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DO deny the divinity of Jesus is to assert that He is to be classed with man. It has frequently been pointed out that there are similarities in the lives of Jesus and Socrates. Are these similarities of such nature as to make it possible to classify the two as popular teachers of public morality and private virtue, and to claim that they are equally entitled to esteem and veneration?

It is true that there are not only striking similarities in the outward incidents of their lives, but also a certain general agreement in much of their public teaching.

The parents of both were of distinguished descent but of small means. The youth of each seems to have been spent in a very humble occupation. We know but little of the training they received; it was doubtless largely parental. At about thirty years of age each emerged from obscurity and began a public ministry which at once attracted the attention of all classes.

The teachings of both were entirely oral. Neither doubted but that his teachings would be transmitted to succeeding generations by the faithful band of disciples who had gathered about him. Both ignored all social distinctions; but they did not ignore either the rich or the poor. Women from the humblest walks of life, even those known to be immoral, were fully received into their company. Though fully informed in all the learning of their

Jesus And Socrates

day both appear to have been indifferent to the study of nature, and but little concerned over the economic or political problems of their nation. Man alone was their concern; not man in the abstract, nor man organized into society, but the individual man whom they met in daily life. To such they proclaimed the truth that happiness is not to be found in wealth or power or lordship over their fellowman, but in self-control, fidelity to principle and in service to others.

The wisest were astonished and sometimes confused by their wisdom, while the common people understood their teachings and heard them gladly. Their influence on the masses was such that bitter opposition was aroused among the ruling classes. Each was accused of subverting the national religion of his people, and by the highest court of his country was condemned to die as a traitor to her highest spiritual interests. The execution of one was hastened to avoid the profanation of the Holy Sabbath; the death of the other was delayed thirty days because it was accounted unholy to put a person to death while the sacred ship was making its yearly pilgrimage to Delos.

Do such similarities in the incidents of the lives of these two and such general accord in their teaching make it necessary

to decide that the two were men of like natures, or that similar divinity must be ascribed to both?

In the inner spirit of the two there are no parallels or likenesses. When the oracle had declared that Socrates was the wisest of men he denied that he possessed any wisdom above his fellowmen save in the fact that he more than they realized his own ignorance.

When proclaimed by John as the long-expected divine ruler, Jesus offers no word of protest but at once demands of John the administration of the ceremony that would symbolize his acceptance of and consecration to this mission. Socrates mingled with the poor, the outcast and destitute, because they gave him new ideas. He was a student of human nature and embraced all mankind in his philosophy. Christ was not a student, nor an investigator; he never sought knowledge from any man. He went among the poor and lowly and admitted into his presence the immoral woman, not that he might collect interesting facts covering their manner of life and classify these into a great system of philosophy. He sought no aid, suggestion or guidance, but mingled with them that he might relieve their suffering and might direct their spirits to share with him in the joys of the Kingdom of Heaven. Socrates sug-

gested to immoral women certain lines of conduct that would enhance their attractiveness and enable them to retain their power over men. In the presence of Jesus the consuming desire of such women was to turn from their sins and lead new lives of devotion and self-sacrifice.

The friends of Socrates were frequently entertained by his wit, his powers of ridicule and cynicism. But during his trial he indulged in these to such an extent and so inopportunistically that they became greatly distressed and rather ashamed of him. His judges conducted his trial with that decorum which befitted the highest tribunal of the State; only his own petulance marred the dignity of the occasion. It was but human that Socrates should visit upon the court the indignation which he felt over the fact that prejudices too deep to be eradicated would decide against him. No apology, no shame, no regrets were ever thought of by the disciples of Jesus. Every word and act of his life have been subjected to the closest scrutiny and all have been forced to say with Pilate, "I find no fault in Him."

For a brief moment in the hour of his anguish and humiliation one disciple was ashamed or afraid to admit to a servant girl that he knew Him, but forty days after he cried, "Ye men of Judea and all that dwell in Jerusalem, be this known unto you that Jesus hath God raised up—therefore, let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."

BISHOP LINCOLN, of the Anglican Church, recently uttered the following wise words: "I ventured lately to utter some warnings against bad reading in church, and I am moved to repeat that warning on finding the fault to be so grave and so common. I hear lessons read so swiftly and so inarticulately that I am confident that few people can hear the words, and fewer still can follow the sense of what is read. I have heard a grand passage of Isaiah read off as if it were a paragraph in a newspaper. There seems to be no sense of the magnificence of the poetry, or the solemnity of the message, or of the importance of enabling God's people to hear and understand His written word. To the learned and devout Richard Hooker the reading of Scripture in church appeared to be one of the most solemn duties of the minister. His opinion is true, and true still today. Not long ago I heard an excellent and experienced clergyman read a beautiful epistle in the Communion service in such a manner as convinced me that few could hear him in the body of the auditorium. I inquired afterwards, with him, of the facts, and found that not a word had been heard of it. Now, if we recollect that many of our people have not had much educational advantage, many of them in-

Pulpit Reading And Speaking

attentive, and all of them liable to the interruptions caused by coughing, or movements and other disturbing accidents that belong to a large congregation, then the reasons become very strong for a careful, devout, distinct and leisurely reading of Holy Scripture. The matter is so serious that I desire to call universal attention to it. We stultify ourselves if we are not understood."

These words are applicable to many of our Methodist pulpits. How few of our ministers acquaint themselves sufficiently with the elementary principles of elocution as to read the public Scripture lessons distinctly, naturally and impressively. This has often impressed us as we have occupied our place in the pew and tried to follow them in the morning service. Some of them read so indistinctly as not to be heard with any satisfaction, others assume a parsonic tone of voice and read so unnaturally as to make that part of the service actually painful, and some take on a funereal tone and make you want to shed tears were the performance not so ridiculous. Why is it that quite a number of ministers are perfectly natural everywhere until they get into the pulpit?

And this is not only true as to the public reading of the Holy Scriptures and our magnificent hymns, but it is even more distressingly true with them when they deliver their sermons. Why rant and tear up your voice in the pulpit? Why punctuate your voice with tearful tones when not even speaking upon a pathetic feature of your theme? Why jump up high and then drop so low as not to be heard? Why put your emphasis on unimportant words and give no significance to your most expressive terms? Why try to be eloquent when argument or exposition is your object? Earnestness and effectiveness in your pulpit delivery does not consist in cyclonic outbursts or unseemly vocal eruptions. And if you want to move your audience to tears it is not necessary to try to make your voice weep and moan.

When you go into the pulpit, never be frivolous upon the one hand, or oppressively solemn upon the other. Be natural. Read and preach just like you were in a delightful company relating some interesting incident. Be dignified, but not stilted; be reverent but not mournful; be alert, but not flippant; be at your ease, but

not offensively self-reliant; and read and talk in such way as to be heard all over the house distinctly, pleasantly, and lucidly. So use your voice as to make it the delightful vehicle of your thought and the varied experiences of your mind and heart. Do not be self-conscious; but be oblivious to your gestures, your modulations, your manners, your intonations while under the inspiration of your sermon and your reading, and the probability is you will be natural and agreeable. This does not mean that, beforehand, you are to fail to prepare yourself for these public duties. But the results, and not the details and processes of these preparations, are enough to take with you into the pulpit. Clear and distinct utterance is essential to the preliminary services of the Church and to the effective and helpful delivery of the sermon.

No prayer can rise very high when the heart that breathes it is anchored to the world. When it starts up with that sort of fastening it reaches its limit before it gets above your head.

Love lays down no premises, it constructs no arguments and it draws no conclusions. It just opens its heart and takes in all the world. Logic is not essential to love and is no part of it. God is love.

The Church's Mission As to War and Peace

JUNIB B. REMENSNYDER, D. D., LL. D.

Church and State, with the Family, are held by sociological writers to be the pillars of society. Upon these rest all our social institutions. Each has indeed a distinct sphere. But their co-relations and interdependences are of the closest character. They mutually support one another. And when either one fails in its duty, violates its obligation to the other, then society is injured, deteriorates, and civilization comes to a standstill, or relapses toward barbarism.

It results therefore that Church and State, if not formally connected, as in Europe, still have a vital organic relation. The sphere of the Church is spiritual. Yet, in the discharge of this spiritual fashioning of the motives, aims and work of the souls entrusted to her care, it is the distinct duty of the Church to make good citizens, to inculcate a loyal support of the State. The Church has a responsibility to see to it that there be a Christian State. While she must avoid politics as such, yet her voice should be heard upon the moral aspect of public questions. And her testimony should ring out sharp and clear against policies which injure the public welfare, and trample upon the essential principles and maxims of morality and religion.

It is on these grounds that the Church has a special mission with respect to war. War is a resort to physical force to adjust the differences between nations. This method, as between individuals, the Church by its infusion of Christian ethics, has banished, as belonging to the sphere of barbarism. And none the less does the Church place war (as between nations) in the same category.

Now, at the present juncture, we find ourselves confronted by two ideals, in direct opposition. One is that of what we may call the world-empire spirit. The several races of men, separated partially by blood, by language, historical traditions and national boundaries, look upon each other as rivals, and seek the leadership, to one another's hurt, with a great ambition to wield the scepter over the world. This aspiration and effort are held to develop the virile virtues of the race, and to call forth those energies which form the noblest type of manhood.

This ideal is set forth in the famous book of Treitschke, for many years the most popular of professors in Germany, instilling his theories into the youth of that country. And no less distinctly has it been urged in England by the distinguished Professor Cramb. To get a vivid conception of it I quote from the brilliant book of the latter:

"I have described the attitude of the youth of Germany, soldiers, students, professors, politicians, writers of books. Their position is clear. 'Are we to acquiesce,' they ask, 'in England's possession of one-fifth of the globe, with no title deed, no claim except priority in robbery?' Our greatest teachers so describe it. With what thoughts are they to read the history and the literature of their country? If, from love of peace or dread of war, Germany submits, it would seem as if her great soldiers had fought in vain, as if the long roll of her battles had passed like an empty sound, as if the Great Elector and Frederick, Stein and Schamhorst and Bismarck had schemed in vain, as if her thinkers had thought their thoughts and her poets had dreamed their dreams not less in vain. But if, on the other hand, Germany has not declined from her ancient valor the issue is certain, and a speedy issue."

"It is war."
"And if the dire event of a war with Germany—if it is a dire event—should ever occur, there shall be seen upon this earth of ours a conflict which, beyond all others, will recall that description of the great Greek wars:

"Heroes in battle with heroes,
And above them the wrathful gods."

And one can imagine the ancient, mighty deity of all the Teutonic kindred, throne above the clouds, looking serenely down upon that conflict, upon his favorite children, the English and the Germans, locked in a death struggle, smiling upon the heroism of that struggle, the heroism of the children of Odin, the War God."

When such thoughts, so in harmony with that spirit of ambition, rivalry, and yearning for glory, inspiring the natural man—a reminiscence of the brute instinct—are inculcated in such stirring phrases, shall we wonder that the slightest spark leads to a world-wide conflagration?

Opposed to this ideal, so largely ruling the State in all history, and unexpectedly coming to the front at present, as dominate in Europe, is the Christian ideal—that of the Church. The Church takes for its standard of moral authority the Scriptures of the Old and New Testaments. Here it finds the holy and perfect will of God, as expressed in precepts, statutes and ordinances. And here it finds that God "hath made of one blood all nations of men to dwell upon the earth," that He is their "Father," and that as His children, they are to be brothers;

that the dominant law of their mutual conduct is to be that of love; that selfishness is the bane of social life, and that it is to be resisted and overcome. And the great Teacher and Master, when He saw His disciples in a contention as to which should be the greatest in His kingdom, set them an example of humility by washing their feet, and then gave them this precept: "Let him that is chief among you, be as he that doth serve." So, in the Old Testament it is said of the Almighty One, as He looks down upon strife and confusion in the world: "He maketh wars to cease unto the end of the earth;" and, when the new Christian era is inaugurated, it is with the angelic song, "On earth, Peace good will to men."

Now it is clear as the light of the sun that there can be no agreement between these two ideals. They are as far apart, and as direct opposites, as the poles. One means Selfishness, the other Charity. One means Love, the other Hate. One means Peace, the other War. War is antagonistic to Christianity for many reasons, but chiefly on account of the ugly passions it excites, and the untold misery it inflicts, and that upon those almost wholly if not altogether innocent of bringing it about.

Imagination can easily enough conceive of the terrors of the field of battle. But having enlisted at his country's call, while a young student at college—the writer would, to show how immeasurably reality transcends imagination, give here a description of his personal experience and observation in one of the bloodiest fields of our civil war, viz.: Fredericksburg. It depicts a phase not often described, i. e., the field during the lull in a yet undecided battle.

Crossing the Rappahannock River, which lay between the town and the fortified Confederate lines, on a narrow, frail pontoon, it was a harrowing sight to see one's comrades torn from his side by bursting shells from the enemy's heavy guns. Having ascended the river bank, we were on a level plain immediately in front of the rifle pits and earthworks, from which poured so deadly a hail of bullets that we could only escape death by falling flat on our faces, and as we lay there for hours, the air screamed with the hiss of millions of bullets so close to our heads, that to raise them a few inches meant certain death. At last the sun, which seemed to hang for an eternity a lurid red ball on the edge of the horizon, sank, and under cover of darkness we retired from the field. Utterly exhausted with marching, with intense excitement and hunger, we lay down to sleep.

And then it was that our senses awakened to such a sound as we never before had dreamed of, and as altogether beggared description. This came from the cries and shrieks of the wounded and dying on the field we had just left. It seemed to arise from a hundred thousand throats from one end of the field to the other. And infinitely awful it was! It was a concourse of all manner of horrible cries. Screams of agony that rent the very skies; appeals to God for pity and help; occasional shrieks, as if from pent-up, unbearable pain, rising louder than all the rest; and deep, bawling moans from those evidently made insane by suffering. Yet, discordant as were these wails and shrieks, their number and incessant continuity made them seem to blend into one great symphony of agonized sound—one mighty Niagara of woe and despair!

It was absolutely appalling. One might conjure up all the cruelties he had ever heard practiced by barbarous races, or all that he had ever heard of the horrors of a physical hell, but this pandemonium of tortured cries surpassed them as reality exceeds imagination, as fact pales fiction.

And such are the pitiless rules of the undecided battle, that all these calls for help must be utterly disregarded. During the long winter night this wretched multitude must lie on the field with no tender hand to ease the aching head, no medical skill to staunch the life-blood's flow, no anaesthetic to relieve the intolerable pain, not even a drop of water to moisten the parched tongue or glazed throat.

As the writer lay there that weary, awful night, sleep banished from his eyes, with the consciousness that on the morrow the same fate might be his, these sounds and that scene were burned into the core of his memory like a hideous nightmare whose seep-ter will not down life-long.

And then and there he learned a lesson as to war. He was a Christian, and those deliberately inflicting upon

one another these awful mutilations were men of a civilized land, fellow Americans, confessions of a religion whose basal tenet was brotherhood, disciples of a Master whose maxim to His followers was: "Forgive your enemies," "Love one another," "Peace I leave with you."

And he received a lasting conviction that war between Christian peoples was utterly indefensible. And that, could statesmen and clergymen witness such a holocaust of horror, they would hesitate before making flaming call to arms, and would find terms of amicable and honorable adjustment.

But there are other horrors of war beside the actual sufferings of the field. These were vividly depicted by the trenchant pen of good old Dr. Samuel Johnson thus: "War has means of destruction more formidable than the cannon and sword. Of the thousands, tens and hundreds of thousands that perish, very small part ever feel the stroke of the enemy, the rest languish in tents and ships, amidst damps and putrefaction; pale, torpid, spiritless and helpless—gasping and groaning, unpitied among men, made obdurate by long continuance of hopeless misery; and are at last whelmed in pits, or heaved into the ocean, without notice and without remembrance. By incommensurable encampments and unwholesome stations, where courage is useless and enterprise impracticable, fleets are silently despoiled, and armies sluggish melted away."

And then there is the Aftermath of war, widows and orphans mourning for the non-returning husband and father, homes once bright and happy, now saddened and desolate, and burdened with crushing and grinding poverty. Then, the demoralization of young men, and the brutalizing influence of a bloody strife, which almost makes necessary all sorts of heartlessness and cruelty. What a derangement, too, and setback of religious work, missionary enterprise, and all forms of spiritual activity! Then Schiller's line sums up the result as to the deterioration of the quality of the male sex: "Always war devours the best." The very flower of the youth and those of middle-age go into the war at the beginning, and of these a large part die before the end. "This," as says Chancellor Jordan of Stanford University, in his late book on the Effects of War, "produces a change in the balance of society by reducing the percentage of the better types without a corresponding reduction of the less desirable types; a condition which is projected into the next generation because the inferiors live to have progeny and the others do not." After each war comes the paucity of genius, the failure of personal initiative, a great decadence in literature. War also costs millions for each day that it is carried on. This the present peoples are quite unable to pay. And so the burden is placed upon coming generations, who are so bowed down under oppressive taxes that they are practically slaves for centuries. The war debts of Europe now amount to the inconceivable amount of \$30,000,000,000, and as long as war continues, go on increasing at the rate of \$300,000,000 a month.

When war is thus considered in its manifold aspects of evil, misery, bitter passions and tragedies, can there be doubt as to where the Church, bearing the Gospel, and preaching the spirit and imitation of her Lord, should stand with regard to it? The only question, then, is not as to her uncompromising attitude, but as to how she shall most effectually oppose, limit the destructive sphere, and cause the final overthrow of, this monster of barbarism.

First, by always and everywhere bearing witness against it. The Church is not true to her divine mission and message when she justifies the war conducted by her own country, while only condemning that of others. In the great European war we have the spectacle of each Church declaring that her own nation is perfectly right in resorting to the barbaric method of war. The respective Churches of England and Germany, for example, are supporting and issuing prayers for the bloody work of their armies, as if they could expect the blessing of the "very God of Peace" to rest upon them. The position of the Church should be, "Your cause may be absolutely just, but Christianity demands that you submit it to the arbitration of the International Court of the Hague, and not seek to settle it by the brutal and unjust tribunal of force." If the Churches of all the great warring nations united and stood firmly upon this basis, we feel sure that, seconded by the peoples themselves, who are bearing the awful results in personal and financial losses, the various rulers would shortly be compelled to establish peace.

The Church, further, will contribute most effectively to peace when she exposes the real cause of war, when she diagnoses truly the root of the disease. One of the most encouraging signs of

the present, as indicating an advance in the influence of Christianity, is the appeal of the warring nations to Christendom for a favorable verdict. Each feels that it is a terrible crime in the esteem of civilization for the one who bears the responsibility of inciting the war. But the Church would make a fatal mistake if she adjudged one of the parties the prime aggressor, and ascribed all the blame to that individual nation alone. We rather agree with the explanation given by a distinguished statesman: "There is no ethical justification of this war from any standpoint. There is only an explanation of the war from an economic standpoint. Let us thrust aside in these dark moments of peril and horror all subterfuge." That is, the true explanation of this war is to be traced to misgovernment, internal dissatisfaction, national rivalry, commercial jealousy, and the tempting vision of world-empire. That this general, selfish, worldly, non-Christian spirit, common, more or less, to all the powers, and not the specific aggressive act of one, is the real cause of this horrid strife, is shown by the fact that all these powers have been looking for it, have held it to be inevitable, have felt that the fire was rankling underneath the crust of European civilization, and that it was an altogether secondary matter, as to what would be the incidental occasion.

It is then this world-spirit, this carnal human heart, this generic selfishness and unbrotherly race antagonism, which is the cause of prejudice, bitterness and strife, culminating in war, at which the Church must direct her opposition. Only by exorcising it, and banishing it from the world's theater, can there be peace.

And this can be done alone by the Church preaching the Gospel. Nothing more than the present unprecedented strife, with horrors more appalling than ever witnessed before, shows the mistake of diplomats, social philosophers, mere ethicists and rationalist ministers, who think that this age has progressed beyond the teachings of Christianity. The historic Church has ever held with Paul that the human heart is "deceitful and desperately wicked," and that it needs to be radically changed into another personality before it can be truly Christian. The special mission of the Church is to effect this spiritual regeneration. Men speak of the present war as an evidence of the failure of Christianity. Quite the contrary, it only demonstrates that men are not Christianized enough. What they want is more of Christianity. Only when they put the Gospel to practice in their hearts and lives by becoming "new creatures in Christ Jesus," will they "learn war no more."

As writes a recent Biblical critic: "I was at first staggered by the recent events in Europe, but I quickly recovered myself as I thought that this barbaric display has been the result of a partially accepted Christianity. Then I turned to these volumes by Dr. MacLaren, and was reminded most

impressively that, if we are to get rid forever of bloody militarism in Europe and merciless commercialism in America, it can only be by a careful, thought-out presentation of the Christian message which appeals at once to the conscience, the intellect, the emotions, and the will."

Finally, the Church, by not allowing her sacred mission to be embroiled with political and partisan views, can exercise a potent and most benedict influence for a righteous adjustment when there comes the framing of peace. In this crisis, when each party is seeking the advantage, and when the conquering power is disposed to act in the spirit of selfish injustice, the danger is greatest. And as only that peace can be lasting which is equitable to all, then it is that the Churches can be the agents of greatest usefulness.

Mr. Roosevelt is engaged in writing a series of articles in which he reproaches the advocates of peace in these words: "The weaklings who raise their shrill piping for a peace that shall consecrate successful wrong occupy a position quite as immoral as, and infinitely more contemptible than, the position of the wrongdoers themselves." We believe that truer and broader-minded is the attitude of Mr. Carnegie, when in his late Independent article he said that the foundation for a world-peace court had been laid when, on September 5th, Great Britain, France and Russia had mutually agreed not to make peace separately and added:

"After the present belligerents agree upon peaceful settlement, Germany and Austria should be the first invited by the Allies to join in forming a league of peace."

It is just the present agitators for peace, and the Churches who are preaching the Christian spirit of forbearance and brotherly love, who, when the terms of final adjustment are being discussed, will stand to the last for, and will be the most potent factors of, a peace which will not be arbitrary, but just, not the voice of force, but that of righteousness, and therefore a durable one.

Such should be the attitude of the Christian Church toward the barbaric demon of war, and such the agencies which she employs to circumvent his overthrow. It is evident that all other agencies, political, ethical, social, cultural and commercial, have failed and ever will fail. War, in the past, has always driven men to the Church, and more than ever can the Church now, by fidelity to the Gospel, by energetically pressing her holy mission, win the confidence of mankind, and gather all nations under the banner of a world-wide brotherhood of peace, when we may say with Whittier:

"Lend, once again, that holy song a tongue
Which the glad angels of the Advent sung,
Their exultation for the Savior's birth,
'Glorious to God, and Peace unto the Earth.'
Through the mad discord send that calming word
Which wind and wave on wild Gennesareth heard,
Lift in Christ's name His CROSS against the SWORD."

Thirty-Five More Confessions

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

After my critics are through singeing my lacerated flesh and I have recovered my breath enough to take my pen in hand, I shall have a few more words to say. But while this double-twisted cyclone of condemnation sweeps I will content myself by gently intimating that there seems to be a small element of preachers and laymen who have felt as I, and who understand the things of which I have written. Thank God they do not all take my articles as a covert attack upon my brethren or the vaunting egotism of a self-centered lime-lighter. I take, from over 200 personal letters that have reached me to date, the following thirty-five brief excerpts. If any one wants the names of the men, whose sentiments follow, I will be glad to send him a list, as I am sure there is not a man among them who would not be willing for his name to be known.

It affords me no little satisfaction to say that the new Editor of the Advocate, than whom there is no greater man in Texas, said to me:

"Shuler, every word you have written is the truth."

To be sure he did not read into my articles a tirade against my brethren. He did not see all that egotism and thirst for lime-light that others seem to have discovered. He only saw my effort to paint a condition that I believe exists and that I know the attention of the Church should be called to.

An evangelist in our Church writes: "Never stop except to consider a way to push the battle to the very gates. It is our

God and his cause you battle for. Therefore stand, and having done all else, stand."

A local preacher has this to say: "We are in the midst of a great crisis; every awakened man who undertakes the modern pastorate must face this crisis."

A good layman and his wife write me jointly:

"Nas, alas, it is a fact that some of our ministers shut their mouths like a clam, and will they hint at the evils in the Church."

A station preacher from the Northwest Texas Conference says:

"One of the hardest things I have had to combat, in dealing with various aspects of sin in the smaller towns, is the fact that Church members in the cities do these things and nothing is done with them. It is a very sad day for us when, in the common mind, the Church does not stand for the purer ideals."

Another pastor writes:

"The namby-pamby kind of Gospel seems to be growing in popularity very fast."

A brave preacher wrote me from Oklahoma, saying:

"I have been perplexed about the same line. I have felt myself in an inextricable maze. But I am not held directly responsible for one soul in the universe. I am held awfully responsible for him. I must see to it that he is faithful to the high trust and loyal to his responsible position. I can see what the price of such loyalty is in this day, but the birthright is worth more than the postage."

A man who for twenty-three years has been a Methodist itinerant writes:

"You have given my experience much better than I could tell it. In fact I believe that you have expressed in strong language the experience of many of us. We have passed along the same road and many of us are passing that road at the present time. It is the truth, the whole truth and nothing but the truth."

One of the strongest city pulpit men that Texas has produced said:

"Your articles were unfortunate—for you. You lack the worldly wisdom to hide conditions that you see and know are prevalent. You are unable to lie in your pulpit or

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through the press. You will have a hard time, young man, a very hard time."

One of the pastors of the Texas Conference writes:

"I think you have struck the keynote. You express the crying of my own soul. I can't get away from my convictions, when it comes to the questions of right and wrong. I see the evils menacing the lives of our people, not being confined wholly to the city but spreading everywhere, and I can't get away from the idea that as an ambassador of Christ it is my duty to cry out against them."

A prominent layman has this to say:

"I am a stranger to you, but, bless your heart, I want to stand up by your side and stay with you to the last ditch. You have hit a vital mark. That is the way one layman sees it."

A good woman, President of the Missionary Society in her charge, has this to say:

"I am frequently asked by my friends why I do not join the card club among the women. One woman said she thought I did wrong by not joining, as I might influence them to quit playing for prizes. Not far from here a steward gave a public dance and the pastor followed it by preaching a sermon on 'The Evils of the Dance.' That preacher was moved at the next Conference. I have lived in one town lately where the members played cards, danced and were guilty of all kinds of sins and the pastor never preached against any of these things. Remember you are not alone in this fight. Some of us will be with you until we are called up yonder."

The following quotation is taken from the letter of a prominent pastor of the Texas Conference:

"I know what you say to be true. I have never had an official to suggest to me that the pay might stop, but I have had the pay cut off more than once when I made a fight against sin in high places. I have been moved more than once after winning the fight because, forsooth, some well-to-do member refused to pay any more so long as the present man remained. You may feel assured that you have struck a responsive chord in the hearts and minds and experiences of that great crowd of preachers who, after all, are the saving clause of our Methodism, the rank and file of the Church."

From Missouri comes this bit of refreshing information:

"One of the leading pastors of the South-west Missouri Conference recently called upon one of his leading women. She was preparing to go out, but met him at the door. As was his custom, he called for a Bible that he might pray in the home. She sent her four-year-old son for the book and he returned, after awhile, with a deck of playing cards and handed them to the pastor."

From Georgia a preacher writes:

"You deal with things fundamental. They have for years stirred me like a storm. Every Methodist preacher, whose heart God hath touched, will agree with you in this matter."

A Central Texas pastor writes:

"Without doubt you have brought down upon yourself a storm of protest. The protesters will be the proof of the truth you assert. God help us to remember that we are watchmen and must give an account at the bar of God."

Another pastor from the same Conference says:

"You have so clearly and thoroughly treated a subject that calls for attention that I can not add a word, except it be a word of appreciation and encouragement."

The State Superintendent of the Anti-Saloon League of Louisiana says:

"You have certainly struck a vital point. You express the feelings of 90 per cent of our ministers. Put the articles in pamphlet form and let us get them to our people."

One of the leading Field Workers in the Sunday School movement in Texas writes:

"I am only a layman, but I would not give up my conscious touch with Christ for all of the new-fangled methods ever brought to light. Stay with your beliefs, revealed by the Holy Ghost, though the heavens fall. I have heard away up here that you were headed for a circuit. I would rather be on a circuit, conscious of God's approval, than have the largest station on earth without it."

A preacher of the Texas Conference, but whose name is well known to all Texas Methodism, writes:

"You may be well assured your Confession will do much good. Close-range fighting is always effectual and fatal to the enemy. Put in more and better powder every time you shoot. Nothing short of this kind of writing and preaching can awaken the world and set

men to thinking, with any proper and lasting results to the Kingdom of our Lord."

A Baptist pastor of one of the city Churches of Texas writes me as follows:

"I have read your Confession in two articles and wish to express my very high appreciation of what you say. If the preachers and the Church do not rebuke sin, who will? If sin is not rebuked, it will soon become respectable in its own eyes and in the eyes of the public and then it will be given ready access to the lives of the people. We spend too much time trying to take care of the feelings of sinners and not enough in exposing the indecency of sin. My opinion is that if our Gospel is vigorous enough to save, it will arouse the most bitter opposition. Being a Baptist preacher, it would naturally occur to me that you might possibly change in some respect to your improvement, but I hope you will never reform in your attitude toward wrong."

A druggist in North Texas writes:

"You have put your finger on the spot that is tender and you need not doubt that they will try to show you up as a pessimist and a crank. Some will question your sincerity, while others will cringingly admit in private that you have told the truth, but will fear to declare it openly. Use your pen, my dear brother. Many of us are looking to you in this hour."

A pastor of one of the leading Christian Churches in Central Texas writes:

"Some of your brethren in the Christian Church heard the same kind of preaching that you used to hear, had the same kind of mother, looked upon the same mountains, had the same inspiration, ambitions and visions of victory, and now have the same trouble in keeping in harmony with public opinion. Yes, Brother Shuler, those old mountains produced heroes, but no such heroes as the modern preachers, who in this day stand fast to the faith once delivered to the saints."

A man who has drawn the largest salary of any station preacher in Texas for eight years says:

"I have been up that same tree myself."

Still another leading station man declares:

"It is not a question as to whether you have told the truth. The only question is, should you have told it?"

The most remarkable communication (except one that raised great blisters all over me and which was the only hostile letter received) comes from a well-known minister. He says:

"I sympathize heartily with all you say. No man who has his eyes open and his ear to the ground doubts it. But you have made a mistake. You have published a fact all right, but in voicing this condition you have done harm to the Church. There are some things we should keep to ourselves. You may think me cowardly, but I am sure that this matter is safest under cover. I love the Church fully as much as you do. I long to see her saved from her mistakes. But I am convinced that articles like yours, however true, will only expose her to ridicule and make her more vulnerable before the shafts of the enemy."

In opposition to this sentiment, a leading layman of Texas writes:

"If the white light of publicity can not be turned on the Church without offending those of high estate, we had best go out of business. I for one believe that the truth, published, proclaimed from the housetop, cried aloud from the street corners, is our only hope."

A minister, whose letter I prize perhaps most highly of all, writes:

"Many will criticize you, but I do believe you are right. If the ministry would only line up as a body against the forces of sin and for the cause of righteousness, what a great change there would be in this country. Too many of us are afraid that we will give offense. May your letters be the means of stimulating the Christian ministry to preach the whole counsel of God."

Five preachers use these five sentences:

"We have fallen upon gravely troubled times."

"There is vital power and wholesome truth in every word of your articles."

"Something is wrong with our modern world and easy-going preaching will not right it."

"An age of cultured civilization is conducive to ease and needless self-indulgence, and the ministry has certainly fallen a victim to the snare."

"I was almost ready to quit, but I have buckled on my sword again and shall never shirk another battle, so help me God."

The Bees Are Swarming

"MUCH ADO ABOUT NOTHING."

There is much excitement nowadays about the new religions and new theologies, as if the circulations of the devil have ever been new. It is strange how little that times have changed. It is also strange how that some people are straining themselves to make us believe that times have changed. I read recently how some women in the northeast have been seduced away from their families to follow a Yogi (I think that that is the way to spell it), and think that they are following a novelty. The fools in Samaria thought the same thing when they were following Simon, their Yogi (sorcerer they called him then). Some people thought that evolution was a new doctrine and religion, a few years ago, but it was the religion of Egypt before Moses was born. It is the same old theory of the transmigration of the soul with a new dress on. But the doctrine was purer then than now, for then the soul could transmigrate both ways, which is more reasonable than that it can transmigrate only

one way. The poor fool who wrote a poem and dedicated it to his lover, and read it before an Evolution Banquet in New York about fifteen years ago, "When You Was a Tadpole and I Was a Fish," might have written another entitled, "When You are a Moccasin and I am a Frog," for it stands to reason that this law must work both ways. A strange thing to me is, Apes crossed the "foot-log" across the stream dividing the species, so long ago that it is prehistoric, and it took so many years to bring him to the crossing, and with his elevated state and the call to him from his elevated brother on this side, it is strange to me, I say, that another one has not crossed in the prehistoric age. It is a strange thing to me that in this age of such helpfulness to beasts another one does not cross; in fact, that they have not all crossed; a strange thing that there are any more apes.

In the first chapter of Genesis, the statement is made that God said: "Let the earth bring forth living creatures after his kind." And strange as it seems to the fool, there has never anything crossed the stream

that divides him from the species of other kind.

The "Little Eohippus" of a wild horse in Asia Minor, which was about the size of an ordinary fox, has never become a man, though he has grown a wonderful sight, but he is still a horse. The little wort hog has grown to be a mighty Durock, but he is still a hog. The little wild rose has become a beautiful thornless cream rose, but it has not become a poppy. But why protract? There are still apes "after their kind."

That Theosophy, New Thought, Pantheism, was an established theory in the pagan lands before Jesus Christ came to earth. It is nothing of new but name. The devil takes these old theories and dresses them up in a new and fashionable gown, and gives them a new name and they go again, but Solomon said there is nothing new under the sun. The things that were are now and the things that are to be have already been.

The people are still crying that the times have changed, and that the conditions demand new methods, but sin has not changed. The devil is still here with the same old deceptions, and in the city and town, and in the village, and in the hamlet, and in the progressive country community, and in the backwoods the cry is still the same, "The times have changed." Some material things have changed. Progress is being made, I know, but despite the fact, humanity and God and the devil are about the same that they have always been. You will hear the cry from the city, town and country. You must remember that this is progressive, and you must not condemn sin here, or you will get trouble unto yourself. I have found it in the backwoods a dozen years ago, and poor Bob has found it of a nobler shade in the city and our fathers found it in their age and their fathers found it in theirs. The sequel is that there is no end to the warfare and that the ministry must still fight. It is true it is not the same kind of a fight. The backwoods will use violence, the refined city will use ecclesiastical violence, if they can, but upon a whole, I believe that the day is promising. We are restless and discouraged; but I see a brighter day dawn ahead, and the pressure is always being brought to hold those who are impatient in check. They tell me that my fault is "shaking it too hard," but the devil is not bound and we must do what we can. We are in constant danger of failing in heart and failing before our task is done. Some men will pander to the power of the dollar, but I believe that fewer preachers are doing so than any other class of people, and I have been where I have seen more of them tried than the average circuit preacher. I have seen more than one who pandered to the power of the "dollar," and I have seen more than one who stood amid the wreck of "high finances" and have seen what seemed to be the undoing of them, but the preacher who has stood true as the needle to its pole has risen to his own.

So, Robert, you need not fret. It is in the day's work; it's the natural law of "give and take;" it is the trying of the steel; it's the making of the man. The devil will not surrender, and we need grace to meet him. Our fathers and mothers met him, and though they conquered (conquered their part of the kingdom), yet it is well that they did not conquer it all, for then there would have been nothing left for their heirs to conquer. I expect nothing but that the work will still be done, not to my liking altogether, but done. If it were to the fight and chain his majesty, the devil, in the bottomless pit, and there would be nothing left for the next generation to do but to "be good," and that would undo all that has been done for generations.

J. O. GORE

REV. R. P. SHULER'S CONFESSION

As I read this "Confession" in the last two issues of the Advocate there kept coming to my mind an address of a German professor in the West Texas State Normal College whom it was my privilege to hear discuss the "Cause of the International War." He assigned the primary cause to the fact that the German had been educated with the wrong point of view, and what he said of the German I am impressed is true of our Brother Shuler.

I would not by any means assume the attitude of a teacher, but only to plead the privilege of discussing this "Confession" in a sympathetic way. And in approaching the question I sincerely believe I may do so with an unbiased mind, for I have no traditions or early religious discipline to overcome. I was not born a Methodist and therefore what Methodist faith I have is not hereditary. Unfortunately I heard but little preach-

ing when a child, and remember no impressions of the preacher in those days save one, and that was of our dear old Brother J. M. Binkley; and the impression of him was of his personal appearance and not of his message. And now before approaching the question I wish to record my esteem and admiration for Brother Shuler and every other preacher who honestly and ardently grapples with this question, "The Place of the Preacher," for it is one that vitally concerns the life of the Church and its effectiveness in the years to come.

I count not myself to have apprehended that place in all the intricacies of our day; and as to the trials of the city preacher I know nothing. But I have a conviction that so far as morals and religion are concerned, the man of the city, of the town and country are very much akin, and about the same spiritual truth that will satisfy and comfort and strengthen the one will do about the same for the other, all things being equal.

It seems clear that Brother Shuler's present difficulty, if I should so term his state of mind, comes from his early impressions, most of which seems to have been of a militant sort. His early impressions of the Methodist preacher was that of a mighty man of valor, the bravest of fighters, with an iron will and stern disposition.

Christ was pictured to him as an autocrat "driving the money changers from his sacred temple," or as an iconoclast, "rebuking hypocrisy, painting the pictures of whited sepulchers, upbraiding self-righteous Pharisees and purging his times of false doctrine and false men."

All honor to the pioneer preacher and the preacher of the old school who lived in those stormy times. They wrought well, and I would not pick one tiny leaf from their wreath of glory. Those were days in which our fathers thought and talked in terms of war, and though there is a peculiar sense in which the Christian life may ever be thought of in terms of war, but these terms should not prevent vivid detailed pictures of martial combat and bloodshed.

Brother Shuler says that the hymns he heard in childhood's day were veritable battle cries; and, of course, this further explains his militant temperament. Many of these time-honored hymns are good, but, in my humble judgment, many of them need revision.

The predicament of Brother Shuler's present mental condition is proof enough that some are confusing Hymn 216 in our Hymn Book:

"With terror clothed, hell's kingdom shake
And cast thy foes with tury down."

These lines express a bad temper and should not be religiously sung.

Hymn 385:

"Jesus conquered when he fell,
Met and vanquished earth and hell."

"Soon your enemies are slain,
Crowns of glory you shall gain."

The fifth stanza of Hymn 386 is no longer sung, and well that it should not. It is as follows:

"Stand up, stand up for Jesus!
Each soldier to his post.
Close up the broken columns
And shout through all the host!
Make good the loss so heavy
In those that still remain
And prove to all around you
That death itself is gain!"

Hymn 416:

"The Son of God goes forth to war
A kingly crown to gain.
His blood-red banner streams afar,"
etc.

Personally, I can get no spiritual food in the sentiments contained in the above excerpts from our hymns. They are rather confusing to the humble, devout mind and calculated to inflame the impulsive and impetuous spirit.

Every man's life identifies itself with some characteristic.

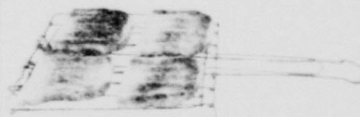
Of one preacher it is said: "He is good," of another, "he is modest," of another, "he is strong," etc. I heard it said of one preacher: "He is afraid of no living man." This preacher was full of the militant spirit. He loved to fight. He was spiteful, vindictive and talked freely of killing folks. Such temperaments are surely not compatible with the spirit of him who said to Peter: "Put up thy sword," or of him who said: "Be not overcome with evil, but overcome evil with good."

Yes, times have changed. But these changes should not occasion confusion. To keep step with the Man of (Continued on page 6)



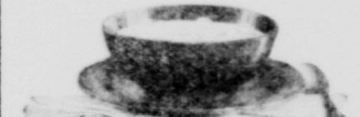
Single Cooking

Bread gets single cooking. It is simply baked. But that breaks up part of the food granules.



Double Cooking

When you want ease of digestion you toast the bread. That double cooking breaks up more of the granules.



Triple Cooking

But Puffed Wheat and Rice are triple cooked. The grains are baked and toasted, while seeded in huge guns, by an hour of fearful heat. Then they are steam-exploded. Thus all the food granules—100 million per kernel—are literally blasted to pieces.

Puffed Wheat, 12c
Puffed Rice, 15c

Except in Extreme West

That is the reason for Prof. Anderson's process. No other method so fits these grains for food.

In addition, these are most enticing morsels. The grains are puffed to eight times normal size. They are made into airy bubbles, with a taste like toasted nuts.

Thus, for every reason, Wheat and Rice should be served in this ideal way. Serve with cream and sugar, or in bowls of milk. And let hungry children eat them dry, like peanuts.

The Quaker Oats Company

Sole Makers (873)

Notes From The Field

ONE HUNDRED AND TWENTY-FIVE CONVERSIONS.

The Bloodworth evangelists are having great success with their meeting at the Methodist Church in Sonora. The services are being well attended and up to Thursday night had enrolled 125 converts. Dr. Bloodworth expresses himself as pleased with the reception accorded his party and is confident that the next week will be of benefit.—Devil's River News.

TRENTON.

Rev. O. T. Rogers, our preacher in charge here, has held the best revival ever held in Trenton; about one hundred conversions and reclamations. He is inspired and endowed with the Spirit of God, his preaching catches the people. He would make an excellent presiding elder, and can fill any of our pulpits with grace and delight. When he gets up to preach you are going to hear something to inspire and edify the Church. He has a nice, helpful family, such as is an honor to a preacher.—H. M. Pirtle.

COLEMAN STATION.

Our Church is doing a good work under Brother M. K. Little, who is loved by all, making a fine pastor and doing fine preaching. At this time we are looking forward to a great meeting from March 28 to April 11, conducted by Brother Cole. All denominations are to unite in making it a success for Jesus' sake. We have paid our home and conference mission, \$243, for 1915. This Church has been wonderfully blessed in way of pastors, in such men as Moss, Howard, Rucker and Little, for which we give God the glory.—C. M. Alexander.

MADILL, OKLA.

Great day yesterday. Largest Sunday School in the history of the Church. Splendid crowd at 11 o'clock, great consecration service preparatory to our revival to begin March 28. Forty-two present at Junior League in the afternoon. Met just before the evening service and organized a Senior League with eighteen charter members. The evening service was under the auspices of our Men's Club. Two of the younger men were on the program. Great crowd and a great service. The fact is, brethren, "it's just lovely" here.—W. C. House, P. C.

ARCADIA CIRCUIT, OKLA.

We have just closed a three weeks' meeting, which was very fine, in spite of the bad weather. Rev. W. D. Parrish, of St. James, Oklahoma City, began the meeting and Rev. Willmore Kendall, of McAlester, finished it. Both are fine men and excellent preachers. We had fourteen conversions and fifteen accessions and some others are expected to come in soon. The Church is greatly revived and better prepared to do its work. We have a very fine Sunday School here, with attendance of about seventy-five regularly. We serve a fine lot of people here and they seem anxious to build up the Church. Pray for us.—F. C. Harrell.

WICHITA FALLS STATION.

For the first time in a ministry of twenty-seven years I am writing a field note to my Church paper. I have closed my first quarter of the year under the happiest possible conditions. During the three months we have had 112 additions to the Church and 36 of these have been on profession of faith. We have had conversions nearly every Sunday and the congregations are taxing our Church capacity. Our prayer-meeting attendance averages around 160 and the Sunday School attendance is about 500. All of this despite the fact that we have had only two fair Sundays during the year. The people have been delightful to the pastor and his family and this ex-elder is pleased beyond measure. Our "beloved" has been of much help and is "filling" the place in every sense. Our meeting starts the last of April. The pastor will do the preaching and the Fishers will have charge of the singing. This scribe heartily endorses the election of Bradfield as editor of the Advocate.—A. L. Andrews.

FROST STATION.

As there has been nothing from Frost, we want to tell about our new pastor and family. Rev. J. Eugene Matlock, one of the most spiritual men I think I ever met, and oh, how we do love and appreciate them! Brother Matlock has held four meetings this year—two here, one at Harbin, and one at Corsicana, Eleventh Avenue. There have been about forty added to our Church and a large number reclaimed. Our Church has had a great spiritual uplift, and we are doing more for our Lord and Master than ever before. We have a Missionary Committee, Social Service Committee, Evangelistic Committee, cottage prayer-meeting and midweek prayer-meeting, and one of the best Sunday Schools in the district. Our Superintendent, Brother T. W. Stevenson, is wide-awake and leading his people. We also have a Junior Missionary Society of 50 members, and Woman's Missionary Society of 30 members. Back to our preacher. I feel that God sent him to us as he is doing the work that no other one has ever done, and I am sure this will be the greatest year that Frost has ever had (spiritually). We are praying mightily for a great revival here this year, and if we pray much and have the faith God will give us the victory, and with

Brother Matlock and his good wife to lead us am sure we will win the battle for Christ's sake. Brother Matlock is one of the revival pastors, and we have that kind of services every Sunday and have great crowds and especially the children stay to church when Sunday School is over for he takes great interest in the children and they love him dearly. I don't believe there is a Church in Texas that can boast of a better preacher than we have. That is saying a great deal I am sure, but if you don't think so just come over to Frost and we will prove it. Brother Matthews, our presiding elder, was with us in February and we all learned to love him, and look forward to the time when he will be with us again.—Mrs. Ella Johnson.

SHERWOOD CIRCUIT.

Two features of the situation on Sherwood Circuit deserve mention at this time. The ladies of Merton secured 43 new members for the W. M. S. in a week's campaign recently. They are planning great things for the year under the leadership of Mrs. J. C. Helm. The second Quarterly Conference was held February 27. Reports showed 78% of the Connectional claims paid, and this on an assessment 50% in advance of last year. The charge, in this respect, is well in the lead of the San Angelo District, which speaks well for the loyalty of our people, as they have been much of the time since conference without a pastor.—Dow B. Beene, P. C.

BOZEMAN, MONT.

Bozeman is a town of 8000, and is just now shaken from center to circumference with a meeting in progress, held by M. Columbus Hamilton, of Missoula. Eighty conversions among men and women to date, and still on the increase. Have been running only a few days. Night before last there were 20 saved, and last night 12. We never saw anything like it in our lives. It is a revelation to this western country, where it is so difficult to bring about the old-fashioned altar conversions. Brother Hamilton won't count any other kind. A sinner must get down low and give up entirely before he may be counted for the Lord. This will bring a harvest of members and make this a strong Church. Mr. Reicherts, Brother Hamilton's singer, is great. His solos can't be beaten. Roy E. Early, of Butte, has charge of the street work, where crowds of 300 gather to hear him. We want 400 conversions. Help us to pray for them. We will do the work.—Argus J. Hamilton, Pastor.

WAINWRIGHT, OKLA.

I am sending you another subscription and think this a good time to tell you and my many friends of the gracious presence of God at our services Sunday. At Augusta Avenue, Muskogee, at the eleven o'clock service, after the sermon I made an appeal to those who wanted to surrender their life to God. There was quite a number who came to the altar and we had nine conversions, for which we all thank God. In the afternoon I preached to a very nice congregation of children and at seven-thirty we had another gracious service. We are expecting great things of the Lord at Augusta Avenue, for we know that God will answer prayer, and I am sure that we have some of us consecrated men and women there as I have ever had the pleasure of serving, for which I am thankful. I had Dr. Carpenter, of St. Paul's Church, with me at Hoffman Tuesday and Wednesday. He gave us three of his great sermons. We feel very grateful to him for them, and also to our beloved presiding elder, Chas. L. Brooks, for securing for us such a man, but we know that Brother Brooks always does the best things.—W. M. Grose, P. C.

PORTALES, N. M.

The second Quarterly Conference of the Portales charge is a thing of the past. We are well into our second year and the Church work at large seems to be in splendid condition both spiritually and financially. Last year the preacher's salary was advanced from \$750 to \$1000 and paid in full. This year the stewards have assessed \$1100. In the latter part of last year we built a parsonage and when complete will cost \$2000. It is a modern bungalow with five rooms, pantry, front porch and sleeping porch complete. We have one bed room and bath to complete yet, which we hope to do in the near future. Our presiding elder, Bro. S. E. Allison, says (and by the way we think him a competent judge) that there is but one other parsonage in the conference that is better, considering convenience and all. We are also going to begin right away to add Sunday School rooms to our church at a cost of about \$1600. We have a big-hearted people here in Portales and a progressive people. Last but not least I wish to call attention to the great McIntosh and Anderson meeting which began January 17, lasting nearly three weeks, resulting in 75 conversions and 60 additions to the various Churches, forty joining the Methodist Church and 20 joining other Churches of the town. The meeting was a great spiritual uplift to all of the Churches of the town, as most all of our children of the various Sunday Schools who were old enough had been converted and joined the Church in previous meetings, we had no material except adults to work upon. Oh! how wonderful and glorious it was to see strong men rushing to the altar repenting and confessing Christ as their Savior from sin.

Brother McIntosh is not only one among the most religious men I have ever known, but he easily ranks with our strongest and most forceful preachers. His sweet, Christ-like spirit captured the hearts of the people from the very beginning, then, could you wonder at the great success of the meeting. Brother Lucius Anderson, his singer, is one of the best choir leaders and soloists it has been my privilege to hear. He is a wonderful help to Brother McIntosh in his great work.—A. C. Bell, P. C.

STAMFORD COLLEGE.

We are all rejoicing over the gracious revival in Stamford College. Twice a day for ten days, Brother G. S. Wyatt has preached to us in the College chapel the gospel in its purity, simplicity and evangelical strength. Practically every student in school felt the presence of the Good Spirit and got a blessing out of the meeting. Brother Wyatt is "the man of the hour" in Stamford and especially has endeared himself to all of our teachers and students. It may be of interest to know that Stamford College is in the midst of a real good year. The attendance is a little shy in comparison with last year, but the shortage is in the lower classes only. More students have matriculated in the College Department than at any time in the history of the school. This one more very important point: Let all those who have had notice of past due subscription note to Stamford College and have not remitted or written, please do us the courtesy to write a letter of explanation why you have not paid or when you can, so that we may attach the same to your note for our information. However, if possible send the check. We rejoice with all the Advocate readers in the happy selection of our new editor.—W. K. Strother.

GRANITE, OKLA.

We closed our meeting Monday night after eight days' hard fighting, with 65 conversions and reclamations. It was indeed a great meeting. Brother Jeter got sick early in the fight and was unable to preach. But "ye scribe" found Sister Jeter great help. We had the greatest service Sunday morning I have ever witnessed. Men, women and children were sobbing; some on account of sin, some for joy. It was indeed a great service. Forty-three gave their hearts to God. Sister Jeter is the best help with women and young people I have ever had. She knows how to get the women to consecrate their lives to God, and teach the young people the way of eternal life. She is sane, consecrated, orthodox, and a good preacher. Brother Jeter is one of the greatest artists I have ever seen in the pulpit. He draws an impressive picture in the beginning of the service to illustrate the sermon. His preaching is uncompromising against sin. He doesn't go behind a screen to say what he has to say, or handle sin in any degree with gloves on. The Churches are very much revived as a result of the meeting. Many see life differently to what they did before. We ascribe the praise, honor and everlasting glory to the Father, Son and Holy Ghost. Amen.—James J. Hendrey, March 13.

CANYON CITY STATION.

Last night we closed a great revival meeting at this place. We had the able services of Dr. Arch C. Holder, of Shreveport, and his singer, Mr. Irvin N. Price, of Oxford, Miss. These godly men were with us only ten days, but there were conversions in nearly every service. There were 130 who gave their names for Church membership with the different Churches. Seventy of the number united with our Church. There were many conversions among Church members so that the total of professions was about 165. We have an heroic band here who worked nobly for the salvation of souls. The brethren gave Dr. Holder and his singer \$410 as an expression of appreciation for their services. Dr. Holder is an able and scholarly man, an eloquent preacher, very spiritual and one of the hardest workers I ever saw. He is a successful soul-winner. He is not greedy and grasping after "filthy lucre," but is ready and anxious to do the right thing. Brother Price is a clean-souled, true-hearted Christian worker, and is a gifted and trained singer. To God be the glory for the good done.—J. W. Mayne, Pastor, March 31.

CLAIRETTE.

At our last Annual Conference at Hillsboro I was left without any work, as the conference was full and I am just a local preacher, but I have been serving as a supply for a number of years in the bounds of the Dublin District, so that I had become so absorbed in the good work that I desired to continue on in the work, and my good presiding elder, Brother S. J. Vaughan, wanted me to continue, but the conference was full and my presiding elder could not give me a work. Now I have served under the following brethren as my presiding elder of the Dublin District: Brothers Putman, Duncan, Little and Vaughan, and sweet is the memory of our associations and work together. May the good Lord bless those of them that still remain with us. They have been fathers to me and I pray the blessings of the good Lord upon all the good people for whom I have labored the past year. They have been a blessing to me. After the Annual Conference I moved from Duffau, my former charge, to Clairette, Texas. I left a good people at Duffau and I have found a good people here. We have Brother M. L. Latham as our pastor. He is a live, energetic young man and is doing a good work. We all love him and are praying that he may have a most successful year. I write to let my brethren and friends know where I am and what I am doing. I took

la grippe in the early part of the winter and I have been shut in most all winter and have not done much work until lately. I have begun work again and I hope to soon be back to my normal state of health again. I have been preaching some and I want to do more work in the near future, and I want to say to the brethren that as I have no appointment this year if I can serve you in helping you in your meeting in the spring or summer I will be glad to help you. I do not say this because I have nothing to do, for I have always found plenty to do, and some of as good revivals as I have ever been in I held and helped to hold. Then I say this humbly and thankfully to the good Lord and I want to say to my brethren that I am happy on the way. I am a loyal Methodist. I have been a member of the Church forty-five years, a local preacher thirty-five years and have been reading the Texas Christian Advocate for nearly forty years. So I think that we have the best Church and the best paper in the world and I have mourned the loss of our great editor, Dr. Rankin. He was a great man. As the Board meets today to elect a man to fill his place, may the good Lord guide them in their selection. Brethren, pray for me, for I do not want to ever grow old and ugly and sour, but I want to be active and sweet until my Master says it is enough, come up higher.—J. E. Morton.

BEAUMONT METHODISM.

W. J. Johnson, First Church: One hundred people have been received into the Church since conference. Eighty-five professions and fifteen by letter. The average Sunday School attendance is more than five hundred, besides a mission Sunday School, the average attendance of which is sixty. The Senior Epworth League is one of the best in the conference. Made up of a body of strong young men and women who are consecrated to the work of the Church. The League at the mission is also doing splendid work under the supervision of Mr. M. C. Deaton, a member of the First Church. Besides the claims made against this Church by the conference it is paying three hundred dollars to the support of the North End Mission Church.

H. T. Perrette, Roberts Avenue: Fifty-nine have been received into the Church since conference. Thirty-one on profession and twenty-eight by letter. The Sunday School has had an increase of one hundred and eight. The attendance March 14 was two hundred and sixty-five, the largest in the history of the Church. Attendance on the preaching services have increased in proportion to the Sunday School. This Church has a strong Epworth League that is growing in interest all the time. The financial conditions are good.

John B. Bell, North End: Twenty-nine people have been received into the Church since conference. Seven on profession and twenty-two by certificates. The Sunday School has increased about thirty per cent. Preaching services are better attended than ever before. North End Mission is a new enterprise, and, though the interest is growing, it will be some time before it is a self-supporting charge. The presiding elder, E. W. Solomon, D.D., has a big job, but he is making full proof of his ministry.

The "One-to-Win-One Campaign" is on in earnest, and with great enthusiasm. One hundred and fifty people at First Church entered the campaign—fifty at Roberts Avenue and twenty-eight at North End. We are expecting another great ingathering by Easter. The city has been stirred by a great union revival, led by Evangelist Lincoln McConnell, of Atlanta, Ga. A Civic League, with a membership of two thousand people, has been organized for the purpose of closing the restricted district. We are now in the courts fighting it out. JOHN BELL, Secretary.

CHILDREN'S DAY—TEXAS CONFERENCE.

The month of February was spent largely in visiting the District Missionary Institutes, all of which were reached except three. Nothing could have exceeded the cordiality with which the presiding elders, pastors and laymen received the Secretary's messages concerning the Sunday School work. Invitations rained and poured. The prospects for a great year are very bright.

Our Children's Day literature is in the field. A double-header postal has gone to every superintendent, and the return end, which is an order for Children's Day Program, has begun to return. The first day eight came, the second forty. It looks as if the observance of Children's Day would be almost universal.

One postal came back endorsed: "Our school is too small to take any interest in Children's Day." There may be other superintendents that feel that way. When the writer was on the Beckville Circuit the Pisgah School was one of the smallest and weakest in the whole district. In fact, it had less than twenty members all told. Local conditions made almost every meeting a fight for life. With some trepidation I urged them into a Children's Day celebration. The program (only a part of which was used) was splendidly rendered. The collection was nearly five dollars, and the little school seemed to gather new life from its effort. Several months later there was a Sunday School Institute in a nearby town; and that little school sent more delegates than any other school of any denomination in the six or seven counties touched by that institute.

Pastor, if your superintendent thinks his school is too small, get him to make a try at it. It will cost him only a little work,

and it will do good coming and going—coming into his school and going out into the great Sunday School work of our conference. If all the little schools in this conference observe Children's Day it will mean that Texas Conference will lead our Methodism in returns from Children's Day.

Put her there!
WALTER G. HARBIN,
S. S. Missionary, Texas Conference.

FROM NORTH CAROLINA.

Rev. D. Atkins.

Rev. George C. Rankin was my friend. I appreciated him and loved him. Together with thousands I feel personally bereaved that he has gone from us. I had been a member of the Holston Conference only a few years when he was admitted. I followed him as pastor in Abingdon, Virginia. I have roomed with him at conference. It may have been partly through my suggestion and representation of him to Bishop Hendrix that he was transferred to Kansas City and thereby introduced to his splendid career in the West. I have read the story of his life with intense interest, especially so since I am familiar with many persons and places and times mentioned. I regarded him as one of our very greatest men. From the very beginning of his ministry he displayed the marks of true greatness. As a young man he was in every case a success, courageous without conceit, unassuming, yet uncompromising. Sanctified, but not sanctimonious, scholarly without pedantry, studious and strenuous, tender and strong, a friend without flattery, pious, but not prudish, earnest, fervent, faithful. He was very young in the ministry when he was sent to his first station in Abingdon, Virginia. His ministry there was eminently successful and fruitful. He was greatly respected and loved. From this charge he was sent to Church Street Church, Knoxville, Tennessee, at that time as still, one of the best if not the best charges in the conference. He was abundantly equal to the task and made a splendid record. It was at Chattanooga, where he began in earnest his long and successful fight on the liquor business.

He was at Asheville in 1900, when the Western North Carolina Conference was formed. Two districts of Holston that lay in North Carolina were transferred by the act to the new conference. Dr. Rankin opposed the transfer. I was in Oregon at the time. While Bishop Hendrix was at my home he talked to me about conditions in Kansas City, and expressed his desire to find a suitable man for one of the Churches there. I mentioned Dr. Rankin, and expressed my belief that he would be willing to transfer. He was a great preacher, and pastor, but he found his true place on the tripod. He was a great editor; a leader of thought and action as every editor should be. It is an honor to Texas Methodism to have discovered him and to have kept him so long at his post. His impress on the Church will abide. He would have made a first-class Bishop, but he wielded a mightier influence as editor than he could have done as Bishop. I suppose like Dr. Buckley, he preferred the editorship. His policy of a great paper for a large constituency was eminently wise. He had just reached the zenith of his power, and the paper the culmination of its extending scope when the chariot of fire descended to take the prophet on high. Many of his friends and lovers of Zion were congratulating him in their hearts on his extended opportunities when the call came from labor to reward. It is glorious to die with the harness on, and in the zenith of the day. Rankin, Ward and Tigert! What a trio have shaken hands over there! How inscrutable the providence! How disappointing to the Church! But all His ways are just.

His place can be filled. Another will be found to sit on David's throne to whom the building of the larger temple will be assigned. God takes his workmen and raises up others to carry on his work. A splendid company has gone on. A Methodist preacher cannot be lonely in heaven.

PASTORS' CONFERENCE AND MISSIONARY INSTITUTE.

The Pastors' Conference and Missionary Institute of the Brownwood District convened at Bangs, Texas, on the morning of January 29, 1915. The opening sermon was preached on the previous night by the writer. At 9 o'clock Saturday morning Brother Stewart, the presiding elder, opened the conference with religious services. The program was compact and interesting. The subjects were timely, and the discussions profitable.

The subjects discussed Saturday morning were as follows: "Best Time to Hold the Revival," "The Sunday School and the Revival," and "Music in the Revival." Brothers Neill, Stewart and Turney opened the discussions. Brother Doss was to lead the discussion on "The Sunday School and the Revival" but he did not get there in time. So Brother Stewart took his place. These brethren all did well. It was pretty generally agreed that in the spring was the best time to hold our meetings. A number of meetings have already been planned, and some are being held now. The Sunday School was emphasized in a way that made it stick. Some of us were almost made to believe that the Church is the Sunday School with preaching privileges attached. Congregational singing, the singing of those songs which really mean something, and the art of selecting the right song at the right time were the points emphasized in the good address of Brother Turney. The music conductor in the revival is an important person. A great deal depends on the kind of music used and the selections made.

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excellent sermon on the "World-Wide View of the Gospel." He took the old-time Gospel and put it in modern dress, and the Gospel didn't suffer a bit from it. Little knows what to do with a text when he chooses one.

The afternoon was filled up with interesting discussions on such subjects as "How to Secure Full Collections," "Missionary Sunday in the Sunday School," and "The Laymen's Part in the Work of the Church." These subjects were discussed in a most helpful way by Revs. J. A. Ruffner, W. T. Jones and W. H. Garrett, the district lay leader. The afternoon session closed with talks on the "Woman's Missionary Society and Its Work in the District." Miss Cora Posey, the District Secretary, was enthusiastic in her report of the work. She is in great demand throughout the district. Sister Stewart, in her own characteristic and pleasing manner, gave a delightful account of their work. We enjoyed them very much. These ladies are bringing things to pass in the Brownwood District.

Saturday night and Sunday morning Dr. C. M. Bishop preached magnificent sermons on subjects dealing with the educational development of the Church. Sunday afternoon Brother K. P. Barton preached a most devotional and helpful sermon. Sunday night Dr. Boaz closed the conference with a great sermon on "Missions."

We had a great time. Stewart had planned a most excellent program, and it was thoughtfully and helpfully carried out. The brethren took time to prepare. We were really helped by our coming together.

Rangs did the work of entertaining beautifully. Brother W. B. Vaughan is in great favor with his people. They have built a commodious and beautiful new church. Methodism is succeeding there. Our boys are all full of faith and courage. I trust we may have the greatest year the Brownwood District has ever had. So mote it be.

T. E. BOWMAN.

THE PASTORS' CONFERENCE AND MISSIONARY INSTITUTE OF THE MCKINNEY DISTRICT.

The Pastors' Conference and Missionary Institute of the McKinney District began its session at Plano Monday evening, March 8, 1915, at 7:30 p. m., with Presiding Elder C. W. Dennis in the chair. Rev. C. A. Satterfield conducted a brief devotional service, after which Rev. D. F. Fuller preached a most excellent sermon on "Methodism as a Revival Force." Brother Fuller was at his best, and the Spirit of God was upon him. The result was the inevitable. His hearers were "made to sit together in heavenly places in Christ Jesus."

The second day of the Institute was begun with a devotional service conducted by Rev. L. L. Naugle, after which "The Revival" was carefully and prayerfully discussed. The following special topics were dealt with, viz.:

(1) "The Kind of Revival We Need; How Can We Have It?"—Rev. W. H. Wright.
(2) "Should We Expect Conversions at Our Sunday Services; How Can We Have Them?"—Rev. C. A. Long.

(3) "The Pastor's Place in a Revival; What Preparations Are Necessary?"—Rev. D. F. Fuller.

(4) "How May We Best Conserve the Fruits of Our Revivals?"—Rev. E. H. Coburn. All these subjects were presented with ability, but the discussion by Rev. C. A. Long was of such unusual merit, by a unanimous vote he was requested to send it to the Texas Christian Advocate for publication.

"The Sunday School" next engaged the attention of the Institute. Rev. E. F. Lancaster read a very fine article on "What the Organized Adult Bible Class Means to the Church." Brother Lancaster's paper was throbbing with life because it dealt with his own experience and accomplishments in his own charge. May we digress from the proceedings of the Institute long enough to say that Brother Lancaster has built up at Weston, an inland town of Collin County, an organized Bible Class of sixty-five men and women, which has maintained an average attendance of forty throughout this winter. This is a record very few city congregations can surpass. A round table discussion was conducted by the District Secretary of Sunday Schools, in which almost every one in attendance took part and all phases of the work were discussed.

The afternoon of Tuesday was given to the discussion of "Our Educational Campaign," and "Lay Activities." Rev. R. B. Curry, our District Commissioner, in an enthusiastic way presented the claims and needs of Southern Methodist University and Rev. Jno. E. Roach spoke in the interest of Southwestern.

Different phases of the laymen's work were discussed by J. S. Shelley, W. E. Stone and B. A. Marcom, all laymen, and by Rev. R. L. Ely. The evening hour was in the hands of Rev. Jno. E. Roach, who preached a stirring sermon on "Tithing."

Wednesday morning Rev. E. F. Lancaster had charge of the devotional hour, after which Rev. C. B. Golson spoke regarding "Missionary Literature and Its Circulation." Rev. T. N. Weeks discussed the "New Committees and Their Duties," followed by Rev. H. E. Anderson, dealing with "Missionary Agencies Useful to the Preacher in Developing the Missionary Spirit."

The presiding elder concluded the Institute by conducting an experience meeting, during which it was agreed that on Friday of each week each preacher would give himself to fasting and to earnest prayer for the presiding elder and each of the other preachers of the district.

The Institute was marked throughout by

deep spirituality and a practical trend of every talk, sermon and action. We are "expecting great things from God" this year and are "attempting great things for him" in the McKinney District. Our slogan is "A Revival in Every Church of Every Charge;" our aim is "Everything in Full at Annual Conference," and our Sunday Schools are pledged to raise \$600 to support our own missionary. With these things before us, a man like our presiding elder to lead us and the Spirit of God upon us, we cannot fail.

Brother T. N. Weeks and his good people, the hosts of the Institute, were gracious in their hospitality and those in attendance can never forget the kindnesses shown them by the good Methodists of Plano.

GUY F. JONES, Secretary.

DR. GEO. TRUETT PREACHES AT THE UNIVERSITY OF CHICAGO.

On February 28 Dr. George Truett preached at the University of Chicago. The University has adopted the policy of having distinguished ministers from all over the country come and spend from one to two Sundays each, preaching on Sunday, and holding chapel services during the week, and giving advice to students in private conferences. In accordance with this plan, Dr. Truett preached as above stated, and thoroughly delighted the University with his presence. His sermon was well received, many saying that the sermon was especially helpful. If I should characterize the sermon I should say that it was sound, evangelical, thoroughly spiritual and earnestly delivered.

It ought to be said in this connection that this is true of most of the sermons which I have heard at the University for the last two years. Perhaps not more than half a dozen sermons during this time have failed to reach a desired mark. Most ministers know that a Gospel sermon is wanted, else they would not be invited to preach. Occasionally a minister comes who thinks he should lecture rather than preach a sermon. He rarely is invited to return. A lecture to a student body by a minister who could preach a sermon is always a failure.

The University is always glad to have a really spiritual sermon preached before the student body and faculty. Contrary to the usual idea, prevailing in some parts of the country, the University of Chicago is thoroughly religious. It has been my pleasure to attend several institutions of learning, both large and small, but at no one of them have I found more genuine interest in spiritual matters than here. The professors are continually engaged for all kinds of religious services in the city and adjoining country, and a spirit of humility and of service pervades the entire institution. At no time have I heard anything said which would indicate a lack of reverence for the Church and for the kingdom of God.

Dr. Truett's visit has contributed something to the real spirituality of this great University, and no doubt he will be invited to return. The auditorium was packed to its utmost capacity to hear him, as it usually is, and all were edified and strengthened by the great thoughts presented pulsating with a divine life. NATHAN POWELL.

CHRISTIAN OBLIGATIONS.

The progress and efficiency of the Church of God depends on the character of its individual members. One of the most unfortunate tendencies of the times is to lightly regard solemn obligations, especially Church vows. A vow is the acknowledgment of moral responsibility, and is expressed by such words as argument, consecration, oath, promise, covenant: Christians cannot violate their vows without incurring the penalty of covenant breakers. Solomon says: "When thou vowest unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed." It is in vain that we look for a living, zealous and aggressive Church while those who compose it are indifferent to their obligations.

The failure of many church members to meet their solemn obligations may uniformly be traced to the decline in personal piety on the part of its members. They have ceased to wrestle with God in secret. They have allowed long intervals to elapse without self-examination; they have absented themselves from the place of social worship. They no longer go up to the house of God panting for the refreshing, vitalizing streams of the water of life. Their conversation does not savor of the gospel: they are not found laboring for the upbuilding of the kingdom; their associations, habits and the general trend of their lives shows them to be totals strangers to spiritual operations, its conflicts and victories. They are strangers to a high conscious experience of God, (which is the glory and power of Methodism).

With this indifference to the spiritual work of the Church, are we not rearing a generation whose ideas and tastes in experience of vital godliness will be offensive? The aggregate of such a lapsed state of individual piety makes a cold, formal, lifeless Church. Such an unhappy and sinful direction of Christian duty does not at any one time pervade the entire Church of God, or even the entire membership of any individual Church. There are some, even in the

SOUTHWESTERN UNIVERSITY'S Building and Endowment Campaign

Told The Commissioner

The list of preachers, who have taken up the work of helping to make Southwestern greater continues to grow, and from all sections of the State. Not only have they written warm letters to the office saying they were eager to help raise the amount asked for but a number have spoken to the Commissioner, giving ample evidence of their desire to help. Some of these expressions of confidence and co-operation have come from the pastors serving the very largest churches in the five Texas Conferences, thus showing that this movement for a Greater Southwestern is not confined exclusively to the pastors of the smaller charges but is a general movement on the part of the preachers of all stations to finish our campaign without further loss of time.

The reason this plan is meeting with the approval of such a large number of preachers is, the amount asked of each preacher's charge is so small and the terms

of payment accepted on these subscriptions are so liberal that there is not a charge, circuit or mission in any of the conferences that cannot, between now and Commencement, raise the amount asked for. Some of the preachers have already sent in their subscriptions and with them came letters saying they would finish their part of the work early.

There is another feature that appeals to Texas preachers and that is that Southwestern is doing the work for which she was founded and has always kept the faith. What would the Methodism of Texas and the South have done without the more than nine hundred consecrated preachers who have gone out from her halls? Our preachers know, too, that the students at Southwestern are being taught the things which will be of use to the future members of the preacher's flock. The other day the writer was in Dr. Nichols' class-room and saw about seventy-five future Sunday School Super-

intendents and teachers studying the best methods of organizing and conducting a modern Sunday School. These young people are also getting practical experience along this line in actual work each Sunday. They will not be "broken reeds but sturdy oaks" for the pastor to lean on when he needs just such help as they can give.

These are some of the reasons why our preachers want to keep the mill grinding that has furnished, for more than forty-one years, the bread of the Church and even to increase the capacity for despite the hampering quarters and conditions the quality of the output, which has always been high, is raised every year. The following, among them the most prominent pastors in Texas, have told our Commissioner they would stand by Southwestern and as their names go into the Honor Roll others will follow until this part of the work is represented in every charge in Texas.

FROM DECATUR.

"I want you to come up right soon and spend a Sunday with me. I know we can do what you ask of us."

G. A. LEHNHOFF.

FROM ALVORD.

"I am doing what I can for dear old Southwestern. My charge will help out also."

F. M. RICHARDSON.

FROM BRIDGEPORT.

"Yes, we can do that much easily."

H. B. JOHNSON.

FROM DALLAS.

"I am ready to make my subscription at any time but want it to go when it will count for most. When you are ready for a campaign in Dallas among old students and other friends who will help I will do my utmost to make it succeed."

S. H. C. BURGIN.

"RICH and POOR Must Help Loyal if This Campaign is to Have the SUCCESS It Should Have"

darkest and most inauspicious seasons, who keep alive the holy fire within their own hearts. They have had too much bitter experience of the emptiness of the world—broken cisterns—to turn aside to them again. They feel too strongly the attractions of the cross, and the sweet endowment of a Savior's love to be easily drawn away from them.

One of the sorest evils under which the Church of Christ labors, is the fact that so large a portion of her membership act as if there were no claim on them whatever to lend a hand toward advancing her interest. Many enter the Church apparently with the idea that the only thing to accomplish by it is that their Church relation in some way may at last bring their souls to heaven. They do not regard the taking upon themselves the Christian profession as an obligation the most solemn, oftentimes the most thoughtlessly taken and most sadly violated. Men who would cut off their right arm before they would falsify their word to their fellowman, and yet will turn away from the most solemn engagements which they have made to Almighty God. In many places it would not be difficult to put the finger upon

the names of those on our Church rolls who solemnly promised to support the institutions of the Church, and to be the Lord's for time and eternity. Where are they today? All that can be said of them is that like Demas they have forsaken us, having loved the present world more than they ever appear in the sanctuary. The Christian profession, as an obligation, is the most solemn and unrepeatable. It is the duty of every Christian to become identified with the Church and to cultivate personal piety, and to engage in all lawful and available methods for sustaining the institutions of the Church. Many live and die under the impression that while others are called to seek after eminent piety, to bear the burdens of the Church, they regard themselves as exempt from any such obligation as if provisions had been made in the Church for two distinct classes, one of which was to do the work, and the other simply to look on as spectators, and at last to share a portion of the spoils. The Master says to all alike, "Go work today in my vineyard."

Does not the stern rebuke from his lips, "Why stand ye here all the day idle," fall alike upon all who toil not? There is a vast deal of

suffering amongst men as to this matter of obligations and individual responsibility to God.

R. H. GRINSTEAD, Superannuate.

Oklahoma City, Okla.

THE CAUSE OF IT.

Dr. Charles Jefferson seeks to explain philosophically the cause of the present war in Europe. He says of the 66,000,000 people of Germany 65,000,000 of them are peace loving as are the people of this country and that the same proportion of inhabitants in the countries at war are lovers of peace. Why then this dreadful slaughter of men? He thinks it all due to the spirit of militarism cultivated by generals and other officials of the military oligarchies that hedge the rulers of Europe about. There are not a few others who have traced the cause of the war to the same source to which Dr. Jefferson has traced it. And that is just about the way the future historians will account for it.—Selected

Love and truthfulness are like the Siamese Twins. In that they are born together and together they'll be buried.

FROM BRYAN.

"You may come to Bryan a little later in the year and we can raise \$500 for Southwestern and I will be glad to help in the Navasoto District Campaign where there are several other \$500 Churches."

C. T. TALLEY.

FROM SAN ANTONIO.

"Laurel Heights is able to help Southwestern liberally, and when you are ready for a campaign in San Antonio, we will do our part."

J. W. HILL.

FROM LULING.

"Drop in on me any Sunday night and we can raise the amount you ask and probably more."

ROBERT PAINE.

FROM SEGUIN.

"Seguin will do her part."

J. F. PENNYBACKER.

FROM AUBREY.

"At Aubrey and Oak Grove I feel sure that we can raise \$100 for Southwestern."

H. C. HAND.

FROM COOPER.

"I think we can put Cooper in the \$500 class."

S. M. BLACK.

FROM CELESTE.

"Come up to my charge and I'm sure we can secure \$500 for Southwestern."

L. E. CONKIN.

FROM FARMERSVILLE.

"If you will come to me during my meeting in the spring will help you put Farmersville in the \$500 class."

R. B. MORELAND.

FROM DECATUR CIRCUIT.

"Come to my charge when you will and I will go with you to all my churches. Every Church in Decatur Circuit can easily give \$100."

GORDON B. CARTER.

REV. R. P. SHULER'S CONFESSION

(Continued from Page 3.)

Galilee" is not to walk in the rear or in advance of any one. Jesus was a man of his time. He was the man of the hour, in that he met and grappled with conditions as he found them. Certainly there was nothing militant about him. If at any time he was plain and piercing with the self-righteous, he was exceedingly tender with the sinner. He said, "Blessed are poor, the mourner, the meek, the merciful, the peacemaker, the persecuted, the reviled, for God has a reward suitable to each." He thought of himself as the good shepherd.

The following little poem is very expressive of, I presume, a possible class of preachers, and if there be such a class as spoken of here the poem certainly expresses my feeling for them:

"But saddest of all there's the poor preacher,
Disgrace to the cause, yet a sweet, loving creature;
Against stylish sinning he never speaks out.
Banker Jones might get angry, Miss Bywell might pout."

"Ah! where shall I flee from the noise of his sputter?
This sweet, tender being so utterly utter.
My soul is disgusted, my poor heart is sore,
But when I reach heaven I meet him no more."

Now, there is a way, and there is a way, in which the preacher may speak out against sin of all kinds. It might be well for us to read again the last half of the twentieth chapter of Acts. O what a tender message Paul gives to the elders of the Church at Ephesus. He remembers them to the fact that he served the Lord among them with humility of mind and with many tears. And his parting message was, "Therefore watch and remember that by the space of three years I ceased not to warn every one night and day with tears."

Do not speak lightly, my brother, of the tears of the preacher, for our tears are entirely too few. Too much of the upbraiding, fighting militant spirit on the part of the preacher has made it exceedingly difficult for some men of our State, to ever repent of, at least, some sins of which they are guilty. I know there is a sentiment in some quarters that the preacher should sink away at the mention of the word politics. And I feel sure that there are some preachers who have a feeling that it is more masculine to assert the rights of a citizen than to exercise the functions of a preacher. They seem to have a suspicion that others believe that they are really unsexed, and in order to relieve all such suspicions they declare to the world that they are not merely preachers, and only preachers, but that they are citizens, and being citizens they must exercise all the rights of citizenship. He impresses us that the preacher is but a minor part of his being, a kind of guarantee that the citizen, his real self, the man, is always right, and if men and their measures are wrong it becomes his duty to combat these men and their measures. It has been my observation that when the preacher begins to magnify his rights, as a citizen, at that time the preacher begins to perish. Ah! brethren, if we be preachers, we are not only preachers, just merely preachers, as though there were something higher, but we be preachers; preachers first and foremost above everything else, preachers; the descendants of royal blood, the sons of the King Most High. Shall I sacrifice the preacher on the cross of partisanship? Never!

The parent who fails to impress the child with his own suffering as he whips the child, certainly fails in the purpose for which the punishment is given. And so it is with the preacher. If we fail to impress the sinner, whose life we condemn, with the fact of our deep sorrowful regret that he is a sinner; and that we esteem his soul as precious, even more precious than our own lives which are tempered, we have certainly failed in our message.

I pay my tax and try to vote as I pray; but if to be a preacher would disfranchise me I would beg the privilege of remaining a preacher, of choosing the better part.

The Gospel is for all men, whether they be Republicans, Democrats, Socialists, Prohibitionists, Anti-Prohibitionists or else, and as a preacher of this Gospel our attitude toward men and our minds concerning them should be such as to add nothing to their difficulties in repenting and accepting the Gospel that we preach.

"Speak to me, Lord, that I may speak
In loving echoes of thy tone.
Lead me, Lord, that I may lead
Thine erring ones lost and lone."

W. C. HOWELL,
Van Alstyne, Texas.

REFORMER OR TEACHER, WHICH?

This is in no sense a reply to Bro. Shuler. His articles have caused me to decide on saying some things that I had been thinking of saying for some time.

What is the chief business of a preacher who has charge of a Church as pastor? Is he a reformer or a teacher? That is, which of these notes should sound out loudest in his ministry?

The answer depends on several things, all of which his common sense will enable him to see. First, what kind of a community is he in? What are the dominant influences, and from whom do they emanate? After a judicious survey of the whole field, do the circumstances point to him as the proper man to make an attack, if one needs to be made?

In my early ministry I had charge from time to time of several relatively unimportant suburban Churches in cities where strong "first" Churches dominated the community life. In all these places my membership consisted of good religious, hard working people, but without great social standing—most of them comparatively unknown in the city where they lived. Some of the members in the leading Churches I knew to be worldly and immoral, and their evil doing was much spoken of. What should I do? If I failed to speak out would not my silence be construed as acquiescence? Saloonkeepers, gamblers, drunkards and adulterers on the outside of the Church and dancers, card players and theater-goers on the inside. It was too much. I must speak out. My own membership was all right, and none of them had any pull or connection by which he could make my anathemas count for anything on the giant sinners whom I denounced. But that was neither here nor there; I must deliver my soul. And so I did.

My people shook hands with me over the chance and said, "Good, go after them. We are proud of you." Then I felt better. But what had I done? The people whose sins I denounced scarcely knew I was in the city. My people would speak of my exploits when they were over in town shopping or marketing and be met with the answer, "Hicks, who's he?" Meeting with a stalwart sinner whom I had rebuked just the Sunday before, and being introduced to him with fear and trembling lest he visit condign punishment on me for exposing him, he would greet me with the utmost politeness and inform me that he had not as yet learned who the minister was over at "Gospel Ridge," and treat me with the greatest cordiality, never learning from that day till this how I rebuked him up.

Now, really what had I done? Candidly, nothing except to waste an hour's time. The bomb I threw fell far short of its objective, and was therefore thrown away, while the people who heard me did not need such a message. So it depends largely on where a man is, and his relation to the community.

Since those early days and at other points I have been in direct touch with the element in the community that needed the reform message, and have found that much wisdom and discretion are needed, I will not speak of the success or failure with which I have met in dealing with moral delinquents. I leave it to those who have waited on my ministry as to whether I have been cowardly or courageous.

But there is one thing I have found out: the easiest thing a preacher ever did is to get behind his breastworks, the pulpit, where the man who offers to reply to him can be prosecuted in the courts, and hurl anathemas at the people. And there is a certain element that will always applaud, but another and better element feels the disappointment of having gone expecting bread but received a stone. Any sort of a quack can knock a sick man in the head, but it takes a real physician to cure his disease. "Warn the unruly, comfort the feeble-minded, support the weak, be patient toward all men." I Thes. 5:14.

It is a mighty nice point to properly balance all these so as to give to each his portion in due season.

I am thoroughly persuaded that a prime need just now is a constructive ministry. We need reforms here and there; we need teaching everywhere. Where we need one policeman we need a dozen school teachers. Sam Jones was the sheriff of the American Church the past generation, and his mantle seems to have fallen upon Billy Sunday. God raises up such men and they do a world of good. I doubt if very many such are needed in one generation. They are the easiest men to imitate, or to try to imitate, that we have. The temptation to ape them is very strong, and it is not every one who succeeds in overcoming it.

D. L. Moody made the way of righteousness plain by telling what it is rather than what it is not. Who ever heard a man trying to imitate him? Yet for every Sam Jones we need a

hundred Moodys. His was a constructive ministry rather than a ministry of condemnation. We should never lose sight of our commission: "Go teach." Preaching is teaching—an educational process. The school teacher who whips more than he instructs will soon lose his job, and ought to. Likewise the preacher who is only a tribune. The Police Gazette and Brann's Iconoclast never contributed anything to good citizenship. Such publications never do. Neither does a scandal-monger in the pulpit do the best work toward developing the life of the Church. Wrong must be condemned, to be sure, and in no uncertain sound, but the preacher ought to draw his inspiration from Calvary more than from Sinai. The Ten Commandments make good texts, but the Sermon on the Mount makes better.

I don't think my training among the rugged pine hills of Southwest Alabama, good as it was, had so much to do with my forming these principles and conclusions as my twenty-five years of hard study and actual experience with the problems involved as an itinerant preacher. Many of my first impressions I have since found to be erroneous, and the school of experience has often forced me to revise my judgment. Yes, like Brother Shuler, my early training was good, but what was it for if not to furnish a pedestal upon which to stand and form right conclusions for today. Perhaps when Brother Shuler is older he will modify the militarism imbibed among the mountains of East Tennessee.

R. C. HICKS,
Sulphur Springs, Texas.

"CONFESSION."

I have read the "Confessions" of Rev. R. P. Shuler with more or less seriousness and with a measure of amusement. I have wondered if this brother has not felt that he was God's only prophet left in the South. I suppose he is of the opinion that the great majority of Methodist preachers have forfeited their commissions or are unfaithful to them. It may be possible that he alone is left to preach the truth.

I wonder if he has not created no little amount of friction in his pastorates by what may be termed real abuse of the membership. Does he say to his people in private what he says from the pulpit?

Seriously I may say this: I have been pastor of the largest Churches in this State, and have been on districts, and for over thirty years have filled what is termed the leading stations, yet I never had a rich, distinguished or worldly member who paid largely on my salary to even hint to me what I should not say, or what I should say, in the pulpit. This criticism of men who are bearing heavy burdens and are conscientiously, in the sight of God, holding up Christ as a Savior of sinners, and who are not condoning the sins of the rich or of the poor, should be stopped. Any man cheapens himself when he makes such "confessions." He evidently has a grievance. W. J. CARPENTER,
First Methodist Church, Jacksonville, Fla.

SHULER VS. CITY PASTORS.

Glad Brother Shuler stirred up something. The headlines on the European devilment have become monotonous. Anything for a change of scenery. By the time this little blue Monday excitement is ended let some brother be ready to spring something else. Keep the thing a-going. If nothing else comes to your mind let some fellow start something new on the doctrine of election. But don't be so serious over some tired preacher's "blue Monday's" ruminations. C. W. HARDON,
Miles, Texas.

"CONFESSION" FITS HIS EXPERIENCE.

I am struck with Brother Shuler's confession because it fits in so well with my experience. I was raised in the Blue Grass hills of Kentucky and from my youth up taught to believe in a God who was just, as well as loving; that there awaited every man a place according to his life on earth; that every man fitted himself for his home; that the home was an eternal home; that God would say at last, to those on his right hand, to enter into the joys prepared for them and to those on the left, depart into everlasting punishment. I am getting old and may be have not kept up with the times, but some how this talk about the all-fatherhood of God and the general brotherhood of man does not seem to satisfy my soul. I long to hear the cry of anguish and the earnest petition of a sorrowing penitent at the altar and the glad shout of new-born souls as they realize the truth of Jesus' words, when he says "Him that cometh unto me I will in nowise cast out." I, too, must con-

fess that I do not enjoy sermons on evolution, psychology and such like themes, but love to hear the preacher proclaim aloud God's words telling the people that the soul that sinneth it shall die and "except ye repent ye shall all likewise perish." I like to hear him point sorrowing souls to Christ who says, "Come unto me all ye who are heavy laden." I must also confess that I do not enjoy the classical music of a paid choir like I do, when the preacher says, "Let the congregation stand and all the people sing 'All Hail the Power of Jesus' Name.'" I may be an old fogey, instructed, warned and comforted under the preaching Vanholz, Godbey, Fowler, Strouse, Morrison, Walker, Ruth, Carradine. So I may be a little prejudiced in favor of a repentance that shows a man his needs and then shows him where to go to supply such needs. I am getting old, have crossed the big divide and am far down the trail towards the home ranch and the big house not made with hands. It looms up in the near distance. Also, I must confess that the old-time religion must satisfy my longing as it is too late to leave the old path. This is the seventieth year in my pilgrimage and is the sweetest, best and most peaceful in my experience. May God bless Brother Shuler and may he be spared long to proclaim the old truths and walk in the old paths and then the God who loves and who is also just will see that he receives his just reward for faithful service.

J. M. GOSSETT,

Davenport, Okla.

A LAYMAN ON "A CONFESSION."

Hurrah for Brother Shuler! The war is not nearly over! May we have the "one thousand ministers" who will fight!

I have just read "The Inside of the Cup" and then "A Confession." These would stimulate any man—but a dead one.

After twenty years as a go-between (steward) this layman is convinced that the Church is indeed in the "mists" and who but such man as Mr. Hodder can clear them up. The paying "pew" has a pull—a down hill pull—and a committee to see the Bishop. Abe Martin says, "We're all good listeners when money talks." How nearly true he is—but not quite.

Only last week a former member of a large city Church in West Texas related this incident which occurred only a few years ago. The pastor dared to fight sin in the Church. Said the Official Board: "Soft pedal, Brother." Said the pastor: "Not I, I'll travel first." He travels.

God pity the man with the responsibility of a family who dares to shoot with a gun when so many of his brethren are using "soft pedals."

In the words of Sam Jones: "Shoot, Luke, or give up your gun."

There is in existence—even in the small charges—what might be called the "official" union; not a theocracy, either; usually a monarchy. Would we had a Clerical Union to off-set this, about a thousand strong, in Texas.

Bad as this official union is in its motive; still worse is the preacher who will listen to this "money talk."

The Prime Minister of England has just been quoted as saying, "This is no time to be talking of whispers of peace." I hope Brother Shuler has broken the backbone of those who would listen to these "peace" whispers. Side step once and you will back step twice. The devil in the Church is the most uncompromising.

But wait, brethren, I am seeing the humorous side of this talk. Go slow, very slow, I am not the one who will get a passport if you shoot. Here is hoping.

E. H. CARLTON,

Fort Davis, Texas.

SHULER'S CONFESSION.

In the language of the mining camp, "Let us have a new deal." It seems to me to be unfair to muddy the water by injecting argument or discussion which side-steps the issue. The aim of the Church should be and is to establish the spiritual kingdom on the earth. The means used are individual and institutional, spiritual and temporal. There can be a blending of means, but the end should always remain fixed.

Brother Shuler raises but one issue and that is, "The organized Church of the twentieth century is in danger of surrendering its one aim of spiritual power for one of its means, temporal power."

The Church has always had this danger confronting it. The Scribes and Pharisees used the spiritual power in perfecting temporal power and in turn used the temporal power to crush the spiritual. On the other hand Jesus Christ sought to re-establish the Spiritual Kingdom, not by crushing the Temporal Kingdom, but

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The Holy Roman Empire was dissolved because its champions elevated to the dignity of the sole aim its ambition for temporal power. Protestantism in England was being wrecked on the same breakers when John Wesley made anew the fight for supremacy of the Spiritual Kingdom.

So it is with the organized Church, whether it be Methodist, Baptist or other denomination of the twentieth century. The shifting of power has been gradually going on since the days of Wesley until today there is danger of oversteering the temporal demands of the Church at the expense of its spiritual life. The Church has great missionary plans, great educational plans and great orphanage plans and all these plans must be measured in terms of money. Thirty years from now, even if the best energies of the Church are kept at work, some of the plans now being carried out will not have been completed. This requires spiritual power, of course, but above all things the Church will demand money to carry out its work. If this continues and plans are perfected and worked out from year to year requiring larger and larger expenditures will it not in the end result in over-emphasizing the temporal resources of the Church at the expense of the spiritual. We have a splendid piece of machinery, institutional machinery, but is it not a fact that this machinery will become so complex and of such great weight as to liken it to "an engine requiring

all the steam to blow the whistle." In other words, brethren, are the resources of the Church today being mostly drawn upon to build up the Temporal Kingdom? Aside from the pastor and presiding elder who honestly try to "serve two Masters," who is it of those in charge of the Church machinery whose duty it is to go to the people with the plain gospel message? All men are human. Does promotion come first for rendering local service or for seeing to it that the Church membership meets the Church demands measured in dollars and cents? Which is most important, the demands of the Church or the needs of the congregation?

Are we sure that under the present conditions that those who "sit over against the treasury" are as willing to give the glad hand to the one with the widow's mite as to him who comes bearing great gifts? If a man is in sympathy, heart and soul, with the great plans of the Church and the Church is in need of finances to carry on its plans, can he be indifferent to those who bear the financial burdens?

Now I do not want to appear in the attitude of a "knocker." The plans of the Church, insofar as I am informed, are worthy. But what I do want to emphasize is the one fact that the plans of the Church of the future must involve "peace on earth and good will to men." The Church and its machinery should use its mighty power to carry the message of universal brotherhood to its multitudes. The wisest and best of our Church should be enlisted in this work of delivering direct this message. With the exhausting of our spiritual resources, if such should ever happen, will come another cycle of time, which will emphasize the splendid edifice and the vacant pew, the college of learning and the illiterate multitudes. Men and women will always have spiritual needs and demands. To whom will they turn if the aims of the Church are swallowed up by its temporal necessities?

C. W. WEBB.

Elgin, Texas.

AN OPEN LETTER TO REV. R. P. SHULER.

By Rev. John L. Sullivan.

My Dear Brother Shuler: To me, who am also of the hills, hilly (or hill-like) your "Confessions" are more than pathetic. I know but little of the troubles of the city pastor, less of his temptations, imaginary or real. I may have escaped such by staying with my mother's God, Methodism and truth—magnifying the leprosy of sin, rhetorically fanning the flames of hell, sulphuric, unquenchable, the smokes of which are ascending upward forever—that "The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." That their being in the Church of God does not render them immune to this awful retribution of a merciful, and at the same time, just God. But that only "He that overcometh shall inherit all things," saveth the "Alpha and Omega!" (Rev. 21). I have not ceased to "cry aloud," and I still "spare not." I do not see as many souls saved as in my earlier ministry, and as, perhaps, those old preachers of the hills, about which you write, did in their day. But I take it that most of the convertible—those open to conviction—have been converted. That largely our work, as pastors, today is "feeding" the "sheep" of our Great Shepherd. If this is true, then let me stay with the village, and the country folk. And, my brother, your letters of "Confession" sound like you must be in the wrong rank, out of your sphere, in the city Church. This you seem to suspect, for you say, "At last it has dawned upon me that I was either taught in the wrong school or else I am living in the wrong world."

Now I take it that you recognize that it is in this world that God called you to preach; that when you say "wrong world," you mean in the wrong part of it. Then the remedy is simple. Just quit the city Church, turn from those gods of gold, return to your mother's country Church, and the religion of the common people, where you can give your consecration heaven in the morning, and hell at early candle-lighting, and they will "hear it gladly." True, you may have to preach, and serve, about four years to realize as much of "The all-substantial" as you receive for preaching to pocketbooks, the contents of which you seem to want to "get at" in your late days. True, you are educated, but we have educated people in the country and village; these, and even the intelligent, useful, uneducated of the rural, and the inland—"down in the forks of the creek"—are entitled to an educated preacher occasionally. These would gladly help you to do the very thing you say you

wanted to do, as you sat at the feet of the Gamaliels of the hills; viz: "I wanted to get at the devil. I wanted to deal him a blow square in the face." Then when you do, they will "break their pitchers and shout aloud," and if you don't shout too, they will tell you, "You need to get religion!"

Really, from your own statement, we conclude that this is what you most need to do (present company excepted), for in your second "Confession" you say: "I confess I cannot find myself amid these mists. I confess I am like a man on a compassless sea with naught but the fog to give me cheer." Now, if one of my country "out-siders" were to express to me so hopeless a state, I'd tell him if he did not "get religion," and learn to "walk in the light as He is in the light," that he is "as sure for hell as a dime is for a ginger cake"—present company not excepted—if such statement is morally true. But maybe so, we do not just understand you, perhaps you did not say what you meant, for in your fifth "confession" you say, "And my confession is that I am half stunned with the fact that the job of remaking the ministry of the Church is not a joke. They are working at it." Being in a semi-stunned state, you did not make yourself clear, perhaps. When you say "they are working at it," I suppose you mean the devils of hell, not men. When you say, "Once I faced the heavens and the men beneath it and preached. I came from my knees to the pulpit. I had just told God that I could not preach without Him. He did not fail me. But today I stand in the city pulpit and ask myself: 'Shall I go straight ahead or must I listen to the whisperings?' Are we to understand that you no longer 'go from your knees to the pulpit'?" That in failing to do so you are now telling God, "I can stand in the city Church and preach without thee?" If the "whisperings" bid you to continue to seek God and His message for your hearers, then not to heed is but to sell out your birthright for much less than a mess of pottage. What if the world and the devil do say "The Church needs money," and admonish you not to offend "the rich," who "have the stuff?" Are you so "stunned" that money, the gift of men, held up on one hand, and Eternal Life, the gift of God, on the other hand, being held out before you, that you may choose for which you will preach, and serve, you would for one moment think of forsaking the God of your mother, and of early Methodism, turn your back upon the reward of her God, that reward that inspired the righteous of the hills, about whom you write, and "turn again to the weak and beggarly elements of the world" to preach for men's rewards, money and place?

In conclusion, let me say, "fret not thyself because of evil-doers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass, and wither like the green herb. Trust in the Lord, and do good, so shalt thou dwell in the land, and verily thou shalt be fed." Ps. 37:1-2.

Your brother, in the spirit of meekness,
JOHN L. SULLIVAN.

P. S.—I am just a common circuit preacher. My only apology for writing to you, a city preacher, thus, is that the barking of a poodle may save the life of a king. Again I say, "Fret not thyself in anywise to do evil."

J. L. S.

Byers, Texas.

ENDORSEMENT AND ELSE.

My Advocate came today and I read the introduction you gave us to our new editor, Dr. W. D. Bradfield, and when you said, "Dr. Bradfield, your editor brethren," I stood up.

Just wanted to say that I think the Board did the right thing in electing Dr. Bradfield, and I believe that the whole of the Methodist territory covered by the Advocate will endorse our new editor and great things will be accomplished for the Church. While it is true, that the mountains produce fighting parsons, like our lamented Dr. Rankin, Bishop Hoss and R. P. Shuler, yet they are not all made there, for the pine woods have produced her share of the men who have stood four square for good and truth. They mingled their voices with the sensitive songs of the piney woods until the echo was caught up on the mighty plains and back and forth till the wild man was civilized, and the wild woods and verdant plains became the home of a happy people and her soil made to produce abundantly, and I dare not try to call their names, for they are legion. I remember when they used to come to our house and talk and pray by our fireside, and it took brave men and holy men to face the dangers, overcome the difficulties, to tell the story of the Cross; but they told it in the face of men and devils opposing, and from that story has come

these wonderful improvements and high civilization that we enjoy.

I believe in the preachers, and especially our preachers. I have the utmost confidence in their integrity, their religion and nerve. I never even heard of one running before any foe, and yet I have never heard of one being anything but kind and sympathetic. Guess I got a whole lot of my reverence from my mother, for she would not allow any one to speak disrespectfully of a preacher in her home, and after I grew up I felt like resenting anything that was said disrespectful of them.

Again, who led the fight for the people against the saloons? Was there ever a more vicious foe or meaner enemy than that crowd? Did you ever hear of one of our preachers cowering before that enemy or even trying to make terms with them? And yet the preachers are largely responsible for the tearing down of their altars and destroying their spirits and ruining their business. I am for the preachers, to the extent that we ought to pay them more salaries and give them our more earnest support.

E. L. SPURLOCK.

Greenville, Texas.

NOTES FROM PITTSBURG DISTRICT.

The "first round" for 1915 has passed, and I have thought that a report of our work, and the outlook, would be of interest to at least some of the Advocate readers.

Atlanta is an old charge, but they have a new preacher, and in the language of J. T. Smith, he is a "plum good one." If Brother Cummings don't have a good year and successful one, it will not be for lack of faithful effort and wise planning. He has captured the place and is already laying plans for a forward movement. Watch for great results then.

Boston Circuit gave Brother Deats a warm welcome and he was glad to be sent back to serve that good people. He is moving out the fences and is taking in some "new ground." The first quarterly meeting for the new conference year was held with that charge, and they set the pace for advancement and a forward step in all Church work.

J. H. Westmoreland had a short move, and was in his new charge soon after conference and commenced the work of the year with his usual spirit of optimism and determination. He is well pleased with Cason and Cason is well pleased with him and his family.

Brother M. I. Brown is "blowing the cornet" this year and the people are delighted with the music he is making; they think they love him much now, but will love much more at the end of the year, for he wears well.

"Mr. Cal" Adams begins his third year at Danversfield in high spirits. The people welcomed him back with open arms and emphasized their welcome by giving him a big "pounding." Already he is planning for a great revival and our prayer is that it may come speedily and impress and bless the whole town.

Earle White is still directing the religious affairs according to Methodism at Dalby Springs. Some preachers are sent back because no other place wants them, but not so with Brother White; they wanted him back so much that he just couldn't be spared to go anywhere else. We believe that his third year there will be his best one.

Brother Ansley and "Grey Nellie" are serving the Douglassville charge, and they are doing it well. His people brag much on his preaching and they are all counting on a good year. The stewards and official members of the charge are among the best found anywhere and are determined to put their charge in the very front ranks of our conference.

Brother J. L. Red is a new man in the district, but he has taken hold of the work in the Hughes Springs and Avenger charge with a master hand. He has carried the same spirit of consecration and wisdom that marked his work in his old charge into his new one and we are prophesying that he will have a very successful year.

Brother I. O. Dent has made a "dent" in Linden that promises to be a lasting one. On every hand I hear good reports of his work, and he is looking after our interests in this charge with wisdom and earnestness.

There has been no busier preacher in the district than A. A. Kidd at Mount Pleasant. He went there feeling that there was enough to do to fill his heart and hands to their very limit, but the burning of our church the second Sunday after he got there has added so much to his load that he has hardly had time to eat or sleep as much as he ought. And the loss of their church is a heavy blow to our people just at this time; they need, and are determined to build a good, modern, brick church, one furnished and equipped for doing our Lord's work in these days of advancement and new demands—one that will fitly represent Methodism and our Lord in that growing city, but they will have to wait until money matters get a little easier. Then when we build the church that is contemplated and locate it where it ought to be, Methodism will come into its own in the capital of Texas County.

J. W. Usery has made a good start at Nash. This is his first charge and he is as happy as the boy with his first boots. His friends sent him to the Legislature at Austin, but God called and sent him out as a herald of the cross, and he says it is a great deal better work to be a Methodist circuit rider than it is to be a Texas legislator, and there are many of us that believe the same thing.

Brother Anderson begins his third year at Naples and Omaha full of hope and in good

spirits. I haven't heard of his being "pounded," but one of his good stewards at Omaha celebrated his return by giving him a bale of cotton. The conference for this charge was one of the smoothest and best of the round, and the outlook is full of promise.

Brother Terrell and his good people at New Boston and DeKalb had begun the year with the determination of making this a better year than last, especially along spiritual lines; with the elegant new parsonage finished just before conference, and all our church property freshened up and in good condition, they felt that the time was ripe for a good spiritual awakening and they were planning for it, but a great calamity befell them in the burning of their beautiful parsonage, and has cast quite a gloom over them, but they are too brave and loyal a set to sit down long under the pall. They were fortunate in having good insurance, which has been promptly paid, and that, with what the people can do, will soon give them another good, comfortable home for their preacher. They deserve praise for their daring spirit to excel in their work for the Lord and his Church.

Brother Vance has caught his crowd at Pittsburg and is directing our interests there with a master hand. Already there are songs of victory and shouts of triumph and this great Church is moving forward to larger things. The revival campaign is on and the whole month of April has been set apart for evangelistic services and you will hear more from this.

Brother D. A. Williams serves the Pittsburg Circuit, and has made a good beginning. The people have received him cordially and seem to be willing to follow his leadership in a year of faithful effort. With the kind of planning and preaching that he can do and the kind of work his people can do, this ought to be a great year for this charge, and I believe it will.

Brother Hendrick went back to Queen City and his people received him with open arms and glad welcome, knowing the work and people of his charge, and having the advantage of last year's work to get acquainted and study conditions he will be able to lead his people much more wisely and successfully, and the outlook is hopeful and full of promise.

Brother Yearwood is the preacher at Redwater, and he has been a busy one since getting there. The supreme need on that charge was the building of our church there and at Maud to take the place of the ones wrecked by the cyclone last May. We are all working at this and the one at Redwater is going up now and we will soon get to the one at Maud and when these are off of hands and the preacher has time for other things the revival campaign will be pushed and new life will be put into our interests and people in that charge.

First Church, Texarkana, is charmed with Brother Andrews and his family. He caught the step from the very first command, "Forward!" and is pushing the affairs of our Church in that growing city to sure success. He seems to be the very man for the place and the outlook is indeed hopeful.

Brother Lee has made a fine start at Hardy Memorial. There is not a more important charge in the district than that, and not one whose cultivation means more to our Church.

Brother Lee and his loyal coworkers (and they are many) are addressing themselves to the task with great wisdom and deserve and will have success. They, too, have on the evangelistic campaign and it has in it great promise.

Brother Allen wears well at Winfield. He is much more popular than when he first went there, and some are already regretting that this is his third year and that they can only hope to have him one more. None of us have wrought better than Sam Allen, and no one

(Continued on page 15)

Try This Over

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Words By
ROBERT E. GOODRICH
Pastor St. Lukes Church, Okla. City

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THREE MONTHS .50
TO PREACHERS (Half Price) 1.00

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DISCONTINUANCE—The paper will be stopped only when we are so notified and all arrearages are paid.

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

CHANGE OF ADDRESS.

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

RESOLUTIONS ON THE DEATH OF DR. G. C. RANKIN.

Resolutions adopted by the Joint Board of Publication, in session, Dallas, Texas, March 9, 1915, on the death of Dr. G. C. Rankin:

Whereas, In the death of the Rev. G. C. Rankin, D. D., which event occurred at his home in Dallas, Texas, February 2, 1915, the Church has lost a servant whose labors as pastor and editor were marked with signal efficiency and success; and

Whereas, The Texas Christian Advocate under his long and able editorship was made not only one of the most widely circulated, acceptable and effective Church papers in our Connection, but a power for civic and social righteousness in our State, therefore, be it

Resolved, first, That we hereby express our high regard for his personal life and character, and our great appreciation of the long and splendid labors expended in connection with the editorship of our paper. Bravely he led our forces against unrighteousness, finding a place in the thickest of the fight, where with undaunted courage and unceasing efforts he gave himself to the cause.

Resolved, second, That his battle cry, "On With the Battle!" shall express the continued purpose and policy of the Advocate, and that evil of every kind shall find in it an unrelenting antagonist.

Resolved, third, That we express to the bereaved family our sympathy and Christian love in their sorrow, and commend to them the peace and love of our Heavenly Father.

Resolved, fourth, That these resolutions be spread upon the pages of our record of proceedings, that they be published in the Advocate and that a copy be furnished the family of the deceased brother.

(Signed)

J. T. H. MILLER,
D. H. HOTCHKISS,
I. G. MILLER,
W. E. BRYAN,
N. L. LINDBAUGH,
S. I. VAUGHAN.

The Advocate takes the liberty of printing the following telegram, feeling assured that its readers will appreciate the spirit that prompted the writer when he indited the telegram. We are sorry it did not reach us in time for the issue of March 11:

San Antonio, Texas, March 11, 1915.
Mr. L. Blaylock, Publisher Texas Christian Advocate, Dallas: Telegram received from Bishop McCoy appointing me editor. I receive it as from the Lord.
W. D. BRADFIELD.

COMMENDATIONS.

Prior to Dr. Bradfield's taking charge of the editorial columns, the Advocate takes the liberty of printing the following kind words which have come to our office:

It is with profound gratitude that I note the election by the Joint Board of Publication of Dr. W. D. Bradfield as editor of the Texas Christian Advocate. The editor of our paper at this time is without doubt the most important and most responsible position in this part of our great Church. Dr. Bradfield is by nature and training every way fitted for this position. A man of broad culture, definite Christian experience, fearless in defense of the right, tender, sympathetic and brotherly. Thanks to a good Providence and a good Board of Publication. We take courage and go forward.
SAM R. HAY.
Dallas, Texas.

We are all delighted with the new editor. Personally, I do not think a better man could have been found. Surely the good Spirit must have directed in the selection of Dr. Bradfield. I believe that he will come more nearly keeping up the high standard of the paper than any man just at this time. Now for a great forward movement.
O. T. HOTCHKISS.
Pittsburg District.

I want to add my endorsement of the action of the Board of Publication in electing Dr. W. D. Bradfield as editor.
J. H. STEWART.
Brownwood District.

I was never better pleased than to know that W. D. Bradfield was elected editor. All parties in this part of the work are pleased.
C. A. TOWER.
Athens, Texas.

I congratulate the patronizing conferences of the Texas Christian Advocate on the election of Dr. Bradfield as our editor, and I cannot refrain from expressing my personal pleasure. I am sure I also voice the sentiment of the pastors of the East Oklahoma Conference.
C. A. CLARK.
Kingston, Okla.

The press of today announces the election of Dr. Bradfield to the editorship of the Advocate. The readers of this great Church organ are to be congratulated. According to my judgment there is not a man in Southern Methodism better fitted for the place. I learned to know Dr. Bradfield while serving with him on the Board of Education, and to know him is to love him. He is a prince among men.
WALTER DOUGLASS.
Frederick, Okla.

My Dear Brother Blaylock: I congratulate you, the Board of Publication, and the Advocate in the election of that splendid native Texan, Dr. Wm. D. Bradfield, as editor.
JAMES M. ROBINSON.
Meridian, Texas.

Congratulations on the election of Dr. Bradfield as editor of the Advocate. I do not believe that any man can fill Dr. Rankin's place, but in a sense that is true of every man. What we are after now is a man to fill the editor's place in the Advocate, and I believe we have him.
A. W. HALL.
Vernon, Texas.

The height of my appreciation of the action of the Board of Publication in the election of Dr. Bradfield as our editor is as great as the depth of our sorrow in the loss of faithful, brave, good Dr. Rankin.
JOHN L. SULLIVAN.
Byers, Texas.

Since we had to give up our Dr. Rankin, and turn to some one else for editor, I feel sure we could not have found a better man than Dr. W. D. Bradfield. I am glad he is elected. He was my choice.
J. LEONARD REA.
Mt. Vernon, Texas.

Your Board of Publication did itself an honor in the election of Rev. Wm. D. Bradfield, D.D., as editor of the Texas Christian Advocate. Dr. Bradfield's fight in Texas for a clean State and for good government and civic purity puts him as the logical successor of our lamented Dr. Rankin.
JOHN L. WILLIAMS.
Shreveport, La.

I am delighted with the new editor and believe the choice will give universal satisfaction.
W. FRAZIER SMITH.
Garrison, Texas.

I want to express my pleasure at the selection of Dr. Bradfield for

editor. No more fortunate a selection could have been made.

SAM G. THOMPSON.
Dublin, Texas.

I am delighted with the election of Dr. Bradfield as editor. The selection of him for the place gives general satisfaction.
P. C. ARCHER.
Whitewright, Texas.

APPOINTMENTS.

Bishop McCoy has transferred Dr. W. F. Packard to Travis Park, San Antonio, and appointed Rev. H. M. Whaling, Jr., to Marlin.

GEO. W. DAVIS.
Marlin, Texas.

JUST A WORD FROM BROTHER BRADFIELD.

I am just up from a four days' attack of la grippe. I hoped to have a line in the Advocate to the brethren this week, but am not able today to write it. Scores of letters have come in from all parts of the State. They are appreciated and will be answered as soon as I can.

W. D. BRADFIELD.
San Antonio, Texas, March 15, 1915.

OUR OWN BLIND FRIEND.

The press of the Nation has been tossing beautiful tributes, like newborn flowers, upon the grave of blind Fanny Crosby. That is a sign that the Nation is not altogether decayed. So long as our people recognize the beautiful in character as worthy of tribute and take off the hat, to stand in the presence of a serviceable life, there is hope for the land.

Fanny Crosby was born with a song in her soul. That song she wrote into a thousand hymns and it was set to a myriad of melodies. The voices of the children of men blended to lift her message to the ear of God and sink it to the soul of the lowest creature of earth. It was the song of a woman, standing in the night, but whose life was wondrously lighted. The curtain of her blinded eyes never lifted but her far-seeing spirit lived ever in the flooding glory of hope's morning.

Her eyes were dumb and spake no message to her soul and yet her nature was filled with the words of beauty. They fell thick within her heart. Nor did she keep them there, the glistening snowflakes of God's white truths. Her warm heart melted them and they gathered in a streamlet on the hill slopes of her thoughts and flowed to the meadows of other lives, there to make the flowers bloom and the birds hold holiday. Little children laughed and sang. Men banished sordid cares and hugged her songs to their souls. Tired pilgrims listened, wept, arose and climbed the hill with new purpose and fresh strength. And all because that, while she saw no human face, she did behold the glory of the smile of her risen Lord.

Today Fanny Crosby sees. She sees the multitudes of little children with uplifted faces, singing her sweet songs. Surely sight hath made the land of God thrice heaven for her. And thus to live and serve; to travel down life's path of thorns with faith undaunted; to do within the darkness of our trials a work for God and man; to hold the hand of him who is supreme, when eyes see not; to hope and pray amid the gloom, never doubting that the morning light will break; to live and die—this is a fitting journey, a fitting climax, a fitting crossing, and after such doth come a fitting heaven. She sees the way that once she did not see, and every thorn that pierced her in the darkness hath given flower and fragrance to her morning.

DEATH OF REV H. M. SEARS.

One more of the gray-haired veterans has found his way into the Great Beyond. There are shores beyond the river where all the weary pilgrims rest. He was worthy of discharge for he had spent almost seventy-nine long years on this side of the other world. He was born in William-

son County, Tennessee, September 16, 1836, and was converted in Maury County under the ministry of Riley Gilmore, a venerated local preacher in that State. He joined the M. E. Church, South, at old Asbury Church, in Lawrence County, Tennessee, and was licensed to preach in 1871 by Rev. John H. Witt. For forty-four years he had been faithful to the ministry of the Word.

Bro. Sears was admitted on trial in the Memphis Conference in 1871; ordained deacon by Bishop McTyeire in 1873; ordained elder by Bishop Doggett in 1875. He remained in the Memphis Conference until 1882, when he was transferred by Bishop McTyeire to the Texas Conference.

In this last conference he served many important charges. While at St. James, Galveston, he became closely attached to the Advocate family. It was when he baptized the children of the Blaylock family. In that holy hour, and around that sacred family circle, Bro. Sears dedicated these five children, committing them to a life that would count for all that is true and good. One of those girls outstripped him and was waiting to clasp his kind and loving hand as he swept through the gates. For some years Bro. Sears has been a superannuate, and for the last twelve years has been Chaplain of the State Senate. Bro. Knickerbocker preached his funeral in Austin Sunday afternoon. State Senators and Confederates were his pallbearers. He sleeps beneath the flowers in Oakwood Cemetery. This ends the days of a hero of the Church and State. He has heard the final taps and has joined the bivouac of the dead. But he has parked his arms on the tented field where there are no bugle calls and muffled drums, but where the reveille is a call to peace.

The young life of the Church owes a debt of gratitude they can never pay. We should have the profoundest respect for the old veteran whose hair is silvered and whose steps go halting to the tomb. They stand like lighthouses along tempestuous shores. They have blazed paths in a wilderness through which we have yet to go. In their dear old hearts is a record we would do well to read. The young heart who is not in touch with these old saints has loosed from a mooring that promises a safe voyage on life's sea. How we adore these battle-scarred heroes who await the call to the tented armies of the skies! They are in the gentlest, the tenderest, the most beautiful of all life's seasons—it's the Indian Summer with them. They sit in the gloaming dreaming of loved ones lost for a while and listen to music to which our ears are dull. Treat them gently. Some day we, too, will sit in the twilight and await the dawn of a brighter day.

From every quarter of the Nation comes the cheering news of the progress in the battle against the liquor traffic. Senator Denson introduced into the Alabama Senate a drastic bill known as the "Anti-Booze Advertising Law." It was drawn by Judge Samuel B. Weakley, of Birmingham, and passed both Houses by an overwhelming majority. This law closes all newstands against any paper containing a whiskey advertisement; newsboys are not allowed to sell such papers on the streets or railway trains; and the paper allowing such advertisements is subject to a fine of from fifty to one hundred dollars, and an optional sentence of six months at hard labor. Judge Weakley declares the people need have no fear as to its constitutionality. He ought to know for he is the able jurist who drew the "Carmichael" and the "Fuller" bills. All the legal talent at the command of the liquor forces in that State have never been able to pick a flaw in either of these bills. Inspired by Alabama's victory, Georgia has caught the fever and will undertake to enact the same measure in that State.

We need to learn the lesson that the election of God-fearing Representatives and Senators to make our laws is the secret that solves this tremendous problem. Speaking of this action of the Alabama Legislature, no wonder the Birmingham Ledger said: "This Legislature is so abominably sober that it awakens the ire of everything wet."

Simply because a preacher is the servant of all the people is no reason why he should lose his individuality. Your preacher is a citizen with all the rights of a citizen. He has the same right to express his opinion publicly and privately as has any other fellow townsman. Here and there we have a member who would pull off a show. Such an one would throttle the rightful liberties of our preachers simply because he is a servant of all. The man who yields in an hour like that is in the same category of the man who is led to the block to be sold at public auction.

The editor of the Continent, one of our very best religious exchanges, points out the fact that the present war situation offers the United States the best chance of a half-dozen decades to extend trade in South America. Yet thus far practically nothing has been done in that direction. What has American enterprise been busy at meanwhile? The answer is plain. The one undertaking which United States business men have pushed through most efficiently since the war began is not a scheme for making money at all, but an enormous plan for giving money away—the relief of Belgium. While traders complain of the impossibility of getting enough ships for commercial cargoes, the man gathering and shipping food for the Belgians have found a fleet of more than fifty vessels and set them plying the ocean on this merciful errand. Philanthropy in fact has commanded in the last six months a larger share of typical American drive than business. The difference shows in results. Dollar-giving today is distinctly ahead of dollar-getting on the score card of big national enterprise. Americans are not money-mad!

The real carnage has just begun! Long-provided armaments brought on a war that has already put more than two million in their graves. On the high seas another "Titanic" goes to the bottom nearly every day. But what of the palsied and impoverished generations to come! Can conquest pay the price? The world is at war. And yet in our own fair land we spend over seventy-two per cent of the federal revenue on war. That means \$3.66 for every man, woman and child. We spend \$293,650,315 in our navy and war departments, and only \$170,829,673 in all the other departments. And all this vast sum "to prevent war!" It's a joke—it's our sewage sink. What our people want is permanent peace, not an armistice; world sanity, not international or local riots; future prosperity, not international bankruptcy; civilization, not savagery; souls, not soldiers; brains, not battleships.

Soul regeneration is not a matter of mere reformation nor of a legislative act. The uncontrollable passions and debauched appetites of the human heart will find their course through all our moral and civic life. Nothing but the grace of God will dam up the stream that eats its way through our national heart like Niagara has eaten its way through the Great Gorge. Our lawmakers and our social reformers may enact measures to control, but until they save the heart and wrest it from its bent to sin and wrong, there can be no redemption. Social regeneration is alone within the purview of Him whose blood cleanseth from all sin.

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Of Special Interest to Housekeepers

This is the first of a series of practical talks that will appear in this space every week. It will pay you to read them carefully. They will contain nothing that is not absolutely true, and will prove helpful to the housekeeper in the selection or use of a common, everyday food necessity.

No article used in such small quantities occupies a more important place in household economy than baking powder. On it depends not only the successful preparation but the healthfulness of the food.

Therefore, the character and quality of the baking powder she should use is one of the most important questions which confronts the housewife, and to help her solve it in a satisfactory manner is the purpose of these little articles.

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After January 1, next, a man can start at Norfolk, Virginia, and go west through Virginia, North Carolina, Tennessee, Georgia, Alabama, Mississippi, Arkansas, Oklahoma, Kansas, Colorado and Utah without going through a single State with an open saloon. In Utah he can go south through Arizona to the Gulf of California, and still be on dry territory, or he can turn to the northwest through Idaho, Oregon and Washington, and go to the Pacific Coast or Dominion of Canada, without seeing a single licensed saloon or being in a State that tolerates such.

God saves men and women through human instrumentality. The New Testament is crowded with illustrations of that great truth. Our Lord himself said, "Ye are the salt of the earth." Salt has no saving merit until it comes in contact with the object to be saved. And then, if it imparts its fullest strength, it must be "rubbed in."

DEATH OF W. P. COLE.

My father, W. P. Cole, who made his home with me, died in the afternoon of March 14. I would like for my brethren and friends to know about it. E. V. COLE.
Saint Jo, Texas.

DEATH OF SISTER HART.

My wife died at 2 o'clock on the morning of the third day of this month in great peace. H. T. HART.
Waco, Texas.

APPOINTMENT FOR HANSFORD CHARGE MADE.

The advertisement in the Advocate did the work. Have appointed Rev. S. Walsh Franklin, A. M., from Georgetown, as pastor in charge of Hansford charge.

E. E. ROBINSON.

PERSONALS

Rev. W. R. McCarter, of Royse, was a pleasant caller the past week. He says good things of his people and his charge.

Rev. O. P. Clark, of Albany, called on the Advocate the past week. Bro. Clark is one of the enterprising preachers in the Northwest.

Bro. Dallas Pharr, of Wylie, was a pleasant caller this past week. He is a layman whom the pastor calls "dependable."

Bro. S. Z. Freeman, a staunch layman from Albany, was among our

visitors the past week. He had his pastor in his charge and the pastor says good things of Bro. Freeman.

Rev. D. B. Doak, of Grand Prairie, is handy to Dallas and has a habit of bringing us an Advocate subscription when he comes to the city. We are always doubly glad to see him.

Rev. P. C. Archer, of Whitewright, was in Dallas this week, and we were glad to see him. He is delighted with his charge and his people.

Rev. J. H. Stewart, of Brownwood District, called this week. He reports the district in good shape and prospects bright. Bro. Stewart is a zealous worker and neglects no interest of the Church.

Rev. J. W. Patison, of Line Street, Hillsboro, was in Dallas this week and did not forget the Advocate office. He is a good friend of the paper and looks after its interests, as he does all Church affairs.

Rev. J. D. Thomas, of McKenzie Mission, in company with his brother-in-law, J. L. Fitzgerald, of Dallas, was in our office recently. Brother Thomas was returning from a visit to his father at Alvord.

At the meeting of the Southwestern University Basket Ball Club last week, Sam Hay was elected captain of the team for next year. He is the son of Dr. Sam R. Hay, of First Methodist Church, this city. We congratulate the young fellow on his popularity.

On March 9, at our parsonage in Georgetown, Rev. and Mrs. Cullom H. Booth gave a great reception to the Stewards of the First Methodist Church and their wives. In the account by the Williamson County Sun, forty guests were hugely entertained. Brother Booth is making good in that university center.

On March 4, at the home of her son, Mr. C. H. Morris, Winnsboro, Texas, Mrs. Mary Ann E. Morris celebrated her eighty-sixth birthday. All three of her sons were present: R. A. Morris, of Pittsburg; C. H. Morris, of Winnsboro, and John Morris, of Linden. This aged saint has made large contributions to the Church in the gift of her sons. All North and East Texas knows Lon Morris, the "Shouting Banker," of Pittsburg. Equally well known is Charley Morris, the sturdy Methodist banker, of Winnsboro, and who has often been honored with a high seat in the Church. We congratulate Sister Morris in the length of her pilgrimage among us. We devoutly pray that a gracious Father may overspread her good old soul with the shadow of his wings. Her sunset days will be glorious with the dawn of the morning that is not now so far away.

"On With The Battle"

THOUSANDS HAVE CONTRIBUTED—HAVE YOU?
MEMORIAL FUND DAY LARGELY OBSERVED.

The Rankin Memorial Fund is growing every day. While it is too early to make any attempt to calculate the amount that was raised Sunday, March 14, the day set apart for the fund, from every section letters have poured in on the General Secretary saying the matter had been presented, and that large lists were being taken, and when completed would be sent in. We do not want to unduly press the matter, but urge that as soon as lists have been completed they be sent in. Some have written in that they made their contributions more than two weeks ago, and did not understand why they had not received a receipt, or why their names had not been published in the Advocate. Let all take notice, as it is impossible to answer letters of this kind—they are too numerous. Just as soon as the Secretary gets your name it will be published in the Advocate, and a receipt sent to the party sending in the remittance.

In making out the lists, be sure and write the names and postoffices plainly. Many have written in saying their names and postoffices were misspelled in the Advocate. We do our best to get them correct, but in many instances the best the Secretary can do is to "guess at it," and let them go.

A great number have written saying that we should place the amount larger than \$1, and urging that we make a call for larger amounts. This has been done from time to time. Brethren, the thing for us to do is to give all our people a chance to contribute \$1 per member, and when this is done the fund will be in hand in a very few days' time. If some will send in checks of larger amounts, say \$25 or \$50, that will help swell the fund, but let's stress the \$1 per member contribution.

Remember, let's do it now. Now is the time—don't put it off until next month, the cause will suffer greatly. We must close up the matter in the next few weeks. The Secretary is hard pressed for time. He is serving by night and day without remuneration, and has the responsibilities of a large pastorate. If you have not contributed, do it today. Send all contributions to

REV. J. D. YOUNG, General Secretary, ENNIS, TEXAS.

SUBSCRIPTIONS TO RANKIN MEMORIAL FUND

- | | | |
|---|--|---|
| CADDO, OKLA.
Rev. G. L. Crow
J. A. Wood
J. M. Wilson | GRAND SALINE, TEX.
Grand Saline Sunday School
by S. F. Boutwell | DUNN, TEXAS.
Rev. C. C. Wright
J. C. Beasley
J. E. Martin
J. E. Head
W. H. Richardson
C. R. Brown
Mrs. J. E. Tucker
W. A. Taylor
N. H. Durham
James Humphrey
H. B. Palmer
C. B. Palmer
Carl Ellis
Lester Hancock
J. B. Hancock
W. A. Doak
A. D. Powell |
| TYLER, TEXAS.
A. J. McMahon
Dr. J. H. McMahon
C. M. Downs
C. W. Tunnell
Rev. G. W. Reynolds | PATE, TEXAS.
J. B. Loftis
Mrs. J. B. Loftis
Fred Loftis
Minnie Loftis
T. N. Steward | ERA, TEXAS.
Lois Sunday School
SANGER, TEXAS.
Miss Cecil Wells |
| PROCTOR, TEXAS.
H. H. Garman
W. W. Garman
M. T. Chambers
J. W. Luker
Cecil Gray
Rev. T. G. Story
Prof. Eaton | ROSCOE, TEXAS.
H. T. Hood
Mrs. H. T. Hood
T. M. Dobbins
J. B. Lewis and S. S. Class
Mrs. T. M. Dobbins' S. S. Class
Mrs. Arch Scott's S. S. Class
Miss Carrie Dobbins' S. S. Class | VALLEY VIEW, TEX.
G. W. Gillam
J. E. Augstrey
J. D. Augstrey
W. H. Stinson
Mrs. G. W. Gillam |
| GOLDEN CITY, MO.
L. M. P. Kaylor | ABBOTT, TEXAS.
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Mrs. J. J. Davis
Brazoria, Texas.
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Mr. and Mrs. L. D. Barnett
Martha Louise Barnett | CECIL, TEXAS.
Cedar Hill Sunday School, E. C. Bennett, Supt.
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R. G. Brandenburg
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Mrs. W. T. Hardy
J. M. Ramsey | LUELLA, TEXAS.
Mrs. W. H. Armstrong
FORT WORTH TEXAS.
Mulkey Memorial Church
Mr. and Mrs. G. S. Mulkey
Miss Madge Mulkey
Miss Ethel Mulkey
Geo. Mulkey, Jr.
J. M. Blanks
J. A. Walkup
W. C. Danner
Mrs. R. R. Ramsey
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G. E. Estes
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D. M. White
Andrew Hancock
Robert Lackey
Mrs. D. M. White
W. H. Tucker
Mrs. W. H. Tucker
Mrs. May Tucker Riddle
Will M. Tucker
Wood Tucker
L. Tucker
Hallis Biddle
Henry Roberts
Miss Ruth Reynolds
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Mrs. Zilla Bradshaw
Mrs. J. W. Trum | MT. PLEASANT, TEX.
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J. A. Donaldson | ABILENE, TEXAS.
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Robert Campbell
Hill Campbell
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Will Sparkman
Marion Sparkman
C. A. Mayall
C. E. Mayall
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Will Pearson
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Miss Laura Moore | DAVIDSON, TEXAS.
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Liberty Sunday School
T. H. Calhoun |
| BLOSSOM, TEXAS.
G. B. Lawrence, Sr.
Mrs. C. G. Lawrence
W. E. Lawrence
T. S. Lawrence
Miss Mabel Lawrence
Jack Lawrence
Richard Lawrence
G. B. Lawrence, Jr.
A. W. Chandler
D. L. Martin
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D. D. Wilson
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Glenn Adair
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Christine Milwee
I. E. Greenfield
Miss Rosa Duman
Annie Duman
Jess R. Duman
Robt. Whitfield, Sr.
R. M. Williams
Verner Greenfield
Ira Greenfield
Rev. H. S. Adair |
| LOCKHART, TEXAS.
C. M. Burditt
Mrs. E. A. Kelly | KANAWAHA, TEXAS.
W. T. Walker | POST OAK, TEXAS.
Rev. E. A. Drew
Mrs. L. J. Hood |
| ATHENS, TEXAS.
Paul Jones | TIOGA, TEXAS.
Mrs. G. N. Fisher's S. S. Class | BLOOMING GROVE.
Mrs. James Williams
Mr. and Mrs. J. A. Smith |
| NAVASOTA, TEXAS.
Wesley Bible Class | COLLINSVILLE, TEX.
W. C. Hamilton
Collinsville Sunday School | |
| GREENVILLE, TEX.
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Miss Rignia Lane May
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Miss B. Rasmussen
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D. E. Lyle
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Mrs. J. H. Quinn | |
| | GAINESVILLE, TEX.
J. M. Estis and family | |
| | STEPHENVILLE, TEX.
C. O. Blakeney
Frank Henson
J. A. Barchman | |

CONTINUED ON PAGE THIRTEEN.

OLD-TIME REMEDY MAKES PURE BLOOD

Purify your blood by taking Hood's Sarsaparilla. This medicine has been and still is the people's medicine because of its reliable character and its wonderful success in the treatment of the common diseases and ailments—scrofula, catarrh, rheumatism, dyspepsia, loss of appetite, that tired feeling, general debility.

Hood's Sarsaparilla has been tested forty years. Get it today.

ORTHODOX AND STILL ON THE TRACK.

Orthodox is a big word for me. The first half of it means "straight as a shingle," and the second half "sound as a dollar" in the faith. About forty-nine years ago I went to the mourners' bench, and got religion in the good old orthodox way, and I've still got it. I still say God—not Gad nor Gaud—as in the former days. I still say Amen, not, Ah-men, except when I sing it. I still read the authorized version of the Bible in the congregation. Just here I will add another plank to my platform in my race for the General Conference, namely, that the next General Conference at least by resolution require all our preachers, deaconesses, Sunday School Superintendents, etc., to have all the revised versions they want in their libraries, but to read the King James' version in the congregation.

I still believe that Moses wrote the Pentateuch, and that the book of Genesis contains a God-inspired, Spirit-given account, history of creation. But the higher critics say I am busted on the whole business. That Professor Geology has discovered that the first chapters of Genesis are not history at all, just a poor picture by a poor artist. They tell me that Professor Anthropology has discovered that man was on the earth vast ages before the time accounted for in Genesis. But I still believe that Genesis is history, and that Adam was the first man. Amen—not Ah-men. They tell me that Exodus, Leviticus, Numbers, Deuteronomy, are not the work of one man inspired of God to write it, that Prof. Archaeology has discovered that it was compiled from the writings, and religions of surrounding nations, and the code of Hammurabi, King of Babylon, and that this code is some five hundred years older than the code of Sinai. Well, maybe so, but I am standing by Moses. He says he did not copy it, that it came from God. He is everlastingly saying "The Lord commanded me." "The Lord said unto me." "The Lord spake unto me." I still believe Moses, while I doubt the accuracy of Prof. Archaeology, and Prof. Anthropology, as to the time that men have been on the earth, and the material out of which the Pentateuch was constructed, I do not doubt the source of their information. They say it was gotten from the monuments of Egypt, and Babylon, and the tablets brought from the library of Assurbanipal. Now I always knew, or thought I did, that all this stuff came from the library of some ass, but what one I did not know till the higher critics told me, it was Ass-bur-ba-nip-al. I have no doubt he was a great ass.

I am still on the track. On the track of faith, the track of my Lord. "His track I see, and I'll pursue the narrow way." It leads to heaven, the home of my mother, the home of my children, of my brethren, of a mighty host that no man can number.

On the track of service, I am doing my honest, dead level best, to serve Him by serving his cause. Of this I will speak later in "The First Round on Tyler District."

J. T. SMITH.
Tyler, Texas.

ELECTRA ONE HUNDRED PER CENT.

I have now placed the Advocate in the homes of all my Stewards, Sunday School Superintendents, Church Trustees, League Officers and Charge Lay Leader.

The Advocate is a great paper—its pages are inspiring to young and old. I heartily congratulate the wise selection of our new Editor.

GILBERT IRWIN.
Electra, Texas.

All of my people are delighted with the Advocate except one man, and he said it was absolutely necessary for him to have the Advocate stopped, or he would miss a crop. Why, he says it is the best thing he ever had the chance to read, and I find others who say that they don't see how they ever happened to be so fortunate to get such a paper for their Conference Organ. I am making an every-home canvass and hope to place the Advocate in most of all of them.

F. M. MILLER.
Tuttle, Okla.

The Sunday School

DIVISION OF THE SOUTHWEST

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

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Conference Field Secretaries

Mr. W. E. Hawkins, 1420 Hemphill Street,
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Rev. Walter G. Harbin, 1817 Courtland Street,
Houston Heights, Texas.
Rev. Robt. E. Dickenson, 1708 E. Sixteenth
Avenue, Denver, Colorado.
Rev. S. F. Goddard, Mission, Texas.

THAT FEDERATION MEETING.

Preparations are steadily going forward for the Central Texas Wesley Bible Class Federation Conference. The place is Waco, Texas. The time is April 27-29. Dr. Chas. D. Bulla, Miss Elizabeth Kilpatrick and the Conference Bible Class leaders will all be there. The local arrangements are in the hands of such experts as Mr. C. C. Lewis and Mr. C. B. Harmon. These are both publicity experts, and their relation to the Conference guarantees that it will be well advertised.

The Executive Committee requests each Wesley Bible Class in the Conference to donate one dollar, or as much more as can be spared, to the expenses of this Conference. Make remittance to C. C. Lewis, Waco, Texas, and it will be well used. The money is needed now.

We suggest to Bible class workers from all parts of the State, whether their classes are chartered as Wesley Classes or not, that they plan to attend this meeting. All phases of Bible class work will be considered and each person who attends, no matter how skillful in such work, will get some new and useful ideas. Remember the time and place—Waco, April 27-29.

CHILDREN'S DAY IS NEAR.

Let us remember that Children's Day comes the fourth Sunday in April and not the third Sunday in May, as heretofore. The main reason why the General Conference made the change was that all over the South public schools close about the last of May, and it was difficult to command the time and attention of the children when they were reviewing for final examination, and perhaps preparing special closing exercises in connection with the day school. The present plan gets Children's Day out of the way before the stress of the other special work begins. Of course some public school terms are shorter than others. Where such schools close about the last of April it may be better to postpone Children's Day until May. The law says "the fourth Sunday in April, or as near thereto as practicable." That leaves room for the exercise of common sense. In some circuits it takes a month or two to get through with this observance, if the pastor is to be present at all the exercises; and it pays him to be present.

Children's Day should be observed for several reasons.

1. The law commands it. The program furnished by the Sunday School Board is only suggestive, and may be modified, altered or even set aside. But the day is mandatory. Pastors have promised "not to mend our rules, but to keep them," and the laity have vowed to "be subject to the Discipline of the Church."

2. Children's Day, especially if observed at eleven o'clock on Sunday, serves to advertise the work of the Sunday School as does no other service of the year. And advertising pays.

3. It encourages the children to feel that they have a real part in the work of the Church.

4. It is a source, in fact the chief source, of revenue to the Sunday School Board of the Church. All the other General Boards have a right to, and in fact do, levy assessments for their work; but the Sunday School Board is shut up to what revenue it receives through this and two other similar channels. Every cent contributed on Children's Day now goes directly into Sunday School work. And it is needed.

Let there be a unanimous observance of Children's Day, and let pastors and superintendents ask for liberal offerings.

CHILDREN'S DAY IN OKLAHOMA.

The Sunday School Board of the West Oklahoma Conference is furnishing Children's Day programs to all the schools that will observe the day and take an offering. Following is the message that has been sent to each pastor:

"The Sunday School Board of the West Oklahoma Conference has resolved that every school shall observe Children's Day, if possible. We can make it a great occasion, if we will. It will be a joy to the young people, interesting to the older ones, will popularize the school, and give inspiration to the work generally.

"Attached you will find an order blank for programs. Consult your superintendent, fill out the order, and send same to the secretary of your Board now. Begin early, don't delay. The programs are furnished free of charge."

Some practical suggestions are given as below:

"1. The regular date for Children's Day is April 25. Observe it earlier if you wish. But be sure to observe it. Give the eleven o'clock hour to the service.

"2. Advertise extensively. Drill thorough-

ly. Have good music. Decorate the church. Let the classes sit together. Make it a great day.

"3. Don't become discouraged because you cannot use all the program. Use what you can. Adapt it to your needs. Divide up the work in its preparation.

"4. The offering is an important item. Plan for it. Explain that it is to be used for promoting the Sunday School work of the Church. Don't rush the collection. Give everybody a chance to contribute. Have but one collection that day."

WHAT DECATUR DISTRICT IS DOING.

Rev. Walter Isbell, District Sunday School Secretary of the Decatur District, North Texas Conference, has sent to the pastors and superintendents of that District the following statement and appeal, which explains itself and should immediately bear fruit:

Dear Brother:

We have passed one month of the new Conference year. Are you putting new ideas into your Sunday School? Has your school set aside one Sunday each month for mission collections? If not, will you do this at once? As you know, we have promised to support a missionary in the foreign field, and Miss Nellie Bennett has been given to us for support.

We are far behind with her salary. How would you like to be in Japan, and looking to this district for support? Would you not be disappointed if your salary did not come? How would you live? Is your school doing its part? If not, why not?

We have 48 Sunday Schools in this district. A small amount from each school, each month, would raise the amount needed, besides educating the school in the mission line, and it will help the giver.

If there is anything I can do to help you in the great Sunday School work, command me.

WALTER ISBELL, Treasurer.

SUNDAY SCHOOLS IN HOUSTON.

Houston Methodist Pastors' Meeting reports, among other things, the following Sunday School items since conference:

Schools having Missionary Committee	9
Schools using Missionary program	9
Teacher Training Classes	3
New Wesley Bible Classes	2

WORK IN THE TEXAS CONFERENCE

Rev. Walter G. Harbin, Sunday School Field Secretary of the Texas Conference, makes the following report for January:

Practically all first of month spent in Nashville.

Miles traveled	1000
Sermons, addresses and talks	40
Interviews	5
Letters and postals	53
Institutes and meetings held	2
Pastors and lay workers used in same	6
Organized or aided—	
Home Department	1
Cradle Roll	1
Wesley Bible Class	1
Teacher Training Classes	3

The Timpson District has appointed a Sunday School Committee and divided the district into seven sections, with a pastor, centrally located, as chief of each section. The services of the Field Secretary of the conference have been secured, and institutes will be held throughout the district during March and April.

The Field Secretary was given a large place on the program of the Houston-Navasota Pastors' Institute and the presiding elders and preachers of these districts are arranging for an energetic Sunday School campaign.

SHORT REPORTS OF TWO SUNDAY SCHOOLS.

I thought we ought to write you about our Sunday Schools, one at Channing and the other at Hartley.

There was only one Sunday School here at Channing last year. But the first Sunday in January the Baptist organized a Sunday School of their own which took nearly half of our members. The general average attendance last year was 43. We now have an enrollment of 83 in the main school, 23 in the Home Department and 18 on the Cradle Roll. The largest number present any one Sunday was 70. One Sunday the attendance fell to 44, but there was a very heavy snow that day. This school has three organized classes doing real organized class work.

The Sunday School at Hartley has made a remarkable record since the first Sunday in January, the day of our first trip to that place. The general average attendance of this school for the fourth quarter of last year was 38. On this first Sunday in January there were two members on time for Sunday School and the others came in so late they decided to have no Sunday School that day. Some little time was taken up, however, in discussing Sunday School work. The school agreed that day to strive to reach a total membership of 100 for the year. That afternoon the adult, senior and intermediate classes met and were organized into three separate class organizations, with all proper officers and committees. These officers and committees went to work at once. The result was that the next Sunday, the second Sunday in January, they had an attendance of 50 members. They said we have half of that 100, but much the easiest half. Then the third Sunday their attendance was 70; the fourth Sunday those present numbered 77. The fifth Sunday the total attendance fell back to 49, but those 49 had to brave a snow storm to be there. They might be termed the "Forty-niners." Now the next Sunday, the first Sunday in February, just one

month from the time those classes organized, they had present that day 103 members. Our motto now is "every person in town a member of the Sunday School."

The secret of their success was and is class organization and co-operation which is the greatest movement in the Sunday School world today, if carried out with wisdom and energy.

Channing, Texas.

NEWS AND NOTES.

Our Trinity Church in Los Angeles, California, is said to be the best equipped church in Southern Methodism. Writing of its Sunday School Mrs. Geo. Langston, a Texas woman, says, "The Sunday School is a great, practical, up-to-date university, where the Bible is the curriculum, where the professors purpose to teach what the life of Christ on earth actually meant, and where the pupils go out and try to exemplify the truths expounded. The invitation to these, and to all services in Trinity is as free, spontaneous, and hearty as 'Come unto me, all ye that labor and are heavy laden, and I will give you rest.' This is the ideal of teaching and of cordiality toward which every Sunday School should strive."

Remarkable results have ensued from the work of Rev. C. Wolford, Sunday School Field Secretary of the Alabama Conference, at Lanett, Ala., where he held a week's Sunday School revival last month. Before his arrival the school had grown in eight weeks from an attendance of 135 to 450. Hence it appears that pastor and superintendent had not been idle. In one service more than a hundred members of the school were converted. A new church enterprise to house the school was begun and the school thoroughly organized. As a result the school has already grown to nine hundred, the goal has been fixed at one thousand, standing room is at a premium, and everybody is happy. Does Sunday School field work pay?

On invitation of the pastor and with full consent of the Divisional Secretary, Mr.

W. E. Hawkins, Field Secretary of the Central Texas Conference, recently jumped the fence of his own field and held a week's Sunday School meeting at Lufkin, in the Texas Conference. Here is the way he sums up results: "We had a great meeting at Lufkin. Rejuvenated the Cradle Roll and Home Department, organized six Wesley Classes (two more to follow) established twelve family altars, drilled, drilled, drilled them in such things as prayer and loyalty. Got the whole Sunday School into the church by 9:20 a. m., the church was full at 11 a. m. and only twenty came after that hour. Worked hard to bring about permanent abiding things, sold about thirty dollars worth of books, a Sunday School conscience was created, the religious life of the community built up. Took a religious census of the city. Offering was sixty dollars."

STATE SUNDAY SCHOOL CONVENTION, AUSTIN, TEXAS, MARCH 30-APRIL 1, 1915.

The forty-first annual State-wide Sunday School convention for Pastors, Superintendents, Officers, Teachers and workers of all denominations, with world-wide noted specialists from other States, and Texas' own specialists and leaders, will meet in Austin, Texas, the beautiful Capital City of our State, with all of its many attractions, beginning Tuesday morning, March 30, and closing Thursday night, April 1, 1915.

The purpose of the convention is to promote greater efficiency in Bible study and teaching the latest plans and methods, and to inspire all to more effective service in the Kingdom's work.

The noted specialists will bring the very latest from the storehouse of experience and tested methods to every Sunday School, pastor, superintendent, officer, teacher and worker.

H. H. WOLFE,	Executive Chairman.
V. A. GODBEY,	Past State President.
H. A. BOAZ,	Past State President.
WILLIAM NEHEMIAH WIGGINS,	General Secretary.

Epworth League Department

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

"THE MAN WHO WINS."

The man who wins is the man who works—
The man who toils while the rest man shirks;
The man who stands in his deep distress;
With his head held high in the deadly press;
Yes, he is the man who wins.

The man who wins is the man who knows
The value of pain and the worth of woes,
Who a lesson learns from the man who fails,
And a moral finds in his mournful wails;
Yes, he is the man who wins.

The man who wins is the man who stays
In the unsought paths and the rocky ways,
And perhaps who fingers, now and then,
To help the fallen rise again.
Ah! he is the man who wins.

DAVID: GOD'S METHOD OF FORGING LEADERS. MARCH 21, 1915.

By S. Stephen McKenney.

Scripture References: 1 Sam. 16:11-13; 18:6-9; 24:1-2.

Whenever men are called to follow, a man is chosen to lead. Followers are found among the masses; leaders among the classes. Many are called to follow; few are chosen to lead. But none are ever prepared to lead who have not learned to follow. Perhaps our greatest need today is not a man to lead but a multitude to follow. As Bishop Candler quaintly said, "Not leadership, but following." The first lesson of life is the first command of our Lord: "Follow Me." Only he is a safe leader of men who is a true follower of God. As no man can lead others where he himself has not gone, and as he who leads becomes a pattern to him who follows, therefore, the selection of a leader becomes supremely important.

True leaders are the products of Nature. David was born to command. In him were blended princely beauty, soldierly courage and warlike skill. What a splendid array of virtues belonged to him! He was industrious, and must be called from the leadership of the flocks to the leadership of a Nation. He was courageous, and fearlessly as well as victoriously did he meet a lion and a bear, and the giant of Gath. He was studious, and read the inarticulate language of the skies as well as the written law of God. He was sympathetic, and could weep over the death of his beloved Jonathan and Absalom with the tenderness of a woman. Like Moses and Samuel and John the Baptist he instinctively possessed the qualities of natural leadership from the very beginning. Recognizing their high endowments as men of destiny, any of these might have exclaimed: "For this cause was I born, and for this cause I into the world!"

But leader are not only born, they must be trained. David was trained in the schools of Nature, of divine law, and of human opposition. Thus he became disciplined for service. It is sometimes urged as an argument against an educated ministry that "Christ's chosen followers were uneducated men." But did they not have three and a half years training under the greatest Teacher that our world ever saw? And even had His chosen "followers" been untrained men, His chosen "leaders" have been men of another type! Luther and Knox and Wesley were all University men. Approved workmanship demands study. The crude impetuous fisherman of Galilee might preach the sermon of Pentecost, but he who is to bear the gospel tidings "before the

Gentiles and kings" and write innumerable epistles to unfounded Churches and for unborn centuries must be "a chosen vessel" with years of cultural training under a man like Gamaliel, the doctor of the law!

But God's chosen leaders are not only the products of Nature and Art; they are also the products of Grace. This was pre-eminently true of David. He was not perfect, yet neither persons, nor position, nor possessions ever turned his heart away from God. The love of many might was cold, but not the love of David. Solomon's wealth and wives turned away his heart after other gods, and his heart was not perfect with the Lord his God, as was the heart of David his father. We blush to think of David's sins, but his passionate heart turned back toward God as steel to the magnet, or as a flower to the light. Literally David was "a man after God's own heart." Though he sinned grievously he was ever ready to confess his guilt and seek the favor of his offended Lord. Samuel looking "on the outward appearance" was ready to anoint another ere the seven stately sons of Jesse had passed before him, but as "God looketh on the heart" he chose a "ruddy youth" whose character qualified him for leadership. He is remembered today not as a king, but as a saint. His harp more than his scepter sways the world. His penitential tears inspire with hope a thousand straying souls while his immortal songs carry light and gladness to the ends of the earth!

This department has been specially enriched by the contributed articles of the last few issues. The report of Miss Wynn's work for Mexicans in Texas and the report of the Ruby Kendrick Memorial Fund as handled by Miss Ferguson are both encouraging and inspiring. This issue carries articles from others of our distinguished Leaguers.

It has been said that figures can be made to prove anything and it is with pleasure that we note that figures can be made to prove and do prove that the Epworth League of the Methodist Church, South, is not losing in strength, but is gaining ground as it rightfully should. The Epworth League is not a perfect organization, of course not, but it is an organization for young people, operated by young people and for that reason should be the branch of Church work most attractive to young people. Impression is developed through expression. The young Christian's experience, beliefs and theories demand expression and the Epworth League furnishes the best outlet for this expression.

North Texas Conference Epworth League has entered on the last quarter of the League year. Have you paid all those obligations resting upon you? The Central office calls for \$2.50 from every chapter regardless of size; then there are State, conference and missionary claims to be met. This has been a hard year in many respects but most of us found money to give gifts for Christmas and the railway trains are full all the time and the motion picture houses are being filled and increased in number all the time and various other evidences point to the fact that we can get the money for the thing we really want. "Bring ye all the tithes into the storehouse, prove me herewith if I will not pour you out a blessing until there shall not be room enough to receive it."

Dr. Culbreth is to be in Texas the latter part of April. This is good news for it is always glad news that our leaders are to be in our midst for instruction, encouragement and inspiration. No League wants to miss this opportunity to have Dr. Culbreth visit it for it means much to those so honored. Write to our State President at once for dates in order that you may get the date you want and that he may plan wisely the itinerary of our distinguished friend and fellow worker. Write to Rev. T. F. Sessions, Beeville, Texas.

I hope you are reading and profiting by the lesson helps that appear at the head of this department each week. Brother McKenney is giving a great deal of time to the preparation of them and it is no small thing to ask of a busy pastor of a large Church that he give of his spare time to help us in our study. Brother McKenney gives his time to the preparation of these lessons because he loves the Epworth League and her young people. These notes are not meant to take the place of the Epworth Era but to supplement them.

We feel sure that Dr. Parker will forgive this quoting from a personal letter from him to your editor in answer to a card sent to him. "The recollections of Epworth and its glistening sands and the blue bay and the spiritual fellowship by which our faith has been strengthened, revived with your name and its suggestion of our common interest in the Epworth League. . . . The Church has suffered a great loss by Dr. Rankin's death and there are many who feel bereaved of a noble friend. What an awful disappointment would this life be were there no prospect of its resumption beyond the mortal veil. . . . I trust Dallas Leaguedom is as vigorous as ever. Remember me to each of the 'bunch'."

Miss Laura Catherine Luter was married to Mr. Robert Ray Matthews at Corpus Christi, Texas, November 12, 1914. Miss Luter has been a frequent attendant on the great Epworth League Assemblies at Corpus Christi, and the congratulations of the Central Office and the Epworth Era are extended most heartily.—Epworth Era.

NOTICE TO NORTH TEXAS JUNIOR LEAGUES.

Easter Sunday night has been set apart as a night for mission programs by Junior Leagues. We have about completed funds for our first church in Korea and want each Junior League to have a program and send collections to Miss Mary Ferguson, McKinney, Texas, to help complete the church fund. Those who are trying the degree system may save the money and send it in on the last quarter. Those who have not paid on their pledge should get busy at once and pay, for we need the money. Those Leagues that have not pledged should get busy and help now, as we are about to see victory crown our efforts.

Brother Pastor, if you haven't a Junior League, or a Mission Society, see that some good woman helps a class in your Sunday School or a few children in your Church to have a mission program and send us the collection. It will do both you and us good. May God help us in his work.

MRS. FRED MERCER,
Junior Supt. N. Tex. Conf. E. L.
Royse City, Texas.

EPWORTH LEAGUE STATISTICS FOR 1914.

By Rev. J. M. Culbreth.

It has been published to the world that the Epworth League lost 9717 members in 1914. An examination of the journals of thirty-six Annual Conferences seems to confirm the figures. Five Conferences in which the League is especially strong have not yet been heard from.

The number of Chapters is still undetermined. The count thus far shows a net gain of two. The remaining five Conferences may turn the scales decidedly in either one direction or the other. The chances are in favor of a small net gain.

So much for the records of the Annual Conferences.

How about the records of the Central Office at Nashville?

A thorough examination of the card register reveals some reassuring facts. There were issued during 1914 1064 Senior charters, 116 Junior charters, 48 Knights of Ezeleah charters, 7 for Girls of Epworth, and 6 for Intermediate Leagues, making a total of 1181 charters for the twelve months.

This means an addition to the membership of the Epworth League of at least 35,000 young people.

How could it be possible, then, to suffer a net loss in members of 9717, as the Conference minutes seem to show? The simple truth is that no such loss has been sustained.

Every card in the register at Nashville has been carefully compared with the tables in the Conference journals. This is the result shown: The Central Office is in actual correspondence with 193 Epworth Leagues which are not reported in the Conference minutes. These Leagues represent a membership of 5790 by the most conservative estimate.

There is, then, in the light of the statistics in hand, a net gain in Chapters for 1914 of 193 societies. The loss in members shrinks from 9717 to 3927. And there is a perfectly satisfactory explanation of this decrease.

The Constitution of the Epworth League, as revised by the General Epworth League Board in May, 1914, fixes the age limit of active membership in the League at from fifteen to thirty. No person beyond thirty may hold office in the League Chapter except by special permission of the pastor. This change in the Constitution caused thousands of adults to relinquish their membership in the Epworth League.

The Epworth League, therefore, is decidedly encouraged by the statistics of 1914. The net gain of nearly 200 Chapters shows that the League is slowly regaining favor with our pastors and leaders. The loss in membership means simply that the Epworth League is being transformed into a young people's organization in fact as well as in theory—"a consummation devoutly to be wished."

Nashville, Tenn.

Woman's Department

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

The Grandview Auxiliary is striving to make this the best year of its history. We have now enrolled fifty-nine members, with thirty-two active workers. We greatly enjoyed a visit from Mrs. Bloodworth in January.

Our new officers for the year follow: President, Mrs. J. E. Walker, Sr.; First Vice-President, Mrs. C. C. Hayden; Second Vice-President, Miss Lenora Ingle; Superintendent of Study and Publicity, Mrs. D. D. Pitts; Superintendent of Social Service, Mrs. Ed. Hutchins; Superintendent of Supplies, Mrs. J. W. Ross; Corresponding Secretary, Mrs. O. B. Watford; Recording Secretary, Mrs. Rosa Daniel; Treasurer, Mrs. T. T. Sturges; Agent Missionary Voice, Mrs. T. T. Sturges. Each department is well organized and doing excellent work.

MRS. D. D. PITTS.

MISSIONARY INSTITUTE AT GONZALES.

There will be a Missionary Institute held at Gonzales, Wednesday afternoon, April 7, from 2 to 5. This will be held in connection with the District Conference.

Mrs. W. E. Ferguson, Conference Recording Secretary, will assist. One of the special features will be a "model missionary meeting." Let as many as possible be present from neighboring auxiliaries.

MRS. YEB HARLE, District Secretary.

JOAQUIN AUXILIARY.

The Woman's Missionary Society is enjoying the new feature, Social Service work. Recent meeting, with program from February number of Voice, was very interesting. Our Conference Superintendent of this department has sent us some leaflets and written encouraging letters, which helps. More interest, as we develop along Social Service lines—greater joy in service experienced. A "quilt" was had at the home of the President, Mrs. W. R. Crawford. The quilt was of the old-time friendship pattern. The sum of \$6 raised in dimes for names and sent to Rio School, Vashiti Home, Scarritt Bible School. The day was pleasantly spent, the ladies each carrying bunched which made a variety of nice edibles. It was decided to send the quilt to Miss Ora May Durham of the Co-operative Home in Houston. Mesdames R. L. Carroll and H. Jones were joint hostesses at the recent social meeting. Our Mission Study was the main feature. All enjoyed the study so much that we use it at our social gatherings. I must not forget to add that all our new conference officers have been heard from. Bulletins from Mrs. George Call, Letters from Mrs. Martin of Lufkin, District Secretary; from Mrs. Althea Jones. In addition to the sweet, helpful ones (for the work nearest my heart) from Mrs. Smith, of Bay City, whose heart is in the work.

CLARA S. RAMSEY, Pub. Supt., President Social Service Dept.

EAST OKLAHOMA CONFERENCE. WOMAN'S MISSIONARY SOCIETY.

Delegates and visitors to the annual meeting at Muskogee, March 23-26, and final names to Mrs. G. W. Bruce, Chairman of Entertainment Committee. A Workers' Conference will be held Tuesday afternoon, March 23, at 4:30, at St. Paul's Church, and the first session will be at 7:30 in the evening of same day. The program is full of good things. We hope to have a returned missionary and other prominent visitors attend the meeting.

MRS. M. E. MACKEY, Cor. Sec. Home Dept.

CUMBY AUXILIARY.

The Woman's Home Missionary Society of Rea's Chapel did a good year's work during 1914, considering small members. We only have five or six working members and some of us live far miles apart. We can not report the first of the year 1914 on account of getting our Secretary's book burned up.

In January we elected the following officers: President, Mrs. Dr. Binion; First Vice-President, Mrs. G. W. Green; Second Vice-President, Mrs. Velma Holland; Corresponding Secretary, Mrs. Ella Greaves; Recording Secretary, Miss Myrtle Burns; Treasurer, Mrs. Effie Brooks; Local Treasurer, Mrs. Velma Holland; Superintendent of Study and Publicity, Mrs. Green; Superintendent Social Service, Mrs. Mullenix; Superintendent Supplies, Mrs. Green; Press Reporter, Ella Greaves.

Number of members, 12; number Junior Division, 10; relief to individual families, \$19.15; amount sent Conference Treasurer, \$12.05; amount spent on local work, \$248.45; visits to sick, 223; meals taken to sick, 58.

There was some paid out we haven't shown on account of our book being burned.

We hope to do a great year this year, though times are very hard.

ELLA (KENDRICK) GREAVES, Cor. Sec. and Press Reporter, Rea's Aux. Cumby, Texas, Route 4.

CENTRAL TEXAS.

The Woman's Missionary Council will meet in Little Rock, April 14, 1915. Do you want the Church Daily? Enthusiastic plans have been made to make this the very best edition of the daily that has ever been issued. Miss Estelle Haskin was made editor-in-chief and Mr. George Thornburgh, Masonic Temple, Little Rock, Arkansas, was made business manager. This daily will be brim full of inspiration and information. Price 25c. Send your subscription at once to your District Secretary.

MRS. J. H. STEWART.

NOTICE TO NORTH TEXAS W. M. S.

Mrs. J. D. Terry, Kaufman, has been elected Secretary Tenthredin District.

Mrs. James R. Adams, Plano, has been elected Secretary of McKinney District. On page 54 of the minutes, in the report of the Committee on Finance, item 4 should read thus: "To be ideal, each auxiliary must pay quarterly an amount equivalent to 25 cents per month per member. The Conference pledge must be paid in full, the Week of Prayer observed and an offering made to same."

In some copies of the minutes the words "per month" were omitted.

FLORA THOMAS, Rec. Sec.

RESOLUTIONS—SISTER MABEL HARDY.

Whereas, Our Heavenly Father in his divine wisdom has taken from us, to dwell with the angels and saints and there to praise and adore him forever, our dear friend and sister,

Mabel Hardy, therefore be it resolved by the Missionary Society of Hamlin, Texas,

First: That we take this means to tender our sympathy to her bereaved husband and sorrowing children.

Second: That although our hearts are heavy with grief at the loss of this beloved character from our midst, yet the memory of her will abide and linger with us till we have gone to join her in that bright, populous heaven, where multitudes, gone before, are abounding in the golden light of God's infinite love.

"Upward still to purer heights,
Onward yet to scenes more blessed;
Calmer regions, clearer lights,
Till we reach the promised rest."

MRS. E. M. WILSON,
MRS. O. SAULS,
MRS. Wm. J. POE, Committee.

NEW MEXICO CONFERENCE.

The report made last quarter was gratifying, as all auxiliaries but four reported. It will interest you to know that there are Missionary Societies in 80 per cent of the pastoral charges. This percentage is hard to beat, even by our most thickly populated conferences.

We sent \$622 to the General Treasurer. We appropriated \$475 to parsonages at Clovis, Van Horn, Pecos, Albuquerque District parsonage, and paid one hundred to Roswell.

Seven boxes of supplies were sent and \$2000 spent on local work, including \$100 on parsonage furnishings and \$275 on church furnishings. We raised \$250 during Week of Prayer, the largest amount we ever raised.

In no section of the South are greater demands made on the women than in our conference. Many pastors would be compelled to give up their work were it not for the aid given by the Missionary Societies. On our charge last year \$300 of the pastors' salary was paid by the Missionary Society. In spite of heavy local burdens 80 per cent of the charges have Missionary Societies that are standing nobly by the Connectional work. We have a few Aid Societies that do not yet feel able to take up the Connectional work, but the women are loyal and true, and will, in time, accept the increased responsibilities.

Now, a word to my Treasurers. Last quarter I kept my books open to the last day that I might catch delayed reports. I can not do this again. It rushes me too much at the last. Your reports must reach me during the first week of April. I am a busy woman. Help to make my work lighter by your promptness. Let's work together.

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

MISSIONARY BRIEFS.

At Villa Isabel, during the past year, 2000 copies of the Gospels were distributed in a house-to-house canvass, and followed up by a series of meetings which packed the chapel for some nights. By agreement of the pastors our Conference Evangelist, Rev. Hippolyto de Cempas, ex-priest of the Roman Church, was invited to hold a series of meetings in each charge on the Rio de Janeiro District. For six or seven weeks he preached every night to churches crowded to their capacity. At some of these meetings we succeeded in interesting thinking men of the community, some of whom are seeking further instruction. Perhaps in no department of our work has personal evangelism been pressed more than in the Sunday Schools, as is evidenced by the increasing number of pupils intelligently accepting Jesus as Lord and Master. The schools as a rule are well organized, graded and use our literature.—G. D. Parker, Petropolis, Brazil.

In spite of the war things go on in the University with a great degree of hope. This term already an even dozen of the students have been baptized. They come from altogether non-Christian homes and influence. There are a fine lot of young fellows who want to be baptized, but for various good reasons are on the waiting list. At the late Annual Conference two young men, who had been converted in the University, and whose first touch with the Gospel was in this institution, joined the itinerant ranks.—J. W. Cline, Soochow, China.

I would not venture a prophecy as to when the present trouble in Mexico will end, but it can not last always. I can never forget how many of our Church members expressed themselves as to the final outcome of the present crisis. They would say, as if they had a revelation, "We feel that when this dark cloud that is now hovering over our country has passed, and peace comes again, that the doors for the entrance of the Gospel will be opened wider than ever before." I hope that our Church will be ready for this opportunity when it comes. But while we wait, let us be a big brother to our Mexican people in this time of affliction.—L. B. Newberry, Presiding Elder, Guadalajara District, Mexico.

As we remember Jesus Christ, and recall the kind of tasks he has given his men to do, the kind of men he expects us to be, as we lift up our eyes and look into the upturned faces of the thousand millions of people who know not God and remember that we are the men who must bridge the racial gulf and capture the world for Christ, we may well be moved by a solemn sense of our responsibility. It is our duty not simply to nurse the wounded, but to stop the battle. If we are to face our tasks with inflexible courage and a growing devotion, we must cultivate the vital processes and bring to Christ the flawless wholeness of unshared hearts.—The Call of the World.

In the Western District the reports for the year show a net increase of 71 in Church membership, all assessments paid in full and

an increase of 169 in Sunday School scholars. Gracious revivals of intensive force and far-reaching results were held in the principal mission stations. The average attendance on preaching services has increased at least 20 per cent and everywhere the members are taking a more active part in religious work.—E. E. Clements, Havana, Cuba.

SHALL WE HAVE A SALOONLESS NATION?

By Allan Sutherland.

"I am the sworn, eternal and uncompromising enemy of the liquor traffic," declared Dr. William A. Sunday recently in Philadelphia. His call to the men of that city is the call of temperance workers everywhere to the men and women of our country: "Stand by me," he pleaded, "in my fight for your homes, your families and your decency. The saloon is doomed; the anti-saloon sentiment already holds the balance of power in the United States. In God's good time we are going to sing, 'My Country, 'Tis of Thee,' and there won't be a saloon in it. We might as well try to dam Niagara Falls with toothpicks as to try to stem the great tide of temperance reform that is sweeping our country."

The great American Anti-Saloon League Convention, which is to be held in Atlantic City, New Jersey, July 6 to 9, is arousing much interest throughout our land. The five hundred hotels of that city are preparing for a vast army of not less than twenty-five thousand temperance enthusiasts who are expected to be present. Prof. E. O. Excell, the popular choir leader, will have charge of the music. The Hon. John G. Woolley, Hon. Malcolm R. Patterson, Major Dan Morgan Smith, Sam Small, and many other widely known men, will be among the speakers. Encouraging reports are being received almost every day of the progress of prohibition.

The Alabama Prohibition law becomes effective July 1, 1915, and on January 1, 1916, Arkansas, Idaho and Iowa will have Statewide Prohibition, which will make a total of eighteen prohibition States.

On March 1 Governor Hammond signed the county option bill recently passed by the Minnesota Legislature. The law becomes effective immediately.

It is also cause for boundless gratitude that prominent men once committed to the liquor interests, are now seeing their duty with clearer vision and are bravely working for a saloonless nation. Major Dan Morgan Smith, of Chicago, is a notable illustration of this. Although never personally addicted to the use of strong drink, yet he was for several years the able general counsel for the Model License League. He is now a zealous advocate of temperance, and thus writes: "Arguments that once seemed so plausible have failed me; for the foundation of my faith and the cornerstone of my arguments was the failure of regulation and the success of prohibition. My faith is gone, and my cornerstone is displaced; my structure has fallen, and it remains for me to help build another, founded on a new faith, with a cornerstone as enduring as the truth, and that faith shall be called Temperance, and the cornerstone shall be Annihilation. I shall never make another speech in behalf of the Model License League. I am through with the wet side. My intelligence insists upon it; my conscience demands it."

Major Smith is now under contract with the National Anti-Saloon League as one of its regular National campaign speakers. He recently made a great plea for temperance before an audience of not less than seven thousand in Texas. His first address in behalf of temperance was delivered at the Ohio State Convention of the Anti-Saloon League. It will be recalled that five hundred and four thousand votes were cast last fall in Ohio for Prohibition after only ninety days' work. This was the largest number of Prohibition votes ever cast in any one State.

With sure leaders, with our hope in God, with a great nation to be saved from the curse of rum, we, too, should heed the command given of old to Joshua: "Have I not commanded thee? Be strong and of a good courage, be not afraid, neither be thou dismayed, for the Lord thy God is with thee whosoever thou goest."

All persons shall be recognized as delegates, who are appointed by local Church, Sunday School, Gideons, Young People's Societies, Temperance Organization, W. C. T. U., Y. W. C. A. and Y. M. C. A., or District or Annual Associations, Synod or Conventions of a religious body, or by any State Board of Trustees or State Headquarters Committee or any other organization co-operative with the State Department. Each local organization as indicated in the above is entitled to one delegate and one alternate.

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

MISS AGNES REPPLIER ON THE WAR.

Miss Agnes Repplier's article in the January Atlantic Monthly, has apparently two objects—to uphold the conduct of Belgium or of other nations who fight to defend their hearths and homes, and to deride peace workers. One's natural reaction is to call the first a work of supererogation. Belgium needs no defense, nor does anyone believe that men "dying on the frontier of their invaded countries or at the gates of their besieged towns"

Sister: Read My Free Offer!



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

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

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

sin "against the law of Christ." When men have spoken of war with horror their revolt has been against the forces and the policies that brought it into being, not against brave people who have been forced into it against their will.

But, Miss Repplier says, peace workers are to blame for not making clear this distinction between aggressive and defensive warfare, for arguing against the mere fact of war instead of recognizing that some wars are justifiable and even righteous. What Miss Repplier does not see is that pacifists, starting with this fundamental distinction, have advanced from their original position and are now trying to point out the causes of aggression—the things which breed discord and jealousy and strife. To harp on the virtues of brave defenders, as Miss Repplier would have us, is not particularly enlightening nor does it lead us far toward a solution of the problem how to prevent war, how to prevent homes from being violated and towns from being besieged. Pacifists have urged a revival of the motives for aggression—a reduction of armaments, a more democratic control of foreign policies, a freer exchange of ideas between nations and a persistent attempt on the part of educators to lessen prejudice and international jealousy.

It is easy to sneer at the advocates of peace for the apparent failure of their efforts. Because the forces of militarism have had official backing and the strength of tradition, because the men and women who have been fighting against these forces have not been able to bring about an end of war in a few years, we can afford to laugh at them for their congresses and meetings and oratory. But just how intelligent is such an attitude? Have not these same derided efforts turned men's thoughts toward possible ways of securing peace? Have they not helped to mould public opinion and will not a nation's opinion ultimately be expressed by her statesmen? Has not such a change in attitude taken place in the United States and has it not been reflected in the conduct of our administrators? Will not the expression of such an opinion on the part of a great neutral nation have some weight?

HIGHER IDEALS.

What comforting thoughts our holy religion brings to us. It brings to us higher ideals than things of this life. Sometimes I look into the faces of our children and read, as it were, eternity bound; then it is I can ask God, of a truth, to bestow his blessings upon them, and use me as a means in his own good way, in pointing out to them our blessed Christ, the doorway to heaven, and for them to be a blessing to the world. Sometimes the cup of my soul is made to run over when I think of that great reunion over yonder, and the ingathering of all that is pure and good. Then it is we will see our blessed Christ as he is. Our great Christian leaders may go from us, our relatives and friends may go from us, but it will be just for a while; then that grand never-ending reunion is going to take place.

From one who feels so little, but loves the Master's cause.

MRS. THOMPSON McCARLEY, Fayburg, Texas.

It is not always the man who writes about success who knows how to win it. If he did he would be busy with his job instead of telling the other man how it is done. It is easier to go into print and demonstrate methods of success than to roll up your sleeves and demonstrate it to the field. Practice and theory are often far apart—Exchange.

The Kidneys and the Skin. In the spring, the kidneys have much to do. If they are weak or torpid, they will not do it well, and the skin will be pimply or blotchy. That is, telling the story in a few words. Hood's Sarsaparilla strengthens and stimulates the kidneys, cures and prevents pimples, blotches and all cutaneous eruptions. Don't fail to take it. Buy a bottle today.

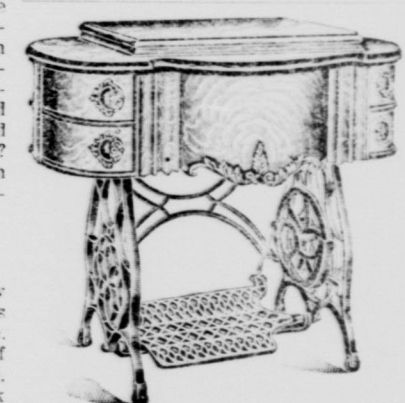
Self-reverence, self-knowledge, self-control—these three lead life to sovereign power.—Tennyson.

Mrs. Winslow's Soothing Syrup for Children Teething. Purely Vegetable—Not Narcotic.

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THE PASSING DAY

THE WAR.

At present, the Germans are occupied in an attempt to crush the Russians. For this purpose they are reported to have an army estimated at nearly half a million men marching along the roads toward Przrasnys. To prevent this army from being further strengthened, the British are thrusting at the German line north of La Bassee, and besides reporting the capture of the village of Neuve Chapelle, it is asserted that they have advanced beyond that town.

The conflict on the eastern front, experts say, is the biggest pitched battle of the war, no fewer than 1,000,000 men being engaged in it. The Germans, in their official report, claim to have made some advances, while Petrograd considers it likely that the Russians will have to fall back beyond Przrasnys, as they did last month, before making their stand. It probably will be days before a definite result is attained in this battle, as with the frozen roads the Russians can push forward reinforcements and choose their battleground.

"The Dresden has been sunk," "the British are holding the Germans in their efforts to retake Neuve Chapelle and Epinette," "Russians continue in possession of Przrasnys." These were the headlines which are attracting the attention of the English people.

The fact that all the crew of the Dresden were saved sets a new record for rescue after an action at sea, and a naval battle of five minutes' duration probably is another record.

The German Minister of the Interior and Vice Chancellor, Clemens del Brueck, is quoted as declaring in a speech in the upper chamber Germany's intention to continue the war until she obtained the guarantees she desired.

If we were satisfied merely with repelling the enemy," said the Vice Chancellor, "we would soon have peace. But we can not rest satisfied with that alone; we shall not sheath the sword until we obtain guarantees that our enemies will not attack us again. Discussion of these guarantees at the present moment would not further German interests."

Austria is offering Italy land to stay neutral.

The Prinz Eitel Friedrich, the German cruiser, which sank the American sailing vessel, Wm. P. Frye, will intern until the end of the war.

Greece has given out the following declaration:

"For Greece, after her victorious wars, a long period of peace was an imperative necessity to enable her to work for the prosperity of the country. The organization of her public services and land and sea forces and the development and wealth of the country would have guaranteed her against any attack on what she has acquired at the cost of such great sacrifices, and would also have enabled her to carry out a program of serving the interests of the State and to adopt a policy conforming to national traditions.

"In these circumstances the observance of neutrality was imperative for her from the very beginning of the European crisis."

The great fleet of battleships engaged in the Dardanelles are still under fierce fire from the Turks, but the gunners on the ships, directed by the airmen, are showing some wonderful marksmanship. Still there is much fighting before they can get to Constantinople.

It is difficult to depict the situation as a whole. We know only that as soon as the weather condition will permit, something decisive will be undertaken. Great preparations have been made during the winter months and the curtain will doubtless rise and the world will gaze upon the greatest array of men in all its history. And the men seem anxious to get together and to settle this thing!

An expenditure of approximately \$450,000 is recommended for the remodeling of the capitol building at Austin.

A bill prohibiting the giving of tips on sleeping and parlor cars was ordered engrossed by the Missouri Senate Saturday.

The Federal Reserve Board is bending its energies to the task of formulating a circular to govern the admission of State banks to the Federal reserve system.

The House killed the Clark Breeders' Bill, or so-called Pari-Mutuel Bill, striking out its enacting clause by a vote of 78 to 12. This amendment was signed by Mr. Baker, of Hood and about seventy others.

Funeral services for Mrs. John D. Rockefeller were held late in the day of March 14, in the Rockefeller home at Pocantico Hills. Only members of the family, close friends and employees of the Rockefeller estate attended.

Little Theodore Roosevelt III, grandson of former President Roosevelt, and the boy's baby sister, Grace Green Roosevelt, are the

prospective heirs to the \$4,000,000 trust estate of their great-grandfather, Theron R. Butler, who died in 1886. The fact came to public notice Saturday when the United States Trust Company, as trustees, filed its accounting of the estates.

President Woodrow Wilson has issued a book lauding an unidentified millionaire philanthropist and declaring that not all industrial leaders are engrossed in amassing mere wealth.

Half of Fort Worth was shaken and Robert S. Ray, a Houston & Texas Central car inspector, was seriously burned when a car of gasoline ignited and exploded at the H. & T. C. crossing on Leuda Street last Sunday night.

San Francisco, Calif., March 14.—The spectacular career of Lincoln Beachey, regarded as the most daring of American aviators, was ended today when he fell to his death at the Panama-Pacific Exposition in sight of thousands of spectators.

After electing officers for the next quadrennial term and dispatching all other business, the eighth quadrennial convention of the State tent of Macabees was brought to a conclusion at Temple, Texas, Monday night.

Washington, D. C., is the unwilling subject of a brand-new experiment in city government. After April 1 it will be governed almost completely by newspaper reporters. The city hall has become an annex of the National Press Club.

Leonidas D. Chandler, probably the only surviving comrade of Kit Carson, died at his home last Saturday. Chandler was with Carson in Colorado in 1857 and 1858. He was wounded at Chickasaw Bayou, in Arkansas, during the war between the States.

At an entertainment Saturday in Melbourne, ten miles east of Nacogdoches Prof. Coleman Risinger, who was acting the part of the man to be shot, received a bad wound in his chest from a paper wad and died from its effects.

Secretary of the Treasury McAdoo, son-in-law of President Wilson, was successfully operated on last Friday at Washington for appendicitis. Reports from the attending surgeons say no complications have arisen and his early recovery is predicted.

President Wilson has determined that all the rival factions in Mexico shall be compelled, if necessary, not only to respect the lives and property of foreigners, but to insure freedom of commercial communication between the United States and its Southern neighbor.

The compulsory school attendance bill was signed by Governor Ferguson. Although it contains the emergency clause, which would give it immediate effect, the law specifically provides that it shall become operative for the scholastic year commencing September 1, 1916.

"Nobody could be insulted by the acts of a drunken or crazy man," was the declaration of Thomas A. Edison when asked concerning the likelihood of trouble between Germany over the sinking of the William P. Frye. "If they are not crazy over in Europe I don't know what crazy men are," he continued.

John D. Rockefeller, John D. Rockefeller, Jr., and the latter's wife were in a serious railroad collision on the Atlantic Coast Line last Saturday while hurrying to New York from Florida, whence they had been called by the death of the elder Mrs. Rockefeller. All escaped injury and the party arrived safely.

While conditions in Mexico City have improved with the food and water supply replenished and the capital placed in order by the Villa Zozima Government, situations fraught with difficulties for the United States Government have arisen at Progreso, the east coast port, and at Manzanillo, on the Pacific.

A telegram was dispatched last week to "Billy" Sunday, urging him to come to Chicago to assist in the temperance campaign before the election of April 1916, by the Dry Chicago Federation yesterday. The first mass meeting of the "Dry Chicago" campaign will be held March 26. The aid of ministers will be sought.

Four thousand men employed in Lorain industries returned to work on full time this week. In the plant of the American Shipbuilding Company 2200 employees will be given employment in new lake boat construction, and in the Amherst stone quarries 2000 will resume work. The Amherst plant will work twelve hours daily.

Admiral Peary's North Pole ship, the Roosevelt, on which he made his historic trip to the Arctic regions, has been purchased by the United States. The ship will be used for service in the uncharted seas of Alaska. Captain Bartlett, shipmaster of the Peary expedition, will continue in command, it is thought.

Living on \$4 a week in New York City is a simple problem. Miss Dorothy Miller, a 19-year-old shop girl, told a legislative committee investigating the minimum wage problem. If one wants more clothes, she explained, it is only necessary to eat less food and if more food is wanted, skimp on the clothes allowance.

Plans are being prepared by the Navy Department in the light of the European war for the two great dreadnoughts recently authorized by Congress, whereby provision has been made for the construction within the hull of a second tier of compartments, next to the skin of the ship and on the sides, to keep out torpedoes.

A farm of 1040 acres, four miles north of Gilmer, was sold recently to Alex Dobson from Minnesota. The consideration was \$52,000, all cash. Dobson will raise high-grade cattle and hogs on a large scale. He has already put in a crop of feed. This is the first cattle and hog raising venture on a large scale in this neighborhood.

The Santa Fe lines have spent \$86,000,000 in an effort to reduce operating expenses. This statement was made recently to the Texas Railroad Commission in the rate hearing by James Peabody, chief statistician of the Santa Fe. Mr. Peabody said his company had spent this enormous amount of money for this purpose, and yet it had been unable to make any great showing in reduction of operating charges.

Count Sergius Iulovich Witte, Russia's first prime minister, died in his home at Petrograd Saturday. Count Witte, who was born June 29, 1849, at Tiflis, was one of the Russian plenipotentiaries at Portsmouth, N. H., in the negotiations for peace with Japan in 1905. He afterward was made a count and appointed President of the new ministry, but retired in 1906 and held no important post after that time.

The entire issue of \$3,525,000 State of Georgia bonds for which bids were opened in Atlanta, Ga., March 15, will be allotted to

one man, Asa G. Candler, of Atlanta, whose bid of \$1,017.82, per \$1,000, was the highest received. Mr. Candler stated his bid was a personal one and not backed by any bank or group of dealers or investors. At the price bid the State will realize more than \$70,000 premium on the issue.

"Six months ago I endorsed your note for \$50 and had to pay it," "I hope you won't hold that against me. I've had the worst kind of luck."

"No, I don't hold it against you, but I'm going to carry that note around with me in my pocket and every time I catch myself thinking that I'm a pretty smart fellow I'm going to take it out and look at my signature."

Dallas is the home of a chicken with four legs. It was hatched recently, and, except for the double set of legs, appears to be normal and in perfect health. The little quadruple fowl was hatched in the henry of Charles I. Kennerly, teacher of mathematics at the Dallas High School. It is running about on all its legs, using them two at a time, cow-fashion, scratching in duplicate and running twice as fast as any other of its fellows.

Dr. A. A. Michelson, of the University of Chicago, winner of the Nobel prize for research in physical science in 1907, has completed a twelve-year task, it was announced recently, of drawing 120,000 lines on six square inches of metal. The work, which will determine the chemical substance of the planets. The purpose of the ruled metal, called a diffraction grating, is to analyze light and through the analysis of light, to analyze objects at any distance.

Surgeons who operated upon the 18-month-old child of Mrs. Henry Wolf, of Goshen, Indiana, found a half-pound frog in the baby's stomach. When the baby became ill it was treated for stomach trouble and when the usual remedies failed to bring relief an X-ray photograph was made and this disclosed a black spot in the stomach. The surgeons declared the child must have swallowed a tadpole in its drinking water and that the frog then developed.

Young men or women with ability to produce water color paintings of apples and other fruits may get employment with Uncle Sam as pomological artists at \$1200 a year. A civil service competitive examination will be held in Chicago, April 28, for both men and women aspirants. The duties will be to make fac simile water color paintings of fruits in the bureau of plant industry at Washington. The tests will consist of copying water color paintings of apples and specimens of the aspirants' own water color work.

Cake made of English eggs ten years old was served to jurors in the Federal District Court, at New York recently, during a hearing of a suit brought by Robert Herbert, an importer, to recover \$12,000 because a consignment of preserved Chinese eggs in which he was interested was destroyed as unfit for consumption. The eggs had been preserved in a solution of boracic acid. Dr. Ernest L. Smith, a professor of biological chemistry, testified that eggs of this kind are not eaten by this method without impairing their quality.

Col. Wm. H. Crook, disbursing officer of the White House, died at Washington last Saturday. President Wilson expressed deep regret when informed of his death. Fifty years of service as a White House employee, through the administrations of twelve Presidents, made Colonel Crook one of the most familiar figures in the national capital. He was taken from the Washington police force in 1865 and appointed President Lincoln's disbursing officer. To this he had served in the Union Army. He accompanied Lincoln on many of his walks and drives, and it was his duty to watch over the President during public receptions.

Governor Williams of Oklahoma has signed several appropriation bills for maintenance of institutions and the following other bills: Providing a nine-hour working day for women. Appropriation for new building at Edmond Normal. Providing for certain County Attorneys to employ stenographers instead of clerks. Appropriation for new building at Enid Institution for Feeble-Minded. Appropriation of \$100,000 for science building at university. Appropriation for construction of dining-room and kitchen at School for Deaf at Sulphur. Providing punishment for abandonment of wife and children. Exempting libraries of ministers from taxation.

These are the salient features of the first day's session of the hearing before the United States Commission on Industrial Relations: Farm tenancy and the concentration of land ownership are increasing rapidly in Texas; the land problem is a vital political issue; landlords have required tenants to plant cotton; the rural school problem must be solved before the back-to-the-farm movement will succeed; the relationship of the landlord and tenant is not satisfactory; the banks have commercialized the rural school; the absentee landlord is responsible for the alleged tenantry troubles, and the greatest need for agricultural and industrial development in the Southwest is to bring capital and labor together on a more equitable basis.

Commissioner of Immigration Caminetti announced that the number of unemployed throughout the United States was less than it was two months ago. He also declared the number of unemployed two months ago, especially in the commercial centers, was far less than had been reported by opponents of the Democratic administration. Figures, however, were not available. "We have no figures tabulated as to the unemployed in February," said Mr. Caminetti. "The statistics we have from Chicago, New York and other large cities are complete. Our figures show that there are more people out of employment as have been reported. I think it is unpatriotic for Americans to talk about this feature of our life."

Teachers don't worry any more about whispering in school. Mrs. Ella Flagg Young announced in a talk before the Young Men's Associated Jewish Charities in Chicago. They spend their time instead in trying to find out why the pupils are not properly interested in their school work. Mrs. Young spoke of the enormous amount of study and aims of the Chicago schools. She said she is opposed to school buildings containing more than thirty-two rooms, because principals cannot know every pupil in schools larger than that. "Do not misunderstand me," she said. "The principals do not know every pupil, but they can know the principals to know all the pupils because that is the only way we can feel that the child's course will have the proper continuity from the kindergarten to graduation."

A waterfall is to play a part in the large orchestra; which will be used in the great pageant to celebrate the opening of the new dam across the Colorado River near Austin next April. Water falls have been painted, they have been praised in prose and verse, but this will be the first time that one has

been used as an instrument in the orchestra. Forty-five instruments will play the music for this pageant, and the sound of the water as it rolls over the dam and splashes on the rocks at the bottom will be used as the forty-sixth instrument. It is the belief of those producing this spectacle that the water will stick to one tone and will not try to play intricate tunes when it is on exhibition. Prof. Frank LeFevre Reed of the University of Texas, who is composing the music for the pageant, is now trying to ascertain just what tone the waterfall has. He believes that the tone will prove to be a deep one—very deep—and when he has found it he will write that tone into the musical score.

Chicago is to have the greatest and most comprehensive graduate school of medicine and sanitary science the world ever has known. Existing public hospital facilities and the brains of the medical profession of the city are to be the nucleus. The institution will be known as the Graduate School of Medicine of Chicago. The foundation is expected to be ready to start its work by May 1. The school is expected to be as large as four John Hopkins universities or two Harvard medical schools. It is expected that at least 8000 physicians, surgeons and scientists will be attracted to Chicago annually to attend its clinics. The plan, the culmination of twenty-nine years of heretofore fruitless endeavor to make Chicago the mecca of the medical profession, was made public by the organization committee, composed of Dr. E. Wyllis Andrews, Dr. John B. Murphy, Dr. John R. Pennington, Dr. Daniel P. Teter, Dr. W. A. Evans and Dr. Franklin H. Martin. The graduate school will be conducted for pecuniary gain. Its sole object will be the advancement of medical science.

The State Department now has the full story of how the American sailing ship William P. Frye was sunk by the German converted cruiser Prinz Eitel Frederick, now at Newport News. The next step to be taken by this government is to submit the claim of the owners for damages. It was announced that the owners will decide the amount of their claim within the next day or two and the United States will present it to the German government. Counselor Lansing, who was in conference with W. D. Sewall, of Bath, Me., one of the owners of the Frye, said no announcement could be made yet whether the amount of the claim would be confined to the value of the ship or whether punitive damages would be asked. He pointed out, however, that punitive damages to the amount of \$5 per cent in addition to the value of the vessel were collected in the Alabama case after the Civil War. While Germany is engaged in adjusting the case this government is considering the advisability of protesting to Great Britain against the blockade instituted against the Prinz Eitel Frederick by a squadron of five British cruisers.

At least sixty-five universities and colleges of the United States now offer courses for the study of the liquor problem, for which curriculum credit is allowed. Many others will offer such courses before the end of the present college year or during the year 1915-16. In addition more than a hundred colleges have voluntary study classes, largely under faculty leadership, where credit is not given. From these figures it will be seen that the liquor problem is now the subject of serious, systematic study in 175 to 200 American colleges. The statistics have been compiled by the Intercollegiate Prohibition Association after careful inquiry, and they show to what extent the liquor problem is being considered and studied as one of the vital questions now before the American people for settlement. Both students and faculty are endeavoring to realize the intense public interest which is being aroused by the nation-wide—and even world-wide—movement against alcohol and the saloon. By the same token they foresee that no problem will face the college man or woman on leaving college more persistently than that of the liquor traffic. True to their best traditions, the colleges have accepted the responsibility of training their students for intelligent leadership in the anti-liquor reform. Nothing is more needed in all reform movements than capable leadership; nothing is more essential in the training for leadership than a broad, unbiased, scientific study of the fundamental principles which underlie such a movement for social betterment.

The recent meeting of the stockholders of the Missouri Pacific Railroad in St. Louis marked a change in American railroading which may have a wide influence. It saw the entrance into steam railroading of Nicholas F. Brady, who is believed to control the enormous fortunes of his late father, Anthony F. Brady, who was estimated when he died last year to be worth between \$75,000,000 and \$100,000,000. George Jay Gould, eldest son of Jay Gould, had inherited the property, or the controlling interest from his father. For years he has managed it unsuccessfully. When he tried to make it a link with the Wahash and the Western Maryland to Baltimore, thus establishing a new trans-continental railroad, the great interest in control of the Pennsylvania, the New York Central and other systems went after him. They beat him, and then the Gould system began to crumble. At last the Missouri Pacific has been taken from the family, under the leadership of Kuhn, Loeb & Co., the great New York bankers. Little is known of young Mr. Brady. He is yet under forty years of age. His father confined his operations to municipal public utilities, chiefly gas and street railroad companies. He was the greatest power in the Brooklyn Rapid Transit Company, the elevated railroad system there. But the entrance of the young man into steam railroading convinces many bankers that the Brady fortune is in actual control of the Missouri Pacific. It had been the custom of the Brady interests never to buy heavily into a corporation unless they bought sufficient stock to control it.

Governor Ferguson has signed the following bills and resolutions: To validate and confirm land titles on Jose Maria Mora grant in Nacogdoches County; conferring on Dickens County Court original concurrent jurisdiction with Justice of Peace Courts in civil cases; requiring owners and operators or lessees of coal mines in Texas to furnish and equip bath houses; San Saba road law; Marion County road law; Collin County road law; Clay County road law; Salinal Independent School District; creating Frío Independent School District; Uvalde County; creating Lytle Independent School District, Atascosa County; authorizing Commissioners' Court of any county in Texas to levy and collect tax not over 5c on each \$100 for purchase of lands for park purposes. This is the Davis County Park Bill. House Joint Resolution No. 1, proposing amendment to Constitution adding authority to the voter to vote in a precinct other than his residence. House Concurrent Resolution No. 14, sine die adjournment of Legislature, March 20, at high noon. Senate Bill No. 152, providing that all property or moneys received as compensation for personal injuries sustained by the wife shall be her separate property. Senate Bill No. 20, amending road law applying to Guadalupe, Caldwell, Bee, Jackson, Grimes, Comal, Colorado, Gillespie, Wood and Maverick Counties. Senate Bill No. 287, for relief of railroad corporations having charters granted or amended since January 1, 1892, and which have failed

or are about to fail, to construct their roads and branches within the time required by law. Senate Bill No. 491, Davisville Independent School District.

Over a million immigrants arrived at the port of New York last year—a total about equal to the population of Boston and Washington combined, writes Milton H. Foster, M.D., Surgeon United States Health Service, in the Survey Press Bureau.

President Wilson has sent a letter to Representative Underwood and Senator Kern endorsing the purchase by the Federal Government of Monticello, the home of Thomas Jefferson. The letter reads: "I am told that there is a resolution now pending before both houses of Congress for the purchase of Monticello, the home of Mr. Jefferson, and that back of it lies a very strong sentiment in both Houses. Certainly my own interest in it is very deep and very sincere. I most earnestly hope that there will be some interval in the business of the House and the Senate which can be used for the passage of this most interesting piece of legislation, which, I think, will meet the approval of the whole Nation."

Experiments are being made at the City Hospital in St. Louis with a "narcotic sleep" resembling in its effect the "twilight sleep" for the cure of drug fiends. Several drug fiends have appealed for treatment under the expectation that the new Federal Prohibition Act, which went into effect March 1, will cut off their supply. A mixture of drugs composed of belladonna, xanthoxylum and hyoscyamus, is being given every hour for forty-eight hours. The drug is administered in whatever way the patient has been used to taking drugs—hypodermically or through the mouth. The patient is kept in a narcotic coma for the forty-eight hours. When he recovers full consciousness, the craving has passed, it is said, and he is discharged within four or five days cured. A Chicago doctor reports twenty-five absolute cures under the treatment.

High-grade boots and shoes with soles made of cotton, opening a new industry and meeting a serious emergency which the lack of sole leather has created in this country, and whose wearing qualities are asserted to be superior to leather, are the latest innovation to attract attention of Eastern shoe manufacturers. According to a statement made by a manufacturer, the new cotton sole is waterproof, because in the construction a cement is employed, which makes the cotton strands, tightly woven together, hard, yet pliable. The new sole, it is said, does not cake or shrivel. It can be fastened to the shoe by cement, so that not a stitch is required to place it in position, and, once placed, it cannot be pulled off except with much effort. It retains its flexibility and textile strength indefinitely, and the gum used in its construction melts only at a temperature of 120 degrees Fahrenheit. In point of price, it is said, the cotton sole is much cheaper than leather.

Prof. William H. Taft, former President of the United States, was the principal speaker on the program of the Department of Superintendence of the National Education Association Convention at Cincinnati, O., recently. His address was, "When Is a Nation's Standard of Education Practical?" "The cause of free public education is more sacred and more important than almost any other before our people," he said. "It is one that awakens the profound interest of the people and commands the greatest and most willing self-sacrifice by the tax-paying public. The consequences of this fervor are that our school systems are not as well scrutinized as they should be. Indeed it is now difficult for the public of a community to learn the facts as to the thoroughness of the discipline and of the knowledge imparted in their schools of economy in the expenditure of their funds devoted to education. Parents are themselves not qualified to pass upon the result of a public school system in a town, county or district in such a way as to make their opinion the best criterion. Hence there is great opportunity for just and shoddy in the product concealed under a cloak of pretentious curriculum and glowing annual reports. What we need in the country is an opportunity for standardization and comparison of school systems in the different cities. This, I think, we might have by establishing what Washington recommended—a National University in Washington."

Nothing illustrates the activity of the political doctors more than the presence of one of them as chairman of the Health Committee of the National Education Association. Here is a great educational association composed of the teachers of the public school children of this country which delivers an important committee into the hands of an interested body. As a matter of fact, the American Medical Association and the National Education Association joined hands some time ago. Both made appropriations for a joint campaign. But is further evidence of an understanding in the report of Dr. Mary Elizabeth Bates, chairman of the Committee on School Health, page 861 of the Proceedings of the National Education Association's annual meetings in St. Paul in 1914. Dr. Bates, who is a member of the American Medical Association and a practicing physician, defends the medical examination of school children in her report and says, "By all means let us complement compulsory examination with compulsory care, by parent if possible, by State if need be." The National League for Medical Freedom repeatedly has pointed out that "compulsory treatment" would follow the examination of school children. The State also will furnish the practitioner and he will represent the allopathic system of medicine, for it controls the entrance to the Federal, State and municipal services. If a parent were to ask a medical inspector for a homeopathic physician or an osteopath to treat his child at the public expense, his request would be received with ridicule and would elicit sarcastic comment. Verily compulsion is here and the political doctors are cheering its advance as well as directing its course.

A TESTING TIME!

We do not think that in many years, probably not within a generation, possibly not in its whole history, has the Christian Church been put to the test as it is being put to the test this very hour. For its members to be absolutely loyal to their Master's spirit and teaching and yet loyal to ruler and to country, keeping Christian and cosmopolitan all the way through, is now, with some, the easiest thing in the world. For ministers and members to realize that the things for which the Church stands are still the great things, and to keep seeking great spiritual ends and measuring up to great spiritual opportunities, is difficult, very difficult, in the midst of all the excitement and unrest and fear of the hour. And to meet the calls that come seeking self-denying helpfulness at our hands, is testing, and will test still more, the heroic quality of our Christian sympathy and unselfishness. But is not the day of our great testing the day of our great opportunity? We believe that it is.—Christian Guardian (Toronto).

Mrs. S. We. Dr. A. W. V. F. E. J. Rev. R. M. G. B. L. G. V. Vall. Ear. Hen. Cla. D. Mrs. J. B. Miss W. Mrs. C. Mrs. F. Miss Miss J. L. D. C. Mrs. Mrs. Mrs. T. Tux. B. Beth. A. SN. Mrs. Miss BE. J. T. W. L. D. W. Elgin HA. J. H. Mrs. Mrs. Mrs. RO. C. J. Mrs. E. R. Dr. J. Ney Rev. Mrs. Judge Mrs. MA. F. R. Chas. Hy S. Chas. Anna FO. Mrs. (WA. Waxal by A S this 3 report Freder. Hader. Maco. Llan. New. Mason Cohall. Devint. Bronco. Lareld. Uvalde Gonzal. Lamp. Pecos. Royce. Itasca. Cisco. Eastlan. Decatur Pilot 1 Collins Munge Graves J. W. Rev. Orphan At a honor e who pr the few country world, I heart a tion wo does. While anybody ble and powers prisoner ceiving and Gei suggesti reason 1 the pow

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SUBSCRIPTIONS TO RANKIN MEMORIAL FUND.

DISTRICT CONFERENCES.

CLASSIFIED ADVERTISEMENTS

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

AN OLD BOOK WANTED.

Who will sell me a first or second-hand copy of the life of Rev. A. J. Potter. (REV.) A. D. JENKINS. Emmet, Ark.

MISCELLANEOUS.

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

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

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

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

STOMACH SUFFERERS—For 2 cents I give you information about a simple Home Remedy, which is better than all Patent Medicines. R. LANDIS, Box 12 C, Evanson, Ohio.

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

MUSICAL INSTRUMENTS.

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

REAL ESTATE.

INVESTORS clip this address out if you intend coming to Dallas any time soon. See Mr. USHER, 801 BUSCH BUILDING. I will drive you out to show you business or residence lots adjoining new Southern Methodist University. Prices from \$550 upwards; \$50 cash and \$10 per month. Come see for yourself.

TOURS.

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

Pittsburg District—Second Round.

Boston Cir., at Godley Prairie, March 20, 21. Winnfield, at Oak Grove, March 27, 28. Mount Pleasant, March 28, 29. Redwater, at Mandi, April 3, 4. Queen City, at Harmony, April 10, 11. Atlanta Sta., April 11, 12. Daiby Springs, at Austin Chapel, April 18, 19. New Boston and DeKalb, at New Boston, April 19, 20. Wimsburg Cir., at Shady Grove, April 25, 26. Hughes Springs, at Avenger, May 1, 2. Cason, at Iron Bluff, May 9, 10. Daingerfield, at Daingerfield, May 10, 11. Hardy Memorial, Friday night, May 14. Nash Cir., at Buchanan, May 15, 16. First Church, Texarkana, May 16, 17. Pittsburg Cir., at Cox's Schoolhouse, May 22, 23. Pittsburg Sta., May 23, 24. Cornet, at Dalton, May 29, 30. Naples and Omaha, at Omaha, May 30, 31. Douglasville, at Jones Chapel, June 5, 6. Linden, at Pearl Hill, June 6, 7.

I urge the preachers and people to make this quarter one for great revival effort; work through your evangelistic committees, and "win-one" committees, and where it is at all wise to do so, hold your meetings this quarter, and work, and pray, and wait for results. In the campaign for 15,000 souls this year, our district ought not to be satisfied with less than 2000. I feel that I must speak again of the condition of our benevolent claims; something must be done to relieve the situation. While I know the stringency in money matters is such as we have seldom faced, some of our people can help, and they would do it if the matter were laid before them in all of its urgency. Lay special emphasis on need for the Missionary Collections; some of our men on missions are in actual need; do your best to have this claim paid by the District Conference. Preach the very strongest missionary sermons you can, use your Missionary Committee, make a personal canvass of your members, and try to get as much as twenty-five cents from each member in the next sixty days; this is a small amount to ask for, but it would pay the assessment, and it is not more than could be gotten with proper effort. There is hardly a preacher in the district who can not pay this claim any month of this quarter, even as hard as times are, if he will go after it with the determination to get it, and will put heart into the effort, and will be content to take small amounts. I urge this in the name of our brethren who are in desperate straits, to give this matter your very best effort.

Our District Conference will meet at Atlanta Tuesday June 8, 9. Committees—License to Preach—C. T. Cummings, J. L. Red, T. N. Graham. Admission on Trial—W. F. Andrews, S. H. Allen, C. H. Adams. Deacons' Orders—M. N. Terrell, M. I. Brown, B. C. Ansley. Elders' Orders—B. C. Anderson, R. J. Deets, I. O. Dent. Southwestern Scholarship—Jesse Lee, A. A. Kidd, W. H. Vance. O. T. HOTCHKISS, P. E.

MUSIC TEACHER WANTED.

A good opening for an A-1 music teacher in good Oklahoma town. Must also be voice teacher and capable of directing choir. Address Teacher, care Texas Christian Advocate, Dallas, Texas.

All advances should be abated. Where is there a nuisance more entitled to abatement than the saloon?

BLANCO, TEXAS—

Mrs. T. J. Alexander
STAPLES, TEXAS—
Wesley Bible Class

BUFFALO SPRINGS—

Dr. Cannon

ANTELOPE, TEXAS—

Walter Myers

WACO, TEXAS—

Mrs. Sarah E. Patton

FLORESVILLE, TEX.—

E. N. Woolsey

Frank Woolsey

J. P. Woolsey

Rev. A. B. Davidson

ROUND MOUNTAIN—

Mr. and Mrs. E. M. Shelly

Miss Hope Shelly

G. A. Shelly

BLOWOUT, TEXAS—

Mrs. M. R. Davis

BELLS, TEXAS—

I. T. Brice

G. W. Kimbrough

VALLEY VIEW, TEX.—

Valley View Sunday School

Dan Flint

Earl Jones

Henry Martin

Mrs. C. L. Miller

Chas. Steadman

DUBLIN, TEXAS—

Mrs. S. J. Vaughan

IREDELL, TEXAS—

Miss Nannie Lorraine

WHITE ROCK, TEXAS—

Mrs. H. C. Terry

CALDWELL, TEXAS—

Mrs. M. E. Hitchcock

F. H. Hitchcock

Miss Bettie Scott

Miss Fannie L. Stone

D. C. Alfred

Mrs. D. C. Alfred

Mrs. F. Matejka

Mrs. Maude Morgan

Mrs. J. M. Thornton

TUXEDO, TEXAS—

Tuxedo Sunday School

BALLINGER, TEXAS—

Bethel Sunday School, by T. A. Duke

SNYDER, OKLA.—

Mrs. M. E. Holshouser

Miss Holshouser

BRADSHAW, TEXAS—

J. T. Mayhew

WINGATE, TEXAS—

L. D. Tucker

WINTERS, TEXAS—

Elgin Davidson

HARDY, TEXAS—

J. H. Sowder

Mrs. J. H. Sowder

Miss Willie Sowder

Mrs. May

Mrs. Chapman

ROCKWALL, TEXAS—

C. J. Walker

Mrs. Sallie Walker

Dr. J. F. Corry

Rev. J. F. Corry

Rev. J. F. Holmes

Mrs. J. F. Holmes

Judge E. C. Heath

Mrs. E. C. Heath

MASON, TEXAS—

F. R. Grote

Chas. Guentert

Hy Schwers

Chas. Grote

Mrs. D. Kotlmann

Anna Kotlmann

FORT WORTH, TEXAS—

Mrs. C. E. Baker

WAXAHACHIE, TEX.—

Waxahachie Methodist Church by W. A. Crow

PLEHEWEVILLE, TEX.

Rev. W. D. Wiemess
Aug. Willmann
H. Jordan
D. Jordan

ALVIN, TEXAS—

A. S. Cobb

CLAREMORE, OKLA.—

Rev. G. W. Griner

Mrs. G. W. Griner

Heidt H. Griner

J. T. Ezzard

W. L. Kistler

M. H. Watts

S. R. Harris

Miss Mary Sawyer

Miss Eva Brooks

Lee Settle

ABERNATHY, TEXAS—

Rev. J. A. Darden

Mrs. M. I. Darden

AUSTIN, TEXAS—

Rev. R. A. Holloway

STARR, TEXAS—

G. F. Ryan

Luke Peck

PARIS, TEXAS—

Rev. M. L. Hamilton

A. Kanzler

P. A. Bywaters

Jerald Bywaters

Rev. T. D. Wilson

Rev. W. D. Mountcastle

Lynn Hogue

Mrs. Maude Burk

F. D. Mallory

E. G. Hamilton

Mrs. E. R. McCuistian

Harry McCuistian

Erna McCuistian

Altha McCuistian

E. H. McCuistian

Reginald McCuistian

J. M. Jennings

Mrs. William Bell

J. S. Stone

Miss Nettie Hogue

James Hall

P. A. Bywaters, Jr.

Mr. and Mrs. R. L. Ernest

S. H. Hancock

A. A. Hough

Miss G. P. Shelton

Ino. T. Henley

Miss Nina Jennings

J. W. Woods

C. G. Caviness

James Hancock

ODESSA, MO.—

Mrs. J. C. Martin

FERRIS, TEXAS—

Rev. Joseph Lee

Adult Bible Class

Mrs. Esther Lee

T. H. Noble

W. E. Tyson

J. T. Batchler

Geo. Jeffers

J. L. Duncain

Mrs. M. F. Tyson

J. O. Nobles

Young Men's Class

J. O. Nobles

Jesse Noble

Curtis Cunningham

Rolla Jeffers

Frank McDaniel

Shelton Duncain

Geo. Rice

Amel Rice

G. R. Henderson

I. V. Harris

Umprey Lee

Lestea Pannell

Leonard Tyson

Geo. Tyson

Finis Tyson

Geo. Noble

Primary Department

Class No. 3

Class No. 4

Class No. 5

Class No. 6

Class No. 7

Class No. 8

Class No. 9

Class No. 10

Class No. 11

Class No. 12

Class No. 13

Class No. 14

Class No. 15

Class No. 16

Class No. 17

Class No. 18

Class No. 19

Class No. 20

Class No. 21

Class No. 22

Class No. 23

Class No. 24

Class No. 25

Class No. 26

Class No. 27

Class No. 28

Class No. 29

Class No. 30

Class No. 31

Class No. 32

Class No. 33

Obituaries

The space allowed obituaries is twenty-five lines or about 175 or 180 words. The privilege is reserved of condensing all obituaries. Parties desiring such notices to appear in full as written should remit money to cover excess of space to-wit: At the rate of One Cent Per Word. Money should accompany all obituaries. Resolutions of respect will not be inserted in the Obituary Department unless accompanied by a check or money order for the same. If paid for will be inserted in an other column.

Poetry Can in No Case be Inserted.

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

ASHBURN—B. F. Ashburn, son of Martin and Polly Ashburn, was born near Sulphur Springs, DeKalb County, Alabama, November 21, 1849. He was converted and joined the Church at the old Sulphur Springs Camp Ground in 1864. He was married to Miss Sallie Austin at Bird's Chapel, DeKalb County, Georgia, September 19, 1870. He moved to Texas in November, the same year, and settled near Grapevine, Tarrant County, Texas. He moved to Mineral Wells, Texas, about 1889. For twelve years preceding his death, he lived at Salville, near Mineral Wells, where he finished his earthly course Jan. 9, 1915, and his body was laid to rest by his pastor, Rev. M. M. Morris, assisted by Rev. M. S. Hutchins, in the cemetery at Mineral Wells. His parents were pious people, members of the Cumberland Presbyterian Church, his father an active member, a good, honest, and practical man, a monthly preacher, and an annual camp meeting were the religious influences that moulded his childhood. When there was no preaching his father conducted "Sabbath School" for his household. This was a fervent service of reading, singing, exhortation and prayer. He was only twelve years old at the outbreak of the war. His oldest brother, as well as all able-bodied men, went into the service. His father and an older brother were hopeless invalids, and soon after the country was overrun by the Federal army, they both died, and their burial was tenderly performed by slaves from neighboring farms. Standing by his father's bed he took his first lessons as how to farm, care for the stock and keep them and all foodstuffs and other valuables in hiding from the enemy. Thus, at a tender age, in a time of peril and war's turmoil, he became the responsible head of the family—often sleeping in the fields at night, while the stock took their feed. He was able to get them safe in hiding before the soldiers were stirring. When he could no longer plow he threw the wheat among the graves and let a gracious providence take it. The grain was cut and threshed by hand in a most primitive way. His experiences, through those awful years, typified him for life. We sing of the "soldier at the front"—we should sing of the lad who defended the hearthstone and stood by the staff. At his conversion he joined the Church of his parents, but after moving to Texas he joined the Methodist Church under the ministry of Rev. M. C. Blackburn. In his fellowship and service he lived to the end of his life. He was very active in building the church at Salville and was a faithful official in its service—it was indeed his "home." From its pulpit, surrounded by many of his friends, his pastor preached his funeral sermon. Many bore a loving tribute to his memory and worth as a friend and Christian brother. It was so often remarked, on that occasion, "O we will miss Uncle Dock." Having had but small chance for education he did all he could to assist his younger brothers—all three of whom became ministers—in securing the best possible advantages. The writer recalls that he made several trips, horseback, from Grapevine to Granbury, some sixty miles, to carry him to and from Granbury College. He gave his children the best possible schooling. He kept up his habit of hard labor to the end and by economy and industry provided a comfortable home for his family. He gave the world a pound of service for every ounce he received in return and was content to have it so. He belonged, solely, to his home and his Church, never leaving a number of anything else. He was a plain, black and a very gentle man. His was the way of love, and though he might, in philosophy and esthetics wander far, yet the Lord brought him where the blessed are. While counting hardship and spurning all softness and needless self-indulgence, he, like the eagle, was ever ready to pluck the down from his own bosom to soften the nest for his loved ones. He was small and frail of body, but large and strong in soul. As a counselor he was wise and a ready sympathizer. The simplicity of his soul and his ardent piety made it a coveted privilege to, over and anon, light one's torch at his sacred altar-fire. His wife, his "first and only love," and seven children remain to cherish his memory and perpetuate his works. Three of his children, who have preceded him, were there to greet him. His parents, two brothers and one sister, had gone before him. His going is to us as the loss of a thousand, but we know where to find him. As at eventide I watched the setting sun and thought of his passing over this picture came to my mind.

ISAAC S. ASHBURN.
Archer City, Texas.

RODGERS—Sister Mary Spang Rodgers was born in Nelson County, Tennessee, October 12, 1839; died at Sylvan, Lamar County, Texas, March 7, 1915. Joined the Methodist Church in her girlhood days. Was a devout Christian and consistent member for nearly sixty years. She leaves four stepchildren and three of her own children to mourn because she is gone, but they will meet again in God's own good time. We laid her body away in the cemetery at Sylvan, to await the resurrection. She is gone, but not forgotten.
C. F. McINNEY, P. C.

NEWTON—Mrs. Frances J. Newton (nee Kuykendall) was born in Fayette County, Tennessee, near Memphis, November 29, 1837, and died at Waxahachie, Texas, December 8, 1914. When she was a small child her parents moved to Texas and settled in Panola County. Her girlhood was spent near Beckville, near the 1857, she was married to E. J. Newton, with whom she moved to Waxahachie in February, 1900, and with whom she lived until the day of her translation. The later years of her life were full of physical suffering, but she had constantly the assured presence of Him whom she had trusted more than half a century ago. As she entered the valley of the shadow of death she feared no evil. Death had no terrors for her. She met the last enemy with that calm assurance which knows what the result of the conflict will be. Faith gave her the victory in life and enabled her to triumph in the hour of death.
W. B. ANDREWS.
Waxahachie, Texas.

REV. G. W. DAMAN.

Rev. George Washington Daman was born near Brownsville, Haywood County, Tennessee, February 20, 1837, the oldest child of F. W. and Mary A. Daman, and departed this life at his home in Stillwell, Okla., February 28, 1915, being seventy-eight years and eight days old. In 1859 he moved with his parents to Arkansas and settled at Searcy. At the beginning of the Civil War he enlisted in Company E, Third Arkansas Cavalry, Confederate Army, under Capt. Chas. Daman, and at the close of the war he served in the Army of the United States, under Capt. Earl. During the last two years of service he was in the medical department. He took part in the famous battles of Shiloh, Chickasaw, Corinth, Franklin and Thompson's Station, and at the close of the war he was promoted to Major in the Cavalry. In 1872 he was made a Master Mason by Lavaca Lodge, in the State of Arkansas, and in February, 1892, at the regular communication of Amity Lodge No. 207, of Hackett, Ark., he was voted an honorary member to said lodge for life by a unanimous vote. He was married to Miss Anna E. Danson at Searcy, Ark., on November 29, 1860. To this union one child, a son, Willie F. Daman, was born, who survives the father, and is an honored member of St. Luke's Church, Oklahoma City. Mrs. Daman died in 1893 at Lufkin, Okla. He was married the second time to Miss Frances Gertrude Crosby, to which union one child, a daughter, Georgia, was born, who lingered near for some four years and then passed on to the heavenly country, followed soon after by her mother. He was married the third time to Miss Fannie Patterson at Fort Smith, Ark., August 13, 1900, and she survives him, but it is particularly of Brother Daman's religious life and work that I desire to speak. Being the son of pious parents, his religious views were early formed, and among the first to be converted he was solemnly converted and joined the Methodist Church at Brownsville, Tenn. He was licensed to preach by the Fort Smith Circuit, Fort Smith District, Arkansas Conference, August 23, 1857. During his pastoral labors, preaching circuit, from 1857 to 1892, he was in charge of the following churches: Walnut Free Circuit, 1858-1864; Dandridge Circuit, 1864-1869; Fort Smith Circuit, 1869-1892; Hackett Circuit, 1892-1894; Waldron Circuit, 1894-1896; Boynton and Morris, 1896-1902; Episcopal Church, Smith, and during those years served the following charges: Walnut Free Circuit, 1858-1864; Dandridge Circuit, 1864-1869; Fort Smith Circuit, 1869-1892; Hackett Circuit, 1892-1894; Waldron Circuit, 1894-1896; Boynton and Morris, 1896-1902; Episcopal Church, Smith, and during those years served the following charges: Walnut Free Circuit, 1858-1864; Dandridge Circuit, 1864-1869; Fort Smith Circuit, 1869-1892; Hackett Circuit, 1892-1894; Waldron Circuit, 1894-1896; Boynton and Morris, 1896-1902; Episcopal Church, Smith, and during those years served the following charges: Walnut Free Circuit, 1858-1864; Dandridge Circuit, 1864-1869; Fort Smith Circuit, 1869-1892; Hackett Circuit, 1892-1894; 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NOTES FROM PITTSBURG DISTRICT.

(Continued from page 7)

deserves surer or larger reward. He will succeed this year, for he always does.

Winnboro Circuit is served by Brother J. H. Carlin; this is his first year in the conference, but he is getting the harness well adjusted. He is a tireless worker and good preacher, active pastor and wise leader. The people are standing by him and with such good people to help him there is no reason why the work should not make a good record. Watch the reports and see if it does not turn out that way.

This has been a trying quarter. The weather has been almost unprecedented. Money matters have been extremely tight and many of our good people have been unable to do what they have been accustomed to do; but we face the future hopefully and when conditions improve our people will not be found wanting in loving and loyal service. Our collections are woefully short, not from choice or indifference, but because of necessity. The salaries are about \$1000 short of this time last year. Strange to say, this shortage is mostly in the stations and stronger charges. Four of the five stations report nearly \$700 less than they did the first quarter last year, and the three half-stations report \$170 less than last year. Six of the circuits report more than they did for the first quarter last year and seven of them report less, but the total of their shortage is not quite \$180. Only one charge passed the question of raising the salary of the pastor to the next quarter, and if it reduces the salary it will be the only one in the district to do so. Seventeen of the charges fixed the salary at the same figure it was last year, and three have advanced the salary. I have never seen our stewards and people more willing to provide for the support of the men who serve them and I herein bear testimony to their faithfulness and loyalty. Plans for great revivals are being laid in many of the charges, and in spite of all the unfavorable and untoward conditions we are hopeful and pressing forward.

O. T. HOTCHKISS.

PASTORS' MISSIONARY INSTITUTE OF WACO DISTRICT.

The Pastors' Missionary Institute of Waco District convened in Elm Street Methodist Church, Waco, February 22, 1915, with the presiding elder, J. A. Whitehurst, in the chair. Beginning at 10 o'clock and continuing throughout the day, and the day following, there was not a dull moment in the entire program. Brother Whitehurst is enthusiastic in his work, and to be in a meeting, such as we had under his presidency, is to receive an inspiration for work that is worth a great deal to all of us. His opening address on "Important Qualifications for Successful Pastor" was a splendid deliverance. If the pastors of Waco District had not already felt that they had a wise, sympathetic helper in the person of their present presiding elder they certainly were convinced of that fact before the sessions of the institute were over. The preaching services of the institute were indeed seasons of refreshing from God's presence. At 11 o'clock, of the first day, G. F. Campbell, of Bruceville and Eddy, preached on "Place of Prayer in World Evangelization." At night President Winfield, of Meridian College, brought a soul-stirring message from the text, "He taught them as one having authority, and not as the scribes." On the second day Dr. Culver preached on "The Need of Power." It was a wonderfully powerful discourse. All the discussions of the various subjects on the program were interesting indeed, and were entered into heartily by all the pastors present. A very interesting feature of the institute was the part taken in it by our good women. Sister R. F. Brown, Publicity Superintendent, demonstrated woman's work very interestingly, with the help of maps, charts, etc. Sister R. L. Abbott, our District Secretary, spoke of "How Pastors May Help to Organize and Perpetuate W. M. Auxiliaries." The address was very helpful to the pastors present. Perhaps no one address of the entire institute was more thoroughly enjoyed and more thought-provoking than that of W. J. Barcus, our District Lay Leader, as he spoke of the laymen's work in our Church. We must not forget to speak of the royal entertainment furnished the visitors during their stay in Waco. On the first day we were marched to one of the leading restaurants of the city, where we had a very fine dinner. I don't know who paid for it, but we preachers from outside the city were not allowed to pay our part of it. At night we were cared for in the homes of the city preachers, and if we had ever felt that the city preacher is "stuck up" we soon

A GREAT DISCOVERY OF 1820.

During President Monroe's first administration, nearly a century ago, Dr. W. W. Gray, a brilliant young physician of Raleigh, N. C., made a discovery, now a world-wide blessing. This was a certain ointment which prevented blood poison and counteracted all skin diseases. The wonderful dispatch with which Gray's Ointment cured ulcers, old sores, boils, tumors, felons, abscesses, etc., traveled fast, and, despite the absence of railroads and fast trains, soon became known and demanded the country over. The business was moved in 1850 to Nashville, Tenn., and continued there by Dr. W. F. Gray, a son. Anyone by writing Dr. W. F. Gray & Co., 850 Gray Bldg., Nashville, Tenn., can obtain a trial box of Gray's Ointment free of charge. 25c at drug stores.

had our minds disabused on that point. Then, the second day, the good women of Elm Street Church provided such a dinner for us as one seldom sees. The table was loaded with good things to eat, and, headed by our fearless presiding elder, we made a raid on it that was truly full-filling in its nature. By unanimous vote the institute extended thanks to Brother Caraway and his people for the entertainment furnished. In token of gratefulness to God for the deliverance of Prince Yun from prison, the institute sang "Praise God From Whom All Blessings Flow." The committee on resolutions submitted two; one on the death of Dr. G. C. Rankin and the other on Rev. I. Z. T. Morris. These resolutions were signed by A. E. Caraway, E. W. Tarrant and R. F. Brown, and unanimously passed.

MISSIONARY INSTITUTE, SWEETWATER, TEXAS.

The Sweetwater District Missionary Institute met in Colorado Monday, February 22, at 7:30 p. m. with an opening sermon on the Great Commission, by Rev. G. S. Hardy, our pastor at Sweetwater. It was a clear, forceful presentation of the subject, with pointed illustrations and earnest inspiring delivery. Tuesday morning the session opened with a sermon on Revivals, preached by Rev. G. A. Humphreys, our pastor at Roscoe. It was thoughtful and earnest.

The program for discussion was taken up—Rev. G. S. Hardy in the chair, Rev. J. T. Griswold, our presiding elder, being unable to attend the morning session on account of sickness.

The Institute discussed the every member campaign. It was generally understood that all the pastors would adopt it.

At 11 a. m. Bishop Mouzon was announced to preach, but he failed to arrive, much to the disappointment of all. Rev. C. E. Jameson, our pastor at Lorraine, being the next biggest man, was billed to fill his place, and right well did Jameson perform. Everyone seemed to enjoy his message.

The afternoon session opened at 2:15, Rev. J. T. Griswold, presiding elder, in the chair. Rev. Duncan, our pastor at Blackwell, led in the devotional services.

The Organized Classes in Sunday School in the Interest of Missions, The Sunday School as the Hope of the Church for a Missionary Church, were topics taken up and ably discussed.

At 3 o'clock Miss Johnny Pearson, one of our missionaries to Mexico, who is at present teaching in the Mission School at El Paso, the school at Durango having been closed down, spoke to the question of Missions, with special reference to Mexico. Her message was a thrilling one, and we felt a longing to save those benighted souls under the black dominion of Romanism. It was of peculiar interest to the writer to see and hear her. Seven years ago, under my pastorate, she consecrated herself to God for the mission field. I am sure all present were more than delighted with her presence and message. We also heard, with much pleasure, Mrs. Merrell, one of Colorado's elect missionary auxiliary women, and Mrs. H. G. T. Towle, of Snyder, District Secretary for the woman's work.

Our presiding elder spoke to the Institute on plans for our work, bringing us some stirring echoes from the mid-year meeting of our Conference Board of Missions. We were delighted to hear him. He seems to have won all hearts and has an open field as our leader, and feeling his strong personality, his wise leadership already assured, we are expecting a great year in the Sweetwater District.

At the evening hour we were again disappointed in not being permitted to hear Bishop Mouzon. The writer was pressed into service and preached on the Distinctive Doctrines of Methodism. There have been no fatalities reported as a result. After a standing vote of thanks to the good people of Colorado for cordial hospitality, the Institute adjourned, all feeling we had a most enjoyable meeting.

J. E. STEPHENS, Sec.

PREACHERS' AND WORKERS' INSTITUTE OF THE LAWTON DISTRICT.

The Preachers' and Workers' Institute of the Lawton District met at Snyder, Oklahoma, February 25 and 26, with Rev. W. H. Roper, our presiding elder, in the chair.

There was a good attendance of the ministers and laymen of the district and the program was highly interesting from the very beginning until the close.

The program consisted of discussions on Sunday School, Missionary, and Financial problems.

We shall give a brief summary of the work done. Sometime before the Institute, Brother Roper had assigned topics to different ones, asking them to lead the discussions, others readily took part, showing that all had given thought to each topic on the program, and were putting their hearts into the work.

It was decided by a unanimous vote to organize within the district a Board of Finance, composed of five clerical members and five laymen. This Board, acting under the chairmanship of the presiding elder, is going to strive by systematic measures to secure all the benevolent assessments in full for the district this year, also it will strive to create a broader field of missionary knowledge throughout the district. This Board is to be aided by a male quartet under the direction of Rev. W. J. Richards.

The cause of mission was thoroughly discussed in the Institute and Rev. W. B. Douglass, of Frederick, Oklahoma, gave us a most soul-stirring missionary sermon.

The pastors were in fine spirit and Brother Roper, as chairman, was ever ready to create

inspiration and enthusiasm by his timely suggestions. A deeply religious atmosphere pervaded every meeting of the Institute and all were made to feel that it was good to thus assemble ourselves together.

We are always glad to have such assemblies come to our Church.

C. M. BUTTRILL, Sec.

MEXICAN WORK IN SAN ANTONIO.

The growth and development of our work in this city among the Mexicans has been very gratifying ever since last summer. Our Church is at work in every department. Our membership of about two hundred and forty is scattered all over the city, but they are glad to come to the house of the Lord. We have forty or fifty at prayer meeting, two hundred at preaching service, an enrollment of two hundred in the Sunday School, with an average attendance of about one hundred and fifteen; an enrollment of twenty-five in the Wesley Class and an average attendance of twelve or fourteen. We also have a flourishing Woman's Society. They have cottage prayer meetings and do some charity work.

We have received forty-four into the Church since the first of January, seventeen of whom came in on profession of faith. Besides these we have a dozen candidates waiting for further instruction before coming in.

Brother Onderdonk, our Superintendent, is to be with us in a meeting to begin next Sunday. He is as much loved among the Mexicans as among the Americans. We believe in him and are rejoicing in his continued success in his field.

The Wesley House is an indispensable part of our work. The women of San Antonio deserve great credit for doing such hearty work towards keeping up that institution. With two fine women in charge—Mrs. Hewitt and Miss Bowden—and the faithful constituency of some of the choicest spirits in San Antonio this Community Home is offering to the Mexican young people those cultural advantages which they can hardly have without it. This work is largely the result of the prayers and wise planning and hard work of Mrs. A. W. Shaw, who is now in Dallas. If she could see now the fine kindergarten, the happy social evenings, the tender ministrations to the sick and bereaved, the friendly visitation in the homes of the poor, the material relief given those who are helpless, the enthusiastic prayer meetings conducted by the Mexican women there, she would feel that her work was not in vain.

Since San Antonio is the center for everything Mexican east of the Pecos, we are trying to meet our obligations in holding up the standard for good citizenship and for the public school education which the whole Mexican population of the State need, in order that they may be good, intelligent citizens. In addition to this we are doing what we can to advance the cause of the Sunday School Association among all the Mexican members of all the five Protestant Churches working in Texas. Brother Onderdonk expects to have a Methodist Preachers' Institute in Corpus Christi next summer and we hope to have another Sunday School Institute there at the same time, such as we had last year, only better.

The cause of self-support is being advanced in a sane and healthy way. The Mexican people are liberal when the matter is put before them in a wise way.

Our Church building, which seated about three hundred and was in a very dilapidated condition, has been enlarged to seat five hundred and has had three coats of paint. This cost us \$1400. The Board of Missions gave us \$250. The balance was raised mostly in San Antonio. The Mexicans themselves paid about \$300 of it. With \$500 more we can finish the building inside, repair the parsonage and put us in a cement sidewalk. Then the plant will be a beauty. We hope this can be done this year.

J. A. PHILLIPS.

METHODIST ORPHANAGE.

I want to say just a few words about the method of clothing these children. I am glad to be able to say that all the children in the Home at this time have some Sunday School class, missionary society, Epworth League or individual to look after the clothing of them. Now if you could know just what that means to the Home and more especially to the children, I am sure you would feel that the work you are doing is blessed of the Lord, who said, "I was naked and ye clothed me." If this is why these good people do this, and I am sure it is, what better or more important work could you do.

Think of it, here we have these orphan boys and girls with no one to care for them but the Church. Now if we take them into the Home it puts a responsibility upon us that must be met in a way so as to make them feel that they as wards of the Church must make good, and if we would lead them into the kingdom of God we must treat them as they will naturally feel that the Church should do. The method of clothing them is, therefore, a step in that direction. More than one in the Home to my certain knowledge has been brought to Christ by the people who clothe them. I am writing this for the purpose of letting all who have anything to do in this matter know that your work is not in vain.

It gives me great pleasure to be able to say that every child in the Home who is old enough belongs to the Church. This is a fact that will rejoice the heart of each one who has in any way contributed to the upkeep of the Home.

Please remember that there is no assessment upon the Church in Texas for the Orphanage, but each Church is expected to send us a free will offering. If each Church will do this we will have money enough to keep

these little ones as the Church should keep them.

Will all the pastors give the people a chance to make this offering? Please do this and may God bless you all. Your servant, for the Orphan,

R. A. BURROUGHS.

RESCUE HOME.

Through those who are co-operating with us we are getting into the Home from the dens of vice those that can not find shelter in any other institution in the State. We are getting a response to our efforts to save. Several have recently been gathered into the Home from the red light districts in different parts of the State. This is due in a large measure to the increasing evangelistic spirit and effort that is growing among the Church people to go out into and down where this class live with our Gospel of love and persuade them to come.

In fifteen months thirty-four have passed through, been saved and gone out after remaining the required time, twelve months, to positions, with surroundings and a wage that promises future success.

There are twenty-six grown persons in the Home to feed and care for at this writing. The greatest need is the ready cash to pay the bills for what is actually needed to carry on the work. Too many have deferred their efforts to financially help this work to a future date. Tomorrow they say, but that tomorrow is longer delayed.

The West Texas Conference is supposed to have observed the second Sunday in February and the Northwest the fourth Sunday, according to conference action. But few have been heard from or have sent in the results of their efforts. This is a call for them to send in reports and cash at once. This is also a reminder to every pastor who has not observed a Rescue Day, according to his conference action, to attend to this as quickly as possible.

It will be my pleasure to come and speak when this day is observed in any Church if the pastor will give me a date and notice a few days before. Respectfully,

J. D. SCOTT.

March 8, 1915.

TEXAS WOMAN'S COLLEGE LIBRARY RECEPTION PROVES A SUCCESS.

At a recent meeting of the Board of Trustees of T. W. C. it was decided to invite a number of the most prominent women of Fort Worth to serve as an Advisory Board for the College. Accordingly invitations were given and accepted by the following ladies: Mrs. H. W. Williams, Mrs. Anne Waggoner, Mrs. Mary Louise Wright, Mrs. George Clayton, Mrs. Ben Tiller, Mrs. H. M. Dobbs, Mrs. Willard Burton, Mrs. M. P. Bewley, Mrs. W. H. Reynolds, Mrs. George W. Armstrong, Mrs. H. A. Boaz, Mrs. John R. Nelson, Mrs. L. A. Suggs, Mrs. Julius Norton, Mrs. Comer M. Woodward, Mrs. I. W. Stephens. This proved a wise policy. The ladies thus invited at once lent their aid and influence toward making the Library Reception a success.

An invitation had been extended the ladies of the Advisory Board and their husbands, the trustees and their wives, to take dinner with the girls on the evening of the Library Reception. After dinner the ladies of the Advisory Board and their husbands, the trustees and their wives, formed the receiving line for the Library Reception. At least 2000 books were received before and during the reception, with the promise of more to come. A number of checks were given by those who desired to aid the library cause in that way.

A splendid program had been arranged by Mr. Carl Venth, in which the heads of the Departments of Fine Arts took part. This was given before a large and appreciative audience. The College Auditorium was filled to overflowing, many of the leading citizens of Fort Worth being with us. Just before the last number on the program Dr. Boaz gave in the number of books received and promised, the cash donated for the purchase of books, and tendered his thanks to the ladies of the Advisory Board for their co-operation and influence in making the library campaign a success. During Dr. Boaz's talk enthusiasm for the library cause ran high, and Mr. George Mulkey, a trustee of the College, offered to give the complete set of Mark Twain's writings to the library; Mr. W. F. White, also a trustee, offered \$100 per year for the purchase of literature and periodicals for the library. Each of the trustees had previously pledged fifty volumes for the library. The Young Men's Business League of Polytechnic announced that they had secured 350 volumes for the library to be delivered in a few days in addition to a splendid set of books already purchased. Mrs. Ann Waggoner donated \$75 for the purchase of books in addition to a beautiful set of Van Dyke's works, bound in limp leather. Mrs. M. P. Bewley gave \$35 for the purchase of books. Dr. Boaz assured all of his appreciation of their help and interest in Texas Woman's College, and stated that he was never more encouraged regarding the future of the institution than he was that night.

With the loyal support and helpful co-operation of the leading men and women of Fort Worth, Texas Woman's College can not help but be one of the leading institutions of the great Southwest.

Not only did the book shower meet with hearty response in Fort Worth, but books were received from Hon. T. F. Turner as far west as Amarillo and from a friend in Charleston, North Carolina. Many former students of Polytechnic responded to the call, showing that our new Church school is in great favor with old and new friends.

We must have at least 500 more volumes before May 5. If there are any friends who have not been able to send their books in

time for the reception, if they will send them now they will be just as much appreciated by the student body. Send them along, and be sure of our gratitude and thanks for the same. We desire to have all books catalogued before May 5 in order that we may make an accurate report to the Board of Education.

MRS. W. K. ANDERSON.

THE JEWELLED CITY.

This the Panama-Pacific International Exposition, now open in San Francisco, is most appropriately called. With its immense and artistic palaces and towers, with their various colored roofs, decorated with crystal electric light bulbs, it looks it in daylight, but when in the evening the electric fluid is turned on, it appears such indeed, and the general verdict is, "The most wonderful sight I have ever looked upon!"

In buildings, grounds and exhibits, this Exposition is said by those who have attended former world's fairs, to far outdistance them all. Saturday, February 20, was opening day, when the attendance was over 245,000. The first week's attendance aggregated 619,000, which was more than double the first week's attendance at Chicago and nearly double the first week's attendance at St. Louis.

Forty-three States have exhibits and twenty-two have their own buildings. Most foreign nations have exhibits and several, including France, have their own buildings. England and Germany are not officially represented, but citizens of these countries have partly made up for this lack, while England's colonies—Canada, Australia and New Zealand—have splendid buildings and wonderful exhibits. Many of the choicest works of art of the old world have been secured, such as would have not been permitted to be brought here but for the war. They are safer here than at home.

The pre-Exposition receipts for admissions and concessions were greatly in excess of expectations, and subscriptions having been liberal, the Exposition opened with a very small debt against it. Hence, in spite of prophecies of failure on account of the European war, the 1915 International Exposition is destined to be, from any viewpoint, a greater success than any of its predecessors.

We were honored by having the first name on the M. E. Church, South, Exposition Headquarters Register to be that of Miss Namie B. Gaines, of Hiroshima, Japan. We hope to have many of our members and friends in the Southland to register during the year. We repeat our invitation to all such to report and register immediately on their arrival in San Francisco. We will give them up-to-date information concerning hotels, etc., and arrange for their entertainment. Then we want them to come and go, making our Headquarters their headquarters. The address is 956-960 Pacific Building, corner Fourth and Market streets.

W. P. ANDREWS.

San Francisco, March 3, 1915.

SAM JONES.

(By Rev. J. E. Wray, D.D., Lakeland, Fla.)
Hijah of the "red old hills,"
And Georgia's greatest son,
From Lookout Mount to Dungeness
Echo the good he's done.
"High o'er the hills of Habersham"
Revival fires blaze,
While "old-time hallelujahs" ring,
Through Pentecostal days.
From "Swanee Ribber" singing sad,
To the valleys blue of Hall,
Lamentate prodigals started home,
At Sam Jones' clarion call;
And scarlet souls from "beds in hell,"
Were empowered by Spirit-birth,
In the glory of old camp meeting days,
When heaven came down to earth.
From his heart of gold and his "tongue of fire,"
The "glorious Gospel" rolls,
Sam closed ten thousand "gates of hell,"
Sam saved ten thousand souls.
His monument? Stone Mount's too small,
The Lord God reared a higher—
Revivals shook the continent,
Set all the South on fire!
Answered in heaven his life-long prayer—
"Save Georgia or I die!"
He saw from glory's morning gates
His red old hills "go dry."
From "marshes of Glynn" to the "valleys of Hall,"
Saw every barroom pass,
With the glory of God on the "red old hills,"
And in the "wiregrass."
But not his rout of the whiskey mobs—
With their contumacious stones,
The way he walked with his God in white,
Is the glory of Sam Jones.
On the "red old hills" he loved so well,
His grave's in the moon and sun,
And the morning star's in his "crown of life,"
"Servant of God, well done!"

APPENDICITIS

According to Cabot's statistics of cases with pain on the right side above the navel there were 781 studies OF WHICH GALL-STONES AND INFECTION OF THE GALL-BLADDER FURNISHED 648, Appendicitis 70, Cancer of the Liver 25, Kidney Stone 25.

Thus it may be seen how mistaken the popular notion and in what great majority of cases abdominal pains and pains in the right side are due to liver-gall causes rather than Appendicitis.

In fact one in every ten persons has Gall-stones and to them are due very much of the apparent Appendicitis trouble for which an operation is the very fashionable ordeal of modern civilization. Gallstone or Appendicitis operations should be undertaken with great caution as the necessity is much less urgent, the danger is much greater, the mortality much higher and the consequences much more doubtful than most people imagine.

Our little LIVER-GALL Book will give you a lot of information and tell you fully of a remedy you can take at home, known as GALL-TONE, which innumerable sufferers claim has saved them great expense and suffering, avoided dangerous operations and saved their lives. This booklet will be sent free for the asking. Address Gallstone Remedy Co., Dept. 914, 219 S. Dearborn St., Chicago, Ill.

Our Church News

Dr. H. C. Morrison has been re-elected President of Asbury College, Wilmore, Kentucky.

The University of Pennsylvania, in response to petitions from the students, has instituted required chapel daily, except Sundays.

The first Christian Students' Conference for the Turkish Empire was held on Mount Lebanon, 3000 feet above the level of the sea.

Bishop Naphthali Luccock, D. D., one of the most loved men in our sister Methodism, is very seriously ill in a Wisconsin sanatorium.

The women of American Methodism last year raised the magnificent sum of \$1,096,228 for foreign missions and \$816,488 for home missions.

The West Side Young Men's Christian Association, New York, with a membership of 6214, is the largest Y. M. C. A. branch in the world.

On Sunday, February 22, the Chicago Methodist turned their services over to the colored Methodists of that city. They had entire control in all the Churches.

In India, the Christian Endeavor Society has 1572 societies with over 75,000 members. They gained last year in that country 217 societies and over 5000 members.

A movement is already begun to erect a memorial to the memory of Fanny Crosby, hymn writer, in her home city, Bridgeport, Connecticut. It will take the form of a Rescue Hall.

M. H. Wolfe, a prominent deacon in the Baptist Church, Dallas, Texas, thrilled the people of Little Rock, Arkansas, Monday, March 8, with his address on "Life's Profits."

Of the total number of Protestant Church members in Cuba, the Methodist Episcopal Church, South, has 10,975. This is more than one-third of the total number.

Congress has awarded to St. Paul's Church, Springfield, Missouri, \$3500 for damages sustained while it was occupied by the Federal soldiers during the Civil War.

The two Italians who tried to blow up St. Patrick's Cathedral in New York have been indicted by the Grand Jury and will likely get at least twenty-five years in the penitentiary.

From Zion's Herald we note that there is in our New England Methodism a shortage of ministers. The growth of membership is far in advance of the relative increase of ministers.

The Christian Endeavor Society has recently celebrated its thirty-fourth birthday. In these few years this organization has belted the globe, and wrought wonders among the young of all lands.

It has been shown that in the early days of the American college about one-half of the graduates adopted the ministry as a profession. At the present time it is only about five per cent.

With the closing days on hand, the converts in the William A. Sunday meetings numbered well on to 35,000, and more than 2,100,000 persons have heard his messages to the Philadelphians.

At a recent election in New Zealand thirty-six members of Parliament were elected who favor the referendum, asked for by the Churches of the Dominion, supporting the teaching of the Bible in the public schools.

Central Union Church, of Honolulu, has 1109 members, and is supporting five foreign missionaries, three in Micronesia and two in Peking. The first American missionaries went to Hawaii ninety years ago.

Bishop William A. Quayle, D. D., will deliver the Commencement sermon for DePauw University. Bishop Quayle is the quaintest and most popular platform man in the Methodist Episcopal Church.

The Methodist Episcopal Church has 19 Homes for the Aged, 17 Hospitals, 23 Orphanages. Several of these institutions are handsomely equipped and endowed, ranging from a half million to a million dollars.

The liquor trade of this country is now attacking the moving picture business, claiming that it interferes with the business by giving young men a place to go to instead of the saloon.

Prof. Paul Monroe, of Columbia University, said on his return from his visit to China, that in one province the Chinese Commissioner of Education expressed his willingness to employ a thousand Christian Chinese as teachers if he could only find them.

The Wesleyan Methodist Church of England has 20,000 lay preachers, without the title of "Reverend," who deliver three-fifths of all the sermons preached by the Wesleyans. These men are leading lawyers, physicians, teachers and business men. This great company of devoted men, ready for service, insure public service in every Wesleyan chapel every Sunday. That Church has no stations; but all

their pastoral charges are circuits, and many of them are large, containing frequently forty or more appointments with a pastor and one to four assistants and as many as one hundred and fifty lay preachers.

Rev. Rufus A. Child, D. D., one of the ablest members of the South Carolina Conference, died at Hendersonville, North Carolina, March 3. He was for years a prominent member of the Book Committee.

The St. Louis Advocate says that Bishop Collins Denny was the recent guest of Governor and Mrs. L. V. Stephens, St. Louis, Missouri. The Bishop is in fine health and encouraged with the outlook of the Church.

The Central Christian Advocate, Kansas City, is advertising for a pair of old-fashioned saddle-bags, like the Methodists used in the pioneer days. Like the old spinning wheel and distaff, a pair of saddle-bags would indeed be a curiosity.

On March 7, our sister Methodism of Kansas City and all Missouri suffered great loss in the death of Dr. O. M. Stewart. For forty-five years he was a trusted counsellor and an able minister among them. He was greatly beloved.

On March 5, Dr. Samuel J. Nicolls, D. D., L. L. D., celebrated the fiftieth anniversary of his installation as pastor of the Second Presbyterian Church, St. Louis. He is doubtless the most widely known Presbyterian pastor in all the Southwest.

The Democrat-Gazette, of McKinney, Texas, says: "Shreveport has gone wet by a vote of 1457 to 42. This looks like a victory for the anti side, but it should be remembered that the pros refused to vote. They claimed that the election is illegal."

The reading of the Bible in the public schools of the State of New York is provided for in a bill which has already been favorably reported from the Assembly Committee on Public Education. It was vigorously opposed by the Roman Catholics.

First Methodist Church, of Red Wing, Minnesota, recently celebrated its sixtieth organization anniversary. It has grown from seven to three hundred members. Its pastor, Rev. J. W. Hancock, went to Minnesota in 1849 as a missionary to the Indians.

The American Red Cross has given \$2000 for the immediate relief of the Samoan Islands damaged by the recent hurricane. This has been spent for food, which, with other supplies, has been sent to the Islands from San Francisco on the steamer Samoan.

Mr. Henry S. Traylor, of Conway, Arkansas, has been appointed Supervisor of Indian Affairs, at a salary of \$3000. He is a son of Rev. R. M. Taylor, of the North Arkansas Conference. Thus one more is added to the long list of preachers' sons who have made good.

Bishop J. H. McCoy will preach the Commencement sermon of the University of North Carolina, at Chapel Hill, North Carolina, on Sunday, May 30. Hon. William J. McAdoo, Secretary of the Treasury of the United States, will deliver the address to the graduating class.

Dr. John M. Moore, Home Mission Secretary has been elected Chairman of the Country Church Conference, which is one of the constituent bodies of the Southern Conference for Education and Industry. He succeeds Dr. A. L. Phillips, of Richmond, Virginia, who died March 2.

The Protestant Missionary Societies of the British Isles have in the foreign field 10,871 missionaries, an increase of about 3000 over the number in 1904. The number of communicants in the various foreign fields at the close of 1914 was 724,472, as compared with 597,826 in 1912.

Dr. James R. Day, Chancellor of Syracuse University, who was elected Bishop in 1904, and who refused to accept, has an article in their last Review entitled "Restore Our Episcopacy." In view of the nearness of their General Conference it will doubtless provoke much discussion.

One of our exchanges declares that Bishop Candler says that a group of men, numbering no more than a score, is undertaking to determine the character of education for our whole country. And, further, at the rate they have set out, in twenty years they can control higher education in the United States.

Georgia Baptists have lost one of their most distinguished citizens in the death of Judge James R. Brown, of Canton, Georgia. He was a brother of the late Senator Brown. He was a trustee and large benefactor of the Georgia Baptist Orphans' Home. Two splendid buildings are monuments of his great liberality. They are: The Sallie Rice Brown Cottage, and the Infirmary. Not long ago he handed in his personal check for missions—and it was \$3000.

During the late persecution in Madagascar, a number of native Christians would assemble at midnight in the house of the missionary for religious instruction. On one occasion they said: "Mr. Ellis, we must sing." "No," said he, "it is as much as your lives are worth to be heard." They continued to talk of the love of Christ, and then exclaimed again,

Southern Methodist University

From the District Commissioners

No man ever sent in a better arranged report than one just received from Rev. O. P. Kiker, of Plainview District. Things are opening up there and the results for the year's work in that district are going to surprise somebody.

A most unique campaign has just been inaugurated by a District Commissioner in the Texas Conference, and the office is expecting not less than \$5000 cash here, even within the next few weeks; and that is just a starter.

Rev. J. Sam Barcus, of Bonham District, is one of the "reliables." Every few days there comes in a nice little report, and Brother Barcus gets his work out ship-shape, too. He uses the blanks and it is easy to keep a record of his work.

Again, let us all say together, that it is better to have 100,000 people give us \$10 apiece than one man to give us a million dollars. A movement of, by and for the people is the great thing. All the little amounts count.

We have not space to mention personally each one of the great helpers in this great work, but we must say that such work as that being done by Brother A. E. Moore, of the Big Spring District, Brother W. J. Johnson, of the Beaumont District, Brother Alonzo Monk, Jr., of the Gatesville District, Brother Wallace M. Crutchfield, of the Cuero District, Brother Joe F.

Webb, of the San Angelo District, Brother T. W. Lovell, of the Greenville District, and Brother M. S. Hotchkiss, of the Weatherford District, is certain and sure in results. Each one of these brethren has his own peculiar situation well in hand, and is co-operating fully and faithfully, pushing this work to the front and securing the interest of not only his prominent members, but of his whole Church, and in many instances, outsiders as well.

One of the steadiest Commissioners in Texas is Brother Sam G. Thompson of the Dublin District. Some way or other Brother Thompson is getting all the details of that district well in hand in spite of weather, and with his steady agitation the results are coming in.

We must not omit mention of our "Free-Lance" Commissioner, Rev. W. H. Keener, who, while Conference Evangelist for the Central Texas Conference, while not otherwise engaged, is presenting our cause in a man-to-man canvass of the State.

Wellesley College raised \$2,200,000 of endowment between March and November last.

A RETROSPECTION.

The General Education Board of New York has just given \$250,000 to Goucher College, Baltimore, payable on or before June 1, 1922.

"Sing we must." He cautioned them, and then added, "We will sing in a whisper." So on their bended knees, they sang a hymn. But I could only weep," said the missionary, who knew their peril.

Word has been received from Tokyo at the University of Chicago that Dean Shailer Mathews, granted a leave of absence for the winter quarter for a visit to Japan, has given addresses to large audiences at the Imperial University and at Waseda University, Japan. He spoke on some aspects of American life.

The Missionary Voice declares: A falling off of more than \$24,000 in receipts for general work in 1914, as compared with the year before, is the serious fact that the Board of Missions is now facing. Of the \$24,000 loss for 1914, \$8000 of it is in the Home Department, and the Foreign Department twice that much.

Senator O. P. Hynes, of Springfield, Ohio, is seriously ill of blood poisoning, and but little hope is held out for his recovery. Senator Hynes is one of the most prominent laymen in the Methodist Episcopal Church, and has been very active in the campaign for the Methodist Men's Convention in Columbus, Ohio.

The Anti-Saloon League has been reinforced by another recruit from the liquor ranks, promising to be almost as strong in the temperance battle as ex-Governor Patterson of Tennessee, whose turn-over to prohibition made a national sensation two years ago. This new recruit is Major Dan Morgan Smith, of Chicago.

Dr. Wilbert P. Ferguson, President of Mills College, Honolulu, is dead. He was formerly a member of the New York East and Newark Conferences, and held the degree of D. D. from Wesleyan University, and Ph.D. from Syracuse University. His great address at the Honolulu Peace Celebration will be long remembered.

Mrs. Dr. William King, mother-in-law of the lamented Henry Grady, died in Augusta, Georgia, March 9, at the home of Mrs. William Howard, her daughter. For over a quarter of a century she has been known in the columns of the Atlanta Constitution as "Aunt Susie." She was a life-long Methodist and will be greatly missed.

Dr. D. G. Whittinghill, with other missionaries and many members of the Baptist Church in Rome, went to the recent earthquake-stricken region in Italy. They aided in the rescue and care of those unfortunates. Dr. Whittinghill says: "No one who has not seen an earthquake-stricken country can imagine what a horrible thing it is."

When Carey, the first Protestant missionary of the world, went to India the whole number of nominal Christians in the world was about 200,000,000. Now there are 500,000,000. When he went out as a missionary to a dark world, the world's population was about 1,000,000,000 now it is about 1,500,000,000. This is only another way of saying that, while the

population of the world has increased during this period fifty per cent, Christianity has increased 150 per cent. This ratio shows that the cause of Christ has advanced more in the last twenty-five years than it did in the seventy-five years preceding.

During the year 1914 the Churches of the United States and Canada contributed \$18,000,000 to foreign missions. This is more than double the amount of ten years ago. The Christians in the foreign field themselves gave to their own work last year \$4,243,000. Under normal conditions, the missionary giving of the United States equals the whole of Europe.

Mrs. Amanda Smith, a colored member of the Methodist Episcopal Church, has just died in Florida. She formerly lived in Chicago, and had been an evangelist missionary in India and Africa. She frequently spoke at camp meetings, and was the founder of the Amanda Smith Industrial School for Girls at Harvey, Illinois. She was perhaps the most remarkable of her race in America.

The Protestant Missions of the Philippines claim 75,000 members, and only 30,000 in their Sunday Schools. The Philippine Islands Sunday School Union is setting out on a great move, and their slogan is, "A Sunday School membership equal to the Church membership by October, 1916!" The time-limit which they have set is the date of the World's Sunday School Convention in Tokyo.

American generosity now proposes to send to the Belgians an "Easter Argosy"—A Ship of Life and Love." It is to be consigned formally to Princess Marie Jose, the seven-year-old daughter of the king and queen of Belgium. The steamer is to be loaded with a cargo of food, and is to be the gift of the American children to the "30,000 war babies," the mothers and children of that desolated country.

Dr. Samuel A. Moffett is the dean of missionary operations by the Presbyterians in North Korea. They have just celebrated their twenty-five years of work in that land. Dr. Moffett, in 1889, invaded absolutely virgin territory and against open persecution, sometimes in danger of his life, set up the cross of Christ and established the Church in the new predominantly Christian city of Pyeng Yang, Korea.

The last General Conference of the Methodist Episcopal Church inaugurated a plan for the retirement of their Bishops. The present College of Bishops, if they all live to the retirement age will retire as follows: Two in 1916, four in 1924, four in 1928, four in 1932, two in 1936, four in 1940, one in 1944. They will retire at the following ages: Two at 71, five at 72, three at 73, six at 74, four at 75, and one at 76.

The Methodist Episcopal Church, South, has 3000 Indian members, 122 Indian local preachers, 70 Indian preachers in active service, and three white preachers who give all their time to the Indians. The work is among the Nez Percés, Kiowas, Choctaws, Chickasaws, Cher-

provided that on or before April 1, 1917, he College has secured in cash or written pledges, payable in cash, an additional amount of \$750,000, the total amount of \$1,000,000 to form an endowment fund to be held inviolate for endowment purposes only.

HELP THE POOR BOYS.

It is now appropriate for some good pastors who know how to write a good article for these columns, urging young men who need help not to depend too much on the multitude of opportunities that may be found in and around Dallas for making their way through school, but to remember that it is often much better policy for a boy to borrow the money, even at eight per cent interest, and go to school, giving his entire time to his school work, and repaying the fund after graduation. It is often a very doubtful matter whether it is profitable for a boy to undertake to work his way through school, when it is possible for him to secure funds in other ways. In the case of many boys, it is better to lend them the money for their necessities and allow them to give their entire time to their books than it is to furnish them some work "on the side." Such work dissipates their energies, mentally and physically, distracts their attention and renders it impossible for them to concentrate as they should on the studies in hand.

There are 34,000 Indians without religious instruction and 24,000 Indian children of school age who do not go to school.

Missionary giving in the United States and Canada, by denominations, is as follows: Presbyterian, \$2,112,900; Methodist Episcopal, \$1,482,500; Northern Baptist, \$1,114,400; Congregational, \$1,082,200; Methodist Episcopal Church, South, \$870,700; Foreign Missionary Society (Methodist Episcopal Church), \$837,200; Episcopal Church, \$825,300; Presbyterian Church, South, \$560,900; Southern Baptist, \$587,400; Young Men's Christian Association, \$445,000.

During February Bishop Hoss preached for ten nights in a great revival effort in San Antonio. Brother Groselove, the presiding elder, reported this series of sermons in the last Nashville Advocate. Among other things he says: "His sermon on 'The True Church,' held a great audience under its spell for an hour. His greatest deliverance was on the words of Paul: 'I am now ready to be offered up.' Some one spoke of him here publicly as the 'greatest expositor of the Word of God on either side of the water.'"

Dr. Geo. S. Sexton, Secretary for the Washington City Church Commission, says: "In subscription notes and Conference pledges, including the gift of the Mt. Vernon Place Church, Washington City, we have \$316,975.89 pledged for the enterprise. This sum must be increased to at least \$400,000. Nineteen Annual Conferences have agreed to raise definite sums ranging from \$1250 to \$10,000 each. Individual subscriptions ranging from \$3 to \$10,000 each have been made by loyal Methodists. The sum of \$84,735.07 has been collected from all sources."

In the Republic of China there is a total Evangelical Church membership of 470,000. They are served by 548 ordained Chinese pastors, and 5364 unordained workers. In addition there are 4712 Chinese Christian school teachers, 1789 Bible women, and 496 native assistants employed in the hospitals. Other Chinese workers in the Evangelical Churches bring the total of the Chinese staff giving of their time to the service of Christianity up to 15,501. There are 2955 Christian congregations and the Chinese Christians contributed \$320,900 for Christian work among their own people during the past year.

THIS WILL INTEREST MANY.

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

In the battle of life we cannot hire a substitute.—Harold Bell Wright.