

TEXAS CHRISTIAN ADVOCATE

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

OFFICE OF PUBLICATION, 1894-95 JACKSON STREET

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

Volume LXI

DALLAS, TEXAS, THURSDAY, APRIL 29, 1915

Number 38

THE great European war without doubt has made the whole world sad. It has begotten the most serious thought of the century upon God and his ways toward the world. Men are given to sober reflection in these days as not for many generations.

A subject which very naturally arises, as the nations behold the unparalleled destruction of human life, is the relation of Christianity to the war. Two clearly defined views on this subject have emerged. There are those who think that the European holocaust proves that Christianity has broken down; still others think that God has ordained the war in support of the ends for which Christianity came into the world.

Responsibility of authorship for the first view is not so easily fixed. This view has been expressed so often upon the platform and in the press that by many it has come to be accepted and passed on as a sort of matter of course. Responsibility for the second view, however, is very easily fixed. The esteemed editor of the Methodist Recorder, Dr. Nichols, is the most prominent advocate of the view that God could have prevented the war, but, instead, has ordained it for the purification of his people.

Dr. Nichols must be allowed to state his views in his own language, as republished in the Literary Digest, April 17. The Digest reprints from the Recorder as follows:

"The searching trial of this war has not come upon mankind without God's sovereign ordination.

"To suppose, on the other hand, that it has arisen without God's express permission, instigated solely by Satan, is to attribute to the Adversary a liberty of access to the world, and a power of evil over it, which, if true, would place the world under the chaotic government of two contending powers, and would destroy the sovereign providence of the one Lord and the first foundation of religious faith.

"Not to prevent that which is preventable is to share some responsibility for it. And since the supreme power and the highest authority are with God, God owes it to himself, and to his people who trust in him, to vindicate his use of the evil which he has not prevented. Those who believe that God is powerful, wise, and good, the Father of Jesus, have the assurance that he would not have accepted the responsibility of permitting this war unless he purposed—as he has the power—to utilize it for the highest good of the race which he has made and redeemed."

These, then, are two clearly defined conclusions which different men have reached in their reasoning upon Christianity and the war. The second view let us discuss first.

With Dr. Nichols' view of the moral uses of the war we are in perfect accord. There is, undoubtedly, a moral use even of dark things. It is a wholesome doctrine and one very full of comfort that

Christianity and The War

God can make even the wrath of man to praise Him. That God in the past has made moral uses of hostile invasions against his people the old prophets clearly taught. That He has made use of even cruel war to sift his people no believer in the Word doubts. That after their exile God's people returned to their own land purified of heathen conceptions and heathen practices the Old Testament history clearly proves.

And, that England, France, Russia, Germany and the rest will emerge from the present awful conflict sobered and cleansed we do not doubt. England, France, Russia, Germany and the rest will emerge from their carnage to see that they have been building their governments upon unstable foundations. These great nations will emerge from their bath of blood washed of their notions that either learning, science, inventions, art, or commercial, or political, supremacy afford a secure foundation upon which a nation can be builded. These nations will emerge to scourge the gambler and the whiskey seller from their lands. They will emerge purified of their gross worldliness and freed from their crass atheism and infidelity. None of these things do we doubt.

We believe and hope, and pray, with the editor of the Methodist Recorder that England, France, Russia, Germany and the other warring peoples will return from their captivity to war to recognize that loving kindness and justice and righteousness alone offer foundations secure enough upon which to erect governments and build States and nations. That a new era of brotherhood will dawn when nations no longer will consent to derive their revenues from enterprises which are builded upon the weaknesses of their people, and individuals no longer will consent to erect their fortunes upon wasted manhood, womanhood and childhood, we sincerely believe. That, as the result of the war, a new era of morality will dawn when men will see more clearly and feel more deeply the fundamental distinction between the right and the wrong, we sincerely believe. That as such result the rule of right will be established among these nations as a law applicable alike to both individuals and nations, we confidently believe. In a word, that God will make tremendous moral use of the European war we cannot doubt, and thus far we are agreed with the distinguished exponent of Methodism, the great editor of the British Weekly.

However, from the view that God sovereignly ordained the war, or has any share of responsibility for the war, we dissent as cordially as we consented to the view that He may make moral uses of the war. The dilemma that the editor of the

British Weekly finds himself in, if his view of God's sovereignty is not accepted, we do not share. It is not at all a mental necessity to say either that God ordained the war, or to attribute to the Adversary (Satan) a liberty of access to the world and a power of evil over it, which, if true, would place the world under the chaotic government of two contending powers, and would destroy the sovereign providence of the one Lord and the first foundation of religious faith." Augustine, Calvin, Whitefield and Jonathan Edwards might share the editor's dilemma, but not Arminius, Wesley, Watson and Bledsoe.

The moral sense of mankind will never sustain the contention that the holy God is the author of evil. The holy God will not ordain evil even that good may come. The wickedness of men can in no wise be imputed to God. Men can not be absolved of responsibility for their own evil by the imputation of responsibility to God. The saloonkeeper murders his mistress, but the courts of the land do not heed his plea that God ordained it. Nor can the nations of the world now at war lay over on the heart of God any measure of responsibility for the distressing condition in which they find themselves. The moral sense of mankind repudiates even the idea.

As well ask if God could not have prevented the saloonkeeper's murder of his mistress as to ask if God could not have prevented the European war. As well charge God with a share of responsibility for the first as for the second. Even the thought itself is shocking to the moral sense of the world.

The highest thing God could do for man was to make him in the divine image. The most benevolent thing the Almighty could do for his creature was to endow him with powers of thought, emotion and volition. A free being only can be a moral being. The most godlike thing in the universe is the power of untrammelled choice. Men indeed became as gods when thus endowed. But, before God can be charged with any measure of responsibility for men's abuse of their freedom, it must be shown either that God himself washed such abuse, or did not make adequate provision against such abuse, or did not sufficiently make known his plan for the lives of men. And this no man can show.

God's wish for men is that they should choose life, not death; peace, not war; goodness, not badness; virtue, not vice; brotherhood, not strife; heaven, not hell. God's provision for men both in providence and in grace is sufficient—abundantly sufficient—to enable them to fulfill the divine wish. God's plan for men is intelligible in nature, discoverable in providence, revealed in his Word, and exempli-

fied in his Son. And until these propositions can successfully be challenged, the mere fact that God has declined to reduce our natures to the category of necessitated things warrants no man in imputing to his Maker any measure of responsibility for any morally wrong act of his life.

The Methodist Recorder can not comfort the desolate fathers and mothers of England by telling them that God "ordained," or "expressly permitted" the irrecoverable loss of their noble sons in order to make the nation better. Such reflections, on the contrary, will add an increased burden too heavy to be borne to our already perplexed faith.

Turning now to those who say the European war proves that Christianity has broken down, very little is required to be said. The proponents of this view, had they lived in the days when Jesus was in the flesh, doubtless would have said the presence of Judas among the twelve proved the movement of Jesus a failure. "Christianity has broken down," they would have cried, when they saw Peter's denial and Judas' betrayal of their Lord. No more does the presence of a few traitors to Christianity among the crowned heads of Europe prove that Christianity in these days is breaking down. So far from breaking down Christianity remains as the one hope of the age. Who is now calling the nations back to paths of righteousness and peace? Who is laying upon the conscience of the world the diabolism of fratricidal strife? Who is calling the wayward peoples of earth back to those inner qualities of loving kindness, judgment and righteousness? Are they not the ministers of Christ? Are not the Churches and cathedrals of Europe fuller of repenting people than ever in their history? Is not the revival fire spreading over the whole world? "Christianity breaking down!" Only they say so who wish it so. Evangelists, philosophers and business men see in Christianity the only hope of the world. Amid the dissolving governments of earth Christianity is the one potent force against which the gates of hell can never prevail.

The one lesson from the European war which we may confidently lay to heart is that God's law is enforced by sanctions which make its violations dreadful to contemplate. The destruction of the race itself is sure to follow its contempt of God's law. "Thou shalt love thy neighbor as thyself"—General Bernhardt, of the German army, denied that this law is applicable to nations in their relations to each other. "Blessed are the peace-makers"—General Bernhardt, of the German army, declared that the dream of peace is the aspiration of a weak people. His nation followed him in his declarations, and the result is the most appalling catastrophe in the history of the world. "God is not mocked," this is the supreme lesson taught by the European war.

The European War As I View It

By REV. WM. A. EDWARDS, Dallas, Texas.

There are some peculiar features of the present war that are distinctive and notable.

1st. Its magnitude. Such a war was never heard of or dreamed of by the Greeks' great army for the conquest of Greece is a pigmy.

2nd. The startling suddenness with which it burst on Europe. Diplomacy had no time to propose a settlement.

3rd. The insignificance of the cause to produce such an effect! The murder of a man, and that already punished!

But the most peculiar feature of it is the attitude of the pulpits of this country towards the belligerents. I have rarely heard it alluded to in the pulpit and but few prayers offered in reference to this terrible war. I suppose the reason is no one knows exactly how to pray. All believe out of it will come good and the time has not yet come. "The year is not yet ripe!"

All believe God is still on his throne and is either directing or eyeing this stupendous conflict! I believe behind all these great ships and guns and men and generals and kings is an occult providence. Military genius has reached its limits. Science can go no further in the production of the munitions of war and God, the great Arbitrator of all things and to whom all must render account, has stepped on the arena of action and such results as a century or centuries of peace could not have brought about are on the eve of accomplishment!

In support of what I have said, and assumed, I lay down this proposition in casuistry that I do not think can be refuted: Anything from which greater good than evil results is morally right. If it is morally right with man, it is morally right with God and a sequence follows this proposition—the end must justify the means, or the effect the cause. The only question that arises, is it the best and only means that could produce the desired end?

God's methods in bringing about great results, in many instances, have been severe, yet no other method would have effected the end or God—as wise and good—would not have chosen it. He deals with individuals, with his organized Church, and nations—with each as a unit in its sphere. He uses all these for the uplift and betterment of human society and man's redemption. It is as reasonable to say he relaxes his hold on one of these as the other. They are all his and his hand is upon the throttle. "The powers that be are ordained of God." If he ordained them he needs them and cares for them.

We will here examine a few instances of God's severe methods of dealing with nations. Take the case of Pharaoh. God used every possible means to induce the Egyptian ruler to let Israel go. He sent ten plagues and still Pharaoh would not let them go, and when Israel slipped away he pursued them to the sea. What could be done? Israel must go back to bondage or death, or the Egyptians destroyed. God chose the latter method. They were swallowed up in the Red Sea!

There is yet another striking instance of divine power exerted in the destruction of a nation. In a single night an angel came down from heaven and destroyed a hundred and eighty-five thousand Assyrians! There are other instances, but these suffice. These were severe and cruel methods, but who would say the end did not justify the means?

I do not say God instigated all wars, but I believe out of all wars he gets the best possible results.

There have been two wars in modern times, the results of which are familiar with. I allude to the American Revolution and the Confederate War. No unprejudiced mind would say of these wars that the end did not justify the means, or that the same results could have been achieved by any other means.

In fact all others had been tried and failed and I believe with all my heart there was an unseen divine hand that ordered the establishment of the United States Government and the downfall of the Confederacy, and that Gettysburg was the turning point. The time had come for the extinction of African slavery on the American Continent. The South was so deeply interested in it and was so wedded to it that only a fight to the finish could and would cause the South to give up the institution, and when the great artillery duel ceased and Pickett's charge failed at Gettysburg the funeral dirge of American slavery was sung. The only bad gen-

eralship displayed by General Lee during the entire war was at Gettysburg, and there, as I view it now and did then, not a single move on that fatal, bloody field was worthy that great soldier—the peer of any the world has produced. Jackson was dead and Lee lost his head—and the cause went down forever, and why? Because slavery had fulfilled its mission, which was good, but the divine Ichabod was written on it and the great Ruler of all things and men, and nations stepped on the arena of battle and on that day of blood and carnage the great soldier maneuvered against an unseen providence, fought against deity and madly rushed his men, brave, true, noble, conscientious, into the very jaws of death! It was the only means by which the Omnipotent hand could carry out his great purpose. Had it been the purpose of God to perpetuate slavery the most powerful army ever marshaled on any battlefield could not have crushed the South.

God's time had come and slavery had to go, and through blood was the only possible route. No better fight was ever fought than by the South, but it was vain. God had spoken and its cause was lost.

Now I want to make some application of the foregoing principle to the gigantic struggle now going on in Europe.

Since I began this paper I have read an exhaustive article by A. Maurice Law in the Dallas News of the 17th inst., and as it sets forth a view entirely opposite from mine, had I read it before I started this paper and found its plan I should have made some changes in my method of dealing with the subject.

1st. He leaves God entirely out of the discussion.

2nd. He places all the belligerents on a parity of guilt.

3rd. Sees no possible good to result.

4th. No issue is settled no matter who conquers.

5th. It is merely a trial of military strength and skill.

6th. A deeper and more lasting hate will be all that's gained by the conflict.

If I eliminated God from this conflict, like the author above mentioned, I am sure I could see no good to result, for where God is not I can see no good—I only see ruin and dissolution.

I can not place the belligerents on the same footing of guilt. I believe Germany was the only power that wanted the war. I even except Austria, her ally. Germany is the highest type of militarism the world has ever known. Had the most powerful army ever organized and marshaled, with every possible equipment that art or science could produce.

I do not doubt that personal, racial and national hate will be deepened and intensified as the struggle advances, and become more desperate and inhuman at every step, but when the war is ended and its excitement subsides and the folly on one side and its achievements on the other are seen, and acknowledged, hate will die for the want of fuel to keep the flame alive.

It is assumed by those who eliminate providence that no issue is settled; that the fighters will be exhausted and cease fighting and growl at each other and take a breathing spell and clutch again. I believe the two greatest issues and the two greatest evils that confront the world today will be settled, and I do not believe the war will end until it is done, to-wit: The divine right of kings and militarism, for both of which Germany stands as the chief and greatest exponent. It is one vast military camp and the idea has been taught and cherished so long her population is as fanatical and as drunk with militarism as the Kaiser and military staff themselves. Men never become fanatical over truth and right. A righteous cause does not need it and an unrighteous one can not live and flourish without it either in religion or politics. I do not believe this struggle will end until God has fully worked out his plans. He never half does his work nor undertakes it at an inopportune time, but if he is in the chariot his steeds may be red with blood, but he is going forward "conquering and to conquer."

But for the Omnipotent hand to hold the lines and direct the chariot the outcome must show results that will justify the means, no matter how severe.

Now, I must assume the role of a prophet, the verification of which must bide its time.

In this I will not include the commercial issues in the contest. Com-

merce is a necessary blessing and will soon readjust itself. Nor do I say what will be the condition of the defeated powers when the end comes. In this prophetic vision I assume Germany and Austria will be utterly destroyed as military powers and as the custodians of the divine right of kings and that their defeat will be so overwhelming that these powers will not have a word in the peace convention when the war is over. Whom the gods would destroy they first make mad. I believe, further, that the allies will be so worn out and disgusted with war that they will be glad to sign a treaty that will secure a perpetual peace and hence the outcome—

1st. The utter annihilation of militarism and the divine right of kings. The great European armies will be disbanded, their navies dismantled.

He shall judge among the nations and shall rebuke many people, and they shall beat their swords into plowshares and their spears into pruning hooks. Nation shall not lift up sword against nation, neither shall they learn war any more. This is a prophecy of Messiah's Kingdom, and I believe above the smoke of battle the streak of the Sun of Righteousness is rising with healing in his wings. I believe all the dogs of war will be relegated to the junk pile. That the dreadnaughts will become transports for grain, cattle, cotton and merchandise and that fortifications will be mere scaffolds on which fishermen will dry their nets.

2nd. It will be a gigantic stride in the extension of human liberty and no countries will be so much benefited by it as the Germans and Austrians. The boon of liberty will be to them as the sudden burst of light to a blind man. He sees things he did not know existed, and his soul is ravished by the sight and the rays of this new light will penetrate all king-cursed and military-cursed nations. It will be a world redeemed from bondage.

3rd. It will put the great standing armies of the world into the shops, fields and factories as producers and the wives and mothers in the homes as homemakers.

4th. It will clear Europe of Turkish rule—the most heartless the world has ever known for the past

Shouting Characters in the Big Meetings of My Boyhood Days

By REV. C. W. HARDON, Miles, Texas.

It was my good fortune to be reared within the bounds of a mountain circuit. My people lived the simple life. They knew nothing about the highly tempered conventionalities of town or city. Their religious life was of like character; simple and natural, but intensely real.

Our circuit riders were godly men, and many of them were well educated. One who traveled our circuit four years was a graduate of the University of Virginia. He was like a father to me, and his saintly life was a benediction to thousands who came within the circle of his influence during his long life of itinerant service.

Our big meetings were held in the summer between "laying by" time and "fodder pulling" or "lasses making" time. Everybody made preparation for these annual spiritual feasts. It was an important event in the life of our people. All the neighbors for miles around came together in sweet and holy communion with each other and with God. During these holy seasons friends held fellowship with friends, and "heaven came down our souls to greet, while glory crowned the mercy seat;" and many sons and daughters were born into the Kingdom of God. With the preaching of the simple gospel the people joined in singing, praying, testimonies and shouting. And of some of these shouting people I will tell.

We were having our usual big meeting at old Liberty Hill. Rev. M. L. White, who has long since ascended, and of whose saintly wife I shall write later, was doing the preaching. In an adjoining community there lived two buxom young women who were overly anxious to get married, and in their quest for prospective husbands they became regular attendants in every meeting within their reach. In their endeavor to attract attention and to secure the approval of the pious fathers and mothers of unwary young men, they tried to appear very religious. And here is where they came to grief in our meeting. They had been coming for several nights, and at each service had managed to get in a few lusty shouts towards the close of the altar exercises. So they came another night, but the pastor knew when he had enough of a sham, and had determined to attend to their

case before the close of the service. We had come to the altar exercises, but there were no unusual demonstrations calculated to produce a shout. The pastor was leaning on the book-board, resting, and the altar work was proceeding quietly when suddenly the two young women fell on each other's neck and began shouting. This was their manner of getting started. Well, the good old local preacher-pastor understood them far better than they surmised, and decided to at once administer a rebuke. So he startled the congregation by yelling, "Fox fire! Fox fire!" Well it's hardly worth while to say that the two overly zealous candidates for courtship immediately subsided into nearby seats, and that they were conspicuous by their absence thereafter.

In the same community there lived a farmer who was also a local preacher, but he didn't work much at his religion only on big meeting occasions and then his favorite service was singing and shouting. He never failed to give the signal for his shout by throwing his hymn book to the top of the unceiled house and giving forth a yell which called all the outside loafers and talkers inside to enjoy the fun. If the noisy brother failed to hit the rafters with his book the boys thought he had made a bad start. When under way it took four men to hold him, or at least some people thought so. If everybody should have kept out of his way and should have left him to shout it out alone he would have settled quickly and a little child could have led him to a seat.

Old Sister Miller was known as the official shouter of our community. She made it her business to see that the meeting did not drag for want of shouting. She would usually give notice that business was about to pick up by mounting a seat, rolling up her sleeves, laying off her bonnet and making all fastenings secure. When in perfect readiness she would begin and shout leisurely or rapidly according to the interest of the occasion, until exhausted or until she concluded that there was no further need of her service. This big meeting work was her mountain top season.

But alongside of these weak characters there lived, worked, prayed and shouted many of God's real saints. There were Brother Billy Wren and

his good wife. For many years he was Sunday School superintendent at Mt. Nebo. He was one of the men to recommend me for license to preach. He heard me try to preach my first sermon. Many times have I witnessed the expressions of heavenly joy on their faces as they shouted about the altars of the old country church when their children and their neighbors' children were being born into the Kingdom of God. The mental picture of the saintly wife as she shouted up and down the aisles of the church is very vivid in my mind's eye. Everyone remarked about the sweetness of her countenance when wreathed in smiles of heavenly love. The husband has for these several years been shouting around the altars of his Father's house in the eternal city, and I imagine that when he welcomes the wife and mother home that the crowds at the pearly gates will know that somebody has come. I would like to be standing near to witness the greeting and to see if there are the same expressions of rapturous joy.

Uncle Bee McMurry was another of the old shouting saints. His was a laughing shout. His holy laugh would create a joyous feeling in the hearts of many who saw and heard. Through a long life he walked with God, but in these revival seasons his communion with the Lord and with his friends became exhilarating. He and his good wife have for several years been attending the big meeting which shall never close.

"They must be mighty happy in the promise land.

Oh, they must be mighty happy in the promise land.

And I hope some day we'll all get there,

Away over in the promise land."

I come now to speak of Sister White, wife of the faithful preacher referred to in the above incident.

This good woman's life, though filled with many trials and sorrows, was one unending, triumphant round of ecstatic joy. Her shouting was never forced, neither was it ever due to the excitement of occasions of great religious enthusiasm. The native atmosphere of her real life was heavenly. She often shouted the praises of God in the big meetings. Here her influence with the unsaved was marvelous, but her religious joy was not confined to summer camp meetings or to revival seasons. Her daily round of household duties were frequently glorified with bursts of joyful shouting. She would start singing some favorite hymn and end her song of praise in a shout of joy. The spring from which the family secured drinking water was some three hundred yards from the old country home and many times she was heard shouting to the spring and return. I can still hear that musical voice in those familiar expressions: "Glory! glory! glory! hallelujah! Praise the Lord! O I am so happy in Jesus today!" The picture of her bright motherly face in those moments of holy joy lingers with me still. As I beheld her face on such occasions during my youth and young manhood I came to associate it with the pictures of angels. In fact she was an angel of mercy to all who came within reach of her beneficent hands. She has long since joined the heavenly host, where she still sings and shouts the praises of her Lord and Savior. It is no strange experience for her after living many years in the real presence of Christ and creating a heavenly atmosphere wherever she abode. Her children, grandchildren and neighbor's children rise up and call her blessed.

The Church militant is abundantly blest with such lives, but the Church triumphant is marvelously enriched with the accumulation of such sainthood throughout the centuries.

President Wilson, in an address at a meeting of the Potomac Presbytery recently held in Washington, paid the following tribute to his father, a Presbyterian preacher:

"He had the risky habit of saying exactly what he thought, a habit which I, in part, inherit, and of which I have tried diligently to cure myself.

"But he was the best instructor, the most inspiring companion, I venture to say, a youngster ever had, and in facing a Southern Presbytery I can not think of myself as the President of the United States; I can only think of myself as the son of Joseph R. Wilson, and I only wish I could claim some of the vital connection with the Church which he could claim, because those who stand outside of the active ministrations of the Church, so to say, get an illegitimate usury from it.

"We do not seem to add a great deal to its capital, but we do live on its investments. We do live on its great investments of spirit."

Thoughts From an Onlooker

By J. L. JAMES, Birmingham, Alabama.

I am a pedagogue and was once given a strong hint that such people cannot say just anything they please in our Church papers. To be frank, I tried the third or fourth Church paper before I got a hearing on "Professionalism in the Ministry." And I am not yet convinced that I was wrong. Several brethren in the "pastorate" have since been caught by me saying some of the same things I tried to say. Maybe my trouble was I did not use a professional vocabulary. But I still think about like I did, only a little more so. I am therefore going to say a few things, and may add some things that I merely think. Allow me to preface my remarks, however, by saying that I am riding a circuit, as well as helping to run a shooting gallery for young ideas.

I have for some years been interested in the antics of some of the brethren who take a professional interest in "viewing with alarm." Some of these good fellows seem to think the old world has about hit the bottom in its drunken reel. A school-mate of mine once asserted that he believed the world was growing worse. I countered with the statement that if I thought so I should quit preaching. I still think so. Someone recently raised the doleful sound that "they don't sing the old hymns any more." I don't remember where he lived—the location might explain the malady—but I have preached in five States, and have found that where you can get Methodists together you can get some genuine hymn singing. After I read that brother's croak I went to a city church, somewhat incognito. As I entered, the pastor was standing in front of his congregation waving a song book and leading "Old Time Religion." This in a city of 150,000 and a Church of 1800 members. The next hymn announced was "How Firm a Foundation." Then the preacher for the evening announced his text, Rom. 1:16. Well, that sounded like real orthodoxy to me. They had a pipe organ and paid singers, but the congregation sang. And it was no innovation to me. Let me say, too, that this same city and suburbs in a recent evangelistic campaign saw upwards of 1500 members added to our Church in less than a month. Now, in the conference where I preached last year they had great revivals, and this year is keeping up the pace. Ever since I have been in the Church I have been accustomed to see and hear of great meetings and hear the old songs and the old texts used. Where do our pessimists dwell? When I came East I almost trembled with apprehension lest I should not be able to measure up to the staid formalism and cold reserve that I had pictured as the rule in these parts. But in twelve months I had spoken in churches of three denominations and found that they everywhere did just as the folks "out West"—they liked Methodist preaching. So I just kept at it; build a new sermon when I get time, but use my old ones, too.

Some of the brethren are exercised about heresy. One says he still believes Moses wrote the Pentateuch, as though it were heresy to deny it. But to state what I do not believe is to say that Moses surely never thought he wrote it all, for it contains his obituary, and to admit that somebody else wrote that is to give up your major premise, and some folks would say at once that you would become a higher critic. I know some folks who throw up a distress rocket and run before the gale every time one sprinzs up. They are determined to be orthodox, if they never get a new viewpoint or learn anything new in fifty years. If we know what we believe, and why, is there any use in dodging the issue every time some one utters the words "New Theology"? If it is true, it is as old as Adam; if false, no son of Adam need fear to face it with the truth. But to state again what I do not believe, I do not believe we Methodists have a standard by which to judge a man for heresy. An attempt was once made to get an official statement of our faith, but it was a movement fathered by certain college men, and the orthodox element, which always takes it for granted that the "university crowd" is heretical, promptly shelved the movement. It is still in "innocuous desuetude," and were I today appointed to try a Methodist for heresy I should not know where to draw the line. Should I call down that layman, who once in reply to a point blank question, said that an intelligent layman's faith was not shaken by accepting the doctrine of evolution? (Will some one please start

a "Protest," or a "Confession?") Or should I rather go after an erstwhile-presiding elder who is said to have declared a disbelief in infant baptism? Where shall we draw the line? By whose authority or creed shall a man be declared a heretic if he rejects Bishop Ussher's chronology and believes the world was created a zood while before 6000 B. C.?

Some of the brethren are exercised about preachers who "trim" and use the "soft pedal." Well, they are professionals, and know that their merits are to be passed upon by professionals. They must count noses and dollars to write a record, and their superiors count noses and dollars in the "reports," so as to read said professional's names. But if you want to lambast the preacher who will not strike sin—maybe there are a few Methodists who will not: I thank God they are not of my acquaintance—why not handle the layman, too? Is he altogether blameless for the kind of preacher he has? A layman once came to me with complaint that a certain X was not living right, and charges should be preferred against him. I promptly told the complainant to act with a certain steward as an investigating committee, present charges and we would go after the offender. That ended the case. My committee never reported. Too often the preacher is the target for mud slinging, because "he will not turn So-and-So out." Well, let him try it

and see how far he will get. If some of our old scribes will just start our machinery to work on heresy and our discipline they will find out how helpless a pastor often is in the hands of a Church that does not desire to act. In short, he will learn what a dire slander is the old charge that Methodism is not democratic.

No, brethren, let us not lose our heads. I never have been able to see the heresy in believing that Old Testament writers used old books and records in their work. There are references to such in the Bible. It does not disturb my faith to think of two men working on the book of Isaiah. I am rather glad to know that the witnesses to eternal truth are thus multiplied—two men inspired rather than one. Let us not quarrel about Darwin's monkey. The Bible says we are made of dust, and in the end the contents of the grave prove it. But who, Darwin or anyone else, can explain the human soul? Is not this the essential part of man? Is there anything in the animal kingdom like it? And yet who has seen it? How like God it is! Are we not concerned in our preaching with the welfare of the soul? Why wander off after heresies, "confessions" and other instruments of ecclesiastical trap shooting? Let us stick to our book like Moses did. He turned aside to see. Why not investigate for ourselves? Why rant of "Hammarahd and Heresy" when we can take the old Assyrian and Jewish codes, put them side by side, and prove the sublimity and inspiration of the Jewish, whether written first or last? Let us spend our time fighting the devil and not waste so much ammunition on men of straw.

carried in their veins the best blood known to the greatest civilization on this planet. Well, there is about as much in stock among men as there is among horses and cattle. In my case there has been great degeneration—a reversion to type, as it were.

Reverting to the Bishop's phrase-making, I think he has but one equal in that respect in America—Norman Hapgood, the popular magazine editor. Writing of an English statesman recently deceased, Mr. Hapgood said: "If he had lived more for his country and less for himself, there would have been a larger splash for a longer moment when the waters of death closed over him." Great, eh? I wish I could write that way. It was Phillips Brooks, was it not, who coined the phrase, "Independent Impotence, and Impotent Impotence." He was referring to the avowal of the Episcopal Church to the various Methodist bodies. But I must leave these big men alone—for a season—at least. My farewell word about Bishop Hess is that I hope and pray he may be able to live and finish the great literary work upon which he is at present engaged. It would be a positive and irrevocable loss to the Church and to the world should he "slip away," as the Scotch say, before that task is accomplished. May the Lord turn back the coming shadow until then!

When a man who has no humor undertakes to be facetious, nine times out of ten he becomes insistent. There are certain old do-it-yourself "dry-as-dusts," Carlyle calls them—who pretend to belittle a man who is brilliant and witty, and at the same time try their best to be funny. They speak of a bright man as "chaffy, light and incapable of deep thinking." They use the wrong word; they should say, "dull thinking." And some people really believe and those old donkeys are responsible for the idea, that intellectual strength is inconsistent with wit and humor. The truth is the very reverse of this idea, and every man who has a respectable knowledge of history knows it. But to hear these old wooden-heads trying to be witty! As one of our poets says, when speaking on another but a kindred subject, "it is like trying to wake wild laughter in the throat of death." It is really gruesome. One is reminded, in this connection, of what Cicero says of certain philosophers of his day who were careful to have their names inscribed in their little books. "Ipse illi philosophi, etiam in eis libellis quos de contemptenda gloria scribit, nomen suum inscribit, in eo ipso, in quo prodecatatione nobilitatemque despicitur, prodecatari de se ac nomenari voluit."

I am reading "Roman Catholicism Analyzed." I shall have something to say about it later. It is unique. It is an arsenal. The author has gone into original sources and has brought forth absolutely incontrovertible facts, and so arranged them that the Roman hierarchy appears in its true light. There is no cause, nothing to resent, just a plain setting forth from undisputed Roman Catholic sources, the truth as it is. The book ought to be in the library of every family in this nation. The interest of Texans ought to be specially excited because the author is one of our missionaries to the Mexican people, has labored among them for twenty-five years, and lives here in San Antonio. His name is J. A. Phillips. I see in fancy the eyes of our Texas preachers standing out like door-knobs at the mention of this name! Yes, brethren, we have just that sort of a man right here among us.

Speaking of guns reminds me of shooting; and writing about Brother Phillips and his book brings to mind a service I recently attended at our Mexican Church here—the Church, by the way, of which Brother P. is the present pastor. Rev. Frank S. Onderdonk was preaching a series of sermons in that church, and it was to hear him and to see his congregation that I attended the meeting. Brother Onderdonk is a regular Mexican when it comes to preaching in the Spanish language, and as I am not versed in that tongue, I understood but little that he said. But some talks the people made in an "experience meeting" just before the preacher took his text, I did understand. Yes, I did. It was a case of the Holy Ghost speaking to every man in his own tongue. I felt the hot tears streaming down my cheeks, as I listened to those Spirit-filled men and women, as they told of the wonderful works of God. O how those people appealed to me! No wonder that Onderdonk and Phillips and Carter and Cox and those men and women who know all about it, feel so deeply on the question of Mexican missions!

The return of the vernal equinox and the rehabilitation of field and fen, suggests to the thoughtful Christian mind the great, fundamental doctrine of the resurrection of the dead. It has been pointed out from the earliest times, by poets and moralists, that

there is a wonderful and beautiful analogy between the course of nature and the curriculum of human life. The spring, with its bright sunlight and dancing shadows, its wealth of greenery and its balmy breezes fittingly analogues the period of youth, the summer, with its staidly wealth, its dusty toil and its golden harvest, the more utilitarian activities of manhood, the autumn, with its many-colored foliage, its purple fruit and its Indian summers, suggests maturity and the harvest home, in which the activities of ripened forces begin to wane, while winter, with its naked forests, its rattling sleet and its cold, stormy blasts, figures old age, short of its garish beauty and boasted strength, but in the powerful enjoyment of collected treasure, gathered during the bygone seasons of active life.

These beautiful analogies with their varying moods, have furnished to speakers and writers an inexhaustible fund of simile, and have helped to enrich and adorn the language and literature of every country in the civilized world. And while the fact of the resurrection is a doctrine peculiar to the Christian religion, the vision of a future life, however dimly described, has been enjoyed by many poets and seers among the heathen nations of the world. And these "visions and dreams" go far toward establishing the proposition that every subjective human desire, consistent with individual and universal righteousness, has a corresponding answer in that paternal and benevolent arrangement made and provided by the Father of all flesh, as the light is for the candle, sound for the ear and food for the stomach, so, also, for the longing heart.

There is a pain for those who weep, A rest for weary pilgrims' hands!

Cold, calculating, unloved, with or without a sneer, desires such faith as an "iridescent dream," and caters to all the feelings and sentiments of the most refined among men as phantasmagoric phenomena of organized matter! But if this dreary and hopeless philosophy be true, why is it true? Why does a wise, good and benevolent God permit us thus to be deceived? Why should he make such fair and honest promises to our faith, only to break them to our hearts? Why kindle within us those sublime and refining aspirations, the enjoyment of which furnishes life with its richest and most beautiful fruits, when all of it is sober truth, is like the useless fabric of a dream, and bursts at last like a hollow bubble upon the boom of the deed? To us this is unthinkable.

PRESIDENT WILSON INSPIRED BY A MISSIONARY'S TALK.

After hearing Warren H. Stuart, a missionary in China, speak upon the importance of his work for Christ, President Wilson, who is in Washington, said:

"When I think of the great bodies of opinion which sustained the affairs of the world it seems to me that the heart and nucleus of them is the people of Christianity, and that therefore, the conversion of the great heathen of all that is just and righteous is one of the most important things conceivable. It is more important than the things which these men do who attempt to take some part in administering the external affairs of the world, and when I hear men like Mr. Stuart, pleading for the means to introduce this great influence into a part of the world now for the first time feeling its conversion with the rest of mankind, my first awakening to the possibilities of the power that lies latent in it, I wonder if it is possible that the imaginations of Christian people will fail to take fire."

"Why, this is the most inspiring and inspiring vision that can be offered you, this vision of that great sleeping nation suddenly awed awake by the voice of Christ. Could there be anything more tremendous than that, and could there be any greater contribution to the future momentum of the moral forces of the world than could be made by quickening the force which is being set afoot in China? China is at present heathen, as a nation it is a congress of parts, in each of which there is energy, but which are unbound in any essential and active unit, and just as soon as its unity comes its power will roar in the world. Should we not see that the parts are fructified by the teachings of Christ?"

"But that is quite apart from what I had come to say. I had an opportunity to speak on foreign missions, and I am merely competent to utter my deep allegiance to the things which are represented by bodies of people like this and to express my thanks to God that as a youth of this man I have been permitted to have some part of them."

Just One Thing After Another

By Gulliver

Quite a number of brethren have written, and not a few have spoken to me, asking why I had ceased to write about "Just One Thing After Another."

I have not ceased, and by these presents show that I have not; but I have merely paused awhile to catch my breath, as it were. When Bishop McCoy flipped me from Wichita Falls across the State to San Antonio, the "lightning" was something like that of Bre'r Tarrapin when Bre'r Buzzard was teaching him how to fly. He is reported to have said that he "fied alright, but Bre'r Buzzard forgot to teach him how to light." When I awoke to consciousness, after my fly and fall, I found myself in a beautiful city, and in charge of a Church composed of some of the Lord's true people, and with work enough to keep an angel busy until the latest day. O what an opportunity! Thousands of people here are as sheep having no shepherd, and are drifting with a tide that must "forever hide them." The Roman Catholics and those who try to ape them, have created a moral, spiritual and social atmosphere here that is different from anything I have known experimentally, before. The desecration of the Sabbath is something frightful, and makes a man who has always lived and labored among American people, shudder. And worldliness of all sorts has come to be accepted by many as the inevitable, and by thousands, as the proper thing. Against this, Methodism bravely sets itself, and depend upon it, our people are as virile and heroic here as anywhere, in my judgment, in our entire Connection. We have thirteen organized Churches here; and while most of them are small and weak, comparatively, they are well located, well manned, and are proving their right to live and do business in this city. As to the personnel of our ministry here, I do not think a truer and more loyal and loving band of men can be found in all our Methodism!

We have two institutions in this city of which our entire Church—and especially our people here—should be pardonably proud. These are the "Wesley House" and the "Rescue Home." The first is under the auspices of the "City Board of the Woman's Missionary Society," and is one of the most flourishing and popular places of its kind in the State. Sister Huett, Miss Bowden and Miss Brack, who are "running" the concern, are deserving of all praise for their "patience of hope and labor of love." They have been able to be a special blessing during these trying times, when we are over-run with refugees from Mexico, many of whom are utterly without means of support. These ladies, in their school of Domestic Science, are in a position not only to teach the poor women how to work, but in many cases to secure positions for them. All the departments of a first-class House of the kind are in successful operation. Besides the work these ladies do at the House, they assist in the Mexican Sunday School, and seem to be able to "lend a hand"

in most any direction where good is to be accomplished.

The Rescue Home is the property of the West Texas Conference of our Church, and is in the immediate charge and control of Brother and Sister M. M. Schoenfeld, who, first and last, have given six years' service to that work. Rev. J. D. Scott is the Financial Agent, and has done and is doing a wonderful work—especially when the unprecedented stringency of the times is considered. The Home takes unfortunate and sinful women not only from the respectable homes of the land, but from the streets and the "red-light districts" as well. Many have been thus furnished a refuge without which they could have had no place to go, however much they may have desired to reform their lives. It is a great work; and no concrete translation of our Lord's teaching is more important to the saving of lost souls. And yet the Church has been nearly two thousand years in finding it out!

Bishop Hess came out here not long since and preached a series of great sermons to the edification and delight of our people. It is wonderful how he can speak extempore in a style and with a diction that is ready for the press without correction. In fact, that "reading makes a full man, conversation a ready man, and writing an exact man." Bishop Hess fills this bill to a nicety. He is equally at home in the drawing room, the pulpit and on the tripod. And he is the personification of brotherliness. I have noticed that a really big man never changes in his heart and attitude toward men. He is the same when exalted to a high place as he was when "little and unknown." Elevation of position turns the head of a small man. A big tall road official said to me that "these little fellows, if they happen to be prompted, are afraid for you to get close to them lest you find out how little they are." Is it not true?

Bishop Hess is nothing if not a phrase-maker. He does on it. He impressed me, without saying it in so many words, that he considered the ability to do that as an indispensable work of a good writer and speaker. His latest is "distilled commonplaces." He applied it to certain "little fellows" who are trying to butt into the limelight. Speaking of a certain article he had written on a controverted question of importance, he remarked that the "sting was in the tail." In a great paper I heard him read before a mass meeting, he declared that "Jesus Christ was the exponent of the just and the prophecy of the future." As an Englishman would say, "that is not bad!"

If the Bishop has any hobby—and every man has at least a Shetland type of that mount), it is the "family tree" fad. He can point out the movements of every member of his family on both sides from the day and date in which the first old German forebear leaped out of the darkness of a north-German forest! And, by the way, he is well-bred. For while, as Marquay says of those old fellows, "they were deep drinkers and hard fighters" they

Notes From The Field

BLOOMING GROVE.

In a little local contest our Sunday School has more than doubled in the past six weeks. Yesterday we had 325 present, 216 Bibles in hand, thirty-nine new members, and \$43.38 collection, and it rained practically all day. We are expecting yet bigger things. Our good pastor is all smiles.

W. E. HUFFSTUTLER.

CENTER METHODISM.

Three hundred and fifty-one in Sunday School last Sunday; 120 in prayer meeting last Wednesday night, with a big meeting going on in another church, or rather down in the courthouse, attracting big crowds. We have not had less than 100 in prayer meeting for over a month. We baptized ten children and babies last Sunday, and have more to follow. Center Methodist Church is rapidly coming to the front. It will soon be one of the most desirable appointments in the conference.

M. L. LINDSEY, P. C.

MONTGOMERY.

We have just closed a good meeting at old Montgomery, Texas, one of the oldest towns in all Texas. Brother Tally, of Bryan Station, did the preaching. Our meeting lasted two weeks. Tally is fine help. We baptized thirteen members. The people paid Tally for his work; gave the preacher in charge a twenty dollar suit of clothes, gave our son, Key, a twenty dollar suit for leading the singing; gave our girl, Fay, five dollars for playing piano, and gave wife ten dollars. So this is a noble people.—W. T. Ayers, P. C., April 19.

BOYNTON AND MORRIS, OKLA.

This is our second year on the Boynton and Morris charge. The salary was paid in full last year, and it was raised to \$800, and it is paid in full to date, and our conference collections are sixty-three per cent paid besides. The ladies at Boynton have had the parsonage plumbed for gas and bought two new stoves, and the bill is all paid. At Morris the ladies are having the church upholstered and the money is in the bank to pay the bill. At Eram we are planning to build a church and have some of the money raised. We have had two meetings, resulting in twenty-two conversions and four yet to be baptized. We will hold another meeting in June, and that will be one for each point on the charge. This is indeed a pleasant place and we rejoice to be here.—J. C. Cooper, P. C.

ABERNATHY.

This pleasant little charge is moving on nicely, though the pastor has for ten weeks been laid up for repairs. Second Quarterly Conference was held April 19, and the reports showed a healthy condition. The presiding elder, O. F. Kiker, gave us one of his best, which was really inspiring to all, and set the pace in good style for the next quarter. On Saturday before Easter the good people of the charge, from the center to the uttermost points, gave the preacher and wife a most agreeable surprise in the way of a regular whole-souled pounding. Soon after noon they began coming in from various parts, took possession of the parsonage and held full sway for three or four hours, serving lemonade and cake. But, oh that pounding! Nothing done by halves. It was full; it was simply immense, all of which we appreciate greatly for its intrinsic value, but a thousand times more the good spirit prompting it. To the other boys of this district I'll say, "Lookout on this scribe will beat you to the top on all lines of our work." The doctors say they will in part remove restrictions over me by the first Sunday in May, and then the race for victory begins in earnest.—D. C. Ross.

GREAT REVIVALS.

We recently were in a splendid meeting in Chickasha, Okla., with our good pastor, Rev. J. A. Old. We had some bad weather, which hindered us some, but we had a good meeting just the same. There were a few more than one hundred conversions and reclamations and ninety names given for Church membership—eighty-five for our Church. Things were not in the best condition at the beginning, but the folks rallied to their pastor and his helpers and made possible what was accomplished. Brother Old is a strong preacher a deep thinker and a pastor who wins his people, not only to himself, but to the Church. The people of Chickasha are delighted with both Brother Old and his lovely family.

We were next in meeting at Polytechnic with Brother C. G. Chappell, the pastor. He is in the midst of a great work there. There were 220 conversions and reclamations. All those who joined the Church during the meeting along with others coming in since conference, 211 in all, were given a reception service on the last Sunday of the meeting, and it was truly a great service. The people are loving their pastor, as is his due.

We are now in the midst of a great revival with all the Methodist Churches in Waco. A great tabernacle with every appointment accommodates the large crowds that are attending. Bishop J. C. Kilgo is

doing the preaching, except in two services held by the writer for young folks, in which there were more than one hundred conversions or reclamations and seventy-one names given for Church membership. The people of Waco, or any other place, seldom have the opportunity of hearing such preaching as the Bishop is doing. He says many things that cause you to open your eyes in wonder, but before he has finished you are fully convinced that what he says is the truth and said in the best possible manner. Being here four years ago in two fine meetings in Austin Avenue and Fifth Street Churches, we have many friends which are rallying to us in our work and helping us to make things move. Pray for us here that great things may yet come to pass for God and his Church, and also for us in our next meeting, which begins immediately upon the close of this meeting, at Wichita Falls with Brother Andrews. Best wishes and prayers always for the Advocate. ALBERT C. FISHER.

HOPE, NEW MEXICO—WORD FROM AN OLD TEXAS PREACHER.

After congratulations to Dr. Bradfield, and rejoicing that the mantle of Dr. Rankin has fallen upon him, I wish to report our great meeting here on "The Outside Row." There were thirty-four additions to the Methodist Church, and four for the Baptist. Rev. H. H. Burnett conducted the meeting for me. He lives here, and this is the fourth meeting he held for us in seven years of his residence here. Rev. Sam Allison, presiding elder, spent two days at the meeting. This is a fine country, excellent climate, healthful, good water, rich lands and great orchards. No frost this year to kill the fruit. One of my members tells me, he will have two train loads of fruit, including two cars of prunes and plums. Government land can be had almost for the asking. It is a fine country to come to for recovery of health.—J. C. Gage, Pastor.

A GOOD MEETING AT FAIRFIELD.

We closed last night at Fairfield a great meeting. The pastor began the meeting on the second Sunday and on Monday, Brother L. B. Saxon, of Jewett, came to his assistance and remained ten days, doing the preaching, and those who know Saxon will know that it was done well. This meeting resulted in a general uplift to the Christian people of the town and eleven accessions to the Methodist Church, three applicants for membership in the Presbyterian Church and one for the Baptist Church. The people say it is by far the best meeting that they have had in Fairfield in years. I believe that Fairfield and Dew charge will come up with everything this year. There are no better folks anywhere than on this charge. We have one of the best Sabbath Schools at Fairfield to be found in the district. We reorganized the Epworth League and it is now alive and active. We have added eleven new babies to the Cradle Roll. I will look after the interest of the Advocate.—Robert O. Wier, P. C.

BYERS AND VALENTINE.

We are moving smoothly on over this way. Well received when returned for the second year—pound? Yes, and well done, too, formal, and then protracted informal. Our Missionary Society lately made the "queen of the parsonage" smile a great "smile," and made the preacher bow low with thanks, by an Easter remembrance, clad her from toe to crown, and with no "common stuff." Rains are abundant. Crop prospects are fine. Gardens now "grazeable." Fish abundant, caught or untaken—we get 'em mostly with a "silver hook" another's pleasure to catch, and ours to devour. Beats no fish nor fishing at all. Our "beloved," Thos. H. Morris, was with us and held our second Quarterly Conference the first of the week, jolly and painstaking.

hard to beat. He has here many friends of years gone by who love him for what he is and what he has been—their pastor, when not so large if measured by surveyors chain, nor by the "belt" of his sermons. We did not get to hear him preach this round. Ours the loss, for he is of large caliber. I once heard two brethren just after we had heard Bishop Key preach one of his great sermons at a District Conference. One said: "I tell you that was great!" The other said: "Wasn't it—and so timely, too!" "Well," said the first: "It was a little long, but we don't mind that when we're hearing something." Hence we missed the preaching, for our "beloved" gives us "timely" ones, and we don't mind, for we hear something when Morris preaches.—John L. Sullivan, P. C.

FORT STOCKTON.

We have recently had two revivals in our town. On March 8 the Baptists began their meeting, in which Rev. Earp did the preaching and Brother Cumbie the singing. The weather was exceedingly bad during the time they were here, but they had a number of conversions. Brothers Earp and Cumbie are excellent workers, and it was a pleasure to be associated with them in a revival. On March 28 we began our revival at the Methodist Church, Rev. J. C. Wilson, of the West Texas Conference, assisting us. Brother Wilson's preaching was of a high order, and much good was done that cannot be put into statistics. His sermons were scholarly, forceful and interesting. We received sixteen members on profession of faith, six by certificate and six took the vows, making a total of twenty-eight. The other denominations co-operated with us, rendering much valuable assistance. Previous to the meeting we received eight on profession of faith. Fort Stockton is the county site of Pecos County. Her people are progressive and generous. Our Methodist church is a handsome stone building with a seating capacity of about five hundred.—Will R. Howell, P. C.

ARDMORE, OKLA.

The revival services which have been in progress at Broadway Methodist Church for the last three weeks closed last night. Our able pastor, Dr. Butler, with some assistance from Rev. J. D. Salter, the presiding elder, did the preaching. The sermons were pure Gospel sermons, filled with enthusiasm, and an untiring effort was made to save the lost men and women.

Dr. Butler believes in holding his own revival services, and fighting the forces of sin with the resources at his command, and he has done his work well.

The Church has been revived and is in good working condition spiritually. Rev. Mr. Phillips had charge of the singing. Brother Phillips is well known all over the country as an evangelistic singer and his work here has been crowned with success.

He soon organized a big chorus that furnished plenty of soul-stirring music, which was reviving to all.

There were thirty-two additions to the Church during the series of revival services, and a revival of religion that will do much and lasting good.—The Daily Ardmoreite.

KIRKLAND CHARGE.

We are glad to report a renewed interest in this entire charge. Kirkland charge is rapidly coming to the front under the leadership of our pastor, Rev. T. J. Rea. This is his second year on this charge and he found a hearty "welcome back" awaiting him on the entire charge. The Sunday School at Kirkland has more than doubled since conference, and the superintendent, Brother Biggers, is pushing things forward with zeal and vim. The meeting held in March was a great help to the Church. Brother W. M. Lane, from Lubbock Station, did the preaching and he preached Christ and him crucified. Brother Lane is a power in the pulpit. Brother J. G. Patman preached two splendid sermons during Quarterly Conference. Some ten or twelve additions since conference. The W. H. M. Society, at Kirkland, has installed a new piano in the church, and the church is almost clear of debt, "thanks to the men."

We have prayer meeting every Wednesday night, both at Kirkland and Goodlett. The Social Service Committee is beginning to form its plans for the year. It is planning to have the whole charge to gather for a special program soon. Goodlett Church is in a splendid condition, with no indebtedness, and the Sunday School is progressing nicely under the leadership of superintendent Wiseman. The Social Service Committee at this place is also doing some splendid work. Several additions to the Church since conference. All looking forward to coming revival with interest and expecting great things from the Lord. Eba people are working together in union and are a splendid band of people. Brother Atticus Webb is working up in this part of the country. He spoke at Childress Saturday and Saturday night. Preached at Kirkland Sunday at 11 o'clock and Goodlett at night. We are praying for and expecting great things in the future.—(Miss) Lela Johnson.

WARD MEMORIAL, AUSTIN.

Our revival meeting began April 4 and closed April 18. We had one of the best meetings in years. Services conducted by Dr. H. M. Whaling, our Conference Evangelist, and his faithful wife. We were very fortunate in having them with us. They are sure a power for God. Mrs. Whaling conducted the afternoon services. The first Sunday morning she talked to the Sunday School, using for her subject, "Seek Ye First the Kingdom of God," and it was a sight that made the heart glad to see so many children come up and give their hand and line up for God. One of the best things to happen to us was our little girl, Gwen, 10 years old, to line up and join the Church. Thank God, they are coming in just as fast as they get old enough. We had fourteen or fifteen conversions during our meeting and united with the Church. The Church was greatly revived, many members awakened to their duty. All in all we had a fine meeting. We were very sorry that Mrs. Whaling could not be with us the last few days of the meeting, but on account of a severe cold it was impossible for her to be with us. All collections up in fair shape. Work moving along nicely. We are looking forward to this being a great year with us. We pray God that our Church membership will stand by our faithful pastor, Brother L. C. Lilly, who works so faithfully among his people and may we keep the revival fire burning and God will crown our efforts.—Jno. H. Strickland, L. P.

TEXICO CIRCUIT.

I have been placed this year on the Texico Circuit. I have ten appointments, and it keeps me going all the time. The Churches are small, not large like in Texas, but they are as fine people as are in any State. There is plenty of preaching here to be done. I have organized one new Church and have more preaching to do than I can do. Think of ten appointments! We need more men here that are true Christians to preach the Gospel. The lost people cry, "Come over and help us." Listen to the Macedonian cry! Come soon, for we have not enough to supply the demand. We have as fine people here in New Mexico as there is in the whole world, but they are poor. We have five Sunday Schools at all the appointments. Work is pretty badly scattered and I have a large territory to drive over. I wish that I could see some of the Holy Ghost kind come out here to help us preach the Gospel. Tell me not about men coming to Mexico for money, but for lost souls! I wish people would come to Mexico to preach and trust the Lord for pay. He has promised to pay his servants. If a man will come here and preach he will get a living out of his labor, but as a rule they want to know how much. "Go preach my Gospel to every creature and I will pay thee," for the laborer is worthy of his hire, and he will get all he is worth. The people here are not able to pay much, and because they can't pay much have to go unnoticed. What is the matter with the preachers? Come over, brother, and help. If I were to call for one preacher to come help me he would want to know how much he would get, but the Mas-

ter says, Go without money and without price, for the laborer is worthy of his hire. As a rule, they are willing to trust God for their pay. David said he never saw the righteous forsaken nor their seed begging bread. Come to New Mexico and engage in the ministry. You will do much good and get a crown of life that fadeeth not away.—H. Rodgers, P. C.

WHERE I WENT AND WHAT I HEARD

Last Sunday was a feast day for many people in Detroit, and especially for those who went to Church praying and were in a receptive mood. We do not know what others heard, but we know what we heard, and of that we purpose to write. We worshiped in the morning at the Methodist Church. The pastor, Rev. A. Frank Smith, preached. The whole discourse moved on a high plane of thinking. It had power; it had light; it had driving force; it was absolutely pleasing in its perfect simplicity. We attempt no analysis or report of the very impressive scope of discussion. It was forceful, earnest, uplifting, thoughtful all through. He impressed us that he was in command of inexhaustible reserve force and could talk in the same delightful way for hours without mental strain or fatigue to himself or the slightest weariness to his hearers. Brother Smith's manner is peculiarly attractive to us. He makes no great physical effort, but the results are fine. He compels attention. His countenance draws you. His simplicity wins you. His intellections fascinate you. His earnestness, without vociferation, impresses you. His voice is of much softness, and yet of penetrating quality. He has one of the most scholarly, reflective faces we remember to have seen—the face of a man of letters, of a student of the world learning of one who communes with the great men of old, who knows how to think on a high range while indulging plain living.

Brother Smith is a young man not yet in his mental prime. He has excellent preaching gifts, and it may not be too much to say that greater things may be expected from him in the years to come. We write without design "to tickle" any one, but our words are words truth and soberness. The Methodist Church of Detroit was most fortunate in having Brother Smith sent to preach the blessed Gospel of the Son of God to the membership and to the strangers within its gates. J. R. STEGALL.

Detroit, Texas.

BISHOP MURRAH AT DISTRICT CONFERENCE, SAYRE, OKLA.

The visit and preaching of Bishop W. B. Murrah at the Clinton District Conference, including Sunday, April 25, was a crown of rejoicing to this writer. Having spent ten itinerant years as conference comrades in the dear old North Mississippi Conference nothing that has happened in recent Church history has given more satisfaction to me than his election to the Episcopacy. The long Presidency of the great Millsaps College eminently fitted him for this larger field of labor. He came to us at such a time as his strength and experience is most useful to us. His visit and preaching was a crown of rejoicing not to me only but to the entire conference and community. Inclement weather (incessant rain) was at once a revelation to the Bishop, a large material blessing to the State and a hindrance to many who should have otherwise thronged the church here on Sunday. Such preaching as the Sunday sermon always gives Methodist distinction. All regretted that the Bishop was compelled to leave so soon to meet other engagements. With Bishop Murrah's deep and rich preaching, his great love for the Church and the brethren are distinctive characteristics in his large resources. We shall ever welcome him in charge of our conference and to our pulpits. W. L. ANDERSON.

Sayre, Okla., April 26.

NOTES FROM ST. LUKE'S CHURCH OKLAHOMA CITY.

The congregation of St. Luke's was delighted to have Dr. Bradfield present on Sunday evening the 18th. It was the closing day of our revival, and the Editor preached for the congregation at St. John's in the morning. The pastor and people there were very loud in their praises of the ministry given. Preceding the evening sermon at St. Luke's, Dr. Bradfield was introduced, and in very happy words he greeted the people of Oklahoma City, and spoke of the services which the Advocate hopes to render in the religious future of the State. He made a fine impression on our people, and left us with the promise of a return at an early date to give us the blessings of his ministry. The Churches of our city are making this conference year one of the best in our history. The pastors are busy with their jobs and highly optimistic as to the possibilities of the year's work. Our presiding elder, Dr. W. M. Wilson, has won a large place in the hearts of the people, and everything is running in fine shape. He is brotherly, sympathetic and energetic. His preaching is of a high order. Altogether, we have a fine set of men in the city, and it is a pleasure to labor in their midst.

Brother W. D. Matthews, one of our supernumeraries, was elected last fall to the State office of Commissioner of Charities and Corrections. He and his family worship at St. Luke's, and his presence in the congregation is always an inspiration. Brother S. D. Roberts, formerly of the Northwest Texas Conference, is one of our local preachers, and he, too, is a great blessing to his pastor. Still another, Brother W. F. Morrison, who is a railroad man, was granted a local preacher's license last year, and he is doing a fine work



PROPOSED NEW CHURCH, OAK CLIFF, TEXAS.

REV. E. R. BARCUS, PASTOR.

without his hire. God for saw the begging image in god and away.—

among railroad men as he comes and goes. St. Luke's is having a fine year. We have received, since conference, 140 members, and we have a mark set for three hundred this conference year.

The heavy indebtedness which was hanging over us three years ago is being taken care of in good shape. It has been reduced from \$47,000 to \$25,000, by the arrangement of a ten-year sinking fund.

Dr. S. B. Vaught, of Virginia, led us in our recent revival, and he did us great service. He knows the heinousness of sin, and against its ravages he brings no little soft-fingered, rose-water, pink-tea Gospel. He does not side-step the issue of popular sins, nor does he put on the soft pedal when discussing them.

This pastor is grieving that he is in his "leap year" at St. Luke's. Four years slip by before one is aware of the fact, and it leaves us wishing that the time could be stretched into a longer and larger period of service.

God is good to us, and we are trying to make full proof of the glorious ministry into which the Master has called us. Love and good wishes to all who labor in His name and for the glory of His kingdom.

ROBERT E. GOODRICH, Oklahoma City.

OKLAHOMA METHODIST ASSEMBLY.

My attention has been called to the fact that last week's comment on the trip to Sulphur was from a one-sided point of view. Those who travel by the Santa Fe to Davis will have a very comfortable trip, if trains are properly chosen, up to the last ten miles.

But when you do get to Sulphur you forget any discomfort attending the travel. Everybody you meet has a smile, a cheerful greeting, and a frank friendliness of manner and conversation that almost utterly drive away the stranger feeling.

There isn't a spot in it where you cannot rest, delightfully rest. And if you fail to carry peanuts for the squirrels, they will cheerfully nose out a piece of chewing gum, and contentedly nibble at it, glancing at you from time to time as if in doubt whether the joke is on the squirrel or the man.

I am hoping that before this time next week there will have come to me some information as to the plans of the Methodist Assembly this summer. By proper authority I am appointed to write a weekly letter to the Texas Christian Advocate about the Assembly. I am interested in it, it is a cool thing for Oklahoma Methodists. But there have been so many surprising experiences crowded into the last ten months that I am afraid to draw on my imagination for so public a statement as this. The bricks will come along as soon as straw is available.

Platt National Park was set aside thirteen years ago as a Federal Reservation. It contains 850 acres, is three miles across in longest direction, and has a circuit of nine miles. Two beautiful small streams run through the park, and there are some thirty-odd springs in it, only three of which are non-mineral. The reservation lies almost wholly within the town limits of Sulphur, and the principal entrance is directly in front of the Artesia Hotel. Travertine, the chief creek, is fed by springs with an approximate daily discharge of five million gallons. Its course through the park is marked by a number of small falls. There are a number of hills that to the plains dweller take on the appearance of mountains. Platt Park lacks the wild and weird beauty that travelers tell us is found in Yellowstone, Yosemite and the Grand Canyon, but it has a compelling charm, and its more simple beauty is appealing and restful. As you follow the winding

trails over the hills and along the banks of the creek, listen to the mating calls of the birds—some thirty varieties are found—catch the drowsy murmur of the streams, bask in the beauty of the wild flowers that grow in profusion, and hear and there come suddenly upon some quiet scene that enchants you without leaving you breathless, or stand on Robbers Roost looking down a hundred feet at the lazy waters under your feet, and over the park and the town, somehow the weariness and the worry of life slip away and there is a sort of rested feeling that is deliciously strange and satisfying.

They tell me at the superintendent's office that the mineral waters in the Park springs have curative value unsurpassed in the United States, and the bromide springs and medicine springs, especially, work wonders for nervous people. Last year there were nearly four months when the park offices were closed, because of the failure of Congress to make appropriations. Up here in Oklahoma we are seeing how a Democratic administration gets around the civil service regulations in its attempt to satisfy the hunger of the faithful. An appropriation bill fails to pass; officials lose their jobs because there is no money for salaries; and then there is a reorganization and a new appropriation, and the patriotic Democrats are happy. We are all just folks, I guess, after all our cry against spoils and extravagance. But in spite of the interruption last year, about thirty thousand people visited Platt National Park, which means that over twenty-seven thousand people made a trip to Sulphur for the waters or for the beauties of the park. Not less than fifty thousand are expected this year.

Since names have some charm in themselves, a glance at the designations of places of interest in the park stirs a desire to be there: Sycamore Falls, Little Niagara, Panther Falls, Travertine Falls, Syracuse Falls, Lake Placid, Cave Island, Mount Airy, Robbers Roost, Lookout Cliff, Antelope Springs, Cliffside Trail. I would like to hear Whitefield lecture on the beauties of Platt Park after one of these professional travelers had talked about the wonder scenes of the more imposing tourist Meccas of America. Really, Platt Park is a thing of beauty and indescribably appealing. If I were trying to put its charm into one word, I think I should use the word rest. There isn't a spot in it where you cannot rest, delightfully rest. And if you fail to carry peanuts for the squirrels, they will cheerfully nose out a piece of chewing gum, and contentedly nibble at it, glancing at you from time to time as if in doubt whether the joke is on the squirrel or the man.

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W. W. ARMSTRONG.

THE RESTLESS LIFE.

Man was not made to be content with any gifts the earth can offer. Whences he goes and whatever he attains by carping with him the trouble of the restless heart. Jesus recognized that trouble in His own generation and put His hand upon the cure. He calls us to Himself and in Himself pleads no rest. Here He speaks for His Father: "Ye believe in God, believe also in Me." Elsewhere He calls men to rest under the yoke because He is their companion in work. We can not get rid of the yoke, nor would it be well for us if we could. But as we may find rest for our souls in the companionship of Christ, let us change.

OUR CHURCH NEWS

In Philadelphia, Pennsylvania, "Sacrifice Day" netted \$50,000 for the unemployed.

Bishop John C. Kilgo will preach the Commencement sermon for University of Florida on Sunday, June 5.

The Baptists of Texas will, on the first day of May, launch a great education campaign in the State.

Bishop Candler declares, "We must either pay for education, or pay for the lack of it."

Fifteen Presbyterian colleges are engaged in an effort to endow Chairs of English Bible and Pastoral Supervision.

It is stated that Japan is demanding of China that she open wide the door to the propagation of Buddhism under Japanese direction and influence.

The State College of Industrial Arts, Denton, Texas, will have eighty-six young ladies in its graduating class this year. This is a gain of ten over last year.

Hixson College, Tennessee, has just experienced a revival of great power in which many students were brought into the kingdom.

James A. Jay, of New York, associate editor of the Christian Advocate, New York, has been elected editor, succeeding Dr. George P. Eckman, resigned.

Dr. F. J. Freeman, Chaplain of the United States Senate, delivered an illustrated lecture on the "Holy Land" to the students of Emory College, Oxford, Ga.

May 2 to 5 promise to be a great occasion for the Christian Churches of Texas. At this State Convention, May 5, the laymen will have a great meeting.

Forty women have sailed from New York for the Hague Peace Conference. Miss Jane Addams, of Chicago, is the leader of the women from this part of the world.

The Baltimore Methodist states that Bishop Waterhouse is in Johns Hopkins for treatment. He was in the East in the performance of his Episcopal duties.

Raymond W. Pullman, the Chief of Police in Washington, D. C., has been for a number of years a successful Sunday School superintendent.

Rev. B. C. Anderson, of Naples, Texas, on Sunday, April 25, preached the Commencement sermon for the Daingerfield High School.

General Bramwell Booth, head of the Salvation Army, sends a call to this country for two hundred volunteers for his service in Europe.

There has just closed in the city of New York a convention of the Hebrew Christian Alliance of America, which is destined to have a far-reaching influence on Hebrew-Christian missions.

Dr. W. E. Martin, President of the Woman's College of Alabama, situated at Montgomery, Alabama, has resigned to become Associate President of Ward-Belmont College, Nashville, Tennessee.

Miss Frances F. Keating, daughter of Prof. H. T. Keating, President of Western University, has the distinction of being the first colored member of the Mathematics Club of the Kansas State University.

Mrs. William E. Munsey, widow of the great William E. Munsey, died recently at her home in Washington City. She was laid to rest by the side of her distinguished husband in Jonesboro, Tennessee.

The New Orleans Christian Advocate says that Bishop Hoss expects to take an Episcopal District when the arrangements are made in May. The whole Church will rejoice over this news.

Miss Mary Moore, President of Athens (Alabama) College, has been appointed by the Governor of Alabama one of the four members of the State Literary Commission.

Dr. H. M. Carter, the new presiding elder of Washington District, Baltimore Conference, will remain in Alexandria, Virginia, until he can become suitably housed in Washington City.

The women of our sister Methodism have a movement on foot for the better support of retired missionaries. They call the movement "Sunset Salaries." The very name is full of pathos and beauty.

At the recent session of the Baltimore Conference, which was held in Washington, D. C., Mr. Josephus Daniels, Secretary of the United States Navy, who is a layman in our Church, in his address before the conference, said the following: "I was born in a Methodist home and reared in a Methodist cradle, and if there is anything in me I owe it to my Methodist mother and my Methodist training. We may adopt

new methods to meet new conditions, but we must not depart from the old creeds and the teachings of the good old Methodist book. Let us hold fast to the old faith and old creeds and work inspiration at the old altars."

Bishop Waterhouse is booked to preside at all the District Conferences of the North Mississippi Conference. He recently met all these presiding elders in an efficiency conference.

The Belgian relief steamship St. Kenneth sailed from Philadelphia for Rotterdam the middle of the month. This is the seventh relief ship to leave Philadelphia for Belgium since the outbreak of the war.

Recently, at a meeting in Toledo, Ohio, steps were taken for the federation of all the Lutheran bodies in this country and Canada. The bodies interested in the movement have a membership of 1,200,000.

William F. Cochran, a millionaire resident of Baltimore, Maryland, is financing the preliminary organization of a movement to establish social centers and temporary labor exchanges to find work for those who lose their jobs through prohibition.

THE CLINTON DISTRICT APPRECIATES THE TEXAS CHRISTIAN ADVOCATE

We the Preachers and Laymen of the Clinton District, West Oklahoma Conference, wish to express our thanks and our appreciation for the Texas Christian Advocate, which is our Official Organ, and we pledge our support and co-operation in helping to make a greater paper and in widening its circulation.

2. We wish to express our appreciation for our great editor, Dr. Bradfield, and promise him our prayers and support in his great efforts to promulgate the doctrines of the Methodist Episcopal Church, South. And we further promise to stand by him in his fight for civic righteousness and for the uplift of our Southland and humanity at large.

(Signed) T. Y. HEARN, W. B. GILLIAM.

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The Western Christian Advocate announces that in every other issue Bishop H. C. Morrison will publish one of his "Gospel Talks." They have been running for some time in the Florida Christian Advocate.

Frederick Smith, of St. Joseph, Missouri, son of the late Joseph Smith, has been chosen to succeed his father as leader of the Church of Latter Day Saints. The Mormon Church by the conference of that body at Lamoni, Iowa.

Frank Huzarik, a writer and publisher who was banished from Austria because of his political beliefs, and later spent some time in France, has been employed by the University of Pittsburgh, Pennsylvania, as a special missionary and lecturer among the Bohemians.

Rev. and Mrs. William F. Dodson, pioneer Methodist missionaries among the Lubbo tribe in Angola, West Africa, accompanied by their five children, have arrived in New York. The journey has given them and the latter twenty-two years of faithful service to that country.

Rev. Gen. E. Stuart proposes that the Governors of Tennessee, North Carolina and South Carolina, Georgia, Florida, Kentucky, Ohio, and New York be held in Knoxville, Tennessee, for the purpose of developing plans for what shall be the "Sonic Highway of the World."

Bishop Hughes, of the Methodist Episcopal Church, recently delivered a great address before the San Francisco Preachers' meeting. He spoke on "The Bible in the Home," and was accorded the whole front page in the San Francisco Chronicle.

The Island of Cyprus has been annexed by England, and unless there is some reverse in the present conflict, its 200,000 people will be greatly grieved by its passage from under Turkish rule. Its population is a mixture of Greeks and Turks. In Isaiah's time, Cyprus was Chittim and was famous for its copper mines. In New Testament times it was the scene of the ministries of Paul and Barnabas, and the home of the latter. Sergius Paulus, the

governor of the island under the Roman Government, was the first fruit of the first missionary tour of Paul.

Our missionary operations will be greatly helped by the recent invention of a Chinese typewriter. It has 4200 characters and only three keys. It can make 20,000 letters or characters by combinations of the basic 4200. It is still a crude affair, but workable.

The following are the results of the Lenten campaign in some of our principal cities, as given in the Christian Advocate: Nashville, 1700; St. Louis, 1500; Birmingham, 1100; Dallas, 1247; Nashville, 1327; Little Rock, 218; St. Joseph, 215; Columbia, South Carolina, 212.

Frank I. Washington began the Tuskegee Institute in 1881 with thirty students, quartered in an old church. The school now has 12,000,000 of productive lands, a school property with 100 buildings, worth \$1,250,000, a student body of 1000, and 400 instructors.

Through the generosity of his sons, the fine library of the late Rev. J. T. Wigham, D.D., has been placed in the hands of the Baltimore Southern Methodist for gratuitous distribution. Any of our preachers visiting Baltimore are invited to call and select five books.

A choice spirit was lost to North Carolina Methodism when Mrs. Martha F. Gossom passed to her reward at the home of her son in Spencer. She was seventy-six years of age, and the mother of the late Rev. W. I. Gossom, sometime editor of the North Carolina Christian Advocate.

More than 1500 charitable, civic and religious organizations are working for the benefit of the public of New York City. Churches to the number of 1500, 100 social centers and settlements, many hospitals, kindergartens, nurseries, and twelve war relief bodies are in the list. About 6000 persons are associated in the work.

The Summer Training Conference of the Missionary Education Movement will be held this year as follows: Blue Ridge, North Carolina, June 25-July 1; Astoria, California, July 2-12; Silver Bay, New York, July 13-18; Ocean Park, Maine, July 22-27; Estes Park, Colorado, July 28-31; Lake Geneva, Wisconsin, August 1-12.

When Dr. Frank Mason North, Corresponding Secretary of the Board of Foreign Missions, M. E. Church, North 27, died at Ningwa City, China, recently he found awaiting him three hundred Chinese students and their teachers and a still larger number of Church members. It was an impressive sight in that pagan country.

Reports from many parts of the country show that the Jewish young men and women are taking an unusual interest in the Zionist movement. The departure is not fostered by the rabbis nor those professionally engaged in stimulating a new Jewish State in Palestine. It is a movement born within the youth of Judaism itself.

Chancellor James R. Day, of Syracuse University, is to give the first Commencement Day address at the American University of Washington, D. C., May 27, 1915. This first distinctly academic occasion will mark the successful conclusion of the first year's scholastic work of the American University.

(Continued on page 12)



EDWIN M. STUPFELL AND WIFE.

Brother and Sister Edwin M. Stupfell, whose pictures appear above, are devoted members of Travis Park, San Antonio. In 1908, just six years after their happy marriage, Brother Stupfell was stricken with a species of paralysis and has been confined to his bed or chair ever since. During these years his good wife has been a model of devotion, never having left his side for more than an hour at any time. More remarkable than their devotion to each other is their sublime faith in God. Brother Stupfell says: "Our business is serving God; but we find it necessary as a side line to sell pianos to help defray expenses." On his bed or in his chair he has sold enough pianos to make a living. The customers come to his house and he believes they are sent of God. Has any pastor ever visited these friends and beheld their cheerfulness and faith, who has not pushed over in his work a new man? The address of these friends is 525 W. Elmira St., San Antonio, Texas.

CHURCH is delight in Sunday morning very loud n. Precedence's, Dr. ery happy Oklahoma h the Ad-ous future ession on mise of a the bless- of our city ne of the are busy tic as to ek. Our has won ople, and r. He is ric. His ither, we nd it is a

Grape Shot

By REV. R. W. ADAMS, Huntsville, Texas.

I do love to see my name in print and it does make my head swell to have some one tell me that I am a Dean Swift in the making.

No, I must deny my own charge, for I am only a "keeper of my Father's flock" and be amongst my brethren as one of them.

The self-opinionated wisecracker can be helped by no one, for he is a finished product.

In my ministry I have always had success with all classes except with the self-conceited.

There is no place in all God's economy for the man who feels that he is sufficient within himself, for this spirit alone will block his way.

The preacher who does not feel all the time that he is in constant need of infilling from all sources will soon cease to grow and will go to seed.

The quality of books that we buy and read will tell the quality of preaching that we do.

Sermons are to be gleaned from all sources and the man who gets suggestions only from so-called pious sources will see but one side of life and will be ultra soft and tender in his dealing with the problems of the human soul.

The man who turns alone to the world-source, secular in his life and knowledge of things and men, will sound like an empty world philosophy.

The preacher that is so tender that he can only preach in tears about little babes and singing brooks, little birds and flowery nooks, may please the sisters and himself, but he is all the time drifting nowhere and touching nothing.

Such a brother in full clerical attire will let old money-bags run the boat, and old Sister Oilrich run him.

On the other hand, the preacher that falls to the low plane of trying to be modern and popular and seeming learned, who takes his cue as well as his text from some popular novel, is just a simple fool.

What does the hungry heart care for the inside or the outside of the cup or saucer? It is all "full of rottenness and uncleanness."

A "Jack o' lantern" show for Sunday night, even if it be on some religious subject, is a travesty on the Gospel that is to be preached by living men.

I had rather be a country "nigger's" dog following him to town on Saturday than the first above named, and I had much rather be a cheap showman with interesting tricks to fool the foolish than to be the latter.

No man can preach with authority and surety until he himself feels the touch of the eternal rock underneath him, and the winds from another world fanning his soul. He must be conscious that he is in the presence of God and the eternal.

Honest criticism is not hurtful if it is only an effort to get the truth. If one is to be intelligent as a Christian he must be willing to stand the shock of going to the bottom for evidence and willing to throw overboard dogmas and creeds that have no other recommendation than age. Church councils of all ages have reached some wise conclusions, but to all their conclusions there is another chapter—the last word has not been given.

Did you ever study and think until you felt your brain reel, and your heart grow sick, and you felt that you were alone in a great big world full of mystery? God pity you if you have, and God pity you if you have not, for if you have, you have felt some of the pain that came to our Lord forsaken on Calvary, and if you have not, you are yet playing in the shallows.

I sometimes envy, then pity the man of the world who does not go beyond the current affairs of the times in which he lives, the man who takes religion with confidence as stated by others. Intelligent faith

THE CROWN OF CHARACTER.

There is a loftier ambition than merely to stand high in the world. It is to stoop down and lift mankind a little higher. There is a nobler character than that which is merely incorruptible. It is the character which acts as an antidote and preventive of corruption. Fearlessly to speak the words which bear witness to righteousness and truth and purity; patiently to do the deeds which strengthen virtue and kindle hope in your fellowmen; generously to lend a hand to those who are trying to climb upward; faithfully to give your support and your personal help to the efforts which are making to elevate and purify the social life of the world—that is what it means to have salt in your character.—Henry Van Dyke.

clamors for evidence, and will not be satisfied without it. For myself I thank God that I have passed the rapids and feel secure in my position attained through the education that first made me ill at ease, but at last brought me to see the light clearer than ever before. I do not recommend my course to every one, but I do recommend my present state of heart and mind as an experience.

"We have come to the day of so many isms and fads both in Church and State that one is almost lost in the swirl.

The liberal (?) school of unthinkers that seems to be of the opinion that "I am Sir Oracle when I open my mouth; let all the rest keep silence," are not hurting the real cause as much as some would make you believe. Their little brushes covered with black paint can never overcome the brightness of the sun.

We must admit that they do pestle the Church a little with their infidelity and some believe in their wisdom.

Any preacher who is in doubt as to the divine sonship of Jesus Christ and the authority of God's Word is only playing blind man's bluff with himself and his hearers.

I believe in social service, but I believe that the place to find the real slum is in the hearts of men more than in back alleys.

New clothes do not stand for new character, and full stomachs do not mean full lives.

The preacher who thinks and says that the day of the revival is past only needs a funeral to finish his case, and until then "He being dead, yet speaketh," just a mummy talking.

The woman suffrage question bobs up here and there and will not down. I am not in position either from information or conviction to espouse the cause, and I know that it is of but little use to oppose it if the sisters have set their heads to vote and enter politics. I know that they must take the consequences after the step is taken, whatever that may be.

I am not one of those who believe that all angels are in petticoats, neither do I believe that all who wear petticoats will make angels. I accord no man place above me in his love for pure, good womanhood wherever found, but sex does not make the saint.

The complaint now is that it is harder to reach women with the Gospel than it is to reach men.

This is accounted for on the change wrought in the social life by clubs, societies, functions, parties and general worldliness.

I was on the train a few days past and sat opposite of four women on their way to some sort of a federation meeting.

I shut both eyes and opened both ears and for two hours or more I heard some of the shrewdest schemes discussed that it was ever my privilege to listen to.

One said, "She thinks that she has a cinch on the office, but we will show her, and the thing to do is to make her believe that we are all for her and in the meantime get our party to the front and at the time of election of president we will 'throw' her over."

Tammany can't beat that for good campaigning, neither can it outdo that for pure hypocrisy.

I do not believe that women will hurt politics as much as politics will hurt them.

If the time ever comes that mother ceases to be first and last in the heart of the race then we have fallen on evil days.

As I said in the beginning I am not voting, for what is the use?

Well, I never started out to say all this, but "what I have written I have written," so there!

PASSAGE OF CHARACTER.

The Methodist Church is the only Church on earth, so far as I know, that brings its ministry up once a year and places it under sharp examination. After conference adjourns every man can accept as of approved standing the character of the Methodist ministry. Methodist preachers deal with each other sometimes with almost vital frankness, and no other ministry on earth has consented to have its character brought to review each year. I beg of you, do not give ear to any street corner gossip of your brother minister. If you have anything against one of these men and don't say it here, I'll not believe it when you come to me elsewhere.—Bishop John C. Klige.

LOVE OF UNSEEN CHRIST GREAT- EST OF ALL LOVES.

(By Rev. J. M. Peterson.)

All love, whether it be human or divine, is based upon an estimate, and the intensity of the love and the sacrifices it will lead one to make will be in proportion to the estimate placed upon the loved object. God's estimate of, and love for, humanity is seen in the sacrifice he made for him. "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."

An estimate is conditioned upon knowledge. You cannot put an estimate upon the unknown. It, therefore, follows that you cannot love the unknown. You may love the unseen, but not the unknown Christ. Herein we see the necessity for the incarnation. God loved man and he desired man's love in return, and as man cannot love the unknown, it was necessary that God should reveal Himself to man, so that man might know and love him. So far as we can see this could only be done by the incarnation.

The most perfect love will follow the most perfect knowledge of the loved object. If love is based upon an estimate, and the estimate is conditioned upon knowledge, then it must follow that the most perfect love will follow the most correct knowledge of the loved object. Any other position would be a travesty on love. I speak, of course, of a worthy object. The husband, if indeed he be a man, loves his wife, if she has been a true and devoted wife, more tenderly and devotedly on the fiftieth anniversary of their marriage than he did when as a blushing bride she pledged to him her love and fidelity. If our heart's desire was, "More about Jesus would I know," then it would be easy for us to, "More of his love to others show."

The love of Christ shed abroad in the heart produces joy in life, even in the midst of deepest sorrows; Verse 6. "Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations." We do not rejoice because of these, but the love of Christ enables us to rejoice in the midst of these. Nothing else can tune the heart to the notes of joy in the midst of deepest sorrows; and all philosophy of life, save Christianity, is dumb at the tomb.

But as the cause is greater than the effect, the singer greater than the song that he sings, so love is greater than the joy it brings, and, therefore, the goal for which we seek should not be joy, but the love of Christ; but if we have the love of God in our hearts, then joy comes to us naturally as sleep to the healthy body.

Why do men thus love Christ? How shall we account for his place in human thought and affection? Long before he came to the world in the flesh he was the theme of prophet and bard. The angel choir sang, "Glory to God in the Highest, Peace on Earth and Good Will to Men" over this humble cradle and wise men from the East brought their gifts to him and worshiped him. The tragedy of the cross dimmed not his glory, nor diminished his power over men; and after the lapse of nineteen centuries he is, perhaps, as never before, in human thought and affection and the inspiration of its poetry and song; and Sunday after Sunday ever increasing millions gather to hear his word, sing of his glory and worship at his feet. How account for all this?

We love him because he is a personality. In the highest meaning of love you can only love a person. Some one has said that Christ gave the world an ever uplifting ideal, but that is a mistake. It is not an ideal, but a personality that is the ever uplifting power in the world. Christ said: "And I, if I be lifted up, will draw all men unto me." It is not our idea of, but Christ we love.

We love him for what he is. An honest man loves honesty and hates dishonesty. A pure woman loves purity and shudders at the thought of impurity. Then, why not love Christ? Is he not the very embodiment of honesty, purity, holiness? If you do not love him, why? What word or deed of his prove him unworthy your love? If you do not love him, is it not because there is something in your life you, yourself, know is wrong?

We love him not only for what he is, but for what he has done for the world. I can only speak at this time of the sacrifice he made of himself for humanity. But I speak of the cross not as a propitiation, but as a revelation. Not as a manifestation of God's wrath towards sin, but his love for the sinner. But for this I could not be sure whether God was a God of wrath or a God of love. It is one thing to love and trust God when the sun is shining, but it is quite another thing to do so in the midst of

The Supernatural And the Secular

By REMBERT G. SMITH, Marietta, Georgia.

The ideal of social improvement is perhaps clearer and more compelling today than ever before. It is admitted as imperative by many classes and innumerable individuals. The resulting activities in the social, political and religious realms constitute the most imposing phenomena of modern life throughout Christendom. That this world can be improved and therefore should be improved is the concurrent creed of the sociologist, the statesman and the preacher. Their agreement as to this should be speedily followed by a practical alliance full of hope as to the near future.

It is wise, however, in the praiseworthy effort to make this present world a better one, not to forget certain truths which are fundamental in the Christian system. There are not wanting conspicuous modern conceptions made the basis of efforts for ameliorating the conditions of men in this world which are in honest disagreement with religious truth. As believers in the teachings of Christianity, co-labor with those who hold these conceptions, it is especially important that they shall resist the contagion of insidious errors.

I. There is a class of men who labor industriously to; the betterment of human conditions in this world because they do not believe there is any life except this present one. Some hold this sad creed as the result of scientific research and philosophic speculations. Such thinkers were Herbert Spencer and August Comte—the former the agnostic and the latter the positivist. Among them was also that great woman, George Eliot, whose wonderful intellect did not save her from gloominess and even despair of heart as she looked out towards the Great Beyond. The believers in modern materialistic evolution are found also in this class, as well as some of the great practical scientists whose labors have been vastly valuable in recent times. Thomas Edison a few years ago declared his belief that human consciousness is based on favorable cerebral and neutral conditions and that the life of the individual is forever terminated by death.

It cannot be denied that many in this class have been possessed of a noble passion for social betterment culminating in a real consecration of their powers to tasks largely productive of human good. This fact the Christian thinker will gladly concede, not desiring to deny to these scientists, philosophers and inventors the praise which they deserve as substantial servants of humanity, nor will he withhold from them a certain pity because of the hopelessness of the creed which they confess. If a man believe himself but an ephemeral coral whose labors and life can make only an infinitesimal contribution to the island which may in the distant future emerge from the sea, and despite this he spends laborious and patient days of service, he deserves not cruel condemnation but Christian commiseration. It is to be hoped that the sect of Zebedee which would call down fire on such heads is extinct.

II. At the same time it should not be forgotten that the highest human good in this world cannot be attained or maintained except as the result of correct conceptions as to man and these conceptions Christianity alone provides. The highest human welfare in this world can be reached only as the true nature of man is realized. Social justice may be expected as the result of the supernatural sanctions which Christianity proclaims. It is only the man who is consciously on his way to heaven who can be counted on to make a good citizen of this world. To fulfill all the obligations of citizenship in New York one must be registered as a dweller in the New

Jerusalem which is to come down out of heaven. The Easter hope has terrestrial as well as celestial implications and the former are immediately imperative. The faith that causes a lingering in the road to Emmaus instead of heroic hastening, by way of the Upper Room, to the paths of Pentecostal service and suffering for men is a spurious faith. It is the might of a trust in an ascended Lord whether in the heart of a Peter or a Paul that can turn a world upside down when sin has subverted it.

It cannot be denied that ecclesiasticalisms have sometimes taught that as believers are on the way to heaven and will soon be there it makes little difference what kind of terrestrial conditions exist. And so priests have blessed captains and kings as they have led their subjects forth to wholesale murder, provided they were granted access to the fatally wounded in time to administer extreme unction, and have given a quasi approval to war as a means by which the population of heaven is from time to time rapidly increased. Industrial injustices and political corruptions have not been sternly enough denounced because heaven is always accessible to the weary and the oppressed. The easy prophets would tell us that the tyranny of Pharaoh is temporary and the mercy of Jehovah is everlasting, and so we are to acquiesce in the former because of our hope in the latter. Such prophets are not in the descent from Moses. They have not stood in unsanded reverence before a burning bush, nor have they approached even the edge of Mount Hermon whereon their Lord shared his transfiguration glory with Moses and Elijah, eternally significant personifications of law and prophecy.

It is well to ponder the following passages taken from the Wall Street Journal:

"Has there been a decline in the faith in the future life; and, if so, to what extent is this responsible for the special phenomena of our times, the eager pursuit of sudden wealth, the shameless luxury and display, the gross and corrupting extravagance, the misuse of swollen fortunes, the indifference to law, the growth of graft, the abuses of great corporate power, the social unrest, the spread of demagoguery, the advances of Socialism, the appeals to bitter class hatred? To find out what connection exists between a decadence in religious faith and the social unrest of our time, due, on one side, to oppressive use of financial power, and on the other to class agitation, might well be worth an investigation by a commission of Government experts if it were possible for the Government to enter into such an undertaking.

"Whatever may be a man's own personal beliefs, there is no one who would not prefer to do business with a person who really believes in a future life. If there are fewer men of such faith in the world, it makes a big difference; and if faith is to continue to decline, this will require new adjustments. There are certain, on the surface, many signs of such a decline. Perhaps, if it were possible to probe deeply into the subject, it might be found that faith still abounds, but it is no longer expressed in the old way. But we are obliged to accept the surface indications. These include a falling off in Church attendance, the abandonment of family worship, the giving over of Sunday, more and more, to pleasure and labor, the separation of religious from secular education under the stern demands of non-sectarianism, the growing up of a generation un instructed as our fathers were in the study of the Bible, the secularization of a portion of the Church itself, and its inability in a large way to gain the confidence of the laboring people. If these are really signs of a decay of religious faith, then, indeed, there is no more important problem before us than that of either discovering some adequate substitute for faith, or to take immediate steps to check a development that has within it the seeds of a national disaster."

the storm. It is one thing to read the twenty-third Psalm and thank God for his Fatherly protection over you and yours, when all the family are well, but it is quite another thing to do that when there is a casket in the parlor. It is then we need the cross so that in the bleeding wounds of the Suffering Son we may read God's profoundest and sweetest message of love in the midst of darkness. But we also love him because he has conquered death and overcome the grave. The teaching of Mrs. Eddy that death is not real and that Christ did not die, is contrary to human reason and the teaching of the Holy Bible, not to say blasphemous. It is appointed unto man once to die, says the Bible, and

death is a reality and the grave a dark place. But Jesus Christ has conquered both and as he walked from the tomb he snatched the flag of victory from the hand of death, waved it over his own thorn-pierced brow and shouted to dying men, "All power in heaven and earth is given unto me, and because I live," he said, "ye shall live also," and from the empty tomb of Christ there sprung the hope of the resurrection and life after death.

"Let me love thee more and more. Till this fleeting, fleeting life is o'er; Till my soul is lost in love. In a brighter, brighter world above," McAlester, Okla.

McAlester, Okla.

Some Suggestions To Young Preachers

I am glad to see our Church gaining in membership as rapidly as it is. I see that in 1913 we gained in the United States 229,000 Methodists; in 1914 we gained 231,169. Now these people coming into the Methodist Church in this great country will need a great deal of help to develop them into strong Christian characters, and this will depend in a great degree on the preachers; so, first of all:

I think that young men who desire to enter the ministry and become leaders in this great work should first of all give the matter very earnest, prayerful consideration, and make up their minds definitely as to whether they can pay the full price and go at it for life. The Church, I am sure, wants no hesitancy. It is a very serious thing to covenant with God and his Church. We should not think of this as something to be entered into today and then dropped out just when we please. It should be entered into for a whole lifetime. Men who think of this matter otherwise never do much anywhere. The man who takes this obligation upon him and then backs out will have an everlasting stain upon him. God wants men of fixed purpose and unalterable determination. I am sure that the times in which we now live demand such men as leaders of God's Church. Amid the struggles and jars of this age it is a blessed thing to have men who are fixed and determined in their courage. In the past history of the Church such men have made it what it is, and we need such men now to keep it going. Some seem to think that God has stopped and turned the Church over to them to run it just as they please, but he has not. He is still in control. We should not forget that we are just God's servants and are going at his command and we should never let the sneers and criticisms of his enemies influence us in the least. The world is not friendly to the true Church of God and never has been. God is looking for men who can face all the sneers and fascinations of this old world and still be true to the Church. This old world is still ready to crucify men of deep and abiding spirituality, who are ready to bring to light its sins. When the world begins to flatter you and wants you in their societies you had better take it as a note of warning. The world is still ready to use you to carry out their schemes, and when they begin to pat you on the shoulder and brag on you it is time to look for danger. I asked a man who was in charge of a theater what he thought of us preachers when we attended. He said he would say that he could respect us, but could not have confidence in us. So you see the world loses confidence in us when we go to its places of amusement. Preachers, above all others, should shun this old world. God never sent us out to court the applause of the vain and worldly, to love the tares nor to be counted the elite of this old fashionable world, nor to court the giddy by patronizing their follies. It is no sign that God is always well pleased with you because your people want you to stay four years. The signature of God is the conversion of sinners and the perfecting of the saints in love. Some seem to think that they are well pleasing to God because lots of people join their Church and they administer the sacrament regularly and bring up the collections in full. A nice, social man

can do all these without any religion. God wants praying men. A preacher who does not pray much is not fit for God's work. Prayer only will keep you in touch with the eternal power. We may be graduated from the greatest schools in the land, but unless we graduate in God's school and know of a truth that we have been born from above and have the assurance of the sanctifying grace of the Holy Ghost in our hearts, our learning and attainment won't avail. Some young preachers seem to think that because they are eloquent and learned and have some special acquirements that they can not afford to waste them on the common people and that they should have higher appointments. My young brethren, this is a false view. Our Savior was educated in heaven and had all the acquirements and learning that heaven could bestow, yet he gave his life and teaching mostly to the common people, even to publicans and sinners. I am sure we are no improvement on our Lord. God wants men for work, not to look out for rich Churches or easy places. The Church and its ministry is still in the world to seek and to save the lost, and every true minister of Jesus Christ should rejoice that that is their mission, and they should have no other. A young man who comes into the ministry for any other purpose ought to seek some other field, for he will never be worth much here. God wants men to preach his Gospel to lost men. Speculation is not preaching. The authority of your message to lost men does not depend upon refinement of thought, subtlety of reasoning nor your pompous eloquence. But it must be thoroughly impregnated with the Holy Ghost and delivered in the fear of God with a burning desire to help some poor, struggling soul to get in direct touch with Jesus Christ.

We should all study to know something of theology, but the main thing with all of us is to be thoroughly acquainted with God's old Book and to be rooted and grounded in its facts and issues. The real success of our ministry depends upon our having a conscious knowledge of our own connection with God, and upon knowing the fundamental facts of his Word. If these things be in us and abide they will make us powerful with God and men. The man whom God sends out to lead men must be sure that he is being led of God himself and he must get hold of all the forces that affect men for good.

Preachers, above all men, should be gentlemanly in their deportment before the world. I am sure, and I say this most reverently, that Jesus Christ was the most perfect gentleman that this old world has ever seen, and we are here to represent him before the world. Let us make no man on earth our model, but let's take our Christ as our model in our personal relations to the world. Let us seek to love God with all our heart, soul, mind and strength and our neighbor as ourselves, and this will fit us for our duties as ministers of this wonderful Gospel that God has called us to preach to lost and dying men.

SHORT HISTORICAL POINTS.

H. G. H.

The fifteenth of this month fifty years ago, in Ford's Theater, Washington City, Booth killed Abraham Lincoln. Same hour Wm. H. Seward, Secretary of State, was assaulted and kept from being killed by his son, Frederick. This son went to the bottom of the ocean on the unfortunate Titanic. When Wm. H. Seward was a young man he was an old field school teacher in Putnam County, Georgia.

Sometime ago I noticed an allusion to Dr. Jesse Boring and his name was spelled "Boren." He entered the itinerancy in the Georgia Conference in 1836 at Columbia, South Carolina, when the two States were in one conference and exactly one hundred years after John Wesley preached in Savannah, Georgia.

The noted Valentine Cook, of Kentucky, contemporary with Bishop Asbury, had two sons in Texas, John F. Cook, formerly of West Texas Conference, and another lawyer son in Fort Lavaca. A grandson died in Burnet a few years ago.

A sketch of the late Col. Geo. W. Carter, formerly president of Soule University, speaks of him as having located in 1865. He was afterwards

United States Minister to Venezuela. Later in life he rejoined the Virginia Conference, from which conference he had gone as a delegate to the General Conference in 1858.

Martin Ruter, first Superintendent of Missions in Texas, came in 1837 and died in 1838, but did a large work the twelve months of his stay in Texas. He was stationed in Boston, Massachusetts, in 1808, with Francis Asbury as his Bishop.

It grieved me to hear of the death of A. M. Dechman, of Dallas, and John Williams, of Williamsburg—two substantial, solid old Methodists. Dechman was my right-hand man at Bryan and Williams' liberality knew no bounds.

Father, I pray for the gift of peace. My life is so full of noise and nervousness, of flurry and worry and care. I want the peace of the Son of God, whose spirit was never ruffled by the storms that swept over his life. Lay thy hand on my aching brain and take all the fever out of it. Lay thy hand on my wildly throbbing heart and help me to look out calmly on life. Lay thy hand on my care-worn spirit and take the weariness out of it. And may the peace of God which passeth all understanding keep my heart and mind in the knowledge and love of thy Son! Amen.—Edward Leigh Pell, D. D.

THE COMMUNITY ORGANIZED FOR NEIGHBORHOOD PATRIOTISM.

Outline of a Method for Securing Community Co-Operation in Business and Social Affairs.

A scheme for the organization of rural communities for both business and social purposes is worked out in an article which is to appear in the forthcoming Year Book of the Department of Agriculture, and which has already been printed as a pamphlet for the use of the Department's Office of Markets and Rural Organization.

The scheme calls for ten committees, five of which are to deal with business needs, and five with social needs. Every member of the organization is to serve on some one of these committees. In addition there is to be a central or executive committee composed of the President of the organization, its Secretary, its Treasurer, and the Chairman of the ten other committees. This central body is to direct the general policy of the organization, raise all funds and control their expenditures. The committees that are to deal with the business interests of the community are as follows:

1. Committee on Farm Production.
2. Committee on Marketing.
3. Committee on Securing Farm Supplies.
4. Committee on Farm Finance and Accounting.
5. Committee on Communication and Transportation.

Similarly, the five committees that attend to the community's social interests will deal with:

1. Education.
2. Sanitation.
3. Recreation.
4. Beautification.
5. Household economies.

The work of most of these committees is indicated sufficiently clearly by their titles; for example, the committee on production can do much good by improving the breeds of live stock in a community through co-operative purchases of pure-bred males. It can encourage the formation of corn, poultry, pig, cattle, canning and gardening clubs which have already demonstrated their value in the sections where they have been established; and it can carry on useful studies of the type of agriculture best fitted to local conditions.

In the same way the committee on marketing can secure the standardization of the community's products and thus obtain better prices than are possible when nondescript goods are dumped upon the market. The committee can also search out the best markets, make contracts on a large scale which will be more favorable than any individual can secure for himself, and in many other ways economize in the selling of the community's goods. Even if co-operative marketing is not actually resorted to, the information which the committee collects can hardly fail to be of great assistance to the individual shippers.

Just as the committee on marketing can facilitate selling, the committee on farm supplies can economize in buying. Farmers are warned, however, not to underestimate the cost of running a store or commercial agency, and not to overestimate the savings which this can effect. The co-operative society, of course, does away with the necessity of the store's making a profit, but somebody must manage the store and that somebody must be paid for his time. His salary therefore corresponds in a way to the ordinary store's profit, and it is not always possible to secure a good man for less than he would be able to make in business for himself. There are, however, several methods of purchasing farm supplies co-operatively, which will be found to be of advantage. The simplest is the joint order in which a group of farmers can buy a given article in large quantities, thereby effecting a considerable saving in the expense of handling, commissions, etc. Sometimes when this method is adopted a warehouse is added which is owned or rented co-operatively, and in which the goods are stored until the associated purchasers need them.

If these two methods have been tried and found successful, it may be desirable to carry them out to their logical development and conduct a co-operative store which renders the same service to its customers that a private enterprise would. This, however, inevitably leads to complications and should only be undertaken after some experience with simpler methods of co-operation.

With the committee on farm finance and accounting, the first duty is to ascertain what farm enterprises can easily be financed. This is only possible when accurate records are kept and carefully analyzed. After this has been done the next step is to secure the most favorable terms for

financing proper and sound enterprises. This is frequently not difficult if the committee has thoroughly mastered the subject and is able to put it clearly before local bankers. Where the local bankers are unwilling to finance genuinely productive enterprises at a reasonable rate of interest, the committee must consider other ways of securing capital. One of the simplest plans for accomplishing this is a credit union or co-operative credit association. The essential features of this plan are that a group of farmers organize themselves to receive deposits and make loans, by keeping the expenses down to a minimum. It has been possible in some cases for such associations to pay interest on deposits that is within one per cent of the interest it charges on loans.

The committee on communication and transportation should deal primarily with the roads and telephones. The keynote of the work should be organized self-help, not appeal to get Government help.

Just as the true business committees are to grapple with the fundamental problems of producing and selling in their various forms, the five social committees should direct their efforts to the improvement of living conditions in the country.

To increase the farmer's income is not the only thing needed to make rural life what it should be. As a matter of fact, says this article, it is the prosperous farmer who is more inclined to move to town than his less fortunate neighbor. Having accumulated a competence he wishes to enjoy it, and there are five principal reasons which lead him to believe that he can do this better in the city: First, there are usually better facilities for educating his children; second, the sanitary conditions are frequently much better in towns; and the third does not seem to be far distant when the cities will be actually more healthful than the country. Again, household conveniences such as hot and cold water, heating and lighting systems, etc., are more abundant in the towns and add greatly to the comfort of living. Finally, there is more opportunity for recreation in the city, and frequently, strange as it may appear, more to appeal to the sense of beauty that is inherent in practically every man.

Co-operation on the part of rural committees can do as much to alter these conditions as it can to increase the average cash income. The committees that have these matters to charge should therefore be regarded as units as important as those which deal with business questions, and they should receive the same support from the entire community which they are endeavoring to benefit. The result will be a community spirit which, in its way, is capable of producing as valuable results as the National spirit. In fact, says the article, in closing, "Patriotism, like charity, begins at home—that is, in the neighborhood."

As an appendix, the pamphlet contains a brief list of suggested readings for the various committees. Many of these are Government publications which may be had free of charge by addressing the Division of Publications of the Department of Agriculture, or at a nominal price from the Superintendent of Public Documents.

ARMAGEDDON

That the book of Revelation is not a forecast of national history may be seen by giving attention to a few Scriptural quotations. In the second chapter of Daniel there is a distinct outline of the difference between the secular and spiritual kingdoms. The secular kingdom is represented by beasts; the kingdom of God is represented by a stone cut out of the mountain without hands. This kingdom is not to be given to other hands; it goes onward self-moved. This kingdom differs from the Jewish Commonwealth. The Jewish Church and State were one, so that whatever affected the Jewish State affected the Jewish Church, hence the national character of ancient prophecy. Jesus Christ testified before Pilate: "My kingdom is not of this world." When sending the apostles out to preach the Gospel, He said: "Go ye into all the world, preach my Gospel to every creature." National lines were obliterated.

According to Daniel, all prophecy is a forecast of God's kingdom. The angel Gabriel informed Daniel that he had come to make him understand what should befall his people in the latter days. Since there is a complete separation of Church and State and the Gospel is a message to the individual, St. John's prophecy is necessarily characteristic. What confuses the reader is, St. John represents principles and motives as if they were individuals acting according to their own volition.

Let us take a familiar example, for instance Rev. 11:7: "And there was

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war in heaven. Michael and his angels fought against the Dragon, and the Dragon fought and his angels, and prevailed not. I will not give the Scriptural references where the meaning of these symbolic words are found; they are all in the Bible. I will give the meaning of the words, and the interpretation. Love is the chief potentate of the moral code. Michael, the prince of truth, is your master-in-chief of the moral hosts, and his angels are all pure principles. Hate is the chief potentate of vice, and Dragon, prince of falsehood, is commander-in-chief of the hosts of wickedness, and his angels are all impure motives. In plain language, the truth and all pure motives, fought against falsehood and all impure motives, and cast them out of the moral code. Further on we learn that the Dragon and his hosts were cast down to earth. Earth means the carnal mind. All impure motives must be brought into subjection with the carnal mind. This is the battle of Armageddon. Adam Clarke gives two meanings to this word, one, the mount of assembly, the other, the destruction of the army. Put them both together and we have assembled for destruction, for that is what took place. In the last verse of the chapter destruction is described.

There was sent a great hail upon them, each stone about the weight of a talent. Hail is a destructive force. In the parable of the talents, one man received according to his ability. The ability of one was equal to ten bad stones, another was equal to one. These talents represent the ability of the preacher to enlarge convictions, and thus the evils of those troubled souls were destroyed.

H. H. SMITH,
Stoughtonville, Texas.

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W. D. BRADFIELD, D. D. Editor

Office of Publication—1004-1006 Jackson Street

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

Published Every Thursday at Dallas, Texas

SUBSCRIPTION—IN ADVANCE.

ONE YEAR	\$2 00
SIX MONTHS	1 00
THREE MONTHS	50
TO PREACHERS (Half Price)	1 00

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

OUR SCHOOL OF THEOLOGY.

The announcement of the faculty for our School of Theology at Southern Methodist University appears in this issue of the Advocate. The names of the faculty members will be read with interest. It will appear instantly that wise selections have been made. The terminology of the departments is excellent. The scope of work proposed is all that could be desired. The terms of admission to the school will vitally relate the school to the real work of training large numbers for the ministry.

Bishop E. D. Mouzon is Dean of the School, and has evidently given thought and painstaking care to the work in hand. It was worth all the sacrifice for both himself and his family in giving up their comfortable home in San Antonio to have done such a piece of work.

Dr. Frank M. Thomas for a number of years has been a conspicuous worker in the Church, and is in every way qualified for the Department of Christian Doctrine. Dr. Paul Kerns is a graduate in theology and will do well the work of his department. Dr. Holt, a Doctor of Philosophy from Chicago, is pronounced by Dean Shailer Matthews as one of the best men his school ever graduated. Dr. Alexander is one of the finest scholars in Methodism and is a superb teacher. Dr. Kilgore, while not a graduate in theology, has done special work in the University of Chicago, is a graduate of Southwestern University, is endowed with large intellect and admirably fitted to teach pastoral theology and religious education. Dr. Seay is a ripe scholar and a seasoned teacher. Well done, Southern Methodist University!

More About Oklahoma

The West Oklahoma Conference is now in the fifth year of its organization. Though young, it is a strong and growing conference of six presiding elders' districts—the Ardmore, Chickasha, Clinton, Lawton, Mangum and Oklahoma City Districts. The reported membership at its fourth session was 26,655. The number of adults baptized in 1913-14 was 1530. The enrollment in the Sunday Schools was 23,677; \$9340 were collected for missions; nearly \$88,000 were paid for the support of the ministry. The number of pastoral charges is 133.

Sunday, April 18, I spent in Oklahoma City, preaching at our St. John's Church in the morning and hearing a magnificent sermon in the evening at St. Luke's by Dr. S. V. Vaught, our pastor at Abingdon, Va. Dr. Vaught was preaching his closing sermon of a two weeks' service at St. Luke's, in which our entire forces in Oklahoma City co-operated. The meeting was finely attended and greatly quickened our Churches.

Brother Goodrich received forty-five into St. Luke's on the closing day of the services. The number received by the other Churches was not reported. Dr. Vaught is a strong man physically and intellectually, has a pleasing address, is decidedly evangelical in his theology and evangelistic in his preaching. He is among the worthy successors of our lamented Dr. Rankin in the Abingdon Church, and doubtless the Advocate as it reaches his desk each week will remind him often of his ascended predecessor who wrought so well as its editor.

Oklahoma City Methodism has not yet reached an aggressively expansive stage. A number of years of financial depression explain the yet remaining indebtedness of several thousand dollars on St. Luke's, and the brethren of Oklahoma City have not made the mistake of attempting expansion upon too large a scale before their downtown and central Church has become stable and secure beyond any peradventure. St. Luke's membership of some thirteen hundred are retiring their indebtedness each year and their plan calls for a church free from debt within the next few years. St. Luke's is easily one of the best and the most widely-known Churches in our Methodism. Rev. R. E. Goodrich is finishing a fine quadrennium and is deservedly popular with his people. Texas never gave Oklahoma a better pastor than R. E. Goodrich. To him and his good wife the editor long will feel himself indebted for their gracious hospitality.

These observations are not meant to convey the impression that our preachers and membership in Oklahoma City are not providing for the future in the matter of residence churches. The Churches in the residence sections of the city have indeed a fine future. They are four in number, Carter Avenue, Rev. C. F. Sheppard, pastor; St. James, Rev. Cleveland Reagan, pastor; Epworth, Rev. C. C. Barnhardt, pastor, and St. John's, Rev. H. E. Snodgrass, pastor. These Churches are finely located in solid and growing sections of the city. Already they contain the nucleus of strong Churches, have a progressive and loyal membership, and are encouraged by the fine future of their city. Within a half dozen blocks of St. John's the new million and a half dollar State capitol is being erected. Epworth Church is within easy reach of Epworth University, and, if the decision of the District Court giving the physical property of the University to trustees of our Church is sustained, the future of Epworth Church is assured by the great future which is certain to belong to the University.

Duke, the seat of the Mangum District Conference, is in the ex-

treme southwest of the State; Afton, the seat of the Vinita District Conference, is in the extreme northeast of the State; and to reach the first from the second I would have had to travel steadily for eighteen hours had I not chosen to break the continuous trip by the Sunday's rest in Oklahoma City. Monday morning at 9 o'clock, by way of the Frisco, I started upon the second lap of the trip. At Altus, sixteen miles from Duke, the railway connections compelled me to spend the night. Knowing this our pastor at Altus, Rev. W. U. Witt, announced me to preach Monday night. The services were prevented by rain. Altus has a population of 5000, and is the county seat of Jackson County, the largest cotton-producing county in the State. Sixty-four thousand bales of cotton were raised in the county last year. Brother Witt has a splendid congregation of 500 members. He was for four years presiding elder of the Ardmore District, is an experienced and effective pastor, but, I fear, is a confirmed old bachelor.

The opening sermon of the Mangum District Conference, at Duke, was preached Wednesday evening of the twenty-first by Rev. C. A. German, our pastor at Sentinel and Port. It was an earnest and helpful sermon. Thursday morning at 9 o'clock the conference was formally opened by Rev. C. F. Mitchell, presiding elder. The Lord's Supper was administered after a stirring and profound message from the presiding elder on "Touching the Hem of the Master's Garment." Brother Mitchell is completing his quadrennium on the district, and overlooks not even the slightest detail of his work. He is by grace a great preacher and by application a very superior administrator. Nineteen out of twenty of his preachers responded to the call of their names. Twenty lay delegates, two recording stewards, three district stewards, one lay leader, five local preachers, and five Sunday School superintendents answered to first roll call. The pastors reported 293 additions to their Churches, and more than two-thirds of their assessments for conference and foreign missions in hand. The following pastors reported 100 per cent in hand on these collections: J. W. Martin, of Prairie Hill and Vickery; Clarence Bounds, of Brinkman and Deer Creek; R. E. L. Morgan, of Mangum Station, and Jesse Crumpton, of Blair.

Brother J. C. Scivally is our pastor at Duke. He evidenced great care in providing for the conference. Prof. W. F. Clark, superintendent of the public schools, delivered a bright and pleasing address of welcome. The town and surrounding country filled the church at each service. It was a fine conference. The editor was given the 11 o'clock hour, Thursday morning, for preaching, and, in addition, all the time he required to present the Advocate.

Brother Mitchell christened the Advocate "the Oklahoma-Texas Christian Advocate," and this but feebly indicates the great welcome accorded the Advocate and its editor at the Mangum District Conference.

I was the guest of Miss Ella White, one of the public school teachers, at the Commercial Hotel. Did not have the pleasure of meeting my hostess, but hereby underwrite for her as a good teacher and a kind friend.

The Clinton District Conference, Rev. W. J. Stewart, presiding elder, convened at Sayre. The opening sermon was preached by the editor of the Advocate Thursday evening of the 22nd. This conference was greatly interrupted by the rains and wash-outs. The presiding elder was delayed by a wreck on the Frisco and did not reach the conference until Friday afternoon at 4 o'clock. Only ten of the twenty-two pastors were

able to answer the first roll call. Nor did any local preachers or Sunday School superintendents answer first roll call. Brother S. A. Wallace, from Cheyenne, was the only lay delegate to answer the first roll call, and Bro. F. W. Staas, from Tyrone, was the only recording steward to answer the first roll call. Nevertheless the conference was formally organized at the appointed hour on Friday morning by the election of Rev. W. L. Anderson, preacher in charge at Sayre, as president and Rev. M. F. Sullivan, of Tyrone and Goodwell, as secretary. The devotional exercises, which preceded the organization, were conducted by Rev. J. D. Z. Munsey, pastor at Grand Valley. Brother Munsey is a brother of the lamented Dr. W. E. Munsey, of such phenomenal fame. In appearance he resembles the picture of his brother. He speaks rapidly, evidently has continued his student habits acquired at Emory and Henry, and is a most useful man. He was a fellow-student of E. E. Hoss and James Atkins at old Emory and Henry.

The conference was welcomed by Mayor Cornell, of the city. He said in the course of a very cordial welcome that he had "instructed the marshal of the city to keep out of sight."

The total amount collected on the conference claims was reported to be

Comptroller H. B. Terrell: APOLOGIST

Of all the Texas apologists for the whiskey traffic Comptroller H. B. Terrell is the astutest. The synopsis of his speech delivered before the Retail Liquor Dealers' Association last Wednesday at San Antonio, as given in the Dallas News, shows how adroit and effective the Comptroller is in his apology for the whiskey traffic. For fifteen years in the House and Senate of Texas the proponents for a State-wide destruction of the liquor traffic have found in Mr. Terrell an astute, alert, resourceful and powerful foe. His election as Comptroller of Texas in no wise alters his position. Of all men in Texas he was most wanted for his present position by the whiskey forces of the State, and of all men in Texas State-wide prohibitionists will find him the hardest problem to solve.

Mr. Terrell's merit as an apologist for the whiskey traffic is just this: While he appears to condemn the excesses of the traffic, he is always providing for a surer footing for the traffic. He has the merit of joining with an aroused public in condemning the flagrant sins of the traffic, but is always planning that the traffic itself may take deeper root in the vitals of society. He will always admit that there are evils growing out of the traffic which must be cured, but he can be counted on to make the entrenchments of the traffic more formidable and impregnable. He may find it necessary to amputate a limb now and then, but his surgery always has as its aim the saving of the body of the infamous traffic. He pleases by concessions, but immediately excites fear by his death-like allegiance to the horrible business.

Mr. Terrell's apology, in the speech referred to, begins by a quotation from the constitution and by-laws of the Association, and the speaker is "frank" enough to tell his hearers that if they live up to the expressed purposes of their organization "you will do much good not only for yourselves, but for the public at large." This long-time apologist tells his hearers that the first page of their constitution is "indeed commendable from every standpoint." That which makes the constitution of the liquor dealers' association of Texas so worthy and so commendable in the eyes of their Comptroller is as follows:

"1. That self-interest demands that every reasonable effort be made to elevate and improve the liquor business within our State.
"2. That every man engaged in the

\$727.49. The preachers present reported some sixty accessions to the Church.

Brother W. M. Wilson, presiding elder of the Oklahoma District, presented to the conference the plan for the Oklahoma Methodist Assembly to be held at Sulphur, Okla., June 22-July 1. A full program of the work outlined will appear in the Advocate. The conference is greatly pleased with "the Oklahoma-Texas Christian Advocate," as the resolutions published elsewhere indicate.

The editor greatly enjoyed the hospitality of Brother and Sister Maberry. Brother Maberry is our Sunday School superintendent at Sayre.

Brother and Sister J. A. Tapp dined Friday noon. J. A. Tapp is one of Sayre's most successful merchants and has also to his credit a long-time residence in Pittsburg, Texas.

The delay incident to the washout on the Canadian River made it impossible for me to reach my fourth conference at Webber Falls—the Muskogee District Conference. But my visits to the three conferences—the Vinita, the Mangum and the Clinton—only confirm earlier impressions that in Oklahoma we have as loyal and heroic a constituency as is to be found in the Methodist Episcopal Church, South.

W. D. B.

liquor business should conduct his establishment strictly according to law and in a neat, clean, sanitary, quiet and orderly, respectable manner.

"3. That as citizens and business men and as a means of self-protection it is our duty to co-operate with the State, county and city officials to the end that all unlawful competition in the liquor business be eradicated and that the law be uniformly enforced without discrimination.

"4. That the liquor dealers are entitled to the same fair consideration at the hands of the public officials as is accorded those engaged in any other lawful enterprise or business."

Mr. Terrell praises the whiskey men of Texas that at last their own "self-interest" has discovered to them that they must be decent and law-abiding in the conduct of their business. "Self-interest," not patriotism! "Self-interest," not the consideration of sobriety! "Self-interest," not any respect for morality! This is the supreme virtue of these constituents of the Comptroller! And the Comptroller is right!

If the whiskey men are constrained by any interest at all, it certainly is "self-interest." Their bloody god is "self-interest." It is this that has pushed their sales; this that has sold their wares to confirmed drunkards; this that has wasted the personal wealth of the nation; this that has defied law; this that has corrupted officials; and this only, now that they are cornered and threatened with annihilation, that will induce them to affect a hypocritical submission to the majesty of law. A great virtue! And the Comptroller—he praiseth them!

Mr. Terrell in his adroit apology tells his friends, the organized liquor dealers of Texas, that their organization, with its lofty ideals of "self-interest," has long been needed.

He is "frank" enough to tell them that the delay in proclaiming so lofty a platform "is strange to me." The delay, he tells them, "is largely responsible for the prohibition sentiment that has arisen in Texas during the last few years and which grew to such enormous proportions in a short time that the legalized saloon was almost driven from the State." What a calamity, in the eyes of our Comptroller, this had been! "The legalized saloon driven from the State!" Awful to contemplate! The virtue of the whiskey men's organization is that it may save the State from so great a catastrophe! Exactly this and nothing else is what Comptroller Terrell means. Let's regulate the business, he says, but let's save it! Let's purify the stream here and there, but let's

She Knows What She Wants

The well informed housekeeper objects to the use of alum in food. She might read in an advertisement or be told that it was all right in the quantities used, but in the end she would merely ask, "Do you mean to say that these baking powders contain alum?"

If the answer, however qualified, were in the affirmative, that would be enough. She would not buy it. Why?

Because she knows that cream of tartar has always been accepted as the most wholesome product for raising cake and biscuit, and she wants a baking powder made of cream of tartar, like Royal.

This conclusion is the result of unconscious absorption, either her own or her mother's, of the opinions of the highest authorities on hygiene and home cooking.

The prudent housekeeper looks at the ingredients printed on the label. She knows what she wants.

ROYAL BAKING POWDER CO
New York

keep the dirty fountain-head. Let's pick up the wounded and dying, but let's keep the guns belching. By the first procedure we'll conciliate an outraged society, and by the second we'll save an infamous business. This is Comptroller Terrell, and his best friends will not deny it. And this makes him the most subtle, dangerous foe of State-wide prohibition, and the most adroit, effective apologist of the whiskey traffic in our State.

Our apologist tells his hearers, the organized liquor dealers of Texas, how to "win the respect and confidence of the public." The whiskey dealer, for a very long time, has had neither the "respect" nor the "confidence" of the public, and for the Comptroller's advice, doubtless, they are grateful. The Comptroller says:

"You should assist in weeding out the undesirable and each local association should keep a standing reward for the conviction of any man engaged in the business, who violates the law. You should be careful as to your membership and no questionable character should be permitted to become a member of any local organization. Let your organization stand for law enforcement and by so doing, you will win the respect and confidence of the public."

Does Mr. Terrell know, or does he not know, that the very habit of the American mind is to regard every man as "questionable" who engages in the infamy of the whiskey traffic? Such have been the unblushing atrocities of the liquor business that the American mind looks with suspicion and apprehension upon him who engages in the business. The American State seriously questions the character of any person who asks for a license to sell intoxicating liquors. Is not this the precise meaning of the saloon man's bond? Is not this the precise meaning of the rigid restrictions contained in his permit to sell liquor? Should not even a State Comptroller know this? Not until right becomes wrong—not until virtue becomes vice—not until drunkenness becomes sobriety—not until heaven becomes hell, and God becomes the devil himself, can the whiskey seller win the respect and the confidence of American men.

When did Comptroller H. B. Terrell become so bold a reformer and such a guardian of public morals as the following words would indicate? He says:

"Without public sentiment, it is almost impossible to enforce the law,

and this statement cannot be successfully contradicted. Take for instance, the conditions prevailing here in the city of San Antonio, where those engaged in the saloon business dare not open their place of business on Sunday, knowing full well that the strong arm of the law will be brought into play, while the saloon man's brother just across the street, who happens to be engaged in the drug and confectionery business, is permitted to ply his trade from early morn till late at night on each and every Sabbath in open violation of the law.

"The public officials of your city and county, together with the ministers of the gospel here, wink at the open and flagrant violations of the law in hundreds of places in this city every Sunday, and yet they would prosecute you in a thousand cases if you were guilty in that many on a single Sabbath day. What is true of San Antonio is true of Waco, my home town, and is true of Austin, the capital of the State. It is true of almost every city and town in Texas."

Has our Comptroller been training with the Model License League? Does not everybody know that the aim of this concern is to inspire such a rigid enforcement of all laws, big and small, that the entire scheme of law enforcement will become obnoxious and intolerable? Does not the Model License League by such procedure aim to discredit all law enforcement with the hope that the saloon man himself may escape? No, Mr. Terrell, the ministers of the gospel will not tumble to your scheme, but when the sale of a cigar or a glass of soda water on Sunday makes men murder their wives and disgrace their children it will be time enough to consider that. One thing at a time, if you please. Just now we are engaged in destroying the infamous traffic in intoxicating liquors, and refuse to be called away from our great work.

ONE SUNDAY WITH TWO CONGREGATIONS.

The editor had the great privilege of preaching last Sunday morning to our St. Mark's congregation in Oak Cliff and in the evening to our people at Munger Place Church in East Dallas.

St. Mark's, now called Oak Cliff Church, is in the great building era of its history. The foundation is already in for its handsome new church and provision has already been made for the immediate resumption of its building operations as soon as the weather is favorable. The location is all that could be desired, at the corner of Jefferson and Marsalis.

The membership is near the one thousand mark in numbers. Three hundred and fifty were present in the Sunday School last Sunday despite the threatening day. Brother Ralph Porter is the newly elected superintendent in place of Brother Dan Upthegrove, who has removed to another section of the city. Brother Porter is a worthy successor of the greatly esteemed retiring superintendent. With the new equipment in the new building it is expected that Oak Cliff Sunday School will grow to one of the largest in the State. The membership of Oak Cliff has many of the most representative men and women of the city on its roll.

Rev. Ed R. Barcus, the pastor, has received between four and five hundred members into his charge during his pastorate of less than three years. He is a prepared man, loves his Lord, and is worthy of his father's name.

Rev. L. L. Cohen is certain to develop a fine church at Munger Place. He has the location. Mr. S. S. Munger has made his addition one of the most attractive parts of Dallas. People are moving almost each week into this fine section of the city. Our authorities have been wise enough to anticipate this situation and have wisely planted Brother Cohen's church. The Sunday School room consists of a building which easily can be converted into the pastor's residence when the church building is erected. Two hundred and thirty-eight were present at Sunday School last Sunday. Brother Cohen is enthusiastic, full of energy, and a devoted man. Already his Church, organized a little more than a year ago, has 350 members. The average attendance in Sunday School for April was 202. He has a fine Woman's Missionary Society of thirty-five members. The temporary building and lots represent an outlay of nearly \$15,000. His membership contains a number of the most active young men in the city. For years to come this newest Church of Dallas Methodism will supply the Gospel in large measure, to Munger Place, Munger Annex, Belmont Addition and Vickery Place—growing sections of our growing metropolis of Texas.

THE RANKIN MEMORIAL AGAIN.

Elsewhere will be found the appeal of the Rankin Memorial Committee. We cannot refrain from saying once again that no more worthy enterprise has ever been undertaken in Texas than the building of a hall at Southern Methodist University for needy young men in memory of Dr. George C. Rankin. Such an enterprise has the double merit of providing for needs of the living and commemorating the memory of the dead. Could our departed friend speak to us now, it would be with overflowing heart as he contemplated so practical a tribute to his memory. Four thousand dollars additional to that already in hand will enable the committee to let the contract for the Rankin Memorial Hall. Brethren, should not this amount be in the hands of the committee before another two weeks have passed?

THE PREACHER'S RANGE FINDER

One of the most remarkable inventions of modern times is the range finder. It is an indispensable part of the equipment of the modern battleship. By means of this instrument the gunner can accurately locate objects which he cannot see. At a distance of ten miles the British fleet in the North Sea recently opened fire upon a fleeing German fleet and in a short time the Blucher of the German navy was in flames. The burning ship soon fell out of line, was overtaken by her pursuers, and now rests at the bottom of the sea. This is the victory not of the gunner alone, nor of his gun, but of the range finder as well.

Has the preacher a range finder? If so, what is it? Books? Yes,

books will unquestionably help him find the range. This is the age of the printing press. It is a reading age. Millions of copies of books, quarterlies, weeklies, semi-weeklies and dailies pour in streams from the press. People are reading and the preacher who would know the intellectual world of his day must read.

But not even printed pages are the range finder of which we wish to speak. The preacher who remains in his study with his books, however good they may be, will find his shots falling short, or (which is more likely) flying over the heads of his people. How many misplaced shots from the guns of our preachers! Dropping the figure, how much preaching of the day is ineffective? This must be so, else, surrounded with thirty-five millions of unchurched, the results of last year's labors in the Churches of America would register more than a two per cent gain in their membership.

Pastoral visiting is the preacher's range finder. The two essential elements in the making of the pastorate are preaching and pastoral visiting. These two elements can never be superseded. The preacher cannot know his people except through personal visitation. Neither from the mail nor from his deaconess can he secure all that he needs to know of his people. The heart opens, if it opens at all, in the friendly intercourse of pastoral visitation. The short prayer in the home will open hearts long closed. For the first time the preacher will be admitted into the heart of his parishioner and for the first time he will be in position to know what message is needed. Through his pastoral visit for the first time he has found the range.

The wise preacher will seek to find the "point of contact" and to make use of the "psychological moment" in his pastoral care of his people. He must first find common ground, or items of common interest in his visitations. This may land him in the common chat of the day for a time, but if both the preacher and his members are interested a point of contact has been made. This will make the visit human and save it from professionalism so deadly to the pastoral visit. All the while, however, the pastor must be directing the conversation, leading to his Master's business as his Master's representative. And when the opportune moment comes the prayer with bowed heads and reverent hearts must be made. And in such a personal ministry the range can only be found.

DEATH OF MRS. S. W. S. DUNCAN.

Mrs. S. W. S. Duncan, wife of Commodore Duncan of Dallas, died April 23, 1915. She was a member of First Methodist Church in this city, and had been a resident of Dallas since 1866. She was a sister of Mrs. W. F. Cummins. A good woman has gone to her reward. The Advocate tenders sympathy to the bereaved.

DEATH OF BROTHER JOHN W. WRIGHT.

The Advocate is pained to announce the death of Brother John W. Wright, which occurred last Saturday night at his home in Dallas. He was a brother of Rev. Sam P. Wright and a half brother of V. O. Wood, at Austin.

Brother Wright was a native of Tennessee and came to Texas forty-one years ago, settling at Austin. In 1871 he came to Dallas, where at the age of 75, he died last Saturday evening.

Brother Wright was married to Miss Mina House, of Carbondale, Tennessee, who, with five daughters, survives her husband. The daughters in Dallas are Mrs. Carl G. Smith, Mrs. Bert Johnson, Mrs. William D. Tolland and Miss Florence Wright. In Houston resides Mrs. F. C. Seiler.

The editor was the pastor of Brother Wright and his family for four years at Trinity. Dr. S. H. C. Burzin, present pastor, conducted the services. The Knights of Pythias also held services. A good man has gone, a tender husband and father, an affectionate brother and a noble friend. The Advocate extends sympathy to the loved ones.

SPRING MEDICINE

Hood's Sarsaparilla, the Great Blood Purifier, is the Best.

Spring sickness comes in some degree to every man, woman and child in our climate.

It is that run-down condition of the system that results from impure, impoverished, deoxygenated blood.

It is marked by loss of appetite and that tired feeling, and in many cases by some form of eruption.

The best way to treat spring sickness is to take Hood's Sarsaparilla. This old reliable family medicine purifies, enriches and revitalizes the blood. It is an all-the-year-round alterative and tonic, and is absolutely the best Spring medicine.

Get your blood in good condition at once—now. Delay may be dangerous. Ask your druggist for Hood's Sarsaparilla, and insist on having it, for nothing else can take its place.

DEATH OF JOHN D. COCHRAN.

Dallas Methodism lost a good man when John D. Cochran passed to his reward last Tuesday morning. He was forty-four years of age and Principal of David Crockett School in this city. He was a member of the Cochran family—old-time settlers of the county. His family belongs to that long list of pioneers who built for us better than they knew. For eight years Bro. Cochran was County Superintendent and for the last ten years has been Principal of David Crockett. Many of the North Texas preachers tenderly remember old Cochran's Chapel, north of Dallas. In its sacred city of the dead Bro. Cochran awaits the resurrection of the just. Bro. O. S. Thomas, so long loved by the founders of Dallas County, conducted the funeral. The Advocate extends to his host of relatives and friends its deepest share in their sorrow.

CHANGE AT STAMFORD COLLEGE.

Rev. W. K. Strathorn, of the Stamford College, handed in his resignation April 29 at the regular meeting of the trustees. After accepting his resignation the Board offered the position to Rev. J. G. Miller, who is now presiding elder of the Stamford District. Brother Miller was not willing to give up his present work, but agreed to take the matter under consideration provided no salary was offered. This will make a considerable saving in the running expenses of the college and has the hearty approval of Stamford people.

ADVOCATE WEEK, MAY 28.

A week in which every pastor makes the circulation of the Advocate the paramount interest.

Surely the Advocate which helps the pastor every week is entitled to one week of his time in placing the paper in more homes in order to extend its usefulness.

LEON MISSION 100 PER CENT.

All my stewards take the Advocate. I am doing all I can to increase its circulation in my charge.

E. A. SAMPLE.

IS THIS UNUSUAL?

A brother writes: "Please send me copies of the Advocate of April 27 for distribution. There are nearly 200 members in the Church here and only three or four copies of the Advocate taken."

Notes and Personals

East Oklahoma Conference

LUTHER ROBERTS, Correspondent

Rev. T. O. Shanks, of Vinn and Brazos charge, has recently held a great meeting, resulting in 150 conversions. He was assisted by Rev. Mike Cassidy, Conference Evangelist.

Rev. E. C. Wallace is succeeding admirably at Solisaw Station. He reports about sixty conversions this year and many additions to the Church.

Oklahomans are greatly pleased at the announcement that Dr. Plato D. Durham, of our Atlanta University, has been secured for a series of lectures at our Summer School at Sulphur, June 21-July 11.

Rev. Chas. L. Brool's reports that he has completed his second round on the Muskogee District, and that notwithstanding the stress of the

(Continued on page 12)

DISTRICT CONFERENCES

PLAINVIEW DISTRICT CONFERENCE.

The Plainview District Conference met at the Methodist Church in Plainview, Texas, 9:30 a. m., Thursday, April 8. The pastors were all present and most of the charges were well represented.

The opening sermon was preached Wednesday evening by Rev. A. W. Hall, pastor of our Church at Vernon. Our wide-awake presiding elder had arranged an interesting program, giving one day to Sunday Schools, one day to missions and Epworth Leagues and one day to our educational interests.

The rendering of the program did not interfere with the regular business of the conference. Our beloved carefully looked after every interest of the Church. On Sunday School day we were favored with the addresses and wise counsel of two of our leading Sunday School men, Rev. E. Hightower, Divisional Secretary of the Sunday School Board, and Rev. A. W. Hall, President of our Conference Sunday School Board.

On Mission Day we were favored with an address and a most excellent sermon by Rev. H. M. Long, President of our Conference Board of Missions.

The following delegates were elected to the Annual Conference:

R. A. LONG.
J. E. WILLIS.
REV. S. J. UPTON.
C. C. KROUSE.

Alternates:

W. E. Loveless.
Horace Edmondson.

Hiel H. Allen was licensed to preach.

Crosbyton was selected for the next meeting place of the District Conference.

The preaching of the Word was not neglected, the morning and evening hours being given to the preaching service. We have some excellent preachers or else they had made special preparation for the District Conference occasion. It was well done.

Plainview entertained us in her usual way, showing her accustomed courtesies by opening the doors of their homes and giving the regular auto rides through city and country to the visitors.

Sunday was the closing day of the conference. All of the pulpits of the city were filled by the visiting pastors. The conference was very spiritual from the beginning and the spiritual tide rose higher with each service to the end of the conference.

M. F. LEVERIDGE, Sec.

WAXAHACHIE DISTRICT CONFERENCE.

The Waxahachie District Conference met in Barwell, April 13, 1915, with Bishop J. H. McCoy in the chair. Dr. Horace Bishop, presiding elder, and all the pastors of the district except one, who was detained by sickness, were present. Every local preacher reported to the conference either personally or by letter. The representation of the laymen was exceptional.

Rev. G. W. Kincheloe and his people entertained the conference in the most hospitable manner. The delegates arriving Tuesday morning were met at the train by a large crowd of citizens and school children, and were welcomed with "yells" in the most approved college style. There was a large attendance at all the meetings of the conference; the preaching services were especially well attended. People of the town said that the immense crowd, present at the dedication to the Church Wednesday morning at eleven o'clock, was phenomenal.

The Waxahachie District was particularly fortunate this year in having their leadership of Bishop J. H. McCoy. The Bishop is too well loved in Texas for this statement to need any explanation. With his wise direction and the able generalship of the honored preacher and born leader, Dr. Horace Bishop, the conference was a decided success.

The routine business of the conference was diligently performed. The preachers reported good progress. The Sunday School work, the missionary interests, and the lay activities were reported in particularly good condition. There were encouraging reports of revivals, especially the Win-One campaign just closed at Waxahachie and Emis. All the ordained local preachers had their characters passed, and all the unordained local preachers had their characters passed and their licenses renewed.

W. J. Simpson and E. C. Moore were licensed to preach.

The following were elected delegates to the Annual Conference:

J. M. ALDERDICE.
P. W. TREES.
A. LASSWELL.
J. A. McDONALD.

Alternates:

Geo. F. Smith.
W. W. Majors.
W. A. Crow.

Rev. O. S. Thomas, of the North Texas Conference, represented Southern Methodist University. Dr. John R. Nelson spoke to the conference in behalf of Texas Woman's College; Rev. G. F. Winfield represented Meridian College. Rev. W. B. Andrews presented the interests of the Board of Church Extension; Rev. A. C. Chappell brought the greetings of the Board of Missions, and Rev. J. N. McCain represented the Orphanage.

The conference was notable for the spirit of evangelism that characterized all its sessions. The sermons were all deeply spiritual. The accent was everywhere laid on experimental religion. Cant repertorial adjectives will not de-

scribe the sermons; the gospel was preached with the power of the Spirit. Tuesday evening at 8 o'clock, Rev. L. G. White, pastor of Eleventh Ave. Church, Corsicana, gave a helpful exposition of John 20:1-17. Wednesday morning at 11 o'clock Bishop McCoy preached from Luke 15:1-2. To an audience that the Church could not accommodate, including the children of the public school, who were attentive listeners, although most of them were compelled to sit on the floor, Bishop McCoy magnified Him and His love, for whose glory all the work of the conference was designed. At the conclusion of the sermon the house was dedicated. Wednesday evening Rev. A. C. Chappell, pastor of First Church at Hillsboro, preached from Genesis 4:9, a remarkable sermon on Responsibility. This remarkable sermon is in the interest of the Mission Board, and Dr. Bishop made some interesting statements regarding the founding of Methodism in Texas.

Thursday morning Bishop McCoy again "heralded" the "good news," preaching from Isaiah 40:30-31, a gospel of everyday life. The conference is profoundly grateful to Bishop McCoy for these two great sermons. They were spiritual benedictions.

The afternoon session of the third day was devoted to the report and discussion on lay activities. Judge J. M. Alderdice, of Waxahachie, was elected District Lay Leader. He presided while the conference discussed the laymen's work. Good reports were made of the activities of the different charges, especially in the organization of brotherhoods.

A discussion of the reports of the committees would extend this article beyond proper limits. All the causes of the Church were heartily endorsed. The Texas Christian Advocate received strong endorsement, and great hope was expressed for its future under the editorship of Dr. Bradfield. The conference pledged itself to the support of all the educational enterprises of the Church.

UMPHREY LEE, Sec.

GAINESVILLE DISTRICT CONFERENCE.

The fortieth session of the Gainesville District Conference convened at Sanger, Texas, April 13 to 15, the opening sermon being preached by Rev. S. L. Crowson, of Era. A large proportion of the delegates were present, and all of the preachers in charge except two. The reports from the several charges showed the work of the district to be in good condition with splendid prospects for a good year's work.

This session of the conference was one of the most pleasant and profitable ever held. The thoughtfulness of the good people of Sanger and of their popular pastor, Rev. K. E. Porter, left nothing to be desired. The good women of the Church served dinner and supper at the church both days, and it goes without saying that this feature of the program was thoroughly enjoyed by all.

The conference enjoyed splendid sermons by Revs. S. L. Crowson, D. H. Aston, J. R. Gober, O. S. Thomas and O. T. Cooper. This year will close the quadrennium of our very efficient presiding elder, Rev. J. F. Pierce. Resolutions were passed by the conference expressing our love for him as a man and a brother and our appreciation of his splendid services while on the district. He will hand back to the Bishop this fall one of the very best districts in the whole conference.

The conference licensed the following young men to preach: Charles B. Davis, of St. Jo; C. P. Peters, of Denton, and Wm. C. McClellan, of Sanger.

The following were elected delegates to the Annual Conference:

REV. C. L. MILLER, of Vallev View.
G. T. PURCELL, of Hood.
W. C. BROWN, of Gainesville.
ED F. BATES, of Denton.

Alternates:

J. H. Dort, of St. Jo.
H. K. Jones, of Vallev View.

The conference voted to go to Myra next year.
E. V. COLE, Sec.

DECATUR DISTRICT CONFERENCE.

The Decatur District Conference of the North Texas Annual Conference met in its eighth annual session at Chico, Texas, April 6, 1915.

The opening sermon was preached at 11 a. m. by Rev. Frank M. Richardson, of Alvord, who used as his text I Cor. 5:20. His sermon was clear and forceful and struck a responsive chord in the hearts of his auditors.

Rev. S. C. Riddle, presiding elder, is closing out his quadrennium on the district. He presided with ease and dignity. Everybody, even to the most timid layman, feels free in Brother Riddle's presence.

Sixteen out of the seventeen pastors of the district were present. In addition to these there were forty-three laymen in attendance upon the conference.

The condition of the district as indicated by the reports of the pastors is healthy and encouraging. Owing to unfavorable weather in the early spring few meetings had been held, but nearly all of the pastors are preparing to begin an active revival campaign from which large results are expected.

Attention was given to all the interests of the Church. The reports on prayer meetings, Sunday Schools and Epworth Leagues were particularly gratifying.

Helpful and instructive sermons were de-

livered by Rev. W. N. Vernon, of Roanoke, and Rev. L. D. Shawver, of Krum.

Dr. C. M. Harless, of the Greenville District, represented Wesley College and on Tuesday evening favored us with his great sermon-lecture on "The Preacher's Place in the World's Progress." A large audience heard the message, and all went away with a higher conception of the value of the ministry in the world.

Dr. John R. Nelson, of the Fort Worth District, cheered us with his genial presence and offered some helpful suggestions out of his rich experience, which were greatly appreciated. He also made a strong appeal in the interest of Texas Woman's College.

Rev. T. H. Morris, of the Bowie District, smiled upon us and encouraged us with some very timely remarks upon the importance of conserving the interests of the kingdom by inducing those who are converted under our ministry to unite with the Church at once.

Rev. F. O. Miller and Rev. L. L. Cohen, the former representing the supernuminate parsonages, the latter representing the Southern Methodist University, spoke eloquently in the interest of their respective causes and their appeals met with a cordial response from the conference.

The following laymen were elected to represent the Decatur District at the ensuing Annual Conference to be held at Bonham:

REV. J. H. MYERS, Chico.
A. C. HOYL, Decatur.
D. B. BUTTRILL, Krum.
WM. TURNER, Jacksboro.

When the time came to select a place for the next District Conference four places were put in nomination. After a spirited, but pleasant contest, it was unanimously agreed to hold the next convention at Germyn.

The following resolution, signed by all the pastors present, was unanimously adopted with the request that it be sent to the Texas Christian Advocate for publication:

Whereas, Our beloved presiding elder, Rev. S. C. Riddle, has done such efficient work during his four years' stay on the district; and,

Whereas, The kingdom of Christ has been so well cared for in all its departments under his most efficient leadership; therefore be it

Resolved, That we express to him our highest appreciation of his life and labors among us while on the district and that we express to him our high esteem for his humble Christian character and life; that we regret to give him up, but pray God's blessings upon him and his consecrated wife wherever they may go.

The conference adjourned at noon on Thursday, April 8, 1915.

G. A. LEHNHOFF, Sec.

VINITA DISTRICT CONFERENCE.

The Vinita District Conference convened in Afton in the First Methodist Church, of which G. E. Holley is pastor, April 17, 1915.

Afton is situated at the crossing of the Frisco and this makes it a railroad center, and it is noted for being one of the greatest hay markets of the Middle West. It is also a town of schools and churches, and, as a matter of course, the citizens are hospitable and courteous. They entertained the conference with a generous spirit and made every one feel welcomed.

Our conference was a splendid success considered from any standpoint. Our presiding elder, Rev. J. W. Rogers, presided with ease, dignity and with great satisfaction to all.

There were only four of the preachers in the district absent. There were fifty-seven delegates and visitors enrolled.

The two things that pre-eminently characterized the conference were: 1. Preaching; 2. the freedom with which the business was disposed.

We had preaching at 11 a. m., 3:30 p. m. and 7:30 p. m.

The opening sermon was preached by Rev. J. C. Hooks, from Grove, and the conference closed with a sermon by Rev. J. D. Edwards, Conference Evangelist.

The business sessions of the conference closed Saturday at 4 o'clock. But many of the preachers stayed over for dedication or Sunday by Bishop Hoss. Those who stayed were amply paid for their staying. The Bishop seemed to be enjoying good health and he preached a great sermon on "The Church" to an appreciative audience. The Bishop was pleased with the progress that is being made in this section and in the Vinita District.

Rev. W. E. Harrison, our preacher at Welch, preached for us on Friday at 7:30 on "Christian Service," which was very much enjoyed by the conference.

Rev. Luther Roberts, our Secretary of Education of East Oklahoma Conference, was present and addressed the conference, also preached at the 11 o'clock hour on Friday, using as his text Isaiah 7:20, and preached an appropriate and timely sermon on "Education."

Mrs. W. R. Greer, of Chelsea, was present and addressed the conference, making a report of what the Social Service Department of East Oklahoma Conference had done and mentioned the great opportunities of the department in this State.

Rev. J. M. Cantal, the Missionary Secretary of East Oklahoma Conference, was present and preached at 3:30 Friday, using as a text a Tim. 2:15. The emphasis in

this sermon was upon the need of putting forth all our powers to live approved of God, which was inspiring and helpful.

The business of the conference was dispatched by committees.

The reports of the pastor and of these committees agreed in showing that the district is making marked progress along all lines of work. Several of the pastors have had great revivals on their charges and have had a large number of additions to the Church. There have been between three and four hundred accessions to the Church since conference.

The report on the Sunday School work showed that we have not been as wide-awake as we might on the Sunday School work. We have about forty Sunday Schools in the district and seventy organized Churches. There were from the Sunday Schools 198 members received into the Church last year. Many of the brethren spoke on the necessity of Sunday Schools in order to have Churches, which was calculated to inspire the members and Sunday School workers to do larger things along these lines.

There is encouraging work done in the League work. There have been five new Leagues organized since conference with a membership of about 113.

The Committee on Education, Books and Periodicals, T. F. Brewer, Chairman, paid high tribute to Dr. W. D. Bradfield and to the quality of Texas Christian Advocate, and urged that every Methodist home be a recipient of that great paper.

We were favored by a visit of Dr. Bradfield to our conference, who was introduced to the conference by T. F. Brewer. The conference was delighted to have him present, and were very much edified by his great sermon on the subject "The Master Joy of the Christian."

The conference recognized that the Texas Christian Advocate is an invaluable paper and should be in every home.

We are glad our district is in such prosperous condition and we rejoice over the progress of the kingdom in this section.

The conference passed a resolution authorizing a committee to buy or trade for a district parsonage for Vinita District, as the present one is entirely inadequate.

K. K. ANDERSON, Sec.

RECREATION AND SOCIAL LIFE OF OUR YOUNG PEOPLE.

This article was read to the Plainview District Conference by Mrs. W. R. Blockson, of Vigo Park, Texas, and ordered by the conference published in the Texas Christian Advocate.

M. S. LEVERIDGE, Sec.

Friends: You often hear a person, when called upon for a talk like this, open their address by saying: "I am not prepared," but I must today prove an exception to the rule, for were I to say everything that is in mind and heart concerning this subject, I verily believe conference would have to hold over one more day.

I believe that every one of us have our hobbies. It is impossible for us to work along all lines that we become interested in and sooner or later we accept one particular thing that appeals to us most, and it is our pleasure to work and build up along that line. If I have a hobby in Church work or for that matter in life itself, it is the subject of my talk this afternoon, "Recreation and Social Life of the Young People."

Like all people with a hobby, I believe this is one of, if not the most important work of our Church, for from the young people we must derive our life and perpetuate our Church.

We may sacrifice in many ways and put our whole aim into erecting a fine building, and when it is completed we have reached our heart's desire; but not so in the erection of a church, for no matter how large and costly the building may be, the building is not the Church.

Better a brush arbor with a band of people living in harmony and bound by the ties of love toward God and toward each other.

I believe that Christian men and women have more to do with keeping the young people out of the Church than all of the sinners. Why? Because so many of the Christians expect or at least the impression is left with the young people that they expect them when they are converted to draw their faces down long and give up all pleasures and gayeties, no dances, no theaters, no picture shows, no cards, no games, no parties. There is nothing left them but a debating society, and then the question should be, "How large was the whale that swallowed Jonah?" or "How many lions were there in the den in which Daniel was cast?" Do you blame the young people for not embracing such a religion? If I had to have that kind of a religion in order to enter heaven I wouldn't want it more than fifteen minutes before I die. If you doubt the young people giving this reason you go to any unconverted young person and nine out of ten will tell you, "I expect to be a Christian some time, but I am not ready to give up the pleasures of life yet."

Let us prove to our young people that they have never known happiness until they take Christ into their lives. You can't do that by telling them there is no pleasure in these things, for they have found pleasure there. They can only be led to our way of thinking by planning pleasures for them and saying, "Come, let us play together."

A woman toils through the summer day over a hot cook stove. At night she is paid in money for her work. She goes to her home glad to be rid of the drudgery of the day, but place in that woman's heart the love of a wife and mother working for her

home, her husband and her children, and it makes no difference how long the day or how hot the work, she can go about her duties with a smile on her lips and a song in her heart, for she works for love, Christian, the hearts of the young people will raise their work and pleasure to a higher plane.

An agent wishing to sell an article does not rush into a talk on business the instant he meets a prospective customer, but if he is wise and wary he first shows an interest in something the prospective customer is interested in. Therefore let us be interested in our young people and in their pleasures and social life if we wish to win them for Christ and the Church.

Strange as it may seem, yet it is true, a two-room house occupied by people not Christians is room enough to hold several bottles of whiskey and give a dance, to which our League boys and girls are invited. Every one knows that it takes more room for a man to walk when filled with whiskey than when he is sober, yet houses of four and six rooms are too small for Christians to throw open for our League boys and girls to have a party in. We try the schoolhouse. Books are misplaced, pencils lost, consequently the schoolhouse is closed against us nine months in the year. We dare not ask openly, but we hint for the use of the church building. Hands are thrown up in horror. If we go there we must do nothing but sing and pray and perhaps have one of those debates, but they'd rather we wouldn't do that. "The church is dedicated to the Lord; that is hal lowed ground!"

Hallowed, fiddlesticks! Didn't Christ condemn those who kept the outside of the dishes clean and not the inside? Would that you preachers preach to our Church members that we want to save the souls of our boys and girls for heaven, not that little insignificant church building, for God hasn't any use for that in heaven anyway. He is preparing a mansion for us over there.

What has crowded London done to solve this problem? Fifty years ago she realized that she must provide a place for her young people and children to play, and not having the land that Texas has to spare for such a purpose, London gave her children yards. The churchyards were her graveyards, and they leveled those graves, placed the tombstones around the walls and gave that "hal lowed ground" for a public playground to her young people.

We ask the question in the League, "May we work up some interest and enthusiasm by offering a League emblem as a reward in some contest?" They answer, "No! Don't you know that's gambling?"

We ask if we may have some little play, if we can find a place to have it, and the answer comes back, "I don't want my son or my daughter to take part in anything of that kind if the money is to be used for the Church. I don't believe in raising money for the Church that way."

What can we do? There is nothing left our boys and girls but the small house with the dance and the whiskey or the street. Our hands are tied.

Friends, I believe that pleasure and religion stand on a level—the one on the left, the other on the right. Pleasure need not step up to meet religion. Religion need not step down to meet pleasure, but as they draw nearer together the dress and impurities of pleasure fall from her of their own accord. The harness and severity fall as a mantle would fall from off religion, and when the two meet, clasp hands and are joined together, what have we then? We have a pure and wholesome pleasure, and a gay and happy religion, and we also have the answer to the recreation and social question for our young people.

RECENT GIFTS TO EMORY UNIVERSITY.

Gifts, some larger and some smaller, are constantly being made to Emory University. Evidently there is a growing interest in this great enterprise. Recently a young man, whose name is withheld for the present, gave six thousand dollars for a scholarship fund to aid young men in obtaining an education at the University. This fund is for the benefit of students in the School of Liberal Arts, Emory College.

About the same time a physician sent his check for five hundred dollars to Bishop Candler, without solicitation. These two gifts have come within the last two weeks.

A few days later Bishop Candler received a letter from Dr. Jas. W. Lee, of St. Louis in which Brother Lee offers to add to the University's library many rare books of much value.

This is a most valuable contribution to the library of the University—a collection which is already quite large and rich in many precious volumes.

Dr. Fitzgerald S. Parker has recently sent an autograph letter of Bishop Enoch George, which will be added to the collection of rare autographs in possession of the University.

Dr. Franklin N. Parker has sent a copy of the "Discipline" published in 1817. It is the purpose of the authorities of the University to collect a complete set of all Methodist "Disciplines" from the beginning of Methodism in America until the present time.

Rev. H. H. Smith, of the Virginia Conference, has sent a photograph of the old Ebenezer Academy, one of the first institutions of learning established by American Methodists, having been erected in 1785. Scarcely a day passes without some valuable addition being made to the library or generous contribution given to the University.

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In 48 to 72 hours. No craving for tobacco in any form after first dose. Harmless, no habit-forming drugs. Satisfactory results guaranteed in every case. Write Newell Pharmaceutical Co., Dept. 80, St. Louis, Mo., for FREE Booklet, "TOBACCO RE-DEEMER" and positive proof.

Woman's Department

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

WOMAN'S MISSIONARY COUNCIL.

The Woman's Missionary Council met at Little Rock, Ark., April 14. The President's message we gave you in last week's issue. At the Workers' Conference the following plans were adopted:

"1. That in order to cultivate the territory already organized, every District Secretary shall arrange for enough all-day meetings to touch every auxiliary within the district, when the entire membership, and not merely delegates, may attend.

"2. That in order to effect the seed-sowing in new ground, all unorganized territory in each district be reached at least once during the year.

"3. That each District Secretary be asked to arrange for and observe a special day in her district, to be called 'Woman's Day,' and try to secure the presentation of the missionary work at the morning service on the same Sunday in every church in her district. Churches on circuits could follow each other in this effort.

The eleven o'clock hour on Friday was a wonderful hour. It was spent considering the all important question of world peace. Strong resolutions were adopted protesting against the cruel and useless waste of war, and pledging our help in laying the foundation of a world-wide peace propaganda.

The women of the Council worked early and late. The janitor of the church mourned at one of them how they lived as they did not seem to take time to eat, and replied himself by saying, "You all must live on de grace of the Lord."

The Council meeting closed late in the afternoon of April 22. The next meeting will be held in Atlanta, Ga., April 15, 1916. Atlanta had sent urgent invitations and numerous telegrams all through the session.

It was decided to organize women's community clubs among the negro women of the South. The educational qualifications of deaconesses were raised considerably and officers of the Scarritt Bible and Training School, of Kansas City, were authorized to collect a fund for the erection of a new building or annex. The raising of this fund already has begun.

Refuting the charges often made against missionary operation that "it takes a dollar to spend a dollar," Miss Belle H. Bennett, president, presented a report to show that the administrative expense of the Council was less than 7 per cent of the missionary appropriations.

A new rule adopted permits deaconesses to draw their regular salaries and ordinary expenses during sickness, after one year of service as a deaconess. Heretofore they have been ineligible to draw pay until they have served ten years.

Miss Annette Gist, of McIntosh, Fla., and Miss Charlie Holland, of Moscow, Texas, were assigned to work in Japan, which field is new to the Council. Miss Gist previously was assigned to Korea, but the assignment was changed.

RELIGIOUS FREEDOM IN MEXICO.

Now that Romanism is pleading for religious freedom in Mexico, we recall vividly instances of her intolerant spirit in the past. She held an unrelenting grip upon the minds and consciences of the people for three and a half centuries. When, in 1857, the Reformed Laws were enacted that guaranteed liberty of worship, she realized that the execution of these meant the loss of her civil authority, and played the part of a traitor by inviting a foreign potentate to come over and place himself at the head of the clerical or conservative party. This dignity was none other than Maximilian, of Austria, to whom she offered the title of Emperor; but neither he nor his unscrupulous followers suspected the strength and indomitable courage of the Liberal party at that time. So powerful did it show itself to be that the traitors were soon put to flight and their leader was executed. Few episodes in Mexican history are more pathetic than that Charlotte pleading for the life of her condemned husband. On hearing the reply of Juarez: "My heart tells me I should heed your request, but my head tells me I should not," her reason was dethroned.

Though defeated and humiliated, Romanism, with a zeal worthy of a better cause, continued to prolong the night of spiritual darkness by persecuting and often killing the faithful witnesses of Christ. Up to the present time she still holds absolute sway over large regions into which she has not permitted the light of the Gospel to penetrate.

The year 1875 seems to have been a specially fateful one for pioneer missionaries and their flocks. We find recorded that on January 26, in the city of Acapulco, a mob of fanatical Romanists, armed with lances and pistols, assaulted the Evangelical Church, killing three members and wounding nineteen others. An American who was present, hoping to quell the disturbance, went outside and appealed to the infuriated crowd, but was immediately killed. His wife, and four small children, were left to battle with life's turbulent elements as best they could. So

PROGRAM FOR FIFTH ANNUAL MEETING OF THE WOMAN'S MISSIONARY SOCIETY.

Central Texas Conference, Gatesville, Texas, May 4, 5, 6 and 7, 1915.

TUESDAY.
1:00 p. m.—The Conference Officers and District Secretaries will meet in executive session.

8:00 p. m.—Opening Devotional, Miss Cora Posey. Annual Sermon, Rev. S. J. Rucker, P. E., Sacrament of the Lord's Supper, administered by Rev. C. L. Cartwright, pastor.

WEDNESDAY.
9:00 a. m.—Devotional, Mrs. W. S. Mays. Organization. President's Message. Items of interest from the Council, Mrs. W. H. Matthews. Hour of Mission Study and Publicity, Mrs. D. R. Blair and Mrs. R. F. Brown. Announcements. Quiet Half Hour. Lunch.

2:00 p. m.—Devotional, Mrs. Ben Russell. Reports: First Vice-President, Second Vice-President, Treasurer, Distributing Secretary; 15 minutes each. Council and Conference Report of Corresponding Secretary. Question Box. Committees announced and met.

8:00 p. m.—Young People's Hour, Mrs. J. B. Price, presiding. Address, Dr. H. A. Roaz, President Texas Women's College.

THURSDAY.
9:00 a. m.—Devotional, Mrs. W. F. Menefee. An hour with the districts, led by Mrs. R. L. Abbott.
From the Standpoint of Our Deaconesses and Council Workers: Miss Jackson, Miss Smith, Miss Mitchell, Miss Baker, Miss Denton, Miss Nutt; 15 minutes each.

PLEDGE HOUR.
Hour of Social Service and Supplies, Mrs. E. H. Wyne and Mrs. Jim Langston. For World's Peace. Quiet Half Hour. Lunch.

2:30 p. m.—Devotional, Mrs. C. R. Porter. Workers' Conference and Question Box. One hour, led by Mrs. John R. Nelson. Resolutions. Election of officers. Select place of next meeting. Committees met.

8:00 a. m.—Devotional, Mrs. Neal W. Turner. Address, Dr. F. P. Culver, President of Board of Missions, Central Texas Conference.

FRIDAY.
8:30 a. m.—Committees meet. District Secretaries meet.

9:15 a. m.—Devotional, Mrs. Jesse Brown. Reports of committees. Unfinished business. The Outlook for the Year—Delegates.

Closing Words, by the President. Benediction. Lunch. Executive Session.

NORTHWEST TEXAS CONFERENCE.

The annual meeting of the Northwest Texas Woman's Missionary Society will be held at Memphis, May 28 to June 1.

Please elect your delegates at once and make ready for a large attendance and a great meeting. Rates will be secured as usual.

MRS. D. L. STEPHENS, President.
MRS. GABIE BETTS BURTON, Recording Secretary.

fiere was the fighting within the church that pools of blood covered the floor.

Another instance of the insincerity of Rome when she pleads for religious liberty is convincing. Rev. Santiago Gomez, pastor of our Mexican congregation in Bridgeport, Texas, possesses a valuable volume of chronicles published during a period of time that includes the ill-fated year of 1875. One of these relates the death of his grandfather, who while standing in the pulpit preaching, was shot, his blood sprinkling the floor and the leaves of his Bible, which is still preserved. More than seventy heralds of the cross will wear the martyr's crown because of the intolerant spirit of Romanism in Mexico.

Being one of the pioneer missionaries to Saltillo I can testify to what was experienced there twenty-six years ago. Stones were hurled at us almost nightly as we held religious services, and frequently they hit the mark. We were anathematized to such an extent that owners of houses were warned not to rent us their property, the penalty being excommunication for the first offense and condemnation for the second. The sign of the cross was made by those who passed us on the street to ward off the evil influence of our presence. Finding that such petty persecutions did not move us, the municipal authorities were induced to levy upon us an unjust and exorbitant tax, hoping in this way to drive us from the country. Failing to get redress from the local officials we carried our complaints to President Diaz, who gave a favorable reply to our petitions, and thus saved us and our mission from destruction at the hands of the same Romanism that now pleads for mercy and religious freedom.

LELIA ROBERTS, Dallas, Texas.

WAR.

The men that caused the war in Europe are not Christians. How do I know it? From the fact that Christ said, "Blessed are the peace-makers, for they shall be called the children of God," and, "Blessed are the merciful, for they shall obtain mercy." They are not peace-makers, or they could not make war; neither are they merciful. J. HARMAN.

PLACE FOR SESSIONS OF CONFERENCE.

H. G. H.

From San Marcos District Conference will come a memorial for appointment of Committee on Entertainment at next session of West Texas Conference, same as General Conference. At last two sessions of our conference a cloud of doubt hung over possibility of a suitable place being put in nomination. But the people are not lacking in hospitality, never have been, never will be. Our conference, though, is a large body, rapidly growing larger. I do not believe it should be divided any more than I believe Texas should be divided. I want no Bishop to come to Texas—yes, magnificent State of Texas—and preside over a conference composed of forty or fifty Methodist preachers, some of them very common and others of them on their last legs. No small Church, in a small town, can longer entertain West Texas Conference. But are not all the towns of Texas growing larger? Indeed they are. I love a big conference. Let's swing together, brethren, even if some central place must be selected and preachers and visitors pay their own way. When does a Methodist preacher ever have more money than he has at conference? Are just before he is read out for "hard-earned" circuit? But this question has many sides. The people might take offense at our full pockets and paying our own way. Don't the people in the various towns want to look at us, see how well dressed we are, hear the big guns, see the great crowds, catch inspiration, pick out the preacher they want, talk about the conference for a year, and then write all sorts of things in the Advocate about us? Why, the last session of our conference was the grandest I ever attended! We would become awfully stale in same town every year. Look out, brethren, that you don't jump out of the frying pan into the fire.

PRINTING THE MINUTES.

H. G. H.

At next session of West Texas Conference a memorial will be presented from the San Marcos District Conference urging that some financial arrangement be made for printing the minutes without an assessment upon the boards. By what authority the minutes are printed by assessment of boards I do not now recollect, but it must have been by conference authority. Let us put an end to appropriating Church Extension money, Foreign and Domestic Missionary money, Conference 'Claimants' money to any other purpose than that for which it is collected. In all our Church Extension work we are required to adhere strictly to the letter as well as spirit of the law. Let the Annual Conference make some other arrangement than calling on the Church Extension Board for \$95 when we have two pages and a few other figures in the minutes.

A SIMPLE TRAP FOR THE HOUSEFLY.

A maggot trap which will practically prevent the breeding of the housefly is described in a new bulletin of the U. S. Department of Agriculture, No. 209, "A Maggot Trap in Practical Use; an Experiment in Housefly Control." The investigators who carried on this experiment at the Maryland Agricultural College declare that during August and September at least 98 per cent of the larvae breeding in the manure were destroyed, and although the trap was not so efficient when the weather became colder, even then it greatly reduced the number of flies.

The principle of the trap is simple. It is easy to construct and the expense is said to be probably less in the long run than the investment which many farmers now make in screens for their dwellings, and sprays and flynets for their live stock. In its rough-outlines the trap consists of a concrete basin with a latticed wooden platform erected upon it to hold the manure. The basin is connected by a drain pipe with a small concrete cistern. The bottom of the basin is filled with water into which the maggots breeding in the manure drop, as they are about to turn in the pupa or chrysalis stage, and are drowned. At frequent intervals the water is run off into the cistern and is then pumped back on the manure pile. In this way all the liquid manure is saved.

The successful operation of this trap rests upon several facts connected with the habits of the housefly which have been thoroughly established by observation. The adult fly lays its eggs in fresh manure. There they remain until the larva stage is almost over and the insects are about to enter the pupa or chrysalis stage. At this time a pronounced tendency to migrate is evident. In consequence if the manure is placed upon a platform with a latticework bottom the larvae, while migrating, will fall through these openings into the water in the basin below. In the case of the experiments at the Maryland Agricultural College a careful count showed that between July 25 and October 1 about 112,000 larvae were killed in this way. This, however, does

not include the number that were picked up from the basin by sparrows or poultry. Altogether it is estimated that during the warm weather the efficiency of the trap was probably 99 per cent. Later, when the temperature was lower, the trap's success was not so marked. This was accounted for by the fact that when the air is much colder than the manure heap the larvae will not attempt to leave the heap and therefore will not fall into the basin.

Another difficulty experienced arose from mosquitoes using the water in the basin and the cistern to breed in. This was overcome by cleaning out the basin at regular intervals and by sprinkling a little oil over the surface of the water in the cistern.

Properly constructed, such a trap offers no obstacles to the movement and economical handling of manure. It is essential, however, that each day's addition to the heap should be sprinkled with sufficient water to keep the manure moist but not enough to cause leaching. The details of the construction of the trap are contained in the bulletin already mentioned. This particular trap was designed to hold the manure produced by three horses for three months, but there is no reason why larger quantities should not be treated in the same way, by building larger traps or by building several of smaller size.

THE CITY IN WHICH WE LIVE

(By Elbert M. Jones.)

From a dream of pain I awoke last night,
Out of the dim gray past,
I took me back to Judaea's plain,
To Bethlehem, and the great domes
Of Caesar, so rich and vast.
And there on the road—the great white road—
That led to Jerusalem's gate,
I stood the city in which we live today,
With its halls as bright, its streets as gay,
Looking down toward the street called
Straight.
And there by a clamorous crowd, that moved
Along by the city's wall,
The "Man Of Sorrows," with solemn tread,
Heralded with songs of joy, was led,
And He healed them, one and all.
From the city in which we live today
The tumult of dance and song,
The banquet hall, the feast, the din,
The clamor, although our doors within
Were closed to the Master's throng.
Then changed was the scene to Pilate's
Court,
Where the "Man Of Sorrows" stood
'Midst Roman, Jew, and Pharisee,
Who importuned for the cruel decree
Against the Man of God,
From the city's streets, in hordes, there
Came
The tried, the rich, the poor;
And the city in which we live was dead,
While its people on toward Jerusalem sped
To enter the palace door.
"What shall I do with Jesus then,
If I set Barabbas free?"
"Crucify him," was the mocking cry,
As they led Him forth from the hills to die
On dark Mount Calvary.
And the city in which we live looked on,
And followed along in its pride
To the brow of the hill, and saw Him
Hang
To the rugged cross, and their voices rang
In acclaim when He blew and died.
"What shall I do with Jesus then,
If I set Barabbas free?"
"Crucify him," was the mocking cry,
As they led Him forth from the hills to die
On dark Mount Calvary.
The wise men came from Herod's courts,
The shepherds from Old Judea;
And those who journeyed from lands afar
Remembered the night when His mystic
Star
Awakened their hearts to fear,
And eyes looked on that star were closed,
Renewed by the touch of love—
Rebellious hands there in the strain,
That He recalled to mortal life
Who hung on the cross above.
Then the multitude turned and hastened back
To the city from whence it came,
And naught cared they that to stone
For their sins He died on the cross alone,
And came in the Father's name,
Their eyes saw not and they did not hear
The message He did to give.
"Oh, come unto Me, ye poor, oppressed,
Ye heavy laden, I will give you rest,"
And they would not heed and love.
Where dwell the Roman, the Jew, and
Pharisee?
I ask, yet know full well—
In the city in which we live they strive,
And work foolish and today they strive
In league with the hosts of hell.
"Does the city in which we live not care?"
You ask, and I answer, "No!"
We learn not the meaning of sacrifice,
And we sell for Esau's beggarly price
Our heritage here below.
So we follow along, with faith as blind,
And we not our hearts—our care,
In the beaten paths that the world has made,
Till we reach Golgotha's lonely shade,
And the cross He was loved to bear,
For the city in which we live bows down
In its worship of greed and gold;
And the hounded love that his life
Adored,
The purple robe, and the crown of thorns,
Were the measure of love we sold.

THE HOMETOWN

Beyond earth's smiles and tears,
Beyond its' hopes and fears,
Beyond the freedom and the care,
Beyond the joy and the despair,
There lies the homeland fair,
O, may I enter there!
Over on the other shore,
Where life's partings all are o'er,
Where the skies are ever blue,
Where all hearts are good and true,
There lies my homeland fair,
O, may I enter there!
R. S. BRAUGH,
Wanette, Okla.

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THE PASSING DAY

THE WARS.

The plans of generals are not published in advance. The reason is obvious. We have been expecting the long-talked-of spring campaign to open, but just how and where is the thing which has held our attention.

It seemed reasonable that, when Przemysl fell into the hands of the Russians, the Germans would be compelled to draw back in the West in order to reinforce the East, but the recent desperate battle around Ypres and along the Yser Canal proves, again, the wonderful resourcefulness of the Germans.

The British, Canadians, French and Belgians on the one side and the Germans on the other are waging in a great battle in which guns of all makes and sizes are being used; and it is said, the Germans are even resorting to deathly sulphurous fumes as a means of destruction. The Germans have their heart set upon Calais and Dunkirk, two important sea ports along the Belgian coast just across the straits from Dover, England. But the Allies are just as determined, and it seems a little more so, to drive the Germans back where they came from.

Whether the Allies will be satisfied when they push back the Germans into Germany or whether the Allies are going to absolutely crush the great war machines, remains to be seen from the fierce fighting which will engage them from now on.

The Allies claim their plans for the taking of Constantinople are going right on, but so far the Sultan is still smoking his dreamy pipe.

There seems to be a lull in the East along the Polish front. This is due to the melting snows making fighting almost impossible, but we will soon hear of some terrible fighting here, too.

The submarines continue to pick off a ship now and then, but the Allies seem to keep up the blockade.

The Kronprinz Wilhelm will intern in American waters. This converted cruiser was out on the water for eight months and came in because she was almost worn out and some of the men confess they were worn out.

The United States continues to "shape-up." Secretary Daniels recently wrote Mr. Garfield, President of Williams College, giving him the following data:

"There are now in active service, fully commissioned, 225 vessels of all characters, which is thirty-six more than were fully commissioned when I became Secretary. There are also 101 vessels of various types in reserve and in ordinary and uncommissioned, capable of rendering service in war. We have under construction and authorized seventy-seven vessels (nine dreadnaughts, twenty-three destroyers, twenty-eight submarines and seven auxiliaries) which were under construction on March 1, 1913."

Conditions in Mexico must be simply almost unbearable. A United States transport recently arriving at Galveston from Tampico, Mexico, brought 293 refugees. All but fifteen of them were Americans.

William G. C. Gladstone, grandson of the great English statesman, William E. Gladstone, has been reported killed in a battle in France.

A famous Stradivarius violin, presented by Lord Newlands for sale at Christie's auction room, London, England, on behalf of the Red Cross, brought \$10,500.

A new draft of the Japanese demands of China was presented to the Chinese Foreign Minister Lu Cheng Hsiang, April 26, by the Japanese Minister, Eki Hoki.

A direct photograph of Mellish's comet, made at the Lowell Observatory April 20, shows a tail composed of two branches, one of which is probably 3,000,000 miles long.

Prohibition elections in Illinois last week resulted in eleven towns being swept into the dry column. In South Dakota fifteen cities and towns deserted the wet ranks.

American scholarship suffered a distinct loss in the recent death of Dr. Thomas R. Lounsbury, professor emeritus of English in Sheffield Scientific School, Yale University.

The Commissioners' Court of Palo Pinto County has ordered an election for the future county to vote on whether poolrooms shall be allowed to run in Palo Pinto County. The election has been set for May 8.

Under a plan of reorganization of the Frisco Railway there will be retired all of the present forces of indebtedness, both bonds and stocks aggregating \$350,000,000. It is expected to end the receivership in about six months.

A plea for a more rigid enforcement of child labor laws in the South was made by Miss Jean Gordon, of New Orleans, President of the Southern Conference on Woman and Child Labor, in an address in Memphis, Tennessee.

The Chamber is anxious to have each wealthy farmer in the county join with it to the extent of furnishing a sow or the money for the purchase to his own boy or girl.

The question of the sanity of Harry K. Thaw will be determined by a jury. Supreme Court Justice Hendrix, of New York, in a decision handed down granted the application for a writ of habeas corpus.

Clark Strauss, of Dallas County, last week went up as a passenger in a hydroplane at San Francisco. When up about seventy-five feet the craft became unmanageable and fell into San Francisco Bay. Neither Strauss nor the aviator were injured.

Oliver Derby met death in a peculiar manner at Okemah, Okla. While he was ringing the bell of the Methodist Church the temple front clapper became detached from the bell and crashed through the ceiling, striking him on the head and killing him instantly.

Complete preliminary estimates from all internal revenue collection districts received at the Treasury Department in Washington, D. C., indicate that the individual and corporation income tax this year will not only come up to the original estimates of \$80,000,000, but probably will exceed that sum.

It was announced at the White House that President Wilson would be unable to attend the Southern Commercial Congress at Muskogee, Okla. When the invitation was extended some time ago the President said that he would be glad to attend the conference if public business would permit.

An unfavorable report was made on the project for improvement of the Lavaca and Navidad Rivers and the mouth of the former stream for connection with the inland waterways along the Texas coast. The report was announced by Gen. Kingman of the Board of Army Engineers at Washington.

Information given out by R. B. Elmore, of the Industrial Commission of the Texas Immigration Bureau, is to the effect that 530 cars of Elberta peaches would be shipped this season. From Tyler 100, Lindale 115, Mineola 25, Troup 15, Henderson 20, Jacksonville 200, Longview 15 and Palestine 15.

Commissioner of Labor Woodman has suggested to the various Chambers of Commerce and commercial bodies throughout the State that they have a conference with the manufacturing interests with a view of calling a State convention, the object of which will be to inaugurate a "Buy It in Texas" campaign.

On April 27, the following Texas banks were designated by the Federal Reserve Board with power to act as executors, trustees, etc.: Greenville National, Greenville; First National, Stanton; City National, Colorado City; Stock Yards National, Fort Worth; National Bank of Commerce, Dallas.

John Cudahy, pioneer packer and millionaire Bondy of Trade dealer, who died in Chicago, won the admiration of business and financial leaders when, in 1893, he lost his fortune estimated at \$6,000,000, was plunged into debt for \$1,000,000 and in five years had repaid every obligation, besides amassing another fortune.

Dr. Edward Fwing Pratt, Chief of the Bureau of Foreign and Domestic Commerce, will visit New Orleans, Houston and Dallas after May 15 en route to San Francisco to address the annual convention of the California Bankers' Association. It is his desire to get in touch with commercial associations in the cities he will visit.

Prosperity's boosters, afoot, mounted and riding in floats gorgeously decorated, autos trimmed in a maze of floral and ribbon decorations, and other vehicles, marched 100,000 strong through Chicago's loop section April 26, while crowds estimated at 1,000,000, looked on and shouted their approval. There were 10,000 automobiles in the parade, which was fifteen miles long and took four hours to pass a given point.

Free trips to England and return are forthcoming for skilled workmen in the United States and the colonies of Great Britain who are willing to fill the shortage among the armament firms in the British Isles. It was announced in the House of Commons April 27, that the Government was considering the above means to procure soldiers for help in the production of munitions of war.

During the month of February, 1915, 2816 births were registered in the entire State, according to the report of Dr. W. A. Davis, Registrar of Vital Statistics. March shows a registration of 3053 births, making a gain of 237. Based on the census of 1910, Texas should show over 27,000 births per year. All of these were recorded, or 81.6 per cent. Even with this increase of 2118, there are approximately 3062 births not recorded in the State.

Investing against an alleged tendency toward a monopoly of the liquor business, H. B. Terrell, State Comptroller, told the delegates to the annual convention of the Malt and Liquor Dealers' Association at its opening session in San Antonio that he would exercise the full power of his office to prevent breweries and wholesalers from engaging in the retail trade. Although he had consistently voted against State-wide prohibition during his fifteen years in the two branches of the Legislature he said he had always advocated the strictest regulation of saloons.

Development of iron ore in Oklahoma promises to add much to the mineral wealth and resources of this State within a few years. This is the view of H. L. Wood, editor of the Oil and Gas News, who has been investigating a few of the other items that, added to oil and gas, make the Oklahoma development story interesting. The interest that has centered about a probable iron and steel industry in this State is seen in heavy expenditures entering into production and handling of oil and gas in the way of casing and line pipe, tools, appliances and tankage.

Texas played a prominent part in the meeting of the Mississippi Valley Historical Society, William E. Dunn, of the University of Texas, reading a paper on "Spanish Reaction Against the French in the Tower of Mexico." Miss Elizabeth West, of San Antonio, a paper on "The Indian Policy at Bernardo de Galvez," while Walter T. McCabe, of San Antonio, took part in an executive session regarding the practicability of establishing an organization to build a monument to the memory of La Salle, discoverer of the Mississippi Valley, on which action will be taken later.

To insure wireless communication between Germany and the United States under all kinds of static conditions, the power of the wireless station at Sayre, Lone Island, has been almost trebled. Through this plant the German Government transmits most of its official communications to the United States.

Government and the German Embassy communicates with Berlin. Virtually all of the new equipment it is stated, was manufactured in Germany since the outbreak of the war and was shipped here by a Dutch steamship. It is understood a license will be asked for when the plant is ready.

The flood situation has been serious in Southwest Oklahoma. The main lines of the Rock Island and Frisco have been put out of commission by reported rises in the Canadian. The Oklahoma Central branch of the Santa Fe was cut in two in two places and a Frisco train which was being detoured by that road was marooned at Blanchard with a washout in front and behind it. The Washita River has been running banks full and a report was received ordering all people to leave the lowlands. The Washita was said to be two miles wide in Western Oklahoma and all bridges before it were in danger.

Mayor-Elect Henry D. Lindsley, of Dallas, Texas, is making efforts to secure at the approaching session of the Texas Legislature the enactment of a measure to exempt from taxation the bonds of the State of Texas and the various cities. If this is done, there will result in the greatest saving to the State of anything done in many a year. Public improvement bonds of all kinds should be all means be in the possession of our own people. The way to do it is to let these bonds draw a good rate of interest and exempt them from taxes. If this is done, there will never be any more trouble to get money for necessary public improvements.

Runnels County, it is said, leads the whole world in the production of cotton per capita per square mile. This county during 1914 produced 58,184 bales of cotton. There are 107 square miles in the county and the population is 20,884, making an average of 2.9 bales of cotton for each person in the county. The average population per square mile in the county is 19.3, thus making the average number of bales produced to the section of land in Runnels fifty-six bales. The county is reported to Runnels in making this record is Jackson County, Oklahoma, where 57,465 bales were raised last year, with a population of 23,000. Each person in that county would get 2.5 bales for his share of the crop, should an allotment be made.

National banks in Texas, exclusive of individual cities, enjoyed a healthy growth in deposits in addition to the calls of December 31 and March 1, as shown in the consolidated statement issued by the Treasury Department. The individual deposits were on the last given date \$109,532,176, as against \$100,262,801 for the call previous. The time deposits were \$5,414,212, an increase of \$95,084. Oklahoma National Banks, other than those in the reserve cities, Muskogee and Oklahoma City, had \$57,405,610 in individual deposits, an increase of \$2,488,672. The time deposits were \$7,113,207, an increase of \$9,061,176. The average reserve held by Texas banks is 20 per cent and that of Oklahoma banks 20.34 per cent.

A proclamation was issued April 26 by Governor Ferguson calling the Thirty-Fourth Legislature to convene in special session Thursday, April 29. Only two subjects were mentioned in the proclamation, the general appropriation bill and the question of change and modification of the Robertson Insurance Law, with respect to the investment of reserve and the assessment, levy and collection of a tax on the premium receipts from policyholders. It is the Gibson bill which the Governor has included in his proclamation, with the exception that the question of taxes, lawfully due and owing to the State by any foreign life insurance company now or hereafter doing business in Texas, be left to the decision of the courts without prejudice to the rights of the State or such companies. The Governor urges the members of the Legislature carefully to consider the Gibson bill and expresses confidence that favorable action will be taken.

Texas during the past week has experienced the greatest rains for years. There is scarcely a section of the State that has not suffered severe damage. Railroad traffic has been greatly interfered with and many points in Texas have been practically isolated for several days. It will be fully a week before actual normal conditions obtain throughout Texas. Austin experienced a veritable cloud-burst and in addition to property, estimated at \$500,000, about forty lives were lost in the lowlands about the town, caused by Waller and Shoal Creeks going wild. Houses were swept away and horses, cows and other cattle were drowned. There is scarcely a railroad in Texas that has not suffered the loss of bridges and tracks and it is estimated that hundreds of thousands of dollars will be expended repairing damages. Oklahoma was also visited by great rains and railroad bridges were reported by all roads crossing the Canadian River. The Frisco, Santa Fe, Rock Island and others were practically tied up for more than forty-eight hours.

OUR CHURCH NEWS

(Continued from Page 5.)

Weather permitting, the Convocation Assembly will be held in the open air on the University grounds. The exercises will be freely open to all.

The Church of which Dr. George P. Eckman, the retiring editor of the New York Christian Advocate, is to become pastor is Elm Park, Scranton, Pennsylvania. It has a membership of 2000 and a Sunday School enrollment of 1800. Scranton is the center of the anthracite coal mining section of the Keystone State, and has a population of 150,000.

Rev. J. Marvin Culbreth, of Nashville, Tennessee, Assistant General Secretary of the Epworth League of the Methodist Episcopal Church, South, and assistant editor of the Epworth Era, will be in Dallas, Sunday, May 2. He will be the guest of Trinity Epworth League and will address the League on the subject "Christ's Program of Social Regeneration."

The resignation of Dr. John A. Patten, a proprietary medicine manufacturer, as chairman of the Book Committee of the Methodist Book Concern, has been accepted by the committee at its annual meeting held in San Francisco. Rev. W. E. Conner, of Pittsburg, Pa., was named in his stead. Dr. Patten lives in Chattanooga, Tennessee. His resignation was tendered, he wrote, because he did not wish to "embarrass

the committee by his connection with it. Medical and other journals have written articles about his business which led to suits against them. It was said Dr. Patten probably would withdraw later from his position as a member of the Board of Education of the Methodist Episcopal Church and member of the Board of Managers of the Freedman's Aid Society of the Church.

For the first time in the history of the Methodist Episcopal Church in Louisiana, a Methodist Bishop was honored at the Italian banquet held in New Orleans. At Ghisalberti's Sala, Bishop and Mrs. W. P. Thirkield were entertained by the members of the Church of the Redeemer, Rev. Eno Stasio pastor. The hall was decorated with American and Italian flags.

The Wesleyan Christian Advocate says that the trustees of LaGrange College (Georgia), at their late meeting, voted to accept the surrender of the lease by the heirs of the late President Rufus W. Smith, whose lease has several more years to run before its expiration. This action means that the North Georgia Conference will take over the institution and run it.

At the regular meeting of the Board of Trustees of Stamford College Tuesday, April 21, Dr. W. K. Strother resigned the presidency, which he has held for three years. The position was offered to Rev. J. G. Miller, now presiding elder of the Stamford District. Brother Miller was not willing to give up his present work, but agreed to take the matter under advisement.

The Imperial Statistical Bureau of Berlin publishes the averages of death by suicide per 100,000 people among different religious and non-religious sections of the German Nation. The ratio is as follows: Among Moravians, Mennonites, etc., 1; among Protestants, 31; among Catholics, 37; among Jews, 40; among the religionless, especially among Socialists, 605.

Secretary W. F. McMurry calls attention to the fact that organized Church Extension is thirty-two years old in the Methodist Episcopal Church, South. During these 1064 weeks the Board has assisted in erecting 8904 churches, or an average of about five and one-half churches a week for every week of the thirty-two years. This is more than fifty per cent of all the church buildings we own.

American missionaries were the pioneers in true educational work in Siam. They gave to Siam its first real school. They aided Siam in establishing the Government Educational system, and encouraged the Department of Education to establish normal training schools. They introduced the printing press into Siam, made the first Siamese type, and taught Siam the art of printing. When the King of Siam made the first move for the establishment of a school system over Siam, he placed an American missionary at the head of the work. The present Minister of Education was at one time a pupil of a missionary, later on he became a fellow student with one of the missionaries in Sanscrit, and he still consults the missionaries on educational questions and literary subjects.

The Board of Education of the Methodist Episcopal Church, South, after making appropriations for the aid of schools and receiving reports of various committees, adjourned its meeting at Nashville, Tennessee, April 22. Bishop Hoss presided at the session.

The appropriations included \$21,000 to white schools, \$12,000 to negro schools and \$12,000 to theological schools. The Department of Ministerial Supply and Training was given \$4000.

The appropriations to white schools throughout the South ranged in amounts from \$500 to \$1000.

Vanderbilt University was left out of the appropriations made by the Board. According to statements of a member of the Board, the body proceeded on the assumption that it had no connection with Vanderbilt, and the matter of making an appropriation for the Nashville institution was not considered.

During the morning session, A. J. Lamar told of the progress which is being made in the organization of the great Emory University at Atlanta and Bishop Mouzon discussed the plans of the new University at Dallas.

NOTES AND PERSONALS, EAST OKLAHOMA CONFERENCE.

Luther Roberts, Correspondent.

(Continued from page 9.)

times, finances are practically what they were at this time last year. He is giving himself unsparingly to the work of the district, and is in high favor with preachers and people. He is one of the hardest workers and strongest preachers in Oklahoma.

Rev. E. S. Harris, our pastor at Fort Gibson, recently assisted Rev. R. E. Hickman in a splendid meeting at Gore. It is reported that Bro. Harris did some very fine preaching in this meeting; but that is nothing unusual for him.

At Park Hill Rev. H. T. Breece, preacher in charge, has completed a

nice four-room parsonage, giving us a property there valued at \$800, whereas at the beginning of the year we had nothing. This work by Bro. Breece was done under the most trying circumstances.

Rev. J. C. Cooper, who is serving the Boynton and Morris charges the second year, reports his salary paid to date and over fifty per cent of his conference collections in the hands of the Teller. He has held good meetings and his charge is in every way in good condition. He is one of the most painstaking and successful of our young preachers.

Rev. W. M. Grose, of Wainwright charge, is making full proof of his ministry. He has conversions at his regular services, and there is always "something doing" when he's around. He has two brick churches under construction, which will be completed before conference; and he has finished the church at Augusta Avenue, Muskogee. At Augusta Avenue he has the liveliest Sunday School in the Muskogee District.

PERSONALS

Rev. J. A. Old has been in a meeting at Pauls Valley for two weeks.

Rev. J. L. Harrison, presiding elder of Marlow Station, is down with typhoid fever.

Rev. J. N. Tinkle is out and at work again after an attack of smallpox, which gave him severe treatment.

Rev. Lockett Adair has returned to Texas again after six months' absence traveling with his sick wife, and they are now in a great meeting at Ladonia.

Rev. E. T. Ailer, presiding elder of Comanche Station, Okla., has held recently a meeting in his charge with good results.

Rev. Moss Weaver, presiding elder of Chickasha District, delivered the anniversary address for the I. O. O. F. at Wanette, Okla., for Pitt County Association last Monday.

Brother Z. B. Keith, of Handley, made us an appreciated call this week. Brother Keith loves the Advocate and the Church and is one of the stand-bys.

Dr. E. B. Chappell, Sunday School Editor, was in Dallas this week to attend the wedding of his son, Frank, to Miss Pearl Wallace, and made the Advocate an appreciated call.

Rev. F. O. Miller, Agent for Superannuate Homes in the North Texas Conference, called this week. He is busy at his work and there is no more commendable enterprise than providing homes for our worn-out soldiers.

Through the Western Methodist we learn that the wife of Rev. W. W. Nelson, Alpine, Texas, is in a very precarious state of health. Our brethren will remember them at a throne of grace.

Brother J. S. Means, of Andrews, made us a pleasant call while in Dallas the past week. Brother Means is a prominent layman in the Northwest Texas Conference, and the association with him is one of the pleasures of attending that conference.

Rev. C. W. Dennis, of the McKinney District, called this week. He is enthused over the religious fervor enjoyed at the District Conference at Farmersville. Many shouts of praise were heard, while the business of the conference received careful attention.

Rev. I. S. Ashburn sends the name of a Baptist as a subscriber, saying: "He likes the Advocate." We have a large number of Baptists on our list who enjoy reading the Advocate. And yet there are Methodists who do not read it. They do not know what they are missing.

Rev. J. M. Barcus, of Hillsboro District, passed through Dallas and called on the Advocate. He had been to Nashville to the meeting of the Board of Education. Brother Barcus is back in the eldership this year and filling the place well, as he always does, anywhere the Church places him.

Life is initial at the heart and lingers there in activity till every other faculty is stilled in death. This fact is filled with heavenly instruction to the thoughtful.



REV. F. O. MILLER.

McKinney, Agent for Superannate Parsonages, North Texas Conference.

Rev. F. O. Miller, of this city, is now in the midst of his third year as Agent for Superannate Parsonages of the North Texas Conference, M. E. Church, South Last Sunday he preached at the First Methodist Church in McKinney and represented his work. He represents a cause that appeals to all and sinner as well as saint gladly join in helping along the cause.

Concerning his work, Rev. Miller says: Our motto: "A home for every conference claimant."

A little figuring will demonstrate that this is one of the most economical provisions yet inaugurated in the Methodist Church for the care of the superannate preachers and the widows and orphans of deceased preachers.

The average amount paid to each claimant every year is less than the cost of the rent of a comfortable house. A modest cottage in the city will rent for three hundred dollars a year. In the country for a hundred and twenty to a hundred and fifty dollars a year. Without our organization these old men and women would have to pay these rents out of the small amount given them by the conference.

Hence money expended for the superannate parsonages becomes an endowment and all money paid to them by the conference goes for their living expenses.

The agent is devoting his entire time to this much needed work. This laudable undertaking should receive the earnest attention of every Methodist in the North Texas Conference.

The old soldiers of the cross have spent the bloom of their young manhood and the strength of their years in the cause of their Master, losing sight of the fact that rainy days must come and old age will find them in poverty.

Can the Church do less than provide homes for them as the evening shades decline, as these old men are no longer able to go at the call of God and the command of the Church?

They have lived wholly unselfish lives. They have given their time and talent to a cause they love more highly than gold.

I call upon you to remember these worthy men and women who have been in the thick of the fight for God and the Church, but must now stand aside and fold their hands and quietly finish up their pilgrimage.

Thus far twelve homes or parsonages have been purchased or built for these old preachers, their widows or orphans. These homes are valued at \$20,000, and are occupied by ten old preachers and two widows and orphans. Another home is rented and provided for Rev. F. A. Rosser here in McKinney, who has not been able for active work about two years.

The Southern Methodist Church at large only provides a very small average amount for each of its old preachers.

This pittance is entirely inadequate for their support. Hence the movement in the Church represented by Rev. Miller has been started in recent years to better provide for these old men by the Church in whose interest they have devoted the active years of their lives. Only one conference in the whole connection surpasses the North Texas Conference under Rev. Miller's leadership.

He is preaching somewhere in the conference every week and constantly working in this cause, which, as stated above, is appealing to the heart and purifying of the denomination. McKinney Daily Courier-Gazette, Feb. 20, 1915.

The work in which Rev. F. O. Miller is engaged—supplying homes for superannate ministers of the Methodist faith, is one worthy the support of Jew, Gentile or Christian. It is a great work; it is a work for humanity and for God. There can be no nobler work than preparing a place for those old soldiers of the cross who have been incapacitated by age—men who have spent the best years of their lives in human uplift—than to help those who can't help themselves. The work those old ministers have done for humanity in the name of God is incalculable. It can't be computed in dollars and cents. In fact, it would almost seem like sacrifice to present it that way. They now face the sunset of life. Without speaking for the Church, whether it be Methodist, Baptist, Presbyterian or any other branch of Protestantism, these veterans of the cross should be cared for. We can't speak for Mr. Miller; he speaks for himself, but his cause is a just one, and should succeed, as it is succeeding.—Editorial McKinney Daily Courier-Gazette, Feb. 22, 1915.

WORD OF APPRECIATION.

This will acknowledge receipt of numerous letters of "condolence" from dear friends in Arkansas, Texas, Oklahoma and Alabama. Thanks, dear friends, I need comfort and crave an interest in your prayers.

F. M. WINBURNE.

Glen Rose, Texas.

MISSIONARY MATTERS IN THE CENTRAL TEXAS CONFERENCE.

In my last report, by error, I credited \$100, paid by E. B. Hawk, to the Cleburne District instead of the Corsicana District. With the above transfer made the matter to date would stand as follows, in figures below.

If the stronger Churches which have not reported will respond we shall be able to handle the matters to the close of the year without serious embarrassment. We shall greatly need funds before the 15th of July.

Table with columns for District Name, Previously Reported, and Current Amount. Includes Brownwood, Cisco, and Cleburne districts.

Table with columns for District Name, Previously Reported, and Current Amount. Includes Corsicana, Dublin, and Georgetown districts.

Table with columns for District Name, Previously Reported, and Current Amount. Includes Hillsboro, Waco, and Waxahachie districts.

Table with columns for District Name, Previously Reported, and Current Amount. Includes Weatherford, Fort Worth, and Gatesville districts.

Table with columns for District Name, Previously Reported, and Current Amount. Includes Georgetown, Hillsboro, and Waco districts.

Table with columns for District Name, Previously Reported, and Current Amount. Includes Waxahachie, Weatherford, and Fort Worth districts.

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DISTRICT CONFERENCES.

(Revised each week.)

Table listing district conferences with dates and locations. Includes Gatesville, Weatherford, Hillsboro, Dallas, Lampasas, Tulsa, Abilene, Fort Worth, Cisco, Amarillo, Austin, Pecos Valley, Dallas, Madril, El Paso, Bowie, Houston, Sulphur Springs, Branham, Chickasha, Hugo, Waco, Sweetwater, Paris, Jacksonville, Vernon, Terrell, Hollidale, McAlester, Albuquerque, Lawton, San Angelo, Oklahoma City, Sherman, Greenville, Big Spring, Ardmore, Pitsburg, Timmons, Creek, Beaumont, Western Division, Navasota, and Livingston.

DISTRICT CONFERENCES.

MARSHALL DISTRICT.

The Marshall District Conference will convene at Gilmer, Texas, 8 p. m., June 22. H. J. Hayes will preach the opening sermon.

Following are the committees, viz: License to Preach—E. E. Ingram, H. J. Hayes, A. G. Hall, L. Trice and H. L. Griffin.

Admission on Trial—J. W. Bergin, Frank Platt, J. L. Dawson, R. M. Kelly and Dr. P. J. Morrison. Orders—Glenn Flinn, R. E. Baird, A. J. McCarty and J. S. Wilson. Scholarship—H. M. Tompkins, A. I. Connor, B. L. Owens, J. M. Smith and J. P. Rembert, Sr. F. M. BOYLES, P. E.

MARLIN DISTRICT.

The Marlin District Conference will meet at Gayle, June 29, 30.

Opening sermon Monday night, June 28, by Rev. Allen Tooke.

Committees are as follows: License to Preach—W. D. White, C. E. Garret, A. P. Bradford. Admission—Allen Tooke, R. S. Marshall, H. H. McGinnis. Deacons and Elders' Orders—A. S. Whitehurst, O. F. Zimmerman, I. B. Saxton. Scholarship—Southwestern University—C. F. Smith, H. M. Whiting, Jr., W. A. Craven. GEO. W. DAVIS, P. E.

WESTERN DIVISION—GERMAN MISSION CONFERENCE.

The District Conference of the Western Division of the German Conference will convene in Castell, June 2, at Bishop Waterhouse will preside. L. H. LEHMBERG.

A CHANCE FOR SOME CHARITABLE CHRISTIAN HOME TO MAKE AN INVESTMENT.

The Texas Children's Home and Aid Society, like all other charitable organizations, runs across many perplexing problems. Their desire is to seek and to save every homeless child in Texas, of any age; yet at times they find girls and boys about whom they must do much thinking and praying to do just the right part by them. These girls and boys are naturally good, bright children, but need some willing care to develop them into citizens.

It is with one of these problems that they want the readers of the Advocate to help them. They have in their care two good girls, fourteen and sixteen years of age, who are in need of a good home where they will have educational and religious training. These girls desire an education, the older one wanting especially to have musical advantages, and they will be a credit to the home that takes them in a true Christian spirit. They are poor girls and must work, but are not capable of earning a large salary, so are forced to work where girls are submitted to many surroundings that are not calculated to build a true Christian character. "Our hearts go out to these girls, and we want to help them; they are deserving girls." Are not some of the many readers of the Advocate willing to assist these girls? You will be making an investment that will live on through eternity.

If you can offer one or both of these girls a home, kindly write Mrs. I. Z. T. Morris, Fort Worth, Texas, and she will give you full particulars. MRS. I. Z. T. MORRIS.

DEBATE AT HATCHEL, TEXAS.

The Firm Foundation brethren at Hatchel have challenged our Church for a discussion at Hatchel, Texas, Brownwood District, and the debate will begin at Hatchel, Thursday morning, May 8, at 10 o'clock. Elder C. R. Nichol, of Denton, Texas, will represent the Church of Christ (as they call themselves), and Rev. B. W. Dodson, presiding elder of the Hamilton District, will represent the M. E. Church, South.

The propositions are as follows: 1. The Scriptures teach that in the conviction and conversion of the sinner, the Holy Spirit operates only through the truth—the Word of God, written or spoken. Nichol affirms; Dodson denies.

2. The Scriptures teach that Christian baptism may be performed by sprinkling or pouring. Dodson affirms; Nichol denies.

3. The Scriptures teach that in obeying the command of Christ to "baptize" (Matt. 28:19) there must be an immersion in water. Nichol affirms; Dodson denies.

4. The Scriptures teach that a penitent sinner is justified, in the sense of pardon,

CLASSIFIED ADVERTISEMENTS

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

AGENTS WANTED.

GARTSIDE'S IRON RUST SOAP CO., 4054 Lancaster Ave., Philadelphia, Pa. Gartsides' 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, 55c a tube. Beware of imitations and the penalty for making, selling and using an infringing article.

INFORMATION WANTED.

Barney Ralston, care A. C. Davis, Stamps, Ark., R. R. 1, wants to hear from his brother, L. L. Ralston, who was last heard from at Ross, Texas, the latter part of 1913. Barney Ralston has consumption and can live but a short time. Any reader of the Advocate will oblige this afflicted orphan boy by bearing this message to the older brother, L. L. Ralston, J. F. TAYLOR, Patuxent, Ark., Pastor S. Methodist Church.

ATTORNEYS.

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

FOR SALE

OWNER MUST SACRIFICE beautiful corner and adjoining lot in Mount Vernon Addition to University, three blocks two car lines. Write for plat, prices, terms. BURTON SHANNON, Dallas, Texas.

EVANGELIST.

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

The Committee on Evangelism, 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. Years 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.

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

To those needing the services of a layman evangelist, one that has power and is actively engaged in the work winning souls for the Master, write JOHN S. DUNN, President Laymen's Movement, Belton, Texas.

GOSPEL SINGER.

SINGER offers his services in revival campaigns through June, July and August. Address Box 415, care Young Men's Christian Association, Dallas, Texas.

CHAS. POULTER, Evangelist Singer, Headquarters 334 G. St., S. W., Ardmore, Okla. Wire for dates.

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

W. H. MATTHEWS, JR., Choir Leader and Soloist for revival meetings. Best of references. W. H. MATTHEWS, JR., Corsicana, Texas, care Rev. W. H. Matthews.

CHOIR MASTERS, ATTENTION! Why send East for choir music when the most complete stock in the South is to be found in Dallas. Music sent on inspection. E. G. COUNCIL, "The Music Man," 1816 Main Street, Dallas.

by faith only. Dodson affirms; Nichol denies. 3. The Scriptures teach that baptism, in water, to a proper subject, is for, in order to the remission of sins—alien sins. Nichol affirms; Dodson denies.

4. The Scriptures teach that infant baptism is authorized by Christ, and practiced by the apostles. Dodson affirms; Nichol denies.

Hatchel is on the Abilene Southern Railway, eight miles north of Ballinger. The debate will last six days, with two sessions per day. Everybody is cordially invited. B. W. DODSON.

Arthur A. Stiles, State Reclamation Engineer, says there are approximately 3,000, 000 acres of overflowed lands along the Brazos, the Trinity, the Angelina, the Sulphur, the Neches, the Red and the Sabine Rivers. This land has an assessed valuation of \$10 an acre. The average cost of reclaiming land by building levees is \$20 an acre. The value of this river bottom land, if reclaimed would be advanced to \$50 an acre at the very lowest estimate. There's your calculation. Land worth \$50,000,000 now would be increased to \$150,000,000 if the owners should spend \$50,000,000.

Congressman Jno. H. Stephens says the Texas delegation in Congress will renew efforts at the next session to secure a Federal appropriation to reimburse the state of Texas for its work in protecting the frontier in the seventies. The amount of the claim will depend almost entirely upon the showing the State of Texas is able to make before the committee. Since the war no bill of this character has been passed, notwithstanding the loss of life and property since then which revealed the necessity of border protection, was great as that before. In Wise County, Texas, for instance, Mr. Stephens says, during the ten years following its Civil War more than a hundred people were killed and probably a million dollars' worth of property destroyed.

Proper evidence from Austin would establish the claim of Texas. Under the treaty between the United States and the Republic, the former obligated itself to defend the frontier against Indian depredations and marauding Mexicans. When the United States failed to meet the terms of the treaty the State of Texas, through its Ranger service, was forced to do so.

MISCELLANEOUS.

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

WANTED—MEN AND WOMEN, 18 or over, for Government Jobs. \$75 month. Vacation. Short hours. Pleasant work. Full unnecessary. Common education sufficient. Write immediately for list of positions now obtainable and free sample examination questions. Franklin Institute, Dept. 1, 174, Rochester, N. Y.

WHAT IS CHRISTIANITY?—How does it effect people? Why is the world not converted? Are we on the right track? Strong book, 67 striking pictures. Price 17c. CHURCH PROGRESS COMPANY, Colorado Springs, Colo.

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

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

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

MUSICAL INSTRUMENTS.

RAREST of rare bargains in high grade best makes standard pianos received in exchange. Exceeding payments. Write for book, let 222. THOS. GOGGAN & SONS, Dallas.

PANAMA-PACIFIC EXPOSITION.

Busy Man's and War-Time Price Trip. Everything included for \$145. If you want a longer trip write for our thirty days' tour. J. C. MIMMS, Pastor Methodist Church, Belton, Texas.

PULPIT CHAIRS FOR SALE.

Three solid quarter sawed golden oak chairs, leather back and bottom, medium size, like new. Would cost \$40, can be bought for half that. Address RIA, J. A. F. MCCONNELL, East Lorton, Tulsa, Oklahoma.

SHEET MUSIC BARGAINS.

SEND for catalogues of Century and McKinley editions of standard music. More than 3000 numbers at 10c a copy postpaid for cash. E. G. COUNCIL, The Music Man, A. 1816 Main Street, Dallas.

TEACHER.

TEACHER—Broad scholarship, successful experience. Wife teaches music and elocution if desired. Wants superintending position or to teach higher branches. Address "A TEACHER," Lumberton, Texas.

CHILDREN'S DAY—WEST OKLAHOMA CONFERENCE.

Again I call attention to the disciplinary requirement for the observance of Children's Day.

Some of our Sunday Schools have not ordered programs. It is not too late to order and make the observance of this important day unanimous in West Oklahoma Conference. Do it now! Send money collected on this day to Rev. W. L. Anderson, Sayre, Okla., theeller. JOHN E. MARTIN, Secretary.

807 Michigan Ave., Chickasha, Okla.

ANNUAL MEETING MISSION BOARD.

The Board of Missions will hold its annual meeting in Nashville, Tennessee, beginning May 15. The conditions under which the Board meets will be of a peculiarly important and important nature. Of the things that will come up for consideration will be the amendment of the charter of the Board requiring a full attendance of the members. The Board will need to give careful attention to its finances in the making of appropriations, due to the depressing financial conditions that prevail, in order that the mission work may not suffer. The by-laws and manual are to be adapted to the changes that have been made in the constitution of the Board, and other items of important business incident to the beginning of a new quadrennium will be before the Board.

Table listing dates for various locations: Fort Worth District—Third Round, Polytechnic, Highland Park, Hemphill Heights, Weatherford, McKinley Ave., Missouri Ave., Glenwood, Central, Handley and Booklyn Hts., First Church, Boulevard, Sagamore and Sycamore, Riverside, Arlington, Mulkey Memorial, Smithfield, Diamond Hill, Kenedale, Grapevine, and JOHN R. NELSON, P. E.

Obituaries

The space allowed obituaries is twenty to twenty-five lines, or about 175 or 186 words. The price is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written should remit money to cover excess of space to-wit: At the rate of One Cent Per Word. Money should accompany all orders. Resolutions of respect will not be inserted in the Obituary Department under any circumstances, but if paid for will be inserted in an other column.

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

DAVIS. Brother William T. Davis was born in Heard County, Georgia, June 27, 1861. Entered family of Christ at early age and united with the Methodist Episcopal Church, South, and lived a consistent and dependable member until released by death, which occurred at his home in Cantonville, Texas, April 19, 1915. He was happily and suitably married to Mrs. Mary Howell November 25, 1911. To this union were born a daughter and son, who, with their mother, survive their respectable loss. Brother Davis was a quiet, unassuming, yet unflinching and courageous man. He fully demonstrated the fact that one could maintain a Christian character and yet succeed in business. Both of his noble, plain and Christian parents, reared on a farm, he did a tilled, beloved, and capable assistant cashier of one of the leading national banks of North Texas. He was honored with one of the largest funeral processions seen here. A loving in every respect, husband, friend, citizen and true Christian. Peace to his memory.

TOM J. BECKHAM, Cantonville, Texas.

COLE. Wiley Volens Cole was born in Clark County, Ark., January 7, 1857. After a lingering illness of over three months he passed on to his rest beyond on March 14, 1915, at Saint Jo, Texas. His funeral service was conducted by Rev. J. E. Pierce, March 15, at Saint Jo. He was married at Alpine, Arkansas, October 20, 1879, to Mollie Dickinson, who still survives him together with one son, Rev. E. V. Cole, pastor of the Methodist Church at Saint Jo, Texas. In November, 1889, he moved to Bowie, Texas, where he made his home for seventeen years, for the most part of which time he was engaged in the lumber business. In October, 1901, he moved to Saint Jo, Texas, where he resided for twenty years. He was a member of the Methodist Church at Saint Jo, Texas. He was a kind and indulgent husband and father. As a result of a definite religious experience he joined the Methodist Church about twenty years ago. In his last illness he still expressed his faith in Christ and his willingness to go if it should be God's will to end his journey. He was hard to give him up, but we do so in humble submission to God's will, expecting to meet him again in the home not made with hands. His son, E. V. Cole, Saint Jo, Texas.

GAROUTTE. T. B. Garoutte was born May 10, 1852, in Burlington County, New Jersey, and died April 2, 1915, at Merkel, Texas. He was married August 22, 1847, to Mary A. Allen of Cincinnati, Ohio. To them were born nine children, of whom Miss N. Olive Garoutte, Miss Dora Garoutte, of Merkel, Texas, and Mrs. Susan G. Vanhook, of El Paso, California, still survive. There are nine grandchildren and six great-grandchildren. He was married a second time January 1, 1902, to Mrs. Elizabeth Harrison, at Denning, New Mexico. He made open profession of his religious belief in youth and after moving to Dallas County, Texas, his home was built, a teaching place and home for the straggling people. He joined the I. O. O. F. at Leitchburg, Ohio, in 1881, and ever exemplified and upheld the tenets of the order. He came to Texas in 1872, living a few months at Dallas and retiring in 1876 at Honey Springs, Texas, from which place he moved in 1899 near Merkel, Texas. His interest in humanity never flagged. Just a few hours before his final illness he read to his daughter an article on the educational question in Texas, saying it was excellent for the children. He had been frequently heard to say, "I plan as I were to be here each tomorrow, but live so as to be ready to go at any moment." No matter how tired or ill, he never failed to begin and close the day with prayer. May His sustaining grace ever uphold the sorrowing daughters who remain. H. C. WILLIAMS, Merkel, Texas.

MOORE. Many are the times in our life and ministry have our hearts been made to suffer and bleed at the demise of some loved one. This we must look for and bear as good soldiers of Jesus Christ, but the sorrow is still there, however, soldiers may be our thought of God. It is with a heavy heart that I type the words that make up this tribute of love and respect of my dear and esteemed friend and sister in Christ, Mrs. Genevieve (Allen) Moore was born in Frost, Texas, September 23, 1903, and died March 11, 1915. She was the daughter of Mr. and Mrs. George Allen, the son of Mr. and Mrs. Henry Allen of the historic town of Daingerfield, later a resident of Emory, Texas, a former pastor of the writer, so it was there I came to know Miss Genevieve. Any pastor is fortunate in having such a devoted and untiring helper in all the work of the Church, being always at the post of duty and in God's paradise there is a reward for the work of supererogation her reward is being enjoyed to the fullest extent. In early life she was converted and joined the M. E. Church, South, and throughout her life was a consistent Christian girl and woman. When the bond of her young life was unfolding and the pent-up powers of young womanhood were asserting themselves Mr. J. T. Moore, then of Fort Worth, Texas, wooed and won her hand and as the glad Easter bells of 1915 were pealing the glad message of a risen Saviour I officiated at the home of the bride's grandmother and there two hearts were made one. But alas how short was that joy of constant association! As the mother love that lies dormant in the breast of every good woman was asserting itself the spirit of one esteemed friend winged its flight home to God, where sorrow is not known, where sadness and gloom are dispelled by the sun of Righteousness, where no sad good-byes are said and we are at home with God awaiting the coming loved ones. Weep not, dear husband, for God has called thy loved one home. Weep not, dear grandmother, this child is home with its father. Weep not dear friend thy comrade, thy friend, is safe in the arms of Jesus, and when the clouds are rifted on that glad and hallowed day we shall know each other better when the mists have rolled away. Her former pastor, in appreciation. W. H. EDWARDS, Edgewood, Texas.

WILSON.—My Dear Brother Smith: My dear wife passed away the 24th day of March, 1915, at midnight, and we brought her to Center, Texas, and buried her in the family lot in Fairview Cemetery last Saturday afternoon, and it is the desire of the children, and myself, that you write the obituary. We have all known and loved you so long. The above from Brother W. P. Wilson was the tidings of the death of one of the best women I ever knew from Brother W. P. Wilson were the tidings of the death of one of the best women I ever knew in the East Texas Conference, and 1889 my first year there. Center then, and now, was the county site of Shelby County, and one of my nineteen appointments, with one full Sunday. Brother Wilson was one of the leading young business men of the town, and one of my stewards, and the Sunday School superintendent. There were many homes in Center where the latchstring was on the outside, but "Billy Wilson's was the preacher's home." This was a happy home, because pre-eminently a Christian home. If here the husband and father was king and high priest, the wife and mother was queen and royal high priestess. When W. P. Wilson was married to Miss Justin Martin, on October 7, 1867, he got a wife from the Lord. She was surely the virtuous woman of Prov. 31. Every quality of goodness combined in her. She was a true Christian and prudent woman. She was a loving, faithful wife in whom "the heart of her husband did safely trust." She did not fold her hands in ease and idleness, but was industrious and frugal. She was a wise, good mother, ordering her household aright, because she ruled in love. The fire of God burned on the altar of her heart as well as on the altar of her home. She was received into the Methodist Episcopal Church, South, along with her husband, and baptized by Rev. J. R. Bellamy, presiding elder, in November, 1874. From thence forward her face was to the rising sun, and her steps toward heaven. She kept the vows made that day. She renounced the vain pomp and glory of the world. She was subject to the Discipline of the Church. She attended upon its ordinances, and supported its institutions. I knew Sister Wilson thirty-five years, and if I tried I could not exaggerate the strength of her virtues. Three years I was her pastor, for three others her presiding elder. I knew her some five. My affliction was borne with a patience and submissiveness that was indeed remarkable. Every virtue and grace of the Gospel, which he had so effectively preached to others, seemed blended and harmonized in him, and to be in his presence was to feel that you were keeping company with a holy man of God. May his influence and example long abide to bless his children, who ministered to him so lovingly and faithfully during his long illness; his brethren in the ministry whom he loved so dearly; and the Church to which he gave his life. JOHN G. POLLARD, Gorman, Texas.

DEATH OF REV. J. E. DODD.

He was a native of Tennessee, born April 15, 1835; was licensed to preach by Rev. J. B. Jackson, 1858, Sumpter County, Georgia; was extensively useful in the local ranks and as a religious writer; educated at Emory and Henry College, Virginia; died in St. Andrews, Florida, February 5, 1915, leaving a widow, one brother living in Yoakum, Texas. He came of old Tennessee Methodist stock, several of the Dodds noted school teachers, Prof. Wm. E. Dodd having taught at Emis, Texas, and is buried there. Prof. W. E. Dodd was my old preceptor and J. E. Dodd my old schoolmate. We used to preach to the negroes in South Georgia when students at Magnolia Institute, Sumpter County, Georgia. Brother Dodd lay sick with rheumatism two years before his death. He was a godly man and died in the triumphs of faith. He was Chaplain of the Fifth Georgia Regiment during the Civil War.

AN APPRECIATION—REV. S. C. LITTLEPAGE.

I shall ever count it one of the privileges and blessings of my life to have been the pastor of this saintly man of God and to have known him intimately during the last two years of his earthly life. For nearly fifty years, with faith, consecration and zeal, he gave the strength and prime of a pure, vigorous, cultured and magnificently endowed manhood to a successful and effective itinerant ministry of the Gospel of Jesus Christ. When the time for retirement from this long and useful ministry came, he entered upon this most trying of all relationships to a Methodist preacher, without any grievance or complaint, and the remainder of his life was marked by a rare spirit of humility, meekness, gentleness, purity and faith in God. During nearly all the time of my intimate acquaintance with him he was in failing health, being confined to his bed for the last thirteen months of his life, but through it all he was possessed of a calm, serene and uncomplaining spirit. This long and trying affliction was borne with a patience and submissiveness that was indeed remarkable. Every virtue and grace of the Gospel, which he had so effectively preached to others, seemed blended and harmonized in him, and to be in his presence was to feel that you were keeping company with a holy man of God. May his influence and example long abide to bless his children, who ministered to him so lovingly and faithfully during his long illness; his brethren in the ministry whom he loved so dearly; and the Church to which he gave his life. JOHN G. POLLARD, Gorman, Texas.

A REVERIE.

Reading in the recent issue of the Christian Advocate a sketch of the life of Rev. Henry Mark Sears, of Texas, my thoughts went dreaming of the years and people of long ago. Rev. Henry M. Sears lived in four miles of my childhood home. Many a time in my boyhood have I been in the home of his parents, and the home of his mother-in-law, Mrs. Wooten. It is my memory that my brother, William, was a comrade of his in the Confederate service the last seven months of that heroic struggle. I knew Henry Sears when he came home in 1865, penniless, but with an untarnished character as a soldier and Christian. I well remember his Christain parents and his religious and devoted wife. She had waited for his coming from the marches and battlefields. He and she in the great revivals of 1865 took a zealous part. When I was a penitent at the place of prayer his song and prayers cheered me in the seeking of the Kingdom. He, with his brother-in-law, Rev. Mason Sanford, helped me in those spiritual struggles to come into the light. Before 1870 he had gone to the Western Division of Tennessee, and I never saw him but once afterwards. He became a preacher, and his two brothers, A. N. and Jo. B., also, and for many years they preached the gospel in West Tennessee and Texas. Now Henry has followed Jo. B. into the realms of eternal life. I shall ever owe him a debt of spiritual gratitude.

As I look back to those faded years there is scarcely one left of those who lived near us in my boyhood. Strangers live in the Sears' home and in the Sowell home. The graves are lonely and forgotten where our loved ones sleep. The preachers who sat at our tables and brightened our homes with their innocent humor, and who prayed at night around our firesides, and who sang and preached in our simple country churches and called for seekers and comforted them are all gone. What a list I might name: Hughes, Mizell, Strayhorn, Warren, Bowden, Harris, Gower, Doyse, Gray and on and on I might go. They all cheerfully and without great salaries and often no financial reward labored weeks at a time to win their fellow-men and neighbors to Christ. Many of these men left a good testimony that they had not run in vain. Death mows them down, a new host arises and takes their place. Since I read Henry Sears has gone I am glad he had victory in the last hour. I lay this little flower on his grave. I gaze toward the hills, expecting before long to see him again.

Assist Nature. You have been told to "hitch your wagon to a star"—that nature will assist you. That's all right. There are times, however, when you should assist nature, and the spring is one of these times. Nature is now undertaking to cleanse your system—if you take Hood's Sarsaparilla the undertaking will be successful, and your complexion bright and clear.

CHURCH EXTENSION.

If you have no martin box as a rule you have no martins. The same thing is true of pigeons. They come and live and rear their young where a house is provided for them. The same is likewise true of Church members. They will be attracted permanently only to the place where a house is built for them. The only reason why the savages are not occupants of this country today is that they built no houses. Consequently they remained in no one place long enough to take root. They also had a religion, but it never became concrete in a building. Along with them came the Catholic fathers, who as an initiatory step threw a chain of missions across the great Southwest. Those missions, like the Alamo and others stand today veritable sermons in stone preaching Catholicism. If you seek to know the secret of Catholic success, a large per cent of it may be found in their church buildings, school buildings and sanitariums. So have we succeeded wherever we have properly builded. But have we not been all too slow in this important work? In our own Central Texas Conference, which if not a leader, is certainly not below the average, there are 135 homeless congregations out of a total of 640. This means that 21 per cent, or more than one in every five, needs a building and needs it now.

Be it remembered that it is to these homeless charges that our inexperienced young men are sent. Their difficulties are quite sufficient without adding thereto the impossible task of making brick without straw—housing the flock without a house. Here we grind out the life and spirit of our young men and at the same time get little or no returns of permanent value to the Church. Here is the sink into which we are pouring thousands of dollars of mission money. Why not stop this fatal leak by putting more money into church buildings, thereby making possible and spontaneous the growth of the local congregation into an early self-supporting and dividend-declaring plant? This can be accomplished only by giving more diligence to Church Extension collections. Last year we lost 33 1/2 per cent of the assessment by failure at this point. I have asked some one to call special attention to this cause at each District Conference. It is hoped that each presiding elder will allow some time for such representation. Remember it is just common sense that if we do not build the martin boxes, we will not be able to attract the martins. J. J. CREED, President Central Texas Board.

OUR CROP—LET US TREAT IT FAIR.

The South will continue to grow cotton, and therefore it is important that we strive to make good yields. As a general rule it may be stated that poor yielding seed, careless planting and slighted cultivation result in low yields and financial loss, while good yielding seed, careful planting and frequent and intelligent cultivation are associated with good yields and profitable returns. No ordinary reduction in expenses, or reasonable advances in price can overcome the losses due to low yields. High acreage yields for cotton and all other crops was Col. Exall's dream. In his compelling way he urged with emphasis the three essentials of good crops: 1. Good, freshly improved seed of good varieties. 2. Well prepared land before planting. 3. Intelligent cultivation to conserve moisture and make plant food available. Cotton planting time is here. What then of the seed? For any section there are a few good and many poor varieties. Every farmer will admit that good varieties of cotton seed do exist and that such seeds are available, but in the face of this fact the great bulk of the Nation's cotton crop is each year planted to "no variety," but "just cotton seed."

THE COST OF "PREPAREDNESS."

The following estimate has been given by Representative Hayden of the cost to the United States of a consistent carrying through of Mr. Gardner's plan for a large standing army and a tremendous fleet. "If 'preparedness' is the remedy for such evils, do these gentlemen go far enough? If the United States is now unprepared for defense. Will what they propose correct that condition? Have they the courage of their convictions? If Europe, or a part of it, or Asia—that mysterious danger from the East—or a combination of the two, is to assail us, ought we not to provide at least a two-power navy and a two-power army? Why stop short of complete insurance? Of course, the old phrase, 'Millions for defense' will have to be amended to read 'Billions for peace insurance.' "If Mr. Gardner and these other terrified statesmen are right, what we really need is a regular army of two million men. It will cost the taxpayer-million dollars a year, or more than twice the total outlay for the Govern-

ment at this time. At that, we would have 160,000 fewer men in our army than Germany and Russia have in theirs, which will be that much short of the two-power standard generally thought necessary for perfect security.

"Then we would have to quadruple our navy and its cost, which would take nearly six hundred million dollars more out of the pockets of the people each year.

"This is not the reductio ad absurdum it appears, but it does suggest the thought that peace premiums of the military sort come high. Isn't there a better and less expensive plan?

"At least three of the Powers now engaged in war say they mean to persevere in the struggle until 'militarism' in Europe is destroyed and armaments reduced. Shall the United States, which have declared their sympathy with all reasonable peace measures, and which have always boasted that they were a non-military Government, obstruct such a plan? It is a most inopportune time to urge increases in military and naval expenditures, and it would chill the ardor of those governments in Europe which stand for the better way. They understand what this military madness means in the way of risk and burden, and some of them want to end it."

Avarice trips up many Christians, and ambition also quite a few.

Choctaw and Chickasaw District—Third Round.

- LeFlore Cir., at McKinney Chap., May 15, 16.
Idabel Cir., at Kuitukia, May 22, 23.
Chickasaw Cir., at Lewis Chapel, May 29, 30.
Bruno Cir., at Pleasant Hill, June 5, 6.
Boktuko Cir., at Kulchito, June 12, 13.
McCurran Cir., Mobile Sansons, June 19, 20.
Huger, and Bennington, at Kulacheto, June 26, 27.
Antlers, July 3, 4.
Jesse, July 10, 11.
Rate, July 17, 18.

J. A. KENNEY, P. E.

EAST OKLAHOMA

Creek District—Second Round.

- Sapulpa, at Sapulpa Chapel, May 15, 16.
Eucha, at Eucha, May 29, 30.
T. F. ROBERTS, P. E.

Holdenville District—Third Round.

- Welch Sta., May 1, 2.
Dustin Sta., May 2, 3.
McCloud & Parisboro, at McC., May 16, 17.
Tucumseh Sta., May 22, 23.
Trinity, at Trinity, May 29, 30.
Asher, at Asher, May 29, 30.
Wetumka Sta., 8 p. m., June 6, 7.
Wanette, at Mt. Zion, June 12, 13.
Asbury, at Pickett, June 19, 20.
Homawa Sta., June 26, 27.
Shawnee Cir., at Mt. Vernon, July 3, 4.
Union Chapel, at Jarvis, July 4, 5.
Maud Sta., July 12, 13.
Shawnee, 1st Church, July 12, 13.
Wewoka Sta., July 17, 18.
Holdenville Sta., July 18, 19.
Seminole Sta., July 25, 26.
Saskoka, at ... July 31-August 1.
N. L. LINEBAUGH, P. E.

Hugo District—Second Round.

- Golden Sta., May 1, 2.
Ida Mission, May 8, 9.
Pt. Towson, May 12.
Hugo Cir., at Works, May 15, 16.
District Conference, at Idabel, May 18-21.
R. T. BLACKBURN, P. E.

McAlester District—Second Round.

- Howe Cir., May 2, 3.
Lenna Cir., at Rayford, May 5, 6.
Calvin and Lamar, May 8, 9.
Stuart Cir., May 9, 10.
J. M. PETERSON, P. E.

Tulsa District—Third Round.

- Dupew, May 1, 2.
Second, May 2, 3.
Okmulgee, May 8, 9.
Broken Arrow, May 9, 10.
Beggs, May 13, 16.
Haskell, May 16, 17.
Bristow, May 22, 23.
Boston Avenue, May 23, 24.
Cometa, May 29, 30.
Porter, May 31.
Henryetta, June 5, 6.
Pawhuska, June 12, 13.
Okemah, June 19, 20.
Prairie and Paden, at Paden, June 20, 21.
Bald Hill, at Queen's Valley, June 26, 27.
Cometa, June 27, 28.
Bearden, at Red Mound, July 3, 4.
Okfuskee, at Castle, July 4, 5.
Oilton and Markham, July 10, 11.
J. H. BALL, P. E.

Vinita District—Second Round.

- Chelsea, May 1, 2.
Spavinaw Cir., at Requa, May 8, 9.
JAMES W. ROGERS, P. E.

WEST OKLAHOMA

Ardmore District—Second Round.

- Leon, May 2, 3.
Lone Grove, May 9, 10.
Woodford, May 8, 9.
Overbrook, May 16, 17.
Provence, May 15, 16.

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Byas and Stratford, May 23, 24 District Conference, June 2-4, J. D. SALTER, P. E.

Chickasha District—Second Round. Comanche, May 1, 2. Marlow, May 8, 9. Woodlawn, at Oak Lawn, May 8, 9. Waurika, May 9, 10. Maysville, at Maysville, May 15, 16. Chickasha, May 22, 23. Duncan, May 23, 24. Erin Springs, at New Hope, May 29, 30. Lindsay, May 30, 31. Terral, at Addington, June 5, 6. Ryan, June 6, 7. MOSS WEAVER, P. E.

Lawton District—Second Round. Chattanooga, May 1, 2. Walter, May 2, 3. Snyder, at Elliott's Chapel, May 8, 9. W. H. ROPEL, P. E.

Lawton District—Third Round. Mountain Park, at Union Dale, Friday, 11 a. m. and 2 p. m., May 14. Manitou, at Deep Red, May 15, 16. Manitou, at Manitou, 8 p. m., May 16. Correll, 8 p. m., Friday, May 21. Rocky, at Dill, May 22, 23. Hixson, 8 p. m., May 23. Loveland, at Rich Valley, May 29, 30. Grandfield, 8 p. m., May 30. Davidson, at Davidson, 3 p. m. and 8 p. m., June 5. Tipton, at Tipton, 11 a. m. and 3 p. m., June 6. Frederick, 8 p. m., June 6. Chattanooga, at Valley Side, June 12, 13. Randlett, at Rabbit Creek, 3 p. m. and 8 p. m., June 13. Snyder, at Snyder, 8 p. m., Thursday, June 17. Cloud Chief, at Cloud Chief, June 19, 20. Gotebo, at Gotebo, 3 p. m. and 8 p. m., June 20. Hastings, at Lone Star, June 26, 27. Temple, 3 p. m., June 27. Walter, Wednesday 8 p. m., June 30. Indian Work, at Hog Creek, July 3, 4. Lawton, at Lawton, July 4, 5. W. H. ROPEL, P. E.

Oklahoma City District—Second Round. Noble, May 1, 2. St. James, May 2. Wheatland, May 8, 9. St. Lukes, May 9. W. M. WILSON, P. E.

Oklahoma City District—Third Round. Blanchard and Washington, at Freney, May 16. Norman, May 23. Lexington, May 23. District Conference, at Purcell, May 27-30. Purcell, May 24. Piedmont, June 6. C Avenue, Oklahoma City, June 6. Arcadia, June 13. Epworth, Oklahoma City, June 13. Pacifi, at Union Springs, June 20. Pauls Valley, June 20. Methodist Assembly, June 22-July 1. El Reno, July 4. Elmore, July 4. Weatherford, July 11. Geary, July 11. Sunny Lane, July 18. Guthrie, July 18. Stillwater, July 25. Perry, July 25. Franklin, Aug. 1. St. John's, Oklahoma City, Aug. 1. Noble, Aug. 8. Wheatland and St. James', Aug. 8. St. Luke's, Oklahoma City, Aug. 15. W. M. WILSON, P. E.

Mangum District—Second Round. Eldorado Sta., May 4, 5. Holba Sta., May 8, 9. Altus Sta., May 9, 10. Pleasant Hill and Bethel, May 15, 16. Brinkman and Deer Creek, at Brinkman, May 22, 23. C. F. MITCHELL, P. E.

Muskogee District—Third Round. Muldrow, May 21. Akins Circuit, at Brushy Mountain, May 22, 23. Sallisaw, May 24. Stillwell Circuit, at Bunch, May 29, 30. Park Hill Circuit, at Woodall, June 2. Wauhatchee Circuit, at Christie, June 5, 6. Westville Circuit, at Fern, June 6. Westville and Stillwell, at Westville, June 7. Tahlequah, June 9. Hulbert Circuit, at Eureka, June 12, 13. Keota Circuit, at Cowington, June 16. Tamaha Circuit, at Tamaha, June 19, 20. Kanima Circuit, at Rocky Ridge, June 23. Whitefield Circuit, at Enterprise, June 25. Stigler, June 26, 27. Warner and Forum, at Forum, June 29. Oktaha Circuit, at Fawn, June 30. Checotah, July 3, 4. Vian and Briggs, at Vian, July 7. Webbers Falls, July 8. Muskogee Circuit, at Gum Springs, July 10, 11. Muskogee, St. Paul, July 11, 12. Boynton and Morris, at Boynton, July 14. Wainwright Circuit, at Hoffman, July 17, 18. Muskogee, First Church, July 21. Fort Gibson, July 24, 25. CHAS. L. BROOKS, P. E.

San Marcos District—Third Round. Leesville, at Floyd's, May 1, 2. Martindale, May 8, 9. Waelder, May 15, 16. Harwood, at Tillman, May 22, 23. Seguin, June 5, 6. Luling, June 19, 20. Staples, at Harris Chapel, June 23. Belmont, at Mill Creek, June 26, 27. San Marcos, June 29. Blanco, June 30. Lytton Springs, at Lockhart, July 2. Lockhart, July 2. Gonzales, July 3, 4. Marbach, July 6. Kyle, at Buda, July 7. Dripping, at Drippingwood, July 8. THOMAS GREGORY, P. E.

San Angelo District—Second Round. Junction, at Copperas, May 1, 2. Paint Rock, May 8, 9. Ozona, May 15, 16. Rochelle, at Rochelle, May 22, 23, a. m. F. B. BUCHANAN, P. E.

Uvalde District—Third Round. Fowlerton, May 1, 2. Moore, May 8, 9. Tehuacana, May 16, 17. Hondo, May 17, 18. Gardendale, May 22, 23. Laredo, May 29, 30. Pearsall, May 30. Rock Springs, June 5, 6. Uvalde, June 12, 13. Batesville, June 13, 14. Eagle Pass, June 19, 20. Del Rio, June 19, 20. Dilly, June 26, 27. Cotulla, June 28. Divine, July 4. Crystal City, July 10, 11. Carrizo Springs, July 17, 18. Utopia, July 25, 26. S. B. JOHNSTON, P. E.

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NEW MEXICO

Albuquerque District—Third Round. Tucumcari Cir., at Taft, May 1, 2. San Juan Cir., at Liberty Bell, May 8, 9. Melrose Cir., at Jordan, May 15, 16. Vaughn Cir., at Vaughn, May 29, 30. San Marcial, June 5, 6. Albuquerque, June 12, 13. Clayton Cir., Mountain View, June 19, 20. Tucumcari Sta., June 26, 27. GEO. H. GIVAN, P. E.

El Paso District—Third Round. Clint, May 1, 2. Alta Vista, May 2, 3. Trinity, May 4, 5. Alamogordo, 2nd quarter, May 11, 12. Carrizozo, Dist. Conference, May 12-16. Highland Park, May 22, 23. Maria, May 29, 30. Alpine, June 6, 7. Fort Davis, June 13, 14. Buena Vista, June 19, 20. Fort Stockton, June 26, 27. Van Horn, June 21. Toyah, June 26, 27. E. El Paso, June 29. Las Cruces, July 5, 6. Deming, July 7. Lordsburg, July 11-25. Alamogordo, Aug. 1, 2. HUBERT M. SMITH, P. E.

Pecos Valley District—Third Round. Odessa, May 1, 2. Lida, May 15, 16. Rogers, May 22, 23. Portales, May 23, 24. Texico Cir., May 29, 30. Texico, May 30, 31. Clovis Cir., June 4, 5. Clovis, June 6, 7. Hagerman, June 12, 13. Lakewood, June 13, 14. Carlisbad, June 19, 20. Malaga, June 26, 27. Artesia, June 26, 27. Hope, June 28. Levington, July 3, 4. Eunice, July 5. Penasco, July 10, 11. Roswell, July 17, 18. S. E. ALLISON, P. E.

WEST TEXAS

Austin District—Second Round. First Church, May 2, 3. V. A. GODBEY, P. E.

Beeville District—Third Round. May 1, 2, Aransas Pass. May 2, Gregory-Rockport, at Gregory. May 7-9, Skidmore, at Woodsboro. May 9, Sinton, at Taft. May 14, 15, Mathis, at Lagarto. May 15, 16, Fallertias, at Fremont. May 22-23, Floresville. May 23, 24, Kennedy. May 28, Alice, Preaching and Q. C. May 29, 30, Hebronville. June 2, Beeville, preaching and Q. C. June 5, Beeville Cir., at Claireville, preaching and Q. C. June 6, Oakville, at Lebanon, preaching and Q. C. June 19-20, Karnes City, at Helena. June 23, Corpus Christi. June 23, South Bluff, at Corpus Christi. June 26-27, Berclair, at Berclair. T. F. SESSIONS, P. E.

Cuero District—Third Round. Victoria, May 1, 2. Goddard and Fannin, at Fannin, May 3. Yoakum, preaching, May 9. Palacios, May 12. Midfield, at Francitas, May 15, 16. Seadrift, at Lone Tree, May 22, 23. Garardo and Louise, at T., May 29, 30. Esna, June 2. Nursety, at Terryville, June 5, 6. Provident City, at Hope, June 14, 15. Hallettsville, at Shiner, June 19, 20. Yoakum, Quarterly Conf., June 23. Cuero, June 30. Fort Lavaca, at Traylor Chapel, June 26, 27. Ringer, July 3, 4. Ft. Campo, July 7. Smiley, at Scale's Chapel, July 9, 10. Nixon, July 11, 12. Stockdale, at Sunnyside, July 17, 18. Pandora, at Dewville, July 24, 25. Lavernia, at Elmendorf, July 26. A. W. WILSON, P. E.

Lampasas District—Third Round. Burnet, at Burnet, May 1, 2. Star, at Knox, May 8, 9. Center City, at South Bennett, May 15, 16. Goldthwaite, May 16, 17. Mullin, at Mullin, May 18. Marble Falls, May 22, 23. Lampasas, May 23, 24. Mason, at Loyal Valley, May 29, 30. Llano Cir., at Mayses Chap., June 5, 6. Freedom, at Pontotoc, June 12, 13. San Saba Cir., at Live Oak, June 19, 20. Lometa, at Ogle, June 20, 21. Richland Springs, at —, June 26, 27. San Saba Sta., June 27, 28. J. W. COWAN, P. E.

San Marcos District—Third Round. Leesville, at Floyd's, May 1, 2. Martindale, May 8, 9. Waelder, May 15, 16. Harwood, at Tillman, May 22, 23. Seguin, June 5, 6. Luling, June 19, 20. Staples, at Harris Chapel, June 23. Belmont, at Mill Creek, June 26, 27. San Marcos, June 29. Blanco, June 30. Lytton Springs, at Lockhart, July 2. Lockhart, July 2. Gonzales, July 3, 4. Marbach, July 6. Kyle, at Buda, July 7. Dripping, at Drippingwood, July 8. THOMAS GREGORY, P. E.

San Angelo District—Second Round. Junction, at Copperas, May 1, 2. Paint Rock, May 8, 9. Ozona, May 15, 16. Rochelle, at Rochelle, May 22, 23, a. m. F. B. BUCHANAN, P. E.

CENTRAL TEXAS

Brownwood District—Second Round. Ballinger Sta., May 1, 2. Coleman Sta., May 8, 9. Brownwood Sta., May 10. J. H. STEWART, P. E.

Cisco District—Second Round. Strawn, at Lyra, May 1, 2. Cisco Sta., May 1. E. P. WILLIAMS, P. E.

Corsicana District—Second Round. Karvin and Streetman, at Streetman, May 2, 3. Frost, May 5. Chattfield, at Tupelo, May 8. Groesbeck, May 9, 10. Pardon, at Drane, May 15, 16. Emmett, at Brushy, May 22, 23. Corsicana Circuit, at Zion's Rev., May 29, 30. W. H. MATTHEWS, P. E.

Cleburne District—Second Round. Granbury Cir., at Fairview, May 1, 2. Granbury Sta., May 2, 3. Venus, May 9, 10. Grandview Sta., May 16, 17. W. W. MOSS, P. E.

Dublin District—Second Round. Tolar and Lipan, at Palusey, May 1, 2. Huckabay, at Pigeon, May 8, 9. Duffau, D., 11 a. m., May 12. Fredell, at Clarette, May 15, 16. Hico, May 16, 17. Birddale, at Wesley Ch., May 22, 23. Carlton, May 29, 30. S. J. VAUGHAN, P. E.

Gatesville District—Second Round. Nolanville, at Sugarloaf, May 1. Killeen Cir., at Maxdale, May 2, 3. Hamilton Cir., May 9, 10. Fairy, May 15, 16. S. J. RUCKER, P. E.

Georgetown District—Second Round. Hutto, at Round Rock, May 1, 2. Weir, May 2, 3. Oenaville, at Heidenheimer, May 8, 9. Troy, at Headleton, May 9, 10. Taylor, May 15, 16. T. S. ARMSTRONG, P. E.

Hillsboro District—Second Round. Covington, at Covington, May 1, 2. Munger, May 8, 9. Malone, May 9, 10. Lovelace, May 15, 16. JNO. M. BARCUS, P. E.

Waco District—Second Round. China Springs, at —, May 1, 2. Aquila, at Wesley Chapel, May 8, 9. J. A. WHITEHURST, P. E.

Waxahachie District—Second Round. Midlothian, at Midlothian, May 1, 2. Ennis, at Ennis, May 7, 8. HORACE BISHOP, P. E.

TEXAS

Beaumont District—Second Round. Nederland, at Pt. Neches, May 1, 2. Port Arthur, May 2, 3. Anahuac, at Anahuac, May 8, 9. Some Lake, at Some Lake, May 15, 16. Woodville, at Warren, May 22, 23. Mt. Bellview, at Mt. Bellview, May 29, 30. E. W. SOLOMON, P. E.

Brenham District—Second Round. Bay City Sta., May 1, 2. Matagorda, at Lane City, 8 p. m., May 2. Bay City Mis., at Pledger, 8 p. m., May 7. Wharton, May 8, 9. Glendora, at Glendora, May 9, 10. Glendora Cir., at Ledbetter, May 15, 16. Lexington Sta., 8 p. m., May 16. Bellville Cir., at Cochran, May 22, 23. Sealy, at Sealy, May 23, 24. Rosenberg Sta., 11 a. m., June 6. S. W. THOMAS, P. E.

Houston District—Second Round. Iowa Colony, May 2. Woodland Heights, May 4. Velasco, May 5. League City, May 9. Tabernacle, May 9. Humble, May 16. Seth Ward Memorial, May 16. J. KILGORE, P. E.

Jacksonville District—Second Round. Cushing Cw., at Linn Flat, May 1, 2. Douglass Cir., at Douglass, May 2, 3. Callatin Cir., May 8, 9. League City, May 9, 10. Overton and Arp, at Arp, May 15, 16. Troup Sta., May 16, 17. Bullard and Mt. Seiman, at Mt. S., May 22, 23. Montalba, at Tennessee Colony, May 29, 30. Jacksonville, Texas. I. F. BETTS, P. E.

Marlin District—Second Round. Centerville, May 1. Flynn, at Leona, May 2, a. m. Norangeer, May 2, p. m. Jewett, at Buffalo, May 9. Fairfield, at Mt. Zion, May 16, a. m. Teague, May 16, p. m. Wheelock, at Edge, May 22, 23. GEO. W. DAVIS, P. E.

Marshall District—Second Round. Beckville Cir., at Allison's Chap., May 1, 2. Harleton Cir., at —, May 8, 9. Marshall Summit St., 11 a. m., May 16. Marshall, First Ch., 7:30 p. m., May 16. Harrison Cir., at —, May 22, 23. Llanville Cir., at —, May 29, 30. Gilmer Cir., at Hopewell, June 5, 6. F. M. ROYLES, P. E.

Navasota District—Second Round. Montgomery Cir., at Montgomery, May 1, 2. Walker Co. Miss., at Dodge, May 8, 9. Huntsville Sta., May 9. Willis, at New Waverley, May 15, 16. Millican, at Tomball, May 22, 23. Cleveland & Gold Spgs., at Shepherd, May 29, 30. E. L. SHETTLES, P. E.

Pittsburg District—Second Round. Hughes Springs, at Avinger, May 1, 2. Cason, at Iron Bluff, May 9, 10. Dangerehd, at Dangerehd, May 10, 11. Hardy Memorial, Friday night, May 14. Nash Cir., at Buchanan, May 15, 16. First Church, Texasiana, May 16, 17. Pittsburg Cir., at Cox's Schoolhouse, May 22, 23. Pittsburg Sta., May 23, 24. Cornum, at Dalton, May 29, 30. Naples and Omaha, at Omaha, May 30, 31. Douglasville, at Jones Chapel, June 5, 6. Linden, at Pearl Hill, June 6, 7. O. T. HOTCHKISS, P. E.

Corrigan Cir., at Masco, Saturday and Sunday, May 15, 16. Pinehill Cir., at Liberty, Saturday and Sunday, May 22, 23. Mt. Enterprise and Caro Cir., at Caro, Saturday and Sunday, May 29, 30. Garrison Sta., Wednesday, June 2. Center Cir., at Shady Grove, Saturday and Sunday, June 5, 6. Nacogdoches Sta., Wednesday, June 9. Melrose Cir., Saturday and Sunday, June 26, 27. Appleby Cir., Saturday and Sunday, July 3, 4. L. B. FERROD, P. E.

Tyler District—Second Round. Quitman, May 1, 2. Whitehouse, at Noonday, May 8, 9. Cedar St., Tyler, May 9, 10. Marchison, at Shady Grove, May 15, 16. Canton, at Wesley Ch., May 22, 23. Wells Point Cir., May 29, 30. Wells Point Sta., May 30. Colias, June 5, 6. Tyler Cir., June 12, 13. I. T. SMITH, P. E.

NORTH TEXAS

Bonham District—Second Round. South Bonham, at E. H., May 1, 2. Brookston, at H., May 8, 9. Newkstown, at L., May 15, 16. Ravenna, at A., May 22, 23. C. C. YOUNG, P. E.

Bowie District—Second Round. Post Oak Mis., Antioch, May 1, 2. Vasilis Mis., Newport, May 2, 3. Ringgold Cir., Stoneburg, May 8, 9. Nocona Sta., May 9, 10. Bellevue Sta., District and Quarterly Conference, May 13-16. Mesquite Mis., Anawene, May 22, 23. Archer City Sta., May 23, 24. Sunset Circuit, Sunset, May 29, 30. Crafton Mis., Park Springs, May 30, Conference Sabbath Eve, 2:30. Dundee Mis., New Hope, June 5, 6. T. H. MORRIS, P. E.

Dallas District—Second Round. Duncanville and Wheatland, at Duncanville, May 1, 2. Oak Cliff, May 5. Irving, May 8, 9. Munger Place, May 10. Trinity, May 11. Oak Lawn, May 12. Tyler, May 16, 17. Forest Avenue, May 19. First Church, May 26, 27. St. John's June 2. Ervay, June 9. O. F. SENSABAUGH, P. E.

Decatur District—Second Round. Ferris Mis., at Barton's, May 1, 2. Rooknoke and Elizabeth, at R., May 8, 9. Bryson and Jernyn, at Jernyn, May 15, 16. Locksboro Sta., May 16, 17. Vineyard Mis., at Willow Point, May 22, 23. Argyle Cir., at Garza, May 29, 30. S. C. RIDDLE, P. E.

Gainesville District—Second Round. Aubrey and Oak Grove, at G. V., May 1. Denton Sta., May 2, 3. Denton St. Sta., May 8, 9. Lewisville Sta., May 9, 10. Era and Spring Creek, at Lois, May 15. Valley View Sta., May 16, 17. Sanger Sta., May 22, 23. Rosston Mis., at Rosston, May 29, 30. J. F. PIERCE, P. E.

Greenville District—Second Round. Merit and Lane, at Lane, May 1, 2. Wolfe City, May 9. Celeste Cir., May 8. Celeste Sta., May 16. Jones Dattel and Wesley Chap., J. B., May 22, 23. C. M. HARLESS, P. E.

McKinney District—Second Round. Prosper Cir., at Elm Ridge, May 1, 2. Erwin Sta., May 2, 3. Josephine Cir., at Honaker Chapel, May 8, 9. Nevada Sta., May 9, 10. Blue Ridge Cir., at Pleasant Grove, May 15, 16. Anna and Melissa, at Chambersville, May 22, 23. Weston Cir., May 29, 30. Celina Sta., May 30, 31. C. W. DENNIS, P. E.

Paris District—Second Round. Depot Sta., May 2. Bogata, at Rugby, May 8, 9. Avery, at Henretta, May 15, 16. McKenzie, at Bethel, May 22, 23. Lamar Ave., May 30. W. F. BRYAN, P. E.

Sherman District—Second Round. Pilot Grove Cir., at Pilot Grove, May 1, 2. Preaching at Harless Chapel May 2, at 8 p. m., and Quarterly Conference of Denison Mis., at Harless Chapel, Wednesday, May 5, 6 p. m. Whiteaker, Robertson Memorial, May 8, 9. Pilot Point, May 15, 16. Whiteswight, May 22, 23. Collinsville and Tioga, at Tioga, May 29, 30. Travis Street, June 5, 6. R. G. MOOD, P. E.

Sulphur Springs District—Second Round. Sallisaw and Weaver, Weaver, May 1, 2. Pickett, Pickett, May 8, 9. Como, Forest Academy, May 15, 16. Winstonsboro Sta., May 22, 23. Lake Creek, Lake Creek, May 29, 30. Klondike, at Tranquil, May 30, 31. Sulphur Bluff, June 5, 6. Brashear, June 12, 13. Wyeell, June 19, 20. R. C. HICKS, P. E.

Terrell District—Second Round. Seury Cir., at Wilson's Chapel, May 1, 2. Kaufman Sta., May 2, 3. Chisholm Cir., at Heath, May 8, 9. College Mound, at Grebe's Chapel, May 15, 16. Hutchins and Wilmer, Hutchins, May 22, 23. Elmo Mis., at Eden, May 29, 30. Terrell Sta., June 6. E. L. EGGER, P. E.

NORTHWEST TEXAS

Abilene District—Second Round. Merkel, May 1, 2. Clyde and Eula, at Clyde, May 8, 9. Ovalo, at Oplin, May 15, 16. Putnam, at Cottonwood, May 22, 23. Hawley, at Hodges, May 29, 30. Tye, at Smith, May 30, 31. Nugent, at Hanby, June 5, 6. First Church, Abilene, June 8. St. Luke's, Abilene, June 10. Cross Plains, at Burnt Branch, June 12, 13. C. N. N. FERGUSON, P. E.

Big Spring District—Second Round. Brownfield, at Gomez, May 1, 2. Coahoma, at Iatan, May 8, 9.

Coca-Cola advertisement featuring a glass of soda and the text 'In all the world there's no other thumb that can make this print. There may be thumbs that look like it—but there is no thumb that can make the same impression.' Includes the Coca-Cola logo and 'Delicious' text.

SICK HEADACHES advertisement with text: 'People who have attacks every so often are suffering from a Liver-gall trouble or Gallstone disease. There is an obstruction in the flow of the bile whether due to catarrhal, inflammatory or infectious causes or to stones, backing the bile up into the stomach, causing those awful headaches, sick stomach with vomiting and that terrible retching. If these folks would only know of our GALL-TONE which may be taken at home to remove the underlying cause of their trouble, they might soon be cured of these attacks. As a Christian act, send us the names of any whom you know are subject to these spells and we will send them our GALL-TONE BOOK and full information. Address Gallstone Remedy Co., Dept. 918, 119 S. Dearborn St., Chicago, Ill.'

SCHOOL OF THEOLOGY, SOUTHERN METHODIST UNIVERSITY—IMPORTANT ANNOUNCEMENT.

Bishop Edwin D. Mouzon.

I take pleasure in announcing to the Church the following as the faculty of the School of Theology of Southern Methodist University:

Department of English Bible—Paul B. Kern, A. M., B. D., Murfreesboro, Tennessee.

Department of Hebrew and Old Testament Interpretation—Ivan Lee Holt, B. D., Ph. D., Cape Girardeau, Missouri.

Department of New Testament Greek and Interpretation—Frank Seay, A. M., B. D., Southwestern University.

Department of Pastoral Theology and Religious Education—James Kilgore, A. M., D. D., Houston, Texas, with Frank Reedy, A. B., as assistant, who will offer courses in Sunday School organization.

Department of Christian Doctrine—Frank M. Thomas, A. M., B. D., D. D., Louisville, Kentucky.

Department of Church History—Gross Alexander, B. D., S. T. D., D. D., Nashville, Tennessee.

The whole Church will rejoice that men of such well known ability have been secured. At an early meeting of the Board of Trustees President R. S. Hyer will present the above names, together with the names of the academic faculty. The University will open in September, the exact date to be announced later.

In this connection I make the following additional announcements:

1. Graduates of colleges of recognized standing, holding a Bachelor's degree, will be admitted without examination as candidates for the degree of Bachelor of Divinity.

2. Students who have completed two full years' work in an approved college may be admitted to the School of Theology. The courses in the Academic and Theological Departments will be arranged so as to permit a student to complete the work of both departments and receive the A. B. and B. D. degrees in six years, thus saving one full year.

3. Young men who have not had college training and who are at least twenty-one years of age, may be admitted. But each case must stand on its own merits and must be passed upon by the Theological faculty.

4. The courses of study will be arranged so as to permit special students (preachers desiring to do special work and laymen wishing to prepare for greater efficiency) to spend one-third of the university year in the School of Theology.

The School of Theology is able to announce that proper financial assistance will be given to students who need such help. A number of pastoral charges and single appointments will be opened in the presiding elders' districts adjacent to the city to young men who are members of Annual Conferences and to others who have had experience in the pastorate. The number of such appointments is necessarily limited. Scholarships will be offered those who are candidates for the B. D. degree. Loan funds are now being provided for other students. Room rent will be free, but students will pay for board and for light and fuel.

Students from other theological seminaries will be permitted to enter the higher classes of the School of Theology upon presentation of satisfactory certificates of work done by them. Credit will be allowed for theological work done in colleges, but each professor in the School of Theology shall determine what credit is to be allowed. For further information address, Edwin D. Mouzon, Dean of the School of Theology, Southern Methodist University, Dallas, Texas.

"RANKIN MEMORIAL"—"ON WITH THE BATTLE!"

To the Methodists of Texas and all others concerned in the building of the Rankin Memorial Hall we submit the following:

At our regular weekly meeting held at the Southland Hotel last Tuesday noon it was unanimously decided that work on the Memorial Hall would be commenced just as soon as we could get in hand \$1000 more. We believe this amount should be forthcoming in the next two weeks' time. Many of our pastors have taken subscriptions, but so far have not sent the amount to the General Secretary. Others have said they intended to present the matter, taking subscriptions at the earliest possible date. Again we urge that this be done. We will be ready to let a contract within the next few days, provided we can secure the above amount of money. Briefly outlined, the building will be constructed of hollow tile and brick, two stories in height, with the accommodations for fifty young men. If the contract can be let within the next four weeks' time the building will be ready for occupancy with the

opening of the University this fall. Dr. Hyer has the plans complete for the building, which plans will fit in, making an integral part of the buildings previously planned on the University campus.

We trust and earnestly appeal to every one to send at once your subscription to the General Secretary, Rev. J. D. Young, at Ennis, Texas. The committee will submit within the course of the next two weeks the full amount in hand and also other item of interest connected with the building. A further list of contributors will appear in the next issue of the Advocate.

Signed:

- L. BLAYLOCK, SAM R. HAY, H. A. BOAZ, J. D. YOUNG, S. H. C. BURGIN, B. M. BURGHIER, W. C. EVERETT, L. L. JESTER, A. A. EVERTS, EPPS G. KNIGHT, Local Executive Committee.

HURRAH FOR BROTHER W. H. MATTHEWS.

By J. F. Clark.

Brother Matthews is a man after my own heart. That sermon published in the Advocate of April 22 is a great one. It is a daisy. The preacher was a moral hero, a true prophet of God. I am very proud indeed to find a preacher addressing himself to such a task as the subject matter of that sermon indicates. I want to commend Brother Matthews for the way he performed the difficult task of delivering that sermon. It was the stroke of a master. To preach that sermon without offending his world-minded hearers was not an easy thing to do. Only a pure, manly man of God can do such a thing so as to win his hearers to the gospel view of dancing. The fact is that that sermon was like a solid shot from a 42-centimeter howitzer. None but a faithful minister, who is conscious of a heaven-imparted mastery, is of sufficient caliber to deliver such a gospel missive as that without bursting his breech-block. But thank the Lord Bro. Matthews did it, and all parts are still intact, and his hearers are with him.

That sermon is great. Its delivery was a most delicate task well performed. Then, too, want to thank Bro. Matthews for the masterly way in which he arose to meet the occasion. No little-souled man could have done it as he did it. Thank the Lord that when he found he had a hard and delicate task to perform, he did it in a manly way. He did it, too, without whining about it. Only great-souled men, who are conscious of their own purity, and the triumph of the right, can do such tasks well. But I must confess that I was not surprised at Bro. Matthews' doing such a task so well. Now, that all might have the benefit of that sermon, I would suggest that Bro. Matthews prepare that sermon for publication in tract form and let our pastors distribute it among their members. That sermon is a great moral corrective that will do much good. In it the thumbscrew is set at a high moral gauge. It is as the gospel trumpet that gives no uncertain sound. Again I say, "Hurrah for Bro. Matthews!"

Oglesby, Texas.

BROTHER MATTHEW'S SERMON.

Will you allow me to say amen to Brother Matthew's sermon on Modern Dancing recently preached at Corsicana, and published in the Advocate. That is a masterpiece. It ought to be published in pamphlet form and sent to every Methodist home. Many who do not receive the Advocate will not get to read it. Send it everywhere in pamphlet form and it will do a great deal of good.

I would not say Dr. Matthews is "stepping." I call that "straight from the shoulder." It hits right between the eyes. I wish we had a thousand preachers in Texas who could tell it that way. Then the Kingdom of God and of righteousness would be advanced, and larger multitudes would be saved from sin and folly.

S. L. BALL.

Sherman, Texas.

MISSOURI LETTER.

"The King is dead! Long live the King!" One editor has passed to his reward, and another in the fullness of his strength takes up the great and important undertaking. Missouri has a claim upon both editors, for both filled important pastorates in our State, and it was the privilege of the writer, as presiding elder, to nominate both men for the places they filled. The General Conference of 1890 elected Dr. James C. Morris, then pastor of Centenary Church, Kansas City. Assistant Church Extension Secretary. I was presiding elder of Kansas City District, serving the last

Southern Methodist University

"What the Lack of Education Costs"

Now and then some uninformed and unsharpened pencil figures it out that education is expensive. On the contrary, it is really the very best investment from even a mercenary point of view. The cold-blooded business world has figured that out—and it is certainly time that the Methodists of the Southwest were looking beyond the present conditions of their home community and studying the nation-wide problem and the conditions of the future.

The following figures from a recent number of a leading business magazine should alarm not only fathers and mothers, but employers and employes everywhere. The premium paid on equipment grows daily, while the disposition to accept superficial and shortsighted educational work offsets the evangelical work of the Church. Salvation and general culture go hand in hand, and the preacher and Methodist layman can not expect the Church to prosper if they overlook the work of the schoolroom from the prairie schoolhouse to the University.

"Only seven per cent of the children who enter the public schools ever pass through. Only 25.45 per cent of those entering school reach the high school; and of those who reach the high school only 39.58 per cent get into the fourth year. Not more than one-third of the children who enter the public schools ever finish even the elementary grades. One-half of the children who enter the public schools leave them before they have acquired sufficient equipment to enable them to read a newspaper intelligently.

"It is estimated that the loss of this fifty per cent of the children from the public schools in the middle of the elementary course represents a loss to the nation, in human resources, of \$250,000,000,000."

The losses in the United States from lack of education compare with the losses in Europe from wars.

The Demand For a School of Theology

There have been in recent times many stirring articles written and many startling figures published concerning the shortage of young men in the colleges and universities who were making preparation for the ministry. The evidences of a strong tendency for better things are accumulating. The following quotation from the American Educational Review is corroborated by the correspondence in the University office. There is a largely increasing prospective matriculation for the School of Theology. It seems somehow that all great forward steps of our Church are accompanied by a large number of young men who are called to the ministry, and the promotion of Southern Methodist University is no exception. The announcement of a splendid School of Theology is bringing to the University office an increasing amount of correspondence with such men:

"A striking feature in educational affairs this fall is the vast increase in the number of theological students. Seminaries are having record classes, and students are coming in from almost all religious bodies. Colleges and scientific schools show unusual enrollment. Leaders in theological training declare that neither the war nor unsettled industrial conditions has much to do with the increase in seminary students. They say that it is simply a reaction from conditions obtaining six to ten years ago, and is wholly normal. The increase on the whole is put at forty per cent, in some bodies even more.

"Methodists and Presbyterians are gaining in largest numbers, it is stated, with considerable increases among Baptists. The Disciples are sending larger numbers to Chicago, Yale and Union for higher studies, while their Bible Schools, which are numerous throughout the Middle West, are filled. The progressive affiliation between the Congregational Seminary in Chicago and the Seminary that is a part of the University of Chicago is declared to be giving new impetus to Middle West divinity training."

What about the men? In a certain city in the Middle West, at an investigation once made under the auspices of the Y. M. C. A., it was found that of 125 Protestant Churches the average morning attendance was 210 and the men were 39 per cent of that number, and the average evening attendance 160 with men 42 per cent of the total. It was also made known that the per cent of men to the total of membership was for Congregationalists 37 per cent, Methodists and Episcopalians 35 per cent, Baptists and Presbyterians 32 per cent and Disciples 31 per cent. On the other side the arrests in the same city are 90 per cent male, and there are three times the number of amusement centers as Churches, six times the number of saloons and eight times the number of social fraternities. What is the educational need of men? How can this need best be met by the Churches?

There comes the report of the death of Bro. J. P. Chambers, pastor at Lavernia, by drowning while in discharge of his pastoral duties. This sad notice brings to mind the fact that Brother Chambers was the first pastor in his conference to make a contribution to the Library of the Theological Department of the University. Two years ago he approached the University representative and stated that he wanted to have the first ten dollars' worth of books placed where young preachers for coming generations might read them in the University, and at once wrote out an order on

the Methodist Publishing House for the amount. And now a splendid set of books with his name on the flyleaf awaits the use of the young people for whom this beloved preacher has given his life.

Coincidental also, is that just as this news reaches us we were engaged in unpacking and listing the library of our deceased brother, Rev. C. W. Godwin, shipped to us as a donation to the Theological Department by his widow, through the agency of Rev. J. T. Curry.

Thus it is that we do our work in this old world and after all about all that we can carry with us is what we have given away. The record of these two brethren will live in the lives of young preachers hereafter.

BISHOP BOULEVARD.

It is a delight during these beautiful spring days to see how steadily Horace Bishop Boulevard becomes a reality. The size of the campus and the necessity for much grading makes the construction more expensive and takes considerable time, but the transformation it gives justifies every effort.

Brother Munger, the most efficient advocate of this splendid movement, writes us that he has three hundred dollars more in hand from the past week's work, and that is enough to keep quite a number of teams and hands busy for quite a number of days. A little more than half enough to finish the grading has been raised, but Waxahachie District never does anything by halves. We only wish that it were complete, because the sooner it is complete the more it will help toward the opening in September.

HOMES NEAR THE UNIVERSITY.

Among the many friends of the University who have been contemplating homes near the University are some who have requested arrangements by which they could build at once and make payments annually, semi-annually or monthly.

To such friends we wish to announce that a proposition is now ready whereby a local financier will build on the University lots any home in keeping with the restrictions with a cash payment of 20 per cent, balance on easy payments, monthly or semi-annually.

For further information, write Frank Reedy, Bursar of the University, who will be glad to hand correspondence to proper party.

We are just in receipt, within the last few days, of eighty-five volumes for our Library from Rev. Atticus Webb, of Fort Worth, containing also a contribution from Rev. G. B. Carter, of Decatur. We deeply appreciate this gift, adding substantially to our collection, and shall be glad to receive books from any of our friends who feel that they can spare them from their private collections.

Among a great number of remittances that have reached the University in the past few days from its warm friends and supporters, is one from our friend, Rev. J. M. Binkley, D. D., of Sherman, and we deeply appreciate his continued interest and co-operation. If a man is known best by the friends he has, no less is an institution of learning. We are proud to number Brother Binkley among our staunchest friends and the administration is always glad to hear from him.

party that I need not name. But I wish to quote one sentence, omitting the name: "Dr. ———, because of his absolute dependence upon God has never made a failure." This set me to thinking. The Master went to Nazareth once during his ministry. One evangelist tells us "he did not many mighty works there because of their unbelief." Another says, "And he could there do no mighty works save that he laid his hands upon a few sick folk and healed them." The third evangelist tells us the hearers rose in their wrath, thrust him out or the synagogue and tried to kill him. Paul's visit to Athens was a comparative failure. A few believed, but he established no Church there. But here we have a modern evangelist greater than Paul or even his Lord, one who never fails.

The conference year has been an eventful one so far. I have received fifty-two members and we have lost eighteen in seven months.

As I write the funeral service of one of our preachers is being conducted at McKendree Church in Lafayette County, the Church which has probably given more men to the ministry than any other Church in the Southwest Missouri Conference. T. P. Cobb, one of three brothers in our conference, was stricken with paralysis last week and died Thursday, April 22. He was a good man, who led multitudes to Christ. For several years he held a superannuate relation, but frequently helped pastors in meetings with marked success. He preached a strong Gospel in a striking way.

C. H. BRIGGS. 215 W. 4th St., Sedalia, Mo. April 24.

All animals seem made for this world only, but man has powers that are never satisfied here. No person can stand by an open grave and feel that the corpse being lowered into it is the only purpose God had in view in bringing that body into being. Surely death does not end all.