

SPECIAL ISSUE EVANGELISTIC CAMPAIGN



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EDITORIAL

The modern mind, declares Dr. James Denny, demands that everything in religion shall be "ethically construed." The demand is that the atonement of Christ "shall be exhibited in vital relation to a new life in which sin is overcome."

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Let the twentieth century preacher understand at the outset that he cannot escape such a demand. The cross of Christ has been preached too often in the past as without any ethical relation to the moral life of mankind. Too many theologians have spoken of Christ's suffering as though it were a sort of commercial "equivalent" endured for the sins of men. Christ is thought to have borne a judicial sentence which satisfies God. The whole transaction on Calvary is thus construed as relating to God and without relation to the moral lives of men.

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Such is not the conception of the New Testament Scriptures. Certainly Jesus himself took account of the ethical influence of his death upon the lives of men. There are passages in the sayings of Jesus which construe his cross in terms of moral influence. If lifted up by means of the cross, He said, He will "draw" all men unto Himself. Not drag, but draw. By an inward power He will lead, impel, men unto Himself. By a personal, moral and spiritual influence the Christ of the Cross will win men. By "an internal, moral compulsion" the Cross and the Crucified One will affect the moral lives of men.

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And it is equally certain that the first and greatest interpreter of the Cross, the Apostle Paul, construed the death of Christ "in vital relation to a new life in which sin is overcome." Dr. A. B. Bruce (quoted by Dr. James M. Campbell) asserts that "the ethical aspect of Christ's death is hardly touched on in the Pauline literature." Paul is supposed to speak of Christ's death entirely from "a theological viewpoint." Well, Paul does discuss the cross in its relation to the holy love of God and in its further relation to the sins of men. Such discussion, however, only affords the basis for his further discussion of the ethical aspect of Christ's death. Does not the great Apostle speak of the latter when he says, "The love of Christ constraineth us?" And does he not speak of the ethical influence of Christ's death in those lofty passages in which he discourses upon our mystical union with Christ? When Paul speaks of death to sin and life unto righteousness, does he not say that such is effected through the impelling influence of Christ's death? Who, then, is more "modern" than the Apostle

Paul? Who so clearly as he saw the rational necessity of construing the theological aspect of Christ's death in terms of a constraining moral influence upon the hearts and consciences of men?

The Cross Procures Forgiveness by Producing Repentance

Some recent theologians teach that Christ repented on the cross for the race of mankind, and that forgiveness of sins was thus procured for a sinning world. This is pure fiction, and nonetheless so because theological fiction. Christ no more repented for our sins than he was accounted guilty of our sins. Christ was neither guilty of our sins, nor did He confess our sins. The cross was his confession of the holiness of God, but it was neither penitence for, nor confession of, our sins.

Guilt is personal and is non-transferable. Repentance, therefore, must be personal and cannot be performed in our behalf by another. Christ on his cross did not repent for us, nor is there a single line in the Holy Scripture which so teaches.

Christ's confession on the cross of the holiness of God and of the righteous judgment of God awakens the sense and the pain of sin in the heart of the beholding sinner. When the sinner comprehends that the holy God is manifesting his abhorrence of sin by Himself assuming the divine judgment upon sin, then he realizes, confesses and forsakes his sins. When the sinner sees in the cross the divine purpose to drive the nails into the hands and feet of sin and to press the thorns of righteous judgment into the brow of sin, then, for the first time, he rightly appraises the exceeding sinfulness of his own sins.

The cross, however, is more than a confession of the holy judgment of God; it is the supreme manifestation of the holy love of God. "God so loved the world that He gave;" "Herein is love, not that we loved God, but that He loved us, and sent his Son to be the propitiation for our sins." And it is this which aids in the awakening of broken-hearted penitence and true repentance in sinning men.

The Cross of Christ furnishes the evangelical motive for repentance, but men themselves must do their own repenting. The cross (to state it in another's language) "has always been the initial motive power that Christianity has exercised on the heart of men, inducing them to repentance and hatred of sin."

Was not Christ himself saying exactly this thing in his post-resurrection interview with his disciples when he said, "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his

name among all nations, beginning at Jerusalem." And was not Peter, too, saying exactly this thing when, having recounted in outline the life, crucifixion and resurrection of Jesus, he said: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins?"

Forgiveness is procured by repentance, but repentance is produced by the cross. The atonement is thus "exhibited in vital relation to a new life in which sin is overcome," and this ethical construction of the supreme theological fact of history is sure to appeal to the minds of modern men.

The Cross and the Passion for Souls

The Cross of Christ not only exercises a vital influence upon the personal life of the individual, but it supplies his inspiration for social service also. The cross has tremendous social aspects.

Many a Christian preacher as he faces the problem of evangelizing the world wonders at the deadness of his own heart. How can he be so devoid of spiritual passion with a world of unsaved people about him?

These reflections are all the more painful when he recalls that the great soul-winners have been men and women having a consuming passion for souls. There is Moses asking that his own name be blotted out of the book of life if his people shall not be forgiven. There is Paul saying that he has continual sorrow and heaviness in his heart for his brethren. There is Knox saying, "Give me Scotland or I die." There is Whitefield saying, "Give me souls or take my soul." And yonder is Robert Moffatt, the African missionary, saying, "I felt as though I could die, as I do at this moment, for Christ's sake and for the salvation of the heathen around me."

How did such inspiration and passion come to these men and others like them? It could have come only from the Cross. The first preachers of the New Testament got their inspiration from the Cross. The guilty conscience of sins was removed by the Cross. The realization of the forgiveness of sins was through the Cross. The assurance of divine acceptance was by way of the Cross.

These first preachers of the Cross felt its power before they attempted to explain its philosophy. Their experience of repentance and forgiveness was translated into theology. Their theology was simply the theology of experience. Their experience made their theology and not their theology their experience.

The love of the first preachers of the Cross, like their Lord's, was vicarious.

"Let me take your burden" is the cry of vicarious love. Such a passion Christ had exhibited and something very much like unto it the disciples themselves came to have. "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh" was the cry of Paul, and such passionate love has characterized every other real winner of souls.

And when Paul would restrain the Corinthian brethren from the abuse of their Christian liberty to the offense of other brethren, what was his most appealing argument? Was it not this: "And through thy knowledge shall the weak brother perish, for whom Christ died?"

Will it make any difference if we think of men as brothers "for whom Christ died?" Any difference? Why, it will make all the difference in the world. Can we, if we ourselves have really seen the Cross, and if we really think of men as of such potential worth that for them the Christ would die, and did die—can we help loving them with a Christlike, passionate love? Will our hearts remain passionless and unmoved in the evangelistic campaign if we can realize that these souls about us are brothers "for whom Christ died?"

And nothing short of this, dear reader, can sustain a passionate enthusiasm in this evangelistic campaign. Many of the men whom we must reach will appear unlovely and even repulsive until we think of them as brothers—"weak" brothers—for whom Christ died. Think of them, if you will, as a part of "the dark mass of heathenism," or as "the unbaptized," or as the "submerged tenth," but first of all as weak brothers "for whom Christ died."

Our Evangelistic Number

This issue of the Advocate is devoted almost exclusively to the interests of the Simultaneous Evangelistic Campaign, which is to be waged throughout Texas, Oklahoma and New Mexico March 12-April 23.

Bishop J. H. McCoy writes on "The Church-Wide Revival." Bishop E. D. Mouzon on "Methodism and Evangelism," Bishop Joseph S. Key on "The Pending Campaign," Rev. Hoyt M. Dobbs, D. D., on "Methodism's Motive," Rev. C. M. Bishop, D. D., on "Evangelistic Preaching," Rev. Luther E. Todd, D. D., on "One-To-Win-One," Rev. J. E. Harrison, D. D., on "The Place of the Christian College in Evangelism," Rev. O. E. Goddard, D. D., on "Preaching for Conviction," Rev. T. F. Sessions, D. D., on "The Epworth League in the Evangelistic Campaign," Rev. Thos. Gregory, D. D., on "The Personal Touch," Rev. Chas. L.

(CONTINUED ON PAGE EIGHT, COLUMN ONE)

THE CHURCH-WIDE REVIVAL

BISHOP J. H. McCOY

The General Conference of 1910 made the object of the Church's prayers and labors for the ensuing quadrennium a Church-wide revival. It passed a resolution requesting that "the Bishops, our chosen leaders, lead us into special efforts toward a wide revival of religion in the first year of the coming quadrennium, and continue such endeavor until our Church shall be aflame with zeal of God and humankind, and other Churches shall share the blessing, and the whole round world shall honor Him whom to honor is life eternal."

Right heartily will every Methodist rejoice in the extensiveness and intensiveness of the plans for the evangelistic campaign upon which we are entering in Texas, Oklahoma and New Mexico. At the same time, let us remember that programs and methods are secondary things. Back of them and running through them always must be the passion for souls and the humble desire to glorify God.

Our first concern should be that the great revival we seek is of God—that it should show the marks of Spirit-empowered preaching, of Spirit-produced conviction and of Spirit-born lives. These mighty works of the Holy Spirit come only where the men of God get emptied of self and tarry in supplication for his coming and for his use of their surrendered lives.

After all, this whole matter is a thing of our getting into right personal relation with God. When John Wesley's heart was "strangely warmed" the spiritual temperature of the world was raised. The first and greatest contribution the preacher can make toward the prayed-for and planned-for revival is to seek the deepening of his own spiritual life in a renewed and enriched personal experience. No man can come out from God's presence on fire without spreading the conflagration.

I believe in thoroughness of planning and in working the plans thoroughly. But I am far more concerned that our preachers and laymen alike should feel the burden of souls and that they should turn to God in prayer with an intenseness that is agony.

No man knows what changed world-conditions will result from the European War. But one thing we all believe—that America is destined to play a larger part in the world-life when peace is declared. We will be thrust into new and larger responsibilities. We will face new moral perils. And we will need to take hold upon God with mighty faith and to walk with him in humility of heart, if we would be saved from the destructive forces that have been loosed on the other side of the earth. The Church, held in fidelity to God and to her divinely appointed mission, is our country's hope in the days of stupendous significance just ahead of us.

weakened and aggressive Christianity.

America seems to be the world's hope—and the hope of America is evangelical Christianity.

While the world is mad with the lust for destroying men, let us here throw ourselves with renewed consecration into the work of saving men. Birmingham, Ala.

METHODISM AND EVANGELISM

BISHOP EDWIN D. MOUZON.

But why add—"and Evangelism?" For Methodism is Evangelism. When it ceases to be, then it will not be Methodism, but something else. These are our credentials: "The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

Let us call to mind what Methodism was in John Wesley's day. Wesley was the leader in the greatest revival that the world has known since the time of St. Paul. Infidelity and abysmal immorality were everywhere. It looked as if Christianity had collapsed and Satan had triumphed. Then God revealed himself! The great Methodist Revival saved England and swept over the sea to become the mightiest evangelic force in America and in the world.

The secret of the power of Methodism is soon told. The Methodists had a glorious experience of the grace of God. Methodism is the religion of experience. This was the mighty impulse which sent them forth as witnesses and heralds of the glad tidings of salvation. The very word "evangel" means "good news;" and how can one run if he have no glad tidings to tell? When God's Word is like a fire in our bones, when out of the abundance of the heart the mouth is compelled to speak, then are we all evangelists.

The Methodists preached the "evangel," the great facts of redemption. Their experience of salvation enabled them to interpret and understand the significance and power of those facts, and gave to them the old Gospel which, for the time, had been lost to the people of England. Christianity has wonderful power of rejuvenation. Crushed to earth by rationalism and materialism and sin, it rises again and proclaims the same Gospel that was preached by Luther and Paul and Christ. This is the Gospel that Wesley preached—Christ the Savior of the world, sin the curse of the world, salvation from sin by faith in Jesus Christ, the witness of the Spirit to the fact of our sonship, a salvation which results in holiness of heart and life. Some things change, but these things never change. Christ is the same yesterday, today, and forever! And this—and none other—is the Gospel which the world must have today. There are substitutes—but they are worse than worthless—stones for bread, and scorpions instead of fish! Let us not forget that in the entire history of the Church there has never been a revival which was not first of all a revival of preaching—the preaching of Christ and him crucified. St. Paul, Augustine, Luther, Wesley, Asbury and the early Methodists in America, Jonathan Edwards, Charles G. Finney, Dwight L. Moody, Sam P. Jones, all were great preachers of the Gospel. If one mentions the Welsh Revival, I remind him that the Welsh Revival has been one of the great disappointments of modern times, and for this very reason—it was not a revival of preaching. "Preach the Word!" Nothing whatsoever can take the place of preaching.

The early Methodists went to the people. The old wineskins of English formalism could not hold the new wine of Methodist evangelism. So the Methodists went to the masses—out to the vacant places in the cities and to the fields where crowds flocked to hear them. Experience shows that many special revival efforts fail because they do not reach the very people whom they were intended to reach. The Church is filled with Church members; the unconverted do not attend. The mission of Methodism is to the masses. Methodism will disown her spiritual heritage if she fails to be the Church of the common people. Are not conditions at the opening of this twentieth century calling Methodism to hark back to first principles, to be once more what she was in the be-

ginning—the friend of the man who has no friend?

The evangelistic methods of the early Methodists were simple enough. They knew nothing of such methods as we see certain popular "evangelists" employing nowadays. They preached the Gospel publicly; they exhorted privately, urging their friends and neighbors to flee from the wrath to come and be saved from their sins. In England, they knew nothing of the "protracted meeting" as we now have it. It was later, here in America, that the "camp meeting" and the "mourners' bench" came into use. The camp meeting had its origin among the Presbyterians near the beginning of the last century, but the Methodists adopted it, and soon appropriated it. Asbury lent his influence toward making the camp-meeting a most remarkable means of grace. It was exactly suited to a new country and to a rural population. The origin of the "mourners' bench" is interesting and suggestive. I follow Henry Boehm's "Reminiscences": "Rev. Richard Sneath has thrown light on the subject. In a letter to Dr. Coke he says: 'On January 25, 1801, at St. George's, Philadelphia, after Mr. Cooper had been preaching, I invited all the mourners to come to the communion table that we might pray particularly for them. This I found to be useful, as it removed their shame, which often hinders souls from coming to Christ, and excited them to the exercise of faith. About thirty professed to be converted and about twenty-six joined the society.' It is my mature conviction that as a means of grace during a revival of religion, nothing can take the place of the 'mourners' bench.' It is based upon a correct religious principle. And it is interesting to observe that our psychologists are now telling us that it is useless to make a moral or religious appeal to men, without giving them opportunity to make some response! Exactly so! And the Methodists found that out more than one hundred years ago!

The stress which is now being put on the "One-to-Win-One" Campaign should not lead any to suppose that this is some brand-new way of saving souls. This is just what has always been done. I quote from Asbury's Journal: "Sunday, May 21, 1795: I spent part of the week in visiting from house to house. I feel happy in speaking to all I find, whether parents, children, or servants. I see no other way. The common means will not do. Baxter, Wesley and our Form of Discipline say: 'Go into every house.' I would go farther, and say, Go into every kitchen and shop; address all on the salvation of their souls." I cannot think of any better advice to give those who are leading in this present movement: Go into every house, and shop, and kitchen, and office, and store; and address all on the salvation of their souls.

And, my dear brethren, let me put the emphasis here: "Address all on the salvation of their souls." Any campaign which only adds Church members to our rolls will prove a curse and not a blessing. Already we have made joining the Church too easy. What costs nothing is worth nothing. We have made Church membership too cheap. The old question which has come down from early times should be required of every man: "Dost thou renounce the Devil and all his works, the vain pomp and glory of this world, so that thou wilt not follow or be led by them?" Already, in many places, we are weak, because men and women of wealth and worldliness have weakened us. That was a marvelous gain which our Southern Methodism had this last year—66,328! I am not unfair; I am not unkind; I am only trying to deal honestly with our people when I express the fear that some of these sixty-six thousand and more have made us weaker and not stronger. Every genuine revival of religion will do three things: convert sinners, strengthen believers, and reclaim backsliders. I urge that special effort be put forth to convert sinners and reclaim backsliders. Then believers will be strengthened, and the Lord will add to the Church daily such as are being saved. And permit me to suggest to the pastors and leaders that in this campaign in Texas, Oklahoma and New Mexico special, earnest, organized effort be put forth to reach and reclaim those members of our Churches who are not walking worthily of the calling wherewith they are called, who have lost the joy of salvation, and who have a name to live while they are dead, saying to them: "Return unto me, and I will return unto you, saith the Lord." And always and everywhere let us talk to men not so much about Church membership as about the salvation of their souls.

Dallas, Texas.

THE PENDING CAMPAIGN

BISHOP JOSEPH S. KEY

You asked me for a helpful word in the pending campaign. Thanks for your invitation. I am anxiously watching this movement with mingled feelings of hope and fear. I hope for the best results and I believe there are in it possibilities of the greatest good to the Church and to the world; but snares beset us. A deceitful heart and a deceiving devil oftentimes defeat the best laid plans; the one is within, the other is without. Some one has said that Satan intends either to destroy the Church or to run it, and as between the two he would prefer the latter. The Church is Christ's army of invasion, mobilized for the recapture of lost men led captive by the Devil at his will. Here, then, is the issue:

Victory awaits the conflict—the consent and co-operation of the captive to be delivered is necessary, hence, first of all, we should aim at the personal salvation of Satan's captive. The battle cry for the Church should be, "Ye must be born again." The desire for members as an object and end is both delusive and dangerous. The Y. M. C. A. workers may properly shout for a thousand new members in a week. These may or may not be converted people. They are recruited by the association, to be educated and trained, and they bring with them money to bear their expenses, but not so with us. In the upbuilding of the kingdom we must be careful as to the character of the material used. A spiritual Church needs to be increased from converted applicants for membership. Beyond doubt the fathers and founders of the Church intended that only converted people should be members of the Church. I know this truth, for I have seen the origin of it.

At the General Conference, held in New Orleans in 1866, of which I was a member, the old six months' probation rule in the Church was abolished. I was a member of the Committee on Revision. To that committee was referred a memorial requesting the abolition of the rule. The committee agreed to the proposition and appointed a sub-committee of three to prepare a new paragraph to take the place of the old one abolished. Dr. McAnally, of St. Louis; Dr. Paul Whitehead, of Virginia, and myself were the sub-committee. I know the minds of those three men and the purpose they had to provide that only converted people should belong to the Church. The action abolished the time term, but was never intended to abolish the probation. In the plans of the Church the probation still exists. In that probationary class are all applicants for membership who are unconverted and the expectation is that as fast as they are converted they will be received into the Church. Now, with that view, read the Discipline on the subject:

"When persons offer themselves for Church membership, let the preacher in charge inquire into their spiritual condition, and receive them into the Church when they have given satisfactory assurances of their desire to flee from the wrath to come, and to be saved from their sins; also, of the genuineness of their faith, and of their willingness to keep the rules of the Church; and only after they have been instructed in the rules of the Church and the baptismal and Church vows, and have agreed to accept and observe them.

"When satisfied on these points, let the minister bring the candidates before the congregation whenever practicable, and receive them according to the prescribed form."

This is the definite law of the Church. It requires time, investigation and knowledge on the part of the pastor. Solemn responsibilities rest on him. If he fails to do his duty, the Church has a right to his protection—and ought to have it. Moreover, this act of uniting with the Church is a marriage and ought to be celebrated with joy and praise. And so it is with other Churches. Take any brand of Baptist and ask about his joining the Church and he will tell you of his immersion; the Episcopalian will tell of his confirmation, and the Catholic likewise. The Presbyterian, too, has his day of remembrance, but this modern method robs many of our people of this privilege. I deplore the unseemly haste with which members in many cases are being received today. I have seen pastors open the doors of the Church to any man or woman in the congregation. I have seen a man, a stranger to the pastor and the congregation, give his hand for membership and the pastor proceeded to receive him without knowing even his name, and after baptizing and receiving him he

asked the man to give him his address.

Why this railroad rapidity in receiving members into the Church? What is the gain? Beyond all doubt the Church will soon be filled up with unconverted people and an unconverted membership necessarily involves an unconverted ministry not far hence, and with an unconverted ministry, Satan will run the Church as he did in the days when John Wesley was raised up to save it. I pray that this Evangelistic Campaign may bring us to greater carefulness in receiving members into the Church. Sherman, Texas.

METHODISM'S MOTIVE

REV. HOYT M. DOBBS, D. D.

President Wilson, in his new book, "John Wesley's Place in History," makes the statement that the evangelization of the world will always be the road to fame and power—but only to those who take it seeking not these things, but the kingdom of God. The dominant motive of Methodism from the beginning has been to bring the world to Christ. The progress of the Church has ever been measured by the intensity of its evangelistic motive, and "the high and honored place in the history of the statesmanship of salvation" given to the founder of Methodism is his because that motive animated every energy of his life. The things uppermost in the heart of the Church today are proof that Methodism has not lost her old-time spirit, and that her mind is open to every sane method of soul-winning in this new day.

We build on the past, in the present, for the future. Contemporary Christendom believes that the greatest service to be rendered to any age is to make the Christ of history the Christ of experience. The Christ of yesterday will also be the Christ of tomorrow because he is the same yesterday, today and forever. "Our past was given to us that we might get a future out of it." The future welfare of mankind is wrapped up with the future of Christianity. Jesus Christ is immeasurably the foremost man of every age.

There are three controlling reasons for our united effort to evangelize the world: (1) It is the command of our Lord; (2) It is the Christian's response to a mighty need; (3) It is the road to the Church's self-realization. "If ye love me keep my commandments." Our Lord commanded it because his is a personal gospel. Real preaching is "the communication of truth through personality." It is reported of Julia Ward Howe that on one occasion she invited Charles Sumner to her home in Washington to meet some personal friends. Sumner replied that he was losing interest in individuals and becoming interested in the race. That day Mrs. Howe wrote in her journal, "By the latest accounts God Almighty has not got as far as that." We shall not save the world in groups—but we shall save the groups by redeeming the unit composing the group.

It is a significant fact that if three thousand people had been converted by a sermon every day, it would have taken nearly a thousand years to bring the world to Christ as it was in those days. Dr. Birney has pointed out the fact that if each one of the three thousand converts had brought one other to Christ, and each one of these in turn had every one brought another, that by this arithmetical progression the world as it is today could be reached within twenty-eight years. The personal word and the personal touch will never lose their power when put forth in the name of Christ. Everywhere there is renewed emphasis upon the personal. Personal evangelism is scriptural, historical and experiential.

The need of the world is so great that the Christian is constrained to respond. The Apostle Paul described this need as that of those "alone in the world and without God." The very words sound like "the tolling of an iron bell at midnight." The fact of sin is one of the grim facts of all the ages. The sins which crucified Jesus Christ are abroad in the earth in this supposedly enlightened and progressive age. The tragedy of Jerusalem, when viewed in the light of God, subdues the human spirit. We cannot give sin a cavalier dismissal and "forget it"—it lies too deep for that. It requires something more than a gospel of "sweetness and light" to bring the prodigal out of the misery of the far country.

It is indeed a gracious truth that God will forgive sin and that a man may be converted and become as a little child. But we must also be brave enough to admit that the consequences of sin in this life alone are

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such as to make men sober with re- flection. To live with the swine is to lose forever some of the noblest possibilities of the human soul.

An awakened sense of the deadly meaning of sin will come when we estimate the value of the soul in terms of Calvary and the cross. The great doctrine of the atonement is in some deep and mystical way related to the need of a world sick with the malady of sin.

Lastly, the road to the Church's self-realization is that road which leads her with this great message into ways and walks of men. There are many indications that God is leading. "Intellectual respectability" and "religious certainty" are in our day in alliance with the forces of the kingdom. A great scientist bows reverently and accepts the Christian view of the world. A great philosopher insists that the facts of the Christian faith must have the same consideration and respect accorded the facts of other realms. The problems of criticism, reverence and irreverent, are no longer central in the thought of Christendom. A war-torn and heartbroken world is perhaps more ready to accept Christ today than it has been in our time. The great fundamentals are the outstanding features of the ministry of those who serve the millions of grief-stricken Europe. Such a cataclysm has not shaken the foundations of the Christian faith.

"The Christian life is the only life that fits into the moral structure of this universe." Upon such facts Christianity does not need to lean, but that these facts should be true of our time is proof that we have reason to believe that Christianity's future will increasingly alter the life of the world. The social order will be Christianized when we Christianize the men and women who create and control the social order. The moralist's passion for man and the mystic's hunger for God are but halves of the same whole—poles of the same sphere. We must not only "hunt the sheep" but we must also "feed the lambs." The conservation of the life of our children is as important as the reclamation of the lost. When we have conserved the life of the child and reclaimed the life of the lost, we must then see to it that the conditions into which they enter must be, in so far as we can make them, not hostile, but friendly, to the growth and development of the Christian character.

In obedience to the command of our Lord, in response to a great need, and following in the footsteps of the Master on the road to self-realization, we labor at the task of bringing the world to Christ. A great and aged preacher and teacher in responding to the congratulatory messages of his friends upon his long life of unselfish service and devotion to the cause of Christ, said the other day that the greatest guns would hurl their projectiles only fifteen or twenty miles, but that messages of love and the gospel of Christ would travel around the world.

With this message of the gospel and with prayer and united effort under conditions which he has created we have assurance that he will approve and bless. A vital sense of the reality of the Lord Jesus Christ makes men everywhere anxious not to disappoint him. He has thought so highly of us as to commit to our hands the making of disciples of all the nations of the earth—"and he has no other plan." Fort Worth, Texas.

EVANGELISTIC PREACHING

REV. C. M. BISHOP Of the four or five words, which we translate to "preach," in the New Testament, probably the leading one is that which is rendered "evangelize" by mere transliteration. It represents that aspect of the Christian message, generally uppermost in the mind of Jesus himself, which considers it as the "announcement of joyful tidings." It was the proclamation of deliverance to those whose minds were shut in by the bondage of Pharisaism, to all whose souls found no relief from the sense of moral defect and helplessness in any scheme of theology or religion with which they were familiar to all who having been guilty of conscious sin carried the burden and shame of it with them always as a fire in the bones. To all these Jesus brought the announcement of free and absolute release; they had only to hear the message and accept the gift. Then there followed, according to a divine law of life, what in the fourth Gospel is described as being "born from above." Preaching in this sense is the most glorious vocation in the world. The preacher becomes, under God, a liberator, a redeemer, an almoner of the bountiful grace of the Father of lights, who is above

PROGRAM FOR CONSERVATION AND EXTENSION OF THE SIMULTANEOUS EVANGELISTIC CAMPAIGN.

The Committee on Evangelism, after careful and prayerful consideration of our prospects and responsibilities in the Simultaneous Evangelistic Campaign, beg to offer some practical suggestions in the hope that the results may be best conserved and the revival be extended throughout the conference year. The attendance of the large delegation upon the Inspirational Meeting indicates that the movement has touched a responsive chord in the hearts of our preachers and laymen, and that our Church in Texas is upon the eve of one of the greatest spiritual awakenings known in our history. We, therefore, submit the following general program for the conservation and extension of our labors:

- 1. Wherever possible let the Win-One Campaign be inaugurated and vigorously pressed in the months of March and April, to culminate on Easter Sunday.
2. In the pastoral charges where it is found to be impossible to hold the revival at the regular time arrange for a great Summer Campaign within the months of May to September.
3. In all charges where meetings are held according to the schedule, extend the Win-One Campaign into May and June and seek to increase the membership and attendance upon the Sunday School, the Epworth League, the prayer meeting, the Woman's Missionary Society and all other departments of the Church, also extend the campaign into midsummer and seek to increase the spirit of liberality, so that all benevolences and all obligations of every kind will be promptly provided for.
4. "Let the whole line advance" and the month of September be designated as Religious Literature Month, and as far as practical the Win-One feature of the campaign be used to place the Texas Advocate and other books and publications in the homes of our Methodist people.
5. Throughout all the work of the Simultaneous Evangelistic Campaign we recommend that the Win-One idea be featured.
6. Ask the Conference Committee on Evangelism to ascertain at the earliest possible moment, after the April campaign, the number of pastoral charges within the conference which held the pre-Easter meeting, and report same to the editor of the publicity column in the Texas Advocate.
7. Ask the Conference Committees on Evangelism and the presiding elders to provide for echo meetings from the Dallas Inspirational Meeting throughout the conferences and districts of the State.
8. In view of the splendid record of the past and the momentum of the present movement, we are emboldened to hope and pray for seventy-five thousand conversions and as many additions to the Church, and such we fix as the goal for this great campaign.

Respectfully submitted, GLENN FLINN, Chairman. H. M. LONG, Secretary.

ONE TO WIN ONE

REV. LUTHER E. TODD. Individual responsibility for individuals is the prevailing thought of the day. It is gripping the Church of every denomination to the uttermost ends of the earth. It is God's "burning bush" to his Church which has been too slow in giving his message of life to the people who toil in the bonds of sin. We should "turn aside and see this great sight" until we can understand the revelation. We should not doubt our ability to respond, or make excuses, or try to shift the responsibility. It is God who speaks, not man. The voice of the Holy One demands a hearing.

1. One Should Win One. The Word tells us so. The Old Testament history of the Lord's chosen people is a record of individual work for individuals. The New Testament enlarges upon the program of the Old, making it still more direct and personal. The Bible, taken as a whole, deals with men and their work as individuals with specific tasks. Mass movements are rare, if we eliminate the exceptional cases of organized armies for defense purposes. Even when men wrought in companies for the establishment of a spiritual propaganda, the work was carried forward as man to man. If there was one leader over all, every member of the company was also a leader in his appointed corner.

Recently it was my privilege to sit in a conference of Methodist Episcopal preachers in St. Louis, which was addressed by Bishop Henderson on the subject, "One-to-Win-One Evangelism." In the course of his masterly effort he said, "I do not know who it was that originated this thing, but he certainly knew what he was about." Never in my life have I wanted to "speak out in meeting" as much as on this occasion. I felt like shouting at the top of my voice, "Who could it be but Jesus!" He is the one that started "one-to-win-one." Absolutely every element in the one-to-win-one program has its authority in something that the Master said or did. Note the following: We say, "Make preparation," he says, "Tarry until ended;" we say, "Enlist the workers," he says, "Pray ye the Lord of the harvest to send forth reapers;" we say, "Survey the field," he says, "Lift up your eyes and look on the field for it is white unto harvest;" we say, "Instruct the workers," he instructs the seventy and others alike; we say, "Send forth the workers," he says, "Go and make disciples;" we say, "A reception service on Easter;" he says, "A Pentecost;" we say, "Conserve the results," he says, "Feed my sheep."

If any additional argument is necessary to bring the conclusion that "one should win one," we have only to take notice of the work of the disciples of Jesus. Their effort was almost exclusively individualistic. They

learned the desire of the Master's burning heart, then they carried out his program even to the laying down of their lives. They remembered how they themselves were won, and they continued in like manner until the end came.

One Must Win One. If, in some degree we have now established the authority for this thing, let us consider its necessity. The business of the world has its foundation in the acts of individuals who carry it on. The farmer borrows money, and the banker lends it; the merchant has something to sell, and his clerk or drummer sells it; the writer has a story, or something, to tell, and the publisher tells it; the nation has a disturbance to quell, and the soldier quells it; and Jesus Christ has a lost world to save, and the disciples, must save it.

There was a period when the work of evangelization was left almost exclusively to the preachers. They did the best they could, but their progress was backward rather than forward. With the coming of special evangelists and their coterie of trained personal workers, there was a distinct advance. However, any one of these great leaders will tell you that his success has been due in large measure to an organized plan of personal endeavor of lay workers. Usually the special evangelist does the thing that the pastor has failed to do, in the matter of evangelism, by the simple method of powerful organization for personal work. If the pastor would learn the secret of this organization and do it, the power of the special evangelist would be increased tenfold. Or, in cases where the specialist is not called in, the Church would not have to suffer the lack of newborn souls, because the pastor could lead the work himself.

We talk much to our people about "loyalty to the Church." There can be no loyalty without responsibility. One cannot be faithful to something if one has not something in which to be faithful. If Church membership means only an everlasting saying of prayers and singing of hymns, Church loyalty at its best will end in the doing of these things. But if the duty of those in the kingdom is to get others in the Church, loyalty will be measured by the extent of their doing it. The Church member is an ambassador on business for the King. The King's business is that of saving a lost world. When the member realizes the responsibility for his portion of this world that is lost, and will exert himself to save it, he will not only be loyal, but also save himself.

If the time ever comes when all people shall bow the knee to Jesus Christ it will be when all Christians feel the necessity of urging the people to do it. I believe that this world can be evangelized within a period of ten years, provided that every Christian will win one person for Christ each year. What would this mean in the Southern Methodist Church alone? If we now have, in round numbers, two million adherents, at the end of the first year we would have four million, at the end of the second year eight million, and so on, until at the end of the tenth year we would have two billion, forty-eight million. If all the denominations would do likewise, at the end of the tenth year we would be crying for more worlds to conquer. Do my readers say this is unreasonable, unthinkable? Is it? Is it too much to expect a Christian to win one person each year for ten years? I hear you say that the Southern Methodist Church has two million members, not Christians. In that event we can eliminate the members who are not Christians and still complete the task. However, we must first establish in the minds of those who really are Christians the one big thing that it means to be a Christian, namely, personal responsibility for lost souls.

3. One Can Win One. Andrew did it, and he was an unlettered fisherman. Phillip did it, so did the woman of Samaria. But why go on, when the Word literally teems with records of people won by individuals. One can win one, or else the Master would not have commissioned one to do it. Our Lord does not order the impossible. Likewise the history of the early Church proves the point for which we contend. Later history but adds to the testimony. The experience of the Church today tells a story in this connection that almost staggers the imagination. Tidings from the various mission fields leave the skeptical and unbelieving without place whereon to stand. It can be done. The little child can win its father, mother, may be the whole family; the young man can win his chum; the young woman can win her friend; the business man can win his associate in business; the man with a shovel can win his comrade with a pick; the street car conductor can win the motorman; the engineer can win the fireman; the preacher can win—whom? It depends on the preacher. If he is God's man, having



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a heart burning with love and throbbing with the spiritual Presence, he can win a few of every class.

Recently I attended a meeting of leaders in a certain Church for the purpose of setting up a "one-to-win-one" campaign. During the discussion a gentleman remarked: "Well, then, do you think it possible for us to convert people? Is not this the business of the preacher rather than the work of laymen?" I replied: "No, you are not expected to convert, but to tell the story of a Christ who will do it. You are to deliver the message and it, under the direction of the mighty God, will do the work that no man can do. Jesus said: 'Ye shall know the truth and the truth shall make you free.' We are responsible for making the truth known to the people; Jesus is responsible for the truth making the people free. The Master has never failed in his part, but we have."

If we will now, with shame and humiliation, confess our shortcomings and pledge our God to do our part as he has commissioned us, the greatest revival of religion that has ever been known will come to the Church.

4. Will One Win One? After all is said, the big question to be decided is not can we, but will we. It means earnest consecration, patient waiting for edification, out-spilling for an infilling, and then work—the kind that leaves scars. Are we willing to pay the price? Are the souls of men worth what is demanded of us to possess them? Is the image of God, outraged and besmirched by improper choice, worth our effort to recover? Shall we stand by and argue concerning the value of a God? Shall we consider profit and loss when the divine in our fellowmen cries out for help?

What citizen would fail to respond to the call of his country? What man would refuse to protect his home? Who among us fails to be solicitous about his money in the bank? Is a man's country more to be considered than God's world? Is the call of the President of the United States to be answered, while the call of the Lord Jesus Christ is neglected? Shall we spill our life's blood in defense of our earthly home and take no account of that dwelling place "not made with hands"? Shall we watch our material resources with caution, and our spiritual inheritance with indifference? Is only man to be considered and God forgotten?

Such thoughts turn our faces crimson, and they should. And yet while the god of war, the god of pleasure, and the prince of the powers of darkness are calling today for men to enlist for the carnival of blood, play and iniquity, the God of men is likewise calling for volunteers whom he may send on a mission of peace. The one is a call to death, the other to life. To which shall we respond?

The approach of the sacred Lenten season should warm the blood of every Christian believer. It should bring back to our minds One who came to this old world for the purpose of saving it from itself. We should see him in his ministrations of love, sympathy and sacrifice. We should bow once more at the foot of the tree upon which he hung. We should hear again his final word: "It is finished," as if to say, "My work of self-denial, suffering, sacrifice and death is completed. I have brought you a message from our Father God. My work in the flesh is done. Yours is just begun." As we kneel around the dying Son of God, let us open our hearts that his love may come in. Let us empty our souls of self that his Spirit may possess us until we can say, "For me to live is Christ." Let us return to the big, wide world waiting below. Men look different to us now. Somehow we have been missing their sin-scarred bodies, their sin-blighted ideals, and their sin-cursed souls. Now we see them. We have also found a way out. Shall we make it known. Will one win one?

St. Louis, Missouri.

THE PLACE OF THE CHRISTIAN COLLEGE IN EVANGELISM

REV. J. E. HARRISON, D. D.

The Christian college is either a hindrance or a help to true evangelism. It may be laid down as a fundamental fact that nothing has a place in the spiritual work of the true evangelism except evangelistic forces.

There must also be a clear distinction between evangelism as a spiritual work, and the mere reception of members into the Church. Both are important, but one is essential to salvation.

A Christian college, to have a place in evangelism, must have a place in the Church of Christ and must illustrate in its faculty and student body

constant loyalty to Christ and his Church.

Its place in evangelism must be a permanent one and not a sporadic one. It must be as a city set upon a hill; as a light that shines steadily through all its offices and functions, so that no one can reasonably be misled as to its position on any and all questions of loyalty to New Testament Christianity.

As I see it, at present the greatest disability of the Church college comes from the general and growing laxity with respect to willingness. It is inconceivable to me how a student body that spends many of their nights in the vaudeville showroom or in a dancing room can have much place in the spiritual work of real evangelism.

It is a well known fact that an evangelist endowed with ordinary tact in handling people can have a big meeting with a body of students at any time by mere manipulation, but that to turn a whole body of students into a line of living that puts the college influence wholly on the side of loyalty to the Church is a very difficult thing to accomplish.

The attitude of many of our Church colleges and the habits of their students tend to militate against true evangelism in a very hurtful manner in that the habits of worldliness in the colleges sends to the communities and towns back to the home Churches young men and young women who at college have learned to disregard the sacred obligations of Church membership; and the fact that they have been off to college gives great force to their example and opinion.

San Antonio, Texas.

PREACHING FOR CONVICTION

REV. O. E. GODDARD

Preaching occupies the primal place in the divine program for propagating the gospel. Many important factors there are, but the chiefest of these is preaching. Organization, music, personal work, ritual are not to be esteemed lightly, but all these and all other factors in the evangelization of the world occupy a subordinate place to preaching. In issuing his great manifesto Jesus said nothing about organization, music, personal work or ritual. He concentrated and focalized his policy for the Church into two short words, two monosyllables, Go preach. Since the going was for the purpose of preaching it can in its last analysis be boiled down to one word, Preach. Whoever puts anything before preaching, or even on a par with preaching, is perverting or inverting the divine order. Preaching is the chief, the paramount, overshadowing work of the Church.

Shall we infer that Jesus was indifferent to these subsidiary factors, such as organization, music, personal work and ritual? No, indeed. Jesus was a master psychologist. He knew the organizing power of a great vital truth. He knew that no great thought could roam unembodied. He knew that every great thought evolves for itself an organism. This accounts for his seeming indifference to organization, form of government, ritual, etc. Well did he know that if he could get the thought that he is the world's redeemer and risen Lord into the hearts of a few souls that that thought would be like fire in their bones and would evolve an organization for propagating the truth. After his ascension, when that thought had been vivified and clarified by the illumination of the Holy Spirit, an organization of those who felt this truth in their hearts was evolved almost before the parties themselves were aware that an organization was in process of making. So it has ever been. Luther did not plan a new Church, but the vital and vitalizing truths he preached evolved one. John Wesley no doubt desired that his new wine be kept in the old bottles, but that was impossible. The logical and psychological order is thought first, organization and other factors as a natural sequence.

When we multiply organizations faster than we propagate vital thoughts and produce personal experiences, we shall soon find our Churches encumbered with much dead machinery and powerless organization. We are in eminent peril of doing this very thing this very day. The only purpose of organization is to create channels through which vitality may express itself. We cannot create organizations and launch campaigns and breathe into them the breath of life. We must

first get the life to throbbing in the soul and then by organization create channels for utilizing and conserving the enthusiasm thus aroused. The purpose of preaching is to produce this condition. It never was designed that the minister should amuse and entertain. It never was his business to be the chairman of a mutual admiration club nor a dilettante in an aesthetic society. It is not his business to coddle the calloused and calculating Ananiases nor fill his Church with unconverted Simon Magis.

The first business of the preacher is to announce to the sinner that he is lost, helpless and hopeless. The sinner does not need an anaesthetic, he needs a dynamic. Delude not the sinner that his sins have their origin in some pathological condition of his body. Their animus is in his attitude toward God. Sin must be laid bare from the celestial perspective. Let the sinner see sin as God sees it. Men have a notion that so long as sin does not rob any one of his property or good name, so long as it is not scandalous, it may be condoned. The light, apparent, childish view of sin that ordinarily obtains among us is appalling. Sin, as it affects society, is only an incidental result. The real nature of sin is seen only as it affects God, the source of moral authority. What shall be said of the man who refuses to submit to the divine rule here in God's own country? The man who rebels against organized government is called a rebel. His crime is great. Does the government have more sacred claims upon a man than God has in his government? The man who tries to absolve himself from governmental duties on the ground that he does not believe in organized government is called an anarchist. What shall we call the man who does not believe in God's right to have organized government here in his own world? What does the government think of the man who allows himself to be drawn into a collusion with a government in opposition to ours? They call him a traitor. What is the man who allows himself to be drawn into the camp of God's enemy? The man who has not surrendered to the authority of Jesus Christ in this world is a rebel, a spiritual anarchist and a traitor in the sight of high heaven. Pity the woman who says her husband is such a good man, all he needs is just to join the Church! Pity the mother who thinks because her son has not been notoriously immoral that God is almost under obligations to him for his morality! The exceeding sinfulness of sin must be laid bare. The diabolism of sin must be exposed; its merited sentence pictured in lurid lights.

This is the kind of preaching that will produce conviction. This is the kind that will impel the condemned sinner to cry out, "Men and brethren, what must I do to be saved?" This is the message that will show him how indispensable is our all-sufficient Savior. Let us cry aloud and spare not on these eternal verities and God, even our God, shall bless us, and that right early.

Galveston, Texas.

THE EPWORTH LEAGUE IN THE EVANGELISTIC CAMPAIGN

REV. T. F. SESSIONS

It is quite fitting to one's thoughts to think of the Epworth Leaguers as being very vitally connected with the Evangelistic Campaign now on. The word "campaign" suggests activities and operations that to my mind would be meaningless without young life. Frequently in political campaigns you hear it said that it was the "Young Men's Club" that turned the tide to victory. When our flag went to the rescue of Cuba, it was followed by such an army of youth as made a mother cry, "O God, they are taking our babies to the bloody field of sacrifice!"

When or where did you ever hear of any great campaign for a great cause that left out of its most hopeful plans the young life? It would be a calamity to this movement as well as a calamity to the young life of the Church, not to harness the efficient forces in the Epworth Leagues to the ends being sought. The truth of the matter is I cannot think of this great movement succeeding—nor any other movement of the Church succeeding as for that—without her young people. Most assuredly they constitute the best element in the Church—or ought to—for effective service. They were taught in the Sunday Schools the ideals and doctrines of the Church; and in the Epworth Leagues trained as good soldiers of the noble cause, and why not expect from their red blood, buoyant life and virile faith the most splendid results for

the Church they love and are anxious to serve? No pastor nor leader of this campaign can afford to overlook or neglect this potential element that hungers to be his ally in the fight.

In our "Workers' Council" at Fort Worth during the holidays very large consideration was given to the Epworth League's part in this campaign. By reference to the Advocate of January 20 you will see the pronouncements there set forth. It is hoped that all our Leaguers will note with care these suggestions, and endeavor to carry them out, so far as possible, as we believe no more effective plan of operation could be adopted.

These at once put you under the most satisfactory leadership, place you at the very heart of the movement and guarantee you the best possible advantage of effective service.

There is this one further suggestion I would make. In your local meetings for prayer, counsel, etc., select some good book bearing on the work you are seeking to do—a book like "Taking Men Alive," or "The Soul-Winning Church," and make it a study in your group. Then seek to put into execution fresh from your "inner chamber" such suggestions as appear feasible and bear on your problem in hand. This can but have the most happy results.

In facing this task of great privileges and assuming the obligations it imposes, let us remember that the ringing call is not the joining of a movement with large proportions; but it is the summons to duty of every redeemed soul to become redemptive in behalf of every soul unredeemed.

No one can purposely withhold his efforts from a movement whose sole object is the salvation of the lost and be guiltless of his brother's blood. May the great Head of the Church be the Leader of us all; and may he find loyal devoted followers that will have but one ruling passion, namely, to know and do His blessed will.

Beeville, Texas.

THE PERSONAL TOUCH

REV. THOS. GREGORY

Nehemiah's critics, Tobiah and Sanballat, are always in evidence; however lofty its aims every movement will encounter its Gashmu. From what our editor says this simultaneous evangelistic campaign is no exception. While some may question the wisdom of the "boosting" and "pushing" methods as savoring too much of the secular advertiser, and while others may be suspicious lest the whole scheme may result, as some Sunday School contests for numbers, in swollen reports, refreshments and relapses—no one among us but rejoices that the Church has this great objective upon its heart; and no one but believes that with earnest prayer and continued work, with dependence upon the Divine Spirit, we shall succeed, and that the experience of Nehemiah and his collaborators shall be ours: "They offered great sacrifices and rejoiced; for God had made them to rejoice with great joy; the wives also and the children rejoiced, so that the joy of Jerusalem was heard even afar off."

The presiding elders accept the challenge of the editor. They may be depended upon. Their own hearts aglow, they will lay upon the hearts of pastor and layman the divinely-inspired suggestions of the Committees on Evangelism. They have a varied constituency, however, and must be prepared for intelligent, sympathetic co-operation with men who

view this matter from different angles.

Our preachers, self-respecting and intelligent, are not to be whipped into line by cheap facetious denunciations, nor cajoled by promised published returns; and our laymen will think for themselves as they follow our leadership. There may be preachers who dogmatize the gospel because they falter in the proclamation of that "lifting up" which, because it is the secret of Christ's power to heal the fiery serpent's poisoned sting, is the secret of this power to draw men to him; but they are not troubling our Zion to any degree. And our laymen are not to be inspired to the best and closest co-operation by the emotional ebullitions of the professional evangelist. "The time is past when our men can be caught by that," said an intelligent layman, referring to an address when an hour had been spent in sentimental gushings and feeble vaporings.

A leader must, by maintaining a proper perspective, relate this movement to the past and to the future in his conversations and more public endeavors.

The campaign must not be considered separate and apart from the work which has been done faithfully and well in the past. The picture which Gustave Dore gives of Nehemiah, his eyes heavy with weeping, his attitude that of one ready to despair when he finds the walls fallen, gates carried away, the city in ashes, and, worse than all, the graves of his fathers trodden by the foot of the stranger from every land, is not the picture we are presenting to our people. True, ever and anon we hear the pessimist's wall—the decadence of the Church, the perfunctoriness of the pulpit, the ineffectiveness of organized Christianity. This comes of religious dyspepsia and a declining faith.

In the old book of Hermas the pastor saw an aged woman seated for very weakness in a chair, and he was told that she was the Church. Then he saw a strong woman in mature life busily superintending the erection of a great tower upon the waters in whose building myriads of men were employed and he was told she was the Church. Finally he saw a young woman of exceeding beauty and grace, and lo! she also was the Church! When he asked for an explanation he was told that the key to the mystery lay in himself. When his faith was weak, the Church looked old and helpless. When he saw the work given her to do his faith revived and the Church grew young again in his eyes; he was smitten with the beauty and serenity of her countenance; he knew that her life lay before her.

Religion in our midst has not been exhausted of its dynamic element—the vision of a Redeeming Christ and the message of a present personal forgiveness. Because, forsooth, some preachers insist on the necessity for a theological basis for all constructive preaching, a reverent observance of the forms of divine worship, to the exclusion, possibly, of the "light lifting songs of a thoughtless courtship;" because they, like the prophets of old, take up cudgels against the lawlessness of individualism, the selfish absorption in personal pursuits, the tyranny of wealth; because they protest against the substitution of mammon for manhood, gold for greatness and chattels for character. Shall we admit that religion has been "frozen into a theology, spun out into ecclesiastical forms, crystallized into systems of external ethics—a mere adjunct to politics" and that the Church is anachronistic? Let us not forget, yea, let us rejoice that in our Church a larger increase was reported last

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year than in any one year for the past six years. Among us it is the exception for a pastor not to report additions to the Church on profession of faith.

Not only so, but we are prepared to declare to the brethren that this movement in its inception and development is the fruit of work done in the past. Rejoice we should in the missionary operations, layman's activities, the revived interest in our Sunday Schools, and we may well believe that our educational campaigns and appeals have been preparing the way for such a revival as we need and are praying for.

Then let us relate this campaign to a future beyond the completion of the Lenten season. Regard it as an end in itself to reach its consummation at a given time when the totals are published and the contest is called off and we defeat our own purpose and dishonor our Master.

I am alarmed as I think of this craze for statistics which, as Ian McLaren says, came into the Church through the pardonable intoxication of Peter on the day of Pentecost. We hear of no totalling up on the part of the apostles after that. We cannot forget the dire results of the numbering of the children of Israel by David. I fear we are reducing Church statistics, not to a "fine art," but to an unwholy art. What a sorry spectacle where the preacher refuses to have Church roll revised lest he report a smaller increase than his brother pastor, and the stewards are looking askance upon additions of members because of increased assessments.

If we must have statistics let us remember that to have complete statistics we must have, not only statistics of conversion, but statistics of edification, statistics of love, humility, secret prayer, statistics of things that the right hand does without letting the left hand know; prophetic statistics—statistics showing the shining sheaves of a harvest a hundred years to come, springing from two or three dark seeds, that some honored servant of Christ, whose life is a poem of resolve and endurance, is now sowing in tears.

Fitchett well says, "If Methodism is always supremely evangelical in its teaching it is also intensely practical and wisely sober. Its note is a certain equisense and sanity, an abhorrence of exaggeration. Its theology keeps its feet on the solid earth. Its creed is always related to conduct, is valued as it produces conduct, is tried by its effect on conduct." We may well hope that the ethical may go with the spiritual revival. The conditions of discipleship have never been changed: Self-denial, self-crucifixion and self-abandonment. We must not seek to gain followers for our Christ by lowering his standards or diminishing his requirements.

The personal worker must be secured, trained and inspired. Early Christianity reached those who were without by a vast personal propaganda. It is not written that Jesus told the Church to go and preach the gospel to every creature. He gave that command to the disciples. The tent-maker of Tarsus starts Christian Churches in Thessalonica, Corinth and Ephesus in his off time. Priscilla and Aquilla take Apollos home and teach him the way of the Lord more perfectly. Gibbon, as John R. Mott well points out, assigns one of the principal causes explaining the rapid spread of Christianity in the Roman Empire, the fact that each convert regarded it as his greatest privilege and responsibility to disseminate among his acquaintances the inestimable blessings which he had received.

It is the personal Christian who will bridge the gulf between the Churches and the unchurched masses of our streets. What is needed is the sensible talk and robust character of the men and women of our Churches. It is the ministry of the merchant, doctor, farmer, lawyer, carried on in fine brotherliness and with frank naturalness all the week through that will hasten the reconciliation of men to God. What a ministry this Win-One campaign opens up to our laymen!

Happy the preacher who can gather such around him. He will then realize that much of his pulpit work should be devoted to the equipping of men and women, in the pews, for the ministry; which ministry shall find its sphere of operation in the stores, factories, offices, on the streets as well as in the public meeting.

The presiding elder, with every worker in matters spiritual, may well turn his eyes in upon himself. "They must be clean who bear the vessels of the Lord," and they must be enthusiastic who would build the kingdom, for the King's business requires haste. As he moves among his brethren he should be a pattern in devotion, purity and faithfulness. There is a story of a monk who desired to convert a pleasure-seeker from the error of his ways, but in vain. The sinner re-

turned a mocking laugh to all his admonitions. "I see," said the saint gravely, "that I must deal with you in earnest. Kneel down and lay your head on my knee." The young man, still laughing, did so. The saint laid both his hands on the bowed head before him and prayed for some moments. In the end he said, "Now get up and go your way." The young man rose and departed without saying a word, but he was changed from that moment! A bit of ancient superstition? Yes, but what a suggestion as to the power and influence of a truly spiritual character. We need to remember that the force of one's words is in proportion to the weight of one's character.

Between the moroseness and approach-me-not of the ecclesiastical autocrat and the incessant hilarity of the so-called good mixer, there is a happy medium of brotherliness, compassionateness, tender-heartedness and humble-mindedness which will never make Christian conversation and direct appeals to the sinner untimely.

As to the preaching our people can see through the cant and crudeness of much of the so-called revival preaching of the day. Preaching during the campaign for souls need not be patterned after the skeletons of sermons specially provided for revivalists. Even the "great texts" may be found for oneself in the Bible.

Some are impressed possibly by the pious whine and the sanctimonious unctuousness of the "mealy mouthed milkop," notably Browning's "load of lace that came to pray," but our people are looking for virile truths preached with vitality and up-to-dateness. Too many seek to cover up mental indolence and poverty of thought by declaiming against intellectualism, higher criticism and the like.

Preach the old doctrines of Methodism—repentance, faith, assurance, justification, sanctification with certainty, individuality, understanding, and, above all, with passion. Read and reread that heart-searching address on the "Secrets of Effective Preaching," by Dr. J. H. Jowett in his "Apostolic Optimism." It will lead to a searching examination of one's motives; it will be an inspiration not soon forgotten.

Do I hate all sin? Do I feel sin to be loathsome? Am I possessed of a tender sensitiveness that can discern even the faintest movings in the hearts of my people? Have I been a wooer, a lover, enticing men by the tender persuasiveness of my life and speech? Have I linked the proclamation of duties to the love of Calvary? And have I carried delight in my own message?

Dr. Jowett says truly that if we can give an affirmative answer to such questions our preaching shall be effective. Under the Holy Ghost, may we seek such qualities.

As to plans: they will vary as our fields of labor vary. In our conferences, Church, Quarterly and District, in the Sunday School and Epworth Leagues the supreme purpose of this campaign must be kept before our people. Nothing need to be neglected, however, for this movement is but accentuating the great objective in all our Church work. The Church exists as a soul-saving institution and all its ministries must be directed to this end. If it fails here, whatever else has been done in church building, in education, in sociology, it is a colossal failure and "lehabod" may as well be written over its portals. The glory of the Lord will have departed. San Marcos, Texas.

THINGS ESSENTIAL TO SUCCESS

REV. CHAS. L. BROOKS

I have just completed a reading of the autobiography of Charles G. Finney, one of the books recommended by the Committee on Literature for the Simultaneous Evangelistic Campaign. Three things stand out pre-eminently in that book as the cause of the wonderful results of those revivals, viz.: the preaching, the praying and the personal touch. "The means used," says Mr. Finney, "were simply preaching, prayer and conference meetings, much private prayer, much personal conversation, and meetings for the instruction of earnest inquirers. These, and no other means, were used for the promotion of that work."

And, first, the preaching: It was direct and personal. Mr. Jefferson, in his "The Building of the Church," says, "Preaching in many pulpits has grown increasingly impersonal. * * * To urge upon the individuals in the congregation an immediate surrender to Christ as Lord, seems to certain

preachers somewhat irrelevant, and to others quite ill-mannered." So it was in Finney's day. The preaching was all of a general character, "about the gospel," rather than "the Gospel," "about sinners" instead of "to sinners." It studiously avoided being personal, "in the sense of making the impression on any one present that he is the man." The style was too elevated. The language was such as not to be easily understood by the common people. Mr. Finney's method was that of a lawyer "in addressing a jury," and his aim was "to get a verdict, and to get it upon the spot." So we find him in the very beginning of his ministry, pressing home the doctrines and urging his congregation to give "pledge to make your peace with God immediately." Of course, that method filled them with "wrath" at first, but it brought "conviction" and, ultimately, salvation.

The first answer of Asbury to his call to be an evangelist "was to assemble his youthful companions and exhort them to repentance." The success of the early Methodists was due largely to that character of preaching. Their sentences were short, cogent, powerful; their appeals, simple, direct, personal. They aimed at immediate results, and secured them. They believed, "Today is the day of salvation," and by their impassioned utterances brought on a revival such as all the stilted exhibitions of rhetoric of the learned theologians of that day could not kindle.

We need to return to that part of the program of the primitive Methodists, Finney says: "Men are not fools. They have no solid respect for a man that will go into the pulpit and preach smooth things," and Jefferson says: "Many a man is preaching to a dwindling congregation because his sermons have lost the personal note." The success of this campaign will be measured largely by the success of the preachers in sounding the personal note.

And, second, the praying: It was impetuous. We note that Mr. Finney's "own mind was much exercised in prayer." He says: "I gave myself to prayer * * * and urged my petition until answer came." And again, "I went up into the woods * * * and continued for a considerable time in prayer * * * I went up a second time * * * I went up a third time, and then the answer came." It is no wonder he emerged from the "woods" to find the schoolhouse "packed to its utmost capacity." In prayer he made his preparation for the pulpit. He called that his preaching "from inspiration," and says that in no part of his ministry did he preach "with greater success and power." He "laid great stress upon prayer as an indispensable condition for promoting the revival." He says: "I have said, more than once, that the spirit of prayer that prevailed in those revivals was a marked feature of them." "Greatly exercised in prayer," "given up entirely to prayer," "groaning and struggling in prayer," "in travail of soul day and night," are descriptive terms which he applies to some of those who were engaged with him in the revivals, while he himself, on the buffalo robe in the hay loft of Mr. Gale, literally "poured out his soul in prayer to God."

The fundamental need of the Church in this campaign is not men, money, nor equipment, but prayer. Gordon, in his "Quiet Talks on Prayer," says: "The greatest thing any one can do for God and man is to pray. It is not the only thing. But it is the chief thing." A superhuman task requires a superhuman power, and that power can be had only through prayer. Jesus prayed. Sometimes he spent whole nights in prayer. The apostles prayed. They tarried at Jerusalem until they were endued with power. The answer to prayer is the tongue of fire, and the fruit of the tongue of fire is a sweeping revival. The petition of the old prophet of God in the "valley of bones" was, "Come from the four winds, O breath, and breathe upon these slain, that they may live." "And the breath came into them, and they lived, and stood upon their feet, an exceeding great army." John Knox cried unto God "Give me Scotland or I die," and God gave him Scotland. When the Church gets in an agony of soul over a lost world, the salvation of the world will come!

And, third, the personal touch: It was persistent. How often in that book do we meet with such expressions, "Now I want you to go home with me, for I want to converse with you," "They begged me to call and see her," "A Christian brother called on me and wished me to visit his sister." And it is remarkable how many of these calls Mr. Finney answered. Almost day and night he was on the go. The "conversations" with inquirers in the "inquiry meet-

ings," "the heart-to-heart talks" with the people in their homes, the mixing with the multitudes in the stores, hotels and on the streets—all resulted in many bright conversions that would not otherwise have been secured. How soon was the "vain young woman" converted after her private interview with Mr. Finney. The reason was he had put his finger on the sore spot in her life.

The personal touch the preacher cannot afford to lose. Mr. Jefferson points that out vividly in his book, "The Building of the Church." He there shows that "Cities are colossal destroyers of individuality;" that "Industrial forces are working ceaselessly to rob the individual of distinction;" that "Commercial forces are working to obliterate the individual;" that "Even organized philanthropy has a tendency to lose the individual;" and that, as a consequence of all this, there has come to be a "widespread absence of the sense of personal responsibility," which is only serving to multiply our problems and deepen "the blackness of the human tragedy."

Sin is not impersonal, but personal. It is not a corporation that sins, but the persons who compose the corporations. When a banker charges a usurious rate of interest he cannot hide behind the corporation. In this age of commercialism men need to be made to feel that, if they will not hear it publicly then they must hear it privately. The old prophet said to David, face to face, "Thou art the man." It requires courage to do that, but it is the business of the preacher. And if he is indeed an ambassador for Christ, beseeching men in Christ's stead to become reconciled to God, he will do it. That was the habit of Jesus. He called Zacchaeus, the publican, down out of the sycamore tree, that he might go with him and abide at his house that day and bring him to a sense of personal responsibility and the consequent resolution, "Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold." At the well in Samaria he spoke directly to the woman about her life which changed her into a herald whose testimony caused "many Samaritans of that city" to believe on him. Yonder under cover of darkness he discourses with Nicodemus, "a master of Israel," saying to him, "Ye must be born again," which conversation and doctrine evidently changed Nicodemus into a disciple.

These things are essential to the success of any revival. Without them our efforts can but fail. With them success is assured, and the results will be permanent. Muskogee, Okla.

(See also page 7.)

MIDWAY.

Things are moving nicely. Receiving members all the time. New church building enterprise in progress, debt-paying campaign on to lift a small balance on parsonage. Begin my "One-to-Win-One" campaign second Sunday in March.—Wesley H. Keener.

MARTHA, OKLA.

Martha Station, under the pastorate of Rev. C. L. Carter, is moving forward nicely. All of the stewards are subscribers to the Texas Advocate. The Sunday School attendance far exceeds the Church membership. This is the only Sunday School in Mangum District carrying out every point in the standard of efficiency. The finances are up to date. Martha leads the conference on amount committed to Teller for benevolences. Carter is a trained worker.—Moss Weaver, P. E.

CARLTON.

Bishop McCoy read us out to Carlton at the last session of the Central Texas Conference. We had a warm welcome. The good ladies had sumptuous dinner prepared for us when we arrived. These good people surely know how to make a preacher and his wife love them. And they are still bringing in the good things. We have a progressive people here. At our first Quarterly Conference, out of our fourteen stewards, we had thirteen present. They raised the pastor's salary, and every one seemed to be hopeful for a great year. Our presiding elder, Rev. S. J. Vaughan was at his best, and preached one of those soul-stirring sermons. The occasion was one to be long remembered. We are, we think, moving on nicely. Our Sunday Schools are doing fine work. Our Wesley Adult Bible Class that organized a few weeks ago is doing fine work. They have ordered a new piano for the church. The ladies have organized a Woman's Missionary Society. They organized with fifteen members at the start, and there are more to come in yet. We are praying and planning for a great revival.—J. D. Smoot, P. C.

HYDRO, OKLAHOMA.

The above place is a beautiful town of one thousand people, with brick business block with other wooden buildings, three banks, one cotton gin, three elevators, fine school building and four Churches with one of the finest countries around it in Oklahoma. Soon after I was appointed evangelist by Bishop Murray I moved out here in this high altitude for good health. This is the healthiest country I ever saw and very fine for wheat and corn. The Rock Island Railroad, running from Memphis to New Mexico, passes through our town. Some of the preachers who have desired to have me help them in meetings have been writing me at Hugo, Oklahoma. My headquarters, or postoffice, is Hydro, Oklahoma and I will say to to brethren who desire help in meetings I am making out my slate for spring and summer meetings, so if you desire me to help you write me as soon as convenient, as I want to fill all my time, both spring and summer. If you desire me to bring singers and call penitents to mourners' bench, I have had thousands converted in my meetings and nine out of ten have been converted at the mourners' bench. We are delighted with the Texas Christian Advocate.—F. E. Shanks, Evangelist for East Oklahoma Conference, March 4.

Advertisement for 'The NEW SONG BOOK "HERALD"'. Includes text: 'EACH SONG A GEM', 'SEND FOR SAMPLE', 'The Book suitable for all departments of church work...', 'A SONG BOOK WITH A MESSAGE PRINTED IN ROUND AND SHAPED NOTES', 'NO OTHER BOOK ON EARTH HAS SUCH A COLLECTION AT SUCH A PRICE', 'More than 1,800,000 of Coleman's Books in circulation...', 'PRICES: Cloth Board: \$20 per 100, \$3.00 per doz., carriage extra. Single copy 30 cents, postpaid. Manilla: \$12.50 per 100, \$2.00 per doz., carriage extra. Single copy 20 cents, postpaid.', 'SEND ALL ORDERS TO ROBERT H. COLEMAN, Ed. for. Publ. sh. and Distrib. SLAUGHTER BUILDING DEPOSITORY ALSO IN CHICAGO DALLAS, TEXAS'

Simultaneous Evangelistic Campaign

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PROGRAM AND FINANCE,
O. F. SENSABAUGH
W. D. BRADFIELD,
JNO. R. NELSON.

ECHOES FROM THE INSPIRATIONAL MEETING.

If a great body of men met to sound one note and that the note of a coming revival of power; if prayer and song and address, all pointing to one thing and that thing the lifted cross; if hearts and souls deeply burdened with one load and that the load of a world's sin; if eyes lifted to the hills of our only hope, and that hope anchored within the heart of love and about the might of the Son of God—if such as this means a great meeting, we had it. The crowd was there, more than the most optimistic had hoped for. The spirit of determination, of courageous onward-moving purpose, of a lifted faith and a conquering hold on God, of humble but bold resolve, was the spirit of this meeting. God was with us. We cried and prayed and almost shouted. The word "Lent" was not used that this writer heard during the whole conference. The whole note was that of a coming revival of religion, of Holy Ghost filled effort for souls. We went back to our homes determined not to trap men into the Church, but rather to win them to our Lord and Christ.

Knickerbocker.

Knickerbocker flashed and flamed like a meteor. He literally set the meeting on fire in the very beginning. His whole thought was, "As for me, I am ready to be condemned, despised and even loathed if thereby I can lead one soul to my Master." He stressed the necessity of weeping within our souls over the sins of men and of preaching every sermon as though it were the very last message we would ever carry to our dying fellows.

Holt.

Dr. Holt of Southern Methodist University followed, his subject being "How to Reach Men in This Campaign."

Todd.

Dr. Todd closed the discussion on the first morning and rang as clear as a bell. We were delighted to find this man standing for a genuine work of grace in the hearts of those reached by this campaign. More than once he urged us not to be satisfied with a superficial work. He emphasized that the fact that the bringing of men and women into the Church who were not genuinely saved was criminal. He urged that every pastor instruct his workers faithfully at this point and thus avoid the calamity that might attend the reaping. He advised that every pastor close his campaign with a two or three weeks' revival.

Tate and Dial.

The opening speeches of the afternoon session were by Brothers Tate and Dial, two of the most active laymen of the North Texas Conference. They sparkled like new gems. There was wit and there was more. There was point in everything they said. They spake with sharpened blades, both standing for the organization of the laymen of every charge, in Sunday School and every other organization, all with the one end of saving men.

Bradfield.

Dr. Bradfield spoke on "Literature." He announced his subject, named several books of inspirational influence, and then launched into as splendid a ten minute address as we ever heard. This man, sent of God to our Methodism, laid the emphasis where it be-

longs, upon the absolute necessity of every Methodist preacher counting that he has failed unless he leads men and women to Jesus Christ.

Dobbs.

Dr. Dobbs spoke on "Personal Evangelism," showing the connection between the old and new in evangelism and stressing the necessity of an empowered ministry for the great task that is before us.

Mouzon.

At night Bishop Mouzon delivered one of the most powerful addresses that this writer has ever heard. With the earnestness of a soul that sees a mighty vision he stressed "The Sources of Power." There was not a Christian man in the room who did not feel like falling to his knees and praying for a Pentecost.

Thursday Morning.

This writer was so detained that he did not hear Ferguson and Groseclose, who opened the program of the second morning. But we did hear Griswold, Goddard, Sessions and Andrews. These four men held the large audience as though it were one intensely interested man. We laughed and cried and cheered. Goddard's address was a classic, a masterpiece, a gem. I felt like screaming as he talked of "The Evangelistic Message." Andrews said more in twenty minutes than he ever said before in his life in the same length of time. It was grand.

Lambuth.

Bishop Lambuth was heard from more than once. With sweet and humble simplicity he gave testimony to the power of prayer, the wonderful avenue of a Christian's approach. As we closed, he knelt and prayed and his prayer lifted the audience to the very throne.

And now it is over. No, it is not over. It is but begun. We who were there dare not fail to use the blessing that fell upon us. We are back at our pulpits and our altars, pledged to wage a mighty battle against sin. It is to be a mighty crusade. Thank God, no note of mechanical service was sounded. No man dared hint that we were to build a machine for the shameful purpose of only grinding members into the Church. Every word pointed toward a great refreshing. Only one time did we hear an "amen," though there were a thousand "amens" sounded. It was a Methodist meeting, an old-timer. We felt that we were where the fathers had been. It was a Pentecost.

Brethren, let us not pray the less but rather the more, now that the full meaning of this movement has come to us. "O God, send the power just now and baptize every one." It is victory ahead, if we rest our hope in him.

SOMETHING TO OFFER.

In our preaching, during these days of evangelistic effort, we must offer the people something. Few people desire to spend their money for that which is not bread. The decay of such movements as Universalism, Unitarianism and kindred cults have been absolutely necessitated by the mere fact that these false religions never offered the people anything. During the past year the Unitarians had a net decrease in both ministers and members in America. Americans believe in getting their money's worth and they can't get it by that route, therefore they pass up this so-called Church as a nauseating impossibility. It doesn't pay. It never has and never will declare a dividend. In fact, it had no capital stock to begin with.

Methodism has grown and flourished and progressed until she leads the Protestant world simply because she has given the people something. She has given bread for the people's money and satisfaction in return for their labor. Everything they have invested

in her has brought back a profit. She has been declaring a large dividend. If she ever comes to the place where she has no further blessings to offer the people, they will come to the place where they will have no further allegiance to offer her.

Let our preaching hold out the prize of a joyous and rich Christian experience; the treasure of a hope that is anchored within the veil; the richness that can only come when the spirits of men and the spirit of God hold sweet communion. Let us tell the people of that which moth cannot corrupt and thieves cannot break through and steal. We do not desire to bribe men, but we do desire to show them the profits of a Christian life. Let's open up our gold mine, brethren, and invite our friends and neighbors to become rich. What a glorious thing to be able to offer the people a real one-hundred-cents' worth for every dollar they invest!

REVIVAL FIRES ARE GLOWING.

Ham-Ramsey have just closed a wonderful revival at Corpus Christi with hundreds of conversions. They are now at Cleburne opening up a great campaign. They go to Austin in September. Coale has held great meetings in Miles and San Angelo and is now in the very midst of things at Rosebud. The Granbury Circuit has been stirred by a mighty revival, led by "Dick" Tooley and a second meeting is now in progress, in spite of the fact that it isn't August. The Skidmore Circuit reports a gracious revival with another to begin March 5. The Bloodworth Family have just had 129 conversions at Burnet and are now in the fight at Lometa. Willis Circuit has had an outpouring of the grace of Jesus Christ and the battle is being pushed to the gates. Forney and Pharr have both had Judge Thompson, that masterful layman-evangelist, and report mighty awakenings. Seranton has had a gracious revival. Crosby, Roby, Rockport and others, who are too busy to write us about it, have had sweeping times. Let the good work progress and don't fail to give us the news.

SUNDAY, THE 12TH.

And now we have come to the day when we shall begin in earnest the work of harvesting souls. If we have not been during January and February much upon our knees, much at the work of organization, much in planning and training our workers, much in promoting enthusiasm and earnestness, we may not reap much of a harvest. A great deal of the yield will depend upon the plowing and tending that has preceded.

Yet it is not too late to enter with enthusiasm into this movement and redeem the time. If you have let the important months, set apart for preparation, slip by, you have made a mistake; and yet you are not doomed to defeat if you will become immediately active and, with doubly-accented zeal, reach toward the mark for the prize. It is never too late to move up hill so long as there is a slope in front and a mountain crest ahead.

Next Sunday there will be a thousand Churches in Texas where the command, "Go Forward," will be given. A thousand bands of workers will move out. A thousand prayerful, consecrated, earnest, bold, triumphant bands will charge the citadels of sin. A thousand chorus shouts of a mighty battle-charge will make vibrant the religious atmosphere of two States. A thousand moving hosts, who fear naught else save sin; who serve no God save Jehovah; who dread no thorns or jagged stones, if victory be ahead; who look to the hills from whence the help of God's legions has ever come, will march to conquest. May Gideon's God have tested us!

May Joshua's God attend us! May Solomon's God give us wisdom in these hours! May the God of our Lord and Savior, Jesus Christ, lead us to the large place of service and triumph, where there may come to pass the most sweeping, Holy Ghost filled revival that has ever visited our Methodism! Let Sunday, the 12th, be a great day in Israel.

WHAT ARE WE GOING TO DO WITH IT?

We have been writing and preaching and praying and exhorting and otherwise getting ready for a great Evangelistic Campaign in Texas and New Mexico. The date for its active beginning is upon us. We have arrived at the first inning. Now, what are we going to do? Are we going to promote a most sane and orderly gathering of the very top-notchers, the socially elect, the business stability, the refinement and elegance of the community, and have a parade of numbers Easter Sunday that will make the Baptists and Presbyterians sit up and take notice? Will we victoriously smile while they grow green with envy and wonder how we swept them in? Is that our aim? If so, we're as genuine a bunch of religious fakers, as completely given over to pious fraud, as surely swindlers, in dealing with men's souls, and tricksters in advancing the Kingdom of Christ as it is possible for angels to imagine or devils to charge.

No, in God's holy name, no! Let no man dare charge that Methodists, coming from the haystacks of prayer, where the Church was conceived; coming from the wonderful preaching of Wesley, Whitefield, Asbury and other giants of the early days; coming from the camp-meeting experiences of yesterday. Let no man dare accuse them of a desire or willingness to stoop to so cheap, so little, so criminal a subterfuge. We have declared for a revival of religion, nothing less. We have gone about getting ready for a Holy Ghost baptism and we expect it. We will die before we will permit ourselves and our Church to cheapen in the sight of God and men. We know that Christ laid down a way, mapped out a path, declared a plan. We also know that there is not an inch of that way, that path, that plan, that is not red with his blood. We know the necessity of deep repentance. We know that there is spiritual life only to those who are born from above. We know that there are no easy, soft, feathery, foam-like processes by which men may be saved. It would be more cowardly than cowardice, more infamous than infamy, more criminal than crime for us to gather the unrepentant, the unwashed, the unborn, the unregenerate into our folds on April 23rd. And by the grace and help of a mighty God, we will have no gathering before we will do it.

If there is a preacher who has planned a membership campaign, independent of the powerful saving grace of Jesus Christ, without demanding that men be genuinely converted or at least genuinely repentant before they come into the Church, let him desist, for the sake of our glorious communion. If there is a preacher, who is counting upon a great show of numbers on Easter Sunday and who cared not that they be genuinely given over to the Master, let him assist in saving Methodism, by going elsewhere and working with those organizations, who do not demand regeneration, a new birth, a washing in the blood, as a prerequisite of eternal salvation.

What are we going to do with our movement, brethren, now that we have it? Shall it result in the deadliest deadness that ever came to blight a Church? Shall it suck our life and the substance from us as though a masterful parasite had grown up within us? Shall our flocks, already full of spiritual goats, find, after this

campaign, that the real and true "sheep of His pasture" are more fearfully in the minority than ever before? It all depends upon us. Upon the leaders, whom God has appointed over souls, shall this burden fall and their leadership will bring to Methodism a mighty blessing or a cruel defeat. Brethren, let it be a sweeping, fire-filled, Christ-touched, God-inspired, Holy Ghost-attended revival of religion! Surely, no Methodist preacher is thinking of anything less!

AN ANTI-PROHIBITIONIST AS STEWARD.

A good and much puzzled friend writes to know, "How can I have a revival with an anti-prohibitionist as a steward? I didn't put him on. I inherited him." Oh, that's easy. The very fact that you have such a combination is proof sufficient that you need a great, glowing, flaming, Holy Ghost filled revival. Preach about a week on "Am I My Brother's Keeper?" Then call for mourners. If you've really handled the subject, that steward will come to the mourners' bench or he'll resign. Don't be too hard on him. Some mighty good men have more Jeffersonian Democracy in them than they have religion. Do not blame them too much. They have perhaps met up with more of Jefferson's followers than they have of Christ's. But, if your steward is honest and teachable, he will come right just the moment he gets religion. Hold the revival especially for him.

AND STILL THEY COME!

I for one am heartily in sympathy with the movement and trust that there will be a Pentecost.—W. S. Huggett.

I am going into this campaign with all my soul, mind and strength. I am yours for a great spiritual uplift.—J. L. Johnson.

We are in the Simultaneous Evangelistic Campaign with all our power and are praying for a great revival.—E. M. Wisdom.

We are expecting great things. Don't let us get away from the thought of a "Holy Ghost" revival.—Thos. S. Bares.

To me the "Win-One" movement is the Methodist preachers' opportunity. The need of a revival is our greatest need in Texas today.—G. J. Irvin.

The town of Rice is on a full run for the goal. Don't think there has been anything like this campaign, for usefulness, for years.—R. W. Nation.

Mineral Wells is in hearty accord with the Evangelistic Campaign now on in Texas. In fact, the revival has already begun with us.—H. F. Brooks.

It will be glorious to march with all the consecrated, fire-baptized, aggressive, courageous men and women of Texas and New Mexico to a battle led by the conquering Son of God. Yes, I am in the fight. I would not miss it for the world. God has great things in store for us.—C. N. N. Ferguson.

I am soul, mind and body with you in the campaign, praying and preaching for results. We can only hope to win the world one by one.—L. A. Alkire.

With such a concerted movement as this, we are bound to succeed. I am in the movement to win, if it costs me my life, should the good Lord so will it.—M. N. Terrell.

Count me in the campaign. The Lord is blessing us in Texas and God grant that this may be the culminating victory.—J. E. Buttrill.

This circuit is going to have the Evangelistic Campaign in every preaching place and in two school-houses beside.—R. A. Parker.

In addition to the above there have been over 400 conversions reported during the past two weeks. Glory! Glory! May God get unto himself a great name during the next few weeks.

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EVANGELISM IN THE SUNDAY SCHOOL

REV. W. J. MOORE, Field Secretary Memphis Conference. What is "evangelism?" It is causing people to know God, and to come into vital communion with him...

The Sunday School, therefore, is in position to inaugurate, to continue, and to consummate this evangelism. Some one has said that "The Sunday School is the Bible-teaching service of the Church..."

Is not that the program of Jesus, who declared, "I am come that they might have life, and that they might have it more abundantly?" The Sunday School, therefore, must place the emphasis on life—spiritual life.

1. The Sunday School method of evangelism is the most efficient. It is the teaching evangelism. It is not the function of the Sunday School, primarily, to save the world, but to keep it from being lost.

2. Who are the factors in this Sunday School evangelism? They are four—the parent, the pastor, the teacher, the school, with special emphasis of responsibility on the teacher.

The pastor needs to be awake to his opportunity for "giving instruction," and "speaking to them personally and kindly on experimental and practical godliness."

But the teacher has special opportunity, and, therefore, augmented responsibility, as an evangelistic agency. Into this service he must bring the higher impulses of his own life, the warmth and fervency of his own feelings, and the correctness and uprightness of his own example as one who "has been with Jesus."

3. How is this most successful evangelism to be maintained in the Sunday School? "Maintained?" Yes, maintained—not merely a spasmodic or sporadic evangelism, but a continual and fervent purpose to teach, to train, and to develop the Christian life.

To accomplish this high and holy purpose in the Sunday School, four things must be settled, observed and acted upon:

(1) The Church must recognize its responsibility and opportunity. It must be understood that the Sunday School is the Church teaching and training. The great heart of the Church should throbb with undying interest with every effort and movement of the school.

(2) The Sunday School, an evangelizing agency, the greatest in the world, we believe, must rise to the height of its great opportunity and privilege. How can this be done? By creating a spiritual atmosphere in the service of worship; by giving hearty and sympathetic help to the teacher; by recognizing Jesus Christ

as the great Teacher of all; by pressing the claims of the Church, and the privilege of membership in the same.

(3) The teacher has a continuous opportunity. It should not be lightly esteemed. When the teacher goes before the class with the thought in mind, "These pupils may now have the best teacher, and the only teacher, they will ever have; and if they are ever saved I must lead them into that happy life," that teacher will likely see the supreme importance of the great task.

(4) The pastor, as head over all, the Director of Religious Education, is in the midst of it all, sharing the responsibility, counseling superintendents, teachers, pupils; preaching on evangelistic themes in the school, and at other times to the young people specifically; leading in special campaigns and services, "urging decision for Jesus Christ" at the supreme time of childhood and adolescence; for childhood is on tiptoe, reaching toward God at about three periods of human life—at about eleven or twelve years of age, at about sixteen, and again at about eighteen.

And, finally, I believe all this should lead also to "special" days, such as Decision Day, Commitment Day, or whatever you may wish to call it. Let the purpose be the same. Of course, the teachers and others who are leading in this evangelism should not commit the mistake of waiting for this special service, or expect it to be successful without much preparation and prayer.

Memphis, Tenn.

THE CONDITIONS OF A REVIVAL

Rev. J. W. HILL, D. D. Revivere—live again—revive—revival. The word, both in its derivative and applied meaning, signifies and presupposes a former living; and a "revival" is a returning to that former state of life.

It has come to pass in these days that a series of meetings is, by many people, designated as a revival, if during the time an effort is made to get "the unsaved," as they are called, to "accept Christ," etc. But this is far from correct.

So, we see, that to get a crowd, to preach, to sing and to "do personal work," as it is called, are not prime conditions of a revival, since all of these can be and have been used without the accredited fruits of a revival—"the living again."

Not only so, but some of the greatest revivals in history have been held when there was no preaching at all. The reader will readily recur to the great spiritual upheaval a few years ago in Wales. Then and there bands of men and women went about the country singing hymns and instructing those who had been convicted by the "Gospel in Song" in the way of the Lord, by relating their own experiences and praying for and with the penitents as they knelt and cried to God for mercy.

One of the greatest revivals in Texas blazed forth from a small prayer meeting, in which there was neither preacher nor singer; and the fruits of that great awakening are abiding after the lapse of more than forty years, in the lives of a large number of consecrated men and women who, as boys and girls first sought and found their Savior on that blessed and never-to-be-forgotten occasion. Bear in mind that in this meeting—especially in the beginning of it—there

The Caldwell Sanitarium MCKINNEY, TEXAS

TREATS CANCER AND ALL MALIGNANT DISEASES



A COMPLETE REFUGE FOR ALL SUFFERERS

Dr. Jas. A. Caldwell, founder and in charge, is a physician and surgeon of twenty-eight years' standing in McKinney and Collin County, and his wonderful achievements are widely known. In 1900 he made his marvelous discovery, a sure and permanent specific for Cancer in its most malignant forms.

RATES AT THE SANITARIUM The rates at the Sanitarium are moderate. The cost for accommodations, including board, room, medicines and ordinary service of nurses (not including professional service), vary, depending on the accommodations wanted and demands made upon our time.

WHAT THE HOME FOLKS SAY OF DR. CALDWELL We, the undersigned, certify that Dr. Jas. A. Caldwell has been a citizen of McKinney, Texas, 25 years, he is reliable and has made good as a specialist in his line.

- CITY OFFICERS: H. A. Finch, Mayor of McKinney; J. W. Barnes, Commissioner; J. S. McKinney, City Marshal. BANKERS: F. R. Pope, Banker; L. A. Scott, President Collin County National Bank; J. W. Ashley, Cashier Collin County National Bank; J. L. Lovejoy, President First National Bank; H. E. Smith, Cashier First National Bank; Fred Emerson, Vice-President First National Bank; E. M. Perkins, Cashier Continental State Bank; Roy Marcom, Bookkeeper Continental State Bank. CAPITALISTS: S. D. Hoard, I. P. Crouch, R. L. Waddill, J. S. Hoard, J. R. Brown. DRUGGISTS: W. B. Mitchell, Smith Drug Co.; H. O. Smith; Angus Hunter, R. A. Whitaker. ATTORNEYS: G. R. Smith, Wallace Houghton, R. C. Merritt, U. S. District Attorney; F. E. Wilcox, W. R. Abernathy, J. L. Doggett, former mayor. JUDGES: John Church, ex-County Judge, T. C. Goodner, ex-County Judge, I. M. Pearson, ex-District Judge. TELEPHONES: S. O. Scott, President McKinney Telephone Co., B. G. Woodley, Manager Union Telephone Co. Geo. T. Cobb, Vice-President and Manager McKinney Ice, Light and Coal Co. DOCTORS: Dr. F. G. Hedges, Dr. J. C. N. Smith, R. A. Whitaker, M. D.; J. Knight, Physician; Drs. Hoard & Hoard, S. H. Abbott, M. D., C. N. Abbott, M. D.; Dr. J. F. Cole, R. A. Largent, D. D. S. PREACHERS: C. A. Long, Pastor First Methodist Church; P. F. King, Pastor First Christian Church; Chas. A. Spragins, Presiding Elder M. E. Church, South; Dr. E. E. King, Pastor First Baptist Church; R. R. Rives, Pastor Central Presbyterian Church; Rev. F. O. Miller, Rev. P. C. Archer, Agents for Superannuate Homes for the North Texas Conference; Rev. C. W. Dennis, Presiding Elder McKinney District. LODGES: G. E. Abernathy, E. C. No. 34, Knights Templar, McKinney; Dick DeArmond, P. G. and P. C. P. I. O. O. F. Encampment; J. C. Penn, P. E. R. of Elks; A. T. Church, Clerk W. O. W.; Senator Tom W. Perkins, Delegate to National Convention of the W. O. W.; J. Frank Smith, P. G. I. O. O. F.; F. C. Thompson, P. C. K. of P. Lodge; J. R. Gough, Attorney-at-Law and P. G. M. of the Grand Lodge of I. O. O. F. of Texas; W. C. Robinson, Past Grand Patriarch and Grand Representative Supreme Grand Lodge I. O. O. F. PUBLISHERS: Clint Thompson, Editor of Examiner; Walter B. Wilson, Editor Daily Courier-Gazette and The Weekly Democrat-Gazette. BUSINESS: Crouch-Hartzog Co., Hardware; Matthews Bros., Dry Goods; A. C. King, Mgr. Boren-Stewart Co.; Ben Estes, Merchant; Price Stiff, Merchant; J. D. McKinney, Jeweler; S. E. Walker, Hardware; Geo. Wilcox, Lumber; W. A. Dowell, Hardware; Thos. J. Clond, Implements; R. Von Brown, Real Estate; M. T. Jones, Fire Insurance; D. M. Padgett, Bookkeeper; H. D. Mouzon, Photographer; S. A. Cotner, Barber; Tuck Hill, Stock Dealer; C. M. Spradley, Legislator; W. H. Love, Retired Farmer; J. R. Ray, Retired Farmer; Gabe Lucas, Traveling Salesman; S. P. Coffey, Liveryman; Vernon Garrison, Secretary Chamber of Commerce; H. E. Singleton, Farmer and Stockman; J. L. Franklin, County Auditor. HUNDREDS OF RECENT TESTIMONIALS on file from patients cured years ago, who have never had a recurrence of cancerous trouble.

FREE EXAMINATION AND CONSULTATION Our treatment is without knife, X-Ray or Radium. If interested, write for our descriptive booklet, or more detailed information. Address DR. JAS. A. CALDWELL, CALDWELL SANITARIUM, MCKINNEY, TEXAS.

was neither preacher nor singer. And, moreover, there was no crowd to speak of for several days after the revival broke out. Now, by this process of elimination, we have discarded those conditions that many people now consider as indispensable to a revival, and the way is now open to ascertain the real condition of a true spiritual awakening. We cannot do better, I think, than to go to God's Word, and to the teaching of our Lord on this subject. And, fortunately, we have not only the plain teaching, but a practical illustration of it in the New Testament. It is found in the first and second chapters of the Acts of the Apostles. Just before the Master ascended, his disciples asked him if he were going at that time to "restore again the kingdom to Israel." His answer is well worth pondering long and prayerfully. "It is not for you to know the times or the seasons which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost has come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and Samaria, and to the uttermost part of the earth." The record tells us, moreover, that the disciples returned unto Jerusalem, went into an "upper room," and with others, among them some women, all taken together being only about one hundred and twenty, and there they "continued instant in prayer," etc. This, as it turned out, lasted about ten days, when, as they had hoped and prayed, "the promise of the Father," the Holy Spirit, fell upon them. Then the crowd came (as it always does), and the power of God falling upon them, it was an easy matter for Peter to so speak to them as to "cut them to the heart," and it is not to be wondered at that under such an awful spell they gladly received the truth and were saved and made free by it. Keep in mind that the crowd was a result, not the cause nor the condition of the revival. Thus, having eliminated the preacher, the singer and the crowd, and yet the revival is on, we are forced to the conclusion that the sine qua non—the indispensable condition of a revival, according to the Lord's own plan and by his direction, is the presence and power of the Holy Spirit. Nor, from the foregoing, are we left in darkness as to how to secure this power. It comes from the earnest prayer of consecrated men and women who are fully convinced of its necessity and of the only way in which it may be had. The temptation is strong to use other and insufficient means. God forgive us that we have too often resorted to such methods! The temptation is to get the crowds first—to reverse the New Testament method. In some cases a yielding to this temptation has brought great shame and loss of self-respect to us. We have used the newspapers and other agencies of publicity—sometimes, as I have myself seen—going so far as to stretch banners across the street, announcing the coming of some great evangelist, the number of whose converts at such and such places are also announced in various ways. In the meantime there was no prayer, no rending of hearts, no agony of soul. The evangelist would do all that was necessary when he came. (To quicken the public interest he frequently is delayed a few days.) Such attempts to substitute the Lord's way reminds one of the priests of Baal cutting themselves with knives (which were great "workers") to get the power of their god to descend upon them. But, brother, it is the God who answers by fire whose power we need—indispensably need—to help us in a case like this. Moreover, the Lord told his disciples that "the times and the seasons the Father had put in his own power." He did not tell them that in about ten days after they began their prayer meeting at Jerusalem the Power would fall upon them. "God does not deal with the lapse of time, but of events," a great man has observed. And it is true. The prayer meeting preceding the Pentecostal baptism of power was to prepare the hearts of the disciples for the reception of the power. The Lord was ready all the time, but the people were not; and continuous and earnest prayer was the means he ordained for their preparation. For us, therefore, to set a time to hold a revival, seems presumptuous. We may set a time to begin the work of jointly praying for the Power upon the coming of which the revival is conditioned; but to arrange to "hold a revival" in the space of a certain number of days is unwise, to say the least of it. For the reader will call to mind some instances, at least, when just as the conditions were getting ripe for a great spiritual uplift the so-called "revival" closed. As a last word: The ways of the Spirit—both of God and man—are past finding out. Sometimes we seem to be ready, anxious and otherwise prepared for the coming of the Spirit, (Continued on page 10)



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OUR EVANGELISTIC NUMBER

(CONTINUED FROM PAGE ONE.)

Brooks on "Things Essential to Success," Rev. W. J. Moore on "Evangelism in the Sunday School," Rev. J. W. Hill, D. D., on "The Conditions of a Revival," Superintendent R. S. Tate on "Evangelism in the Sunday School," Rev. Elmer T. Clark on "Conservation in the New Evangelism," Rev. M. A. Turner on "The Circuit Preacher in the Evangelistic Campaign," Rev. J. T. Curry, D. D., on "The Place of Prayer in the Evangelistic Campaign," Professor Ellis W. Shuler, Ph. D., on "The Old-Fashioned Revival and Modern Culture," Rev. J. W. Fort on "Methodism Born in a Revival," Rev. Glenn Flinn on "The Evangelistic Conference--An Estimate," and Rev. A. B. Davidson on "Self-Surrender."

Rev. R. P. Shuler, Evangelistic Editor, strikes, burns and pierces in his evangelistic page.

The Committee on Evangelism, Rev. Glenn Flinn, Chairman, and Rev. H. M. Long, Secretary, offers a suggestive "Program for Conservation and Extension of the Simultaneous Evangelistic Campaign."

Never has the Advocate carried more thrilling messages to its readers. Nearly every essential phase of the Evangelistic Campaign is discussed by our Bishops, college presidents and professors, presiding elders, station and circuit preachers.

The genius of Methodism was never better portrayed in the same number of contributions. The underlying motive of Methodism as the winning and the care of souls was never better stated. The heart of the very best which has appeared in the books of the day or in the experience of the evangelists of our times may be found in the articles of our contributors.

May the God of Wesley, Asbury and McKendree and of Finney, Moody and Trumbull lead in our great campaign!

SELECTING A PRESIDENT FOR THE STATE UNIVERSITY

Who shall be president of the University of Texas is a question vastly more important than who shall be Governor of the State of Texas.

This is not an extreme statement. For he who makes the University of Texas is touching the life of the whole State. He is touching it, too, in its most impressible stage, and he is stamping upon it an impress which will outlast the granite stones of the State's Capitol.

He who makes the University of Texas is determining more than any other one man the whole future of the State. In every hamlet and city of Texas will be men and women who bear indelibly upon their characters the image of the president of the University of Texas.

Texas--all Texas--is vitally interested,

therefore, in the coming election of a president for our State University. We are perfectly free to say that we have not liked some things which we have seen in recent dealings with the University of Texas. Why should its Board of Regents change with the incoming of each new State administration? Why should any Governor feel that he has the right to displace good men as regents because they cannot pronounce the shibboleths of petty political faiths?

Any Governor, sooner or later, will feel the wrath of an indignant people if he dares to make the presidency of our great State University a bit of political spoils.

The University of Texas belongs to the people of Texas and not to the servants whom they send to the State capitol. There are some things which these servants are forbidden to do, and one of these things is that no Governor shall make the school system of Texas the subject of petty, political handling.

The Methodist people of Texas are the largest patrons of the University of Texas. Methodism has more students in Austin than any other Christian denomination, and Methodism demands of the board of regents that a scholarly man and a man of broad Christian character shall be elevated to the high place of president of the University of Texas.

DR. FITZGERALD S. PARKER

For several days past clippings from the press concerning certain alleged sayings of our Epworth League Secretary, touching the question of worldly amusements, have been sent us. All this indicates how sensitive the Church is on such matters. We hope the day will never come in the history of the Methodist Episcopal Church, South, when we shall be lax on these matters.

It gives us real pleasure, therefore, to say that Dr. Parker disclaims having said the things ascribed to him by a sensational press. In a personal letter to us he says:

I am being bombarded with letters about an utterly false report of an address I delivered at the Conference on Methodist Union, which was held last week in the Northwestern University. I have a letter today from a Catholic priest of Fort Worth, showing how widely the thing has been read, and clippings from the New York papers indicate that the East as well as the West enjoys the sensation. Of course, I am not personally indifferent to the matter; I have ever opposed both with voice and pen the worldly amusements. But the damage I chiefly deplore is that which may accrue to the Epworth League and the Church at large through a misconstruction of the historic position of the Church on this matter. I shall, therefore, be grateful to you if you will print the enclosed clipping from the Tennessean and American.

Explaining how the false reports must have originated Dr. Parker (in the clipping) says:

This report can have been founded only upon my comparison of the position of the Methodist Episcopal Church (North) with that of the Methodist Episcopal Church (South). The former has specific legislation against "dancing, card playing, games of chance, attending the theater, circuses and horse races." The latter has only the general rule that forbids "the taking of such diversions as cannot be used in the name of the Lord Jesus." I cited the Episcopal decision of 1858, which construes teaching and practicing dancing as violations of the general rule and justified the historical construction placed upon this rule by Methodists by words of John Wesley, quoted from his sermon on the "More excellent way," printed in the "Arminian Magazine" in 1787, when he was eighty-four years old. By way of contrast I related the fact that Wesley the Oxford undergraduate, danced with his sisters in the Epworth rectory, and on his way through London to visit an aunt saw a celebrated play. This was more than fifty years earlier than the utterance quoted.

I further pointed out the dangers of casu-

Zechariah 4:6: Not by might, nor by power, but by my spirit, saith the Lord of hosts.

A CHURCH MEMBER'S PRAYER

Gracious Father, I thank thee that thou hast so faithfully warned us not to depend on human strength. May our Church literally obey these words in her present efforts to save souls. Grant us a revival and begin in me. For Jesus's sake Amen.

tical cataloguing of sins with penalties attached after the manner of the Mediaeval Penitential. Certain forms of immorality are specifically condemned in the New Testament; but the standard of the Christian man rises high above these prohibitions, which are designed for the immature. The law of the Christian is the application to his own life questions of the principles that ruled the life of Christ. The article quoted makes me say that "the life of the founder of our Church must ever be reinterpreted and reapplied to the changed conditions of human life. In the old Church a smile was considered a vice and a laugh a crime." In the first part of this quotation, I referred to Christ, not Wesley, and spoke not of "our Church," but the Church universal, of which we speak in the creed as "the holy catholic Church." The latter part of the quotation is wrongly ascribed to me. I said no such words. I have several times read and heard them, but I never uttered them.

THE WESLEY CHAIR OF BIBLICAL INSTRUCTION AT THE STATE UNIVERSITY.

The following announcement by Rev. A. J. Weeks will be read with interest:

The Board of Trustees having the matter in hand met last Tuesday and unanimously decided to establish the Wesley Chair of Biblical Instruction at Austin for the benefit of students at the University of Texas.

Rev. Harry King, of Morris-Harvey College, Earboursville, West Virginia, was elected Professor in Charge.

Brother King is an A. B. of the University of Arkansas and took his theological degree at Vanderbilt. He is a young man of splendid equipment, served in the pastorate in his State (Arkansas) a short time, and comes with the highest endorsements. He will spend the summer doing graduate work with special reference to his duties at Austin.

We do not know Brother King personally nor have we any information concerning his qualifications other than that given by Brother Weeks. We assume, of course, that the Board of Trustees has made its selection after a careful consideration both of the nature of the work to be done and the qualifications needed by one who undertakes such work.

From the first it has been unthinkable to us that Texas Methodism should leave her six hundred students at Austin to the instruction and training of other denominations which are kind enough to offer to do this work for us. It is unthinkable that, in order to save a paltry sum of money, we should turn over our Methodist young men and women at Austin to the Catholics, Baptists, Disciples, Presbyterians or to any body else for Biblical instruction.

That Methodist people should continue to speak of "godless" State institutions, while declining the invitation of these institutions to step in and help train their students in Biblical knowledge and in religious character, is simply monstrous. Texas Methodism by the action of her Annual Conferences, in establishing a Bible Chair at the State University, refuses to be placed in a position so indefensible.

We think Methodist schools are the place for the training of Methodist students (and we mean to make our academies, colleges and universities equal to the best in the country), but we must care for these students even if they elect to go to the State University.

We wish for Brother King unbounded success in his work and we bespeak for the Wesley Chair of Biblical Instruction the cordial support of our people.

SECOND ANNUAL CONVENTION OF ANTI-SALOON LEAGUE OF TEXAS, DALLAS, MARCH 13-15.

The second annual convention of the Anti-Saloon League of Texas will be held in Dallas beginning Monday evening, March 13, at eight o'clock, and will continue through Wednesday evening, the fifteenth.

Among the speakers from without the State will be the Hon. William Jennings Bryan who will speak Wednesday night at 8 o'clock; Hon. Richard Pearson Hobson, of Alabama, who will speak Tuesday night on "Destroying the Great Destroyer;" Rev. A. P. Baker, of Ohio, General Superintendent Anti-Saloon League of America, who will speak Tuesday morning.

Among the notable speakers from within the State will be the Hon. R. W. Hall, of Amarillo; Hon. Cullen F. Thomas, of Dallas; Hon. John G. Willaey, of San Antonio; Mrs. Nannie Webb Curtis, of Waco; Hon. W. A. Keeling and Hon. Luther Nickles, of the Attorney-General's Department, Austin.

Among the leading ministers of Texas who will address the convention are Rev. R. P. Shuler, Rev. H. D. Kniekerbocker, Rev. George W. Truett, Rev. C. M. Bishop, Rev. Patrick Murphy, Rev. A. D. Porter and Rev. A. J. Barton.

Among the leading physicians of Texas who will address the convention are Dr. Marvin L. Graves, of Galveston, and Dr. J. J. Terrell, of Temple.

Among the leading insurance men of the State who will address the convention are Mr. Lawrence M. Cathles, of Dallas, and Mr. Artemus R. Roberts, of Waco.

The famous Hall-Summers Debate will be given Tuesday afternoon.

The press of the State as yet has given but little of the evidence admitted by the court at the recent trial of the brewery cases. "The Brewery Methods of Education" by two members of the Attorney-General's Department and "Excerpts from Brewers' Billet-doux" by Rev. R. P. Shuler, therefore, will be awaited with great interest. The startling infamy of the whisky traffic in Texas as revealed by these discussions will stir the State from center to rim.

The convention will mass the heaviest artillery of science, health, business, politics and religion against an infamous traffic which has too long been tolerated among civilized peoples. The heaviest blow ever struck against the whisky traffic in Texas will be struck in Dallas March 13-15.

A SUNDAY IN MARSHALL.

We were reared within forty miles of Marshall but never until last Saturday spent as much as a single hour in that important East Texas city. Marshall has a population of some 13,000 and is easily among the best commercial centers of East Texas.

Our First Church in Marshall is among the places of sacred interest to Texas Methodists. E. M. Marvin, of precious memory, at one time was pastor of this Church and from its pastorate was elected to the Episcopacy in 1866. The church

building in which he preached stands much as it was in his day. And for this reason it will be difficult to launch a new building enterprise in the lifetime of the Bishop's loyal members, but were Bishop Marvin here today he would be the first to say that our people in the growing city of Marshall need a more commodious and a more commanding building. Reverence for the past ought not to be allowed to estop progress in the present. The good should never be allowed to become the enemy of the best.

Rev. E. W. Solomon is in the first year of his pastorate. His membership numbers 950 and, with the exception of a few members residing in the country, he has visited them all. His Sunday School enrollment is near the 500 mark. The pastor's salary is \$2400 and the conference benevolences total more than \$1400. The latter, the pastor designs, shall be paid by April 1.

Fine audiences at both hours last Sunday were present. In the audience we recognized Dr. J. W. Lively, under whose preaching we were converted thirty-four years ago. Both he and Mrs. Lively have managed to keep remarkably young. Our conversion and the great meeting at Daingerfield for thirty-four years have been a solvent for every hour when we have been tempted to doubt either that God hears prayer or that he has power to save. Back to this holy Bethel we have retreated again and again and in its presence the rationalistic pronouncements of modern philosophers and modern theologians have dissolved into mists as thin as the "stardust" of which such philosophers and theologians speak.

Dr. Solomon and his Church will have part in the great evangelistic campaign. Organization for progressive work is being effected and on Sunday, April 12, the pastor will lead in evangelistic services to be continued until April 23. How we should like to hear this pastor preach! E. W. Solomon, in our judgment, is the most incisive preacher in Texas Methodism. His convictions are so deep and his information so wide that, to our way of thinking, he is easily one of the most searching preachers in all our Methodism. In Marshall, as everywhere else this good man has labored, there are individuals who would die for him. We wish for Bro. Solomon the largest success. Already he has had some forty accessions to the Church.

Our association in the pastor's home and in the home of Brother and Sister Whaley were most pleasant. Rev. J. B. Turrentine, the presiding elder, we did not see, but heard fine reports of his work.

HON. W. P. LANE

The death of W. P. Lane at his home in Fort Worth on the morning of the 6th instant removes from Texas one of her most patriotic and useful citizens.

Mr. Lane was Comptroller of Texas for two terms and was a member of the Thirtieth Legislature. He was a prominent figure among the prohibition forces of the State.

Mr. Lane was a man of uncompromising convictions and at times was so intense that he was considered by many as radical. He subordinated personal interests, however, for the promotion of the cause which he loved, and his memory will be cherished by all lovers of good government in Texas.

Mr. Lane was a devoted member of the Christian Church and throughout his intense political career he set the politicians of Texas the example of loyalty to his Church and to his Lord. The Advocate extends sincere sympathy to the stricken family.

PERSONALS

Rev. P. R. White, of Kirbyville, was among our visitors last week.

Rev. J. F. Isbell, of Wortham, was among our visitors last week.

Rev. W. L. Nelms, of Weatherford, was among our callers last week.

Brother W. J. Lee, of Belton, was among our pleasant callers last week.

Rev. B. J. Osborn, of Caps, did not forget us upon his visit to Dallas last week.

Rev. G. S. Wyatt, of Stamford, did not forget us upon his visit to Dallas last week.

Rev. A. J. Weeks and daughter were among our pleasant callers last week.

Rev. J. L. Rea, of the Jones-Bethel Circuit, delighted us with a visit last week.

Rev. T. W. Sharp, of Abbott, called to see us upon his visit to Dallas last week.

Rev. R. F. Brown, of Chico, attended the Inspirational Meeting and called to see us.

Rev. J. F. Holmes, of Rockwall, did not forget us upon his visit to Dallas last week.

Rev. S. E. Batchelor, of Government Hill, San Antonio, was among our callers last week.

Rev. J. R. Atchley, of Krum, attended the Inspirational Meeting and called to see us.

Rev. J. F. Tyson, of Palmer, attended the Inspirational Meeting and called to see us.

Rev. W. M. Crutchfield, of Victoria, attended the Inspirational Meeting and called to see us.

Rev. P. C. Archer, of McKinney, attended the Inspirational Meeting and called to see us.

Rev. E. F. Hudgens, of Ferris, did not forget the Advocate upon his visit to Dallas last week.

Rev. C. F. Smith, presiding elder of the Beaumont District, was among our callers last week.

Rev. A. B. Chapman, of Normangee, attended the Inspirational Meeting and called to see us.

Rev. O. T. Hotchkiss, of Nacogdoches, attended the Inspirational Meeting and called to see us.

Rev. E. F. Campbell, of Durant, Okla., attended the Inspirational Meeting and called to see us.

Rev. F. A. Ray, of Azle, attended the Inspirational Meeting last week and called to see us.

Rev. J. T. Gross, of Valliant, Oklahoma, attended the Inspirational Meeting and called to see us.

Rev. L. D. Shawver, of Trinity, Denison, attended the Inspirational Meeting and did not forget us.

Rev. J. G. Thomas, of Indian Creek, attended the Inspirational Meeting and did not forget us.

Rev. W. T. Whiteside, of Paris, attended the Inspirational Meeting and called upon the Advocate.

Rev. J. F. Pennybacker, of Seguin, attended the Inspirational Meeting last week and called to see us.

Dr. O. E. Goddard, of Galveston, was on the program of the Inspirational Meeting and called to see us.

Rev. J. H. Stewart, of Hillsboro, was a pleasant caller in our office last week. He has a great charge.

Rev. B. R. Wagner was a pleasant caller at our office last week. The Waxahachie circuit is doing well.

Brother W. W. Walton, of Grapevine, did not forget the Advocate office upon his visit to Dallas last week.

Rev. Jerome Haralson writes us from his home in Jacksonville that he is much improved. We are grateful.

Dr. H. M. Dobbs, of Fort Worth, was on the program of the Inspirational Meeting and did not forget us.

Rev. Glenn Flinn, of Beaumont, was a busy man at the Inspirational Meeting last week, but found time to call.

Brother W. Honea, Route 9, Dallas, attended the Inspirational Meeting last week and did not forget the Advocate.

We are indebted to Bro. W. H. Lamar for some beautiful lines, "Neath the White and Gold." Look for them.

Rev. E. V. Cox, of Killeen, called to see us this week. He is happy over the raising of the church debt in his charge. He says he is now going to wear the \$1000 smile which has

been the boast of Rev. H. D. Knickerbocker, now that Bro. K. has left the Central Conference.

Rev. R. E. Parker, of Belmont, reports that the advance in his work for the second year is greater than in the first.

Dr. John M. Moore, of Nashville, rendered great service at the Inspirational Meeting and did not forget the Advocate.

Rev. J. M. Peterson, presiding elder of the McAlester District, attended the Inspirational Meeting and called to see us.

Rev. C. R. Wright, of Central Church, Fort Worth, did not forget the Advocate office upon his visit to Dallas last week.

Rev. J. D. Young, acting President of the Texas Woman's College, called to see us upon his visit to Dallas last week.

Rev. T. S. Armstrong, presiding elder of the Georgetown District, attended the Inspirational Meeting and did not forget us.

Brother J. M. Denton, of Heath Church, Chisholm Circuit, attended the Inspirational Meeting and called to see us.

Brother J. O. Jorden, of Thornton, sends greetings to the Advocate on his eightieth birthday. Blessings upon him!

Rev. S. J. Rucker, presiding elder of the Gatesville District, attended the Inspirational Meeting and did not forget us.

Rev. H. M. Long, of Vernon, was among our visitors last week. He is Secretary of the Committee on Evangelism.

Rev. R. G. Mood, presiding elder of the Sherman District, attended the Inspirational Meeting and called to see us.

Rev. J. E. Crawford, Missionary Secretary of the Texas Conference, did not forget us upon his visit to Dallas last week.

Rev. J. B. Gober, of Wesley College, Greenville, was among our callers last week. He attended the Inspirational Meeting.

Rev. R. O. Sory, of Bethel Circuit, was in attendance upon the Inspirational Meeting and we were pleased to see him in our office.

Rev. W. R. Rosser, of Garvin, Okla., was among our callers last week. The Oklahoma brethren are in the campaign in earnest.

Rev. J. M. Hays and his good wife, of Munger, were among our callers last week. They attended the great Inspirational Meeting.

Rev. J. P. Humphreys, of Hutchins, did not forget the Advocate office last week while in attendance upon the Inspirational Meeting.

Rev. C. A. Bickley, of Anglin Street, Cleburne, was among our callers last week. He was in attendance upon the Inspirational Meeting.

Rev. C. N. Smith, of Bells Circuit, was among our pleasant visitors last week. He was in attendance upon the Inspirational Meeting.

Rev. Thos. Gregory, presiding elder of the San Marcos District, called to see us last week. He was in attendance upon the Inspirational Meeting.

Rev. J. W. Patison, of Glenwood, Fort Worth, reports 150 new Sunday School scholars during the year and has his conference collections subscribed.

Rev. W. M. Crutchfield, pastor at Victoria, sends us a copy of "The Victoria Methodist." He finds it of great value in his local work. It is excellent.

Rev. A. L. Moore, presiding elder of the Plainview District, upon his visit to us last week reported two new parsonages in building and salaries on the district advanced.

Rev. J. L. Pierce, of Denton, has fifty people enlisted for his Win-One Campaign. His Sunday School is so large that ten classes are compelled to meet in a nearby public school building.

Rev. F. M. Boyles, because of failing health, has had to surrender his pastorate at First Church, Houston. Bro. Boyles is a noble man and a fine pastor and his retirement from his pastorate will be read with sorrow.

Rev. Hubert D. Knickerbocker, of First Church, Temple, has been assigned to the pastorate of First Church, Houston, and has already entered upon his new work. That his pastorate in Houston will be brilliant we have no doubt.

Rev. R. P. Shuler writes that he has 100 communications for insertion in his evangelistic page. And is it not to the credit of Oklahoma, New Mexico and Texas brethren that the revival is to them still the thing of supreme interest?

The editor was called upon to officiate at the funeral of George W. Walling, Sr., of Austin, last Thursday. Bro. Walling had recently celebrated the sixtieth anniversary of his marriage. He was in his eighty-eighth year. He is survived by his wife and four sons, George W., Robert W., Tom B., of Austin, and R. B. Walling, of Houston; and by three daughters, Mrs. R. C.

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Wells and Mrs. A. B. Clarkson, of Austin, and Mrs. C. C. Wilkins, of Brownwood. Bro. Walling was a noble father, a devoted husband and an exemplary citizen.

We sympathize with Rev. F. E. Singleton, of Mexia, in the loss of four members of his Church, due to the recent collapse of a building in Mexia. We commend the stricken families to the one unailing source of comfort in the hour of their distress.

Mr. C. H. Wilcox, of Austin, died last Thursday and was buried in Austin the following day, the editor of the Advocate officiating. Bro. Wilcox, though not a member of the Church, had lived above reproach in his city. To the sorrowing ones we extend sympathy.

Mrs. Jane Cockrell, of Abilene, and her daughter, Miss Ella Cockrell, have returned home after a visit to Judge J. E. Cockrell and family in Dallas. This aged mother while upon her visit to Dallas was very sick, and is reported to be sick since her return home. We trust she is improving.

Rev. J. M. Thompson, lawyer-evangelist, was found dead in his room in a Marlin hotel Monday morning, March 6. His body was shipped to Stephenville for burial. About ten years ago while Judge of Erath County he entered the Methodist ministry. The news of his death will shock thousands in Texas. Sincere sympathy to his family.

Rev. E. A. Smith, pastor at Italy, writes: "The Lord gives me strength to preach twice every Sunday without weariness to the flesh and makes me happy in doing so. We are plowing and harrowing and then plowing and trying to subsoil for a great revival in April in which Frank Singleton is to do the preaching. A committee has over \$2000 subscribed for a new parsonage." Good!

The failure of Bro. Boyles' health and the appointment of Bro. H. D. Knickerbocker to the Houston pastorate has necessitated the following changes (as reported in the press): To the First Church, Temple, the Rev. John Bergin; presiding elder, Pittsburg District, the Rev. W. H. Vance; Pittsburg Station, the Rev. J. E. Morgan; Madisonville Station, the Rev. A. A. Wagon; Trinity Station, the Rev. J. F. Kidd; and Livingston Station, the Rev. J. O. Coppage.

We have received the following telegram from Rev. A. C. Bell, our pastor at Portales, New Mexico: "Greatest revival in history of this place began last Wednesday night; up to Sunday night fifty professions and forty accessions. W. M. McIntosh and Ed Phillips are leading the hosts. Will close March 12. Phillips has open date after this meeting." This is glorious news. May it be but the first fruits of the gracious revival for which we are praying throughout Texas, Oklahoma and New Mexico!

HOW IS THIS?

I am sending you the inclosed 65 new subscribers to the Advocate, all secured in two days, 28 cash and the others will pay by April 4. More to follow, I hope. All officials in the Yoakum Church take the Advocate, men and women. Eighteen stewards, six trustees, two Sunday School superintendents and eight officers in Woman's Missionary Society.

J. T. CURRY, Yoakum, Texas.

FERRIS 100 PER CENT.

Rev. E. P. Hudzen, of Ferris, proudly announces that all his stewards are subscribers to the Advocate.

I am working for the Advocate. A. E. CARRAWAY, Waco, Texas.

Glad to have the Advocate in my home. It is just fine. F. C. MABERY, Cornish, Oklahoma.

THE CONDITIONS OF A REVIVAL

(Continued from page 7)

and yet he does not come. Why he does not is often a great puzzle. But we may rest assured that the trouble is with us. I remember once to have held a meeting for more than two weeks, in which there was no move upon the part of the sinner, and all the Church members seemed dead—spiritually dead—to the great need, as some of us seemed to see it. One morning I confessed to the congregation that I had gone as far and done as much as I was able, and called upon them to speak their minds on the matter. After several had spoken, an old and wise brother arose and said: "I am not so sure as to my motives. I have greatly desired to have a big revival, because the town and the Church needs it; but I especially desire it because this is your fourth year in the station and the conference is to be held here, and I wish the brethren to see what a great preacher we have."

If the lightning from heaven had struck me I could not have been more greatly shocked. I was stunned. I felt at once that back and behind all other considerations I, myself, was harboring the same desire for the same thing to which the brother had confessed. I closed the meeting with the announcement that "later on we might try it again." And later on the brethren and sisters began to be greatly concerned for a revival; and as to myself, I could not live, it seemed to me, if the Lord did not help me and my people. The result may be anticipated. About three months before the time for the conference we began another protracted meeting, and from the very first the fire fell, and we had one of the most powerful meetings I have ever attended! Ah, brethren, the motive very often gets in the way! We must die with our Lord—he "crucified with Christ," if we would live again with him! God help us! Commerce, Texas.

EVANGELISM IN THE SUNDAY SCHOOL

R. S. TATE

The Sunday School is the "West Point" of the Church. The Training School for the "fight for character." We all fully agree that no child or person is trained for the fight without Jesus Christ being enthroned in the heart and life. Therefore no Sunday School is a success unless the evangelistic spirit and motive are ever uppermost in the hearts and desires of those who train—the officers and teachers. There is a subtle temptation these days to measure success by organization—numbers—social service and such activities. But, brethren, we have not learned the secret of success until we have learned that one's relationship to Jesus Christ is the standard by which we test success. Please do not for a moment think that I underestimate these previously mentioned activities, but they are all means to an end, that end being the winning of souls to Jesus Christ. What shall it profit a Sunday School if it shall have a complete organization and the largest school in the city, if the lives of the scholars are not sought and saved for the Master? But isn't it true, sometimes, that the end to which many aspire is organization? We attend a convention and we hear that we must have so many scholars to a teacher. The specialists say so. We must have the numberless departmental superintendents. The specialists say so. But as to the character, life and motive of the one holding office little care is taken. Yes, we have an A1 Standard Sunday School according to the specialists, though some of our teachers are hardly on speaking terms with the Lord, though many of them know nothing of his saving power and love, though many of them dance and resort to the ways of the world and many of them would not know how to talk to a scholar about Jesus even though they had the desire, yet we have a standard school. Organize? Yes, all things being equal, but not at the expense of having incompetent, unregenerated, unsaved officers and teachers. I'd rather have 100 scholars and two born-again teachers, with passions for souls, than a perfectly organized school without the grace and knowledge of Jesus Christ. What is a leader? Briefly, a leader is one who knows the way. Yet we have teachers, who are supposed to be leaders, who do not know the way. With this ever-burning desire and motive in our work, it is quite an

easy thing to do evangelistic work in the Sunday School. By all means the teacher should have the privilege of winning his own scholars to the Lord. I heartily believe in the evangelistic talks from the platform with the invitation given, but by far the better and healthier method is to have each teacher do his own evangelistic work. Therefore at teachers' meetings this one thought should be kept continually before the hearts and minds of the teachers. In our Y. M. C. A. Membership Campaign we had lists of prospects, those who were not members, yet might join. Why not in our Church and Sunday School work have prospect lists which might also become prayer lists of all members of the school and congregation who were not Christians? We would be greatly surprised to see names on that list of those we thought, of course, were Christians, and often after seeing that name we might be able to win that one, when perhaps another might fail. And may I add here I believe a great deal of personal work may be done by the scholars, especially in our adult and organized classes? And so I think we should be organized to do this special campaign work. Have an Evangelistic Work Superintendent and a committee who will work out ways and means to best approach the scholars. The pastor and superintendent should be in close touch with each other, the superintendent asking, allowing and expecting the pastor to take the lead in this particular work. Unless there is the very closest relationship between the pastor and the superintendent it will be impossible to accomplish the best results.

There is another important factor toward helpfulness along this line which I believe is often overlooked, and that is, the singing. Any who have ever attended the Sunday meetings will realize what an important part music plays in the success of the meetings. Music creates an atmosphere; music softens the heart; music attracts many who would not come for any other reason. Have plenty of good music—good music—music with sensible, religious words, and you'll be surprised what a help it will be. Need I mention the great necessity of prayer—intercessory prayer? Individual prayers, when the teacher prays definitely by name for the unsaved scholars. Group prayers, when the teacher and the Christian scholars pray together for the unsaved ones. Prayer meetings of the officers and teachers, spending unhurried time in prayer for the unsaved; also the great necessity of studying God's Word with the one thought in mind—how to use it as a means to winning souls. Personal workers' classes. We must indeed study to show ourselves approved unto God—workmen that needeth not to be ashamed—rightly dividing the word of truth. We should have trained teachers. Trained to make any lesson and every lesson an evangelistic one. One, with a passion for souls, will always find a way to bring Christ in the lesson, be the lesson in Old or New Testament. There must always be the spiritual and evangelistic application. And in closing, may I emphasize what is probably, after all, the fundamental qualification for success in soul-winning—holy living? That we ourselves shall be right with God; that our lives shall ring true; that there shall be nothing in our lives to be a stumbling block; that we as Christ's representatives shall represent him in word and deed; that we who bear the vessels of the Lord shall be clean; that we shall indeed be fit instruments for the Master's use. Dallas, Texas.

CONSERVATION IN THE NEW EVANGELISM

REV. ELMER T. CLARK

We are not likely to attach too much importance to any of our methods of evangelism, but I am persuaded that the two most vital elements are those of Preparation and Conservation. The strategic work must be done before any evangelical movement begins and after it closes. These two factors of Preparation and Conservation are fundamental, even though the evangelism of the past has so largely neglected them, for without an adequate preparation we cannot achieve the largest results, and without conserving those results it is useless for us to achieve them. And because experience has so profoundly impressed these facts upon me, I welcome the invitation of the editor of the Texas Christian Advocate to discuss the matter ever so briefly in its columns. The failure of evangelism, and I

mean not its failure in actual accomplishments but in these accomplishments as compared with what should have been achieved, has not been in the lack of immediate and visible gains, for these have been great; it has been in the absence of definite methods of conservation that rendered us unable to develop the persons won into consecrated and efficient Church workers. I do not know of any need more crying than such a plan, and especially such a plan adapted to the children and young people.

In the so-called new evangelism, which, by the way, is by no means new, it should be easier to conserve the results than in an evangelism that relies exclusively upon the protracted meeting revival. This seems apparent for at least three reasons. In the first place, the individual agency which won the convert can be utilized in keeping him within the field. Not the least valuable idea in this method is the formation of acquaintances and friendships among the people, and if the pastor will energetically and tactfully direct these interests he will experience little difficulty in retaining the allegiance of his new members. In the second place, there will be no necessity of transferring the affections of the people from an outside evangelist to the local pastor. Herein lies one of the greatest dangers of the older method. The converts are naturally grateful to and interested in the man who led them to Christ, and when he departs there is at once a decline of interest. If he could stay it is probable that many more of them would remain steadfast, but great numbers are lost in indifference during the process of the transference of affection and interest to the pastor who has been less prominent in the revival. In the third place, the danger of an exaggerated emotionalism and its weakening effects is avoided. I would not be misunderstood; I am well aware that emotion has a place in religion. Yet psychology and common observation teach us that emotional characters are usually weak characters, and the playing of an exaggerated emotionalism has a never-failing tendency to undermine the will power. For these reasons, and for others which might be mentioned, it should be easier to retain the fruits of the new evangelism than the old. There are, to be sure, certain considerations that offset the force of these reasons, but they are not cogent enough to weaken materially the argument.

I have set forth elsewhere the thought that any proper system of conservation must work along three lines, those of sociability, education and activity. My own experience, I am not sure that it coincides with that of my brethren, makes me believe that the Church is losing that spirit of fraternity and sociability that has always been so vital, and she is losing it against the will of her people, however inconsistent the two statements may appear. If the Church, instead of trying to commercialize her social function immediately after an evangelistic campaign, will spend time and money in creating the fraternal instinct among the people, she will discover that her new members may be more easily amalgamated into the mass. But education is even more important; we must come to understand that more and more the Church is called to perform an educational service. How many of our people either know or care about our doctrines, our history, our polity, our denominational activity? The number is surprisingly small. Their ignorance is largely their own fault, to be sure, but the pastors cannot thus escape responsibility. Put into the hands of your people the handbook, the Discipline, the Connectional organ and the literature of the various Boards; then, through classes, train them, especially the young, in missions, Biblical history, doctrine and ecclesiastical administration. Realize and act upon the educational duty of the local Church. The principle of activity in conservation is so threadbare that I almost hesitate to mention it: what is more familiar than the words "to keep them give them something to do?" We are not likely to fail of knowing this, but we are likely to fail of doing it. As a matter of fact, there is nothing more difficult than the task of assigning a large number of people to their Church duties. The things we have for them to do are so commonplace and small! The times are calling for some man to work out a theory of Church activity that will appeal to the creative instincts of life and challenge the efforts of far-seeing men. For well developed men, having an interest in missions, education and the like, we have tasks that appeal; we have nothing for the new Christian not so interested.

I am convinced that thought and energy will solve the problem of conservation in evangelism. I have devoted to it only an average amount of

consideration, yet the results have been gracious and apparent. In the greatest city of our Connection, with all of its diversions and appeals, I have been able to preserve the results of the new evangelism much better than I ever kept the fruits of a tremendous revival in a smaller town. Last year I received into my Church, without public meetings of any kind, 148 members; and this year the records of the financial secretary show that 82 of them are regular weekly contributors to the Church and that their payments average nearly \$30 per month. Experienced pastors will not attach any unworthy significance to the commercial aspects of this illustration; they will be likely to see in it an evidence of the stability of the people won through the new evangelism. Yet the problem has scarcely been touched. Around it will center the final issues of evangelistic success, and that pastor who does not have his plan of conservation thoroughly worked out before he enters into the more strenuous aspects of his campaign will pay for his neglect by failure—if not failure in what he does, at least failure in what he might have done. Shaw Avenue Church, St. Louis, Mo.

THE CIRCUIT PREACHER IN THE EVANGELISTIC CAMPAIGN

REV. M. A. TURNER

As this writer sees it, the circuit pastor will not be laying himself liable to the charge that he is thinking more highly of himself than he ought to think, if he gets it into his busy brain that he is really the big man in all this big business. Why not? In the matter of personal fitness he is not a whit behind the average of his brethren. Then he is in command of the larger division of the Church's forces, the fine qualities of whom are matters of general and admiring enthusiasm. This fact cannot be exaggerated. In the Central Texas Conference 68 per cent of the pastoral charges have two or more preaching places, and so rank as circuits. Taking this as the ratio for all the conferences concerned in the campaign, it can readily be seen that the circuit and its pastor are preponderating elements. Not only is he in command of the larger division of the army, but he also has a decided advantage in the fields to be occupied. The devil is not nearly so well fortified in the country as he is in the larger towns and cities. If space would allow, it were a work of supererogation to argue this point. It is quite true that his lines must cover a much longer front; and this is the only difficulty peculiar to his field, and to the solution of it, I beg to make the following suggestions:

- 1. Whether in circuit or station, the pastor must take the initiative, just as he does in the annual revival.
2. As to the time of opening the campaign. If possible, this ought to be done at every appointment on the charge on the day designated by the committee, with the pastor present and giving direction. In most cases, and with normal conditions, this is possible. It is no ordinary time, any more than times of war are ordinary, and so, stringent activity is implied, very naturally. Quite a large per cent of circuit preachers own automobiles, and where they do not, most of them could press a layman into service who has, and thus, even four or five appointments might be reached, where the distances are not too great, in the course of one day, provided notice of the appointment is sent ahead. However, if he is not able to reach every appointment in his charge on Sunday, March 12, let him get to as many of them as possible on that day, and reach the others the following week, sending announcements ahead for services at night.
3. How to open the campaign. Let the pastor preach a rousing evangelistic sermon, explaining the origin of the movement, as well as its object, telling of the wonderful success which has attended wherever it has been tried out; showing that the results were achieved by the simultaneous

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and prayerful co-operation of the people concerned; and then make an appeal for volunteers to the "Win-One" Club, urging every member of the Church, as well as every Christian present to enlist; laying particular stress on what it would mean, not only to every individual worker, but also to the lost and the backslidden, and to the Church, if every member, by the help of God, should be able to win one soul for the Master, or one member for the Sunday School and the Church. Of course the pastor should have with him a supply of the cards suggested by the committee, so that each worker could be furnished with one to three of each kind. Don't give out too many to any single person; for the emphasis must be placed upon a multitude of workers each with a single purpose. In this fact alone is the merely human charm of the movement. This done, give the volunteers direction as to the best method of procedure, insisting on much prayer and all possible zeal in pushing the claims of Christ and his Church.

4. As to intermediate direction and the final roundup. If you have a "Lay Leader," appoint him, if not, the best man or woman available, to hold a congregational rally and evangelistic prayer meeting at least one night in each succeeding week. In the absence of the pastor. Finally: Let the pastor hold a red-hot two, three or four-day revival at every appointment on his charge, beginning on the first Sunday in April, winding up with a meeting of longer duration if necessary, at the point where there is a possibility of the greatest good being done. Do not wait until the close of the circuit campaign to receive members, but receive all candidates at the close of each meeting, and if possible, have a grand rally for the whole charge on the closing day of the campaign, at your most central point, with a big basket-dinner and a grand, formal reception of all the members, who have, in any way, been gathered in all the points.

Have the Sunday School superintendent, in your absence, to conduct Decision Day services, but let Children's Day be postponed, if necessary, until the early part of May.

Happy are you if you have a good local supernumerary or supernumate preacher to assist you in this campaign, Granger, Texas.

THE PLACE OF PRAYER IN THE EVANGELISTIC CAMPAIGN

REV. J. T. CURRY

The place of prayer in the Evangelistic Campaign is first in time and greatest in importance. The plain teachings of the Scriptures, the history of the early Church, as recorded in the Acts of the Apostles and the Epistles, as well as the whole history of the Church attest this. Christ prayed far into the night before some of the most eventful days and experiences in his own ministry. Luke 6:12, 13; Luke 9:29. The apostles and disciples of our Lord "all continued with one accord in prayer and supplication." "And when the day of Pentecost was fully come they were all with one accord in one place." The pentecostal prayer precedes the pentecostal day. This is the divine order. The history of revivals is the history of prayer.

Why has prayer the first place in time and greatest in importance?

1. Because, through prayer we come to have the mind of the Spirit.
2. Because, through prayer we come to have the whole inner necessary fitness to deal with the complex and difficult situations in revival work.
3. Because, through prayer we come to be empowered for service.

The preacher empowered—filled with the Holy Spirit—is a central factor in revival work. How does the preacher get this power of the Spirit?

1. In answer to his own prayer and godly living.
2. In answer to the prayer of the Church. Paul craved the prayer of the Church for the endowment of power that he might preach the Gospel with "boldness" and that the word preached might have "free course."

The Church is to be filled with the Spirit in answer to prayer. "Ye have an unction from the Holy One," is John's word to the universal Church.

Preachers and people empowered and anointed by the Holy Spirit in answer to prayer will largely determine the results of this great Evangelistic Campaign—in the conviction of sinners, in the genuine conversion, justification and sanctification of penitent believers and a thorough revival of the whole Church. Yoakum, Texas.

THE OLD-FASHIONED REVIVAL AND MODERN CULTURE

ELLIS W. SHULER, A. M., Ph.D.

I was a small chap, hardly more than seven, but the first Methodist revival I remember attending made a profound impression on me. My father was holding the "protracted meetin'" in a log schoolhouse. We had met at "early candle-lighting" and the candles arranged on brackets around the walls flickered and twisted until weird fantastic shadows played over the audience.

The interest of the congregation centered in one man who knelt at the altar and prayed audibly, Devil Bill Smith, I shall call him, and certainly the first part of the title was descriptive of the man. Smith was an arrogant, overbearing landlord, a bully with his equals, a debaucher of women; he stood for all that was mean and devilish in the community.

Every heart in that room was moved with pity and anxiety as the man's body swayed from side to side and as the tears streamed down his face and over his horny hands. Brokenly and with great sobs he told the Lord how wicked he had been; how unworthy he was.

Then like a benediction came my father's words: "Let us kneel in prayer," and every knee in the audience touched the hard, bare puncheon floor. Then my father prayed, it seemed as if the roof had been removed and as if the words passed bodily into the cold winter stardome above. I remember but one sentence in the prayer. "Though your sins be as scarlet they shall be made white as wool." I covertly watched Smith. His face twitched and mighty convulsions shook his frame.

And then it happened. He seized my father in one mighty hug. Glory! Glory! Glory to God! Across the room he rushed to shake hands with his life-long enemy. Literally he leaped for joy and clapped his hands. The room now echoed with dozens of shouts. A transcendent smile came over the face of his frail careworn wife. Devil Bill Smith was a converted man!

But there was another scene during that same night which to me was much more impressive than the former. At the close my father made an appeal to the young folks. "Would we now decide to live for Christ and to follow Christ's way of living?" And then came picture after picture of the life of the lowly Nazarene. More than a dozen of us moved forward to the altar, one the son of Devil Bill Smith.

Was it genuine, you ask? Some of us at least have tried to follow. Go with me to a certain county in old Virginia in which there is a beautiful country church. Devil Bill Smith is the Sunday School Superintendent and his home is the "preacher's home."

Such is my memory of the old-fashioned revival. In recent years I have been told that it is out of date; that its methods, though admittedly effective, are not fashionable in the modern Church. I have been told that it is not in harmony with the religious ideals of modern culture. I have been told these things so often that I am almost afraid that they are true.

I have asked myself this question: "Do revival meetings appeal to a type of folk, to a certain degree of so-called culture, or to a stage or state of society?"

Were these mountain folk of my first memory cultured? Certainly not of the moving picture variety of culture. They were not acquainted with street cars, Pullman trains, nor jitneys. And yet they were cultured. I have heard the most apt quotations from Shakespeare and other poets, for the slender library of the Scotch-Irish settler of the Appalachians generally contained one or two books of poetry in addition to the universal family Bible. Certainly no people had a higher appreciation of the rich, sonorous lines of the King James translation. Scores could repeat chapters and even books of the Bible word for word.

True they were not cosmopolitan in that they knew many peoples, but few were more tolerant or hospitable than they. They had no great works of art, yet few had a keener eye for the hidden beauty of the valley or of the distant mountains. Certainly, as a class, they could fill Matthew Arnold's definition of culture, if by culture is meant a pursuit of total perfection, an effort to know the best which has been thought and said in the world.

But if we are to apply a culture test, are we after all a "peculiar people" with a special and distinctive brand of culture? Every succeeding

generation considers itself "modern" and is convinced that it has the only genuine brand of that desirable article. It has always been so. Egyptian, Greek, Louis XIV and 1916. "Modern Culture" is an ignis fatuus, a will-o'-the-wisp, which ever moves over the morlands of time.

But you cry, "We have made progress; we have both the culture of the Greek and the Egyptian." If we are to be standardized by a test of Greek culture certainly this generation falls short. I may be wrong, but I cannot separate culture from moral rectitude. I am not pessimistic, but I am sometimes afraid that our progress is a material one rather than a spiritual one.

Decrease of intemperance? Yes. But there have been more than one Spartan peoples, and even today the Mohammedan world, without Christ, puts every Christian nation to shame when the question of drink is proposed.

Decrease of immorality and the social evil? Yes, perhaps. Yet the street-masher stands on the corner his salacious appetite, knowingly fed by the indecent exposures of women, who for the love of attracting attention, follow fashion rather than decency. The billboards of the moving picture shows vie with each other in pictures of nude women in suggestive poses; the tenderloin district and the woman of the street can be pointed out by the smallest street urchin in our towns and cities.

But you say the nations are becoming Christian. I believe it. And yet you can almost hear the roar of the cannon of the deadliest and most horrible war which has ever cursed the human race. Even now our own nation is feeling the grip of its awful strangling tentacles in our preparedness program.

Modern culture, even the best this generation has to offer, with its marvellous store of scientific and mechanical achievements, has not and is not saving us. Modern culture has added neither jot nor tittle to the words or ideals of Christ announced two thousand years ago!

You grant all I have said. "We differ as to methods! We do not need the 'old-fashioned' revival. The methods for one generation do not save the next!"

I know of but one method for sin, but that method certainly is not modern. It is old; younger only than sin itself. It was the method by which Nineveh was saved; it is the method by which David became a man after God's own heart, it was the method of the early Church, and of the Reformation; it has been the method in every age when the Church is alive and growing in spiritual life and efficiency. The method is that of the preached Word, conviction and repentance for sin, and a public confession.

The one staggering question which modern culture is helpless to answer is, how to make bad men good?

Men sin today as they have always sinned since the days of Noah and David and Cain and Lot and Ananias and Saul. This generation is subject to the same gross sins as those of the past. We lie, steal, envy, hate, and sink ourselves into pits of moral rotteness, in many instances with greater ease and facility than did our fathers before us. The question of the moral salvation of this generation is the same as that of the generation of Jonah, and Isaiah, and Jeremiah, of Luther and John Wesley, and Christ.

As far as methods go, I am convinced that modern culture balks at but one phase of the old-fashioned revival. This generation knows that it sins. The trouble is that we have assumed that culture is a certain pose toward religion. We are so covered over by this veneer of supposed culture that we have lost the frankness, simplicity and manhood to publicly acknowledge our sins.

Modern revival methods are most significant on this point. Just what is the objection to the mourners' bench? It is because it is a public confession. Methods such as signing cards, holding up of hands, while all are bowed in prayer, a favorite method of Y. M. C. A. workers, all go to show that we have lost the nerve and inclination to make a manly confession for sin and a public announcement that we are going to right about face.

The most deadening phase of modern culture is the spirit of "laissez faire." We are no longer concerned about our neighbor. Am I wrong in this? We are concerned about our neighbor in every social way, because that reacts on us, but we are not concerned as man for man.

The Methodist old-fashioned revival has been in all past time a most effective method of making bad men good, of starting the child and youth in the right path, and of giving renewed strength and vigor to the moral life of the community.

We need revivals, because we need

to be revived. We need to be brought face to face with the fact that sin is ugly and damnable; we need publicly to confess our sins before the men and women against whom we have sinned. We need the moral stiffening that comes from knowing that the eyes of the congregation are upon us.

Revivals belong to life and are its commonest manifestation. We have trade revivals, political revivals, social revivals, and unless we stagnate we must have religious revivals.

We are not a peculiar people. When it comes to the great fundamentals of love and hate, get beneath the thin veneer of modern culture and we are as primitive and elemental as any generation behind us in the long tempestuous history of mankind. The great basic principles of life are few and simple. We need, we must have, again the old-fashioned revival in which men are frank and open and in which hearts are strangely warmed. Dallas, Texas.

METHODISM WAS BORN IN A REVIVAL

REV. J. W. FORT

I have been hearing it for twenty years and more that Methodism was born in a university. Methodism was associated with a university it is true, but no revival in the history of the Christian Church had its birth in letters. Wesley said Methodism was Christianity in earnest. The thing and the chief thing that differentiates Methodism from Episcopalianism is that we have believed in Holy Ghost fire. When we cease to be a revival Church, then we had better go back to where we came from. I like this plan we have on of winning souls. I believe it is a great movement, but I want to sound a warning, and that warning is we are in danger of thinking the "Kingdom of God comes by observation." We are in great danger of bringing into the Church a lot of people who have never shed a tear of repentance over their sins. I believe today that we have many people in our Churches that have never been born again. When we go out to win these people let us lay down the Master's platform. The men and women who are the leaders in the prayer meeting and in the spiritual work of the Church are men and women who know God. I believe in the old-time altar of prayer. I was converted in a meeting out of which seven Methodist preachers came. I was converted on my knees in an altar. I did not care who talked to me, I felt the pains of hell had gotten hold of me, I found labor and sorrow. When we used to preach people would say, "Amen;" now the city Church and all others as a rule, never grunt. We believe in emotion everywhere else but in the Church. Church members go to theaters, receptions, art exhibits, etc., and become enthused and talk, but when it comes to religion they refuse to open their mouths. We have depended on fine choirs, great buildings, universities, etc., to do for us what God alone can do. I don't say that we don't need these things, I don't say that we haven't many devout men and women, but I do say the great need of the hour is not so much more members as an old-fashioned Methodist revival born out of heaven. We don't need so much to bring Christ down as we need to step up where he is.

Let us preach the whole gospel, let us get the Church of God upon her knees and let men and women get the anointing of the Holy Spirit, and then we won't send them out with their lives filled with sin to bring others like them into the Church.

The fact of the matter is any man may doubt if he is a saved man if he is not anxious about souls at all times.

Before the people are admitted to the table let the table be prepared. Let the first week at least of this campaign be given to a series of sermons to the Church.

I love the Methodist Church, and I trust that we will stay with the revival idea. What we need is not a long dissertation on how to do it, as we need to get a vision of God and go and do it. Men don't have to be great to be soul-winners. The circuit preachers who never studied methods did it. They went by the knee route, they went to God and he gave power. The best soul-winner I ever saw was an old lady that didn't know a noun from a verb. She knew God. No brethren, Methodism was not born in a university, she was born in a revival. I shall stick to the old plan and preach on hell and heaven, and urge that we keep up this business not till Easter alone, but all the years till we die. God grant unto us a great revival of religion, and a great ingathering of souls into the Kingdom of God, and into the Methodist and all other Churches. Corsicana, Texas.

Big Easter Epworth Piano Sale



Four Weeks' Free Trial of One of These Splendid Epworth Pianos

We are now fully satisfied in our opinion, now factory and we extend a factory invitation to all you music loving folks who read this good paper, when in Chicago to call and see for yourselves how the Epworth piano are made and learn why they are such good, sweet-toned, reliable instruments. By our painstaking, thorough method it takes several months to make and season and finish an Epworth piano, for we give them plenty of time to become thoroughly seasoned and settled in the tuning rack for the finish to become perfectly dry and hard.

The fine Epworth piano started last fall are now ready for shipment, and as they are taking up a large amount of space which we greatly need, I desire to close out every one of them between now and Easter, even if I do have to give extraordinary terms of payment and do a little better than our usual factory price.

Send Name—Save \$100

If you are not sure your agent and dealer meet with you—the maker—you save the middle dealer's profit and expense about 25% and besides you get our beautiful 20-year factory warrant which we promise to replace, at our expense, any of the unusual parts which may ever prove defective. The Epworth warrant is made to protect you. Many warrants are so worded as to protect the manufacturer only.

If you will send me your name on the Coupon below, I will mail you our beautiful Epworth Catalog with pictures, Street Order Book, our different plans of sale, payment and a book of letters from more than two thousand Epworth piano owners in all parts of the country.

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No matter where you live, I will write you a letter and explain how I can bring to you a fine Epworth piano you select, with a beautiful silk scarf and a fine stool as a freight-free gift, for an absolutely free 20-day trial in your own home. At the end of 20 days you find it one of the best looking, sweetest toned and most satisfactory pianos you ever heard of, and you may do so on any of our easy terms of payment without reference or security.

People have learned to their sorrow that there is a good deal of deception in the piano business, but when you look through our book of letters from two thousand Epworth piano owners you will be convinced that you are as safe in consulting your welfare to us as you would be in dealing with your most reliable banker or merchant.

Enclosed in this advertisement another place you under conditions not equal you any agency, for we have no agents, dealers or traveling men to poster you.

Send Name On Coupon or Postal for Special Easter Offer

H. B. WILLIAMS, Vice Pres., William H. Ho and Organ Co., 14 W. Washington St., Dept. 371 Chicago, Ill. Without obligating me, send full particulars of your Easter Epworth Piano Sale.

I would like the Catalog about..... (See when—Piano, Piano-Player, Parlor Organ or Church Organ)

My Name..... State..... Post Office.....

Thankfulness to God is a habit, a habit which too many men forget. God has filled life with a thousand joys. They spring from every sense; they blossom about us in the flowers; they play about us in the breezes; they smile upon us in the glory of the sunlight. All human comfort and hope springs from the blessing of Almighty God. It ill becomes us children to snatch our food from a Father's hand, and snarl as we eat a bounty.—The Advocate.

Humors
Come to the surface in the spring as in no other season. It's a pity they don't run themselves all off that way; but in spite of pimples and other eruptions, they mostly remain in the system. That's bad.

Hood's Sarsaparilla removes them and cures all the painful and disfiguring troubles they cause. Nothing else cleanses the system and clears the complexion like Hood's.

We must, all of us, take care that we aim at something more than merely a soft heart. The aim and purpose of every religious exercise is not merely that our heart shall become tender, but that it shall in its tenderness go out in a certain active energy.—Rev. J. A. Hutton, M. A.

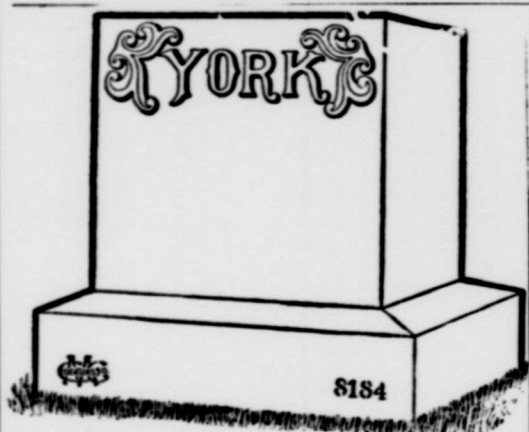


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selling our high-grade monuments during spare time. The demand for quality monuments is astonishing. Experience not necessary. Applicants must be reliable. Important to every one that has deceased loved ones. If interested, write today for full particulars and contract, lest you forget. Territory being assigned rapidly.

HILLSBORO DISTRICT.

At the last session of the Annual Conference the Hillsboro District was considerably shaken up. The lines of several charges were changed and with the addition of one Church received from the Corsicana District, we now have eighteen charges—one more than last year. Of the eighteen preachers in the district, ten are new men, and every one seems to be a nt. Certainly they have all been cordially received and each seems determined to make this the best year of his life so far.

There has been a substantial increase in assessments for the support of the preachers, and the stewards are trying to adopt better methods of collecting these.

Our Preachers' Conference was held at Irene, January 6, 7. Five of the preachers were prevented from attending by personal or family sickness.

The weather was cold and rainy, but the welcome was warm and the spirit of the preachers was as fine as I ever saw. We had four sermons, by J. W. Head, J. F. Adams, Warner Moore and P. E. Riley. All good to the use of edifying. We had two splendid addresses on "Missions" by our new Conference Secretary, Rev. J. E. Crawford. In between the sermons we discussed a number of topics of interest to the preachers personally and bearing upon their work as pastors.

The "One-to-Win-One Campaign" was intelligently and enthusiastically discussed and all agreed heartily to co-operate in the program adopted by the Annual Conference. Most of our charges are "country charges," and all in the black land, with very few picked roads, so we will be necessarily, more or less, affected by the weather, but every man is determined to do his best. The Sunday School and Epworth League interests were carefully considered and it was determined to hold a conference for these two interests jointly. The time and place of this conference to be determined by the presiding elder and the District Secretary, J. F. Adams.

Time and space would fail me to tell of all the good things I know about my preachers, both the new and the old. Suffice to say at this time the district is well organized, well manned and has its face to the future.

Our motto is: "A gracious revival in every Church and all financial obligations paid in full. To this end we have pledged ourselves to spare neither time nor strength. We believe "the Lord of hosts is with us," and are confidently expecting that when the returns of the year are all in, Hillsboro District will have a right to join in the Jubilee song our conference is going to sing this fall. Brethren and sisters, when it goes well with you, remember us at the throne of grace.

JOHN M. BARCUS.

THE DENVER-DURANGO DISTRICT ITEMS.

March 1, 1916. The conference year is half gone. Have we accomplished half the things we planned at the beginning, just after conference at Colorado Springs last September?

Rev. R. U. Waldrauen sends a note from Keokuk, Iowa. He is enjoying his work with the Scoville Evangelistic party. We look forward to the pleasure of having him in the district during the summer for some institute work on Missions.

Mrs. D. I. Slipper has done excellent work with the Primary Department at Gardner. She began September 1, 1915, with three pupils. During 1915 she had fourteen enrolled and an average attendance of ten. One little girl came nine miles, and was absent only three times. Mrs. Slipper uses up-to-date Sunday School methods.

Rev. T. E. Graham is at his post at Wauseburg and we expect good results under his leadership. His little girl, who was sick in Denver with diptheria, is well and at home.

Mr. Roy Boyd, the Sunday School booster at Trinidad, reports a 11 attendance of 314 on a recent Sabbath. That is great! Come on, Farmington!

Rev. R. Ira Barnett, of Perry, Fla., sends a cheering note and says he is happy and delighted in his new work. He has not lost his intense interest in the Denver Conference.

Mr. R. B. McCoy, of Trinidad, one of the most efficient of laymen, says that during the last ten years the Denver Conference has increased in Church membership fifty-three per cent.

Messrs. Arthur Medill, H. H. Wilson and C. W. Hall at the end of the first six months of the conference year sent a letter of appreciation to each person who has been contributing to the Church. The communication is timely and encouraging.

Rev. J. A. McKee took an offering for benevolences at Pueblo on February 29 and realized in cash and good subscriptions about \$170. This enables the pastor to pay half the benevolences at the beginning of the second half of the conference year.

Is your Sunday School wisely and prayerfully planning to observe Witnessing Day in the school? Remember the five virgins who had oil in their lamps!

Rev. A. N. Evans announced last Sunday a large list of new members. He has received fifty-three to date. St. Paul's had a very fine Good Fellowship Social on Thursday night, February 24. The attendance was large.

Rev. C. W. Hall has paid half the benevolences for Rye. Splendid!

R. E. D.

OUR ORPHANAGE.

Report on Sunday School Specials to the new building at Methodist Orphanage:

Table with 2 columns: School Name, Amount. Includes Colorado Sunday School, Seguit Sunday School, Oak Cliff Sunday School, etc.

Friends, over two hundred homeless children are waiting for a home with us as soon as this building can be finished. Are you interested in these helpless children? Send your check to me. I will receipt and publish same in Advocate. Help in this work now. W. T. GRAY, Field Secretary Methodist Orphanage.

Station A, Fort Worth, Texas.

The need of the present-day preaching is to come back to the doctrines taught in the Bible. Let us lay aside the philosophies of men, the vapors of science, so-called, and the straying cults of the day, and get down to real Bible doctrines, and we shall find, under ordinary conditions, the people will hear, and hear gladly and believingly, the great message of salvation. —Herald of Gospel Liberty.

DISTRICT CONFERENCES.

(All presiding elders are requested to at once make any corrections in, or additions to, the following list):

Table listing district conferences with locations and dates. Includes McAlester, Spiro, Uvalde, Crystal City, etc.

WEST OKLAHOMA CONFERENCE IMPORTANT—READ EVERY WORD.

Children's Day.

Presiding elders, pastors and superintendents will not forget that Children's Day is April 23, and that our goal for 1916 is "Children's Day in Every School." The secretary will soon send cards for ascertaining the number of programs you will need, so everybody fall in line for a great Children's Day celebration.

Decision Day.

Another very important day is the preceding Sunday, April 16, which is Decision Day. We hope that it will be featured in all our schools and that great results will accrue. Its importance cannot be overstressed. To that end let us all teach, work, pray.

China Special.

The General Board in co-operation with the Board of Missions last July adopted the following resolution: "Resolved, That in the assignment of mission specialists to the Sunday schools for the year 1915-16 emphasis be laid upon the China Mission; and that while schools may continue to take specials in all other fields, our leading cultivation, so far as foreign work is concerned, shall be for China and with the understanding that specials taken for China do not count on the missionary assessment on the congregation."

A course of study on China is designed and already in operation in some conferences. We decide that the quarter beginning April 1 is best for our conference, and here and now urge all our pastors and superintendents to use this course of study. It is intended to substitute the regular graded literature and should be ordered early. Order for all grades. Those schools using the Uniform literature will find it prepared with this special field in view. Let every school fall in line and make our conference a "front rank" conference in the China special, as we were first in the Birthday offering. Presiding elders, please take due notice of this arrangement. E. R. WELCH, Chairman of Board.

CHANGE OF QUARTERLY CONFERENCE.

The Quarterly Conference for Britton Circuit has been changed from April 15, 16 to May 20, 21. HORACE BISHOP, P. E.

MARRIED.

ROBINSON-KILBORN. — At the home of W. C. Robinson, February 27, 1916, Mr. H. G. Robinson and Miss Ruth Kilborn, Rev. J. C. Calhoun officiating.

CLASSIFIED ADVERTISEMENTS

In this department may be advertised anything you want to buy, sell or exchange. The rate is TWO CENTS A WORD. No advertisement is taken for less than 50 cents. Cash must accompany all orders. In figuring cost of advertisement each initial, sign or number is counted as one word. We cannot have answers addressed to us, so your address must appear with the advertisement. All advertisements in this department will be set uniformly. No display or black-headed type will be used. Copy for advertisements must reach this office by Saturday to insure their insertion. Position 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 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 1, 25c a tube. Beware of infringements and the penalty for making, selling and using an infringed article.

BARBER TRADE.

BARBER trade taught by J. Burton at Texas Barber College—world's greatest. Position when competent. Money earned while learning. Free catalogue explaining. Dallas, Texas.

BOOKLET.

"GOD'S FALLEN SPARROWS" is the title of a booklet by Brother Edwin M. Stuppell, of San Antonio. It is a thrilling story of how God has kept him in his long affliction. The price of the booklet is twenty-five cents. On the proceeds of the sale he is depending for support. Buy his story and read it.

EGGS.

PURE BRED single comb, brown leghorn eggs, \$1.50 per 15. \$2.50 per 30 eggs. ERNEST ALGNER, Burlington, Texas.

EVANGELISTIC.

D. V. YORK, Evangelist, Eldorado, Okla. G. A. KLEIN Evangelistic Party, 1507 Belmont, Nashville, Tenn. Single or union meetings. Our singers attract, inspire and hold the crowds. Assume all financial responsibility.

EVANGELISTIC SINGER.

EVANGELISTIC SINGER, choir trainer and soloist. Will make engagements for coming season. Eleven years experience. Union meetings a specialty. JOSEPH B. PONDER, Quanah, Texas.

SIDNEY K. BRIETZ, baritone, open for engagements after May 20, 1916. Address P. O. Box 482, Denton, Texas.

THE METHODIST REVIEW FOR APRIL.

To the Preachers and Laymen of Methodism: The April number of the Methodist Review, to appear about March 20, will carry a full content of fresh and timely theological and discussional matter. But its exceptional interest will center in three articles on Bishop Asbury, specially written for the Review and adapted to the points of the Asbury Centenary, to begin March 26, and continue until the end of the conference year. The order of these articles is as follows:

- 1. "Francis Asbury, Apostle."
2. "Francis Asbury, Theologian."
3. "Francis Asbury as Educational Reformer."

These will give a complete and illuminating view of the character and work of the great Methodist leader, whose memory is now being renewed. H. M. DUBOSE, Editor Review.

PASTORS AND SUNDAY SCHOOL SUPERINTENDENTS, CISCO DISTRICT.

Will you please announce and explain the S. M. U. Scholarship Campaign as outlined in the Texas Christian Advocate at all your appointments and in all Sunday Schools? No worthier enterprise has ever been undertaken than that proposed by S. M. U. to put a university education in the reach of poor boys and girls in every district in the State by the gift of free scholarships. Brethren, I am counting on you to help make it a success in the Cisco District. JOHN G. POLLARD, Special Representative S. M. U.

Dallas District—Second Round.

Cedar Hill, at De Soto, April 15, 16. Dunavant and Wheatland, April 22, 23. Forest Avenue, April 30, May 1. Grand Prairie, April 30, May 1. St. John's, May 2. Cochran and Maple Avenue, May 6, 7. Tyler Street, May 9. Ervay Street, May 10. Munger Place, May 14, 15. Cole Avenue, May 14, 16. First Church, May 17. Brooklyn Avenue, May 18. Irving, May 20, 21. Grace, May 21, 22. University, May 23. Oak Lawn, May 24. Oak Cliff, May 31. Trinity, June 13. District Conference, at Tyler Street. Committees: License and Admission—G. M. Gibson, W. J. Johnson, C. D. Montgomery. Deacons' Orders—C. M. Simpson, C. P. Combs, M. C. Dobbs. Elders' Orders—S. A. Barnes, A. Wray, D. E. Doak. O. F. SENSABAUGH, P. E.

FOR SALE

470 acres land at Georgetown. Small farm, pasture and first-class improvements. THOS. DECROW, P. O. Box, 183 Georgetown, Texas.

HELP WANTED.

MEN AND WOMEN WANTED FOR U. S. Government POSITIONS. \$75.00 month. Steady work. Common education sufficient. Full unnecessary. Write immediately for free list of positions now obtainable. Franklin Institute, Dept. H174, Rochester, N. Y.

LAND BARGAIN.

THE OLD PARSONAGE lot at Cadeline, Hemphill County, for sale. Eight acres rich, black land sub-irrigated. Going at \$15.00 per acre. Write quick. C. G. SHUTT, Zytach, Texas.

ORPHAN HOME SOCIETY.

A NON-SECTARIAN, benevolent institution, chartered under the laws of Texas for the purpose of providing homes for orphan and dependent children. If you know a child that needs a home or a home that wants to adopt a child, write REV. J. D. ODUM, Superintendent, 5520 Reiger Ave., Dallas, Texas.

POSITIONS WANTED.

WANTED—Physician, small but growing town, no opposition, nothing to sell, \$1800 practice, some appointments, include stamp, references and mean business. DR. BOGGS, San Jon, New Mexico.

SEEDS.

McGEE TOMATO—1,200 bushels per acre. Please send your address for the proof of this great fact. M. C. McGEE, San Marcos, Texas.

Waxahachie District—Second Round.

(Revised) Waxahachie Cir., March 5, 6, at Dixon's Chapel. Maypearl Cir., March 11, 12, at Auburn. Bethel Sta., March 19, 20, at Bethel. Red Oak Cir., March 26, 27, at Ovella. Ferris Sta., April 2, at Ferris. Fortston Cir., April 8, 9, at Falls. Waxahachie Sta., April 9, 10, evening. Italy Sta., April 16. Midford Cir., at Derr's Ch., April 22, 11 a. m. Midlothian Sta., April 23. Bardwell Cir., April 29, 30, at Oak Grove. Palmer Cir., May 6, at Boyce. Mansfield Sta., May 14. Britton Cir., May 20, 21, at Onward. Boistola Cir., May 27, 28. Ennis Sta., June 4. District Conference, June 20, at Palmer. HORACE BISHOP, P. E.

Beaumont District—Second Round.

(In part.) Orange, March 19. Roberts Ave., March 22. Mt. Belview and Crosby, March 25, 26. Dayton, March 26. Liberty, March 27. Ratson and Saratoga, at B., April 1, 2. Newton, at Farr's Chapel, April 8, 9. Nederland at Pt. Neches, April 16. North End and Deaton, at D., April 19. Brookland, at Harrisburg, April 22, 23. Silsbee and Nona, April 30. CHAS. F. SMITH, P. E.

Decatur District—Second Round.

Greenwood Miss., at Greenwood, March 11, 12. Krum and Siddell, at Stony, March 12, 13. Roanoke and Justin, at Justin, March 18, 19. Argyle and Ponder, at Ponder, March 19, 20. Sunset Cir., at Franklin, March 25, 26. Alvord Sta., March 26, 27. Paradise Miss., at Osbalds Ch., April 1, 2. Bridgeport Sta., April 2, 3. Crafton Miss., at Park Springs, April 8, 9. Chico Cir., at Chico, April 9, 10. Perrin and Barton, at Barton, April 15, 16. Jacksboro Sta., April 16, 17. Vineyard Miss., at Vineyard, April 22, 23. Bryson and Jermyan, at Jermyan, April 29, 30. Decatur Cir., at Sweetwater, May 6, 7. Decatur Sta., May 7, 8. Mt. Zion and Sibley, at Mt. Zion, May 13, 14. Post Oak Cir., May 20, 21. Boyd Cir., at Rhome, May 27, 28. W. A. STUCKEY, P. E.

Marshall District—Second Round.

Hallsville Cir., at Lagron's Chapel, Feb. 12, 13. Longview Sta., Feb. 13, 14. Kellyville Cir., at Smithland, Feb. 19, 20. Jefferson Sta., Feb. 20, 21. Beckville Cir., at Tatum, Feb. 26, 27. Harleton Cir., at Eagle Creek, March 4. Gilmer Sta., March 5, 6. Rosewood Cir., at Graceton, March 11, 12. Ogburn Cir., at Marvin's Chapel, March 18, 19. Church Hill Cir., at London, March 25. Henderson Sta., March 26, 27. Bethany Cir., at Bethany, April 1, 2. Kilgore Cir., at Bellview, April 8, 9. Laneville Cir., at Bethel, April 15, 16. Henderson Cir., at Manden, April 16, 17. Harrison Cir., at Grover, April 22. Marshall, First Church, April 23, 24. Marshall, Summit Street, April 23, 24. To the Official Members of the Charge: Dear Brethren—The first round had much in it to encourage us. Most of the charges did fairly well. Let me urge you to renewed diligence this round. We must not fall behind. Let the stewards see each member and get their offering to the work. Let the preachers press their collections. I hope there will be good reports on the missionary assessment this round. Delegates to the District Conference will be elected. This is also Advocate quarter. Let's make every effort now. J. B. TURKENTINE, P. E.

TOBACCO HABIT BANISHED

In 48 to 72 hours. No craving for tobacco in any form after completing treatment. Contains no habit-forming drugs. Satisfactory results guaranteed in every case. Write Newell Pharmaceutical Co., Dept. 89, St. Louis, Mo., for FREE Booklet, "TOBACCO REDEEMER" and positive proof.

THE EVANGELISTIC CONFERENCE—AN ESTIMATE

REV. GLENN FLINN

I have just gotten home from the evangelistic conference in Dallas and have been trying in my first leisure moments to get an appraisal of that meeting through an inventory of myself. Looking at my purse I find it very much depleted, for it is a long jump from Beaumont to Dallas; and I am sure my case is by no means exceptional, for many came longer distances than I did and few of us are troubled with surplus cash. Looking at my energies I find them a bit fagged, for the days of the conference were strenuous ones and its high and intense spirit drew heavily upon us all; but when I look into my head and heart I am made glad that I had the privilege of spending my money and taxing my energy, for I find myself in possession of incalculable compensation for the expenditure. My head is full of light and my heart is full of fire. I am tired but happy, worn but determined, smitten with that sense of isolation that comes to us all when we go home from a great gathering of the brothers, but a bit more conscious of the presence of the Captain that goes on to every field with his soldiers; the valley of service is around me with its inertia and indifference and sin, but the light of the mount from which I have come down is shining across the path.

To me it was a great conference and who that was there will not agree with me? I heard no dissenting voices while the conference lasted and do not expect to hear any now that it is closed. What conference among us in recent years has produced so many great messages? From the opening devotional service, conducted by Dr. Moore, our Home Missionary Secretary, to the closing words of our beloved Bishop Lambuth the crowds that often filled old First Church seemed to suffer no dull or uninteresting moments.

The discovery was made that we do not need to go beyond the bounds of our own State to man a great program. Beyond the notable contributions of Bishop Lambuth and Dr. Todd, of St. Louis, the speeches of the conference were made by Texas men. Bishop McCoy's inability to take his place on the program on account of illness was a great disappointment, but his presence and intense interest in the conference was a distinct inspiration. Moore, Booth, Tally, Ferguson and Hay conducted the devotional seasons; Sauler, Holt, Dobbs, Knickerbocker, Bradfield, Groseclose, Griswold, Sessions, Goddard, Andrews and Bishop Mouzon, among our preachers, and Dial and Tate, among our laymen, delivered the speeches, and how all these, both visitors and home men, did exalt the fundamentals, and how they did make plain the old paths, and how they did join on to the old the new, and how they did lead us from laughter to tears, and from sleep to awakening, and from blindness to vision, and from indifference to enthusiasm, and from mere interest to enlistment! Shuler emphasized the necessity of undergirding all our evangelistic work and fertilizing all our evangelistic plans with the simple preaching of the fundamentals; Holt pointed out that if we would reach men we must know the world in which men live and that we must enlist the interest of men in divine things by presenting to them a worthwhile program of religious activity; Knickerbocker told us that the big words in a real revival from the standpoint of the preacher especially were the words "Tears" and "Now." The preacher who cannot cry over the lost, at least on the inside, cannot preach the evangel that will save; Dobbs reminded us that the plans and the passion of the present campaign were not new, but old as Methodism and the Church and that the emphasis which the campaign puts upon the personal fits remarkably into the spirit of the age. Bradfield suggested that the preacher who would be a soul-winner should keep company with the master soul-winners of the kingdom through the books written about them and by them that he might come to share in the very intellectual and spiritual processes of their lives. Goddard declared that the evangelistic message is "the preaching of the whole gospel to the whole man by a messenger himself made whole by that gospel." Andrews terrifically exposed the weakening power in the Church of worldliness and materialism among its members and self-seeking and unbrotherliness in its ministry. Dial pointed out the urgent demand for the laymen in the campaign; Tate the strategic importance of the Sunday School; Sessions how the Epworth League forces may be utilized; Groseclose how to organize a conference for the campaign and

discuss how to organize a district. Bishop Lambuth made us feel very keenly that we must go forward on our knees in our campaign if we go forward at all, and Bishop Mouzon located the sources of our power in God himself and led us to see that this power is available only through the Spirit and upon the fulfilling of inexorable conditions on our part. Dr. Todd, coming to us with an experience and passion rarely found among us, taught us out of that experience how we may best do the work of winning men through the organized forces of our Churches and out of that passion stirred us to the depths.

Yes, it was a great conference, a conference of heart searching, of secret confession, of renewed vows, of widened outlook, of deepened devotion to Christ and consecration to his work, of quickened desire for the uttermost of power, of intensified zeal to seek and to save the lost. Its blessing will abide. In the strength of its meat hundreds will fare forth to the fray of the day and come back at its close with many captives joined to the chariot of the King. May it be so. Beaumont, Texas.

SELF-SURRENDER

REV. A. E. DAVIDSON

I read a short comment on Phil. 2 the other day that suggested to my mind the one thing needful in these days of preparation for evangelism, and the "One-to-Win-One" campaign. It is self-surrender. We may range through the wide domain of Bible truth and we cannot find a more exquisite model of self-surrender than that which is presented to us in the opening lines of Philippians 2. In these opening lines we have the divine remedy for envy, and jealousy, strife, and vain glory, and self-occupation. We are introduced to One, who is our example—the self-emptied, humble, obedient Man, Christ Jesus.

He possessed all power in heaven and earth. Divine majesty and glory belonged to him. And yet he appeared in this world as a poor man, a servant, one who had not where to lay his head. "He made himself of no reputation." He never thought of himself at all. He thought of others, cared for them, labored for them, wept with them, ministered to them; but he never did a thing for himself. We never find him taking care to supply himself. His was a life of perfect self-surrender. He stands in perfect contrast to most of us. He shewed all human pomp and earthly grandeur, and became a poor man. His parents were poor. The town where he was brought up was a place of reproach. He was the despised, neglected, self-emptied, meek and lowly man from first to last. What was the result of a life like that? "Wherefore, God also hath highly exalted him and given him a name which is above every name," etc.

Look at Paul. See how deeply he drank from the Master's spirit of self-surrender. "Yea, and if I be poured forth upon the sacrifice and service of your faith, I joy, and rejoice with you all." We have often heard the phrase, "O to be nothing," made fun of, not knowing that it contained some truth. Paul was ready to be nothing, to be spent, to "be poured forth" as a libation upon the Philippians' sacrifice. A consecration like this puts me to blush. We are so prone to attach importance to our work and what we have done and forget to rejoice with others in their sacrifice and service. Our work, our preaching, our writings fill too large a place in the thought of most of us, I fear. It is unlike Christ and Paul, and unworthy of those who "bear about in their bodies the marks of the Lord Jesus."

Timothy, Paul's son in the Gospel, is another example for self-surrender. Timothy "cared for the saints," and that at a time when all sought their "own things." "Ye know the proof of him, how as a son he hath served with me in the Gospel." Timothy knew that the real way to go up was to go down. Therefore he never paraded his doings. He manifested none of the pushing forward, elbowing, self-exalting spirit. There was none of the strife, envy, or vain-glory from self-importance and self-occupation in him. A man who makes much of himself (in an egotistical sense, of course), saves others the trouble of doing so.

The case of Epaphroditus is another fine example of self-surrender. Who was he? We know very little about him. He may have been a great preacher, or a very eloquent speaker, we are not told. But we are told, in a most powerful way, that he was one who had the spirit of self-surrender. This is better than all the gifts. Notice the brilliant array of titles

which Paul gives to this illustrious servant of God. What did this man do? He spent himself. "Because of the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me." What a picture of the self-surrendered life!

The Gospel of the grace of God is the only thing that can effectually meet man's need and deliver him from the selfishness which belongs to him. The unrenewed man lives for himself. Self is his object, his center in all things. He may be moral, amiable, cultured and religious, according to the "New Theology" idea, but until he is converted, regenerated, born again, born from above, passed from death unto life, and from darkness unto light, he still lives the "flesh life," and self is the center round which his whole life revolves. Paul said: "For me to live is Christ." After all, that is the only happy life, the only victorious life—the self-surrendered life—a "life hid with Christ in God." Eagle Pass, Texas.

STORIES OF SAM HOUSTON.

H. G. H.

These early March days bring up the convention of 1836, the Alamo, with its heroic and sad memories, the massacre of Fannin's men at Goliad, San Jacinto and Sam Houston.

The career of Houston in Tennessee, among the Indians of the Far West, in civil life and as soldier of the United States, is historically recorded and graphically interesting, but there are minor stories of him not touched in history.

His personality was so real and immense, his career in the West so varied and his work so important that even minor incidents are not to be overlooked. Sam Houston had many enemies and more admirers. His personality was so strong as to naturally create antagonisms.

After he was deposed as Governor in 1861 (because he was opposed to secession and refused to take the oath of allegiance to the Confederacy) his friends, secessionists and unionists, invited him to make a speech in Brenham. War fever was hot and some heady factionists sent him word that if he spoke at Brenham they would kill him. He paid no attention to them, but arose and addressed an immense crowd of excited Texans. His speech was one of the grandest ever heard in Texas, in which he prophesied the utter overthrow of the Confederacy. On his right and left stood armed secessionists, personal friends of the speaker, who told the crowd that if a man there harmed a hair on Sam Houston's head they must do it over their dead bodies. He told them that desolation and woe awaited them in the war then starting. Hundreds grasped his hand in silence after his great speech was over. He retired to his home at Huntsville and there died before Lee's surrender.

In early days duelling was common in Texas. An historic duel was the one between General Felix Huston and General Albert Sidney Johnston. Sam Houston received a number of challenges, as did Andrew Jackson in his day. Some one took special offense at a remark of Houston in one of his speeches. A forward young fellow was selected by the offended party to convey to Houston a challenge. He entered Houston's office and handed the old General a written challenge to fight the offended party a duel. Houston put on his spectacles and deliberately looked over the paper, then said: "Sir, I am very busy; but do me the honor to tell your friend that I have now thirteen challenges in my vest pocket, and when I dispose of these cases I will attend to him!" That was the last ever heard of the affair.

The retreat from Gonzales, after the fall of the Alamo and on the approach of Santa Anna's army, was one of hurry and suffering. Gonzales was burned and the people could carry off but few of their belongings. Thirty men, many of them married men, had volunteered to go from Gonzales to the relief of Travis and his men in the Alamo. All of these thirty men had been killed. Their widows and orphaned children were in the retreating party. When they reached the Brazos River, and while temporary bridges were being constructed, late in the evening, Houston came across a muddy and bedrabbled woman and two children sitting on a log waiting for the completion of the way across the river. He sympathetically spoke to her. She told him she was the widow of one of the men killed in the Alamo, that her home was burned and she and two children were in the retreat with nothing but what ragged clothes they then had on. Houston took from out of his belt \$50, handed it to her and told her after the war was over to invest it in a farm and cattle. Many years after that, and when the occurrence had passed from his mind, Houston was on one of his

political campaigns running for Governor. At one of his appointments a nicely dressed lady and her husband came up, introduced themselves and invited him to spend the night with them. They had a fine farm and cattle grazing in the pastures and horses feeding in the fields. At the supper table she told Houston that she was the lone and desolate widow to whom he had given \$50 on the great retreat—that after the war she had invested it in lands and cattle, that she had married and here was living in affluence.

The proposal to erect a magnificent monument to his memory in the city of Houston meets apparently universal approval.

As George Washington is the colossal figure in American history, so Sam Houston is the colossal figure in Texas history.

REQUIRED FOR HEALTH AND BEAUTY.

It is surprising that it is necessary to repeat again and again that the health and beauty of the skin require that the blood shall be pure. If the arteries of the skin receive impure blood, pimples and blotches appear, and the individual suffers from humors. Powders and other external applications are sometimes used for these affections, but will never have the desired effect while the causes of impure blood remain.

The indications are very clear that Hood's Sarsaparilla is the most successful medicine for purifying the blood, removing pimples and blotches, and giving health and beauty to the skin. It gives tone to all the organs and builds up the whole system. Insist on having Hood's Sarsaparilla when you ask for it. Don't take anything else.

OBITUARIES

The space allowed obituaries is twenty to twenty-five lines, or about 170 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.

Poetry Can in No Case be Inserted.

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

YARBROUGH—Thomas Hines Yarbrough, son of Rev. S. S. and Martha A. Yarbrough, was born in Fayetteville, Texas, Jan. 13, 1819, and died in Lubbock, Texas, January 29, 1916, aged sixty-seven years and sixteen days. His father and mother were typical immigrants in the Methodist ministry in the generation that is gone by. He was raised in the preacher's home, around the family altar. The family moved to Texas in 1853, and settled near Waxabachie. There were no parsonages. The preacher traveled from his home. Brother Yarbrough was educated at McKenzie College, where he was converted and joined the Methodist Church in 1867. June 30, 1870, he was married to Miss Lucy Gathings, of Covington, Texas, where they lived until 1885, when they moved to Ennis. They had eight children, three of whom survive him—Mrs. C. K. Sessions, Miss Josie and John. The rest have passed away. He was a faithful Methodist from early boyhood. By nature a mystic, his Christian life was contemplative rather than active; but he met his obligations to the Church and preserved a stainless character. Just before his death he sent for his pastor, Brother Minns, and asked for the sacrament. He had been an invalid, confined to his room and bed for fifteen months. He was anxious to go home. His faith was clear and prospects bright. His body sleeps in the Covington Cemetery beside the loved ones who have gone on before him. A good, intelligent, loyal Methodist and Christian man has left to his family a legacy of love, and to his Church and community an example of devotion and patriotism. HORACE BISHOP.

IT PAYS TO BE CAREFUL

Statistics reveal a surprising number of deaths resulting from seemingly trivial injuries. For instance, a rusty nail puncture, a neglected wound which becomes festering and ends in blood poison. What was easy to prevent becomes impossible to cure. Newspapers chronicle daily deaths which would never have occurred had Gray's Ointment been on hand. It is an absolute preventer of blood poison and cures quickly and permanently all boils, bruises, carbuncles, festering wounds, old sores, ulcers and other skin maladies of every nature. 25c a box at drug stores, or a free Sample can be had from Dr. W. F. Gray & Co., 850 Gray Building, Nashville, Tenn.

McMURTY—James McMurdy was born December 19, 1834, in Pattersonville, Louisiana, and moved to Texas in 1858. He married Octavia Woodworth, December 6, 1865. To this couple was born nine children, five of whom preceded him to the glory land. He leaves four children and a loving companion to mourn his death. Bro. McMurdy was a member of the Methodist Church for thirty-five years, and nearly all that time was a steward in the Church. He was one of the mainstays in the Church at Harden's Chapel. He was a friend to the Methodist preachers and his family. May the good God so impress his spirit on his children so they will live the life that their father lived. The writer had the pleasure of being present when he and his good wife celebrated their golden wedding. It was at the home of his daughter, Mrs. Perryman, at Liberty, Texas. And just one month from the day we celebrated their golden wedding he was laid to rest in their family burying ground near his old home. May God's richest blessing rest upon his dear wife and children.

W. C. HUGHES.

Better Than Spanking

Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 187, South Bend, Ind., will send free to any mother her successful home treatment, with full instructions. Send no money, but write her today if your children trouble you in this way. Don't blame the child, the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

ECZEMA

Also called Tetter, Salt Rheum, Pruritus, Milk Crust, Water Poison, Weeping Skin, etc.

I believe eczema can be cured to stay. I mean just what I say CURED and NOT merely patched up to return again. Remember, I made this statement after handling nearly a half million cases of eczema and devoting 12 years of my life to its treatment. I don't care what all you have used nor how many doctors have told you that you could not be cured, all I ask is just a chance to prove my claims. If you write me TODAY, I will send you a FREE TRIAL of mild soothing guaranteed treatment that will surely convince you as it has me. If you are disgusted and discouraged, I dare you to give me a chance to prove my claims. By writing me today I believe you will enjoy more real comfort than you really thought this world held for you. Just try it, and I feel sure you will agree with me.

DR. J. E. CANNADAY, 1178 Court Bldg., Sedalia, Mo.

References: Third National Bank, Sedalia, Mo. Send this notice to some eczema sufferer.



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Is cheap in price only. Those who have used higher priced sewing machine say it is the equal of many sold for \$75.00. Our arrangement with the factory to ship direct to you cuts out the middle man's profit, and you are benefited thereby. The Advocate Machine is a NEW MODEL, DROPHEAD, AUTOMATIC LIFT and is sold on a guarantee of the factory, as well as our own. We prepay the freight from factory to your station. Remit the price, \$25.00, which includes one year's subscription to the Texas Christian Advocate. Address BLAYLOCK PUB CO., Dallas, Texas.

EDUCATIONAL

Metropolitan BUSINESS COLLEGE

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Hill's Business Colleges

You want to make big money, and we can prepare you for doing it and put you in a paying position. Three months with us would mean more than a lifetime at other schools. It will pay you to come to us, if you are 1,000 miles away, because we will do something for you. Clip this ad, bring it with you, and we will give you 15 per cent discount on any course you wish to take and 25 per cent on double courses, if done in thirty days. Catalogue free. Address E. H. HILL, Prust, Wash, Tex.; Little Rock, Ark.; Memphis, Tenn.

MRS. P. A. HARRISON.

Mrs. P. A. Harrison, the mother of Dr. J. E. Harrison, President of San Antonio Female College, passed to her heavenly reward on February 13, 1916, at the ripe age of eighty-six. The funeral service was conducted by her pastor, Rev. C. M. Rabe, assisted by J. H. Groseclose, C. W. Weidell and the writer. The attendants were the college loved ones and many devoted friends. The floral offerings were beautiful. The whole service was simple and impressive. A close personal friend has written the following true lines: "Mrs. Harrison was a most remarkable woman. Small of stature and frail looking, with quiet manner and almost inaudible voice, yet every movement and expression betokened innate refinement, true womanliness of the old Southern type, and unmistakable force and strength of character. Perhaps her most dominant characteristics were her unquestioning faith in God and his Word, her cheerfulness, her geniality with old and young, her thoughtfulness of others, her high sense of honor, and, what was most remarkable, her lively interest in everything that was going on around her and in all this present day world. She did not live in the past as do many of her age, but enjoyed talking about the present. She was not fully in sympathy with our ways of living and thinking, and often tritely said, 'I'm an old-timer, but not a back number.'" Hers was a lofty conception of the place and sphere of influence of the wife and mother in the home. What an ideal she has left us of growing old gracefully! Bright, sunny, alert, sympathetic, how her presence will be missed in the circle that she has left! Her going away was peaceful, and if ever one quietly "wrapped the drapery of her couch about her and lay down to pleasant dreams," it was dear Grandmother Harrison. Many beside her children rise up to call her blessed. With full and joyful hope of meeting her again we laid her dear body to rest under a mound of beautiful flowers in lovely Mission Park Cemetery under a cloudless San Antonio sky. J. T. CURRY.

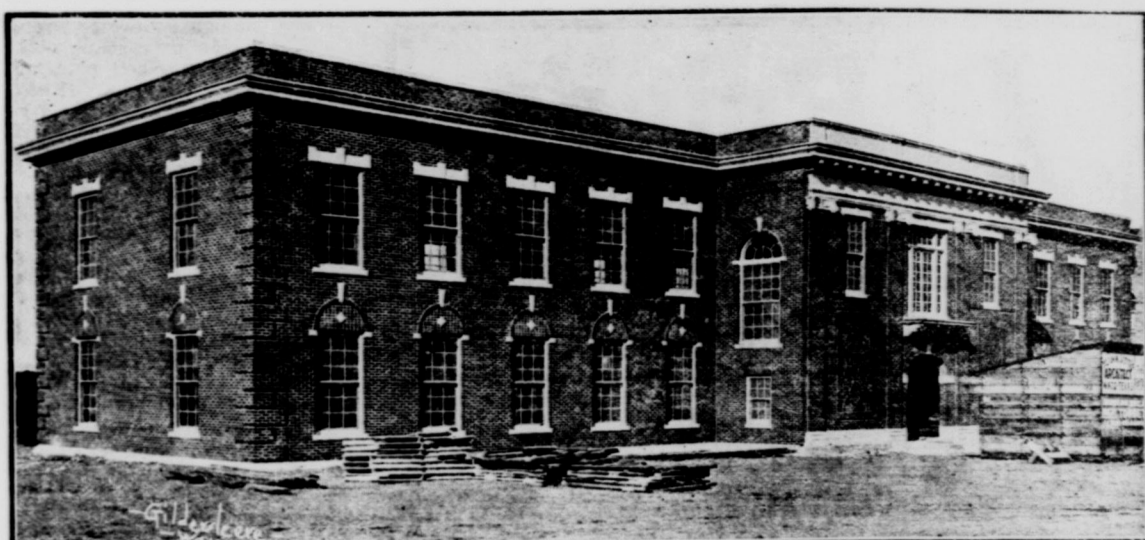
THORNTON—Sister Madge Thornton, wife of Brother John N. Thornton, was born in Caldwell, Texas, November 5, 1874, and died in Galveston, after undergoing a very serious operation, October 15, 1915. Her remains were interred the following day in the Masonic Cemetery at Caldwell, after a short and simple service, conducted in her late home, by the writer. The large funeral cortege and the lovely floral offering witnessed to the love and esteem of those among whom she spent her short, happy and useful life. She was married to Brother Thornton March 7, 1899, and their lives beautifully blended. The heart of her husband safely trusted in her all of the days of her life, and she did him good and not evil constantly. To him she was a tower of strength. She died childless. In the veins of Sister Thornton flowed the blood of some of God's saints. Not to mention the living who constantly bring forth the fruit of righteousness, we recall the Addison brothers, whose pulpit ministrations have enriched the history of Texas Methodism—they were her uncles. But while her indebtedness to heredity and environment was great, yet she, too, could say, "By the grace of God I am what I am." And the golden milestone in her life was April 4, 1887. From that date, as the grand center in her life when she gave her heart and life to Christ and united with the Methodist Church, radiates an influence far-reaching for all that is holy, pure and good. Great highways of the noblest thought, purest love and holiest life, running in all directions, touched many hearts with a thrill and a hope that "chords that were broken" through the grace of God, might "vibrate once more." She was a Christian optimist. Her face was constantly filled with sunshine. Amiable, sociable, friendly and self-denying. Indeed she lived for those who loved her, for those whose hearts were true, for the heaven that smiled above her and the good that she could do. To this high vocation her unusual musical talents were consecrated—her lovely voice and trained fingers. From childhood she was Church organist. As Church organist three words describe her: efficient, faithful, agreeable. Face to face with death, she was consoled with the thought that she had been faithful as a Church organist. She was President of the Missionary Society. To this position she gave much thought and prayer. Before leaving home for the operation she carefully planned the work of this important department for several meetings. In the construction of the magnificent parsonage she was the moving genius. It stands today as a constant reminder of her life and fidelity and

labors. 'Tis doubtful whether it would have been constructed just at the time it was had it not been for her zeal and enthusiasm. Surely the pastors for days to come who are so fortunate as to enjoy its comforts and convenience, will have occasion to thank God for her labors in this matter. These things show very clearly where her heart was. No pastor ever had a more earnest listener. None was more ready than she for personal work. It is these things which cause the tears to flow unbidden down the cheeks. But the grief of pastor and citizens is nothing in comparison to that of those who were her daily companions, although they sorrow not as others who have no hope. Her mother, who has already more than passed her fourscore years, Mrs. M. E. Hitchcock; her brother, F. H. Hitchcock; her sister, Mrs. H. C. Barnett, of Brownwood, and her devoted husband, all mourn her going away. She rests from her labors and her works follow her. Down by the side of the Gulf, where the ships come and go, she recalled this fact to her husband, and reminded him that she was putting out to sea and would meet her Pilot face to face. It was even so. Safe on that golden shore she awaits the coming of those that she loved long since. May we all make the voyage safely and meet our Pilot unshamed and unafraid. CHAS. U. McLARTY.

WALKER—Eva Ahlene Walker, daughter of Brother and Sister C. U. Walker. Two years and one-half covered the time of the budding and transplanting of this little flower-like life. The sweet perfume which she exhaled in the home and hearts of her loved ones and friends will never die out of their memory and love. Bright and beautiful, like a sunbeam, she gave color and beauty whereon fell the glow and beauty of her radiant face. Her nature was beautiful in its touch and influence upon loved ones and friends like a messenger from the unseen world. Two years and a half of love and loveliness, of joy and happiness to the home, of music, of laughter and the patter of her running feet; two years and a half of the beautiful development of a child's soul, of constant love with moulding hand on the hearts of her loved ones and friends to make them better and gladder hearts—is that not a sufficient reason for her life? Is it not a good writing for the first page of her biography? Up yonder, this beautiful flower-like life is transplanted, away from earth's storms, where life is never blotted with tears. God knows better and our fondest plans for our darlings cannot compare with God's plans for their joy and safety and glory of heaven. I am sure that again and again she thinks of loved ones while she waits for the home-coming. Mother, brother, sister, all, do not disappoint her waiting spirit. In Christ Jesus let us cultivate the faith of a little child and so enter at the children's gate of heaven and home. Her pastor, I. W. CAMPBELL.

WHITE—On February 23, 1916, Sister Ida Alice White, wife of J. F. White, of Happy, Texas, passed to the other side. She and Bro. White were married December 3, 1897, and to this union were born four children, two of whom died in infancy. Sister White was a native of Illinois, and came to Texas in August, 1897, and twelve years or more ago came to Swisher County, and with her husband joined the Methodist Church at Happy, and they have been its faithful supporters ever since. She leaves Bro. White, her two boys and four stepchildren to weep for her. The funeral was conducted by the writer, her pastor four years, assisted by Bro. Hagan, pastor of the Presbyterian Church at Happy. The large crowd which attended the funeral witnessed the high esteem in which she was held. Sister White died of paralysis. We laid her tired body in the cemetery to rest till God will bid it rise. Till then, dear sister, goodbye. B. T. SHARP.

HILL—On February 16, 1916, there fell asleep in the city of Marshall, one of the most highly regarded citizens, Mrs. Sallie L. Hill. For some years she has been practically an invalid and her last days suffered the loss of her mind, but prior to this her faith sustained her richly, and she was not only ready, but wanted to go. Sister Hill would have been forty-seven years of age May 6, 1916, and had been a member of the Church since early girlhood. She was born in Louisiana, but moved to Texas in 1876, and in the year 1889 was married to John R. Hill. She leaves one son, Henry Nathaniel Hill, with whom she lived at her death. May God's blessings rest upon her boy and loved ones from whom she has been taken. Her pastor, I. W. CAMPBELL.



OUR NEW BUILDING, METHODIST ORPHANAGE, WACO, TEXAS.

This is the new building of the Methodist Orphanage as it stands unfinished today. During the month of January, 1916, twenty-seven homeless children were turned away from your Orphanage—no room for them. The following letter from one of the leading pastors is a sample of the appeals that continue to come: "Dear Brethren—We are today burying a woman, who leaves two children—a boy 10, and a girl 14; both at the mercy of the town. These children are so far innocent and can be saved to society. Their father is dead and other relatives unable to care for them," etc.

How much longer are we to wait to see this much-needed building finished? There is no more worthy cause than your Orphanage. No institution in your Church is doing a more Christ-like work. No investment that will bring greater returns. Your Orphanage takes the motherless and fatherless children, it trains their hand, head and heart, and gives back to society, the State and the Church young men and women who make good.

I asked all the Methodist Sunday Schools of Texas to make a special offering on Christmas Sunday to this worthy cause. To date, about 200 schools have responded, giving us about \$2000. Will not the hundreds of other schools help us? Our calls for homes for the homeless are so many, and their appeals are so pathetic that I must insist on your helping. The Sunday Schools and Leagues that have not helped us—Will you not make a special offering on Easter Sunday for your Orphanage to help us complete the new building? Or at least give us one Sunday's collection? My appeal is to any one who wants to help the helpless, to make a home for the helpless. If you are interested in the orphan boy or girl; if you have heard their cry; if you want to have a part in finishing this building, send your check for any amount, and I will receipt you and publish amount in Advocate.

Station A, Ft. Worth, Texas. Sincerely, W. T. GRAY, Field Secretary Methodist Orphanage.

WALKER—C. U. Walker was born in Gregg County, Texas, Jan. 25, 1873; died October 8, 1915, in Marshall, Texas. Brother Walker was converted and joined the Church when he was about twenty years old. He was married to Miss Eva Callaway, August 29, 1895. To this union eight children were born—five of them preceded him to the glory land, and one has followed him since he went away, leaving here his faithful wife and two children, Loreen and Elmer, to mourn the loss of a devoted husband and father. He was a member of the W. O. W. Lodge and also a member of I. O. O. F. Lodge, in which he was always faithful. Brother Claud Walker was for many years a faithful steward in our Church, doing his duty as he understood it; always standing by his pastor and the Church he loved so well. He was a good neighbor ever ready to help when needed. A good man is gone and we will all miss him. I, as his pastor for eight years, believe that he is gone to be with God, the Father. Let all be faithful here and meet him again in the "Land of Unclouded Day." W. W. GOLLHUGH.

TURNER—James Daniel Turner was born in Walker County, Alabama, June 24, 1843, and died at his home in Hillsboro, Texas, February 21, 1916. He married, January 28, 1868, Miss Sallie Wood, who now mourns his departure. Five sons and three daughters were born to them, all now living except one son. They are as follows: Jno. O. Turner, J. Tom Turner, Will H. Turner and Duke Turner, all of Hillsboro; Mrs. E. B. Webster of Dallas; Mrs. W. S. Cantrell, of Waxahachie, and Mrs. J. R. Griffin of Tyler, Texas. Brother Turner was converted and joined the Methodist Episcopal Church, South, when he was a small boy and lived a consistent religious life to the end. He was a good man in all the relations of life and enjoyed the respect and esteem of all who knew him and the most fervent love of his family. His grave was banked with flowers placed by loving hands as tokens of affection. His departure is not only mourned in Texas, but in Alabama and Mississippi as well. The following is a list of his brothers and sisters: Mrs. M. J. Clark, Jena, Arkansas; R. T. Turner and T. M. Turner of Terrell, Texas; Mrs. S. A. Cockrell Hillsboro, Texas; E. M. Turner, Dallas, Texas; Mrs. M. E. Cox, Starkville, Mississippi; S. E. Sulzby, Knoxville, Alabama, and G. A. Turner, Tuscaloosa, Alabama. Brother Turner had been a Mason for many years and that fraternity conducted the interment. He was also a Confederate veteran of honorable memory and many of his comrades attended his funeral. He has simply transferred from the Church militant to the Church triumphant, where he will await the arrival of his loved ones. C. W. MACUNE.

CHILDRESS—W. P. Childress was born in 1828, and died January 5, 1916. He came to Texas in 1850. Served throughout the Civil War and was found to be a good soldier. Not only was he a good soldier then, but he was a valiant soldier for God. He was always found faithful as long as he lived and was able to go. He has lived in this community for twenty-six years, and his life was known and read by men in his daily walk before them. His many friends regret his departing, yet they know where he is by the godly life that he lived, and, like the Palmist David, we cannot bring him back, but we can go to him. He leaves a wife, large family of children here, whom we trust and hope will soon meet him again where partings come no more. Let us not despair here in this life, loved ones, for we shall see him again. J. D. RAMSEY, P. C. Duffau, Texas.

HICKS—R. W. Hicks, who resided four miles north of Stephenville, Texas, was born in Georgia, July 5, 1847, and died Wednesday morning, February 16, 1916, at 7:30. He died very suddenly with Bright's disease. He had been in bad health for a long time. He leaves a wife and a goodly number of relatives to mourn his departure. He moved with his father from Georgia to Arkansas; from there to Texas, where he spent the greater part of his life. He was a member of the M. E. Church, South. He was loyal to his Church for fifty years of his life; always faithful to his duty as long as he had strength. This Oakdale Church has lost one of its strongest men. He attended the Quarterly Conference at Buckabay, just a few days before he died. He will be missed by all who knew him. The testimony he leaves behind assures us that he was ready to lay down his work and take up his crown that was laid up for him, who loved the Lord and was faithful to the end. Those of us who are left behind can only take new courage and press the battle against sin, so when the end comes that it may be said of us that we had fought a good fight, we had kept the faith and now ready to be offered up to receive a crown of righteousness that is laid up for those who love and serve the Lord. Many times have we heard this man at a throne of grace pleading for the lost sinner and the upbuilding of the cause of Christ, and heard him sing the sweet songs of Zion and heard him testify to the goodness of God, but he has fallen. May the Lord help us to walk in the footprints of Jesus, so that we may be ready to meet those who have gone on before us. May the Lord help us all to be ready when the end comes. S. E. VARDY. Oakdale, Texas.

BIRDWELL—Little Mary Birdwell, after a few short days on this earth, which were filled with pain and suffering, winged her way to heaven and immortal glory. She was here but a few days, but stole our hearts and carried our affections with her, making a stronger tie between father, mother and sister and the home over there. God knoweth best. He doeth all things well. T. D. ELLIS, P. C.

APPENDICITIS

According to Cabot's statistics of cases with pain on the right side above the navel there were 781 studies OF WHICH GALL-STONES AND INFECTION OF THE GALL-BLADDER FURNISHED 648, Appendicitis 70, Cancer of the Liver 25, Kidney Stone 25. Thus it may be seen how mistaken the popular notion and in what great majority of cases abdominal pains and pains in the right side are due to liver-gall causes rather than Appendicitis. In fact one in every ten persons has Gallstones and to them are due very much of the apparent Appendicitis trouble for which an operation is the very fashionable ordeal of modern civilization. Gallstone or Appendicitis operations should be undertaken with great caution as the necessity is more or less urgent, the danger is much greater, the mortality much higher and the consequences much more doubtful than most people imagine. Our little LIVER-GALL Book will give you a lot of information and tell you fully of a remedy you can take at home, known as GALL-TONE, which innumerable sufferers claim has saved them great expense and suffering, avoided dangerous operations and saved their lives. This booklet will be sent free for the asking. Address Gallstone Remedy Co., Dept 914, 219 S. Dearborn St., Chicago, Ill.

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West Oklahoma Notes

By REV. E. R. WELCH,
 CORRESPONDENT

When W. E. Humphreys and Geo. W. Lewis get together there shall a revival be held. Well, that happened recently at Tipton, where Brother Humphreys pastored. The first nine days he did the preaching. For the next seven Brother Lewis, of Hollis, was with him. There were more than thirty saved and twenty-one additions. Lewis is reported to have done some great preaching. But, then, it is a way he has wherever he goes. We are not surprised. Humphreys is in clover. One-half of the year's salary paid and only one-fourth of the year gone. Who can beat that? His Sunday School far outnumbers the Church membership. Every possible token of love has been showered upon the pastor and wife.

When C. W. Canter ran into the open arms of Sister Martha there was great rejoicing, and it continues. The Teller states that Martha is in the lead in remittances. Extensive improvements are being made on the parsonage property. A five-number lecture course is carried on by the Woman's Missionary Society, and each number is a decided success. The night of February 11, Rev. N. A. Phillips, of Clinton Station, delivered his lecture, "The Measure of a Man." This is a great subject and Brother Nath has a right to discuss it. The lecture was said to be great. We would love to have seen Phillips with his "swallow-tail" coat on, but, better, we would have enjoyed that lecture. Sister Phillips has been very ill, but is now convalescing, we are glad to report.

Since W. J. Stewart has moved to Custer he has been pounded twice. The first by Webb and Custer folks, the second by Calworth and his Bethel folks. If this pounding of presiding elders should become a custom it would not be so difficult to find lambs for the sacrifice.

Dr. D. V. York is in a meeting with Rev. C. T. Depew at Hammon and the fire has already caught. York is a wonder. He never makes a water haul. Cultured, spirit-filled, wise, he knows just how to let God use him for the greatest degree of success. Upward of eighty conversions to date. He recently held a great meeting for

Rev. J. H. Bridges, of Butler charge. Brother York is one of our Conference Evangelists.

In this connection we will call attention of the brethren to another of our Conference Evangelists, Rev. T. S. Johnson, of Oklahoma City. We note that he is this week in a meeting with Rev. H. E. Snodgrass, of St. James. Brother Johnson is one of our most capable and useful men and should do a great work in this field. We urge all our brethren to use the two men who have the indorsement of our conference and the Evangelistic Committee.

Rev. N. A. Boyajian is assisting Rev. W. J. Stewart in holding missionary institutes all over the Clinton District. This brother is a product of a missionary college located on the banks of the Euphrates. He is an Armenian. Reports are to the effect that he is awakening interest.

February 9 the Lawton District Missionary Institute met at Lawton. Rev. W. H. Roper has everything well in hand and the prospects are flattering for a great year. Collections are coming up well. His district is manned the best of any, he thinks, and his men reciprocate this sentiment for his eldership. He is preaching some strong sermons filled with evangelistic fervor. We predict a great revival year for the Lawton District.

Rev. G. W. Rice, pastor at Mountain Park, recently started the erection of a new church, but became ill and temporarily suspended operations. The church will be built, and it is hoped to hold services in it by spring.

Rev. Frank Sweet, with the assistance of the excellent lady in the parsonage, is making things hum on the Manitou charge. They are still praying for an opportunity to open for them to go to Africa. God bless these two sweet souls. The Lord never made better.

Rev. J. N. Tinkle, of Frederick Circuit, is doing things, as he usually does. He is a builder. If nothing else, he will build a henhouse. But just now he is enterprising the building of a new church at Fort Anger and has a large part of the subscriptions in sight. Good congregations wait on his ministry.

One of the successful men who is saying nothing, but sawing wood for God and the Church, is Rev. W. B. Douglass, of Frederick Station. When he went there from St. John's, Dallas, a year ago, Frederick was exceedingly embarrassed over a large church debt. Many said, like Elisha's servant, "Alas, how shall we do?" Douglass had the vision of Elisha and went to work quietly, persistently, and last year more than \$7000 was paid on the debt, and still the work goes on; \$1000 already since conference, and as sure as Douglass stays long enough Frederick will raise that debt. They say that Brother Douglass knows how to hand out the bread of life in big chunks, but so completely leavened with religion and Irish uniqueness of presentation that it is readily assimilated without producing indigestion.

Born to Rev. and Mrs. Cleveland Regan, of Loveland charge, a boy. May he be reared under the influence of Christian parents and the guidance of God's spirit to be a great blessing to the world.

To the delight of the Snyder saints, Rev. C. M. Buttrell and wife returned for a second year and things are moving up at a healthy rate. Snyder has agreed to take full time. Competition is strong for us at Snyder, but Buttrell is commanding the situation well.

Rev. J. D. Salter has closed up his first round. Notwithstanding his illness for a month, and other hindrances, the Ardmore District is thirty-two per cent ahead of last year at same time, and that means far ahead of anything in its history. This ought to be so, for this district is undergoing great changes. It embraces a large oil district, one of the richest in the world. At this time three-fourths of the charges are paid in full to date. Others nearly so. Everything looks good for a great year. Armstrong is swinging Vinita

brethren will understand that it is more convenient for me to get data here at home. At Blanchard, B. C. Perry is making his mark that won't rub off. Things are steadily improving. Among other enterprising movements: Perry recently pulled off a great men's banquet that was thoroughly enjoyed. If there is a man amongst us with more red-hot energy than Perry it is a bigger one. Sessoms at Lexington is carrying all corners up together. A sane, energetic worker he counts wherever he goes. Some pressing debts on the property are being paid and a building is being launched. Sunday School growing, finances in good shape. Outlook most hopeful.

At Noble, A. B. Carson just closed a fine revival, in which he was assisted by Rev. J. B. McNight. At Paoli, A. L. Williams has been pounded to the limit of endurance. He has two fine Sunday Schools with graded literature and organized classes. Good League. Brethren, send on the items.

Notwithstanding quite a protracted spell of illness in January, C. C. Wilson is in great favor at Berwyn. The writer may indulge a pardonable pride in the success of this fine young man. He was kneeling with him in prayer when he surrendered to the call to the ministry. Such are the sweetest trophies of the ministry. At Elmore, L. R. Jones is carrying everything by storm. A great meeting at Elmore, a new church projected, another in process of building at Oak Grove. Every sign of success. Jones came to us from the East Oklahoma Conference this year, and from present indications he is a fine accession. These are a few items from the Ardmore District. The

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TO THE PASTORS OF THE TEXAS CONFERENCE.

Brethren: I take this means of thanking you for your cheerful co-operation in the difficult task of securing the addresses of the superin-

tendents. The list secured is perhaps the most accurate the Sunday School Board has ever had. In one district alone there were nearly twenty changes in schools or superintendents subsequent to the fourth Quarterly Conference of 1915.

This list has gone in to the General Board and to Smith & Lamar. We lack information from sixteen charges, and will send a supplemental list March 15. These charges are:

- Beaumont District—Brookland, Anahuac, Newton.
- Houston District—Columbia and Velasco.
- Jacksonville District—Tranacedar, Montalba, Rusk Circuit, Grace Church, Palestine.
- Navasota District—Porter Springs, Onalaska.
- Pittsburg District—Pittsburg Circuit.
- Timpson District—Melrose Circuit.
- Tyler District—Murchison, Edgewood.
- Marshall District—Church Hill, Kelleyville.

In some of these instances addresses of pastors were not secured until late. In others it may be that responses have gone astray in the mails. If this is the case and the pastors of these charges will respond again we can complete the list.

Again thanking the brethren,
 WALTER G. HARBIN,
 Field Secretary Texas Conference
 Sunday School Board.

JUDGE RIDDLE ENDORSED FOR U. S. SENATE

Several hundred citizens of Dallas and the surrounding territory met at the Chamber of Commerce Hall on February 4, and passed the following resolutions, endorsing the candidacy of Judge George W. Riddle for the United States Senate:

WHEREAS, Judge George W. Riddle, of Dallas, Texas, is a candidate for the United States Senate; and,

WHEREAS, Judge Riddle has been a citizen of Dallas for many years, and has always been at the forefront in every local enterprise, as well as in all great enterprises throughout this State, and in the development of its resources, and we know him to be a man well qualified to fill said position; now, therefore, be it

Resolved, That it is the sense of this meeting that the candidacy of Judge George W. Riddle for the United States Senate be in every reasonable way encouraged and supported.

For the next few years our State will need a man in the Senate who is not only patriotic, but who also has intimate knowledge of the economic, financial and business affairs of our country. We need a man of initiative, and of constructive ability, a thinker, and withal, a practical man of affairs, rather than the professional politician.

At this time it is costing the people over a billion dollars a year to finance the affairs of the Federal Government, and, unless this waste and extravagance is checked, our country will be ridden with the burdens of excessive taxation.

We turn toward a man of the type of Judge Riddle; a practical farmer, lawyer, banker and business man with well advanced ideas of economy, with ability to suggest and initiate commonsense, practical measures for our guidance and protection, and with high ideals of constructive statesmanship.

His solution of the land problem, by creating a system of Land Banks to lend money to home-builders at a rate of 4 per cent, will be of immense benefit to our agricultural interests.

He favors the Federal Government building a system of National Highways, thereby more closely uniting the different sections of our country and furnishing overland transportation facilities, in this way bringing the markets of the land to the very cotton fields of the farmers, and as a result, increasing the profits on all agricultural products.

His plans to develop trade relations between the United States and the South American Republics will pour wealth into the lap of this country by the millions.

His stand for a Merchant Marine, which this country greatly needs, is meritorious and worthy of consideration. At this time the warring Nations have laid their military hand upon their merchant ships, and, as a result thereof, American commerce is starving and almost paralyzed, and the freight on cotton alone has been raised from \$1.75 a bale to \$15.00 a bale. Rates have increased from 100 to 1000 per cent.

If any country on earth ever needed a Merchant Marine, it is this country of ours, and Congress ought not to hesitate one moment in preparing a way for it to be brought about. Judge Riddle's stand for such a system is logical and business-like, and shows his ability to grapple with the practical problems of life, and in that way make his life useful to the people that he represents.

Judge Riddle is with President Wilson for Preparedness, and so announced himself in all leading papers on the 14th of last November, and at that time most of our public men were either silent or had declared against it.

He is always frank and honest with the people, and lets them know how he stands on every issue.

HON. WILL L. CURTIS,

Secretary.

(Political Advertisement)

DR. JOHN S. TURNER,

Chairman.



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