evening star shall announce the close of life's day, may there be no moaning of the bar when he puts out to sea. "But such a tide as moving seems asleep, too full for sound and foam," and having crossed the bar he may see his Pilot face to face.

IS THE WAR IN THE EAST THE BATTLE OF ARMAGEDDON?

John tells us of a great and terrible battle that will be fought sometime, somewhere; but when and where he gives us nothing definite. He says it will be fought in a place called in the Hebrew language "Armageddon." Where is this place? Does any living man know? Some think it means that a great battle will be fought near Mount Megeddo, which is in the Valley of Esdrarion. But the best we can say is that this is the mythical language of prophecy. This name is very suggestive to every Jew, for it was at this mount that the Canaanitish hosts under Barak were defeated, and it was also at this mount that King Josiah fell. But there is nothing in the language of St. John to intimate that this great battle will be fought around this mountain or in the promised land.

Since the days of Mohammed there have been those who were ready to declare that every clash of arms was the battle of Armageddon. It is so easy for fanatical and deluded men to misread the signs of the times. This all being true, nevertheless this we know: the battle John speaks of must be fought sometime, and when it is fought God will, in all probability, lift the veil and all will become as clear as the noonday.

Why this almost universal belief among thinking men that this awful day is now upon us? With the present trend of things who dare assert that we are not experiencing this dreadful conflict in all its fury? While many things have transpired in the far East that accord so nicely with revealed truth, yet if this be the battle of Armageddon, two things will necessarily have to take place to make the proofs conclusive, viz: (1) The ending of this war must come next August. John calls the battle of Armageddon "that great day of God Almighty." In Numbers we read: "And the number of the days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years" (Num. 14-24). Here Moses under inspiration tells us that "forty days" is "forty years"—a day for a year. This war was declared August the 2nd. Now if this battle is the battle of Armageddon, and a day is a year, it must end next August; or at least the latter part of this year. (2) The King of the South (which in this case is Germany) will go down. Daniel says: "Yet he shall come to his end, and none shall help him." (Dan. 11-45). If these two things transpire—the closing of the war in August, and the crushing of Germany—this writer shall feel until his dying day that this is the awful war cloud that John saw in his prophetic vision.

Let us turn to our "Court of Last Appeals." Those who have never investigated the subject will be surprised at the amount of Scriptures bearing upon this one subject.

Jesus said: "And Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." (Luke 21-24). "Until the times of the Gentiles." What did Jesus here mean by "times?" Evidently he referred to the awful warning God gave to the Israelites in Leviticus: "But if ye will not hearken unto me, and if ye will not do all these commandments; and if ye shall despise my statutes, or if your soul abhor my judgment, so that ye will not do all my commandments, but that ye break my covenant; I also will do this unto you: I will appoint over you terror, consumption, and the burning ague, that shall consume your eyes, and cause sorrow of heart; and ye shall sow your seed in vain, for your enemies shall eat it. And I will set my face against you, and ye shall be slain before your enemies. They that hate you shall rule over you; and ye shall flee when none pursueth you. And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins." (Lev. 26: 14-18). This expression "seven times" is used twice more in this chapter—verses 21 and 24. Here the Lord told the Israelites that if you drift off into sin I will punish you with "fever" and "consumption," and "captivity." And if after all this ye still do wickedly I will punish you "seven times." By comparing Daniel 7:8, and Revelation 13:5, we see that inspiration uses the word "time" for a calendar year. "Seven times" then, would be 7x360 days which would be 2520 days. Then, according to Christ: "Jerusalem would be trodden under the foot of the Gentiles" for 2520 days. We have shown from Numbers that inspiration uses a prophetic day for a calendar year. Then our Savior virtually said: "Jerusalem shall be trodden under the foot of the Gentiles for 2520 years.

From whence? Where shall we begin our reasoning? We must begin

with the downfall of the last Judean King. History teaches us that Zedekiah is the last king to sit upon the throne of David. With his captivity began the "seventy years" of desolation. (2 Chron. 36-21). Ezra returned to rebuild the temple 536 B. C. This would make the downfall of Zedekiah 696 years B. C. Then according to history, Jerusalem had been trodden under the foot of the Gentiles 696 years when Christ was on this earth. Now if we subtract 696 years from 2520 years, we can readily see how much longer the Gentiles will have supremacy over Jerusalem, which is 1824. This was the very year this awful war was declared. I lay but little stress upon these exact figures, because the calculation of time back in those remote ages is a very uncertain thing. Even Copernicus wrote to Pope Paul III: "The only thing which induced me to look for another way of reasoning the movements of the heavenly bodies was that I knew that mathematicians by no means agree in their investigation thereof. For, in the first place, they are so much in doubt concerning the motion of the sun and the moon that they cannot even demonstrate and prove of observation the constant length of a complete year." Copernicus wrote A. D. 1543. If the calculation of a calendar year was so uncertain in his time what must it have been in the time of the Ante- and Post-Nicene Fathers? In the time of Christ? Or in the time of Ezra? Be this as it may, we only take the facts deduced from Scripture as proof that if that awful day has not arrived, it is not very far off. There are other Scriptures, we think, that throw much light upon this problem. Let us examine them.

In Daniel the eleventh chapter, we read: "And at the time of the end" (not the end of time), "shall the king of the South push at him." What is meant of him? The King of the North spoken of in verse 15: "Push at him." Was this not fulfilled when the King of the South declared war against the King of the North? When Germany declared war against Russia? "And the King of the North shall come against him like a whirlwind." How about the millions of soldiers sent out of Russia? "With many ships." That is England. "And the land of Egypt shall not escape." This is true, for Egypt is under marshal law today. "And there shall be a time of trouble, such as never was since there was a nation even to that same time." The destruction of Jerusalem under Titus was awful, but that was only a July episode in comparison with the present war. It is so great we can speak of it only in terms of millions. Millions of wounded have died unattended upon the battlefield. Millions maimed for life. Millions of homeless women and children. St. John before speaking of this awful battle, says: "For they are the spirits of devils working miracles." What is this saying down where the fish live and staying for hours but a miracle? What is the meaning far away to "the eagle's home" but a miracle? Those are recent inventions and are being

(Continued on page 15)



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TESTS.

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THE PASSING DAY

THE WAR.

It may be the calm before the storm, but little fighting has taken place during the past week in the Western war zone.

In reply to the German declaration minimizing the Russian victory at Przemysl the Russian war office asserts that 125,000 prisoners were taken on the fall of that fortress and that, contrary to the German report, only 1350 Russian prisoners were found.

In the Vosges, the French success in charging the heights of Hartmann's Weilerkopf, near Muelhausen, is admitted by the Germans.

Great interest centers in the possible entrance of Italy into the war. The action of Roumania and Bulgaria is, to some extent, dependent upon that of Italy, and Rome dispatches report that the Italian government has completed all measures preparatory to hostilities.

An interesting report in this connection is contained in a Sofia dispatch, which says that the German Field Marshal, Von der Goltz, who recently was sent on a mission to the Bulgarian capital, has been authorized to offer Bulgaria, on behalf of Turkey, that territory north of a line drawn from Enos to Midia in return for Bulgaria's neutrality.

Germany's next move in the military field—because some stroke either in the east or the west is expected before the allies attempt their spring advance—is at present the chief subject of speculation and conjecture.

The Chamber of Commerce at Dallas received a letter from a Japanese firm manufacturing fish lines, which wants a market in Texas.

A Confederate memorial monument costing \$10,000 will be erected on the courthouse lawn, Fort Worth, if the plans of the Sons and Daughters of the Confederacy are successfully carried out.

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In a speech on the railroad situation at New York, Oscar W. Underwood declared that "if governmental regulation is unable to cope with the vexed problem that confronts us, the people will accept government ownership as the next step ahead."

There are two things the United States must do to protect its neutrality in connection with the Prinz Eitel. It must prevent her from leaving within twenty-four hours after any vessel of the allies has left port and it must see to it that the allies' war ships do not violate American territorial waters by coming within

the three miles limit to attack the Prinz Eitel.

The United States battleship Alabama has arrived in Hampton Roads and has taken a commanding position in the channel to the sea.

Negotiations are still going on between the State Department at Washington and the London and Berlin authorities on the ship seizure and embargo matters but no satisfactory conclusions have been reached.

The United Fruit Company's steamer Heredia collided with the Leyland liner Parisian aground off the bar at the entrance of the Mississippi River Saturday, then ran into and sank the steamer Theodore Weems.

In many towns in West Texas merchants have banded together, and from now on ranchers cannot secure supplies on Sundays.

Charles S. Zane, former law partner of Abraham Lincoln, and the first Chief Justice of Utah, was found dead in his bedroom at Salt Lake City. Death was due to apoplexy.

The steamship Denver, of the Mallory Line, sprung a leak and sank in mid-ocean last week. The crew and passengers were rescued by the steamer Megantic and taken to New York.

Blood poison made necessary the amputation of the left foot of J. A. Owens, Superintendent of Public Buildings and Grounds, at Austin. The operation was performed at a local hospital last week.

Nearly thirty per cent of the personal property of the late Field Marshal Earl Roberts, who died in France last November, was in Minnesota. The total personal property is given at \$375,607.

Jacob C. Frist, station master at the Union Station in Meridian, Miss., has received a bronze medal from President Wilson as a reward for heroism displayed a little over a year ago when he rescued an aged lady and her grandchild from in front of an engine.

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mately 18,239 carloads were shipped and 6695 were stored last year. The cabbage crop was better, too. Reports from 328 shipping points in the ten principal cabbage States showed the production to be 29,370 carloads this year, compared to 18,694 in 1913.

Col. Harry Tracy, for many years prominent in all farmers' movements in Texas and also prominent in State politics, died Monday at Tulsa, Texas.

Tarrant County's \$1,000,000 system of highways radiating out of Fort Worth will be completed within two weeks.

Eastern retailers discriminate to such an extent against Texas eggs that some shippers have adopted the plan of sending Texas eggs into Kansas and Missouri, then billing them out with Kansas and Missouri labels.

One circus has been deprived of the privilege of coming to Texas this spring on account of the State's quarantine against the heat and mouth disease.

Nathan Cohen, who as an insane person traveled more than 33,000 miles on a \$45 steamship ticket because neither this country, from which he was deported, nor Brazil, from which he emigrated, would admit him, has ended his travels.

The hearing on the "chicken salad and punch" injunction was concluded before Judge Calhoun of the Fifty-Third District Court Saturday night and taken under advisement.

Four States, Texas, Arizona, New Mexico and Colorado, entered into a tentative agreement at San Francisco for the formation of a federation for the interchange of cattle without the quarantine restrictions now in force in those States.

A check for \$7000 bearing the name of Congressman Nicholas Longworth received by the Cincinnati branch of the Commission for the Relief of Destitute Belgians brought to the attention of the members of the commission.

Fire Insurance Commissioner Andrews and Inspectors Colbie and Stevenson have completed an inspection of the cotton situation at Galveston and Houston.

Great secrecy concerning transportation of the \$625,000 deposited by twine manufacturers in Galveston banks to pay for Sisal hemp from Yucatan is maintained at the Navy Department.

Secretary of Agriculture Houston took notice of the flurry on the Cotton Exchanges last week by sending telegrams to secretaries of those organizations disclaiming that he had said there would be no decrease in cotton acreage.

A Dallas produce house made an unexpected "find" in a car of bananas which was delivered to it last week.

"On With The Battle"

The RANKIN MEMORIAL : Financial Statement

The returns for the week ending have been quite gratifying. The outlook is encouraging and hopeful. Many have started lists and so far have been unable to complete the same.

Table with 2 columns: Amount previously reported, Amount received this week. Values: \$4,746.64, 636.05, \$5,382.69

Let all contributions and names be sent to Rev. J. D. Young, General Secretary, Ennis, Tex.

RANKIN MEMORIAL CONTRIBUTORS

- STAMFORD, TEXAS— Rev. G. S. Wyatt, R. M. Deckers, J. B. Gunnesley, J. H. Dugan, W. P. Moore, W. K. Strother, Mrs. W. K. Strother, H. H. Knight, T. A. Parrh, H. E. Harlan, Mrs. A. Dugan, J. W. Cooper, R. H. Langford, L. A. Clark, E. G. Miller, E. W. Dodson, C. S. Vallent, A. E. Pribble, Elmer Brown, F. C. Zug, H. F. Jackson, Mrs. J. W. Cooper, R. H. Usher, E. A. Adair, N. H. Beckley, Mrs. Howard, Mrs. Ed Rountree, Ray Rector, Mrs. J. Haskew, Mrs. Joe Witherspoon, A. R. Smith, Mrs. Freeman Duggan, Mabel Wyatt, Mrs. Emma Wadsworth, Mrs. B. Ellis, Mrs. H. S. Abbott, H. S. Abbott, Mrs. Cesteven, R. B. Evans, N. E. Keen, Mrs. J. W. Harrold, Mrs. J. P. Devenport, G. L. Devenport, Mrs. Starkey Duncan, G. B. McLaughlin, Mrs. G. B. McLaughlin, Buck McLaughlin, Jarrow McLaughlin, G. L. English, J. H. Morris, R. H. Dobyns, W. W. McLean, J. E. Mauld, S. L. Ellis, No Postoffice Given— W. B. Elliott, L. E. Lee, Knox Bontyn, Claude Franklin, Mrs. Ramsey, A. L. Hines, Brother Bell, F. M. Smith, DALLAS, TEXAS— W. F. Robertson, R. E. L. Saner, J. S. Pulliam, Miss Mattie Foor, O. D. Wilkes, Mrs. Iota R. Bond, C. Ludolph, Mrs. C. Ludolph, J. B. Gambrell, J. J. Morgan, Miss M. V. Shaw, Mrs. M. V. Danna, J. A. Rogers, L. A. Stemmons, Walter E. Stemmons, Rev. W. A. Randle, Mrs. W. J. Peacock, J. M. Peacock, J. M. Bolin, J. D. Dickerson, S. J. Lewis, Miss Annie M. Denman, Geo. W. Gwens, Rev. L. L. Lunsford, Mrs. B. Blankenship, Lucy J. Cary, D. L. Hopkins, Mrs. D. L. Hopkins, F. E. Fite, Mrs. S. Fite, Ruel Sliger, Ethel Sliger, R. E. Bryan, J. L. Ayers, R. S. Scott, Mrs. W. Waddel, E. A. Matson, Wm. Sykes, Mrs. M. M. Patterson, Miss Lizzie Roberts, O. L. Danielson, J. F. Jenkins, Miss Clara Edwards, Miss Emma Hoffman, W. A. Trayler, W. D. Roberts, Trinity Epworth League, Fletcher, Thomas, P. J. Hall, Mrs. F. J. Hall, Asa Hall, Geo. B. Oliver, Fred Wright, S. S. Glander, F. C. Babard, R. B. Vaughan, Mrs. R. A. Patterson, Golden Rule Class, Grace Church, Cash, C. O. 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J. W. Hunt
Miss Eva Davis
Miss Nina Davis
Miss Eva Brenbov
Miss Mary Ward
Fred Hograve
Geo. Stevens
Mrs. Hudson
M. L. Hudson

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Mrs. J. D. Burk

ADDISON, TEXAS—
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WOODLAND, TEXAS—
J. D. Tinsley
Miss Eda McClemore S. S. Class

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J. R. Athey
W. D. Holt
Mrs. W. D. Holt
Boyce Vaughan
Lewis Vaughan

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Mrs. J. A. Wheeler
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A. B. Wilson
R. W. Barleson
S. W. Walker
U. M. Sanderson
Jno. Campbell
Jno. Seiders
G. A. Walters
A. R. Hill
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A. Horton
G. A. Arhalter
Prof. W. J. Wilcox
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Mrs. H. J. Taber

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J. A. P. Dickson

SULPHUR SPRINGS—
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Dr. S. B. Longino
W. W. Brinker
Mrs. Florence Harper
Z. F. Trammell

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Mrs. L. S. Smith
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Mrs. C. O. Hightower
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F. H. Wiggzell, Jr.

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Mrs. S. H. Vaughan
G. C. E. Vaughan

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Mrs. B. A. Bennett, Sr.

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Dixon Chapel Sunday School

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C. S. Cardwell
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Mrs. W. T. McClellan

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By Rev. Chas. Doak

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Tyra Sunday School
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J. E. Henderson

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Mrs. J. M. Lynn
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W. L. Brown
J. G. Bolden
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E. M. Smith
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Truman Smith
Walton Smith
Rev. S. H. Young
Mrs. Morris
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C. R. Waid
J. F. Haeckel
R. W. Kidley
A. M. Butler
J. V. Davis
Mrs. J. V. Davis

WAYSIDE, TEXAS—
J. S. Studer
Mrs. Ida Sluder

DISTRICT CONFERENCES.
(Revised each week.)

Cuero, at Coliad March 30-April 2
San Marcos, at Gonzales, 7:30 p. m., Apr. 6
Bonham, at Leonard, 2 p. m., Apr. 6
Decatur, at Chico April 6-8
Cleburne, at Burleson April 6-8
San Antonio, at Kerrville April 7-9
Plainview, at Plainview April 7-11
Georgetown, at Bartlett April 12-14
McKinney, at Farmersville, 7:30 p. m., April 12-15
Uvalde, at Del Rio April 12-16
Waxahachie, at Bardwell, 2 p. m., April 13
Gainesville, at Sanger April 13-15
Vinita, at Altova, N. M. April 15-18
El Paso, at Tularosa, N. M. April 24-27
Mangum, at Duke April 21-23
Brownwood, at Santa Anna, 8 p. m., Apr. 23
Dublin, at DeLeon, 2 p. m., April 23-25
Muskegoe, at Webber Falls April 23-25
Hamlin, at Sayre April 22-25
Gatesville, at Hamilton April 24-26
Weatherford, at Weatherford April 27-28
Couts Memorial, 7:45 p. m., April 27-29
Abilene, at Merkel, 9 a. m., April 28
Hillsboro, at Malone, 2:30 p. m., April 27-29
Lampasas, at Burnet April 29-May 2
Tulsa, at Stroud April 29-May 2
Clarendon, at Wheeler, 7:30 p. m., May 5
Fort Worth, at Polytechnic May 5-6
Cisco, at Breckenridge May 5-6
Amarillo, at Polk St., Amarillo May 5-7
Austin, at Smithville May 5-8
Pecos Valley, Texas, N. M. May 5-9
Stamford, at Munday, 7:30 p. m., May 6-9
Madill, at Madill May 10-14
Houston, at First Church, May 18
Galveston May 18
Sulphur Springs, at Cooper, 2:30 p. m., May 18
Brenham, at Waller May 18-20
Hugo, at Idabel May 18-21
Waco, at Hewitt, 9 a. m., May 20-21
Sherman, at Togo May 20-23
Corsicana, at Embouse, 4:30 p. m., May 26
Greenville, at Kavanaugh, 11 a. m., May 28
Big Spring, at Big Spring June 2-3
Armore, at Atlanta, 9 a. m., June 2-4
Pittsburg, at Tampa, 3 p. m., June 2-9
Creek (Full Blood Indian), at Cussita July 15-17
Beaumont, at Sour Lake June 16-20
Navasota, at Madisonville July 20
Chockvat (Full Blood Indian), at Livingland July 21-24

CLASSIFIED ADVERTISEMENTS

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

In figuring cost of advertisement each initial, sign or number is counted as one word. We cannot have answers addressed to us, so your address must appear with the advertisement. All advertisements in this department will be set uniformly. No display or black-faced type will be used.

Copy for advertisements must reach this office by Saturday to insure their insertion. We have not investigated the merits of any proposition offered in these columns, but it is intended that nothing of a questionable nature shall appear. You must make your own trades.

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

CATARRH.
If you have Catarrh write me for valuable information. Don't fail. It is free. IRVIN F. HARRIS, Waxahachie, Texas.

EVANGELIST.
BRETHREN, if you need me in your meetings, revivals or on any point on Bible doctrine, write me at once. Trenton, Texas. H. M. PIRTLE.

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

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

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

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

Let us say this to you, brethren, frankly: We do not want you to hesitate an hour because of the stringency of the times. Why not now? THOS. G. WHITTEN.

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

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

GOING TO THE EXPOSITION?
On arriving in San Francisco, report directly to M. E. Church, South, Exposition Headquarters, Suite 956-960 Pacific Building, Fourth and Market Streets, and get direction to hotels, etc. Then go and come at your pleasure, using rest rooms, writing rooms, telephones, etc. All free to Southern Methodists and their friends.

INFORMATION WANTED.
I wish to know if any of the old friends of Rev. T. T. Smothers are still living, his last home was in Bryan, Texas, where he preached for a number of years. He also helped to build the First M. E. Church there. LENA SMOTHERS-KNOTT, Jacksonville, Texas, Rt. 5, Box 128.

MISCELLANEOUS.
I WANT the Song Book "Resurrected Songs," also "Lasting Hymns" Song Book. Will pay reasonable price for two copies each. J. T. HOWELL, McLean, Texas.

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

SUDAN grass seed, passed on by experiment station. Guaranteed pure. 25 cents pound; 10 pounds and over 20 cents, prepaid. Whippoorwill cowpeas, \$1.80 bushel here. A. J. HOOVER, Logsdon, Texas.

WINTERSMITH'S CHILL TONIC is not only the old reliable remedy for Malaria, Chills and Fever, but it is a fine general reconstructive tonic, stimulates the appetite and restores strength. A standard tonic of (60 years) time proven value. Sold by all druggists 50c and \$1 bottles.

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

I WOULD like to hear from some good Methodist man who wants to go into a good dry goods business. This is a fine chance for some one. Write me at Hollis, Oklahoma. GEO. W. LEWIS Pastor of M. E. Church, South.

STOMACH SUFFERERS—For a cents I give you information about a simple Home Remedy, which is better than all Patent Medicines. R. LANDIS, Box 12, Evans-ton, Ohio.

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

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

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

CHURCH BUILDING BURNS.

On March 21, while our faithful people at Mill Creek were having Sunday School in the old church building that has stood there so long, the building caught fire and burned to the ground. The people were successful in saving all the pews and furnishings. Many of our preachers who have been pastors of this good people will read this sorrowfully. The Mill Creek people once had one of the best country churches in Texas. The membership numbered about 200. There were a large Sunday School and a live Epworth League, also an active Woman's Missionary Society. But the Church and community are quite changed now, as it is at all of the Churches on the Belmont Circuit. A large number of the older people have died, and the younger people, most of them, have moved away. Foreigners have moved in and most of them are German Lutherans and Catholics.

Among those who have been pastor of the Mill Creek people are: H. G. Horton, W. H. H. Biggs, J. C. Wilson, T. F. Sessions, Gaston Hartsfield and others.

R. E. PARKER, P. C.

THE ORPHANAGE AND EASTER SUNDAY.

May I ask the pastors who have not taken a collection for the Orphanage to please do so on Easter Sunday?

A very large per cent of the pastors of Texas have not as yet taken this collection.

Don't forget that we have now in the Home all the children that we have room for and it takes money to care for them, and I am sure if the pastors will give the people a chance we will get money enough to meet all the demands. Please do this, won't you?

R. A. BURROUGHS,
Waco, Texas.

The Missionary Review of the World says that the latest statistics of evangelical Church membership in the Republic of China give 470,000. The Churches are served by 546 ordained Chinese pastors and 5364 unordained workers. There are also 4712 Chinese Christian school teachers, 1789 Bible women, and 496 native assistants in the hospitals. Chinese Christians contributed last year \$320,000 for the Christian Church and 31,384 students in the intermediate high schools and colleges were maintained by the evangelical Church. The hospitals number 325, with 200 dispensaries. The patients treated last year totaled 1,322,802.

The Commencement sermon of the Methodist Training School, Nashville, Tennessee, will be preached on May 16, by Dr. W. N. Ainsworth, of Macon, Georgia. The service of consecration in the afternoon will be led by Rev. T. C. Ragsdale, pastor of McKendree Church. The Annual Address will be delivered by Dr. T. N. Ivey, editor of the Christian Advocate, Nashville.

SOCIAL SERVICE COMMISSION—TEXAS CONFERENCE.

The members of the Social Service Commission in the Texas Conference respectfully call the attention of their fellow pastors to a recommendation unanimously adopted at Bay City, "that in each pastoral charge so far as practicable the interests of the San Antonio Mission Home and Training School be presented on a Sunday to be chosen by the pastor, and that a collection for the Home be taken."

It is suggested that Sunday, April 18, be observed throughout the bounds of the Texas Conference. There is great need for Methodists to be active. The Roman Catholics are building now in the borders of the Texas Conference an institution to do a work somewhat similar to that done in our San Antonio Home, but in a way utterly repugnant to Protestants. Brother J. D. Scott, San Antonio, will furnish full information to any pastor.

H. M. WHALING, JR.,
For the Commission.

DISTRICT CONFERENCE NOTICES.

COMMITTEES FOR BRENHAM DISTRICT.
Licenses to Preach—W. W. Horner, G. W. Riley, G. E. Kemp.
Admission on Trial—F. O. Favre, G. C. Cray, G. H. Pharr.
Deacons' Orders—C. M. Meyers, T. S. Wilford, S. W. Stokeley.
Elders' Orders—J. C. Sharp, W. F. Davis, E. G. Cooke.
Southwestern Scholarship—C. U. McLarty, J. D. F. Houck, J. F. Carter.
S. W. THOMAS, P. E.

BEAUMONT DISTRICT.
Because of a called meeting of the Board of Missions, which necessitates Bishop McCoy's presence, I have changed the time of holding the Beaumont District Conference at Sour Lake from May 12-15 to June 16-20, so that we may be sure of the Bishop's presidency.
Committees:
Licenses to Preach and Orders—J. W. Johnson, J. W. Bridges and N. T. Perritt.
Admission on Trial—W. H. Crum, W. W. Watts and J. C. Stewart.
E. W. SOLOMON, P. E.

DISTRICT CONFERENCE.
The District Conference of the Vernon District, Northwest Texas Conference, will convene in Paducah, May 25, 1918, at 11 a. m., embracing May 25, 26 and 27.
J. G. PUTMAN, P. E.

GREENVILLE DISTRICT.
Greenville District Conference has been changed from Greenville, at Wesley College, 2 p. m., May 28, to Greenville, at Kavanaugh, Greenville, 11 a. m., Friday, May 28.
C. M. HARLESS, P. E.

HOLDENVILLE DISTRICT.
The Holdenville District Conference will be held at Konawa, May 25, 26 and 27.
The conference will open May 25 at 9 a. m. The Rev. W. L. Blackburn will preach the opening sermon, May 25 at 8 p. m.
I announce the following Committees of Examination:
Licenses to Preach—M. L. Sims, W. L. French and A. T. Winn.
Admission and Readmission—R. M. C. Hill, J. M. Ball and J. C. Crowson.
Deacons' Orders—A. P. Johnson, B. F. Seidl and T. F. Roberts.
Elders' Orders—A. C. Pickins, D. A. Gregg and B. L. Williams.
N. L. LINEBAUGH, P. E.

MANGUM DISTRICT.
The Mangum District Conference will be held at Duke, Okla., April 21-23.
The committees are as follows:
Licenses to Preach—R. E. L. Morgan, G. W. Lewis and H. A. Stroud.
Deacons' Orders—W. U. Witt, J. R. Brooks and G. R. Wright.
Elders' Orders—C. L. Canter, J. L. Gage and J. F. Hendry.
Rev. J. W. Sims will represent the Conference Board of Missions. Mr. T. S. DeArmon will represent the Board of Church Extension. Mr. J. O. McColister will represent the Sunday School Board, and Rev. R. E. L. Morgan will represent the Board of Education.
Those subjects most vital to our work in Mangum District will be discussed freely. Let all the pastors and laymen come prepared to take active part.
Bishop Murray has promised to be present. We expect a full attendance of preachers and laymen.
C. F. MITCHELL, P. E.

SULPHUR SPRINGS DISTRICT.
The date of the Sulphur Springs District Conference has been changed from May 25, to May 18, 2:30 p. m.
Committees are as follows:
For License and Recommendation—J. H. Sermons, C. W. Glanville and H. H. Bain.
For Deacons' and Elders' Orders—E. H. Casey, Jesse Willis and R. S. Keer.
R. C. HICKS, P. E.

PURITY SUNDAY, CENTRAL TEXAS CONFERENCE, APRIL 18.

Here are some facts. They will serve to remind you of the action taken by the conference at Hillsboro, and of your particular part in backing up that action.

The Mission Home and Training School at San Antonio needs \$7000 for maintenance. This sum was prorated among the Texas Conferences last fall. The West Texas Conference considered the work of the Home important enough to assume \$2500 of this amount. The Central Texas Conference voted

AN URGENT CALL.

Dear Brethren of the Central Texas Conference:
Brother J. M. McCarter, a superannuate member of our conference lives in Waco in a few blocks of my church, and his family are members of my Church. Brother McCarter was superannuated last fall a year ago. He had no home nor anything to buy some way in Fort Worth. After some months he traded those lots for a house and lot and put the lots in at \$685, and since he has paid about \$300 more, and owes about \$130 more on his home, but at this time there is about \$150 due. It has been due for about two months, and I am in a position to know that he cannot meet this note, and the parties are going to sue him if it is not paid in the next few days. If he could get help at this time to pay this I believe he could manage to save the property. He has a wife and two children. He is working every day to make a living. He is a faithful Methodist preacher. He has given the best of his life to the Church. Can't we find enough men, laymen or preachers, that could help him at this time, and save his home. I know we have many worthy calls, but none more worthy than this. If you can help any on this call, send it to me, D. A. McGuire, pastor of Clay Street Church, 1503 Clay Street, and I will see that it is put on this note, and will give names and amount in the Advocate. Brother Pastor, don't turn this down. Tell our laymen about it.
D. A. McGUIRE,
Waco, Texas.

CHURCH DEDICATION.

Bishop Moss will dedicate our Church at Afton, Oklahoma, April 18, at 11 a. m. All former pastors are cordially invited to be with us at that time.
G. E. HOLLEY, Pastor.

CHILDREN'S DAY PROGRAM.
The Sunday School Board of the Texas Conference will furnish Children's Day programs free of charge to schools that will observe the day and take the offering and remit promptly to G. W. Glass, the conference treasurer.
WALTER G. HARRIN.

TELLER'S NOTICE!

To Pastors and Presiding Elders of West Oklahoma Conference:
Dear Brethren: This is to declare an emergency. The Secretary of the Conference Board informs me that we shall have to have seven hundred dollars of Conference Mission funds in hand by March to before the quarterly checks can be issued and cashed. Please hurry your Conference Mission money to me at the earliest possible moment. I will hold the monthly remittance in abeyance till about April 8. Hurry the matter, brethren. No time to lose.
I shall issue a semi-annual statement, as usual, May 15-20. The District Conference season is a good time to place your charge on the paid-up list. What district will lead in the "semi-annual"?
Cordially your fellow servant,
W. L. ANDERSON, Teller.

EAST OKLAHOMA CONFERENCE.

To the Pastors and Sunday School Superintendents of East Oklahoma Conference:
The Sunday School Board authorized me to notify you that the Board would pay for Children's Day programs and that each Sunday School would be entitled to twenty-five copies. We have notified the Publishing House of this, and they will mail to you the above amount at your request and charge the same to the Board.
We sincerely hope that each Sunday School will observe Children's Day this year. Any help we can render call on us.
J. C. CURRY, Sec. and Treas.
Atoka, Okla.

DISTRICT LEADERS.
On account of several District Conferences coming about the first Sunday in April we will not have a meeting of the District Leaders and other laymen as we had thought of having some time early in April.
R. C. DIAL,
Conference Leader.

Beville District—Third Round
March 31, Brownsville, preaching and Q. C.
April 1, San Benito, preaching and Q. C.
April 2, Harlingen, preaching and Q. C.
April 3, Santa Rosa, preaching and Q. C.
April 4, LaFeria, preaching 11 a. m.
April 5, Mercedes, preaching 8 p. m. and Q. C.
April 6, Donna, preaching and Q. C.
April 7, Edinburg, preaching 8 p. m.
April 8, Pharr, preaching and Q. C.
April 9, McAllen, preaching.
April 10, Mission, preaching and Q. C.
April 11, Raymondville, preaching.
April 12, Calallen, preaching and Q. C.
April 13, Calallen, preaching 8 p. m.

MARRIED.

ELLER-BIFFEL—At the Methodist parsonage, Delhi charge, Mangum District, West Oklahoma Conference, Delhi, Oklahoma, March 21, at 9 a. m., Mr. George J. Eller and Miss Carrie L. Biffel, Rev. Wm. Harp officiating.

GERMAN-MILNER—At the home of the bride in Byrd, Texas, March 28, 1918, Mr. E. M. German and Miss Evie Milner, Rev. G. W. Kincheloe officiating.

Obituaries

The space allowed obituaries is twenty to twenty-five lines...

REV. I. Z. T. MORRIS.

The best asset the world has is a good man. He contributes more to its wealth and glory than all the material resources combined.

His educational advantages were excellent, considering the impoverished condition of the country succeeding the dark and bloody days of the war.

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By every token Brother Morris was a manly man. His interpretation of his call to the ministry was not that he was to use an orchard, but rather that his manhood was emphasized thereby.

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No one was more easily touched, or responded more quickly to his fellow's need. In him the poor found a generous benefactor, and the unfortunate and a sympathetic friend.

city of Fort Worth for his work's sake. His was not a form of piety which drew him within himself in hazy and pleasing meditation, but one that drew him out into the world.

His love for children was a passion. Every child in his charge was his child. He saw not its disabilities but its possibilities, and that vision stirred him.

As the Superintendent of the Children's Home and Aid Society of Texas he wrought a monumental work. For eighteen years he went about fathering the orphans and searching out homes for more than one thousand homeless children.

Brother Morris, judged by every standard, was a successful Methodist preacher. He was loyal to the core. He never shrank, nor did he let a task unfinished. He was honored by the Bishops and trusted by all the great leaders of the Church.

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McPHERSON—Mrs. J. E. McPherson (nee Christie) was born February 12, 1848, and died on March 13, 1915.

CASH—Warren Thompson Cash was born August 11, 1847, in Hardin County, Kentucky, and died at Seguin, Texas, January 27, 1915.

MEALER—December 31, 1915, we laid to rest in the cemetery at Roby, Texas, the 6-month-old daughter of Rev. O. A. Mealer.

MELTON—Mrs. Mary Melton, the subject of this sketch, died at Lurue, Texas, March 24, 1915.

GIBSON—Miss Jennie Lee Gibson, daughter of John Lee Gibson, was born June 29, 1892, and died February 27, 1915.

SIMS—Mrs. Eve Miller Sims (nee Bible) was born in Marion County, Tennessee, September 10, 1845, and died at Fort Graham, Hill County, Texas, March 10, 1915.

COOPER—Dr. Cooper was born in Giles County, Tennessee, September 28, 1858; he came to Texas when 16 years of age, and taught school for a number of years.

BAKER—Mrs. Elizabeth Catherine Baker was born in Mississippi, November 4, 1841; joined the M. E. Church, South, August, 1869.

THOMASSON—Rev. Benjamin A. Thomasson was born in Monroe County, Tennessee, June 29, 1848; died at Denton, Callahan County, Texas, February 12, 1915.

DOWLEN—Brother W. H. Dowlen was born in Eastern Tennessee December 8, 1844, and died at Winstler, Texas, February 25, 1915.

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FREE TO ASTHMA SUFFERERS

A New Home Cure That Anyone Can Use Without Discomfort or Loss of Time. We have a New Method that cures Asthma, and we want you to try it at our expense.

FREE ASTHMA COUPON. FRONTIER ASTHMA CO., Room 11-M, Niagara and Hudson Sts., Buffalo, N. Y.

Brother Dowlen, with the help of his godly wife, was enabled to lead his family "to seek first the kingdom of God and his righteousness," and they are all trying to walk in the ways of their parents.

HUBBARD—Miss Virginia Hubbard was born in 1867, in Hart County, Kentucky. At the age of 16 she was converted and joined the M. E. Church, South, of which she remained a faithful and loyal member until February 21, 1915.

McCLESKY—Brother David McClesky was born in Athens, Georgia, February 20, 1845; died in his home at Woodland, Texas, February 15, 1915.

BAKER—Mrs. Elizabeth Catherine Baker was born in Mississippi, November 4, 1841; joined the M. E. Church, South, August, 1869.

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Constipation. Don't use harsh, irritating, drastic purgatives or habit-forming laxatives. Taking physic to move your bowels only make your Constipation worse.

Northwest... Circuits... Wheatland... Circuit... 1897, B. Hill... That fall... throat... time of h... Texas Co... his join... dates I d... ant. B... best re... preachi... did. H... and tw... noted ph... are men... of his d... of work... of Flor... high sta... reaved y... may con... honor the... loved th... in many... but, than... not be l... family a... follow hi... soon mee... of terna... more sa... coworker...

Northwest Texas Conference and was sent to Rannels, in Rannels County, and served that work until the fall of 1885. He served the Buffalo Gap work in 1886-87, and Gordon Circuit in 1888-89, Cedar Hill in 1890-91, Wheatland Circuit in 1892-93-94, Randolph Circuit in 1895-96, Cold Hill Circuit in 1897, Birthright Circuit in 1898-99, Cold Hill Circuit in 1900, Como Circuit in 1901. That fall he was superannuated on account of throat trouble. Brother Thomason, at the time of his death, was a member of the North Texas Conference. Just the date and place of his joining the North Texas Conference are dates I do not have. His labors were abundant. Brother Thomason was one among the best read men I ever knew. But few of our preachers knew our doctrines better than he did. He has raised a good family—five boys and two girls. One of his sons is a very noted physician of Dallas. The other boys are men of stamina and good citizens. One of his daughters is married (Mrs. J. B. Stallings, of Clyde, Texas); the other girl, Miss Flora May, is in every particular a lady of high standing. Our prayer is for the bereaved widow and the entire family, that they may continue to live in that manner that will honor the good life of their good father who loved them so much. Brother Thomason was one of my best friends; he assisted me in many revivals. I shall miss him so much, but, thank the good Lord, the separation will not be long at most. So come on, precious family and friends, and let's be faithful and long live the memory of our dear father who will soon meet him and greet him on the shores of eternal deliverance, where there will be no more sad separations. His devoted friend and coworker,
F. H. DAVIS.

WADE—George Washington Wade was born in Gwinnett County, Georgia, March 5, 1837. Morning Elizabeth Wade, his wife, was born in Gwinnett County, Georgia, March 5. Their death occurred within two months and one day of each other—Sister Wade dying December 24, 1914, and Brother Wade February 25, 1915. They were married in 1859, and came to Texas some twenty odd years ago, and settled in Montague County, at Dye Mound, where they have lived ever since. They both professed faith in Christ and joined the M. E. Church in early life. Brother and Sister Wade were both great sufferers for a number of years, but through it all they were patient; they both assured me as their pastor that they were prepared to go home to heaven. Of a large family of children only three survive—George, Pearl and Charley. May we all meet again beyond the tomb.
S. E. PRITCHETT.

HASSELL—Mrs. Martha Jane Hassell departed this life April 27, 1914, at 6:30 a. m., at her home in San Antonio, Texas. She was laid to rest in the Stockdale Cemetery. Mrs. Hassell was born in Tennessee, October 14, 1836. Her parents, Elijah and Annie Wiley removed to Lee County, Missouri, in her infancy; in 1858 they moved to Texas. She was married to A. E. Hassell July 23, 1879. She laid her husband to rest November 5, 1888. She was the mother of five children, three boys and two girls. Two died in infancy, and three survive her—J. B. Hassell, of Stockdale, Texas; W. B. Hassell, of San Antonio, Texas, and Laura Mullins of Hillsboro, Texas. She is also survived by a number of stepchildren and a brother, N. B. Wiley, of Gonzales, Texas; Mrs. Hassell became a servant of God at the early age of 12 years, and joined the M. E. Church, South, of which she was a devoted member for sixty-six years. She lived an humble worshiper of her Lord and Savior and was loved by all who knew her, a devoted and self-sacrificing mother, a hospitable neighbor. The influence she exercised for good will long be felt. Though those hands are stilled in death, their good deeds can never die. Mother, O mother, though you're gone, you're not forgotten.
HER DAUGHTER.

WEATHERBY—Isabelle L. Catherine Weatherby was born in Holmes County, Mississippi, January 5, 1831; married to Rev. M. N. Weatherby in 1851; converted and joined the M. E. Church, South, when a child and remained a faithful member until God called her home, February 21, 1915. She was at her home, Mrs. S. C. Prentiss, at Marshall Wells, Texas, when the summons came. She was the mother of eleven children, five of whom and her husband, preceded her many years. She was a devoted Christian, a loving mother and faithful wife. The writer was her pastor thirty-three years ago. Her home was always a preacher's home, and she delighted to see her pastor and his young wife come. Always cheerful and happy. May the Lord save all the children and grandchildren. Her funeral was preached in the Methodist Church, Roby, Texas, by the writer and her body laid to rest by the side of her husband. May her children and grandchildren all so live they may meet in that sweet by and by.
R. DAVID CROCKETT.
Roby, Texas.

WALLACE—Albert David Wallace, the son of Alfred and Elizabeth Nunn Wallace, was born in Autauga County, Alabama, January 14, 1843. When he was but five years of age his father died leaving him with three little sisters in the care of their widowed mother. He was reared and educated in Auburn, Alabama. At the age of 18 he enlisted in the Confederate Army, and because of the splendid courage and skill shown by him in capturing the Yankee colors at the battle of Cedar Creek, he was made Color Bearer of the Sixth Alabama Regiment of Infantry. He remained a brave and loyal soldier to the end of the struggle. On the fateful morning of April 9, 1865, when General Lee surrendered the army at Appomattox he came to his superior officer and said, "Major, I can never surrender; the old man honored me to a Yankee," and cutting it in two parts he divided the ensign with the officer. Such was his loyalty and devotion to the cause he loved, and such was the dominant note of his heroic life. In 1873 he came to Texas where he spent a long and useful life in his chosen work as a teacher in public schools. In December of 1877 he was happily married to Miss Lucie Stinnette in Hico, Texas, who became a worthy helper and safe counselor to her husband in his life-work, and who still survives. During the summer of 1885 he was converted at a District Conference at Bell Plains, after which he united with the Southern Methodist Church, of which he remained a faithful and devout member until his translation, which occurred in the Confederate Hospital at Austin, Texas, February 7, 1915. Notwithstanding he was a constant sufferer from neuritis during the last eight years of his life, spending in his bed the last twenty-eight months of his earthly existence, yet he bore it all without a murmur and with perfect resignation, often saying, "Whom the Lord loveth he chasteneth, and scourgeth every son whom he loveth." It was during these years of affliction that this writer knew him and was intimately associated with him, being his pastor for three years of that time. How helpful and sacred was his friendship to this youthful minister! He was a great scholar, being thoroughly familiar with the Greek, Latin, and Hebrew, as well as several other languages. His mind was richly stored with the wealth of classical lore; he was at home in the works of the world's scholars, were his daily companions. He was also a devout student of the Scriptures, and a profound interpreter of the hidden wisdom contained therein. In earlier days he passed through doubts and struggles of mind and heart, but I know him only after he had emerged from the conflict with a purer and mightier faith which no storms could ever shock. In this faith he calmly met and vanquished the last enemy, and though a host of doubts had at one time almost overcome him, he overcame at the last. His body sleeps in the cemetery at Marlin, but his deathless spirit dwells forevermore with God. Sleep on, faithful brother; honored friend, sleep on! "Until the day break, and the shadows flee away."
S. STEPHEN MCKENNEY.
Jacksonville, Texas.

DID IT SAVE A LIFE?
"While playing around the house," writes Wm. Buchli, of Nashville, "I stuck a rusty nail in my heel. The doctors lanced it three times. One said my leg was so drawn up that it never would be straight. For four months I could not get about only on crutches. A friend brought me some Gray's Ointment, which I began to use at once, and in four weeks I was sound and well, out playing ball." Gray's Ointment can always be depended upon to prevent serious blood poison, and to relieve malignant skin diseases such as Ulcers, Boils, Carbuncles, Old Sores, Festered Wounds, Poison Oak, etc. For a Free Sample, write Dr. W. F. Gray & Co., 850 Gray Bldg., Nashville, Tenn. 25c a box at drug stores.

IS THE WAR IN THE EAST THE BATTLE OF ARMAGEDDON?
(Continued from page 11)
employed very effectually in the present war.
Many other Scriptures might be inferentially drawn into this discussion, but space forbids. With the present trend of things, these are salient for believing in all probability that the battle of Armageddon is now being fought. However, let us keep our eyes and ears open. "Speak, Lord, for thy servant heareth."
In our second article we shall notice some of the fallacies that are deduced from the present conflict. And in our third article we shall give what we regard as some of the fruits of the battle of Armageddon.
JNO. W. HOLT.
Fairy, Texas.

CAPITAL PUNISHMENT A CRIME.
By I. F. Harris, Waxahachie, Texas.
"Thou shalt not kill." Ex. 20:13.
"The Son of man is not come to destroy men's lives, but to save them." Luke 9:56.
Capital punishment has long been practiced by civilized nations not only as a punishment for murder, but as a preventive against murder, and yet I doubt if there is any practice which is authorized and enforced by law that has so greatly jeopardized human life.
Therefore the practice is not only a crime, a sin against God and the individual who is executed, but it is a sin against the human race. When God wrote the ten commandments, the constitutional law for all generations, he wrote in the tables of stone and established the decree forever, "Thou shalt not kill." And while under the law of Moses God permitted it as a punishment for murder, theft, adultery, Sabbath desecration and other crimes, it may be said of it as Christ said of the law for divorce: "Because of the hardness of their hearts Moses permitted it, but from the beginning it was not so."
The best protection we can give to human life is not to create fear for punishment, but to create a feeling that human life is sacred and should not be destroyed for any reason, and the only way to teach that human life should never be taken is to never take it or give our sanction for it to be taken. The only sanction for capital punishment to be found in God's Word is in the law written by Moses, and if we are justified in continuing to practice it we must do it according to that law and for the crimes set forth in that law. For murder we should turn the murderer over to the relatives and friends of the person who was murdered that they may take vengeance on him. For theft, adultery, Sabbath desecration and some other crimes we should have the religious congregations of the community to all take part in stoning the criminals to death. It is not necessary to say that no one believes in obeying the law of Moses concerning capital punishment. Whatever God's law requires is to be observed by God's people, and, therefore, if men should be killed for their crimes they must be executed by the church and not by civil authorities. Civil authorities may act in accord with God's law, but such authorities are not the custodians of God's law, neither are they charged with the responsibility of executing the requirements of it.

AN OLD CUSTOM—NOW NEARLY ABANDONED.
This little article is presented to the readers of this great paper to call attention to a good old usage in the Church which is as obligatory now as it ever was, but which seems to be just about abandoned.
With no spirit of complaint or criticism would I send this to the press, but with the hope of its causing some presiding elder and preacher in charge to announce "that a fast be held" before the next Quarterly Conference in the pastoral charge where it has been neglected. Under the heading of "Duties of Preachers" in our Discipline as far back as 1868, including 1914, we read: "What are the duties of a preacher?" One is this: "To see that a fast be held in every congregation within his charge on the Friday preceding every Quarterly Conference, and that suitable services be held on the occasion wherever practicable."
Many months have passed and years gone by since some congregations have heard a "fast" announced. Methodists cannot be forced to fast, but if announced as required, and then diligently urged by the presiding elder and preacher with "line upon line, precept upon precept," and by the example of our spiritual shepherds, soon there would be many following in this good old way again, and interest in the Quarterly Conference would be renewed, spirituality would revive, sinners would be converted and the Church would stand for a great deal more than it does. Great stress is being placed upon the Laymen's Movement, social services, educational rallies, while men, little and big, are going everywhere crying out, "Endowment" "Memorial Hall," etc. but, alas! so many have forgotten to call our people to a fast and special prayer! Is there a Church so small or so large, so poor or so rich that would not be helped by the strict observance of the quarterly fast?
The evangelistic campaign in which we are now so earnestly engaged would be greatly augmented if we could get the people to return to the old path, the old way of fasting and prayer. As preachers we must confess neglect. We are to blame; we have forgotten; we have sinned and many of the sheep have scattered because of it.
We had just as well make our confession to the people and to our Lord and meekly get upon our knees!
IRVIN B. MANLY.

The longer I live the more I am persuaded that the gifts of Providence are more equally distributed than we are apt to think. Among the poor so little is enjoyed so much, and among the rich so much is enjoyed so little.—Margaret Bottoms.

and such occasions were largely attended. When I was a young man in Tennessee I rode fifteen miles to see two brothers hanged, and I saw there the greatest number of people I have ever seen assembled anywhere.
But public executions have been abolished for the reason, we are told, that they were demoralizing. It produced an immoral effect on the minds of old and young. But what was there in it to produce an immoral effect and what was the effect produced? The public sanction of taking human life was what produced the immortal effect, and the immoral effect was a greater aptness on the part of those who witnessed it to take human life. And how much better is it for the public when they may read all the details of it in the papers?
The fact remains the same. Human life has been taken by legal and public sanction and the fact that public sentiment favors the taking of human life will breed crime and men will be emboldened to take other lives.
We assess the death penalty and execute the murderer as a warning to other men not to commit such crimes, and yet we admit that it is demoralizing for men to witness the execution. The death penalty was provided by the law of Moses to cause others to fear to commit like crimes and the criminal was not only executed publicly, but was executed by the people. But we are told that while we take men's lives for their crime to cause others to fear to commit like crimes and yet it is demoralizing for the public to witness it or even know anything about it. The legs of the lame are not equal, and I would be happy if I could knock the cripply legs from under this hobbling old theory and leave it unable to go forever.
God, as revealed in the Mosaic dispensation, was a great King ruling his subjects as with a rod of iron. A God of war who took vengeance on his enemies and had his own people executed for disobedience to his laws and even the innocent were slain for the crimes of the guilty. But he has been revealed to us by his blessed Son as a God of love whose properties it is to show mercy. During the reign of the Mosaic law God led his people out to war and sometimes turned the swords of their enemies against each other. Helpless women and innocent children were slain under the command of God. Achan's innocent sons and daughters were stoned to death for their fathers' sins. And the iniquities of the fathers were literally visited upon their children. But in the process of time a better day dawned. For unto us a child was born, unto us a son was given, and the government was to rest upon his shoulders, and his name was to be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace, and of the increase of his government and peace there was to be no end.
The night on which he was born in Bethlehem of Judea, after an angel of the Lord had told the shepherds that a Savior had come, a mighty host of angels hovered under the starry heavens above his manger bed and sang a song of praise, saying, "Glory to God in the highest, on earth peace and good will to men." The Prince of Peace had come to establish his government of peace, and when he was nailed to the cross of Calvary and the Lord had laid on him the iniquity of us all, and he died, the innocent for the guilty, he forever abolished God's sanction of war and every other plan of literal punishment for sin. And so far as God's purpose is concerned from that time henceforth and forever the nations of earth might beat their swords into plowshares and their spears into pruning hooks. Since the Prince of Peace who came to save men's lives began his reign in the hearts of men, there has never been one human life taken by his sanction.
The time will come, and O may it soon come, when Christian jurors will refuse to give their verdict for the death penalty, and when Christian judges will refuse to instruct the jury to bring such verdict, and when Christian lawyers will no longer plead for the death sentence, and when Christian lawmakers will abolish all laws justifying such punishment; and, better still, when all Christian hearts shall be so completely under the spirit of the reign of the Prince of Peace as that the mother will not crave the blood of the man who murdered her son, or the wife crave the blood of the man who made her a widow and her children fatherless, when Christian men and women are so filled with the Spirit of Christ and the martyrs as that they will be able to pray for even those who are taking their own lives.
A firm conviction established in the minds of men that human life should not be taken for any cause is in my judgment the only thing that will ever put an end to war, but such a conviction, if general, would call the big battleships and all the war vessels into the docks, and discharge the naval forces and the standing armies and

write an eternal edict that war shall be no more.
And, in conclusion, I will say that I am sending this little article forth as the good seed of the kingdom and I hope that it may not fall by the wayside and be taken away by the wicked one nor fall into unstable minds and be scorched by the criticisms and rebukes of others, nor yet into thorny places to be choked by earthly cares, riches and other things; but may it fall into good ground, good, honest hearts, and bring forth an abundant harvest of thirty, sixty or an hundred-fold, to the glory and praise of the Prince of Peace.

THE GREAT NEED OF MORE SOCIAL LIFE IN OUR CHURCHES.
(By Rev. C. E. Thomas.)
Veritably I believe that one great need in our Churches today is more social life. I would not have you misunderstand me here. I do not mean more worldliness, for we have too much of the world in our Churches already, but we, as God's people, are not close enough to each other. We do not know each other's burdens, sorrows, crosses and great needs as we should know them.
I believe if we saw more of each other and were better acquainted with their inner life we could and would be more in sympathy with them when they make a mistake. We would then regard it as a mistake, whereas we are now ready to accuse them as wrong. Why is it that we fail to see the wrongs in our own children like we do in our neighbor's children? Because we love them and they are very close to us and we are looking for the good in our children and not the bad; and we ought to be the same way by our neighbors and those that live around us. And how may we do that? First, by thoroughly consecrating our all to God; second, by daily practice and earnest prayer.
Who should lead in this great move? The pastor should lead and educate his people to follow. How should the preachers begin? First, go to every home in his charge, if possible, and learn as near as possible the needs of his people and let the people learn that the preacher is just human as they are and that he loves as they love, and that he loves company and is acquainted with poverty and need as well as they, and if they are poor and needy let them know they have his sympathy. There is no one that can help loving those they know love them. There are lots of good people that think the preacher is too good to go to their home. They think their home is not good enough for the preacher, but no preacher should feel above going to any home that is morally clean. Second, we should have social gatherings in our Churches and urge every one to come, and then try to get acquainted with them and let them know you are interested in them.
Just last Wednesday night, March 3, we gave a free supper in our Church in honor of the old people, and had a nice program for forty-five minutes, which everyone seemed to enjoy very much, after which we had a very fine supper, which gladdened the heart of everyone. And in this crowd there was a very wicked man that confessed to the preacher that was the first time that he had been in a churchhouse for three years, but promised to come back to services.
May the Lord help us to leave nothing undone that will bless the world and save lost men, is my prayer.
Corrigan, Texas.

Mrs. Winslow's Soothing Syrup for Children Teething.
Purely Vegetable—Not Narcotic.
The soul that shuts itself and holds its peace while the world is near, grows securer in silence of contemplation, and lets out its gentle thoughts and whispering joys, its hopes and fears, unto the listening ear and before the kindly eye of God. There is a communion which is the voice of the soul pleading its birthright, crying out for its immortality; it is the heavenly home-sickness.—Henry Ward Beecher.

A Woman's Appeal
To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment, which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 187, South Bend, Ind.

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PERSONALS.

(Continued from page 9)
great peace, from his home at Burkett, Coleman County, March 29, at twenty minutes past 1 p. m. His obituary will follow. Brother Golson has the sympathy and prayers of his brethren in his bereavement.

The Advocate was delighted to see Rev. W. H. Hughes, everybody's "Uncle Buck," in its office last week. He has been suffering of late with an attack of bronchitis, but is able to be out again. This news will delight his friends, who are legion.

We are always glad to see Rev. R. B. Moreland. His cheerful presence brings sunshine. This week he brought a regular sunburst in the shape of thirty-three new subscribers. He has just held a good meeting at Farmersville, a report of which appears elsewhere in this issue.

Rev. D. H. Aston, President of Wesley College, Greenville, was a pleasant caller at the Advocate office last week. Dr. Aston says notwithstanding the cry of hard times, Wesley College has a larger enrollment than the previous year and is flourishing like a "green bay tree."

Rev. John R. Nelson, presiding elder Fort Worth District, honored the Advocate with his presence last week. He reports the feature of his district work at present to be the remarkable activity in the Sunday Schools of his district. No better presiding elder in Methodism.

Miss Mildred Kerr, daughter of Rev. J. A. Kerr, was operated on Friday, March 26, in the sanitarium at Dallas. At last accounts she was doing well and we hope for her a speedy and permanent recovery. Brother Kerr's brethren and friends will join him in prayers in her behalf.

Rev. C. A. Tower, of Athens, was in Dallas this week—his first visit in twenty-one years. Dallas has grown some in that time and Brother Tower says it has changed somewhat also from the Dallas he saw in 1876. Brother Tower said that he has a good charge and good people in Athens.

SOME QUESTIONS TO CONSIDER.

We are now engaged in a great campaign of winning souls. What are we going to do with these new-born babes in Christ? Shall we give them proper nourishment that they may grow to be full grown men in Christ Jesus? Shall we create a favorable atmosphere for them to grow in, and feed them proper nourishment? What would be thought of parents, who, when a new babe came into the home, failed to make everything favorable for the little infant's development? Suppose a mother diligently caring for and nourishing her babe properly one day in a week, and the remaining days giving it no food at all; or if any it is hurtful, poisonous food! We all know what the results would be, and in a very short time. Is the growth of the spiritual nature different from the physical? Can the spiritual develop and grow with proper nourishment occasionally and the remainder of the time be fed on poison? No, indeed, it can not! To whom are these new babes in Christ to look for their succor? Shall we feel content when we have brought them into the membership of the Church and Sunday School and Epworth League? We accept the great fact that Christ died for the whole world, but did he not as truly die for the whole man? Can we fail to provide for the social nature of our young people, and allow them to feed on dancing, rag-time music and rag-time songs? How is Methodism to perform her mission in the world, for which God gave his Son to die when Methodist fathers and mothers ignore her teachings and desert her high ideals and permit their girls and boys to seek their social enjoyment on the low plane of the custom of the times? Will not the curse come upon us, like the Lady of Shalott when she looked down to Camelot, when "out flew the web and floated wide; the mirror cracked from side to side?" God help us to awaken to our responsibilities. O if our parents would read our Bishops' Address on worldliness in our 1914 Discipline! Let all our people on this glad Easter morn, when we receive into our Church the many new members, reconsecrate themselves to God and renew their vows. May every Methodist parent resolve "as for me and my house, we will serve the Lord." Then may the Methodism of Dallas be the mighty purifying agency and saving influence it should be.

MRS. R. H. DANIEL.

1722 Fitzhugh St., Dallas, Texas.

Cleve Preston, a Fort Worth negro porter in a restaurant, returned from the courthouse on a recent morning with a grin from ear to ear. "Ah has done been summoned on de grand jury in the Forty-eighth co't," he said. "Ah was de only shine up there amongst all dem white folks. De judge he call my name and I stood up, then de high sheriff, he say, 'Come up here, so we can see what you look like.' So I walks up, and de high sheriff he say, 'What am I going to do with him?' and the judge he say, 'Give him two and a half and let him go'—two and a half bones. I'se going to lay off today." Preston's name had been drawn from the jury wheel.

Southern Methodist University

The Campaign For the OPENING of Southern Methodist University

A prominent layman from Deport sets the key for the week with the following message:

"My subscription is worth one hundred cents on the dollar, whether I live or die, and it will be paid.

"Regardless of what the consequences may come to be, I am one who still faces the East, expecting to yet see the sun of prosperity come with a brighter gleam than we have ever known.

"The true and genuine manhood of the South is trampling beneath its feet the obstacles as they come to it, and making of them stepping-stones to richly deserved success. Some of us are having a hard fight, but when victory does come, which it will do, it will be all the more glorious."

And we have faith to believe that there are enough men of like optimistic, courageous, unconquerable spirit to carry out the commands of the Church and open Southern Methodist University.

AND WE ARE SUCCEEDING

NOTE THE THERMOMETER READING

It shows that we have made genuine progress. Who can deny it?

We have guaranteed conditional gifts of \$228,500 that will come to us if we push our campaign to completion.

We have collected \$49,184.46. This brings the two sections of mercury closer together than last week. Our campaign is already MORE THAN ONE-FOURTH COMPLETE.

Now, who can say it CAN'T be done?

And we have hardly begun. Our forces are not yet well into the field, but the great victory is certain.

Every remittance, be it large or small, helps the aggregate.

LET EVERYBODY HELP.

THIS IS NOT A NEW CAMPAIGN.

Lest some friend should suppose we are trying to launch a new campaign, let it now be understood that this million-dollar campaign includes all campaigns hitherto planned: The Ministers' Memorial, the Key Memorial, the Department of Religious Education, the McKenzie Memorial and all other funds ever pledged to the institution. All collections on old subscriptions and payments on new ones will be counted. All donations of securities having a cash value, such as lands, bonds, stocks, etc., vendor's lien notes and other bankable paper are acceptable. We must collect and collect right up to date if we meet the demands upon us. There must be more than enough new donations to make good any shortage of collections. There is work for us all.

AND JUST TO THINK how easy the job would be if we all would do just a reasonable part.

LET THE POOR BOYS AND GIRLS, the young preachers and missionaries, the sons and daughters of the rich, and all other youth of our country remember that there is a good chance for them at

SOUTHERN METHODIST UNIVERSITY

A Great Museum At S. M. U.

Dear Sir—I have had the pleasure of examining the paleontological materials now in the possession of the Southern Methodist University at Dallas and I have found there are some extremely interesting and valuable specimens.

A large part of the collection was presented by the well known geologist, Prof. W. F. Cummins, formerly of Dallas. The collection was, for a long time, on exhibition at the Fair Grounds at Dallas. Although it has suffered from several changes of resting place, a competent paleontologist would be able to select from it many specimens of great value for instruction.

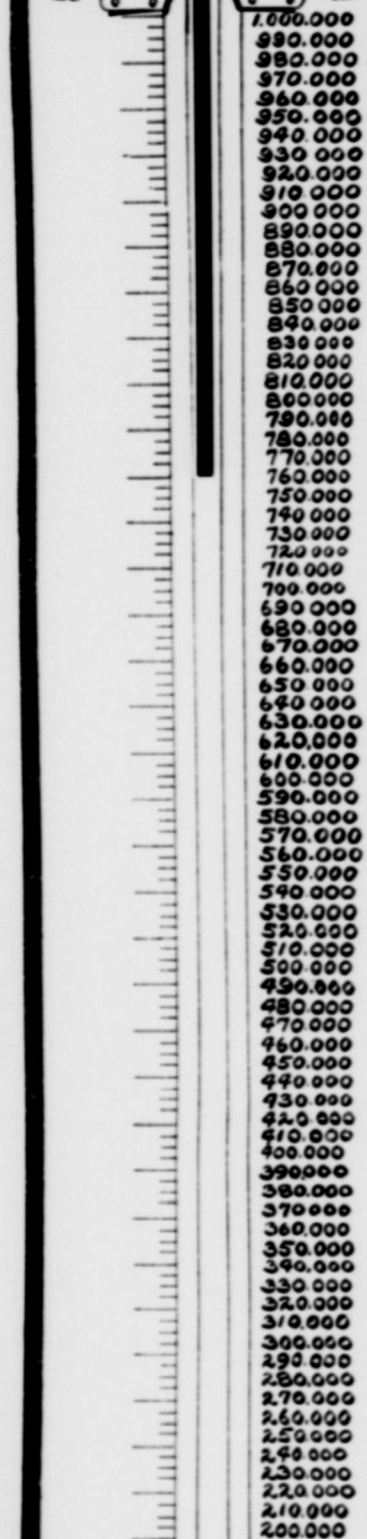
Especially valuable are the remains of an extinct elephant which were obtained some years ago in a gravel pit near the city and not far from Trinity River. By employing a skilled workman this specimen could be made an attractive and instructive specimen.

There is too the lower jaw of a second species of elephant. This was, I understand, found in the same gravel pit that furnished the one previously mentioned.

In the collection is the skull of an immense reptile which, at some time in the cretaceous period, swam in the ocean which then covered the greater part of what is now Texas. These cretaceous deposits so widely distributed are, in many localities, filled with fossil shells, some of magnificent proportions and often beautifully preserved. By intelligent collecting, the friends of the University, in various parts of the State, could soon provide a splendid paleontological museum.

The University, established in what in other lands might form an empire, has the opportunity to do a great work in the education of the youth.

O. P. HAY, Carnegie Institute, Washington, D. C.



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ACTUAL RECEIPTS

BIG CLEARANCE SALE 500 SWEET-TONED EPWORTH PIANOS



Last June when everything was booming we told our superintendent to turn our new factory loose and prepare to make up double the usual number of pianos for the fall and holiday trade of 1914-15. Later on the European war broke out and paralyzed our big southern trade in the cotton belt states. The result is, we still have on hand nearly 500 of those magnificent Holiday Epworth pianos, which are not only in our way but represent nearly \$150,000 of sleeping capital.

We must close out every one of these Holiday pianos at once, even if we have to do it at a loss, and this is probably the best chance you or your church will ever have to get a splendid sweet-toned Epworth piano at such a reduction, and on your own terms of payment. No matter whether you have thought of getting a piano or not this year, send for our beautiful catalog and our genuine Clearance Sale proposition.

Free Trial—Freight Paid—Easy Terms

Send us your name on the coupon, or postal, and we will mail you our beautiful Epworth piano catalog with pictures, Special Clearance Sale Offer, our different plans of easy payment, and a book of 2,000 letters from Epworth piano owners in all parts of the country.

No matter where you live we will write you a letter and explain how you can get one of the sweetest-toned pianos you ever heard of on easy terms and at a saving of \$500, and how we are willing to ship you any Epworth piano you may select, with a beautiful silk scarf and a fine stool as a free gift, freight prepaid, for an absolutely free 30-day trial in your home.

If at the end of thirty days you find it one of the nicest looking, sweetest-toned and most satisfactory pianos in your whole neighborhood and want to keep it at the Clearance Sale price, you may do so on any of our many easy plans of payment without security, and we will not charge you one cent of interest. If you do not find the piano all we claim for it, you may return it at our expense.

Send Name on Coupon or Postal for Clearance Sale Offer

No matter if it seems an impossibility for you to get one of these special bargain pianos, it will only cost you a postal or a stamp to write us and find out how much we are willing to help you.

An interesting little book of "Poems Worth Knowing" sent free if you mark X in the square below.

My Name..... Denomination.....

Post Office..... State.....

IF You Want Our Offer to Take Old Piano or Organ in Exchange on an Epworth, Describe Your Instrument on Margin Below.

PROF. E. O. EXCELL, THE SUNDAY SCHOOL SONG BOOK MAN, SAYS:

"I have used the Epworth pianos and organs for years—in my studio for composition—to accompany my solos in public—and at great conventions in churches, halls, tabernacles and tents. There is a sweetness and richness in the Epworth tone which makes it a fine instrument for use in the home. And there is also clearness, depth and power enough for churches and choruses."

If you ever think of buying a piano, send us your name and learn about our direct-from-factory, no one-saving plan of dealing, and our big Clearance Sale Offer.

Answering this advertisement neither places you under obligation to buy or causes you any annoyance, for we have no agents, dealers or traveling men to pester you. Of course we would not send you a piano for trial unless you positively instructed us to do so.

WILLIAMS PIANO & ORGAN CO. 14 W. Washington St., Dept. 336 Chicago

H. B. WILLIAMS, Vice-President and Sales Manager, Williams Piano & Organ Company, 14 W. Washington Street, Dept. 336 Chicago, Ill.

Without obligating me in any way, send full particulars of your Clearance Sale Offer with Free Catalog and Book of 2,000 Letters.

I would like the Catalog about..... (Say which—Piano, Player Piano, Parlor Organ or Church Organ)

My Name..... Denomination.....

Post Office..... State.....

IF You Want Our Offer to Take Old Piano or Organ in Exchange on an Epworth, Describe Your Instrument on Margin Below.