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IS WAR ever justifiable?" is a theme, under certain conditions, which may be discussed with propriety. But a theme which may be discussed with much greater propriety just now is the wickedness of war.

The theme proposed is not easy of discussion. Many are the reasons why the nations are not ready to hear it. The treatment of war by historians and poets, in part, makes our theme an unpopular theme. The heroes of war have been given far too large a place in the annals of nations. Far too romantic a halo has been thrown about the heads of the world's Caesars, Charlemagnes, Napoleons, Wellingtons, Washingtons, Grants, and Lees. The historians have made the names of the military heroes of earth far better known names than those of the heroes of peace. And poets have thrown a glamour about war which makes us insensible to its wickedness.

War is wicked. What commandment has it not violated? "Remember the Sabbath day to keep it holy," "Thou shalt not kill," "Thou shalt not steal," "Thou shalt not bear false witness," "Thou shalt not covet"—which of these commandments have not been violated again and

FROM the time of Socrates men have been saying knowledge is virtue. The dynamic in character-building is to know—simply to know. The cleansing and regenerating process is in knowing.

The great German philosopher, Fichte, was a disciple of Socrates. After the destructive Napoleonic wars Fichte said the nations must look to their schools for those regenerating influences which can renew human nature and cleanse it of its passion for war.

The great French statesman and historian, Guizot, followed Fichte as Fichte followed Socrates. Guizot is quoted as saying, "He who opens a school closes a prison." Like the great masters before him, Guizot pinned his hopes of his people on the moralizing power of knowing.

American educators, in far too large numbers, have followed blindly in the path of these old theorists. They, too, have thought that ignorance is the parent of lust and crime. Mere intellectual attainment, they seem to have said, fits for good citizenship and will cleanse society of its passions and vice. The way to cure the social evil is to add the branch of sex hygiene to the curriculum. The way to cure intemperance is to supplement the course of study with a new chair on temperance. The way to insure healthy men and women is to add to the curriculum the study of eugenics. Knowledge is virtue!

The authority of great names, it must

The Wickedness of War

again in the present European war? "Thou shalt love thy neighbor as thyself"—this summary of the whole of the second table of the law, as given by Jesus, has not the present European war trampled upon times without number? Which of the great commandments has the European war honored? "Thou shalt love the Lord thy God with all thy heart," is this the one? Not one of God's great commandments have the present European contestants kept; on the contrary, they have trampled upon them all. War is wicked—desperately wicked.

The wickedness of war by this time ought to be acknowledged by all. War ought to be without an apologist in any nation. If the European struggle has demonstrated anything at all, it has demonstrated that before a nation can get its consent to enter upon an aggressive, offensive war it must first get its consent to nullify and abrogate moral law. For such a war is the very antithesis of moral law.

A correspondent, in the Outlook, quotes from "The War Book of the German General Staff." After reciting many

things described permissible in war, such as "bribery of the enemy's subjects," "acceptance of offers of treachery," etc., the Book says, "International law is in no way opposed to the exploitation of the crimes of third parties (assassinations, incendiarism, robbery and the like) to the prejudice of the enemy." In an effort to justify such a course in war, the Book continues: "The ugly and inherently immoral aspect of such methods can not affect the recognition of their lawfulness."

In other words, Germany has said, "Military necessity, be thou my God." Germany has repeated the command of Milton's Satan, "Evil, be thou my good." The German emperor from his lips prays to God for victory for German arms, while from the same lips he has given his consent for the pouring of contempt upon God's law. His military advisers insolently have proclaimed that the law of love is not applicable to the relations of one nation to another. This is astounding, brazen, defiant wickedness. And where are God's prophets in Germany that they have not told them so?

The wickedness of war, however, is not

the monopoly of any one side in the present European contest. What of England's long range blockade? What is her object? Is it not that the specter of starving women and children in Germany may frighten her soldiers into submission? Or, if the armed men of Germany refuse to be thus frightened, is not the purpose of England's blockade to actually reduce helpless women and children to starvation? Does the military necessity of the case in any wise help its moral aspect? Does even the law of tooth and nail which England has invoked in any wise relieve the desperate moral wrong of her act? And are not these very military necessities imposed by war an unanswerable proof of the essential, diabolic wickedness of war?

The time is long due when the followers of Jesus should tell the crowned heads in all lands that there shall be no more wars inspired by greed and hate. The time is fully at hand when the followers of Christ should set themselves to the creation of a public sentiment which will drive designing jingoes into merited oblivion. And the day has already dawned when all men who love the Lord Jesus in sincerity should insistently and persistently pronounce upon the wickedness of war.

A Colossal Breakdown

be admitted, is behind this theory. The temptation is a strong one to go on repeating from age to age what Socrates and Fichte and Guizot and the rest have said. But, is it so? Is knowledge virtue? Does mere intellectual training fit for good citizenship? Does mere knowing prepare for high and rational living? Through knowledge does the child enter upon its full inheritance? Is knowledge a guarantee of goodness? Has knowledge the power to remake and reconstitute the race?

Well, has the training of the mind to know ever accomplished all or any of the things ascribed to it? Did it do in the days of Socrates? Did it build either an abiding city or an enduring civilization? If not, was it not at least given a fair test? Did it not have a round hundred years for the test? Did it not have a home of incomparable beauty and the profoundest champions? In history, in art, in sculpture, in painting and in song, did it not have men of the deepest attainments as its exponents? And did the boasted cleansing and renewing follow? Did not Plato himself, in their wars with the Persians, congratulate the Athenians upon the exhibition of their "heartfelt hatred toward the foreign nature?"

And has learning and science and art done more for modern Germany? Have there yet appeared any signs of the cleansing from human hate which Fichte ex-

pected from the German gymnasiums and German universities? Does the much-talked-of "scrap of paper" reveal it? Does the report of the English Commission on German atrocities—rape, murder, incendiarism—in Belgium and France indicate any cleansing effects of German culture and training? Does Germany's official "War Book" advising many of these very things support Fichte's theory that intellectual culture will cure the passion for war? Does the brazen argument by high German officials that such things because immoral are none the less lawful even point in the direction of the German philosopher's expectations? Was there ever a completer breakdown of any theory?

If we turn to our own America, will we find that public morality has increased in the same ratio as public education? Has the secular education of this country accomplished that which was expected of it? It has been said of France that her immorality has increased in exact ratio with the increase of popular education. Could a like statement of the United States of America be easily disproved? Who are the offenders before the courts of our country? Are they not our young men in increasing ratio? We are opening many schools, but are we closing as many prisons?

The worst is yet to be said. And Horace Bushnell has said it better than any

man of his generation. It is this: "The chances are far too great that knowledge without the regulative force of principle will turn out to be the equipment of knaves and felons." It is a beneficence perilous in the extreme to increase a man's power without improving his character. A civilization whose outstanding traits consist in a diffusion of mere knowledge—a civilization whose supreme merit is its increased control over the powers of nature through invention—a civilization whose chief attainment is its growth in popular government—such a civilization is bound to totter and crumble, and though we build it unto the heavens it shall be cast down to hell.

This generation must be saved, if saved at all, by a complete education—an education, as Prof. Horne has said, which is at once intellectual, emotional, moral and religious—an education which educates the mind not only to know, but to feel and to will and which fills the life with the sense of God. When Lee was pressing the forces of McClellan across Antietam Creek near Sharpsburg, McClellan sent a courier to his subordinate, General Burnside, saying, "The bridge—always the bridge—to the last man the bridge—if the bridge is lost, all is lost!" In the fierce battle with materialism today many of God's people are thinking of surrendering our Christian schools. God, we think, is answering: The Christian School—always the Christian School—to the last man the Christian School—if the Christian School is lost, all is lost!

The Mind Of Christ

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

Christ created his world. He might have been entertained in the richest homes and followed by the most prominent people of Judea. He chose the other crowd. His attitude with reference to men and movements made it possible for him to belong to the multitude and the multitude to him. Christ saw the maimed, the blind, the distressed, the broken, the man amid the tombs, the dead Lazarus, the scarlet woman standing in the midst, the sin-tainted and unredeemed. That was the crowd he was looking for, the crowd he came to preach to, the crowd he came to save. Dealing with sin, with vice, with crime, with disease, with death, were his specialties. This does not mean that his mind was morbid, lustful, vicious or otherwise abnormal. Because the world about Christ dwindled with sin and became small with evil practice did not make him mean and ignoble. He was not lecherous because he saw the lecherous and sought to cure their moral disorder. Ah, he was Christ and his divine heart was guiding his divine mind. He saw the awful sins of earth because he loved and longed to save.

One preacher looks out upon the world and sees the mansion, touring car, the skyscraper, the heavily-laden feasting board, the richly appareled, the prominent and powerful human factors who may make or mar his career, the high steeples of other inviting cathedrals. Another preacher opens his eyes but to behold the burdened thousands, the tempest-tossed those blinded with sin, those that are falling into the snare and the trap, the weeping mother whose son sleeps in a drunkard's grave, the blighted home from which a pure girl has been led to a worse than hell. One hears the voice of those who control. The other hears above every voice that of the Christ when he said: "Inasmuch as ye have done it unto one of the least of these."

We see as we are. How true! One man sees the mill master, for indeed he is very large. Another sees a string of little starving children as they go to be slaves in his mill, for indeed they are very small. Ah, we see as we are. One man sees a rosebud that he may preach a tinted sermon upon it, full of the petal and leaf, the fragrance and poetry of life. Another sees the withered lives of the thousands of his fellowmen and opens his lips and his heart, crying out in their behalf. One man sees a beautiful gem on the finger of a society woman and preaches brilliantly upon it and to it. Another sees the upturned faces of that motly multitude for which Christ died and dares to die that he may preach to them, of them and for their sake. One man sees the tint of the sunset, hears the lark sing, sees the stork as with stately step he seeks his evening repast, watches the hare gambol amid the wild flowers, notes the bee upon the wing and with the brush of an artist and the song of a poet, gives entertainment, literary repast, oratorical effect and linguistic sublimity. Another man sees the city's heart bleeding from the sword-thrust of booze, dens of vice swallowing the darling babies of broken-hearted mothers, graft and greed making slaves out of men and devils out of women, and he rises with the words of Christ upon his lips in the defense of home and school and Church and State and heaven and God. It is simply a difference in the men, in their visions of life, in their aims and purposes, in the passions of their souls.

Strange as it may appear, the divine Christ saw that troubled company who pilgrimaged through the marshes and beneath the cloud. Here was his beautiful life spent. Here was his mighty gospel delivered. Here were the matchless wonders of his life and death performed. Where sin was, there was the hand of the Son of God stretched out and there was his love poured forth.

Oh, brethren of the ministry, let us leave our books for a few minutes and read the pitiful chapters of the market place and forum. Let us listen to the cry of the streets, for that cry drips blood. Suppose men do declare us morbid and evil-minded? Did they not charge that Jesus cast out devils because he was the partner of the very prince of devils? Let us minister to the streets, to the multitudes of halt and maimed, to the sin-cursed and dying, to those to whom Jesus would minister were he here in person. Where sin is, there let us be, teaching, persuading, warning, declaring the truth, inviting to

Christ and otherwise doing the work of the ministry. Do not fear that the moral and spiritual disorders of the earth are in your own brain. Christ Jesus had his mind on sin. He was born in a manger, lived in poverty, suffered persecution, was insulted and killed. He agreed to this horrible program gladly. Why? Ah, because there was sin in the world. The sword of divinity is turned against sin. Therefore let us fear not to face the evils of our day. Christ understands. He knows.

What sweet comfort is there in the fact that, though we be condemned as impure in our own thoughts, because our minds dwell upon the world's dark pit of suffering and sorrowing, upon the battlefield where wrongs gnash their teeth in the face of right, our efforts and battles are understood and appreciated by Jesus of Nazareth. Yes, we are on his side. Ah, we are where he is. Our sword flashes behind his sword, for he has ever led in such a fight.

Importance Of Fundamentals

H. G. H.

A man may live in a splendid mansion, with all the appointments of elegant life, but if he has no deed to the land upon which his mansion stands he has no right to it and cannot control it. Here is the secret of our loss of Vanderbilt University. A deed to the trustees of the Methodist Episcopal Church, South, would have

The Final Perseverance Of The Saints

By REV. R. C. HICKS, Sulphur Springs, Texas.

Perhaps it would more correctly represent Calvinists to use the term preservation than perseverance, for the latter is an active term, implying action upon the part of the saint, while the former is passive, implying only the act of God. And that is what Calvinists profess to believe; that is, that after one is received into the family of the Lord, remaining there depends entirely upon the choice and power of God, and in no sense upon the volition of the man. Hence their idea is that the Lord preserves, whether the saint perseveres or not.

And herein is the chief objection to the doctrine. After being converted a man either can sin or he cannot. If he cannot, then conversion divests him of moral accountability. If he can, and is not liable to punishment therefor, then God is divested of moral distinctions, since in that case he would deal with one who sinned as though he had not sinned.

It would seem that the higher a man ascends in the scale, the more rigid would be the account to which he should be held, but this theory makes God hold an unenlightened man accountable for his deeds and not the one who has had his eyes opened. It is a strange principle in ethics that would punish a blind man for wandering from a straight path and excuse the one who can see. Sinners are said to be dead in trespasses and in sin, yet God holds them accountable. But Calvinists hold that moral responsibility terminates the moment God raises them from the death of sin. Free moral agency for the dead, but not for the living!

But we have to either swallow this, or, as noted above, worship a god void of moral distinctions. For if a Christian can sin, God must either punish the sin or wink at it. If he punishes it, then he deals with him as with other men who sin—is no respecter of persons—but if he winks at it, then he is not the God of the Bible, who is of purer eyes than to behold evil, and cannot not look upon iniquity.

Two avenues of escape are usually they say. Thus the imputed they assert that the sins of Christians are not chargeable to those who commit them, but to the Christ who died for them. "He is my surety," they say. Thus the imputed righteousness of Christ is pleaded. They think, and rightly so, that it

held every piece of building material and timber put upon that land. If the Church had such a deed, and afterwards sold it by legal Church process, where is the record of such transaction?

England is now putting into her armies thousands of raw recruits that will be swept off the field to destruction by the trained soldiers of Germany. The basic principles of national defense have been ignored.

The Southern Confederacy made an effort to whip the trained soldiers of the North by raw, unarmed and starving recruits.

"Back to the farm" is the cry of many silly little editors and long-haired reformers. If the millions of poor people from the slums of our great cities were spread out over the rich blacklands of Texas they would starve to death. They know nothing about the first principles of making their bread out of the soil.

Why are so many of our Churches virtually bankrupt on account of debt? Largely because of inefficiency in the ministry in failing to follow the letter of the Disciplinary law.

The National Guard of Texas is affected by a scandal. The higher officers turned over the important interests of the organization to the hands of inferiors whose honesty they knew nothing about. The explanatory letter of an ex-Governor is pitifully weak and off the point.

It is said to be mean and low to fail to trust a man. What are the principles of civil law for unless to protect the public? It will not do to trust every good man. A great many good men have very little sense and are often made the football of the devil.

Brethren wish to report to conference a fine church. Years of struggle, begging, squirming, suspicions, hard talk and almost lying are often entailed upon their successors.

is a high crime for the Church of Rome to sell an indulgence to commit sin, but at the same time they swallow the doctrine that Christ himself, in bestowing the grace of pardon to a sinner, grants a perpetual indulgence to commit sin thereafter so long as he may live. If my sin is chargeable to Christ and not to myself, then I enjoy an indulgence to sin. No sort of legerdemain can make anything else of it.

The other line of retreat is through the position that the spiritual nature of those who are renewed cannot sin, but that the flesh continues to sin, and will till death. Thus the flesh is made the scapegoat of the spirit. As much as to say that murder, when committed by an unregenerate man, is actuated by the inner man, but when committed by those who were once converted, is chargeable to this old body. And so with adultery, theft, drunkenness and all other sins.

Overt acts of sin spring from within, according to our Savior. "Out of the heart proceed evil thoughts, murders, thefts, adulteries," etc. Strange that he did not add that this rule does not apply to believers. The truth is that, so far from sin being an act of the flesh, it is declared by St. Paul to be an act of the inner man alone. "Every sin that a man doeth is without the body." That is, before there is an overt, bodily act, the sin is committed. The Sermon on the Mount is to the same effect in expounding the sins of murder and adultery. The sin is complete when the purpose is fixed, and purpose lies in the region of spirit. Paul makes no distinction. "Every sin that a man—any man—doeth is without the body." The Calvinist reverses the order and says, at least as it relates to Christians, that "every sin that a man doeth is without the spirit."

How absurd! And yet this doctrine is being proclaimed from almost every Calvinistic Church and school house in this country every Sunday. Among the causes of the low state of spiritual life that prevails in the land the preaching of such doctrine must be given a chief place. Make a man believe that his soul cannot sin, and that his body cannot keep from sinning, and you need not be surprised at anything he may do. The wonder is that the average is as high among us as it is. As a rule, men's lives are measured by their creed. Had it not been for the Arminian doctrine as preached by Methodism, the state of things would have been far worse than it is. But that has so modified the theology of the world that very many, even in the Calvinistic Churches, no longer adhere to their Calvinism.

A Vision Of God

By REV. LAWRENCE L. COHEN, Jr., Dallas, Texas.

Man's faith in himself inspires his faith in God. To discover our real self, is to find God pulling at our heartstrings. When a man comes to himself, he comes to God. Saul, of Tarsus, driven into Arabia, found God, when the real Apostle was born. God is revealed only to those who travail. Men travel paths of pain, when they travel toward the infinite. Lowell says:

"All God's angels come to us disguised—
Sorrow and sickness, poverty and death,
One after another lift their frowning masks,
And we behold the seraph's face beneath,
All radiant with the glory and the calm
Of having looked upon the face of God."

A vision of God is a vision of our higher self visualized in the concrete elements of the Spirit. Elijah saw God in the mountain. Isaiah caught a vision of him in the temple, but not before he had discovered himself. Self-discovery is the path to God. This was the experience of Moses. He saw God in the "burning bush," but not before he had found himself. So with Dante. The vision of Beatrice aroused his manhood. In seeking a reason for her beauty and character, he found the invisible. In probing at the center and source of things, he discovered himself. From the heights of a new-found manhood, high over his little world of grief he says:

"In bright pre-eminence so, I saw there
O'er million lamps a sun from whom
all drew
Their radiance."

Man, stirred by the higher forces of the universe, is lifted above the animal world. From the throne of spiritual ideals that undergird and frame the moral order, he sees with the eye of a seer the great head of things, even God, "Who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen, or can see, . . . and through his blinding tears, discovers but—

"One adequate support
For the calamities of mortal life
Exists—one only; and assured belief
That the procession of our fate,
however
Sad or disturbed, is ordered by a being
Of infinite benevolence and power,
Whose everlasting purposes embrace
All accidents, converting them to good."

Only those who have suffered come to know God and have seen him face to face. Only to such heroic spirits is God revealed. He who climbs the steps of self-denial and sorrow, climbs toward the throne of the universe. He alone is revealed to those whose natures, disciplined by suffering, have been tempered in the fires of sacrifice. The furnace of God is not of brick and iron. The "moral metal" that goes into His crucible, if it is to come out pure, must be made of finer stuff than worldly-minded men and women.

God is not to be found at the card table; in the ballroom; at the pool hall or in the barroom. This is not the path to God. The road is not a broad highway where the multitudes gather. It is not a thoroughfare where idolatry reigns and mad pleasure revels. Nay—it is a narrow way, blazed by the bleeding feet of the Son of God. We must practice self-denial if we would see God. We must endure if we would see the invisible. Only such have seen him. Only those who have learned the lesson of real martyrdom have seen God. Of these moral gods in the flesh, Tertullian cried, "The blood of martyrs have become the seed of the Church."

Neither can God be seen from the hermit's cell. The voluntary recluse never saw the infinite. No ascetic can ever find God. The reproach which Moses suffered with the "people of God," the hardships, the contempt and persecution which he endured at the hands of the Egyptian world alone, raised him in the scales of the infinite. Through suffering, deprivation and affliction he came to himself, and for himself and through himself, he discovered God. No man who has found himself has failed to find God! When our minds are filled

with new ideals, loftier purposes, and driven by the higher powers of the Spirit, we are drawn upward. When we habitually "look away from the treasures of Egypt" we catch a vision of God, who, enthroned above the ages' ebb and flow, is forever working out his everlasting purposes and shaping our destinies, "rough hew them as we may."

SHOULD WE EXPECT CONVERSIONS AT OUR SUNDAY SERVICES, AND HOW CAN WE HAVE THEM?

By Clyde A. Young.

(An address delivered at the Missionary Conference, McKinney District.)

In my subject two fundamentals are involved—faith and works—"Should we Expect?" and "How Can we Obtain?" The first question implies that too often we do not expect sinners to find Christ at our regular services; and they do not often find him when we do not expect it. And yet I do not hesitate to give as my deep conviction that not only should we expect conversions at these services, but that the supreme purpose of our services should be the conversion of sinners; and that we ought to feel that we have fallen short of what God expects if we fail in this respect. I want to group all that I shall say on this whole matter around three propositions involved in the Church's relation to her Great Head. The discussion of the first will give my reasons for believing that we should undertake the work of continuous evangelism; and the last two will attempt to answer the question, "How?" These are:

1. The Church's only mission should be to complete the work that Christ began.
2. She can do this only as Christ lives over in her life.
3. As she adopts the methods of Christ in her work. I give here a statement from each of the four Gospels setting forth the mission of Christ in his own words. Matt. 9:13: "I am not come to call the righteous, but sinners to repentance." Mark 10:45: "For even the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many." Luke 19:10: "For the Son of Man is come to seek and to save that which was lost." And John 10:10: "I am come that they might have life, and that they might have it more abundantly." With these connect one of the last statements of Jesus to his disciples: "As my Father hath sent me, so send I you." If language means anything at all, and if logic has not lost its force, our supreme mission as a Church is to "seek and to save that which was lost." If we fail here we have failed utterly. If we succeed in this we will succeed in all; for the incidental work will not suffer when the essential is well done. But we are in danger at this very point. The labors of our fathers are bearing an indirect fruit in this our day in philanthropic work and movements outside of the Church. All these have Abraham for father if Hagar is their mother. But in this the danger lies: We are inclined to allow Ismael claim Isaac's birthright, and to foster Hagar's children rather than our own. Our mission is not primarily philanthropic, but spiritual; not reformatory, but recreational. The Church's one great task is to save souls, and these other things are subservient and must be kept so. And this being our mission, nothing short of continuous evangelism will satisfy our divine Lord.

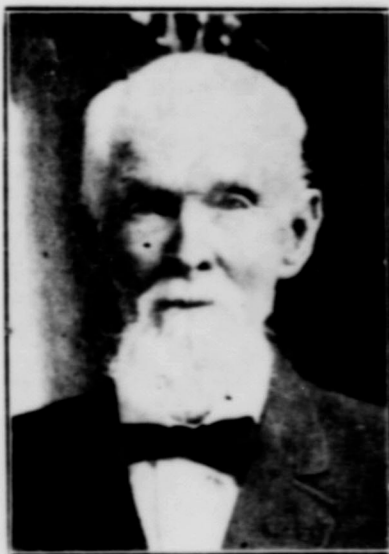
Again: There is no law, either of psychology, nor in the Bible, which forbids or discourages the expectation of conversions at our regular services. Or, negatively put, everything that hinders or discourages comes of sin, be it manifest in doubt or indifference on the Church's part, or in neglect and opposition on the part of the world. Every law that applies to soul-saving at all applies to it as the continuous work of the Church. There is no stated season for seed-sowing and another and distinct season for reaping; both proceed together. The sinner needs salvation in winter as much as in summer, and many of them die, and go unprepared to judgment because our efforts in their behalf ceased when the "meeting" closed. And God loves and wants to save the sinner in the Church on a Sunday morning in December as much as he does under a brush arbor in the middle of August. And the only reason why he does not save is because the Church does not put forth the same efforts in December that she does in August. Our expectation of conversions only at the

"special revival seasons" is a growth from straggling roots of Calvinism buried unconsciously in our minds, and the quicker we can get dynamite under them the better it will be for that part of the work of the Church committed to our supervision. When Zion travail sons and daughters are born, and if she is in continous travail, there will be continuous rejoicing in the presence of the angels, because children are being born unto God.

2. "How can we have them?" In a sentence, by letting Christ live over in our lives, and by adopting Christ's methods in our work; or, from another point of view, by the very same means that we have them at all. The "how" is not so much a question of method as it is of intensity of soul-saving passion. Be it said to our shame we know how, but too often are not willing to pay the price. The secret of most of our failures is here—in the degree of our consecration. But a little more in detail. In the first place, there must be a new and deeper consecration in our lives as pastors—a consecration little short of a revolution sometimes. Say what we will, brethren, we had as well face it—the ultimate success of the Church as a soul-saving agency lies with us. God saw the travail of the soul of his Son and was satisfied, but he does not see enough travail in the soul of his sons, I fear, to satisfy him. As a preacher I am painfully conscious that I do not have the passion for men that Christ had, and that I know he wants me to have. Sometimes we lash our people when we ought to lead them; and do we not sometimes preach about a crucified Christ when we are not crucified to the world? We live closer often to the cold heart of the Church and of the world than to the warm and passionate heart of the Son of God. We need Isaiah's vision and humiliation that we may also have his cleansing and consecration. We need a Pentecost in our own closets that there may be one in our Churches; and to this end we need to learn from Wesley, from Paul, and, more, from Christ himself, the lessons of prayer, of obedience, of faith. We cannot do this work without prayer. It is absolutely essential, yet in the multiplicity of our duties we are most inclined to neglect the thing of supreme importance. Oh that Christ may be lifted up again in us, and then he will draw men unto him.

Now let us look at Christ's methods. His methods were fundamental, and therefore timeless, and applicable for all time. And first, as to the direct work of evangelism, Christ's was the method of personal contact mainly. He spoke to the people in multitudes, but so far as the record is, most of his true disciples were won through individual effort. We are not told how all the twelve disciples were won, but we do know how seven of them were won; and all of the seven, Peter, Andrew, James, John, Philip, Nathaniel and Matthew were won by personal evangelism, and it is a reasonable supposition that at least the majority of the others were. Besides, take the noted cases of Nicodemus and the woman at the well; and the times have doubled back upon themselves again. This same method has been necessary in all ages; but I think I am safe in saying that never since the days of the Master has it been so essential as now. The time is largely passed when the multitudes can be swayed from the platform. It is now a man to man conflict. H. Clay Trumbull said that for ten years he addressed gatherings from ten to five thousand each from Maine to California and from Minnesota to Florida. Later for twenty-five years was editor of a religious periodical with a circulation of more than one hundred thousand, and in the meanwhile had published more than thirty volumes. Yet as he looked back over it all he could see more direct results for good through his individual efforts with individuals than from all the other sources. Personal method is the one most used in politics and in business. In this the children of this world are wiser than the children of light. We would do well to learn of the traveling salesman how to win men for Christ. One member of my Church told me last year that he had won twenty-three votes for Ball for Governor through personal effort, and this was more than half the number that the whole Church won for Christ during the entire year. If we are faithful in personal evangelism and can thus also employ our Churches, we will see men born into the kingdom all along during the year.

One thing else of importance is to be learned from the methods of the Master Workman. His training of the Twelve. His greatest ministry this. Through these he multiplied himself and perpetuated his Church. Without this patient, painstaking culture of these commoners he could not have said to them later, "As my Father hath sent me, so send I you." But



JAMES H. MEADOWS,
Miles, Texas.



DON O. FORREST,
Miles, Texas.



JAMES F. SPEED,
Sayre, Okla.

James H. Meadows—A Methodist 81 Years; a Steward in His Church More than 50 Years, and a Mason 77 Years.

"Uncle Jimmie" Meadows was born in Wayne County, Kentucky, May 21, 1816. He joined the Methodist Church at the age of 17 years, and for fifty years or more served as steward in his Church. He is no longer able to attend the services of his Church, but he is keenly interested in all her affairs. He is ever anxious about his pastor's salary. He is a reader of the Advocate and the daily papers. He follows the conflict in Europe with great anxiety and prayer for its ending.

On November 21, 1842, he was married to Miss Unity B. Carter at his old home in Kentucky, and after twenty-two years of happy married life she passed away on July 29, 1864. To this couple were born seven children, four of whom are living, viz.: B. A. Meadows, Miles; J. W. Meadows, Pendleton; Miss Alice Meadows,

Miles, and Mrs. Dora Ellison, Miles, with whom he has made his home for several years. These children, grandchildren and great-grandchildren are all active and loyal members of the Church. Don O. Forrest, whose bright face you see, was converted and received into the Church a few days ago. He is one of our most loyal Sunday School boys. He is a great-grandson, James F. Speed, age 18 months, son of Dr. and Mrs. H. K. Speed, of Sayre, Oklahoma, is a great-great-grandson. This bright boy has an older brother. So we have in this remarkable family five generations of living Methodists.

Brother Meadows joined the Masonic Lodge a few days after arriving at the age of 21 years, being the first member to be initiated into Wayne Lodge No. 118. That was more than three quarters of a century ago. He now has in his possession a silken

apron with all the Masonic emblems painted thereon, presented to him by a friend at the time he was made a Mason. This apron is well preserved. He was secretary of this lodge for several years.

By wagon train he moved to Texas in 1869, settling in Bell County. The story of that cross-country trip and of his struggles on the frontier reads like romance. Through it all and even down to old age he has maintained his integrity and his faith in God. He has helped to fight many battles and win many victories for God and his Church during this long life of nearly a century. He is a zealous prohibitionist and strikes the liquor business a blow at every opportunity. May God let him finish his century on earth in his right mind and then translate him to the eternal city of love, where century marks are not known.

through them, thus trained and developed, he established his kingdom, not only in their generation, but unto all generations; and we will limit our usefulness and imperil the kingdom when we fail to follow this course, and especially in our day we cannot reach any considerable number of people unless we touch them first through the members of our Church. As Christ is reproduced in us, so must we be in them, and we must thus have a hundred preachers proclaiming to the folks that do not come to Church the messages which we preach on Sundays. This fact emphasizes three fundamental necessities:

1. We must declare the whole counsel of God in a simple, straightforward way, with the life of the preacher corresponding to the message he proclaims. To this end we need constantly to pray, "Grant unto thy servants that with all boldness they may speak thy Word."
2. We must organize the Church for purpose of doing, and training to do, personal work. We have organized for everything else but this; and this is the matter of supreme importance. If any organization must go it must not be this. We must put first things first in our organizing as well as in our preaching and prayers.
3. New emphasis must be put on pastoral work. I once heard a preacher refer to this as "fifteen-minute pop calls on the women." If this is

truly descriptive of our pastoral visiting, the remedy is not to cease calling, but to change the nature of the calls, and if we have this matter of continual evangelism on our hearts our visits will cease to be merely formal or social visits and become in very truth pastoral. And the thing of importance, therefore, will not be the number of calls we make, but the work we do in the homes in which we go. The benefits are twofold. We can find and win to Christ the unsaved members of our families, also we can lead to deeper consecration and to personal work the members already saved. And I believe very strongly that this followed up assiduously will do much toward solving the perplexing problem of Church attendance, and will render us more able in our pulpit ministrations to know the personal needs of our congregations and thereby to win them more easily.

But after all, brethren, the secret of power for and success in this work about which we have been talking is with the Holy Spirit. We can do nothing without Him. We can do all with Him, even the difficult work of continuous evangelism. His power was promised for the purpose of bearing testimony of Christ. When we cease to bear this testimony we cease to possess His power, but if we give ourselves to doing "this one thing" He is with us always, even unto the end of the ages.

"THE PRIESTS: SHOULD THEY MARRY OR NOT?"

The Sensible Opinion of a Priest.

The above is the title of a series of articles appearing in one of the evening papers in Rio de Janeiro, the "A Rua," on the subject of clerical celibacy. Coming from the pen of a priest in the ranks it has more than ordinary value in revealing the conditions that obtain among them in this country (Brazil).

From a priest we are in receipt of the following letter:

The Letter.

It is a social and moralizing discussion that the "Rua" has opened in regard to the momentous subject of clerical celibacy, which, I may say at once, has actually and only served to demoralize the clergy and discredit religion. I am not looking at the question from the medical or hygienic point of view, but from the social, moral and religious side.

I admit that clerical celibacy has had its day, but that day has passed and will not return. Then, the religious, social and moral condition of the world was different from that of today. One does not require profound reasoning to discover this, a

mere glance at the past, confronting it with the present, is sufficient. I am certain that when the celibacy of the priests was declared, there were advantages in it and its observance possible to a greater or less extent. This is not true today.

"Someone has said in these columns (I think it was St. Evaristo Moraes) that about twenty per cent of the secular clergy observe the vow of celibacy, but I, with better data than he, am able to go much further, saying that not five per cent of the clergy observe it in all its fulness. And note, I do not make any distinction between the secular and the religious clergy. If the latter seem to be more virtuous than the former it is because they put in practice more carefully the advice of St. Paul, 'Qui non potest esse castus, sit castus,' and hide in the depths of the convents their faults and weaknesses known only among themselves.

"A priest cannot be married officially, but if ninety-five per cent really live as married men, either openly or in secret, is not the law of celibacy thus already abrogated or annulled? Yes, and that by a principle of universal law, 'Quod semper et ubique * * * etc.'"

"The evils caused to society and to the Church itself by the celibacy of the priests are incalculable. The secular clergy itself cannot estimate them. Only priests themselves (i. e. the religious) know them in scrutinizing the consciences of those who frequently open their hearts to them, but who in turn are able to give such souls no comfort whatever because their own consciences are disturbed, afflicted and black.

"It is because of this that modern society and principally the heads of families always look upon and receive the priests with suspicion, when they do not do it with scorn and disdain. And who can blame them for it? Do there not appear constantly an astonishingly large number of scandals in which priests, victims of the anachronous celibacy, are involved?

"There is not a single priest who would defend celibacy from conviction; when they do it, it is to please the Bishop or the Daughters of Mary. Seek out the most ardent defender of celibacy; dissect out his life carefully and you will find that he, too, is a worshipper of the counsel of St. Paul, esse castus.

"And it is exactly these who often have their souls in a worse condition than the hypocrisy with which they hide themselves from profane eyes, in the walls of the sacristies of the Matrices (the mother Church of each city or village) and of the consistories of the Churches should speak * * *

"There have been many desertions from the ranks of the clergy on the part of intelligent, distinguished and honored priests to whom the eternal hypocrisy in which they are obliged to live, lying to their consciences and mystifying the public and the faithful, is repugnant. They prefer to break their relations and live in peace than to live otherwise. They prefer light to darkness, weakness to hypocrisy.

"It is exceedingly unworthy to have a wife without the responsibilities of being a husband, and children without the responsibilities of fatherhood. This, unfortunately, is just what clerical celibacy succeeds in doing for the poor priests. To many of them it is disagreeable, and the advice of St. Paul (that they live in celibacy) is not advisable because it causes them either to go contrary to nature or have spurious offspring.

"Because of all this, the writer of these lines, who is also a priest, thinks that ecclesiastical celibacy is the cause of deep-seated evils to society and to the Church itself."

C. P. B.
In "A Rua," January 25, 1915.

(1) This quotation from 1 Cor. 7:9, is inexact, as the Greek is "gamosatosan" and the Latin Vulgate reads "Quod se non se continent, nubant," so that the writer manufactured Latin to suit his convenience—favorable to himself.

Our nearest neighbor's family is that of a priest who visits them occasionally arriving and leaving on the night trains. He apparently bestows on them the affection of a husband and father. Of course, they are not legally nor in any way married. Recently our servant had the opportunity of conversing with him, and improved the chance, gave him the gospel and reproved him for that way of living. He replied to the latter that the Bishop could do nothing with him as he was the father of three children himself. Is it any wonder that the marriage vow in this country is so often considered a worthless superfluity?

CHAS. A. LONG, B. D.
Barcelona, Brazil, March 2, 1915.

Wesley Business Men's Bible Class Methodist Episcopal Church, South, Hollis, Oklahoma



Bottom Row—Reading From Left to Right.

- | | | | | |
|-----------------------------|------------------|--------------|--------------|---------------|
| Geo. Betts | J. A. Brown | L. C. Jones | John Crowder | J. T. Scott |
| T. L. Garrison (Class Sec.) | F. C. Vance | F. G. Rice | J. A. McFall | Captain Nance |
| R. R. Robins | M. H. Woodbridge | T. A. McFall | E. P. Adams | R. D. Miller |

Top Row—Reading From Left to Right.

- | | | | | |
|----------------|---------------|-------------------|------------------------|-----------------|
| J. W. Crosslaw | Ben Beason | L. J. Campbell | W. F. Gear | S. A. Gallorath |
| A. L. Frenzel | R. W. Whitson | W. R. Prather | Luke Roberts (Teacher) | J. W. Bridges |
| J. L. Pate | J. W. Wace | E. M. Castleberry | C. W. Gilliland | Chas. Truettman |
| S. D. Barnett | C. C. Ingram | B. P. Geoff | J. C. Ganshall | W. J. Perry |
| L. H. Stockton | S. A. Brice | R. C. Johnson | Donald Cox | H. E. Gallorath |
| J. E. Foulks | | | | C. R. Petty |

LUKE ROBERTS, Teacher.

REV. GEORGE W. LEWIS, Pastor.

Notes From The Field

PANHANDLE.

We are here in a good meeting with Brother W. H. Strong. Brother and Sister Strong are of the genuine sort. While they are common sense in their way of doing things, the world gets no license from them to dabble in worldliness. We had eighteen conversions yesterday. It was Mother's Day and we made the best of it. The meeting is daily growing in interest. We go from here to Eden, Texas, for a two weeks' meeting with Rev. L. W. Wall. —J. T. Bloodworth.

GENEVA.

We are still alive at Geneva, and I am quite sure we are improving along some lines. Our Sunday School missionary, W. G. Harbin, gave us some fine service on the 20th and 21st. All who heard him were delighted, and we were only sorry we didn't have a better delegation. Brother Luker, from Hemphill, and Brother Gollighugh, from San Augustine, were here and gave us some fine thought concerning Sunday School work. We want them back here again next year.—Nat A. Griffin.

DEL RIO.

Our pastor here is Rev. E. E. Swanson, and, having spent the day on the streets I find him in great favor with his people and the people of the city. It is always gratifying to observe the success of a good, true man. I spent two weeks in a meeting here last year and have been pleased to renew acquaintance with some who recall that meeting and the blessings received. I regret one Sabbath's absence from my own city. I am glad to be here for the High School Commencement sermon. The school year has closed auspiciously and larger plans are laid out for the future.—Wallace M. Crutchfield.

ONALASKA.

On Wednesday night before the first Sunday in May we began our revival campaign in Onalaska. Rev. W. W. Thomas, from Gary, was to be on hand to do the preaching, but having missed the train in Livingston he was a day late. On Thursday night he took charge and right well did he manipulate. The meeting closed second Sunday night with eleven additions to the Church and other conversions who have not yet joined any Church. Our work is made up of sawmill towns (four), but a more loyal people will not be found anywhere. We are doing our best to bring things to pass and are "happy on the way."—W. A. Allen.

HALE CENTER.

We had a very good day on Hale Center charge yesterday. The Presiding Elder held forth at Hale Center, while the pastor and myself took in three appointments in the country, Center Plains, Norfleet and Mayfield. At one of the appointments we heard a Baptist divine on the subject of the Final Perseverance of the Saints, in which we were taught we could not sin after conversion, while I have heard others of the same school teach we could do nothing but sin. After leaving, we endeavored to comfort each other by falling on one horn or the other of the dilemma. After all, we had a good day; six penitents at the altar and one conversion. All arrangements are about completed for meetings at all places. Brother Oxford is in high favor with all his people. Success to the Advocate.—L. W. Harrison, May 19.

KIRK CIRCUIT.

I was glad when our names were read out for the third time for this charge. This is a good three-point circuit in the heart of the black land belt. The people love their Church and are loyal in the support of the preacher. In spite of the cry of hard times and the war, the stewards made a liberal assessment for the preacher and presiding elder. We feel encouraged and are hopeful for a good year. Our work has been difficult, but in a general way things are moving along very nicely, though we feel the need of a great revival over the work and are planning and praying to that end. Recently there has been some new furniture installed at the parsonage, which adds to its value and appearance. We have planned our meetings, beginning at Kirk the first Sunday in July, and hope to have Brother J. E. Matlock with us if possible. Our next meeting begins at Benhur the third Sunday in July. We will have with us Brother Lindsey, of Mart Station, to do the preaching. Our meeting at Prairie Hill will begin the first Sunday in August. Brother F. P. Culver,

of Austin Avenue, Waco, has kindly consented to come and help us here. We have not arranged our meetings at Delia and Victoria, but intend to as soon as possible. Brother Barcus held our second Quarterly Conference at Benhur, April 18 and 19. Every one is delighted with the presiding elder. His good sermons gave us all new inspiration and encouragement. The stewards made a very good report on collection. We are looking forward to a full report at Annual Conference this fall.—O. B. Turner, P. C.

PITTSBURG.

Judge Lockhart, chairman of my Official Board, has written about the greatest revival in our Church and city. Our midweek prayer service for this week has just closed. It was a gracious service two being received on profession of faith. There were 137 persons in attendance. We have received as a result of the meeting eighty-five members, and the Baptists thirty-three, and the revival fires still burn. This great old Church is alive as perhaps never before. The membership is true and loyal to the core. I firmly believe no pastor ever led a more enthusiastic, faithful and consecrated set of people. The stewards are men indeed upon whom the Church and preacher can rely. Truly, "the lines have fallen to us in pleasant places, and ours is a goodly heritage."—W. H. Vance.

SILSBEE STATION.

I have just finished helping Oscar W. Hooper, the pastor at Silsbee, in a most gracious revival, and all things considered, it was a remarkable meeting. I stayed with Hooper for ten days. He had the revival in full swing when I arrived and had received some thirty into the Church. All told there were ninety-four who gave the pastor their names for Church membership in the Methodist Church, and I suppose twenty or more to the other Churches. I do not take to myself any of the credit for this great ingathering. The praise belongs to Hooper and his consecrated and untiring working force in his Church. I believe Hooper is the hardest worker and the most popular pastor with the people of the whole town I have known and what he has done for the Church building, Church membership, Sunday School and the town in general is really something wonderful.—J. W. Bergin.

GIDDINGS MEMORIAL.

Arriving in Brenham last December we received every token of hearty welcome, a large pounding not excepted. The presiding elder of the district and the stewards of the Church awaited us at the depot and the presiding elder's good wife served supper at the parsonage. Since conference the parsonage has been largely refurbished and hung with wall paper and a beautiful up to the minute sanitary bathroom installed, the roof of the church repaired and stained glass windows restored. Just closed a two weeks' revival meeting. Began on Children's Day and closed on Mothers' Day. Twenty-two conversions since conference. The pastor did the preaching at the services, the attendance and interest of which kept up steadily to the end. The choir was made up of singers from all the Churches in town. Brother Thomas, the presiding elder, preached us a fine sermon on "The Worth of Human Souls." Every department of our work shows extraordinary advance. A spirit of hopefulness is abroad. The vision of the restoration of our Zion to her early glory and the realization of her fairest promise, is being kept in view. If the signs are true it is even now being actualized in our experience.—E. G. Cooke.

TEXARKANA.

Yesterday was the greatest day in the history of the First Methodist Church. The attendance in the Sunday School was estimated all the way from 500 to 550. We have over 400 on the roll and 368 of those were present. The Young Men's Bible Class has a membership of over 100, with an average attendance of sixty. Today eighty answered to the roll call. It is indeed inspiring to look on such a splendid class of young men that have gathered themselves together for the noble purpose of honoring their God and helping humanity. As I cast my eyes over this splendid body of men and over the large number present at the main Sunday School, I said to myself, "I would rather see that than see the great Panama Exposition; and why not?" Dr. W. F. Andrews, pastor of this Church, is teacher of the Young

Men's Bible Class, and a great teacher he is. He loves the boys and the boys love him. He has their confidence, and they are willing to work for him and the cause he is espousing. Dr. Andrews is called the Sunday School preacher in the Texas Conference, and why shouldn't he be when he is able to build up a Sunday School from an average attendance of 150 to double that number in so short a time. Dr. Andrews has had wonderful success in all the departments of this Church since he came here last December. He enjoys splendid attendances at both the morning and evening services. The Church is on a higher plane spiritually than it ever was. The members are more enthusiastic, and are joining hands with the pastor to make this conference year the greatest in the history of the Church. May God bless the Church and urge them on to higher and more noble things, is the prayer of the writer.—Alfred Marshall, May 17.

SAGAMORE AND SYCAMORE.

We have just closed a meeting at Sagamore Hill of two weeks' duration. It rained nearly every day during the meeting, but the people were loyal, and considering the circumstances the attendance was good. Rev. T. Edgar Neal, of Purcell, Oklahoma, did the preaching and did it well. He is a good preacher, and our people were all well pleased. Brother Jud White, of Fort Worth, led in the singing. He is not only a good leader of music, but a fine Christian character and worker. There were sixteen accessions, most of them by certificate. Just before the meeting Sagamore and Sycamore gave us one of the very best poundings it has ever been our privilege to enjoy. Besides everything in the grocery line that folk eat now-a-days, there were dry goods, wife a dress, silk shirt waist, hose, gloves, etc., some cash. The crowd that came with the pounding was so large and the cheerfulness and happiness so great that it all made it an occasion not to be forgotten soon. This is the second pounding this year. Our charge is a new one. Sagamore organized last year, Sycamore this year, but the people are a fine class of loyal Methodists who know how to do things. Our church at Sagamore was built last year, and we will build one at Sycamore in the near future—before conference. We thank God and take courage and cry "On with the battle!"—C. A. Evans.

TENAHA.

Tenaha is a nice little town at the crossing of the Santa Fe and H. E. & W. T. Railroads. Have electric lights and other modern conveniences; a nice frame church building and a good parsonage by the side of the Church. Tenaha is a half station, with Joaquin and some country appointments attached for the rest of the time. The work is rather compact, however, and not hard to serve. It is an old pastoral charge, and has been served by some of our most faithful and loyal pastors. In the long ago, Rev. J. M. Mills and Rev. Geo. W. Hughes served the charge. Of more recent date, W. S. Easterling made tracks here for three years. And I have been made to think of the Scripture that reads: "Woe unto you, when all men shall speak well of you," for not an unkind word have I heard against Easterling. He wrought well in this charge. Then came Rev. R. E. Beard for two years. Under his administration, 214 members were taken into the Church by profession and otherwise; a net gain of 182. From this viewpoint as well as some others, Brother Beard did a splendid work here. He has a splendid social turn; is a good mixer, an untiring pastor, and is spoken of as a good preacher. By request of the two boys in the graduating class, and others, he was asked to come back and preach the Commencement sermon at the close of the high school, which he did last Sunday. The writer did not get to hear it, but many complimentary things have been said about the sermon. No man has truer friends here than Brother Beard. Have received eighteen members into the Church, nine of whom were by profession. Have held only one meeting, which was at Tenaha and lasted fifteen days. This scribe did the preaching, except what was done by Brother Elrod, the presiding elder, who spent four days with us and rendered us valuable service. Allow me to say right here that throughout the district, both preachers and laymen are delighted with the new presiding elder. We want him four years without fail. At the close of the meeting at Tenaha, Brother O'Bryan, a Baptist preacher, who is running the newspaper of the town, was generous and foresighted enough to take charge and ask the people for a free-will offering for this pastor, which resulted in about \$40.00. At the second Quarterly Conference, the pastor's

salary was placed at \$1100.00, which is a very fine showing under present conditions. Brother Harbin, our Sunday School field secretary, spent two days with us, which was a great benefit to our Sunday School work. I have been with some of the best Sunday School men in America, and I do not hesitate to say that Harbin is among the best. He is up-to-date, practical, and will do your Sunday School good, I don't care where it is, and what it is doing. And as his work is supported in part by the Children's Day offering; let's be sure to all observe Children's Day. It is not too late yet. Get busy and have it in June, if you have not already. We have on foot a move to paint our church building, which was enlarged last year. The District Conference meets here the first of July, and we hope to have everything in good shape by that time. We hope to have a large attendance, and we will show the people from a distance something of the hospitality of these Tenaha people. We begin a meeting at Joaquin next Sunday. Let the reader breathe a prayer for our success.—J. C. Huddleston, P. C., May 12.

WALLIS.

We are moving along as well as could be expected these strenuous times. Our country has suffered from the disastrous floods that have swept, with such awful destruction, over the lands in the Brazos bottom. This river is between Wallis and Fulshear, and our people have suffered very greatly from the recent heavy rains here and elsewhere. It has been estimated that the loss in and around Wallis alone has been at least \$1,000,000, and I am sure that the people of Fulshear, and the community have lost at least that much, if not more. In my last trip over the railroad to Fulshear, I looked over the bottom lands between here and there, and the scene was distressing to behold. Nearly all the crops were completely destroyed by the flood, and most of the people will have to plant again. The situation is distressing beyond the power of words to describe. But our people here are brave and plucky, and are fixing to plant again as soon as the mud dries up enough to do so. We are planning, working and praying that we may have glorious revivals at each of our three appointments, and we have three good, able preachers who have promised to assist us in our meetings this summer. We expect to begin our meeting in Wallis, June 20, to continue about ten days, or longer if possible. Brother W. G. Harbin, of Houston, is to do the preaching for us in this meeting, and we consider ourselves fortunate indeed in securing such valuable help. The date for our next meeting at Fulshear is the first Sunday in August, to continue about ten days, with Bro. F. W. Davis, of Wharton, to assist us. He, too, is very valuable help. We ask all our friends to pray for us that we may have abundant success here, and that God will bless our labors here in this very difficult field of labor. Before closing, I wish to say that I am delighted with our Dr. Bradfield as the editor of our great Church paper, and am glad that he is making good in the performance of his work.—W. W. Horner, P. C., May 11.

UTOPIA.

We are very much delighted with our new field of labor, as this is a most picturesque place. Then, too, we have a great field in which to labor and we have a very kind and appreciative class of people to work with. These good people have given us a warm welcome and so far our stay among them has been very pleasant. We feel that the Lord is going to give us a most delightful and fruitful year. I am preaching three Sundays at Utopia and one Sunday at Leakey. This appointment was advanced from a station to a two-point work at the last session of the Annual Conference. We also give one service a month to Rio Frio. We will hold three meetings outside of our regular work this summer, and yet within the bounds of our work. These meetings will be held at Rio Frio, Vanderpool and Coon Can. Our meeting will begin at Utopia Friday night before the third Sunday night in June. The pastor will do the preaching. We are planning for a great meeting. We hope to have an old-time campmeeting. We have one of the most beautiful campgrounds that I have ever seen, and best of all this ground is the property of the Church. We feel that we are advancing along some lines. Our congregations are very gratifying. I am preaching to more people than any other preacher in our town. Our services are well attended. We have organized three Epworth Leagues, with a total membership of eighty-seven. Two of these are Senior Leagues. We have just recently organized a Senior League at Leakey with a membership

of ten. They now have thirty members. Our Sunday School has had a wonderful change during the past three months. We have just closed a win-one campaign, which has been running for the past two months. As a result of our personal efforts we have enrolled eighty-nine new members. Our average attendance has doubled itself during the past three months compared to what it was during the first three months of this year. Two months ago I organized two Wesley Classes. One was for the grown young ladies and the other was for the grown young men. I organized the men's class with six charter members. The ladies were organized with nine members. At last Sunday's service, which was the banner day for our school, I had thirty-three enrolled and the young ladies class had twenty. We had a most wonderful day last Sunday. We closed our campaign on that day, having a special recognition service for the new members. We had more young men at Sunday School last Sunday than have ever been seen in the school here at one time before. We attribute this advancement to the personal efforts of the members of the school and the organized classes. We observed Mothers' Day at the morning hour and Children's Day at the evening hour. We had a happy day from start to finish. At the close of the morning hour four grown young ladies (who are members of the organized class) came forward accepting the Lord Jesus Christ as their Savior. These young ladies will be received into the Church at my next appointment. We feel that the spirit of revival has already started in our hearts, and we pray that the Lord may keep it up so that when the meeting time comes we will all be ready for a great meeting. Our good women have had the inside of the church repainted and have also had the pews restained and varnished. The young ladies' class has had the church floor stained. Our men are going to have the outside of the church painted real soon, then we will have a pretty little church in which to worship God. We feel sure that Utopia can be counted on for everything that has been assessed against her. We have our conference collections half in cash and the balance in good subscriptions. The salaries will come up all right.—Shan M. Hull.

RICHMOND.

We began a meeting Easter Sunday and ran two weeks. But the week before Easter we had held cottage prayer meetings every day, and prior to that, for two months, we had turned the interest of every service to the meeting. Brother S. W. Thomas, our presiding elder, preached the first week, and if you have ever heard him I need not tell you that it was more than well done. He can pour in more oil, and spread on more honey than any man I know. He is verily an embodiment of the thirteenth chapter of First Corinthians. To know this man of God is to love him. Brother C. U. McLarty preached for us the last week and we were more than delighted with his earnest, soul-stirring messages. My but Mac can preach! God does help him wonderfully. He is truly as fearless as a lion, as harmless as a dove, and as wise as a serpent. At times his messages hit like lightning and burned like fire, but he was kind in it all and won the hearts of the people. The last Saturday morning of the meeting a singular incident took place, an incident which to my mind tested the real loyalty of this preacher. A good, large class of boys and girls, for whom we had worked very hard, were in course of preparation to be received into the Church Sunday morning. Brother McLarty was discussing the rules of the Church, when all of a sudden one boy broke in with that famous old, old question, "Is it against the rules of the Church to dance?" From a glance over the audience I saw the fat was in the fire, and that Mac was up a tree, but he came down quickly and in good shape. He spread out and covered the whole ground. He thrashed the question out thoroughly. Some of the boys and girls shook their heads. The service cooled off and came to a close. As we went out the door some of the Sunday School teachers said, "Well, its all off now; they won't come in!" As we walked home Mac said, "Well, preacher, what shall we do?" I said, "Suppose we put this whole matter in God's hands and trust him." To make a long story short, the next morning everyone of those boys and girls, and others that we had hardly expected, came into the Church. Now as to the results of the meeting. Twenty boys and girls, most of them in their teens, came in on profession of faith. Seven adults came in on profession of faith and one by letter. Then the Sunday night following the closing of the meeting I received three adults on profession of faith and one by letter. This makes thirty on profession of faith and two by letter, or a total of thirty-two. I had received one just before the meeting by letter,

which makes our increase thirty-three. The teachers in our Sunday School are to be commended for their faithful cooperation with us in this splendid meeting. And many of the members of the Missionary Society rendered faithful service. In fact most all of our people lined up in earnest from the very beginning. To say we feel good does not halfway express it. We spent most of last year laying the foundation for this meeting, but we have been abundantly repaid. Brethren, in closing let me stress the importance of making every possible preparation for your meeting before it begins. During my fifteen years of experience in holding meetings, I have never yet seen a preacher very badly disappointed in the result of his meeting where proper preparation had been made for it.—A. A. Tharp.

COLEMAN AGAIN.

Yes, I am still the happiest pastor in Texas. Why not? God has been so good to us this year, as always. The great work of grace continues and the abiding influence of our great revival is manifest. Satan has never been able to re-establish his broken forts and our people talk of power to save when you meet them. We talk of our new Coleman. The Churches will get at least 200 members from the meeting. Nine young men were called to the ministry and six young women to special work. Our Sunday School has grown until yesterday we could not seat them in our auditorium. The light is on for every available man, woman and child for God, the Church and the right. Our drug stores have closed for Sundays that all employees may go to Church morning and evening. Our second Quarterly Conference came last Saturday and Sunday and was an oldtime feast. I planned for services Saturday morning, and 200 people heard our presiding elder preach at 11 a. m. and at noon 600 people ate dinner on the church lawn, and it was a great social hour. Such a thing was not possible before our revival. The Quarterly Conference, under the leadership of our efficient presiding elder, Rev. J. H. Stewart, was one of power and demonstration of the spirit. Yes, we can have them as of yore, as I have contended in district work for fourteen years. We can have it thus in city as well as country. Yes, we had preaching four times—Saturday night, sure. Our prayer meetings have reached near 150 and will be 200 during May. Please let me say "one word" in behalf of our Sister J. W. Downs. I had her consent to spend a week with me before our meeting in personal work and organizing workers and then through the meeting. I can recommend her to any pastor who needs help, and she has consented to give much of her time in this way to revival work. She wants the work and you need the help. Yes, the poundings came—more than one—and they were full-grown ones. These people do things on a broad scale. Happy is the pastor who falls into the hands of this official board. For brightness, harmony and spiritual power I have not met their equal. Of course we will build a new church—and a great one—now watch us. Our Bishop McCoy came and delighted everybody in pulpit and social circle. He went fishing, caught some fine bass, but just like fella, let the big one get away. Strange, isn't it? But when he comes again we will have that big one out of the way for Dr. Bradford may have the next chance. Well, well, this is five pages, and just begun, so I will ring off and go hunt some ribs for the Advocate—every new member must have it. Can't every pastor get one for every new member. Say, come, boys, let's do it.—M. K. Little, Coleman, Texas.

SEVENTH ST., TEMPLE, TEXAS.

The revival at Seventh Street Methodist Church closed Sunday night, May 9, having been in progress one month. Rev. M. J. Thompson and Prof. Hodson led the services. They won all hearts. During the meeting I was away at the District Conference. I have made the appointments of the Church precede any personal arrangements. Bishop Mounsey gave us a great sermon on the "Beatitudes." Though it rained a great deal the congregations never wanted to the closing service. There were 103 professions; eighty-two gave their names for membership in this Church, six of whom were by letter; some for other Churches. Cottage prayer meetings, prayer circles, much visiting, many personal workers, magnificent singing, fine preaching, etc., insured a good meeting. During the meeting I got out a tract on Methodism, married two couples, baptized eighteen babies, sold several Bibles, Disciples and other books, secured new subscribers to the Texas Christian Advocate, made a new offering to evangelists, paid all incidental expenses, secured some nice subscriptions for the new church building. This

Church does not owe a cent except on the tabernacle. Brother Thompson had to leave us Wednesday morning, and Brother A. C. Lackey, of Crawford, came and finished out the week. He is a great preacher, a computation-able brother. His sermons on the "Exaltation of Christ," "Apostasy," "Infant Baptism," and the "Last Call" are unexcelled. I consider him one of the finest preachers I've ever heard. He is a fine preacher every time. His plain preaching, logically laid, arouses you to action and conviction. Many of the conversions were strong men and women. Prof. Hodson is a charming choir leader. Not to mention scores of my own people, we were indebted to Prof. Ogden for his splendid services as leader of song. We are thankful to every one who helped us in any way. This Church now has enrollment of 500, with a very accurate and complete roll. No man serves a more loyal nor hard working people than I. We cannot get Sunday School teachers so fast as we grow, but with the number of Bible Study Circles now going on we can safely predict that in another year we will have none. I thank God for what the Graded Literature has and is doing for my people. It means that people must study to learn.—E. V. Cox, Pastor.

LINDALE.

We are in the midst of a great meeting at Lindale. Brothers D. L. Coale and Robt. E. Huston are conducting the meeting. Sunday, the 16th, was a great day for this little city. More than one hundred and fifty were converted unto God in yesterday's meeting. The meeting will continue this week.—W. S. Easterling, P. C.

ARDMORE, OKLA.

Just a word relative to Methodism in Ardmore, Okla. Rev. J. D. Salter, presiding elder of Ardmore District, is proving himself to be the man for the place and the occasion. Marked improvement in the work of the district is in evidence. Lawrence Chapel, Ardmore, is in thriving condition. Rev. J. W. Williams, pastor, Carter Avenue Church is making substantial progress under the leadership of Rev. W. T. Freeman. Broadway, our leading Church, is not lagging in the way. Sunday School attendance reaching about the 400 mark. Sixty-five persons have been received into the Church this conference year. All financial claims will be met in full.—M. L. Burke.

WORDS FROM GENERAL EVAN GELIST GREEN.

An excellent field editor, now a general evangelist, sends greetings from Mansfield, Louisiana, to the Advocate force and to the hosts of Advocate readers in Texas, New Mexico and Oklahoma. These chosen from the three States, for Dr. Bradford's continued success of our great paper is assured. The Church deserves hearty congratulations and our new editor deserves the cordial support of the widely extended constituency. He will come as near getting the full strength of the triple sentence as any one could, providing he keeps on like he starts, and I opine he's hardly got his hand in yet. On my return to Texas I shall help to run up the subscription list. At present we are closing a six weeks campaign in and about Mansfield, one of the most prosperous and popular portions of the Pelican State. Brother T. H. Morris, formerly of the Texas Conference, is closing a successful quadrennium in this cultured, Christian community. This enterprising pastor and his progressive Official Board not only called this evangelist to their Church but out of their liberality they looked to secure his services for the weaker Churches at South Mansfield and also at Nalorton, a nearby oil and lumber town. These years ago I held a meeting for these good Mansfield folk. The town and the Church have made wonderful advance. This is one of the best stations in the Louisiana Conference. Our posts, modern church has paid off all indebtedness. With splendid organization, great work is being done. The Sunday School is one of the best I've seen. Our campaign has been successful. More than fifty have been added to our membership and there are more to follow. Next week I begin in Somerville, Texas.

JNO. E. GREEN.

PHOENIX, ARIZONA.

We have just closed a very successful revival. Rev. J. T. McClure, of Berkeley, California, formerly of Dallas, Texas, did the preaching. He came to us April 29 and stayed twelve days, preaching the Gospel of Christ with enthusiasm and power. Though we were interfered with twice by rains—a very unusual

SOUTHWESTERN UNIVERSITY'S Building and Endowment Campaign

An Old Student's Visit to His Alma Mater

One day last week during the noon hour a man motored up to the Administration Building of Southwestern University, alighted from the big car and knocked at the Registrar's door and asked where he could find President Bishop's office. On receiving the information, the gentleman with his Secretary went into the President's office and was closeted with him for nearly an hour. Before he left, this loyal son of Southwestern, whose name is withheld for the present, at his request, turned over to President Bishop more than \$2500 worth of interest-bearing notes secured by a vendor's lien against some of the very best land in the State of Texas. His check for the first year's income was included with the papers and in expressing his wishes with regard to the direction of this magnificent gift he said: "It is my desire to do something for the school that has done so much for me as well as for the thousands of other Texas boys and girls and I would like the amount of these notes to form the nucleus of a memorial fund in honor of my father, who was a pioneer Methodist preacher. The income from this fund I want used to help young men who are studying for the ministry. It is my purpose to add to this fund later and I hope it will be the means of carrying out some of my father's wishes for old Southwestern."

President Bishop, in expressing his appreciation of this splendid gift and its wise direction, said he believed that this gift was the beginning of a great movement on the part of Southwestern's loyal sons and daughters to adequately endow and equip the old school. For, under the inspiration of this splendid example of one man's love for his Alma Mater, many Southwestern men who have been successful in the great battle for wealth and position will feel the awakening power of the Southwestern that has always been in their hearts but which, because of the pressure of outside matters, has been lulled to sleep. They will see again the old stone building, which is now used for the Fitting School, but which in their time was the pride of their hearts. There will come to them visions of the victories won in those long gone years, on platform and athletic field. They will see again their faithful teachers, Blood, Sanders, Cody, McLenn, Young and Bryce and remember the many sacrifices these noble men made to give Texas boys the training that would fit them BEST for their life work.

As these thoughts pass through their minds each Southwestern man will say to himself: "What have I done to repay the old school for the equipment she has given me? I cannot repay my old teachers for some of them have gone to their reward, but they have left a monument to their noble, unselfish lives in Southwestern University and that monument is not as complete as they would desire. I will help build that memorial with some of the wealth Southwestern helped me to acquire."

It is a common saying in the North that it is a disgrace for a Harvard man to pile up wealth and not make a generous gift to his old college. This is just simply a very strong statement that shows the intense loyalty of Harvard men for Harvard University. No matter how far they go from Cambridge, Mass., or how long the time since they attended college, when they have achieved success their thoughts immediately go back to their college and with these thoughts come the desire to help Harvard help some one else.

Southwestern men are just as loyal as those of any other college and the time is coming when those who have attained success will remember their school with generous gifts for new buildings and for endowment. Some of them will want to build one of the buildings, perhaps, or provide the endowment for a Chair in honor of one of their old teachers. Some will make large bequests to Southwestern in their wills. Others will even take upon themselves the task of enlisting the help of wealthy friends who, while probably not connected with Southwestern by the strong tie of a student's love for his college, are interested in the disposition of their wealth in the way that will do the most good after they have passed to their reward.

THESE ARE THE GOOD THINGS THAT ARE IN STORE FOR SOUTHWESTERN AND THE STREAM WILL GROW AS THE YEARS GO BY AND SOUTHWESTERN CONTINUES TO SEND FORTH HER WELL-TRAINED SONS AND DAUGHTERS.

thing at this time of year in this country—the meetings grew in interest and some from the very beginning. As a result of the work done we will receive at least fifty into our Church. Over seventy were either converted or reclaimed, some of whom will go to other Churches. For the West, a field that is always considered far more difficult than the work farther East, this is considered a remarkable meeting. We praise God for all his blessings and take courage. Brother G. W. Foreman led the singing.

J. ALLEN RAY, Pastor.

TRAVIS STREET, SHERMAN.

It will be of interest to some to learn that Travis Street, Sherman, is in the midst of the greatest prosperity enjoyed during the present year. We have raised in good notes \$15,000 to pay off all the debt on both church and parsonage. The men and women of the Church organized for a great campaign, and despite many difficulties, this sum of money was raised in a few days and so easily that even the most hopeful were surprised. Special credit is due to Brother H. G. Stannett for this splendid result.

In this mood frame of mind we entered into our revival, and the organization that had raised this money was continued, but now with a higher objective, for personal and direct evangelism, "individual work for individuals." We may not think of a financial campaign as good preparation for a revival but it was so with us. We have proven that Malachi 2:10 still holds good: "Bring ye all the tithes into the storehouse and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it."

We had the best kind of meeting possible, that is, one with the pastor

and the home forces. The way the man worked for other men was just a little beyond anything we have ever seen. Seventy-five were added to the Church, some strong, middle-aged men and influential citizens. Bishop Kay was a great help and inspiration, preaching several mornings.

Rev. H. G. Mood, the beloved, did splendid service.

Brother Binkley was at every service when it was possible, and Brother John Reynolds, Brother Brown, Brother Hall, Brother Moore, these in their prayers and personal work contributed largely to the success.

We have received one hundred and eight this year, and five hundred and eighteen for the past two and a half years. We have enrolled one thousand, three hundred and twenty-one members. We have a Sunday School of seven hundred and forty-six and a Woman's Society of one hundred and thirty-five.

We have a great Church, and for all that God has wrought through it we give humble thanks.

D. K. PORTER.

A WORD COMMENDATORY.

Our Sunday School Field Secretary, Brother W. E. Hawkins, held an institute for us, including the first Sunday instant the good effects of which are very evident and will surely be permanent. The work of this consecrated man is abundantly vindicating the wisdom of putting him in this field of service. His presence is a splendid object lesson to the laymen of any charge and should make his coming to any pastorate coveted by preacher and people. He is good on the platform and is a splendid lay preacher. By precept and example he vigorously opposes all forms of worldliness and sin in general, holding up the highest ideals of Christian manhood and womanhood. Given a fair showing, his work touches up the whole moral and

religious life of the community. This testimony is heartily given in behalf of the most excellent Christian and his work.

J. M. ARMSTRONG, Ranger, Texas, May 11.

PLACE FOR CONFERENCE SESSION.

R. E. Parker's prolix explanation in the Advocate of May 17 was a waste of time and space. I did not imagine that the memorial in question had any reference to division of conference. Those patriotic remarks of mine about size of conference were thrown in to fill up space. What is sought is the convenience of conference and not pleasure of the people or accommodation of hotels.

BOYS DAY—SUNDAY, JUNE 6, 1915.

On last Sunday afternoon, at the regular weekly meeting of the Boys Bible Class, a special program apropos of Mother's Day was rendered. Several beautiful tributes to mother were read and special prayers of thanksgiving for so many Christian mothers, and prayers for God's tender care of every boy who has not a Christian mother.

Most of the members of this Bible Class were converted last summer during a revival meeting held by our pastor, Rev. J. L. Red, assisted by Rev. Charles Mock. And since then they have not been idle. Their motto, "Do Something," and they truly have accomplished much good. In order to extend this good work they have decided to observe Sunday, June 6, as "Boys Day," and all ministers of all denominations who are specially interested in helping boys and young men to a higher life are requested to preach special sermons to boys and young men on that day.

(MRS.) WM. HUBGILL, Oakwood, Texas.

Devotional Spiritual

WESLEY'S PRAYER ROOM.

City Road Chapel is the historical Church of Methodism—a sort of Wesley Westminster Abbey. At the south side stands the Wesley House, where John Wesley took up his residence at the age of seventy-six. The second floor is open as a museum. The front room was used by Mr. Wesley as a study. In the rear of his bed room and opening out of this is a little chamber eight feet two inches by six feet nine inches. A very little room it is. But it was the power house of Methodism. A marble slab under the mantle tells its story: "This little room is the place where Wesley retired for prayer." This little prayer room is as eloquent an insight into his life as was Daniel's upper chamber with the window open toward Jerusalem an index to the character of that worthy. It is more—here is the secret of Methodism's wonderful triumphs, for Methodism was made by such prayers as were offered in this little room. Wesley's prayer room is a sanctuary calling us to the too often neglected practice of prayer. How we need just such prayer rooms in our homes, and in our Churches—the quiet time and place where one may go to be alone with God! "In quietness and in confidence shall be thy strength."

Wesley knew the value of such a sanctuary, for he had been with the Master, and learned of him: "When thou prayest enter into thine inner chamber, and having shut thy door pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee."

"Begin the day with God: he is thy sun and day. He is the radiance of thy dawn, to him address thy lay: Thy first transactions be with God himself above; So shall thy business prosper, and all thy day be love."
—The New York Christian Advocate.

OUR MENTAL ATTITUDE.

Our mental attitude makes or mars us. How often, in time of sorrow, trial, weakness, we feel that we must give entirely up to our losses. We know very well that if we do succumb we shall be weakened, exhausted, robbed of much needed vitality. But if with bright, brave spirit we cry, "This crisis in my life is given me to strengthen me, to raise me still further on my upward journey, I will not give way to it," then with courageous spirit endeavor to live our best even in the midst of our desolation, we shall quickly find our hope returning to us.

Conditions will assume brightness for us. Instead of being borne down to the depths by our trials, we shall find that we have been levered up, by the very thing we so deplored, on to a higher level, on which we shall find the wealth of living we have so longed for.

Let us strive so to adjust our mental attitude to all that comes to us that we draw sweetness and strength continually from those very things which seem to hold only ill for us.—Mary Yeates.

MAKING THE MOST OF FAILURE.

There are those who ask God to help them to so endeavor that they will not meet with failure, and who stop there. They neglect to ask that wisdom be given them to help them to make their failures mean something to them. While no one of us should court failure, we should strive to make the most of it when it does come. And making the most of our failures means turning them into stepping stones to success.

The man who has failed once, or twice, or more, is immeasurably better equipped for success than the man who has not known the steadying and stimulating effect of having gone down to failure through overconfidence or lack of preparedness. To have failed is, many times, to have been forearmed. He is, indeed, a dillard and a laggard who has not been stirred and enlightened when he has had to yield the ground he would call his own. For him who has failed success should not be far removed; for to have failed should mean to have learned how to succeed.—Zion's Herald.

LOYALTY TO PREACHER.

It is the duty of every Church member to be loyal to his preacher. Paul declares the ground of this loyalty to be for his "work's sake." This puts one's loyalty beyond all personal consideration. It is a poor type of a Church member who stands by his preacher, when he likes him, but is

indifferent, if the preacher does not suit his fancy. And yet, sad to say, there are many Church members of this kind. Some go even so far as to refuse to meet their obligations to the preacher. This is worse than childish, it is mean. Nothing of a personal nature should enter into one's loyalty to the preacher. It is his "work's sake" that should appeal to every one. True he may be a "weak vessel," but none the less he is God's minister, and for that reason he should be upheld, supported and respected.

There is another consideration that many overlook. The strain on the preacher's loyalty is often as great as it is on the Church member's. In a word it may be as hard for the preacher to like you as it is for you to like him. He would, however, be justly considered altogether unworthy were he to fail to perform his ministerial duties, because he had a dislike for his people. And yet what all would probably condemn in him many do not hesitate to tolerate and approve in themselves. You have no more right to expect your preacher to be loyal to you than he has to expect you to be loyal to him.

Let every Methodist determine this year to like his preacher if he can. But, if he cannot do this, let him see to it that he, at least, esteems him highly for his "work's sake." It will mean a great help to the preacher and at the same time it will prove a great blessing to you.—Selected.

DEAL TENDERLY WITH TOUCHY PEOPLE.

It is necessary to deal tenderly with touchy people. They are much to be pitied. Probably there is some explanation for their touchiness. It may be due to ill-health. There are times when the even-tempered people surprise one by a sudden burst of ill-temper. Well, the bear has a sore head, and a sore head does make us touchy. Chronic ill-health sometimes makes people irritable and moody. Or the cause of touchiness may be in straitened circumstances. Many of us know very little about the real circumstances of our neighbors. Poverty tends to make people sensitive, especially when the poverty is not known to others, or when it has followed affluence. Therefore it becomes all Christians to show their regard for even touchy folk, by trying to soothe them instead of irritating them, by endeavoring to allow for their known eccentricities instead of always provoking them.

But touchiness is a fault, and touchy people ought to examine themselves with a view to discovering the cause of their fault, and, if possible, correcting it. As usual, the correction is supplied in the Word of God. One passage is of special value to touchy people, and may well be considered by them. Here it is:

"Put on the whole armor of God." The whole armor—the complete panoply. Touchiness may be described as having too many undefended places. The touchy person has not covered up all the vulnerable parts of his nature. Too many sensitive spots have been left uncovered. The result is that these exposed places are always being "touched" by some painful finger. The fiery darts of the evil one find ever so many weak spots in the armor, and there is a burning sensation every few minutes as the hot hiss is followed by a prick in the exposed flesh. The wiles of the devil beguile the warrior who has unguarded hours. Lured by the plotting but vigilant enemy of souls, the soldier of Christ puts off some of his armor for a siesta; and that is when he is touched. He is without some of his armor; there are exposed places in his nature. Before Christian left the Palace Beautiful, its gentle hostesses "harnessed him from head to foot with what is proof." One explanation of touchiness is that we are not harnessed from head to foot with what is of proof. We do not take to us the whole armor of God. We rest on the breastplate of righteousness, but not the helmet of salvation. We grip the sword of the Word, but not the shield of faith. We fasten about us the girdle of truth, but not the preparedness of the gospel of peace. And the pain is felt in the unarmed spots.—The Home Messenger.

HAPPINESS AND LIFE.

Is the amount of happiness we have enjoyed any test of the value of life? Can any of us be sure that we have enjoyed more than we have suffered in our life on earth, or do we often know when we are happy at the time? Should any of us be willing to live our whole life over

again exactly as it was, merely for the sake of repeating its pleasures? Or could we select ten years of it, five years, or one year, that we should like to repeat? Probably few persons could be found willing to live again a month of life for any other reason than to avoid their sins and errors, or to learn the lessons they had failed to learn. On the other hand, can we not see, looking back, how much we owe to parts of our life which were hard and unhappy, when we were driven back upon ourselves and in sorrow and solitude we amassed a moral capital that we have drawn on ever since?

"Who ne'er his bread in sorrow ate,
Who ne'er the lonely midnight hours
Weeping upon his bed hath sate,
He knows you not, ye heavenly powers."

Oscar Wilde tells us that his mother once showed him those sacred lines of Goethe's translated by Thomas Carlyle and written by Carlyle's hand and that he obstinately refused to recognize any truth in them. "To learn that lesson," says Wilde, "I was obliged to go to prison, but it was worth going to prison for."

If I am unhappy, is that any reason why I should hate my life? Is it not still within my power to make others happy and to give them strength? And can I do this without finding true happiness? If I am unhappy, is that a reason why I should end my life? Not unless God has revealed to me in a vision that my continued existence can bring no blessing to any human being, and that it is forever beyond my power to do a good act; otherwise I have no right to end it and to leave that good undone. The happiness or the unhappiness of life is a very imperfect criterion of its value or usefulness. Many who sow in tears reap in joy. Many a thing pleases us well at first which does not please us afterward when it has become a permanent part of our memories. * * * To know God, to love God—is not that the sum of all joy, of all peace, and of all knowledge, the open door to the infinite and eternal world of the spirit? If these things are true, life cannot be essentially evil, and we should beware of blaspheming the infinite goodness that gave us life by pronouncing it such. If we have had these things, or any of them, a thousand years of gratitude and service would not sufficiently pay our obligation to the Giver.—Elwood T. Worcester.

It is useless to ask God to control our hearts until we are willing to try to control our own thoughts.—Edward Leigh Pell.

Men are giving much money to good causes. If they were not, the good causes would not be so numerous.

For Old and Young

AN ELEPHANT AND HIS MOTHER.

Elephants dearly love a joke. When engaged in the timber trade in Burma I observed some queer pranks played by them. On one occasion I saw a calf play a most ludicrous trick on its mother. The older animal was hauling a log, which fifty coolies could not have moved, from a river to the saw mill, quite unconscious of any guile in the bosom of her offspring. The youngster took a turn with his trunk around one of the chain traces, and pulled back with all his might. This additional weight caused the mother to stop and look behind her; but, on discovering the cause, she gravely shook her head and prepared to resume her task of drawing the log to the mill. This was just what the little imp expected, and, before the strain was put on again, he kicked out the iron hook which fastened the long chain to the log. As the mother again began to pull, he held back with all his strength on the chain until her muscles were in full play, and then suddenly let go.

The effect was disastrous in the extreme. Down went the old elephant on her knees, and her driver described a most graceful and prolonged curve before he landed on the ground. But, like a cat, he struck on his feet, and, blurring out some heavy Burmese exclamations of wrath, he whispered a few words into the ear of the amazed victim of this unflinching practical joke. She seemed to understand him at once, and there ensued one of the most exciting chases it has ever been my good fortune to witness.

The calf scented danger the moment he saw the driver whisper to his mother, and he placed a large stack of timber between the enraged animal and himself as speedily as possible.

Elephants seem too clumsy to do much running, but these two coursed up and down the yard in a manner which astounded me.

The youngster was more quick in turning, but at last he was cornered. The maternal trunk smote him on the loins. He gave a shriek; at a second stroke he dropped to his knees, and took his punishment bravely and patiently. A few minutes later he walked past us to his shed; but his trunk was drooping, and the great tears were coursing silently down his great India-rubber cheeks.

I was sorry for the poor little fellow, and I noticed that at dinner time his mother was gently rubbing him down with her trunk and manifesting many signs of affection—chums.

BLIND AS A BAT.

Of course the bat is not blind at all in spite of the saying, "As blind as a bat." Indeed, it can see best in the dark. The brighter the light, the blinder the bat.

When the swallow retires to rest in the evening the bats come forth from their resting places and begin to snap at insects. They are the night shift in this line of work.

At the beginning of winter the bats begin to feel drowsy, and finally they hang themselves up by their hind claws, wrap their leathery wings around their mouse-like bodies and go to sleep.

All through the long winter they sleep, harging from the roofs of caves, barns, ruined buildings and mines like pieces of dried leaves.

When the warm days of spring come once more they awake and begin work at snapping up insect pests.

The bats are animals, not birds, although they have wings, and when their young are born they receive milk and enjoy it as their first food.—Selected.

THEY CAME BACK HOME.

When the war took from Balkan farmers nearly everything they owned, many could never get pay for their losses, and could not find their property after the army had no more use for it.

Two young oxen, Sharon and Jero, were taken from their home farm near Topola in Servia. They were used for pulling cannon to the place of battle. They were strong and did good work in the muddy roads and fields of Thrace. But at the close of the war the cattle were mixed and this pair was given to a peasant whose farm was far from Topola.

One morning the new owner missed them. He followed, inquiring and bearing of them for miles and miles. At last he came up with them at the door of their old home. They had found their way back, but they were so poor and changed that their master did not know them as his oxen. They bellowed at the gate and licked the children who came out to look at the strange animals.

But when the gate was opened they went straight to their own stalls, and none could doubt that they were really Sharon and Jero. They had come home from the war and were petted and fed as heroes. The peasant gave up his claim when he heard the story, and they were left at their own home.—The Boy's World.

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DISTRICT CONFERENCES

DUBLIN DISTRICT CONFERENCE.

The Dublin District Conference met for its twenty-first session at DeLeon, Texas. There were present seventy delegates, and many visitors from time to time. The conference began Thursday afternoon at 2 o'clock. S. B. Knowles was elected Secretary.

Brother Vaughan is at home in the chair and presides to the satisfaction of all. He looked after the details of the district as only a man with the interests of the Church at heart can do. And every interest of the Methodist Church within the bounds of this district was carefully looked into.

The pastors' reports indicate much progress and show that the benevolences have been duly represented and returns made.

D. L. Collie represented both the Texas Woman's College and the Superannuate Home, and for the latter a collection of \$11.50 was taken. The conference voted to request the Texas Christian Advocate to have a department for the Superannuate Home, and that D. L. Collie be requested to edit that department.

Mrs. May S. Whaley represented the work of the Woman's Missionary Society and did it most acceptably.

Alonso Monk spoke in the interest of missions, and W. B. Goodner for the lay activities. Dr. Goodner was re-elected as Lay Leader for the district.

G. F. Winfield represented Meridian College.

Lay delegates elected to the Annual Conference were as follows:

- J. C. SMITH, of Duffau.
W. C. STREET, of De Leon.
J. E. MORTON, of Iredell.
JO. A. CLARK, of Hockley.

Alternates:

- R. P. Campbell, of Tolar.
J. R. Keahy, of Hockley.

The coming of Bishop McCoy to our conference was indeed a benediction. He was inspiration on every hand. His three messages were full of thought and power, his utterances from time to time were very much appreciated, and his general bearing and genial disposition won for him the affections of the brethren.

Other sermons preached were by L. L. Felder, Franklin Moore, S. G. Thompson, M. J. Vaughan and S. B. Knowles.

Trustees elected for Meridian College were: S. J. Vaughan, M. C. Welch, J. T. Ross, R. P. Campbell and S. B. Knowles. S. B. KNOWLES, Sec.

HILLSBORO DISTRICT CONFERENCE

The fifth District Conference of the Hillsboro District met at Malone April 27-29, at 2:30 p. m. Dr. J. M. Barnes in the chair.

We were disappointed that Bishop McCoy could not be with us, and later that Bishop Mouton failed to reach us, but it soon became evident that we did not need a Bishop as far as an executive was concerned.

Most of us remember when we need to read our reports at the Annual Conference. Something like that was the order of the day with us. Sometimes before the conference, Dr. Barnes sent to each pastor a list of questions covering the entire work in a very thorough way. These reports were read and laid on the secretary's table to be turned over to the committees for a basis of their reports. In this way every interest of the Church received proper attention and the reports of the committees were real summaries of the work done in the district.

Not many of the brethren had held revival meetings—Chappell, Shuler and maybe one or two others—but 227 conversions were reported, 151 additions by profession of faith and 193 additions by certificate.

There are five young men in the district who expect to enter the ministry.

There was no one licensed to preach nor any one recommended to the Annual Conference for admission or orders.

All the pastors were present with the exception of Brother O. B. Turner, of Kirk charge, who could not come on account of the excessive rains.

The laymen were there to the number of about forty-five, and they showed a keen interest in the affairs of the Church and contributed in no small way to the interest and helpfulness of the sessions.

Those elected delegates to the Annual Conference at Corsicana were:

- J. C. MILL, Oseola.
J. P. WILSON, Irene.
E. R. HANKS, Coalinga.
W. H. KNIGHT, Hillsboro.

W. H. Knight, the new mayor of Hillsboro, was elected District Lay Leader.

Miss Lois Barrett, Hubbard City, and Benton Brockett, Covington, were

elected to the Scholarships offered by the Southwestern University.

Three connectional men were with us: J. D. Scott, representing the Rescue work at San Antonio; S. A. Ashburn, representing the Board of Missions and J. N. McCain, the Orphanage. These brethren delighted us with their public utterances and won us by their brotherly spirit.

The preaching of the conference was done by Chappell, Kirkpatrick and J. W. W. Shuler. It is not needful to say that these were hours of inspiration and great helpfulness.

The conference unanimously passed the following resolutions and ordered a copy sent to the Texas Christian Advocate for publication.

Resolved, That in the building up of our Methodism in this district, the Texas Christian Advocate is a vital factor. While our hearts were aroused beyond measure at the sudden passing of our own dear and noble Dr. Rankin, yet God buries his workmen and carries forward his work. We believe Dr. Bradford is a presidential man. We commend his enthusiasm and the whole-hearted manner in which he is throwing his life into this great work. We pledge him our support and renew our efforts to put the Texas Advocate in every Methodist home in the district.

S. KIRKPATRICK, J. W. W. SHULER.

Brother Walter Griffiths, our host, and the good people of Malone opened up pains to make our stay among them pleasant. JAS. M. WYNNE, Secretary.

LAMPASAS DISTRICT.

The thirty-third session of the Lampasas District Conference met in the beautiful little city of Idaho April 25.

The conference was called to order by Rev. J. W. Cowan, the presiding elder of the district, at 9 o'clock.

The attendance was not what we expected. Most all of the pastors were present and made good reports, in the main, of their charges.

Good rains have fallen throughout our territory, which insures a good grain crop.

Several of the preachers have had revivals, or rather special services, which were very helpful to the Church. Quite a number came into the Church.

Rev. J. D. Scott, of the San Antonio Rescue Home, was with us and preached a strong sermon, after which he took a collection for the Home, amounting to something like fifty dollars.

Rev. E. P. Shuler, of University Church, Austin, was a welcome visitor, and preached a great sermon on Thursday night to a full house. We pass his character.

Rev. W. H. Vaughan represented S. M. U. Theological Department and preached for us Saturday at 11 o'clock.

Brother A. V. Fields, of Lake Taylor, was granted license to preach.

The following brethren were elected delegates to the Annual Conference:

- GEORGE A. SHELLEY
E. F. CASEY
DR. P. H. CALLAHAN
W. B. ARNEY.

Alternates:

- Wilburn Outman.
J. F. Scott.

Rev. J. F. Lewis and his committee left nothing undone to make our stay pleasant and helpful.

Every one went away feeling that it was good for us to have been at Idaho in a District Conference.

The beloved presiding with the dignity of a veteran at the business.

This is the twelfth year for this write in the district, and to say it was a pleasant visit for him is to put it mildly. The fellowship of the brethren was never better in the district. We are all brethren in the fellowship of the suffering of our Lord.

R. I. MCINTYRE, Sec.

CISCO DISTRICT.

The fifth annual session of the Cisco District Conference, Central Texas Conference, convened at Hockley, May 7, 1915, at 9 a. m. Rev. E. P. Williams, presiding elder, in the chair. After devotional services, conducted by Brother Williams, the roll was called, and every pastor in the district answered to their names, also a goodly number of local preachers and laymen were present for the opening services of the conference. The fact that all the pastors, so many local preachers and laymen were present is indeed remarkable when we remember that Hockley is thirty miles from the rail-

Advertisement for Southwestern Portland Cement Company. Includes text: 'How much can we save you?', 'SOUTHWESTERN PORTLAND CEMENT COMPANY', 'El Paso, Texas, August 12th, 1914.', 'Dr. A. F. Fagan, c/o The Texas Company, El Paso, Texas. Dear Sir: Confirming conversation with you regarding use of "Crestor cement" on our kilns...'

CISCO DISTRICT—REPORT OF COMMITTEE ON LAY ACTIVITIES. To the Officers and Members of the District Conference. Dear Brethren: We, your Committee on Lay Activities, beg to make the following report. We have carefully noted the reports from the various charges of the district and request that this particular line of work in the Master's kingdom seems to be largely in the background. We have prayerfully considered the situation in connection with existing conditions and as a remedy for the prevailing lack of development of the lay service we beg to suggest the following and earnestly urge their adoption: 1. Revising the splendid field of need for consecrated work by the laity we suggest a better system of organization of our forces looking to a more systematic work in this particular line. 2. We urge earnest prayer for the consecration of the laity, feeling that God can use his men only when they have whole and completely consecrated themselves to his work. 3. We heartily endorse and approve the general outline of work adopted by our Church for the organization and government of the Laymen's Movement and urge our men to familiarize themselves with the workings and to enter heartily into its plans. 4. We recommend a more intimate relation between the pastor and his women, believing that it multiplies the work is retarded by reason of the fact that our men have not been educated along the lines of their duty and believing as we do that our men are ready to do service for God when the plot is explained and the opportunity offered we urge the organization of missionary classes or committees for the purpose of promoting the cause by active and efficient work, such as earnest effort to attract the men of the Church to a sense of their responsibility. The spread of the Gospel by the practice of systematic visiting into the laity's treasury and regular and stated meetings for prayer and consultation. 5. We suggest that every pastor in the district at once organize the men of his Church, meeting each week where it is at all practicable, in the homes of the members. 6. Finally, let the lay leaders organize their forces, make house-to-house canvases, urge the creation of family altar groups with and for the brethren and thus glorify God. Respectfully submitted, H. B. FURL, Chairman. H. M. COURTNEY, Sec. RESOLUTIONS BY CISCO DISTRICT CONFERENCE. Resolved: That we express our appreciation of the Texas Christian Advocate as the greatest religious weekly in the Southwest, and commend it to our people as indispensable to every well-regulated Methodist home. 2. That we express our great pleasure at the selection and appointment of Dr. W. D. Bradford to the editorship of our Conference strand to succeed the late and lamented Dr. George C. Rankin, and that we pledge him our hearty co-operation, support and prayers. 3. That we set aside the fourth week in May as "Advocate Week," and that we as pastors seek to secure at least one hundred new subscribers from the Cisco District as a result of this special effort. J. C. CRAWFORD, J. B. JOHNSON. Strength and Endurance. Are factors of the greatest success. The person who is full center is himself without them. In an hour of the year we find more easily exhausted than in the spring. We need not discuss the reasons for this fact. It is enough to say that it is not, and that health, buoyancy, vigor, strength and endurance are essential to success.



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OUR CONFERENCES.

Bishop McCoy. West Texas, San Angelo, Oct. 23. Northwest Texas, Cleburne, Nov. 2. Texas, Lomax, Nov. 19. Central Texas, Corsicana, Nov. 24. North Texas, Bonham, Dec. 1.

Bishop Lambuth. New Mexico, Marfa, Texas, Oct. 27.

Bishop Murray. West Oklahoma, Altus, Nov. 3. East Oklahoma, Muskogee, Nov. 18.

Bishop Morrison. German Mission, Fredericksburg, Oct. 29.

EDITOR IN OKLAHOMA.

The editor left Tuesday night to attend the Chickasha District Conference at Duncan, Oklahoma. He will also attend the Hugo District Conference at Konawa.

CISCO DISTRICT ADVOCATE WEEK

At the Cisco District Conference the fourth week in May was set aside as Advocate Week with the resolution to secure at least one hundred new subscribers to the Advocate. We believe the pastors will make good their resolution.

OAKVILLE CIRCUIT 100 PER CENT

Rev. A. M. Foster, of Oakville Circuit, Beeville District, reports every member of his Quarterly Conference is now a subscriber to the Advocate. This is more than simply having every steward on the roll. Brother Foster believes in the Advocate.

The Advocate is in receipt of program of Commencement exercises of Meridian College, at Meridian, Miss. The exercises begin May 22 and conclude May 24, 1915. Dr. John M. Moore, of Nashville, Tenn., will preach the Commencement sermon Sunday morning and also a missionary sermon on Sunday evening.

Bishop J. H. McCoy will preach the Commencement sermon at the Texas Woman's College, June 13, 1915, at 11 a. m. Rev. J. W. Hunt, of the Northwest Texas Conference, will preach at night. Rev. Sam R. Hay will deliver the Baccalaureate address Monday, June 14.

Rev. J. C. Carpenter, of Wellington Mission, is inaugurating a new plan. Not only is he organizing a new Church, but he says: "I make it a point to see that taking the Advocate is one of the conditions on which I go there to do the work." A class thus organized will amount to something in Methodism.

The South's New School of Theological Liberalism

By The EDITOR. (Article Number Two)

The impudence of the Board of Trust of Vanderbilt University in asking Methodist preachers to forward it names and addresses of prospective students, notwithstanding its repudiation of the Church and its suppression of the history of the Church in the matter of the founding of Vanderbilt University, is only equalled by its insincerity and hypocrisy in the use of the name of Bishop Holland N. McTyeire.

In the April Bulletin, the title page of which reads, "Biblical Department of Vanderbilt University--A School of Religion," is found the following language concerning Bishop McTyeire:

"Among those whom the University must ever hold in honor and in grateful remembrance as one of its benefactors, because he gave that which is as necessary as money to the founding of an institution of learning, is Bishop Holland N. McTyeire, through whom Commodore Vanderbilt contributed the million dollars that made possible the establishment of the University. He was not only the first President of the Board of Trust but he gave the University, in the early years of its existence, the benefit of his judicious and constructive leadership, and to the wisdom and foresight which he and those associated with him exercised in these early formative years, the University is largely indebted for the work that it has been enabled to do in the years that have followed."

The Board of Trust of Vanderbilt University profaned the name of our great Bishop throughout the entire course of the trial before the civil courts. They invoked this name so sacred to Methodism to prove their contention that the relation of the University to the Church was a mere by-law relation, which "was created by the Board, and was created by it of its own volition," and which could be revoked by the Board at its own will. And this same Board of Trust now is conjuring Methodist preachers in the name of our ascended Bishop with the hope that these preachers may convert themselves into its agents for the securing of its student body.

The crucial words in the Vanderbilt suit before the civil courts were the words, "Since the charter leaves the perpetuity of the Board in its own power." These words were used by the first Board of Trust, by Bishop McTyeire and by Chancellor Garland. But, it is the distinction of the present Board of Trust of Vanderbilt University to read into these words the assertion of independence upon the part of the Board of the Church. It is the great distinction of the gentlemen who compose the present Board of Vanderbilt University to find in these words a shadowy, sentimental relation between the University and the Church--a relation created by the Board of Trust and dissolvable at its own will. And for the strengthening of their interpretation they invoke the names of the first Board, Bishop McTyeire and Chancellor Garland.

Whereas the fact is that every act following the use of the words, "since the charter leaves the perpetuity of the Board in its power," whether by the first Board or by Bishop McTyeire or by Chancellor Garland, was exactly in the contrary direction. Upon its use of the now crucial words the first Board immediately asked that the conferences elect representatives who should constitute the Church's Board, solemnly promising for the future that all vacancies in their number should be filled upon the nominations of the conferences. Upon its use by Bishop McTyeire immediately followed these words: "We should keep up the conference representation on the principle here suggested." That is to say, when Bishop McTyeire suggested, in 1874, that the initiative in the election of members of the Board should now be taken by the Board instead of by the conferences, he had no thought of separating the University from the conferences, or of declaring that it could be done, but the change seemed to him to be the best method of "keeping up the conference representation." And the fact that during the seventeen years of his presidency of the Board no man ever was recognized as a member of the Board until first confirmed by his conference--this

fact ought to be proof of the Bishop's meaning even to the Board of Trust of Vanderbilt University. Moreover, it is a matter of record in the Board's own minutes that on a later occasion, when it was proposed to admit the representatives of a new conference to membership on the Board, Bishop McTyeire himself asked whether such proceedings in time might not take the University from the control of the original conferences which established it.

I can not hope to influence the present Board of Trust of Vanderbilt University by anything I may say, but the following quotations from Bishop McTyeire will show to the open-minded reader the hollowness and insincerity of the Board in its appeal to the name of McTyeire to justify its course in wresting the University from the Church. In his "last words" before leaving on a trip to England, written June 28, 1881, Bishop McTyeire wrote:

"1. I beseech the College of Bishops, as by charter they have a right, to lay their hands on this University for guidance and governance.

"2. I request the College of Bishops to keep in steady and constant connection with this University. The trust is worthy of their care."

In Bishop McTyeire's will, written July 6, 1887, when this great man was thinking of eternity, the time of all times when we can see a man's very heart, are these words: "And now concerning the University, which care and burden I have especially borne since March, 1873.

"I devoutly thank God, in whose hands are the hearts of all men, kings and millionaires, great and small as well, for turning this large bounty upon our Church and our land, etc.

"These are my requests, counsels, and suggestions, concerning Vanderbilt University:

"1. That all the Bishops exercise steadily and constantly their charter rights as members of the Board of Trust, directing and controlling. This they have not done heretofore.

"2. That the religious character of the University be emphasized always. Insist on this. The institution is in the care of the Methodist Episcopal Church, South.

"3. My wife was a silent but golden link in the chain that brought and bound this University to Nashville, and especially to Methodism."

Did space allow as complete a refutation could be made of the Board's contention that their course has the sanction of the name of L. C. Garland.

"The closest connection with the patronizing conferences" he always sought to conserve.

The Board's breach of trust lies just here. Immediately upon the present Chancellor's inauguration his efforts were, not to "keep up the conference representation" as Bishop McTyeire had done for seventeen years, but to weaken and finally dissolve the conferences' relation with the Board. And how well he has succeeded is now written large in history. Without attempting an accurate narrative of all the events it is easy to note the steps of the University away from the Church. In 1894 four members were elected by the Board without reference to conference relations--Cupples, Keith, Baxter and Vanderbilt. Mr. Vanderbilt declined. In 1896, under the plea of relating the University closer to the whole Church, the Board persuaded the eight patronizing conferences to reduce their representation on the Board from two to one and allow the Board to fill the eight vacancies without reference to conference relations. In 1905 the entire thirteen Bishops were voted off the Board as ex-officio members, five were elected to membership, and the eight vacancies thereby made were filled with alumni. Four and eight and eight make twenty. Nineteen of these when the crisis came voted with the Board

and against the Church. It was the violation of Bishop McTyeire's counsel concerning the Bishops and his practice for seventeen years in keeping up the conference representation that lost Vanderbilt University to the Church. And this violation was suffered by the Church under the Board's plea that thereby the University would be more closely related to the whole Church!

What credentials does the Board of Trust of Vanderbilt University offer when it asks the Methodist Church to entrust to them its sons and daughters? As I see it, only impudence and insolence, insincerity and hypocrisy.

PRESIDENT WILSON.

President Wilson has been a source of constant surprise to the American people. His nomination for the Presidency came as a surprise to many of us who desired it most. His election, in view of the overwhelming majority of the opposing party, had in it elements of surprise. The plain democratic ways of the man and his simple religious character have been no less a surprise to the American people. His unusual appearances before the Congress were not less surprising. The man's fortitude in bearing the greatest mortal loss--the loss of an affectionate companion--has surprised us all. Everywhere and in everything President Woodrow Wilson has done the unusual, and so unaffectedly has it been done that when it is done we are surprised that we were surprised.

In no act since called to the Presidency has Mr. Wilson so surprised the American people as by his remarkable note to the German Government. Amid jarring opinions among his fellow-citizens he has indicted a note so just in its demands, so firm in its requirements, and withal so humane in its sentiments, that we wonder how even he could have produced it. Its effect has been to make all Americans think alike. Whatever the nationality of our citizenship we all, practically speaking, since our President has spoken, are as one man in our sentiments and thoughts.

President Wilson is a peacemaker. In writing as severe a note as the German Government, or any other government, ever received he nevertheless appealed all the way through to the very best in the German character. Has any paragraph ever written by an uninspired man quite equalled this:

"Recalling the humane and enlightened attitude hitherto assumed by the Imperial German Government in matters of international right, and particularly with regard to the freedom of the seas; having learned to recognize the German views and the German influence in the field of international obligation as always engaged upon the side of justice and humanity; and having understood the instructions of the Imperial German Government to its naval commanders to be upon the same plane of humane action prescribed by the naval codes of other Nations, the Government of the United States was loath to believe--it can not now bring itself to believe--that these acts, so absolutely contrary to the rules, the practices and the spirit of modern warfare, could have the countenance or sanction of that great Government. It feels it to be its duty therefore to address the Imperial German Government concerning them with the utmost frankness and in the earnest hope that it is not mistaken in expecting action on the part of the Imperial German Government which will correct the unfortunate impressions which have been created and simulate once more the position of that Government with regard to the sacred freedom of the seas."

Moreover, in presenting the justice of his demand that Germany should cease destroying the lives of our neutral people, President Wilson argues his case with such clearness and convincingness that Germany must accept his argument, or defy the humane sentiments and conventions of the entire world. She must accept or become the superoutlaw of mankind. Whatever the issue may be, President Wilson already has won the verdict of the world.

At last, when the dangerous word is to be said, President Wilson says it this way:

"The Imperial German Government will not expect the Government of the United States to omit any word or any act necessary to the performance of its sacred duty of maintaining the rights of the United States and its citizens and safeguarding their free exercise and enjoyment."

There will be no war, we venture to predict--and certainly devoutly pray, between the United States and Germany. The German people, despite their present obsession in war, are too great to fight a people whose cause is championed by President Wilson's remarkable and surprising note.

FOR A UNITED METHODISM.

From the Central Christian Advocate we clip the following concerning the action of the Bishops of the Methodist Episcopal Church, in session at Des Moines, Iowa, touching the unification of Methodism:

Bishop Cranston went on record in a ringing appeal in favor of a united Methodism. "The Church will never be a source for peace or the arbitration of international disputes until it shows the world that there has ceased to be a division in its own ranks," said Bishop Cranston to local newspaper representatives in explaining his address following the session. "The first duty of the two great branches of the Methodist Church is to realize that it is an absolute necessity for them to get together. Then they will be ready to build themselves into a single great structure."

A Committee on Unification was appointed to consider Bishop Cranston's appeal and recommendation of Church unity. The members of the committee were Bishops Cranston, Hamilton, Hughes, Bashford and Henderson. The committee reported as follows: "The Bishops of the Methodist Episcopal Church realize that the far-reaching responses to the tentative basis of union, as proposed by the General Conference of the Methodist Episcopal Church, South, must come from our own General Conference. Nonetheless, our hearts prompt us to the following declaration:

"We are convinced of the essential unity of the two great Methodisms in doctrine and life, and that the essential unity must in due season express itself in outward and organic form. Without presuming to pronounce upon the terms of union, we declare ourselves earnestly in favor of the organic union of the Methodist Episcopal Church and the Methodist Episcopal Church, South, and of such other Methodist bodies as may share our common faith and experience. Moreover, we declare ourselves in favor of such a union upon terms that shall provide an ample and brotherly protection for any minority.

"To the great end of this union we pledge our constant prayers; and we call upon all our people to pray constantly and earnestly that God may guide in all negotiations that make for the peace and unity of our common Methodism."

The report was unanimously adopted by a rising vote of the Bishops.

The action of the Bishops of the Methodist Episcopal Church, as given above, is interesting in view of the meeting of their General Conference next May. It will be recalled that the General Conference of the M. E. Church in 1912 took no action on the tentative suggestions for unification of the M. E. Church, the M. E. Church, South, and the Methodist Protestant Church. These suggestions were presented by the Joint Commission of the three Churches. The Bishops of the M. E. Church evidently intend by their action to influence their next General Conference upon the subject of a united Methodism in America.

We have no desire to push organic union before we are ready for it. The experience of our Presbyterian sister Churches is before us. But certain it is that only a united Church can overcome the unified evil of this country.

Editorial Correspondence

I left Dallas via the Sherman Interurban for Madill, Oklahoma, the seat of the Madill District Conference, last Wednesday afternoon. Before arrival at Sherman I found that there was no afternoon connection with the Frisco for Madill, as I had been informed, and stopped off for the night at Sherman.

Having registered at the hotel in Sherman, where should I go? Where should any Methodist go except to see Sherman's saintliest sage? I did not find Bishop Key, but Mrs. Key was none the less gracious and nothing would do but that I must break bread with her and her great family at the college. Bishop Key had gone to St. Louis to meet with the College of Bishops. Infirm in body, but alert in mind and young in spirit, the old hero had gone to participate in the council of the great leaders of the Church. Blessings upon him! Mrs. Key was looking remarkably well and is closing a fine year. She has had an enrollment of 410 during the year, and, despite the hard times, the last dime of the \$33,000 will be paid her teachers for their services. "How many girls have you educated during your years at Sherman, Mrs. Key?" As she answered "Thousands" her face lit up with a joy which she has richly earned. Precious will be the memory of this good woman a hundred years after she has ceased her earthly labors.

I had the pleasure of leading the Wednesday evening prayer meeting for Brother Porter at Travis Street. It was a precious hour to the writer, and, I believe, to all present. Brother Porter has 1300 members at Travis Street. Is not this the largest membership in the North Texas Conference? Beauti-

Do You Read Labels?

Domestic science teachers and food authorities are urging the housewife to carefully read the labels on all food articles.

The National Pure Food Law compels food manufacturers to print the ingredients of their products on the label, and in this way enables consumers to distinguish healthful foods from those which may be deleterious.

High-grade baking powders are made of pure cream of tartar, derived from grapes. Royal Baking Powder is a type of the highest grade. It is healthful beyond a doubt and the safest and best to use.

The low-grade baking powders are made from alum, a mineral acid salt. Most physicians condemn their use in food.

Consumers can learn the character of the baking powder by referring to the label, which must state whether the contents include cream of tartar, alum or phosphate.

ROYAL BAKING POWDER CO.
New York

ful is the word which describes his church building. Where can there be found a more restful building in Texas? Brother Porter has just closed a splendid meeting in which he did the preaching himself. Great congregations attended the services and eighty-six joined the Church. Thirty-eight thousand dollars, the amount of the church debt, he has secured in good subscriptions. Where can a better record be found for faithful pastoral care and work? Brother Porter is a student, reads good books and carries living messages to his people.

Madill, the seat of the District Conference, is a beautiful Oklahoma town of 3509 inhabitants, has three banks with a combined capital of \$150,000, a splendid \$35,000 school building, and a wide-awake citizenship. My host, Brother W. N. Taliaferro, laid off the town. The splendid courthouse, costing \$75,000, occupies a spot where he used to nurse the sick among his cattle. Brother and Sister Taliaferro educated two of their daughters, Misses Mabel and Janie, at Kidd-Key. Their home will be the editor's home whenever he passes that way again.

The opening sermon of the District Conference was preached Tuesday evening, May 11, by Brother J. H. Rodgers, pastor of Roff and Mill Creek. I heard fine reports of the sermon. Wednesday morning the conference was formally organized, Brother T. P. Turner, presiding elder, in the chair. Brother C. A. Clark, our pastor at Kingston, was elected Secretary. The usual committees were appointed and reports from the following pastors were heard: M. C. Hays, Allen; G. L. Crow, Caddo; W. W. Williams, Colbert and Calera; James Lambert, Grace and Atchillee; J. S. Moore, Durant Circuit; C. A. Clark, Kingston and Lebanon; W. C. House, Madill Station; A. G. White, Mannsville and Oakland; M. B. McKinney, Milburn Circuit; T. R. Houghton, Pontotoc Circuit; J. H. Rodgers, Roff and Mill Creek; J. D. Rogers, Stonewall and Tupelo; J. C. Fowler, Tishomingo Station; W. A. Lewis, Wapanucka, Kenefle and Coleman; C. M. Keith, Woodville and Ravia.

Judge V. B. Hays, of Durant, reported for Brother E. T. Campbell, pastor First Church, Durant.

The morning session was closed by what was said to have been a timely and strong sermon from Rev. G. L. Crow, of Caddo.

In the afternoon Rev. J. W. Rodgers, presiding elder of the Vinita District,

was introduced and addressed the conference.

Rev. H. E. Neighbors, pastor of the Baptist Church at Madill, was also introduced to the conference and brought the friendly greetings of sister Churches in the city.

On motion of Judge V. B. Hays the order of the day for Thursday morning was the election of delegates to the Annual Conference and the selection of a place for the next District Conference. The Secretary of the conference, Brother C. A. Clark, preached Wednesday night. The editor was unable to elicit from him whether or not the sermon was a good one. Others, however, said it was capital.

Thursday morning the conference was in the midst of the election of delegates to the Annual Conference when I arrived. The delegates elected were: V. B. Hays, Ben F. Rogers, J. L. Morris and H. P. McGaha, Alternates: W. S. Grant and O. B. Holland. The laymen present were: J. B. Ryburn, of Madill; J. P. McGuire, Mannsville; A. L. Fitzgerald, Mannsville; W. S. Grant, Kingston; E. L. Flynt, Kingston; R. A. Owen, Woodville; C. B. Hall, Woodville; Judge V. B. Hays, J. V. Connell, Geo. Henderson and Carl Baty, of Durant; First Church: T. T. Thomas, Durant; Grace Church; G. B. Moran, Caddo; W. B. Crowder, of Roff and Mill Creek. This is a strong body of good men who showed much interest in the work of the Church.

Mannsville was selected as the place for the holding of the next District Conference.

Rev. Luther Roberts, Secretary of the Board of Education of the East Oklahoma Conference, made a strong appeal in behalf of the Summer School of Theology which is to be conducted at Sulphur June 22-July 1. His announcement shows that Rev. N. I. Linebaugh is to be the director of a strong undergraduate faculty. The post graduate course will consist of lectures by Bishops E. E. Hoss and W. B. Murrah and Dr. Plato Durham, Dean of the Candler School of Theology of Emory University. The following brethren are to deliver one lecture each also: Revs. J. E. Carpenter, J. M. Peterson, S. H. Babcock, L. S. Barton, E. R. Welch, W. H. Royer, Moss Weaver and R. E. Goodrich. This is indeed a rich repast provided for the preachers of Oklahoma. It is also indicative of a wide-awake Methodism in that developing State.

Among other visiting brethren pres-

ent at the conference were Rev. E. T. Blackburn, presiding elder Manly District, and Rev. T. F. Roberts, presiding elder of the Creek District. They reported progress in their work. The editor of the Advocate was given a cordial welcome and addressed the conference. Resolutions of appreciation followed his words to the conference. Madill District has two churches on the 100 per cent roll—Kingston and Madill. The pastors received from the Advocate complete throughout the entire district. The conference instructed the presiding elder to raise the hundred dollars asked by Bishop Hoss for S. M. S.

The reports of the various committees showed gratifying progress in the work on the district.

Two were invited to preach: James P. McGuire (whose home had burned) and C. B. Holland. The conference examined carefully into the character of the local preachers. Many of these are doing faithful work. The report of the Finance Committee showed 50 per cent of the salaries paid and 20 per cent of the conference collections. The report of the Committee on Sunday Schools showed some fine Children's Day services already held.

The Committee on the Spiritual State of the Church reported 250 according to the Church during the year.

The report of the Committee on Missions, endorsed by strong words from Brother Turner, the alert presiding elder, showed needy fields everywhere, and the following pastors not selected for one meeting in an evangelistic campaign to be conducted by the presiding elder: E. T. Campbell, T. R. Houghton, G. L. Crow, M. B. McKinney, M. C. Hays, James Lambert, C. M. Keith, W. A. Lewis, W. C. House, J. D. Rogers, C. A. Clark and J. C. Fowler.

Rev. Luther Roberts preached a profound sermon on "Practical Atheism" at 11 a. m. and the editor preached at 2:30 p. m.

Judge V. B. Hays was elected District Lay Leader.

The conference greatly enjoyed the address of welcome by Hon. Ben F. Rogers, City Attorney of Madill, and the response by W. S. Grant, editor of Kingston Messenger.

The Texas brethren will rejoice to know that Rev. T. P. Turner is showing himself one of the best presiding elders in Oklahoma. He was born in Kaufman County and served three churches in the North Texas Conference—Crafton, Paradise and Abney Stations. W. B. D.

ERVAY STREET.

It was the editor's pleasure to occupy the pulpit of our Ervay Street Church at the 11 o'clock hour last Sunday morning. The congregation filled the auditorium and a considerable part of the Sunday School room.

Our people at this Church have one of the most beautiful buildings in the city. The building was erected at the cost of some forty thousand dollars. It is of modern design. The auditorium and the Sunday School room are on the same floor and are easily converted into one spacious room. The seating capacity, with the galleries, is perhaps six or eight hundred. Ervay Street now has a membership of about eight hundred. The pastor, Brother F. A. Barnes, has the distinction of having received the largest number from the Lenten campaign of any pastor of any denomination in the city. The number received during the campaign was one hundred eighty-five. He has the distinction also of being the pastor of the largest Methodist Sunday School in the city. The number at Sunday School last Sunday was one hundred forty-four.

The Ervay Street congregation will join with the other Methodist Churches in Dallas next Sunday in a great Advocate campaign. Already some forty Advocates find their way into this congregation. Rev. F. A. Barnes, the pastor, came to Ervay Street from Plainsville last fall and his work is fully justifying the Bishop's appointment. The editor was

given a cordial reception last Sunday morning and will be glad to hear from the intelligent body of loyal Methodists again.

NORTH TEXAS COLLEGE CONVICEMENT

Last Sunday morning the Convicement service of the North Texas College will be preached by Rev. Claude M. Simpson, of Mad. Lane Church, Dallas. The college is closing one of the best years in its history. Mrs. Ker has been her usual faculty and has retained an excellent record of attendance since she is in the European war. The artistic students which we have just received show thirteen women to be pronounced in the college department and entrance in the Conservatory. During the year 25 pupils have been enrolled and represent the following States: Texas, Mississippi, Louisiana, Arkansas, Kentucky, Missouri, Tennessee, New Mexico, Iowa, Oklahoma, Georgia, Indiana, Illinois, California, Colorado and Michigan. The number of people taking Latin is most gratifying. The administration is still standing as a candidate for re-election because such are required for the year beginning September 1915. Dr. Franklin Adams, of New York, a student of our institution, an excellent his engagement with the Conservatory.

We congratulate Mr. Ker and the North Texas College upon the completion of another year's fine work.

Notes and Personals East Oklahoma Conference

LUTHER ROBERTS' Correspondence

This correspondent will attend the bi-monthly service for the Madill High School next Sunday morning.

The Grove Sun is enthusiastic in its praise of the commencement address delivered recently by our pastor, Rev. J. C. Hodge.

Rev. M. L. Blackburn preached the bi-monthly service for the Wapanucka High School last Sunday morning, and it is spoken of as a deliberative work of the speaker and the activity of our Church.

Rev. T. F. Roberts is showing a new record in attendance at Wapanucka. Brother Roberts has been a consistent firm in the government and progress of Methodism in Oklahoma for nearly forty years.

The Church at Canadian has recently engaged a splendid vocal quartet consisting of a large number of concertists and additions to the Church. Rev. T. F. Turner, the pastor, is a member of the old guard having come to the Indian Mission Conference more than thirty-five years ago.

The Stillwater and Madill District Conferences were well held. May 22-23, the service at Stillwater, the latter of which. These two districts conference were of the highest and best developed character in the conference, and are another case of the best known presiding elder, T. A. Lamberson and J. M. Peterson.

The Manly District Conference is in session this week at Madill. This is a new district and the Madill District having been made two years ago out of the old Manly District. Rev. E. T. Blackburn, the presiding elder, is doing his first district work and is making good. He is a member of good books and is a strong preacher. The territory in his district is making rapid development and probably has greater possibilities than any section of our conference.

Rev. E. E. Hoss, our pastor at Fort Gibson, preached the bi-monthly service for the Stillwater High School at Sunday, May 9, and performed a similar service for the High School for his own town last Sunday. He will also deliver the address to the graduating class of the Durant High School, and has been considered by some of Dallas as being the prettiest to preach the sermon for the High School at Madill, his former parsonage. In June he will hold a meeting in Memphis, Tenn., at his old home conference.

THAT TIRED FEELING

Followed by "What's Wrong with Me? What Excuses the Doctor"

That tired feeling that comes to you in the spring, when you feel as if you had been through a war, is not a sign that you have been overworked, but a sign that you have been over-tired. It is a sign that your system is in a state of exhaustion and needs to be restored to its normal condition. It is a sign that you need a tonic to give you strength and energy.

And your doctor has told you that you have a "tired feeling" and that you need a tonic. But what is a tonic? It is a substance that gives you strength and energy. It is a substance that restores you to your normal condition. It is a substance that gives you the power to do your work and to enjoy your life.

There is no other tonic that does more for you than this. It is a tonic that gives you strength and energy. It is a tonic that restores you to your normal condition. It is a tonic that gives you the power to do your work and to enjoy your life.

It is a tonic that gives you strength and energy. It is a tonic that restores you to your normal condition. It is a tonic that gives you the power to do your work and to enjoy your life.

The "Tired Feeling" is a sign that you need a tonic. It is a sign that your system is in a state of exhaustion and needs to be restored to its normal condition. It is a sign that you need a tonic to give you strength and energy.

PERSONALS

Brother J. H. Rodgers, of Roff and Mill Creek, was in Dallas this week and called to see us.

Brother T. J. Martin, of Durant, was in Dallas this week and called to see us.

Rev. T. L. Houghton, of Madill, was in Dallas this week and called to see us. Brother Houghton has a good report of his district.

Brother J. C. Hodge, of the Grove, was in Dallas this week and called to see us. He has a good report of his district.

Brother M. L. Blackburn, of the Stillwater District, was in Dallas this week and called to see us. He has a good report of his district.

Brother T. F. Roberts, of Wapanucka, was in Dallas this week and called to see us. He has a good report of his district.

Brother E. E. Hoss, of Fort Gibson, was in Dallas this week and called to see us. He has a good report of his district.

Brother J. C. Hodge, of the Grove, was in Dallas this week and called to see us. He has a good report of his district.

The Advocate has received the following reports from our brethren: Rev. J. C. Hodge, of the Grove, reports a good attendance at the bi-monthly service. Rev. M. L. Blackburn, of the Stillwater District, reports a good attendance at the bi-monthly service. Rev. T. F. Roberts, of Wapanucka, reports a good attendance at the bi-monthly service. Rev. E. E. Hoss, of Fort Gibson, reports a good attendance at the bi-monthly service.

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The Sunday School

DIVISION OF THE SOUTHWEST

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

CAMPAGNING IN NEW MEXICO.

By E. H.

By previous arrangement with Rev. S. E. Allison, presiding elder of the Pecos Valley District, New Mexico Conference, the Texas editor came to New Mexico the first week in May for a three week's campaign in that district. He entered the State at Farwell-Texico on the morning of May 7. This town straddles the State line. Farwell is on the Texas side and Texico on the New Mexico side. The District Conference was in session and Sam Allison, an old Central Texas Conference boy, was in the chair. Among the first to greet the "tender-foot" were G. H. McNally, L. Jackson, Ellis Smith and A. C. Bell, all from Texas. And when the editor was carried to his home who should his host be but J. J. Hiner, a staunch layman and life-long friend from Granbury, Texas. In fact, it looks like nine-tenths of the people in Eastern New Mexico are from Central Texas.

The day had been set apart for a Sunday School Institute with H. W. Carter, Field Secretary of the Conference Sunday School Board, Rev. Edward D. Raley, of the Arizona-New Mexico Sunday School Association and this scribe as chief speakers. We were all given an attentive and enthusiastic hearing. Brother Allison has affairs of the district well in hand and is loved on all sides. He and the pastors are facing the hardships inevitably to be encountered in the winning of a new country for Christ, but they are heroic band and have yet to hear a pessimistic statement.

Clovis.

From Texico we proceeded next day to Clovis, where a County Sunday School Convention was in session. Secretary Raley, of Phoenix, Arizona, was in charge and the interest was keen. The representative of the M. E. Church, South, was given the lion's share of the time and a spirit of co-operation and brotherly love were evident in all quarters. After a Sunday engagement we returned to Clovis to discuss the denominational aspects of the work, and this scribe is penned from the Clovis parsonage. Rev. J. H. Messer is pastor here. He has been in New Mexico since 1906, and is the third oldest member of the conference. Five years of his time have been spent in the presiding eldership, but he fits the pastorate like a glove fits the hand. He knows how to study, has an intimate acquaintance with a number of strong books, and in every sense is well-poised and capable. A. B. Austin, from South Bosque, McLennan County, Texas, is the consecrated and capable superintendent.

Portales.

The second Sunday in May was spent at Portales. Rev. A. C. Bell, from Texas, is the popular pastor and G. W. Carr, from Dallas County, Texas, is superintendent. A majority of the Church members are Texans. It was an high day. The Secretary "had liberty" and the Spirit of God was on the congregation. The Sunday School is already too large for the house and plans are on foot to remodel and enlarge the church. The population of Portales is composed entirely of white Americans. It is in the midst of an irrigation section. Unlimited quantities of water lie only a few feet below the surface. Windmills and steam pumps raise it and water the earth and make it to blossom as the rose. And yet they say that in these last years the "dry farmers" have prospered more than the "irrigation farmers." To a "green horn" it looks like this country has a promising future. One curiosity we saw at Portales was a large, close, incubator-like building for "curing" sweet potatoes, a thing that is done by warming until they begin to sprout and then cooling and keeping dry.

We shall have more to say concerning our New Mexico work next week.

STRATEGIC IMPORTANCE OF THE SUNDAY SCHOOL.

In the battle which is being waged for Christian civilization, the position of the United States at this time is strategic. The eyes of the world are turned in our direction and its hopes are centered in our institutions. If the world is to move forward in the coming days it is Columbia's destiny to march in the van of its progress. Real progress must move along spiritual lines. That material pros-

perity and intellectual achievement cannot preserve a people is abundantly evidenced by the present plight of Germany. A nation's ideals are its grinding stone and must ever lead it onward and upward or leave it into the morasses of oblivion. A race will no longer advance when it ceases to be led by sound ethical and spiritual ideals. Most of the life-governing principles are set up in the realm of childhood. Children derive their ideals from the examples they see and the precepts they receive. The State, the Church and (let us be candid enough to say) the home have turned over the religious training of the rising generation to the Sunday School. If our Nation is to continue and grow and rise to loftier heights of civilization, those results must be achieved through the teaching of religion. The Sunday School of today is not only typifying the Church of tomorrow, but forming the character of the coming civilization. What a task! What a responsibility! What a glorious opportunity! To the performance of this great task the Church has allotted one hour out of every hundred and sixty-eight. Only half of this single hour, or one three hundred and thirty-sixth part of the time, is actually devoted to religious instruction. How vastly important it is that we make the most of this half hour. The moments of the Sunday School session are too precious to be wasted. If efficiency should prevail anywhere it is here. And what is Sunday School efficiency? It consists:

1. Of adequate ideals. Let Sunday School workers realize that they are fashioning human material and making or marring souls that were designed to reflect the image of God. Let them feel that in serving as factors in forming the characters of their pupils they are shaping the destinies of a nation. Let them know that they are not only ministering to the class before them, but to generations yet to come.

2. Adequate preparation. In the study of Sunday School work the pupil, the lesson and the art of teaching must all have a place. The person with a vision of the glory of the task will not be satisfied to fall short of the best that he can possibly do. His motto will be, "As much as in me is." He will devour books and attend institutes and seek information from every available source.

3. Strong character. Most persons are more powerfully influenced by example than by precept. If the Master is to succeed with his task he must be what he would have his disciple become. The crowning glory of the Sunday School worker is likeness to Jesus Christ. He that patiently strives to follow Jesus and to set him before the eyes of men by intelligent precept and honest example need not fear as to the ultimate outcome of his work. And the division in the ranks of the army of Christianity which is doing most to win the battle of civilization is the host of faithful Sunday School workers who set up their banners in the name of the Lord of hosts.

NEWS AND NOTES.

W. E. Hawkins, Field Secretary of the Central Texas Conference, recently conducted a Sunday School revival at Cameron, in the Texas Conference. Some visible results reported are: fourteen family altars, eleven Wesley Bible Classes and a Teacher Training Class of fifty-five. Brother Hawkins adds: "Pastor a real live wire and superintendent a close second."

Ranger is a town of 900 population in the Cisco District, Central Texas Conference. We call special attention to the report of Mrs. W. F. Allen, Home Department Superintendent, at Ranger, in this issue. What she is doing others could do. Every community affords a similar opportunity, and to the person who ought to be doing such work opportunity means duty and responsibility.

During the month of April the Sunday Schools of the Bonham District, North Texas Conference, contributed \$76.70 for a missionary special. The total contributions since conference amount to \$112.90. Rev. J. A. Wheeler is the efficient District Secretary.

THE HOME DEPARTMENT.

The object of the Home Department is to get those who, for various reasons, do not attend the main Sunday School regularly, pledged to study the lessons and literature. Anyone can become a member by agreeing to study

the lesson thirty minutes a week. They are then entitled to all the privileges of the main school.

We have in our organization over one hundred members—including shut-ins, mothers who are kept away with the care of the home duties, business men and some live too far out of town to attend the Church services regularly. In such cases we sometimes have the whole family enlisted. Our territory is divided into five districts, with five visitors, including the superintendent. We try to visit in the homes once during the quarter, and where there is sickness or shut-ins, as often as the occasion demands.

We haven't accomplished much more yet than enlist for the study of the lessons, but I hope to see, as we get better organized, a large per cent of our membership lost in the main school. We have already lost some this way.

We have a number of un-saved on our list and trust that through the study of God's Word they will find Christ as their own personal Savior.

Some seem so indifferent about going to Church or Sunday School, but are willing to join the Home Department. I have in mind now one un-saved woman I have never seen at Church, but she readily joined the Home Department and seemed glad of the opportunity. I have hope of it being the means of bringing her to Christ.

From the reports that come to me I feel like God is blessing the work. So many tell me of the good it does them. One of our members says she thinks it is one of the finest departments of our Church and enjoys it more than anything, except her Bible. Some of the mothers tell me they used to attend Sunday School regularly, but now the care of the home duties and small children keep them away, and the magazine is a pleasure to them. They enjoy keeping up with the lessons at home. It is also a help to them in helping their children prepare the lesson. Those who live too far out of town to attend the Church services seem, especially, to appreciate this department. One of them called me up over the phone the other day and said, "You don't know how I enjoy the magazine. It is full of good things and I read every word of it." This has also been the testimony of a good many others.

While many of our members are in Christian homes and under the best of religious influence, some of the homes

are poor and isolated and practically without any religious influence at all. It is sad to see people without the Gospel in a Gospel land. One who has never been there would never know how some of these people hunger for a bit of Church news and Christian association, and here is where the Home Department can get in its best work. It is such a privilege to carry them words of encouragement and messages of Christ's love.

It is our greatest aim, as we visit among our members, to magnify the importance of Bible study in the homes. We are not satisfied with merely studying it thirty minutes a week. It is food for God's children, and like the manna given to Israel, is intended for daily use. I feel like if we could get this one great aim accomplished, the Home Department would get on a higher plane of Christian living. Some one has said, "Prayer is important in the Christian life, but it is vastly more important what God has to say to us, than what we have to say to God." There is nothing that so sweetens the home life as love for God's precious Word. It is greatly to be regretted what a small estimate many put upon the value of the Bible or how few read it regularly. No wonder some do not make much progress in the Christian life, for the Christian life depends upon the way in which people read the Bible for themselves. All the sermons in the world, all the magazines or books can never take the place of our own quiet study of God's sacred Word in the home. It not only tells us the way to our Father's house, but furnishes us supplies enough for all the journey, and O how important that fathers and mothers study it more in the home and teach it to their children. When we see the possibility of the work I feel like it is worth all the time and effort one puts into it. Often as I visit in the homes and they tell me of their heartaches and their burdens and we talk about Jesus and his precious love and how ready and willing he is to bear our burdens, I always come away feeling a greater zeal for the Master's cause. Sometimes we meet with discouragement and I fear all do not keep the pledge, but the magazine lying on the table in the home has its influence and all we can do is to be diligent, earnest and prayerful and leave the results with God.

MRS. F. W. ALLEN
Ranger, Texas.

Epworth League Department

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

NOTICE, WEST OKLAHOMA LEAGUERS
Remit all your anniversary collections at once to Rev. T. S. Johnson, West Okla. He is the Treasurer of the West Oklahoma Conference League Board.

J. C. JONES,
Pres. West Okla. Conf. League.

AN EVENING WITH GREAT HYMNS
(May 23, 1915)

By S. Stephen McKenney.

I. "How Firm a Foundation, Ye Saints of the Lord!" This hymn is based upon the "Exceeding great and precious promises" as suggested in 2 Peter 1:4. Many of these great promises are woven into it. In Dr. Rippon's Selection this hymn made its first appearance in 1787 without the name of the author appended. It was marked with the letter "K" as the only means of designating the source of its production. Some have supposed that it was written by George Keith, a London publisher, while others suppose that R. Keene was the author. All this is but a guess. But, the matter of authorship is of little consequence. The song itself has become immortal, and the singer's name is in "The Book of Life." The closing words are modeled after Hebrews 13:5, "I will never leave thee, nor forsake thee." Our translation here can scarcely express the force of the original text where five negatives crowd upon each other. In our language the rule says: "Two negatives are equal to an affirmative." But not so here, for each negative gives added intensity and cumulative force to the author's thought: "I'll never, no Never, no NEVER forsake!"

II. "A Mighty Stronghold is Our God." This hymn was written by Martin Luther, a German monk, who was born in Eisleben, November 10, 1483. Its distinguished author became the hero of the Reformation, and this illustrious song became the battle hymn of Protestantism. It first appeared in a German hymn book published at Wittenburg in 1529, and was translated into English as it now appears in our Hymnal by the Rev. Frederic Henry Hedge, D. D., in 1853. Some tell us that it was composed while the author was on his way to the Diet of

Worms, while others claim that it was written during his confinement in the Castle at Wartberg. Perhaps neither claim is true. Yet it is a fact of history that under such songs as this, the Reformation was born. As the walls of Jericho fell under the march and at the shouts of Israel, so the walls of Romish superstition went down beneath the shouts and songs of victorious Christian faith. The Church was changed from a body of priests and monks to a body of Christian believers. Luther was a musician as well as a poet, and his notes are not less inspiring than his words, and each contributed equally to the Protestant Reformation. How appropriate that the first line of this immortal hymn should have been carved upon his tomb at Wittenburg!

III. "Jesus, and Shall It Ever Be, a Mortal Man Ashamed of Thee?" This hymn is based upon the words of the Master as recorded in Mark 8:38. It first appeared under the title, "Ashamed of Me," in 1765. In 1774 it was printed in the "Gospel Magazine" under the caption "Shame of Jesus Conquered by Love." Perhaps few who have sung this inspiring hymn have realized that it was written "by a youth of ten years." In the edition of which we are now speaking it is stated that the second line read, "A sinful child ashamed of Thee," instead of "A mortal man," as it now appears in our Hymnal. Naturally we would like to know something of the youth who wrote so beautifully and devotionally, and we are interested to learn that the devout English lad who was the author of these lines afterward became the Rev. Joseph Grigg, a distinguished Presbyterian minister of London.

The following holds good suggestions for the third department of other Leagues:

San Antonio, Tex.—The City Union held a service at Travis Park Church. With every League represented, South Heights Chapter won the silver trophy cup for attendance. A novel way of "mixing" the young folk was tried out which may prove suggestive to other Epworth Leagues: "The literary and musical part of the program being terminated, the fairer sex were sent to the basement in groups according to the League to which they belonged. Here they had slips of paper pinned

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on their backs on which were inscribed names, varying in dignity and ridiculousness from 'Dead Beet' 'Firely' and from 'Simple Simon' to 'Santa Claus.' All the sterner sex were similarly labeled and eventually sent below, where they took the vacant chairs which were left between the ladies. A contest was then announced, the winner of which was to be the one who secured the most names of those present, combined with their 'label names' and the League to which they belonged, a most pleasant and novel way of getting acquainted and one which worked quite effectively."—Epworth Era.

We expect to have our Mexican Sunday School Convention and District Conference in Corpus Christi July 27 to August 1. So will be on hand for Epworth, if nothing happens. I mean to boost Epworth everywhere I go now. We ought to have a choice lot this year. Let every one go determined to carry a blessing to someone else as well as to receive good for themselves. F. S. ONDERDONK.

Savings deposits in all parts of the country are growing in size and number. This fact spells thrift.

The most valuable of all possessions is time. Whose wastes time wastes life.

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Woman's Department

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

Again we remind our sisters that matter to appear in the Woman's Department must reach us by Saturday preceding the date of publication.

We have an interesting account of the Council meeting at Little Rock and the greeting of the seniors of "Scarritt" on their return to Kansas City from Mrs. Hattie Rosser Jackson. We would like very much to print this in full if space would admit, but can only give an abbreviated sketch.

SCARRITT TRAINING SCHOOL.

Council Echoes.

When the seniors returned from the Woman's Missionary Council, held at Little Rock, Arkansas, to the training school, they were enthusiastically welcomed by those that remained.

Miss Brittain, of Birmingham, and appointed to China, paid a loving tribute to "the women who stand back of us," our officers and leaders.

Miss Gatewood, of Myra, Texas, a deaconess, appointed as pastor's assistant to Shreveport under Rev. Sexton, spoke of "Missionaries and Deaconesses."

There were twelve missionaries from foreign fields and twelve deaconesses in attendance at the Council.

Miss Kimbro, deaconess from Cleburne, Texas, told of the children's work under the superintendence of Mrs. Albright.

The children were given a vision of the work they were expected to do in the garden of the Lord. The children of the world classed under the head of "Pansies." The little yellow pansies of China, the eighteen varieties which grow in the North end of Fort Worth. The black-eyed ones of Louisiana, the soft, velvety-tan pansies of Mexico, the Korean pansies and the little black pansies of Africa. Among all of them we have workers for whom we wish the children of our Methodism to help.

Deaconess Daisy Ritter gave a beautiful description of "The Quiet Man and His Hour." Dr. S. D. Gordon, with his inspiring messages each day from the Holy Scriptures.

Miss Charlie Holland, of Moscow, Texas, appointed to Japan, gave a resume of "Messages of the Evening Services," by Miss Belle Bennett, Dr. Josiah Strong and Ed F. Cook.

Miss Rowland, of Carrollton, Kentucky, deaconess, appointed to Houston, Texas, followed with "Our Part in the Session of the Council." The kindly words of greeting, the sense of sisterly love and the consecration service on Monday night presided over by Bishop E. D. Mouzon.

Miss Mabel Howell, of Scarritt, gave a concise statement of new actions, enterprises and legislation of the Council. She expressed much satisfaction over the harmonious "differences" of the new and the old members as shown by individual expressions and independent voting, thus evidencing a high class of thoughtful, forceful Christian womanhood.

After a special prayer by Bishop Hendrix for the endowment of power upon the women's work, Miss Joanna Lueth, deaconess, as a fitting climax to the occasion, gave the "Mountain-top Experiences" of the Council. The contact with these women of intense prayer, life, large giving, extensive vision and great faith; the wonderful hour devoted to the peace of the world; the memorial service. We were caught up in the clouds with a vision of the glory that shall be and felt that in the strength gained there we could go on for days untold.

CISCO DISTRICT MEETING.

The Woman's Missionary Society of the Cisco District will meet at Thurber, May 27 and 28. All societies of the district are expected to send delegates. A large attendance is desired.

MRS. NEAL W. TURNER, District Secretary.

CENTRAL TEXAS CONFERENCE

The Central Texas Conference met in its annual session May 4-7, 1915. It was the general opinion of every one present that it was the best meeting that we had had for several years. Among the many good things was the President's address by Mrs. J. W. Downs, also her Quiet Hours given each day taken from Dr. S. D.

Gordon's talks during Council meeting in Little Rock.

The opening sermon given by Rev. S. J. Rucker, followed by the sacrament administered by Rev. C. L. Cartwright, was enjoyed by all.

The sermon preached by Rev. Umphrey Lee on the second night to the young people was great.

The District Secretaries' Hour, led by Mrs. R. L. Abbott on the closing evening, was rich in good things.

The fun furnished by Mrs. J. S. Callicutt, Mrs. W. S. Mayes and Mrs. R. F. Brown was indeed wholesome and refreshing to our tired bodies. Gatesville did her best, and that best was more than we could think or ask in the way of entertainment.

I did not start out to write up this meeting, for Mrs. Matthews will do that, but to give you the new officers. They are as follows: Mrs. J. W. Downs, President; Mrs. J. B. Price, First Vice-President; Mrs. A. E. Milam, Second Vice-President; Mrs. J. H. Stewart, Corresponding Secretary; Mrs. W. L. Perry, Treasurer; Mrs. W. H. Matthews, Recording Secretary; Mrs. D. R. Blair, Superintendent Study and Publicity; Mrs. R. F. Brown, Assistant Superintendent Study and Publicity; Mrs. John Poole, Valley Mills, Texas, Superintendent Social Service; Mrs. Jim Langston, Superintendent Supplies.

District Secretaries are as follows: Miss Cora Posey, Brownwood District, address Indian Creek; Mrs. W. E. Menefee, Cleburne; Mrs. J. S. Callicutt, Corsicana; Mrs. Neal W. Turner, Cisco; Mrs. Ben Bassel, Dublin, address Stephenville; Mrs. C. R. Porter, Fort Worth, address Arlington; Mrs. Jessie Brown, Gatesville, address McGregor; Mrs. H. M. Galloway, Georgetown, address Temple; Mrs. W. S. Mayes, Hillsboro, address West; Mrs. R. L. Abbott, Waco; Mrs. Lee Hawkins, Waxahatchie; Mrs. W. T. Hiles, Weatherford, address Mineral Wells.

Comanche Entertains.

The delegation of the three Western Districts, that is, Brownwood, Dublin and Cisco Districts, had to spend the night in Comanche on our return from the annual meeting on account of railroad connections.

When we reached Comanche we were met at the train by Rev. Franklin Moore, Rev. H. B. Clark and the Woman's Missionary Society and conveyed to the church lawn, where we were served a sumptuous supper. This kind act shall not soon be forgotten by the fifteen or twenty delegates in the returning party.

Mrs. Moore and Mrs. Clark were among the party, and we heard that Brothers Moore and Clark helped to prepare the supper. It was a joyous occasion. God bless our Comanche friends! MRS. J. H. STEWART.

WOMAN'S MISSIONARY SOCIETY.

The West Texas Woman's Missionary Society met in annual session, April 28-30, in San Marcos.

The delegation was not so large, owing to high water and interrupted railroad service, but the session was marked by deep spiritual sentiment throughout.

The noon devotionals were like a benediction and prepared the way for the afternoon business.

Dr. Skinner addressed the body on "The Holding Institute," showing its growth in material and spiritual things, but also disclosing the need of that institution along many lines. Dr. Skinner has the work on the border very much on his heart, and spoke in a convincing manner. We trust that our women and children will soon have these little ones at Laredo supplied with good readable books suitable for the lower grades.

A recommendation was made by the Committee on Young People's Work that the young people take up this work at once and supply the need at Holding Institute for a children's library.

Every conference officer present gave an encouraging report and expressed confidence in the growth of the work under organic union.

Never have we been more hospitably entertained than in the homes of San Marcos, and the noonday lunches served at the church were so skillfully prepared that the entire body was served as elegantly as though at a family table.

Uvalde was chosen as the next place of meeting, and it was also decided to have the meeting in the very first part of the year.

There was only one change in the personnel of the conference officers: Mrs. W. E. Smith, of San Antonio,

was made Superintendent of Supplies.

While the financial reports were not so large as the previous year, the entire body was pervaded by a spirit of optimism, and we are now entering the second quarter of a better year along every line.

New organizations are being reported since conference, and every officer seems to be anxious to get the best methods of work possible for her department.

We are praying God to give us more workers and a fuller realization by our women of the work that Jesus left for us to do. We are expecting to have volunteers for definite service before another year has passed. Will not our West Texas women make this a special subject of prayer? MRS. M. WOODS, Supt. of Study and Publicity.

PROGRAM NORTHWEST TEXAS CONFERENCE WOMAN'S MISSIONARY SOCIETY, MEMPHIS, MAY 28 TO JUNE 1.

Friday, May 28.

2:30 p. m.—Workers' Conference.
4:00 p. m.—Executive meeting.
8:20 p. m.—Devotional, Mrs. W. B. McKeown.

"We Welcome You"—For city, Hon. A. W. Head; for the society, Mrs. Sid Baker.

"Our Reply"—Mrs. H. M. Long.
Vocal Solo—"The Ninety and Nine," Mrs. R. A. Moore.
The President's Message—Mrs. D. L. Stephens.

Saturday, May 29.

9:00 a. m.—Devotional, Mrs. D. L. Stephens.
Organization.

Publicity—"How Shall we Meet and Accomplish the Needs of the Office?" Discussion—Led by Mrs. G. S. Wyatt.

Illustrations by Mrs. Simon Shaw.
"Those Who Have Gone on Before Us"—Service conducted by Mrs. Camp.

11:20 a. m.—God's Message to Us from His Word.

2:00 p. m.—Devotional, Mrs. Otis Truelove.

"Watchman, What of the Night?"—The District Secretaries.

"Who Is My Neighbor, and What Have I Done for Him?"—Mrs. E. E. Adams.

4:00 to 6:00 p. m.—"We Are in the Hands of Our Friends."

8:20 p. m.—Devotional, Mrs. G. S. Sloner.

"The Call of Our Country for the Young"—Led by Mrs. Merritt.

"Contrast in Childhood"—Memphis Young People.
Address by visiting Council member.

Sunday, May 30.

11:00 a. m.—Annual Sermon, Rev. G. S. Sloner.

2:00 p. m.—Rally for the children, led by Mrs. McKeown.

4:00 p. m.—Consecration service, led by Miss Laura Edwards.

Administration of the Sacrament by Rev. M. E. Hawkins.

8:20 p. m.—Devotional, Mrs. D. L. Stephens.

Address by Council visitor.

"Korea," by Miss Laura Edwards, Missionary from Korea.

Monday, May 31.

9:00 a. m.—Devotional, Mrs. Clint Farrell.

"What Are we Doing for Our Children and Young People?" led by Mrs. McKeown and Mrs. Merritt.

"The Children in Non-Christian Homes"—Mrs. S. A. Street.

"The Children in Christian Homes"—Mrs. R. E. Harris.

"The Children of the Church"—Mrs. C. B. Alexander.

"Our Greatest Need"—The delegates, led by Mrs. Stephens.

"Our Financial Status"—Mrs. Lee Permlinter.

Report of Member of Board of Manager Orphans' Home"—Mrs. Chas. Sammons.

11:00 a. m.—God's Message to Us from His Word.

2:00 p. m.—Devotional, Mrs. A. T. Culbertson.

Institute Work on Mission Study and Stewardship, led by Mrs. W. R. Hilliard.

"Our Opportunity and Achievement as Christian Stewards"—Mrs. Jeff Rodgers.

"What God Expects of Us Financially. Are we Doing It?"—Mrs. H. M. Long.

Pledges.

As Ye Have Done It Into The Least of These"—Mrs. J. B. Smith.

"The Possibilities of the Social Service Department and How to Make the Most of Them"—Mrs. W. R. Silvey and Mrs. W. Y. Switzer.

4:20 p. m.—"We Are in the Hands of Our Friends."

8:00 p. m.—Devotional, Mrs. G. P. Kiker.

Council Report—Mrs. N. G. Rollins.

"The Outlook in Our Own World"—Mrs. H. G. Towle.

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In all the world there is no beverage that can successfully imitate

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There may be beverages that are made to look like it—but there is no beverage that can make the same delightful impression on your palate.

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My mother loves her garden-bed.
My sister loves her locker.
My father loves his falling-pod.
And I—how my pocket.

They just have flowers, a piece of gold.
And looks up a string.
But when you have a pocket, why,
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THE PASSING DAY

THE WAR.

As forecasted in this resume last week President Wilson's note to Germany was full of meaning and did not admit of any misunderstanding. While couched in polite language, it did not lack the "pep," and whatever the answer of Germany, it cannot fail to impress that country with the fact that the United States must be reckoned with if a total disregard of all international and all humane laws is to be continued. There are reports of what is alleged to be Germany's reply, which will be made some time this week. These reports indicate a purpose on the part of Germany to refuse point blank to yield to the request of the United States. Should this be true, then other means will be employed to induce Germany to recognize the rights of neutrals. It is not believed President Wilson will be influenced by the "hot heads" in dealing with the question, and there is no doubt but what the other means to be employed will be in line with diplomacy and wisdom and will be to the lasting honor and peace of the country. The action of Italy regarding its final war decision will influence the reply from Germany.

Whether Italy shall enter the fray will be determined with the convening of Parliament this week. It is the general belief the war sentiment is so strong that the anti-war element will have to yield to the pressure and more troubles will be encountered by the Kaiser.

From the actual battling grounds comes a report that the Russians have swept through Bukowina, taking back much of the territory which they held earlier in the war, until they were driven out by the Austrians. The Russian successes are described as of such importance that they more than offset the Austro-German victory in Western Galicia. It is also reported the Russians have taken Czernowitz, capital of Bukowina, having broken down Austrian resistance over a ninety-mile front.

In the Dardanelles the Allies have now advanced about five miles up the Gallipoli Peninsula. The Turkish general staff reports that the Allies made an attack on the Turkish right wing, but were repulsed with a loss of 1500 men.

It is yet a poor guess what turn events in the war zone and the near war zone will take during the next week, but war and more war and then some is the outlook.

Prof. Cho You, internationally known as an authority on Oriental languages and customs, died Sunday at Mineral Springs, Texas. He was a physician, lawyer, sociologist, philologist and an authority on chess.

Congressman Geo. F. Burgess, of the Ninth District, has announced that he will not be a candidate for re-election to the House, but would be a candidate for United States Senator to succeed Senator Culbertson.

The State Board of Education, upon motion of Comptroller Terrell, unanimously adopted a resolution expressing the opinion that it is an unnecessary expenditure of the children's money for the local school boards to employ paid agents to appear before the Board for the sale of bonds.

John D. Rockefeller has won a victory in his fight to prevent the collection of taxes on \$311,000,000 in personal property by Cuyahoga County, Ohio, tax officials. The taxes sought to be obtained amounted to \$1,500,000, including a penalty of fifty per cent for failure to pay when due.

Mrs. Crystal Eastman Benedict, of New York, urged votes for women before the Industrial Relations Commission at Washington as the remedy for industrial unrest. Mrs. Benedict declared the commission should immediately report to President Wilson advocating a Federal constitutional amendment for Nation-wide woman suffrage.

W. P. G. Harding, member of the Federal Reserve Board at Washington, while in Dallas Monday en route to Waco to attend the meeting of the Texas Bankers' Association, stated Texas farmers in the future will be able to finance their crops at a more reasonable rate of interest. It is the contention that the rate of interest will be reduced all over the country, due to the operations of the Federal reserve system. The rate of interest will become equalized the country

over, and the farmer will be able to obtain money at a low rate of interest, as will the merchant or any other business man.

Amos W. Butler, Secretary of the Indiana Board of State Charities, speaking on the problem of caring for the feeble-minded, before the National Conference of Charities and Corrections at Baltimore, supplied the following data: "The most conservative estimate of the number of feeble-minded in this country is one in every 500 of the population. This means 200,000. About one-tenth of this number are receiving proper care. At least two-thirds of the feeble-minded have inherited their feeble-mindedness. The average number of the children born in a family is four, whereas in these degenerate families we find 7.3 each. Eighty per cent of the trunks and from eighty-six to eighty-nine per cent of reformatory inmates are feeble-minded."

The Federal Commission at Chicago, which is investigating the development of foot and mouth disease among cattle in the United States, failed to find the source of the epidemic. The commission, composed of United States Senators Gore, of Oklahoma; Sheppard, of Texas, and Kenyon, of Iowa, will go to Niles, Mich., where the first cases appeared last October.

Judge Waller T. Burns, of the United States District Court at Houston, has issued a final decree of foreclosure in the case of the International and Great Northern Railway. Under the decree the entire property will be sold to the highest bidder by a special master yet to be named. The sale will be made about August 1. The road has been in the hands of receivers for some time.

Dr. R. G. Williams, physician of the Dallas County jail, announced that twenty drug addicts have been cured in the county jail during the last three months. Of that number, he said, twelve were white men and three were white women. The others were negroes. He cured several severe cases, and in all of them the patients showed marked improvement, both mentally and physically.

Senator Hoke Smith, of Georgia, is making inquiry at the State Department relative to the seizure of cotton cargoes by Great Britain. "Great Britain is purchasing the cargoes," said the Senator, "but so far I have heard nothing from my people stating that they have received any money. I suppose they will eventually. The fact is that Great Britain is continuing to violate our rights and I am continuing to protest."

C. W. Woodman, State Labor Commissioner, has called a convention of business men of Texas, to be held at Fort Worth, June 22 to 24, to discuss a "buy-it-in-Texas" campaign. In issuing the call, Mr. Woodman said he had decided on this course after being assured that all manufacturers, jobbers, bankers and employers were advocating that Texas inaugurate a widespread campaign to educate the people along this line.

The National Currency Association of Dallas will close up its affairs, it is reported, this week. The association was formed last summer when the banks were being sought for large cotton loans and was largely instrumental in keeping off a panic. It operated under the Aldrich-Vreeland Act, which terminates June 30. Practically all of the associations formed under the act have been discontinued.

"There is one incident the world will remember in connection with the sinking of the Lusitania," said the Bishop of London, while presiding at a meeting of the Waifs and Strays' Society. "When Alfred G. Vanderbilt was face to face with death he said to his valet: 'Come and let us save the kiddies.' The words will run around the world in a way no millionaire's millions could ever do."

"Self-sacrifice Week," to occur during the coming year and to be observed by all members of the Texas Woman Suffrage Association, was approved without a dissenting vote by the delegates at the convention of that organization in Galveston at the termination of an old-fashioned "su" scription party," at which \$1600 was pledged for the political campaigners of the coming year and for the running expenses of the association.

Since the sinking of the Lusitania the number of Germans applying for naturalization in New York has increased nearly 300 per cent, it was

stated by Naturalization Commissioner Weiser. Mr. Weiser added that the greatest number of applications for some time had come from Russians and that the Germans were at the foot of the list until recently. Now they are side by side with the Russians, he declared.

Many letters are being mailed to Governor Ferguson urging him to accompany the Texas advertising men on the trip to the annual convention of the Associated Advertising Clubs of the World, which will be held at Chicago, June 17. The ad men are very anxious to have the Governor on the trip. President Wilson is expected to be present. Many mayors of Texas cities will go to the convention, which will be attended by many prominent men from all sections of the United States.

The cities of Dallas and Fort Worth share evenly in the appointment of the medical staff for the new hospital to be operated by the Masonic fraternity near Arlington in conjunction with the Home for Aged Masons. Dr. Marvin P. Stone, of Dallas, is to be surgeon in chief, assisted by Dr. W. A. Durringer, Jr., of Fort Worth. The consulting specialists on eye, ear, nose and throat troubles will be Dr. Frank Boyd, of Fort Worth, and Dr. M. E. Tabor, of Dallas.

Dr. Oscar Dowling, of New Orleans, President of the Southern Medical Association, which meets this year in Dallas, has extended invitations to many physicians of note to attend the meeting. The invitations were to Gen. Wm. C. Gorgas, Surgeon General of the United States Army; Gen. Wm. C. Balsted, Surgeon General of the Navy; Dr. Rupert Blue, Surgeon General of the Public Health Service, and Dr. Carey T. Grayson, President Wilson's physician.

The Gibson Bill, which passed the House last week, has not had easy sailing in the Senate. Great opposition has been arrayed against it and opponents of the bill are absolutely confident they have a majority of one. The Governor has taken much interest in this bill and dispatches indicate that he will be invited to address the Senate Committee, having the bill in charge. The friends of the bill are hoping some member would hear from "the boys back home" so persuasively as to swing him into line for the bill.

The Texas Bankers' Association, numbering several hundred, met in convention at Waco this week. A number of leading bankers from the financial centers of the East were in attendance. There were also several members of the Federal Reserve Bank at the meeting. In his invocation, Dr. F. P. Culver, of the Austin Avenue Methodist Church of Waco, prayed that knowledge might be had to know that it was just as religious to operate a financial institution as to conduct a prayer meeting.

The Federal Government holds jurisdiction, to the exclusion of the State, over non-navigable tributaries of streams which form international boundary, according to an opinion given to the State Department by Attorney General Gregory, constructing the Rio Grande Boundary Act of the last Congress. The ruling has immediate application to Texas tributaries of the Rio Grande and makes possible completion of a plan of Col. John Westley Gaines, of Tennessee, the United States Water Commissioner, for conserving the floodwaters of that district and preventing property destroying overflows in the lower Rio Grande country.

The Nation's Atlantic fleet was reviewed by President Wilson at New York Monday. The President made the trip to New York on the Mayflower, accompanied by members of his family and personal staff. Although the day was damp and chilly with occasional downpour of rain, the weather abated in no way the enthusiasm with which New York greeted the head of the Nation. In the forenoon he reviewed a land parade of 5000 sailors and marines from the fleet's sixteen battleships, and from the moment he set foot on shore until after the luncheon, when he returned to the Mayflower to review the fleet, his progress through the streets was a continuous ovation. He was plainly touched by the welcome accorded him. In the course of a patriotic address delivered by Mr. Wilson, he thus referred to the American flag: "When I think of the flag those ships carry—the only touch of color about them, the only thing that moves as if it had a settled spirit in it—it seems to me I see alternate strips of parchment upon which are written—the right of liberty and justice and stripes of blood spilled to vindicate those

rights, and then, in the corner, a prediction of the blue serene into which every nation may swim, which stands for these great things."

HILLSBORO DISTRICT.

By John M. Barcus.

I have just finished my second round. I have seventeen charges and have held thirty-four Quarterly Conferences, preached ninety times, held two Laymen's Institutes, one preacher's institute and one District Conference.

The preachers are all at their posts doing faithful, persistent work. The constant rains, in the winter and spring, and the consequent very muddy roads in this black land section which is almost entirely without piked roads, has made the work exceedingly difficult. Congregations have been usually small and often, in the country places, none at all and so results, that can be tabulated, are meager.

About four hundred additions have been reported. Much time and effort have been expended in trying to organize effectively the Committee on Lay Activities and we confidently look for some good results later on. The stewards are, in the main, faithful and active, and considering the frightful money stringency that has prevailed, have done well. There has been considerable improvement in the Sunday School work and spirit. We have had several Sunday School Institutes and are planning for some more. The preachers have shown a beautiful spirit of co-operation in planning for evangelistic meetings which will cover, during the next three months, every nook and corner of the district. The preachers in the stations and stronger circuits are going to help the brethren on the weaker charges and we are expecting a great and general revival.

A large part of my district is the territory embraced in the first circuit I traveled and going over that territory has often put me in a reminiscent mood. I have been contrasting the former times with these. To show how things have changed within the time of the ministry of one who is still young in the cause I will give a few facts:

When I was admitted into the conference I was appointed junior preacher on the Mt. Calm Circuit. We had about fifteen preaching places, four hundred and fifty members and about two hundred Sunday School scholars. We had three churches, valued at a total of \$1500, and no parsonage. The two preachers and the presiding elder received for their services that year \$552.60, of which I received \$95. The whole charge paid for Foreign and Domestic Mission \$64.

Now, there are, practically within the bounds of that territory, the following charges: Mt. Calm, Hubbard, Dawson, Munger, Cooleedge, Penelope, Malone and a part of Kirk and a part of Abbott.

These contain about 2000 members, have churches valued at about \$50,000; parsonages valued at \$12,000, and pay to the support of the ministry about \$6500.

The whole territory of the present Hillsboro District had in it only about 2000 members at that time and the whole amount of church property was less than \$15,000, and they paid to the preachers in charge about \$2200, and to the presiding elder only \$328. Now, the Church membership in that same territory is about 3300 and church property is valued at about \$215,000, and they pay to the support of the ministry about \$15,000.

At the time of which I write the territory of the Northwest Texas Conference embraced all that is now embraced in the Central Texas and the Northwest Texas, and then some. Yet, within all that territory there were only about 24,500 members and they paid to the support of the ministry \$43,500 and to Foreign and Domestic Missions about \$7000.

At that time Waco Station was considered the leading appointment and

paid to the pastor \$1500 and \$200 to missions. Fort Worth and Corsicana came next with \$1000 salary each. The highest salary paid a presiding elder was paid to the elder on Waco District and it was about \$1300.

Many other similar facts might be given but these will suffice for illustration. They emphasize at least two things:

1. The heroic consecration of the leaders of our Methodism in Texas in those days. They traveled almost entirely on horseback, crossed rivers without bridges and in many ways endured hardships as good soldiers of Jesus Christ.

2. The splendid heritage of the Methodist preacher of today in Texas as compared with theirs. If it is true that "Where much is given, much will be required," there is no time for the Texas Methodist preacher of today to eat idle bread. He is called upon, by the memory of the splendid heroism that has made his heritage possible, and by the insistent demands of the present and by what he ought to be able to show in the future as a legitimate dividend on this splendid heritage, to present his body, to the last limit of his strength, a living sacrifice.

Methodism in the past has been a winning force in Texas and a continuance of the heroic spirit of her pioneers by the preachers of today will make it continue a winning force against all comers.

OUR ORPHANAGE TO BUILD.

The contract has been let to put up \$40,000 worth of buildings at the Orphanage, Waco.

When these buildings are completed, the capacity of the Home will be practically doubled. The Home has been much crowded for the past two years. More than two hundred children have been turned away during the last year for the want of room. This situation will soon be relieved.

The plan is to break dirt for the new buildings June the first. The public will be cordially invited to be present.

If you have subscribed to this fund and have not paid the same, will you not do so just as early as possible? The progress of the work and the completion of the buildings depend on the friends of the Orphanage. If you have not subscribed to this cause, will you not do so at once?

Our great Church is able to have the best orphanage in Texas, and with the completion of these new buildings we will have a home to be proud of. Will you not help us just now in making possible these much needed improvements? Let us hear from you.

J. N. McCAIN.

1500 S. 4th St., Waco, Texas.

Vacation Days

Will Soon Be Here

Excursion tickets to Lake, Mountain and Seaside Resorts will go

On Sale June 1st

For rates, routes and information regarding a summer trip,

See Any Katy Ticket Agent

or write



W. G. CRUSH,
Gen'l Pass. Agt.,
Dallas, Texas.

Panama-Pacific Exposition

SAN FRANCISCO and RETURN

\$52.50 From Texas Common Points

ON SALE DAILY—LIMIT 3 MONTHS
STOPOVER ANYWHERE—DIVERSE ROUTES

THE SUNSET LIMITED

AN ALL-STEEL PULLMAN TRAIN
TEXAS TO CALIFORNIA WITHOUT CHANGE.

—VIA—

Sunset Central Lines

T. J. ANDERSON, G. P. A. HOUSTON, TEXAS. JOE HELLEN, A. G. P. A.

"On With The Battle"

OF INTEREST TO FIRST YEAR MEN. SUMMER SCHOOL OF THEOLOGY. Georgetown, June 14-21, 1915.

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 10 cents. Cash must accompany all orders.

Contributions Rankin Memorial Received Since Last Report

- HALE CENTER, TEX.- R. E. Terry, Mrs. M. J. Thompson, Mrs. Cliffe Oxford, Royce Oxford, Rev. B. H. Oxford, MINERAL WELLS- Mrs. J. E. Johnson S. S. Class, Mrs. W. C. Poston, R. W. Paterson, W. C. Poston, Fred Harvey, STEPHENVILLE, TEX.- Mark Stewart, TIPTON, OKLA.- I. W. Trevette, I. N. Wiseman, I. H. Eberhage S. S. Class, Dr. J. B. Nix, Dr. W. H. Bell, E. H. Ramey, W. W. Childers, Mrs. W. W. Childers, Mrs. Ethel Childers, MESQUITE, TEXAS- Mrs. W. S. Johnson, Mrs. Mouta Huffstutler, Rev. T. L. Huffstutler, KARO, TEXAS- Karno Sunday School, GRANDVIEW, TEXAS- J. V. Benton, CARBON, TEXAS- W. A. Gentry, GALVESTON, TEXAS- Seth Ward Bible Class, First Church, TAYLOR, TEXAS- Rev. J. J. Creed, C. F. Miller, Walter Willis, J. J. Meyers, I. H. Griffith, I. D. Seiders, Miss Sunshine Coupland, I. E. Bowers, Mrs. Ida Bowers, Willie Veale, Mrs. M. Schuenerstelt, J. S. Van Hoover, DALLAS, TEXAS- Mrs. G. W. Blakeney, POTEET, TEXAS- J. F. Duke, Rev. J. F. Simpson, CALDWELL, TEXAS- Austin Nelms, Mrs. Austin Nelms, Miss Ananda Folks, HILLSBORO, TEXAS- Rev. S. Kirkpatrick, O. C. Wignington, I. K. Hanks, MEDINA, TEXAS- Cherry Means, SUTHERLAND SPRINGS, TEXAS- SUTHERLAND SPRINGS S. S. CLASS, COLORADO, TEXAS- Rev. C. F. Carmack, Steel Ray, Ernest Ray, WESTBROOK, TEXAS- Ralph Branson, D. A. Nell, H. H. McDonald, COLORADO, TEXAS- S. F. Ward, Ford Ward, SNYDER, TEXAS- Dr. L. E. Smith, Mrs. Olin Hardy, W. M. Curry, W. T. Black, J. W. Couch, W. C. Fullerlove, Rev. J. E. Stephens, LLANO, TEXAS- Miss S. H. Peacock, BERTRAM, TEXAS- W. E. Kirk, Miss Dovie Kirk, Miss Lizzie Kirk

The building must be begun immediately and those friends who have profited by the life work of Dr. Rankin ought to send to Rev. J. D. Young, Ennis, Texas, some contribution at once to assist this home for boys of our Methodism.

CLINTON DISTRICT (OKLA.), PASTORS, ATTENTION! You will note the time of holding the Summer School of Theology at Sulphur, Okla., for this year is from June 22 to July 1. I am very anxious for every pastor to attend and make full use of the great opportunities that will be offered there to all who are present. I trust you will make your arrangements to be there. I will do what I can to make it possible. No Quarterly Conferences will be held during that time for any man who can possibly go. District League Conference. Our Clinton District Epworth League Conference will be held at Elk City, June 4-5. All pastors and one or two delegates will be expected to go from each pastoral charge. Let the local Leagues make it possible for their delegates and pastors to attend. W. J. STEWART, P. E.

TRUSTEES ALEXANDER COLLEGIATE INSTITUTE. The Trustees of the Alexander Collegiate Institute are called to meet at Jacksonville, Thursday morning, June 3, at 10 o'clock. I trust every member of the Board will be present, as there is very important business to come before the Board. I. F. BETTS, President Board of Trustees.

ANNOUNCEMENT. I have appointed Rev. F. E. Few, of the Candler School of Theology, as District Evangelist till our conference meets. Address him at Lufkin, Texas. E. L. SHETTLES, P. E., Navasota District.

In the place of reviewing the book chapter after chapter we will devote our time, 7:45-8:30 a. m., to a review by topics. That is to say, we will try to get in our mind the general idea as described by Purvis, by going through the book and gathering together those facts bearing upon- A. The Historical spread of Christianity, externally, and the sources from which this information is gathered. B. The Institutional: The form of Church organization, officers, offices, etc. C. The Creed: General beliefs, theological developments, teaching methods, and book with Johnson. D. The Biographical-The Leading Characters: Paul, Luke, Peter, John; their life, work and standing. E. The Episcopal: Authority, date, place of writing, general aim, main thought or thoughts. We will depart from the general into detail discussions only when time will allow. The topics will be considered historically. I make bold to suggest that while reading the lesson note by the letters, A B C D E, on the margin of each paragraph, the facts relating to the corresponding topic. This will enable each member to enjoy the review more and contribute much to the class discussion. GEO. M. DAVIS, West Texas Conference, Lubbock, Texas, May 17.

DISTRICT CONFERENCES. (Revised each week.) Sweetwater, at Blackwell, 9 a. m., May 20-21; Houston, at First Church, May 21; Galveston, May 21; Dallas, at First Church, 9 a. m., May 21; Jacksonville, at First Church, 9 a. m., May 21; Vernon, at Palmetto, 11 a. m., May 25-27; Terrell, at Garland, 9 a. m., May 25-27; Holdenville, at Konawa, May 25-27; McAlester, at Fortuna, 4 p. m., May 25-27; Albuquerque, at Vaughan, N. M., May 25-27; Lawton, at Walter, May 25-27; San Angelo, at Christian, 9 a. m., May 27; Oklahoma City, at Purcell, May 27-28; Covington, at Embrose, 4:30 p. m., May 28; Sherman, at Toga, May 28; Greenville, at Kavanagh, 11 a. m., May 28; Big Spring, at Big Spring, June 2-3; Adkins, at Berwyn, June 2-3; Pampa, at Atlanta, 9 a. m., June 8-10; Beaumont, at South Lake, June 10-12; Western Division, German Mission, at Castell, June 21; Marlin, at Gauss, June 25-26; Marshall, at Galmer, 8 p. m., June 29; Timpan, at Tenaha, 3 p. m., July 1-4; Corsica, July 1-4; Nacatox, at Madisonville, July 15-17; Choctaw (Full Blood Indian), at Livingston, Aug. 25-29.

OPEN FOR ENGAGEMENTS. Dr. F. Z. Bennett, of Arkansas, formerly editor of The Western Methodist, is here. He is able to preach and would be of great service to any of the brethren who need strong, able, doctrinal preaching or help in enterprising new churches. Write him at 111 Grove Place, Alamo Heights, San Antonio. His services are available now. J. H. GROESBECK, San Antonio, Texas.

TO MISSIONARIES OF THE NORTH TEXAS CONFERENCE. Dear Brethren: Please have your reports for the quarter in the hands of the Secretary of the Board by May 29. Be sure to make out the report on one of the blanks sent you. Tardiness on the part of some may delay the Secretary and Treasurer. L. P. SMITH, Sec. Board of Miss., North Texas Conference, Jacksboro, Texas.

SCHOOL OF MISSIONS. The School of Missions for Oklahoma and the Southwest will open at Oklahoma City, St. Luke's Church, May 31 to June 5. This school is interdenominational, having representatives from eleven denominations. The instructors are exceptionally good and a splendid program has been provided. A number of noted missionaries will be present throughout the session. All pastors and Christian workers are urged to cooperate in helping to secure a full representation at the School of Missions. Brother pastors, please see that your Missionary Society has a representative at this school. For further information, write Mrs. S. T. King, 2225 West 15th, Oklahoma City, Okla. MRS. C. L. CANTER, Supt. Mission Study and Publicity, West Oklahoma Conference.

THE ABUNDANT LIFE IN CHRIST. Life, however, is more than mere existence, and the fact that every man is to continue to exist beyond this life would bring to him a concern that would not be felt by him, as to the quality of that future life, and how it may be made a happy and not a desolating experience. Now that Jesus Christ in his Gospel has brought life and immortality to light, we understand that for the redeemed-for those who open up their eyes and look for salvation to Christ alone- death can have no terrors, and immortality will be found to be perpetual blessedness. We need not grieve in the gloom of a full light, nor go back to Socrates or Plato for intimations of immortality, remarkable as were the speculative speculations of those early Greek philosophers; for Jesus Christ, who came in the presence of the eternal Father, has revealed the possible life of the other world for those, and those only, who trust and obey him at Savior and Guide here below.-The Observer.

ANALYTICAL CHEMIST. INDUSTRIAL and technical products analyzed. Reports made on chemical processes and products. FREDERICK L. H. B. BOND, CHEMIST, 805 E. Medical College, 1429 Main Street, Dallas, Texas.

AGENTS WANTED. CARTER'S IDEAS WEST SOAP CO., 4014 Lancaster Ave., Philadelphia, Pa. Carter's Ideal Soap (Trade Mark, Pat. and Copyright registered in the U. S. Patent Office) removes every stain, ink and all uncleanliness from clothing, marble, etc. Sold by all big mercantile agents wanted. The original is a table. Beware of imitations and the penalty for making, selling and using an imitated article.

WANTED-Several honest, industrious people to distribute religious literature, 10c month rate. NICHOLS CO., Box 5, Nagerville, TX.

WANTED-Several honest, industrious people to distribute religious literature, 10c month rate. NICHOLS CO., Box 5, Nagerville, TX.

ATTORNEYS. A. E. FIRMIN, ATTORNEY AT LAW, Notary Public, 201 S. W. Live Building, Dallas, Texas.

GOSPEL SINGER. I TAKE pleasure in stating that Mr. Marshall Smith led the singing during our great revival in Pittsburg. I can heartily recommend him to any church desiring the services of a Gospel singer. He is a graduate in music from the Moody Bible Institute, at Chicago. Address him at 204 East Washington Street, Fort Worth, Texas. W. H. VANCE.

HELP WANTED. THOUSANDS OF JOBS OPEN TO MEN and WOMEN. 275 North Victoria. Short hours. Steady work. Common education sufficient. Write immediately for list. J. N. Government positions now obtainable. Frank M. Houston, Dept. W 124, Rochester, N. Y. Castell, June 21; Marlin, at Gauss, June 25-26; Marshall, at Galmer, 8 p. m., June 29; Timpan, at Tenaha, 3 p. m., July 1-4; Corsica, July 1-4; Nacatox, at Madisonville, July 15-17; Choctaw (Full Blood Indian), at Livingston, Aug. 25-29.

DECATUR DISTRICT LEAGUE. The Decatur District Epworth League Conference will be held at Chico, Texas, June 11-12. The following is a brief outline of the program: Friday, 8 p. m.-Song and devotional service. Address of welcome. Response and get acquainted meeting. Saturday, 9-12. - Devotional department; second department; business methods; special talks and open discussions. 2:15 p. m. Third and Fourth Departments and the Junior League. Several special addresses by interesting speakers. 8 p. m.-Good music, inspiring talks and a demonstration, "Winning a Young Man to the League," by Decatur League. Sunday, 9-11 a. m. - Sunday School. 11 a. m.-Annual League sermon. 2 p. m.-Closing service. The theme of the meeting will be "Plans, Purposes and Ideals." Talks by all. Parting song. Benediction. All Leaguers and others interested are invited to be present. OUTLER D. GORE, District President.

WORK AS SUPPLY WANTED. YOUNG PREACHER, graduating from Southwestern in June, wants job supply during summer months in Texas or Oklahoma territory. Write REV. J. H. WESTER, Georgetown, Texas.

TO LEAD SINGING. H. EASON SIMPSON, graduate in June of Southwestern University, will conduct singing and cooperate with evangelists during summer in meetings during the summer. Address TEACHER, 1317 E. University, Texas.

ANNOUNCEMENT. I have appointed Rev. F. E. Few, of the Candler School of Theology, as District Evangelist till our conference meets. Address him at Lufkin, Texas. E. L. SHETTLES, P. E., Navasota District.

OUR CHURCH NEWS

The New Zealand Methodist Conference has, after many years of discussion, abolished the time limit for its preachers by a vote of 121 to 49.

Mr. Walter B. Keith, of Nashville, was elected a member of the Book Committee at its recent meeting at Richmond, to take the place of Mr. J. H. Fall, who has made New York his residence.

Bishop Hamilton, of our sister Methodism, was not assigned any full conferences, being left free to prepare the Episcopal Address, which he will deliver at the General Conference next May.

The Supreme Court of Louisiana has decided that the recitation of the Lord's Prayer and reading the Bible at the opening of the schools in one of the parishes of that State is in violation of law and is prohibited.

The China Inland Mission will be fifty years old June 25 next. To celebrate this anniversary a conference for missionary and Bible study and for prayer and spiritual help will be held June 15 to 20 at Niagara-on-the-Lake, Ontario.

The Northern Presbyterian Church pays its retired ministers an average of \$313 per annum, this being the largest amount paid by any Church in this country. The next highest average is that of the United Presbyterian Church, \$275.

The Court of Appeals in New York State has upheld the validity of the law requiring the employers in mercantile and manufacturing establishments to allow one day's rest in seven to their employes.

Rev. W. W. Alexander, pastor of Belmont Church, Nashville, has been elected Secretary of the Young Men's Christian Association of Vanderbilt University. He will also be a member of the faculty of the Vanderbilt School of Religion.

Prof. O. L. Dunaway, a graduate of Hendrix College, who has made a remarkable record as superintendent of Texarkana, Texas, schools, has been elected to the superintendency of the Hot Springs schools, and will begin his work there this fall.

The editor of the Western Methodist, Little Rock, says he could not reach the recent Sociological Congress in Houston, Texas, on account of the break in a gas main. The Advocate has seen breaks in Texas mains where there was much gas.

The Mayor-Elect of Chicago is placing a new value upon motherhood when he says he will not appoint to office any woman who is not a mother. He seems to think no woman is prepared for the highest service to the city or State who is not first a mother.

Mrs. Adelaide Gilland Hart, widow of the late Rev. Virgil C. Hart, D.D., the founder of the work of the Methodist Episcopal Church in Central China as well as of the Canadian Methodist Mission in West China, died recently at Clifton Springs, New York. Dr. Hart died eleven years ago.

In conformity with the resolution of our Board of Education at its recent meeting in Nashville, application was filed with the Register of Davidson County, Tennessee, for an amendment to the charter of the Board, giving the General Conference of the Church complete jurisdiction over the Board.

Miss Pearl L. Buchanan, daughter of Rev. C. H. Buchanan, Fryor, Okla., captured the chess honors this year at Southwestern University, Georgetown, Texas. She will receive the degree of B. A. and graduate in the School of Expression, making the highest average in a class of eighty-five graduates. She is a graduate of San Antonio Female College.

According to our exchanges, the Kentuckians are delighted over the assignment of Bishop Atkins to their territory, and the brethren of Western Virginia are delighted over the coming presidency of Bishop Waterhouse. The brethren of Arkansas express appreciation that Bishop Morrison is to again visit their conferences this fall.

Dr. Charles D. Bulla, of Nashville, is in the West in connection with Sunday School work. He will hold conferences with the preachers and Sunday School leaders in Denver and Colorado Springs, Colorado; Albuquerque, New Mexico; Phoenix, Ari-

zona; Los Angeles, San Francisco, and Sacramento, California, and Portland, Oregon. Dr. Bulla lived in the West four years and is greatly interested in our Church work on the Pacific Coast.

Rev. Gilby C. Kelly, D.D., pastor of Ghent Church, Norfolk, Virginia, will preach the Baccalaureate sermon at the Commencement of William and Mary College on June 6. After Harvard, William and Mary is the oldest college in the United States, having been chartered in 1636. It is the Alma Mater of Thomas Jefferson, Chief Justice Marshall and many other eminent Americans.

Paderewski, the great Polish pianist, whose estate has been swept away by the ravages of war, and who has turned to the blessed mission of relieving his countrymen, writes: "I cannot play while men, women and children are suffering and the world is aflame." Do we not instinctively turn to the Hebrew singer who mourns: We hanged our harps upon the willows. * * * How shall we sing the Lord's song in a strange land?

Dr. Henry Alford Porter, of the Gaston Avenue Baptist Church, Dallas, Texas, recently delivered a lecture at William-Jewell College, and preached to the Walnut Street Church, where he was formerly pastor, and at Broadway, Louisville, where Dr. W. W. Landrum is pastor. Dr. Porter spent some time in Canada, having preached the Baccalaureate sermon of McMaster University, his Alma Mater. He filled a number of other engagements while in his native land.

The enormous sums which are being spent annually on moving picture shows is becoming alarming. More and more is it becoming a serious problem among our Churches and their attendance. It is authentically stated that it now aggregates \$395,000,000, in addition to the cost of the pictures. Some reels cost from \$15,000 to \$30,000, and it is reported that some are now in course of preparation that will cost a million dollars. These vast sums of money are being spent largely by wage-earners and by people of small means, who for the most part do not even have a bank account.

Rev. John A. Rice, pastor of St. John's Church, St. Louis, is going to have rather a busy season with commencements and institutes. May 23 he preaches the Commencement sermon at Ward-Belmont College at Nashville. June 2 he gives a literary address at Central College for Women, Lexington, Missouri. June 3 and 4 a course of lectures at the Preachers' Institute, Jackson, Tennessee. June 6 the Commencement sermon at Central College, Fayette, Missouri. A course at Arcadia Assembly, July 15 and 16; at Montegale, July 18 to 25; at Chautauqua, New York, August 8 to 14.

Dr. Joy, the new editor of the New York Christian Advocate, to succeed Dr. Eckman, who resigns to take a pastorate, is a layman, the first layman ever chosen to edit the oldest of the family of Advocates of that Church. He has served eleven years as assistant to the editors of the Advocate, first under Dr. Buckley and then G. P. Eckman, and occupies a prominent place in the official circles of the Church. Among other things, that some would consider of much more importance, he is superintendent of the First Methodist Church's Sunday School of Plainfield, New Jersey. He has been a member of their General Conference at two sessions, and is the author of a number of books.

According to the Christian Advocate (Nashville), it will be interesting to know that there is a plan to convert McKendree Church, Nashville, Tennessee, into an office building, with an arcade passing between two stores to the church auditorium, at a cost of \$200,000. The Sunday School would be located on the second or third story, where light and ventilation may be obtained from all sides. The organization of McKendree goes back nearly one hundred years, and every Methodist congregation in Nashville has people who were formerly on her membership roll. Four or five buildings have been erected on the present site, the last less than ten years ago; and her pulpit has been occupied by some of the strongest men that Methodism has produced. This new building movement would provide a rental income that would enable the Church to extend her sphere of usefulness in the downtown districts of Nashville and give additional facilities for the conduct of the Sunday School.

Southern Methodist University

A Week's Progress

Every day is "our busy day" at S. M. U. No day is dull, monotonous or uneventful, but, instead, the diary of our great educational institution would prove to be one of the most interesting volumes in the history—not only of our Church, but of the Southwest. Friends who visit us and take time to inspect the routine, study the system and get a glimpse of the multitude of unexpected events in a day's round, have invariably expressed surprise and astonishment. We ask no greater favor of those who have as yet done less than their pro rata, than that they should come and see and take part in a week's labors and then pass an honest verdict.

The detail of handling hundreds of letters daily, hardly any two alike, but all of them important—many of them dealing with entirely new phases of Methodist affairs; visitors and interviews by the score; telephones continually in a state of ding-a-ling; prospective students with and without parents; job seekers and salesmen, constitute only a part of every day's record. Night comes too soon, leaving many of the important items scheduled in the early morning for "immediate attention" hardly begun, and yet it is all right and proper and nobody grumbles.

Steady progress is the daily record and for the last few weeks in a continually growing ratio. As the day for opening approaches enthusiasm and events multiply. Some of the interesting events of last week are as follows:

CHAMBER OF COMMERCE BANQUET

The membership banquet of the Chamber of Commerce of the city of Dallas on last Tuesday night divided its program on the three subjects: "The Proper City Housing," by expert John Ihlder; "The Record of the Dallas Chamber of Commerce," by Mr. George B. Dealy, of the Dallas News, and "The Opening of Southern Methodist University," by Hon. Cullen F. Thomas. The importance of the University, not only to the city of Dallas, but to the territory now influenced by the Dallas Chamber of Commerce was shown in the conspicuous space on the program and the prominent speaker assigned it. The great banquet hall filled with the leading men of the city resounded with applause at the mention of our enterprise. Dallas citizens never do things by halves, and the Methodist people of the Southwest must face the pace in history throughout all time that states that Dallas has done more for the establishment of Christian education in the hands of the Methodist Church than any other municipality, though the real and greater work of the city is yet to be shown when the student body shall have assembled.

Mr. Thomas was cheered heartily when he stated that the citizens of Dallas did not halt the opening of the University because of any commercial profit incurred therefrom, but because of the opportunity to develop in the representatives of every community, as shown by the student body, and in the State, those elements of character for which the world is willing to pay such enormous prices.

S. M. U. MEDICAL COLLEGE ENDORSED BY STATE BOARD.

During the past week the office received a formal notice from the State Board of Medical Examiners highly commending the work at our Medical College. In an elaborate and highly congratulatory letter they specified that strictly "Class A" is the rule at our Medical College. Most careful investigation was made of each and every department, from the standards of the professors to the highest detail in the office records—everything was reported as done in "Class A" style.

The Methodists of Texas will rejoice that the standard of doing things well has begun by Southern Methodist University at the very beginning. Young men contemplating the medical profession certainly cannot think of being anything else than "First-class Doctors," and they certainly cannot get any better class of instruction than is now offered at our own Methodist schools.

Under the head of "Contributed Article," some strong and sensible writer in last week's Advocate said some things about University Endowment that ought to be read by every father and mother in this land. We have said and repeated again and again that the hope and vitality of any college or university is in its endowment. A great student body and magnificent buildings without endowment are as temporary as a beautiful flower in a desert soil. They cannot survive many seasons. The history of our Church chronicles the lapse of many institutions because of the lack of endowment, while the history of successful institutions is the record of a continually accumulating permanent invested endowment. The Administration of Southern Methodist University has given these matters special thought and is continually setting aside funds for endowment and investing them only in that kind of securities that is approved by the highest financiers for such funds.

It is always well to remind our people that it costs the University for each student doing university work about three times what the student pays in. If a man gives the University one hundred dollars and his son is a student, it will take more than one hundred dollars of revenue from endowment funds or conference collections to pay the deficit for that student's instruction. Our people, preacher and layman, ought therefore to constantly remember the value of endowment. There ought to be two dollars of endowment put in for every dollar of equipment, at least. Then, let us have endowment.

CONTRACT LET FOR WATERWORKS.

On Tuesday the Executive Committee authorized the engineers to let contract for an artesian well to the Trinity sands, for an ample supply of best water for not only all University needs, but also for the beautiful residence section of 500 acres adjacent. The University has already a subsidiary well on the campus, but this well to the Trinity sands will guarantee water in abundance for the University city. Thus another long step toward the goal has been taken.

Quite a number of replies have been received to the notice of last week that local financiers have arranged to build homes on payments as may be desired near the University. Now is the time to buy.

Waxahachie and McKinney Districts continue to battle for first honors in payment of subscriptions. Something in surprises are in store for both of them soon.

A TRIBUTE BY WORTHY SONS.

The following sad, yet inspiring note, under date of May 19, was received from Revs. T. B. and W. C. Hilburn. "How blest the righteous when he dies, when sinks the weary soul to rest:"

"Our dear old father, Rev. A. S. Hilburn, died this morning at 12:30 o'clock at the ripe old age of eighty-three years and nearly three months. He attributed his long life to the fulfillment of the promise coupled with the command: 'Honor thy father and thy mother.' For nearly sixty years he was a local preacher in the Methodist Church. Doubtless many who have been saved through his ministry will greet him on the other shore. We bow with resignation to the will of Him who is too wise to err and too good to afflict.

"T. B. HILBURN.
"W. C. HILBURN."

A NOTABLE SERMON.

I append hereto a clipping from the Midlothian Argus, our local paper, giving an account of Dr. Horace Bishop's sermon delivered in our Church last Sunday. The words of the editor are not words of flattery. The Doctor seemed to be at his best and the sermon produced a profound impression on the great audience who heard him. As a student and thinker there is no man in our Texas ministry who goes beyond him, notwithstanding he has passed seventy-two years. It is sometimes said

of younger men, "He is too old," but not so with Horace Bishop. His official administration in the Church and his ministry in her pulpit is, if possible, esteemed more highly than at any time in the past. The prayer of young and old among my people who have known and loved him many years is that the Great Head of the Church may yet spare him to preach many Baccalaureate sermons to our children. The Argus says:

The Baccalaureate Sermon preached to the graduating class at the Methodist Church Sunday morning by Rev. Horace Bishop, of Waxahachie, was one of the best and especially one of the most practical addresses that we have ever heard made to a graduating class. Dr. Bishop is 72 years old (so he says), but vigorous in both mind and body. His address was conceived in thought and delivered with precision. It held the attention alike of children and grown—even old—people. The text was Romans 12:1: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, wholly acceptable to God, which is your reasonable service." He stressed the importance of young people starting out in life, mastering their bodies, their passions, and appetites, and urged that unless they did their education, no matter how thorough, would fail them and their lives would end in wreck and ruin. It was a beautiful and impressive service, listened to by a large and cultured audience.

CHAS. W. IRWIN, P. C.

STAMFORD DISTRICT.

At the Stamford District Conference special attention was given the Advocate by Rev. J. G. Miller, and words of appreciation were said regarding the splendid management and choice of editor, also special emphasis was laid on importance of each preacher securing every new subscriber possible.

L. N. LIPSCOMB.

NOTES FROM THE WEST.

H. G. H.

A deeply spiritual revival meeting at Bishop, that stirring preacher, W. T. Renfro, of Corpus Christi, helping Twenty-five or thirty additions. At its close the entire conference collected. At its close the entire conference collections were raised.

Texas will be highly honored by the Episcopacy next fall—two resident Bishops and the visitation of four others of the College.

Bishop Candler will be in Corpus Christi and he will stir things up, not alone among the Mexicans, but all classes.

Old Bishop Early was to have held a conference in Corpus Christi in 1861, but the Yankees had him in tow, and in his absence conference passed strong resolutions in favor of the Confederacy.

John Haynie, first Methodist preacher in Corpus Christi in 1846, slept on two bags of corn and a bag of beans for pillow.

The outlook for all crops in Southwest Texas was never better in all the years of the past.

Brethren, in writing for the Advocate cut things short.

The Advocate is in receipt of the following announcement: The Faculty and Senior Class of Athens College request your presence at their Commencement Exercises on Tuesday evening, May 25, 1915, at 8 o'clock, Athens College Music Hall, Athens, Alabama.