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"They That Be With Us"

THE world was never so large as today, nor its problems so complex and difficult. The task of God's ministers in this modern world is being enlarged with each passing day, and with each passing day this task becomes more complicated. The growth of science and the diffusion of knowledge; the increased control over nature through the growth of inventions; the enlargement of the social consciousness and the development of popular government—these make the ministers' world a new world, and fill it with problems which no other minister in history has had to face.

The American preacher in his own land stands face to face with thirty-five millions of his own people who are without membership in the Churches. In his own cities the American preacher finds the evils of the day at their worst. Infidelity and anarchy, greed, racial antipathies and national animosities; wide-spread materialism; the dominance of drink; apathetic laxity—all these and more the preacher finds entrenched in his cities.

The preacher's task is to evangelize and train and educate the individuals composing the vast mass of humanity. It is even more than this. He is to "moralize" the social order in which they live. He is to "christianize" the whole fabric of social life. He is to bring in a "new earth." He is to make this a better and safer world in which to live. He is to so change the political and social order that it shall be made as easy as possible for men to do right and as difficult as possible for men to do wrong.

What minister of Christ, at times, has not stood baffled by his stupendous task? Who of God's servants, at times, have not been tempted to think the land, which they have been sent out to conquer, invincible? Who of these, at times, has not felt his heart fail in the presence of "giants" in a land which itself "eateth up the inhabitants thereof?" And like Elisha's servant, threatened by encompassing hosts, what minister again and again has not cried out, "Alas, my Master! how shall we do?"

Should a discouraged servant of God chance to read these lines, let him remember the words of the old prophet, "Fear not; for they that be with us are more than they that be with them." Has such minister taken account of his allies in the battle for the conquest of the world? If not, then let him pray that his eyes may be opened that he may see them.

The religious nature of man is a powerful ally of the Christian minister in the performance of his great task. "Man is religious," writes Borden P. Bowne. "Incorrigibly religious," writes Sabatier. "Incurably religious," writes Bishop Boyd Carpenter. "The chief thing about a

man is his religion," writes Carlyle. Men have been found without language or institutions, but not without religion. The one thing that persists in the history of the world is religion, and does not the very persistence of religion argue in man a faculty for religion? Underneath all the seeming religious indifference of men can be found the feeling of dependence, the sense of accountability, the yearning for moral deliverance, and a dreaming of the beyond. Already there is a hunger for the bread of life which we dispense, and a thirst for the water of life which we offer. This heart-hunger and this soul-thirst the Christian minister does not need to create. Already it is there. The vision of uplifted hands which Loempels has given us in his painting, "Destiny and Humanity," is precisely the vision the Christian minister may have any day of the world's uplifted hands "feeling after," "if happily it may find"—God!

The inherent power of the truth is another mighty ally of the Christian minister. Let it be remembered that the entrance of truth into a human soul is like the falling of seed in the soil, or the dropping of leaven in the meal. Truth is a vital principle which produces agitation, fermentation and revolution, whether men will or no. Is not the explanation of the American Revolution to be found in the simple entrance into the minds of the Colonists the political truth that "all men are created free and equal?" Is not the explanation of the German Reformation to be found in the entrance into the minds of the German people of the elemental truth of the priesthood of believers? Has Japan ever been the same since she grasped the Christian idea of the fatherhood of God and the brotherhood of man? Since the day she grasped this truth has she not been more civilized in her warfare and more humane in her treatment of her enemies? The majesty of the simple truth! Is it not indeed a "sword" piercing even to the dividing asunder of joints and marrow and soul and spirit? Is it not a "seed" imparting the powers of an endless life? Is it not a "lamp" enlightening the benighted mind? Is it not a "hammer" crushing the stubborn heart? In the inherent, irresistible, imperial power of the simple truth the Christian minister finds a mighty ally.

The Christian minister finds still another powerful ally in the inherent weakness of sin. Sin is inherently weak. In her war with Russia, Japan's mightiest ally was the internal dissensions of her adversary. The sinner, likewise, is a "divided self." In the sinner is internal discord and strife. At no time can he deliver himself with the power of a "unified" life. At all times there is in him which Horace Bushnell has called disproportion, disagreement and disability. He is a weakened man. He flees when

no man pursueth. For this reason the great empire of sin will one day give way before the shot and shell of the militant hosts of Christ; her forts shall be dismantled; and her ships shall yet fly the flag of the Church of God.

The "moral compulsion" of Christ, the inner leading and impelling power of Christ, above all, is the Christian minister's mightiest ally. The preacher's commission has no word in it about "winning" men to Christ. We haven't a Christ to whom we are to "win" men, nor have we a Christ to whom we are to "lead" men. We have a Christ who is his own magnet. He himself "draws" men. We need only to tell men about him—to "preach" him. The "dramatic center" of Christianity is not the preacher, but the Christ; and not the teaching of Christ, nor the life of Christ, so much as the cross of Christ. Neither his miracles nor his words, but his death, Christ expected to exercise a "potent spell" upon the consciences of men.

It is possible for the scientist to estimate the "pull" of the sun; but the "pull" of the crucified, risen and reigning Christ who can estimate? He is "drawing" the hearts of men unto himself as the moon

the tides of the sea. A mighty presence in the world he is lifting men upward and heavenward. It is required only that the minister preach Him.

Until the Christian preacher shall have reckoned his hosts in the great warfare he must continue to go as a cringing conscript to the battle. He must continue to wonder whether he will have anybody to hear him when his Church next opens its doors. He must continue to quake and tremble before every reputed discovery in science which seems to invalidate his message. He must continue to walk delicately in the presence of unfriendly critics. He must continue to shake in the presence of every announced vagary in science and in religion. He must continue to whimper and whine, "Alas, how shall we do!" He must continue his sorry performances which he calls preaching. He must continue to invent attractions which scandalize the house of God. He must continue to search the last edition of the evening newspaper to find his topic and his text. Once, however, he has had a vision of "the mountain full of horses and chariots of fire round about," he lunges to the fray and carries peace and victory in his soul.

The New Evangelism

THE new evangelism is not institutional but personal. There seems to be just now a genuine revival of personal evangelism. The Lenten campaigns among Methodists is a good example. "Evangelism Exemplified" by Rev. L. E. Todd, of St. Louis, sets forth the methods by which ten thousand people were added to the Church of St. Louis during a single Lenten Campaign. The method was largely that of personal evangelism. The Lenten Campaign among our people in Dallas, resulting in nearly fourteen hundred accessions to our Churches, gave tremendous emphasis to this element so largely used in the early Church.

The new evangelism is of tremendous significance because it gives promise of utilizing hitherto unused assets of the Church. The membership of the Churches of this country, Protestant and Roman, totals more than thirty-eight millions. The increase in membership in 1914 was a little above three quarters of a million—an increase of two per cent. This is to say, on an average, that only two members out of each one hundred of the entire membership of the Churches added as many as one member during the year to their Churches. Ninety-eight members, on an average, won not a single soul to Christ during the entire year. When it is further considered that a few individuals, the evangelist, the soul-winning pastor or the exceptional personal worker, have themselves brought into the kingdom large numbers of souls, it will be

seen how few are the members of our Churches who have done anything at all toward winning the world for Christ. The unused assets of the Church are appallingly large. And certain it is that the coming of the kingdom in all its fulness depends upon a larger utilization of these unused forces of the Church.

The new evangelism is of tremendous significance because it affords the best means, if not the only means, whereby the Church can save herself. The Church can save herself only as she earnestly strives to save the world. The Church herself can remain saved to the end of the age only as her endeavors to save the world shall continue to the end of the age. Many of our pastors even now complain of spiritual lethargy and deadness in the Churches. They bitterly censure the "worldliness" of even official members and the selfish, materialistic and pleasure-loving spirit of their membership at large. They suggest drastic cures. The experienced pastor knows there is no cure for "worldliness" except by "other worldliness." He knows that the passion for pleasure can be cured only as it is "inhibited" by the passion for Christ. He knows that the surest way to fight evil is to displace it with the good. He knows that the secret of holy living, as Henry Churchill King has noted, is the persistent staying in the presence of the best. He knows that an idle, aimless Church is not saved, neither can it be. The Church needs a world to save and only as she strives to save it, can she herself be saved.

The Personal Equation In Preaching

By REV. W. F. PACKARD, San Antonio, Texas.

Phillips Brooks says that, "Preaching is bringing truth through personality," and he further says, that as much depends upon the character of the personality through which the truth comes, as upon the truth itself. Each man creates his own world. We see as we are. "The whole universe is the externalization of the soul." The objective is projected and colored by the subjective. The eye creates the outward world it sees. The universe glows or glooms according to the kind of man that is going the seeing. Be mean, and all nature dwindles into contemptible smallness; be noble, and all nature rises up to say: "I am divine!" In the same meadow the stork finds the snail, the hare finds the herb, the snake the frog, the bee the honey, the artist a picture, the poet a song, and the philosopher the record of the past ages of the planet. So, in the same city, one man sees only saloons, dens of vice, homes of violence, graft and greed. Another man sees churches, schools, hospitals, associated charities, missionary societies, young men's and women's Christian associations, unselfish and noble men and women; homes that are sanctuaries and bulwarks of social order, with little children, who, like infant Messiahs, are leading the race onward and upward.

David tells us that, "to the froward" even God will "show himself froward;" and that to the merciful "he will show himself merciful." That is to say God will seem different, and be represented as different by these two types of personalities. It was old Jack Falstaff who exclaimed, "Oh, how this world is given to lying!" And it was the lying, lecherous Solomon who said that, out of a thousand he had not found one virtuous woman! While the noble son of Jesse said of his bitterest enemy, "Jonathan and Saul were beautiful in their lives, and in their death they were not divided." Furthermore, legend informs us that even David's greater son said to his followers, who were horrified and repelled by the carcass of a defunct dog, "Children, see what pretty teeth he has!"

Yes; we see as we are! One man sees earth to be a waste-howling wilderness, while another sees that "earth is crammed with heaven and every common bush is afire with God." One bows and worships; the other "sits around and plucks blackberries," grumbling at the thorns! One sees the whole doughnut, while the other sees only the hole in the doughnut.

The sum of all that I am saying leads to this: Let us look for the best in people, and so cherish the good in them, that it will overgrow and crowd out the evil. Let us kill the fly that is on our brother's bald head, but not with a hammer! Let us kill the microbes, not one by one, with a microscope in one hand and a hammer in

If I Were Joining

The Conference Now

The record says this scribe joined the old East Texas Conference twenty years ago. The intervening time from that date to this seems so brief that I could not believe it has been a score of years were it not for the fact that the calendar is a silent witness against me. In reviewing this period of my ministry I see many changes in ministerial and pastoral methods. I would make if I were going over it now with present light before me. Just here permit me to suggest some things I would consider fundamental and would purpose to do if I were entering the conference now:

1. I would put forth a special effort to get all of my Church members to take the Texas Christian Advocate. The pastor who succeeds in getting his people to take and read the Church paper is doing them a great service. This kind of work not only brings strength to the Church of the present, but builds for the future. In addition to placing the Advocate with the people, would place tracts, leaflets and pamphlets in the hands of the people, which would give them light on the requirements of the Gospel and instruction in the doctrines of Methodism. The use of religious tracts is one of the most effectual methods of indoctrinating the people. Through the columns of the Advocate we learn that some young pastors report large subscriptions to the Church paper. We put that fact down as a compliment to them. It bespeaks their wisdom and qualification as pastors, and is an index to their future usefulness in the itinerancy.

2. I would studiously and prayerfully strive to make a good preacher.

the other, but raise the temperature so high that they cannot live.

If you will plough the corn more, the weeds will vanish. This is what Paul meant when he said, "Walk after the Spirit, and ye will not fulfill the lusts of the flesh." If you do not like ice there is no use pounding it in the mortar; it will only remain broken ice. But bring it out into the warm sunshine, and soon it will run as a sweet rill, singing the praises of the light, which loosed its frigid bonds. Quit trying to bail out the darkness where the bats abide, but turn on the light.

Christ did not say to Zachaeus, "Come down out of that tree, you colossal grafter and greedy rascal!" but he said, kindly, "I'm going to dine with you today." And at his table he did not say, "Zach, old boy, I feel it my duty to tell you that you are a bad man on your way to hell!"

No, no, Jesus said nothing of the kind. He just exhibited before him a perfect, gentle, loving personality—

"He sunned him with his ripening looks,

And heaven's rich instincts in him grew

As effortless as woodland nooks

Send violets up and paint them blue!"

And the sinful, ostracized publican felt his heart begin to swell. And it swelled and swelled until it cracked the crust of his covetousness which rolled off, and the submerged man came up out of the deeps to the surface saying, "Master, I am a better man from this very day!"

Ah, how the Master rejoiced, for he had seen all the time "a son of Abraham" in this vile sinner, and he exclaimed, "This day is salvation come to this house!"

Oh, brethren in the ministry, let us ponder well the lesson here taught us! In the old fable of Aesop the silent sun made the traveler remove his cloak when the storm, with all its lightning and thunder made him hold it closer to him. Let us be noble, "and the nobility which lies sleeping in other men, but never wholly dead, will rise up to meet our own. Oh, for that heartening, upward look into the eternal verities which softens the heart and breaks forth from the lips in a sigh of sympathy, such as the Master had—he who weaves the falling raindrops, with wof of sunbeams, into a scarf of loveliness to fling about the shoulders of the dying storm—the same was he who ran his ploughshare through the dark and desert fields of ancient night, and, lo, constellations blossomed in his furrows. Yea, 'twas he, though he had all power in heaven and in earth, who did gently fold himself into the creases of a little babe's necessities and died for sinners rather than call twelve legions of angels to smite them into submission!

I would make the Bible the one book of my life study, but around it I would gather other great and good books which would give light on the teachings of the Bible and furnish other valuable information and inspiration for sermons. I would not only carefully prepare sermons in the study, but I would learn them there, and then I would go into the pulpit saturated with prayer and deliver the message as one sent with authority from God. I would make it my business to be God's ambassador to the people, beseeching them in Christ's stead to be reconciled to God.

3. I would set before me as my ministerial goal soul-saving. To this end I would mightily direct my efforts; yea, I would earnestly contend for that high honor as men do for promotion in the professions. Whatever knowledge was necessary to win souls to Christ I would search for. Whatsoever zeal was required I would tarry in the secret place of the Most High until it came. Whatever sacrifice and suffering must be endured to bring success I would submit to it. I would go from house to house; from field to field; from shop to shop, seeking the lost, and when I found them I would convince them that my one business on earth was to save people from sin and from the wrath to come. This I would do, not in a foolish and repulsive manner, but in a sane and agreeable way. I should try to adopt Paul's plan and be all things to all men that I might win some. I would covet earnestly to have said of me what was once said of a great preacher and soul-winner: "He makes you believe he is a dying to see you saved."

4. I would seek to live such blameless life that no one would have just cause to "despise my youth." I would strive to be an "ex-

ample to the people in word, in consolation, in charity, in spirit, in faith, in purity." I would engage much time in the study of Paul's Epistles to Timothy, and from them I would learn well the lesson taught therein to that young preacher, and voiced in the following words: "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself and them that hear thee." And I would take good heed. "Backward! Turn backward! O time in your flight, and make me a boy preacher just for tonight!" Then I would do more than merely put these good plans on paper.

Query: Is it possible for one who has been in the ministry for twenty years to adopt these effectual methods and incorporated them into his ministerial life at this late hour? If so, may the Lord help me to attain unto such excellence.

M. I. BROWN.

Naples, Texas.

Holiness

By Rev. C. G. Shutt.

If one should ask me to define the term holiness, or sanctification where it is used in the same sense, I would give the following answer:

It is that blameless state in which one is kept after his translation into the kingdom (Col. 1:13), and renewal by the Spirit (Eph. 4:24), cleansed and freed from sin, (Rom. 6:22), bears the splendid fruits of the Spirit (Gal. 5:22), without bragging (Gal. 6:14), who, loyal to his Church and his God (Ps. 84:10), is daily overcoming (1 John 5:4) and pressing on to higher ground in Christian experience (Phil. 3:13, 14) proving it by his life rather than by a loud profession (Job 9:20). Let the reader turn to each Scripture and read, as he goes along. This definition is Methodistic and thoroughly Scriptural.

Compare the first three Scriptures and see that when one is translated, renewed, or gets into the kingdom that he is then clean, is free from sin. Eph. 5:5. * * * "No unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God." Why then should any one refer to any particular band or organization as the holiness? That seems to imply that God has some other people who are not holy. But all God's people are renewed in righteousness and true holiness, as said the Scriptures.

For my part I am not ready yet, neither shall I ever be, to surrender the Bible term "holiness" to any organization, disorganization, or band who professes any certain doxy or pronounces any one particular shibboleth touching the matter. I am with that, like I am about surrendering the name Christian to the Campbellite Church, or Church of the Disciples.

Because they are embarrassed themselves about a name is no reason why they should embarrass others. I just call them Campbellites and go on. I shall continue so to do until they settle on a name. This is a chapter from revised edition of Bible reading on Methodism.

Gem, Texas.

The Foundation Of Life

In a recent issue of the Advocate there was a piece telling of a boy who was arrested for stealing \$2000. When asked why he stole the money replied, "I am going West to make a fortune."

At the last was the statement, "What a foundation to start life on. But why are so many boys building such foundations for to build the great house of life."

First, what do we mean by the foundation of life? It is the morals and habits that are formed in youth.

There are two architects that are shaping and forming the foundation of youth—God and Satan. God is striving to build in every youth a foundation of truth; the foundation that will stand against the temptations of life, and against Satan, the awful demon, who tries to wreck the life of every youth, and build a foundation of immorality and evil.

There are also two classes of people: The followers of God, and followers of Satan. The followers of God are striving to uplift humanity and carry on the cause of Christ, and in the end inherit eternal life. The followers of Satan indulge in wickedness, and crime, and in the end inherit destruction. Then if there be two powers to influence youth how must he choose; must he choose God, and eternal life, or Satan, and destruction.

There are many who are following both leaders, and going both ways. But why are so many traveling the path of destruction? Are they mad?

Are they blind? Why are they going in the path of villainess?

We say a baby is pure, for it knoweth no evil. Then, if this be true, how does it become vile and sinful? It is the influence that is around it. A child will see some one do a wrong and if not told better will think it is right, and do the same thing. Thus enters the first sin. Satan has got a start, and if some one does not influence it in a better way, Satan will lead it into something a little worse until the child becomes vile and sinful and a lover of evil.

Then, if the works of Satan be evil what must be done to rescue the youth from the awfulness of sin? There are thousands of ministers who are giving their lives, their all to rescue the perishing souls from destruction. There are thousands of Sunday Schools and Leagues that influence a better life. Then if these be workers of righteousness, why do so many build on foundations of sin, and inherit destruction.

There are many Christians who will watch a boy or girl who is doing some little wrong and not influence them to do the things that are right. They may say he is a bad boy, or she is a bad girl, but never try to turn them from the paths of evil. They go on in sin, a foundation of destruction is built; but why? Because they were not influenced in a better life. When perhaps if some kind friend had pointed out the villainess of the path they were traveling, and what was its end, they would have denounced Satan, and his works, and have built his foundation on Jesus Christ the solid rock that will stand the storms and temptations of life.

Then if these words be true, how will the rising generations build their foundations? Will they build on the solid rock or on the sand? Who will lead them, who will be their king?

LEE W. FROST.

Kerens, Texas.

The Unselfish Life

Still preserved in the City of Mexico is a large altar which was used by the Aztecs—people who inhabited the country when gold-greedy Spaniards captured it. The top of this altar is grooved out to fit the form of a man.

Behold these ancient people as they gather for worship around this sacred altar at the dawn of the day. Several priests appear in solemn procession, leading a handsome young man, who was set apart for this purpose several months ago, and who has since been splendidly clothed, and fed on the choicest foods, at public expense. They ascend the altar, and place the young man in the groove, holding him by the hands, feet and head. A great iron collar (still preserved), is fastened securely about his neck. The High Priest quickly opens the breast of the victim, takes out his heart, and holds it up toward the east as a greeting to the rising sun.

God's peaceful sunbeams peep over the hills and fall gently upon that heart—still beating, quivering, and bloody—while shouts and exclamations of delight rise up from the throats of a thousand worshippers.

These people worshiped the sun, which is perhaps the highest and most excusable false worship in the world, owing to the evident majesty of that body—his light, warmth and scorching, fever-laden heat.

Sun worship gave way, under Spanish rule, not to the worshiper of a tender, loving Christ, but to a sort of selfish "Dollar Worship." Mexico has been made the victim of a gross materialism. She has been exploited by speculators, and used as a field for getting rich without regard to the ethical standards employed.

Nowhere has appeared the ideal of helping and uplifting one's fellows according to the spirit of Jesus.

The Catholic Church seems to have utterly failed in the mission of saving the people. Its magnificent show of gorgeous temples and golden altars has availed nothing in bringing about order and civilization. The country is still torn and bleeding; bullets, sped on their way by a brother's hand, rend the flesh of her sons; industry is paralyzed and supplies exhausted; in the distance we can hear the cry of starving widows and helpless orphans.

Yet the desolation, everywhere so apparent and so revolting, is only a slight illustration of the final result of a regime of selfishness.

The old sunworshiper of the Aztecs was revolting in the extreme, but not more so, in many respects, than in any other worship that does not center around the unselfish principles of the Christ of Calvary. Any other system, sooner or later, reddens itself with cruel and unnecessary bloodshed.

People are elevated by the recognition of three principles, viz:

1. God as a loving Father.
2. Man as a Brother.
3. The duty of yielding to God, not merely a system of beliefs and formal

worship; but ready obedience, expressed in personal cleanliness of life, and in a constant effort to be of service to the whole world.

Without these principles no people are highly civilized, and without them no man is a safe guide for his own little children.

Jesus lived out these principles in his own life, and down through the years he has been reproducing them in the lives of his followers. There are many systems of reform in our day, all alike unable to transform life or inspire noble character. In this field Jesus is supreme, and any system is fraudulent if it does not place Him in the midst. Such a system won't elevate a nation; it won't save a home; it won't keep boys from vice or girls from falling.

The Macedonian cry for the unselfish life is ringing out to the Christian world today. It comes from Mexico, from Europe, from needy corners of our own land, from the mission fields, from all the waste places of the earth. The measure of our response to this cry is the measure of our Christlikeness. "Inasmuch as ye did it unto one of the least of these, ye did it unto me." Matt. 25:40.

Let us, then, examine ourselves whether we be in the faith. A so-called Christian—yea a "Shouting Methodist," may have none of the spirit of Christ. A selfish or sinful person, or one careless of the condition of others is not like Jesus. A spirit of giving, loving and serving dominated his life, and he finally died for the sake of others. Such a spirit is the most valuable thing in our lives and in our homes. "Let this mind be in you, which was also in Christ Jesus." Phil. 4:4.

DOW B. BEENE.

Sherwood, Texas.

Virtue And Old Age

By Robert Edwin Meek.

In youth and early manhood and in the prime of life the thought of growing old often knocks unbidden at the window of the soul. That description of old age which is found in the last chapter of Ecclesiastes is considered by some as being beautiful, but in reality, as choice and as true as the language is, the thought is horrible and the picture incomplete. It describes the physical deterioration of the old man, but fails to tell how the heavenly world grows brighter and brighter unto him as his vigor lessens and his grasp upon the material world grows weaker. There are two outstanding classes of men in the world—those who seek to tread in the shining path of virtue and those who stubbornly resist the Spirit of God and willfully tread in the slippery path of vice.

Take two men, one from each class, and after they are dead review and compare the history of their lives. Throughout the first half of their earthly careers probably there is little difference in the things which happen to them. Sometimes God seems to treat them both alike. Often the wicked spreadeth out like a green bay tree and the righteous is cramped for room, but as each enters upon that period of life known as old age there comes a chance and each, in a measure, lives in the past and in the future. The good man rejoices over the fact that while he has had many ups-and-downs and pitched battles with the evil one, he has fought a good fight and that in his undying example and influence, which will live on after he is gone, reaching out over the globe, all nations and peoples of the earth, now existing and those yet to come, may be blessed. The future is bright and radiant with hope to him because he is a man after God's own heart. The wicked man realizes in the evening of his life that he has wasted it, and in the words of Byron, which issued forth from a prematurely aged and unnatural spirit, he can say:

"My days are in the yellow leaf;

The flowers and fruits of love are gone;

The worm, the canker and the grief
Are mine alone."

With nothing to sustain and help him bear his physical infirmities, how can he keep from crying out with Voltaire: "This is a miserable world; mankind are but a herd of wretches!" And what can the future have in store for such a man? Black despair and bitter disappointment are with him in the present world and in the future world the indescribable horrors of hell await him. When the body becomes decrepit with age the soul of the righteous shines forth with a beauty and grandeur which could not appear in the strength of youth or in the pride of manhood, but which time alone, aided by the chastening and refining hand of sorrow, could develop. Virtue becomes the hoary head, but vice make it appear repulsive and pitiable.

New Orleans, La.

Love And Friendship--- A Sermon to Young People

By REV. S. STEPHEN MCKENNEY, Jacksonville, Texas.

Text: "A friend loveth at all times, and a brother is born for adversity." (Prov. 17:17). "A man that hath friends must show himself friendly; and there is a friend that sticketh closer than a brother." (Prov. 18:24).

It is common to read this latter passage of Scripture as if it were a prophecy of Christ: "A Friend that sticketh closer than a brother." Yet evidently this is not its meaning. It is another way of saying that friendship is a stronger bond than brotherhood. We had no choice in the selection of our brothers, yet our friends have been chosen with special care. Our brothers are relatives to our flesh, while our friends are our spiritual kinsmen. Hence, to be a friend, is more than to be a brother. When a distinguished minister was asked whether another of his own name was a brother, he replied: "We are not only brothers; we are friends!" Aristotle held two false views concerning friendship: First, that it is based upon selfishness; secondly, that we can only have friends among our equals. Our Lord based friendship upon love, and "love seeketh not her own," hence it cannot be selfish. Also, the elevation of society depends upon the loyalty of higher friendships; the debt of the strong to the weak; hence we may have as friends those above us, or be friends to those beneath us. The poet who doubted the universal eligibility of man for friendship wrote:

"Friends are like melons.
Shall I tell you why?
To find one good
You must a hundred try!"

The realm of love and friendship has made rich contributions to historians and novelists, philosophers and poets. Pythagoras, the first of the ancient Greeks to call himself by the philosopher's name, and who believed in and taught the transmigration of souls, consistent with his theory, defined friendship as "one soul in two bodies." Plato expressed a noble sentiment when he said: "Friendship between man and man is infinite and immortal." Seneca truly said: "He who is his own friend is the friend of all men." Emerson significantly declared, "The only way to have a friend is to be one," and a greater than Emerson uttered the same truth in these words: "A man that hath friends must show himself friendly." Our friends are our richest heritage. The wisdom of the unjust steward was shown in that he esteemed men above money; friends above funds.

"He who hath a thousand friends,
Has not a friend to spare;
And he who has one enemy,
Shall find him everywhere."

Friendship is always based upon love: "A friend loveth at all times." "Friendship is love without flowers or veil." How often we hear it said: "Oh, we don't love; we are just friends!" Just friends? Does this mean that one need not love a friend? If so, such a conception of friendship is far beneath the teaching of heathen philosophers long before the advent of Christ. He said: "It hath been said by them of old, 'Thou shalt love thy friends.'" A forest without trees; a desert without sand; an ocean without water would be as impossible as a friendship without love! "But," says another, "I don't mean that kind of love that you are talking about!" Kind of love? Indeed, there is but one kind! Do we speak of pure and impure love? All love is pure; all love is of divine origin: "God is love." There may be impure lust; impure love there cannot be! We may love impure objects, but the love itself is necessarily as pure as the clear sunbeam which falls alike upon a beautiful and fragrant flower, or upon a nauseous and decaying carcass. Love may differ in degree, but not in kind, and to speak of love as paternal, fraternal, or conjugal, cannot mean a difference in the nature of love, but in the object loved. Yet again: Friendship can only exist between souls that are pure and true. The first condition of friendship is that a man "must show himself friendly." A false man cannot be a true friend. Thieves and thugs may form themselves into cliques and clans, but they cannot be organized into a company of friends. Whoever would wrong his fellowman by leading him into crime is his worst enemy. Agreeable to this is the language of Emerson: "I hate the prostitution of the name of friendship to signify modish and worldly alliances."
But let us consider in particular

the advantages of friendship: First of all, in our friends we see ourselves: "As in water face answereth to face, so the heart of man to man." We are conscious of others long before we are conscious of ourselves. The babe knows its mother and sisters and brothers from all others in this strange and mysterious world, but what babe can know itself? The dawn of self-consciousness comes to a child in the period of adolescence, only when it has lived for more than a dozen years. One day as the boy stands all alone, separated from the great world of man and matter, he sees that he is different from every other person and thing. The consciousness smites upon his soul as though a bolt had fallen upon him out of a cloudless sky. He has at last seen himself reflected in the mirror of humanity; for evermore what we see in other is what we have in our ourselves, as when we look into the eye of another we behold in miniature our own image; not their's.

Again: Friendship brightens the countenance. "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend." To be friendless is to be downcast with a cloudy veil over the face. A lonely soul never looks out through a bright face. A recluse, a hermit, a monk cannot be beautiful; for beauty is the response to a world without of a soul within. Expression is social, and can only thrive in congenial society. Facial expression cannot survive spiritual depression, nor can a spirit be cheerful while friendless. Any face may be attractive through which an intelligent spirit looks forth upon a congenial social environment.

Moreover, friendship sweetens the life: "Ointment and perfume rejoice the heart; so doth the sweetness of a man's friend by hearty counsel." The censure of a friend is sweeter than the praise of an enemy. "Faithful are the wounds of a friend." With

Some Things Necessary To a Successful Ministry

Please give me space to advance a few thoughts as to some things that are indispensable to a successful ministry. There are many things, of course, but will only notice a few of the most important as I see it. First and most important of all is a real consciousness of a Divine call to the ministry. Let the Holy Spirit seal this to our hearts and there should come a crying out from the depths of the soul. **Woe is me if I preach not the Gospel!** No man full of the Holy Spirit will ever become self-centered. When the fire of God's Holy Spirit burns on the altar of every heart then the fire of the Holy Spirit will burn on every pulpit throughout this land. The pastor should know his people over whom the Lord has made him overseer. To know them means much more than just to meet them at the preaching hour. The pop calls, as some express it, are so brief and so formal sometimes I fear they do more harm than good. The children never have the chance to get acquainted with you. You can't know people unless you are with them long enough to study them.

The preacher should know their children, study their peculiarities, temperaments, their needs and deal with them accordingly. No two people are alike. There is plenty of time for pastoral visitation and yet ample time for study. You don't know how it counts unless you try it. Go again and be sure you visit before you make your round for your conference collections—that is not visiting, it's a business proposition purely. And in your visits enlist all you can to attend the Sunday School and you won't have to preach to empty pews. Talk religion to both saint and sinner. Advertise the Gospel. Make the young people your friends. Be social, but not too familiar. Let people know you love them. These pop calls will be criticised when you are gone. After the service is over don't stand round and let some wealthy member monopolize all your time. Move out in the congregation. Meet all the strangers first. Greet them kindly, invite them to come again. They'll come and bring others. Right here is where many let golden opportunities pass by. If you reprove at all, do it gently. In the spirit of Christ it will win. Never be partial. Your best members will not commend that spirit. Train your people to meet all visitors and invite them to come again. It pays in more than one way. Always keep busy; have your hours for study, for prayer,

all such wounds there is evermore a healing balm. But friends do not magnify the faults of others; they do not parade their weaknesses. Whatever criticism is offered is for the purpose of putting the friend beyond the reach of criticism. It is never done with the sound of the trumpet. "Reprove them in secret; praise them openly," is the motto of a true friend. How divinely sweet is such counsel!

Yet again, friendship sustains in adversity: "A friend loveth at all times, and a brother is born for adversity." Loyalty in trial is the test of friendship. As the molten mass of burning metals becomes inseparably joined amidst the fires of a flaming furnace, so do friends become indissolubly united in the fires of affliction. This is the dark background against which the friendship of David and Jonathan, of Damon and Pythias, shines with ineffable glory. As the oak grows stronger in roots and branches by adverse winds, so friendship develops with adversity. Do we talk of "false friends?" This is a contradiction of terms. If they are false they are not friends; if they are friends they are not false. Like our own shadows, "false friends" stay close beside us when we are in the light, but desert us when we pass into the shade!

Finally, our best friends may be alienated: "A brother offended is harder to be won than a strong city." Here is a note of solemn warning. Friendship is a plant that must be continually cultivated. Its life is not due to spontaneous generation, nor will it grow without mutual and careful cultivation. Our best friends may become our worst enemies. As the pendulum will swing as far to one extreme as it has swung toward the other, as the balances will go down as far on one hand as they have gone up on the other, so the love of a friend while true may become the measure of his hatred after alienation. Awful tragedy! Terrible possibility! Then cultivate your friendships; let no coldness or alienation come between yourself and your friends. "Grapple them to thy soul with hooks of steel!" So shalt thine own soul be enriched as well as the soul of thy friend; so shall ye twain become one, and so be immortal!

The Law Of Contrast

By E. C. Webb, Custer City, Okla.
"But where sin abounded, grace did much more abound." Rom. 5:20.
Occasionally we find a man who is wise enough to understand all the mysterious problems connected with time and eternity. To such a man there is nothing that denotes contrast but all is one perfect harmonious system. But I prefer to consider the beauties of life contrasted by the evils which that life overcomes. Just why God, in His infinite wisdom, permitted sin to enter and with its poisonous odor detract from the beauties of the flowers of paradise no man has ever yet been able to solve. Yet when we take an ethical view of life we can then understand that this act of God placed a higher appreciation upon life. It requires a greater love to prompt you to lend a helping hand to an enemy than to a friend. Christ did not die for His friends. He died for men who sat in judgment over Him in earthly courts; for the men who platted the crown of thorns and placed it on His head; for the men who cried "Crucify Him! Crucify Him!" and for the one who drove the rough nails through His quivering flesh.

Free Moral Agency

Is man a free moral agent? Is God supreme? Most of us would like to answer both questions in the affirmative, but few of us can do so without at least a mental reservation. I believe in the free moral agency of man and in the supremacy of God and to my mind there is no conflict. The trouble we have in trying to harmonize the two propositions lies in the fact that we are unwilling to recognize in man the God-nature, or to recognize in God the man-nature. Hebrew theology and Hebrew prophecy strove together for countless generations in an effort to solve this problem and to give to it a perfect expression in the life and services of Jesus Christ. They could not bring about harmony, neither could the Son of God harmonize the two conflicting forces. As a result the Christ was crucified by orthodox Hebrews and the descendants of the prophets were left to carry on the fight as best they could.

Man has a dual nature, carnal and spiritual. God is supreme over the carnal nature of man just as he is supreme over animals and animal appetites. God is supreme over the spiritual nature of man for the reason that the spiritual nature is of God and is God. There is no free moral agency of man over his carnal appetites. Regardless of what he wills his carnal nature rules the same. Man has a free moral agency over his spiritual nature for the reason that the spiritual nature, which is of God and which is God, must possess a man and can possess him only to the extent that man wills it. Man may drift into wrong, but never into righteousness. This is because the carnal appetites lead toward evil and the spiritual desires lead toward good.

To the extent, then, that man aggressively and positively appropriates the God-spirit, or the God-nature, which is distinct from the animal nature, to that extent he elevates by the exercising of his free moral agency the God-nature above the carnal. To the extent that this God-nature within him is permitted to have expression, to that extent that expression will harmonize with the supremacy of God. Finally, the ruling spirit in man, which appears to conflict with the supremacy of God, does not so conflict for the simple reason that that ruling spirit, which is the Holy Spirit, which is Christ, which is God, can not conflict with itself.
This doctrine of the God-man—it may seem strange, but say what you will about it, it has a sobering influence. To illustrate: A few years ago I went into a vineyard with a friend of mine and we came to a vine that had no fruit, the other vines were full of luscious grapes. I asked him the reason and he said that in experimenting with this particular vine he had pruned it back too far. It is not a fact that God may be likened to the vine and man to the branches and that oftentimes the proper season fails to bring forth fruit for the reason that the branches have been too far separated from the supporting vines?
C. W. WEBB.
Elgin, Texas.

for the cries of a howling mob that crucified Christ and those beside Him the words "This day shalt thou be with me in paradise" would not have been so pregnant with meaning. Were it not for loss, grief and danger in this world you and I would not place nearly so high an appreciation upon the life beyond. Hence God, seeing these facts was pleased to have John write concerning the multitudes about His throne, "These are they who came out of great tribulations, and have washed their robes and made them white in the blood of the Lamb."

Jesus Crowded Out

When our Savior left the courts of heaven and came down to earth there was no place found for him in the Inn. There were people there of every caste who found room, but Jesus was crowded out, and so the Son of God was cradled in a manger. Today he stands knocking at the heart's door of men, pleading to be let in, but so many things claim attention that there is no place for him. In the mad rush of life, pride, business, riches, the love of the world, the love of applause, the cares of the world, claim a place, and Jesus is crowded out.

He spoke a parable when on earth of the sower who went out to sow. Some seed fell by the wayside, some among thorns, some in stony places and some on good ground.

The seed which fell among thorns were choked and they brought no fruit to perfection. Jesus said: "The cares of this world and the deceitfulness of riches" choked the word

so that it becometh unfruitful. At a time like this it is especially needful that we should be watchful. There are so many cares; the pressure of the financial crisis; our work to be done; our obligations to be met; our minds are too likely to be occupied by the cares of this world. If we are not very careful to watch and pray, Jesus may be crowded out even in this Christmas time, the day set apart to celebrate the anniversary of his birth. When all the world should be lifting up its voice in prayer and songs of praise to him, we find so many people who think of it only as a time of revelry and dancing and drunkenness. They crucify the Son of God afresh.

Even among Christian people there is not as much spirituality as there should be. These days are so short. There is such a hurry preparing for the Christmas holidays, finishing up the year's business and getting ready for the new year that the Bible is not read as it should be, and prayers are neglected so oftentimes, and Jesus is crowded out. Now, I believe, it is pleasing to him that we be cheerful, to send presents to our friends, and a portion to those for whom nothing has been prepared, yet we should be very careful at this very time lest the sin of preoccupation should crowd Jesus out.

Once when he visited the home of Martha and Mary, Martha, who loved him well, begun to prepare for him a sumptuous feast, but Mary sat at his feet and heard his words. When Martha wanted him to reprove her sister for leaving her to serve alone, Jesus answered and said: "Martha, Martha, thou art careful and troubled about many things, many things; but one thing is needful; and Mary hath chosen that good part which shall not be taken away from her." Like Martha, we often miss the best things of life, because we are so busy with the things of secondary importance. We may be so preoccupied with things of a secondary importance that we do not know that he is with-out, yet very near.

Brothers, sisters and friends, let's be very careful to let Jesus have first place in our hearts and lives and see that he is not crowded out.
MRS. J. M. FIELDS.

SOME INTERESTING FACTS FROM GENERAL MINUTES, 1914.

I have just finished looking over that part of the General Minutes of 1914 which gives the number of members in each charge of our Church. I have made a list of the charges that have 1000 members or over without counting the local preachers, which are given separately in the General Minutes. I might state that Clarendon Station, Texas, has 984 members and 21 local preachers, which makes a total membership of 995. The list of the sixty charges of 1000 members or over is as follows:

- Centenary, St. Louis, Mo. 1214
- St. Paul, Atlanta, Ga. 1212
- First Church, Memphis, Tenn. 1212
- First Church, Birmingham, Ala. 1177
- First Church, Atlanta, Ga. 1153
- Trinity, Atlanta, Ga. 1147
- Galloway, Jackson, Miss. 1146
- Centenary, Chattanooga, Tenn. 1147
- First Church, Ft. Worth, Tex. 1149
- Mulberry Street, Macon, Ga. 1129
- Union Station, Richmond, Va. 1128
- St. Luke's Oklahoma City, Ok. 1124
- Montrose Circuit, Missouri 1127
- Park Street, Atlanta, Ga. 1126
- First Church, Beaumont, Tex. 1129
- Johnson, Huntington, W. Va. 1127
- First Church, Athens, Ga. 1127
- Travis, Sherman, Texas 1124
- Centenary, Knoxville, Tenn. 1129
- Green Memorial, Roanoke, Va. 1174
- First Church, Houston, Texas 1129
- Woodlawn, Birmingham, Ala. 1169
- Winfield, Linds, Rock, Ark. 1147
- Court Street, Montgomery, Ala. 1127
- Polk Street, Amarillo, Texas 1117
- W. Market, Greensboro, N. C. 1115
- Tulip St., Nashville, Tenn. 1119
- Trinity, Los Angeles, Cal. 1101
- Lyon St., Charlotte, N. C. 1109
- Georgetown, Texas 1109
- West End, Nashville, Tenn. 1109
- Main Street, Columbia, S. C. 1095
- Centenary, New Bern, N. C. 1079
- Church St., Knoxville, Tenn. 1047
- Linwood, N. C. 1003
- Travis Park San Antonio, Tex. 1000
- Mooreville Circuit, N. C. 1000
- First Church, Silerport, La. 1017
- Epworth, Norfolk, Va. 1015
- Centenary, Richmond, Va. 1015
- Grace, Bluefield, W. Va. 1014
- Thomasville, Ga. 1012
- Wesley Monumental, Savannah, 1049
- State Street, Bristol, Va. 1047
- St. Paul's Orangeburg, S. C. 1039
- Concord, Va. 1035
- Waxahachie, Texas 1035
- First Church, Austin, Texas 1028
- Batesville, Va. 1025
- Hartford Circuit, Ala. 1023
- First Church, Temple, Texas 1022
- South Brunswick, Va. 1021
- First Ch., Charlotte, Va. 1019
- South Princess Anne, Va. 1010
- Wytheville Circuit, Va. 1008
- Americus, Ga. 1005
- Plainview Station, Texas 1002
- St. Luke's, Columbus, Ga. 1001
- San Marcos, Texas 1000
- Northampton Circuit, N. C. 1000

R. E. PARKER.
Belmont, Texas.

Notes From The Field

CARTWRIGHT CHARGE, PHOENIX, ARIZONA.

Bishop Mouzon gave great impetus to our work here by his great meeting at Central Church. This State is absolutely one of the very greatest home mission fields yet unoccupied. I am developing two new points adjacent to this work, and Sims and Ray at Central and Bethel are doing the same, with a number of new points. Love to all the Texas, New Mexico and Oklahoma friends.—J. F. Hedgpeth.

SHERMAN CIRCUIT.

Well, the Lenten campaign is over. We had some very bad weather, but we had some at every service. We have a five-point circuit. We held a service at each place every week during the days of Lent, besides the regular appointments, which took five nights in each week, besides we did a great deal of visiting from house to house. When Easter Sunday morning came we had a good crowd at church promptly at 8 o'clock, when we took in fifteen members and baptized two children. The first service was at Southmayd. Brother S. H. Williams and family were there in their car ready to take me around my journey. So seven of us got in. Brother and Sister Williams, their two children and two young ladies, and started off. We held five services, received thirty-two members, baptized six babies and traveled fifty-four miles. We are continuing the meeting at Southmayd. Pray for us.—J. L. Johnson, P. C.

CISCO STATION.

We are in the midst of a real revival here, which promises to be the best this town has seen in years. Stewards, Sunday School teachers, Church members and sinners are being reclaimed and converted at the altar. My old friend and schoolmate, Rev. E. N. Parrish, of Cleburne, Texas, is doing the preaching. Parrish is a man of God, called to be an evangelist, who holds great meetings. He advertises less than any evangelist I know, yet he is almost constantly in a revival. As a rule the brethren who have had him once, keep him busy. This is his fourth meeting with me. He has many more calls every year than he can answer, but just at this time he has an open date beginning the fourth Sunday in April. The brother for whom this date was booked has written asking for a fall meeting instead. We expect to go on another week here. Let every one who reads these lines pray that the revival fires may sweep this entire town.—J. E. Crawford, April 9.

NORTON.

We have just begun through a two weeks' meeting at Norton. Brother W. T. Singley helped us. He is the very man to have in a meeting. All of my people and the other denominations liked him. At Norton we had but two conversions, but members were awakened and they have new life and expect to do more for the Master. We have a fine little band of members at Norton and all doing good work. We have a good prayer meeting now and are trying to build up the Sunday School. At Hatchel Brother R. J. (Dick) Tooley helped us there in a one-week meeting. Brother Tooley is the very man for the place where Christian people have so many things in worldly form to overcome. I must say you will make no mistake in securing Brother Tooley's help in your meetings. We had four conversions at Hatchel and the Church put on spiritual ground. We are trying to hold meetings over the work before time to harvest the crops. We are well pleased with our new field and work. We have never lived in a better community before. Pray for us in this year's work.—P. H. Gates, P. C.

COLEMAN—600 CONVERSIONS.

I am still the happiest pastor in Texas. Our great revival, under Coale and Huston, closed last night with 600 conversions. The preparations had been made on a revival line of preaching and followed by a series of prayer meetings, six a day, at one time, and at once we got into the work. We had from twenty to fifty conversions at a service. On Tuesday we had 225 at one service. There were 140 the last day, mostly young and middle aged men and women. A business man said today that if there were but two men that were not moved he did not know it. The Churches were all revived as never before in the history of Coleman. In fact, it is the only sweeping revival the town ever saw. The Churches were badly lapsed and formal, with more unconverted men than I ever saw in a town of its size, and it was among this class that the great work was done. It had been declared that a co-operative meeting could not be had, but in a ministry of thirty-seven years I have never seen greater work done by four pastors, and the union and harmony is talked by all today. What the final gleaming in membership will be can not now be told. More than 400 gave names for membership. We begin at 2 p. m. today a house to house canvass in a religious census in order to locate any unsaved person, or one out of the Church. Rev. D. L. Coale is a great preacher, with less of the objectionable as an evangelist than any I have ever seen. I see he is one of the sixteen of the M. E. Church, South, that were indorsed as Al. His appeals are irresistible and it was

nothing uncommon for the congregation to stand for one hour during the invitation and altar service. He is the most untiring worker it has ever been my privilege to meet. The pastor is fortunate that can secure his services. The people unanimously requested him to give us the same date next year. Prof. Robert E. Huston is a pastmaster as a singer and leader of a choir, and his personal work makes him a great adjunct. These men will live in the memory of the Coleman Churches and people. I requested the places of amusement to close for two weeks, and theaters, "movies," pool halls and shooting galleries all turned over their help for the meeting. A big tent show had just reached the end of the first two weeks and I asked him to decamp, and he willingly did. We are all saying, "We never saw it on this wise." Come over, Dr. Bradford, and let us show you a religious town.—M. K. Little, Pastor.

GROOM.

Last Sunday, April 4, I closed a very gracious meeting at Groom. I had the very efficient and consecrated services of Rev. B. J. Osborn, of Dumas, Texas, during the entire meeting. "Jack" Osborn can preach and lead souls to Christ with marked ability. He never abuses, and never compromises. Every hearer seems to be thoroughly convinced that he is trying his utmost to save the sinner from a deadly foe, and that a very apparent love for the one in danger is his sole inspiration. Some twenty-seven made profession of saving faith in Christ, among whom were some who were far gone in sin. I organized an Epworth League with thirty-five members, and eighteen subscribers to the Epworth Era. The whole citizenship seems determined to conserve the religious life of the young converts without distinction of Church or creed. Members of all Churches worked in the meeting without the least reserve or friction, and shouts went up from all alike. I have seldom if ever seen the power of the Holy Spirit so manifest. Brother Osborn particularly stressed the great importance of honoring the Spirit by doing only as He led. The heaven of salvation is working in Groom as it has never done before, and a new hope animates all Christian hearts there.—J. T. Howell, P. C., McLean, Texas.

A PLEASANT VISIT.

We have just returned from Denton, Texas, where we have been associated with Rev. O. T. Cooper, pastor of M. E. Church, South; Rev. Arch C. Holder, evangelist, and Mr. I. N. Price, singer, who have been conducting a successful revival in that town. Brother Cooper is a good shepherd and his sheep know his voice. He has a grip on his people; has everything thoroughly organized and is doing a great work. Brother Holder is one of the strongest men, spiritually speaking, that I have had the privilege of associating with for quite a while. He preaches the old-time Gospel, believes in the Holy Ghost coming upon people in great power just as He used to do. He believes in old-time religion and preaches it. His sermons are plain and practical, but they have the sting in them. He puts the old Gospel plow down to the beam and turns up clods. He calls a spade a spade and not a half-shovel; hell, hell and not hades. His language is plain but smooth. I do not believe I ever heard a man use more beautiful language all the way through than he. God is certainly using him in sweeping souls into the kingdom. Brother Price is an excellent young man and well equipped for the work which he is doing. He has a very strong voice and it will train. His solos certainly stir the hearts of the people. He at times gets very close to God while singing and one feels as if all the angels in heaven have stopped playing on their harps to listen to the song. It is certainly a pleasure to associate with men like these. No man can associate with them without having a desire to be a better man. We long for the time to come when we shall have the pleasure of associating with these three brethren again.—G. G. Mitchell.

VINEYARD.

We are glad to announce a revival meeting held in Vineyard, March 22 to April 4, 1915. Rev. H. B. Johnson, of Bridgeport, coming to me March 22, did most of the preaching, which was strong, plain and effective from the first service. Rev. Johnson compromises on no part of the ground with sin and preaches a Gospel mighty to save all who call on God by faith in our Lord Jesus Christ. At the Saturday 11 o'clock service nine joined our Church. Two more the following service; five clearly converted to God, and more additions to follow. Our Church become awake to their great responsibility before God and many went out and brought their friends to Jesus, working and praying as to delight the heart of any Methodist pastor. Took our Annual Conference assessment nearly in full at 11 o'clock service our last Sabbath of the meeting; also remembered Rev. Johnson with a cash offering and a big jug of the mineral water that has caused old Vineyard to be visited by so many seeking health. Brethren, we feel Rev. Johnson was sent us providentially of God, and we give to God all the glory for his great blessings and the Holy Spirit so greatly poured out on us as a Church and brethren. Rev. Myers, of Sandflat community, and son, Roy, were also with us and made full hands while among us. Prof. Terry and Miss Bertie Hogue, our public

school teachers, were very helpful and leading the music in part did much to help our revival meeting. Brethren, we have the mineral wells here. Many have come here in the past and claim healing of body. We do not have a pool here similar to the pool of Bethesda in curative properties, but we do thank God that by prayer by day and night that the spiritual waters were troubled and souls stepped into the great pool and were made whole. Praise God for his goodness to us.—C. M. Clark, P. C.

ALAMOGORDO, N. M.

Our work is prospering here. Our Sunday School is growing. It is more than double what it was last year. Our Leagues are doing good work and are growing in number. We have had a revival. The Presbyterians united with us and the Baptists co-operated in the meeting. Rev. E. D. Lewis, our pastor at Carrizo, New Mexico, did the preaching. He preached for us for eighteen days and his sermons had the old-time gospel ring. Brother Lewis is a man of power and his sermons were convincing. As a result of the meeting, a visible result, there were about twenty-five conversions, ten of whom joined the M. E. Church. South, nine joined the Baptist and the others the Presbyterian-Christian Church. The Churches were greatly revived and God's cause moved forward. Just to look at the number of conversions some might think that the meeting was a failure, but to be on the ground and to know the actual conditions here one would think that it was a very successful revival. We hold our second Quarterly Conference April 10, and on the following Sunday morning the new members will be received into the Church. At the same time there will be quite a number received on certificate. This is our second year on this charge and we are praying for a great forward move for the Church. Brethren, pray for us.—James E. Conder, P. C.

CLAIRETTE.

Our pastor, M. L. Lathan, began a meeting here the 24th of March and closed the 31st. And although the weather was bad and a great deal of sickness that hindered, yet we had a very good attendance and a good revival in the Church and much good was done. Our pastor was kept away from the meeting some on account of sickness in his family. He put me in charge until he came back and he phoned to Carlton for O. A. Morton, my son, who is the pastor at Carlton, and he came and preached three times for us. Then Brother Lathan came back and did the preaching to the close of the meeting and we had some most excellent services, but no conversions. We all love Brother Lathan, our pastor, and we are praying that he may have a great year on the Iredell Circuit and we want to give the good Lord all the glory for our success in the meeting. Well, one of the most surprising things to me and my family was at the close of the meeting. Our pastor and the good people of Clairette came in and gave us a real pounding. I never was so surprised, as this is something new under the sun—to pound a local preacher—but they sure did. They brought us at least \$15 worth of good things to eat, and I want to say we are very thankful to Brother Lathan and the good people for this expression of their love to us. When I was left without a work last fall and was sick for a time I felt lonely and felt like my work was most done, but I am well again and want to do the best year's work of my life. To God be all the glory.—J. E. Morton.

CARRIZO SPRINGS.

At the last session of the North Texas Conference our name was read out by Bishop McCoy, "Transferred to the West Texas Conference and appointed to Carrizo Springs charge." We knew nothing of the place—just knew it was somewhere in South Texas on the border. With sad hearts we bade good-bye to our friends in old North Texas, and turned our face southward. We left many good and true friends at Roanoke; we found many of the same here. This is a great conference. Many are the opportunities here; but as this is a new country there are many difficulties as well. In this part of the conference the country is just being developed. Great sections are unsettled. The soil and climate are of the finest kind. The strawberry industry is taking here. There are something over two hundred acres here, from which now is being shipped a carload of berries almost every day. The price is fine, ranging in the neighborhood of \$1800 per car. Yes, we have a fine appointment. It has been divided since we came. As it was arranged, we had every Church in Dimmit County in our circuit; but now we have Carrizo and Asherton, two good towns nine miles apart, with fine road connecting them. The people received us very kindly. The fact is we have never had such a reception given us before. We came to them "strangers" and they "took us in." And they are doing a good job of feeding and clothing us. Been "pounded?" Well, I should say so, and that in the "good old way." The best part of it is, it is continuous. Scarcely a day passes but that something finds its way to the parsonage. And if we drive out to some of our good folks who live in the country, they load up the "little Ford" with vegetables, strawberries, etc. From the first we saw the need for a great revival here. So we began immediately to work and pray to that end. We enlisted our forces, and with the pastor his own evangelist, and Mr. A. A. Simpson, of Cotulla in charge of the song service, we went into battle on the first Sunday in March and closed on Wednesday night of the third week. If I do say it,

it was a great meeting. We had 107 conversions and reclamations, 46 accessions to our Church and 20 to the Baptist Church. We had a glorious time. The Lord was with us from the beginning. The folks who live here say they never saw the town stirred as it was. Brother Simpson rendered us fine service. He is thoroughly religious and consecrated to the service. And, while he was with us, he surrendered to the call to preach, which call he had felt for some time, and will go to the District Conference and apply for license. We have a real presiding elder on the Uvalde District in the person of S. E. Johnston. He is pleasant in the home, brotherly in spirit, and a real preacher in the pulpit. He "makes good" everywhere. He is bringing things to pass in the district. We all love him very dearly down our way and look forward to his visits with much interest. Our Sunday School is going in "high gear." Have a good, live man at the head of it. Have seven organized classes, each with a good, strong membership. Five of the classes are raising part of our conference claims. Another one made the Church a present of an individual communion service. We have two preachers resident here—Rev. W. E. Rector, a local elder, a good, true, faithful man, and Rev. T. S. Randle, a supernummate of the Louisiana Conference, one of the sweetest spirited men I ever met. Both these brethren are of great help to us. Many other things we would like to say, but space forbids. Suffice it to say we are delighted with our charge. We are in a great conference, have a great presiding elder, serve a great people and therefore we are happy. Remember us, brethren, at the throne of grace. Best wishes to all.—E. H. Crandall, P. C.

DENISON—WAPLES MEMORIAL.

Waples Memorial Church continues to make good progress under the efficient leadership of the popular pastor, Rev. P. R. Knickerbocker. The several departments of the work are in flourishing condition and immense throngs of people flock to hear the preached word. Some two weeks ago a great brotherhood banquet was held in the parlors of the church. About one hundred and twenty-five men were present. An organization was perfected to promote fellowship and good cheer. Men not members of the Church were pleased to take part in this splendid work. Last week the men of the Church gave a banquet and reception to the women and new members. Two hundred and fifty were present at this delightful occasion. A social good time was enjoyed by all and the time for going home came too soon. Easter Sunday was a glorious day with us. The pipe organ and choir rendered excellent music. The pastor preached a searching sermon upon the theme of the day. At the close of this service fifty were baptized and fifty more took the Church vows, making a total of one hundred received into the Church at this service. The entire number who have come into the Church during the present conference year is one hundred and seventy. Sunday afternoon the Knights Templar Masons held an Easter service in the church. Every seat in the building was taken and a great program of music was rendered, assisted by a sixteen-piece orchestra. The pastor preached a great sermon from the text, "What Think Ye of Christ?"—James E. Morris, Local Deacon.

LIVINGSTON MISSION.

As there has been no write-up from this place, will send a few lines to give you some idea of what we are doing. We landed here December 4, last, and found the work in a dilapidated condition, and is still so to a certain extent, still we are moving up on some lines. We found one Sunday School and have organized six more, making seven in all. I think we can report the eighth one before many Sundays, which will make one at each appointment. We have picked up and reorganized one Church with forty-seven members. I notice that some of the brethren have the audacity to speak of finance. Now, we don't deal in that down this way—not very heavy at least—but by the grace of God we have been able to stay on the job. The good people give us a cordial welcome at each of our places and although it is not what most preachers would call a pounding, we have been the recipient of a number of things in the form of edibles and other things that always are welcome in a Methodist parsonage. But that is not all. We received a real pounding for Easter. We have groceries enough to last several weeks, also dry goods for wife and the babies, for which we are very thankful. We have not held any of our meetings yet, but will begin in May. The others will be held in July and August. We have secured some of the very best help and we are expecting great things on the Livingston Mission this year. By the help of the good Lord and the direction of one of the best presiding elders in the conference we hope to be able to change this mission from a "job" to a "position."—A. E. Rider.

BOULEVARD, FORT WORTH.

The work of the kingdom in this splendid part of the city of Fort Worth has made gratifying progress since last reported in the Advocate. We closed on Easter Sunday our Win-One Campaign in the interest of Church membership and the Sunday School. Our goal was to receive 50 members into the Church and to add 100 to the regular attendance of the Sunday School. On Easter Sunday we received 60 into the Church, making for the campaign a total of 78 members. We added more than the 100 to our Sunday School and had present at the Sunday School hour 304. On Easter, 1914, we had present 130. Easter,

1915, we had 304. We have set our mark to have 400 present by the first Sunday in May, when we are to observe Children's Day. Of the 78 coming into the Church 55 of them were through confession of faith in our Lord Jesus Christ. We had with us in January, for a Sunday School Institute, our presiding elder, J. R. Nelson, D. D., Rev. E. Hightower and Miss Kilpatrick, who gave us new visions, new information and new inspiration in Sunday School work. Since their visit we have seven organized Wesley Classes in our Sunday School, a Cradle Roll and a Home Department, which puts our school on the Standard of Efficiency Roll and one of the best schools in the city. Our Senior League, with 53 members, and our Junior League, with 70 members, are live wires and enthusiastically engaged in the service of the Church. During the past sixteen months 223 members have been added to this Church. Our membership is united, our congregations are good and responsive. The Lord is blessing his work at the Boulevard Church.—Thomas S. Barcus, Pastor.

RATCLIFF.

My attention has been called to the fact that up to date no report has gone up from Kennard Circuit this year. Well, there is nothing very remarkable to report, yet at the same time it affords me a great deal of pleasure to say that everything is moving along very smoothly and without any friction so far. All things considered, I suppose we are getting along well—when we consider the condition the charge was in when we came. We had some very embarrassing things to confront us from the beginning. We are doing our best to bring things to the front and we believe by the help of our good Father we shall be able to do so. I will hasten to say just here that notwithstanding the conditions at the beginning of the year, never has this preacher been more cordially received as preacher and pastor as he has by the good people of Ratcliff. We have some very fine people here, some who know how to stand by the Church and by the pastor in times of need. Just a few things more in regard to my work and I shall bring this letter to a close. We have at present three Sunday Schools in our charge, each of which are doing better work than they have in the past. The attendance since the beginning of the year has been steadily on the increase and we feel that much good is going to be accomplished through the Sunday School work. Our Sunday School at Ratcliff is a union Sunday School and it is doing fine work. It is the best Sunday School to be a union school that it has been my pleasure to attend. The average attendance in this school now is about 200—some times more. On March 29 we had Mission Day and we had present at Sunday School 286. Well, so much for that. We would like before closing this letter to make mention of our Sunday School institute which was held at Kennard March 26, 27. Will say just here that it was a great blessing to us and a great uplift to our Sunday School work. We had with us in this institute Rev. W. G. Harbin, our Sunday School Field Secretary, and it affords me great pleasure to say that he did us good, not only from the fact of having him with us in this institute, but of the good pleasure of coming in contact with this godly man. Our prayer meetings have taken on new life and, in fact, we feel that we can truthfully say that the work generally is in better condition at present than it has been for some time in the past. We have received only three members up to date. Finances in very good condition, considering the stringency of the times. Have raised about 50 per cent of conference claims up to date. Have looked well to the Advocate; no new subscribers thus far—hope this shall not be the case further on. Well, just a few more words, and I have done. We are praying and planning for great things this year. And we believe that by the help of the Lord we are going to bring things to pass. We shall soon enter into our revival campaign, and we are earnestly praying that many souls may be brought into the kingdom of our Lord. Pray for me. Love to all the brethren.—B. C. Callaway, April 10.

OENAVILLE CIRCUIT.

We have just closed a revival at Heidenheimer. In many respects it was the greatest meeting the town has ever experienced. We began there the fourth Sunday in March and closed last Thursday night, April 8. Rev. A. D. Cosgrove, pastor at Winchell, did the preaching, and of course it was well done. I have never had better help in any meeting that I have held. He possesses all of the requisites of a revivalist. In the first place he is very religious. He was converted in the old way. He loves God and has an intense love for the souls of the lost. I never saw or heard a man preach with more zeal and earnestness in all my life. He had not been in the town more than a day or two until every one in the town was desperately in love with him. It almost made the writer jealous of him. People of all denominations flocked out to the services. You could not tell one denomination from another. The business houses closed for the day services and the public school dismissed an hour and came in a body to the services. We had the co-operation of every one. The greatest day of the meeting came on Monday, the 5th inst., when there were eighteen conversions among the young people and children. There were twenty-nine conversions in all with several additions to the Church, with others to follow. The Baptist Church will receive several members as a result of the meeting. After the meeting had been in progress for three days, because of inconveniences of the Methodist

church the services were moved to the Baptist church. The deacons from the Church came to us and voluntarily offered us the use of their church. The meeting was moved there and we continued there until the close. They have a fine Church, well lighted with electricity. We have never met better folks than the people of the Heidenheimer community. Our lines have indeed fallen to us in pleasant places. We have four appointments—two half-stations and two afternoon appointments. We are happy in the work of the Master. We are planning to begin another revival soon. Pray for us. In conclusion, I wish to say that if any of you are looking for some one to hold an old-fashioned revival for you write to A. D. Cosgrove. You can't beat him in Texas. We leave this afternoon for our District Conference. We are a very busy preacher, but we are happy.—Early S. Cook, P. C., April 12.

SWEETWATER STATION.

Sweetwater Station is a splendid West Texas town of about 5000 souls. It is located on three trunk lines of railroad—the T. & P., the Orient and the Santa Fe. We were received with every token of appreciation. The parsonage was overhauled and set in first-class order. A liberal estimate was made for the salary, which is being paid monthly. All the machinery seems to be running well. Fifty members have been received so far. A live lay leader, in the person of F. J. Neal, was elected and with his committees this work was launched. We took one month to make the campaign for the conference collections, closing up this matter the first Sunday in April. When we were through we had enough to cover the entire amount, with a good margin. The Sunday School did magnificently, pledging more than four hundred dollars. Several hundred dollars have been paid on the Church debts. We have one of the best plants here in the entire conference and this station promises to be ere long one of the very best in Texas. Dr. J. T. Griswold, our presiding elder, than whom there is none better, is eating no idle bread. Full of zeal, full of wise plans, with a heart full of sympathy for everybody that is trying to push forward the kingdom, he is everywhere and on all occasions lending a helping hand, planning and counseling as a wise leader. His heart is in the work and his only desire seems to be for the success of our cause. Sweetwater District will make a report next fall that will surprise the conference. Our revival begins June 1.—G. S. Jardy, P. C., April 12.

ALAMO, SAN ANTONIO.

Easter Sunday, April 4, was a great day for our Alamo Methodist Church, an epochal day, declared to be the greatest landmark in the history of this congregation. It was the climax to our seven weeks' personal evangelistic campaign. February 14 a "Win One to Get Fifty" new members by Easter Sunday was launched, and the work moved steadily off, gaining new momentum each passing week and day until the grand climax was reached. Evangelism was the major note in all of the organizations of the Church and of all the regular Sunday services of the Church, everything else for the time being taking a secondary place in our schedule. The last two weeks of the campaign were devoted to every night services, in which the pastor was assisted by our efficient presiding elder, Rev. J. H. Groseclose. As a result of this earnest, persistent campaign Easter Sunday found one of the largest congregations ever assembled in our beautiful church, a congregation characterized by a deep spirit of reverence and worship. Another result was that fifty-two names had been secured for Church membership on this occasion, more than forty of whom formed a double line about the altars of the church for the purpose of assuming the obligations of Church membership for the first time or to renew those obligations formerly assumed. Two things should be said about the personnel of these new members: First, more than half of them came into the Church on profession of faith, making as many or more than have been thus received into this congregation for the past four or five years combined; second, the majority of this company was made up of our young people and Sunday School children, young people who consecrated their lives to the service of Christ while they are yet in the making. It is a good thing to rescue an old sinner from the burning, but it is a much better thing to save young life before it has been wasted away in the service of sin. Shame on that pastor who places chief emphasis on the mature sinner in his community to the neglect of the youth and childhood which is growing up all about his Church. A third observation might be made relative to this company, namely, that, though many of these made the decision some weeks before the reception day, with but a very few exceptions, they were all on hand for the membership ceremonies. They had ample time and opportunity to fall by the wayside if they had so desired. The fact that almost one hundred per cent stood firm to the decision indicates the lasting quality of the work done. The impressive reception service was followed by an equally impressive communion service, at which more than half of the large congregation took the sacrament in commemoration of the sacrifice of Christ, and in token of their renewed consecration to his service. The Alamo Church is a peculiar Church. It is neither suburban nor downtown, but a cross between the two. It is located in the old Catholic and Jewish section of the city, and hence has its serious difficulties from this standpoint, its membership being greatly scattered among peoples of other tongues and other religions, as well

as among people of no religion. But it is also a Church of large opportunity and a devoted and loyal constituency. Despite all obstacles it is steadily moving forward and bids fair to play well its share in the final redemption of this greatest Texas city. This Church has but one great ambition: To be as loyal to the Kingdom of Christ as the old heroes of the famous Alamo were loyal to the political freedom of the Empire State of the Southwest.—H. M. Ratliff, P. C., April 5.

GREENVILLE.

The Methodist Churches of Greenville have united in a big open-air revival on one of the principal streets of the city. The Rev. Jack Conkin is doing the principal part of the preaching. The tabernacle's capacity is overtaxed at the night services.—Dallas News.

MADILL, OKLAHOMA.

Just closed a two weeks' revival. The pastor was assisted by Rev. W. E. Garrison, our pastor at Welch, Oklahoma, and Rev. H. P. Clarke, our pastor at Stigler. These brethren are two of the strongest young men of this conference and they did us some most excellent preaching. Our Church is greatly revived and a class of twenty-six was received into the Church. There will be others to follow. Our Sunday School is outgrowing our present building; largest attendance in its history last Sunday. All departments of the Church doing good work.—W. C. House, P. C.

DAINGERFIELD.

I have fully intended to make a report long before this time, but so far all my good resolutions have gone to pieces. We are well into our third year on this delightful charge. On my return from conference at Bay City we were given a royal reception and one of the largest poundings we have ever received, and on every hand the glad word of welcome was given, they saying, "We are certainly glad to have you with us again," and of course we are happy. The indications are we will have the best year of the three. Our Church is moving forward; the services are all well attended. We have the largest Sunday School attendance we have ever had, and it is still going some. We are planning to either work over or rebuild the parsonage. We now have electric lights in the city. We think one of the State normals will be located here. My oldest son said the other night, after we had returned from a great rally at the courthouse, "Papa, let's stay here our four years and then locate and live here." We had the new editor with us Easter Sunday and the sermon he preached will linger with our people through the years. It is said to have been one of the greatest sermons ever heard from any pulpit in this town. I was away filling another appointment. Mr. Editor, I wish you would come oftener and stay longer. We are planning to hold a great union meeting that will reach the entire town and community. There is not a jar, as far as I know, between any of the Churches. With the new editor at the helm I predict a safe voyage for the greatest of all Church papers. Will send new subscribers.—C. H. Adams.

REPORT OF HOUSTON METHODISM FOR MARCH.

J. W. Mills, St. Paul's: Have received 88 since last report; 40 additions to the Sunday School and a large number of the Sunday School received into the Church.
H. K. Morehead, Brunner Avenue: Have received 28 new members during the month; everything is in fine shape since the revival.
L. J. Power, Tabernacle: Have had 14 additions to Church; large increase in Sunday School; 170 present Easter Sunday.
A. W. Gordon, Harrisburg: 24 additions to the Church; things are in good shape since the revival campaign.
G. W. Muennink, Ebenezer: 21 additions; Church is in good shape.
E. W. Potter, Grace: About 50 additions; more than 350 in Sunday School.
J. O. Coppage, Washington Avenue: Sunday School in good shape; have had 8 additions to Church.
H. G. Cooke, McAshan: 32 additions; Church is in fine shape.
J. B. Bell, Woodland Heights: 15 additions; Church is in good shape. Large attendance at the services and the meeting continues another week.
C. S. Wright, First Church: 40 additions; 700 in Sunday School yesterday. Church in good shape.
F. W. Rodetzky, Bering Memorial: Splendid meeting; 9 additions.
H. B. Smith, of Trinity, and C. S. Harkey, of Alvin, were visitors.
All of the Methodist Churches in Houston are in "tip-top" shape since the One-to-Win-One Campaign. There were 415 additions to the various Churches during March, and there have been 640 additions since conference.
H. K. MOREHEAD, Secretary.
April 9, 1915.

Secretary of State and Mrs. William Jennings Bryan were among the worshippers at Foundry Church, Washington, D. C., recently, when Dr. A. G. Kynett was presenting the cause of home missions and Church extension. They made a subscription to build a church to be located in the irrigated section of Nebraska, in memory of John Baird, the father of Mrs. Bryan.

A cablegram from Bishop Bashford, of the Methodist Episcopal Church, dated in Peking, China, states that he has sailed for the United States. He is coming to explain what he and the missionaries in China consider to be the dangers presented by the Japanese demands upon China.

OUR CHURCH NEWS

Bishop Hoss will preach the Commencement sermon for Emory College this year.

Bishop Kilgo has been doing some great preaching in a revival at Cumberland Street Church, Norfolk, Virginia.

Bishop Waterhouse will deliver an address before the Conference for Education in the South, at Chattanooga, Tennessee, April 27.

In a week's campaign in Birmingham, Alabama, about 1700 members were added to the Y. M. C. A.

More than thirty young men are preparing for the ministry at Rutherford College, North Carolina.

Mrs. D. G. Downey, wife of Dr. Downey, Book Editor, The Methodist Book Concern, suddenly passed away last week.

In India there is a Christian population of 3,876,203, an increase of more than thirty-two per cent since 1901.

Bishop Hendrix has called a meeting of the College of Bishops for May 5, at St. John's Church, St. Louis.

Mrs. Berry, mother of Bishop Berry, of the Methodist Episcopal Church, celebrated her ninetieth birthday late in March.

The Philippine Islands have the same population as New York State, but have only 167 missionaries.

The First Baptist Church, of Boston, Massachusetts, will celebrate its two hundred and fiftieth anniversary on June 7.

The Methodists of Canada are raising a Belgian relief fund. On March 20 the total contributed was \$16,525.

Governor Richard I. Manning, of South Carolina, will deliver the Commencement address at Wofford College on June 7.

President Yun Shi Kai, of China, has given \$4000 to the West China Union University of the Methodist Episcopal Church.

Of the 450 pastors who form the National Union of the Reformed Church in France, 209 are serving in the French army.

Rev. Henry S. France, of Washington, D. C., has been elected to the presidency of Lucy Webb Hayes National Training School in that city.

Nazareth is now a garrison town in which 3000 soldiers are quartered. Outside Jerusalem are three large camps where thousands of Turks are being drilled.

Bishop McDowell, of the Methodist Episcopal Church, will deliver the anniversary sermon at the one hundredth anniversary of the founding of Allegheny College on June 20.

Forty years ago there were but eight Baptist Churches in all Russia with 3029 members. Now there are 1019 with 97,000 members, and the growth is reported as constant.

Dr. John C. Granbery, professor in Southwestern University, will preach the Commencement sermon for San Antonio Female College, on May 2.

The Pittsburg Christian Advocate says that Captain and Mrs. Goodnight, rich ranch-owners of Texas, have raised and educated more than one hundred orphan boys and girls.

Hon. Curtis Guild, formerly Governor of Massachusetts and at one time Ambassador to Russia, died April 6 of pneumonia. He was fifty-five years of age.

The Raleigh Christian Advocate says that a great revival has just closed at Front Street Church, Richmond, Virginia. There were nearly one thousand conversions.

The Southern Baptist Church has two theological seminaries, with \$800,000 invested in grounds and buildings, \$1,150,000 endowment, and 458 students.

The Protestant Episcopal Church has eight theological seminaries, with \$3,254,000 invested in grounds and buildings, \$5,375,000 endowment, and 366 students.

Infant mortality in France has decreased 21 per cent since the beginning of the war. The mortality of mothers has decreased a like percentage.

The most richly endowed independent universities in the United States are: Columbia, \$29,348,000; Harvard, \$27,445,000; Leland Stanford, \$24,000,000; Yale, \$14,665,000.

The missionary offering of Fifth Avenue Presbyterian Church, New York, of which Dr. Jowett is the pastor, during a recent week was \$40,590, compared with \$26,000 last year.

Miss Frances Gage, who is pioneering Y. W. C. A. work in Asia Minor, says that in the silk mills of Broussa 6000 women and girls, 2000 of them little children, are toiling early and late. There are some 5000 girls in Smyrna tobacco industries. Between 5000 and 8000 girls and women, some with their babies cradled in the groove between the

The
Summer School
of
Theology
JUNE 16th to 26th
MAKE YOUR PLANS TO ATTEND

In making your engagements for the summer do not forget to reserve June 16 to 26 for the Summer School of Theology. It will be the most inspiring, most helpful vacation you could spend. Rooms may be secured at any time. Better write now for reservation.

Delay in securing the contract of one of the principal speakers has delayed the special announcement somewhat, but it will soon be ready. In the meantime, for all information write

REGISTRAR SOUTHWESTERN UNIVERSITY,
Georgetown, Texas

roaring machines, work in the cotton factories of Adana. Wages are low, and work often lasts from four in the morning until sunset.

Mr. Henry N. Snyder, father of Dr. H. N. Snyder, president of Wofford College, Spartanburg, South Carolina, has just died at his son's home. He was eighty-nine years of age.

The Michigan Christian Advocate announces that Miss Sui Wang, who was graduated from Albion College recently, will sail soon for China, where she will become a missionary among her own people.

Professor Charles R. Henderson, of the University of Chicago, died at Charleston, South Carolina, March 29. He held the Chair of Sociology in that institution, and was an associate editor of many great journals.

Dr. James Stalker, remarking on the number of Church members in Lord Kitchener's army, asserts that there has never been a British army equal to it in personnel since the days of Cromwell.

The United Brethren two years ago bought an Ohio farm of 4000 acres, formerly owned by the Shakers, and paid \$325,000 for it. They are using it as an industrial home and asylum for children and old people.

The Lutherans of the United States plan to raise a million dollar fund in 1917 in celebration of the four hundredth anniversary of the beginning of the Reformation by Martin Luther.

Seventy-one millions of people dwell in Latin America, which includes Mexico, the countries of South America and Central America, Cuba, Porto Rico and the Philippine Islands.

Unemployment conditions in Colorado are so distressing that the State resources are insufficient to relieve the actual suffering. The Rockefeller Foundation has gone to their rescue with \$100,000.

The Baltimore Southern Methodist says that Bishop Wilson, after another severe attack of asthma, is able to take his accustomed morning walk. We rejoice that he will soon be himself again.

It is said that the address of Bishop Hoss before the meeting of Conference Educational Secretaries, held in Atlanta, Georgia, was a great deliverance. We are prepared to believe such reports.

After thirteen years of self-sacrificing toil the missionaries of the Southern Soudan Mission report the first convert baptized. This long waiting recalls the experiences of Moffatt, Judson and other pioneers.

The Methodist Episcopal Church has seven theological seminaries, with \$1,222,000 invested in grounds and buildings, \$2,001,000 endowment, and 735 students. Four of these seven are attached to colleges or universities.

The press reports horrible treatment of the Christians in Persia. After being maimed, they are being massacred and mutilated. Ottomans gouge out the eyes, chop off limbs, and leave the victims helpless, according to

reports. Fifteen thousand native Christians stand in this constant dread. The days of the martyrs to Christ are not gone.

Bishop Neulson, of the Methodist Episcopal Church, says that a wave of revival interest is sweeping over Norway. Recently Bishop Neulson enjoyed a private audience with the King.

The German members of the Methodist Episcopal Church in the United States have 768 church buildings, valued at \$4,713,940, an increase in value of Church property since 1904 of more than \$1,000,000.

On a recent Sunday Bishop McCoy addressed a great mass meeting of Methodists in Birmingham, Alabama, his home city. His subject was "Personal Evangelism," and it is said to have made a profound impression.

Bishop Hoss will preach the Commencement sermon for the Woman's College, Montgomery, Alabama, and Bishop Denny will deliver the literary address. Montgomery folks have a great treat in store.

A splendid sun-dial has been erected on the campus of Randolph-Macon Woman's College, at Lynchburg, Virginia, by the students in honor of Dr. W. W. Smith, the founder and first President of that institution.

Rev. George Norcross, D. D., who has just died at Carlisle, Pennsylvania, was pastor of the Second Presbyterian Church, that city, for forty-six years. His death is deeply deplored among the Presbyterians, and others as well.

The General Assembly of the Southern Presbyterian Church will be held at Newport News, Virginia, May 20-29, and the General Assembly of the Northern Presbyterian Church will be in session at the same time in Rochester, New York.

The Theological Department, Vanderbilt University, according to the Midland Methodist, will, after this year, be conducted as a non-denominational school. It will be conducted on the same plan as the Yale, Harvard and Chicago University Divinity Schools.

The First Methodist Episcopal Church, Portland, Oregon, is preparing to erect what, it is declared, will be the finest Sunday School temple on the Pacific Coast, and one of the finest in the United States. It will keep "open house" both day and night.

At a union baptism held in Redwood Falls, Minnesota, ministers of the Presbyterian, Methodist and Disciples Churches baptized candidates in the same baptism. Nineteen out of fifty-nine Presbyterian converts requested baptism by immersion.

The wonderful progress of missions is no longer an open question. The Presbyterian of the South says: "The President of the Chinese Republic has appointed a day of prayer for peace in Europe. The largest theological seminary in the world is at Pyeng-Yang, in Korea. The World's Sunday School Association will hold its eighth convention at Tokyo, Japan, in October, 1916. There are now two hundred Christian schools in Egypt, enrolling seventeen thousand students. Several

(Continued on Page 16.)

A Call To Prayer For A World-wide Revival

The Commission on Evangelism of the Federal Council of the Churches of Christ in America, acting for the Federal Council, issues a solemn call to the Churches of Christ, to unite in prayer for a world-wide Revival of true Religion. The primal consideration that has inspired this call is the fact that our Lord Jesus Christ always stands ready with all the forces of omnipotence to aid His people, pleading and striving in His name and for His sake, for the salvation of that world for which He died, and which He lives to redeem. We have also the incentive contained in the Savior's prayer the night before His atoning death, "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one, that the world may believe that thou hast sent me." Christian unity can find inspiring manifestation, not only in the United States, but in all lands, in united prayer for the salvation of the world.

Another incentive to prayer for world revival is found in the fact that the Christian Church began its career of spiritual advance, with a revival of religion so great that the word Pentecost has been a marked note of encouragement to Christians through all the centuries. Pentecostal revivals have been God's gift to the United States repeatedly. The "Great Awakening" of the Eighteenth Century, the Nation-wide revival of the opening years of the Nineteenth Century, the great spiritual quickening of the year 1857, and other evangelistic movements that could be mentioned, were followed invariably by great spiritual and moral uplifts throughout all our territory. Today our country needs more and greater revivals, revivals more thorough and far-reaching in their results in individual salvation than any of the past, and more complete and permanent, in the moral reformation both of individuals and the nation. For the situation in our country is, from a spiritual viewpoint, at a critical stage. A majority of our male population is not in direct connection with any Christian Church, either Protestant or Catholic. Fully forty millions of our adults do not recognize Christian standards of conduct. In addition, many professing Christians have no active interest in the supreme work of the Church, the winning of souls for and to Jesus Christ.

In Europe the situation is strenuous. There, professedly Christian nations are killing and wounding men by the millions, and only a great revival of true religion can produce the inward change demanded, the effecting a mental revolution in the attitude of great nations towards war. And the masses of the warring peoples, as a result of the existing conditions, it is to be noted, are impressed deeply with the value of spiritual realities, so that the Church edifices are crowded with worshippers. What is true of Europe is true of other regions. God, as an overshadowing presence, is consciously felt in all the world.

The needs of the hour are definite; the Church Universal reawakened to duty; the Christian conscience re-awakened, and a wide-spread revival of Christ's redemptive Spirit in the hearts and lives of men. Reform measures, it is true, are accomplishing in some lands much good, but still the hosts and forces of sin advance in many places more rapidly than those of the Gospel. The great need is for a change of heart; for a return to the simple virtues of the pious life; for the honoring of God's Word because of its absolute truth

and great spiritual power; for a return of the recognition of God at the table and fireside; for a renewal of the honoring of God by attending His house, and above all for prompt and constant obedience to the command implied in the words of Christ, "I am come to seek and to save that which was lost."

This solemn call, is also the recognition that the duty of regular daily prayer needs at times to be supplemented and intensified by extraordinary prayer. The need for concerted and extraordinary supplication was involved in the Savior's words to His Disciples, "Depart not from Jerusalem, but wait for the promise of the Father." And that prayerful waiting brought Pentecost. Every great revival of religion has been preceded by waiting upon God. We plead, therefore, not only for special individual prayer for revival, but we plead for the whole Church in prayer, in the spirit of the Apostle Paul, who exhorts all Christians, not Timothy only, "that supplications, prayers, intercessions, and giving of thanks, be made for all men, for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Savior; who will have all men to be saved, and to come unto the knowledge of the truth." The one continuous petition in intercession, however, should be for that blessing divinely promised, "It shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams, and on my servants and on my handmaidens I will pour out in those days of my Spirit." "And it shall come to pass, that whosoever shall call on the name of the Lord, shall be saved."

Let prayer then be made for all men, for all nations and their rulers, for all the Churches of Christ in this and every land, for all ministers and Church officers, for all Church members, for the masses of men and women who are in spiritual darkness, and especially for the outpouring of the Holy Spirit in every land in Pentecostal revelations of divine power unto salvation, so that Jesus Christ may be accepted as the divine Savior by all the world, and the Gospel may be so applied by the Holy Spirit, that human nature everywhere shall be truly regenerated, and men dwell together here on earth as brethren in Christ, even as it is the assured hope of saved men so to dwell in the everlasting and heavenly Kingdom of our Lord and Savior Jesus Christ. Brethren in Christ of every denominational and Church name, let us unite in prayer for a world-wide Pentecost, in His name and for the extension of His Kingdom, who died upon His cross "the propitiation for our sins, and not for ours only, but also for the sins of the whole world." Let us pray in the spirit and power of the words, "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him, should not perish, but have everlasting life."

In behalf of the Federal Council of the Churches of Christ in America,
WM. HENRY ROBERTS,
Chairman Commission on Evangelism,
WILLIAM E. BIEDERWOLF,
Secretary of the Commission,
SHAILER MATHEWS,
President.
CHARLES S. MACFARLAND,
General Secretary.

"The Romance Of Modern Preaching."

(Review of Chapter VIII of the "Romance of Preaching," by Dr. Horne, at the Fort Worth District Preachers' Institute, published at the suggestion of some of the preachers.)

This is the subject of the eighth and last chapter of our book. I have no purpose to indulge in a critical review of this chapter, nor shall I consume your time with lengthy recital of passages from our author. You can read the text as well as I. The true object of reading, at least after we have passed the academic period, is not so much to store the memory with the words and sentences of the author, but to assimilate the truth set forth or suggested by the book so that it can become part of one's own personality. I am concerned, not so much with what an author thinks, as with what reading him leads me to think. The comparison may not be attractive, but I dare suggest analogy as existing between the mind of the reader and the book he reads and the ox to the grass upon which he feeds. The one is designed to make a fuller mind, the other a fuller ox. I further suggest that undigested fact stored in the memory is as certain to produce gastronomic disorders as is undigested

grass in the stomach of the ox. This may, in some measure, account for the intellectual eruptions we sometimes hear. About the earliest example of this, so far as I can recall from the annals of the past, is the case of Elihu, the son of Barachel, the Buzite, of the kindred of Ram. Vid. Job 32:18-19. Our book does not lend itself very readily to the usual method of the critic. It is so closely interwoven in its thought texture it is difficult to make exceptions without leaving the edges of the parts from which they are taken ragged and torn. Therefore, I come to you, not simply to call your attention to what our author has said, but to tell you you some of the things he has made me think.

First of all then; he has led me to try to make out a definition of that often used and misused word, "romance." He does not give a definition of the term so far as I recall, neither do the definitions in the dictionaries answer completely the sense in which he uses it. I do not offer this as final definition of the term—none but purely material terms can have final definitions to the finite

mind, if indeed these can—but I essay a definition of the term as used by our author. Romance is the real idealized and the ideal realized. This is not an attempt to make a play upon words for a sort of balanced jingle. Let us see. The unique characteristic of the work of the preacher is, that he stands in the presence of the gross realities of this material life on the one hand and the transcendent mysteries of spiritual life on the other. His task is to bring men to see that he who today in agony and in sorrow "bites the dust" in the tragedies of this material life may tomorrow sing glorias in the angelic choir. It is his to show that the nine paradoxes in the "Sermon on the Mount," commonly called the beatitudes, are the sober statements of realities in the spiritual realm. If I justly state the preacher's position as that of one standing between the gross things of sense that are caught and held in the entanglements of a nervous system, and the intangible things that must be perceived through spiritual discernment, it is an easy effort of the imagination to behold him in all the glory of a knighthood that seeks, not the deliverance of an empty tomb from the hand of the Turk, but to throw back at least some part of the veil that obscures the throne upon which sits the glorified body that deserted that tomb. Here indeed is the preacher's strength. He abides in the consciousness of realness in the spiritual aspirations and hopes of men. He is afraid, neither of the mysteries that confront, nor the jibes of those who scorn the simplicity of his faith. He presses his search of adventure and buckles his armor for the bout in the very presence of jeering materialism which tell him his foe is a "windmill." Redoubtable as Don Quixote, he accepts his brusques and ridicule and passes on for another encounter. If he is possessed of the living conception of the romanticism of his vocation, adversity does not deter him—nor do perquisites lure him—he strives—not for the honor of his "fair lady" and the relief of the materially oppressed, but for the loosing of the souls of men and the verification of the mysteries of righteousness. He strives in the highest sense to make the real ideal and to show the ideal to be real.

Our author tells us that the "only thing that can kill preaching is that we should lose the sense of its majesty and unique authority." I am tempted to ask: Wherein may we be tempted to this suicide? Are not the majesty and authority of the preacher's vocation and message enough to insure against such tragic result? In the enthusiasm of action I am inclined to answer promptly, never will we surrender the majesty nor doubt the authority of our preaching, but in the calm of rational observation do we not all sympathize with the prophet under the juniper tree, and the eleven disheartened men who returned to their fishing nets after the collapse of their hopes on Calvary? It is hard to keep a firm faith and a lively hope when we stand at the grave of our fondest plans. But it is not only when we have seen the apparent collapse of our faith castles that we are tempted to retreat from our high ground of Christian idealism. Insidiously the arts of men that win in the struggle for material success appeal to us. In how far have we subordinated the majesty and authority of preaching to the arts of the actor or the cunning of the man of affairs? This question leads a little afield. Is it not true that today there is a conflict between institutionalism and evangelism? I ask this question, it is not the province of this discussion to enter further into it. I state my own deliberate judgment that we are suffering at this point. Any cause that substitutes method for passion has lost its romance.

Our author tells us also that "the homes of the poor are the dwelling places of romance." If this be true, how much is the Church of today, how much are the preachers of today missing the fields of their greatest possibilities? There has come a gulf between the poor and the Church, and, therefore, between the preacher and the poor that needs anew to be spanned by the outstretched arms and bleeding hands of the Man of Galilee. I think of this condition in the hours of the night, and my heart is sad when I reflect that as near to the destitute as I am in space, I am almost hopelessly removed from them in accessibility. A man said to me the other day, "I want you some Saturday night to come down and talk to the folks at our meeting. I will have a class of folks there that you fellows don't get a chance to talk to." It cut me to the heart. I knew it was true. How much am I to blame for that state of things? I could not help hearing this voice in my soul. You have a fairly large number of people to look after in your special Church, they have to be nursed, and by the time you are through with that you are at the end of your strength. I am constrained to paraphrase almost to eliminating a

THE STAR OF TEXAS

A bright star flashed from out the West
A nation's symbol to bestow.
It saw the heroes' last bequest
At Goliad and Alamo.

Its guiding light the valiant led,
Their hearts to victory steeled,
Until its crimson luster spread
O'er San Jacinto's field.

Long may it in honor share
A constellation's part,
And every valiant Texan wear
Its emblem in his heart!

S. M. PENLAND.

Galveston, Texas.

sentence of Hebrews. "For when for the time ye ought to be nurses, ye have need that one wetnurse you and show you the earliest exercises of the Christian life." I am sometimes disposed to ask whether or not we had better set ourselves to the task of getting our Churches converted before we make such special effort to get more unconverted people into them. I am not judging, and certainly not rendering a decision, but this book has made me specially think of the things set forth herein. Are we more evangelical or more institutional? We had better answer this question right quickly, for some of us have not as many years to spend in this work as we have already spent, and the day is rapidly coming when we shall have to answer to what purpose we have put the talents committed to us. Have we put our talents out to the bank so that increase may be ready for the Lord when he comes? I hope mine has not gone into a wildcat bank that made flattering promises of big dividends.

Our author makes another categorical statement that needs no logical props: "Preaching can never lose its place so long as the mystery and wonder of the human spirit remain." One of the chief difficulties with which the preacher has to contend is the fact that large numbers of people have practically forgotten they have that mysterious and wonderful thing we call soul. There can be no passion for souls in the minds of those who are not sure that they have souls. Substituting billions of organic cells for souls does not well prepare for the implantation of the ideals of spirit life. Men are confused at this point. The fact that they have no clearly defined convictions as to the relative values of the material and spiritual hypotheses does not lessen the difficulty. The preacher of today has the double task of clearing the minds of people of the rank growth of skepticism, and then planting the seeds of truth in them. That form of skepticism which we low call agnosticism was formerly confined to a relatively small class, and indeed it is still confined to a minority of those who do not believe, but the shade of this upstart stunts the growth in the soil into which the roots of it have not penetrated. The soil is rich, very rich, but the jungle growth is all the stronger for this reason. Mr. Buckle, in discussing the relation of fertile soil to high cultivation points out that there is such a thing as too much fertility in the soil, and instances this with certain parts of the Delta of the Amazon, upon which the jungle growth is so profuse as to defy the arts of man to conquer it. Who is equal to the task of clearing the soil of the human soul of the noxious plants that come from the sowing of the seeds of skepticism? Our only answer is, "I can do all things through Christ who strengtheneth me," or literally, "through Him who strengtheneth me." No substitution of human plans and art can take the place of that strength which comes by the Holy Spirit in Christ. I revert again to the digression above: We may build up institutions by these arts, as is manifested in the unnumbered organizations that have sprung up right under the nose of the Church, but in none of these do we find anything more than material relief and ethical culture. Burbank has accomplished his wonderful work, not solely by a process of superior culture, but by cross pollination. The one cure for death is the implanting of life. We must get people converted, not simply get them in "joining mood." So our author declares: "Amid all the changes of thought and phrase the

wonder of conversion remains to be the supreme joy and glory of the preacher. The wonder is that with this possible joy ready for us we should be so well satisfied to see its accomplishment only at stated periods. The very attitude that we preachers unconsciously assume contributes to the periodicity of the work of conversion. True, we tell the people that conversions ought to take place at the regular services, but there is an undertone of doubt and a tacit implication that if this does not happen we will open up a high pressure campaign after awhile and mend the failure. We do not mean to do that, but we have fallen into the current of feeling that God either cannot or will not work by conservative methods. We consent to the too common sentiment that after all it is not the gospel, but the man who presents it who is the power of God unto salvation.

It is a cheering note we catch from a man like Dr. Thorne in a time of anxious questioning like the present, in the third point he would emphasize, i. e., "that we are manifestly on the eve of new applications of Christ's teaching, which will revive the interest of the people in Christianity to a surprising degree." The limits of this discussion will not permit elaboration of these new applications, but I refer to page 283, paragraph 2, and suggest that you read again what he has to say.

The fourth and last point of our author is the Song of Peace which the Angels sang and which he believes is reviving as the great world chorus. We sing it hoarsely still and the mighty conflict across the seas, in which all parties claim the help of God and avow the righteousness of their causes is a harsh discord, and confuses the mind and staggers faith with the unthinkable of its horror. Yet may we not hope, yea, believe that this is the last, final effort of the prince of the power of the air, who has nothing in Christ? Today, if ever in the history of the Christian ministry, there is need, there is opportunity for that heroism which gives tone and tone to romance. By the grace of God may we prove true Knights of the Cross.
W. E. BOGGS,
Fort Worth, Texas.

Love invites its own response; service inspires service, and the memory of a kindness done may prove to us a welcome shelter and defence in time of need. It may be thou dost not love thy neighbor; it may be thou thinkest only how to get from him, how to gain by him. How lonely, then, must thou be! how shut up in thy poverty-stricken room with the bare walls of thy selfishness and the hard couch of thy unsatisfaction!
—George Macdonald.

Despise no one. Even the person you esteem least might possibly teach you something.

TIME WORKS VAST CHANGES

In men and things, but there is one thing that has remained the same for nearly a century—that's Gray's Ointment, the great preventive of blood poison and remedy for boils, bruises, burns, carbuncles, ulcers, old sores, etc., originated in 1820 by Dr. W. W. Gray. Family pride in maintaining its high curative powers and standard of excellence has kept it unchanged, and it is today what it was 93 years ago—the best remedy in the world for skin troubles. You can easily prove this free, by writing Dr. W. F. Gray & Company, 850 Gray Building, Nashville, Tenn., who will send you a trial box free of charge. 25c at druggists.

Southern Sociological Congress, Houston, Tex., May 8-11

General Theme: "THE CONSERVATION OF HEALTH."

(Note.—The General Theme of the "Conservation of Health" will be studied under the head of six departments, each department being in charge of a separate committee representing a corresponding department of the Congress. The six departments of the Congress are: Public Health, Courts and Prisons, Associated Charities, Child Welfare, Race Relations and the Church and Social Service.)

The presiding officer, Governor William Hedges Mann, of Virginia.

Welcome Address, Governor James E. Ferguson, of Texas.

I.—DEPARTMENT OF PUBLIC HEALTH.

Dr. W. S. Rankin, Chairman, Raleigh, North Carolina.

Mr. R. J. Newton, Secretary, Austin, Texas.

Theme: "The Prevention of Communicable Diseases."

1. What Preventable Disease Cost the South—Oscar Dowling, M.D., President Louisiana State Board of Health, New Orleans, Louisiana.

2. The Nation's Greatest Need—A National Department of Health—Seale Harris, M.D., Secretary Southern Medical Association, Mobile, Alabama.

3. Responsibility of the National Government in the Prevention of Disease—Senator Robert L. Owens, L.L.B., Oklahoma.

4. The Greatest Need in Public Health Work—Correct Vital Statistics—W. L. Heizer, M.D., State Registrar of Vital Statistics, Bowling Green, Kentucky.

5. The South's Enemy of Prosperity—Malaria—Surgeon R. H. von Ezdorf, M.D., United States Public Health Service, Washington, D. C.

6. The Poor State and the Expensive Problem of Tuberculosis—J. B. McBrayer, M.D., Superintendent, North Carolina Sanatorium for the Treatment of Tuberculosis, Sanatorium, North Carolina.

7. The South's Penalty for Filth—the Hookworm—C. H. Brownlee, M.D., Director of the Texas Hookworm Commission, Austin, Texas.

8. Relation of the State to the County and Sanitary Government—W. S. Leathers, M.D., State Director of Public Health, University, Mississippi.

9. An Incurable Disease—Typhoid Fever—Surgeon R. H. von Ezdorf, United States Public Health Service, Washington, D. C.

10. The Causes and Prevention of Blindness Among Children—Prof. O. W. Stewart, Superintendent of the Oklahoma School for the Blind, Muskogee, Okla.

11. Health Certificate Required Before Marriage as a Safeguard Against Disease—Rabbi Geo. Fox, Fort Worth, Texas.

12. The Conservation of the Health of Mothers as a Primary Responsibility of the State—Mrs. Minnie U. Rutherford, President of the Woman's Christian Temperance Union of Arkansas, Magazine, Arkansas.

13. The Problem of Sex Hygiene—K. H. Beall, M.D., Fort Worth, Texas.

14. Coca Cola and Other Bodies in Their Relation to Health—Harvey W. Wiley, M.D., Chemist, Washington, D. C.

15. Growing Epidemics of the Use of Narcotics—J. W. Duke, M.D., Superintendent of Public Health for Oklahoma, Oklahoma City, Okla.

16. Poisons of Public Health—C. W. Garrison, M.D., State Public Health Officer, Little Rock, Arkansas.

17. Why the Federal Government Should Care for Consumptives in the Southwest—Robert I. Newton, Executive Secretary, Texas Public Health Association, Austin, Texas.

18. Are There Distinct County Health Problems?—What Problems?—W. M. Brunner, M.D., Waco, Texas.

19. The Value of State Laboratories of Hygiene—Henry Hartman, M.D., Professor Medical Department, University of Texas, Galveston, Texas.

20. Cause of Society's Lack of Health—Honorable George E. Barstow, Barstow, Tennessee.

21. A Sociologist's Health Program for the Rural Community—Prof. L. L. Bernard, Ph.D., Department of Sociology, University of Missouri, Columbia, Missouri.

22. The Food Supply and Public Health—Miss Mary Gearing, Professor of Domestic Economy, University of Texas, Austin, Texas.

23. The Money Cost of Needless Ill Health—Professor A. Casswell Ellis, Ph.D., University of Texas, Austin, Texas.

24. Guardians of Health in Rural Communities—The Doctor, Teacher and Preacher—Prof. T. L. Cochran, Ph.D., Texas Christian University, Fort Worth, Texas.

25. The Necessity of Reforming the Practice of Medicine—Robert S. Hyer, L.L.D., Chancellor Southern Methodist University, Dallas, Texas.

26. A Worthy Substitute for War—a National War on Disease—R. M. Cunningham, M.D., ex-Governor of Alabama, Health Officer, Birmingham, Alabama.

II.—THE DEPARTMENT OF COURTS AND PRISONS.

Hon. John H. DeWitt, Chairman, Nashville, Tennessee.

Prof. C. S. Potts, Secretary, Austin, Texas.

Theme: "Moral Health."

1. Iliteracy and Moral Degeneracy—Honorable John S. Tilly, Montgomery, Ala.

2. A Symposium on Health Condition in County Jails—Miss Agnes Morris, New Orleans, Louisiana.

3. Convict Camps and Prison Sanitation—Joseph Hyde Pratt, Ph.D., State Geologist, Chapel Hill, North Carolina.

4. The Treatment of Delinquent Girls—Miss Ethel A. Claxton, Superintendent, Harris County School for Girls, Houston, Texas.

5. The Treatment of Delinquent Boys—Prof. T. G. Kenney, Superintendent, Boys' Reformatory, Houston, Texas.

6. The Mental Laboratory and the Juvenile Court—Judge George F. Austin, Columbus, Georgia.

7. Physical Ill Health as a Cause of Crime—Honorable Gilbert T. Stephenson, Solicitor, Municipal Court, Winston-Salem, North Carolina.

8. Alcoholism in Relation to Crime and Poverty—Edwin C. Dunsidine, A. M., National Legislative Superintendant, American Anti-Slavery League, Washington, D. C.

9. Program of Improvement for County, City and State Prisons—W. H. Oates, M.D., Alabama State Prison Inspector, Montgomery, Alabama.

10. Safeguarding Amusements in the Inter-

est of Health—Orrin G. Cocks, Advisory Secretary, National Board of Censorship, New York City, New York.

11. War as a Destroyer of National Health—Honorable Arthur D. Call, Executive Director American Peace Society, Washington, D. C.

12. Humanizing the Court for the Sake of Life—Judge Ben B. Lindsey, Denver, Colorado.

III.—DEPARTMENT ASSOCIATED CHARITIES.

Mr. C. C. Menzler, Chairman, Chattanooga, Tennessee.

Mrs. J. C. Love, Secretary, Houston, Texas.

Theme: "Mental Health."

1. Mental Hygiene—Miss Maude Loeber, M.D., New Orleans, Louisiana.

2. The South's Gehenna—County Poor House—C. C. Menzler, Chattanooga, Tenn.

3. Insane Asylums as Destroyers and Restorers of Health—Prof. C. S. Youkum, Ph.D., University of Texas, Austin, Texas.

4. An Ignored Problem in the Conservation of Human Life—Stuttering—Prof. John M. Fletcher, Ph.D., Tulane University, New Orleans, Louisiana.

5. Mental Health Safeguarded by Physical Health—Samuel P. Brooks, L.L.D., President Baylor University, Waco, Texas.

6. State Supervision of all Charitable and Correctional Institutions in the Interest of Health—W. D. Mathews, M.D., General Secretary Board of Charities, Oklahoma City, Okla.

7. The Homeless Man as a Health Problem—A. A. Glisson, Fort Worth, Texas.

IV.—DEPARTMENT OF CHILD WELFARE.

Dr. A. J. McKelway, Chairman, Washington, D. C.

Dr. A. T. Jamison, Secretary, Greenwood, South Carolina.

Theme: "The Health of Children."

1. Prenatal Responsibility of Parents for the Health of Children—M. M. Carrick, M.D., Dallas, Texas.

2. Methods of Health Teaching in Schools—Prof. F. B. Dresslar, Ph.D., George Peabody College for Teachers, Nashville, Tennessee.

3. Safeguarding the Health of Boys—Rev. W. L. Clark, Leamington, Ontario, Canada.

4. Supervised Play as a Means of Promoting Health—Rev. Henry A. Atkinson, Secretary Social Service Commission Congregational Church, Boston, Massachusetts.

5. The Blight and Prevention of Children's Diseases.

6. Alcoholism as Blight on Childhood.

7. Housing as a Health Problem—John B. Mer, Ph.D., Field Secretary, National Housing Association, New York City.

8. The Conservation of the Health of Childhood—Mrs. C. A. Waterfield, Paris, Tenn.

V.—RACE RELATIONS.

Dr. James H. Dillard, Chairman, Charlotteville, Virginia.

Dr. W. D. Weatherford, Secretary, Nashville, Tennessee.

Theme: "Health and Race Relations."

1. A Survey of Progress for the Year—James Hardy Dillard, D. Litt., L.L.D., President Jeanes Foundation and Director John F. Slater Fund, Charlottesville, Virginia.

2. The Cause of Unusual Mortality Among Negroes—Rev. B. E. Riley, D.D., Birmingham, Alabama.

3. Recreation and Health in Rural Communities—Dr. J. A. Booker, President Arkansas Baptist College, Little Rock, Ark.

4. The Rural School as the Center for a Health Campaign—Prof. B. C. Caldwell, Ph.D., Assistant Field Director, John F. Slater Fund, Nashville, Tennessee.

5. Health Problems of the Negro Church—Dr. I. K. Williams, Chairman Baptist Missionary and Educational Convention, Fort Worth, Texas.

6. City Housing of Negroes in Relation to Health—Prof. J. W. Gilbert, Paine College, Augusta, Georgia.

7. The Negro Woman and the Health Problem—Prof. C. V. Roman, M. A., M.D., Meharry Medical College, Nashville, Tenn.

8. The Health of the Negro and the South's Labor Problem—Prof. C. H. Broun, Ph.D., University of Arkansas, Fayetteville, Arkansas.

9. The Negro's Relation to Sanitation—W. F. Brunner, M.D., Savannah, Georgia.

10. Is the Negro Dying Out? Who Cares?—W. D. Weatherford, Ph.D., Student Secretary, International Y. M. C. A. Committee, Nashville, Tennessee.

11. The Basis of Race Prosperity.—R. R. Wright, Ph.D., Editor Christian Recorder, Philadelphia, Pa.

12. None Essential for Moral and Physical Health—A. J. Barton, D.D., L.L.D., Corresponding Secretary, Educational Board, Baptist General Convention, Waco, Texas.

VI.—THE CHURCH AND SOCIAL SERVICE.

Prof. H. B. Carre, Chairman, Nashville, Tennessee.

Prof. A. M. Trawick, Secretary, Nashville, Tennessee.

Theme: "The Church as the Conservator of Social Health."

1. The Primary Function of the Church—To Save Life—Prof. John C. Granbery, Ph.D., Southwestern University, Georgetown, Texas.

2. Physical Health Championed by the Church—T. E. Kessler, Ph.D., Dean Baylor University, Waco, Texas.

3. The Press and the Fight for National Health—George Waverly Briggs, Editor Galveston News, Galveston, Texas.

4. The Sunday School as a Health School—Henry F. Cone, D.D., General Secretary, Religious Education Association, Chicago, Illinois.

5. The Need of Trained Social Workers for Health Conservation in the South—John F. White, D.D., L.L.D., pastor Second Baptist Church, Atlanta, Georgia.

6. The Duty of the Church to Keep Children Out of Heaven—Rev. C. A. Waterfield, Paris, Tennessee.

7. Modern Miracles of the Church in Health Conservation—Samuel Z. Gatten, D.D., L.L.D., Secretary American Baptist Social Service Brotherhood, Philadelphia, Pa.

8. Health Evangelism by the Church—Bishop Wilbur P. Thirkield, D.D., L.L.D., New Orleans, Louisiana.

9. War on Disease as a Worthy Objective for a Religious Crusade—Charles S. Macfarland, Ph.D., Secretary Federal Council of the Churches of Christ in America, New York City.

SAN MARCOS DISTRICT CONFERENCE.

The San Marcos District Conference met in Gonzales April 6, 1915, Rev. Thos. Gregory, presiding elder, in the chair.

The following brethren were present: J. A. Pledger, Calvert Zorn, David Johnson, G. T. Hester, Robert Paine, W. H. H. Biggs, R. E. Parker, J. K. Jones, L. C. Matthis, F. B. Fussell, T. M. Wheat, A. L. Scarborough, J. T. Ellis, I. E. Wood, D. E. Hawk, Sterling Fisher, Marcus Williamson, W. A. Scott, W. J. Blackwell, W. E. Ferguson, W. A. Hart, J. T. King, Dr. J. H. Combs, G. C. E. Vaughan, W. L. Smith, Albert Taylor, Albert Daw, J. F. Pennybacker.

Brother Matthis and his good wife, assisted by the people of Gonzales, made us feel at home through royal entertainment. The presiding elder made every one feel at ease by his careful and considerate leadership. The routine business of the conference was carefully dispatched. The various interests of the Church were profitably and ably discussed. Conference adjourned Friday, the 9th, 12 o'clock, to meet next year at Lockhart.

The following are some of the items of the conference that may be of general interest: Mr. Walter Dibrell, of Seguin, was licensed to preach and recommended to the Annual Conference for admission on trial.

The following were elected delegates to the Annual Conference: J. T. ELLIS, W. E. FERGUSON, W. A. SCOTT, ALBERT TAYLOR.

Alternates: T. B. Fussell, Dr. J. H. Combs, Sterling Fisher, D. E. Hawk, A. L. Scarborough, J. A. Pledger were elected members of the Licensing Committee.

Wednesday afternoon was given to the Woman's Missionary Society, who, under the leadership of Mrs. Haries, rendered a very interesting program in which their work was thoroughly set forth.

J. D. Scott, Commissioner of The Missionary Home and Training School, and J. E. Roach, Commissioner for Southwestern University, were present in the interest of their work.

The local deacons, elders and local preachers of the district each had their characters passed and licenses renewed.

The following memorials to the Annual Conference were spread upon the records, having passed by an unanimous vote.

No. 1. In view of the ever-increasing membership and development of our West Texas Methodism, which yearly increases the problem of its entertainment and adds considerable financial burden to the preachers to travel to and from these annual meetings, therefore be it

Resolved, That we, the San Marcos District Conference, memorialize the Annual Conference to be held in San Angelo, Texas, October, 1915.

1. To pass a resolution urging the membership of our West Texas Conference to comply with disciplinary provisions relating to the payment of the traveling and moving expenses of their pastors, whenever same shall be claimed as a right by said pastor.

2. That a committee of three be appointed to be known as the Conference Entertainment Committee whose duty it shall be to select central places for our annual meetings, taking into consideration all of above stated conditions and to create an equitable and sufficient assessment against each charge in the West Texas Conference, to be known as the Conference Entertainment Fund, for the purpose of paying and placing upon an independent financial basis our Annual Conference sessions.

Signed in behalf of this District Conference, assembled at Gonzales, Texas, this April 8, 1915.

R. E. PARKER, ROBERT PAINE.

No. 2. Resolved, That we, the San Marcos District Conference, in session assembled at Gonzales, Texas, deem it unwise and do protest against the practice of the publication of our Minutes by assessments against the various Conference Boards. Feeling that money raised for any purpose should go for that purpose, we do hereby petition the Annual Conference at its next session: To take such steps as, in its judgment, may deem best to insure the publication of said Minutes, leaving untouched the monies raised for the various Church benevolences.

(Signed) D. E. HAWK, A. L. SCARBOROUGH, ROBERT PAINE.

I believe this is about all of general interest, further than to say the reports of the brethren showed them to be manfully and hopefully coping with the entire situation, and the indications are for a fine report at the coming session at San Angelo.

JAS. F. PENNYBACKER, Pastor.

WHO ARE HAPPY?

Happiness is not possessions, power, fame, position or avocation, but happiness is a condition. You must be pure to be happy. Happy are the pure in heart. Sin brings trouble—a thorn in the flesh. Happiness follows when sin is removed. Do good and you will be happy. The peacemaker is happy. Happiness is a life. Ye must be born again. Meekness is one condition. Blessed are the meek. Hunger of heart opens the door to happiness. Blessed are they that hunger. Gratitude is happiness, for when you praise you are happy. Patience is the path of happiness. You cannot be happy and impatient. Happy are they that endure. The Holy Spirit generates happiness in the heart that trusts in Jesus. Love is happiness in bloom. God is love. O taste and see the Lord is good. It is free to all. BEN CROW.

Alledo, Texas.

—Cowper.

GRAPESHOT

By R. W. Adams.

In the first place I am in old Huntsville for the fourth year and (on the side) I could wish it the first year, for no better people inhabit this "terrestrial ball," and no better Church can be found in all Christendom.

The Church is organized with a first-class Board of Stewards, with a progressive president at the head and a fine Board of Trustees that do business on a business basis; to cap it all, the best Sunday School in all my knowledge, with the one best superintendent in all Texas. The good women are well organized and doing good work.

Huntsville has the best equipped church building that I know of, not excepting any anywhere. Four years past was started the agitation for a new church, following the fire that destroyed the old Sunday School-room. This was during the pastorate of Dr. Solomon, who wrought well for four years here.

Last year we had a sweeping revival that reached the entire town, and from it received into the Church 125 new members. This revival was led by the Rev. D. L. Coale and Mr. Houston, the leader in song.

I have waited one year to write about that meeting on purpose, for it requires time to tell the story of a genuine revival. My testimony is that the largest per cent of the converts I have ever known from any revival have been faithful since that great awakening. We organized soon after the revival of last year a Y. M. C. A. for the town, and the young men have been true to God and his claim upon them. We have every week a splendid prayer meeting at the hall for and by the young men. Several gave themselves to God for special work, and we now have some fine young men preparing for the ministry. Coale and Houston do good and thorough work, as I now state this one year after the revival.

This year we had Rev. E. E. Hendricks and Rev. A. L. Carter to lead the forces, and it was just the kind of a revival that was needed. The entire town and Churches of the town were blessed and over one hundred converts in this meeting. Hendricks and Carter make a good team and do fine work wherever they go.

Early on the second Sunday morning in February I received a message, stating that my son over at the University in Atlanta, had been carried to the hospital for surgical operation. I never did like to get those little yellow sheets, and this one made me more than ever fearful of them. I left at once for Atlanta to be with my sick boy. From Sunday at noon until Monday night at 11:30 I was rushing toward the place where centered all my prayers and anxieties. For four long weeks I stayed by him, and only left when he was able to be up again.

In the ministry of God's providence in affliction we have no way of finding the why, but after all we come to know that it is only for a season and worketh for us "a far more exceeding and eternal weight of glory." The thought is more precious to me than ever. "As a father pitieth his son, so the Lord pitieth them that fear him."

I am glad to be able to state that the lad is now back at his work and reports that he is feeling hearty again.

While in Atlanta I received no little kindness at the hands of the brethren there. They are a fine set of Methodist preachers. Bishop Candler was just like a brother, and showed me much kindness. The entire faculty of the University were very thoughtful of the young man, and Dr. Durham stood by him while he underwent the keen blade and its work for relief.

It seems since coming home that I will never catch up with my work, for it filled up on me for a month. My good brother Mathews, of the Presbyterian Church, did me no little kindness in looking after matters in my absence and preaching to both his folks and mine. We love him for his work's sake.

Now concerning our educational work in Texas, I want to say that we must get matters to going again soon for the campaign at Southwestern and at the earliest date close that up with the full \$300,000. We cannot afford to leave this fine old institution crippled in anyway. At Dallas we must open this fall, for there is a positive demand that we shall be in position to take care of the students that have their hearts set on going to Dallas to our new University. My only caution is let us go slowly along the lines of sure success and not attempt too much at first. I do not believe that we now need more than the theological and academic departments, the latter, of course, including and consisting only of university grades of work. I wish, too, that some one would stop the opening of a spigot for inlet of funds from so many penny sources. We will never in all the world here or hereafter build a great university this way. Now, I have said it, and I give this as the why: Many people will travel the penny route that ought to go the dollar road. An offering however small will make an excuse for refusal in the future.

Huntsville is looking forward to the commencement occasion with considerable delight, for Bishop Mouzon is to preach the sermon for Sam Houston Normal College this year. The good Bishop has been in our midst before, and we esteem him highly. This fall we will lose one of our best men from the ranks of the Texas Conference as pastor or presiding elder in the person of Dr. J. Kilgore, and Dallas and Southern Methodist University will gain one of the

choice spirits of all Southern Methodism. Dr. Kilgore will make a splendid teacher for our young men, for he knows books and men and work.

I want to take off my hat to our new editor, Dr. Bradford, who is loved by all Texas and who will make a brilliant editor. Doctor, your old friends of the Texas Conference will stand by you and whatever you want of us name it and it shall be done.

May our God, who is rich in mercy and great in power, give all Texas a great revival of religion this year so that when harvest time shall come we may go rejoicing with our sheaves and report a plentiful harvest.

Huntsville, Texas.

SUMMER SCHOOL OF THEOLOGY

East and West Oklahoma Annual Conferences, Sulphur, Okla., June 22 to July 1.

The Summer School of Theology for our Oklahoma preachers will be held at Sulphur in connection with the Methodist Assembly.

There will be two lectures each day in the post-graduate course. We are expecting Bishops Hoss and Murrain and Rev. Dr. Plato T. Durham to each give lectures, besides we shall use some of our own men. A complete announcement of the program will appear soon. I announce the following faculty for the undergraduate work:

Admission on Trial—T. G. Peterson, East Oklahoma Conference, English Grammar; H. A. Stroud, West Oklahoma Conference, Rhetoric; W. L. Blackburn, East Oklahoma, Manual of Christian Doctrine by Banks; G. W. Lewis, West Oklahoma, Geography; E. A. Townsend, East Oklahoma, Arithmetic and Wesley's Sermons, "Justification by Faith and Witness of the Spirit," J. T. McBride, West Oklahoma, "Outlines of World's History, by Swinton."

First Year—G. R. Wright, West Oklahoma, The Cyclopedic Handbook of the Bible, chapters 17 to 21.

W. C. House, East Oklahoma, Personal Salvation; R. E. Goodrich, West Oklahoma, Ministry to the Congregation; W. W. Armstrong, East Oklahoma, Wesley's Doctrinal Standard Sermons 1 to 20; W. T. Stewart, West Oklahoma, Book of Discipline; H. P. Clark, East Oklahoma, The Apostolic Age.

Second Year—W. L. Broome, East Oklahoma, The Cyclopedic Handbook of the Bible, chapters 1 to 10.

T. W. Armstrong, West Oklahoma, System of Christian Doctrine, parts 1, 2, 3; G. E. Halley, East Oklahoma, Wesley's Doctrinal Standard Sermons 27:22; C. L. Carter, West Oklahoma, "How to Conduct a Sunday School," A. C. Pickles, East Oklahoma, "The Kingdom in the Cradle," W. B. Douglass, West Oklahoma, "The Training of the Twelve."

Third Year—C. C. Barnhardt, West Oklahoma, The Cyclopedic Handbook of the Bible, parts 1, 2, 3; Alexander, East Oklahoma, System of Christian Doctrine, parts 1 and 2; J. O. Peterson, West Oklahoma, History of Methodism; I. E. McConnell, East Oklahoma, Elements of Psychology; T. J. Taylor, West Oklahoma, Skilled Labor for the Master; A. M. Dupree, East Oklahoma, "The Pastor and Modern Missions."

Fourth Year—J. A. Parks, East Oklahoma, History of the Christian Church; W. A. Gevette, West Oklahoma, Constitution History of American Episcopal Methodism; T. A. Haskins, East Oklahoma, Jesus' Elements of Logic; S. Y. Allgood, West Oklahoma, Davis' Elements of Ethics; W. T. Ready, East Oklahoma, Grounds of Theistic and Christian Belief; J. L. Henson, West Oklahoma, Examination of Written Sermons of Regeneration. N. L. LINEBAUGH, Director.

Holdsville, Okla.

Estey Organs advertisement featuring Pips and Reed organs, highlighting their quality and variety.

EPWORTH PIANOS AND ORGANS advertisement, promoting home and church use with factory prices.

CHURCH SUPPLIES advertisement for BOWLDEN BELLS, featuring Sweet Tone and Far Sounding Durable bells.

CHURCH BELLS SCHOOL advertisement, offering catalogues and special donations.

The Best Way advertisement for individual communion service, emphasizing its benefits and availability.



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CHANGE OF ADDRESS.

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

THE EDITOR TO VISIT OKLAHOMA

The editor will start this week on a round of District Conferences in Oklahoma. Oklahoma is now part of the Advocate territory. The conferences to be visited on this trip are as follows:

Vinita Conference, at Aton, April 17
Mangum Conference, at Duke, April 20
Clinton Conference, at Sayre, April 22
Muskegon, at Webber Falls, April 23

The Anti-Saloon League of Texas, Dr. A. J. Barton State Superintendent, is planning a vigorous educational campaign throughout the State. Dr. Barton and the Hon. Richmond Pearson Hobson recently toured the Panhandle section of the State. Fine crowds everywhere greeted them. Among the new speakers shortly to be thrown into the field are former Governor Thomas M. Campbell, Dr. S. P. Brooks, Congressman Daniel E. Garrett and Hon. Cullen F. Thomas. The League proposes an annual League Convention each year. The whiskey interests fear nothing quite so much as the light. Their deeds are evil and only evil, and their preference always is for the darkness.

We congratulate our people at Frisco, Collin County, upon the laying of the cornerstone of their proposed new church. Masonic ceremonies were had with Howell Smith, Cashier of the First National Bank of McKinney, as grand master and Dr. S. H. C. Burgin, of Dallas, as grand orator. The services were held last Thursday.

The "foolish virgins" were foolish because they did one foolish thing. It is so with other foolish people. One foolish act may mar a lifetime of wisdom.

MR. BRYAN'S LETTER

Mr. Bryan has spoken and written many memorable words, but no words yet spoken or written by him are loftier nor will live longer than those contained in his recent letter to Mr. L. W. Kennington, of Iowa.

The occasion of the letter was a contest among Democrats in Iowa over the filling of a vacancy in the National Democratic Committee. Mr. Kennington was an applicant for the position. He was being opposed on the ground that he was a prohibitionist. The opponent of Mr. Kennington claimed that he had the support of Mr. Bryan.

In his letter to Mr. Kennington, Mr. Bryan said:

"The liquor question is a moral question and our party's hope of success in the State of Iowa for years to come will, in my judgment, depend upon the manner in which it meets this question and the position it takes upon it.

"If I were a citizen of Iowa I would make my opinion on the subject manifest by casting whatever influence I had in favor of the selection of officials who would not be controlled by or under obligation to the liquor interests, but would be positively and definitely committed to the home as against the saloon.

"The Democratic party can only hope for success when it gives expression to high ideals and makes itself the champion of the noblest principles and the best policies.

"Whenever a moral question is raised, therefore, there is but one side to it, unless the party is willing to sell its soul for a support which cannot be more than temporary and which cannot be accepted even temporarily without the forfeiture of public respect.

"It does not matter much what particular individual is chosen as National committeeman, but it matters a great deal whether he stands on the moral or immoral side of the line that separates the forces that are soon to engage in political battle in Iowa. It would be far better to take an obscure man who is right on the liquor question than a well-known man who is wrong on the liquor question, for an unknown man ceases to be unknown when he becomes the exponent of a righteous cause—he borrows strength from his cause; whereas individual strength and personal influence dwindle into nothingness under the blight of an unholy alliance with an immoral cause.

"If, therefore, anybody asks you my opinion, you may say that in any contest between a 'wet' and a 'dry' candidate for national committeeman, I am for the dry candidate."

In these words Mr. Bryan has clearly outlined the position the Church must take and the line of argument it must follow. The whiskey question is "a moral question." The Church must not suffer itself driven from this position. It will be remembered that Governor Colquitt, when the campaign for adoption or rejection of a proposed amendment to our State Constitution forbidding the manufacture and sale of intoxicating liquors in Texas was pending, took the position that the prohibition question was a political and not a moral question. And because it is a political question

DR. SAM R. HAY'S SUNDAY EVENING SERMON

The first hour of rest for the Editor since his installation as editor came last Sunday evening. With his family he sat in a pew at First Church, of which Dr. Sam R. Hay is pastor.

The auditorium of the First Church was reported packed even as to the chairs in the aisles at the eleven o'clock hour, and was well filled again at the evening service. The preacher's theme was "The Modern Church." The sermon was replete with bold utterances of truth which fell like twelve-inch projectiles upon the congregation. The preacher gripped and held as in a vise his large audience from start to finish.

The Editor heard every word of the sermon and drank it in as a thirsty traveler; but he found himself returning again and again during the service to the opening sentence of the preacher. "The need today is for a twentieth century Church in its activ-

ities and a first-century Church in its experience." The whole sermon was a bold plea for these two elements. Could there be, in the same number of words, a clearer, better statement of the needs of the modern Church? Is not the cry of the day for a Church which shall give a modern expression to its religious feelings? Vast multitudes of men by their attitude of neglect confess that they no longer care for the Church. They seem to think the Church is fit only for women and children. They affect to find nothing in the expression of Church life which fits into the temper of these modern days. If the Church shall become modern in its activities and movements; if it shall practically apply Christianity to the solution of modern social problems; if it shall become ethical in the expression of its religion rather than purely ceremonial; if it shall insist that the best expres-

sion of religion is a good life; if it shall stand for justice here and now; if it shall spread love and compassion in its path; if it shall make itself a "home" for the homeless young men and young women of its city; if it shall direct in the currents of social life among its people—if it shall do these and other like things, then the unreality with which it has seemed to impress many men will disappear. The sermon was a red-hot, thunderous appeal for such a Church in its visible activities and movements.

The sermon did not stop here. It was an appeal for a first-century Church in its experience. The phases of experience needed today are an enthusiasm of love to God and man; an heroic, martyr-faith, and a keen realization of the eternal depths between right and wrong. These qualities of inner life the preacher found in his text from the letters to the seven Churches in Asia.

Brother Hay gave telling emphasis to the need of these qualities by reading excerpts from letters written to him during the week by members of his congregation. The sermon was evangelistic to the core and at its close a number made requests for prayer.

No man in Texas is doing a better work than S. R. Hay, and no man is doing it against such odds. The great modern buildings of other denominations lift their spires above him. By reason of such equipment the pastors of these denominations are stripped for the race; by reason of the absence of such equipment, Brother Hay is running a hurdle race. But First Church is sure to build.

A DELIGHTFUL HOUR WITH GRACE CHURCH.

The Editor had the privilege of occupying the Grace Church pulpit at the 11 o'clock hour last Sunday morning. Preceding the preaching service, the entire building was filled with the large Sunday School of this Church. Grace has one of the largest Methodist Sunday Schools in Dallas. The attendance from Sunday to Sunday is around six hundred. Yesterday was no exception in this respect. The Church has admirable facilities for a modern Sunday School. A finer body of adult students than assembled in the auditorium at the close of the service Sunday morning can nowhere be found.

At 11 o'clock the congregation filled the pews and aisles of the auditorium, and, in addition, filled a large part of the Sunday School room. Rev. J. L. Morris, the pastor, has received 175 members during the first four months of the present conference year. Next Tuesday evening he announced as the time for the perfecting of the organization of the Grace Brotherhood, and Wednesday evening as the time for a reception to the 175 new members. Brother Morris is an alert pastor and is conserving the resources of his great Church.

Grace Church has long been a potent force in Dallas Methodism. Its membership embraces many of the strongest citizens of Dallas. It occupies as fine a territory as is to be found in Dallas. It is the mother of St. John's and Munger Place Churches, and still has a populous family of 1000 under its own roof. The pastor and his family have their home on Junius Street on a lot adjoining the church. The parsonage is of pressed brick, modern in all of its appointments, and makes the Grace property as valuable and attractive as can be found in the North Texas Conference. When Grace Church in future years shall call the roll of all her pastors, it will be found that she has had no truer, braver or better man than J. L. Morris.

Rev. H. N. Ratliff, pastor of Alamo Church, San Antonio, joined in the "Win-One" campaign and received fifty-two members on Easter Sunday. More than half of these additions were by profession of faith.

OUR DALLAS HOUSE.

The fiscal year for our Dallas House closed February 28. Mr. W. C. Everett, our efficient Manager, was able to report the net profits of the House as \$19,840.35. Notwithstanding the stringent effects of the European war, last year was the best of the sixteen years. The gross sales of the House reached the creditable figures, in round numbers, of \$250,000. The territory of the House embraces the whole territory occupied by our Church west of the Mississippi River, with the exception only of the Missouri, St. Louis and the Arkansas Conferences.

The House has on its mailing list the names of twenty-three hundred preachers and five thousand Sunday Schools. The building in which our business is transacted cost \$75,000. The stock carried invoices \$50,000. On its building and stock there is not a cent of indebtedness. In its sixteen years' history the Dallas House has never failed to discount its bills or pay its obligations at maturity. In these sixteen years no employe has waited one minute for his salary. To its thirty employes there is paid weekly a salary account of \$2500. And never once in these sixteen years has the House called on its bank for help, nor ever overdrawn its account. This is indeed a remarkable record.

The first floor of the House is given over to the retail trade, the second to stock and shipping, the third to offices and the fourth to rooms for social purposes. The Bishops' room, the presiding elders' room, and a room for the preachers' meeting are on the fourth floor. The City Federation Woman's Club, the Dallas House Forum, the Free Kindergarten Association and various other clubs meet on this floor. The immense popularity of the House is attested by the fact that the volume of business done in the sub-station of the postoffice on the first floor exceeds \$10,000 per month.

Mr. W. C. Everett is more than manager. He promotes the sale and reading of more good books than any other man in Southern Methodism. It is not necessary for our preachers and laymen to make trips to Dallas to find what the latest and best books are. Mr. Everett keeps them informed. At this writing, for example, our House is mailing to its list of 2300 preachers sample copies of the "Win-One" Campaign literature. If W. C. Everett, the genial "Mark Hanna" of Southern Methodism, and the Dallas House should suddenly drop out of Texas, what a hole there would be! The Advocate congratulates Methodism west of the Mississippi upon its Dallas House and wishes for Brother W. C. Everett that his seventeenth year as manager may be his best.

DALLAS AND THE S. M. U.

Dallas proposes to raise \$100,000 toward the \$1,000,000 campaign for Southern Methodist University. The Chamber of Commerce has appointed a special committee for the work with Mr. S. J. Hay, chairman. The other members of the committee are S. H. Boren, vice-chairman; R. H. Shuttles, J. A. Rogers and L. B. Milam. A special office in the Chamber of Commerce will be opened and the campaign will begin at once. The character of the gentlemen composing the committee is guarantee that the campaign will be vigorously pressed. The authorities of the University are to be congratulated.

In assuming the chairmanship of his committee, Mr. Hay said:

"I am glad to accept the responsibility of a campaign of this magnitude and which means so much for Dallas. I want it understood that every man, woman and child in Dallas is appointed on this committee to work with us to complete the task that has been assigned to Dallas. The Chamber of Commerce has pledged Dallas morally to raise this amount, and I assure the people that the campaign is already on. The State is responding to its obligation and Dallas will respond readily to the obligation it has assumed.

"The location of the University in

A Lesson from the Past

Years ago, before baking powders were so well known, the housewife sometimes made her own from cream of tartar and soda.

These materials were then comparatively expensive and processes of refining had not been devised to bring them to the high state of purity of the present-day well known cream of tartar baking powders, such as Royal; and yet she never thought of buying alum, then as now a cheap and inferior substitute for cream of tartar. She wouldn't think of permitting an ounce of alum to enter her kitchen.

Yet housekeepers are to-day asked to buy alum baking powders with which to make food for their children.

The statement on the label affixed to every can naming the ingredients of which the baking powder is composed affords a method of protection against the use of undesirable kinds.

ROYAL BAKING POWDER CO.
New York

Dallas means a great revival in the retail trade of the city. This fall it is expected that two thousand young men and women will come to Dallas to enter the University. These young people come from all sections of the State, some from cities, some from small towns and many from the country. All of these people must be housed, fed and clothed, and they are going to outfit themselves in Dallas. But the opening of the University and the payment of the pledge does not only mean a revival in business, but it means the fulfillment of an obligation made by Dallas when the University was located here."

The Methodists of all Texas, however, must remember that Dallas is hereby showing her faith in the ability and willingness of Texas Methodism outside of Dallas to raise the additional \$900,000 of the one million needed for the opening and further equipment of the University. The Dallas citizens are encouraged to give by the understanding that their one hundred thousand will be matched by nine hundred thousand from Methodists outside of Dallas. This is indeed a great challenge to the Methodists throughout the State. It demands renewed vigor in the campaign everywhere. It should stimulate to the promptest payment possible of every outstanding note to the University. Dallas must be given no reason to be disappointed in the dependableness of our Church in Texas.

The buildings already completed, Dallas Hall and the Men's Building, are the handsomest in the entire country, and look as though they would stand a thousand years. The hundred acres west of the campus have been improved as residence lots and are now on the market. The enterprise is the pride of Dallas and all Texas.

SIGNS OF THE NEW DAY.

From our exchanges significant utterances from widely different sources indicate that a new day is about to dawn for the moral and spiritual forces of Christendom. Voices from the world of religion, the world of philosophy and the world of commerce foretell the coming of a better day.

The North Carolina Advocate quotes Dr. Wilbur Chapman, the great evangelist:

"This is the greatest time in twenty-five years to preach the Gospel. And this is true in this country as well as abroad. In Europe the great struggle of the nations has turned the

minds of men, especially of thinking men, to the deeper spiritual things. I find the same interest in America, and I know that this is the golden opportunity for successful evangelism if the Church is aroused and the ministers set on fire. Men are now easy to reach. The war conditions and the business depression have made men more serious—and men at heart are really religious, even though they do not show it. These facts conspire to make this a most opportune time for evangelistic effort."

Zion's Herald says of Prof. Bergson:

"Prof. Bergson, the noted philosopher, gives it as his opinion that the twentieth century will be 'the century of the moral sciences.' He believes that men are about to turn from the undue emphasis so long laid upon materialism to the life of the spirit. These statements were made recently in a formal address before the French Academy of Ethical and Political Sciences."

Zion's Herald quotes from Wall Street Journal:

"Discussing present-day conditions, the Journal says that one of the effects of the war will be a wide-spread revival of religion, and that this is of infinite concern to the business man. For in this direction lies reform, because the only real reform starts in the individual heart, working outward to popular manifestation through corporations, societies and legislatures." The Journal goes on to say that in this "is the better remedy, and a better promise for future business managed under the best standards of honor and humanity, than anything Congress can enact, or the Department of Justice can enforce."

Surely such utterances do not indicate that "Christianity is breaking down."

THE RE-ESTABLISHMENT OF EPWORTH UNIVERSITY.

Rev. O. F. Sensabaugh, presiding elder of the Dallas District, left for Oklahoma City last Tuesday evening. The occasion of his visit is the re-establishment of Epworth University. The University for some years has been in litigation, and last week the case was decided in favor of the Methodist Episcopal Church, South. This decision returns the University to the trustees of the Church. The University will be reopened. The physical property consists of a splendid main building and fifty-two acres of ground in the northwest part of Oklahoma City. Its value is estimated at a half million dollars.

To Rev. O. T. Sensabaugh is due much credit for the saving of this valuable property to the Church.

EXTENSION TEACHING IN OUR SCHOOLS OF THEOLOGY.

The Advocate desires to call the attention of those promoting our schools of theology at Atlanta and Dallas to the exceeding small returns from the theological seminaries of this country. The nearly two hundred schools of theology in the United States, representing an investment in grounds, buildings and endowment of nearly fifty-five million dollars, have disappointed the Churches both in the numbers trained and in the character of training given. The theological schools of this country have done little more than touch the problem of ministerial training.

During the period, 1890-1910, the number of ministers in the United States increased from 110,000 to 170,000—an increase of 60,000. The combined seminaries in that period, perhaps, have given to the Church 6000 graduates, or one-tenth of those entering the ministry during the twenty-year period from 1890 to 1910. The significant fact stands out that ninety per cent of the Church's ministerial increase in this period have come without theological training to any appreciable extent. These figures, true for the entire Church in the United States, are practically true for our own branch of the Church.

This condition must be remedied through the department of Extension Teaching. Resident courses during the summer, with correspondence work for the remainder of the year, will make it possible for our schools at Atlanta and Dallas to direct the reading of the larger part of our Southern Methodist ministers. During the forty years that the Biblical Department of Vanderbilt University was understood to belong to the Church less than one thousand were graduated, whereas during the very short period of ten or twelve years of its existence the correspondence school has enrolled and directed the studies of ten or twelve times that number.

We need at these new schools a department of genuine Extension Teaching, requiring students to spend just enough time at the schools to become familiar with the methods of work and acquire the habit of real study. If at the end of any considerable period it shall be found that these schools have touched only a small part of the ministerial life of Southern Methodism, it will be a reproach to those entrusted with their promotion. And occasion for such reproach, we believe, will never be given.

The Advocate is in receipt of the following sad message from Rev. M. S. Hotchkiss:

"We buried my wife's mother, Mrs. Jas. Young, at Winchester, Texas, Sunday morning at 11 o'clock, Rev. John R. Nelson conducting the funeral services. She sleeps beside her husband and loved ones in the pretty cemetery there. She passed away from our home at 10:45 p. m. Friday, April 9, 1915. An elect woman, a devoted Christian, a loving mother sleeps to await the resurrection of the just. Her end was peace, and all her loved ones who survive will know where to find her. Obituary will appear later."

We extend sincere sympathy to the bereaved ones.

Dr. John A. Rice, pastor of St. John's, St. Louis, is delivering a series of lectures to his Church on the general theme of "Ancient Men in Modern Life." Each Wednesday evening at 8 o'clock his theme is "Job in Modern Life." Each Friday at 11 o'clock the theme is "The Ancient Prophets in the Modern World." Dr. Rice believes it is not enough to convert our people, but that we must educate and train our people. He believes the Church should be an "institute" as well as a temple for worship. He believes the preacher's mission is "teaching" as well as preaching. We congratulate St. John's upon having so wide-awake pastor.



DEATH OF BRO. A. M. DECHMAN.

Grace Church, Dallas, lost one of her best members in the death of Brother A. M. Dechman, which occurred at his residence, 4112 Worth Street, last Saturday. The funeral service was conducted by Rev. J. L. Morris, pastor, at the residence Sunday afternoon.

Brother Dechman is survived by Mrs. Dechman and seven children—A. F. Dechman, Jacksonville, Florida; T. M. Dechman, San Antonio; James Dechman, Oklahoma City; E. S. Dechman, Dallas; Mrs. Lillian Mar- graves, Rogersville, Tennessee; Mrs. Annie Warren, Milton, Indiana, and Mrs. E. B. Ward, Dallas.

For years Brother Dechman has been a devoted member of Grace Church, a teacher in its Sunday School and deeply religious. His end came peacefully. A short time before his going the veil seemed to be lifted and he seemed to see loved ones in the beyond. He has left the heritage of a noble name to his loved ones. He has made faith in the religion he professed easier for all who knew him. The Advocate extends condolence to the bereaved wife and the devoted sons and daughters.

DEATH OF BROTHER CHAMBERS.

The Advocate was shocked to read the news item of the death of our pastor, Rev. J. P. Chambers, by drowning while attempting to ford a creek near Lavernia, Texas. Brother Chambers was pastor at Lavernia, Texas. Sincere sympathy is extended to the loved ones.

James Pirtle Chambers was born in Jones County, Texas, February 11, 1884. He was licensed to preach May 27, 1905, by Rev. John R. Morris, presiding elder of the Abilene District, and was admitted on trial in the West Texas Conference at Gonzales, October, 1908. He had served three charges, Markham Circuit (1909-11), Pandora Circuit (1911-13), and Lavernia Circuit (1914—).

THE LENTEN CAMPAIGN.

Lenten campaigns have been reported in many presiding elders' districts throughout the Church. Some six thousand accessions to the Church have been reported as the results of these campaigns. The detailed reports, as gathered from our exchanges, are as follows:

- St. Louis District, 1528 accessions.
- St. Joseph District, 445 accessions.
- Louisville District, 870 accessions.
- Birmingham District, 1210 accessions.
- Dallas District, 1341 accessions.

Doubtless campaigns have been prosecuted in other districts. Can Methodists make a better use of the forty days preceding Easter? We hail with delight any movement which will emphasize individual work for individuals.

The Blooming Grove Rustler, in its issue of April 1, gives complimentary mention of the sermon of our pastor, Rev. W. J. Hearon, on "The Home." The sermon was preached to a large congregation at Blooming Grove the Sunday preceding.

AVOID SPRING ILLS

Purify and Build Up the Blood with Hood's Sarsaparilla.

In the spring your blood needs cleansing and enriching. You feel poorly, and there is more or less eruption on your face and body. Your appetite is not good, your sleep is broken, and you are tired all the time.

You need Hood's Sarsaparilla. It is the one safe and effective tonic that has stood the test of forty years. It makes the pure red blood that will make you feel better, look better, eat and sleep better. It is the old standard tried and true all-the-year-round medicine for the blood and the whole system.

Ask any druggist for Hood's Sarsaparilla, and insist on having it. Nothing else acts like it, for nothing else has the same formula or ingredients, and so there is no real substitute. Get it today.

IS THE CHURCH "BREAKING DOWN?"

Occasionally we are told "the Church is breaking down." Our friends who say such things will find reason to revise their judgment if they will take time to study the statistical tables of the growth of our American Churches for the year 1914. These tables have been prepared by Dr. H. K. Carroll.

The religious bodies in the United States number 170, having a membership of 38,798,149. More than three-fourths of this number, or 29,600,000, are in nine great bodies, as follows: The Roman Catholic, 13,794,637; the Methodist Episcopal, 3,603,265; the Southern Baptist, 2,592,217; the National Baptist (Colored), 2,018,868; the Methodist Episcopal, South, 2,005,707; the Presbyterian, Northern, 1,442,498; the Disciples of Christ, 1,363,163; the Northern Baptist Convention, 1,238,323, and the Protestant Episcopal, 1,015,238.

The gain in membership during the year 1914, after deducting losses for death, withdrawal and expulsion, is 763,078. The larger denominations show increase as follows: Baptists gained 122,125; Eastern Orthodox Churches, 36,590; the Roman Catholic Church, 136,850; the Lutherans, 56,248; the German Evangelical Synod, representing the State Church of Prussia, 29,315; the Methodists, 231,460; the Presbyterians, 56,019; the Protestant Episcopal Church, 28,641.

The Methodist bodies lead in gains for the year 1914 with the Roman Catholics second and the Baptist bodies third.

CONFERENCE BOARD OF MIS- SIONS IN NEED.

The following letter addressed to the editor explains itself:

"Ardmore, Okla., April 12, 1915. "As President of the Board of Missions, West Oklahoma Conference, I desire to call the attention of my brethren to the fact that our Board has not sufficient funds in hand to pay next quarter's drafts. Our men in the mission charges need their money. Beloved, come to the rescue in this emergency. M. L. BUTLER.

A MEMORABLE OCCASION.

The celebration of the fiftieth anniversary of the wedding of Prof. and Mrs. Milton Ragsdale was had in the parlors of the "Elite" last Tuesday evening. Some thirty relatives and long-time friends were gathered about the table decorated with carnations and Easter lilies. Just fifty years ago, April 13, 1865, the Rev. J. P. McKenzie, "old marster," pronounced the ceremony which made Milton Ragsdale and Martha McKenzie, his niece, man and wife. Four children, two sons and two daughters, bless this union, and all were present at the golden anniversary of their parents' wedding. Smith, Allan and Mrs. Ross Bradfield were present with their families. The seven grandchildren are as a crown of rejoicing to Bro. and Sister Ragsdale. Miss Belle Ragsdale, the only single member among the children, was also present. In addition were present Mrs. Martha E. Ragsdale, widow of Prof. Smith (Continued on Page 16.)

The Sunday School

DIVISION OF THE SOUTHWEST

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

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Rev. Robt. E. Dickenson, 1798 E. Sixteenth
Avenue, Denver, Colorado.
Rev. S. F. Goddard, Mission, Texas.

THAT FEDERATION MEETING.

The Central Texas Conference is the only one west of the Mississippi with enough Wesley Bible Classes to have a W. B. C. Federation—the required number being 250. It is setting the pace for all the other conferences. It began a new era in Sunday School work last fall when the several conference W. B. C. Federations in the Church were organized. It will continue to make history when the Federation holds its first annual meeting in Waco in the last week of this month. See that your class, adult, senior or intermediate, is organized and chartered in our own Church and that it sends at least one representative to this conference. The goal of the Federation is 500 W. B. Classes by the close of this year. Will your class be one of the 500?

Waco City W. B. C. Federation.

The Secretary had the pleasure of attending the monthly meeting of the Waco W. B. C. Federation April 2. Waco will do its full part toward the Conference Federation. They are getting matters ship-shape to give all visitors the glad hand. Will they shake your hand?

Federation Program.

Before this is printed the Federation program will have been made public. Prominent in it are the names of E. B. Chappell, C. D. Bulla, Miss Kilpatrick, W. E. Williams, H. P. Brooks, Rowland of Temple, J. E. Blair of Corsicana and others who have made a success of Bible Class work. It is a choice bill of fare. See that the Presidents and teachers of your class get the full benefit of it. Even if you have to take up a collection.

Miss Kilpatrick in Waco.

On Sunday, April 4, in company with President Whiteman of the City Federation and Superintendent Connor of Austin Avenue Sunday School, Miss Kilpatrick visited all six of our Waco schools and talked Federation. Of course she left interest at fever heat. Waco classes will attend in a body. So will classes from Temple, Belton, Hillsboro, Fort Worth, Cleburne, Waxahachie, McGregor and other points. What about your class?

A CRISIS AND HOW THE SUNDAY SCHOOL MAY HELP.

We are all apprised of the fact that our General Board of Missions is "facing a serious situation" amounting almost to a peril, caused by the falling off of more than \$24,000 last year in contributions by the home Church. Of course the European war has caused this deficit largely, but that situation calls for more immediate action on our part.

But what can the Sunday Schools do to relieve the situation? Let us see: 1. We can make earnest and urgent appeal for enlarged offerings in our schools on Missionary Sunday. 2. Then on Monday morning we can remit the amount to the teller, or other officer, even if it is but one dollar.

One small school has sent \$30 since conference on this fund. Now, suppose every school in the Southwestern Division were to send in a like amount, or even \$10, do you not see what a magnificent sum would soon be in the hands of the Board of Missions? Do you not see what a relief it would be to that burdened Board?

And shall it not be done? Shall it not be done now? The Sunday School is the greatest agency in the world for teaching and promoting missions. Now is a good time to demonstrate the fact.

Children's Day Program.

Please do not become impatient nor worried because of the delay in getting the Children's Day programs in due time. The chairmen of Boards and these editors have done all they could do in the case. Be patient, brethren.

BIBLE STUDY AND SECULAR EDUCATION.

Much is being said and written concerning the correlation of Bible Study with secular education in connection with our State high schools and colleges. Recently the Oklahoma State Sunday School Convention gave its indorsement to the plan, and appointed a committee to represent the State Association in working out the plan in its details with the State authorities. Several of the Presidents of State normal schools were present and expressed high indorsement of the proposition. The Oklahoma editor is chairman of said committee.

Several of the States have similar plans for Bible Study, giving the student taking the Bible due credits in that course. It will be an easy matter, we think, to work it out satisfactorily to all concerned. We have been unduly fearful in the past of the results of uniting Church and State, and have let them swing too far apart. Now, an effort is being made to bring them back in a harmonious re-

lation, and thereby help the secular education, and at the same time promote Bible study.

OKLAHOMA NOTES.

By W. J. M.

The Oklahoma Sunday School folk were much pleased to have Miss Kilpatrick, Field Worker for the General Sunday School Board, and Rev. E. Hightower, Secretary of the Southwestern Division, with them for a few days recently. They rendered efficient and helpful service while in Oklahoma, including the State Sunday School Convention. The Oklahoma editor voices the sentiment of all our people when he extends to them an invitation to come again and to stay longer. They have more than half-way promised to do so.

The Oklahoma State Sunday School Convention was held in Oklahoma City March 23-25. It had the largest attendance by far that has been held in the State. The program was well planned, covering nearly every phase of the Sunday School work. Strong, capable men and women discussed the great questions that confront the Sunday School world. Dr. John L. Alexander, "Teen Age Superintendent," and Prof. Walter S. Athearn, of Drake University, were the principal speakers of the convention.

Several of our own Church people were on the program, and they did credit to the great Church which they represent. Dr. R. E. Goodrich, St. Luke's pastor, gave two addresses; Miss Kilpatrick, one address and several conferences; Rev. E. Hightower, leader of denominational rally; Mrs. McCollister, leader of the Missionary Conference; Prof. Alvin Roper at the piano. This Oklahoma editor was proud of them all.

We are glad to note the fact that we found Oklahoma State Sunday School Association in fine case financially. Out of debt, all bills paid, and money in the treasury. Happy condition!

NEWS AND NOTES.

At their last session the ten conferences embraced in the Southwestern Sunday School Division made the following showings concerning Wesley Bible Class work: Central Texas, 251 classes, with 7530 members; Denver, 13 classes, 390 members; East Oklahoma, 28 classes, 840 members; New Mexico, 14 classes, 420 members; North Texas, 155 classes, 4650 members; Northwest Texas, 107 classes, 3210 members; Texas, 85 classes, 2550 members; West Texas 126 classes, 3780 members. The German Mission shows no W. B. C. Classes at all. In a conference that has such a fine Sunday School interest this condition is hard to explain. The Central Texas Conference is far ahead of any of the others and has fixed its goal at five hundred chartered classes for the next annual report.

In the Texas State Sunday School Convention, which met in Austin week before last, the Divisional Secretary and Miss Kilpatrick were each given a prominent place on the program and "courteously entertained." The Denominational Conference for our Church was well attended by intelligent and enthusiastic pastors, superintendents and teachers. In this conference the Secretary was given valuable assistance by W. E. Hawkins, Fred Long of Mississippi; John Alexander, of Chicago, and others, including Presiding Elder Cowen, of the Llano District, West Texas Conference.

Rev. S. M. Black, Sulphur Springs District Secretary, sends the following missionary report to March 20: Arbala, \$1.25; Como, \$4.12; Cooper, \$15.05; Mt. Vernon, \$8.39; Picton, \$1. Brother Black is urging the schools to make their offerings and report.

Rev. E. L. Silliman, Secretary of the Greenville District, is going after Children's Day in a systematic and intelligent way that is sure to secure gratifying results. Brother Silliman is also pushing the missionary interest.

THAT VEXING PROBLEM AGAIN.

An earnest and successful pastor writes: "One of our most serious problems is holding the Sunday School scholars for the preaching services. They seem to think that when they have attended the Sunday School work they have done their whole duty. Every Church in our town complains at the same point. Help me here if you can." This same condition is so general as to render it one of the most serious problems of the Church.

The problem has so many sides and ramifications that no one solution can be of very general application. General rules can be made for solving problems in pure mathe-

matics; but where human equations are involved too many unknown quantities exist to render possible the formation of rules that cannot be qualified by numerous exceptions.

To begin with, it might be well for the pastor to hold a round table with the boys and girls and ascertain why they do not stay to church. This is not saying that young people should be allowed to dictate the policy of the pastor or "run the Church." But it is saying that since attendance at church is so often voluntary, if the pastor could ascertain why the young folks do not attend, it might help with the solution of the problem. This writer made a few inquiries in this field while he was pastor. The most general answer to the question, "Why do you not stay to church?" was, "The sermon does not interest me." Now I raise the question, "When a child is not interested in the preaching of the pastor who is most at fault, the pastor or the child?" Very recently I heard a mother upbraid her son for listening so much more attentively to "Uncle Remus" than to a Psalm at morning prayer. His answer was, "I understand Uncle Remus. The language of the Psalm means nothing to me." That reply led the writer to wonder if, after all, it would not be well to use in family worship a version of the Bible whose language does convey some definite meaning to a modern child. When a pastor's sermon means nothing to a twelve-year-old boy or girl the fault is not in the child.

Another reason given for non-church attendance was, "I go to Sunday School and father and mother go to church. I spend as much time at church as they do." In a case like this the most generally effective solution would be to induce one or both parents to attend Sunday School. Many small children go home after Sunday School because their mothers cannot or do not attend church. If they were to remain to church without some older person to look after them they would be a disturbing element, the service would do them no good, and they would prove a hindrance to others. The main trouble at this point is that the habit of non-church attendance acquired during the early years is hard to break in the years of adolescence. We are firm in the conviction that every child should be carried to the regular services of the church by its parents or relatives as often as conditions permit. The church-going habit is even more important than the school-going habit or the laboring habit.

In a few instances a bad example toward the church service is set by Sunday School officers and teachers. No man should be allowed to superintend a Sunday School who willfully absents himself from the services of the church. The superintendent's precept and example should all be in the direction of Church loyalty and fidelity. A Sunday School which alienates young people from the church which created it changes to a curse an influence that was meant for a blessing. There are cases where good Sunday School teachers find it impossible, for domestic or other reasons, to attend both services on Sunday morning. We would not prohibit such people from teaching, but such teachers should be careful to make their scholars know that their absence from church is of necessity rather than choice.

Not infrequently there is too great a contrast between the spirit of the Sunday School and that of the church service. People are expected to be reverent, or at least orderly, in church. Too many Sunday School sessions are a bedlam of confusion and disorder from beginning to end. If the officers and teachers would be orderly and reverent during the Sunday School the example would create some respect for a service of real worship. We believe that if the same class of hymns were used in the Sunday School that are sung in the church that fact, too, would create more respect for the church service in the minds of the young. It is certain that such a practice would enable them to join in the service of song when they do go to church. It does not foster love for the church service for the Sunday School to each one kind of songs and the church to sing another kind.

It would help also to have a good choir, a well-prepared program, and a sermon that starts somewhere, goes somewhere, and stops when it arrives. But when all is said and done, there will still be some parents who ought to go to Sunday School and do not, some children who ought to stay to church and do not, some Sunday School workers who ought to set a better example than they do set, and some human problems which admit of no adequate solution.

Epworth League Department

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

Epworth League Anniversary Day, May 9.

North Texas Conference Epworth League,
June 3-6, Clarksville.

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

MAKE IT KNOWN.

Have you found the better way?
Make it known.
Has there dawned a fairer day?
Make it known.
Tell in uncertain sound
Of the blessing you have found;
Tell it all your world around;
Make it known.

Has your heart a major song?
Make it known.
Pass the joyful note along;
Make it known.
Let it bright a cloudy day;
Let it drive the gloom away;
Tell it gladly while you may;
Make it known.

Have you calm and peace of soul?
Make it known.
Have you given Christ control?
Make it known.
Others may take note of you;
They may choose the like to do;
Therefore, keep your standard true;
Make it known.

Is your Christian life a joy?
Make it known.
Is it peace without alloy?
Make it known.
There are weary souls to cheer,
Timid hearts who live in fear;
You may dry another's tear,
Make it known.

—C. E. World.

SEIZING ONE'S ONE CHANCE TO SAVE.

By S. Stephen McKenney.

Scripture References: Acts 16:25-34;
Luke 23:42-43.

Our theme today has to do with "Personal Evangelism." Its central thought is the Christian's duty and responsibility in the salvation of men. We must believe in the possibility of every man being reached by the message which we bring. It must become a fixed habit of our lives, yea the very passion of our hearts to save others. Sacrifice and service must be our watchwords, for he who would save others can only do it at the sacrifice of himself. This is everywhere the law of life: "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." A grain may be eaten, or stored, or sown. So a life may be consumed upon the present, or withheld from service, or sacrificed for the good of others. It is this latter use or life which multiplies it into a larger and diviner thing, and saves it.

Let us recognize that our only business in the world as Christians is to reproduce Christ and to multiply his life among men. We are in the world as the saviors of humanity. We are not to be taken out of the world, but like "the salt of the earth" or the "leaven hid in

the meal," we are to touch humanity with saving power. If, therefore, we can touch a life but once it should be a saving touch. Thus did our Lord touch Nicodemus in the interest of a spiritual kingdom and the new birth. Thus, too, did he send the Samaritan woman from Jacob's well thirsting for the water of life. He found Zaccheus by the way and brought Salvation to his house and heart. His one touch upon the life of Pilate impressed him with the sanctity of a kingdom of Truth. Nor could he even die upon the cross without reaching forth a hand to save a dying thief.

Our Lord's disciples, like himself, made much of the single personal touch. When John the Baptist had commended his own disciples to "Behold the Lamb of God;" gaze intently upon and follow him, John, the Evangelist, records as a natural instinct of a new-born soul that Andrew "first findeth his own brother" "and he brought him to Jesus." Does the modest John by the words "first" and "his own" imply that he had already brought his brother James to Jesus? This is a logical probability. Then, too, "Philip findeth Nathaniel" and led him to "the Messiah, which is, being interpreted, 'the Christ.'" How powerfully did the "chief apostle" make his single appeal to the Philippian jailer, to Felix, to Festus, to King Agrippa! How Jesus condemned the priest and Levite who passed by the smitten and afflicted Jew upon the highway; and how he commended "the Good Samaritan" who showed mercy! This is Christianity. Thus did Philip touch the Ethiopian, and "the Dark Continent."

This, too, is our "high calling." "We are saved to serve." Dr. Trumbull tells of a man who went one day to call upon a friend in one of our theological seminaries. While waiting for that friend he sought an opportunity for personal work. The janitor was the first man in sight, and though a stranger, he spoke to him about his soul and led him to Christ before his friend appeared. Then the janitor told him that through all the years during which he had labored in that institution which was preparing young men for the Christian ministry, no one had ever before spoken to him concerning the salvation of his soul. What a tragedy! Mr. Bilhorn, the gospel singer, tells of an experience which he had some years ago while in a meeting at Reedsburg, Wisconsin. He was awakened after midnight with an impression that he should go out upon the street following the Spirit's lead. So he took his folding organ and went forth. He knew not where. He walked several blocks without meeting anyone or even seeing a light in any home. Then he wondered about his errand. But he turned into a side street, and through the shutters of a basement he saw a faint glimmer of light. He knocked at the door several times before being admitted. Then he saw eighteen men seated at a gambling table. Opening his organ he said: "Boys, let me sing for you." The gifted singer sang, "Where is my Wandering Boy Tonight?" On the second verse the singer broke down, falling to his knees in prayer. One by one they followed till sixteen sinful

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Possessing beauty, worth and sentiment. The Rings are solid gold, set with stones to suit birth month. Tiffany setting. Plain or chased band.

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JANUARY—Garnet.	JULY—Ruby.
FEBRUARY—Amethyst.	AUGUST—Moonstone or Sardonyx.
MARCH—Bloodstone.	SEPTEMBER—Sapphire.
APRIL—Diamond (Opal).	OCTOBER—Opal.
MAY—Emerald.	NOVEMBER—Turquoise.
JUNE—Opal or Pearl.	DECEMBER—Turquoise.

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men had surrendered their hearts and lives to God. O, that we, like him, may learn to heed that Spirit who calls us to personal service and guides into all truth!

Miss Mary Hay Ferguson, Chairman of the Ruby Kendrick Memorial Fund of the North Texas Conference Epworth League, paid a short visit to Dallas last week. She reports good programs in store for those who attend the conference, June 3-6.

May 9 is a most important date in the calendar of the Epworth League. Its observance means much to the success and carrying forward of the great organization of which we are part. There should be a hearty response from every local Chapter to this call from headquarters. No Chapter liveth to itself and no Chapter dieth to itself, but the whole is so intimately connected that each feel the effect of the failure of the other to do its part.

Business and religion are said to make a poor mixture, but it has been our experience that the League that accomplished the most was the League that put the most business methods into the conduct of its religious affairs. To be a success a League must plan its work and work its plan, persistently and consistently.

We hear indirectly that our Dean of the Encampment, Rev. Glenn Flinn, is going to offer us a great program this year, emphasizing not only the inspirational, but the social and recreational features as well. Various sections of the State are already organizing parties for the Encampment, and there will be much good-natured rivalry between parties. San Antonio and Dallas entered a contest at the close of the last session to see which could bring the largest crowd this year. The losing side is to "treat" the winning side to ice cream cones.

REDUCED RATES.

All railroads in North Texas will make one and one-third round trip rate to North Texas Conference Epworth League at Clarksville. Selling dates June 3, 4 and 5, good to return June 7, or earlier.

THURMAN STEWART, Sec.,
Box 600, Sherman, Texas.

To hurry over small joys is to lose great happiness.

THIS WILL INTEREST MANY.

F. W. Parkhurst, the Boston publisher, says that if anyone afflicted with rheumatism in any form, neuralgia or kidney troubles, 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.

VERY TRUE.

The following is said to be an extract from a speech delivered about thirty years ago by Congressman Olin Wellborn of Dallas: "The Texas farmer gets up at the alarm of a Connecticut clock; buttons his Chicago suspenders to Detroit overalls; washes his face with Cincinnati soap, in a Pennsylvania washpan; sits down to a Grand Rapids table, eats Kansas City meat and Indiana hominy fried in Kansas lard on a St. Louis stove; puts a Cincinnati buggy behind a Kentucky mule, fed on Iowa corn; plows a farm covered by an Ohio mortgage with a Chattanooga plow. When bed time comes he reads a chapter from a Bible printed in Boston, and says a prayer written in Jerusalem; crawls under a blanket made in New Jersey, to be kept awake by a monrel dog—the only Texas product on the place. And then he wonders why he cannot make money raising cotton."

Woman's Department

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

PRINCE YUN.

After an imprisonment of three years and four days Prince Yun was liberated between 4 and 5 o'clock on Saturday afternoon, February 13 and reached his home, in the city, about an hour later. The amnesty is an act of imperial clemency and was made upon the recommendation of the Governor-General of Korea.

The family were overwhelmed with joy. An entire absence of bitterness was apparent. Prince Yun's first remark was: "God has been good to me." Not a word about hardships, privation or injustice and no expression of contentment to indicate that such thoughts had found lodgment in his heart during the long, weary years of confinement were heard. Prince Yun testifies that he found his imprisonment, with its attendant deprivations and sufferings, a stimulus to faith.

The morning after his release Prince Yun was at Church promptly at the hour for worship.

ATTENTION, WEST TEXAS CONFERENCE WOMEN!

The Annual Meeting will be held in San Marcos, Texas, April 28-30. Each Auxiliary is entitled to one delegate for every twenty-five members or fraction thereof. Let there be a full representation. Delegates should be elected and names sent at once to Mrs. May Kyle, 809 Belvin Street, San Marcos, Texas. The usual rates on railroads can be obtained. MRS. E. A. LILLY, Pres. MRS. W. E. FERGUSON, Recording Secretary.

VERA AUXILIARY.

The Woman's Auxiliary Society of Vera elected and publicly installed the following officers: Mrs. W. B. Ford, President; Mrs. C. D. Pipkin, First Vice-President; Mrs. W. P. Hurd, Third Vice-President; Mrs. M. M. Hart, Publicity Superintendent; Mrs. T. M. Hard, Recording Secretary; Mrs. W. M. Henderson, Treasurer; Mrs. J. D. Jelfcoat, Corresponding Secretary; Mrs. J. M. Robertson, Agent Missionary Voice; Mrs. O. S. Hollabaugh, Press Superintendent.

During the past year a total of \$112.10 was raised and spent for various purposes. Our "Fifth Monday Free Will Social" keeps our treasury supplied, so that we are never without funds. Though few in number, we are praying for and expecting greater results for this year than the past. MRS. M. M. HART, Publicity Superintendent.

CUERO DISTRICT.

The Cuero District Woman's Missionary Society convened at 2 o'clock March 31, 1915, in Goliad, Mrs. Starboard, District Secretary, presiding. Mrs. Pope, of Goliad, led the devotional exercises, reading second chapter of Hebrews, and making short comment on first verse.

After several earnest prayers of consecration, Mrs. Hearing, of Goliad, sang one of her beautiful solos. The business session was then taken up and nine delegates answered roll call.

A very encouraging district report given by Mrs. Starboard was followed by a duet. Mrs. I. C. Moore and Miss Fannie Moore, of Goliad, rendered it in their usual splendid way.

The institute work, led by Mrs. T. W. Moore, of San Antonio, with the discussion of questions pertaining to more efficient service, was instructive and interesting.

Mrs. Starboard said she reserved the best "bite for the last." This was a most inspiring and uplifting address by Mrs. T. W. Moore, of San Antonio. May the taste linger.

To Goliad Auxiliary a resolution of thanks was read by Mrs. J. M. Lynn, of Runge, which closed the session. MRS. G. E. POPE, Supt. Pub. and Mission Study, Goliad, Texas.

CENTRAL TEXAS CONFERENCE.

The fifth annual session of the Woman's Missionary Society, Central Texas Conference, will convene in Gatesville May 4-7.

Every Auxiliary is expected to send one delegate. The people of Gatesville have done a very unusual thing in that they have extended to the preachers' wives of the conference an invitation to attend the Missionary Conference. Notice will appear soon as to whom names for entertainment are to be sent.

May we urge that our women pray daily for a great outpouring of Christ's Spirit upon the coming conference. Any inquiry concerning the meeting may be addressed to Rev. C. L. Cartwright, Gatesville, Texas. MRS. I. W. DOWNS, President. MRS. W. H. MATTHEWS, Rec. Sec. Corsicana, Texas, April 5, 1915.

BEEVILLE.

We feel like we have a very live Missionary Society in this place. We have been pushing our work very industriously this year under the leadership of our new President, Mrs. Gregory, who is very zealous. In fact we think the Society is never off her mind from the way she looks after all of us.

We have no organized study class yet, but all other branches of the Society are in good working order. Have made our pledge \$125. Shall try to pay it quarterly so as not to have to struggle for it at the end of the year.

Our little folks in charge of Miss Frankie Little couldn't be in better hands. At our last meeting the children came and gave us a nice little program. At the close each one was given a little Easter remembrance. We hope to make this a very successful year. MRS. N. B. WALKER, Supt. Study and Publicity.

TRINITY CHURCH, DALLAS.

Saturday afternoon the young people of Trinity M. E. Church met at the home of Mrs. W. D. Garlington to attend a "progressive missionary tea." There were eight tables on which were used attractive Easter decorations. Eight ladies from the Woman's Auxiliary presided at these tables. Mrs. T. B. Floyd, the President, at Table No. 1, told the young ladies of "the need of missions and missionaries." Table No. 2 was presided over by Miss Wilkerson, who explained the plan of the training schools. At Table No. 3 Mrs. E. R. Ardinger spoke of "The Young Woman of Today. Her Opportunity and Responsibility." Table No. 4 was in charge of Mrs. R. H. Nail, who told of the work of the deaconesses. At Table No. 5 Mrs. Anna Garlington talked of Korea and work in the foreign field. Table No. 6 was in charge of Mrs. C. W. Starling, who told

of the Sue Bennett memorial and home work. Mrs. W. C. Lemmon at Table No. 7 emphasized the importance of mission study. At Table No. 8 Mrs. A. W. Shaw gave suggestions on Bible study. The young ladies were organized into the Young People's Missionary Society of Trinity Church with a membership of eighteen. Mrs. J. Wesley Reed, of Honey Grove, assisted in organizing the society and also gave a talk.

The Woman's Missionary Society of this Church is indeed a most flourishing and enthusiastic one with a membership of 60. Our Bible Study we find very enjoyable and highly profitable, with Mrs. A. W. Shaw as our leader. We meet each second Monday. We have also a Mission Study Class which is rapidly growing in interest and enthusiasm. This class meets each third Monday and has a membership of 40. Our study gives us a greater insight into the needs, the suffering and distress of our non-Christian lands, and makes us feel the necessity of working while it is yet day, for the night cometh when no man can work, and certainly we who are so blessed by living in a Christian land and Christian homes must help to bear the burden of and send the Gospel to our weaker and less fortunate brother. "And I, if I be lifted up will draw all men unto me." This should be the supreme object of mankind. MRS. W. C. LEMMON, Supt. Publicity and Mission Study.

A NEW MISSIONARY SOCIETY.

On March 25 Mrs. Bruneman, of Flatonia, came to us and assisted in organizing our women into a Missionary Society. We organized with twelve members. The following officers were elected: President, Mrs. Lessie Yelvington; First Vice-President, Miss Ramsey; Second Vice-President, Mrs. Belle Tolbert; Corresponding Secretary, Mrs. L. N. Myers; Recording Secretary, Miss Myrtle Brigger; Treasurer, Mrs. A. W. Reeves; Superintendent of Study and Publicity, Mrs. Belle Tolbert; Superintendent of Social Service, Mrs. M. L. Tolbert; Superintendent of Supplies, Mrs. G. W. Reeves; Agent Missionary Voice, Mrs. Annie Bohannon.

We are all young in the work, but we want to work and need all the help we can get. We are expecting good results from our organization. MRS. L. N. MYERS, Corresponding Secretary, West Point, Texas.

COUNCIL OF WOMEN FOR HOME MISSIONS.

A former appeal for information from interdenominational organizations practically interested in work among immigrants, brought nearly one hundred gratifying responses. Our Subcommittee on Teaching English to New Americans is most anxious to come in touch with those who, in all sections of the country, are pursuing such lines of service. Should this notice reach local Federations that have not as yet reported to us, we would greatly appreciate a response from them. MRS. P. M. ROSSMAN, 600 Lexington Ave., New York City.

WEST OKLAHOMA CONFERENCE.

Mrs. C. L. Carter, Olustee, Supt. Study and Publicity.

We are now engaged in the work for the second quarter of the year. This quarter has in store for us perhaps the greatest opportunities, the greatest responsibilities, of any that have passed. Let us lay hold of the work with renewed determination and zeal and strike for the iron in at white heat. Let each of us ask ourselves the question, Did I do my best last quarter? If we have not done our best then let us all move together this quarter and see if we can not accomplish more for the Master.

Attention, Auxiliary Presidents!

The third meeting in April is the time set apart for the study of the minutes of the annual meeting. The President of each Auxiliary is urged to arrange a meeting for this important study. The best way to have a live, wide-awake Auxiliary is to enlist the members in a study of the missionary work that has been done, and to make further plans for that yet to be done.

Snyder Auxiliary. Mrs. C. M. Buttrill reports a very interesting Mission Study Class with an enrollment of fifteen members. This Publicity Superintendent sent in one of the best reports for this quarter. They are also planning an Auxiliary Year Book.

Will Support a Bible Woman.

Much interest is being manifested in the Minco Auxiliary. In writing of a recent meeting Mrs. R. P. Witt, Publicity Superintendent, says: "Our loved subject, missions, was introduced, a good paper was read on the subject and after some discussion the Auxiliary decided to support a Bible Woman in Korea."

Norman Auxiliary.

"The outlook is that 1915 will be the best year in the history of the Society."

Mission Study.

The Church is putting forth, today, the greatest effort in its history in the study of missions.

The Aim.

"The ultimate aim of mission study is twofold: to aid in the establishment of the kingdom of God in the world and to develop Christian character.

Mission study has aroused thousands of persons to study more intelligently, to pray more earnestly, to give more liberally, and to volunteer for service."

The reports of last quarter show that 370 members are enrolled in mission study classes, in the Adult Auxiliaries, sixteen in the Y. P. M. S., and 250 in the Junior division. Total number enrolled in organized Bible study, 230. These figures are incomplete as some reported the classes, but did not give the number of members, others have not reported at all. It is very essential that the reports be complete, as the Council officers can not make out an accurate report unless the conferences report correctly and the conference officers can not give accurate reports unless they are furnished them by the Auxiliary officers.

Mrs. G. R. Wright says in The Junior Quarterly: "Mission study among the children is easy for its very uniqueness. Several splendid books have been issued.

The Council Meeting.

The Council will be in session when this article appears in print. Mrs. R. M. Campbell, Mrs. C. S. Bobo, and perhaps others, from this conference will attend. We urge that every member keep in close touch with this great meeting.

MISSIONARY NEWS.

The six Japanese pastors of San Francisco contribute all their wedding fees to the cause of Japanese evangelization in California. During 1914 these fees amounted to \$1074. This was paid to the Dendo Dan, the Japanese Evangelical Society. The pastors all receive small salaries.

Since January 1 three adult Koreans have been baptized at our San Francisco Korean Mission, eight men and an infant at the Sacramento Korean Mission, and two adult Japanese, man and wife, at the Walnut Grove Mission, thirteen adults and one child during the first six weeks of the year. We hope these are but drops preceding a plentiful shower.—Wm. Acton, San Francisco, California.

A Church Conference was held December 20, fourteen members being present; two members were added from Luebo, bringing the total membership to twenty-three (this number includes missionaries and their wives). Matters discussed were tithing, frequency of communion service, appointment of ushers, and buying of food on the Sabbath. The Church agreed to support the native evangelists.—D. L. Mumpower, Wembo-Niama, Africa.

At 12 o'clock each day the clerks at the office of the World's Sunday School Association, 216 Metropolitan Tower, New York, assemble in the secretary's office for prayer for the Sunday School work of America and throughout the world. In recent weeks representatives of the Sunday School work from many parts of the earth have taken part in this precious season of prayer—men and women from South America, Africa, Turkey and Japan. Sometimes the prayer, or the Lord's Prayer which follows it, is in another language, but "this common language of the skies" is understood in heaven.—The Sunday School Times.

It would do your heart much good to see how finely the work is progressing. Our native brethren are faithful to their duty. Reports of revivals are coming in from all parts of the district. Many new probationers and accessions to the Church. We are making considerable advance in self-support. In our chapel outside the North Gate we have had a meeting during which some ninety-odd persons enrolled their names as inquirers, and a good number are proving satisfactory and will join the Church later. At two places in the country I have attended meetings and we had fine results.—J. L. Hendry, Huchow, China.

The man who desires to walk with God must walk with him on the level of God-like tasks. The man who would confront the Infinite must be willing to do so on the plane of the program of the Infinite, and not invite God to a humiliating complicity in petty undertakings. All life is of God, and all duty, even the humblest, is divine; but we need today, as the Church never needed in any day gone by, a challenge to a supreme and supernatural enterprise and a commensurate faith.—Robert E. Speer.

Are we Reaching Our Share?

We have in North America 24,000,000 Protestant Church members, and about 17,000,000 or 15,000,000 Roman Catholic members. Added together, these make almost one-third of the population of these two countries; in other words, if we divide our field to be reached in North America by the number of us that ought to be active as Christian workers, each one of us has to reach two persons in order to make North America wholly Christian. Against that, every missionary has 70,000 people to reach, or a field exactly 35,000 times the average size of the field of each one of us here at home. Yet some of you, in your thought about your tremendous importance, are wondering whether this country or Canada can get along if you happen to decide to go away.—J. Campbell White.

A Self-Supporting Korean Church.

Chong Kyo is our largest Church in Seoul. For a number of years it has been entirely self-supporting and now supports an assistant pastor as well as its regular Korean pastor. This Church has two Sunday Schools. The morning school is composed largely of adult Church members, numbering about 250. The afternoon school of 150 is composed almost entirely of children from non-Christian homes. We feel that this afternoon school means much to the Church of the future as the morning school means much to the Church of the present. Our Church services are well attended both morning and evening, and about 200 attend the Wednesday evening prayer service. On Christmas Day we received into the Church by baptism a class of twenty-one adults, and baptized five infants; we also received one by vows from the Catholic Church, and one from the Presbyterian and one from the Congregational Church by letter. The suggestion to receive members into the Church on Christmas morning came from the Koreans and seemed to us especially appropriate. One of those received by baptism is a younger brother of our beloved Brother Yun, who has become a Christian since his brother's unjust imprisonment.—J. L. Gardine, Seoul, Korea.

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

THE ORPHANAGE AGAIN.

I believe if the Methodists of Texas knew just the true condition of the Orphanage we would get money enough to so enlarge the Home as to enable us to care for 300 children. Just let me tell you one or two things. I have found good homes and positions for nearly 200 children during the two and a half years that I have been in charge of the Orphanage; have been forced to say no to about 300 children during that time, and now we have 170 in the Orphanage, which is as many as we can care for at one time. What has become of those who have been denied admittance I cannot say. Just a few days ago my mail brought me applications for twelve orphan children, and I was forced to say no, because we did not have room for them. If this would not bring tears to the eyes of any man, then I don't know what kind of heart he has. I want it understood that we are not merely feeding and clothing the children, but we are doing far more than this. We have a fine school, where we teach them up to and including the tenth grade just as other public schools do, and besides this, the girls are taught domestic arts, such as cooking, sewing and so on, while the boys are taught all we can with the facilities we have—agriculture, dairying and stock raising. If I could get money enough to put in a good laundry and a workshop we could teach the boys many things that would prepare them for good positions when they are able enough to go out of the Home. Besides this we could save the Home much money, for if we could do these things here it would not only save the money we have to pay out, but we would be in position to put on the market many things that would be of great value to the Home. We should have our own light plant, which would be a great saving to the Home, as well as giving the boys knowledge of the work. If the Church could understand the importance of all this I am sure we would get the money we need. Remember we have no assessment for the maintenance of the Home. Many Churches have not sent in any money as yet. Shall we hope that they will do so? R. A. BURROUGHS.

NATIONAL CHILDREN'S CHARTER TO BE DISCUSSED AT CHILD LABOR MEETING.

When the Eleventh Annual Conference on Child Labor convenes in San Francisco the last week in May there will be a concerted effort to carry further the plan suggested at the preliminary conference of the National Child Labor Committee in Washington in January to draw up a National Children's Charter, which will be the basis for all child welfare legislation, and will unify the work of societies interested in the protection and development of the American child. At the meeting in Washington representatives of several children's societies spoke, as well as Miss Julia Lathrop, head of the federal Children's Bureau, and the generally expressed opinion was that in view of the present chaotic state of child welfare legislation and endeavor, such a charter would be invaluable. It is expected that leaders of children's societies from all over the country will attend the San Francisco meetings to discuss the project.

The conference in San Francisco will be the first National Conference on Child Labor west of the Mississippi. Among the subjects to be considered, besides the "Children's Charter" are "Child Labor in the West," "Industrial Education," and "Federal Legislation." On this last topic it is hoped that several Congressmen will speak. The Palmer-Owen Federal Labor Bill, which passed the House at the last session, was killed in the Senate by the objection of Senator Overman, of North Carolina, but a similar bill will be introduced in the next Congress, and plans for pushing it will be discussed at the San Francisco meeting.

Among the officers of the National Child Labor Committee, some of whom will be present in San Francisco, are Felix Adler, Owen R. Lovejoy, Jane Addams, Mrs. Florence Kelley, A. J. McKelway, Samuel McCune Lindsay and Edward N. Clopper. The committee has a twenty-five panel exhibit installed in the San Francisco Exposition, and Lewis W. Hine, staff photographer of the committee, can probably be counted on to show some of his remarkable pictures of child labor conditions. Altogether, according to the National Child Labor Committee, the conference will be an opportunity for the West to come into touch with the child labor problem and to co-operate with the forces from all parts of the United States in the campaign against this national evil.

NINE IS A TRICKY NUMERAL.

If It Once Gets Into a Sum There's No Keeping It Out Thereafter.

There are some curious facts and fancies connected with numbers. The number 9 is, perhaps, the first as regards such experiments, although number 7 is more prominent in literature and history. When you once use it you can't get rid of it. It will turn up again, no matter what you do to put it "down and out." All through the multiplication table the product of 9 comes to 9. No matter what you multiply with or how many times you repeat or change the figures, the result is always the same. For instance, twice 9 are 18; add 8 and 1, and you have 9. Three times 9 are 27; 2 and 7 make 9 again. Go

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on until you try eleven times 9—99. This seems to bring an exception. But add the digits—9 and 9 make 18; and again, 1 and 8 make 9. Go on to an indeterminate extent and the thing continues. Take any number at random. For example, 450 times 9 equals 4050, and the digits, added, make 9 once more. Take 6000 times 9, equals 54,000, and again you have 5 and 4. Take any row of figures, reverse the order, and subtract the less from the greater—the total will certainly be always 9 or a multiple of 9. For example, take 5671—1705 plus 3366. Add these digits and you have 18, and 1 and 8 make the familiar 9.

You have the same result, no matter how you raise the numbers by squares and cubes.

One more way is given by which number 9 shows its strange powers. Write down any number you please, add its digits, and then subtract the sum of said digits from the original number. No matter what numbers you start with, the sum of the digits in the answer will be 9.

Try these experiments, and you will be delighted with the exact manner in which they prove the statement. Some quaint puzzles have been based on these fixed principles.—London Tit Bits.

Languor and weakness, due to the depleted condition of the blood, are overcome by Hood's Sarsaparilla, the great blooder.

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who have never used one, all machines "look alike," but the hundreds of good women in Texas who for years have used the



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THE PASSING DAY

THE WARS.

No man is wise enough to pronounce judgment on the European war at this time, was the statement made by President Wilson last week before the Maryland Annual Conference of the Methodist Protestant Church at Washington. The President might have added and no set of men either in the United States or abroad can propheticly forecast its culmination and consequent results. Complications follow complications, the victors yesterday are the vanquished today and tomorrow opines no silver lining in the war clouds that hover low over the European fighting zone. Fierce combats mark the events of the past week and more and fierce fighting is expected.

The huge German reinforcements that were ordered to the Carpathians nearly a fortnight ago apparently have reached the mountain battleground. They now are bearing the brunt of the fighting between the Uzsok and Beskid passes. The Russians have placed themselves in control of the ridges and much of the southern slopes from Dukla to Uzsok and their attack on the Germans to the east of the latter pass marks the beginning of what, it is believed, will be the most sanguinary struggle of all the long list of desperate battles for Hungary.

The section was the scene of many fierce encounters in February and March, but now the Germans, who seem largely to have replaced their allies in this sector, have another task—that of preventing the Russians from straightening out their line, which is necessary before the real invasion of Hungary is undertaken.

The French army in the Woivre is hammering at the two sides of the German wedge which was driven into the French lines as far as St. Mihiel early in the war and which thus far has remained firm, and simultaneously has attacked the German front, which passes close to the Lorraine border between Nancy and Chateau Salins.

The capture of Les Eperaux, on the northern side of the wedge, appears to have been the most marked success the French have gained after almost a fortnight's fighting, although the manner in which the Germans are counter attacking in the Forest of Montmarie, to the southeast, would indicate they feel the French pressure from that direction most severely.

There has been isolated fighting along the east Prussian border and along the Yser in Flanders, but the engagements have been small affairs as compared with the two great battles. The Russians and Turks occasionally come into conflict in the Caucasus, but, on the whole, the campaign of the allies against Turkey is waiting the commencement of a new and bigger effort to force the Dardanelles.

Admiral Bettolo, who was at one time Minister of Marine in the Italian Cabinet, gives out as his opinion that the Dardanelles can be forced and Constantinople captured, though the difficulties are greater now than there were years ago, because the defenses of the strait has been improved under the supervision of German officers.

Probably no session of the British Parliament since the opening of the war has been awaited with keener interest than the sitting which began April 14. A "dry" England, unknown except for a period of two years 150 years ago, is not beyond the possibilities, but the Government has given not the slightest official hint as to what action may be expected in its undoubted determination to attack the problem restricting the consumption of alcoholic liquors.

But what of Italy? The "fine Italian hand" whatever that may mean is seen in the "jugglins" on the brink. Italy is yet maintaining neutrality and has turned a deaf ear to the invitation to "come in, the water is fine."

At Washington the administration appears to be more worried about conditions in Mexico than across the sea. It is the President's intentions to afford protection to Americans and foreigners in Tampico, and to that end the gunboats Petrel and Sacramento have been ordered to move up into the Paimco River and the cruiser Washington has been ordered from Vera Cruz to Tampico. Rear Admiral Caperton has no specific orders, but has been instructed to station his ship wherever he thinks best. The gunboat Wheeling is on the way to Vera Cruz.

Little significance is attached to the return from exile of General Huerta. He landed in New York Monday. He was admitted by immigration officials as a transient alien after he declared under oath that he would do nothing that would in anyway involve the

neutrality of the United States. It is safer to say however, that your "Uncle Samuel" is keeping an eye on him.

In the meantime Villa is pounding away at Matamoros, but so far has made little progress. On Tuesday the Carranza garrison at Matamoros inflicted a heavy blow upon the Villa army besieging them. General Saulo Navarro, second in command of the Villa troops, was brought to Brownsville tonight dangerously wounded, and the Carranza consulate here claimed the Villa dead numbered 200. The sortie drew from the Villa forces their long-promised shelling of Matamoros, but the shelling stopped when the Carranza garrison returned to the trenches and at night firing had ceased, with the positions of the armies practically unchanged.

Comptroller Henry B. Terrell has accepted an invitation to address the Liquor and Malt Dealers' Association in San Antonio at their annual session, which opens April 21.

A. L. Welch, State Insurance Commissioner of Oklahoma, has been exonerated by the Senate sitting as a court of impeachment by a vote of 26 to 12 to sustain a demurrer.

Cecil Teoli, a South American, the first aviator to fly over the Andes, was killed at the United States Army aviation field at College Park, Maryland, Monday while making a vertical dive in a machine of his own invention.

Dr. Ernest P. Magruder, of Washington, D. C., one of the physicians at the head of the American Red Cross unit in Serbia, has fallen a victim to typhoid fever. His death was reported from Belgrade.

An eight-hour day for women employees of the Western Union Telegraph Company was put into effect in its larger offices the first week of this month. The order affects about 2000 women and girls on day duty.

Leading fruit growers at El Reno, Okla., say that the prospect for heavy yields of peaches, apples, cherries and pears has never been as good as at present. Canadian is one of the biggest fruit counties in Oklahoma.

Members of the Oklahoma Corporation Commission will hold a hearing April 25 at Tulsa, in which the oil situation will be considered in the light of complaints made by producers as to violation of the new conservation law.

Miss Cary Thomas, President of Bryn Mawr College, inherits, unconditionally, the bulk of the estate of Miss Mary Garrett, who died recently in Baltimore, Md. The value of the estate is estimated at \$2,000,000 to \$3,000,000.

The Alaska Senate passed a bill submitting territorial prohibition to the voters at the November election in 1916. The bill has already passed the House. If the voters approve prohibition it will become effective January 1, 1918.

The Gulf, Colorado and Santa Fe Railway, through Vice-President and General Manager Pettibone, has announced a contemplated expenditure of over a quarter of a million dollars in permanent improvements to be made on the road in the near future.

The suit of the State of Texas vs. Kennedy Pasture Company, in which the State seeks to recover 33,000 acres of land in Willacy County, alleged to have been a part of an old Mexican land grant, is on trial at Austin. It is expected the trial will consume over a week.

George J. Gould and other directors of the Washash Railroad were held personally liable by the Appellate Division of the Supreme Court of New York for \$5,117,000 for stock wrongly issued. They were directed to pay that amount into the railroad's treasury immediately.

William Lorimer, whose election to the United States Senate was declared illegal, must stand trial in the Illinois courts on charges of misappropriation of funds in connection with the crash of his LaSalle Street Trust and Savings Bank, while operating as a State bank.

Francis Hopkinson Smith, author artist and engineer, died last week at his home in New York, at the age of seventy-seven years. Baltimore was his birthplace, and his view of life was intensely Southern, although most of his busy years were spent in a Northern environment.

The Federal Reserve Board announced that it had reached a general understanding with representatives of the Federal Reserve Banks for the creation of a gold fund in Washington for use in clearings and settling balances between these banks. The plan is expected to become effective next month.

C. Klaerner, of Brenham, Texas, former County Superintendent of Public Instruction of Washington County, has been appointed State Librarian in place of E. W. Winkler. A few weeks ago the commission elected the Rev. A. S. Cunningham, of Temple, as State Librarian, but he declined the appointment.

President E. H. R. Green, of the Texas Midland Railway, has yielded to the request of the various commercial bodies along his line and has rescinded the order to abandon certain trains on his line. He will continue full train service on the Midland, including double daily trains and the Dallas-Paris train.

On account of previous business engagements, Governor Ferguson will be unable to attend, with his staff, the twenty-fifth annual reunion of the Confederate Veterans at Richmond, Va., June 1-3. Governor Ferguson received a pressing invitation from Governor H. C. Stuart, of Virginia, to attend the reunion.

Three members of the family of M. Martin, of Seymour, Webster County, were injured and property valued at \$15,000 was destroyed by a tornado that swept Seymour and other parts of Webster County, Missouri, last week. Eight buildings, including the plant of the Seymour Milling Company, were destroyed.

The Annual State Conference of the National Society of the United States Daughters of 1812 was held at Austin, Texas, last week. It is likely the next annual meeting will be held at Dallas. The following officers were elected: President, Mrs. A. V. Lane, Dallas; first vice-president, Mrs. J. W. Dore, Bryan; second vice-president, Mrs. J. F. Howe, Austin; third vice-president, Mrs. R. B. Rogers, Brownwood; fourth vice-president, Mrs. Walter Gresham, Galveston;

recording secretary, Mrs. Oscar Barthold, Weatherford; corresponding secretary, Mrs. G. G. Sherin, Dallas; treasurer, Mrs. O. B. Colquitt, Dallas; registrar, Mrs. J. M. Earnest, Dallas; historian, Mrs. Harry Hyman, San Antonio; curator, Mrs. Milton Morris, Austin.

Executors of the estate of Jos. Kammerer, of Washington, Pa., emptied 245 gallons of whiskey, from twenty years to forty-five years old, and valued at \$3000, into a sewer. The liquor had belonged to Kammerer, who was a distiller, but because the county has gone "dry" the executors were not permitted either to sell or give it away.

Five hundred workers in the Blue Ridge Coal Company mines in Arkansas will return to work as the result of the signing of a two-year wage contract between the company and the United Mine Workers. The mines had been idle two years following a strike and receivership proceedings.

"For a Dry Chicago" is the slogan printed on 1,000,000 buttons distributed among the various anti-liquor societies in Chicago to be sold at a cent apiece and worn by all "drys." "We expect to flood the city with these buttons," said George Kinchel, Superintendent of the Dry Chicago Federation.

Four little city halls, or branches offices are to be opened in different parts of Chicago if Mr. Thompson's present plans are carried out. Mayor Thompson will spend a few hours each week in the offices of the North, South, East and Northwest sides of the city. People will get to know him and he will learn municipal needs.

The cooling building of the Cudahy Packing Company at Kansas City, Mo., was wrecked by a bomb Sunday night. Two men working in the building were injured. The buildings cost \$100,000. The total loss, together with its contents, mostly fresh meat, valued at \$650,000.

Governor McDonald, of New Mexico, issued a proclamation removing the New Mexico quarantine from live stock and commodities coming from Texas, Arizona and Colorado, effective April 15.

Two militant cripples, both of whom had lost their legs below the knees, engaged in a fight with crutches on a crowded public street corner in the offices of the North, South, East and Northwest sides of the city. Territorial rights is said to have been at the bottom of the trouble. The police finally arrived and called time with the contest a draw.

The United States Attorney at Muskogee, Okla., in behalf of the Creek tribe of Indians, has filed suit in the Federal Court to condemn the Emma Croker valued at \$500,000. The land is in the Cushing oil field. The Government alleges that the Croker woman received two allotments and accepted one under the name of Hettie Lena.

Employment agents in many cities between Chicago and Denver have been asked to supply 10,000 unskilled laborers for railroad work. The Burlington, it was said, will put 2000 men to work by May 1, and the Union Pacific a thousand by June 1. Rock Island, Missouri Pacific and Northwestern systems are named as seeking the other 4000.

President Wilson is planning to make his delayed trip to the San Francisco Exposition as soon as foreign affairs permit. Just when the trip will be made is still uncertain. Secretary Daniels wants the President to go through the Panama Canal with him in July, but there has been no decision on this point and the Western journey is expected to be made later.

Business conditions throughout the country are showing marked improvement. The most all lines according to reports from national bank examiners made public by the Treasury Department. Eighty of the ninety examiners in the United States reported a permanent improvement in business and Maine is said to be the only State where real depression exists.

Sixty women lawyers of Chicago have placed themselves at the disposal of Judge Arnold C. Heap, of the Municipal Courts Court, which is privileged to call on any of them to defend the girls brought before him. They met and organized the Public Defenders' League for Destitute Girls. The organization is similar to the Public Defenders' League to defend poor boys.

The Missouri, Kansas and Texas Railway of Texas is planning many improvements. Among them is the purchase of thirty-five "Mikado" freight engines and seven "Pacific" passenger engines. The cost will be \$900,000. Ballasting, for which \$250,000 was appropriated, is now being done on the Greenville division. Heavier steel will be laid on the Greenville and San Antonio divisions.

After living on a waterlogged schooner five days on rations of from three to six crackers a day apiece, Captain R. H. Cooke of the Schooner Herald and his crew of five were rescued at sea and taken to Liverpool, N. S., aboard the Schooner Oriole. The Schooner Herald, lumber laden from La Havre, N.S., to New York, was wrecked April 2. The shipwrecked sailors suffered intensely from exposure.

Major-General William C. Gorgas, Surgeon-General of the United States Army, has been invited by the Rockefeller Foundation to be a permanent member of its staff in the capacity of general adviser in matters relating to general sanitation and control of epidemics. He is wanted by the Foundation particularly at this time to direct the campaign against the typhus scourge, which is sweeping over Serbia.

The American Luncheon Club in London, England, has received a letter from President Wilson acknowledging the gift of a set of golf sticks made for him by Mr. James Braid, the British open champion, and sent by that club. "I keep myself going by playing golf," President Wilson wrote, "and the clubs have been a great service and pleasure to me. I really sometimes begin to think I am getting out of the duffer class."

An infuriated rooster, resenting the intrusion of the little two-year-old son of Curry Westbrook, on the Copeland ranch, near San Angelo, into the barn yard, flew at the little fellow, sinking a spur deep into one of the child's eyes. Specialists say the eyesight is gone. It is also feared that the other eye is beginning to show injury from a sympathetic standpoint and it is possible that the child will become entirely blind.

Preparatory to waging a campaign of extermination of rats at points on the border to prevent the introduction of bubonic plague into the State, State Health Officer Collins is increasing the number of guards and inspectors at a pestent service and pleasure to me. Pass the force has been doubled and there

have been large increases at other ports. Since Health Officer Collins will also keep close watch on yellow fever and smallpox.

The bread-wrapping ordinance was defeated this week in the election at Houston, by a large majority. Pictures showing loaves of bread diminished by two slices were published as an argument against the ordinance. The bakers also asked the question, "Do you want to pay for bread or wrappers?"

Colonel William R. Nelson, 74 years old, editor and owner of the Kansas City Star and Times, died Monday of uraemic poisoning and complications, after an illness of several months. There will be no change in the policy of the Star, which will continue under the present active management.

Suits have been filed in the District Court at Austin by the Attorney General's Department against the Memphis Cotton Oil Company and the Ounah Cotton Oil Company, charging violation of the anti-trust statutes. The petition alleges the defendant companies made agreements with certain competitors for the purchase of cotton seed whereby the competitors were eliminated from certain markets.

In order to preserve the oyster industry in Texas, Will Wood, Game, Fish and Oyster Commissioner, has announced that many of the reefs will have to be closed, as the present condition is reported to be serious along the coast. "I find that many of the oyster reefs have been overfished or overworked," said Commissioner Wood, "and in order to prevent the destruction of this industry in Texas we will have to close many of the reefs."

The National Child Labor Committee will hold its Annual Conference in San Francisco the last week in May in connection with the Exposition, where the committee has an exhibit. This is the first meeting ever held west of the Mississippi River. Speakers of National reputation will address the conference. The subjects for discussion include "Industrial Education," "Child Labor in the West," "Federal Legislation" and "A National Children's Charter."

Passports have been secured by C. W. Holman, formerly of Dallas, now in charge of the publicity work of the University of Wisconsin, for a tour of Ireland, England, Denmark, Holland and Italy. The purpose of Mr. Holman's visit is to study conditions among the agricultural people. He will tour these countries under the guidance of Sir Horace Plunkett, former Minister of Agriculture of Ireland and who was for years a cattle raiser in Wyoming and Montana.

The Riggs National Bank of Washington, D. C., has made Secretary McAdoo and Controller of the Currency John Skelton Williams defendants in proceedings begun in the District of Columbia Monday. The bank alleges that these officials have combined and conspired to wreck that institution. Temporary and permanent injunctions to halt the alleged conspiracy and to prevent the Controller from making what the bank charges are unlawful demands for special reports of various kinds are sought from the court.

Jane Addams, of Hull House, Chicago, friend of working girls, told members of the Legislative subcommittee which is investigating conditions in Chicago, of the effect of incessant work in factories on girls. From close companionship with thousands of these girls who come to Hull House for relaxation, Miss Addams said that long hours in the factory, working against machines, make girls into women prematurely, drives the color of health from their faces, and takes all the happiness of later years from them.

Charles G. Dawes, of Chicago, will establish a hotel in Boston similar to the one in Chicago, which was erected by him as a memorial to his son, Rufus F. Dawes. The Boston hotel will cost \$100,000, and will be for the use of the man who is "temporarily down and out." The hotel is not intended as a "refuge for hoboes." Shelter is furnished at the rate of five cents for bath and a night's lodging and from five to six cents is charged for meals at the local establishment. The Boston hotel is to be run on similar plans.

Pending the suit brought by the Attorney General against the Texas railroads for injunction to restrain them in the issuance of free passes to persons other than the officers and employees of the roads, it is probable that the State health exhibit car tours will not be resumed, according to State Health Officer W. B. Collins, who has returned to Houston from Galveston, where he conferred with President Hill of the Railroad General Managers' Association. The car has been heretofore transported over the State under one of the exemptions of the anti-pass act.

Governor Ferguson has not yet issued a proclamation calling the special session of the Legislature, but it is stated he has not changed his mind on the date, which, it is understood, will be April 20. Pending the call for the session interest has been centered around the appropriation bill and the proposition to amend the Robertson insurance law. Governor Ferguson has already announced his intentions of submitting these two measures as well as a bill asking a special appropriation of \$10,000 for gathering exhibits for the Texas representation at the Panama-Pacific Exposition.

W. P. G. Harding, of the Federal Reserve Board at Washington, will attend the Texas Bankers' Association Convention at Waco, May 18, 19 and 20. The "Federal Reserve Bank" will be the subject discussed by Mr. Harding. Other out-of-State speakers will be E. B. Clair-Avery, of the Merchants' Laclede National Bank of St. Louis; R. S. Hawes, of St. Louis; President of the Missouri Bankers' Association, and George Woodruff, of the First National Bank of Joliet, Illinois. Mr. Woodruff will speak on "Farm Finances." Subjects of the other two men have not been obtained.

Governor Ferguson has entered an emphatic denial of the report that he contemplated naming the University of Texas appropriation or eliminating that item relative to money for the school of journalism. "I have just been misquoted," said the Governor. "I have had no intention of doing this, and if I had any such idea it would have been better policy for me to have refrained from making such a statement to a reporter." The one-board plan of Governor Ferguson for handling the affairs of the University and A. & M. College in lieu of the present plan or the proposed separation plan may be submitted at the special session.

The Seward-Fairbanks route has been selected for the Government Railway in Alaska. Secretary Lane announced. The property of the Alaska Northern Railway Company from Seward over the first stage of the journey has been purchased for \$1,150,000. The Government system, the state adds, will include a fifty-eight mile branch to tap the Matanuska coal fields. W. C. Edes is designated as chairman of the Alaskan Engineering Commission, which will

build the road by the President's order. The estimated cost of the entire system is given at \$26,000,000. Congress provided not to exceed \$35,000,000.

Hundreds of bodies of early Philadelphia settlers will be exhumed within a few days, when work is begun to construct a public high way through old St. Mary's Cemetery. The cemetery, which for years has been filled, has been abandoned. Nobody has visited it during the last few years, and the city has no records of the persons buried. The bodies will be removed to some other location.

Ignatius J. Chileski, lawyer and banker, who died in 1911 from Chicago, with more than \$100,000 of depositors' money, which he declared he lost in gambling, died Monday in the tuberculosis ward of the Cook County, Illinois Hospital, where he had been a patient under an assumed name. Just before he died he revealed his identity to a nurse and whispered: "Tell my old friends that I paid for my folly with my life. Gambling did it all."

W. G. Battle, president of the University of Texas; W. B. Bizzell, president of A. & M. College; Edgar Odell Lovett, of the Rice Institute, and Dr. L. B. Keasby, of the University of Texas, have been appointed by Governor Ferguson as delegates from Texas to the annual meeting of the American Academy of Political and Social Science, to be held in Philadelphia, April 30-May 1.

Dr. Alph. H. Boehmer, who arrived recently in San Francisco from Siam, says "leprosy is curable and there is little danger of contracting the disease." For five years Dr. Boehmer was surgeon general of that country and private physician to the late King Chulalongkorn. All the house boys I had during many years in Siam were afflicted with leprosy and I cured them all, except those who had the disease in a too advanced form when they came to me."

Julius Kruttschmitt, first assistant to the late E. H. Harriman, who was before the Commission on Industrial Relations at Chicago last week, said: "I have observed a great many strikes and in the end public opinion decided—justly as a rule. No strike that I recall ever succeeded with public opinion against it. The great American public settles them all. The older I grow, the more I am convinced that the task of settling labor troubles is the task of keeping the public informed. It was public opinion," declared Mr. Kruttschmitt, "which decided the strike of 1911 in favor of the railroads."

The Railroad Commission has issued a drastic and sweeping order relative to the practice of certain Texas railroads of discontinuing passenger or mixed trains. In any case, says the order, where it is the desire of any railroad company or receiver operating a line of railroad in this State to abandon, annul or discontinue the regular operation of any regularly scheduled passenger or mixed train over any line of railroad in Texas the Railroad Commission shall be advised of such desire and its consent for such abandonment, annulment or discontinuance secured before the operation of any such train shall be discontinued or abandoned.

REPORT OF THE ORPHANAGE.

Report of the Orphanage, from the pastors, since March 5, 1915:

Table with columns for Conference Name and Amount. Includes Central Texas Conference, Northwest Texas Conference, North Texas, and Texas Conference.

"On With The Battle"

DISTRICT CONFERENCES.

CLASSIFIED ADVERTISEMENTS

Contributions to the Rankin Memorial Fund continue to come from practically every section of the State.

At the regular weekly meeting of the Executive Committee it was decided that the call be continued for dollar contributions from everybody.

Table with 2 columns: Amount received, Total amount previously reported. Total: \$6,189.83

RANKIN MEMORIAL CONTRIBUTORS

- ROYSE CITY, TEXAS.—Royse City Sunday School, W. R. McCarter, Mrs. A. L. Pascal, Della Bryant, Irene Evans, Mrs. S. H. Ryley, Ethel Wellbourn, Ruby McKee, Lucile Stowers, Odessa Strong, Herbert Martin, Dewitt Sorrell, Louise Adams, Mrs. Mike Cookston, Ina Hurst, Edith Taylor, Annalou Adams, Nell Jones, Floris Womack, Mary Groves, Agnes Bryant, Mary Riley, Louise McKee, Madeline Mercer, Mattie Phillips, Letha Brewer, Hassie Knowles, Jerald Morris, Mabell Best, Velma Pool, J. C. Russell, James Hurst, J. Mc Jones, Preston Pool, Lela Jones, Kathleen Terrell, Inez Jones, Thelma Jones, Helen Adams, Mary Melton, Alton Womack, Bratton King, Roy McGraw, Hugh Jones, Mrs. Guy Hurst, Mrs. Jim Mercer, Herman Simmons, Rosser Dabney, Oscar Wester, J. R. McElroy, Wyatt Williamson, Oscar Mitchell, Travis Riley, Chas. Ott, Henry Phillips, Howard Lege, Preston Terrell, Lela McCarter, Junietta Cowell, Floyd Benningfield, Oza Pascal, Mary Bolbey, Mrs. H. W. Hall, Lucile Jones, Annie Farrer, Mrs. Hallie Dabney, E. B. Clark, E. W. Mitchell, E. H. Jones, E. C. Yarborough, Eliska Riley, Earl McGraw, W. Lewis, L. R. Burton, Marshall Mercer, H. Jones, Marvin McCarter, F. H. Watkins, F. E. Riley, James Paulk, Mrs. G. W. Neeland, S. T. Jones, C. B. Terrell, Sam Riley, Leslie Jones, Marvin McKee, J. E. Watkins, A. Mulray, J. W. Pool, W. H. Adams, Mrs. Davie, Frank Houser, Mrs. H. E. Abernathy, Mrs. O. W. McGraw, Mrs. Scout Morris, Patsy McKee, A. F. Davis.

COMMENCEMENT MERIDIAN COLLEGE Tuesday, May 25, 10 a. m.—Commencement Literary Address, by Dr. Frank Seay, of Southwestern University.

THE CHILDREN'S DAY PROGRAM. The Children's Day Program for this year is fine. The best ever. It appears in a special manner to the boys. The marshal and military spirit keeps it alive from the beginning to the close.

(Revised each week.)

- Uvalde, at Del Rio, April 12-16; Vinita, at Alton, April 15-18; Mangum, at Duke, April 21-23; Brownwood, at Santa Anna, 8 p. m., Apr. 22; Dublin, at DeLeon, 2 p. m., April 22; Muskogee, at Webber Falls, April 22-25; Clinton, at Sayre, April 22-25; Hamlin, at Aspermont, April 24-26; Gatesville, at Hamilton, April 27-28; Weatherford, at Weatherford, April 27-29; Hillsboro, at Malone, 2:30 p. m., April 27-29; Dallas, at Cedar Hill, 8:30 a. m., April 29; Lampasas, at Llano, April 29-May 2; Tulsa, at Stroud, May 4-6; Clarendon, at Wheeler, 7:30 p. m., May 6; Abilene, at Merkel, 9 a. m., May 6; Fort Worth, at Polytechnic, May 5-6; Cisco, at Breckenridge, May 5-6; Amarillo, at Polk St., Amarillo, May 5-7; Austin, at Smithville, May 5-8; Pecos Valley, Texico, N. M., May 5-9; Stamford, at Munday, 7:30 p. m., May 6-9; Madill, at Madill, May 12-14; El Paso, at Tularosa, N. M., May 12-16; Bowie, at Bellevue, May 13-16; Houston, at First Church, Galveston, May 18; Sulphur Springs, at Cooper, 2:30 p. m., May 18; Brenham, at Waller, May 18-20; Chickasha, at Duncan, May 18-20; Hugo, at Idabel, 9 a. m., May 20-21; Paris, at Hewitt, 9 a. m., May 20-21; Jacksonville, at Frankston, 7:30 p. m., May 25; Vernon, at Paducah, 11 a. m., May 25-27; Terrell, at Garland, 9 a. m., May 25-27; Holdenville, at Konawa, May 25-27; McAlester, at Barnett Memorial, May 25-28; Allamore, at Vaughan, N. M., May 26-30; Lawton, at Walter, May 25-27; San Angelo, at Christoval, 9 a. m., May 27; Sweetwater, at Blackwell, 9 a. m., May 27-30; Oklahoma City, at Purcell, May 27-30; Corsicana, at Embouse, 4:30 p. m., May 26; Sherman, at Tioga, May 28; Greenville, at Kavanaugh, 11 a. m., May 28; Big Spring, at Big Spring, June 2; Ardmore, at Ardmore, June 2-4; Pittsburg, at Atlanta, 9 a. m., June 8-10; Timpson, at Tenaha, 3 p. m., June 29-July 1; Creek (Full Blood Indian), at Cusseta, July 15-17; Beaumont, at Sour Lake, June 16-20; Nacacota, at Madisonville, July 20; Chectaw (Full Blood Indian), at Livingland, July 21-24.

DISTRICT CONFERENCES.

EL PASO DISTRICT CONFERENCE CHANGE OF TIME. The El Paso District Conference will be held at Tularosa, New Mexico, May 12-16, instead of time announced.

TULSA DISTRICT. The Tulsa District Conference will be held at Stroud, Oklahoma, May 4 to 6. The Conference will open on Tuesday, May 4, at 3 p. m.

HICO, TEXAS.—L. A. Powledge, Mrs. W. F. Culbreath, W. O. Lackey, J. A. Shaffer, Oscar Timm, Frank Wilson, Jr., Woodrow Wilson, Mrs. Burta Woodell, Mrs. W. G. Bentley, Mrs. Maude Hall, J. A. Elkins, Mrs. J. A. Elkins, Thelma Elkins, Winnie Elkins, W. M. Cheney.

ADDISON, TEXAS.—Mrs. J. D. McCullough.

ARLINGTON, TEXAS.—W. S. Johnston, Mrs. M. J. Johnston.

LIVINGSTON, TEXAS.—Mrs. C. V. Molestet.

HUNTSVILLE, TEXAS.—Mrs. S. G. Thomason.

COMMERCE, TEXAS.—Rev. S. P. Farler, W. C. Simmons, Mrs. W. C. Simmons, Miss Lee Simmons.

BURNET, TEXAS.—Geo. H. Cox, J. C. Bryson, Clyde Wingen, I. R. Bullock, Mrs. J. R. Bullock, Wesley S. S. Class, Big Brothers S. S. Class, Ruby Kendrick Class.

STRAWN, TEXAS.—Sunday School, Fidelia Class, R. C. Hankson, J. A. Milling, Girls Class, Boys Class, Bible Class, Intermediate Class.

NABO, TEXAS.—Elm Ridge S. S. Class No. 1, Class No. 2, Class No. 3, Class No. 4, Class No. 5, Class No. 6.

PADUCAH, TEXAS.—T. M. Dungan, Rev. I. B. McCarty, Mrs. J. B. McCarty, Jerome McCarty, Wilson McCarty, Eda Bell McCarty, Thelma McCarty, Rev. C. D. West, Oma West, J. W. McCord.

HIGH, TEXAS.—Mrs. Haraway, W. L. Stafford.

LAMPASAS DISTRICT. The place of the Lampasas District Conference is changed from Burnet to Llano.

MUSKOGEE DISTRICT. Let all our preachers and delegates remember that our District Conference begins at Webbers Falls the 21st instant at 9 a. m. and continues through Sunday, the 25th.

CHICKASHA DISTRICT. Chickasha District Conference will be held at Duncan, Oklahoma, May 18-20.

MANGUM DISTRICT. The Mangum District Conference will convene at Duke April 21 at 9 a. m. The opening sermon will be preached at 8 p. m., April 20, by Rev. Charles A. German.

DUBLIN DISTRICT. Bishop J. H. McCoy is expected to arrive on Friday and preside at the remaining sessions of the conference.

TERRELL DISTRICT. The Terrell District Conference will convene in Garland Tuesday, May 25, at 9 a. m. The opening sermon will be preached by Rev. W. A. Stuckey Monday night preceding.

WEST OKLAHOMA CONFERENCE—A WORD ABOUT CHILDREN'S DAY. I have ordered more than four thousand Children's Day programs to date.

SAN FRANCISCO HOTEL RATES. It is partly true, the report that the San Francisco hotels have taken advantage of the Exposition to greatly increase their rates.

CLAREMORE, OK.—J. B. Powder.

MOSSTON, TEXAS.—Mrs. Lafayette Jones, Mrs. Katie Jones.

ARGYLE, TEXAS.—C. M. Hall.

FRISCO, TEXAS.—F. O. McReynolds, Wilson Jones.

AUBREY, TEXAS.—Dr. J. B. Sims, Mr. and Mrs. Ed Wilson.

CELINA, TEXAS.—Miss Lillie Wilson.

PROSPER, TEXAS.—R. C. Cudd.

TYLER, TEXAS.—Mr. and Mrs. Carter Pearson, Miss Gertrude Lake, Mrs. W. A. Pope, Mrs. W. T. Cherry, Alex Wildert, T. W. Boone.

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

AGENTS WANTED.

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

ATTORNEYS.

A. E. FIRMIN, ATTORNEY-AT-LAW, Notary Public, 607 S. W. Life Building, Dallas, Texas.

CHOIR MASTERS, ATTENTION!

WHY send East for choir music when the most complete stock in the South is to be found in Dallas. Music sent on inspection. E. G. COUNCIL, "The Music Man," 1810 Main Street, Dallas.

CHRISTIAN HOME WANTED.

A GOOD Christian home is wanted for a bright little ten-year-old girl. We would prefer a home somewhere in East Texas. A. T. WALKER, Timpson, Texas.

EVANGELIST.

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

The Committee on Evangelism, in its recent session at McKinney, appointed me as an evangelist of the North Texas Conference.

DEAR BRETHREN—If possible in calling me for meetings make them for first and third Sundays in each month, so I can give two weeks for each meeting.

The best time to do a thing is now. If you have not held or planned to hold your meeting, why not begin now, to get ready and hold it before the hot weather begins.

I desire to call the attention of preachers desiring good help to Rev. C. E. Mock, one of the evangelists appointed by the Texas Conference.

Believing that J. A. Phillips' recent work, just from the press, "Roman Catholicism Analyzed," presents the subject from the standpoint of original sources, thus giving trustworthy information, and that his handling of the theme is logical, thorough and in a Christian spirit, therefore be it

Resolved, by this San Antonio Preachers' Meeting that we do hereby endorse said book and urge all our people to secure copies of it for study and reference.

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

Victoria, May 1, 2; Goliad and Fannin, at Fannin, May 3; Yoakum, preaching, May 9; Palacios, May 12; Midfield, at Francitas, May 15, 16; Seadrift, at Lone Tree, May 22, 23; Gotado and Louise, at T., May 29, 30; Edna, June 2; Nursery, at Terryville, June 5, 6; Provident City, at Hope, June 12, 13; Hallettsville, at Shiner, June 19, 20; Yoakum, Quarterly Conf., June 23; Ceero, June 30; Port Lavaca, at Traylor Chapel, June 26, 27; Runge, July 3, 4; El Campo, July 7; Smiley, at Seale's Chapel, July 9, 10; Nixon, July 11, 12; Stockdale, at Sunnyside, July 17, 18; Pandora, at Deweyville, July 24, 25; Laverina, at Elmendorf, July 28.

According to the latest report of the commission for the relief of the Belgians, \$38,858,017 has been spent for help to the brave sufferers of that devastated kingdom. About \$22,405,713 went to the provisioning department, and \$3,452,304 went into the benevolent or charity department.

San Antonio Preachers' Meeting the following resolution was unanimously adopted:

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San Antonio Preachers' Conference, San Antonio, Texas.

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Victoria, May 1, 2; Goliad and Fannin, at Fannin, May 3; Yoakum, preaching, May 9; Palacios, May 12; Midfield, at Francitas, May 15, 16; Seadrift, at Lone Tree, May 22, 23; Gotado and Louise, at T., May 29, 30; Edna, June 2; Nursery, at Terryville, June 5, 6; Provident City, at Hope, June 12, 13; Hallettsville, at Shiner, June 19, 20; Yoakum, Quarterly Conf., June 23; Ceero, June 30; Port Lavaca, at Traylor Chapel, June 26, 27; Runge, July 3, 4; El Campo, July 7; Smiley, at Seale's Chapel, July 9, 10; Nixon, July 11, 12; Stockdale, at Sunnyside, July 17, 18; Pandora, at Deweyville, July 24, 25; Laverina, at Elmendorf, July 28.

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Obituaries

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

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

UROUHART—Louis Emily Urouhart was born in Montgomery, Alabama, June 11, 1832. Joined the Methodist Church in 1848. Married Alexander Urouhart at Troy, Alabama, in 1848. Became the mother of eleven children and removed with her husband and family to Texas in 1874. She lived to see all her children profess faith in Christ and become members of the Church. She leaves eight living children. After a state of feebleness lasting a few weeks, she passed in a moment, without an apparent pain, to her long home, March 31, 1915, being in her 83rd year. Kipe, ready and courting the end with a smile, she came in a full short visit to Shiro, where in her son's home, "Mother Urouhart," as she was fondly called, was one of God's noblewomen. She loved God and he filled her with his message and music. Her mission seemed to have been to preach Him through her cheerful disposition, smiling face and rippling laughter. Besides her eleven children, she had thirty-three grandchildren and nineteen great-grandchildren. All these and a host of Christian friends will rise up in that day and call her blessed.

H. E. DRAPER, P. C. San Saba, Texas.

WHITTLE—Mrs. Martha Rebecca Whittle (nee Mayton) was the daughter of G. W. and M. F. Mayton. She was born in Gadsden County, Florida, July 26, 1849. She was married to Mr. J. P. Whittle June 7, 1887. Her husband having died May 22, 1899, she made her home with her sister in Florida, except a few short visits to Shiro, where another sister (Mrs. Beerman) lives. There were no children, hence the life of this good woman was given to others. Having joined the Church in girlhood and reading her Bible regularly, meditating upon the power of God, and the work of the Church, she became very useful. On March 12, 1915, the summons came, and her spirit took its flight. Her sunny disposition and kind words won for her many friends, hence her friends at Shiro were all who knew her. For a long time Sister Whittle was a great sufferer, yet not a murmur from her lips, but would smile and say the Lord's will be done. On March 13, 1915, amid loved ones and friends we laid the frail body of Sister Whittle to rest to await the resurrection morn. Weep not, my sorrowing friends, for your dear sister is only waiting and watching for your coming.

D. W. GARDNER, P. C. Shiro, Texas, April 1.

HART—It is with much sadness that I am called upon to chronicle the death of our dear Sister Hart, wife of Rev. H. T. Hart, superannuate member of the Texas Conference. She passed peacefully away on March 3, 1915. She would have been seventy-eight years old March 12, 1915. She walked with her devoted husband happily and faithfully over fifty years. She was a patient sufferer several years till God, in mercy, took her to that "rest that remaineth to the people of God." She was converted early in life, lived a consistent and faithful member of the Methodist Episcopal Church, South, "unto death," and then went with the angels up to the beautiful gate to receive "a crown of life." She died at the home of her daughter, Mrs. McWilliams, in Waco, Texas. Too much can be said in praise of this righteous woman and her stainless Christian character. I have known her twenty-seven years. She was so spiritual, modest, true and loyal to her Church. She willingly followed her husband in all his pastoral fields and was loved wherever she went, and was an ideal wife for an itinerant preacher and contributed to his pastoral success. Doubtless many will feel sad when they read these lines. Earth is poorer and heaven richer in her death. Truly a good woman is gone. She was a child of God indeed. Sweet be her rest in the golden city of God above. She leaves a husband and one daughter and several grandchildren and a host of friends to mourn their loss, but our loss is her eternal gain. May God bless and comfort Brother Hart, and give him strength to bear up under this, his greatest sorrow, and bless also all the sorrowing family. Dear ones, follow the Savior as she did and some sweet day you shall meet her in the paradise of God. "Blessed are the dead which die in the Lord." J. B. GREGORY, Arlington, Texas, April 10.

HARLAN—Mrs. Rebecca Charity Harlan (nee Jackson) was born November 18, 1834, in Bennett County, Georgia; died at the home of her son John L. Harlan, near Reagan, Texas, August 13, 1914. She was married July 21, 1853, to Thomas D. Harlan. Their happy union lasted for more than fifty years, when her devoted husband and companion put aside his duties and passed on to his eternal reward. Sister Harlan was converted in 1863 and at once united with the Methodist Church and from that time until her departure it can be truthfully said that she loved her Church and was devoted to its various interests and her time and means she used to advance the cause of her Church and of Christianity in general. It is a common saying in the community where she lived that while she and her devoted husband lived they were leaders in their Church and that their time and means were always at the command of their Church. Until her death her delight was to discuss the various interests of the Church she so dearly loved. She seldom talked of anything else and being a constant reader of her Church papers she was always well informed as to the workings of the various departments of Church work. It has not been our privilege to meet any one who was more devoted to the cause of religion and who maintained a greater interest in all things that pertain to the interest of the cause of Christ. She has gone from us, but her work remains and will remain for many years to come to bless humanity. Nine children were born to this union, five of whom passed on before their mother; four remain and feel greatly the loss of their precious mother. These are: John L., of Reagan; J. Lee, of Mart; and A. L., of Waco, Texas, and W. L., whose home is at Flower, California. We miss her and know we shall not see her here again, but we will profit by example left us and our hearts rejoice, for we shall see her in the world beyond. Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors.

E. PAYNE.

MAHAN—Nannie Laura Leech was born December 1, 1881, and died at her home in Eolian, Texas, March 22, 1915. She was married July 27, 1902, to James E. Mahan, who, with their five children, two boys and three little girls, survive her. She professed religion at the age of 8 years and has lived a devoted Christian life ever since. She has been an invalid for the last three years and has suffered much. But through it all her faith triumphed. It was always her desire to live for her children's sake, but she always said, "Not my will, but thine, be done." She was ready when the summons came. All that loving hands could do was done, but the Father above, who knows best, said, "It is enough, come up higher." Sister Mahan, in suffering, rejoicing always in the Lord, resigned to his will, with a strong faith and a strong believer in prayer, Sister Mahan was as true a Christian character as we ever knew. A short time before her death she called her loved ones near her and gave to each words of encouragement and asked that they meet her in heaven. And as her breath grew shorter, she said to her oldest boy, "Son, God has come for mamma. Meet her in heaven." Then she asked that we raise her up and as we raised her she raised herself upright and with eyes uplifted, arms outstretched and the spirit of heaven upon her face, her spirit took its flight from this earthly body to stand before her Maker. Sister Mahan is without pain now for the first time in many months. It is hard to give her up, but how comforting to know that she did so triumphantly. Blessed are the dead that die in the Lord; they may rest from their labor, and their works do follow them." She is gone, but her work abides. Her influence was felt by all who knew her. A truly Christian character has gone from among us. Her pastor,

C. O. HIGHTOWER, Eolian, Texas.

BAKER—D. A. Baker was born August 26, 1838, in Uppala, Mississippi. Moved to McNairy County, Tennessee, and from there to Texas. He enlisted in the Confederate Army in 1862, DeMoss' Regiment, Ninth Texas Cavalry, Company D, and served to the close of the war. He was married Nov. 16, 1865, to Miss Corena Burkhead. He is survived by his wife and one son, who is blind. He was converted in 1850 and joined the Methodist Church a few years later. A father in Israel has fallen. He loved his Church and lived her teachings in his immaculate life. He has taken the Texas Christian Advocate ever since it was published. He was a father to the fatherless. In his home eleven orphan children have been reared. Their lives reflect the teachings of this man of God. There is not one of them but what is a member of some Church and trying to live as he taught. More than three scores of his children, among us and his life was one of unselfish love for his home, State and Church. To him the broken-hearted and discouraged could turn and find a heart ready to encourage and help. Brother Baker had a childlike faith in God. Whatever came he met it with "My God's way." His way is best. Just a few days before his death he said to the writer, "I haven't much here, but I know I have a mansion above." Aye, grief is ever selfish. We shall sorely miss the familiar form, the cheery greeting, the hearty handshake, the genial spirit, but we shall meet again in heaven. J. J. MASON, Avery, Texas, April 6.

WHEELER—Death has invaded our ranks and one of our noblest Christian heroes has fallen. Grandma Wheeler, as she was familiarly known, was the daughter of Rev. James and Annie E. Gray. She was born in the State of Tennessee, May 4, 1830, and died March 24, 1915. Sister Wheeler made a bright profession of religion while in tender youth and immediately thereafter joined the Methodist Episcopal Church, South. She was married to W. M. Wheeler December 23, 1858. To this union were born several children, one of the boys now a local preacher in our ranks. Her neighbors and friends are unanimous in their praise of her power. Through her consecrated life scores of men and women have been led to Christ. Sister Wheeler rejoiced to know the time was nearing when she would cross the bar. Late Wednesday in the afternoon she made crossing with one of our camp meetings hymns upon her lips. Yes, she was well. We laid her body to rest in the old Pleasant Hill Cemetery to await the resurrection morn. "Blessed are the dead which die in the Lord from henceforth; yea saith the Spirit, that they may rest from their labors; and their works do follow them." S. L. HABERN.

BURTON—Joseph B. Burton was born February 9, 1852, in West Plains, Tennessee, and died March 24, 1915, in Erick, Okla. He moved with his father's family to South Missouri in the fall of 1859, and located in Howell County near West Plains. He was converted to the Christian faith by the M. E. Church, South, and moved to Hunt County, Texas, January, 1892; then moved to Greer County, Oklahoma, in 1899, and filed on land where there were but few people at that time. He and family were charter members of the M. E. Church, South. He was married to Martha Seaford, May 9, 1875. To this union three children were born—Mrs. H. E. Burton, Erick, Okla.; Mrs. J. F. Kirby, Oklahoma City, Okla.; Mrs. Sam Burton, Mountain View, Okla. The funeral services were held at the M. E. Church, South, by his pastor. He leaves a host of friends to mourn his death. He will be greatly missed at Church and Sunday School, in which he took an active part, but we mourn not as those who have no hope, for he said and intended to go. Oh, what a consolation that should be to us all who are left behind!

J. J. BEARDEN, Pastor, Erick, Okla.

TAYLOR—After 73 years, 1 month and 22 days of earthly pilgrimage, "Grandma" Taylor walked through the sunset, into the day-dawn of the land where they count not the years and where the daylight is eternal. She had been a Christian and a Methodist since she was a year old and "the hope set before her" was bright and undimmed to the last. Her translation came on February 27 at the home of her daughter, Mrs. H. N. McKellar, in Pecos, Texas. She leaves two daughters, Mrs. McKellar and Mrs. T. B. Pruett, of Pecos, and two sons, John and Robert Taylor, of Houston, Texas, with a number of grandchildren and a great host of friends. May they all so follow her Savior that they, too, may come at last to rest and home and heaven's unfading joy. Always a woman of rare charm of personality and great strength of character, she grew more loving under the stress and strain of years of sorrow and illness. Hers was a presence that brought heaven nearer and made one ashamed to think low thoughts or to speak unkind and unholly words. Hers was a saintliness that was entirely unaware of its own holiness, a godliness that was veiled in humanity and a creed that was unanswerable because it was expressed, not in words of controversial dogma, but in the logic of holy and helpful living. May we follow Christ as she followed him. May we see her in his presence by ready.

J. F. HEDGPETH.

SATTERFIELD—Isaac Warren Satterfield was born in Stewart County, Tennessee, December 19, 1854; died, Ollustee, Oklahoma, March 17, 1915. He leaves a wife, an adopted daughter, Mrs. Rose Baker, four brothers and one sister to mourn his departure. He was married in 1885 to Miss Mary Martin, in Hamilton County, Texas. In 1889 he moved to Greer County, Oklahoma, and there he spent the remainder of his life, but he was made of the stuff of which pioneers are made and never flinched from hardships or privations. He was an active member and official of the Methodist Church from the time the Church was organized in his country until the time of his death. We have known him all these years and his influence has been wholesome, his aspirations encouraging, his conduct above reproach. By act of divine providence he has been taken from us. The writer preached the funeral sermon to a large congregation in the Methodist Church, assisted by Rev. J. W. Kizziah, of Altus, a former pastor, and Rev. D. L. Dickey, a Presbyterian minister of Ollustee. The Masonic fraternity had charge of the burial, Mr. Satterfield having been an honored member for many years previous to who the body was laid to rest in the Ollustee Cemetery to await the resurrection morn. Brother Satterfield died in the triumphs of a living faith. We miss him, but we will meet again some day. His pastor,

CHARLES L. CANTER, Ollustee, Oklahoma.

NEASON—Mrs. Fannie Neason, daughter of W. W. and Fannie Hoke, was born in Grimes County, Texas, December 19, 1894, at her home near Shiro, Texas, December 4, 1914. The funeral service was conducted by her pastor, D. W. Gardner. Her frail body was laid to rest in the Shiro Cemetery to await the resurrection morn. She was married to J. E. Neason, October 8, 1896. They had three children, two boys and one girl, all living. Beside these she leaves an aged father, mother, seven brothers, one sister and many friends to mourn her departure. She was a sweet, Christian woman and a member of the Methodist Church since the age of 19, receive a baptism of fire and was a patient in her great sufferings. She was a loving sister, a patient mother, a devoted wife and faithful to God and the Church. All that medical aid and kind nursing could accomplish was done for her, but the angel of death called for her and she has been dead since you left us. You can not come back to us, darling sister, but I will meet you in heaven. Children, live so you can meet mamma in heaven. May God bless the broken-hearted husband and children and dear aunt who is now caring for the children. We miss your kind, loving words and sweet smiles, but when my life work is finished I will meet you where there is no more sickness and sorrow and no more sad good-byes. Your loving sister,

MRS. D. W. GARDNER, Shiro, Texas.

COMPTON—Smith Bennett Compton was born March 15, 1848, in Monroe County, Kentucky. When 7 years of age he came with his parents to Texas. He was married to Miss Mary McDaniel February 5, 1872. To this union were born twelve children, eight of whom are still living. His disappearance occurred May 2, 1914. Left one he waited for the summons which would unite them on the other side. He became a member of the Methodist Episcopal Church, South, at the age of 24, of which he remained a consistent member until his death. He was afflicted for twenty years he suffered so much that he was confined to his room. The end, which came peacefully to him at his home near Pleasant Valley, Dallas County, Texas, March 30, 1915, was unexpected. The funeral services were conducted by the writer at the Big A Cemetery near Rowlett, after which his body was laid to rest to await the resurrection at the last day. The exceedingly large concourse of friends and neighbors which followed the remains to their last resting place attested to the high esteem in which he was held. Some day we shall meet to part no more. His pastor,

ELBERT H. COBURN.

MONTEITH—Jesse L. Monteith was born in Monroe County, Tennessee, January 12, 1855, and died March 3, 1915, at his home in Howard County, Texas. He was married May 24, 1877, to Sarah Bradley, who, with four sons and two daughters, still survive. When a young man he was happily converted and joined the Cumberland Presbyterian Church, but later moved to Missouri and joined the M. E. Church, South, and lived a faithful member and Christian worker until called home to his heavenly reward. He lived a young manhood in Howard County, Texas, and helped to build R-Bar Methodist Church, where he lived, the parsonage at Coahoma, and always paid freely and liberally to the cause of Christ and institutions of the Church. He served faithfully as Sunday school superintendent, trustee and steward and was a true friend to his pastor and was interested in the work to the very last. He lived well and died triumphantly. The Lord comforted and gave great peace in the dying hours and filled his life with praise and joyful songs. His last words were, "I am going home. Glory, glory, I'll soon be in the kingdom." We know where to find him. May all the loved ones be at last gathered home. His pastor,

THOS. HANKS.

BRALY—Mrs. Nancy S. Braly was born in Arkansas January 24, 1841. Her parents emigrated to Texas in her infancy and settled in Fannin County, where she grew to womanhood. She attended school at Clarksville Academy in her girlhood days. She professed religion and joined the Baptist Church in early life and lived a consistent Christian until her earthly pilgrimage ended, which sad event occurred March 3, 1915. Her remains were consigned to the tomb in Texico Cemetery amid sorrowing relatives and friends to await the resurrection of the just. All that loving hands and a kind physician could do was done to keep her with us a few more years, but God seemed to have ordered otherwise. We bow in humble submission to his will and at some day we expect to meet her in that mighty throng who have washed their robes and made them white in the blood of the Lamb.

MRS. R. B. LORING, Clovis, N. M.

SUTPHEN—Emma Fay Sutphen was born October 17, 1905, and died February 14, 1915, at Iatan, Mitchell County, Texas. She was the daughter of Mr. G. E. and Mrs. Sarah W. Sutphen, and was taught obedience and duty by her parents. She was a very modest and most sincere little girl, and many good qualities for development into a noble life were hers. She took sick suddenly at school and a delicate surgical operation did not prevent death, so after a little time of intense suffering she was called by her Lord from the earthly school to the heavenly place. She loved Sunday School and was taught the Savior's love by her mother and grandmother. May her schoolmates and loved ones strive to meet her in the home above.

THOS. HANKS, Linden, Texas.

MCCLESKEY—Mrs. Iduma McCleskey was born in Hill County, near Hillsboro, Texas, Sept. 2, 1894, and died Jan. 27, 1915. Her maiden name was Arnold. She married Arthur McCleskey, whom she leaves to mourn her departure. She was a member of the Methodist Episcopal Church, South, at Irmore, Texas. She suffered intensely and death, no doubt, was a sweet relief. Let her loved ones and friends, by their sadness, be made better, so that this life will seem uncertain and the life to come all-important.

J. D. HENDRICKSON.

GREENUP—Mrs. Mary E. Greenup (nee Peden) was born in Monroe County, Kentucky, February 27, 1849. Was married to B. N. Greenup November 30, 1865. Died January 10, 1915, at the family home in Pottsville, Texas. Sister Greenup was converted at 13 years of age and joined the Methodist Church, of which she was a faithful and honored member until the day of her death. She was a charter member of the Church at Pottsville, and also of the Women's Missionary Society. She was a faithful in all that was hers in the home and in the Church, and our God who is good has only called her into a larger service. May it be given to the bereaved to live, and in the end to triumph like mother. Her pastor,

J. W. O'BRYAN.

WATERS—George W. Waters was born in Alabama June 22, 1846. Reared in the home of a godly father, a local preacher of the M. E. Church, South, he gave his life to the Master and joined the Church at the age of 14. He was just old enough to enlist in the Confederate Army; was taken prisoner and was liberated at the close of the war. He has been a faithful member of the Methodist Church—once belonged to Dr. Rankin's Church. Brother Waters has been at Pecos for ten or twelve years, living with two sisters and a brother, where he died April 2, 1915. For a few years he has been in bad health. A few days before his death he was taken with paralysis, which took him away. He leaves three sisters and five brothers and many friends to mourn his departure.

PRESTON BROXTON.

MILLER—Hazel Blanch Miller was born in Llano, Texas, January 25, 1885. She became a Christian early in life and was faithful to the Lord and his service until the last. She came with her husband, James B. Miller, to this place and united with the Church here little over a year ago. They have made many friends who gather about them in the hour of great trial. It is the opinion of those who examined her home and personal effects after her death that she had for some time believed her end was near, but no one ever heard her complain or express a fear; singing the sweet songs of Zion, her favorite devotion, she was cheerful to the last. She sustained well the dying record of faithful Methodists—she died. It is the old and solemn tragedy of Rachel and the one she called "Benoni," only Sister Miller took her babe with her up the shining way. They were buried in the same casket.

H. E. DRAPER, P. C. San Saba, Texas.

HOLLIS—Finis Glenn Hollis was born January 19, 1874. He departed this life March 20, 1915, having lived only 1 year, 2 months 11 days. The writer conducted the funeral service at the home March 31 at 2 o'clock p. m. It seems strange to our finite minds that the hand of providence should reach forth and take one so pure and innocent, who had lived so short a time, from the rest of the members of the family, but we can only "see through a glass darkly" and do not always know what is best. We believe this trying ordeal of life which the family are called to go through will "work out for them all the best." It is the old and solemn tragedy of Rachel and the one she called "Benoni," only Sister Miller took her babe with her up the shining way. They were buried in the same casket.

Z. R. FEE, Nugent, Texas.

BLACK—Mrs. Mary Kate Black (nee Holcomb) was born September 29, 1897. Joined the Church in the summer of 1911 and was married to Wiley Black in the summer of 1912. She was the daughter of Mr. and Mrs. Garret Holcomb, who live one mile west of Alto. Mary Kate was a bright Christian girl and one that everybody loved who knew her. After an illness of several weeks she closed her eyes in death March 15, 1915, and was buried in the Shiloh Cemetery, surrounded by a host of sorrowing friends and loved ones. This was one of the saddest funerals the writer ever attended. She had so many friends to bid her their last farewell. Mary Kate leaves a young husband, a father and mother and seven brothers and sisters to mourn their loss, but why weep, loved ones? Why weep, Wiley, my dear old friend? Mary Kate is not dead, but just beginning to live, for Christ has said that whosoever liveth and believeth in me shall never die. So, let us strive to meet her in heaven. Her pastor,

C. B. FULLER.

YEAGER—Mrs. Maggie Yeager was born in Arkansas January 1, 1856. She joined the M. E. Church, South, at the early age of 13 years and lived in it a consistent Christian life until the day of her death, which came suddenly and unexpectedly just after she had retired on the evening of December 16, 1914, at her home in Cooper, Texas. She was married to J. T. Yeager in 1872, and to this union were born six children. Three of these and her husband remain lonely because mother and companion has gone. Sister Yeager lived a good life. No time for a hasty repentance when the end came nor did she need one. Her last days was only an ordinary day. Death found her as she lived—prepared. The Texas Christian Advocate was a great pleasure and comfort to her as long as she lived. But she has gone. May her loved ones live to meet her in that blessed land where partings are no more. She was buried at Lake Creek Cemetery, her old home, and there her body awaits the resurrection call.

S. M. BLACK, Cooper, Texas.

FRAZIER—Mrs. Gertrude Frazier (nee Pruitt) was born in Cass County, Texas, September 13, 1862; was married to Eb Frazier December 13, 1882; was converted and joined the Methodist Church, South, two or three years after her marriage, and lived a life of devotion to her Church and to those she loved until her going from earth occurred at a sanitarium in Texarkana January 17, 1915. She had been in bad health for some time, but seemed to improve some for a few days after reaching the sanitarium, and friends and relatives were beginning to hope for her recovery, but the Father above had other plans for her life and the angels came and took her home. She lived a good life, trusted in God and was not fearful of the future. To her husband, three daughters and many relatives she was a blessing and a comfort. Her name, which is rather to be chosen than great riches. May all who have been touched by her life and influence so live that they may meet her in the Father's home on high.

I. O. DENT, Pastor, Linden, Texas.

STONE—George F. Stone was born in Grayson County, Texas, November 2, 1881, and died in Amarillo, Texas, April 1, 1915. His parents are David C. and Amanda Stone. He was a member of the M. E. Church, South. He loved the Church and her work. He served in various official capacities and was always found to be faithful to his Church and to his God. He was married to Ruth McKelvey in 1901, who survives him, as does a 13-year-old daughter. Brother Stone was a good, Christian man, a faithful and loving husband, and a kind and indulgent father. Brother Stone was instantly killed in the railroad yards at Amarillo by a moving train as the M. E. Church, South, April 1. His body was laid to rest at Iowa Park Sunday afternoon, April 4. Funeral services were conducted by Rev. T. H. Morris, of Bowie, and the writer. Bro. Stone leaves a host of relatives and friends to mourn his loss, but may his hearts made so sad and lonely by his young and only daughter, who survives him, as where the reunion will be happier than the parting was sad.

W. E. BARBEREE.

LIGHTSEY—Sister Amanda Lightsey was born in South Carolina May 3, 1821. Joined the M. E. Church, South, at the age of 14, and Lord was in her daily walk and conversation until the end. She was married to Archie Lightsey in 1857. Six children were born to her—three of whom are living. She came to Texas in 1876. Here her husband died January 20, 1908. She died in the home of her only daughter, Mrs. Helen Davis, at Pecos, January 6. She leaves one daughter, two sons, fifteen grandchildren, five great-grandchildren and a host of friends who loved her. She kept the faith and is called up higher. Her pastor,

PRESTON BROXTON.

Cataract. Called an American disease, is cured by an American medicine, originated and prepared in the most cathartical of American countries. That medicine is Hood's Sarsaparilla. It cures radically and permanently, in that it removes the cause, cleansing the blood of scrofulous and all other impurities. It overcomes all the effects of cataract, too, and builds up the whole system.

"If a man is true to himself he will then be true to other persons." —President Woodrow Wilson.

EAST OKLAHOMA

Creek District—Second Round. Honey Creek, at Little Cassita, April 17, 18. Broken Arrow, at H. Cupel, May 1, 2. Sapulpa, at Sapulpa Chapel, May 15, 16. Eufus, at Eufus, May 29, 30.

T. F. ROBERTS, P. E.

Holdenville District—Second Round. Asbury, at Center, April 17, 18. Sasakwa, at Spaulding, April 18, 19.

N. L. LINEBAUGH, P. E.

Holdenville District—Third Round. Ada, 1st Church, April 25, 26. Wicketta, at Wicketta, May 1, 2.

Dustin Sta., May 2, 3. McCloud & Earlsboro, at McC., May 10, 17. Tecumseh Sta., May 22, 23. Trinity, at Trinity, May 23, 24. Asher, at Asher, May 29, 30. Wicketta Sta., 8 p. m., June 6, 7. Wicketta, at Mt. Zion, June 12, 13. Asbury, at Pickett, June 19, 20. Konawa Sta., June 20, 21. Shawnee Cir., at Mt. Vernon, July 3, 4. Union Chapel, at Jarvis, July 4, 5. Mauld Sta., July 10, 11. Shawnee, 1st Church, July 11, 12. Wicketta Sta., July 18, 19. Holdenville Sta., July 18, 19. Seminole Sta., July 25, 26.

July 31-August 1. Sasakwa, at ...

N. L. LINEBAUGH, P. E.

Hugo District—Second Round. Kemp Cir., at Kemp, April 17, 18. Clouty Cir., at Kemp, April 24, 25.

Golden Sta., May 1, 2. Ida Mission, May 8, 9. Ft. Towson, May 12. Hugo Cir., at Works, May 15, 16. District Conference, at Idabel, May 18-21.

R. I. BLACKBURN, P. E.

Madill District—Second Round. Bushnell, April 17, 18. Blue Ribbon, April 18, 19. Conway, April 24, 25.

T. F. TURNER, P. E.

McAlester District—Second Round. Eufus, April 18. Arch Cir., at Arch, April 24, 25. Hartshorne, at 30 P. m., April 25. Heavener, May 1, 2. Howe Cir., May 2, 3. Lenna Cir., at Kayford, May 5, 6. Calvin and Lamar, May 8, 9. Stuart Cir., May 9, 10.

J. M. PETERSON, P. E.

Tulsa District—Third Round. Sapulpa, April 24, 25. Tiger, April 25, 26. Dewey, May 1, 2. Stroud, May 2, 3. Okmulgee, May 8, 9. Broken Arrow, May 9, 10. Beggs, May 15, 16. Haskell, May 16, 17. Broken Arrow, May 23, 24. Cometa, May 29, 30. Porter, May 31.

Henryetta, June 5, 6. Paskalo, June 12, 13. Okemah, June 19, 20. Prague and Paden, at Paden, June 20, 21. Bald Hill, at Queen's Valley, June 26, 27. Mounds, June 27, 28. Bearden, at Red Mound, July 3, 4. Okfuskee, at Castle, July 4, 5. Oilton and Markham, July 10, 11.

J. H. BALL, P. E.

Vinita District—Second Round. Miami, at Narcissa, April 14. Chapel Cir., at Welch, April 24, 25. Cherokee Cir., at Murphy, April 26. Chelsea, May 1, 2. Spavinaw Cir., at Requa, May 8, 9.

JAMES W. ROGERS, P. E.

WEST OKLAHOMA

Ardmore District—Second Round. Hickory, April 18, 19. Sulphur, Vinita Ave., April 24, 25. Sulphur, First Church, April 25, 26. Leon, May 2, 3.

Lone Grove, May 9, 10. Woodford, May 8, 9. Overbrook, May 8, 9. Provo, May 15, 16. Byars and Stratford, May 21, 24. District Conference, June 2-4.

J. D. SALTER, P. E.

Chickasha District—Second Round.
 Corum, at Corum, 3 p. m., April 14.
 Tuttle, at Pocomsett, April 17, 18.
 Chickasha, at Alex, April 18, 19.
 Boise & Colony, at Colony, 8 p. m., Apr. 29.
 Comanche, May 1, 2.
 Marlow, May 2, 3.
 Woodlawn, at Oak Lawn, May 8, 9.
 Waurika, May 9, 10.
 Chickasha, at Maysville, May 15, 16.
 Chickasha, May 22, 23.
 Duncan, May 23, 24.
 Erie Springs, at New Hope, May 29, 30.
 Lindsay, May 30, 31.
 Terral, at Addington, June 5, 6.
 Ryan, June 6, 7.
MOSS WEAVER, P. E.

Clinton District—Second Round.
 Tyrone & Goodwell, at Goodwell, Apr. 17, 18.
W. J. STEWART, P. E.

Lawton District—Second Round.
 Cloud Chief, April 17, 18.
 Hastings, April 24, 25.
 Temple, April 25, 26.
 Chattanooga, May 1, 2.
 Walter, May 2, 3.
 Snyder, at Elliott's Chapel, May 8, 9.
W. H. ROOPER, P. E.

Oklahoma City District—Second Round.
 Stillwater, April 27, 28.
 Perry, April 18, 19.
 Frank, April 24, 25.
 St. Johns, April 25.
 Noble, May 1, 2.
 St. James, May 2.
 Wheatland, May 8, 9.
 St. Lukes, May 9.
W. M. WILSON, P. E.

Oklahoma City District—Third Round.
 Blanchard and Washington, at Freney, May 10.
 Norman, May 23.
 Lexington, May 23.
 District Conference, at Purcell, May 27-30.
 Purcell, May 24.
 Piedmont, June 6.
 C Avenue, Oklahoma City, June 6.
 Arcadia, June 13.
 Epworth, Oklahoma City, June 13.
 Pacific, at Union Springs, June 20.
 Pauls Valley, June 20.
 Methodist Assembly, June 22-July 1.
 El Reno, July 4.
 Mingo, July 4.
 Weatherford, July 11.
 Geary, July 11.
 Sunny Lane, July 18.
 Guthrie, July 18.
 Stillwater, July 25.
 Perry, July 25.
 Franklin, Aug. 1.
 St. John's, Oklahoma City, Aug. 1.
 Nobles, Aug. 8.
 Wheatland and St. James', Aug. 8.
 St. Luke's, Oklahoma City, Aug. 15.
W. M. WILSON, P. E.

Mangum District—Second Round.
 Blair and Hester, at Blair, April 17, 18.
 Duke Sta., April 20, 3 p. m.
 Headrick and Midway, at Headrick, May 1, 2.
 Eldorado Sta., May 4, 5.
 Hollis Sta., May 8, 9.
 Altus Sta., May 9, 10.
 Pleasant Hill and Bethel, May 15, 16.
 Brinkman and Deer Creek, at Brinkman, May 22, 23.
C. F. MITCHELL, P. E.

Muskogee District—Second Round.
 Vian and Brags, at Brags, April 17, 18.
 Webbers Falls, April 21.
CHAS. L. BROOKS, P. E.

NEW MEXICO

Albuquerque District—Third Round.
 Gallup, April 17, 18.
 Magdalena, April 24, 25.
 Tucuman Cir., at Taft, May 1, 2.
 San Juan Cir., at Liberty Bell, May 8, 9.
 Melrose Cir., at Jordan, May 15, 16.
 Vaughn Cir., at Vaughn, May 29, 30.
 San Marcial, June 5, 6.
 Albuquerque, June 12, 13.
 Clayton Cir., Mountain View, June 19, 20.
 Tucuman Sta., June 26, 27.
GEO. H. GIVAN, P. E.

El Paso District—Second Round.
 Carrizozo, April 17, 18.
HUBERT M. SMITH, P. E.

Pecos Valley District—Third Round.
 Pecos, April 17, 18.
 Rocky, Arroyah and Queen, April 24, 25.
 Odessa, May 1, 2.
 Elda, May 15, 16.
 Rogers, May 22, 23.
 Portales, May 23, 24.
 Texico Cir., May 29, 30.
 Texico, May 30, 31.
 Clovis Cir., June 4, 5.
 Clovis, June 6, 7.
 Hagerman, June 12, 13.
 Lakewood, June 13, 14.
 Carlshad, June 19, 20.
 Malaga, June 20, 21.
 Artesia, June 26, 27.
 Hope, June 28.
 Livingston, July 3, 4.
 Eunice, July 5.
 Pecos, July 10, 11.
 Roswell, July 17, 18.
S. E. ALLISON, P. E.

WEST TEXAS

Austin District—Second Round.
 Webberville, at Colorado Chapel, April 17, 18.
 University Church, April 25, 26.
 First Church, May 2, 3.
V. A. GODFREY, P. E.

Beville District—Third Round.
 April 18, Calallen, preaching 8 p. m.
 April 17, Robstown, preaching 8 p. m. and Q. C.
 April 18, Robstown, preaching 11 a. m.
 April 24, 25, Bishop, preaching and Q. C.
 April 24, 25, Kingsville, preaching and Q. C.
 May 1, 2, Aransas Pass.
 May 2, Gregory-Rockport, at Gregory.
 May 7, 9, Siblemore, at Woodsboro.
 May 9, Sinton, at Taft.
 May 14, 15, Mathis, at Lagarto.
 May 15, 16, Falfurrias, at Premont.
 May 22-23, Floresville.
 May 23, 24, Kennedy.
 May 28, Alice, preaching and Q. C.
 May 29, 30, Hebbronville.
 June 2, Beville, preaching and Q. C.
 June 5, Beville Cir., at Claireville, preaching and Q. C.
 June 6, Oakville, at Lebanon, preaching and Q. C.
 June 19-20, Karnes City, at Helena.
 June 23, Corpus Christi.
 June 23, South Bluff, at Corpus Christi.
 June 26-27, Berclair, at Charca.
T. F. SESSIONS, P. E.

Cuero District—Second Round.
 Pandora, at Caddo, April 17, 18.
 Stockdale, at Stockdale, April 24, 25.
 Laverina, at Sutherland Springs, April 25, 26.
A. W. WILSON, P. E.

Lampasas District—Third Round.
 Cherokee, at Salem, April 11, 12.
 Bertram, at Briggs, April 17, 18.
 Kempner, at Okola, April 18, 19.
 Johnson City, at Rockvale, April 24, 25.
 Burnet, at Burnet, May 1, 2.
 Star, at Knox, May 8, 9.
 Center City, at South Bennet, May 15, 16.
 Goldthwaite, May 16, 17.
 Mullin, at Mullin, May 18.
 Marble Falls, May 22, 23.
 Lampasas, May 23, 24.
 Mansou, at Loyal Valley, May 29, 30.
 Llano Cir., at Mayes Chap., June 5, 6.
 Frohman, at Pontotoc, June 12, 13.
 San Saba Cir., at Live Oak, June 19, 20.
 Lometa, at Ogle, June 20, 21.
 Richland Springs, at ———, June 26, 27.
 San Saba Sta., June 27, 28.
J. W. COWAN, P. E.

San Angelo District—Second Round.
 Edith, at Edith, April 17, 18.
 Eola, at Mullin, April 24, 25, a. m.
 Junction, at Copperas, May 1, 2.
 Paint Rock, May 8, 9.
 Ozona, May 15, 16.
 Rochelle, at Rochelle, May 22, 23, a. m.
F. B. BUCHANAN, P. E.

Uvalde District—Second Round.
 Utopia, April 17, 18.
 Devine and Lytle, April 21.
 Crystal City, April 24, 25.
 Carrizo Springs, April 25, 26.
 District Conference, at Del Rio, April 12-16.
S. B. JOHNSTON, P. E.

CENTRAL TEXAS

Brownwood District—Second Round.
 Indian Creek, at Bethany, April 17, 18.
 Santa Anna Sta., April 22.
 Ballinger Sta., May 1, 2.
 Coleman Sta., May 8, 9.
 Brownwood Sta., May 10.
J. H. STEWART, P. E.

Cisco District—Second Round.
 Desdemona, at Victor, April 17, 18.
 Gorman, April 18, 19.
 Carbon, at Carbon, April 20.
 Pioneer, at Burkett, April 24, 25.
 Scranton and Pisgah, at Pisgah, April 26.
 Cisco Miss., at Bedford, April 29.
 Strawn, at Lyma, May 1, 2.
 Cisco Sta., May 8.
E. P. WILLIAMS, P. E.

Corsicana District—Second Round.
 Wortham, at Richland, April 18, 19.
 Harmony, at Pursley, April 24, 25.
 Kirwin and Streetman, at Streetman, May 2, 3.
 Frost, May 5.
 Chattfield, at Tupelo, May 8.
 Groesbeck, May 9, 10.
 Purdon, at Drane, May 15, 16.
 Emmett, at Brushy, May 22, 23.
 Corsicana Circuit, at Zion's Rest, May 29, 30.
W. H. MATTHEWS, P. E.

Cleburne District—Second Round.
 Godley and Cresson, at Cresson, April 17, 18.
 Grandview Cir., at Parker, April 24.
 Glen Rose Sta., April 25, 26.
 Granbury Cir., at Fairview, May 1, 2.
 Granbury Sta., May 2, 3.
 Venus, May 9, 10.
 Grandview Sta., May 16, 17.
W. W. MOSS, P. E.

Dublin District—Second Round.
 Proctor, at Graham Ck., April 17, 18.
 Tolar and Lipan, at Paluxy, May 1, 2.
 Huckabay, at Pigeon, May 8, 9.
 Duffau, at D., 11 a. m., May 12.
 Iredell, at Clairette, May 15, 16.
 Hico, May 16, 17.
 Humble, at Wesley Ch., May 22, 23.
 Carlton, May 29, 30.
S. J. VAUGHAN, P. E.

Fort Worth District—Second Round.
 Grapevine, at Minters Chap., April 17, 18.
 Kennedale, at Forest Hill, April 24, 25.
JOHN R. NELSON, P. E.

Gatesville District—Second Round.
 Copperas Cove, at C. C., April 17, 18.
 Killen Sta., April 18, 19.
 Evans, at Arnett, April 24, 25.
 Hamilton Sta., April 25, 26.
 Nolanville, at Sugarloaf, May 1.
 Killen Cir., at Maxdale, May 2, 3.
 Hamilton Cir., May 9, 10.
 Fairy, May 15, 16.
S. J. RUCKER, P. E.

Georgetown District—Second Round.
 Holland, at Wilson's Valley, April 17, 18.
 Rogers, April 25, 26.
 Hutto, at Round Rock, May 1, 2.
 West, May 2, 3.
 Oenaville, at Heidenheimer, May 8, 9.
 Troy, at Pendleton, May 9, 10.
 Taylor, May 15, 16.
T. S. ARMSTRONG, P. E.

Hillsboro District—Second Round.
 Kirk, at Ben Hur, April 18, 19.
 Peoria, at Kirby, April 24, 25.
 Covington, at Covington, May 1, 2.
 Munger, May 8, 9.
 Malone, May 9, 10.
 Lovelace, May 15, 16.
JNO. M. BARCUS, P. E.

Waco District—Second Round.
 Lorena, at Oakgrove, April 17, 18.
 Mart, April 25, 26.
 China Springs, at ———, May 1, 2.
 Aquilla, at Wesley Chapel, May 8, 9.
J. A. WHITEHURST, P. E.

Waxahachie District—Second Round.
 Britton, at St. Paul, April 17, 18.
 Maypearl, at Auburn, April 24, 25.
 Midlothian, at Midlothian, May 1, 2.
 Ennis, at Ennis, May 7, 8.
HORACE BISHOP, P. E.

Weatherford District—Second Round.
 Missap, at Garner, April 17, 18.
 Weatherford Cir., at Godfrey's Chapel, April 20, 11 a. m.
 Weatherford, First Church, April 25, 11 a. m.
 Courts Memorial, April 25, 7:30 p. m.
L. A. WEBB, P. E.

TEXAS

Beaumont District—Second Round.
 Roberts Ave., April 18, 11 a. m.
 Port Bolivar and Stowell, at S., April 18, 7:30 p. m.
 First Church, April 25, 11 a. m.
 China & Nome, at China, April 25, 7:30 p. m.
 Nederland, at Pt. Neches, May 1, 2.
 Port Arthur, May 2, 3.
 Anahuac, at Anahuac, May 8, 9.
 South Lake, at Sour Lake, May 15, 16.
 Sour Lake, at Sour Lake, May 22, 23.
 Woodville, at Warren, May 29, 30.
 Mt. Bellview, at Mt. Bellview, May 29, 30.
E. W. SOLOMON, P. E.

Brenham District—Second Round.
 Waller Cir., at Waller, April 17, 18.
 Hempstead Cir., at Courtney, April 18, 19.
 Brookshire, at Patterson, April 24, 25.

Wallis Cir., at Alief, 8 p. m., April 26.
 Bay City Sta., May 1, 2.
 Matagorda, at Lane City, 8 p. m., May 2.
 Bay City Sta., at Hedger, 8 p. m., May 7.
 Wharton, May 8, 9.
 Glenflora, at Glenflora, May 9, 10.
 Giddings Cir., at Ledbetter, May 15, 16.
 Lexington Sta., 8 p. m., May 16.
 Bellville Cir., at Cochran, May 22, 23.
 Sealy, at Sealy, May 23, 24.
 Rosenberg Sta., 11 a. m., June 6.
S. W. THOMAS, P. E.

Houston District—Second Round.
 Angleton, April 17, 18.
 Alvin, April 18, 19.
 Columbia, April 21.
 Natty, April 25.
 Houston, Brunner, April 25.
 Houston, St. Paul's (business session), April 28.
 Iowa Colony, May 2.
 Woodland Heights, May 2.
 Velasco, May 5.
 League City, May 9.
 Tabernacle, May 9.
 Humble, May 16.
 South Ward Memorial, May 16.
J. KILGORE, P. E.

Jacksonville District—Second Round.
 Eustace Cir., at Mallard P., April 17, 18.
 Transcendal Cir., at Tool, April 18, 19.
 Elkhart Cir., at Corinth, April 24, 25.
 Cushing Cir., at Linn Flat, May 1, 2.
 Douglas Cir., at Douglas, May 2, 3.
 Gallatin Cir., May 8, 9.
 Rusk Sta., May 9, 10.
 Overton and Arp, at Arp, May 15, 16.
 Troup Sta., May 10, 17.
 Bullard and Mt. Seiman, at Mt. S., May 22, 23.
 Montalba, at Tennessee Colony, May 29, 30.
I. F. BETTS, P. E.

Marlin District—Second Round.
 Gause, at Gause, April 16.
 Davilla, at Tracy, April 17.
 Beckhoffs, at Salem, April 18.
 Leon Sta., at Naveah, April 24, 25.
 Centerville, May 1.
 Flynn, at Leona, May 2, a. m.
 Nymanger, May 2, p. m.
 Jewett, at Buffalo, May 9.
 Fairfield, at Mt. Zion, May 16, a. m.
 Teague, May 16, p. m.
 Wheelock, at Edge, May 22, 23.
GEO. W. DAVIS, P. E.

Marshall District—Second Round.
 Hallsville Cir., at La Grones C., April 17, 18.
 Longview, April 18, 19.
 Kellyville Cir., at Smithland, April 24, 25.
 Jefferson, April 25, 26.
 Beckville Cir., at Allison's Chap., May 1, 2.
 Harleton Cir., at ———, May 8, 9.
 Marshall-Summit St., 11 a. m., May 10.
 Marshall, First Ch., 7:30 p. m., May 10.
 Harrison Cir., at ———, May 22, 23.
 Laneville Cir., at ———, May 29, 30.
 Gilmer Cir., at Hopewell, June 5, 6.
F. M. BOYLES, P. E.

Navasota District—Second Round.
 Bellott Cir., at Liberty Hill, April 17, 18.
 Grapeland & Lovelady, at Percella, April 18.
 Crockett Sta., April 23.
 Porter Springs, at Crockett, April 24, 25.
 Montgomery Cir., at Montgomery, May 1, 2.
 Walker Co. Miss., at Dodge, May 8, 9.
 Huntsville Sta., May 9.
 Willis, at New Waverley, May 15, 16.
 Millican, at Tomball, May 22, 23.
 Cleveland & Cold Spgs., at Shepherd, May 29, 30.
E. L. SHEPHERD, P. E.

Pittsburg District—Second Round.
 Dalby Springs, at Austin Chapel, April 18, 19.
 New Boston and DeKalb, at New Boston, April 19, 20.
 Wimsboro Cir., at Shady Grove, April 25, 26.
 Hughes Springs, at Avinger, May 1, 2.
 Canon, at Iron Bluff, May 2, 3.
 Danglerfield, at Danglerfield, 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.
 Corita, at Dalton, May 29, 30.
 Naples and Omaha, at Omaha, May 30, 31.
 Douglasville, at Jones Chapel, June 5, 6.
 Linden, at Pearl Hill, June 6, 7.
O. T. HOTCHKISS, P. E.

Timpson District—Second Round.
 Huntington and Manning, at H., Saturday and Sunday, April 17, 18.
 Timpson Sta., Wednesday, April 21.
 Livingston Cir., at Goodrich, Saturday and Sunday, April 24, 25.
 Livingston Sta., Monday, April 26.
 Hemphill and Bronson Cir., at B., Saturday and Sunday, May 1, 2.
 Burke and Diboll Cir., at D., Saturday and Sunday, May 8, 9.
 Corrigan Cir., at Masco, Saturday and Sunday, May 15, 16.
 Pinchill Cir., at Liberty, Saturday and Sunday, May 22, 23.
 Mt. Enterprise and Caro Cir., at Caro, Saturday and Sunday, May 29, 30.
 Garrison Sta., Wednesday, June 2.
 Center Cir., at Shady Grove, Saturday and Sunday, June 5, 6.
 Nacozoches Sta., Wednesday, June 9.
 Melrose Cir., Saturday and Sunday, June 26, 27.
 Appley Cir., Saturday and Sunday, July 3, 4.
L. B. ELROD, P. E.

McKinney District—Second Round.
 Richardson Cir., at Rose Hill, April 17, 18.
 Wylie Sta., April 18, 19.
 Renner Cir., at Murphy, April 24, 25.
 Prosper Cir., at Elm Ridge, May 1, 2.
 Frisco Sta., May 2, 3.
 Josephine Cir., at Honaker Chapel, May 8, 9.
 Escada Sta., May 9, 10.
 Blue Ridge Cir., at Pleasant Grove, May 15, 16.
 Anna and Melissa, at Chambersville, May 22, 23.
 Weston Cir., May 29, 30.
 Celina Sta., May 30, 31.
C. W. DENNIS, P. E.

Paris District—Second Round.
 Pattonville, at Sylvan, April 17, 18.
 Paris Cir., at Reed's, April 24, 25.
 Centenary, April 25.
 Depart Sta., May 2.
 Bogata, at Rugby, May 8, 9.
 Avery, at Henrietta, May 15, 16.
 McKenzey, at Bethel, May 22, 23.
 Lamar Ave., May 30.
W. F. BRYAN, P. E.

Sherman District—Second Round.
 Waples Memorial, April 18, 19.
 Trinity, April 24, 25.
 Pilot Grove Cir., at Pilot Grove, May 1, 2.
 Preaching at Harless Chapel May 2, at 8 p. m., and Quarterly Conference of Denison Miss., at Harless Chapel, Wednesday, May 5, 8 p. m.
 Whitesboro, Robertson Memorial, May 8, 9.
 Pilot Point, May 15, 16.
 Whitehall, May 22, 23.
 Collinsville and Tioga, at Tioga, May 29, 30.
 Travis Street, June 5, 6.
R. G. MOOD, P. E.

Sulphur Springs District—Second Round.
 Mt. Vernon Sta., April 17, 18.
 Sulphur Springs Sta., April 24, 25.
 Saltito and Weaver, Weaver, May 1, 2.
 Pickton, Pickton, May 8, 9.
 Como, Forest Academy, May 15, 16.
 Wimsboro Sta., May 22, 23.
 Lake Creek, Lake Creek, May 29, 30.
 Klondike, at Tranquil, May 30, 31.
 Sulphur Bluff, June 5, 6.
 Brashar, June 12, 13.
 Yowell, June 19, 20.
R. C. HICKS, P. E.

Terrell District—Second Round.
 Mabank Mis., at Mabank, April 17, 18.
 Garland Sta., April 24, 25.
 Lancaster Sta., April 25, 26.
 Scurry Cir., at Wilson's Chapel, May 1, 2.
 Kaufman Sta., May 2, 3.
 Chisholm Cir., at Heath, May 8, 9.
 College Mount, at Grebe's Chapel, May 15, 16.
 Hutchins and Wilmer, Hutchins, May 22, 23.
 Elma Mis., at Eden, May 29, 30.
 Terrell Sta., June 6.
E. L. EGGER, P. E.

Sister: Read My Free Offer!



I am a woman. I know a woman's trial. 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 caused by **ing 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, sailow complexion with dark circles under the eyes, pain in the left breast or a general feeling that life is not worth living.**

I INVITE YOU TO SEND TODAY FOR MY FREE TEN DAYS' TREATMENT
 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, you can go on to enjoy life as you wish. 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 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.**

NORTHWEST TEXAS

Sunset Circuit, Sunset, May 29, 30.
 Craton Mis., Park Springs, May 30, Conference Sabbath Eve, 2:30.
 Dundee Mis., New Hope, June 5, 6.
T. H. MORRIS, P. E.

Dallas District—Second Round.
 Cochran and Maple Avenue, April 17, 18.
 Grace, April 21.
 West Dallas, April 22, 26.
 Grand Prairie, April 25, 26.
 Duncanville and Wheatland, at Duncanville, May 1, 2.
 Oak Cliff, May 5.
 Irving, May 8, 9.
 Munger Place, May 10.
 Trinity, May 11.
 Oak Lawn, May 12.
 Tyler, May 16, 17.
 Forest Avenue, May 19.
 First Church, May 26.
 St. John's June 2.
 Ervay, June 9.
O. F. SENSABAUGH, P. E.

Decatur District—Second Round.
 Decatur Sta., April 11, 12.
 Chico, at Pleasant Grove, April 17, 18.
 Alvord, at Alvord, April 18, 19.
 Bridgeport Cir., at Pleasant V., April 24, 25.
 Perrin Mis., at Barton's, May 1, 2.
 Roanoke and Elizabeth, at R., May 8, 9.
 Bryson and Jermyn, at Jermyn, May 15, 16.
 Locksboro Sta., May 16, 17.
 Vineyard Mis., at Willow Point, May 22, 23.
 Argyle Cir., at Garza, May 29, 30.
S. C. RIDDLE, P. E.

Gainesville District—Second Round.
 Marysville Cir., at Svels B., April 17, 18.
 Myra and Hood, at Hood, April 24, 25.
 Whaley Memorial, April 25, 26.
 Aubrey and Oak Grove, at G. V., May 1.
 Denton Sta., May 2, 3.
 Denton Sta., May 8, 9.
 Lewisville Sta., May 9, 10.
 Era and Spring Creek, at Lois, May 15.
 Valley View Sta., May 16, 17.
 Sanger Sta., May 22, 23.
 Rosston Mis., at Rosston, May 29, 30.
J. F. PIERCE, P. E.

Greenville District—Second Round.
 Greenville Mis., at Harrell's Chp., Apr. 17, 18.
 Fairlie, at Columbia, April 24, 25.
 Commerce, April 25.
 Merit and Lane, at Lane, May 1, 2.
 Wolfe City, May 9.
 Celeste Cir., May 8.
 Celeste Sta., May 16.
 Jones Bethel and Wesley Chap., J. B., May 22, 23.
C. M. HARLESS, P. E.

McKinney District—Second Round.
 Richardson Cir., at Rose Hill, April 17, 18.
 Wylie Sta., April 18, 19.
 Renner Cir., at Murphy, April 24, 25.
 Prosper Cir., at Elm Ridge, May 1, 2.
 Frisco Sta., May 2, 3.
 Josephine Cir., at Honaker Chapel, May 8, 9.
 Escada Sta., May 9, 10.
 Blue Ridge Cir., at Pleasant Grove, May 15, 16.
 Anna and Melissa, at Chambersville, May 22, 23.
 Weston Cir., May 29, 30.
 Celina Sta., May 30, 31.
C. W. DENNIS, P. E.

Paris District—Second Round.
 Pattonville, at Sylvan, April 17, 18.
 Paris Cir., at Reed's, April 24, 25.
 Centenary, April 25.
 Depart Sta., May 2.
 Bogata, at Rugby, May 8, 9.
 Avery, at Henrietta, May 15, 16.
 McKenzey, at Bethel, May 22, 23.
 Lamar Ave., May 30.
W. F. BRYAN, P. E.

Sherman District—Second Round.
 Waples Memorial, April 18, 19.
 Trinity, April 24, 25.
 Pilot Grove Cir., at Pilot Grove, May 1, 2.
 Preaching at Harless Chapel May 2, at 8 p. m., and Quarterly Conference of Denison Miss., at Harless Chapel, Wednesday, May 5, 8 p. m.
 Whitesboro, Robertson Memorial, May 8, 9.
 Pilot Point, May 15, 16.
 Whitehall, May 22, 23.
 Collinsville and Tioga, at Tioga, May 29, 30.
 Travis Street, June 5, 6.
R. G. MOOD, P. E

A MEMORABLE OCCASION.

(Continued from page 9) Ragsdale; Jas. M. Ragsdale and Geo. L. Adkisson, a brother and brother-in-law, respectively, of the "groom." Mrs. Mollie Vanoy Cox, a schoolmate of both the "groom" and the "bride," was present. Mr. and Mrs. J. A. Bradfield, parents-in-law of Ouida now Mrs. Ross Bradfield, were present. Besides these, dear friends never to be forgotten. Mr. L. Blaylock gave the invocation. Mr. Smith Ragsdale, eldest son, acted as toastmaster. Among the toasts were "The girl and her sweetheart," "The bride and groom," "Early days in East Texas," "A brother-in-law who was more than a brother," "Our second son a life of helpfulness," "The youngest of four and a girl at that," "The first grandchild," "Four grandparents and all on the job," "The sweetness and fragrance of Christian friendship," "The joint ownership of one grandson," "The value to the community of fifty years of Christian union," "How it feels to be 73 years young and 57 years a sweetheart." These toasts were responded to by the members of the family and friends.

The editor was privileged to speak on "the value to the community of fifty years of Christian union," and he gives it as his opinion now, as on the happy anniversary, that it will require all the years of the eternity to reveal the worth of these good people to the world. May their path grow brighter and brighter even into the perfect day!

MEMBERS OF THE FACULTY OF S. M. U. ANNOUNCED.

The names of a partial list of the faculty of S. M. U. to be recommended by Dr. R. S. Hyer to the Board of Trustees for election, are announced as follows:

Dr. Fred N. Duncan, Ph. D., of Clark University, now teaching at Columbia University, New York, will have charge of biology; John McGinnis, now at Columbia University, will be a professor of English; Dr. A. L. Schuessler, Ph. D., from the University of Michigan, will have charge of German; Dr. Frank Holt, Ph. D., from Cornell University, and now a teacher there, will have charge of French; John H. Reedy, now completing his Ph. D. work at Yale, will have charge of chemistry. Mr. Reedy is a brother of Frank Reedy, Bursar of the University. He has distinguished himself by winning two of the biggest prizes at Yale this year in chemistry. R. A. Herron, former dean of Polytechnic College at Fort Worth, and now teaching at the University of Wisconsin, will have charge of history; Dr. Paul B. Kern of Tennessee, a distinguished Methodist educator, has been secured for the department of theology.

These, doubtless, are excellent names and will strengthen the conviction of the entire Church that we are to have a modern University in Dallas.

PERSONALS

Rev. M. A. Stout, of Marysville charge, Gainesville District, called to see us. He reports his work progressing.

Rev. W. E. Boggs, of Missouri Avenue, Fort Worth, was a pleasant caller this week. He is preaching old-time religion and his Church is growing.

Rev. O. C. Swinney, of Troy, is popular with his people. One evidence of this is a fine registered Jersey cow which they recently presented to him.

Rev. J. D. Young reports 108 additions at Ennis since conference. Evidently his great work for the Rankin Memorial has in no way interfered with his efficiency in the pastorate.

Rev. J. E. Martin, of Wesley Church, Chickasha, Okla., was a pleasant caller at our office the past week. He is a former Texan and loves the Advocate. His Church is in fine shape.

Rev. D. B. Doak, Grand Prairie, called. He reports everything fine. Bishop Mouzon was with him Sunday, April 4, raising an old parsonage debt of \$700. Brother Doak brought in another subscription.

Rev. Cullum H. Booth has just closed a gracious revival at Georgetown. He did his own preaching and is in great favor with the students of Southwestern University, as with the

citizens of Georgetown. The historic Southwestern will continue to give the Church its ministry while such pastors remain in the Georgetown pulpit.

Rev. S. W. Turner and his son, Grady, were pleasant callers at the Advocate office. Bro. Turner has been away on a four months' visit to Gatesville, Austin and Marlin, in an effort to restore the health of Sister Turner. We are glad to say she is improving.

Rev. W. L. Nelms, of Weatherford, was in to see us this last week. He is looking well and in fine spirits. He is delighted with his new charge, and we learn from others that his people are delighted with him. Of course they are. Every interest of the Church is prospering and the Advocate list has had a marked increase.

Rev. and Mrs. I. W. Campbell, of Grace Church, Palestine, are greatly bereaved in the death of their twin boys, who were born February 18, 1915, and died recently just eight days apart. The Advocate tenders heartfelt sympathy and their brethren and friends will remember them in love and prayers.

Mr. J. T. Beck, of Tolbert, Wilbarger County, while in Dallas visited the Advocate office as one of the places of most interest to him. He is a staunch Methodist and is the father of two preacher boys, Rev. J. W. Beck, of the North Texas Conference, and Rev. Luther Beck, now in Southwestern University.

Rev. O. T. Hotchkiss, of Pittsburg District, passed through Dallas returning from a meeting of the presiding elders of the Texas Conference at Jacksonville. Bishop McCoy was present at the meeting. The presiding elders reported 4000 additions since conference. Good revivals are being held in Brother Hotchkiss' district.

Rev. Geo. S. Sexton, pastor of First Church, Shreveport, La., has recently closed a big revival in his Church. The meeting resulted in 125 accessions, 110 being on profession of faith. First Church has made history under the pastorate of Bro. Sexton, showing a record of one accession for every day in the conference year with an additional twenty for "lagniappe." Bro. Sexton says "the work is going on fine and I am enjoying the real hard work."

AN APPRECIATION.

You doubtless have noted in the daily press the assassination and death of Judge F. P. Greever, of the Thirty-first Judicial District. Being aware of the fact that you do not know the great loss sustained to our Church through his death, I hereby write to that effect, inasmuch as he is worthy of prominent mention in the Advocate, the paper he loved so much. In the death of this great and good man, the community has lost one of her most prominent and useful citizens the bar of the Panhandle one of her greatest and best judges, the State one of her most promising statesmen, and the Church one of the most able and useful members. He was ever loyal and true to his Church. He knew and loved her doctrines and polity, and was greatly interested in all of her enterprises.

At his home in Miami, where the funeral services were held on Sunday afternoon, April 4, the hundreds of friends from all over the district, who were present, the many and beautiful floral offerings, the eulogies of the ministers, lawyers and prominent judges, testified as to the degree of love and esteem in which he was held. He was a prominent member of the Odd Fellows, a Knights Templar, but his Church came first of all with him. He was conscious for several hours after he was shot, and talked freely to his friends, giving them full assurance that he was ready to meet his Lord, saying: "I am trusting in Jesus," and praying, "Lord have mercy upon that poor man for he knew not what he did." This he said not knowing the man had killed himself. A pall of gloom hangs over our hearts today as we pen these lines. Farewell, dear friend and brother, till we meet again far beyond the assassin's bullet in a society where public sentiment shall stimulate only to what is best. A FRIEND.

The Wesleyan Christian Advocate states that the Methodist Ministers' Association of Savannah (Georgia), intend inviting our General Conference to hold its next session in that city. No city in the country is so rich in Methodist traditions. With Atlanta and Savannah both asking for the General Conference, it is evidence that Georgia Methodists care for what our great Church is doing.

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Dallas, March 26th, 1915.

Dr. R. S. Hyer,
c/o Southern Methodist University,
Dallas, Texas.

Dear Sir:-

The Board of Directors of the Dallas Chamber of Commerce in regular session assembled March 25th, 1915, unanimously voted to pledge the support, enthusiasm and activities of this organization in a campaign to raise Dallas' share of the fund necessary to enable the Southern Methodist University to open properly in September 1915. The details of this campaign are already being worked out and it is our desire to raise by public subscription from all of the people of Dallas \$100,000.00, with the understanding that Southern Methodists outside of Dallas will pledge \$900,000.00.

Our special committee to have charge of this campaign will confer with you at once as no time is to be lost in the matter either for the campaign in Dallas or throughout Texas.

Yours truly,

DALLAS CHAMBER OF COMMERCE,

Louis Lipsitz
President
A. V. Lane
Secretary

The above letter is self-explanatory. It is also another evidence that Dallas will do her part, if Methodism really wants to avail herself of the best opportunity in her history.

EVEN BEFORE THIS ANNOUNCEMENT THE RESULTS ARE COMING IN THE THERMOMETER RECORD LAST WEEK SHOWED THE CAMPAIGN ALREADY NEARLY ONE-THIRD DONE IMPOSSIBLE? NOT AT ALL. LET ALL METHODISM CO-OPERATE

OUR CHURCH NEWS

(Continued from Page 5.)

Protestant missionary societies are uniting in the establishment of a great Christian University at Cairo. The Board of Trustees are asking for a fund of \$2,000,000 to begin that institution.

Bishop Denny, as accounts indicate, in hearing the reports of pastors in the District Conferences, always asks them about the baptism of infants, and stresses the importance of Methodist people consecrating their children to God in baptism.

The Michigan Christian Advocate states that Ohio is the greatest Methodist State in the Union, having over 380,000 Methodists, shepherded by 1062 pastors. She is the mother of Bishops, having sent nine into the ecclesiastical field.

Bishop Rudolph Dubbs, of the United Evangelical Church, died in his home at Harrisburg, Pennsylvania, March 31. Bishop Dubbs was born in Hessen, Germany, in 1837. He was elected Bishop in 1874, and continued in the active duties of that office for many years.

"A Spectator," in Zion's Herald, says that in the coming General Conference of the Methodist Episcopal Church, there will be a readjustment of Episcopal residences in the South. He suggests that New Orleans and Atlanta will be the centers for episcopal work

among the negroes, and that Chattanooga be the residence of a Bishop for the white people.

Bishop Candler returned to his home from the recent session of the Baltimore Conference and was confined to his bed with a severe attack of tonsillitis. It was a matter of deep regret that he could not meet with the Educational Commission.

The great Congregational Church of Brooklyn, New York, of which Dr. S. Parkes Cadman is pastor, raised last year for all purposes \$98,624. Of this money, nearly twice as much was given to various benevolences as was used for current expenses.

Rev. Fred G. Mitchell, representing the missionaries to the Navajo Indians, is getting out a translation of a portion of the Scriptures—Genesis, Mark, John, Romans, some Psalms, and selected chapters of Isaiah, Luke, Acts and Revelation. He has also prepared a handbook of 3000 Navajo words with their English equivalents. This will greatly aid in the evangelization of the 28,000 self-supporting shepherd people of the American desert.

It is announced that the Avera Bible Lectures at Trinity College, which were to be delivered this year by Bishop Hendrix, must be deferred on account of the Bishop's health. They will probably be delivered in the autumn. The lectures have been delivered in alternate years since 1897 by Bishops Duncan, Galloway, Wilson, Candler, and other such

men. The College is looking forward with peculiar pleasure to the coming of Bishop Hendrix.

At the last session of the East Oklahoma Conference, Rev. E. M. Sweet, Jr., who had served as presiding elder of Vinita District, located, expecting to take his family to Arizona for climatic reason. The President has appointed him an Inspector in the Indian service, and his work will be largely in the Southwest.

The Presbyterian Church, U. S. A., has 10 theological seminaries, with \$2,427,000 invested in grounds and buildings, \$7,842,000 endowment, and 688 students. The Southern Presbyterian Church has 5, with \$941,000 in grounds and buildings, \$1,667,000 endowment, and 250 students.

The University of California has \$7,801,000 invested in property; University of Minnesota, \$7,243,000; University of Wisconsin, \$5,259,000; University of Michigan, \$3,140,000; University of Missouri, \$2,068,000; University of Virginia, \$1,824,000; University of Texas, \$1,430,000.

Rev. Dr. Worth Tippy, known throughout Methodism for his conspicuous work in connection with Epworth Memorial Church, Cleveland, Ohio, has accepted a call to Madison Avenue Church, New York City. With his pastorate, Madison Avenue is to become a social center. He will have from the very start a salaried staff of five persons.