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## EDITORIAL

The imperishable classics of Methodism are Wesley's and Asbury's Journals.

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Wesley was constrained to write his Journal in order that the world might have a true account of the rise of Methodism in England and might be able to correctly judge of the manner of life of the early Methodists. Asbury was constrained to begin his Journal that he might improve himself.

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Wesley's Journal was published in four volumes and the best edition of which we have any knowledge is to be found in the "Every Man's Library" series, edited by Ernest Rhys. Asbury's Journal was published in three volumes. "The Heart of Asbury's Journal," by Ezra Squier Tipple, is a volume of more than seven hundred pages and is exactly what its name implies.

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How imperishable are these narratives, but how different! Wesley's is the narrative of a superb scholar, Asbury's that of a man without collegiate training; Wesley's Journal leads us through the mazes of his own search for God, Asbury's begins with his own clear consciousness of God's power to save; Wesley's tells us of the early failures in his ministry, Asbury's shows us God's blessings upon his ministry from the beginning; Wesley's abounds in profound dissertations upon the books and movements of his day, Asbury's abounds in references to books, but indulges in little critical discussion and is content with the setting down of events as they occur; Wesley's Journal gives a true picture of the England of the eighteenth century, Asbury's Journal reveals the life of America in the same century and in the early part of the nineteenth century.

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The Journals of Wesley and Asbury, however, have marked similarities. The author of neither is a hero in his own eyes. Each sets down his own life as he sees it and knows it. Each is his own severest critic. Each acknowledges his own failures. Neither gives a romantic picture of himself. Each faithfully transcribes the aspiration of his own soul. Wesley tells us that he came to America to save his own soul, Asbury tells us that he came to save both himself and others. Each Journal is the account of the rise and growth of religion in the soul. Each is the history of the soul's ascent to God. Both Wesley and Asbury tell of their conquests in the realm of the spiritual. Each Journal shows us the making of a saint. Valuable as are these Journals in their observations of men, books and events, nevertheless, their supreme value lies in

the inspiration which they give to those who are seeking to find God in their own experiences and spiritual power in their ministries among men. The supreme value of these immortal writings is that their reading will enable the layman or the preacher to repeat in his mental experiences the history of these holy men. The Journals of Wesley and Asbury have their supreme similarity in their estimates of the spiritual. Their reading will prove a holy solvent for those moments in which we are tempted to doubt the reality of spiritual religion, and will fit any Christian worker for better service in these days of our great evangelistic campaign.

### Asbury's Themes

"You cannot drop the big themes and create great saints," said Dr. J. H. Jowett in his Yale lectures on preaching.

The snare of modern preaching is its lust for sensational themes. "Up-to-date," "live" subjects are the bane of many a preacher and accounts for the spiritual barrenness of many a pulpit.

The great preachers have been men of great themes. Dr. Dale was not afraid to preach on "The Atonement," Spurgeon held his hearers with such themes as "The Forgiveness of Sins," Dr. Jowett himself preaches on such themes as "The Power of the Cross." Great revivals in the past have come as the result of the preaching of the great themes. When a Welsh preacher talked of the great Welsh revival he said, "Its heart has been the unveiling of the Crucified."

It will be a source of wonder to any man who will follow Asbury through the records of his Journal to see how perfectly at home he was in his Bible. Again and again he makes record of having read it through. He takes a text today from the Psalms, tomorrow from the Gospels, the day after from the Prophets and the day after that from the Epistles. Asbury's versatility in the choice of texts can be the accomplishment of the man only who is intimately acquainted with the whole Bible.

The timeliness of Asbury's themes will astonish the reader of his Journal. If he is preaching to young people, his text is appropriate; if he is speaking before a court, he will be found with an appropriate theme; and if in the kitchen, the same versatility and appropriateness will appear.

Asbury's latest biographer points out that the great preacher took forty-one of his texts from the Old Testament, sixteen of these being from Isaiah and the Psalms; one hundred and twenty from the New Testament, and of these twenty-four are from the Gospels, eleven from the Acts, eighty-one from the Epistles and four from the Apocalypse.

The texts of Asbury, however, were the great texts and his themes the great themes of the Bible. On his voyage to

America and throughout his long itinerary in America he went direct to the heart of the Bible for his texts and themes.

"September 15 (1771). I preached on Acts 17:30: 'But God now commandeth all men every where to repent.'

"September 29. I preached to the ship's company again, on these words, 'To you is the word of this salvation sent.'

"October 6. Though it was very rough, I preached on deck to all our ship's company, from Hebrews 2, 3: 'How shall we escape, if we neglect so great salvation?'"

And thus to the very end Asbury's themes are the great themes of the Bible. His last sermon was in Richmond, Virginia, March 24, 1816. Sitting and panting for breath he spoke nearly an hour on Romans 9:28: "For he will finish the work, and cut it short in righteousness; because a short work will the Lord make upon the earth."

Methodism is great because it has had great preachers, and her preachers were made great by the "great salvation" which they both experienced and preached.

### Asbury's Hunger for Holiness

The reader of Wesley's and Asbury's Journals must be impressed that the spiritual sanity of early American Methodism, on the whole, was superior to that of early British Methodism. American Methodism was not less effective in its renewal of individual lives and in its reformation of communities, but there was absent from it many of the strange physical accompaniments which attended Wesley's preaching. Asbury speaks occasionally of men falling down under the power of the gospel, but not nearly so often as Wesley.

The reading of Asbury's Journal, moreover, does not allow one to think that so large a proportion among American Methodists professed the blessing of entire sanctification. Of one of his way-side meetings Asbury says: "At the meeting we found some faithful souls, and the work revives among them; they were greatly led out to speak in the love feast, six or seven standing up as witnesses of a present salvation from all sin." Of one of his circuits Asbury says, "Brother White says that five hundred souls have joined society in this circuit this year; that half that number profess to have found the Lord; and more than one hundred to have obtained sanctification." "Good news this, if true," the Bishop adds.

Asbury's own aspirations after holiness were as deep as Thomas a' Kempis or Wesley himself ever felt. Two or more quotations from his Journal will show how deep was this hunger:

"January 3 (1773). Holiness is the element of my soul. My earnest prayer

is that nothing contrary to holiness may live in me.

"September 20. My soul was refreshed with the love of God. How do I long for a mind thoroughly refined, filled with perfect purity, and constantly devoted to God!

"August 25 (1777). My soul confided in God, but was sweetly distressed with an ardent desire for more complete holiness.

"April 29 (1778). I want for nothing but more holiness and wonder at the love and care of Almighty God toward such a dead dog as I am.

"August 20 (1785). I have been taught the necessity of walking more holily and humbly with God."

Asbury's Journal impresses one that its great author possessed even more than he professed. Holiness was more of an experience than of a profession. The thing itself rather than any theory of it was magnified in the soul of Francis Asbury. And the blessing was usually described in terms other than sanctification.

"November 1 (1772). I felt a comfortable sense of his love in my heart, and can rejoice in him as my all-sufficient portion.

"September 13 (1773). Glory to God! my mind is kept in sweet peace, and deeply engaged in every duty.

"April 29 (1774). And, blessed be God! he fills me with peace and purity.

"September 11 (1781). My soul enjoys more fervor of spirit than I have known for some years.

"April 23 (1786). Hail, glorious Lord! After deep exercises of body and mind, I feel a solemn sense of God on my heart!"

Alas! too many of the children of Asbury, we fear, have contended so vigorously about theories that they have quite lost the thing. Holiness both as a doctrine and as an experience Methodist people can never surrender without serious loss both to themselves and to the world. The "grand depositum" of their doctrine and the distinguishing feature of their lives will have passed away when the followers of Wesley and Asbury cease to hunger for holiness and to experience it as a comforting reality in their hearts.

Asbury solemnly says, "I find no preaching does good but that which properly presses the use of the means, and urges holiness of heart." And can any reader of Methodist history doubt the truth of his statement?

### Asbury A Man of Prayer

Henry Boehm, who traveled more than forty thousand miles of "the long road" with Bishop Asbury, said of him: "Bishop Asbury possessed more deadness to the world, more of a self-sacrificing spirit, more of the spirit of prayer, of Christian enterprise, of labor, and of benevolence,

(CONTINUED ON PAGE EIGHT, COLUMN ONE)

### Lynching and Mob Law Again

REV. C. M. BISHOP, D. D., Georgetown, Texas

The daily papers of some weeks ago contained a copy of a circular letter addressed to college men of the South sent out by the University Commission of the South on the subject of lynching. This paper was adopted early in January at a meeting of this commission in Durham, North Carolina. While the Church college presidents who originated this movement in Texas last fall would have appreciated some notice of their priority in it, they nevertheless most heartily welcome the co-operation in this matter of their colleagues in the supported institutions. Indeed, something like this is what we had hoped for. It was not our purpose to establish a "close corporation," but we felt that lynching was an evil, the cure of which the Church colleges were called upon to undertake, whether joined by any others or not.

I wish to call attention to the rapid development of this movement since its beginning six or eight months ago. The Methodist Conference of Texas and the Baptist State Convention heartily and, as far as I know, unanimously endorsed the movement by formal action. The writer of this, as Chairman of the Committee of Church College Presidents, has had very extended correspondence with college presidents all over the South. About twenty-four of these have signified their desire to join in the calling of a meeting of the presidents of Church colleges for the consideration of the question and for prosecuting a campaign against mob-murder and in favor of law and order. It is probable that this meeting will be held somewhere in the Central South during the early spring. The officials of the Southern Sociological Congress took very early an interested note of the movement and have sought in every way to encourage it. The writer has been appointed chairman of a section of this Congress on Mob Law. At the meeting of the Congress in New Orleans in March it is probable that a large number of distinguished college men and others will be present to present papers on the subject and suggest remedies. So that it is evident that leading students of social life in the South have only been waiting for some start to be made in order to rally to this most important cause.

Of course the passing of resolutions by Church bodies and the meeting of college men and others are only a beginning, and perhaps the work before them will be accomplished but slowly. The help of legislators and officers of the law and influential State officials will have to be secured. But the cause is worth all the trouble and other expense that it will cost. The deep disgrace which our country suffers from this horrible, outrageous enlisting of whole communities in brutal crimes must be extinguished forever. The anarchy which is exhibited in these multitudinous murders is not theoretical but actual. It threatens the stability of the State and the very life of civilization and religion. In the correspondence in which the writer has been engaged there have come to him some criticisms of the Church in connection with this subject. One president of a Methodist college said that he had never heard but one public utterance on this subject from a Church platform and that utterance he himself had spoken. My own belief is that the only possible radical cure for a social disease like this is to be found in a great religious awakening and quickening. This trouble lies too deep for mere tinkers. If the pulpit of our Southland would attack it, appealing to the consciences of men everywhere and thoroughly committing the men and women of the Church to a principle of unalterable opposition to this lawlessness and crime and of obedience to the sixth commandment, which says, thou shalt not kill, then there would be good grounds for hope of speedy reform. For the sake of our Christianity and our Church and our Southern civilization let us join at once in this great campaign.

### The Word

John 1:1

REV. W. H. HUGHES, Dallas, Texas

"And the word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth."—John 1:14.

We call the Bible the Word of God, and so it is. But God calls the Son the Word in a higher and nobler sense.

The Bible is God's written Word, but Christ is God's living Word. He is infinite and is the light that lighteth every man that cometh into the world.

He is the solution of the great mystery of godliness. He is "God manifest in the flesh, seen of angels, preached unto the Gentiles, believed on in the world and received into glory."

The Bible is the most wonderful book in the world. All other books may be studied, fully understood and their lessons exhausted. Not so with the Bible. It is an inexhaustible fountain of wisdom, so that, instead of exhausting its wisdom, we have, by each reading, only qualified ourselves to see and understand new truths which we had failed to discover in any former reading. The lessons of the Bible being infinite, this process will continue until we are able to comprehend with all saints what is the length, breadth, height and depth and know the love of God "which passeth all understanding."

Being shut in by the infirmities of old age and too blind to read, as I meditate upon the Word of God, these facts have been impressed upon my mind more forcibly than ever before. I have read the scientific and classic comments on these short paragraphs: "In the beginning was the Word and the Word was with God and the Word was God. \* \* \* And the Word was made flesh and dwelt among us (and we beheld his glory, the glory as of the only begotten Son of the Father) full of grace and truth. \* \* \* No man hath seen God at any time; the only begotten Son which is in the bosom of the Father, he hath declared him." These learned and classic expositions may all be true, but it does seem to me that they are too stilted and metaphysical for the common masses.

The plain and commonsense version is that God, being infinite, and man finite, and that man could not understand the infinite, God, in mercy, determined to crystallize and condense the infinite into human flesh so that the infinite love of God might be so understood by man, and man be induced to love and obey God. Therefore, Christ is called the Word; that is, God talking to man, revealing himself. Words are the signs of ideas or facts, so that Christ was made flesh and in all things is God's Word to man. He not only speaks to man in human language, but everything connected with him is a word spoken by him, whether it be in his mission to earth or the works he performs, the names by which he is called, his life, death, burial, resurrection and ascension.

Jesus is the language of God to man, seeking to reconcile him to God, and the world unto himself. The old adage that "actions speak louder than words" is true. Hence, every act of Christ is a lesson of love to man. The first and primary work of Christ is to reveal the Father and give us a correct idea of God. Man, in his ignorance and sins, is disposed, like the unjust steward, to say, "I knew thee, that thou art a hard man, reaping where thou hast not sowed, and I was afraid and went and hid thy money," etc.; and hence Christ, first of all, presents himself as the meekest, gentlest and most merciful of all beings. God has all power and, in his sovereignty, could compel men to serve him, but compulsory service has no moral value. Man is a free moral agent and God will accept nothing but a willing, loving service. So he presents himself in the Son as our best friend and thereby disarms man's hatred, and appeals to his gratitude. When a man is imprisoned in a horrible pit from which he has no power to escape and there is only one who has the power to release him, and that one is a party he has always hated, he is ready to sink into hopeless despair; but if, to his surprise,

this one whom he had regarded as his enemy, comes at a great sacrifice, and reaches down a helping hand and lifts him from the pit and makes him a free man and places his feet upon firm ground, that man's hatred is disarmed and turned to gratitude and love. That sunken man is the sinner saved by Jesus Christ, who is the only name given under heaven whereby we can be saved. He is the good Samaritan; hence, the language of all converted men is, "We love God because he first loved us." This man, without force or coercion, becomes a loving, obedient child of God.

Hence, the mission itself upon which Christ enters in the great redemptive scheme is the word of love appealing to man's gratitude and love. Jesus is God's Word, veiled in flesh, talking to man. There is no action or speech of Christ which is not God's Word to man. The old adage, that actions speak louder than words, is true here as everywhere else. Every act of Christ in healing the sick, giving hearing to the deaf, sight to the blind and life to the dead were words spoken to arouse the gratitude and love of man. Hence, there is not an act in the revealing person of Christ from the beginning which is not a word of kindness from the Father toward the children of men. To show how completely Christ reveals the Father, he tells us: "I and my Father are one, and if any man serve me him will my father honor." "My Father works hitherto and I work."

Christ is a word to fallen man's entire nature; to his sight, to his hearing, to his reason; intended to excite his gratitude and thereby produce love to God by man, because love to God from man is the fulfillment of the law. Therefore, to know God the Father through the Word, which is the Son, who was made flesh and dwelt among us, is life eternal.

The old adage, "There is nothing in a name," is false. In Christ there is a word of meaning by the names which he is called. We name our sons without reference to the meaning of the name, but not so with the Divine Father, for every name by which he is called has a volume of meaning, explaining the mercy of God in the gift of his Son. Hence, he tells us, through the prophet Isaiah: "His name shall be called wonderful, counsellor," etc. Hence, as words are intended to convey ideas, he calls the Son "The Word," which was made flesh—"The Word" who was to convey to the human mind the fact that God "so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish, but have eternal life." In every attitude Christ is seen he is a word of hope to man: "Jesus, the Savior; Christ, the anointed."

In this we have an exemplification of the declaration that Christ, though he was rich, became poor, that we, through his poverty, might be rich. Christ was anointed by the Holy Ghost a priest forever after the order of Melchizedek—a perpetual priest to intercede for us because he tasted death for every man. He is our intercessor and advocate with the Father. He says, "I am the way, the truth and the life." He tells of his love for us by dying for us and rising again and ascending to the Father, and thus becomes the resurrection and the life, showing the ultimate triumph of his saints. These with other names equally as instructive with regard to the mercy and love of God toward fallen man, which might be mentioned, show infinite love and wisdom of God toward fallen man. Hence, St. Paul, when he meditated these things, exclaimed with joy: "O the depth of riches both of the wisdom and knowledge of God! \* \* \* For of him and through him, and to him, are all things: to whom be glory for ever. Amen. Romans 11:33 and 36.

### What the Country Church Must Do to Be Saved

REV. J. M. FRYAR, Brownfield, Texas

The above was the subject of an interesting editorial appearing in the Christian Advocate of January 13, and the object of this article is not to criticize the editorial, but to go further into the trouble confronting the country Church. The two

things mentioned in the editorial—the absentee landlord who had moved his family to the city, and the absentee pastor whose time was shared by many Churches—are causing the country Church to suffer, no one who is familiar with conditions doubts. That the town and city Churches have been benefited by the recruits from the country Churches, is another fact no one doubts. The problem to be solved is: "How is this drain on the country Church to be stopped and how is it to be assisted in its struggle for existence?"

We do not believe that the authorities of our Church would intentionally build up the city Church at the expense of the country Church but it must be confessed that they are responsible to a great extent for the trouble that is now crying for a remedy. The average circuit preacher has more appointments than he should have. He cannot give the people the pastoral care they deserve and demand, hence they become indifferent. He is in most cases taxed with overwork and an embarrassing low salary. If anything is done, more appointments are added to give him support, but the outcome is more work on him and continued dissatisfaction on the part of the people. Where is the trouble? Not every time with the preacher or the people. A part of the trouble, at least, is in the unequitable distribution of the mission funds of our Church. Instead of appropriating mission funds to our struggling country charges, so that the preachers may work unhampered by financial embarrassment and overwork, the small town "stations" share more liberally in these funds.

It can be admitted that our country people are not as liberal in their support to the Church as they ought to be, (are the city charges more liberal than they ought to be?) and still not alter the fact that the town or city Churches are being built up at their expense. Too many small town Churches are being "pulled" into "stations" before they are "ripe." The one great need of the country Churches is fewer appointments for the preacher, so that he can do real pastoral work, and financial assistance until they become self-supporting.

Our presiding elders are all good men, but they are not infallible, and the policy of a great many of them, it seems, has been to force the country people to first pay and then give them service, but they want service first. They are as ready to pay when they get service as town people are. The country people are as religious and liberal as the town people are, and they demand and deserve pastoral care as well. They demand and deserve the same help and assistance as the towns. Have they got it in the past? Do they get it now? Our authorities can help to solve the problem to some extent by helping the struggling country charges by giving them the same financial assistance they do "stations"—and when necessary "cut up" some large circuits and "cut down" some small "stations"—thus untying the pastor's hand that he may be able to render the people the service they need and should have.

"One-half of the members in the average Church," says the author of "Rural Christendom," have no Churchgoing habit, two-thirds contribute little to the support of the Church, five-sixths have little interest in general Church work, nine-tenths do no work for Christ in teaching public prayer, administrative or benevolent work, and ninety-five of every one hundred never led a soul to Christ or have ever attempted personal work in the winning of souls.

The above paragraph from the editorial is an unjust indictment by the author quoted against the country Church, or at least in this section of the country, and where I have been pastor. The country people are as zealous, consecrated and faithful as any people anywhere, and will compare favorably in their allegiance to Christ and the Church as the city people. Perhaps the author of "Rural Christendom" is "city-bred" or forsook the country for the city and is about as good authority on the rural Church problem as an old bachelor or maid would be on child-raising.

The crying need of the rural Church is financial assistance and pastoral service, and when our Church responds with these, the country Church will not be "far from being saved."

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**OFF FOR PANAMA.**

Rev. Frank Onderdonk.

Our readers will remember that Roman Catholic countries were excluded from the great Missionary Conference held in Edinburgh. This was a keen disappointment to the Missionary Societies and workers in Latin American countries. This stand against the work in Latin America was really the thing that provoked the idea of the Congress on Christian work in Latin America.

The city of Panama was chosen for this historic gathering. It is a "half-way ground" for the peoples interested. Those from the United States and Mexico, from both the Atlantic and Pacific seaboards could here meet their brethren of Brazil, Argentine, Uruguay and the Guianas on the east coast of South America, as well as those from Peru, Chile and other countries on the west. The delegates from Central America and the West Indies would not have so far to go. The Canal is now the "cross road" of the nations, and it seemed fitting that as this great waterway was opening up commerce, as never yet known between North and South America, it was fitting that this great Congress should sit here and plan for the evangelization of these old and yet virgin soils.

It was at this gathering that I was appointed as an official delegate of the Board of Missions of our Church.

Our ship, the Abangares, was to have sailed from New Orleans on January 29, but on account of having to dry-dock, she was posted to depart on February 1, and finally did sail on the 2nd at 6:30 p. m.

I had never had anything like an extensive sea voyage, so was wondering what effect it was to have on me. I had heard of the roughness of the Gulf of Mexico and the rougher Caribbean Sea and confess that I was in an attitude of "watchful waiting" to see what was to happen. A lady friend of mine said before leaving New Orleans: "I expect to get a great deal out of this trip." "Well," I said, "I expect this trip to get a great deal out of me." However, we made a solemn compact that neither of us would get sick.

Everyone was disappointed that we did not get away from New Orleans early enough to see the country down the Mississippi River. While we sat at dinner the ship gradually moved out into the swollen current of the great river and we were gone.

Our boat is of five thousand tons burden and about four hundred feet long. Of course, a dry lander like myself was interested in everything. It was a very cold night, but every part of the ship was steam heated and electric lighted. I had as cabin mate Dr. John W. Butler, Superintendent of the work of Methodist Episcopal Church in Mexico. So I was fortunate in this. Our state room was ample, but when I looked at that little upper berth, I said, "Dr., that thing is too short for me." I rang our porter and had him fix the lounge and that was my bed during the entire trip.

A little after one o'clock in the morning I heard the ship's whistle blow and in a few minutes felt the swell of the Gulf's mighty waves, and that I was away from home. The next morning was cold, but toward evening moderated some. The sea was rough, but how grand were the thousands of water hills, many of them snow-capped. There was place for four at my table and it was delightful company that I enjoyed in the persons of Bishop Lambuth, Dr. and Mrs. Geo. B. Winton.

The first morning out quite a number of the ladies did not appear at breakfast, and by noon not only women but a number of men had succumbed. My lady friend went back on me. I am glad to report that I did not fail to answer a single bugle call for meals and was not sick the entire trip.

From New Orleans to Havana is two days. I was glad of the opportunity to spend an entire day in that wonderful old city. It is much like our Mexican cities, except that the streets are narrower. There is barely enough room in the down-town streets for two vehicles to pass. There are hundreds of jitneys and coaches, to say nothing of private cars, on those narrow streets and the wildest driving I ever saw. Coach hire is cheap in Havana. They will take one person for ten cents or three for fifteen. I did little walking there.

We Southern Methodists visited Candler College and Bro. Bardwell, the President, showed us much kindness. They have a splendid plant, but all too small for the opportunities offering themselves on the highest point in the country. They went out four miles, bought and built, and now the city has reached and even gone out beyond them.

Of course, I went to see the wonderful old fort—Marro Castle—that

stands on the left as one enters the beautiful harbor. To modern guns this wonderful fort would be nothing, but it certainly must have been impregnable during the old times.

It was about eleven o'clock on Saturday night that we steamed out of Havana harbor. Who can forget the glitter of those myriad lights! By this time the passengers had all recovered from their sea sickness. Sunday was a glorious day. We rounded the extreme western end of Cuba towards noon. The ship ran smoothly and even the most delicate appeared at lunch and dinner. We had several Bishops aboard, but Dr. G. B. Winton was selected to preach at 10:30 a. m. He gave us a blessed message on "God's Thoughts." It has been our custom to have meetings every day and discuss some parts of the reports to be considered at the Congress. These have been days full of blessing. In Havana we picked up two Episcopal Bishops—the one of Porto Rico and the other of Cuba. Both are young men, but very brotherly indeed. The truth is that the company has been delightful. There was one Roman Catholic priest aboard. He appeared to be just about as much at home as a fish in the middle of the Sahara Desert.

On Wednesday morning at six o'clock we were entering the harbor at Colon, and soon our feet were again on solid ground. The American officials were very kind to the party. They passed us through the custom house without examining our baggage. Here one begins to see what the United States has done and is doing for this country. The great piers and warehouses are wonderful. I saw a half dozen submarines anchored—the first I had ever seen. Of the Canal and Congress I will write later.

Panama, February 14, 1916.

**THE MOTION PICTURE THEATER.**

Sermon Preached in the First Methodist Church, Corsicana, by Rev. J. W. Fort, Pastor.

My Brethren: For some time many of us have felt that the movies are doing more than any other institution of our country to detract from the Church of God. This question has occupied the minds not only of your pastor but of the pastors of this city. Last Monday morning in our Ministerial Association myself, with two other pastors of Corsicana, were appointed to visit the picture shows and report our decision to that body the next Monday morning. I find that the half had not been told us. Evidently for weal or for woe, moving pictures are here to stay. No one would be so unwise to undertake to stop the flood, but to create a true and lifting channel for the flood to move in that it may make for the betterment of humanity and not for its ruin as it seems to be pointed.

I have selected for a text the twenty-ninth verse of the fifth chapter of Matthew: "And if thy right eye offend thee, pluck it out, and cast it from thee," etc. Then again, "if thy right hand offend thee, cut it off." The eye is the receptive faculty, the hand, etc., is the active faculty. What is seen with the eye is acted out in the life.

Now, my friends, there are more than ten million people in the United States that attend the picture shows every day. It is estimated that \$365,000,000 was spent for this kind of amusement in the United States last year. The film companies spent more than forty million dollars for films during the year 1915. All kinds and classes of people go. I want to see how many in this great congregation that go; will you that do not go stand? And not one of you stand!

We have the rich and the poor, the clean and the unclean, the sick and the diseased and also we have the negroes in the galleries above the whites, all looking on and having their minds directed in the same channel.

But, you say, these pictures are censored by the National Board of Censors. What if they are? Who is this National Board of Censors? This Board was created in 1909 in New York, and it grew out of a request not of the patrons, but of the film companies themselves, and though they are expected to serve without cost, yet whatever cost may be incurred the film companies pay the expense. So you see the men who make these pictures pay those who censor their own business.

Two States have State Censor Boards, with legal power to act. The States referred to are Ohio and Kansas. Ohio statute provides that "only such films as are in the judgment and discretion of the Board of Censors of a moral, educational, amusing or harmless character, shall be passed and approved by such Board."

The Kansas statute requires "the Censorship Board to approve such films as are moral and proper, and

to withhold its approval of such films as are sacrilegious, obscene, indecent or immoral or such as tend to debase or corrupt the morals." Other States have censor boards, but these two have had to fight it out in the courts, for the film companies contended, through their representatives, that such boards of censors forbade liberty of speech and publication.

The Supreme Court rendered three unanimous decisions upholding the State statutes. Now it will be noticed that these State Censor Boards evidently had turned down the New York Board of Censors. Let us remember that the National Board of Censors is not a legal Board and has no power to stop any picture. Ninety-five per cent of all the pictures censored by the National Board are passed.

Now, these film companies have but one object in view, and that object is the making of money.

I have used the above argument to meet the argument so much used that these pictures are all right, for they have passed the National Censor Board.

At first the movies produced pictures for amusement largely, but the people soon tired of that kind and then they went to work to appeal to the savage and the passions of mankind. The wild Indian, the train robber, wild west shows, then pictures of a vulgar type were thrown on the canvas, and now the most of the pictures seen have in them at least one if not a dozen evil suggestions.

Suppose, mother, I should ask you for your boy for once a week, not to say twice or three times, that I might tell him how to rob a train, how to clope with another man's wife, how to serve wine, how to shoot and kill? You would feel like having me arrested, and yet every day he is learning how to do these things in the picture show. Pure and innocent boys and girls sit in a dark room and have their minds filled with such awful stuff and no protest goes up from any source.

The boy, after having witnessed one of these scenes, comes home and acts out in the open such parts of the play as he is able to act out. Is it not reasonable to expect that young people are tempted at least to act out behind closed doors other scenes of a more revolting nature.

Anna Mae Bradley, the story-teller for the children at the San Francisco Exposition, gave a list of sixty books out of which stories were to be gotten for children from three to twelve years of age, and every one of these books are as pure as the snows from the hills of God.

Why didn't this pure-minded woman include books akin to the pictures that are seen every day in the movies?

It was found last year that a majority of the boys who answered the question of what kind of a future occupation they expected to follow (boys in New York public schools) had selected engineering, and this news was startling, and upon investigation it was found the cause lay in their environments, for they are surrounded by great steel buildings, subways, tunnels, bridges, etc.

Now the heart is the field, and the forces of right and wrong are sown into it. We will reap a harvest in kind after the sowing that took place during the years of childhood. Luther Benson said, "Seeing that a man will live his life over again, how necessary it is that his early life should be kept as pure and clean as possible." Dr. Lowery, a great writer on sexual science, says, "If the first ten years of a boy's life is kept clean we may expect him to go through life without being corrupted. A man carries the early impressions to his grave."

Ralph Perry, of Harvard University, said, "The most important thing about a man is what he cares for, what he places first, what he prefers." Habits, says Prof. James, are formed by outside forces coming in contact with the brain. When they enter they find a way out leaving their traces behind them. Every visit these forces make they follow the same channel they cut on their first visit, and each visit they cut the channel deeper until, like the water that cuts the soil deeper after each freshet, a habit is formed that is very difficult to overcome.

The child, as well as the man, gets the habit of going to the picture show until nothing but the sensational will satisfy.

Some of our preachers, I fear, are appealing to the same faculty in their announcements of their Sunday services.

I had heard so much about the movies until I went to see six pictures in two theaters in succession, and in brief this was what I saw: First, one man and woman on a lonely island together dressed in scant garb. Every time things grew dull in the way of routine, he would be found in some compromising way with his so-called lover. One scene was so revolting that public mention is not permissible. The second one was a comedy

on "The Worst of Friendship." In this picture we have a private bathing pool for ladies, and the old men, young men, and all kinds of men, are peeping through the doors, etc. Another picture was that of the "Tenderloin District," and in this there is a scene of real life in the underworld, and it also is so shocking to morals until it would not be allowed in the newspaper. One of them was the elopement of one man with another man's wife, one husband is murdered, and wine and dancing plays a conspicuous part.

Mr. Collier, the secretary of the National Board of Censors, says: "It's the theater's appeal to adventure that keeps it alive. I say that the moving picture has degenerated until it has but little that is pure and good that is in it."

The picture show has ignored the Sabbath, and the Church people have joined hands with them to break the fourth commandment.

In Waco the other day on a vote for an open Sabbath four to one voted for the show to run on Sunday. Dallas has more people in the picture shows on Sunday than the Churches.

The picture show is sowing the seeds of murder. The picture show is stealing the Sabbath. The picture show is breaking up the home. I was in one the other night at ten o'clock, and not less than twenty small children had gone to sleep on the seats, poor little fellows, while their parents watched the hero or heroine that had fallen asleep on the hard chairs. Down in front a lot of street boys sat and when a man embraced and kissed a woman, one of the boys smacked his mouth, and then a hundred caught up the lascivious laugh, and I felt like I was in some place of torment where fiends were welcoming another sinner from a sin-cursed world!

In Wales, at Snowden, there is a sign with a hand pointing "This way to the Blastings." This hand was pointing down. On the other side of the road there is another sign with a hand pointing "This Way to the Summit." This hand was pointing up toward the top of the mountain.

Now, brethren, I don't know that I have accomplished very much with this sermon, but I have at least aroused your conscience and as one that must meet you at the judgment, I trust that what I have said will be used of God in the salvation of some immortal soul.

**AN ANCIENT ADDRESS.**

An Episcopal Address of the First Century to the First Class of Preachers Ever Admitted Into Full Connection.

Go not into the way of the heathen, or to the cities of those whose religion is antagonistic to yours, but go rather to the lost of your own nationality. And as ye go preach, saying, the kingdom of heaven is at hand.

Remember that ye have freely received authority and power to heal the sick, raise the dead, cleanse the lepers, cast out demons.

And now I charge you that in entering this holy ministry, you are to make no provisions for yourselves, no silver and gold and knapsack and such other equipment as the average traveler provides, for you are worthy to be fed, and therefore have no need of these things. And now let me say to you very solemnly, that if any of you have ambitions for more than the necessities of life, you are not worthy to enter this sacred vocation.

And into whatever city or village ye shall enter, search out who in it is worthy, and there abide until ye go forth. And as ye abide in one such worthy house, make your presence an occasion of happiness and peace to that home. And whosoever shall refuse to entertain you, or receive your teaching, as ye go forth out of that place, whether house or city, shake the dust from your feet, for I pledge you my word that it shall be more tolerable for Sodom and Gomorrah, in the day of judgment, than for one such place.

Behold I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents and harmless as doves. You will find the masses of the people to be hostile to you, and the officers of the law by no means your friends. You will be unduly and unjustly arraigned before magistrates and kings, but in such I ask you to be not anxious as to your manner of defense, for I pledge you my word that in that hour it shall be given by the Spirit of my Father, as to what ye shall say.

And now you will listen in holy quietness while I announce this very solemn fact. Your teaching shall be the occasion for brother to rise up against brother, and deliver one another to death. The father also shall do likewise to the child, and the child to the father. And you shall be hated of all men for my name's sake. But

he that endureth to the end shall be saved.

Persecutions will arise in the cities where ye teach, but where this is the case flee to the next, for ye will not have passed through the cities of Israel till the Son of man be come.

The work before you is by no means easy, and as you face these hardships remember that the servant is not above his master. If the world would dub me as a devil, how much more easily may it do the same for you? But of the world be thou not afraid. Ye shall hear my voice in secret, therefore be bold, be very bold, to declare my word to the world. Let your life teach men that those who can destroy only the body are not to be feared, but that men should fear Him who has power to destroy both soul and body in hell.

Think not at any time that you are so isolated that my Father will lose sight of you. You know how worthless the sparrows are, and yet I say to you that not one of them falls to the ground but that my Father knows it. And his interest in you is so minute that he knows the number of hairs on each of your heads; then why should you fear? O if you will but be true in the midst of such trials as these of which I have spoken, how glad I shall be to acknowledge you before my Father in heaven. But if you deny me here, then I shall have to deny you there in the presence of my Father.

And now in regard to the persecutions of which I was speaking a moment ago, it is fit that I should add that he that loveth father, or mother, or son, or daughter more than me is not worthy of me. And that does not bring his life under the yoke of my teaching and live the life that I live is not worthy of me.

And, again, relative to your itinerancy, I would not overlook the fact of that very worthy layman who shall share with you in its rewards, for he that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. And for every kindly deed, and for every gift, though it be but a glass of cold water, the donor shall receive full reward.

W. C. HOWELL.

Van Alstyne, Texas.

**OPPOSED TO PREPAREDNESS.**

I am opposed to making any preparation for war, taking life, or the shedding of blood. It seems to me that the world has lived long enough in the dark. It is sad to know of so many people who do not know right from wrong. Jesus, our Lord, is the light. He is our only perfect example, and our only safe guide. Then let us go to him for instruction and for guidance. He says, "With all thy getting, get understanding." This means get spiritual sense or learn to know right from wrong. Jesus never taught us to fight. He never taught us to take life, neither did he say in time of peace prepare for war. But he says, "Thou shalt not kill, vengeance is mine, I will repay saith the Lord." Then let us go to the Light for understanding, for wisdom, that we may learn to know right from wrong, and be able to give Biblical or righteous answer to all important questions. Let us have the courage to speak and to stand when we know we are right. Faith in God is our great need.

JOSEPH B. LANIER.

Jasper, Texas.

**ANSWER TO WOMAN'S MISSIONARY SOCIETIES.**

After my appointment as Commissioner of the Methodist Orphanage at Waco I wrote a letter to the Woman's Missionary Societies of Texas asking them to help us this year, as this is a great field for missionary work. Quite a number have responded; some have written that they have forwarded boxes to the Orphanage; others have agreed to clothe children; others have sent money, and others have asked what they could do. The greatest need today is the finishing of our new building, the boring of an artesian well and other improvements at the Home. Send to me not only the name of your Auxillary, but the name of every member contributing, as I shall present to the Orphanage a record, complete in details, giving name of Church and names of all members contributing, and names of officers of Society. This is the way history is made. We should find difficulty in accurately placing Shakespeare's childhood, if it were not for a chance record of his baptism. "Honor to whom honor is due" is Scripture, and every man, woman and child who sends me any amount with their name, will go on record on the Honor Roll. The archives of the Home will keep your name long after you have gone to the heavenly home. This is why I am so anxious for your name as well as your dollars. No trouble to answer questions. Send money and names to JOSEPHUS LEE, Commissioner. 3210 Cole Avenue, Dallas, Texas.

## NOTES FROM THE FIELD

### KETCHUM, OKLA.

We are here with Brother Hatfield, the pastor, and I can say I don't think I ever saw a pastor more generally loved than Brother Hatfield. He will do a good work here. Two fine services yesterday, two saved, one reclaimed and a general move. I am rejoicing to see the great move that is on all over this country for the redemption of the world, and, thank God, I am in the fight. I am expecting great results. So mote it be.—J. D. Edwards, March 13.

### HOLLIS, OKLA.

The congregations have been good since conference. The Sunday School is doing nicely under the leadership of L. J. Campbell. We have received several into the Church. Have built a new barn, filled up the church and parsonage lots at a cost of \$50, and now we are raising the money to paint the church. We are getting ready for the revival which we hope to have in April. Our Church has some very fine people in it. They have been very good to the pastor and family.—Geo. W. Lewis, P. C., March 17.

### LEBANON, OKLA.

There is rejoicing in these parts over the fact that the parsonage has a brand new barn, ratproof beneath and ironproof above, with stables and buggy shed attached, all to be a benediction to the preacher and his family for years to come. Now that everything is finished it is so nice to have the good people from the different points to send in provender to make the ponies feel splendid for months and months and months. Religiously we have splendid congregations and what is still better the best of attention. Really this is a very fine field for usefulness, provided a fellow could stay here long enough.—W. W. Graham, March 17.

### TANGLEWOOD MISSION.

Our Church is growing rapidly in many ways. We are blessed with a good Sunday School, doing faithful work. We recently organized our Epworth League and same is progressing nicely, we had a splendid program on last Sunday evening. Our humble pastor, Brother H. B. Daily, is a great help to us in our League work. Our Quarterly Conference (second round) convened at Saly March 4 and 5. Brother Thomas, our presiding elder, did some splendid preaching as he always does. On passing a required examination I was granted a recommendation to the District Conference for license to preach. Pray for me. I need your prayers that I may succeed in my future work.—Richard Swain, March 13.

### BUENAVISTA.

The revival meeting which has been going on here for eight days closed Sunday night. We had forty-one conversions and reclamations and twenty-one joined our Church. The whole valley has been made better. Rev. Hamilton, our pastor, is making good in this new territory for Methodism. He has increased the membership of this charge fifty-three in the last month and we look for over 100 additions before the year closes. Sunday morning Rev. Hamilton took up a public offering for our "new parsonage" and raised \$225. This shows us that we will be able with a little help from the Church Extension Board to pay for our parsonage this year. Rev. Conder, of Fort Stockton, helped in this meeting and he made "full proof of his ministry."—Homer Sheats, Layman, March 14.

### CHINA.

The \$1500 Church at Nome is finished, painted, supplied with a good piano, is waiting for seats and light and for dedication. A meeting closed there March 8. Rev. J. W. Cullen did some sound gospel preaching in an effective way. The Church is revived and in good working order. During the meeting the membership grew from fourteen to twenty-six. A Woman's Missionary Society was organized with eight members. A prayer meeting was organized. I have had Brother Cullen twice before and he tells the truth, the whole truth and nothing but the truth and in a way that it takes effect and puts people to thinking and to doing. The good ladies of the charge have rented a nicely furnished and most suitably located house for the pastor, which the pastor highly appreciates. The preacher's salary is being paid promptly and about one-half the conference claims are in the hands of the treasurer. I

must mention this. The Woman's Missionary Society at China gave a dinner on their anniversary. They also had a good program, given by the Woman's Missionary Society, Young People's and Junior Auxiliaries. During the afternoon service a young man gave his life to God. A conversion at the Missionary Anniversary! But why should that be out of the ordinary?—J. C. Marshall, P. C.

### SMITHVILLE.

We are in the midst of our third year in this delightful charge. The work is moving on in fine shape. Several additions by certificate and on profession of faith. Will begin a special meeting April 23. Orphanage, Rescue Home and part of the assessments for missions paid. The first Sunday in February Rev. H. E. Draper, the agent of Endowment and Superannuate Preacher's Homes, was with us and raised over \$500. This is an important work and we are wondering why it has been so long delayed. Our people are willing to do the right thing by this cause when it is explained to them and express surprise that it has been so long neglected. I am sure that within a year or two more the \$100,000 can be raised and several homes provided beside. From my observation as a member of the Joint Board of Finance, there is no interest of the Church that needs our attention and help more than this. Draper has a great message, delivers it in a telling way and his work will be helpful and appreciated by any charge where he is given the right-of-way. People go from the service feeling religious, and with a conviction that he is the right man in the right place.—F. A. White.

### CANEY, OKLA.

Just closed a three weeks' meeting at Caney with ten conversions and nine accessions to the Church. The Church was greatly revived, and I believe seed has been sown that will last through eternity. We labored against hard opposition, but the Lord was with us in wonderful power, and, in spite of the opposing power, we saw men and women fall down and cry out like the jailer of old, "Men and brethren, what must I do to be saved?" We are expecting a great revival here in the summer. I have confidence to believe that we can take this country for Christ, if we have the right kind of faith in God. Falter not, my brethren; we will see the result of our labors if we only trust in the Christ, who said, "Greater things than these shall ye do because I go unto my Father." Let's pray, let's fast and pray that many souls may be brought into the fold this year. I thank God for the faithful ones of this town who labored so hard with me for the salvation of souls. Let's keep pressing on. Victory is just ahead. I am greatly in debt to Brother Seivelay and Brother G. W. Martin for their very efficient service and their interest in the meeting. Blessings be upon them and theirs. I go from here to New Zion. I will ask all Christians who read this to pray that we may have a glorious meeting at that place. And I certainly will remember you.—C. B. Davis, P. C.

### CHapel CIRCUIT.

Chapel is a little burg; one store and postoffice ten miles southeast of Pryor, a fine farming country and set of good, energetic farmers, men who really make things go. The crop is largely corn and small grain and there will be some cotton planted. We have a nice country church and a four-room parsonage at Chapel. Have just closed a meeting here. Brother Johnson, from Adair, did the preaching. Brother Johnson is a good preacher and a model Christian gentleman. We did not have the meeting we expected. The weather was very inclement to start with and the farmers were busy and the Church members were out of harmony. Brother Johnson did some good preaching and got some of the people to thinking and if we could have held on a week longer we would have had an old-fashioned revival. We have some few energetic Christian men and women, but there are some who do not fear God. Our beloved presiding elder came and held our first Quarterly Conference and preached two fine sermons, which we all enjoyed. He will be with us again April 8, 9 at Van's Chapel, and of course will do some more good preaching. We have organized two Churches, taken twenty-six into the Church. The people at Van's Chapel are getting ready to paint the church. These people seem to be very much interested. I was

pastor five years ago here, but came back to do my first work over. Will ask the prayers of the brethren for Chapel Circuit and do not forget the pastor. We have four acres of ground bought and paid for by the Church, two acres in cultivation, two for pasture, so you see the preacher's wife will have a small crop.—W. M. Leatherwood.

### GOREE.

We have just closed a two weeks' revival. Rev. W. M. Bowden, of Waco, evangelist for the Central Texas Conference, was with us and did nearly all the preaching. He does good work; he believes in thorough organization and it is through organized efforts of the Church that he expects good results. He is a great personal worker; his disposition is such that he is able to win all classes of people. Not only the boys and the girls but the grown men as well are captured by him. Bowden is not a preacher of the so-called "graveyard stories," but of the Gospel of Jesus Christ, and it is to the cross that he hopes to win men. He sings even better than he preaches. Having had training in voice for a period of four years and having collected about fifty of the finest of special songs, he moves his audiences with his songs. I must also mention the fact that the evangelist's father, J. W. Bowden, of Meridian, Texas, was with us also. Though he is nearly seventy-four years old, he is by no means a back number. He can still teach some of us younger preachers how to preach. He is also a very fine personal worker; when meeting men on the streets or in their homes, or anywhere, he tells them about the great salvation. The Church is greatly strengthened and revived. There were twenty-six conversions and reclamations. Of these one man determines to devote his life to the work of carrying the Gospel to dying men. The Church gladly paid to Brother Bowden and his father the sum of \$151 and all expenses. The pastor's salary is paid up to date and the parsonage has been pounded for the second time this year. Of course we are all happy at Goree.—Andrew C. Aston, P. C.

### LINE STREET, HILLSBORO.

It is in order, first, to announce that "we" were duly appointed to this work by the Bishop at Corsicana; that we immediately moved here and were kindly received, for the Lord's sake; that the usual pounding came in good shape and was highly appreciated, and that there is a small band of loyal members here who have the interest of the Church at heart. The attendance at the regular services is good even in bad weather, and the last time the pastor preached which was just before the Lowery meeting (now just closed) the house was full. The finances are also in good shape, the Missionary Committee is collecting the assessments and the stewards are keeping the pastor's salary nearly paid up. Three weeks ago we began a revival with Brother J. H. Stewart preaching at night. It seemed to be necessary to do some foundation work and he certainly did fine work in getting the Church ready for the revival. There was no day service except prayer meetings and talks by the pastor, but Brother Stewart could only spare the time to do this for about a week and following him we succeeded in getting Brother T. N. Lowery for nine days, and he was sure a nine days' wonder! The attendance and interest were good from the start and the weather ideal. Those who thought that Line Street was a "has been" were surprised to see every pew full, sixty-five chairs placed in the aisles and corners all full and the balance of available space filled by the standing listeners. Lowery is a powerful evangelist and a great help to the preach-

er. He announced forty or more conversions and reclamations and the end is not yet. Eleven members joined our Church on the last night and there is another bunch to come in next Sunday. Others joined the other Churches. The best part of it is that this was a genuine revival in which new converts went to work for the Lord. We give him the praise. Line Street has now received twenty-six members since conference and an effort will be made to make the year show an increase in membership of 50 per cent. Brother Lowery was to open his next meeting at Venus on Sunday, the 19th inst., and just before leaving here he received word that his next appointment after finishing at Venus would have to be postponed, and that leaves him with a two weeks gap in there, which, I think, some brother in need might get if he applies promptly.—C. W. Macune.

### MOUNT VERNON STATION.

After a few weeks' stay in our new charge we feel prepared to say some things that will possibly be of interest to our friends. We have been greatly handicapped in starting the year's work by continued sickness and misfortune. But these clouds have passed, and, while we feel a great vacancy in our lives, yet we are getting well into our work. The good people here have gone far past our expectations both in sympathizing with us in our sore bereavement and in receiving us as their pastor. Our household goods were sent on ahead of us and the good women here came in and straightened and cleaned everything before our arrival. When we arrived at the station at Mount Vernon there were two of our good ladies and several men to meet us. We were put into an auto and carried immediately to our new parsonage home, where we were ushered into the large reception hall. There awaited fifteen or twenty of our good women. After hearty introductions we were then taken into our sitting room to enjoy a big open fire. Having rested a short while, the dining room was thrown open and the dining table was fairly groaning under the weight of a very fine supper—just all sorts of good things to eat. We were then shown into the kitchen, where we found one of the largest poundings I ever saw, just everything one could imagine and such a variety. After looking through the parsonage we repaired to the sitting room, where a short service was held by the writer, our good women taking their departure and leaving us all alone in our new home. We have found a band of the best people on earth at this place and we can never forget their kindness to us in every way. We are now planning our revival campaign. We are earnestly hoping and praying for a mighty revival tide. Our new presiding elder, Rev. R. F. Bryant, has been with us and he is very much in favor with these people. He certainly is making good. It is with considerable interest that we look for him again with the members of the District Conference. May we unite in praying for a great spiritual feast. Pray for us in these our labors.—N. W. Oliver, P. C.

### CAMERON STATION.

Three months of my pastorate in Cameron have passed since I arrived on Thanksgiving Day. These have been busy but pleasant months. It is always refreshing to follow a man like W. D. White, a man who will hew to the line without fear of injuring his popularity. Since I have been a pastor I have never been given a more cordial and appreciative reception. Congregations have been large and responsive, the prayer meetings well attended and the Sunday School growing in enthusiasm. This is the best working Woman's Missionary Society I have ever known. During the first two months we had several conversions and reclamations. In January on a bright Sunday morning we took a collection for the conference claims and a few little debts for improvements on church property. The people seemed to enjoy giving and at the end of the collection a brother arose and stated that it was the largest ever taken in this Church. We began our revival meeting on February 27. We were assisted by that prince of good men, Albert C. Fisher, the pastor doing a part of the preaching. Fisher has been with me twice before in the capacity of choir leader and helper, but this time he came as a preacher who can sing and get everybody else to sing. He was as effective as any man I have ever had with me in a revival meeting. We called mourners and they came. At one service for boys and girls there were fifty-seven professions. In all we had about one hundred conversions and reclamations. We will receive about forty members into our Church and quite a number gave their names

for membership in the other Churches. The Advocate is in great favor with our people, many saying that it was never before quite so strong and evangelistic in its tone. My elder was on hand at the first Quarterly Conference. I have known G. W. Davis as a preacher a long time, but this was my first introduction to him as elder. He is big enough for the position. He makes a Quarterly Conference seem worth while and people go to hear him preach when he is announced to preach and feel that he is worth his salt. I am looking forward and praying for the most useful year of my life and I feel that I am among a people who will do their best to make it such.—H. G. Willis.

### LADONIA.

Our work is moving on well at Ladonia. All the organizations of the Church are in a healthy, prosperous condition. The Sunday School, recognized as the most important institution of the Church, in all essential respects, is in an excellent growing condition, and is doing a splendid work. The Woman's Missionary Society has taken advanced ground in its work, since the first of the year, and the outlook for them is for larger things. We have a splendid Board of Stewards, composed of men who love God and the Church. They are aggressive in their methods, faithful and efficient in their work. The financial standing of the Church is at even date, notwithstanding larger things undertaken by them. Saturday and Sunday, last, was the occasion of our second Quarterly Conference, and a great occasion it was. It was great for our Methodism in Ladonia, and great for the entire community. Dr. E. W. Alderson, our presiding elder, came to us Friday and he remained with us until Monday. We began the preaching services Friday night and closed with the services of Sunday night. Five sermons, all of which were great, but the sermon of Sunday morning is deserving of special mention. Considered from any point, measured by any worthy standard, it was a great sermon. Our entire community appreciated his preaching, and will look forward to his return with much interest. The business session of the Quarterly Conference was held Monday morning. Good reports were made by pastor and stewards. Our greatest need is for a great revival. We are planning to have our meeting before Easter Sunday. We are looking forward to our meeting with great solicitude.—W. R. McCarter, March 16.

### LAKEVIEW.

After spending three pleasant years with the good people of Tolbert and Fargo, in the Vernon District, we were assigned to the Lakeview Circuit in the Clarendon District. Lakeview is an inland town, twelve miles west of Memphis, in the best part of Hall County. It is peopled with a very fine class of citizens. Our welcome to the charge was all that a pastor could wish for. We were pounded in the good old-fashioned way. Our predecessor, Brother J. H. Watts, had closed a very faithful year's work and under his leadership the Church at Lakeview built and furnished a beautiful church, valued at \$3000. Lodge Church was annexed to our circuit at the last Annual Conference, with a membership of less than forty, without a house of worship. At the first Quarterly Conference the Lodge officials first asked for half of the pastor's time, and also that a building committee be appointed for the erection of a church. Their request was granted and the last of February the contract was let for their church building. The work has already begun and is being pushed steadily forward. When completed and furnished their church will be valued at \$3000. The Board of Stewards made the pastor's salary a thousand dollars. Our faithful local preacher, Brother Enoch

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## SUNSHINE SPECIAL

Leaves Dallas \_\_\_\_\_ 5:10 P. M.  
Arrives Memphis \_\_\_\_\_ 7:35 A. M.  
Arrives St. Louis \_\_\_\_\_ 11:15 A. M.

A LITTLE OVER 1½  
DAYS TO NEW YORK

ASK US

C. P. FEGAN, D. P. T. A.  
DALLAS.

r Churches. for with our was never evangelist was on ly Confer- V. Davis as at this was m as elder. sence seem to hear him ounced to s worth his l and pray- fear of my song a peo- to make it

Ireland, is serving a part of the charge as junior pastor, and is in favor with his people and doing a good work. Our beloved presiding elder, Rev. A. W. Hall, has been of untold value to this pastor and the charge; our people are delighted with him. We have organized a Junior and Senior League at Lakeview, and the outlook of each is promising. We are looking forward to great revivals all over the charge. —J. A. Layne.

WHITEFIELD, OKLA.

We have just held our second Quarterly Conference. Our presiding elder, Rev. Chas. L. Brooks, was with us three days and preached to very attentive congregations. Bro. Brooks is a strong preacher, a very forceful speaker and preaches a gospel that lifts his hearers above the smaller things and gives a vision of the deeper spiritual things of God. There is absolutely no compromise with sin. He is fearless and every stroke of his mighty sword make bare the body of sin and leaves its horror exposed. Interest is growing along all lines on the work, attendance increasing, Sunday School at every point. Three prayer meetings and with a loyal people who have caught the evangelistic spirit, we are expecting a great awakening on the Whitefield work this year.—J. D. Clarkson, P. C.

POWERFUL SERMON.

It was indeed a treat to be in the audience Sunday morning and hear the masterful sermon delivered by Rev. Luther Roberts on the "Beginning."

The writer may not be a good critic, but he has heard a number of Bishops on special occasions and other ministers of repute, and he does not believe that he ever heard a greater sermon from any man. It was very evident that the speaker had his thinking followers spell bound from beginning to end of his sermon.

It does not show good taste to throw bouquets promiscuously, but this one is well deserved; and, if the people expect the best from their pastors, they should show their appreciation. If the thinking business men of Ada, whether churchmen or not, knew what they were missing the Methodist Church would not hold them.

Rev. Roberts is a scholar, a profound thinker and an orator. Some have already said that he is too big a man for Ada—maybe so—but Ada, as well as the larger cities, can show that she appreciates her learned preachers. So great a sermon may never be preached from the Methodist pulpit again, but here's hoping for many more like it.—Ada (Oklahoma) Evening News.

well at La- ions of the prosperous hool, recog- ant institu- ill essential nt growing a splendid sionary So- ground in of the year, id for larger id Board of m who love e aggressive and efficient l standing of te, notwith- dertaken by last, was the arterly Con- sion it was. dsm in La- entire com- on, our pre- iday and he onday. We ices Friday services of nons, all of e sermon of serving of dered from any worthy ermon. Our eclated his forward to terest. The s Quarterly nday morn- ade by pas- reatest need e are plan- before Eas- ting forward it solicitude. 16.



A STREET SERVICE IN LOMETA

We have just closed a great meeting here in Lometa with seventy-five conversions and reclamations. All the Churches of the town have been helped. This is a picture of a street service held on the second Sunday afternoon of the meeting. Rev. J. T. Bloodworth, Mrs. J. T. Bloodworth, Rev. Lloyd Bloodworth and Mrs. Lloyd Bloodworth, of Fort Worth, assisted us, and they constitute a strong and reliable team.

E. A. HUNTER, P. C.

PECAN GAP.

On Sunday night, March 19, we closed what is said to be the greatest revival meeting ever held in Pecan Gap. We began this great meeting February 27, ran three weeks, result 176 professions and reclamations. We received 79 into our Church, most of them by baptism. A number of heads of families were converted. We heard the old-time shout. The majority of conversions were at the altar in the good old way. Many of them arose shouting and praising God. At times the whole Church was converted into an altar of prayer. The Spirit was poured out on us in great power, convicting men of sin, righteousness and judgment to come. Strong men cried to God for mercy, sought him and found him precious to their souls. They came forth bearing testimony to the saving grace of our Lord. Sunday was a great day for Methodism in Pecan Gap. We began the service at 10 o'clock. First, we received members into the Church, then we baptized the babies, then administered the sacrament of the Lord's Supper. It was inspiring to this pastor to see this great company of young converts taking their place at the sacramental table. We then held an old-time experience meeting. It was great to hear the old heroes of the cross tell of God's dealings with them through the years. We had with us that veteran of the cross, Brother J. B. Minnis. When we were nearing the close of the service, he arose and put the finishing touch on by giving us a bit of his ripe, rich and glorious experience. He just literally set things afire! We feel grateful that it is our privilege to be associated with Brother and Sister Minnis this year. It is always a benediction to be in his presence. To hear him pray and preach is to be lifted heavenward. We organized a Senior League Sunday afternoon of twenty-five members. There are several more to follow yet. The Sunday night service was great. Brother Minnis preached us a great and good sermon. We had seven professions. Rev. R. F. Bryant, our presiding elder, was with us one week, doing the preaching. His sermons were forceful and convincing. They wrought conviction which resulted in the conversion of many souls. Brother Bryant is much loved by our people, is popular over

the district and is bringing things to pass. Rev. H. B. Chambers, our pastor at Brookston, was with us and had charge of the choir for the first two weeks. As a choir leader and personal worker he rendered us great service. He did most of the preaching the last week of the meeting. Brother Chambers is a forceful revival preacher. His preaching produces conviction. He gets results. The pastor served as a fill-in in the meeting, preaching part of the time, doing personal work, leading in prayer, rejoicing in the salvation of his people. The brethren have presented the pastor with a nice spring suit of clothes. We do not have words adequate to express our appreciation of this great kindness to us.—M. H. Read, P. C.

PROCTOR.

We are gaining ground in Proctor charge. The Lord has done great things for us recently. One of the greatest revivals ever held in this place closed out on high tide March 15, resulting in some seventy-six conversions and reclamations and many others who did not report until meeting closed. The old-time service reached the climax, the spirit of the Lord prevailed and many thought the time so short, yet the service lasted almost two hours. Business men who closed their places of business were like Peter on the "Mount of Transfiguration," and wanted to camp there. We were on the mountaintop and caught sight of the Promised Land. It was a co-operative meeting. All denominations took part in the meeting and led the lost to the altar. We rejoice because our lot has fallen among such good people. A. P. Lowery, of Fort Worth, Texas, and his singer, Terry W. Wilson and wife, of Houston, Texas, led the forces, and we routed the enemy of souls by the help of the Spirit of God. These men did faithful and efficient work and I believe it will last throughout eternity. Brother Lowery needs no recommendations from a little fellow like me, but I want to say this: He is a power in the pulpit and is a hard worker and a successful evangelist. No one can hear him through without becoming a better man or woman. Yet he hews to the line without respect to persons, letting the "chips" fall where they will, and this is because of the

ATTENTION, PASTORS AND SUPERINTENDENTS! CHILDREN'S DAY SUNDAY, APRIL 30. OBSERVE IT!

The Discipline Requires That Every Sunday School Observe Children's Day and Take a Collection. Par. 265 of the Discipline reads: "Every Sunday School shall observe with appropriate services the last Sunday in April, or as near thereto as practicable, as Children's Day, and on that Day an Offering shall be taken which shall be at once turned over to the pastor to be transmitted to the Treasurer of the Conference Sunday School Board, etc." Par. 606 reads: "Collections made on Children's Day cannot be used for any other purpose than that designated by the General Conference."

CHILDREN'S DAY PROGRAMS NOW READY

A splendid program has been prepared by the Publishing Agents. Price: 20 cents per dozen; \$1.15 per hundred, postpaid.

- Please note the following instructions to get them FREE: CENTRAL TEXAS CONFERENCE: Send all orders to Mr. W. E. Hawkins, 1420 Hemphill Street, Fort Worth, Texas. Send Offering to Treasurer, Mr. Geo. E. Jester, Corsicana, Texas. NORTH TEXAS CONFERENCE: Send all orders direct to Smith & Lamar, Agents, Dallas, Texas. The Board will furnish them free with the understanding that the Offering will be sent promptly to Treasurer, Rev. J. W. Beck, Allen, Texas. NORTHWEST TEXAS CONFERENCE: Send all orders direct to Smith & Lamar, Agents, Dallas, Texas. The Board will furnish them free with the understanding that the Offering will be sent promptly to Treasurer, Rev. Geo. Shearer, Tulsa, Texas. TEXAS CONFERENCE: The Board has already placed an order for programs to be sent to each School in care of the Pastor. If more programs are needed, order direct from Smith & Lamar, sending remittance with order. Send Offering to Treasurer, Mr. G. W. Glass, Marlin, Texas. WEST TEXAS CONFERENCE: Send all orders direct to Smith & Lamar, Agents, Dallas, Texas. The Board will furnish them free with the understanding that the Offering will be sent promptly to Treasurer, Rev. J. W. Black, Alice, Texas. EAST OKLAHOMA CONFERENCE: Send all orders direct to Smith & Lamar, Agents, Dallas, Texas. The Board will furnish 25 copies free. If more are needed, send cash for the balance. Send Offering to Secretary, Rev. J. C. Curry, Atoka, Okla. WEST OKLAHOMA CONFERENCE: Send all orders direct to Smith & Lamar, Agents, Dallas, Texas. The Board will furnish them free with the understanding that the Offering will be sent promptly to Secretary, Rev. W. J. Richards, Grandfield, Okla. LITTLE ROCK CONFERENCE: Send all orders to Rev. Clem Baker, 207 Masonic Temple, Little Rock, Ark. Send Offering to Treasurer, Mr. R. E. Overman, 207 Masonic Temple, Little Rock, Ark. NEW MEXICO CONFERENCE: Send all orders direct to Smith & Lamar, Agents, Dallas, Texas. The Board will furnish them free with the understanding that the Offering will be sent promptly to Treasurer, Mr. B. P. Williams, Artesia, N. Mex. SOUTHWEST MISSOURI CONFERENCE: Send all orders direct to Smith & Lamar, Agents, Dallas, Texas. The Board will furnish them free with the understanding that the Offering will be sent promptly to Treasurer, Rev. R. F. Campbell, 822 Bales Court, Kansas City, Mo. LOUISIANA CONFERENCE: Send all orders direct to Smith & Lamar, Agents, Dallas, Texas. The Board will furnish them free with the understanding that the Offering will be sent promptly to Treasurer, Mr. W. A. McKennon, Shreveport, La. PACIFIC CONFERENCE: Send all orders to Rev. J. E. Squires, 618 Baker Street, San Francisco, Calif. Send Offering to Treasurer, Mr. Geo. W. Hatcher, Santa Rosa, Calif. LOS ANGELES CONFERENCE: The Board has already placed an order for Programs to be sent to each School in the Conference; if any School desires more than the number sent to them, re-order direct from Smith & Lamar, sending remittance with order. The programs are furnished free with the understanding that a liberal collection will be taken and sent at once to Mr. J. R. Neff, Conference Teller, 410 Alvarado Ct., Pomona, Cal. All orders that are sent to us direct not in accord with above instructions should be accompanied by CASH in order to avoid any confusion or delay. This applies to all those conferences not included in the above list as having sent instructions to furnish programs free. Sunday Schools in those Conferences that have not arranged as above for free programs can order them from us direct. To avoid confusion cash must accompany all such orders.

Send in your order TODAY for Children's Day Programs!

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DALLAS, TEXAS

Richmond, Va.

grace of God in his heart. He becomes better looking and you will love him more as you hear him. We have received sixteen into the Church and have the names of eight more, with others to follow. Some thirty or more will unite with the Baptist Church and four with the Christian Church; but possibly the greatest accomplishment in this meeting was the strengthening of the Churches and the good fellowship that prevails. The pastor sees Proctor in a different light now. To God be all the glory.—T. G. Story, P. C.

GREENVILLE METHODISM.

Yesterday was the end of our first week of the "Win-One Campaign." We had twenty-five conversions in the Sunday School Decision Day and twenty-five additions to the Church. We will continue the campaign this week. Greenville Churches are better manned than they have ever been in the history of the Church. Brother Spragins, of Kavanaugh, is in high favor, preaching to large congregations. Brother T. H. Morris, of West-

ley, preaching to packed houses. Brother Childress, of West Lee Street, is preaching to fine congregations. They have raised all the old debts against the Church, some of several years standing. The "Win-One Campaign" in the Greenville District starts off with a great promise. E. R. SPURLOCK, Supt. Kavanaugh Sunday School.

OKLAHOMA PERSONALS AND ELSE.

Rev. W. D. Parrish has resigned as Commissioner of Education for Oklahoma.

Rev. J. A. Old has been transferred to North Texas Conference and stationed at Munger Place, Dallas. Rev. Cohen comes from Dallas to Chickasha, Okla.

The officers of the Mangum District Sunday School organization spent last Monday evening with Rev. J. C. Scivally and put people at Vinson doing some Sunday School work. The large number of applications passed upon by the executive committee of

the West Oklahoma Board of Church Extension at Chickasha last week shows vigorous growth in Church building in West Oklahoma.

Dry weather is causing some uneasiness in West Oklahoma in farming circles.

You can't see the heavens through a telescope until first you put out every light.

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# Simultaneous Evangelistic Campaign

R. P. SHULER,  
Evangelistic Editor.

### PUBLICITY AND LITERATURE.

W. C. EVERETT,  
PAUL B. KERN,  
R. P. SHULER.

### PROGRAM AND FINANCE.

O. F. SENSABAUGH,  
W. D. BRADFIELD,  
JNO. R. NELSON.

Most of our Church members should dare not go out after the unsaved until they themselves have righted some matters with the God whose commission they bear. The pitiful manner in which most of us have been living will necessitate the scalding of our cheeks with tears and the bruising of our knees with kneeling before our words will have much weight with our sinful fellows.

Your little prayer meeting crowd will be a pretty safe host with which to go down upon Midian. They may look rather small compared with the rest of your bunch, but they have the qualities that count. We understand that there were only 300 regular attendants on prayer meeting in all Israel about the time Gideon was spreading out his sheepskin and making that dew test we have read about.

I know Sunday School teachers and preachers who, in discussing the book of Jonah, would spend fifteen minutes on the size of the throats of whales and ten minutes on the great truth of that book. It is really wonderful how small minds lean toward the little non-essentials of the Bible. Such minds are great at teaching the geography of Palestine, the climate of Galilee and much else of "side line" stuff, while they leave the great fact of Jesus Christ severely alone. Folks who know more of geography than they know of Christ usually teach geography.

We have heard recently of a Methodist preacher who assured a young society girl that the Methodist Church no longer held the narrow notions concerning dancing, card playing, wine serving, etc., that it held in other days. However, the girl evidently thought he was lying about it, for she went straight to another minister of the same denomination and asked him about it. He told the girl the truth and saved her from going into the Church without any change of heart or life. She was converted and went clear across the city to join the Church of the minister who was brave enough to state the real truth to her.

### THE PERSONAL WORKER.

Most of this page is taken up with matters that concern the men and women who shall go out to be personal evangelists during this campaign. In making suggestions and giving advice, it is not the boast of this editor that he has attained. There is no more difficult task assigned the Christian than that of reaching his sinful fellow and bringing him to our Lord. It requires above all things that the worker shall either be a man who has lived the right kind of life himself, or has given evidence of a hearty penitence for his past shortcoming. There is no surer way of defeating our Lord's work and of chilling the very heart that may be warm with longing, than for some unworthy Church member to go, with a kind of "better-than-thou" attitude, and invite that man to come to Christ.

Let us be sure, first of all, that we are converted men and women. Let us deeply and earnestly repent of our backslidings. Let us restore wherein we have wronged any man. Let us make the wrongs of life right, to the best of our ability. Such preparation will be far better than the reading of

a half dozen books on "Personal Evangelism." Most people's timidity, in approaching their fellows about religion, may be traced to their conviction that they are not themselves religious. Such people do not need to invite others to Jesus. They need to come themselves. Above all things, let us not act the lie, by bringing, Ananias-like, divided hearts and lives to this service.

Personal evangelism is a new term, but it means a glorious victory, if the soldiers are armed and ready. God alone has realized the mighty possibilities of this movement. Who can total the results, if indeed every Christian layman shall become an evangel, with a personal message, Spirit-filled and power-baptized, going out, like Andrew to the impulsive, saying, "I have found the Christ. Come ye also and learn of him."

### THE TRUTH.

In doing personal work we should not forget that it is the truth that makes men free. However bitter the dose, it is always well to speak the truth to the sinner. Let your message be one of kindness, sympathy and love, but let it ring clear and have the note of genuineness. Truth is not always popular, not always pleasant, not always easy. It is a difficult thing to stand in the face of a sinner and say, "Thou art the man." And yet there are few people indeed who feel their need of a Savior until the truth of God has cut to the marrow of their meanness and exposed the putrefaction and slimy filth of their own rebellious lives.

If a man has been living a double life, it is a crime to seek to pacify and salve his already half-dead conscience. Tell him kindly and with brotherly love that his sin is deadly and smells to heaven and that only the blood of Christ can save him. If any sin has entered into the life of your brother, to denounce and blacken it, you can do him no greater injury than to make excuse for the act to the sinner. Let mercy speak, but let the words of truth ring out. When David and the old prophet faced each other, the prophet's heart melted with love and pity for sinning David, but he did not fail to tell him of his act of theft, of murder, of adultery and the horrible harvest that should come.

Brethren, there is a wide difference between a ranting accuser of men and a brotherly prophet of God, who dare not speak less than the truth. If this is to be a really great revival, we who work and pray and preach must do the difficult and often unpleasant thing of warning men of their sins and the punishment that is sure, unless they repent and turn from them. It took a sojourn in the belly of a great fish to teach Jonah that his business was to warn Nineveh of sin and its reward. And while some brilliant college freshman may doubt the historic genuineness of the story, no man can doubt that the modern Jonah is the worst enemy of the Nineveh of this century, unless he learns to speak the truth as God has taught him that truth.

### SAVED TO SOMETHING.

Surely our personal work will reach further than the mere winning of a man from his sins. This negative idea is necessary but secondary. The first effort of every worker must be to bring men to Christ and Christ to men. To be sure sin must go out if Christ is to come in. But the positive note is paramount.

Men must do more than quit. It is not enough to stop drinking, swearing, gambling, stealing and otherwise sinning against God and your fellows. It is only enough when the man, thus cleansed, maps out for himself a great, constructive, positive program of service and obedience to his Lord. Words must take the place of oaths

and they must be beautiful words of righteousness. Acts must take the place of dishonest dealings and those acts must have the finger prints of the Galilean upon them. Sober faithfulness to home and wife and child must supplant drunken oaths and ill treatment.

Sometimes I think we have held out to men the idea of "quitting" until they believe that the whole thing is settled when their senses refuse longer to be the vehicles or agents of sin. No, the whole thing is thus only begun. Life's positive program of darkness, of bringing truth instead of falsehood, is all before you. We are not saved from our sins any more than we are saved to a life in Christ. We are no more rescued from the murky waves of vice and crime than are our feet planted upon the solid rock Christ Jesus.

### PROFESSIONAL DOUBTERS.

The personal worker will be surprised at the number of people who will meet his activities with professions of doubt. The greatest care should be taken to be sympathetic and helpful. Honest doubt is not a badge of viciousness. The man who has really sought to find the way and has succeeded in finding only a wilderness of conflicting theories is to be helped and not blamed. There are many who seek the light and we should remove our bushes immediately when we find ourselves in the presence of such men and women.

However, most doubt is but imaginary and serves as a hiding place, behind which many seek to justify themselves for remaining in a life of sin. Doubt is considered an asset of intellectuality. It belongs to the exclusive. It is the property of the scholar. I recently heard the head of a great theological school say that most men who did not have doubts did not have anything to doubt with. In other words, you must appear wisely skeptical in order to be accounted a man of brains! Therefore doubt is popular. It is something to be acquired.

On the other hand, sin is a thing to be ashamed of. You dare not parade it as an asset. It is always written by sensible people on the debit side of the ledger. How natural is it then for sinners to seek to draw your attention to their doubts and from their sins. Ninety-nine out of every hundred keep on hand a well-groomed host of doubt, behind which grins the nasty specter of sin. They trot out this muzzled mastiff while the many cur lies hidden in the kennel. It would be well to question most doubters as to their sins. It is honorable to be an honest doubter, but it is the very climax of disgrace to hypocritically cover your meanness with the cloak of your skepticism. It is always well to distinguish between the man who honestly doubts and the man who deliberately lies, in an effort to prove an alibi for his sins.

### A CHRISTIAN EXPERIENCE.

There is no more effective weapon with which to puncture the gas-bags of infidelity than a genuine Christian experience delivered by a genuine Christian man. You may not be able to annihilate the be-monkeyed argument of Darwin with your own argument, for you can no more prove with pure reason that your ancestors did not hang to limbs by their tails than he could prove by pure reason that his did. But the man who attacks Christianity with Darwinian evolution can no more meet and stand before a genuine Christian experience than a monkey can cope with those whom Darwin claimed are his modern-day progeny. The very monkeyishness of the whole business becomes transparent when a real man begins to tell of what the Lord God has done for him. Agnosticism and skeptical cant are

mighty at cold reason, but powerless when in the presence of warm life in the living. A hot heart, upon whose altars burn the coals kindled in the skies, melts these icicles without effort. When some skeptic squints his eyes and asks you how you know there is a God, tell him. Tell him where you were when that God found you. Tell him what God has meant to you. Tell him of your kindled hopes, of the joy of your experience, of the treasures you have found in the field of your life, under the inspiration of the divine; and when you wind up, you will find him shot full of holes, unless he has already fled. Doubt becomes evaporating mist when the great Sun of a real Christian life bursts forth.

Indeed, it is not safe to undertake to meet men with the wisdom of men. Paul himself declared that he dared not speak in the wisdom of man lest the cross of Christ become of none effect. Ours is a program, headed by a supernatural God, with whom men's puny brains are but vehicles of foolishness. Ours is a program of faith, of trust, of confidence. Obey the voice of the Divine and ye shall know of the doctrine. This is the only way. Therefore a Christian experience is God's unanswerable vindication.

### MEETING MEN WITH THE FACTS.

In doing personal work, it never pays to belittle Christianity by holding out promises of ease and assuring the unconverted that the Christian life demands no sacrifices, no self-denial, no bearing of a cross. In the first place, if there is religious falsehood, that kind of stuff is the quintessence of it. The Christian life is not easy. It was never designed to be easy. It was not builded for babies. It takes a whole man, with all his strength and purpose, to be a Christian and we had as well let the world know the truth. The half-hearted, the unstable-minded, those divided in their lives between the longing to do right and the love of the wrong are up against the impossible, when they undertake to live Christian lives without a complete reconstruction.

Why should we thus try to toll men into the Church, anyway? It would be no recommendation to Christianity, if it could be proven cheap and easy. Great battles, worth winning, are never won with popguns. Great achievements, worth doing, are never accomplished by hitching ants to fallen leaves. Great treasures, worth possessing, are never purchased with a Mexican bandit's paper currency. Great lives, worth living, are never wrought out with tack hammers. There is no better way to slander Christianity than to say it is easy. There is no surer way to damn the Church than to prove that you can belong to it without self-sacrifice, self-denial, and crossing-bearing. These Churches that you can join without giving anything up usually have nothing to give you in the place of the thing in question.

After all, the joys of real life come from the surrender of something, the giving up of some dear idol, the banishment from your heart of some choice treasure of the other days. Thus the fertile soil is broken before the seed of the new life falls. Let us in our personal work tell the people the truth and hold out to them the new and fuller joys and triumphs that come to a life that has stripped itself of the old.

### HAVE WE LOST OUR NERVE?

A recent writer in the Advocate declares that the reason we sign cards and hold up our hands, when all heads are bowed, and pursue other "trapping" methods, is because we have lost our nerve. Is it true that the sinners of this generation are afraid of a public confession, such as the

old-fashioned mourners' bench necessitated? Do they want to slip into the kingdom under cover of secrecy? Do they, like one of old, desire to creep up to the Master, while the mantle of night hides their act from their fellows? We are not sure but there is truth, and rather pitiful truth at that, in this declaration of our brother.

But if it is true, what of the preacher who has surrendered to such a thin and moth-eaten idea? What of the preacher who is willing to encourage men in this cowardly and quailing process of creeping into the service of the King of kings without anybody finding it out? Is it not possible for our ministry to become very effeminate and soft, if we thus surrender to the spirit of cowardice that seems to characterize this age?

Now we do not for one moment think that any place or time, physical attitude or bodily position, determines the genuineness of repentance or has to do with the merits of salvation. But we have never been able to believe that a really convicted man, a sure-enough penitent before the Lord, will hesitate for a moment, if truly in earnest, when he is called upon to boldly walk out, separating himself from his old life by such an act, and kneel in the presence of all his comrades, confessing his sins before God. More than that, we believe that there is great strength and certain moral victory he achieves by such a bold step. We know that we never found peace until we "hit the trail" toward an old-fashioned mourners' bench. Brethren, let us not cheapen the process. Religion cost Christ enough that we ought to be willing to pay at least a small price for it.

### EMOTION IN ACTION.

Did you ever separate the emotional from the mechanical, as you studied some mighty steam-filled engine, restless and eager for the pull? Did you ever lay all that steel, those wheels, those cogs, those taps and screws, that brass and sheet iron, and all the rest of that masterful pile of mechanical junk, on one side? Then did you scrape the fire out of the box, take the steam out of the steamchest, pull the electricity out of the headlight and lay it over on the other side? Then turning your back upon such cheap and sentimental things as fire and steam and electricity, did you face that great mass of iron and steel and deliver the rebuke that should be delivered to fires, because they sometimes burn out and leave but ashes; to steam because it is always popping off; to electricity because the breaking of one little wire might result in darkness? And did you pay a lasting and merited tribute to steel and iron, because they stand the test of endurance? If so, I'm willing to innocently wager that you are a higher critic, do not believe all of the Bible, have numerous faults to find with old-fashioned revivals of religion, etc. I am also sure that there is nothing so distasteful to you as "emotional Christianity."

It might be well for us to remember at this point in our revival campaign that never yet has a great religious movement moved without the fires of emotion burning almost fiercely within the heart of that movement. Tears and shouts have mutually characterized the mighty religious awakenings of all the past. There is warmth and unction and a strange power, not known to merely mechanical organizations or programs, in a real revival of real religion.

To the personal worker we would say: Tarry until Pentecost. Fear not the filling of the Holy Ghost. Let tears and prayers, let a heart-throbbing emotionalism, let the fires of a deep feeling burning within, but feed your soul and spirit as you do the work committed to you.

TO THE PREACHERS AND STEWARDS, MARLIN DISTRICT.

Dear Brethren: I have finished the first round, and find gratifying progress in every part of the district. Only one station is lagging, and I expect that one to be up and doing things when I reach them next time.

As to the circuits, all made fine reports. Buckholts, Brother Gordon, pastor, made the best financial report, one-fourth salaries and conference collections for the year paid.

Splendid as the above looks, there is room for improvement all along the line, especially on some charges. Second quarter ought to show up fifty per cent better than the first.

I call attention especially to the following:

1. The Board of Missions and Lay Committee urge an "Every Member Canvass," beginning March 1.

2. S. M. U. and a better trained ministry and the "Win-One" Campaign will emphasize this round.

3. Let the undergraduates continue to pursue their studies diligently. Prepare to go to Georgetown in June.

4. This is Advocate round. The Advocate must go into every home.

5. A few have not yet taken your orphanage collections. Do it now!

6. District Conference, Teague, May 16. Teague Quarterly Conference, fifty present, said: "Tell the preachers to bring their wives and every lay delegate. We will give them a royal welcome and glorious entertainment."

I am expecting every preacher and steward to do his best. Command me if I can help you.

GEO. W. DAVIS, P. E.

KEEPING THE RECORDS STRAIGHT, OR KEEPING CHURCH RECORDS.

Keeping our Church records straight is "not essential to salvation" or we would be lost as a Church. But it is essential to accuracy, and since it is no difficult job more care should be taken in preparing our statistical reports for the conference minutes.

How do these discrepancies occur? An illustration from the Tyler District will show. In this district eight charges reported correctly. That is, they took the number reported in

1914 as a basis, and added the number received this year to the number reported last year, and subtracted the removals, and had as remainder the correct number. For instance, Alba charge reported in 1914 543 members. The preacher in 1915 added 78, which gave him 621. From this he took the 85 removals, which left 536 total for this year.

If such a laymen's conference would meet and discuss these matters from the laymen's viewpoint, and submit some plans with the same good judgment that they exercise in other business matters somebody would have to sit up and take notice. The laymen pay the freight, or meet the expense of supporting the Church. Their moneys build our churches and colleges and pay the bulk of the missionary money.

J. T. SMITH.

LETTER FROM FLORIDA.

For more than a year there has been a very fine growing spiritual interest in the Church in Ocala, Fla. The Sunday School has grown until we are greatly cramped for room. The congregations, especially at the Sunday morning preaching hour fill the auditorium, and members were being received right along at the regular services, both by letter and by profession of faith.

So, on the 13th of February we began our meeting. Rev. Jerry Jeter, Conference Evangelist of the East Oklahoma Conference, and Mrs. Jeter came to help in the meeting. They were at the first service on the date above named. Brother Jeter did the preaching, and also led the singing with a large chorus choir. The song service was inspiring. The meeting lasted two weeks. The first week Mrs. Jeter conducted special meetings in the afternoons for the ladies and young people, which resulted in much good.

The Church in Ocala is in good condition, a fine spirit prevails. The pastor is much in love with the Church and the people and does not want to exchange Ocala for any charge in the Florida Conference, or any other conference. Remember, brethren, this is only my third year here. Don't be looking this way for several moons yet, I wish the General Conference

might meet within a year and remove the time limit. For all God's blessings I feel devoutly grateful.

As there is much being said about the federation, or organic union, of American Methodism, it occurs to this scribe that about the best thing for American Methodism, and for world-wide Methodism, would be for a laymen's conference to meet, composed of leading laymen from the different Methodist Churches of America, and discuss this subject from the laymen's viewpoint.

If such a laymen's conference would meet and discuss these matters from the laymen's viewpoint, and submit some plans with the same good judgment that they exercise in other business matters somebody would have to sit up and take notice. The laymen pay the freight, or meet the expense of supporting the Church. Their moneys build our churches and colleges and pay the bulk of the missionary money.

J. M. GROSS, Pastor.

NOTES FROM THE MARSHALL DISTRICT.

The first round is past and we are well into our second, so I thought possibly a brief report from this good old district might be in order. The salaries for the preachers are about all made. In a few places there is a slight increase, but as a whole the assessments are about as last year.

Then it makes the stewards' work doubly hard at the close of the year, for these claims to come up then, and no doubt many a preacher has gone to conference with a deficit in his salary because he was in the way at the end of the year with these claims.

Then the causes are suffering for the little amounts due them. Our Missionary Secretaries are begging for the assessments and our devoted missionaries themselves are suffering, while we wait for a better time. I am sure every man in the district intends to get it all. What I am trying to urge is—do it now!

There is much to encourage, however. Solomon, at First Church, Marshall, is doing some great preaching, according to all reports. His work is well in hand. Campbell, at Summit Street, has been rustling that distressing parsonage debt since he came. He and those good people will get it. Brothers, at Jefferson, our new man from North Carolina, is a fit. That good old town is marching forward. White, at Longview, has been busy every day—preaching big sermons, visiting his people and building a brick annex between the church building and the Baraca Hall, thus increasing largely the efficiency of that already splendid plant.

at Ogburn; Earles, at Rosewood; Sgib, at Kellyville; Waggoner, on Henderson Circuit; McCary, at Kilgore, and Owens, at Bethany, all of them are doing a man's work, and every one of them can be depended on to do the best possible. The "Win-One Campaign" is now on. Most of the stations will join enthusiastically in it. The country places find this an inopportune time, but they are all planning for their summer revivals and our motto is, "A revival in every charge and all claims paid in full."

J. B. TURRENTINE, P. E.

EVANGELISTIC CAMPAIGN.

A Word to the Preachers of the East Oklahoma Conference:

As has already been noted in these columns, the Evangelistic Committee has been doing some definite work in the interest of the revival campaign for our Conference. We have secured the services of sixty-nine of our preachers to assist brethren within the bounds of the conference in meetings. This means that the committee has help for the brethren in their meetings, if they desire such assistance. And, think of it, it is without money and without price!

The plan: Write Rev. W. V. Teer, Konawa; ask him for a preacher to assist you in a meeting, naming the place and time. He will submit to you three or four names. From these names select your man, and so notify the Secretary, Brother Teer. He then will put you in touch with the brother, and when he is engaged by you let Brother Teer know, so that he will not be offered to another man.

Write at once, if you desire the best help. Of course the brethren who are the most successful in evangelistic work will be engaged first. The presiding elders will get a communication at an early date from the committee, asking their co-operation in using the sixty-six brethren who have volunteered to hold meetings in unoccupied territory, under the direction of the presiding elders. We will appreciate their notifying us where these meetings are to be held, as we wish to report the net results of the efforts of the brethren at the close of the year.

L. S. BARTON, Chairman Evangelist Committee, East Oklahoma Conference.

A WORD FROM BROTHER CRAWFORD.

These good people throw plenty of work my way and now and then something for which I do not work. They do not treat me as a "hired man," but as Christ's honored guest. They give me the chiefest seat in the synagogue. I frequently preach to the crowd on the street Saturday afternoon. I say nothing about a collection, but a good brother a few days ago handed me a five-dollar check just after service. When I wanted corn, a good brother told the bank to pay for the forty bushels and charge to him. Last Christmas we were in need of a davenport and a good sister found it out and sent a \$35 one for a Christmas present. When any one has anything good for the pastor he makes two bundles, one for him and one for us.

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 20 per cent on double courses, if done in thirty days.

God bless our Texas Advocate in its great work; bless our Nation, our President and keep us out of this cruel war and help us to stand as a Nation for the rights of the weak and oppressed and if we go to war to fight for that freedom and liberty which is the birthright of Nations under the reign of Christ.

W. H. CRAWFORD, Midlothian, Texas.

ON WHICH SIDE IS THE LORD?

The other day a man in San Antonio sent Dr. Marks \$10 for the suffering Jews, remarking, "I'm a Christian, but we worship the same God."

While the remark was heterodox, it was made in a fine Christian spirit and was not intended to mean that the Christian does not need Christ in approach to God. Yes, the same God.

The German claims the Lord as his God in this war. So the Frenchman, Russian, Englishman, Austrian, Italian. The Turk fights in nothing but a holy war and his slain go straight to a heaven of the Turkish sort.

Prayers go up day and night from millions of English altars for safety, protection, victory. Same as in Germany. Are these patriotic people of Europe ignorant, deceived, well acquainted with the will of the Lord?

Do the prayers of these soldiers reach the throne of divine grace for help? Stonewall Jackson prayed for the help of the Lord while his men were slaughtering the Yankees. Prayers went up from thousands of Confederate and Union tents during the war between the States.

I am not discussing this question, much less trying to settle it, but am inclined to think we are mixing up the Lord too freely in these tragic and passionate human events. While we should never leave God out of anything we should never drag God. We had better let him remain on his throne and attend to his own business.

For many months I have found much else to pray for than anything connected with this war. I shall not presume to order their prayers who are fighting, but, fortunately for me, they do not ask me to pray for them. Still, we hold them up to mercy. The terrible lessons of our own late war are all coming home to our anxious thought about our brethren across the waters—yes, terrible lessons!

Just another word: The German says it will take the Lord to whip us—same as England, France, Russia, Italy. Who is the Lord? We are afraid the devil is thrashing the whole crowd!

"By which do you think God is going to judge people after awhile—by the name on the Church books or by the lives which they lead? That question may seem trite, but in the same sense, eating and sleeping, heaven and hell are 'trite' matters."

As we are on the edge of deep water we'll close by using one of Sam Steele's sharp points: "We sometimes hear you good folks up North say, referring to the late war, 'The Lord was surely on our side.' We agree with you, brethren, in that opinion. For we have the notion down South that if the Lord hadn't been with you, you never could have licked us!"

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ASBURY A MAN OF PRAYER

(CONTINUED FROM PAGE ONE.)

than any other man I ever knew; he was the most unselfish being I was ever acquainted with."

The student of Asbury's Journal will have little difficulty in accepting Henry Boehm's estimate of Methodism's first itinerant. The prayer life of the great Bishop was as remarkable as his deadness to the world. His prayer life, indeed, explains his whole career.

What time could Asbury find to pray? Was he not in the saddle more than any other American Methodist? Did he not preach more sermons? Was not the care of all the Churches continually upon him? Building churches, raising money for schools, securing "mite" subscriptions for his needy preachers, holding conferences—what time could Bishop Asbury possibly find for prayer? Let the Bishop himself tell us.

"May 8, (1779). My conscience smote me severely for lying in bed till six o'clock this morning.

"July 23. Arose, as I commonly do, before five o'clock in the morning, to study the Bible.

"August 26. This morning, I ended the reading of my Bible through, in about four months. It is hard work for me to find time for this, but all I read and write I owe to early rising."

These early hours were occupied with prayer also.

"December 8, (1776). My present practice is the set apart about three hours out of every twenty-four for private prayer.

"March 22, (1777). I have given myself to private prayer seven times a day.

"April 10 (1778). My practice is to keep close to God in prayer, and spend a

part of every hour, when awake, in that exercise.

"January 29 (1780). Rose at five o'clock, prayed five times in private, etc.

"June 15. I see the need of returning to my twelve times of prayer.

"December 8. Rose about five o'clock in better health; passed some time in fervent prayer for the whole work—the preachers and people.

"May 29 (1787). I was in prayer until near midnight."

Bishop Asbury knew the art of prayer. He prayed as he read his Bible, or by the help of devotional books. His mind was incited to prayer by his reading. The great experiences of those of whom he read incited in him the spirit of prayer.

What of the public ministry of this man of secret prayer? He tells us: "Preached with liberty," "preached with much power in my own soul," "the Lord enabled me to speak with power," "greatly assisted in preaching today," "preached at 7 o'clock with great comfort," "the Lord filled my heart with holy gladness," "the Lord was graciously and powerfully with me," "my soul was exceedingly happy in God, both in preaching and meeting the class," "my heart was unfettered and quite happy in God while publishing glad tidings to poor sinners at Mr. H's," etc., etc.

The Methodist pulpit of today waits for men of liberated and unfettered souls, and they will appear when, like Francis Asbury, "the prophet of the long road," we betake ourselves to earnest prayer.

ASBURY AS A REFORMER

Asbury's day, like our own, had its popular sins. He speaks of "swearers, liars, cock-fighters, card-players, horse-racers, drunkards." He speaks of the "great wickedness of the people who were swearing and drinking in a tavern," and on another occasion of staying "at the public house without fire, candle, or supper, and the host drunk."

Moreover, human slavery abounded in his day. Men bought, sold and owned slaves.

Asbury's attitude to these popular sins was that of uncompromising opposition and of unsparing denunciation.

Francis Asbury and his preachers began the American fight on the liquor traffic. At the Virginia Conference, in 1780, these questions were propounded and were answered in the affirmative: "Do we disapprove of the practice of distilling grain into liquor? Shall we disown our friends who will not renounce the practice?" At the same conference Asbury opened the nation's fight on slave holding. Positive and affirmative answers were given to these questions: "Does this conference acknowledge that slavery is contrary to the laws of God, man and nature, and hurtful to society; contrary to the dictates of conscience and pure religion, and doing that which we would not others should do to us and ours? Do we pass our disapprobation on all our friends who keep slaves, and advise their freedom?"

These questions and their answers were more than the usual conference resolutions. Asbury spoke both in private and before the public against both slavery and the liquor business. Telling of offense given a certain man, Asbury writes in his Journal: "Perhaps the greatest offense was given by my speaking against distilling and slave-holding, but why shall we not speak?"

Yes, why shall we not speak? Who can answer? What fellowship hath righteousness with unrighteousness? What communion hath light with darkness? What concord hath Christ with Belial? (2 Cor.

Colossians 1:20: And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.

A PRAYER FOR PEACE

Heavenly Father, I thank thee that through the blood of Jesus permanent peace is offered not only to each individual, but also to the nations of earth. O God of Mercy, wouldst thou stop the world's wild thirst for human blood. Hasten the day when all men shall bow at the foot of the Cross. In the name of the Prince of Peace. Amen.

6:14-15). And shall not Methodist preachers forever cry, "Wherefore come out from among them, and be ye separate, saith the Lord?"

From the days of Francis Asbury until now have not the greatest revivals of religion come from the preaching of praying, fearless preachers who have denounced sin and held up before the dying sinner a bleeding and crucified Lord?

It can not be detrimental to our evangelistic campaign in Texas that contemporaneously with it there has been inaugurated a campaign to free Texas from the saloon. Did not the revival in Temple fire Bell County with a fierce hatred of her saloons? Did not the revival in Corpus Christi nerve Nueces County for her victory over her saloons? Did not the flaming evangelist fiercely assail the infamy of the saloon? Was not the revival also a mighty crusade against the saloon? The revival is a pillar of light to the repenting sinner but is also a pillar of darkness, tremulous with mutterings and thunder, to the man who holds on to the saloon.

A NOTABLE CONVENTION

The convention of the Anti-Saloon League of Texas, which was held in Dallas last week, will go down in history as an epoch-making convention. Too much praise can not be given Dr. A. J. Barton, Superintendent, and his assistant, Dr. Herwig, for the admirable program for the convention.

The messages of the speakers were burning messages. From the first hour when Rev. R. P. Shuler read and commented on the brewers' letters there was not a dry hour in the convention. Space does not allow us to mention the addresses of the entire list of speakers.

Hon. W. A. Keeling, of Austin, speaking of the Brewers Methods of "Education," delivered an address which, if heard by all Texas, would stir the State from center to rim. Mrs. Nannie Webb Curtis, State President of W. C. T. U., deeply moved the convention with her eloquent words. Hon. John G. Willacy, of San Antonio, carried tremendous conviction to his hearers in his speech on the debauchery of the electorate. He declared that the purchased Mexican voter is undermining the foundations of republican government in Texas. Rev. P. A. Baker, General Superintendent Anti-Saloon League of America, aroused enthusiasm by his address on "Outlook for National Prohibition." The Hall-Summers debate stirred the large audience.

Twelve or fifteen hundred people heard Hon. Richmond P. Hobson in an address

of great power at the Coliseum Tuesday night, the fourteenth. Wednesday night the largest audience which we have seen in the city of Dallas gathered in the Coliseum to hear the Hon. William Jennings Bryan. Seven thousand five hundred people, it is estimated, heard the powerful address. People stood around the entire length of the great building throughout the address. The doors of the building were locked to prevent others from attempting to enter.

Always a master of assemblies and always impressive in his addresses, Mr. Bryan was never so completely master as last Wednesday night. He argued a single proposition: Alcohol is a poison and when taken into the human system is harmful to the physical, mental and moral life of the individual. He showed that all legislation against the whisky traffic is based upon such an assumption. He showed that the restrictions thrown around employes by the great business corporations are based upon this assumption. He showed that the experience of individuals and nations vindicate the truth of his proposition, and reached the unassailable conclusion that traffic in such poison should be totally and universally prohibited.

Never has an address of such tremendous power ever before been listened to by a Texas audience.

The great convention endorsed the prosecution of fraudulent voting by the Department of Justice at Washington, it endorsed unqualifiedly the work of the Attorney-General of Texas in his prosecution of the brewers and his manner of settling the cases, it demanded the submission of a prohibition amendment to the voters of Texas in 1917. It adjourned amid marked enthusiasm with the ringing slogan, "Texas Dry in 1917!" The convention unqualifiedly endorsed Hon. Morris Sheppard, our peerless Texas Senator.

BISHOP HOSS IN DALLAS

Friday evening, March 17, Bishop Hoss addressed the Dallas District Epworth League Union on Francis Asbury. First Church was well filled with Leaguers and their friends from every Church in the city. Dr. Sam R. Hay led the singing and did it well.

Bishop Hoss appeared to be in his usual health and his address, though read from the manuscript, sparkled with wit and humor. It was a carefully prepared study of American Methodism's first great apostle. The centennial of Bishop Asbury's death on March 31 has invited renewed study of his great life throughout the whole of our American Methodism, and we do not hesitate to say that in American Methodism no man is more capable of correctly weighing Bishop Asbury than Bishop E. E. Hoss.

Sunday evening, March 19, the "Win-One Campaign" in the Dallas District was formally opened by Bishop Hoss. It is estimated that fifteen hundred people heard him in the great rally at the City Hall. The evening services of all the Methodist Churches in the city were called in and their congregations were all represented at the City Hall.

Dr. O. F. Sensabaugh briefly outlined the campaign and appropriately introduced Bishop Hoss to the audience. The Bishop's text was 1 Cor. 3:21-23, "For all things are yours." The report of the Monday press is an inspiring account of the great service. We reproduce for our readers a few paragraphs from the stenographic report of the Bishop's sermon:

"Some men have the idea that Christianity is narrow, that the Christian life must be narrow, and that when a sinner becomes a Christian he must give up all innocent pleasures," he said. "Some men think that the narrower a Christian life is the nearer it approaches true Christianity. That assumption is not correct. The richer and fuller and happier you make the Christian life, the better will that life be, judged by all true standards of Christianity.

"All arts and sciences are yours, all honest business is yours and all honest politics is yours. This world belongs to us—the Christians—and we are going to use it.

"The Christian life is the only life worth living because of the splendor and glory of it. 'Repent ye, for the kingdom of heaven is at hand,' and every man has a chance, an oppor-



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tunity, for salvation. If you want joy, peace, happiness and pure love, give yourself to Christ. Sin is the only thing not tolerable in the Christian life. Christianity is as deep as the heart of God and as broad as the universe, but it has no place for sin.

"I would not preach a petty Gospel; I do not think I could. Such a gospel would be unworthy of my great and wonderful God. I have been preaching it for the last fifty years, and it seems greater and better now than ever before.

"The message of Christianity is the only message. I do not want any other. I have no literary message; literary men can give that best. I have no scientific message; scientists can best bring that message. I have no lecture on near reforms; the reformers can perform that service. However, no man has a better message than I have—the message of salvation through faith in Jesus Christ. 'All things are yours, you are Christ's and Christ is the Lord's.' 'I did not come to Dallas to perform a formal mission. I came with a message straight from God. 'Ho, every one that thirsteth; come ye to the fountain and drink.' Strip off the worldly things and rise up to the elegance and splendor of a true Christian life. I hope you will continue to bear this message in your hearts."

**SALE OF WHISKY AT THE STATE FAIR OF TEXAS**

At the coming city election in Dallas the people will vote on the proposed amendment to the city charter to prohibit the sale of intoxicating liquor within the enclosure of the State Fair.

The fight of the Mothers' Council has been told our readers. These noble women are still continuing their efforts to arouse the citizenship of Dallas to realize the tremendous importance of the issue.

The city of Dallas is rapidly becoming a school center and the State Fair is bidding for the patronage of the colleges throughout the entire State by erecting a great stadium for college games. The bright young men of our State and Church schools are invited to celebrate their games within the precincts of the State Fair.

Manifestly, therefore, the citizenship of Dallas owe it to the entire State to make conditions within the Fair as favorable as possible to the correct deportment of the students of the State while at the Fair. It is unthinkable that any good citizen of Dallas would be willing to endanger the morals of our young men for the sake of collecting a few hundred dollars from the sale of liquor permits. We appeal to our own pastors and to our own people in Dallas to agitate the question. If the city of Dallas will vote for the retention of liquor within the precincts of the State Fair, let us see that the people do it with their eyes open. Let us, at least, discharge our own obligation in the matter.

**ADVOCATE DAY IN SAN ANTONIO**  
(Editorial Correspondence.)

Last Sunday was the anniversary of my surrender of the pastorate. One year ago last Sunday I was saying good-bye to an audience that taxed the capacity of the Travis Park auditorium proper and that nearly filled the galleries besides. The year has been happier than I imagined it ever could be outside the pastorate. I have found God in the editorial rooms of the Advocate only less sensibly than in the pastorate.

The great auditorium of Travis Park was as well filled last Sunday as when I left it a year ago. What an audience! how thrilling! This is exactly the word I mean to use—thrilling. Rev. C. Wesley Webdell, pastor, has in the choir loft exactly the magnificent choir which I had planned for. And what singing! How the congregation sang, too! My poor soul was never more drawn out in preaching, and the great audience sat as if interested and in tender sympathy with the speaker. There were four accessions on profession of faith at the close of the service. Professions of faith have become so fixed in the order of Travis Park, as conducted by Brother Webdell, that even an editor's presence could not break into it. And the greetings in the Sunday School and again at the close of the service! I shall always thank God that I was at Travis Park—even though only four short months.

Brother Webdell's work is simply phenomenal. Current expenses paid and more than \$200 in the treasury; the recipient of an automobile from his congregation; conversions at nearly every service, seven or eight last Sunday; nearly two hundred additions to date; Sunday School of five hundred; a Church membership of more than 1200; crowded houses morning and evening.

At the evening hour I was with Brother O. T. Cooper at Laurel Heights. The congregation was not so large as at Travis Park, of

course; but no pastor need be ashamed of that audience, either as to quantity or quality. It was a splendid evening audience and I was permitted to speak with the same frankness with which I have always addressed my own congregations. A deep religious spirit pervaded the service.

Brother Cooper begins his year with fine prospects. His congregation pays his salary in advance and is thoroughly united. Twenty-six accessions since conference, Church well organized, Sunday School in the "Efficiency" class, two large adult classes. Brother Cooper says his membership is rallying to the work of the Church with genuine enthusiasm.

Monday morning I had the rare pleasure of meeting with Rev. J. H. Groseclose, presiding elder and his preachers. Rev. J. E. Harrison is still president, and, though the meeting was called an hour earlier than the usual time, he and each of the city pastors were present. Sunday was "Advocate Day" in San Antonio and the pastors reported sixty-three new subscribers.

What a team—J. H. Groseclose and his pastors! Listen: Alamo, H. M. Ratliff, pastor, forty-six accessions since conference, revival services to begin April 9; Alamo Heights, J. N. Renfro, pastor, congregations doubled since conference, net increase in membership thirteen, finances in full; Englewood, Lewis McVea, pastor, eighteen accessions since conference, eight new subscribers to Advocate; Government Hill, S. L. Batchelor, pastor, forty accessions since conference, 100 per cent increase in Church attendance, nine new subscribers to Advocate; Laurel Heights, O. T. Cooper, pastor, report as given above and four new subscribers to the Advocate; Los Angeles Heights, J. D. May, pastor, thirty accessions, salary advanced and paid to date, attendance on Sunday School doubled; McKinley Avenue, Gaston Hartsfield, pastor, 100 accessions since conference, salary increased \$300, auditorium of new church seated with upholstered chairs and four new Advocates; Prospect Hill, C. Pugsley, pastor, thirty accessions since conference, \$400 of outstanding indebtedness paid, congregations growing; South Heights, J. W. Rowland, pastor, forty-eight accessions, 437 pastoral visits, conference collections sixty per cent provided for, three new Advocates; Travis Park, C. Wesley Webdell, pastor, report as given, and twenty-four new subscribers to the Advocate; West End, C. M. Rabe, pastor, fourteen accessions, just closed a good meeting, finances well up.

Rev. J. H. Groseclose is living in one of the most beautiful district parsonages in Texas, built at a cost of \$10,000 and during his administration.

Rev. J. E. Harrison has a noble school in the San Antonio Female College and his students have been greatly blessed by the recent meeting at West End.

Thanks to Brother and Sister Groseclose, Brother and Sister Webdell and Brother and Sister Cooper for their gracious hospitality during my visit. Brother V. M. West was a guest also at the table of the presiding elder and his good family. Brothers W. H. Vaughan and McKinnon helped me by their presence in the congregations. W. D. B.

**MORE PROHIBITION VICTORIES**

The tide against the liquor traffic in Texas is moving irresistibly, and with increasing volume each passing day. Recently the antics of Runnels County sought to wrest that county from the dry column. They are now wiser, but sadder men. Prohibition was overwhelmingly sustained by the largest majority ever given in that county—four or five hundred. The antics of Bowie County met a like Waterloo in the election held last Saturday. The vote was two to one in favor of prohibition. Even the city of Texarkana recorded its verdict against the saloon. Bowie County stays in the dry column by a majority which will deter the antics from calling another election, for a while at least. Texas is fighting the combined brewery money of the world, but single-handed and alone her heroic men are winning the day for a sober citizenship and for good government.

Wasn't that a strange editorial which appeared in the Dallas News, March 21, concerning the victory in Bowie County? The editorial seems to us to be a rehash of the old argument, "Prohibition Don't Prohibit."

Neither does the law against theft, murder, arson or any other crime. Shall we abolish the law against murder because in Dallas, for example, there are scores of murders each year? No, let's hold to the law and still preach the sacredness of life. Likewise, let's vote liquor out and preach the duty of living soberly and righteously in this present world.

The News' editorial inadvertently, it may be,

shows the desperately lawless character of the liquor traffic. The traffic knows no law, no patriotism, no decency. Its lust for gain is the law. It makes lawless men of our citizens, and, if for no other reason, the infamous traffic must be done to the death.

**PERSONALS**

Thanks to Rev. Rex B. Wilkes, of Honey Grove, for kind words.

Thanks to Rev. E. D. Watson, Center, for kind words and an invitation to Center.

Rev. H. P. Clarke, of Stigler, speaks kind words of our Evangelistic number. Thanks.

Rev. T. G. Whitten refreshed us with his presence this week. He is pushing his work at Dodd City.

Brother J. M. Coyle, of Burke, attended the Prohibition meeting in Dallas the past week and called to see us.

Port Lavaca bids for the Epworth League Encampment. Mr. A. Pennington heads the Port Lavaca committee.

Dr. S. W. Wainwright, Tokyo, Japan, sends us a fine contribution for the Advocate. The Church has no more faithful servant.

Thanks to Rev. A. L. Moore, presiding elder of the Plainview District, for an invitation to his District Conference, Crosbyton, May 3, 4.

Rev. J. P. Humphreys, of Hutchins, was in Dallas and called to see us. He is always cheerful and optimistic and we are glad to see him.

Rev. W. J. Stewart, presiding elder Clinton District, invites us to his District Conference, Custer City, March 23-25. Wish we could attend.

Rev. John Freeman Neal, of Lytle, reprints his articles on "The Home," published in the Advocate, in a neat pamphlet. Thanks for a copy.

The Vinita District Conference, Rev. James W. Rogers, presiding elder, will convene at Weich, April 26-30. Thanks for an invitation to attend.

Rev. Frank P. Culver, Austin Avenue, Waco, recently said some plain and timely things on the Sabbath to his people. The Sabbath lost, all is lost.

Rev. J. W. O'Bryant, of College Mound, called the past week. He is planning a great day for Methodism in his charge and is at work on a good program.

Rev. C. F. Mitchell, presiding elder Chickasha District, invites us to preach the opening sermon of his District Conference, Ryan, April 26. Fear we can't.

Rev. S. L. Ball, superannuate member of the North Texas Conference, has been on the sick list, but we are pleased to inform our readers that he is better now.

Rev. W. H. Roper, presiding elder of the Lawton District, publishes a fine program for his District Conference, Gotebo, April 19-21. Wish we could attend.

Rev. J. M. Dunn, of Austin, was among our callers the past week. He attended the Prohibition meeting in Dallas and is very hopeful of the success of the campaign.

Rev. J. W. Fort, of First Church, Corsicana, recently preached an excellent sermon on "The Business of the Church." The Corsicana Daily Sun publishes the sermon in full.

Rev. Wm. B. Ricks, of Columbia, Tenn., cheers us with kind words. "I have not seen a better number from any paper," he says of the Evangelistic issue. Thanks.

Rev. J. J. Creed, of Taylor, called the past week. He is in his second year at Taylor and has his work well in hand. He will make his usual good report at conference.

Dr. Z. T. Bennett, superannuate of the North Arkansas Conference, is conducting the Losoya Hotel in San Antonio. We were delighted to greet him at Travis Park last Sunday.

Mrs. Mary E. Brittingham, of Lone Oak, is nearing her eighty-fourth birthday. She has been a subscriber to the Advocate for fifty years and still reads and loves its pages.

Rev. J. D. Burke, of Burke, one of the old guard of the Texas Conference, delighted us with a call the past week. He misses the pastorate, though he is still "going about doing good."

"A Handbook of All Denominations" by Rev. M. Phelan, presiding elder of the Vernon District, has received high praise. The late Dr. Gross Alexander gave the book his hearty endorsement.

Rev. Caspar S. Wright is meeting with fine success in securing Scholarships and a Loan Fund for needy students of our School of Theology. The District Conferences are responding finely to his appeals.

Our friend, R. H. Kirby, of Austin, was elected President of the Anti-Saloon League of Texas last week. He is a dependable Prohibitionist and will perform his new task with his usual energy and enthusiasm.

Rev. T. M. Kirk, of Crandall, was a pleasant caller the past week. Brother Kirk has all his stewards at Crandall on the Advocate list and hopes to report the entire charge on the 100 Per Cent list soon. He makes a good report of his charge.

Brother J. W. Campbell, of Cooke County, passed through Dallas the past week and did not forget the Advocate office. He has been spending the winter in Corpus Christi, and was jubilant over the recent prohibition victory in Nueces County.

**WHEN RUN DOWN**

Hood's Sarsaparilla, the Reliable Tonic Medicine, Builds Up.

The reason why you feel so tired all the time at this season is that your blood is impure and impoverished. It lacks vitality. It is not the rich red blood that gives life to the whole body, perfects digestion and enables all the organs to perform their functions as they should.

Get Hood's Sarsaparilla, from any druggist. It will make you feel better, look better, eat and sleep better. It is the old reliable tried and true all-the-year-round blood purifier and enricher, tonic and appetizer. It revitalizes the blood, and is especially useful in building up the debilitated and run-down.

Hood's Sarsaparilla is helping thousands at this time of year. Let it help you. Get a bottle today and begin taking it at once. Be sure to get Hood's. Nothing else acts like it.

An admirable plan for the "Every-Member Carvass" was adopted by the Board of Lay Activities of the West Texas Conference in its meeting at San Antonio, March 11. Address M. A. Childers, Conference Lay Leader, Sinton, Texas, for the plan.

Thanks to Rev. Sam G. Thompson, presiding elder of the Brownwood District, for an invitation to attend his conference at Bangs, beginning May 2. We began our pastorate in the Northwest Texas Conference within the bounds of the Brownwood District.

Rev. J. W. Goodwin, of Carthage, attended the Prohibition meeting and called to see us. Brother Goodwin is one of the Advocate's dependables. He always sends a good list of new subscribers and brings up all the renewals. Carthage Church is in fine shape—a good people and a good pastor.

Rev. Jas. W. Rogers, presiding elder of the Vinita District, and Rev. M. M. Dupree, our pastor at Blue Jacket, Okla., were in a serious runaway at Vinita Monday, March 12. Brother Dupree sustained a broken arm and a fractured rib. Brother Rogers escaped with a few bruises. We trust Brother Dupree is on the road to a speedy recovery.

The Advocate has lost one of its staunchest friends in the death of Brother T. M. McClure at Alto, Texas, March 11. Since 1866 he was a subscriber to the Advocate and has been a Methodist since fifteen years of age. He was seventy-five years old. Rev. J. T. McClure is worthy to perpetuate his father's name. The Advocate extends sympathy to bereaved ones.

The Epworth Church, Chickasha, Okla., passed feeling resolutions upon the removal of Rev. J. A. Old to Munger Place, Dallas. The resolutions, among other things, say: "Inasmuch as the authorities of the Church have transferred Rev. J. A. Old, our much loved pastor for the past sixteen months, to another field, we deem it our duty and pleasure to testify that during his pastorate he has been faithful and true to the high ideals of Methodism as touching his office; zealous in uplifting Jesus of Nazareth and eager to 'draw all men unto him'; active in visitation and prayer with the sick and the membership; sympathetic and helpful in and with every department of the Church's activities, has helped and been anxious to promote the material welfare of the charge; he leaves a united Church and a higher level of spiritual experience than we have known."

Rev. J. O. Peterson has recently held a great revival at Alex. Our Church received thirty-four members. The town was stirred as never before. The stewards have requested full time and the salary was arranged. J. D. Kidd is happy in his work there as pastor.

Ten revivals have been held in the Chickasha District, resulting in over two hundred conversions and accessions to our Church.

Rev. L. L. Cohen has been well received by the Chickasha Church. He comes to us well recommended as a vigorous worker, diligent and faithful pastor and a very fine preacher. He has a great opportunity in Chickasha. No field is whiter unto the harvest than West Oklahoma Conference.

Rev. and Mrs. I. W. Armstrong are the happy parents of a bouncing baby girl. The parsonage has always furnished its quota of recruits to the great family called Methodists. Brother Armstrong is our pastor at Anadarko. C. F. MITCHELL.

**KIOWA, OKLAHOMA, 100 PER CENT.**

Rev. G. W. Martin, of Kiowa charge, McAlester District, sends eight new subscribers and reports all his stewards are readers of the Advocate.

**DISTRICT CONFERENCES**

In writing up District Conferences and Sunday School and League Institutes the brethren can conserve the space of the Advocate materially by condensing the reports. Do not undertake to give a detailed account of the minute business. The substance of the result of the conference is sufficient. Bear in mind there are sixty-eight districts—and condense!

**SUNDAY SCHOOL DEPARTMENT**

DIVISION OF THE SOUTHWEST

REV. E. HIGHTOWER, Georgetown, Texas, Editor

**WEST TEXAS CONFERENCE NOTES.**

By A. E. Rector, Field Secretary.

Once more this Secretary appreciates space in the Sunday School Department of the Advocate, generously accorded by the Sunday School Editor. The Sunday School constituency of the West Texas Conference are cordially requested to keep an eye on "West Texas Conference Notes," because the Field Secretary will try through this medium to keep in helpful touch with the entire conference field.

**District Institutes.**

The round of general institutes, one for each district, scored a very gratifying success; and that, too, in the face of trying weather conditions. These meetings were ably reported by the Advocate Sunday School Editor, Rev. E. Hightower. The only item lacking was mention of the indispensable service which the Sunday School Editor himself rendered in all those meetings. It is not too late to say that our conference is under lasting obligation to the General Sunday School Board for sending to us, at its own expense, its Divisional Secretary for the Southwestern Division, Bro. Hightower is indeed a Secretary "that needeth not to be ashamed." To thorough theoretical and practical knowledge of the work he adds exceptional platform ability. His good work in our conference is already bearing fruit, and we will welcome his coming into our territory again at any and all times.

**Local Institutes.**

Since the close of the district round the Secretary has held institutes in San Saba, Runge, Yoakum, Locke Hill and Beeville. Limits of space forbid a detailed report of all these meetings. Everywhere the interest was lively and the attendance good. There was no opposition, but the greatest cordiality to the Secretary. If it ever existed in our conference, indifference to the Sunday School cause has vanished. Anybody or anything that promises help is almost everywhere welcome.

**Special Points.**

San Saba was conspicuous for a new marble church and an unusually liberal offering. Rev. Z. V. Liles, pastor, and Superintendent Campbell face an inspiring opportunity. It was a pleasant privilege to renew associations with Rev. T. F. Dimmitt and his estimable wife. Brother Dimmitt, after faithful service in the pastorate, is spending a tranquil, but not inactive, evening of life, and the Sunday School is fortunate in having his wise, efficient co-operation.

Runge furnished the cheering spectacle of a Sunday School among the Mexicans, backed by the main school and superintended by one of its members, Brother Atlee, J. M. Lynn, the pastor, and Brother Agee, the Superintendent, are fine men to work with. Brother Busby, Assistant Superintendent, is magnifying his calling and is promising superintendent material.

At Yoakum, Dr. Curry had arranged for a union institute of the four leading denominations of the town, and the big audiences at the four week day meetings, the varied participation and the rousing enthusiasm are things to be remembered. Brother Jordan, Superintendent, is a lay member of the Conference Sunday School Board and a live Sunday School man, and his school is up to the Standard of Efficiency. A visit to our honored supernumate, Brother Nelson, I esteemed a special privilege.

Locke Hill was personally interesting to the Secretary, having been one of the appointments on his first pastoral charge, where also he found his faithful wife. Though hard hit by changes of population in the neighborhood, it was a joy to find faithful workers still holding on and an encouraging array of promising material for future growth. We regretted the unavoidable absence of the pastor, Rev. J. D. Scott, but Brother Crump, Superintendent, who is also principal of the public school, lent all possible co-operation. At Locke Hill John M. Lynn was converted, and from there he later entered on his successful ministry.

Beeville gave me the glad hand and heartiest co-operation. Brother Barber, Superintendent, reported a ten point standard school, and he intends to keep it so. It cheered the Secretary immensely when Sister Laws, Superintendent of the Missionary Department, took charge of the opening exercises of the school and provided for a fifty dollar Missionary "Special"

for China. Classes and individuals assumed the amount without burdening the Sunday School treasury a cent and without touching the regular missionary offering of the school. The live pastor, Rev. S. B. Beall, stated that for a number of years he had not used a cent of the Sunday School missionary offerings to meet the conference assessments, which he always reports in full. Who else will go and do likewise?

Next station, Cuero, and the District Conference.

**REPORT FROM TEXAS CONFERENCE.**

Rev. Walter C. Harbin, Field Secretary.

The Texas Conference Field Secretary's records for February show the most successful single month during the year and a quarter of this appointment.

The early part of the month was hindered by cold weather and the gripe epidemic. Another attempt was made at Anderson and the report blanks shows "rained out." Nevertheless we secured three Teacher-Training pupils, who are doing excellent work. The carefully planned campaign on the Shiro work failed because of weather and health conditions. At Iola we had a good attendance, despite the bitter cold; but at Shiro weather and gripe together cut the attendance down to six or eight, who sat around the stove and tried to keep warm, while a shivering Field Secretary tried to talk about Sunday School work. The meetings at Bay's and Mary's Chapels were cancelled. At one of these appointments there were not enough well folks to wait on the sick. The Field Secretary went home and the pastor went to bed with the gripe.

The return of good weather found us beginning again at Madisonville. As we alighted from the train we met the pastor, Brother Morgan, on the way to the bedside of his dying father. At his direction we went on with the institute, and the good folks of Madisonville showed their love and loyalty to their pastor by attending and working just as if he had been present. Two Teacher-Training classes were organized. Sunday afternoon our genial host, Mr. Bolling Houston, drove us out to an appointment on the new Madisonville Circuit, formed since conference, and supplied by a young man called to preach in the Madisonville work. We had a delightful time with a most appreciative congregation and enrolled two Teacher-Training pupils.

When the financial condition of our Sunday School work permits the Field Secretary to spend large stretches of time in the rural works, we are going to see remarkable improvement in our Sunday School work.

Our next stop was at Cleveland. Brother Burke had his Fostoria folks over and furnished a surprising attendance from Cleveland as well. Plans were formed for grading, for curtaining off the church into rooms during class hour, and for a Teacher-Training class or perhaps two.

At Burke and Diboll we spent four and a half strenuous but enjoyable days. The Burke folks entertained the Field Secretary delightfully and rallied to the institute day and night. The pastor reported a strong and active Teacher-Training class and plans were made for raising the school to the Standard of Efficiency. Diboll is the seat of the meeting of the First District Sunday School Conference, representing a district organization along the lines of the General Board's plan. The people there are enthused and full of zeal and the prospects are for a great meeting. Brother Doak had arranged for a banquet of his Adult Class, and the night of the 21st we made merry at the hotel over the choice viands. It was a time of refreshment for body and soul. Diboll will have much to report in Sunday School advance.

The Timpson District Sunday School Conference meets at Diboll, May 24, 25.

One of the most delightful institutes of the year was at Chappell Hill with Brother Ledbetter and his good people. Royal entertainment in the home of old friends, association with whom runs back into old Mississippi days, added to the pleasure of the meeting. Brother Ledbetter had invited neighboring pastors and workers, and there was some representation from outside. Plans were effected for grading for a Teacher-Training class and for an

organization for reaching the intermediate age boys of the town.

The month's work closed with the presentation of the Sunday School School work at Bay City on the morning of the 27th, and institute at Brazoria beginning that night and continuing through Tuesday afternoon. The Bay City folks were delighted at their success in refunding the Church debt and paying off a large part of the principal, and, notwithstanding this, and other calls, responded most generously. At Brazoria we found Brother Abney had invited neighboring pastors and workers from every Sunday School in the county. The school at Brazoria, like many rural schools in the Houston District, is small in numbers; but it is of the pluckiest sort of spirit. We left them planning to grade the school and put in the graded literature as far as possible. Brother Abney is planning also to organize a Teacher-Training class.

Two features of the work outside the field work deserve attention. One of our Teacher-Training pupils writes:

"I was born with most of my education. My mind and heart have been centered on nothing but study of the Bible until almost too late. I am studying hard, and I am anxious to go through that I may know how to lead the little ones in the way of God. I am sitting up late at night digging the good out of this book, for our Sunday School needs accomplished teachers."

Another is a letter from a pastor regarding Children's Day:

"I am going to make this succeed in all my Churches this year, for I am going to push it myself and not depend on the other fellow."

Expressions like these make glad the Field Secretary's heart and give renewed courage and faith for the work.

**GOOD WORK FOR A SMALL CHURCH.**

Here is the yearly report for our Sivells Sunday School, Marysville Circuit, beginning October 14, 1915, and ending October 31, 1915: Average attendance of pupils, 29; total of collections, \$39.27; number of Bible chapters read, 8059. L. C. Cauthen is Superintendent and Fannie Cauthen is Secretary.

The Church membership is only thirty-nine. The Sunday School enrollment is sixty. What country Sunday School can beat this average? The Advocate is in every home and we all love it. M. A. STOUT, P. C.

**HOW TO MAKE THE SUNDAY SCHOOL GROW.**

By John A. McKee, Austin, Texas. That a Superintendent must have a great deal of religion in his heart and some originality to make a successful Sunday School grow cannot be questioned. A superintendent cannot do all his work during the Sunday School period. The most important part of his work is done outside the school session and during the week when he is praying and planning. To my mind the most successful schools are those where the superintendents are the least in evidence in the work, and where the things accomplished are attributed to the Sunday School as a whole. Such a condition is nothing at last but Jesus Christ at work by means of the Holy Spirit and using every working member of the school for the accomplishment of something.

It sometimes happens that a superintendent who is endowed with an unusual personality can build up a school and do some good work; but when, for some reason, he is removed

the school has hard sailing for a time and often suffers loss of members and power.

I believe in personal work in the Sunday School. Personal contact is the greatest power we have for reaching humanity for God. It is the best "point of contact" between God and the sinner. Undoubtedly that will build up the Sunday School, but it takes more than that to keep it built up. Back of that must be a love overflowing for humanity of every condition in life and with a burning desire to see those we have invited to Sunday School saved. It is indeed enough to fill the hearts of any corps of Sunday School workers with pride to see the Sunday School room full of folks at the Sunday School hour; but they will never know the real joy of Sunday School work if that alone is their ambition. If, in planning, we have lost sight of Jesus Christ as the Savior of all our pupils, young and old, we "are of all men most miserable;" for we are building on the sands of human power and sooner or later our work will fall, our school will dwindle. If we have carefully planned to bring every one who comes to the school into personal touch with Jesus Christ, and the officers and teachers are so filled with the Spirit that they strive to make every one see him and feel his mighty power in their own lives, we shall have no trouble in getting folks into the Sunday School, and they will stay when we get them.

It is necessary to have every school, and every department, well organized. Jesus was careful about organizing his small band of disciples. He taught system, but he laid far more stress on the power of the Spirit than on organization. Organization without Jesus in it will not make a successful Sunday School, for it never can accomplish the thing that a Sunday School was intended to do—win souls to Christ.

I think we should make as much as possible of special days, such as Easter, Decision Day, Children's Day, Parents' Day, Rally Day, Christmas, and any other special occasions which stand out prominently. These days should be the means of touching lives that perhaps we cannot touch in any other way. The well organized Sunday School with its organized classes and its various committees, running like a piece of well oiled machinery, with Jesus Christ in command and the Holy Spirit the power that gives motion, will touch hearts and lives on these special occasions in a way that will often bring people back to the school as regular attendants. Such work means entire individual consecration, a willingness to be used in any way at any time or place to help the Sunday School and humanity. Such a Sunday School as this will, I believe, answer fully the pertinent question of Brother J. M. Neal, of Reagan, when he asks how to keep the people in Sunday School after you get them.

Here at Hyde Park in Austin we are trying to build up our Sunday School on these lines. We are putting forth our best efforts to make our school so interesting and inspiring that folks cannot stay away. It is a place where we feel the uplifting power of the Spirit that always inspires to a nobler and better life.

We are using every modern implement that we can afford, and for which we have any use, to help in this work. We believe in folks and in our school, and we work and pray. We do our level best and have faith enough in the Master to leave results with him.

I have not touched on the details of any set of Sunday School plans, but have tried to emphasize some fundamental principles and leave their application to the originality of the individual worker.

**EPWORTH LEAGUE DEPARTMENT**

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

(All matter for this department must be in the hands of the editor on Thursday—one week before the date on which it is to appear.)

Topic for March 26 (Asbury Sunday): Frances Asbury, the Wilderness Apostle. 2 Cor. 11:23-29.

**ONE HUNDRED THOUSAND FOR TEXAS, OKLAHOMA AND NEW MEXICO.**

What part are you having in it?

The letter from Miss Webster, First Department Superintendent of the North Texas Conference Epworth League, published in last week's issue was accidentally delayed in the office

of your editor. We regret very much that it so happened and wish to emphasize what Miss Webster says in a personal letter.

"Admonish the Leaguers to do double duty because of the loss of time. I am so anxious for our N. T. C. E. L. to have a big part in the campaign and I want you to reap a great harvest of young people before our meetings close."

**MR. CULBRETH IN TEXAS.**

Mr. Culbreth, our efficient and well loved Assistant General Secretary, is to be in Texas again soon. The mission of his visit at this time is to organize the districts that are not organized. The complete itinerary has not been given out but these dates are certain:  
Dallas District Union, April 21.  
Vian, Oklahoma Conference, April 23.  
The following week will be spent

in North Texas organizing such districts as are not now organized.

What's the matter with North Texas Conference Epworth League? Last year there were forty Leagues reporting and already this year there are one hundred and seventy. It seems too good to be true, but we have it on the best of authority.

Sulphur Bluff, Texas, has just organized a Senior League with the following officers: President, Leo St. Clair; Secretary, Lorene Hare; Treasurer, Bertha Neely. Please put us in touch with the district officers.—Mrs. J. S. Hughes. (Will the district or conference officers in which Sulphur Bluff belongs please attend to this matter. We are not sufficiently posted on its geographical location to be able to do so.—Editor).

**MADILL DISTRICT LEAGUERS.**

The first Annual Conference of the Madill District Epworth League will be held at Roff, Okla., March 31-April 2. Pastors, please see that at least two representatives go from your League to this conference. A good program has been arranged, and some splendid speakers secured.

CHAS. E. HOOLE,  
Conference League President.

**GRACE CHURCH, DALLAS.**

A wonderful campaign for new members has just been closed at Grace Epworth League, Dallas. The League roll was carefully divided between the two leaders, Miss Catherine Allen, of the White Side, and Miss Marie Makley, of the Gold Side, eighty-two members in all. The goal set was to double the membership in the month of February. At the close of the contest, a total of ninety-two new members had been secured, and fifty-nine members had paid their yearly dues to the budget. More than half of these new members are under twenty years of age, and the enthusiasm, inspiration and good fellowship resulting from this campaign cannot be estimated. The Whites won by a good majority and will be entertained by the Golds during the month of March.

To celebrate this splendid campaign, the second annual banquet was given in the Palm Garden of the Adolphus Hotel Friday evening, March 3. While the banquet was being served, the League orchestra rendered several splendid numbers. The orchestra has recently been organized under the direction of Miss Nelle Capers and has twelve members, all but two of whom have joined the League. A splendid quartette composed of Messrs. Hornaday, Peterman, Payne and Terrell, Miss Ruby Lawrence, piano, Miss Hazel Meadow, contralto, and Miss Ruth Christian, reader, gave several selections during the evening very much to the delight of the hundred Leaguers present.

The tables formed the Maltese Cross, and the decorations in the League colors of white and gold were carried out in detail in every way. The programs were cut also in the shape of the emblem and tied with the League flower, the violet. The entire program with one exception was given by Grace Church Leaguers, the exception being the address by Rev. Paul B. Kern, of Southern Methodist University on "Live Wires of the Epworth League."

It was a splendid occasion and the Chairman of the Third Department, Miss Mabel Brown, deserves a lot of praise for carrying out the banquet in every detail in such a successful manner. It will be an occasion long remembered by all who attended.

**MADILL DISTRICT EPWORTH LEAGUERS AND PASTORS, ATTENTION!**

The Madill District Epworth League Conference meets in Roff, Oklahoma, March 31, April 1 and 2. An excellent program has been prepared and we are expecting that each charge have two delegates and their pastor present.

"The Departments of the League," "The Africa Special" and "Does the Epworth Pay?" will be of special interest to your League. Leaguers of the district taking these parts: Sermons by Rev. J. R. Abernathy, Chas. L. Brooks, M. C. Hays and Luther Roberts.

We are counting on you. Will your League be represented? If not, why not?  
VALLIE PRICE,  
District President.  
ROY ROBINSON, Dist. Sec.

**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. 23, St. Louis, Mo., for FREE Booklet, "TOBACCO REDEMPTION" and positive proof.

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th North Texas League? Last Leagues report-year there are plenty. It seems but we have it city.

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LEAGUERS. onference of the rth League will, March 31-April ee that at least go from your rence. A good aged, and some S. E. HOOLE, eague President.

H, DALLAS. aign for new n closed at Grace las. The League ided between the herline Allen, of Miss Marie Mak- ighty-two mem- et was to double e month of Feb- of the contest, a new members and fifty-nine their yearly et. More than members are of age, and the n and good fel- in this campaign d. The Whites rity and will be olds during the

lendid campaign, nquet was given of the Adolphus, March 3. White ing served, the ndered several he orchestra has under the di- Capers and has but two of whom ue. A splendid f Messrs. Horna- ne and Terrell, e, piano, Miss alto, and Miss er, gave several e evening very of the hundred

i the Maltese corations in the e and gold were l in every way. cut also in the and tied with the lolet. The entire eption was given guers, the excep- s by Rev. Paul B. ethodist Univer- of the Epworth

occasion and the hrd Department, deserves a lot of ut the banquet in successful man- occasion long re- o attended.

CT EPWORTH PASTORS, AT-

Epworth League Roff, Oklahoma, 12. An excellent prepared and we ach charge have heir pastor pres-

of the League," " and "Does the be of special in- ue. Leaguers of hese parts: Ser- Abernathy, Chas. lays and Luther

a you. Will your ed: If not, why ALLIE PRICE, istrict President. Dist. Sec.

F BANISHED e craving for tobacco ing treatment. Con- g. Satisfactory re- g. Write Howell St. Louis, Mo., for COO REBORN

THE WOMAN'S DEPARTMENT

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

CUERO DISTRICT CONFERENCE.

The Cuero District Conference will meet in Cuero, Texas, April 5, 1916. All delegates are requested to send names to Mrs. J. W. Burns, 418 East Broadway Street, Cuero, Texas.

MRS. MATTIE STARBOARD, District Secretary. Cuero, Texas.

FROM RAMSDALL.

I have recently become a reader of the Texas Christian Advocate and prize its good news above all others. I was sad to read of the death of Rev. M. J. Thompson, whose remains were laid to rest at Stephenville, and also sorry to hear of the feeble illness of Uncle Jack Morton, as I have known both of them since childhood days.

The ladies of our town have organized a Home Missionary Society, which I am a member. The following officers were elected: Mrs. Elbert Seymour, President; Mrs. Wade Adkins, First Vice-President; Mrs. T. A. Messer, Second Vice-President; Mrs. H. T. Fields, Recording Secretary; Mrs. John Grogan, Treasurer; Mrs. Pauline Davis, Agent for Missionary Voice.

MRS. ALICE WHITTEN, Ramsdall, Texas.

NORTHWEST TEXAS MISSIONARY CONFERENCE.

Attention, Auxiliaries of the Northwest Texas Conference: The Northwest Texas Missionary Conference will be held at Sweetwater, May 27-31. The auxiliaries will please elect delegates at once. Rates will be announced later.

Miss Martha Nutt, Head Resident of St. Mark's Hall, New Orleans, will conduct the daily Bible lessons. Come expecting great things.

MRS. J. B. SMITH, President. MRS. NAT. G. ROLLINS, Sec.

MRS. FRANK MARSHALL AND HILLSBORO YOUNG PEOPLE.

Mrs. Marshall, the First Vice-President of the Woman's Missionary Society of First Church, Hillsboro, has the young people grabbed. And, my! she did it so easy it made the Adult Auxiliary dizzy with the quickness of it. One beautiful afternoon in February she invited the young people to her splendid home for a social hour.

Mrs. Marshall, being a very unselfish little body, had previously invited both the Conference Secretary and the District Secretary to be present so that we might have a finger in the young people's missionary pie.

Mrs. W. S. Mayes, our faithful District Secretary, organized them into a Missionary Society with sixteen members present. They are in a contest now for new members, and it is refreshing to see their zeal and enthusiasm.

We are expecting great things of this society with Zella Gilliam as their beautiful and consecrated leader.

Mrs. E. H. Edens, the popular president of the Adult Auxiliary, is very much delighted over the organization of the young people. She is fast getting every department in good working order under the new 1916 officers. The various committees are alive and hard at work.

MRS. J. H. STEWART.

COOLEIDGE AUXILIARY.

Cooleidge Auxiliary is very fond of her Auxiliary of thirty-eight members. We meet every Monday afternoon. First Monday we have the Bible study; second Monday we have program from Missionary Voice; third Monday, Mission Study, and fourth Monday, business meeting. For our Bible Study this year we are taking lessons from the gospel of John. Mr. Head is our teacher. We have only had one lesson which was very interesting. We are taking the Mission Study course and are delighted with it. At our business meeting everybody answers roll call with some item of interest about the country, conference, Wesley House, school or whatever subject she has been assigned for the year. This keeps us posted on all parts of our great work.

The following officers were elected and installed for this year: President, Miss A. W. Jowers; First Vice-President, Mrs. Travis Oglvie; Second Vice-President, Miss Katie Williamson; Superintendent of Study and Publicity, Mrs. J. M. Pyburn; Assistant Superintendent of Study, Mrs. J. W. Head; Superintendent of Social Service, Mrs. B. P. Wallace; Superin-

tendent of Supplies, Mrs. B. C. Wallace; Corresponding Secretary, Mrs. Loyd Wood; Recording Secretary, Mrs. E. L. Hardy; Treasurer, Mrs. Guy Hancock; Assistant Treasurer, Mrs. F. B. Hancock; Agent for Missionary Voice, Mrs. E. R. Hanks; Program Committee, Mrs. A. W. Jones, Mrs. A. J. Hancock, Mrs. B. C. Wallace, Mrs. Loyd Wood. We have a fine body of officers and members. During 1915 we paid for dues \$79.85, for pledge \$50, week of prayer \$10, expended on parsonage \$19.05, sent to Virginia K. Johnson Home \$18.50 and box containing two new quilts, paid \$4.50 for delegate's way to Temple, sent a box of new sheets to Orphans Home in Waco, valued at \$15, sent Miss Smith, deacon in Fort Worth, \$10, set of silver knives and forks and a box valued at \$25. We clothe a dear, sweet, orphan girl here in our own town and spent for her some where in the neighborhood of \$25, making in all spent last year about \$250. We hope to do better this year and increase our pledge if possible.

At this writing our dear and much beloved President is very sick. Our prayer is that she may soon be restored to health and strength, and that in the meantime we may not let the work drag.

MRS. J. W. PYBURN, Publicity Superintendent.

MELROSE, N. M.

The Woman's Missionary Society of Melrose, N. M., was reorganized at the beginning of the year with the election of the following officers: President, Mrs. W. R. Pool; First Vice-President, Mrs. Luitchfield; Second Vice-President, Mrs. Davis; Superintendent of Missions, Mrs. Irwin; Superintendent Social Service, Mrs. R. A. Crawford; Superintendent of Supplies, Mrs. Norby; Corresponding Secretary, Mrs. G. C. Carver; Recording Secretary, Mrs. Beckham; Treasurer, Mrs. J. E. Love; Agent for Voice, Mrs. Clara Givan; Publicity Agent, Mrs. R. E. Stevenson. With this corps of enthusiastic officers we are having a very encouraging start—even though our membership is small at present. Not a dissenting voice has been heard in regard to payment of dues and every member is eagerly working for the progress of the society.

Mrs. Edward W. Morton, our District Secretary, was with us on the occasion of our reception to the women of the town which was given by the society on the last Friday in January. She gave us an inspiring address on the interests and needs of the woman's work in our Church. Her able handling of the subject shows that her heart and mind are in the work and her infectious enthusiasm stirs up the hearts of her hearers. Her pleasing personality quickly won every one to her. We hope to have her with us again soon.

We are starting out this year with four meetings a month, every Friday afternoon at the parsonage. The first is our business meeting, the second is Bible Study, the third a missionary program and the fourth a mission study. Our Social Service Superintendent is perfecting plans for the organization of a Mother's Club among the women of the town.

The pastor, R. E. Stevenson, installed the officers at a public service in the church. Each officer seems inspired to make a specialty in her line and with such a spirit, coupled with a true devotion, we are determined to move forward this year. The need for work and workers in this new field is great and challenges our best effort. We ask the prayers of our sister societies that we may be of service in meeting this need and that we may be able to build wisely and well on the secure foundation laid by the faithful workers who have gone before us.

MRS. R. E. STEVENSON, Publicity Agent.

WEATHERFORD AUXILIARY, FIRST CHURCH.

While not in a self-satisfied mind, the Woman's Missionary Society of First Church, Weatherford, feels that the year 1915 was one of progress along all lines. We had a net increase in membership of twenty, every claim was paid in full and a beautiful spirit of harmony has prevailed at all times.

We are fortunate in having for our President, Mrs. J. W. Brazleton. She is consecrated, efficient and wide-awake. The zeal and enthusiasm that she puts into her efforts is a source of inspiration to every member.

Mrs. J. M. Berry, our First Vice-President, has under her fostering care a young ladies society that it

would be hard to excel. With a membership of twenty-four they have raised for all purposes \$150.50. Of this \$85 was applied on the milk and ice fund, \$10 for hosiery, fruits and candies for poor children at Christmas, \$42 for connectional purposes and the remainder was spent on the parsonage. One beautiful feature of their charity work was that they did not send their gifts, but went in person to the homes of want and sickness where their bright faces meant as much as the gifts they took. Mrs. J. B. Price, Second Vice-President, understands children and children's work. For various reasons during the past year this line of activity has been carried on mostly through the Sunday School, but plans are maturing whereby more effective work can be done in this department. The Mission Study department is under the competent leadership of Mrs. H. C. Shropshire, and never once has she allowed the interest to lag. There are forty ladies who are taking the missionary study course and the good attendance and carefully prepared lessons are eloquent testimonials to the popularity of this department.

Mrs. H. F. Leach has had charge of the local work and under her active management \$288.50 was raised. This money was used for improvements on the church and parsonage and for local charity.

A good Publicity Superintendent is indispensable to the success of our Auxiliary, and we have one in Mrs. Preston Martin. She is also responsible for the fourth Monday programs and they are always bright and interesting.

Mrs. T. S. Bullock holds the important office of Treasurer and it is largely due to her tireless efforts that the sum of \$465.60 was collected and every obligation paid in full.

Mrs. J. S. Smith, our Corresponding Secretary, is a charter member of the society, but years of service have not dulled her interest. She is always present and full of enthusiasm and good cheer, while her carefully reports are a joy to the Secretary. Mrs. M. D. Akard, Superintendent of Supplies, begins early to let us know of the needs in her department. Through her instrumentality we sent a variety of preserved fruits to the Mission Home at Dallas, valued by one of our local merchants at \$50, a box of clothing to the Wesley House at Fort Worth, valued at \$25, and a \$15 box to the country.

Mrs. W. A. Brown had the agency for the Voice and has a paid up list of twenty-three and is present at every meeting, always ready to enroll more.

In addition to this efficient corps of officers we have a membership of faithful, zealous women always ready to respond to every call of duty.

We are starting into the new year with renewed vows of consecration and a determination to make this the best year of our lives as individuals and as an Auxiliary.

The officers for 1916 are: Mrs. J. W. Brazleton, President; Mrs. J. M. Berry, First Vice-President; Mrs. H. F. Leach, Second Vice-President; Mrs. H. C. Shropshire, Superintendent of Mission Study; Mrs. Ben Hartley, Superintendent of Social Service and Local Work; Mrs. H. S. Boyles, Secretary; Mrs. F. S. Bullock, Treasurer; Mrs. J. S. Smith, Corresponding Secretary; Mrs. Preston Martin, Publicity Superintendent; Mrs. M. D. Akard, Superintendent of Supplies; Mrs. B. W. Akard, Agent of Voice.

MRS. BEN HARTLEY.

STINTS VS. STUNTS.

Mrs. F. B. Rudolph, Superintendent of Membership, North Texas Conference.

At the recent session of the North Texas Conference, in Paris, the department known as "Home Guards," was changed to "Membership," with the same slogan, "Enlist every woman in the Church in Missionary work." The "Win-One-Plan" is stressed as the best method.

As a rule, this is the only dependable plan, yet there are persons who can be reached, and those who will work during a concert of action that are not influenced otherwise. We find a need for special revival seasons, just as the atmosphere is purified by a storm, and we recognize God's power in the physical world when forces are united, so in the spiritual world we learn that much strength is gained in union.

If we follow the wisely made plans that have proved practical in other States, that have had an increased membership from the "Whirlwind Campaign," there will be many accessions that could not have been won so readily in any other way. The Conference President was asked, "What would be the especial work of the Membership Superintendents during the campaign?" She answered, "Take care of the new members that come in."

If each Membership Superintendent

PAY WHAT THOU OWEST.

Jas. Allen Crutchfield.

The comedy of some debts made. The tragedy of debts unpaid!

That this is written, should you be opining. To call attention to some common verse. And pass it lightly by, should be inclining. No sort of sad mistake could be much worse: For there's no time to waste, no time to idle. The time to make amends will soon be gone. The fiery steeds of time have, now, no bride And to the final goal are racing on.

For you, there may somebody now be waiting. Some silent midnight tapping at your door— Something you owe, why are you still debating?

The messenger may go, and come no more! Somebody's faith will fail by your defaulting. May start the downward way and ne'er return. Strange you a single moment would be halting— Life's waning taper soon will cease to burn!

There is a hand that on the wall is writing Of certain doom, but tells not how, or when. The drop will fall, nor whom it will be smiting. 'Tis not within the reach of mortal ken. Not all of Gabriel's hosts for him encumbered. With unforgiven sin or debt or hate Could swing the golden gate, that he be numbered. With all the happy heirs of God's estate.

has her territory districted, as was so thoroughly explained by Mrs. Marshall, and as I know many have done, you are better prepared for the campaign, but remember the real work that is worth while comes after the campaign and we must be prepared for that.

When a new life is to be ushered into the world great preparation is made for the event. The trained nurse is busy, the trusted physician is directing; then, if the child is pronounced safe and promising, all is counted a success. Yet it is after the high-priced nurse has gone and the doctor has his other numerous patients in mind again that the real development work for the child begins. Happy indeed for its welfare if a wise, experienced mother or aunt is ready to tide it through the first critical period when the right kind and quantity or nourishment is more valuable than all else.

Our President is the physician, the Campaign Superintendent is the trained nurse, and we are the caretakers. There will be a stunt in which every member will have a part, yet it will be the patient stint work that will be necessary. There will be some who will be aroused perhaps, yet not won completely, some who will not readily find a place for themselves, all will need to learn that they are needed.

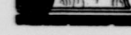
May I mention one force that we are not using as we might, the dear grandmothers, and grandfathers, and the sick. I said to a dear old lady, "Will you pray for our new Epworth League President? I heard him say that he had so much confidence in your Christianity, your prayers would help him so much in the work he is inexperienced." The faithful saint wept for joy. I added, "Won't you pray for me too, that I may not forget that I am only a partner, I want to always remember that it is His work." She called me afterwards and said, "I want to thank you for thinking that I can be of some use yet. Three times a day I talk to the Father about you, and that splendid young man." I said, "A young man has been asked to lead a League meeting next Sunday night and a friend phoned me that he thought of giving it up because the program was about temperance and he didn't believe in prohibition." He says he does not want to be hypocritical. I

A YANKEE VETERAN'S STORY

"My entire body," writes Thor. Larkin, Soldier's National Home, Maine, "was broken out with some peculiar skin disease and I thought sure I would never find a cure for it. But after making a few applications of Gray's Ointment I began to improve, and being encouraged continued its use until now I am entirely cured. Words are inadequate to express my gratitude." Gray's Ointment is older than the veteran who wrote this. For 33 years it has been a priceless boon to sufferers from skin troubles—blood sores, boils, ulcers, festering wounds, etc. 5c at drug stores. Write Dr. W. F. Gray & Co., 850 Gray Bldg., Nashville, Tenn., for a Free Sample post-paid.

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Sanitary Bedding Co., Dept. 447 Charlotte, N.C.

told him to lead the meeting and let the conscience part adjust itself. Pray grandma, that he will give up his belief, instead of the meeting. She said, "I shall be glad to." Suppose all of the shut-ins were helping us in this strong way, wouldn't we be ready to sing the old camp meeting hymn, "Oh, the Power Has Come Down!"



THE Advocate Machine

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, \$25.50, which includes one year's subscription to the Texas Christian Advocate. Address BLAYLOCK PUB CO., Dallas, Texas.

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ESTEY ORGAN COMPANY

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PASSING DAY

THE WARS.

The great German offensive against Verdun has so far proven a failure, though the Germans have not lost hope and will make another attempt with fresh armies.

From the Austro-Italian front reports indicate heavy fighting with honors about even between the contending armies. Nothing of special moment is reported from other war zones, beyond the Russian success in southeastern Galicia, where Vienna admits the evacuation of the Austrian bridge head at Czernowitz to the Russians.

So far as this country is most concerned, the Mexican situation the past week easily overshadows the European war. General Pershing with his army has already advanced far into Mexico in his search for Villa.

The Interstate Commerce Commission has extended the scope of its investigation into the rate and practices involved in the transportation of fresh meats, live stock and packing house products, so as to include all the railroads in the United States.

The House last week, by a vote of 346 to 14, passed the Administration bill to retain the present tariff of one cent a pound on sugar instead of permitting the free clause of the Underwood-Simmons tariff act to go into effect May 1.

Fire swept thirty blocks in Paris, Texas, March 21, during a high wind. It is estimated that fully 10,000 people were left homeless.

More than two thousand merchant vessels have been taken from the sea on account of the European War, according to figures of the Department of Commerce, Germany, with 600 vessels sunk, captured or interned, heads the list.

A gavel made from the yellow poplar taken from the first Methodist church built west of the Allegheny Mountains will be presented to Southern Methodist University by James Boyd, of Lancaster, on the centennial of the death of Bishop Asbury, March 25.

Appropriations made by the General Education Board, founded by John D. Rockefeller, "to promote education within the United States," from the time it was organized up to June 30, last, totaled approximately \$16,862,000, according to the first installment of the Board's annual report for the fiscal year 1914-15, made public today.

Bowie County, by a vote of two to one, voted last week to remain in the dry column. The city of Texarkana voted "dry" by six majority, while nearly all the smaller towns and farming districts went overwhelmingly for prohibition.

The Annual National Assemblage of the League to Enforce Peace, of which Ex-President Taft is president, will be held in New York May 26, 27. According to the announcement, "the express purpose of calling the national assemblage at this time is to devise

and determine upon measures to give effect to the proposals for a League of Nations to enforce peace" adopted at the conference at Philadelphia, in Independence Hall, last June, which organized the League and elected Mr. Taft as president.

The Salvation Army's famous bread line in Cooper Square, New York, will be abolished, it is announced, because the army has become convinced that the men who compose it are beggars who do not wish to work.

Castor oil has become so scarce that the jobbers have announced that until further notice they will not sell more than one gallon at a time to a retailer. The wholesale price, which under normal conditions, is around \$1.25 a gallon, has advanced to \$2.50 and \$3, according to grade.

The Anti-Saloon League of Texas will endeavor to procure 300,000 signatures of qualified voters on the petitions asking for a vote on the submission of the prohibition issue in 1917. The League is preparing to circulate throughout the State thousands of petitions, requesting the State Democratic Executive Committee, which meets the second Monday in June, to place on the ballot of the State Democratic primaries in July the question of the submission in 1917 of a prohibition amendment to the State Constitution.

The fourteenth annual report of the United States Steel Corporation covering operations for 1915 disclosed with much detail the remarkable recovery of the steel and iron industry from its low state of the preceding year and the first quarter of 1915 to the highest level of activity and prosperity ever known.

Cottonseed oil sold for seventy cents per gallon in Dallas and other Texas points last week, the highest price in the history of the industry. The highest previous mark on record was sixty-five cents per gallon, paid in September, 1910, at the beginning of that season, after the drought of 1909, when the cotton crop was very short.

The Minnesota Daily, the student newspaper of the University of Minnesota, which had asked the women students of the institution the question, "How much salary must a man receive before you would consent to marry?" received replies ranging from \$800 to \$10,000 a year.

Withdrawal by the Federal Government because of inadequacy of the appropriation of fifteen live stock sanitary inspectors in Oklahoma has led to the Board of Agriculture sending telegrams to the members of Congress from Oklahoma urging their reinstatement.

The recent strike of negroes in the Danish West Indies has reopened the old question of the sale of the islands to the United States.

The Annual National Assemblage of the League to Enforce Peace, of which Ex-President Taft is president, will be held in New York May 26, 27. According to the announcement, "the express purpose of calling the national assemblage at this time is to devise

Indies, has just published a pamphlet on the situation from the point of view of the most influential Danish residents of the colony. M. Hageman favors the sale. He views the future under Danish rule pessimistically and particularly points out that the population is decreasing alarmingly.

MINERAL WELLS CURATIVE WATERS.

Mineral Wells for over thirty years has been known as a resort where its waters possess wonderful curative properties. From the lone Lynch well, of accidentally discovery, in the early eighties, have sprung many others, all medicinal and curative.

DOUBLING THE PREACHER'S POWER.

Rev. Wallace M. Crutchfield.

To double one man's power is as good as employing two men. Any Church can do this by each member making it a conscientious duty to attend all services regularly.

Members may be careworn, troubled and weary. Excuses for absence are easily found. Rather should the faithful Church member seek for reasons for going and not permit himself to consider for one moment the alternative of staying away.

The preacher is vexed with the problem of the evening service. If the people would go he would not have this problem. Yet certain members stay away at evening and at the same time complain at the preacher for not filling the house.

There are few ways in which the members of a Church can multiply their pastor's usefulness so readily and certainly as by promptness in attendance on all Church services.

YOU HAVE MONEY ENOUGH TO BUY A LOT IN UNIVERSITY PARK THE ADDITION Culture LET US HELP YOU BUILD YOUR OWN HOME THERE

of his people the preacher is as Samson shorn of his strength.

While this is a plea for regularity in Church attendance, Christian people should not be contented with being present only. They should enter heartily into every portion of the service.

"EVERY MEMBER CANVASS."

Leaders in the Laymen's Missionary Movement agree that the Every Member Canvass, substantially as outlined below, is the most efficient and satisfactory method yet devised for the solution of the financial questions for Churches generally.

1. Distribution of Literature. Secure missionary leaflets from 810 Broadway, Nashville, Tennessee, and beginning about the first Sunday in September, distribute a series of these leaflets every Sunday up to the canvass.

2. Mission Study Class. Beginning the first week in September, let the Board of Stewards and Missionary Committee, jointly, meet once each week for four successive weeks, or each night for four successive nights in one week, and make a thorough study of some short missionary text.

3. Distribution of Membership. Pair off the stewards and members of the Missionary Committee, and divide the membership, not to exceed twenty-five

members for each pair. Do this at the weekly meetings. Make a study of the financial ability of each member.

4. Get-together Meeting. During the week prior to the first Sunday in October, have a rally for all members and friends of the Church. Serve lunch or light refreshments. Explain the plans fully. Make up two budgets, covering every Church expenditure.

5. Sunday Services. At 11 o'clock on the first Sunday in September, let the pastor preach a strong sermon on tithing, stewardship and missions, and at the close, cause the distribution of literature called for above.

6. The Canvass. Let the pairs go out and make a personal canvass of every member that afternoon, for a definite pledge on the weekly basis. The canvass should start from the church at 2:00 o'clock, after a season of prayer.

7. Reports. Sunday night's service should be given over to a thanksgiving service, in which reports of the afternoon's work may be given.

8. Post Canvass Work. During the following week, every person absent on Sunday afternoon should be canvassed, and every contributor, children and all, should be given a package of duplex envelopes, the package to contain an envelope for every Sunday in the year.

9. Post Canvass Meetings. Regular monthly meetings of the Board of Stewards and Missionary Committee should be held for the consideration of difficulties, the re-canvassing of members negligent about their pledge, and for the distribution and canvass of new members.

10. All salaries should be paid in full by the checks of the treasurer of the Boards, on the first of each and every month for the previous month's work.

Respectfully submitted: Board of Lay Activities of West Texas Conference, M. E. Church, South; M. A. Childers, Conference Lay Leader Chairman; W. H. McCracken, District Lay Leader, Beeville District, Secretary.

Adopted by Board of Lay Activities West Texas Conference, M. E. Church, South, in first regular session, San Antonio, Texas, March 11, 1916.

MONEY THIS BEAUTIFUL FAN FREE WITH EVERY DOZEN OF HANDKERCHIEFS EXTRA FINE PURE BLEACH HEMSTITCHED 1 INCH. No. 1001 MENS SIZE 18-18 DOZEN \$1.25 No. 1000 LADIES 12x12 .75 PREPAID TO ALL POINTS TEXAS TEXTILE CO. BOX 745, DALLAS TEXAS

OUR ORPHANAGE.

Report of Sunday School Specials to Methodist Orphanage:

|  |         |
|--|---------|
| Canadian School                          | \$12.60 |
| Clarksville School                       | 25.00   |
| Hutchins School                          | 18.00   |
| Calvert School                           | 11.24   |
| Peoria and Kerlin                        | 10.89   |
| Nederland School                         | 6.25    |
| Turnersville School                      | 4.55    |
| Fostoria School                          | 10.00   |
| Rochelle School                          | 2.50    |
| Lohn School (Rochelle charge)            | 2.85    |
| Rock Falls School                        | 1.85    |
| Chickasha, Okla. (by Miss Mary Whitmore) | 1.50    |

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

CHILDREN'S DAY.

To the Pastors and Superintendents of the Texas Conference—Important:

Children's Day programs will be handled this year in the Texas Conference according to the following plan: Each pastor will receive a supply of Children's Day programs for his charge. A circular will be sent to all the superintendents, advising them that they can secure programs from their pastors. These programs will be without charge. Our effort was to send to the circuits a supply sufficient for each Church. In the case of the station Churches we sent only a small supply, suggesting in our circular that pastors and superintendents could order directly from Smith & Lamar. If the Sunday School so desires, the cost of these additional programs may be taken from the Children's Day collection, but we are hoping that many of our stronger schools will pay for their own programs this year.

We propose to send to the charge in each district reporting the largest offering by June 1 a large size Standard of Efficiency. This is a very handsome production and will look well on the wall of any Sunday School; and it will be a worthy souvenir of your Children's Day occasion.

Pastors or superintendents who fail to get programs will please order directly from Smith & Lamar and take the matter up with me.

I thank you for the co-operation that gave us more than 100 per cent advance last year, and I believe that through your earnest and consecrated effort we will go as much beyond this year. WALTER G. HARBIN.

ATTENTION, PASTORS OF THE NORTHWEST TEXAS CONFERENCE.

Brother Everett writes me that the Publishing House will be ready to send out the Children's Day programs about March 15.

The Sunday School Board of the Northwest Texas Conference will furnish free to all Sunday Schools of our conference the programs if an offering will be taken and forwarded to the Treasurer, Brother G. W. Shearer, Tulsa, or to Conference Teller Brother Bynum, Abilene, Texas. So send direct to the Publishing House, Dallas, stating that you will take the offering as directed, and they will send you programs.

The Sunday School Board will furnish free literature to all Union Sunday Schools if they will use it, in order to get our literature used. But send your order to your Secretary, Rev. W. M. Pope, Dalhart, Texas, and he will O. K. it and forward it to the Publishing House. Be sure to follow these directions, and it will save you delay as the Board has directed the Publishing House to forward all orders sent to them direct to the Secretary for his approval.

Let all our pastors observe Children's Day, wherever possible, and take an offering, as your Board needs the money to use in the work. W. M. POPE, Secretary.

The lean days which have fallen on the newspapers of Europe were indicated when the official receiver offered at auction last week the good will and receiver's interest in the machinery and plant of the Daily Standard, for nearly a hundred years a leading London morning paper. The highest bid for the good will was \$1000 and for the good will plus the plant \$50,000. As neither bid approached the minimum fixed by the court, the property was withdrawn.

Boys are taller, heavier, and have better lung capacity than girls, except during the early adolescent period, when the converse is true. This is a conclusion reached by Dr. Bird T. Baldwin, professor of psychology and education in Swarthmore College, Swarthmore, Pa. Prof. Baldwin presents the results of his research with over 30,000 measurements in the article read at Chicago and in the scale for the measurement of physical growth in children.

SOCIOLOGICAL CONGRESS.

The eyes of the religious world are turned toward New Orleans on account of the meeting of the fifth annual Southern Sociological Congress to be held there April 12-16. Ministers and laymen from many States have made their arrangements to attend the Congress on account of the interesting program which has been announced. Of special interest to the people of the religious world will be the conference on "The Church and Health," which will bring together a notable group of ministers and physicians, as well as hundreds of others who will be interested in the discussions. This conference promises to be one of the most interesting of the Congress. Many phases of the subject are to be covered, and the tentative program, which is constantly revised, already includes a list of prominent leaders in the world's religions and medicine. A few of the speakers and their subjects are noted below:

- "The Religion of Health"—Dr. L. W. Rose, Laurel, Miss.
- "The Church as the Guardian of Health"—Dr. H. M. Edmonds, Birmingham, Ala.
- "The Relation of Health to Morals"—Dr. H. M. Harbin, Rome, Ga.
- "Safeguarding Public Morals"—Dr. R. S. Complan, New Orleans.
- "The Marriage Health Certificate"—Dr. Oscar Dowling, New Orleans.
- "How Christianity Must Meet the Social Crisis"—Rev. C. E. Ames, St. Louis.
- "The Sunday School as an Agency for Public Health"—Dr. J. M. Parrott, Kingston, N. C.
- "The Mid-Week Meeting Vitalized by Health Studies"—Dr. Mercer P. Logan, Charleston, S. C.
- "The Pastor as a Pathologist"—Dr. O. B. Chester, Columbus, Ga.
- "The Point of Friction Between Disease and Devotion"—Judge G. F. Austin, Columbus, Ga.
- "The Minister as a Health Propagandist"—Dr. C. S. Gardner, Louisville, Ky.
- "Sex Education and the Single Standard of Morals"—Rabbi W. H. Frineshriber, Memphis, Tenn.
- "The Point of Explosion Between the Spiritual and the Industrial"—Rev. F. M. Crouch, New York.
- "Local Children's Bureau as an Agency of the Church for the Conservation of Child Life"—Miss Mable Hertzler, Baltimore, Md.

Many other subjects will be given attention, and other prominent speakers are being added to the program daily. The Congress will have its headquarters at the St. Charles Hotel, in New Orleans.

FROM REV. S. L. BALL.

As I am now "shut in," at least for the present, having been a very sick man, I will write a line or two that those of my friends who may chance to read the Advocate may see that, after nearly five weeks of suffering and helplessness, I am now apparently on the road to recovery. I was operated on at the Sherman Hospital and found to be in such bad condition that my physician said I could not have lasted more than two more days if I had not submitted to the operation. It was said to have been "a close call." Was I in two days of heaven and knew it not? Solemn thoughts rush in upon us as we contemplate this awful, yet most glorious fact. "For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

These are cheering words to a suffering man on the border land. "Light affliction" compared with the heavy affliction that must fall upon the lost soul, "for a moment" compared to the eternal affliction that must rest upon the lost, "worketh for us a far more exceeding and eternal weight of glory." These words at least suggest that our affliction is designed to bring us closer to God, and to make us stronger and better; and to put us more and more into sympathetic touch with the afflicted, the suffering and the dying, thereby making us more useful and bringing us at last into a richer reward. I hope that will be true of me, and of you who may read these lines. S. L. BALL, Sherman, Texas.

WITHDRAWS FROM CHURCH.

To Whom It May Concern: I have withdrawn from the Methodist Church and from the North Texas Conference at my own request. H. M. PIRTLE, Trenton, Texas.

MARRIAGES.

BURROUGHS - BISHOP. — Married, January 11, 1916, Mr. W. F. Burroughs, of Sanger, Texas, and Miss Neppie Lee Bishop, Dublin, Texas.

DISTRICT CONFERENCES.

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

- Clinton, at Custer City.....March 23
- Hamlin, at Spur.....March 23
- Cleburne, at Grandview.....April 12
- Lampasas, at Lampasas.....April 12
- Georgetown, at Taylor.....April 18
- Lawton at Gotebo.....April 19
- Muskogee, at Vian.....April 20
- Gatesville, at Meridian.....April 24
- Sulphur Springs, at Mt. Vernon.....April 24
- Cisco, at Gorman.....April 25
- McKinney, at Nevada.....April 25
- El Paso, at Van Horn.....April 26
- Sherman, at Bells.....April 26
- Terrell, at Royse City.....April 26
- Vinita, at Welch.....April 26
- Abilene, at Moran.....April 27
- Chickasha, at Ryan.....April 27
- Decatur, at Jermyn.....April 27
- Dublin, at Comanche.....April 27
- Gainesville, at Myra.....April 27
- Greenville, at Wolfe City.....April 27
- Vernon, at Esteline.....April 27
- Waco, at West.....April 27
- Big Spring, at Stanton.....April 28
- Bonham, at Bailey.....May 2
- Brownwood, at Bangs.....May 2
- Hillsboro, at Covington, 7:30 p. m.....May 2
- San Antonio, at Potet.....May 2
- Amarillo, at Canyon.....May 3
- Plainview, at Crosbyton.....May 3
- Roswell, at Roswell.....May 4
- Stamford, at Albany.....May 4
- Tulsa, at Beggs.....May 4
- Brenham, at Rosenberg.....May 8
- Hugo, at Antlers.....May 8
- Austin, at Manor.....May 9
- Albuquerque, at San Jon.....May 10
- Marlin, at Teague.....May 16
- Jacksonville, at Troup.....May 17
- Clarendon, at Memphis.....May 23
- Marshall, at Harleton.....May 23
- Pittsburg, at New Boston.....May 24
- Sweetwater, at Fluvanna.....May 24
- Dallas, at Tyler St., 7:45 p. m.....May 25
- San Angelo, at Miles.....May 25
- Corsicana, at Frost.....May 31
- Madill, at Mannville.....June 5
- Albuquerque, at San Jon.....June 10
- Waxahachie, at Palmer.....June 20
- Timpsaw, at New Prospect.....July 5
- Choctaw, at Old Cedar.....July 27

PLAINVIEW DISTRICT CONFERENCE.

The Plainview District Conference will meet at Crosbyton, May 3, 4. The opening sermon will be preached on Tuesday evening before by Rev. J. W. Story, of Plainview Station.

- Committees:
- License to Preach—O. P. Kiker, D. C. Ross, B. Y. Dickinson.
  - Admission—J. W. Story, W. M. Pearce, M. S. Leveredge.
  - Orders—G. W. Shearer, S. J. Upton, B. W. Wilkins.
  - Southwestern University Scholarship—W. M. Lane, J. A. Sweeney, B. H. Oxford.

A cordial invitation is extended the editor and brethren who represent the various interests of the Church to be with us. A. L. MOORE, P. E.

DECATUR DISTRICT CONFERENCE

The Decatur District Conference will be held at Jermyn, beginning April 27, and closing Sunday night, April 30. Let all the preachers and delegates come to remain to the close. The opening sermon will be preached by Rev. J. T. Bloodworth, April 26, at 7:30 p. m.

- The following committees are hereby appointed:
- License—J. L. Sullivan, J. E. Shaw, H. B. Johnson.
  - Admission—J. T. Bloodworth, F. M. Richardson, J. D. Hudgins.
  - Deacons—J. R. Atchley, W. N. Vernon, E. F. Brown.
  - Elders—R. B. Moreland, W. J. Wilson, S. M. Ownby.
- W. M. STUCKEY, P. E.

PITTSBURG DISTRICT CONFERENCE.

The Pittsburg District Conference will convene at New Boston, May 24, with opening sermon by Rev. B. C. Anderson, Tuesday night, the 23rd. The following are the committees:

- License to Preach—J. E. Morgan, D. A. Williams, C. H. Adams.
  - Admission and Readmission—C. T. Cummings, T. C. Sharp, J. E. White.
  - Deacons' Orders—Jesse Lee, M. I. Brown, J. C. Huddleston.
  - Elders' Orders—J. L. Red, I. O. Dent, M. N. Terrell.
  - University Scholarships—A. A. Kidd, J. W. Ussery, W. L. Russell.
- W. H. VANCE, P. E.

NOTICE, BROTHERS OF THE ABILENE DISTRICT.

I wish to urge the brethren of this district who purpose bringing their wives to District Conference at Moran to please notify me at once by mail, giving at the same time the names of all delegates who will be in attendance. We can take care of all, but desire to be notified in time to make

CLASSIFIED ADVERTISEMENTS

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

AGENTS WANTED.

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

EDUCATIONAL.

OSKALOOSA COLLEGE, Oskaloosa, Iowa. Departments: Graduate, College, Divinity, Normal, Commercial, Preparatory and Music, by mail and in residence. Degrees conferred. Grades from standard institutions and conference work accepted. Prices reasonable. Pay by installments. Catalog.

EVANGELISTIC.

D. V. YORK, Evangelist, Eldorado, Okla. DEAR BROTHERS.—If you need good help in your meetings notify me at San Antonio, Texas, 308 N. Frio. F. M. WINBURNE.

EVANGELIST, many years' experience. Indorsed by North Mississippi Conference. Have seen thousands saved. Large or small towns. Proper financial methods, pastor paid first. W. D. BASS, Corinth, Miss.

REV. E. G. KILGORE, for many years a successful evangelist, is open for dates for the spring and summer. I heartily recommend him. As he is changing his postoffice as he goes to different meetings, brethren desiring his services will please write to me for dates. S. X. SWIMME, Tahleah, Okla.

The best provision for same. I would be glad also that the Connectional men who are expecting to attend our conference would advise me of that fact at once. Let one and all do this today, thus assisting very materially in the entertainment of this body. I wish to urge the wives of the preachers to attend. Come and see the big oil field. A. D. JAMESON, P. C.

MUSKOGEE DISTRICT CONFERENCE.

Pastors will please send me the names of all delegates from their respective charges who will attend the District Conference to be held at this place April 20-23. Those who are going to bring their wives will please notify me at once. We are expecting this to be a great occasion. T. O. SHANKS, Vian, Okla.

CHANGES IN APPOINTMENTS.

I am authorized to announce that Bishop McCoy has made the following changes of appointments in the Northwest Texas Conference:

On account of serious health conditions Rev. J. G. Putman has been relieved of his charge as presiding elder of the Vernon District, and Rev. M. Phelan, of the Chillicothe Station, has been appointed presiding elder of the Vernon District.

Rev. M. M. Beavers, of the Aspermont Station, has been appointed to the Chillicothe Station. Rev. Z. B. Pirtle, of the Throckmorton Station, has been appointed to the Aspermont Station. Rev. W. C. Childress, of the Throckmorton Mission, has been appointed to the Throckmorton Station, and the Throckmorton Mission is provided for. J. G. MILLER.

NOTICE TO CHICKASHA DISTRICT PASTORS.

On account of a depleted treasury I urge the pastors of Chickasha District to collect all Missionary assessments by District Conference. Brethren, I make this request after repeated requests from our conference and general secretaries. C. F. MITCHELL.

MONTERREY (MEXICO) SUNDAY SCHOOL.

During the entire year 1915-1916 our Sunday School at Monterrey, Mexico, matriculated one hundred and sixty pupils. Since our Conference in February we have had as many as one hundred and seventy-four pupils present on one single Sunday. Revival

EVANGELISTIC SINGER.

In view of the recent death of Judge M. J. Thompson, Lawyer-Evangelist, with whom I have been working since January 1915, I am open for engagements. Write me at Austin (or Gilmer), Texas. GEO. P. BLEDSOE.

A. A. SIMPSON, Tenor, Cotulla, Tex. Have open dates. Will be in Central and North Texas during summer months.

I am now in Chicago, doing special work at Moody Institute. Expect to do evangelistic song work regularly after April 9th. Would be pleased to hear from any pastor desiring such assistance. Address G. H. GRIFFIN, Chicago, Ill., 153 Institute Place. After April 1st, Vernon, Texas, care Rev. H. M. Long.

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.

MISCELLANEOUS.

BEAUTIFUL FAN free with each dozen Mens' Pure Black Hemstitched Handkerchiefs, \$1.25, or dozen Ladies' Hemstitched Handkerchiefs, 75c. Charges prepaid. TEXAS TEXTILE CO., Box 745, Dallas, Texas.

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

ANTS troubling you? Our Kaster Kaps protect you. Write McCOMBS-RUSSELL CO., Lynchburg, Texas.

ORGAN FOR SALE.

FOR SALE.—An Epworth Organ, Style 750 Auditorium. It was paid \$117.50. Will take \$75.00. Organ is in good repair. Have decided to buy a piano is our reason for selling it. Write or wire JNO. W. GOODWIN, Pastor Methodist Church, Carthage, 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. ODOM, Superintendent, 5520 Reiger Ave., Dallas, Texas.

conditions obtain there, although we have had no protracted meeting. Our Laurens Institute still overflowing, but the hospital is still closed. JACKSON B. COX.

PASTORS AND SUPERINTENDENTS, CENTRAL TEXAS CONFERENCE.

We mailed out to the superintendents double post cards asking for orders for Children's Day programs. We would respectfully urge that these cards be filled out in full and returned as soon as possible that we may get our orders into the Publishing House in time to have them filled promptly. We are stressing that you state on the card the circuit, the name of Sunday School and the name and address of superintendent or be very careful to give full address of the one to whom the programs are to be sent. The maintaining of a Field Secretary depends upon a liberal offering and loyalty to our Church calls for some kind of an offering from every Sunday School, however small. Our statistics show that \$1439.99 was reported as collected on Children's Day, but only 1283.90 reached the Conference Treasurer. J. C. MIMMS, President. R. F. BROWN, W. E. HAWKINS, Executive Committee.

Bonham District—Second Round.

- Dodds, at Lanius, March 4, 5.
  - Ladonia, March 11, 12.
  - Leonard, March 18, 19.
  - Bonham Sta., March 20.
  - Trenton, at Grove Hill, March 25, 26.
  - Petty, at Forest Hill, April 1, 2.
  - Bonham Miss., at Edhub, April 8, 9.
  - Ector, at Savoy, April 9, 10.
  - Brookston, at Pleasant Hill, April 15, 16.
  - Windom, at Rock Point, April 22, 23.
  - Whiteoak, at McCraw's, April 29, 30.
  - Honey Grove, May 5, 6.
  - Telephone, at New Hope, May 12, 13.
  - Ravenna, at Ambrose, May 19, 20.
  - Bailey at Randolph, May 26, 27.
  - District Conference convenes at Bailey, Tuesday evening, May 2nd.
- E. W. ALDERSON, P. E.

Brownwood District—Second Round.

- (Revised.)
  - Wingate, at Wingate, March 25, 26.
  - Winchell, at Winchell, April 1, 2.
  - Norton, at Norton, April 8, 9.
  - Winters Sta., April 9, 10.
  - Novice, at Midway, April 12.
  - Ballinger Sta., April 16, 17.
  - Rockwood, April 22, 23.
  - Bronte, April 28, 30.
  - Robert Lee, at Sanco, April 29, 30.
  - Vialera, at Bethel, May 6, 7.
  - Coleman, May 7, 8.
  - Indian Creek at Indian Creek, May 13, 14.
  - Brownwood, May 14, 15.
- SAM G. THOMPSON, P. E.

MRS. KIDD-KEY GIVES SOME HISTORY ABOUT THE COLLEGE.

At the request of several of the citizens of Sherman, friends of the college, I give below the following statement in regard to the development and receipts of the college for the last twenty-eight years.

The first year that I came there were fifty boarding pupils in the school; the next year there were 80 and the following year, 105. Since that time the average has been 200 boarders a year, often 250 and sometimes 300, but that there may be no exaggeration in regard to this matter, I will put the average at 225 boarders.

The citizens of Sherman have given me their moral support and some have been liberal contributors. The amounts Sherman has given the school in the twenty-eight years are as follows:

- \$1200 my first year.
\$500 on the old music hall.
\$700 on the street filling.
\$2500 on the dining hall.
\$6000 on Annie Green Hall.
\$1500 on Chapel building.
\$7000 on Binkley Hall.
\$200 on pipe organ.
\$150 on sidewalks.
Total, \$19,750.

From these figures you must see that the school is a paying investment commercially, saying nothing of the high ideals of education and artistic development of the young women of this community.

To recapitulate—after the first year the capacity was so limited that the school was crowded; the second year a new building was a necessity. I asked the President of the Board of Trustees if he thought the town would erect a new building. He said the town would contribute \$1000. Knowing that would be insufficient I declined to receive it, but bought property adjoining the campus in my own name so that I could give a vendor's lien.

Last year, owing to the conditions all over the world, the number of pupils was 75 short of the previous year. The salaries of the teachers were \$38,000 for the year, which I paid in full, of course, at a personal sacrifice.

At Christmas the thought was suggested to me that I close the school knowing that I was losing every month, but I had engaged the teachers and obligated myself to pay them and felt that I must meet that obligation.

cial obligations. And right here permit me to say that I am very grateful to the people of Sherman who carried over my accounts from last year and gave me an opportunity of settling them as I have done.

Some doubt has been expressed as to the ownership of this property. Annie Green Hall, Lois Thompson, Julia Halsell Hall, Binkley Hall and the Colonial Hall are the exclusive property of the North Texas Conference.

But for the encouragement and support of the late Rev. J. M. Binkley I would have faltered and perhaps fallen by the way years ago.

THE EVANGELISTIC CAMPAIGN AND MISSIONS.

In the old days many people judged a man's religion by his tears. If his lachrymal glands worked overtime he was intensely pious.

There is more sense in the last judgment than in the first. Money is coiled blood and tears and sweat and muscle and brain and heart and dreams and visions and hopes and fears, and the way a man disposes of it is a perfect gauge of his character.

What are we going to do with the converts that we expect by the thousands in our great simultaneous campaign? What are we going to do with the great waves of religious emotion that will break on the shores of our mighty State?

Tears of conviction that do not ultimate in sacrifice and service will crystallize and turn hearts to stone.

The first result of our campaign ought to be scores of young people to give themselves to the ministry and to our home and foreign mission fields, but it ought to mean also the laying down of thousands of dollars upon the altars of the Church for the evangelization of the world.

We have too many she-men in all our congregations that want to put in the widow's mite. In the first place, they are not widows, and in the second place, her mite was all the living she had.

I sometimes think that our laymen are being fed to death. Too much feasting and too little fasting, too much grub and too little grubbing. Most women die from worry and most men from stuffing.

If he fails to see the people with the co-operation of his laymen he

will be responsible for the deficit, and God will hold him to account. If he fails to press the collections the revival will be a boomerang instead of a bullet, and his charge instead of being a pasture where the blue sky kisses the green earth and the sheep are knee-deep in clover will be a burnt-over field, where the grass won't grow and the sheep will starve to death.

Why will any charge fail? The biggest reason is because they did not want to succeed bad enough. A piece of classic poetry suggests itself and "if you can't see the point you need an alienist to pass on your case."

Old Chap didn't like to work—wasn't his desire, but was allus to be found sitting by the fire. When the winter winds blew cold, said, "Pile the grate up higher," but Old Chap never did a thing; just sat by the fire.

The man that will have the hardest time bringing up the collections is the man on the poor circuit and mission. The stingiest people that I have found in the world are some farmers who own these black land farms.

Easter Sunday ought to be the happiest day we have ever seen. Happier than San Jacinto Day or Independence Day. The day of thousands of converts, the day of scores of newborn preachers and missionaries, the day of the largest offerings for world evangelism ever made in Texas.

P. R. KNICKERBOCKER, Missionary Secretary North Texas Conference.

RESOLUTIONS.

Whereas, On February 13, 1916, God, in his infinite wisdom, called unto himself Mrs. Fernelia A. Harrison, the beloved mother of Rev. J. E. Harrison, D.D., the much loved and esteemed President of the Methodist Preachers' Association of San Antonio, Texas; and

Whereas, The going away of this dear mother in Israel means a personal loss to so many, yet for her it is great gain, for she has gone to be with the same Savior whom she loved and followed while here on earth. We know what patience, gentleness, tenderness, friendship and love characterized the life of this mother, who cheered and blessed the multitudes along the way.

Resolved, That we, the members of the Methodist Pastors' Association of San Antonio, not only record a deep sense of loss in the going of this gentle mother, but that we humbly submit to Him who doeth all things well, praying that the memory of her long and useful life may linger to inspire and bless those who must wait for a little while.

Resolved, That we tender our most sincere and heartfelt sympathy to Dr. Harrison and his family, praying that the God of all comfort and consolation may bless and sustain in this lonely hour.

Resolved, That a copy of these resolutions be spread upon our minutes, a copy sent to the sorrowing family and to the Texas Christian Advocate.

C. WESLEY WEBDELL, OSCAR T. COOPER, J. H. GROSECLOSE.

THE POEMS OF FRANK MYRTLE.

As the Advocate knows something of my interest in the history of Methodism, in the men and women who pioneered our Church in the early day, you will not be surprised when I tell you I have interested myself no little to get as much of the writings of them together as possible.

He wrote under the name at the head of this article and published, I presume, a very limited edition—published by J. B. McFerrin agent, Nashville, Tennessee, 1853, and from what I can learn from his good wife, who still lives here, never sold a copy, only gave them to his friends.

The book is a 12mo. of 125 pages, neatly done in black cloth, and while I am not a capable judge of poetry I am quite sure the book has merit. The first part of the book is poems of a general character, followed by a prose poem of twenty-four pages, entitled, "The Land of Shadows," which is a criticism of the then beginning of the discussion over Creation or Evolution, Which?

Brother Spencer shows clearly he was thinking then ahead of the times, and his prose poem gives one a good idea of the trend of the pulpit of that day. After this is a number of pastoral, sentimental and patriotic poems that have to me a delightful "jingle."

E. L. SHETTLES, Navasota, Texas.

RESOLUTIONS OF RESPECT TO MRS. R. H. HUNTER.

Whereas, Our kind, gracious, loving, Allwise Heavenly Father hath, in his wisdom, removed from us one of our most faithful, untiring, devoted, lovable members of our Church, Mrs. Bernice Jones Hunter, wife of Dr. R. H. Hunter; therefore, be it

Resolved, That we here express our sadness, sorrow and loss and also bow in humble submission to our Father's will, and that we try to imitate in our lives the example of our dear sister and friend in her loveliness and beautiful Christian character.

Resolved, That a copy be published in the Texas Christian Advocate and a copy be sent to the family. Signed by pastor and Board of Stewards.

We, the members of the Woman's Missionary Society of the Methodist Church at Bullard, do hereby desire to express and place on record our real and heartfelt sorrow at the loss of one of our dear members, Mrs. R. H. Hunter; therefore, be it

Resolved, That where it has pleased a loving Father, whose ways are not our ways, but who ever "careth for us," to remove from us our faithful member. We praise God for her life. We do not murmur that the Lord hath taken away, but with a deep sense of our loss we pray that we may be made more faithful, and that many others may be called more actively to the help of the Lord.

Resolved, That we esteem it a privilege to bear testimony to her faithfulness to duty, her loyalty to loved ones and friends and to the Master's cause.

Resolved, That we extend to her family our heartfelt sympathy and love in their bereavement and commend them to the keeping of our Heavenly Father. May he at this time graciously give to them the sweet remembrance of his love and presence; and may heaven daily become more real with the added attraction of the loved one whom God has transferred from earth to heaven.

Resolved, That a copy of these resolutions be entered upon the minutes of the Society and a copy be sent to the Christian Advocate for publication.

MRS. J. A. CASWELL, MRS. J. R. McCARROLL, Committee.

E C Z E M A

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 C-U-R-E-D and NOT merely patched up to return again. Remember, I make this statement after handling nearly a half million cases of eczema and devoting 12 years of my life to its treatment.

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

REV. F. M. BOYLES.

At a meeting of the Board of Stewards, held on Wednesday evening, March 8, the following resolutions concerning the resignation of Rev. F. M. Boyles as pastor of the First Methodist Church, South, of Houston, Texas, were unanimously adopted.

Dr Boyles' health for the past few months has been delicate, and his physicians, in justice to his present condition, insists that Dr Boyles relax and take a rest. He feels sure that, with the exacting duties of a great Church and congregation laid aside, at least temporarily, will have the effect of speedily restoring him to his accustomed good health.

Whereas, Rev. F. M. Boyles, during the few months he has been pastor of the First Methodist Church of Houston, has endeared himself to the entire membership of that Church, and has won a lasting place in their hearts by his godly life and by his conscientious devotion to his duties; and

Whereas, His health has failed to such an extent that he feels it necessary to give up his position as pastor of that Church; therefore be it

Resolved, by the Board of Stewards of the First Methodist Church that we express our sincere sympathy with Brother Boyles in his affliction, and our genuine sense of loss in giving him up as our pastor.

Resolved, further, That we shall hope and pray for his speedy restoration so that he may in the future, continue with renewed and increased success his labor of love in the vineyard of the Master.

Resolved, furthermore, That we express our hearty satisfaction with, and appreciation of, the work he has done for First Church up to the time when his illness made it necessary for him to give up the work.

Resolved, That a copy of these resolutions be sent Brother Boyles, and that copies be furnished to the daily papers of Houston, and to the Texas Christian Advocate, and that a copy be spread upon the minutes of the Board of Stewards. (Signed)

P. W. HORN, ED S. PHELPS, T. W. FORD.

NERVOUSNESS AND NERVE.

The more nervous a man is, the less nerve he has. That sounds paradoxical—but it isn't; for nerve is stamina. Hood's Sarsaparilla gives nerve. It tones the whole system, perfects digestion and assimilation, and is therefore the best medicine a nervous person can take.

"The criminal thing of life is not the lack of capacity, but it is the unfaithfulness with which we use the capacity that is ours. We may feel very incompetent for the position to which we have been assigned. If we are sufficiently conscientious, it is more than likely that we will have this feeling; but God is simply asking us to fill the place in which His providence has put us with entire faithfulness to the trust reposed in us."

Piles Cured at Home By New Absorption Method

If you suffer from bleeding, itching, blind or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment; and will also send some of this home treatment free for trial, with references from your own locality if requested. Users report immediate relief and speedy cures. Send no money, but tell others of this offer. Write today to Mrs. M. Summers, Box 173 South Bend, Ind.

DR. W. D. JONES DR. H. B. BECHERD EYE, EAR, NOSE AND THROAT 701-G Wilson Bldg., DALLAS, TEX.

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 another 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.

BEDELL—Edward T. Bedell, of Marshall, Texas, passed to his reward December 30, 1915, in his eightieth year. Born in Talbot County, Georgia, and converted under the ministry of Dr. Lovick Pierce, he joined the Methodist Church and lived a simple, quiet, consistent life. For nearly thirty years he was an official member, and in his doctrine and walk was a true Methodist. He leaves a devoted wife and four excellent children. Brother Bedell had little of worldliness in his life. His Bible and religious papers were his companions. His dust sleeps in the old Scottsville Cemetery.

J. WESLEY LIVELY.

HALL.—Mrs. Corah J. Hall, wife of J. D. Hall, was born in Tarrant County, Texas, September 25, 1879, and died December 21, 1915. She was converted in early childhood and joined the Methodist Church; was married to J. D. Hall February 10, 1899. This union was blessed with eight children—five boys and three girls. Three of this number preceded her to the home beyond. Sister Hall was a faithful wife and mother. She had been in poor health for more than a year. May God's richest blessings rest upon the family of loved ones. May each of them be faithful to God and meet her in that land of unclouded day.

J. A. LANEY, P. C.

REED.—James Conwell Park Reed was born in Tarrant County, Texas, near Fort Worth, March 15, 1870; departed this life February 16, 1916. Bro. Reed was converted and joined the Methodist Church about ten years ago. He was married to Miss Ida Jackson in the year of 1894. God blessed this union with three children, two girls and one boy—Miss Ina and Vera and Clyde. Bro. Reed was a useful man in the Church, serving for a period as steward; he was also a trustee in our public school, and a member of the W. O. W. He leaves a wife, three children, quite a number of relatives, with a host of friends who mourn their loss. He will be sadly missed in the home, Church and community. May the Holy Spirit comfort the bereaved ones. Let us live so that we shall meet him in the "Sweet Bye and Bye." J. A. LANEY, P. C.

BARKER.—Mrs. Mary J. Barker, wife of W. O. Barker, was born in 1855; married in 1874; raised a family of ten children, and died at her home in Southeast Anson, Saturday night, March 4, 1916. Mrs. Barker was a life-long Christian of the true type, a faithful and loving wife and to her children was all that the word "Mother" means—patient, kind, loving, brave and always hopeful. O how they will miss her! Although a comparative stranger in our midst, a large crowd gathered at the residence and followed the remains out to Mount Hope Cemetery, where we gently laid the tired old body to rest until some time, God's good time, she shall be called up higher. To the bereaved family, especially the sick son, we extend our heartfelt condolence. We pray the allwise, ever-loving Father to cheer, to comfort, to guide you unto the end.

A. W. WADDILL.

UHL.—Thomas Uhl was born in Alleghany County, Maryland, February 24, 1840, and died at his home in Dallas County February 15, 1916. He moved to Texas in 1858. Joined the Confederate Army early in the war. He enjoyed greatly the soldiers' reunions and seldom missed one. He belonged to the Sterling Price Camp. On April 10, 1867, he married Miss Emiline Branson. To this union three children were born. He is survived by his wife, one son, two brothers and one sister. He had lived on his farm, near Wheatland, about fifty years. He delighted in stock and poultry raising. His death resulted from a very sad accident. While cleaning and disinfecting the poultry quarters his clothing caught fire. He suffered greatly for nearly three weeks, when he was taken home. He professed faith in Christ and joined the Methodist Church in 1910, in which he lived a faithful member till his death. In the presence of an immense crowd he was laid away in the Wheatland Cemetery to await the resurrection of the just. His pastor, C. P. COMBS.

McMURRIAN—Mrs. G. B. McMurrin, whose maiden name was Cynthia Jane Wilson, died at Lytle, Texas, January 31, 1916, in her seventy-second year. She joined the Methodist Church when fourteen years of age, and remained faithful to her vows during all the intervening years. Born in Tennessee, she removed to Faulkner County, Ark., thence to Atascosa County, Texas, in 1879. For forty years she was a reader of the Advocate. Her Bible was her daily companion. At the Methodist Church her pastor and the pastor of the Baptist Church participated in the funeral services, after which a large course followed the remains to the cemetery. Her stricken husband remains to mourn his loss, together with numerous relatives.

JOHN FREEMAN NEAL.

HENLEY—W. M. H. Henley was born in Claiborne Parish, Louisiana, January 14, 1849, and died January 16, 1916, in Bowie County, Texas. He was for twenty-five years a member of the Methodist Episcopal Church, South. He was married to Gerusha Rounsavall, March 9, 1871. They moved to Bowie County, Texas, in the fall of 1876. To this union were born twelve children, ten of whom are yet living. His good wife died November 15, 1903. His second marriage was to Mrs. Mary Brown, of Texarkana. Brother Henley was a devoted husband, a kind and loving father, a good neighbor and loyal citizen. He was a member of the W. O. W. and I. O. O. F. Lodges. He was faithful in his obligations to both of these orders. In his treatment to his stepchildren he was that of an own father and they loved him as such. I believe he has gone to rest. To his good wife and children I would say, "Let us be faithful and live so as to meet him in the sweet by-and-by." His pastor.

J. H. WESTMORELAND.

HARRIS.—Slowly and surely the passing years go never to return, and often they leave sorrow and tears behind. On November 22, 1908, Leila May Harris was born and gladdened the hearts of all, but on January 14, 1916, this beautiful little life ended on earth and ascended on high to live with Jesus forever. This bright, sweet little child in all of her suffering never forgot to call upon her dear Savior, and say that she loved Jesus and everybody. It was her delight to attend Sunday School, and she always recited a good lesson. Always loving and kind, and one of the brightest children I have ever seen. She is gone and our hearts are sad, but we know where to find her. Jesus said, "Of such is the kingdom of heaven." Her little form is lost to sight for a short season, but her memory sweetly abides. We look forward to the time to come when we shall see her again. Papa and mamma are passing on through life, and will find her footprints leading up to heaven, and may some day they find her at the Savior's side.

S. W. STOKELY.

STREETMAN.—Bro. E. W. Streetman was born in Stewart County, Ga., January 26, 1846. He departed this life February 10, 1916. Bro. Streetman was a devout Christian. He was converted in early life and joined the Methodist Church and lived a faithful, loyal member till the time of his death. While his hearing was somewhat impaired he was one of the most faithful attendants upon the worship of the house of God. He lived a most exemplary life, which bespoke the faith he professed. He moved to Texas in his early childhood where he lived till the opening of the Civil War, when he enlisted as a drummer boy. He was mustered out of service at the close of the war, and returned to the peaceful pursuits of the farm. He afterwards moved to Quannah, Texas, where he lived for several years. He then moved to Eldorado, Okla., where he was living at the time of his death. He was thrice married—first, to Miss Josie Wilson, whose death occurred in a few short years. April 20, 1887, he was married to Miss Emma Perkins, to which union four sons and one daughter were born. He was married a third time to Mrs. Julia Livingston Faubion February 23, 1909, who survives him. He leaves a wife and four children to mourn his death. He lived his three score and ten. His seventieth birthday was celebrated about two weeks before he passed to his heavenly reward. He was a very active member of the Masonic fraternity. He was made a Mason at the age of 22. He joined the Royal Arch and Council in 1874 and the Commandery in 1909. He was an officer in the four Masonic bodies and in the Eastern Star at the time of his death. He had rounded out a long and useful life and approached his last resting place as "one who wraps the drapery of his couch about him and lies down to pleasant dreams." His pastor, J. L. GAGE.

MILLER.—Pat F. Miller first saw the light of day thirty-nine years ago at the old Miller home in the Midway County. He departed this life February 18, 1916, while being brought back to his old home in an auto. He had made Hubbard his home for some time, and had been sick quite a while, and it was his desire to see his mother before passing away. It was while making this trip, between Waco and Eddy, he peacefully expired. He had been a Christian since a young man, and was ready to die. He was of a fine family of people. I have just listened to the testimony of his aged mother in the meeting tonight. He leaves a wife and six children, several brothers and sisters and his good mother, with a host of friends, to mourn their loss. He was laid to rest in the cemetery in the county of his old home, the funeral being held by Rev. W. H. Howard. May God comfort the bereaved ones in my prayer.

WESLEY H. KEENER.

Temple, Texas, Route 6.

MAYFIELD.—Mrs. Willie C. Mayfield was born near Lagrange, Texas, March 3, 1853, and died at Brenham, Texas, February 21, 1916. Her maiden name was Randall, her parents being Seth L. and Mary Louise Randall, of good old pioneer stock. The deceased was married to Dr. W. N. Mayfield July 27, 1870. Five children blessed this happy union, all of whom, with her affectionate husband, survive her—Willie Louise Mathis, wife of John Mathis, a prominent lawyer of Texas, residing in the city of Brenham; Lucy Barwise, wife of J. H. Barwise, Fort Worth, Texas; Billie Mayfield, Jr., of Houston, Texas (of "Houston Chronicle" fame); Seth N. Mayfield, of Waco, Texas, and Ruby McMeans, wife of C. A. McMeans, Brenham, Texas. Thirty-five years ago she joined the communion of the M. E. Church, South, and at the time of her death was a faithful member of the Church at Somerville. Her passing has caused sorrow to numerous friends and kinsfolk everywhere.

E. G. COOKE.

KEATHLEY.—Mrs. Myrtle Keathley (nee Stone) was born September 4, 1892, at Emmet, Navarro County, Texas, and died at her home, near Malone, Hill County, Texas, February 8, 1916, leaving an infant son twelve hours old. Sister Keathley was the daughter of Brother and Sister C. A. Stone, and being born and reared in a devout Christian home. She professed religion early in life and joined the M. E. Church, South, and being blessed with a happy sunny disposition, she developed a beautiful Christian character and was greatly loved by all who knew her. She was happily married to Mr. M. M. Keathley, April 22, 1914. Her body was laid to rest in the Emmet Cemetery, near where she was born and reared, February 10, 1916, and we have never seen a larger crowd at a funeral or more tears shed. It was hard to give her up, but her influence will continue to live, and we know where she has gone. Her pastor, WALTER GRIFFITH.

HON.—Another good man has gone home. A faithful soldier has laid down his armor of warfare to take up palms of victory. We weep and are disconsolate over his departure, but truly rejoice in his great and ultimate victory. Dr. Martin Van Buren Hon was born in Illinois in 1839. He joined the Confederate Army; was disabled at Vicksburg and was then discharged. He graduated in medicine in 1865, and the same year was married to Miss Martha Kitchen. To this union six children were born, two of whom preceded him to the better world. Sister Hon died in 1909. The four children living are Mrs. W. A. Reinhardt, Houston, Texas; Mrs. Lester Williams, Wallis, Texas; Max Hon, Hortense, Texas, and Carson Hon, Livingston, Texas. He moved to Texas in 1883; was converted and joined the Methodist Church at Alvin, Texas, in 1891, while the writer was pastor. He was faithful to the end, which came at Hortense, Texas, August 2, 1915. He loved his Church and pastor and was liberal in supporting them. He was a true friend. None knew him but to love him. He was married the second time to Mrs. Maggie C. Kennon, April 3, 1912. May God's richest blessings rest upon his wife who is so sad without him. Dr. Hon is not, for God hath taken him to his eternal abode.

W. R. CAMPBELL.

WHITESIDE.—On Thursday morning at six o'clock, February 10, 1916, just as the new day was dawning, Mrs. Mattie Whiteside, who had been sick for more than a year, went away to the better country. Sister Whiteside (nee Oslin) was born October 20, 1877, in Panola County, Texas; joined the Methodist Church when a girl, eleven

years of age, was married to Dr. T. F. Whiteside, and to this union were born five children, two of whom preceded her to the heavenly home, a son and a daughter. Three sons, Thomas, Sidney and Willford together with her husband and mother are left to mourn her death. Sister Whiteside was truly a good Christian woman, she loved God and the Church. She was a devoted wife and a loving mother, she had a host of friends. The funeral service was conducted at the Methodist Church, and our large auditorium was taxed to its full capacity in order to seat the great crowd that attended this service. Our Church has lost a devoted member, but our loss is heaven's gain. May the good Father in heaven watch over the three sons of our departed sister, and direct their feet, so that they may follow Christ as their mother did, and one sweet day meet her in the skies.

A. T. WALKER, P. C.

BUMP.—Mrs. Nerrissa L. Bump was born in Varysburg, New York, April 21, 1850, and departed this life at Floresville, Texas, March 5, 1916. She was married to Mr. J. C. Bump, October 1, 1868, with whom she walked till God took her. To this union three children were born. One little one went to heaven in infancy, the other two, Mrs. L. B. Wiseman and Mr. W. J. Bump, together with her husband, remain to mourn her going. Brother and Sister Bump came to Texas in 1879 and settled at Seguin, where they lived till about six years ago, when they moved to Floresville. Sister Bump has made a host of friends here who will miss her. In spite of the fact that she had been an invalid for twenty years, she kept sweet and patient. She was a true friend, affectionate wife, a model mother and a triumphant Christian. She was converted and joined the M. E. Church, South, at Seguin, September 11, 1886, and remained true to the end. May God bless the sorrowing ones and lead them gently along life's troubled way, and when they get to the end of the way, transplant them to that home where there shall be no more partings. Her pastor, W. N. CARL.

COLLIER.—Bro. Isaac Groves Collier was born in Upson County, Ga., February 2, 1855 and he moved from Georgia to Cass County, Texas, when five years of age. He was married to Miss Elizabeth Philips on November 24, 1878, in Brazos County, Texas, and moved to Cooke County the same year and lived there four years. He moved from Cooke County to Mills in 1883 and lived there until his death. To this union were born twelve children, out of which eight are still living and four have preceded him to heaven. He professed religion and joined the M. E. Church, South, when about the age of twenty-one, and lived a faithful Christian until his death. There are five brothers, one sister, a loving, faithful companion, his wife, and eight children left to mourn their loss. Bro. Collier was a faithful Christian man who loved his Church and loved to attend as regularly as he could. He was a Methodist of the old type, he endured his suffering with great patience. He was a constant reader of his Church paper and he had a great many friends and no enemies that I ever heard of, consequently he made a good record while upon this earth. He was a faithful and loving husband and a kind and affectionate father. He died January 16, 1916. Our loss is heaven's gain. J. R. ROBINSON, Pastor.

MASSEY.—Mrs. Caroline C. Massey was born June 3, 1837, in Alabama. She, with her husband, came to Texas in 1866 and settled on their farm, where they lived until they were called to give an account of their lives before God. Sister Massey departed this life March 1, 1916, and was placed at rest in the Fall Creek City of the dead by the side of her husband, who preceded her several years. Services were conducted by the writer and Rev. J. Frank Luker, of Venus, Texas. She was married to Mr. W. R. Massey about the year 1850. To this union were born seven children, three boys and four girls. The boys and one of the girls, Mrs. Sallie Henslee, are still living, and were at her bedside at the time of her departure, with quite a number of grandchildren and great-grandchildren. She professed religion and joined the Methodist Church at the age of twenty-eight, being a charter member of the Fall Creek Church. She was true to the Church and did for it what she promised when she took the vows at the altar of the Church. Indeed a good woman has gone to her reward. Loved ones, look to her God for grace and help. You cannot call her back, but you can go to her. Her pastor, HENRY FRANCIS.

Humors of all kinds are prolific of worse troubles. They may be entirely expelled by a thorough course of Hood's Sarsaparilla.

FREE TO ASTHMA SUFFERERS

A New Home Cure That Anyone Can Use Without Discomfort or Loss of Time.

We have a New Method that cures Asthma, and we want you to try it at our expense. No matter whether your case is of long-standing or recent development, whether it is present as occasional or chronic Asthma, you should send for a free trial of our method. No matter in what climate you live, no matter what your age or occupation, if you are troubled with asthma, our method should relieve you promptly.

We especially want to send it to those apparently hopeless cases, where all forms of inhalers, douches, opium preparations, fumes, "patent smokes," etc., have failed. We want to show everyone at our own expense, that this new method is designed to end all difficult breathing, all wheezing, and all those terrible paroxysms at once and for all time. This free offer is too important to neglect a single day. Write now and then begin the method at once. Send no money. Simply mail coupon below. Do It Today.

FREE ASTHMA COUPON FRONTIER ASTHMA CO., Room 794-M, Niagara and Hudson Sts., Buffalo, N. Y. Send free trial of your method to:

SUNDAY SCHOOL AND LEAGUE INSTITUTE.

Last week, March 7, 8 and 9, Tenaha enjoyed quite a treat—a Sunday School and League Institute.

This pastor and our progressive presiding elder made out a carefully arranged program covering what was considered the most important phases of Sunday School and League work and called for discussions by the pastors and laymen and women in this section of the Timpson District, and such discussions, especially helpful were the talk of Mrs. Elrod on League work and the address of Prof. Hammer, Superintendent of Shelby County, schools on "Preparedness." Helpful and inspiring sermons were preached during the institute by W. W. Thomas, Gary; J. L. Ross, Shelbyville; E. D. Watson, Center, and A. T. Walker, Timpson.

W. W. Gallighugh was here with his smile; J. W. Bridges, with whom the Garrison people are much pleased, and J. W. Goodwin, Carthage's beloved pastor, were also here to our great delight. Our own Bob Crawford, of Jaquene, was very helpful, always seeing things as both laymen and preacher. Also Rev. A. A. Rider, of Pine Hill, whose presence always gladdens the hearts of his friends here. He's a Tenaha boy. Add to the above list such big-hearted laymen as Garrison Blair, Dan Walker, Hull and Dr. Fruit, then add the talk on Cradle Roll Department by Miss Davis; helpful talks by C. L. Williams and Mrs. Jesse Robertson, of the Tenaha Sunday School. The presence of a member of our Sunday School workers from Lone Oak, Woods and Old Center; and last, but not least, the presence and wisdom of our big presiding elder and you may begin to see what a helpful and soul-lifting institute we had.

This was the second institute of a series, the first having been held with W. W. Thomas, of Gary Charge, at Tennessee Church, several weeks ago. We are planning like exercises for San Augustine the 28th, 29th and 30th inst., and perhaps at one or two other places before our grand "round up" in a District Institute the last week in May at Diboll, where Bro. Doak, his deservedly popular pastor, has visited four hundred Sunday School and League workers. I have never seen Diboll, but it must be some town. Our Sunday School and our League in this city are doing splendidly and the institute just held encourages us to continue to "go forward." A. G. HALL, Pastor, Tenaha Circuit.

"The preacher who really believes the Bible is going to preach the Bible—to the very best of his ability. If he really does not believe it, he may try to preach what somebody says about it, or he may try to exhibit some of his own 'wisdom' by trying to pick flaws in it, but if he really believes it, he is going to really try to preach it."

Constipation.

Don't use harsh, irritating, drastic purgatives or habit-forming laxatives. Taking physic to move your bowels only makes your Constipation worse, so that you soon are dependent upon medicines. They do not touch the real cause—the source—of your trouble (liver/gall complaint) with which almost half of humanity is afflicted. Send for our free Medical Book and be advised of the proper and natural method of curing your trouble. Gallstone Remedy Co., Dept. 916, 219 S. Dearborn St., Chicago, Ill.

EM A

Pruritus, Milk on, Weeping eczema, cured to stay. I U-R-E-D and NOT turn again. Remember after handling near eczema and desile to its treatment. I have used nor how you that you could is just a chance to write me TODAY. THE TRIAL of mild ment that will surely ne. If you are disdare you to give me imas. By writing me enjoy more real comight this world held I feel sure you will

BOYLES.

Board of Stew- nesday evening, ing resolutions ation of Rev. F. of the First uth, of Houston, usly adopted. for the past few licate, and his to his present t Dr Boyles re- He feels sure ing duties of a ongregation laid rarily, will have y restoring him ood health. It it, however, that brought itself to his is the best

I. Boyles, during is been pastor of Church of Hous- mself to the en- hat Church, and place in their life and by his n to his duties;

h has failed to e feels it neces- sation as pastor fore be it ard of Stewards t Church that we sympathy with is affliction, and loss in giving stor.

That we shall speedy restora- in the future, d and increased ove in the vine-

re, That we ex- tification with, the work he has up to the time t necessary for ork.

copy of these Brother Boyles, urnished to the on, and to the eate, and that a s. (Signed) W. HORN. S. PHELPS. W. FORD.

ND NERVE.

n is, the less nerve loxical—but it isn't; es nerve. It tones s digestion and asg the best medicine le.

mentally or physi- you good. life is not the lack unfaithfulness with r that is ours. We st for the position signed. If we are it is more than t this feeling; but to fill the place in put us with entire reposed in us."

Home By on Method

ding, itching, blind me your address, to cure yourself at ion treatment; and his home treatment ces from your own r report. Immediate ind no money, but Write today to Mrs. th Bend, Ind.

I. I. DECHERD

NOSE GOAT

DALLAS, TEX.

Sixty Years the Standard



**BAKING POWDER**

Made from cream of tartar derived from grapes.  
**NO ALUM**

**HURRAH FOR SHREVEPORT.**

The following telegram reaches us as we go to press:

"Shreveport and Caddo Parish dry. Third victory—1908, 71; 1911, 49; today's majority, 361. Louisiana has her dry side next to Texas. A great victory here for God, home and native land."  
GEO. S. SEXTON.

**OUR CHURCH NEWS**

For the quadrennium, 1912-16, the Methodist Episcopal Church paid her Bishops \$597,772, an average of \$149,443 each year.

Bishop Collins Denny is to preach the Commencement sermon for La Grange College, Georgia. A treat is in store for them.

Bishop Murrah has returned from his Episcopal tour in Cuba. The sea voyage brought him back hale and hearty. He reports Methodist affairs flourishing in that country.

Dr. A. C. Millar, editor of the Arkansas Methodist, has accepted an invitation to deliver an address before the Southern Sociological Congress which meets in New Orleans, April 12-16.

At the request of Bishop Cranston and the committee, President Wilson will address the Baltimore Conference, M. E. Church, at its approaching Francis Asbury Centenary Session, to be held March 31.

Under the leadership of Bishop Kilgo, our evangelistic Bishop, a great revival will be held in Salisbury, North Carolina, beginning next Sunday, March 26. A great tabernacle has been erected and Dr. Marr, the pastor, and his membership expect a Pentecost. They will have it.

There is a Home Missionary Society at Inhambane, Portuguese East Africa, whose members are all native Christians. Their receipts for the past year were over a thousand dollars. Ought that not put us to shame in this great country?

Miss Martha E. Pyle, of our China Mission, sailed on the Persia last week from San Francisco and will enter again upon her work in Soochow, China. Her furlough has given her strength for that great and responding field.

According to the Northwestern Christian Advocate, the Methodist Episcopal Church paid last year to its retired preachers \$1,200,000. And adds, "Very good, but not near the proper goal." What shall we say when face to face with these heroes of the Cross?

Rev. Harold Govette is conducting a great revival in his charge in Oakland, Calif. He is doing the preaching and many are being added to the Church. Brother Govette is keeping up the same rivalistic spirit he had when in the North Texas Conference. We rejoice in his success.

The Roman Catholic Archbishop of Chicago has under his own authority 800 priests, 250 colleges and parochial schools and a Roman Catholic population of 1,300,000. It is also to be remembered that the Mayor of Chicago issues his proclamations in over thirty different tongues.

Never since the days of Titus have the Jews been on the verge of a greater crisis in their history. Especially is it true in Hungary and Russia. And they are proving particularly sensitive to the appeals of Christian truth. This is an hour of opportunity.

Dr. Joshua Stansfield has been pastor of Meridian Street Church, Indianapolis, for fifteen years. He succeeded Bishop Quayle in that important pastorate. In those fifteen years, under the policy of our sister Methodism, Dr. Stansfield surely has a strong hold in the family life of his membership.

The climax of the Laymen's Missionary Movement in all the largest cities of the United States will be held in Washington City, April 26-30. It will be known as the Men's National Missionary Congress. It promises to be one of the most important religious gatherings since the World's Missionary Conference in Edinburgh in 1910.

Bishop Hendrix, of our own Church, and Bishop Bristol, of our sister Methodism, delivered great messages at the Centennial celebration at St. Joseph, Mo., last Sunday, March 19. The bringing together of a great representative from both branches of Methodism was a fitting tribute to the memory of that mighty apostle of American Methodism.

One of our exchanges says that the late Wilhelm Persohn, of Brillion, Wis., provided in his will for \$25,000 for the superannuate endowment fund of the Northern Methodist Church. He had been a crippled shoemaker who saved his money and used it for the kingdom of God. This reminds us of Wm. Carey, the cobbler, who caught the vision of world-evangelization.

The annual meeting of the various Connectional boards and the College of Bishops are announced as follows: Board of Education, Nashville, Tenn., April 26; College of Bishops, Nashville, Tenn., April 28; Board of Missions, Nashville, Tenn., May 2; Conference Boards of Church Extension Representatives, Louisville, Ky., May 4; Board of Church Extension, Louisville, Ky., May 6; Board of Trustees, Nashville, Tenn., May 9. The dates and places of meeting of the Sunday School Board and Epworth League Board have not yet been announced.

Once again, as often done, the son of a Methodist preacher has won the highest honors in California educational circles. It was Robert W. Hodgson, the son of Rev. Mark Hodgson. He was elected to the very highest honors among those chosen as the best students, and those of most promising scientific and engineering talent in all the leading American universities. The honor is all the greater because he worked his way through school.

The Huguenots were the storm-driven who sought freedom in America. The Carolinas seemed to be their refuge. Only one church stands today—the Huguenot Church in Charleston, South Carolina. Three houses were burned on the same spot, and the one now standing was erected in 1845. The membership is a little more than one hundred. They are Presbyterian in form of government. Their Book of Worship dates back to 1737. Their services are in English, and on special occasions in French.

**QUARTERLY CONFERENCE AND CHURCH LUNCHEON AT MADILL, OKLAHOMA.**

The Methodist Church held its Second Quarterly Conference Tuesday night March 14. The ladies took advantage of this occasion and prepared a delicious luncheon which was heartily enjoyed. Our pastor, Rev. W. C. House, was toastmaster of the evening and he performed his duties in excellent style. Our popular and beloved presiding elder, Rev. N. L. Linebaugh, delivered the chief address of the evening, which was interwoven with the splendor of beautiful thought and truth in its every sentence as is usual of him. He is an exceptionally deep and profound thinker, an elegant speaker and a prince of men. He is a modern apostle of the Church which we are proud to do honor to. He registers to the measure of a full man in its every meaning and sense, and is one of the pillars of Oklahoma Methodism. Our young and brilliant pastor, Brother House, has done some great work here, and at this time is making preparation for our annual revival, which will begin April 2. He is a diligent laborer in the vineyard of Christ, a keen student, an excellent speaker and an ideal pastor. We all love him very dearly.  
JOSEPH W. HILL.

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