

THE EASTER MESSAGE: CHRIST IS RISEN!



TEXAS

OKLAHOMA

NEW MEXICO

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EDITORIAL

Professor James Orr, of the United Free Church College, Glasgow (whose great book on "The Resurrection of Jesus" for several years we have made a point to read once each year), alleges that "a movement is at present in process which aims at nothing less than the dissolution of Christianity, as that has hitherto been understood." There are those, he alleges, who "would cut loose the progress of humanity from Christianity altogether." These words are indeed a severe arraignment of many modern scholars both in Germany, France and Switzerland and cannot fail to impress the entire Christian Church.

Professor H. R. Mackintosh, of New College, Edinburgh, in his review of the Christology of the nineteenth century, in his monumental book, "The Doctrine of the Person of Christ," does not use the precise words of Dr. Orr, but no reader of his masterly review can doubt the existence of a movement on the continent of Europe which has for its aim the utter removal of the great landmarks of Christianity. How well modern infidels, under the guise of theologians, have succeeded in separating "the progress of humanity from Christianity" the great European war would seem to suggest. And how humanity would progress without Christianity the European war certainly indicates.

The time has clearly come when American Christianity must resist the invasion of very much that is to be found in European thinking—an invasion that is as subtle as thought and more deadly than European armies. The "liberalism" of European universities which would "Germanize" American thinkers and "Europeanize" even American seminaries must be resisted to the very death. Only recently we discussed the "points of emphasis" in the published program of a Southern seminary which are decidedly rationalistic in their tendencies—in a seminary, too, which for forty years has been the expounder and the defender of the evangelical doctrines of Christianity.

The resurrection of Jesus has afforded the radical scholars of Europe a fruitful theme for their mental vagaries and well illustrates the spirit and methods of an intellectual movement which would dissolve our holy Christianity. Let a study be made of Professor Orr's chapter on "The Present State of the Question" and one's eyes will be opened to the fertility of the methods of attack upon this fundamental doctrine of Christianity. The critics have sought to dissolve the very records by their so-called his-

torical criticism. They have sought to discredit the whole question of the resurrection by their comparative study of religion in which they allege that the idea of the resurrection has been borrowed from strange and benighted peoples. They are even more subtle in their insistence that the virtue of Christ's resurrection may be retained while denying that he really rose from the tomb. They preach a spiritual survival while denying a bodily resurrection. They explain the appearances of the risen Jesus to his disciples by saying that they were the appearances only of a spiritually risen Christ whose body is still in the grave.

The Miracle of The Resurrection

The resurrection of Jesus from the dead was a miraculous event. It was effected by the supernatural. It was an event out of the usual order, and therefore is accounted by the critics as an incredible thing.

Miracles, the critics tell us, do not happen. Nature is uniform in her operations and no amount of testimony, we are told, can establish any event which lies outside of the uniformity of nature. The witnesses to such an event may be intelligent, capable, of good character, willing to suffer and even die for their testimony; they may be without motive for telling a falsehood and may be everything else that is required for the credibility of human testimony but—they simply are not to be believed!

The uniform and orderly operation of nature had its first great expounder in Charles Darwin. Until the time of Mr. Darwin each separate species, whether in plants or animals, was thought to be a distinct creation, but he demonstrated that by an orderly process one species may change into another. Direct interventions of creative power, therefore, were no longer thought to be necessary to account for the different species in either plants or animals. And, undoubtedly, this discovery has added vastly to the sum of human knowledge and human achievement.

Lesser minds, however, became fascinated with the idea and have proclaimed that everything, whether in the vegetable or animal kingdoms, has proceeded in a uniform and orderly process from some low form of life, and that this uniform and orderly process permits of no interventions of power by the Creator. Indeed, extremists (like Haeckel) deny the existence of any Creator at all.

And if such a conception of life and the world be true, of course, there are no miracles and the resurrection of Jesus from the dead never took place.

In the last analysis, as Professor Borden P. Bowne has so well said, the debate con-

cerning the resurrection is not "the mere question of miracle, but is the strife of two views of life and the world." The Christian conception is that at the heart of the universe is a loving, intelligent and mighty God who is seeking to save and develop his children. And granting such a conception there is no scientific impossibility in miracles as both Mr. Huxley and Mr. J. S. Mill (quoted by Orr) agree. Upon such an assumption the whole matter of miracle becomes a matter of evidence.

The great apostle stated the question nearly nineteen hundred years ago as well as it has ever been stated: "Why should it be thought a thing incredible with you that God should raise the dead?" Once assume the existence of a wise, good and powerful God, interested in and loving his children, and neither science nor philosophy can give any satisfying reason why he should not intervene in the affairs of men, and, when need demands, even raise the dead.

And certainly this Christian conception of God and human life does not suffer when we compare its effects upon human character and destiny with the like effects of anti-Christian, or even unchristian views of God and his relation to the world. The best and highest in personal character and in social life has had its fountain in this conception of God and his relation to men. By its fruits we judge it, and because of its fruits we cling more tenaciously to it as we approach another Eastertide.

The Matter of Evidence.

Miracles are not scientifically impossible. Such is the declaration of reverent scientists. There is nothing either in science or philosophy which closes the mind against the supernatural intervention of God in human life. To him, at least, who accepts the Bible conception of God and his relation to the world the whole matter of miracles is purely a matter of evidence. And it is a thing worthy of note that such is the opinion of the world's profoundest thinkers.

What, then, is the supreme proof of the miracle of Jesus' resurrection? It is Jesus himself. Christ himself, or Christianity itself, is the profoundest proof of the resurrection of Jesus Christ from the dead.

The evidential value of the resurrection is the same for all ages. Christianity stands or falls with the truth or falsity of the resurrection of its Founder from the dead. The Apostle Paul so declared nearly nineteen hundred years ago, and what he said then cannot be gainsaid now. So far from being an insuperable burden to Christianity, as some modern men declare, the resurrection of Jesus Christ from the dead is the crowning glory of Christianity.

(CONTINUED ON PAGE 8, COLUMN 1)

YOU... OKLET... CONCERNING... BANK... Exclusive Agents... Estate Officer.

CHURCH NEWS

Church was badly damaged by fire in Nashville. Bishop A. W. Wilson delivered... The Book Committee... The La Salle Avenue... Citizens at the court... Kilgo, as is his native-born... General Conference of... that in the death of Rev. D. the Methodist Church... press that Rev. George A... Lucecock, of the Methodist... following summary of the... E. Church set apart... Missionary Society organ... denical Conference... Mission Society organized... Publishing House at Dal... mission appointed... Century Offering for Edu... Publishing House... as on Vanderbilt Univers... sent of Religion appointed... Church of Japan set... Publishing House... Missionary Movement be...

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# The Work Of The Pastor

Rev. S. J. Vaughan.

The first great question confronting the itinerant Methodist preacher is, "I am consecrated to the work—soul, mind and body?" This work must not be looked upon as one of the learned professions. It is a most holy trust committed to you, because you professed a divine call thereto, which call must be solely between you and God. You have been trusted with a place in the army of Methodist pastors by your own voluntary seeking, and that after you answered the well known questions and all answered the same. A brother said to me, "I believe our pastor is failing in his work, because he is not consecrated." Let us review the requirements at our hands as found in the Bible and epitomized in the questions we answered at the various steps we have taken in our initiation into the ministry of our beloved Church.

The purpose of a divinely called and sent ministry is the salvation of a lost world. The earnest, praying preacher will have this burden constantly resting on his heart by the Lord. Without Christ with us in our work we will be miserable failures. "Without me ye can do nothing." How careful the New Testament preachers were to give Jesus the credit for all they did. "By the name of Jesus is this man healed." If we inwardly or outwardly begin to take credit to ourselves we lose the source of our power.

The work of the Methodist pastor requires singleness of purpose. A divided mind will ruin you for the work. "Ye cannot serve two masters." I fear that in this very thing we find the cause of the failure of some brethren as they grow older. The growing family, the small salary seems to bear on their minds until they feel compelled to look after a side line of temporal affairs to meet the enlarged expenses, educate the children and provide a small stipend for old age. I believe a preacher who devotes his whole time to the one work will be cared for in his old age. I make this remark for your prayerful consideration. It requires more energy to succeed in the Methodist pastorate than any business of which I have any knowledge. The pastor being trusted with the application of his time and talent by the Lord can play off on his employer more easily than any other servant. The Church leaves him to be the judge of the use of his time. Have ye never read, "Never be unemployed, never be triflingly employed?" and did you not so promise? That a pastor may have varying degrees of success is to be expected, but he ought to be awfully alarmed when he sees the work year after year and on different charges decline on his hands. We should be very careful that we do not talk about "invisible results" as an apology for failure. We will do well to remember that we are first of all servants of Jesus and in a most secondary way servants of Church members. We might serve some Church members very acceptably and not serve the Lord very much.

### The Country Church.

Our country Church problem must be worked out in a better way or we are going to lose one after another to the owls and bats. This condition confronts the whole Church, and hence appeals to us for our best effort. Some of us are disposed to resent suggestions from various sources for the betterment of rural conditions as "impractical, will not do, they are city folks." Let us weigh suggestions, study conditions as on the ground and determine the remedy. The people are still in the country and more of them than in the former times, but we are not reaching them. I believe we ought to move out from some places and find better locations. In this I am ready to aid you. The country High School and the Church ought to be at the same place where possible and constitute a social center. This to be worked out as circumstances will allow. We ought to plant work as far as possible in the small villages that seem to indicate any permanency.

When we find we can do nothing at a place we ought to move out, though we may have a building there. We ought to unite several Churches in the district.

### Monthly Program for a Country Church.

I am going to suggest a monthly program for the country Church,

which may be worked in many communities:

1. Pastor going into the community on Friday, visiting as many people as possible during his stay, especially any who have not the habit of attending Church. Preaching Saturday at 11 a. m. and night, Sunday at 11 a. m. and night.

2. Preaching one Sunday by a local preacher, if he can be secured.

3. One Sunday service by the Church members at 11 a. m. This may be a sermon read, to be selected by the pastor, one of Mr. Wesley's, or some other, or a social meeting or one Sunday in the month a Gospel Song Service. This Sunday service to be varied as the pastor may see best.

4. Sunday School at 10 a. m. and Epworth League in the afternoon.

5. A prayer meeting every Sunday night, when there is no other service. If you can, have prayer meeting in midweek.

If you can, have prayer meeting in This leaves one Sunday for attendance at other Churches in the community. This seems to me a reasonable plan for services in some of our country Churches. Many of them are not having preaching enough by the pastor.

### "One-to-Win-One Campaign."

The Evangelistic Committee recommended, the Jubilee Committee endorsed and your conference resolved to make March and April a time for holding evangelistic services, with special emphasis on the "One-to-Win-One" plan. To this we should give our earnest effort as conditions may warrant, of which the pastor must be the judge in his charge. We cannot hold all our revivals in the summer.

### The Lord's Supper.

Redeemed by the precious blood of Christ, as the only hope for the salvation of a lost world, we should avail ourselves of the means of grace to be found in this most solemn service of the Church. Proper preparation should be made that the service may be had in decency and in order. If anything must be neglected, let it not be the memory of the sufferings and death of our Lord. Monthly in stations and quarterly on circuits. When the pastor is not an elder he may secure the services of a local elder.

### Quarterly Conference Reports.

Have all matters ready for your reports and every item. Men who have any business sense like to see their pastor transact the business of a Quarterly Conference in a business way. Don't wait until you have come to the Quarterly Conference to get the facts for your report. Look up every item in the Discipline and have it ready. I ask you kindly to report the number of pastoral visits, number having family prayer. I want to see a Bible, a Methodist Hymn Book and the Texas Christian Advocate in every Methodist home. During the evangelistic campaign, March and April, I ask you to report to me every week and in turn I will report to every pastor the results over the entire district.

### Perfect Rolls of Members.

I urge you to perfect your roll of members. We are carrying a good many names on our rolls who are not affiliated with us. I have known a few pastors who would serve a Church a whole year and not know who the members were. Brethren, perfect your rolls.

### Pastoral Visiting.

I cannot too strongly urge upon you the value of pastoral work. Keep a list of your visits. I think that any pastor can visit every member once a quarter if he will systematize his work. He can't do it and spend a whole day at some places because it is congenial and he is welcome. Visit the families who have been neglected first. I have but little patience with the idea that "we haven't time." Try it one month, not losing any time, and watch the results. Rise at 6 o'clock and work till 10.

### Benevolent Claims.

There are the same reasons for a pastor beginning early to secure the benevolent claims that there are for the stewards beginning early to secure his salary. You have seen pastors fail year after year because they waited and stewards fail for the same reason. The pastor is the steward of the benevolent claims and ought to be the best steward in the charge. If you wait again you will likely fail again

to secure these claims in full. I think we ought to secure one-half at least in the year. The determined effort of the pastor to secure the conference collections in full will help his salary.

### Advertising.

Some pastors, it seems, can never learn the value of advertising. We are in business for the kingdom of God. We ought to study how to advertise and get people to Church I say make it a study. Some men fill their Churches who are no better preachers than others who preach to empty pews.

### Ministerial Courtesy.

Say all the good things about your successor you can and also about your neighbor pastor. When you move from a work don't write letters back. It does you no good and your successor a possible harm. If you are any account you made good friends while you were pastor and they will be just as good friends without the letters. I was in a charge once where a great many of the members would tell me, "I had a letter from Brother So and So, the former pastor." This is good advice no matter who says to the contrary. It is a well-established principle of Methodist preacher courtesy that when you move, stay out, so far as trying to keep any hold on your former charge. Preach the fundamental and distinctive doctrines of our Church. Many of our members never heard a sermon on the mode of baptism by a Methodist preacher or on infant baptism, but they hear immersion continually and that you do not belong to the Church unless you have been immersed or that you cannot be saved except in the act of immersion. In our ritual for ordination of elders it is stipulated, among other duties, "to drive away strange and erroneous doctrines contrary to the Word of God."

### Divisional Groups.

I have divided the district into four groups that we may confer the more often in the matter of raising our benevolent claims and other interests of the charges. A chairman is appointed for each group. I have never been so hopeful of a forward movement on the Dublin District as I am now. Let us do our best.

Dublin, Texas.

## THE MARROW OF PERSONAL WORK.

Rev. Geo. Boyd.

"Do personal work," "Speak to some one about Christ," are often hurled and spoken at us by pastors and evangelists. The majority do not respond. They say, "We can't do personal work." And they can't. It appears that many misunderstand what personal work is. It is generally understood to be the going out at the instance of those in the lead in the revival to ask people to come to Christ. It is often done on a "cold collar;" it is sometimes done on a warm one. Sometimes those we are asked to speak to we have never seen before; most of the time they are those we have met every day moving in the midst of affairs and we have never thought of them in any other way than acquaintances. We have had no special interest in them until the leader of the meeting inflames us. Often we have no real interest then; we simply go because we are told to. No wonder our work is ineffective and temporary.

Yes, the desire to do personal work, as a rule, goes hand in hand with the warm and passionate appeal of the preacher. If we do not have them we do not have the desire. These appeals do not get to us even once a month as a rule, only in revival seasons. Hence, the desire is not a part of the rhythm of our hearts, only a momentary flutter.

The lives of many of us who "go out" to do "personal work" in a revival are so soggy and weak that our message falls to the ground before it reaches its destination. Naturally we are reluctant to go. Speaking to strangers is not easy for a good many. Temperament's influence is felt. How is all of this to be changed, and personal work given its real effectiveness and the results be obtained which personal work seeks to obtain? By more clearly understanding what personal work is. The conception that it is merely speaking to one about Christ is shallow. This conception is to real personal work as the spoken word is to the processes of thought back in the mind. That it is shallow is perhaps why a good

many do not respond to the call to do personal work. The "marrow" of the case is that when one works consciously his own person, his inner self, in every way that he may lead another person or persons, definite, to the Person of all persons, he is doing personal work. Personal work comprises the working person, the worked-for person, and the element of work not limited to any one field or time. When the preacher puts his own thoughts, not borrowed or received, of his own Christ-touched personality into his sermon with the specific aim of winning some one, and there must be definiteness about that someone, then he is doing personal work. This will hold good if he be making a pastoral call, writing an article, aiding a public move. He may not speak the definite words of invitation, or do things in the customary way, but there must lie all the time in the bottom of his heart, like living coals, his desire that those among whom he mingles may come to know the Truth. When a merchant wraps his own Christ-touched person into his business and every-day life so thoroughly that an unconscious influence goes out from him and his upright business in such a way that it leads other persons, definite persons, too, and other business, definite businesses, too, into the way, or his influence cultivates in these definite persons and businesses a fine field in which others may gather he is doing personal work. Carry the illustration where you will. Whenever, however, wherever one person expend a Christ-taught self for another person who is without a Christ-saved self, that person is doing personal work.

When the whole idea of his life stands out in the market place, in the home, in the forum, in the Church, consciously and unconsciously crying out, even if it be with unspeakable lips, "be such a Christian as I am except these bonds;" be freer, bolder, more fruitful, nearer Christ than I there stands a personal worker.

If you have decided that the spoken definite word of invitation face to face is for a decreasing number, or is a mere incident and not needed, we have certainly failed to make our meaning clear. It is needed and will be spoken by those who are possessed of this idea. Will the clouds always exclude the rays of the sun? If the earthquake is active will it not burst forth? Where is the mind that thinks deeply and yearningly that does not speak out? When and where are other considerations? Ripened fruit will fall, or if it fall not, a slight shake of the tree is all that is necessary to loosen it. No, not less of the speaking-personal-work, but more of the deep, thorough, constant, ever working personal work. The kind that makes permanent and effective our customary "personal work."

### NEW YORK LETTER.

Columbia University, where I am now registered as a "guest student," has a history of more than a century and a half. In this history are some things that ought to encourage us in Texas who are trying to aid in educational affairs.

The University had a very humble beginning and for many years accomplished but little. In 1754, during the reign of George II, letters of patent were granted to King's College to be established in the Province of New York, City of New York, America. The Rev. Dr. Samuel Johnson was elected the first president. He began in Trinity Church with a class of eight students. The first commencement was held three years later when seven degrees were conferred.

King's College continued a precarious existence until the Revolutionary War when its buildings, which had been constructed, were used as a hospital. When the war closed the New York Legislature, at its first session, changed the name to Columbia College. At this time when the institution was thirty-three years old there were only six professors, three in the Faculty of Arts and three in the Department of Medicine. This appears but a poor start for an institution of such present splendid proportions.

In 1864 Dr. A. P. Barnard, former chancellor of the University of Mississippi, was elected President and an era of prosperity and expansion was inaugurated. In 1880 the School of Political Science was established. Schools of Architecture, Philosophy, Law, etc., followed in rapid succession. In order to bring all parts of the college into harmonious relations



a University council was created and given charge of the various interests of the institution. At this time it became known as Columbia University. Three times the name has been altered and three times the location changed. It was moved to its present site in 1897. From that date the growth of the University has been nothing short of remarkable. It is in the very heart of the city now.

The buildings and grounds are very imposing and are valued at \$15,822,887. The endowment is more than \$30,000,000. But in spite of this large endowment last year there was a considerable deficit in operating expenses. But when the great expense of maintenance is considered this need not cause surprise. The faculty numbers 962 professors, teachers, etc. Last year the total net enrollment of students reached 16,172—a gain of 2074 over the preceding session. This includes extension and evening technical classes. What will the future bring?

There are fourteen separate departments. The undergraduate men are taught in Columbia College where no women are allowed as students. The undergraduate women are taught in Barnard College where no men are accepted as students. These experienced educators seem to believe that both men and women in undergraduate classes will do better work when kept separate. In nearly all the high schools of the city of New York the same regulations are observed. Does this fact of the separation of the sexes in the schools here have any lesson for us in Texas? It is worth our consideration.

I was somewhat surprised to find tuitions here more than double the tuitions in any of our Texas schools. Rooming facilities also are very high, but table board but little higher than with our Texas schools.

While the present attendance is more than 16,000 for the year, sixty years ago there were 157 enrolled. If Columbia University has made such a wonderful record while so many other great schools are so near, may we not expect great things of our schools in Texas? S. M. U. has opened with more than six hundred students the first year. S. U. has nearly six hundred and T. W. C. more than three hundred. What has the future in store? We must rise to meet the emergency. Great days are ahead.

The more I see of the situation in the East the more earnest I am in the conviction that we must build our own great schools in the South to preserve our own ideals and maintain the faith handed down to us by the fathers. We are hearing daily doctrines that stir the hearts of orthodox Texans. But Whaling and I are immune. Our heads are too thick, or we are too old, to be infected.  
H. A. BOAZ.

**GET THAT STRAIGHT.**

Rev. S. A. Steel, D. D.

Let us get that straight. A recent writer in the Texas Advocate, who signs himself "H. G. H.," refers to me as having said that the Lord was on the side of the North in the war for the Union. I don't think I ever said that, but if I ever did I take it back. God is too great and too good to take sides in the quarrels of men. He is without partiality.

I remember giving an address somewhere in the North in which I did say that "if the Lord had not helped you we would have licked you off the continent." After the service a man came to me and said: "I could not help thinking if the Lord was on our side, who was on yours?" I replied, "I did not say the Lord was on your side." "If he helped us, was he not on our side?" "No," I replied, "not at all. It was this way: A man had two sons, Tom and John. He loved them both and did all he could for them. Tom was a big, athletic fellow, domineering and smart. John was a smaller boy, but high spirited, fractious and jealous of the slightest infraction of his rights. Both the boys had some black rabbits. Tom saw they didn't pay and sold his. Then he got a pious mood on him and told John it was wrong to keep rabbits up in a pen—he must turn his rabbits loose. John told him to attend to his own business. Then the fuss began, and there was no peace in the home. At breakfast, dinner and supper it was an eternal discussion of rabbits. Tom insisted, in order and out of order, that rabbits ought to be free, and called John names; said he was a barbarian to enslave poor black rabbits. The more he said the madder he made John. One day Tom got four or five other boys, and they told John they intended to turn his rabbits out. John defied the whole gang, and the row began. The result was inevitable. John got beat up badly, Tom was not much better off, the rabbits got loose, and when things settled down, the relations of all the parties were changed. Tom had a respect for John he never had before, and John said he didn't

care for the rabbits anyhow and was glad they were gone. As soon as the fight began the mother of the boys called their father to interfere and stop it; but, like a wise father, he said, "No, I have tried hard to get the boys to settle their differences peaceably, and they won't. Now let them settle it their way, and learn the lesson." Without his intervention the superior strength of Tom, to say nothing of the outside help he got, made the issue inevitable from the start. The boys learned the lesson, became fast friends, and lived in peace ever since. John turned his black rabbit yard into a truck patch and got a fat bank account from the plot where he kept his profitless rabbits. Yet everybody respects him for defending his rights. Even Tom sometimes says, "Gee, Jack, if I had known how you could fight you might have kept your old black rabbits!"

But humor is not argument I no more believe God was on the side of Sherman when he burned Columbia than I believe he was on the side of Nebuchadnezzar when he burned Jerusalem, or Alaric when he plundered Rome, or Bismarck when he proudly dictated peace to France in the hall of her ancient kings. Wars are the result of human passions, and the great loving heart of God is pierced with sorrow by the sins of men. He hears with equal and impartial pity the prayer of the English mother for her darling in the trenches, and the cry of the German wife pleading for her husband at the front amid the storm of Verdun. And with justice and mercy he will overrule the final issue, and bring his righteous purposes to pass. In our great struggle there was right and wrong on both sides. The North was right in opposing the spread of slavery, but wrong in her violent disregard of the constitutional right of the South to hold slaves. The South was wrong in upholding slavery, but right in resisting the abolition program of the North. The North was right in resolving to maintain the Union at any cost, but wrong in her armed invasion of the South. The South was wrong in attempting to secede from the Union, but everlastingly right, in the highest and most solemn sense, in fighting to the last in defense of her soil against armed invasion. Virginia stood firm to the last in magnificent opposition to secession, but when the North drew the sword, her own leaped from its scabbard and it was carried by Lee! When it was all over Lee said: "If it was to do over I would act exactly as I did. We had sacred rights to defend and principles to maintain for which we were bound to do our best, regardless of results." I hold that belief still. The rabbits were loose, but there was peace in the family. According to the classic legend, a chasm suddenly opened in the very center of Rome. The oracle was consulted as to how it was to be closed, and the response was that it would not close till the costliest thing in Rome was cast into its depths. A brave Roman youth said the costliest thing in Rome was courage. He, therefore, clad himself in armor, mounted his horse and, devoting himself to his country, rode to the brink of the abyss. There, calling upon the gods, he suddenly spurred his steed, that, leaping into the air, sank out of sight in the yawning depths, and the chasm closed above the gallant Curtius forever. Our great Republic was cleft asunder by a deeper, wider chasm than ever yawned in imperial Rome. All efforts to close it were vain until the costliest thing in America was cast into its depths. A million noble lives, animated by the spirit of the heroic youth of old, leaped into the abyss, which closing above their forms, and cemented by their sacred blood, made the American Union one and indissoluble forever!  
Columbia, S. C.

**WORK OF TWO OLD-TIME PREACHERS.**

H. G. H.

John Easter was a flaming evangelist in the days of Francis Asbury. In 1787, while he was pastor of Brunswick Circuit in Virginia, eighteen hundred souls were converted. Among them was Mr. McKendree and his son, William, with the rest of the family. William afterwards became Bishop William McKendree, the first native American raised to the episcopacy in the Methodist Church. John Easter also received into the Methodist Church, not far from the same period, Enoch George, who afterwards became Bishop George. The whole country was filled with the effect of John Easter's preaching. Yet of his parentage and birthplace absolutely nothing is known. One of the most notable of the corps of preachers received into the South Carolina Conference in 1815 was Thomas Darley, an Englishman. He had been one of Tarleton's troopers. In a battle fought between Washington's legion and Tarleton's troopers Samuel Cowles had a personal encounter with Thomas Darley. He rushed upon Darley with drawn sword to cut him down when Darley gave him the Masonic grand hailing sign of distress. His life was spared and he was made a prisoner. After the English retired from the Colonies at the close of the Revolution Darley remained in this country. Both Cowles and Darley became Methodist preachers and for many years were members of the South Carolina Conference. Now to the point: Reddick Pierce and Lovick Pierce were converted under the preaching of James Jenkins and when they applied for admission into the Annual Conference in 1806 their names were brought up to conference by Thomas Darley. This Englishman, left here on the retreat of Tarleton's troops, was for many years one of the most useful members of the conference. He was superannuated in 1831 and died in Harris County, Georgia, in 1832.



**This Type Serves Breakfast Bonbons**

**The Flower-Decked Morning Tables are the Ones with Puffed Grains on Them**

Puffed Wheat and Puffed Rice appeal to the dainty. You are apt to find them on breakfast tables which are otherwise inviting.

For these bubbles of grain—light, airy and fragile—are the cereal food exquisites.

**But a Scientist Made Them**

But note that the object in puffing grains is to make them hygienic. A great food expert—Prof. A. P. Anderson—invented this strange process.

They are whole-grain foods with every food cell exploded. Thus digestion is made easy and complete. And every atom of each element is made available as food.

They seem like fairy bonbons. They taste like nut confections. But that results from a hundred million steam explosions inside every kernel. And the object is to make them ideal foods. No other process ever breaks up half so many food cells.

Puffed Wheat	Except in Far West	12c
Puffed Rice		15c
Corn Puffs—Bubbles of Corn Hearts—15c		

Do you think you serve these dainties as often as you should? They are not for breakfast only. Many people like them best served in bowls of milk.

They are ideal foods for between meals—eaten dry like peanuts. They are perfect bedtime foods, because they so easily digest.

There is no waste to Puffed Grains. They never tax the stomach. Foods so delightful and so scientific should form a large part in the diet.

There are three Puffed Grains, and twenty ways of serving. So they offer vast variety.

**The Quaker Oats Company**

Sole Makers



NOTES FROM THE FIELD

CHEROKEE.

We are in the midst of a gracious meeting here at Cherokee. Brother H. E. Draper is doing the preaching. The school work is progressing nicely. Brother McDonald is making us a good leader.—C. A. Lehmborg, P. E.

COLEMAN.

Our meeting closed last night with 420 conversions. Almost the entire town has been saved. There is great rejoicing in all homes, and we are happy. Come see our new Coleman. Revs. Coale and McKenzie left today for Memphis, Tennessee. A writeup of the meeting will follow.—M. K. Little.

SULPHUR SPRINGS DISTRICT.

The Sulphur Springs District is a humming. Nearly 400 conversions to date. Three parsonages and one church built since conference. Have preached one hundred and eleven times. Have preached in fifty-one churches, traveled over seven hundred miles by private conveyance—some of it very private, for I walked.—R. F. Bryant, P. E.

ELMER, OKLAHOMA.

In fine meeting at Elmer. Twenty-eight saved to date and one week more before close. Our one-to-win-one campaign is blessed of God. Although another meeting is in progress in town the Lord is saving some one at every service. Seventeen have joined the Church already and there will be others. Rev. C. M. Moore, of Gouli, is assisting us. Pray for us.—R. Frank Taylor.

UNION REVIVAL CAMPAIGN AT EL RENO, OKLAHOMA.

The union meetings for all Protestant Churches in El Reno, Oklahoma, have been moved up a week and will begin April 16, instead of April 23, as formerly announced. Let all who are praying for us and who may be passing through El Reno this month take good notice of this change. Nothing is being neglected and the organization is complete, covering the entire town. The Ministerial Alliance and Evangelistic Committee feel congratulated in securing so strong a team of workers as the Klein-Boyd group. The team will well congratulate themselves on so fine a field for their consecrated labors.—W. L. Anderson, Pastor M. E. Church, South.

QUINLAN.

We have just closed a very fine revival which resulted in forty-six conversions and upward of thirty-five additions to the Church. Most of these have been added on profession of faith. One of the finest Church revivals I have ever seen. I think our Church is in fine condition. Every arm working well. The preaching was done by J. Leonard Rea, from Jacobia. His preaching was clear and forceful, full of enthusiasm and power. Men were convicted and gave their lives to God. Leonard is a safe man in a revival. Our conference collections are being taken and we hope to have them raised in cash and good subscriptions by the last of this month.—C. H. Russell, P. C.

THORNTON.

We have just closed a successful meeting at this place of three weeks' duration. Brother O. B. Turner, our beloved pastor, conducted the services, assisted in the beginning by Brother Lindsey, of Mart, and Brother Crockett, of Fair View, and the Church, as a whole, is in a thriving condition spiritually. In reality we think the town has been stirred and that there is going to be lots of good done. There were about forty reclamations and conversions. Twenty-nine united with the Methodist Church—twenty-one by baptism. The ladies of the Church, wishing to show their appreciation for their pastor, met on March 21 and gave him and his family a good, substantial ponding.—Mrs. J. E. White, Publicity Superintendent.

CARLSBAD, NEW MEXICO.

As planned we began a meeting here March 12, having made arrangements for Ashley Chappell, of Graham, Texas, to be with us and do the preaching. We observed the Week of Prayer the week before the meeting. I did the preaching Sunday, Monday and Tuesday mornings. Chappell arrived in time for the night service. Chappell knows how to preach an old-time gospel and how to reach people as well. He captured the crowd and I have never heard a better series of sermons. The result, as counted to date, are ten babies baptized, six received by letter and forty-four by profession of faith. There are some to come in yet. In the year and a half that I have spent at Carlsbad I have received ninety-four into the Church. Carlsbad is a good place and we are having a good year.—J. T. Redmon, P. C.

COULTS MEMORIAL WEATHERFORD.

We closed a great revival last Sunday night. Fifty-six were added to our Church. Some will go to other Churches. One fine young woman gave her life to the Lord and Church for service. Strong men and women came to the altar and there on their knees they found Christ. It was an old-time shouting revival, one in which the Church worked and prayed for lost souls. The congregations were large and inspiring. The membership of the Church co-operated in every service. Rev. W. M. Bowden, Conference Evangelist, came to us the second week of the meeting and took charge of the choir and the personal workers. He is a fine choir leader—one that gets people to sing. He organized a "Win-One Club" with nearly two hundred members. This organization played a large part in the revival. They did personal work on the streets, in the homes and at Church. They led many souls to Christ. Not only is Bowden a great choir leader, but he is one of the most successful personal workers I ever knew. He loves the souls of men and knows how to lead them to Christ. He held one of the greatest children services I ever attended. He preached six splendid sermons while in the meeting. I did most of the preaching. I do not hesitate to say that Bowden is the best help in a meeting I have ever known. He ties the Church on to the pastor as but few men can do. Coult Memorial greatly ap-

preciated his splendid services. This is one of the best appointments in Texas. We have the largest Sunday School in the city, the most loyal officers and teachers I ever saw, the best Young People's Missionary Society in the conference. I was never associated with a more faithful band of young people. They are religious and consecrated to the Lord and his Church. Our Leagues are doing excellent work. So is the Woman's Missionary Society. In fact, every department of the Church is humming. The second, and the greatest, pounding came last night. Just think, two soundings since conference! This one was a hummer! It came in by the wagon loads. Flour by the sacks, Hams home-raised and fine. Too many other things to mention. Our elder is one of the liveliest in Texas. He is busy and successful with his work. He is a past master in handling a Board of Stewards. He preaches like a Bishop. Success to the Advocate and its workers.—J. N. McCain.

BINGER, OKLAHOMA.

We launched a campaign at Binger March 12 and closed April 2—twenty-two days. This preacher and the evangelist, Rev. J. G. McKnight did some work. The people say it was the greatest revival that ever came to Binger. The Congregationalists at Binger co-operated with us and we surely had a glorious time. We got the folks lined up against sin. The Christians were wonderfully revived. Had twenty-five conversions and several reclamations. At the close we organized a Methodist class at Binger with twenty members, with more to come in later. This is a mission. We look for it to come to the front some day. The Lord did great things for us, whereof we are glad. Brother McKnight is a fine preacher, a good singer and everybody likes him. We pray in this little mission some day to be self-supporting. We are looking for greater things for this part this year than has ever come to it before.—J. J. Bearden, Pastor.

WELCH, OKLAHOMA.

We have just closed a four weeks' revival campaign. Rev. R. C. Taylor, of Vinita, was with us the first two weeks. Brother Taylor does not build on the sand. He kept digging down until he established us on "the solid rock," thereby laying a foundation for a great meeting. Brother Taylor is a lovable man, and one of the most beloved pastors in the East Oklahoma Conference. We regretted to lose him just as we were reaching the crisis of the meeting. We were fortunate, however, in securing the services of the sincere evangelist, Ed Phillips, who happened to be at his home in Siloam Springs for a two weeks' rest. The crowds were too large for the church, hence the only wise thing to do seemed to be to move to the City Park Auditorium. The people came in great numbers in spite of inclement weather. The number of conversions and reclamations went beyond the half hundred mark, including all ages from the three- and ten mark down. Practically all of those converted will join one of the Churches at the Sunday service. Several have designated this as "The greatest meeting in Welch for years." In many respects this is true. We are praising God for the victory.—W. E. Garrison, Pastor.

GUSTINE STATION.

This our second year at Gustine has started very favorably. The very earnest and cordial greeting which our beloved people gave us when we returned from conference to serve them another year made us determined to give them the best we had, and we have prayed and preached and visited and done personal work and the dear Lord is blessing the work of our hands. During the two weeks we have been engaged in the Win-One Campaign we have won half of the minimum number which we agreed to try to win—twenty-five. It will be a grand sight on Easter morning to see all these ranged before the chance and taken into vital Church connection. To God we give all the glory. There is every prospect that we shall be able to raise the debt on our church building during the year, pay out our conference collections and pay preacher's salary in full. The Lord is working in the hearts of the people, hearts are kindling with love and enthusiasm, the ministry of the Word is well attended and folks are lining up for service and right living. We have never seen a people of whom we could think more than of these at Gustine. They have shown this preacher and his better nine-tenths that they love us—have repeatedly shown us—and when we ask them to do a thing, or look like we wanted something done, they are there Johnny-on-the-spot. And it makes the roof almost come off to hear them speak of "our parsonage baby." With bright prospects for a prosperous and successful year, we face our labors with joy and singleness of heart and press on. For all we give undivided thanks to God.—G. H. Wilson, P. C.

NEW BOSTON.

Since my last card to the Advocate many changes have taken place. We have had a prohibition election. Old Bexar County did herself proud. We gave the saloon crowd what we honestly thought was coming to them. Snowed them under about ten to one. I thought I could hear the spirit of the sainted Dr. Rankin whisper, "On With the Battle!" Since my last letter the good Bishop took Dr. Bergin from our district to fill an important place elsewhere, so we looked and wondered and then wondered and looked again. At our second Quarterly Conference Dr. Vance was on time. Saturday at 11 he dug down to the clay and started to build when the foundation was complete. He stayed Sunday. It was raining, but quite a crowd came out. He commenced to build on that massive foundation. Step by step he led them up the mountain and never paused until he reached the summit and there gave them a new vision of God as many had never seen before. And when they came down their faces were perhaps not shining as did the face of Moses, but their hearts were fired with a glow that came from another world. In the chair he presided to the satisfaction of all and I will say here that the Bishop must have a good lot of much better presiding elder timber on hand than they had twenty-five or thirty years ago when they made me presiding elder. And it is the opinion of this scribe that if pastors

and the faithful few will just stand by the elder that he will do in a large measure for the district what God helped him to do for Pittsburg Station last year. The cry is hard times and they keep the pastor fully posted along the line. Now tell our good elders if he will just quit moving our good elders we will be grateful to him as long as we live and then some.—R. J. Deets.

STONEWALL, OKLAHOMA.

We began a revival at Stonewall, Oklahoma, last night. We expect to run two or three weeks. We greatly need a consecrated singer. Who will come over and help us?—M. B. McKinney, P. C.

TEMPLE, OKLA.

We just closed our revival meeting at Temple, Okla., and it was a revival too, in the Church and the town was moved to a higher spiritual life. But the results in numbers received into the Church was not all we expected, yet some of the foremost heads of families were received. Bro. R. R. Ellis, of Dallas, led the singing and he does it well. He gets everybody to sing and especially the children and young people. We have just placed new pews in our church that cost \$500, and Bro. Roper, our presiding elder, will dedicate our church on Easter Sunday at 11 o'clock. We will hold a Sunday School here April 12 and 13, under the direction of Rev. Emmett Hightower. We are moving upward and onward at Temple. Everything is pleasant and harmonious. The money for pews was in the bank when we received them; this was due to the good business ability of Sister M. H. Jensen and others. The Sunday School is growing and every part of the Church indicates progress.—J. T. McIride, P. C.

CENTER POINT.

We closed a four weeks' meeting at Center Point last night, which we feel has been a success. Sixty-seven conversions and reclamations, together with a general uplift of all the Christians of all denominations of the community. Almost all of those converted have united with the Methodist Church, a few going to the Baptist. Evangelist H. W. Clark, of Corpus Christi, came to us after the meeting had been going two weeks and displayed a tactful spirit in being able to carry on the victory without a break. Our folks are all well pleased with his work. We never saw a meeting close with a better feeling all round than this one. Our Church was very much benefited by the sermons of our presiding elder, Dr. J. H. Groselocke, who was with us three nights at beginning of the meeting. His sermon on the pleasure problem clarified the minds of the people as to what our Church stood for in this respect. We took a religious census of the town and community at the beginning of the meeting and found it a great help in doing definite personal work. We also used the "One-to-Win-One" cards with very satisfactory results. We expect to continue our personal work until after Easter Sunday.—J. H. Meredith, P. C.

BEGGS STATION.

We have just closed our revival at Beggs, conducted by Campbell and Butts, of the Southwest Missouri Conference, with headquarters at Kansas City, Missouri. We had one of the best meetings I have ever seen, doing good in every way. I have received 49 into the Church as a result, had 50 at prayer meeting Wednesday night and one conversion, had 157 at Sunday School yesterday—most during the conference year. Campbell is a great evangelist, he is a great preacher, has nothing sensational whatever, simply preaches a great sermon and appeals to the will of a man to forsake his sins and dedicate his life to our Lord. He is the sanest evangelist I have ever seen, the most simple preacher I have ever listened to and one of the most powerful. We have secured him for another campaign next year and shall look forward to his coming with much delight. We are raising money to build a new parsonage. We have had donated two lots on the north side of the parsonage which will make us splendid property and good rooms and have nearly \$1100 subscribed. Have also painted and improved the church during the year and have paid off all our old debts. Have received 59 members since conference. Have also bought a \$320 piano and paid for it. Will have District Conference May 3 to 5.—Oscar L. dams.

BALLINGER.

The revival which had been in progress at the Methodist Church for a couple of weeks was brought to a successful close Sunday night, and Monday afternoon Rev. and Mrs. Henry Stanford and baby returned to their home at Rogers, Texas. During the two weeks' revival the Church received a revival in the way of bringing new interest into the Church membership. Two services were held each day with three services on Sunday, and Rev. and Mrs. Stanford made many friends in Ballinger during their stay here. Mrs. Stanford was a great help in the revival with her sweet voice and from time to time the music was made a great feature of the revival work. The local pastor, Rev. E. Rosemond Stanford, announced Monday following the close of the revival that twenty-four new members were received into the Church and other good was visible.—Ballinger Daily Ledger.

The Win-One Campaign will continue with renewed emphasis until Easter and many more are expected to make a definite decision. The Church was never in better shape spiritually and financially. Forty-five members have been received since conference and the finances are paid up to date. The people are united and loyal and the pastor is delighted.—E. Rosemond Stanford.

McALESTER DISTRICT NOTES.

The second Quarterly Conference was held by Dr. J. M. Peterson, at Hartshorne last Sunday, April 9. It was the best held at this point since the Doctor has been on this district. The largest congregation he had ever seen in this church listened to one of his great sermons. More people were at the Lord's table than had been in most former congregations. The home and conference missions money has been raised in full. The elder looked over the God-sized Sunday School and found every officer and teacher present. It is the best situation shown here in many years. Parsonage has been papered and repaired. Bro. Frank Naylor is holding a revival in Barnett Memorial, McAlester, with fair results. He is getting his people in better condition. The folks love him over there. Bro. Orlando Shay, of Keota, is having fine success and making his charge a really good one. He is one of the most valued men in the

East Oklahoma Conference. G. W. Martin, of Kiowa, is making things hum. He had a most successful quarterly meeting lately—everything coming fine. M. L. Sims is doing a noble work at Coalgate. He is one of our strong young men, and one of our most loved. Reports thus far show more conversions in the McAlester District to date than for all last year. We are on fire all over the work. Boys all up in the collar and doing fine. It made this preacher's face shine when the elder reported the postal cards received, telling of the prayers that would ascend on behalf of him, this pastor and this people last Sunday Brethren, you can't beat that sort of combination.—R. M. C. Hill.

HIGGINS STATION.

We have something to say in evidence of real advancement in this charge in the few months since conference. Where there is genuine prosperity it will be declared by the dividends. We look for exhibition of growth in those departments which count for most. Always glad to announce great meetings, gatherings, etc., but this is not always sure evidence of growth in the Church. Especially is this true when resulting from leadership of some team from abroad. Some of our greatest problems are realized after the exciting and aging away of transient men who have had the lead in our evangelistic meetings. A temptation urges exhortation here, but we desist. The Sunday School is one place where real life will manifest itself. In this department we have witnessed growth. It has been the policy (not commended) of this school to retain on roll from January to January all who have been enrolled through the year, though they have not followed up their membership. By this rule the Conference Journal, 1915, shows Sunday School 257, but the average for October and November was 86. On first Sunday in February we passed the 100-mark in attendance. Barring March 26, when snow covered the face of the earth, we have not had that few since. Our average attendance for February and March this year has been 120. Our offerings in the school have been doubled. The growth has been normal. We have had no institute or prize schemes or other than ordinary work to superinduce attendance. The spirit of the school is good. The organized young peoples' work gives great promise. The financial is another field where life will find expression. I think our credentials of growth are quite as evident in this department as in the Sunday School. The Board of Stewards on their own motion raised the salary of the pastor \$100 over that of last year. We take pleasure in saying that we have some of the best men on the Board of Stewards here to be found anywhere, and men who will always be felt in the forward movements of the Church wherever they chance to be. It was a struggle, perhaps caused by delay, to raise the salary last year. After the usual doubling up process and getting all in sight to pay up it was found necessary to borrow a balance at the bank with which to pay up the salaries last year. About five weeks after the conference the stewards had in hand about one month of salary, which was tendered me, but I could not accept it until division had been made in favor of the presiding elder, which gave us a start a little behind in salary, and we are some behind yet. I insisted there were two reasons for paying monthly. The Church should meet its obligations, the pastor needs his salary. So we have been working to this end. If the pastor and presiding elder had received on salaries what has been raised and paid on the bank account under the present administration and applied on former salaries, we would have been paid to date in full. Thus we are sometimes made to suffer from not working a proper system. We have collected about half (45 per cent) of the general collections and have good pledges to cover much of the balance. We have replaced the old organ with a nice piano. Our finances are going to be in good shape. The congregation is another field in which quickened interest has been declared. For some weeks we have been using ushers for seating the people. The men in Higgins are attending Church. When our people have higher conception of personal holiness and a deeper sense of the world's need substantial gains will be realized. When Dr. Robinson came in the winter to hold our first Quarterly Conference we were in bed, seriously sick. I do not know what impression he had of us or of what we were doing. I do not know what reports were made to him in conference. Time rolled on and he came again and found us well and in the field. Though the weather was inclement Saturday night we had a fair congregation at Church. A full attendance of officials for the business session. Sunday morning we had a crowded house and again Sunday evening at an early hour the house was filled with eager ones to hear the Word preached. Our splendid choir rendered special music at both morning and evening hours as few choirs in this portion of the State can give. I have heard and read of Dr. Robinson as a preacher and have always had a very distinct appreciation of him as a man. But to appreciate him one must see him and hear his messages from the pulpit, his real throne. He dignifies his office, but no higher compliment can be paid one than to say of him, "He is a great preacher." We were happy in his ministry and felt that he had heard not only pure, clean diction, but great sermons from a pure minded, holy man.—G. J. Irvin.

CALDWELL COUNTY DRY.

Caldwell County is still dry and dryer than ever before, dry to stay dry! A little more than two years ago and pro majority was 117; on April 8, 1916, the pro majority was 417, and every town in the county, excepting two small villages, voted a larger majority pro than ever before. The two largest towns, Lockhart and Luling, gave substantial increases for pro.

About twenty-five days ago the anti perpetrated a petition and the election had to come off. Except that they simply wanted honor and its bloody money, the antics made only one plea for the saloons, namely, that local option was a failure and did not prohibit. That claim was answered by the pros raising a fund of \$25,000 from substantial citizens of Caldwell County as guaranteed rewards standing ready for any information leading to arrest and conviction of any person violating the local option law; or, also, for any violation of the election law on April 8. Furthermore, a mass meeting of good citizens unanimously gave their endorsement and backing to the public officers of the county, and offered a reward to the officers or any one else, two hundred dollars for every white man bootlegger and \$100 for every other bootlegger.

Then to see these pros get down to their work was splendid to behold. Sixteen hundred ladies of Caldwell County signed a plea to the voters and pledged themselves to pray



Martin. He had a lately— is doing ne of our ost loved. rations in n for all the work. fine. It the elder telling of behalf of t Sunday of combi

idence of the few there is id by the of growth for most. tings, in- rays sure Especially a leader- Some of after the men who tic meet- tion here, ol is one itself. In l growth. ended) of anuary to through blowed up the Con- y School d Novem- bruary we Barring ice of the see. Our id March igs in the outh has stitate or ary work rit of the g people? nancial is apression. arc quite the Sun- i on their he pastor ke pleas- the best re to be always be e Church a strug- raise the ubling up pay up it alance at e salaries se confer- about one l me, but had been rr, which lary, and here were se Church for need- ig to this elder had aised and e present salaries, full. Thus from not collected. serial col- ver much l the old nces are gregation l interest we have ople. The Church. eption of se of the be real- he winter rence we not know what we t reports me rolled well and was in- fair con- dance of Sunday and again the house rendered l evening n of the l read of re always bim as a must see he pulpit, office but one than her." We t that we tion, but holy man.

Y. ryer than title more was 117; was 417, ping two r pro than Lockhart cases for intis per- n had to y wanted ties made sely, that i prohibit. as raising l citizens i rewards eading to violating ny viola- Further- ns unani- l backing, and of- one else, hite man her boot- i to their teen hun- ed a plea s to pray

to God not to let saloons come back, and their petition and their names were published in the public newspapers.

For twenty-five days these pros did their work as surely as ever a football leader prepared for his fight. Day and night they were on the job. When election day came, the clock ticked off as fine a victory as anybody wants to see. Organization was perfect. Somebody was responsible for knowing and doing each important thing. Every pro face was animated with a sense of sureness in doing something worth while, and all in a good humor. Some antis were heard to curse the preachers and doctors as "suckers," with an unmentionable prefix, but we write not to abuse the antis, only to praise the pros! This bunch of Caldwell County native pros is a bunch inspiring to be with!

If anybody asks you, just tell him that Caldwell County will never go wet again while these splendid pros, ladies and substantial business men and other men of affairs are here.

Hardly any ladies were seen away from home on election day, but when the fight was over, without waiting to hear returns, some of them came to the streets and sat in their carriages to hear the reward of their faith in their God and their men! The fight is won to stay won!

A. L. SCARBOROUGH.

**A NOTE FROM BROTHER RIDDLE.**

Please tell my many friends who have written me letters of sympathy that it is my purpose to reply to each in time. In the meantime I beg them to accept this acknowledgment of a grateful appreciation I can never hope to express in words. I married a couple last Sunday in the bride's home, opposite the church, and attended preaching in roller chair. Can you crutches a little. I improve at a remarkable rate. S. C. RIDDLE. Farmersville, April 11.

**RESOLUTIONS OF APPRECIATION.**

Whereas, Our beloved and faithful presiding elder, Dr. V. A. Godbey, has accepted the Presidency of Coronal Institute and will soon go hence to his new field of labor, and

Whereas, We, the members of the Board of Stewards of the city of Bastrop, would most gratefully express our appreciation of the earnest and faithful labor of our worthy brother during the past three and one-half years of his incumbency of the presiding eldership of the Austin District, therefore be it

Resolved, By the said Board of Stewards that while we are deeply sensible of the great loss we sustain, we congratulate Coronal Institute in having one to guide its destiny whose many virtues of heart and mind so eminently qualify him for that exalted position.

Resolved, further, That in our worthy brother we recognize a man of masterful intellect, wide and varied culture, possessing a warm and tender heart, a lovable and captivating personality, and withal his lot may be cast our prayers and benedictions accompany him.

Resolved, That these resolutions be spread upon the minutes of this Quarterly Conference, a copy be furnished Dr. Godbey and one be sent the Texas Christian Advocate.

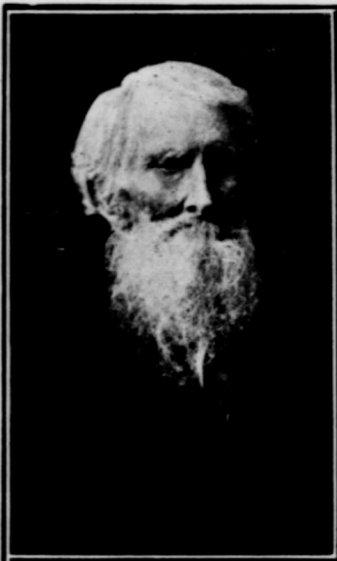
Respectfully submitted,  
**BOARD OF STEWARDS.**  
Bastrop, Texas.

**REGENERATED IN DEATH.**

How do we know that a little child is regenerated in death? Bishop Kilgo admits that we do not get our proof from the Bible that we know that they are regenerated. Well, if we do not know this by Bible, whom or what do we know it by? Does not the Bible give us all knowledge? If when speaking of the multitude, Jesus said: "Ye are of your father, the devil," did he mean the little children in the arms of their mothers whom he had just told were of the kingdom of heaven? Did he include them as children of the devil? Does not Bishop Kilgo know these things? When Jesus said they were of the kingdom of heaven, did he mean it? Has the good Bishop any other statement of Christ upon which he bases his faith in the regeneration of little children in death? But did Jesus ever say it? If so, point out the place to me and do it quickly. I want to see it now. If the little children were in the kingdom of heaven, how did they get in? Did they inherit that state while being born in sin and of their father, the devil? If the good Bishop were going to bold burial services of a little child, would he tell the weeping mother and the multitude that the little child we know was regenerated in death? But we have not one verse in the Bible to prove or substantiate what I have stated? Is it possible for any of our preachers to say so, rather than give up Calvinism? Can a preacher of the Gospel stand by the hard, vile old sinner who is of his father, the devil, and tell him through you are as black as hell? Yet, if you will turn your course and begin the new life now, God will make you whiter than snow, and you will be of the kingdom of heaven. But will you tell the mother with her babe in her arms that it is a devil, full of all vileness, and must die in order to obtain regeneration

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**DR. FIRMA NAPOLEON BONAPARTE OLIVER.**

Sentinel, Oklahoma.

In the southern part of our little village, in a cottage of modest type, lives perhaps the oldest man and one of the oldest Methodists in America today.

Dr. Firma Napoleon Bonaparte Oliver was born in Emanuel County, Georgia, August 14, 1809. In early manhood he was married to Miss Ellen Sasser. To this union seventeen children were born, two of whom live today—Mrs. Clara Bond, Floresville, Texas, and Mr. Anderson Oliver, of Sentinel, Oklahoma. Had his firstborn lived he would in this year have been seventy-nine years old. In early married life he removed to Florida and in Thomasville became a practicing physician. During his sojourn in this State he was four years a member of the Legislature. It was also in this State, in the year 1845, that he gave his heart and life to God under the ministry of Rev. Henry Chapman. At that time he joined the M. E. Church, South, and he prides in the fact that from that day forward he has never "fallen from grace."

A little after the middle of the nineteenth century Dr. Oliver came to Texas and located at Floresville. Here he continued his practice of medicine. But although he was an extremely busy man as farmer and physician he gladly found time to be class leader, Sunday School superintendent and in many other ways served God and aided his fellow man.

In 1913 this quaint old man came to Sentinel, Oklahoma, and since continues to reside with his baby boy, Anderson. He so often remarks: "I am just waiting here for God to call me." He is an attentive listener at the preaching services, never misses an opportunity to urge the unsaved man to make peace with God, and likely the most remarkable feature about the man's life is that he continues to affirm, "My brother, in all my life I have never spoken evil of any man." Great record this! With fond hopes, we look forward to the coming of his 107th birthday, August 14, 1916. This portrait was taken March 1, 1916. His pastor,  
C. A. GERMAN.

(better die)? But do we not turn to words of Jesus while they are living? "For of such is the kingdom of heaven." (Blessed words of Jesus).  
W. T. AYERS P. C.  
Montgomery, Texas.

**WHY CAN'T WE HAVE A REVIVAL?**

To the ministers of the Gospel, or to any one else that this may concern: I have heard quite a few ministers, as well as laymen, asking the question, "Why can't we have a revival in our Church or in our community?" I am not anything but a layman, and a very sorry one at that, but I can answer that question. It is because we have too many people on the Church roll that are not worthy of that position. In other words, we have too many people in the Church who have never been converted. God will never honor any Church with a revival until we get those people out of the Church or get them converted. So, the first thing to do is to clean up the Church and then we are in a position to go after sinners. May God help us this year to have a great revival in all the Churches, is my prayer, for it is within our reach if we will pay the price.  
G. M. ELKINS.

Colorado, Texas.

**HARMONY CIRCUIT 100 PER CENT.**  
Rev. Frank Hughen, of Harmony Circuit, Corsicana District, has all his stewards reading the Advocate. Who next?

I am doing my best for the paper which I regard as the best of them all. I always read it first. Everything goes well here.  
A. N. AVERYT.  
Fort Towson, Okla.

**Church Extension Loan Fund Day**

By W. F. McMURRY

At the last Annual Meeting of the Board of Church Extension, held in St. Louis, Missouri, May 6th-8th, 1915, a Loan Fund Campaign Committee, consisting of Bishop John C. Kilgo, D. D., Bishop A. W. Wilson, D. D., Bishop James Atkins, D. D., Bishop W. R. Lambuth, D. D., Rev. R. H. Cooper, Rev. S. H. C. Burgin, D. D., Rev. James Thomas, D. D., and the Corresponding Secretary, was appointed, and by a unanimous vote. It was the mind of the Board that this Committee should lay plans, looking to the presentation of the work of the Board of Church Extension, and with particular reference to its Loan Funds, on the date of the dedication of the new office building, which date has been fixed for May 7th, 1916.

This special Committee met in Dallas, Texas, on November 1st, 1915, at the Methodist Publishing House, effected an organization, fixed May 7th, 1916, as Loan Fund Day throughout the Church, and instructed the Corresponding Secretary to prepare a program, and call upon all our pastors to preach on the subject of Church Extension on that day, and to give our people an opportunity to contribute to the Loan Fund Capital of the Board.

It was the judgment of the Committee that a call should be made for contributions aggregating \$100,000.00, but that no pressure should be placed upon any pastor or congregation beyond the earnest request that a message on the subject of Church Extension be delivered, and that opportunity be given every congregation in Southern Methodism to contribute in cash or in the form of subscription to the increase of the Loan Fund Capital of the Board.

This proposition has received the hearty and almost unanimous endorsement of the Conference Boards of Church Extension. The Bishops who are members of the Board of Church Extension have not only endorsed it as such, but also added their individual endorsement of the proposition.

The contributions made by the congregations, or by any individual members of same, may constitute a separate Loan Fund, or be added to the Conference Loan Fund, or to any other Loan Fund now in existence. If a separate Loan Fund is established by the congregation or individual, the donors or donor may have the privilege of naming such Loan Fund. If it is established by the congregation, the name of the congregation would be an appropriate one for the Loan Fund to bear. Or, the congregation might properly honor the name of some worthy brother or sister. The amount secured on Loan Fund Day, undirected by the donors, will be used to create Loan Funds in honor of our two retired Bishops, Joseph S. Key and A. W. Wilson.

After the message has been delivered, and the cause presented, and the people have made their contributions, the list of contributors, giving name and address of each, together with check covering all cash payments, is to be mailed to this office. Care should be taken to give the name and address of every contributor, as it is the desire of the Board to receipt each individual for the contribution made, thereby giving credit where it belongs. Subscriptions may be made payable in installments or all in one payment at a future date. This office will assume the responsibility of collection, and the duty of the pastor will have been discharged after preaching on the subject and giving his people a fair opportunity to make their contributions.

During which time we have had our home in hired houses, old residences, and temporary quarters, all of which have been inadequate and inconvenient, we are moving into a first-class, up-to-date, modern, fire-proof office building, a building the Church may well be proud of. The cost of this building has been provided, and the gathering of the funds for its erection has not been child's play. Not one dollar of the cost has come from the receipts on Church Extension assessment, or from public collections in the congregations. The entire amount has been secured by personal solicitation on the part of the Corresponding Secretary.

That should be a glad day for the whole Church when on May 7th we assemble to listen to the dedicatory address by Rev. Samuel A. Steel, D. D., of Columbia, South Carolina, following which the formal dedicatory services will be conducted by the Bishops. We feel sure the pastors will join with us in spirit in the dedication of this new Church Extension home by complying with the request of the Board of Church Extension to deliver a message on the subject of Church Extension, with due emphasis upon the Loan Fund feature, and by giving our people an opportunity to contribute to the increase of the Loan Fund Capital.

At the close of the last quadrennium, March 31, 1914, the Loan Fund Capital stood at \$560,562.63. The General Conference made a call to increase it to \$1,000,000.00. One-half of the quadrennium is gone, and we have reached \$802,091.58, considerably more than one-half of the amount needed. The two remaining years must witness the addition of the balance to make up the \$1,000,000.00, or \$197,908.42. If the Church upon May 7th, Loan Fund Day, will lay upon the altar the \$100,000.00 called for, the task of gathering the balance will be very much lightened.

If for any reason any congregations cannot observe Loan Fund Day on May 7th, they are requested to do so as soon thereafter as possible. It will also be well to give the Epworth Leagues and Sunday Schools a chance. The amount contributed by the Sunday Schools should be added to the Sunday School Loan Fund.

We are sending to every itinerant minister in the Church a pamphlet entitled "Church Extension Loan Funds," which gives the history of this Church Extension Loan Fund movement, describes the several kinds of Loan Funds, and goes somewhat into detail on the subject of Memorial and Annuity Loan Funds. It also contains illustrations and examples of the practical working of these funds. A booklet entitled "The Gospel of Church Extension," which sets forth the work of the Board in a more general sense and from a somewhat different angle, has also been sent. A card from any layman in the Church will bring to his door a copy of both of these publications, and other Church Extension literature as may be requested.

We are confident that the Board of Church Extension will have the co-operation of the preachers and laymen throughout our connection in the observance of Loan Fund Day.

1115 SOUTH FOURTH STREET, LOUISVILLE, KENTUCKY.



# 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. BRADFELD,  
JNO. R. NELSON.

### ATTENTION.

In view of the fact that the "paper-famine" has made it necessary to cut down the size of the Advocate, and in view of the further fact that the Evangelistic Campaign is virtually over, so far as the usefulness of this page is concerned, the pastors now being in their meetings and the campaign determined, I wish to voluntarily offer this space, which has been placed at my disposal, for what I now consider the more important matters that should appear in the Advocate.

Before doing so, however, I wish in behalf of the committee to thank Dr. Bradfield, Brother Blaylock and all concerned in the publication of our splendid paper, for the courtesy extended our committee and myself in this matter. Every request we have made has been granted.

I wish also to thank the readers of the Advocate for their kind expressions and assistance. I am sorry that most of the articles sent me were of such a length as that they could not be used in this page.

Let me call the attention of the brethren to the necessity of sending to the Advocate the results of your campaign. Do not fail to do this, as it is a most important matter.

May God bless his ministers and people in Texas and give to us a great reviving, is my prayer.  
R. P. SHULER.

Voltaire once stood upon the streets of Paris, when a funeral procession passed. He lifted his hat. A friend turned to him in surprise and said: "What, are you reconciled to God at last?" "We salute but do not speak," replied Voltaire. We know a good many Church members who salute God, but who never get close enough to him to really speak to him.

A popular and prominent Methodist minister recently gave out a statement to the daily papers, declaring that he did not believe in a personal devil. Thus far the devil has not come back at him, so far as we know. And yet it must be a great slam on his satanic majesty to have that preacher express doubt in him. We imagine, though, that the devil has about as little faith in the preacher as the preacher seems to have in the devil.

Yes, we hear of a pastor now and then who is not lining up in this campaign. But they are like katydids in a new-ground. They sound far off and are woefully far between. More than that, their noise is like the sighing of the wind in those mulberry trees, where leaves are many and mulberries few. We once heard of a horse that stood over a trough of water and died of thirst, but he was located. We wonder what's the matter with the fellow who isn't going into this revival.

"The greatest pulpit men in America have recently deserted Jesus Christ, in their preaching," declared a pompous Unitarian recently. Well, we don't know about that. If chesty, high-browed, prating egotism determines the greatness of preachers and preaching, this may be true. But, if the delivering of a message that saves men from sin, that lifts up the fallen, that strengthens the weak, that encourages the disheartened, that brings light to the darkened places of men's

life—if that's what we mean by preaching, these Christless fulminations compare with a real gospel sermon very much as the athletic recoil of a gnat's lower limbs would compare with the kick of an army mule.

To see our Methodism looking about for "ah-mens," Lenten seasons, processions and recessions, gowns, chanting quartet choirs, hired pews, solo performances with neither articulation nor melody, literary essays on Emerson as substitutes for gospel sermons, little lectures on modern revivals—we say, to see our Methodism going after such foolishness reminds us of the mess an eagle would make of it if she should undertake to hatch her young in the miniature nest of a humming bird.

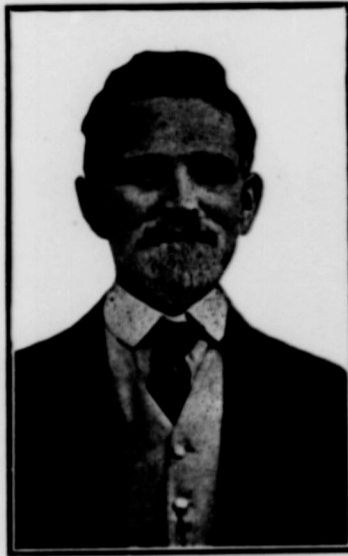
We are warned of false teachers and the warning declares that they will often be found beneath the fleecy whiteness of a full coat of wool. No man is so dangerous as the man who teaches error, with the pious sign-board of truth erected in the very foreground of his false teachings. One infidel within the Church is more dangerous than twenty-five outside. The mantle of ecclesiasticism and the robe of Christianity but make more fearful the ravages of the man whose heart is not fixed and whose faith is not sure.

### THE SAVING OF A LIFE.

We thank God for his power and willingness to save a man, whose life is already spent in sin. But we doubt the advisability of laying very large stress upon that especial type of salvation. Indeed, we doubt that heaven will have very many who were saved at the tail-end of their lives. We believe that God can save any time and anywhere. But we seriously doubt that a man, who has spent a long lifetime in deliberate rebellion against God, will be able to repent, exercise faith and actually accept Jesus when within a few hours of his funeral. In other words, we have very little confidence in "deathbed religion." We have never known a man, who thought he was dying, to get the kind of religion that would stick, providing the fellow got well.

Therefore, we as ministers and personal workers, should insist that Jesus Christ came to save men's lives as well as their souls. We should hold out the invitation to those who are young and strong and let them know that Christianity serves just as well in life as in death. We really doubt if God had graveyards and funerals in mind when he builded the plan of salvation. We have always doubted God's ability to do much for a dying man with whom he had been able to exert no influence while he lived. Most men live their religion in this world or else they go into the next without it. It has ever been true that death only gave the echo of a life. Men die as they live. The man who dies like a dog has necessitated such a death by living like a dog.

This is a wholesome line of thought, my brethren. We have talked about the mercy of the Lord until some people believe that God's special business is to save the old hull after all the kernel of a man's life has been eaten out by the worm of sin. We thus do injury to men and shame the real purpose of our Heavenly Father. If religion is not worth a strong man's loyal acceptance in life, it will be a mighty shoddy thing in eternity. Let's go after the young and preach a gospel of life to living men.



THE J. H. PRIDGEN AND WIFE MEMORIAL HOME,  
West Texas Conference.

The Endowment Fund of the West Texas Conference has received many substantial gifts and is growing steadily; one will have seen several thousand dollars to the fund; one big-hearted layman is contemplating giving a farm valued at a considerable sum, but to Brother J. H. Pridden, of Thomaston, Texas, belongs the distinction and honor of giving the first superannuate home to the West Texas Conference. It is to be known as the J. H. Pridden and Wife Memorial Home.

Brother Pridden and wife were among the first to settle in Thomaston and, until her death three years ago, were prominent in every good work in the community and especially in the Methodist Church. They raised four children, gave them all college educations, led them all to join the Church, and he now has the satisfaction of seeing them all leading prominent and useful lives. Dr. J. H. Pridden is one of the leading physicians of Dewitt County. Warren Pridden is a successful business man in San Antonio. J. H. Pridden, Jr., is a prominent druggist in Palacios and there also lives his only daughter, Mrs. Oakes.

He has done many worthy deeds, but none more worthy than this. It is the beginning of one of the greatest, most far-reaching moves ever undertaken in West Texas Methodism. By this benefaction his name is to live forever in the memory of man. May he live many years to enjoy the comradeship of many who shall live in this home.

H. E. DRAPER, Agent.

### THE MOVING PICTURE SHOW.

Reading in the Advocate last week what Brother Fort said he saw in a moving picture show reminds me of what I saw once. My wife was away on a visit, the children were lonesome and asked me to carry them to the picture show, assuring me that their friends had all said only good pictures were shown at the place proposed. I told them it was a mistake about all the pictures being good, and to convince them that I was correct I went with them.

The first thing we saw was a chicken fight, a typical cockpit scene at the back end of a saloon. The next was a negro dance, with all the accompaniments. Then came an elopement scene, showing exactly how the half-baked high school boys and girls can outwit papa and mamma and "get away with the goods." They tell us that these moving pictures are so educational, and so they are, don't you see? I didn't exactly like any of the lessons so far, but supposing it was "better further on" I decided to stay a while longer. So we were soon face to face with a Mexican bull fight, at the end of which the money was turned over to those who had bet on the winning side. That was real education, for my children had never seen anything like it before. Neither had I. But desiring to get all the "education" possible we decided to stay for one more lesson. And when it was flashed on the canvas it was a negro prize fight, with the gambling and all other accompaniments. I don't know what they had before we got there, nor what "lessons" came after we left, but at this point we decided we had all the "education" we needed, and retired from the schoolroom.

But they tell us that human nature calls for entertainment, and these pictures are so entertaining. Yes; but I, for one, am a trifle particular about who furnishes my entertainment. Take the cases cited above. What kind of folks were those who entertained me and my children that night? What would be thought of a Methodist preacher carrying his children to the cockpit, negro dance, bull fights and negro prize fight? Yet so far as the eye was concerned we attended all these, and the folks who participate in such things were the ones who "educated" and entertained us that night.

But some have told me that I struck a bad streak of luck, that I went at the wrong time, that things generally are not so bad. But I have been to quite a number, and this was about the best one I ever saw. It was entirely free from scenes of sex familiarity, and was about the only one I ever saw for which this moving picture evil. To reform it is possible, but I fear it is improbable. I am not so sure but what a complete reform that would eliminate all the objectionable features would destroy the institution entirely, for it would cut patronage down below the paying point. That which appeals to the higher nature alone does not generally command a large patronage. That explains how the circus beats the Church so badly in getting the crowds. It appeals to the lower nature. That is the reason the drink bill of the nation quadruples the Church bill. So if the moving picture show ever reaches the point where its appeal is to the highest instincts in man the craze will be over.

Proprietors of these shows tell me they are only catering to the public taste, giving the people what they want. I raised serious objection to some big pictures posted in front of a show some months ago. They were advertising a coming "feature," and were so revolting that an accurate description of them here would bar this paper from the mails. But the proprietor heard of my protest and sent me word that I didn't know what I was talking about, for that was what the people wanted. To say nothing of the man who consents to make a living by appealing to depraved appetite, what are we to say of the multitudes who demand such entertainment, and the few who do not like it but yet tolerate it?

They tell us the picture show has come to stay, and that while there is a bad feature

about it, yet there is so much good in it that we had best accept the situation, giving the young people the benefit of the good and warning them against the evil. But that is a very doubtful attitude for Christians to assume. Great sermons might be preached in a saloon, but that would not make the saloon a good place to go to. A Christian service rendered to the victim of a tragedy in a brothel may be beautiful and touching, but who wants to see it if the uncovering of the underworld is necessary in leading up to it? Everyone has noticed how the picture show carried out the theory of the playhouse and great moral lessons are best enforced by being brought out in the most lurid contrasts. I was never more disgusted than when I saw "Damaged Goods" in a moving picture. The great need and importance of masculine chastity was set over against the most revolting exhibitions of lust and sensuality. It was absolutely shocking and sickening and the great need of a virgin manhood was no more keenly felt after seeing its opposite than before.

St. Paul did not hold to the idea of teaching morality by contrast. In speaking of the works of the flesh he said, "Let it not be once named among you, as becometh saints." "It is a shame to mention the things that are done of them in secret." Again, "Whatever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise, think on these things." But in the playhouse and show we are forced to look, and therefore to think, on the exact opposite of these things. Which shall we follow, the moving picture shows or St. Paul?  
R. C. HICKS.  
Clarksville, Texas.

### "CONSERVATION IN THE NEW EVANGELISM."

I wish to express my appreciation of the article by Rev. Elmer T. Clark, under the above title in the recent Special Evangelistic Issue. I read it while prevented from being at the beginning service of my meeting by sickness, and in the seclusion of my room these thoughts came to me: God is blessing our evangelistic efforts now, far beyond our success in the work of conservation. Will he continue to add to our flocks, while we so poorly shepherd them? Have we the temerity to ask for a larger increase in the flock, while through lack of proper care he receives not the tithe of that which he has entrusted to our keeping? But, what shall we do? The above writer, like the rest of us, confesses to the great difficulty in the solution of the problem. None of the many pastors who have seen, with bleeding hearts, the waning religious interest in scores from past evangelistic efforts, will for a moment believe that we have begun to solve this problem adequately. I believe, however, that we shall find the solution along the line of the continuous individual propagation of the implanted life of Christ's Kingdom. Dr. Clark expresses the heart of countless pastors in the following: "As a matter of fact, there is nothing more difficult than the task of assigning a large number of people to their Church duties. The things we have for them to do are so commonplace and small! The times are calling for some man to work out a theory of Church activity that will appeal to the creative instincts of life and challenge the efforts of far-seeing men." Yes, the things we have to give the new convert to do are really "commonplace and small" in view of the newly implanted "creative instincts of life." But why not direct them along lines of activity in keeping with this "creative instinct of life? Is not this the essence of this evangelistic campaign? Are we not trying to get people to follow that "creative instinct" which was most assuredly implanted in their very natures, if they were ever converted? Ought we not to more and more stress the fact that life can be conserved only by its propagation? That, "Except a corn of wheat fall into the ground and die, it abideth alone." Is not this the only activity in keeping with the instincts and far-seeing vision of Christ-redeemed souls? I believe that every truly converted soul was, and is, predestined (not pre-determined) to become himself a soul-winner, and that as pastors need to so instruct every new convert in this, as the only unmistakable way of life-conservation, and lead them in this way.  
McLean, Texas. J. T. HOWELL.





**GOLDEN WEDDING ANNIVERSARY.**

Mr. and Mrs. J. L. C. Miller celebrated their golden wedding anniversary March 8, 1916. They were both born and raised in Roanoke County, Virginia, near Cave Springs, and were married there in 1866, by Dr. Penick. Moved to Franklin County, Virginia, in December and lived there until November, 1879; came to Texas and lived in Dallas County, five miles west of Lancaster, six years; moved to Johnson County December, 1885, and lived on the farm until 1904; moved to the little town of Godley where they still reside. Mr. Miller is an old Confederate soldier, served three years under Stonewall Jackson, was in many hard fought battles, including the three days' fight at Gettysburg, receiving only a couple of slight flesh wounds and having two horses shot from under him. They received a number of nice and valuable presents. About eighty in all shared in the nice good dinner, which had been prepared for the occasion. The beauty of it is they ate dinner off the same homespun and woven tablecloth on which they ate their first wedding dinner. Mrs. Miller spun the flax and her mother weaved the cloth during the Civil War. They are the parents of twelve children, eleven living, one girl having died about four years ago in her fortieth year. All are married but one.

The marriage ceremony was performed in the yard by their pastor, Rev. M. F. Sterz. The bridal party consisted of Mrs. Miller's three sisters, brother and wife and one brother-in-law, after which the pastor, Mr. and Mrs. Miller and the eleven children dined at the first table. It was arranged and fixed as nearly like it could be fifty years ago. Had the wooden cake stands for a cake on each end of the table. The children present were: W. C. Miller, Fort Worth; Mrs. R. J. Merrill, Fort Worth; J. W. Miller, Cleburne; M. M. Miller, Arlington; Mrs. J. Quincy Adams, Abilene; Mrs. R. H. Collins, Cleburne; J. B. Miller, Handley; J. H. Miller, Godley; R. L. Miller, Abilene; W. E. Miller, Cleburne; H. F. Miller, Cleburne; six daughters-in-law, one son-in-law and eleven of the thirty-two grandchildren and others, about eighty in all.

Godley, Texas, April 3.

**SUNDAY SCHOOL AND LEAGUE INSTITUTES, TIMPSON DISTRICT.**

By order of the Institute at Teneha, the Secretary was instructed to give a brief synopsis and account of the Sunday School and League Institutes recently held at the Tennessee Church on the Gary charge at Teneha. Both of them were successful and well productive of good, and perhaps this account will be suggestive of the possibilities of such institutes, if generally held throughout the conference.

The district was divided, and certain contiguous charges were joined together to form "Team No. 1," which should make possible the holding of such institutes at those places in the district that might wish them. Our first was held at the Tennessee Church on Gary charge, February 16, 17. From the beginning the attendance was large and the interest fine. Space will not permit any comments upon the program, which was replete with vital and interesting topics, such as "The Pastor's Relation to the Sunday School," by Rev. W. W. Gollighugh; "The Importance of the Teacher-Training Class," by Rev. A. T. Walker; "The Value of a Well-Organized Sunday School," by Rev. E. D. Watson; "Is it Possible for All Departments of the Sunday School

to be Successfully Worked in Our Rural Sunday Schools?" by Rev. A. G. Hall; "The Value of the Epworth League," by Rev. A. T. Walker; "Can we Have Epworth Leagues in our Rural Churches?" by Rev. W. W. Thomas; "The Key Man in the League," by Rev. W. W. Gollighugh; "The Possibilities of the Gradle Roll and Home Department," by Rev. A. G. Hall; "The Adult Bible Classes and Why They Should be Enrolled as Wesley Bible Classes," by Rev. J. W. Bridges; "The Board of Managers of the Sunday School and Their Relation to the School," by Rev. J. W. Goodwin; "The Adult Bible Class Work, Its Responsibilities and Opportunities," by Mrs. L. B. Elrod; "The Work of the Primary Department," by Mrs. M. L. Lindsey; "Why the League Fails in So Many Places," by Rev. A. T. Walker, Mrs. L. B. Elrod and others; "The Duties of League Officers," by Rev. J. W. Goodwin.

The presiding elder occupied the chair, and from time to time made most helpful and suggestive talks and exhortations. Others present entered into the discussions, and it was the unanimous opinion of those present that the institute was a decided success and helpful to all present and beneficial especially to the community.

The second institute was held at Teneha, March 8, 9. The attendance from a distance was especially good, though locally not so good as at Tennessee. The program was on the same order, some of the subjects being changed and new speakers on the program. The presiding elder was the chairman, and added most valuable aid to the success of the program. At this institute the program presented the following subjects, which were well discussed in a manner both interesting and instructive: "The Value of the Sunday School to the Church," by Rev. J. W. Goodwin; "The Work and Benefit of the Cradle Roll Department," by Miss Davis; "Teaching and Keeping My Class Interested," by Mr. Daniel Walker; "How to Keep the Sunday School at Church Services," by Hon. Daniel Walker and others; "The Work of the Primary Department" was presented by Mrs. Jesse Robertson and was followed by Rev. W. W. Gollighugh with a highly entertaining and instructive illustration of how those in the Primary Department should be taught. "The Duties of the Board of Stewards to the Sunday School" was an interesting subject ably discussed by Hon. Daniel Walker. "The Junior Department," by Rev. W. W. Gollighugh; "The Senior Department," by Rev. J. W. Bridges; "The Sunday School as a Missionary Society," by Mr. C. L. Williams; "Organized Men's Classes and Their Help to the Church," by Dr. W. E. Fruit; "Rally Day," by Rev. A. A. Rider; "Promotion Day," by several present, finished the first day's session. The following day the program was continued, and the following subjects profitably discussed: "The Best Methods of Securing Regular Attendance on the Sunday School," by Rev. W. W. Thomas; "The Pastor's Relation to the Sunday School," by Rev. A. T. Walker; "The Importance of Teacher-Training Classes," by Rev. E. D. Watson; "The Relation of the Presiding Elder to the Sunday Schools," by Rev. J. L. Ross; "The Duties of the Sunday School Superintendent," by Mr. W. E. Hull; "Should the Children be Taught Systematic Giving?" by Rev. J. L. Ross. The afternoon session offered the following: "Children's Day," by Brethren Walker, Gollighugh and Hall; "The Sunday School Library," by miscellaneous discussion; "The District League Organization," by Rev. A. T. Walker; "The Pastor's Duty to the League," by Rev. Chas. Doak; "How the Pastor Can Use the League in Church Work," by Rev. W. W. Gollighugh; "The Goal a League Should Have," by Rev. W. W. Thomas; "Our Part in the Great Simultaneous Evangelistic Campaign," by Rev. A. T. Walker, Dr. E. B. Elrod, and others; and a "Summing Up of the End and Aim of All This Work and Preparation," by Dr. Elrod; and a fine address on "The League, Its Scope and Usefulness to the Young People and the Church," by Mrs. L. B. Elrod, closed a very helpful session.

Sermons were preached, appropriate, pointed, spiritual during both these institutes to the edification of the people. The hospitality extended to the visitors was warm, cordial and whole-souled. Both institutes were of high order and profitable.

E. D. WATSON, Sec.

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**SWEETWATER DISTRICT MISSIONARY INSTITUTE.**

The Missionary Institute of Sweetwater District met at Trent February 23, 24, with Presiding Elder J. T. Griswold in the chair.

An able and helpful sermon was preached at 11 o'clock by Brother W. P. Garvin, of Merkel, on "The Missionary Spirit." This initial service set the standard high.

The Institute considered the following subjects: 1. Missions; 2. Epworth Leagues; 3. Evangelism; 4. Lay Activities.

In the afternoon of the first day the subject of Missions was discussed under various heads, some of which were as follows: "Some Great Missionary Texts," by J. T. Trice; "The Great Forward Movements of the Church and the Appearance of Noted Missionary Characters, the Result of a Mighty Missionary Conviction," by L. A. Humphreys; "Have We Conditions Now in the Church for a Great Forward Movement?" by R. A. Clements, W. P. Garvin and others.

The discussion of the League work was opened up by R. A. Stewart, the President of the Conference Epworth League Board. Others who discussed phases of the League work were C. E. Jameson, L. Jackson, C. F. Cormack and J. R. Plant. Unusual interest was developed in the League work and a resolution was adopted calling a meeting of the young people of the Sweetwater District in the interest of the League some time before District Conference in May, the time to be determined by the presiding elder and the pastor in whose charge such meeting is held.

At night Brother R. A. Clements, of Colorado Station, preached a splendid sermon on "Revivals." This sermon emphasized the importance of a return to the old-fashioned things that have helped to make Methodism. The preacher was even bold enough to say that we ought to stress the importance, in this evangelistic campaign now on, of the "mourners' bench" and "getting religion!"

In the morning of the second day the subject of "Evangelism" was ably discussed under various heads by J. C. Moore, W. C. Hinds, S. T. Cherry, J. W. Watson, C. C. Tyler and several others who made impromptu

talks. The "One-to-Win-One" campaign was thoroughly discussed and almost unanimously favored.

In the afternoon session Brother G. S. Hardy, of Sweetwater, who was unable to be present the first day when the subject of Missions was under discussion, gave a splendid address on the "Missionary Work of Our Conference, Past, Present and Future." There was some extremely valuable history in his address that ought to be preserved.

After Brother Hardy's talk the laymen took charge. The District Lay Leader, Judge W. P. Leslie, made a very practical talk on our financial system, advocating the budget as the only business way to care for our regular finances.

Mrs. Cox, of Sweetwater, spoke on "Missionary Society as a Force in the Church." Prof. J. L. Ross spoke on "A Missionary Policy for the Sunday School." F. J. Neal spoke on the "Every Member Canvass."

The Institute adjourned about 5 o'clock Thursday afternoon, all feeling that it had been a profitable session. The courteous and helpful presidency of Brother Griswold went far toward making the Institute a success. During the session of the Institute Brother Griswold baptized the baby boy of the pastor and his wife at Trent. Brother and Sister O. H. Gattis.

All in all we had a great time at Trent. The people did themselves proud in entertaining us and we all went away feeling it had been good to be there and we returned to our works with souls refreshed and strengthened for our tasks.

C. C. TYLER, Secretary.

The man who takes the world too seriously is sure to become a pessimist.

The man who knows just a little usually gets drowned in his own depths.

**DR. W. D. JONES DR. H. B. DECHERD**  
**EYE, EAR, NOSE**  
**And THROAT**  
701-S Wilson Bldg., DALLAS, TEX.





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THE MATTER OF EVIDENCE.

(Continued from page 1)

The early disciples of Christianity, let it be noted, thought of the Person of Christ in the light of his resurrection. His resurrection proved his Person. To them Christ was declared to be the Son of God with power by his resurrection from the dead.

Today, however, we almost of necessity approach the question of Christ's resurrection in the light of his Person. His Person is quite as much the proof of his resurrection to modern disciples as the resurrection was the proof his Person to his disciples who accompanied with him in the flesh. Once the resurrection proved Christ, now Christ proves the resurrection. Once the Scriptures were appealed to to prove Christ, now Christ is appealed to to prove the Scriptures. The supreme proof of the Scriptures is Christ; so, of his resurrection.

Christ has been in the world nearly nineteen hundred years since his first disciples passed away, and what he was to those early disciples he has been to all subsequent disciples. His moral value for human character is precisely the same today as it was nineteen hundred years ago. If nineteen hundred years ago men found in Christ a challenge to a new life, so they find it today; if then men found in Jesus both a pattern of, and an incentive to, holy living, so they find it now; if in Jerusalem and Galilee nineteen hundred years ago men found that yielding to Christ they were both mastered and renewed by Christ, so in America and Europe and Africa and Asia they find it today.

Such influence is true of no one else who has ever lived in the past. Of all the religious masters of the race Jesus alone operates now as a living and personal power. He alone is what he was; he alone says what he said; he alone does what he did. He alone is the same potent, personal force yesterday, today and forever.

It is this Jesus, this Christ, therefore, which makes the story of his resurrection credible to the men of this century. Surely such a person ought to have survived death; surely such a person, if dead, ought to rise again from the dead. And the supreme proof that he did rise is what he has been for human character and human destiny for these nineteen hundred years.

We believe now as the disciples believed nineteen centuries ago that Jesus was declared to be the Son of God with power by his resurrection from the dead. The disciples believed it then because of the empty tomb and because of the appearances of Jesus and because they saw his wounded hands and pierced side. Such aids to faith are not now possible, but an evidence now vastly more indubitable than any or all of these things that Jesus indeed rose from the dead is his living presence in human history and his vital touch upon human lives. And it is inconceivable that such a Christ should have deceived his disciples as to his bodily resurrection or that upon such a deception Christianity has been builded.

THE LARGE CITY CHURCH.

We have long believed that no Christian denomination can greatly impress any modern city without its large downtown church. The residence church is needed, to be sure; but no denomination can deliver itself upon a city without a great and commanding church which is central in its location and easily accessible from every part of the city.

Last Sunday was "Go-to-Church" Sunday in Dallas and the tabulated reports of Church attendance for the day manifestly sustain what we are saying. The total attendance upon all the Churches was 53,000, and of this number 10,000 attended Baptist Churches, 8000 attended Methodist Churches, nearly 8000 attended the Catholic Churches, 7000 attended the Presbyterian Churches, 4000 the "Christian" Churches. The figures are given in round numbers and the denominations mentioned are sufficient in number for the purposes of our present study.

The Baptists have one great commanding church in Dallas proper and one in Oak Cliff, and at these two churches gathered nearly six thousand of the reported ten thousand, or more than half of the total attendance on their twelve churches. Likewise in the case of Catholics more than half the attendance on their eleven churches was found in their two great cathedrals. In the case of the Presbyterians, 2034 of the seven thousand in attendance upon their twelve churches were found in their great First Church.

Sixteen Methodist churches were reported and these sixteen churches contained 2000 less than the twelve Baptist churches, and only a thousand more than were found in the twelve Presbyterian churches. We worshiped in our First Church at the 11 o'clock hour. The pews were filled, the aisles were filled with chairs and people stood in the rear of the building. That people were turned away from the service we have no doubt, and yet the Monday morning report shows an attendance at First Church of 850. A more commanding preacher and a more popular pastor was never in the city of Dallas than Sam R. Hay. The fault is not his that the Methodism of Dallas is not delivering itself with tremendous power upon the city.

We are undertaking to do in the city of Dallas the impossible thing, namely, to impress and win for Methodism a great city without a great and commanding central church. We have held St. Louis because we have had Centenary Church. We have held Memphis because for years we have maintained a great, commanding central church. We are holding Fort Worth because we have a great church right in the heart of the city. We are playing second in Dallas and in many other cities because we continue to try the impossible with poorly equipped, antiquated, small, downtown churches.

We are gratified with the splendid attendance upon Oak Cliff, 1021; with the splendid attendance upon Oak Lawn, 1125; Trinity, 933; Grace, 914; Ervay Street, 645; Tyler Street, 787, and so on. These Churches are doing a noble work, have noble pastors and noble memberships. Their pastors, however, are not more noble than the great man who is leading at First Church, nor are their memberships more noble than the noble remnant at First Church. First Church is the mother of them all—a noble mother, too; but in giving them birth she has all but given her very life. We congratulate Dallas Methodism that Dr. Sensabaugh, Dr. Hay and the Building Committee of First Church are resolved upon a great and commanding downtown First Church.

"LET ME GET TO MY KNEES."

We have not read a more engaging volume in many a day than Dr. DuBose's "Life of Joshua Soule." The life of Bishop Joshua Soule was lived through the period of which we are hearing so much today—the period of the division of American Methodism. And no man can properly understand the issues of that period without reading the life of Joshua Soule. Dr. DuBose has rendered Methodism a lasting service by his faithful portrayal of the career of American Methodism's greatest ecclesiastical statesman. But of this we did not start out to write.

We desire now simply to recall an incident in the last days of the great Bishop. The last days of this man of God were spent in his modest home a few miles distant from the city of Nashville, Tenn. In this simple home came the glorious sunset after a stormy day. And, as can easily be imagined, this home was sought out as a sort of mecca by Methodists. Bishop McTyeire often frequented it, and upon one occasion he had carried another distinguished visitor with him. When the time for the parting prayer came, Bishop McTyeire suggested to the grand old man, now more than eighty and odd years of age and extremely feeble, that he sit while the prayer was being said. "No," said the old hero, "let me get to my knees." Getting to his knees had been the habit of a long life, and, assisted by the visiting friends, the man of God again fell upon holy knees.

If we inquire for the secret of the success of early Methodism, we will not find it in the learning of her preachers. Her preachers did manage to master Wesley's sermons and the

hymnbook. They knew their Bibles, too; but they were not men with diplomas from the colleges. They were not learned men, as the world calls learned. They were men, however, of prayer. Their habit was to go to their knees.

"No; let me get to my knees!" We like to think of Joshua Soule as the man who wrote the Constitution of American Methodism. We like to think of this man, though born in Maine, taking sides with the South in the great controversy of 1844. We like to think of him as a man of inflexible courage and to whom duty was the sublimest word in the language. We like to think of his superb leadership in the days in which the souls of men were tried; but, most of all, we like to think of him as a man of prayer, as a man whose habit it was to humble his soul before God, and in whose thought the best symbol of a humbled soul were bended knees and a lowered head. "No; let me get to my knees!"

ARE YOU A "SLACKER?"

The European War has brought into commission a new word—"slacker." The word describes the man who will not hear his country's call in the hour of her danger. "Slackers" are those who refrain from enlisting under their country's colors. They are those spiritless, unpatriotic mortals who feel no concern for their country's welfare and no responsibility for their country's safety. They live slackly—they are "slackers."

Well, there may be ground for debate whether a man should feel compelled to go to war even at the call of his country. And certainly we do not care to argue the question with any of our readers who may feel that all wars, defensive or offensive, are unjustifiable. But there ought to be no room for debate as to a man's willingness to hear the call of his Church and of his Lord for service.

The Church is engaged in an immortal campaign. She desires to overcome the world, not by crushing it, but by saving it. She desires that the claims of Christ shall be pressed upon every man. She now calls for volunteers in her great campaigns of personal evangelism. For weeks the forces have been drilling, surveys have been made, instructions have been given and the hour has now come for the whole Church to advance. In the remaining days of the campaign hundreds and thousands are to be personally told of Christ.

The Church must gird up her loins, the loose flowing robes of ease must be girdled, the march must begin and the winning battle must be fought. Will you enlist? Will you say, "Here am I; send me?" Will you purposefully go with your pastor into the struggle? Will you advance on your knees? Will you part company with the thing which hitherto has made you a coward in the fight? Will you be a hero or—a "slacker?"

MOTHERS' COUNCIL WINS.

The Mothers' Council of Dallas won their fight to abolish the saloons from the grounds of the State Fair of Texas. An amendment to the City Charter abolishing saloons from Fair Park and all other parks in Dallas was adopted in the city election held Tuesday, April 4. The majority for the amendment was nearly fifteen hundred.

The city of Dallas by this vote goes on record as putting her educational institutions and the welfare of their students above the success of the State Fair of Texas. Or, to speak more accurately, the people of Dallas do not agree with the Fair Directors that the success of the Fair depends upon the sale of intoxicating liquors to the students of our educational institutions who are invited to celebrate their intercollegiate games at the stadium within the Fair grounds.

Had the proposition of the Mothers' Council lost, the situation would have been an embarrassing one to the Methodists of Texas. Our people simply will not send their sons and daughters to any centers where the resident citizens put the success of any enterprise above the moral safety of the young men of Texas. Happily such embarrassment has been avoided in this case.

And while we are writing, we had as well say that other conditions in Dallas must have attention. The recurring murder mysteries in the city are alarming the whole State. The inability of the city police force either to prevent or to discover the perpetrators of capital crimes is simply appalling. Things in Dallas must change before the city can ever be recognized as an educational center for the youth of Texas. Public sentiment concerning matters of lawlessness and crime is rapidly becoming so debauched that the people are losing their power to be shocked by such things. Murders almost weekly, if not of daily occurrence, are being received as a matter of course.

When the city of Dallas through her courts recently struck down a law of the sovereign State and therefor substituted a city ordinance, she thereby advertised herself as an "open town" to all the world. And the result is that the lawless elements of the country have taken us at our word.

A NOBLE MAN FALLEN.

The death of Bishop Naptali Luccock removes one of the great figures of American Methodism. Bishop Luccock died at La Crosse, Wis., April 1. He was sixty-two years old, having been born September 28, 1853, at Kimbolton, Ohio. His ministerial career was spent almost entirely in the pastorate. His work as pastor was done in Churches at Pittsburg and Erie, Pa.; Union Church, St. Louis, and Hyde Park Church, Kansas City. He was elected Bishop at the General Conference of 1912.

Some of our readers will recall the visit of this good man to our General Conference in Asheville in 1910. Who can forget his speech as fraternal messenger from the Methodist Episcopal Church? His humor, his tenderness, his eloquence and the man himself completely captured all who heard him on that occasion. The closing paragraph of his address was simply overwhelming. "Brothers," it began—"Brothers, I close my message with a challenge of love. O, ye chivalrous sons of the South! You who have been the knights and guardians of the holiest rights and the highest hopes of humanity! Let us join forces against our common foes and for the unity of Methodism, the glory of our Lord, and the redemption of the race!" etc.

For three years we were associate pastor with Dr. Luccock in St. Louis, he at Union Church and we at Cook Avenue. Our paths often crossed. We met in assemblies and sat beside each other in the street cars. A more lovable man we have never known. A superb scholar, a manly man, a profound preacher, an humble Christian—such was Dr. Luccock. We mourn his going away even before a single quadrennium in his great office had expired. We extend sympathy to our sister Methodism and sincerely feel that their loss is our very own.

LAYMEN AND THE ANNUAL CONFERENCE.

Many of our readers doubtless will be surprised to learn that laymen have not yet been admitted to membership in the Annual Conference of the Methodist Episcopal Church. Laymen hold membership in the General Conference of that Church, but not in the Annual Conference. In its issue of April 6 the Pittsburg Christian Advocate gave more than an editorial page assigning reasons why laymen should not hold membership in the Annual Conference. The editor's argument seems queer to a Southern Methodist. For example, the editor says:

Thirty-five Disciplinary questions are asked in the course of the proceedings of an Annual Conference, and to the answering of these questions a very considerable part of the time of its sessions is devoted. Two-thirds of these questions relate to ministerial characters and qualifications. Fully two-thirds of the time of an Annual Conference is consumed in answering questions of this sort. No one proposes that laymen shall have part in determining the answers to these questions. It would be distinctly incongruous that they should. Doctor Spencer says, in speaking of this feature of conference work: "It is a strictly judicial function and, as we have seen, it is a natural prerogative of the ministry, and only of the ministry."

Yes, but there is also a vast deal of other work done at an Annual Conference. There are, for example, the committees to whom important interests are referred. There are also the various conference boards. These boards announce the policies of the conference on matters of education, missions, Sunday Schools, Church Extension, etc. Are our laymen not needed in this work? Is their counsel not both needed and desired?

We rejoice that laymen have long been familiar figures in all of our conferences, General, Annual, District, Quarterly and Church. We should not know how to get along without them. The further we have removed ourselves from sacerdotalism in the Church the better we have found it to be for the interests of the kingdom of God.

A SUPERB EXAMPLE OF WITNESSING.

In the Evangelistic Campaign let no man feel that he is called to debate with anybody about salvation, or that he is called to engage in learned disquisitions about Jesus. The personal worker is called to do no such thing. He is called, the rather, simply to witness "Ye are my witnesses."

Men will yield before the power of a simple testimony as before nothing else. They can parry a brilliant sermon or they can pick flaws in a learned argument; but before a simple testimony to Christ's power to save they are dumb.

The Churchman illustrates what we are trying to say. In a town in the North of England a woman was lecturing against the reality of the Christian religion. She promised a large audience that she would deliver three lectures against Christianity. Two of the promised lectures, however, were never delivered. At the close of the first an honest but plain man stood up and said: "Men, you know me. Twenty-five years ago I was a poor, miserable drunkard. I used to beat my wife and turned my home into a hell. It wasn't me; it was the drink that did it; but I couldn't let it alone. And then there came



along a missionary preaching to us about Jesus Christ. And he taught us how, if we would pray to him and try to love and follow him, he would help us to overcome temptation. Men, you know me. For twenty-five years I have been trying to be a good man. My home is happy now; there isn't a happier woman in this whole town than my little wife; and it's all been because I've trying to serve Him. Well, now this lady tells us that Jesus is a myth. I don't know what a myth is, but I suppose she means that there never was such a person. But there is one thing I don't understand which I wish the lady would explain. If there isn't any Jesus Christ, and if Christianity isn't what the missionary said it was, I wish the lady would explain me."

BRO. SHULER'S VALEDICTORY.

For several weeks our readers have greatly enjoyed the Evangelistic page of the Advocate. The Evangelistic Campaign Committee made no mistake in electing R. P. Shuler as campaign editor. Personally, we shall miss the genial editor from our columns and more than one request has come that Bro. Shuler be continued indefinitely as associate editor of the Advocate.

We are glad that our readers have had an opportunity to see Shuler in action. One thing is certain: there is never a dull moment with Shuler whether in the pulpit or on the platform or in an editor's chair. You may not always agree with him, but you at least know that he is on hand. For our part, we have always found him moving in the right direction. His heart is right, his loyalty to the kingdom is beyond question and his enthusiasm is contagious. We loved him as a fellow-pastor and we love him none the less now that he has been our associate in the editorial chair.

Bro. Shuler is finishing a quadrennium of remarkable work at University Church, Austin. He has not only secured in subscriptions and cash the \$20,000 due on his church debt, but has built up one of the largest congregations in Texas, if not the largest. And he has kept hammering away until the Bible Chair has been provided for and a teacher selected for the work.

A prominent anti-Prohibitionist of the State paid Shuler a very high compliment when he said, "He is a dangerous man." Yes, Shuler is a dangerous man—dangerous to corrupt politicians and to the whisky rule of the State. He is more dangerous than ever now that he is possessed of brewery letters revealing the political corruption of venal politicians. Yes, Shuler is a "dangerous" man. And may his tribe increase!

"PERSONAL WORKERS" IN THE "ONE-WIN-ONE" CAMPAIGN.

Rev. Jno. R. Nelson, D. D.

"Personal Worker" is a new term in the nomenclature of Methodism. It has not yet found its way into the Discipline, and perhaps never will appear on the official rolls of the Church. The words are old, but they have been shot through with new meaning. "Personal workers" in recent years have gradually come to light and more and more have been made prominent in the changing program of modern revivals. It remained for "One-Win-One" campaigns to recognize the real merit of these lay evangelists and harness them up for service. This new evangelism has been made possible as members of the Church, men and women, have volunteered for evangelistic work. In the days gone by the revival was not only conducted by the pastor, but he practically did all the work, except the singing and a little help in the altar service. In this latest movement of soul-saving, the pastor is still captain of the hosts, but he has been mightily reinforced by the membership of the Church, and the high private in the rear ranks is proving to be the hero of the hour. The campaign has been truly christened "One-to-Win-One." Success or failure is dependent upon the individual efforts of the individual members of the Church. Terms and phrases interpret the mind, the temperament and the attitude of the Church. In the early days of Methodism "class leader" and "class meeting" stood for the Church's highest expression of Christianity in earnest. During the period when these terms were regnant and on everybody's lips great thought and attention were given to the shepherding of the flock. The class leader, as an under-shepherd, looked after the spiritual welfare of the members of the Church belonging to his class. The emphasis was put on Christian experience and the up-building of souls in Christ. Today the wind has veered and the great thought of the Church is the bringing of souls to Christ. The man of the hour is not the class leader, to care for Christians, but the "personal worker" whose mission is to save sinners. The emphasis is not less on building souls up in Christ, but it is decidedly more in bringing souls to Christ.

Why lament the passing of the class leader and mourn for the good old days of the class meeting, when Christianity, not since the days of the apostles has been so virile, so aggressive and so intensely evangelistic as it is at the present time? More and more the Church is coming into her own and does now more nearly than at any other period, embody and carry out the divine commission, as all her resources are brought into action and all her men devoted to the one work of winning lost men and women to Jesus Christ.

The new character in Methodism's unfolding plan is a worker. He is no recluse, no day-dreamer, but a red-blooded, high-strung, hard-working man.

In the depths of his being he has heard and heeded the one voice of authority, "Son, go work today in my vineyard." Work it is, no child's play, if you please—sure enough work—the kind that tires men down during the day and makes sleep sweet at night. Prospects must be walked down, talked to,

labored with, prayed for, and in every way possible won from sin to salvation. The campaign means a pitched battle, and it is fight to the finish with the powers of darkness to save lost souls, in which body, mind and heart, with time and means, are flung into the death struggle. Dr. Todd reported last year when the St. Louis campaign closed, the personal workers, worn and weary in the strife, looked haggard, and some of the preachers broken down and collapsed had to go away for rest and recuperation.

The truly consecrated worker represents and intensifies evangelism with personality. When one man is at one end of the appeal and another man at the other end, there are two human souls as dynamo, with a surcharged wire between. When friend speaks to friend, and they of the same household in the kingdom weep and pray over those of the same flesh and blood out of the kingdom, "daily, there will be added to the Church such as are saved."

PERSONALS

Rev. R. H. Jarrell, of Argyte, was a pleasant caller at our office this week.

Rev. C. N. Morton, of Mansfield, delighted us with his presence this week. He reports progress in his work.

Rev. F. M. Winburne's address is 308 N. Frio, San Antonio, Texas. The Lord is still blessing the ministry of this old hero.

Rev. Wm. J. Briant, of McAllen, reports stirring times in his quarters. "Soldiers everywhere," etc. May the Lord bring peace to bleeding Mexico!

Miss Ruth Hanson, daughter of Rev. L. A. Hanson, is assistant teacher in elocution and English at S. M. U. Glad to see the preachers' children succeeding.

Frank G. Ragsdale, of Georgetown, called on us en route to the meeting of the Intercollegiate Press Association at Abilene, to which he was a delegate.

Rev. E. R. Welch, of Broadway, Ardmore, Oklahoma, is installing a handsome pipe organ in his church. We rejoice in this evidence of progress at Broadway.

We congratulate Rev. and Mrs. A. D. Jameson, of Moran, on the arrival of Ashley Day Jameson at the parsonage on April 4. How much the world owes to the parsonage!

Rev. R. T. Blackburn, presiding elder of the Hugo District, puts us down for the closing sermon of his District Conference at Antlers May 8-11. Fear we cannot, but wish we could.

Rev. W. H. Edwards, of Edgewood, and Rev. C. B. Thompson, of Chandler, called together at our office this week. Both report plans for the evangelistic campaign. Come again, brethren.

In making his tour of the district, Rev. E. L. Egger, who is Bishop of the Terrel District, dropped in to see us this week. He is much encouraged over the progress his district is making.

Bishop E. R. Hendrix will deliver the Avera Bible Lectures at Trinity College April 9, 10 and 11. "Some Things True Only by Christianity" will be the Bishop's theme. A great treat awaits Trinity College.

Rev. R. G. Mood, presiding elder of the Sherman District, will hold his District Conference at Bells beginning Wednesday, April 26. The editor appreciates an invitation to attend. If possible, Brother Mood.

Rev. S. W. Thomas, presiding elder of the Brenham District, invites us to his District Conference to be held at Rosenberg, May 8-10. Good revivals are reported in the district. Shall be glad to attend, if possible.

We thank Brother J. L. Sullivan for an invitation to preach at the dedication of his new church at Jermyn, April 30. Only a previous engagement stands in the way. We rejoice, however, in Brother Sullivan's success.

Rev. L. A. Hanson, of Princeton, is planning for a new church in his charge.

Rev. J. S. Huckabee has been transferred to the Northwest Texas Conference and stationed at Pampa. He will give his full time to that place.

Rev. L. B. Elrod, presiding elder of the Timpson District, will hold his District Conference at New Prospect July 5-9. Thanks for an invitation to attend. "Baskets overflowing," etc. How tempting to an editor! If possible, Brother Elrod.

Dr. J. W. Lee, presiding elder of the St. Louis District, a long-time and intimate friend of Bishop Naphtali Luccock, paid a beautiful tribute to the departed Bishop. No, Dr. Lee, "Heaven was not far away from the place where Bishop Luccock died."

Bro. A. J. Pickens, of the State National Bank, Durant, Oklahoma, is at his father's home sick with typhoid fever. Has been sick for a month, but is convalescing now and we hope will soon recover. He is the oldest son of Rev. A. C. Pickens.

Rev. J. D. Young, acting President of the Texas Woman's College, authorizes us to deny emphatically a statement in the press to the effect that the college girls participated in a dance at Glen Garden Country Club last week. And we gladly do so.

Rev. Jos. R. Holland, a local preacher in Norman Station, died March 24, 1916. Brother Holland for several years was a member of the old Indian Mission Conference. He was a good, true man and an excellent preacher. He leaves a wife and nine children to mourn his removal.

Rev. W. J. Johnson, pastor of Grace Church, Dallas, is not behind other brethren in the esteem in which they are held by their people. Last week the members of Grace Church presented Brother Johnson with a splendid automobile. A noble pastor and a noble people!

Rev. Chas. L. Brooks, presiding elder of the Muskogee District, sends us a set of minute questions which he has prepared for his preachers at the coming District Conference. It will prove a time-saver and will give opportunity for the discussion of the problems of the district.

Rev. B. T. Crews, of Pleasant Hill, Louisiana, was a pleasant caller at our office this week. He and his wife were upon a visit to their son, Mr. L. E. Crews, of Dallas. Brother Crews has been a leader of the Advocate for many years. He expressed admiration of Dallas Hall and the University.

The Channing Courier pays Rev. J. R. Mood the following compliment: "As per announcement in last week's Courier, Dr. J. R. Mood preached Sunday night at the Methodist Church to a large and appreciative audience. The Doctor, on account of his voice, could not put the stress on his subject as he would liked to have done, but even with this disadvantage his sermon was forceful and instructive. Dr. Mood is a very intelligent

gentleman, well educated and loved by all who have the honor of claiming his acquaintance, and knowing his Christian life as the people here do, it is a pleasure to them to hear him speak." How often we have thought of this patient friend against whom we spoke for the Founders' Medal in May, 1892, at Vanderbilt University. And neither of us got it!

Brother S. H. Nance, for ten years in the Confederate Home, at Austin, is upon a visit to his wife and daughter in Oak Cliff. He was a member of Col. W. L. Crawford's Company A during the Civil War. We were Brother Nance's pastor in Austin and felt complimented that he did not forget us while in Dallas.

Rev. G. C. French, who shepherds the flock at Terrel, was a peasant caller this week. His charge is flourishing. From indications which cropped out we infer that he is "loading up" to preach the opening sermon at his coming District Conference at Roysse. He says it will be a good one, but he was looking for a substitute.

Bishop Joseph Key, of Sherman, is a patient in Dr. Caldwell's Sanitarium for a course of treatment. Bishop Key is the oldest member of the College of Bishops of the M. E. Church, South, and an eminent leader of his Church. A number of preachers have called on the distinguished divine since his coming to McKinney a few days ago.—Democrat-Gazette, McKinney, Texas.

The Baltimore Southern Methodist declares that Bishop Mouzon "captivated the conference and captured all hearts both by his administration and his preaching" at the recent session of the Baltimore Conference. The Wesleyan speaks in a like complimentary way of lectures delivered by Bishop Mouzon before the Candler School of Theology last week. Texans believe all that both papers say.

Sometimes the impression prevails that preachers in big stations are not given to pushing the Conference Organ. This, however, is a misconception. We have two in mind at this time who are instant in season and out of season in their watchful care of the Advocate, to-wit: Dr. H. M. Dobbs, of First Church, Fort Worth, and Dr. O. E. Godard, of First Church, Galveston, and there are many others. We mention these two particularly because they are "new-comers."

From Rev. M. H. Major we received the following sad note just as we go to press: "My mother, Mrs. John Wesley Major, died near Sandy Springs, South Carolina April 5, 1916. She was 87 years old, the mother of thirteen children, also one stepchild. One son became a preacher, also a grandson. Several of her near relations were preachers. Dr. G. C. Rankin was her nephew by marriage, his wife being her sister's child. She was a Christian all her life—seventy-five years a member of the Methodist Church. She is now with the saints of all ages." We commend the loved ones to Him who said, "I am the resurrection and the life."

The sudden death of Rev. R. N. Brown, superannuate member of the North Texas Conference, at his home in Sherman on the morning of April 10, will bring sorrow to hundreds of friends. Brother Brown is reported to have been in his usual health and on the day before his death had participated in a meeting of the United Confederate Veterans. He is survived by his wife and five children: George P., Walter and Nellie Brown and Mrs. E. D. Emerson and Mrs. Walton Bushey. Brother Brown was a charter member of the North Texas Conference. We have no biographical sketch of his life and we shall await an obituary notice from an intimate friend. The Advocate extends sympathy to the wife and stricken children in this hour of their bereavement. May the Easter message mean more to them than ever before!

WEST OKLAHOMA NOTES.

By Rev. E. R. Welch.

About a year ago one Rev. I. C. Throgmorton transferred to us from Missouri and was appointed to Comanche, made vacant by the going of Rev. E. I. Ailor to the Missouri Conference. Brother Throgmorton hit the ground running and from all reports has never slowed up. A most capable and experienced pastor, a strong executive, looking out for every interest of the Church, and withal a good preacher, having nothing but sin. The Comanche Reflex speaks in exalted terms of his pulpit ministrations. If Missouri has any more like him to spare we would like to be shown.

Callahan, at Duncan, continues to be seen, heard and felt. The great revival conducted by him is now history, but the great ingathering of strong material, the reconsecration of Church membership and the great moral awakening of the town still abides. Callahan is an evangelistic pastor—what we all ought to be. The Duncan Banner classes his sermons among the best of the evangelists and we do not doubt it for a single moment. One of the results of the meeting was the organization of a "Good Government League," composed of strong, aggressive men. They immediately called an election that put the pool hall's out of business for keeps. Other measures are soon to be launched. The Men's Class of the Sunday School was prominent in this great movement. Duncan is rapidly becoming one of our very strongest and most desirable appointments, but it looks like Callahan has filed on his claim for a long time to come.

J. C. Morris, on the Pleasant Hill and Bethel charge, is surely going some. At the Quarterly Conference March 18, all salaries were paid in full to date, as were the total assessments for home, conference and foreign missions. They claim the best rural Sunday School in the conference. Two adult classes, sixteen new subscribers for the Texas Advocate, placing Morris on the 100 per cent list. And the pastor and family ride in a new jitney. Go it, Morris, we are "fur you."

Rev. A. M. Miller, of Carnegie, recently had a most readable article in the New Age, the national magazine for the Scottish Rite Masonic order. Miller is a student and wields a facile and interesting pen. Many of our brethren ought to write more. Mrs. Miller is a musician of talent. Her students, comprising a large class, recently gave a most enjoyable recital in Carnegie.

Rev. Emmett E. Powers, with his new wife, went to the Whitehead charge two months or more after conference, being transferred from Providence charge. Immediately they began a systematic visitation of the members. A meeting was held at Antioch which greatly revived the Church. A good Sunday School was organized a strong spiritual interest continues. At Florence Chapel a new church is being built. Whitehead is

AVOID SPRING ILLS

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

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

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

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

also in good shape. God bless this consecrated young couple and multiply their capabilities for usefulness.

Thomas Jefferson Durham, that's the way they spell it at "C" Avenue, Oklahoma City. This is the second year of this young preacher in the work. The first at C Avenue, Capable, consecrated, full of mortal heroism leavened with a sweet spirit—that is Durham as a man. As a preacher-pastor he is giving universal satisfaction and is rapidly growing into one of our most useful men. The attendance on the services have increased this year 50 per cent, with an increase of 25 per cent in the Sunday School and revived interest. He has been pounded twice. Finances are in good shape, the people religious and the preacher happy. Fifty members have been received within the last two months. Keep your eye on Durham. He will do to watch.

The writer recently attended the great Educational Conference at Birmingham and contributed his humble share in the carrying out of the program. The attendance was good and the discussions most helpful and hopeful. Many new ideas and plans were discussed, looking to embodiment in the report of Dr. Anderson, the General Secretary, at the coming meeting of the Board of Education at Nashville.

The Methodists of Ardmore are just now uniting in a great evangelistic campaign with the other Churches of the city. A most harmonious spirit prevails amongst the several Churches. Dr. M. B. Williams, of Chicago, will do the preaching. Professor Bray and wife will look after the music and personal work. We are praying for a great revival. The Boardway Methodists are installing a new pipe organ. Let every pastor in West Oklahoma observe in every school Children's Day exercises April 30, or as near thereto as possible. Send orders for free programs to Rev. W. J. Richards, of Grandfield. Send collections to A. E. McKenzie, of Chickasha. Don't fail.

EAST OKLAHOMA NOTES.

By Rev. Luther Roberts.

Rev. W. F. Garrison has just closed a fine meeting at Welch Station. The Church was greatly revived, many backsliders reclaimed, many sinners converted, and a large number united with the Churches. Brother Garrison was assisted in this revival by Rev. R. C. Taylor, of Vinita, and Evangelist Ed Phillips. Brother Garrison says: "The Holy Spirit was with us in great power, and we expect the revival to last 365 days and then some."

Rev. R. C. Alexander has recently had a fine revival at Tahlequah, in which he reports about fifty conversions and reclamations and a general uplift in his Church, the lines between the Church and the world being more closely drawn and a large number of Church people made to take a more decided stand for the things of God. During the meeting a conference was launched to raise funds to pay off the Church debt; and they now have enough in cash and subscriptions to cover all their indebtedness. There is great rejoicing in the Tahlequah Church, over the results. Evangelist Lovick P. Law was with them in the meeting, working and preaching with great power.

Rev. R. C. Taylor, of Vinita Station, is editor of The Methodist Messenger, a weekly publication issued by the Epworth League of his Church. It carries the weekly announcements and items of interest for the local Church, and is indeed a messenger and a booster. From the issue of March 25 the following interesting item is taken: "At the Quarterly Conference Thursday night, the pastor introduced a resolution asking the presiding elder to bring a plan before the district whereby a district parsonage may be secured at the earliest possible date. The conference unanimously adopted the resolution and pledged their heartiest support to the enterprise." Brother Taylor is one of our most successful pastors, and at Vinita is keeping up his splendid record.

Rev. W. C. House is engaged in a meeting in his church at Madill. He is being assisted by Dr. N. L. Linebaugh, presiding elder of the Madill District. No word has come to this correspondent as to the progress and results of the meeting.

The Madill District Epworth League Conference which met in our Church at Roff March 31-April 2, was an interesting and enthusiastic meeting from beginning to close. Though the rain fell incessantly from the first service until the final adjournment, the interest did not lag. With one exception every person on the program was present, prepared for the work assigned him. A fine spirit prevailed throughout the conference. The next conference goes to Ada.

It is reported that Rev. John R. Abernathy, our pastor at Okmulgee, has about succeeded in raising the \$9000 debt on the church at that place. The church was built some six or seven years ago under the ministry of Rev. W. J. Sims, if this writer is correctly informed, at a cost of \$35,000. Brother Abernathy, as usual, is doing a fine work and is in splendid favor with his people.

Rev. M. C. Hays is making full proof of his ministry on the Roff and Mill Creek charge. He is working diligently and his people are responding to his efforts. They are hopeful of a great year on that charge.



SUNDAY SCHOOL DEPARTMENT

DIVISION OF THE SOUTHWEST

REV. E. HIGHTOWER, Georgetown, Texas, Editor

NEWS AND NOTES.

Mrs. Grace E. Bradley, Federation Corresponding Secretary for the Central Texas Conference, writes, concerning Fort Worth, "Enthusiasm is rising here. We expect a great Federation." The optimistic note is sounded in all parts of the conference. The place is Fort Worth and the time May 10-12. Do not miss it.

Rev. W. J. Moore, formerly of Texas and now Sunday School Field Secretary of the Memphis Conference writes, "Our Children's Day goal is the largest ever attempted—\$3600." That is more than all Texas Methodist gave on Children's Day last year, but it is not much more than the Memphis Conference gave. Shall that one little pent-up conference exceed all Texas Methodism in this good cause? Many little things make much. Let each school observe Children's Day and do its part. The regular time of the last Sunday in April, "or as near thereto as is practical."

Rev. A. E. Rector, Field Secretary of the West Texas Conference, is magnifying his work. The first week in April this editor joined him and Presiding Elder Johnson in a sectional Institute for that part of the Uvalde District lying west of San Antonio, at Hondo. The attendance was gratifying. The interest was stimulating. The speeches of Sunday School workers residing in the district were sensible and stimulating. The fellowship was sweet. The hospitality of the Hondo people far exceeded the demands made upon it by the occasion. It is always a pleasure to work with Rector and Johnson. In fact the West Texas Conference preachers are a brotherly lot and generous-minded toward every enterprise of the Church. We shall be glad to visit them again.

Rev. E. L. Silliman, District Sunday School Superintendent of the Greenville District, North Texas Conference, sends us a program of the District Sunday School Institute which was held at Wesley Church, Greenville, February 18, with Bishop McCoy in the chair. We guarantee that there was life and spice in that Institute.

From all parts of the Church we are receiving congratulations on the School of Methods recently held in Fort Worth. Rev. W. J. Moore, Field Secretary of the Memphis Conference, writes, "That's the thing. Have attended here in Memphis a similar meeting held by the Baptists. They had three in the State. Four hundred attended here."

Seventy-six Teacher Training Classes were enrolled at headquarters during the month of February, with a total enrollment of a thousand and fifty students, which twenty individual students increased to a thousand and

seventy. Only nineteen of these classes were from the Southwestern Division. They are distributed as follows: Texas Conference, five classes and nine individual students, located at Kilgore, Burke, Bullard, Woodland Heights, Madisonville, Anderson, Montgomery, Midway; Central Texas, three, and one individual student, located at Irene, Meridian and Walnut Springs; North Texas, three, located at Van Alstyne and Trinity; and Oak Cliff, Dallas; West Texas, five, located at South Heights and West End and Fred Allen Memorial, San Antonio, Center Point and Lockhart; Northwest Texas, two, located at Bellevue and Ochiltree; West Oklahoma, one, located at Duncan or Altus. We follow the report from the General Office, which evidently is not accurate. When reporting a class be careful to give the right Annual Conference.

Since this editor's article on The Public School and the Sunday School appeared in the Advocate inquiries are coming to his desk concerning courses which enable the Sunday Schools and public schools to correlate. The best courses for this purpose are the first and second year Intermediate Graded Course of the International Sunday School Association. This is the graded course in use in our own Church. The outline of the course suggested by the State Commission of Religious Education is slightly different, but a student who has obtained a fair mastery of either could pass the required examination. So states Dr. Eby of the State University.

The Central Texas Conference takes third place among conferences in the number of Bible Classes enrolled at our Central Office. It reported last fall four hundred and one classes, divided as follows: Adult Classes, 290; Senior Classes, 39; Intermediate Classes, 81. The two conferences reporting a larger enrollment are the Alabama Conference with 423 classes, and the North Alabama with 497. Other conferences reporting more than three hundred classes are: Baltimore, 330; Florida, 318; North Carolina, 338; South Carolina, 326; Upper South Carolina, 321. The reports from other conferences of the Southwestern Division are: German Mission, 3; East Oklahoma, 46; West Oklahoma, 130; North Texas, 190; Northwest Texas, 123; Texas, 177; West Texas, 174; Denver, 23. The Central Texas Conference Board hopes to report six hundred organized classes by the next conference session.

The First Methodist Sunday School of Los Angeles, California, is the third largest in the world and has a membership of thirty-seven hundred. One men's class has eight hundred members, not counting casual visitors or those who attend irregularly. Dr. H. W. Brodbeck has been superintendent of this school for twenty-three years and under his leadership it has grown from a small mission school to its present magnificent proportions.

EPWORTH LEAGUE DEPARTMENT

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

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

One hundred thousand for Texas, Oklahoma and New Mexico!

Topic for April 16: "Good Prayer, Meetings and How to Have Them Always." Acts 7:1-17.

STATEMENT OF CONDITION AT CLOSE OF BUSINESS ON MARCH 15, 1916.

Council Report. Received on pledges December 15 to March 15, \$717.15; cash balance from second quarter, \$738.12. Grand total of receipts third quarter, \$1455.27.

Disbursements for Quarter. (January, February and March Salaries.) Rev. C. T. Collyer, \$150; Miss Norwood Wynne, \$187.50; Rev. Hans Sa-Yun, 24.95; Mexican Special at Bridgeport, \$31; Africa Special, \$4; Commerce to Miss Durham, \$15; two stoves, pipe and bell for Kendrick Memorial Church, \$50; printing 1000 circulars, \$13; postage and express, \$3.17. Grand total of expense third quarter, \$488.62.

In 1915 at the close of the third quarter the receipts were \$1019.99 and the cash balance \$565.89.

Recapitulation. Receipts, \$1455.27; disbursements, \$488.62. Cash balance on March 15, 1916, \$566.65.

Which is Your Division? In the big business world collection correspondents group the debtors into three great divisions: Good pay, slow pay and bad pay. Using these divisions Ruby Kendrick Council of Missions has on its books twenty-seven Chapters and individuals that have paid in full to date, fifteen having paid a part on pledge, and there are six pledges with nothing paid to date.

A Suggestion. Conference comes early in June this year and your Council makes this suggestion. Plan to have all money for pledge in the hands of the local Treasurer by May 25. This is one week before June 1. Please to take notice pledge money should be sent to the Council Treasurer at McKinney on June 1.

Secretary's Voucher. At Gainesville a Secretary's voucher will be given by Mr. Graves, Council Secretary, to each Epworth League which has paid all of its pledge.

Two successful ways to collect missionary money are: First, train the Epworth Leaguer to bring his offering to the Treasurer; sec-

ordly, go after it, once, twice, or even three times. It is a sacred duty to pry in full all of a missionary's pledge.

The Council, the conference and our God hold us responsible for our share in giving the whole gospel to the whole world. Council slogan—"Season your gifts with prayer."

CHAPTER DEGREES.

A larger number than usual of Epworth Leagues are in line for the Degrees of Missionary Degree System. Three Degrees are offered at each conference. They are the Ideal, the Model and the Model Degree. At this time eleven Chapters have complied with the rules for winning a Degree.

Ideal Degree: Trinity. Model Degree: Celeste; Clarksville, Denton. Grand Prairie, Terrell, Travis Street, Oak Cliff Junior, Wesley Junior, South Wilcox Street Junior, Verona Junior.

Council Aim: "We would see Jesus."

RUBY KENDRICK COUNCIL OF MISSIONS.

Mary Elizabeth Capers, President; Meta Meadow, Vice-President; R. I. Graves, Secretary; Mary Hay Ferguson, Treasurer.

REV. J. MARVIN CULBRETH DATES.

Monday, April 24, Paris Leaguers, Paris, Texas; Tuesday, April 25, Sherman, Texas; Wednesday, April 26, McKinney District Conference, Nevada, Texas; Thursday, April 27, Terrell District Conference, Royse, Texas; Friday night, April 28, Dallas District Epworth League Union, Oak Cliff Methodist Church, Dallas, Texas; Saturday, April 29, Sherman District Conference, Bella, Texas; Sunday, April 30, Gainesville District Conference, Myra, Texas; May 13, 14, Decatur District Epworth League, Decatur, Texas.

Let all Epworth Leaguers note that Brother Culbreth will assist in organizing District Epworth League Conferences at Sherman, Terrell and Gainesville District Conference meetings. There should be a large delegation of Epworth Leaguers from each League in the District at these meetings.

"Love is represented as the fulfilling of the law—a creature's perfection. All other graces, all divine dispensations, contribute to this and we are lost in it as in a heaven. It expels the dross of our nature; it overcomes sorrow; it is the full joy of our Lord."—Hooker.

A WARNING.

To feel tired after exertion is one thing; to feel tired before is another.

Don't say the latter is laziness—it isn't; but it's a sign that the system lacks vitality, is running down, and needs the tonic effect of Hood's Sarsaparilla.

It's a warning, too—and sufferers should begin taking Hood's at once. Buy a bottle today.

INTERESTING FIGURES.

A study of the figures in the Methodist Handbook for the past year show for the conferences in Texas the following figures as to membership and gain for the year: Central Conference, membership 79,550, gain for the year 691; North Texas, membership 73,253, gain 6254; Northwest 36,871; 2302; Texas, 77,634, gain \$2060; West Texas, 2302; Texas, 1082. Showing a total membership for the State of 307,107 and a gain for the State of 12,661. This shows a gain of not quite four per cent in the membership of Texas Methodism for the year past.

Again, a review of the figures in the matter of pastoral support and the money contributed for missions shows that the West Texas Conference leads the State in both causes. In reading let it be remembered that the figures for pastoral support include the money paid the pastor, presiding elder and conference claimants and the money under the head of missions includes foreign, home and conference and specials for missions. The figures used are per capita and are as follows:

Table with 2 columns: Conference Name and Amount. Rows include Central Texas, North Texas, Northwest Texas, Texas, and West Texas.

It would seem from this comparison of figures that the people who are liberal to one part of the cause of Christ are also liberal with the whole work, for it will be seen that the two conferences that pay most to missions are also the two conferences that pay most to the support of the ministry.

It is also interesting to note that the largest per capita payments both for support of the ministry and for missions come from conferences that we are in the habit of calling missionary territory. The largest payment per capita for the support of the ministry comes from the Los Angeles Conference and is \$7.18. This conference also pays 80 cents per capita for missions. The largest payment per capita for missions comes from the German Mission Conference and is \$1.16. This conference pays \$4.50 per capita for the support of the ministry.

The five conferences that pay the most for the support of the ministry and the amounts that they pay are as follows: Los Angeles, \$7.18; Pacific, \$6.24; Montana, \$6.00; New Mexico, \$5.70; Denver, \$5.26. The five conferences that pay the most for missions and the amounts paid are: German Mission, \$1.16; Montana, 87 cents; Los Angeles, 80 cents; Virginia, 74 cents; Denver, 70 cents. It will be seen that the heaviest per capita payments for missions also comes from that part of the Church that we have always called mission territory and only one of what we call the great conferences of Methodism enters into the first five and that conference, the Virginia, takes fourth place. It would seem from this that we might learn something from our missions in the matter of supporting the Church.

It may be that necessity was the mother of effort and those people who needed most learned how to give the more to meet the need. If it is so we who are more blessed should be put to shame for not giving a larger return of our blessings.

There are only two of the foreign mission conferences mentioned in the Handbook and they make the following showing: Brazil, pastoral support \$2.03, missions 40 cents; China, pastoral support \$1.10, missions 8 cents. It will be noted that the Brazil Conference takes very good rank with two of our Texas Conferences in the matter of pastoral support and pays more to missions than either the Texas Conference or the North Texas Conference and nearly as much as the Central Texas Conference.

It would seem to this writer that the time has come when those who lead in Methodism should see to it that all our people get good strong preaching and education along the lines of Church support. We must learn how to make larger returns of those talents that are purely material as well as those that are spiritual. REX B. WILKES.

ACTION OF JUDICIARY COMMITTEE MISUNDERSTOOD.

On Tuesday, March 28, the Judiciary Committee of the House of Representatives indefinitely postponed action upon the resolution providing for the submission of the National Constitutional Prohibition Amendment. The secular press of the country has not given the correct view of this action of the Judiciary Committee.

The proposition had been made and urged that consideration of the resolution be postponed until a fixed date in December, thus carrying over the whole question until the short session of Congress next winter. The friends of the resolution in the committee did not think that action to be wise, and so a motion was made to postpone action on the resolution indefinitely, i. e., without fixing any date. This action was favored and supported by Mr. Webb, himself the sponsor of the bill, and one of the staunchest prohibitionists in the country.

The status of the question now is that the committee can take up the resolution next week, next month, or at any other time which the friends of the committee may deem best. A majority of the House Committee are known to favor the Prohibition Resolution, and a majority of the House itself are known to favor its passage, but those in charge of the measure are trying to handle it so as to secure its consideration at a time when the very largest possible vote will be given.

Prohibition of the District of Columbia and additional restrictive legislation for the Indians, for public buildings, etc., are all being considered and pressed, and favorable results are expected for the present Congress.

JAMES CANNON, JR., Chairman Legislative Committee Anti-Saloon League of America.

College of Industrial Arts

(The State College for Women) DENTON, TEXAS

The College of Industrial Arts is the largest college for young women in Texas, having matriculated during the current session 785 students. The plant of the College consists of fourteen substantial, commodious buildings, including the following dormitories: Oakland Annex, Stoddard Hall, and the Methodist Dormitory. Brackenridge Hall, the erection and equipment of which is to cost \$140,000.00, will be ready for use September 12th, 1916. The College first opened its doors to receive students September 23, 1903, at which time no public high school, college or university in Texas offered courses in home economics. It has four times as many students studying home economics as any other college or university in Texas. Its laboratories in home economics are the most complete and best equipped of any in the Southwest. It is a "college of the first class," which means that its faculty, its library, its laboratories and its courses of study, and all other college requirements conform to the best educational standards.

The following courses of study composed of correlated subjects are offered: (1) the Household Arts Course, (2) the Literary Course, (3) the Fine and Applied Arts Course, (4) the Manual Arts Course, (5) the Rural Arts and Science Course, (6) the Home-makers Course, (7) the Music Course, including piano, violin and voice, (8) the Course in Expression, (9) the Vocational Courses, (10) the Commercial Arts Courses, (11) the Preparatory Course, conforming in content and method to the last two years of work in a modern, well-equipped high school, which includes cooking, sewing and manual arts, and (12) the summer courses, including (a) the regular college courses, and (b) the summer normal institute courses required for all grades of teachers' State certificates.

The work is so organized that groups of subjects or integral parts of the several courses of study may be taken in one year, in two years, in three years, or in four years, and in all proper cases, college credentials, certificates, diplomas and the bachelor's degree are awarded. A woman college physician looks after the health of all students. The faculty consists of sixty members educated and trained in the best colleges of America and Europe. The instructional and dormitory buildings are located on a high hill in the center of the seventy-five acre campus. The Summer Session of 1916 will open May 30th, and continue for eight weeks. The next regular session of the College will open September 12, 1916. For further information or for announcements and catalogues, address

F. M. BRALLEY, President, COLLEGE OF INDUSTRIAL ARTS, DENTON, TEXAS.

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### 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 Ragsdale, care Texas Christian Advocate, Dallas, Texas.

#### CENTRAL TEXAS NOTES.

Mrs. W. B. Lipscomb, the Council Home Base Secretary, will attend the annual meeting, Central Texas Conference, to be held in Weatherford, Texas, May 2-5.

MRS. J. H. STEWART.

#### NOTICE-IMPORTANT.

Texas Conference W. M. S. Mrs. C. L. Beck, 317 State St., Texarkana, Texas, has been appointed District Secretary of Pittsburg District, Texas Conference W. M. S.

MRS. O. L. MCKNIGHT, Pres. MRS. W. T. SPENCER, Sec.-Treas.

A. Brown, of Austin, who attended this conference were here fourteen years ago.

The conference pledged \$5000 for the work. Newly elected officers are: President, Mrs. W. E. Curry, Yoakum; First Vice-President, Mrs. T. B. Horton, San Antonio; Second Vice-President, Mrs. H. E. Jackson, San Angelo; Corresponding Secretary, Mrs. T. A. Brown, Austin; Rec. Sec'y, Mrs. W. E. Ferguson, Austin; Treasurer, Mrs. R. Shafer, San Antonio; Study and Publicity, Mrs. Wood; Social Service, Mrs. Jenkins; Superintendent of Supplies, Mrs. W. E. Smith, San Antonio. MRS. W. R. MARTIN.

#### MERIDIAN, TEXAS, AUXILIARY.

The Meridian Auxiliary has a membership of about thirty-two. Though small, it is a live organization and under the leadership of our loved and capable President, Mrs. W. F. Floyd, is about to close a most successful year. The Social Service Superintendent, Mrs. S. H. Cooper, is doing splendid work in her department. The Mission Study Circle was organized the first of the year. The society has just closed a most successful contest. Four months ago it divided into three circles, the motive being to see which one could raise the most money for the benefit of the parsonage. An enthusiastic contest followed and at the close, March 12, about \$230 was reported raised. Circle No. 1 Mrs. G. P. Robinson, leader, was the winner. We hope to have a new, modern parsonage in a short time.

We were very glad, indeed, to have with us at one time this year Mrs. S. S. Harris. She gave such an interesting talk on Sunday evening service on China and it is needless to say it was enjoyed by all who heard it. Our society meets every Tuesday, two afternoons being given to Mission Study. During the contest many new members were enrolled, and we hope by another year to have a great many more. MRS. W. F. SHAW, Superintendent of Publicity.

#### CALDWELL WOMAN'S MISSIONARY SOCIETY.

Each year, for a number of years, we have been "ideal." We have a membership of thirty-nine. The total amount sent Treasurer last year was \$292.75. Our pledge was \$100, but we increased it \$45 more to help pay off the general deficit. Our Week of Prayer was \$26.75. Local work amounted to \$237.82. A box to Rescue Home, San Antonio, valued at \$46.40. Grand total was \$576.97.

One quarter of the new year has been well financed and managed by the following new corps of officers: President, Mrs. W. M. Stone; First Vice-President, Mrs. Davis; Second Vice-President, Mrs. R. Strow, Jr.; Corresponding Secretary, Miss Betty Scott; Recording Secretary, Mrs. D. C. Alford; Treasurer, Mrs. H. F. Hitchcock; Local Treasurer, Mrs. W. C. Mills; Superintendent of Study and Publicity, Miss Fannie L. Stone; Superintendent of Social Service, Mrs. J. R. Hartgraves; Superintendent of Supplies, Mrs. W. W. Rankin; Superintendent of Local Work, Mrs. Maud Morgan; Agent for Voice, Mrs. Earl Porter.

We have an enthusiastic Bible Study Class with a membership of thirty-two. We have just organized a Mission Study Class of twelve. One Tuesday of each month we have a social meeting, which is well attended by the ladies of the Church. We hope to make even a better report the ensuing year. FANNIE L. STONE, Superintendent of Publicity.

#### LETTER FROM BRAZIL.

Just now I am ver happy at the prospect of soon feeling "at home." I have enjoyed the language study very much. You know a new missionary's work is very limited till she gets the language.

Our teacher in Rio was a lovely woman, a pupil of Collegio Americano, Petropolis. She lives in the home with us, so we had Portuguese morning, noon and night. One of the first things we learned was "table talk." Our teacher had a class of girls in the Sunday School, so we studied the lesson in Portuguese and went with her to the class, which we enjoyed very much. Yes, missionaries in ten to twelve year old girl's class as pupils! but you see we have to be content to do what seems to be very small things in the beginning.

I enjoyed the month in Collegio Americano, Petropolis, very much. We gave up our home in Rio about the middle of December, so that we were in Petropolis for the closing of the school there. In the four or five days there we saw some of the splendid results of our workers in Collegio Americano. The neat papers and splendid grades made by the pupils in their final examinations were proof of efficiency and concentration on the part of both teachers and pupils. The closing "fiesta," though in a great part Greek to me, so to speak, was quite interesting and well carried out.

Both the school work and the Church work in Petropolis are well organized and prosperous. Dr. and Mrs. Lander, one of our oldest missionary families, have charge of the Church work. Their Sunday School, with Mrs. Lander as superintendent, is a credit to any town. They have all the departments from the Cradle Roll up through the school to the Home Department. Miss Eva Louise Hyde, one of the missionaries in Collegio Americano, has charge of the Primary Department with over sixty children in regular attendance. In the main

## Sister: Read My Free Offer!



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

### I WRITE YOU TO SEND TODAY FOR MY FREE TEN DAYS' TREATMENT

and learn how these ailments can be easily and surely conquered at home without the dangers and expense of an operation. When you are cured, and able to enjoy life again, you can pass the good word along to some other sufferer. My home treatment is for young or old. To Mothers of Daughters, I will explain how to overcome green sickness (chlorosis), irregularities, headaches, and lassitude in young women and restore them to plumpness and health. Tell me if you are worried about your daughter. Remember it costs you nothing to give my home treatment a ten days' trial, and does not interfere with daily work. If health is worth asking for, then accept my generous offer and write for the free treatment, including my illustrated booklet, "Women's Own Medical Advisor." I will send all in plain wrappers postpaid. To save time, you can cut out this offer, mark your name, and return to me. Send today, as you may not see this offer again. Address: MRS. M. SUMMERS, - - - - - Box 187 SOUTH BEND, IND.

#### PERSONAL.

We are pleased to hear of the acceptance of Mrs. C. L. Beck of the appointment as District Secretary, Pittsburg District, Texas Conference, W. M. S. The district will be in capable hands and we are safe in expecting great work and fine enthusiasm. At the same time we must regret the "first things first" in the home life that compelled the former secretary, Mrs. Holman, to resign. She was an earnest, conscientious Christian woman, and we hope blessings and reward may come to her in this life as well as in the life to come. A. H. S.

#### WEST TEXAS CONFERENCE.

To the Women of the Missionary Societies of the West Texas Conference: As your new president, please allow me a word with you. You have laid a great responsibility upon me, and it is my desire to be of real service in advancing the work throughout our bounds. I would like to get in sympathetic touch with each auxiliary. Let it be the purpose this year of each society to enlist the interest of every woman in our Churches in the woman's work for women, which means the uplifting of the whole race. Let us join heartily in our coming campaign for enlarging our numbers and influence. Confidently expecting your prayers and cooperation, I am, yours for service. MRS. J. T. CURRY, Conference President.

Yoakum, Texas.

#### LULING AUXILIARY.

We are glad to make a report of the good work of our Auxiliary at Luling. The interest in both Foreign and Home Departments is growing and in membership we have a gain of five. We are reading, with much benefit, Bible studies.

The following officers were elected for 1916: Mrs. W. C. Hamilton, President; Mrs. J. E. Fisher, First Vice-President; Mrs. E. L. Taylor, Second Vice-President; Mrs. J. E. Leary, Superintendent Study and Publicity; Mrs. L. A. Echols, Superintendent Supplies; Mrs. J. W. Lipscomb, Corresponding Secretary; Mrs. J. M. Pierce, Recording Secretary; Mrs. A. Taylor, Treasurer; Mrs. S. Keith, Agent Missionary Voice.

We will be glad to have the women of the district with us in May. MRS. J. E. LEARY, Publicity Superintendent.

#### PORNEY AUXILIARY.

The following officers have been elected for the coming year and were installed on February 6th. Rev. T. W. Preston, presiding. The ceremonies were most impressive: President, Mrs. D. P. Moore; First Vice-President, Miss Lona Freeman; Second Vice-President, Mrs. Arthur Yates; Superintendent Mission Study and Publicity, Mrs. Frank M. Adams, Jr.; Superintendent Social Service, Mrs. J. C. McKeel; Superintendent Supplies, Mrs. C. C. Robinson; Local Treasurer, Miss Dan Moore; Auxiliary Treasurer, Mrs. Joe L. Jones; Voice Agent, Mrs. O. E. Griffin; Recording Secretary, Mrs. Will Thomas; Corresponding Secretary, Mrs. J. J. Roddy.

We have a very interesting society of thirty members. Our meetings are held every Monday afternoon at the church. On the first Monday of each month we hold our business meeting. The second Monday is given to the Mission Study Class; on the third and fourth Mondays we carry out missionary programs, and the fifth Mondays are our days for socials. At the close of our regular weekly meetings we have our Bible Study.

Our delegates who attended the Annual Conference at Paris returned much enthused. Heretofore we have not made a conference pledge. This year we have pledged \$50. Under the splendid leadership of Mrs. J. P. Moore the society is doing good work and we hope to make this the best year in the history of our society. MRS. FRANK M. ADAMS, JR., Superintendent Publicity.

#### WEST TEXAS W. M. S.

The Woman's Missionary Society of the West Texas Conference, M. E. Church, South, met at Uvalde. There were more than one hundred delegates representing a territory extending from Austin and San Angelo to the Gulf and from Cuero to the Rio Grande.

Tuesday afternoon the District Secretaries met and reviewed the work of the districts. The Executive Committee held a business meeting at the same time.

After the devotional exercises at night, led by Rev. S. B. Johnson, Mrs. W. J. Thomas, of Chicago, Executive Secretary of the Woman's Peace Party, addressed the audience. At the conclusion of this address, Mrs. Person delivered an address of welcome, beautifully responded to by Mrs. Henry E. Jackson, of San Angelo.

The noon Bible hour was conducted each day by Rev. G. M. Boyd. The work of the conference was carried on with splendid system. The women of the Southern Methodist Church use but a little more than six per cent in conducting their work.

Wednesday evening Rev. L. Ortiz preached in Spanish, which was interpreted by Miss Annie Churchill, the conference missionary to Mexico. There were a number of auxiliaries organized during the year—adult, young people and junior.

Gonzales was selected for next meeting. Fourteen years ago this same conference met at Uvalde, only eight delegates present, at this over one hundred delegates. Mrs. Dockery, of San Antonio, and Mrs. T.

I am so glad to feel each day that I have many co-workers laboring with me in prayer that I may be used of God just the way he would have me; that I am humble enough to do the smallest task in his name and for his sake.

And for your missionary, please pray that she may have patience, courage and skill in learning the language, which is really the main key to all future work in the way of preparation. MAUD A. MATHIS.

Salt rheum, or eczema, with its itching and burning, is cured by Hood's Sarsaparilla. So are all other blood diseases.

At Buffalo Glenn Curtiss is building aeroplane battleships which will weigh nearly eleven tons.

"MOTHERS' DAY" is the title of the beautiful service written for Mothers' Day (2d Sunday in May) by Chas. H. Gabriel and E. E. Hewitt. In round and shaped notes, 5c copy, 55c doz., \$4.35 100, postpaid. Sample free. Arranged for 10-piece orchestra; complete score \$1.50. Send 15c for our fine new book of Children's Day Recitations. Ask for FREE samples of new Children's Day Services. THE ROBEHEAVER 1131 Monon Bldg. Chicago COMPANY 681 Lippincott Bldg. Phila



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OUR CHURCH NEWS

Mrs. Nannie Richardson, our faithful missionary, who left San Francisco for China, February 22, has reached her destination, and has re-entered upon her loved employ in McTyeire School, Shanghai.

Bishop W. R. Lambuth, before starting East to take part in the various Board meetings, was the principal attraction at the Bay Cities' Missionary Alliance, in San Francisco. The Pacific Methodist always speaks in glowing terms of Bishop Lambuth and his work on the Coast.

On his return from the Baltimore Conference, Bishop Mounzon stopped long enough in Atlanta to deliver three great lectures before the Candler School of Theology. They were: "The Bible as the Source of Theology," "Reconciliation," and "Francis Asbury." We are sure it was an intellectual feast.

Rev. Alfred H. Fahnestock, D. D., who died recently at Syracuse, New York, had been for forty-one years pastor of the First Ward Presbyterian Church of that city. He never had any other pastorate. Such a long pastorate necessarily interweaves itself into the most intimate relation to the home life of the Church. Over forty years made him the spiritual head of the family.

Our exchanges note the recent death of Rev. Jotham A. Searritt, D. D., the oldest member of the Southern Illinois Conference of the Methodist Episcopal Church, which occurred at Alton, Illinois, aged eighty-eight years. He was led to Christ by Peter Cartwright and more than sixty years ago began his career as a Methodist itinerant preacher. He was a brother of the late Mr. Nathan Searritt, well-known layman in our own Church.

The Church Extension Society, under the magnificent leadership of Dr. W. F. McMurry, reports a great year. The books for the year 1915-16 have just been closed, and the gain in the Loan Fund account was \$130,655.39. The 1914-15 increase, \$119,853.56, was to that time the best record made during any year, and the year just gone makes the better showing by nearly \$20,000. The total Loan Fund capital is now \$802,091.58. In all the receipts of the Board the totals go beyond any previous year's showing. It is a splendid showing for the Secretary of Church Extension and for the Church.

Once more a preacher's boy scores: Mr. B. H. Branscomb, who is one of the Rhodes scholars from Alabama at Oxford University, England, was awarded recently the New Testament Greek prize of one hundred dollars at Oxford. This is one of the high honors of that historic institution, and the competition is open to the entire student body. It is a rare occurrence when, as in this case, the prize is won by an undergraduate. Mr. Branscomb is a graduate of Birmingham (Ala.) College. His father, Dr. L. C. Branscomb, is presiding elder of the Birmingham District and editor of the Alabama Christian Advocate.

German universities have sent 34,000 students into the army, leaving only 18,000 in college halls. In the various armies of Great Britain there are 167 of the Rhodes scholars. The students are evidently bearing their proportion of the dangers and burdens of battle. These figures show with emphasis what the war is doing for education in the countries new at war. Time and again has Bishop Candler shifted the note. "After the war in Europe is over the educational center of the world will shift from over the seas to this country." Educationally, Southern Methodism is face to face with an opportunity, the like of which she has never had in her history.

An exchange says that the strength of the prohibition sentiment in Canada is shown in the overwhelming majority against the liquor traffic in the election in the Province of Manitoba. Out of a total vote of 73,269, the prohibition majority was nearly 25,000, or a two-to-one majority. Such a result would not have been prophesied even a few years ago, and the rapid growth of the prohibition vote in the Dominion has been noted with alarm by the liquor people, as they have suffered several decisive defeats of late. The Christian Guardian (Toronto) says: "As sure as the sun shines today the whole of Canada is going to climb upon the water wagon, and that will mean the beginning of a brighter and a stronger and better nationhood."

The Christian Index, of Atlanta, and the chief organ of the Southern Baptists, says that the growth of Southern Baptists in recent years has been phenomenal. They have grown in numbers, in Christian liberality and in co-operative effort. In 1900 they numbered 1,608,000; in fifteen years they have increased to 2,588,000, or 61 per cent. In the same period the number of Churches has increased from 18,963 to 24,388, or 28 per cent, and the number of baptisms has increased from 73,000 to 151,000, or 105 per cent. Within fifteen years the net increase in the number of Southern Baptists has been 980,000, in Churches, 5375; in baptisms, 77,806. This increase for the past fifteen years has surpassed that of any other period in their history. The increase of Southern Baptists in Christian liberality during the past fifteen years has been even more remarkable. In 1900 their gifts to State, Home and Foreign Missions were \$390,000; in 1915 their gifts to these same causes were \$1,753,000, an increase of 353 per cent. Within the same period their total gifts to all objects increased from \$3,069,000 to \$13,074,000, or 333 per cent. The net increase in gifts to missions within fifteen years has been \$1,369,000, and to all objects, \$10,000,000. More than 99 per cent of these gifts have come from the Churches. We rejoice in this marvelous record of our sister denomination.

Mr. Charles G. Hounshell, Traveling Secretary Student Volunteer Movement for Foreign Missions, was an interesting visitor at our office this week. He said: "The Student Volunteer Union, of the State of Texas, will hold its convention at Southwestern University, Georgetown, Texas, April 21-23. The Union has been in existence for several years. It has held conventions in former years in Waco, at Baylor University, and in Fort Worth, in connection with the several institutions of higher learning in Fort Worth. Delegates come from all of the Colleges and Universities of the State and this is expected to be a very interesting and important student convention on the subject of missions. It is

hoped that Texas, as well as other States, will appreciate the growing opportunity throughout the world and share the larger responsibility that is necessarily falling upon the Christians of America because the European students are seriously handicapped on account of the war situation and they will not be able to do their part in the foreign missionary task. The students of North America recognize that they must rise up to a larger world task than they had ever before dreamed of. Some of the missionary bodies in North America are planning a much larger foreign missionary movement than they had planned heretofore and are planning to send out many more missionaries than they had planned to send before the war broke out. This convention is a rally of Texas students on the question of World-Wide Missions. Dr. W. W. Pinson is on the program and will deliver several addresses. It is hoped that every Methodist College, as well as every other institution of higher learning in the State will see to it that delegates are sent to this convention.

PASSING DAY

THE WARS.

The present European War has both made and broken records. The battle of Verdun sets the world's record as to duration. April 11, marked the fifty-second day of fighting and the end is not yet in sight. Fifty-two days of continuous action with varying success by the Teutonic forces. One day the goal is almost reached, but the morning finds the advantage lost and the French still in possession of Verdun. Paris advises tell a graphic story of the fighting for possession of the Caillette Wood, near Douaumont, where three thousand Germans, forming a human chain, saved their comrades from rout. Will Verdun hold out? The French say it will and the furious counter attacks and sheeted artillery fire of the French have so far checked the mighty drive of the Germans under the Crown Prince. The French loss in dead, wounded and prisoners is heavy though possibly not so great as the Teutonic forces, whose death toll is reported at 200,000 to date. Practically little of moment has developed in other war zones, during the past week.

The Mexican situation is yet in a chaotic condition. Uncle Sam's troops are penetrating further into Mexico in quest of Villa. General Pershing is "in" in the game of "hide-and-seek," but he has not grown weary of the chase and expects finally to capture Villa or at least to break up and put to rout his force of bandits. Various stories are told of the whereabouts of Villa and of the co-operation and lack of co-operation of Carranza with the American forces, but General Funston, from San Antonio, is directing the man-hunt in Mexico, and Carranza's activities or lack of activities, will probably not deter him in his purpose to break up Villa's band.

What will be the final outcome of the Sussex inquiry is problematical. President Wilson and Secretary Lansing believe they are in possession of absolute proof of the destruction of the channel steamer by a German submarine. Germany states positively to the contrary. More letters, more diplomacy and more peace—it is hoped will be the final outcome. But the tension is on. The situation is a serious one and President Wilson can be depended upon to do nothing he should not do, and do all he should do to maintain the rights of this country and the laws of humanity on land and sea.

Approximately 5000 Government clerks at Washington have formed a union and taken affiliation with the American Federation of Labor as a sequel to the recent effort in Congress to require them to work eight hours a day.

General Gonzales, in a manifesto to Mexican farmers, offers a prize of \$1000 to the planter in each township under his jurisdiction, which includes six States, for the best planted field. The farmers are warned the Nation faces a serious crisis because of a crop shortage resulting from untilled lands.

A new treatment, the injection of a serum to stimulate the blood to such an extent as will form a reaction on the heart, is among the experiments being made at John Hopkins University Hospital in Baltimore. It is stated by specialists that if the experiment is successful it will greatly aid in the resuscitation of persons apparently dead from drowning or asphyxiation.

In charging the Federal Grand Jury at Augusta, Georgia, last week, Judge Emory Speer took occasion to make an appeal for national preparedness and to denounce lynchings. Judge Speer declared much of the blame for lynchings rested upon State Judges, and pointing out that there is no record of the lynching of Federal prisoners, said that "if the lynchers knew to a certainty that they would suffer even a \$50 fine apiece there would be no lynchings."

C. O. Moser, Vice-President of the Texas Industrial Congress, and R. B. Woodall and W. C. Young, of Wichita Falls, have returned from Wisconsin, where they went to purchase for the Wichita Falls Chamber of Commerce \$20,000 worth of high-grade dairy cattle. The banks of Wichita Falls subscribed the money for the initial investment and the cows will be distributed among the farmers under a plan which will enable them ultimately to purchase them.

Eighteen Southern Colleges were represented at the organization in Birmingham, Alabama, last week of the Association of Southern Church Colleges, which will take up actively the work of fighting lynch law in the South. Dr. C. M. Bishop, Georgetown, Texas, was elected president; Dr. B. F. Riley, Birmingham, Alabama, secretary; Dr. J. R. Dobyns, Clarksville, Tennessee, treasurer. These, with Bishop A. W. Knight, of Sewanee, and Dr. J. M. Shelburn, of Birmingham, constitute the executive committee.

Heavy frosts, with freezing temperature were reported over Oklahoma and much of Northern and Eastern Texas last Saturday night. While the frost was heavy as far south as Waco and Longview, and freezing temperatures prevailed over much of East and North Texas, it is not believed that the fruit crop is badly damaged. Some reports indicate that the Elberta peach crop has been damaged, and one estimate fixes damage to the pear crop at 25 per cent. All tender vegetation was killed, and in many sections corn will have to be replanted.

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REPORT OF COLLECTIONS FOR MONTH OF MARCH, 1916.

Beaumont District—Beaumont, D. W. Moore, Dom. Mis., \$25; Ch. Ext., \$5. China, J. C. Marshall, For. Mis., \$6; F. M. S. S. S., \$3.60; Liberty, W. C. Hughes, Dom. Mis., \$17.45; Sour Lake, J. W. Cullen, Orphanage, \$25; China, F. C. Marshall, \$9.50. Brenham District—Wharton, W. W. Hornet, Dom. Mis., \$5; Chappell Hill, R. E. Ledbetter, Orphanage, \$7; Matagorda, T. S. Willford, For. Mis., \$35; Dom. Mis., \$35. Caldwell, L. J. Power, For. Mis., \$55; Richmond, A. A. Thorp, Bis., \$5; Conf. Cl., \$22; For. Mis., \$25; Dom. Mis., \$25; Ch. Ext., \$15; Ed., \$22; A. B. S., \$1; S. A. E. F., \$5. Houston District—Galveston, O. E. Goddard, Dom. Mis., \$200; League City, D. B. Boodle, Dom. Mis., \$4.11. Jacksonville District—Overton, Leo Hopkins, F. M. S. S. S., \$5.10; Jacksonville, T. E. Gillespie, Dom. Mis., \$100. Marshall District—Roshud, H. H. McCain, Orphanage, \$20; Maysfield, E. A. Sample, Conf. Cl., \$18; Gause, J. W. Wardlaw, For. Mis., \$35. Marshall District—Hallville, I. F. Pace; Pace, Dom. Mis., \$15; Marshall, I. W. Campbell, Dom. Mis., \$19.70; Jefferson, L. Brothers, Dom. Mis., \$15; Dom. Mis., \$50. Harleton, L. F. Jewell, Dom. Mis., \$36. Navasota District—Anderson, W. L. Pate, For. Mis., \$17; Dom. Mis., \$25; Orp., \$19. Brazos Co. Mis., Dom. Mis., \$11.20; Madisonville, J. E. Morgan, For. Mis., \$96; Dom. Mis., \$109; Huntsville, E. W. Potter, Dom. Mis., \$225; For. Mis., \$150; Bryan, C. T. Tally, For. Mis., \$180. Pittsburg District—Texarkana, C. A. Bonham, Dom. Mis., \$24; Red Water, J. H. Westmoreland, Dom. Mis., \$25; Pittsburg Cir., A. H. Hudgins, Dom. Mis., \$17.75; Naples, B. C. Anderson, Dom. Mis., \$40. Timpson District—Tenaha, A. G. Hall, Bis., \$16; Dom. Mis., \$26; A. B. S., \$3; Center, E. D. Watson, Dom. Mis., \$50; Pine Hill, A. A. Rider, Conf. Cl., \$5; For. Mis., \$20; Dom. Mis., \$65; Livingston, J. F. Kidd, Dom. Mis., \$45; Dom. Mis., \$11; Nacogdoches, O. T. Hotchkiss, For. Mis., \$75; Dom. Mis., \$50. Tyler District—Lindale, J. M. Fuller, Dom. Mis., \$17.50; Mineola, C. W. Hughes, Dom. Mis., \$70; Big Sandy, T. D. McCreary, Dom. Mis., \$10; Orp., \$5; Tyler, D. H. Rankin, Dom. Mis., \$222; Wills Point, G. M. Fletcher, Dom. Mis., \$10; Canton, W. A. Belehner, Conf. Cl., \$10; For. Mis., \$20; Dom. Mis., \$20; Ed., \$7.

Recapitulation.

Table with 2 columns: District Name, Amount. Total \$2572.91

Respectfully submitted, G. W. GLASS, Conference Treasurer.

RESOLUTIONS.

Whereas, The Board of Trustees of Coronel Institute, San Marcos, Texas, has recently elected Rev. V. A. Godbey to the Presidency of that Institution, and

Whereas, It is generally known that Dr. Godbey has yielded to the importunities of said Board of Trustees, consenting to sever his direct itinerant relationship, for the present, and assume the Presidency of said educational institution, and

Whereas, It was the privilege of the membership of First Methodist Church, Austin, to have and enjoy Dr. Godbey as its pastor for a period of three years, and,

Resolved, That we, the Official Board of the First Methodist Church of Austin, Texas, hereby express our profound and sincere regret at the loss from our immediate midst and from his present field of labor, of the Rev. V. A. Godbey and his consecrated Christian wife, who we know has been his constant aid and inspiration in his great and effective service to humanity and the Church.

man without guile and who loves, with all the force of which he is capable, his God and his fellow-man.

Resolved, further, That it is our profound belief that he will maintain the same high standard of efficiency as the official head of this educational institution that has marked his advancing progress from the mission, militant preacher and pastor to the high place he now holds in the councils of the Church; and so believing we unreservedly endorse his past, commend his present and underwrite him with all good people and well meaning citizens for his active future.

Be it further resolved, That a copy of these resolutions be spread on the minutes of this Board, a copy be furnished to the retiring presiding elder and likewise a copy mailed to the Texas Christian Advocate for publication.

Signed: JEFFERSON JOHNSON, R. W. FINLEY, W. T. POTTER.

CHOCTAW DISTRICT.

I am a little over half through the second round of Quarterly Conferences, returning home last evening, after a journey of 414 miles, 207 to seat of Quarterly Conference and the same distance back home. The outlook is very hopeful as far as I have gone and the pastors and people are responding nobly to the appeals and admonitions of the presiding elder. Nearly half the charges of the district have their assessments for home and conference missions and all the others are busy collecting for this fund and will soon pay out. Something is also being done on the foreign missionary assessment, Boktukko, Rev. A. S. Williams, pastor, being in the lead. I suppose, however, that Idabel Circuit is a close second. Brother Anderson has a very willing, capable people. Rev. L. N. Isheimer and Rufe Circuit are a little behind, but they are waking up and I think will be in fine shape by District Conference. Brother I. W. Cobb has recovered his health and is striking the gait of a winner. J. J. McElroy is a perfect fit on Antlers Circuit and he and his people have already done nearly as much as was done in the entire year before. Dear old Brother Wade and his helpers are making things more on the Leflore charge. He is much loved by all who know him.

This is as far as I have gone on the second round. Have not missed an appointment since conference nor been sick an hour to disable me. Have held between fifty and seventy-five services for my own people and preached twice in Brother Linebaugh's district, and four times in Brother Blackburn's. God has been good and the brethren loyal, patient, kind and appreciative.

A. C. PICKENS, P. E.

"ESTABLISH THOU THE WORK OF OUR HANDS."

By Bishop E. R. Hendrix.

A generation ago our Church proposed to celebrate the first hundred years of American Methodism by raising \$2,000,000. At that time we had no Church Extension work so that a considerable part of the two millions that were raised went to meet urgent local needs. The aim to secure at least \$500,000 for Church Extension was kept in mind and that sum is now in the Loan Fund of the Church. It is expected that an additional \$100,000 will be secured this year. It is earnestly desired to increase the amount to One Million Dollars during the quadrennium. Part of this will doubtless come on the annuity plan, whereby the donor pays the principal and receives interest during his life time and that of his wife. The wise management of the Loan Fund has inspired great confidence in those who would create a memorial for themselves or others and at the same time establish a fund that will be of untold help in building churches or parsonages.

The completion and dedication of the new Church Extension Building in Louisville seems an opportune time of calling attention to this work. That was a wise remark made by a noble philanthropist recently when making a gift that will yield \$35,000 a year to Church Extension, Home Missions and to the Superannuates, "The Church is the only thing that lasts."



LOAN FUND DAY.

By Bishop H. C. Morrison.

It was a happy, if not a providential, thought on the part of the Committee in arranging for a "Loan Fund Day" on the same day of the dedication of the new Church Extension Building.

This subject, so vital to the success of our Methodism, coming from the pulpit upon the minds and hearts of all our people, can but produce a result that will be memorable in the history of the Church.

This May 7th—dedication day for the new Church Extension Building—and a Loan Fund offering from 2,000,000 of our people, will constitute a historic day in our Zion.

OUR ORPHANAGE.

Last July Bishop McCoy assigned me to this place as assistant manager of the Methodist Orphanage, and like I have always done, I packed up and came.

We have received quilts until there is no end to quilts, but we can use them by and by, but we need new mattresses and pillows for the Boys' Building.

A PERSONAL WORD.

I want to ask through the Advocate that my brethren, both clergy and laymen, pray a special prayer for me in this time of sore trouble.

A few weeks ago I was called from my home and work (Brookshire, Texas) to Ruston, Louisiana, where my mother, father and a sister were thought to be fatally ill.

CHILDREN'S DAY PROGRAM.

Attention, pastors and Sunday School Superintendents West Oklahoma Conference. Just as I was sending out cards in regard to Children's Day programs I received several orders.

ATTENTION, PASTORS WEST OKLAHOMA CONFERENCE.

By adopting the report of the Board of Church Extension at our last Annual Conference, we obligated ourselves to observe Loan Fund Day in every congregation.

CHURCH DEDICATION.

Pleasant Hill Church, Hill County, Lovelace Circuit, will be dedicated the third Sunday in May.

THAT LITTLE YELLOW LABEL

On your paper shows when your time is out. If it reads, for instance, 6Apr16, your subscription expired on 6th of April, 1916, and should be renewed.

DISTRICT CONFERENCES.

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

- Georgetown, at Taylor... April 18
Lawton at Gotebo... April 19
Muskogee, at Vian... April 20
Gatesville, at Meridian... 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 Jernyn... April 27
Dublin, at Comanche... April 27
Gainesville, at Myra... April 27
Greenville, at Waffle City... April 27
Vernon, at Estelline... April 27
Waco, at West... April 27
Big Spring, at Stanton... April 28
Mangum, at Sentinel, 8 p. m... April 28
Bonham, at Bailey... May 2
Brownwood, at Bangs... May 2
Hillsboro, at Covington, 8:00 p. m... May 2
San Antonio, at Potec... May 2
Plainview, at Crosbyton... May 3
Shawnee, at Seminole... May 3
Roswell, at Roswell... May 4
Stamford, at Albany... May 4
Tulsa, at Beggs... May 4
Brenham, at Rosenberg... May 4
Hugo, at Antlers... May 8
Sulphur Springs, at Mt. Vernon... May 8
Austin, at Manor... May 9
Albusturque, at San Jon... May 10
Houston, at League City... May 10
Marlin, at Teague... May 16
Amarillo, at Canyon... May 17
Bicamont, at Liberty... May 17
Fort Worth, at Arlington... May 17
Jacksonville, at Troup... May 17
Clarendon, at Memphis... May 23
Marshall, at Harleton... May 23
Pittsburg, at Palmer... 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 Froat... May 31
Madill, at Mannsville... June 5
Oklahoma City, at Oklahoma City... June 7
Albuquerque, at San Jon... June 10
Western (Ger. Miss.), at Phebeville... June 15
Wasabachie, at Palmer... June 20
Navasota, at Willis... July 5
Timpson, at New Prospect... July 5
Choctaw, at Old Cedar... July 27

MANGUM DISTRICT.

All those who expect to bring their wives to the District Conference which shall convene here April 28, please let me know at once.

MANGUM DISTRICT CONFERENCE.

Mangum District Conference will be held in Sentinel, Oklahoma, April 28-May 21. Opening sermon Friday evening, April 28, at 7:45 p. m.

BONHAM DISTRICT CONFERENCE.

The preachers of the Bonham District will please send me the names of delegates expected to attend our District Conference.

STAMFORD DISTRICT CONFERENCE.

Following are the examining committees for the Stamford District Conference:

CHICKASHA DISTRICT CONFERENCE.

Will all who expect to attend the Chickasha District Conference, to be held in Ryan, Oklahoma, April 27-30, please send me their names at once.

HILLSBORO DISTRICT CONFERENCE.

Convenes in Covington, Texas, May 2, 8 p. m.

EL PASO DISTRICT CONFERENCE.

The El Paso District Conference will meet at Van Horn, Texas, April 26-30, 1916, and will be an integral part of revival services at that place April 23-May 7.

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.

AGENTS WANTED.

GARTSIDE'S IRON RUST SOAP CO., 4054 Lancaster Ave., Philadelphia, Pa. Gartside's Iron Rust Soap (Trade Mark, Print and Copyright registered in the U. S. Patent Office) removes iron rust, ink and all unwashable stains from clothing, marble, etc.

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.

EVANGELISTIC.

D. V. YORK, Evangelist, Eldorado, Okla. A. T. CULBERTSON, evangelist, is open for spring meetings. Polytechnic, Texas.

DATES for revivals after June 20 are desired by a man with experience and special training in evangelism at the Southern Methodist University. CHAS. NIXON, S. M. U., Dallas, Texas.

EVANGELISTIC SINGER.

CHOIR leader, soloist and personal worker. Open dates beginning May 21. Write me if you desire my services for summer meetings. J. VIRGIL CLOWER, Ladonia, Texas.

vision; open discussion on Evangelism by the conference, District Meeting of the Missionary Society (Friday afternoon), presided over by Mrs. W. A. Traylor, and a Questionnaire on the Work of the Laymen, by I. J. Ayers, Conference Lay Leader.

The following are the Disciplinary committees: License to Preach—T. L. Lallance, W. H. Duncan, J. J. Golden.

FORT WORTH DISTRICT CONFERENCE.

The Fort Worth District Conference will be held at Arlington, May 17, 18. Opening sermon by Rev. T. S. Barcus, Tuesday night, May 16.

Committees are as follows: License to Preach—H. M. Dobbs, R. A. Langston and E. D. Jennings.

MCKINNEY DISTRICT.

Will the preachers of the McKinney District please send me the names of all delegates and members who expect to attend the District Conference at Nevada, April 25.

LAMPASAS DISTRICT—THIRD ROUND.

Burnet, at Burnet, April 15, 16. Burtram, at Briggs, April 16, 17. Star, at Knox, April 22, 23.

Fort Worth District—Second Round.

Kennedale Cir., at Kennedale, March 18, 19. Smithfield Cir., at Keller, March 25, 26. V. Catherford Street, April 2.

MARRIAGES.

LEWIS-LACY—At the Nueces Hotel, in Corpus Christi, on March 25, 1916, Mr. Theodore B. Lewis, of Philadelphia, and Miss Mary B. Lacey, of Aransas Pass, Rev. C. W. Perkins officiating.

POSTOFFICE ADDRESS.

Rev. E. M. Sweet, Sr., 2147 W. Jackson Street, Phoenix, Arizona.

FREE BOOKLETS.

FREE copy of "God's Fallen Sparrows." Enclose 8 cents cover postage and advertising. EDWIN STUPPELL, San Antonio, Texas.

GOSPEL-SINGER.

OWING to changes in my previous arrangements I have several open dates. My work has been endorsed by some of our leading pastors. MARVIN W. BOWDEN, 808 Rogan Street, Brownwood, Texas.

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SPECIAL OFFER—Beautiful fan free with each dozen of first quality hemstitched handkerchiefs. Men's, \$1.25; ladies', 75c; charges prepaid. TEXAS TEXTILE COMPANY, Box 745, Dallas, Texas.

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THOUSANDS MEN AND WOMEN WANTED. Get U. S. Government Position. \$75 MONTH. Steady work. Common education sufficient. Write immediately for free list of positions now obtainable. Franklin Institute, Dept. J 174, Rochester, N. Y.

MISCELLANEOUS.

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

Cuero District—Third Round.

Seadrift, at Austwell, April 22, 23. Victoria Mis., at Tellerner, April 24. Goliad and Fannin, at Fannin, April 25. Victoria, April 26.

San Marcos District—Third Round.

April 16, Luling, preaching. April 22, 23, Martindale, at Fentress. April 29, 30, Staples. May 7, San Marcos, preaching.

El Paso District—Third Round.

(Revised.) Las Cruces, April 9, 10. Highland Park, April 16, 17. Alta Vista, April 23, 24. Buena Vista, April 25.

PREACHERS' INSTITUTE, EL PASO, JUNE 27-JULY 7.

The preachers of the New Mexico Conference are expected to attend this Institute. A cordial invitation is extended to the preachers of the Mexico Border Conferences and as well to all other people who may wish to attend.



BEEVILLE DISTRICT CONFERENCE.

The Beeville District Conference met in the Methodist Church, Kennedy, Texas, March 21, 1916, with Presiding Elder T. F. Sessions in the chair. At roll call most of the pastors and a goodly attendance of the laymen answered present, except for that part of the district adjacent to Brownsville. The distance being so great and times so strenuous in that section on all lines, our generous presiding elder promised the brethren to carry this part of the District Conference to them at a later date.

The devotional exercises were spiritual and helpful. The preaching was of high order. Not one of the preachers threw off on his job, and from the smiles, tears and the loud amens on every hand, it was more like being in a great revival than in a conference of busy men. The conference lasted two days and a half—full days. There was no time for rest. The business of the Church was looked after in the regular business way, but time was found for quite a good deal of institute work. Sunday Schools, Epworth Leagues, Missions, Church Extension, Laymen's Work, Education and Revivals, all and more were discussed by special assignments, and followed by Round Table talks, led by the Chair.

Reports from the pastors were good. Several revivals have been held with good results and many more are being planned for the near future.

The "One-to-Win-One Campaign" is now on and the district expects to keep step.

Kingsville was selected as the seat of the next District Conference.

The following were elected delegates to the next Annual Conference:

- J. E. CANFIELD.
R. GILLETT.
W. H. McCRACKEN.
J. W. PITMAN.

Presiding Elder T. F. Sessions has the work of the district well in hand and the preachers and laymen have learned to love him and trust in his leadership.

E. Y. S. HUBBARD, Sec.

THE McALESTER DISTRICT CONFERENCE.

The thirty-fifth session of the McAlester District Conference convened at the First Methodist Church, Spiro, Oklahoma, March 9. The opening sermon was preached by Rev. J. D. Cunningham, of the Calvin charge, after which the conference was organized, Dr. J. M. Peterson presiding, H. P. Clarke, Secretary; Neil Sims, Assistant Secretary.

There was spiritual enthusiasm that marked every session of this conference. Dr. Peterson set the tide in his devotional addresses and each part of the program augmented it. The reports were heard Friday morning, and without exception they showed interest, wise plans and substantial growth. Dr. W. D. Bradfield was with us Friday, and his spirit added much to our conference. His sermon at 11 o'clock on, "At Work With God," was charged with power and unction, and hearts were filled with the calm of the upper chamber. In the afternoon, after the report on Books and Periodicals was read, Dr. Bradfield made a stirring address on "Religious Literature," educational matters and other questions of great interest.

Deaconess Miss Harris presented her work among foreigners around Hartshorne. She showed the tragic need of assistance in that great mission field right here in our own district and conference. That work should be, and really must be, sustained, for what is the reason for sending missionaries abroad if we are not taking care of the foreigners at our own very door, with all the appeals and needs that the heathen abroad have? The Church cannot fall here and justify herself.

Mrs. Crowl, of Eufaula District, Secretary of the Woman's Work, brought us a fine message. The district should use Mrs. Crowl more. She has a winning spirit, and Dr. Peterson says makes a strong district assistant.

In the evening Mr. Harmon Tucker, of McAlester, gave an address on the "Laymen's Part in the Win-One Campaign," and Rev. L. B. Ellis, of Holdenville, presented the work of the Board of Church Extension, both strong addresses.

Saturday morning the report on Books and Periodicals was taken up

and passed, after which the names of the local preachers were called and their characters passed, and those without orders had their license renewed.

The place of the next District Conference was fixed at Atoka, with Wilburton a close second, the vote standing at 13 to 10.

At 11 o'clock, Rev. R. T. Blackburn preached a great sermon on "Train Thyself in Godliness."

In the afternoon reports on Education, Sunday Schools and Leagues, Missions and Church Extension, Evangelism and Quarterly Conference Records were read, discussed and adopted.

The following were elected as delegates and alternates to the Annual Conference, in the order named:

- D. H. LINEBAUGH.
J. A. SMITH.
J. M. KEYS.
W. S. BRISENDINE.

Alternates:

- H. B. George.
W. A. Copeland.

J. B. Holleman was elected District Lay Leader.

A resolution asking Dr. Bradfield to put into pamphlet form the historical articles relating to Vanderbilt University as published in the Texas Advocate passed the conference by unanimous vote.

A resolution expressing the appreciation of the conference to the good people of Spiro for their excellent entertainment passed the conference by a standing vote.

The Committee on Public Worship made the following announcements: J. W. White would preach Saturday night, H. P. Clarke Sunday morning, J. C. Curry would lead the Young People's Rally Sunday afternoon, and that A. P. Johnson would preach Sunday night.

From any angle this conference was a success. Dr. Peterson was pleased to say that it was all-around the most satisfactory conference he had ever held in his thirteen years' of experience. Spiro is a good place to go, and Brother Craig and his people are royal hosts. May a hallowed influence abide with that people, and may we all carry in our hearts the spirit of that conference, the spirit of brotherhood, the spirit of our Christ.

H. P. CLARKE, Secretary.

Stigler, Okla, March 16.

CUERO DISTRICT CONFERENCE.

Tuesday morning, March 7, a goodly number of pastors and delegates listened to the address of welcome delivered by the genial pastor-host, Rev. J. W. Allbritten, of Cuero, and to the response by the presiding elder, Rev. A. W. Wilson. Indeed, nineteen pastors out of twenty-one were present and about forty laymen.

The pastors made exceptionally good reports of their work. Brother W. A. Dunn reported having made four hundred pastoral calls since conference. Dr. J. T. Curry reported sixty-five new subscribers to the Texas Advocate. Several charges reported all finances in full to date. Approximately all charges have lined up for the "One-to-Win-One" revival campaign.

The laymen selected a splendid delegation for Annual Conference as follows:

- Delegates:
R. L. JORDAN.
J. M. BAKER.
W. C. AGEE.
R. K. TRAYLOR.

Alternates:

- G. F. Simon.
W. A. McGothing.

Nixon was selected for place to hold District Conference next year and the pastors and laymen present registered their desire to have the conference run over Sunday, if such a plan were in keeping with the wisdom of the presiding elder.

Talking about the presiding elder, we have the best one in Texas. He is a fit in the pulpit of the Churches in the larger towns and the schoolhouse appointments alike. He is at home praying in the homes of the people with the pastor or presiding over a District or a Quarterly Conference. He is greatly loved by all the pastors and people. His wisdom had mapped out work for the District Conference occasion. In consultation with the pastor at Cuero, Rev. J. W. Allbritten, he had made out a good program some days before the gathering at Cuero.

Those on the program, whether preachers or laymen, took the text as-

signed them, developed that text, applied the truths therein discovered and quit. Few had to be called down on account of a tendency to talk too much with their mouths. Nearly everybody run right up to the end of the time assigned and stopped with fifteen to thirty seconds to spare.

There were seven sermons preached during this District Conference. Not one sermon had a dull sentence in it.

The sermons were preached by: Revs. R. A. Rowland, E. G. Hocutt, A. E. Rector, H. B. Owens, J. T. Curry, A. Guyon and W. M. Crutchfield. A brief outline of each of these sermons would make good reading matter for the Advocate.

We had three distinguished visitors: Rev. A. E. Rector, Judge M. A. Childress and Dr. V. A. Godbey. Brother Rector, our Sunday School Field Secretary, did splendid service in directing the institute work and in his wonderful sermon on "The Call to the Ministry." Judge M. A. Childress, Conference Lay Leader, came at the invitation of Brother R. K. Traylor, who is District Lay Leader. This consecrated layman's address was the finest of wheat. Many laymen felt that this lay address was the feature of the entire occasion and many pastors agreed with the laymen.

The visit of Dr. Godbey had a double significance. He is presiding elder of the Austin District and is soon to assume the duties of presiding over the destinies of Coronal Institute. In most forceful manner he presented his plans and policies for Coronal and the conference enthusiastically and unanimously approved of his plan.

Brother J. W. Allbritten, the pastor-host laid himself out to make us feel at home in Cuero. Following his leadership his loyal people did everything in their power to contribute to the convenience and happiness of all pastors and delegates. We never had a breathing spell but that several big autos waited to show us the city. There seems to be a feeling among the laymen at Cuero that they have the best pastor in the conference, and their pastor does not try to conceal the fact that he feels that he is the pastor of the best charge of all.

W. M. CRUTCHFIELD.

CLINTON DISTRICT CONFERENCE.

The eighteenth session of the Clinton District Conference met at Custer City, Oklahoma, March 23, with W. J. Stewart, presiding elder, in the chair. M. F. Sullivan and H. B. Wilson were elected secretaries. All the pastors in this large district were present but three. Brother Neal, of Guymon, has been in a great meeting at Texhoma, assisted by Dick Tooley, and was unavoidably kept away. Brother Davis, of Mutual, was at home with a sick wife, and Brother Brown, of the Tangier-Woodward charge, failed to get to the conference. The work was done through the conference as a committee of the whole, except for the few necessary committees.

The reports from the pastors showed marked progress along all lines, and all were happy and have hopes of bringing everything out in good shape by the close of the conference year.

The visiting brethren were: Rev. Moss Weaver, presiding elder of the Mangum District, who represented the Conference Sunday School Board; Rev. Willmore Kendall, preacher in charge at Weatherford, and Rev. F. M. Miller, of Tuttle, who has been helping Charley Cole in a meeting on the Bethel Circuit.

The preaching, all of which was of a superior type, was done by W. B. Gilliam, T. I. Taylor, T. T. Hearn, Willmore Kendall, J. H. Bridges, T. C. DePew, W. J. Stewart, N. A. Phillips and S. Y. Allgood.

Mrs. A. J. Welsh, District Secretary of the Woman's Missionary Society, was present and presented her work in a very forceful way. She fully convinced us all that we cannot do without the Missionary Society.

Rev. G. D. Grover, who is supplying Berlin this year, was recommended to the Annual Conference for admission on trial.

Delegates to Annual Conference: C. L. SELLERS. SAM L. DARRAH. G. E. MARTIN. NELS HOLMBERG.

All the pastors from the west side of the district drove through in cars, and one thing was definitely stamped on their memory—the large territory included within the district. F. C. Steele, our pastor at Boise City, had to travel 346 miles to get to Custer and as far to get back home. The district is entirely too large for one man to cover, but Stewart has been going and coming without a murmur.

The next District Conference comes to Hooker. This will give the brethren from the east side of the district a chance to measure the distance next year.

We adjourned Sunday evening with a ringing resolution of thanks for the painstaking care and many kindnesses shown us by the presiding elder, W. J. Stewart, and pastor, F. C. Webb, and the people of the pretty little city of Custer. Never was a District Conference more royally entertained. It was the opinion of all those who attended that they had never attended a more spiritual conference.

Monday morning five cars were drawn up in front of the district parsonage which, after a very tender devotional service, took us back to our fields of labor determined to do better service for our Master.

H. B. WILSON, Reporter.

HAMLIN DISTRICT CONFERENCE.

The Hamlin District Conference convened at Spur, March 23 to March 27, in conjunction with the Missionary Institute, and we like the plan. The conference sessions were held in forenoon and the Institute in the afternoon, with preaching at 11 a. m. and at night.

All the interests of the Church received due consideration. Rev. B. W. Dodson presides well. Reports generally were gratifying. The different phases of the Sunday School and Epworth League work, and their relations to each other and the "Win-One" campaign were thoroughly discussed in five and ten-minute talks.

There was not a dull hour in the entire meeting. Harmony prevailed and the fellowship was sweet. Dr. Caspar Wright presented S. M. U., and the Rev. Atticus Webb the Anti-Saloon League. The Woman's work was represented in the Sunday night service by Mrs. J. E. Davis, District Secretary, and by Mrs. N. G. Rollins, Conference Corresponding Secretary. The following brethren did the preaching of the conference: Rev. Caspar Wright, Atticus Webb, B. W. Dodson, R. F. Dunn, M. W. Rogers, J. H. Hamblen and S. L. Culwell.

The laymen were well represented, and took an active part in the discussions. Geo. S. Lile, John W. Woods, J. B. Smith and Rev. E. C. Brown were elected delegates to the Annual Conference. W. J. Holloway was licensed to preach. Spur entertained us royally, and we trust that they received a blessing in return. The next conference goes to Hamlin. The conference closed Monday at noon, by singing "Blest Be the Tie That Binds," while everybody shook hands. May the inspiration abide. F. T. JOHNSTON, Secy.

THE BLOOD IS THE LIFE.

The blood is the life because it is the nutritive fluid. If the blood becomes very impure, the bones, the muscles, and other parts of the body are impaired and finally become diseased. Slighter variations in the quality of the blood, such as are often brought about by breathing the bad air of unventilated rooms, have equally sure though less plain ill effects on the nervous system.

Persons that have any reason to believe that their blood is not pure should begin to take Hood's Sarsaparilla at once. This medicine has done more than any other in cleansing, enriching and revitalizing the blood and giving strength and tone to all the organs and functions.

If you want to be entirely satisfied, insist on having Hood's. Accept no substitute.

Senator Culberson, chairman of the Senate Judiciary Committee, has introduced an amendment to the anti-pass law to permit publishers, editors or proprietors of newspapers or magazines to take railroad mileage in payment for advertising space. Senator Culberson is the author of the original anti-pass act and proposes to press his amendment.

APPENDICITIS

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

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

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

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

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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.

BULL—Jason K. Bull was born in New York sixty-two years ago. In early life he moved to Indiana, coming from there to Brownsville, Texas, in the fall of 1908. A life-long Methodist, it was but natural that he seek the fellowship of his own people, then striving to build a home for themselves in this city. As a member of the Building Committee he was an inspiration and help, and probably no man contributed more to the success of the enterprise than he. During all his connection with the Church he was a member of the Board of Stewards and trustee. The first of February he went to Victoria, Mexico, hoping that the change of climate might benefit his health. There on the 18th of the month he passed to his reward. His body was buried from the altar of his old home Church, Kokomo, Ind., March 3, 1916. His wife and daughter, Miss Roena, known to many students of Southwestern University class of 1915, and many friends mourn his going away. J. S. BOWLES. Brownsville Texas.

MOORE—Rev. Jasper N. Moore was born in Sebastian County, Arkansas, May 29, 1854. He was left an orphan at eight years of age. He secured most of his education at a Methodist High School, located in Booneville, Ark., after he was grown. He was converted and joined the Methodist Church when ten years of age; was licensed to preach in 1878 and joined the Arkansas Conference in 1879. After two years he transferred to the Indian Mission Conference. In this new and growing conference he served the Church as pastor and presiding elder until 1898, when he asked for and was granted a location. He engaged in business in Ardmore, Okla., and did efficient work as a local preacher until the time of his death, February 27, 1916. Brother Moore was twice married. In 1887 he married Miss Orilla Toole. To them was born one daughter. Sister Moore died in 1891. In 1899 he married Miss Jennie LaRue. He is survived by his second wife and two children. The work which this good man helped to establish in Oklahoma has grown to large proportions, and we know that the Father watches over those who have toiled and suffered for the building up of his kingdom. We thank God for these noble men who have gone before and made it possible for us to enter into their labors. May those of us who remain prove worthy of the heritage. A friend and collaborer, W. S. DERRICK. Madill, Okla.

BUSBY—Mrs. Maud Busby (nee Dunklin) was born in Rusk County Texas, March 5, 1886, and passed from this life in Palestine, Texas, February 6, 1916. She was converted and joined the Baptist Church when just a girl at Crim's Chapel, Rusk County, and some time after she joined the Methodist Church, South, with her parents at Bellview, where she lived a consecrated Christian worker for her Lord until he called her home. She was married to A. R. Busby, August 10, 1902. Their home was blessed with two children, Lafayette, aged eleven, and Majgen, aged four, whom she leaves to the care of their bereaved father and grandfather. Sister Busby's sudden departure brought sorrow to the entire community, because we miss her everywhere, in the home, in the Church, in the neighborhood. But her work being finished, she departed in the triumph of the Christian faith. At the last moment, as her face beamed with a heavenly smile, she said: "Good-by, I'll soon be with mamma." "Precious in the sight of the Lord is death of his saints." Her remains were brought from Palestine, February 7, and, after funeral services, were laid to rest in the Bellview Cemetery in the presence of many friends and relatives. Her pastor, A. J. McCARTY.

DIAL—Miss Lela May Dial, daughter of J. S. and M. E. Dial, was born December 6, 1901, and departed from this world March 9, 1916. Miss Lela was converted and joined the Methodist Church in July, 1915, and from then until the end of her life she was faithful to God and his cause. In December, 1915, she moved with her parents to Garza County, Texas, and in February was stricken with pneumonia, from which she never recovered. During her short stay in the community she endeared herself to the young people, as was shown by the large number who drove many miles that they might be present when her remains were laid to rest in the cemetery at Post, Texas. We will all miss Miss Lela so much, especially in planning for the organization of the young people, but we have this assurance that in another world where there are no more goodbyes we shall meet her again. Weep not, fond parents, brothers and sisters, for Lela is with the redeemed in glory. J. R. PLANT.

LEWIS—Mrs. Emily Lewis was born November 28, 1875; professed faith in Christ in 1903, joined the M. E. Church, South, in 1904; was married to Mr. Bud Lewis December 27, 1908. To this union were born three children, the oldest and youngest of whom are in God's kingdom. On January 26, 1916, our beloved Emily joined her two little ones. We have no doubt but that she is now safe in the arms of Jesus, for dear Emily was a true, devout child of God, ever striving to do something for his cause. She was as a ray of sunlight wherever she was. How we will miss her sweet, smiling face, her sweet prayers, her noble work in the Church and community, for she was truly a child of God. Her suffering was great in her last illness. She was patient and true to her God until the end. She was a true wife and mother. How her dear husband and sweet little daughter, Ruby, will miss her loving, tender care. Dear ones, you have lost a priceless jewel, but we all know our loss is heaven's gain. A. C. RALEIGH. Avery, Texas.

WEST—Brother George Webb West was born in Hart County, Kentucky, May 9, 1837, and died near Whitesboro, Texas, March 1, 1916. While a young man he moved to Montgomery County, Ill., where he married Miss Mary Barnett. Of this union three children were born—Mrs. Emma Ball, J. I. West and one which died in infancy. The wife and mother also died about the same time. After some time Brother West married Mrs. Sarah Huddleson, who bore him six sons, two of whom still survive—John L. West, of Childress, Texas, and Samuel R. West, of near Paris, Texas. Brother West was bereaved the second time of his wife, December 8, 1875, he married Mrs. Lettie Davis Griffith. To them were born four sons—Robert West (deceased), Newt, Emory and Albert West—all living in or about Whitesboro, Texas. Brother West was gloriously converted in August, 1886, under the ministry of D. F. Fuller. He was steward of the Church for many years and was rarely absent from his post of duty. He loved the Church devotedly and gave her the very best of his service. He passed peacefully to his reward. May his good and true life remain a blessing and hallowing influence in the memory of loved ones and friends. W. H. VAIL, Pastor Woodbine Circuit.

PATTERSON—Robert Burton Patterson, son of Rev. R. L. and Annie Patterson, died at Montague, Texas, March 10, 1916, aged fourteen years, six months and one day. Funeral services were held at the Methodist Church, of which he was a member and his father pastor. He was buried in Montague Cemetery. Burton was a good boy wherever you found him. In school he made good grades, being at this age in the eighth grade, and had only ordinary opportunities, his school terms being short. He had aspirations to have a finished education. In his boyhood he had told his father he expected to finish Southern Southern Methodist University some day and was saving his small earnings for that purpose. He was always at his place in Sunday School and the Church services. The people at Montague showed every sign of appreciation for his lifeless body, and by every token of kindness and sympathy for the bereaved family. Many friends came from the neighboring towns and communities. The burial services were well arranged and very impressive. His Sunday School teacher and classmates headed the procession to the cemetery. A token of appreciation in the form of flowers was presented by his Sunday School class and one by the many friends in town. We do not know why God called him away so young, but we bow in submission to him who is allwise and doeth all things well. His friend, P. S. WARREN.

LEGGETT—Mrs. Dorca McGee Leggett was born in Jefferson County, Alabama, December 8, 1833, and fell asleep in Jesus in the early morning of March 4, 1916, in the home of her son-in-law and daughter, Dr. and Mrs. M. J. Taylor, in Camden, Tex. She became a Christian early in life and joined the Methodist Church and lived a devoted Christian life all her days. She was married August 30, 1849, and was the mother of ten children and leaves thirty-six grandchildren and thirty-two great-grandchildren. She is survived by three of her children, two sons and one daughter—Mr. James W. Leggett, of Moscow; Mr. Ralph M. Leggett, of Ollie; and Mrs. Mattie Taylor, of Camden. In the death of this aged mother in Israel we can well say, "Blessed are the dead which die in the Lord." C. W. CHAMBERS.

HOLLOWAY—Leonard Samuel Holloway was born December 26, 1912, and departed this life March 5, 1916. He was a member of the Cradle Roll in the Methodist Sunday School, and was a bright, cheery little fellow, although he had never been able to sit up or walk, as he has always been a cripple. The writer has spent quite a few very pleasant half hours with little Leonard. It was pleasant to visit him. Truly he was one of whom the Master said, "Of such is the kingdom of heaven." And we are quite sure that his grief-stricken parents and friends know where to find him. Weep not as they who have no hope. He has only gone to be with Jesus and he shall not suffer any more nor will he ever know a sorrow. One by one the tender Shepherd gathers the little lambs that are so precious in his sight, and folds them to his loving bosom and thus he carries them to the homefold, where they will be safe from the storm. Nor is he indifferent about the older sheep. He knows that they will follow the lambs. His pastor, ROY G. RADER.

WEAVER—Mrs. Mollie Weaver, daughter of Jacob P. and Lucinday Gilder, was born July 28, 1846, in Monroe County, Georgia. She moved to Texas with her parents when she was four years of age and located in Cherokee County and from thence they moved to Tyler County and settled in the Wolf Creek community where the family was living when she married. She was married to Rev. Samuel Weaver on November 5, 1868. She professed religion and joined the Church at the age of fourteen. She exemplified in her life the characteristics of a devoted Christian. She was well qualified for her responsible duties as a preacher's wife, performing her part faithfully in meeting the self-denials, labors and responsibility of the itinerancy. She was devoted to the work of the Church, always ready to minister to the sick and to perform her part in all the work of the Church. She was of a happy, cheerful disposition, filling the home with the sunlight of her countenance. The writer knew her when she was a charming girl. She was kind and affectionate to her husband and a devoted and loving mother. She was the mother of seven children, four boys and three girls. Her husband died a few years ago while serving the Decatur Circuit. She was stricken with paralysis in November, 1913, from which she rallied to some extent, so that she could go out riding occasionally and be up and about the house, but was a sufferer more or less all the time. She bore her affliction with Christian fortitude, exercising patience and submission and enduring as a good soldier of Christ. She was true to her friends, expressing for them warm affection. After suffering for more than two years she was taken severely ill a week before her death. The end came on January 5, 1916. She had arranged for her funeral and burial, entering into all the details. She leaves behind her seven children and two sisters to mourn their loss. She was buried beside her husband at Decatur. She was not surprised by death, but was just waiting for the chariot to take her home to God and loved ones who had gone before. She leaves to her children the legacy of a true, lovable Christian character. I pray that God may bless, sanctify and keep them by his grace and that at last they may make an undivided family in the home of the good. R. C. ARMSTRONG.

SIMMONS—W. C. Simmons was born February 8, 1840, at Springfield, Missouri. Moved with his parents to Lamar County, Texas, 1844. He professed religion and joined the M. E. Church, South, December 24, 1853. Served in the Civil War four years as member of the Ninth Texas Cavalry, Company Eight. Was married to Mary C. Robnett December 20, 1866, to which union were born eleven children—six boys and five girls—seven of whom are still living. He was a faithful steward in the Church for forty years and will be missed. March 8 he fell on sleep and was gathered to his fathers. Funeral services were conducted at his home by his pastor, assisted by Rev. S. P. Farler, after which his body was laid to rest at Old Shiloh. He had been married forty-nine years and two months and was looking forward to the celebration of the fiftieth anniversary of that event. May that Healer of all hearts comfort his good wife that he is leaving behind. He was a good Christian father and husband, always devoted to his home and his Church and his peace cannot be filled. He was loved and respected by all who knew him. We shall meet him again. His pastor, ALEX HUBBARD. Yowell Circuit.

McCARTY—Ardney McCarty was born July 21, 1891, and died as the result of a railroad accident February 4, 1916. He was converted and joined the M. E. Church, South, at Harmony Camp Ground in the summer of 1903, under the ministry of Rev. C. F. McKinney. He was married to Miss Ruth McLendon June 10, 1911, who, together with her two little fatherless children, mourn his untimely death. Ardney, as we all called him, had the advantage of religious and refined training and was fast developing into a fine business man with bright prospects before him. He loved his family and his last words were for them. His untimely going cast a gloom over the whole community. He was laid to rest at Sulphur Springs, Texas, the girlhood home of his wife, in the presence of a host of sorrowing friends and loved ones. To those who loved him I can only say, "Try to look up through your tears and try by faith to see God's hand in this dispensation of his providence and live so that when the storms are over in the land of endless light we can meet our loved ones to never say goodbye any more. His old-time pastor W. B. MARTIN.

HALEY—John Robert Haley was born February 4, 1894, at Raysville, Oklahoma, and died just at sunrise, March 4, 1916, being twenty-two years and one month old. He was buried in the cemetery at Dundee, Texas, Sunday afternoon, March 5, Rev. J. Sam Barcus conducting the services, assisted by the pastor. His friends were numbered by his acquaintances and a multitude were in attendance at this last service. Rob was always an exceptionally good boy and a possessor of deep religious convictions. At the age of eighteen he made the full surrender to God and united with the M. E. Church, South, remaining faithful and consistent unto the end. A few months ago he heard the divine call to preach the gospel and entered at once into the work. He was eagerly looking forward to the time when he would be prepared to go where his Church might send. December 8, 1915, began his few months of happy union with Miss Nannie Russell, who, though left broken-hearted, is trying bravely to say "Thy will be done." He also leaves a father, mother, three brothers, three sisters and a host of friends to regret their loss, but we console ourselves with the happy thought that his life was pure and his death triumphant. "How sweet the sleep of them that rest in Jesus." A. O. HOOD, P. C.

MOORE—Rev. J. N. Moore was born in Sebastian County, Arkansas, May 24, 1854; died at Ardmore, Oklahoma, February 27, 1916. It has been my privilege to know the subject of this sketch for more than thirty years. He was a man of sterling character. He was converted early in life and a little later was licensed to preach. After spending four or five years in school he joined the Arkansas Conference, spending two years on the Fourche Circuit. He then transferred to the old Indian Mission Conference, where he gave seventeen years to the Church, serving circuits, stations and districts, respectively, in a most efficient and satisfactory manner. His pulpit ministrations were always appreciated by thoughtful people. As a presiding elder he was a pronounced success, never allowing personal prejudices and favoritism to influence him in dealing with the men in his district. He associated with them as a brother and not as a superior. In 1898 circumstances made it necessary for him to locate. After location he gave much of his time to preaching, holding many most excellent revivals. In the business world he was scrupulously honest, demonstrated in the fact when misfortune overtook him in the way of failure he paid one hundred cents on the dollar. He left a wife, son and daughter to mourn his departure. There are multitudes who will rise up and call him blessed. A good man, a true friend, a Christian gentleman has gone from us. M. L. BUTLER. Norman, Oklahoma.

There were 1234 forest fires in California last season. The only substitute for absorbent cotton so far discovered is pine cellulose.



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Write us immediately and you will still be in time to enter the Christian Herald Bible Contest. In addition to the 419 rewards offered there is the far greater one for you and for other contestants—the educational and spiritual value. Every lover of the Bible should take part in this contest and induce husbands, brothers, sons, daughters, friends, acquaintances, to do so. Begin now. Answers will not be accepted until all the pictures have appeared in the Christian Herald, so you will be on equal terms with everyone else. Fill in the coupon and we will send you full information and specimen pictures. THE CHRISTIAN HERALD 779 Bible House, New York. Gentlemen: Without expense or obligation on my part, send me sample pictures and all necessary information concerning the Christian Herald Bible Picture Contest. Name Address



## Which Do You Prefer?

It is important for reasons of health and practical economy for every housekeeper to ask herself this question:

"Do I prefer a pure baking powder like Dr. Price's, made of cream of tartar derived from grapes, or am I willing to use a baking powder made of alum or phosphate, both derived from mineral sources?"

The names of the ingredients printed on the label show whether the kind you are now using or any brand, new or old, that may be offered is a genuine cream of tartar powder, or merely a phosphate or alum compound.

There is no alum nor phosphate in

### DR. PRICE'S CREAM BAKING POWDER

MADE FROM CREAM OF TARTAR  
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#### SOME FACTS ABOUT THE GARY PLAN.

Rev. E. Hightower.

In the Advocate of February 17 my esteemed brother, Rev. R. C. Armstrong, attacks the Gary plan of weekday Church schools as another device of Roman Catholicism to get control of our public schools, and cites the fact that Mr. Wirt, Superintendent of the Gary Public Schools, is a Catholic as conclusive proof on the subject. I did not know that Mr. Wirt was a Catholic until I read Bro. Armstrong's statement, and if Bro. Armstrong's information is no more accurate on this point than on the others that he raises, I still find room for doubt as to Mr. Wirt's Church relations. However, I am writing to state a few facts concerning the "Gary Plan" and not to start a controversy.

The whole Gary School system is an innovation in school work, hence an experiment. Rev. Arlo Brown, Teacher-Training Secretary of the Board of Sunday Schools of the M. E. Church, who recently made a thorough study of the whole "Gary Plan," says: "Three features are conspicuous in the Gary Public School System: First, the ideal to provide opportunity for training the whole of life; second, the longer hours of the daily school schedule; and, third, the alternate use of the work, study and play facilities." Mr. Wirt himself says: "The essential features of the work-study-and-play schools are to secure sufficient play facilities, library facilities, music, art and manual training facilities which, added to the facilities for study, will keep the children wholesomely busy all day long working, studying and playing, under right conditions." Rev. Arlo Brown adds: "It would be strange if such a school system did not take account of training in religion. The fact is, however, that the work-study-and-play schools were in operation twelve years before religious organizations availed themselves of the opportunity to secure children for weekday instruction. But in the spring of 1914, at the suggestion of a pastor, Superintendent Wirt asked for a meeting of the ministers of the city and laid before them their opportunity. A little work was done that spring, but in October, 1914, nine Churches and synagogues were taking advantage of Prof. Wirt's offer. At the beginning of the school year 1915-1916 the plan was changed so that the public school has nothing to do with the compelling or recording a pupil's attendance at Church school. This year the pupil goes directly from home to Church and then to public school, or else from public school to Church school and then home. So that attendance at Church school is entirely a matter between the latter and the home. So far as the public school is concerned, the pupil may be either at home or at the public school for play or application work."

At present eight Churches in Gary are conducting weekday Church

schools for the benefit of public school pupils. The denominations so engaged are Methodist Episcopal, Baptist, Congregational, Disciples of Christ, Presbyterian, Protestant Episcopal, Jewish Orthodox and Jewish Reformed. The English Lutherans discontinued their school because they found that there were not enough pupils to justify a continuance. Thus it will appear that the Catholics are so far from having a monopoly of the plan that they seem to be the only religious body who are having nothing to do with it. Let us note:

1. That the Gary schools are adapted to a factory community, where most parents work out. The school system seems to be a good plan for taking charge of the whole day time life of the child and guiding that life into wholesome channels. The theory is sound, but the plan would need modifying for a different kind of community. Pupils are given certain credit for tasks performed at home and for time spent in play, as well as for the lesson courses.

2. The plan had been in operation twelve years before it occurred to the Churches of the city that they could take advantage of it for religious purposes.

3. The Church school plan had its birth in the mind of a Protestant pastor and not in that of Mr. Wirt.

4. All that Mr. Wirt has to do with it is to see that pupils have a chance to attend a Church school at certain hours where their parents so desire. Each Church furnishes its own teachers and conducts its school as it pleases.

5. Mr. Brown says: "The best testimony concerning results so near the beginning of the experiment is that by Superintendent Wirt himself, who says that he has not tried to study the content of the various curricula used in the Church schools nor to investigate closely the quality of the teaching, but that he has tried to test the work by its effect upon the community life. From this standpoint his observation leads him to believe that the Church school has naturalized religion so that instead of being a thing remote from the every day life of the pupils, it now takes its place naturally among the other interests. Religion and the Church schools have also become natural subjects of conversation. He has tried to compare pupils who have been in Church schools with those who have not availed themselves of the privilege and he feels that there is an appreciable difference in favor of the Church school pupil." Mr. Brown adds: "I have yet to meet a person in Gary who does not believe that there is a real future for some plan for training in religion as a part of the pupil's regular weekday school schedule. It has been clearly demonstrated that pupils will attend the Church School even in the face of strong counter attractions."

6. All authorities now agree that religion is an essential element of life and that religious education is vital to the child. It is also agreed that the thirty minutes a week now

given to Christian training in the average Sunday School does not afford enough time to minister adequately to the religious needs of the child. The various experiments that are being made toward correlation between the public school and the Church school indicate a widespread interest in the subject. The Gary Plan is not the last word on the subject, but that some such plan will soon be generally adopted seems inevitable and most desirable.

7. The Catholics are already giving close attention to the religious training of their children. If the Protestant Churches were working at this task half as diligently as are Jews and Catholics, we should have less room to complain of Catholic encroachments and should be better able to combat Catholic influences.

#### STAMFORD DISTRICT MISSIONARY INSTITUTE.

The Stamford District Missionary Institute met in Weinert Tuesday, March 14th at 9 a. m.

The attendance both of preachers and laymen was good, and the meeting was interesting from first to last.

The opening sermon was preached by Rev. O. P. Clark of Seymour, Monday night and as usual Brother Clark brought a helpful message.

We faced a terrific sandstorm Tuesday morning, but even in face of such condition the attendance was good.

Our Presiding Elder, Rev. J. G. Miller, notwithstanding the duties of the College work as president, had a well arranged program and every phase of the Church work was on program and the preachers and laymen seemed determined to carry out their part to the best advantage. The revival fires are burning and already some of the preachers are holding some good revivals.

Some two or three of the preachers were kept away unfortunately, but then one was in a meeting which was no doubt bringing good results. The "One-Win-One Campaign" was stressed and also special attention was given Epworth League work.

Resolutions were adopted concerning District organizations of Epworth Leagues to better work out the problems.

Rev. J. E. Stephens, financial agent of Stamford College, preached a great sermon Tuesday night, however, all the preaching was of high order.

Special emphasis was given to circulation of Texas Christian Advocate and, in fact, every preacher left with the determination to go back to his charge and try to be a better preacher, organize Epworth Leagues, Woman's Missionary Societies, do more in Sunday School work, and try to bring collections up in full, thereby making this the best year of Stamford District.

Suitable resolutions were adopted, thanking the good people of Weinert and the pastor, Rev. J. O. Little, for splendid entertainment while in their midst. L. N. LIPSCOMB, Secy.

#### VERNON DISTRICT INSTITUTE.

The Vernon District Preachers and Lawmen's Institute met at 2 o'clock Tuesday, March 14, in the Methodist Church at Vernon, Texas, with M. Phelan, our presiding elder, in the chair.

After devotional led by Brother Phelan, and pitched on high spiritual plane; a well outlined program on missions, revivals and plans made by our former Presiding Elder, Brother Putman, was followed.

Every preacher but three was present and proved their faith in preparedness by their interest in and knowledge of the subject assigned them. Hence a very pleasant and beneficial afternoon was the result.

At the evening hour Rev. Simeon Shaw, of Quanah, delivered us a masterful sermon on missions. Wednesday evening Rev. Hendrix of Tolbert, led the devotional and after reading a part of tenth chapter of John, gave us a few well chosen and pointed words, which were well received and prepared us to enter another day's work.

Here Rev. J. B. McCarley made a motion that we, as an institute, send to Rev. J. G. Putman a day letter in token of our love and appreciation of him; the motion unanimously carried, and the letter was sent.

Let me say for our preachers, one and all, that we deeply regret that it was necessary for Brother Putman to resign his place. We loved him and felt that there was no truer

man or wiser in our whole Connection. But since it was inevitable we feel that his mantle has fallen on the right man in the right place. Brother Phelan has surely endeared himself to all the preachers and has proved a worthy and wise leader.

At 11 o'clock Brother Long gave us an inspiring message from the inspirational meeting of Dallas.

At 2 o'clock a devotional was led by the writer, and the program was continued. In this session plans were discussed and new steps were taken for a forward move in the District; for instance, our District was divided into three groups, each group to work together in a determined effort to push the evangelistic campaign and to raise all of our benevolences. We feel that this was a great move, and that our cause will be much benefited by it.

Wednesday night a great climax was reached when the Rev. W. H. Terry of Childress preached to us on the subject of Revivals.

After resolutions to Brother Long and his good people for their splendid entertainment, the institute adjourned sine die.

But I am sure that each preacher went away feeling that this was the best institute he had attended and looking forward to greater things in the Vernon District.

T. J. REA, Secy.

#### THE McALESTER DISTRICT CONFERENCE.

As the pastor of the Church at Spiro, I believe I have received more strength, inspiration and help from the McAlester District Conference than anybody else. We did not have a sorry service or session. The Spirit of the Lord was manifestly in charge in every coming together. As the session continued, the tide increased. There was such an evident absence of friction and the spirit of harsh criticism. We enjoyed religion in the true sense, in work and worship. Dr. Peterson makes an ideal president. His strong talks at the opening devotional exercises were of a high order and greatly enjoyed by all present. With a well-planned program which bore marks of midnight oil, and much knee-work, he directed us in the accomplishment of all the routine work of a District Conference and enabled us to have matured, thoughtful discussions of the various questions coming before the body.

Dr. Bradford's stay with us, while only one day, was an occasion of great good to us all. His sermon Friday morning on "At Work With God," will be a means of grace to many of us, months and years from now. We adopted the Texas Christian Advocate. He secured many new subscribers and I am sending more than a dozen new subscribers and renewals.

Rev. R. T. Blackburn, presiding elder of Hugo District, came to spend a day, and was so delighted he stayed until Saturday night. His sermon on "Train Thyself in Godliness" was very strong.

Brothers Cunningham, Bradford, Blackburn, White, Clark and Johnson and Shay preached.

Mr. Hampton Tucker made a splendid address on Lay Activities and Dr. L. B. Ellis, of Holdenville, delivered his strong address on Church Extension. Brother Shay preached to the C. M. E. Church and Rev. J. C. Currie led a great Young People's Rally and led the singing in all the services. There were fifty-one members and visitors entertained. We could easily have cared for as many more. The pastor had planned to have the District Conference open the way for the inauguration of the Simultaneous Revival Campaign. Arrangements have been made for at least one or more sermons from the following brethren: Rev. J. A. Grimes, March 23rd; Rev. J. M. Peterson, March 27, 28; Rev. O. Shay, March 29 and 30; and Rev. H. P. Clarke, April 4th, and longer if possible.

We have set as a mark "One hundred souls, soundly converted and received into the Methodist Episcopal Church, South, in Spiro, April 23rd.

L. C. CRAIG, P. C.

I value the Advocate more highly than any paper that comes to my table. It is growing better all the time. You brethren have my appreciation for the good work you are doing through the Advocate. May it live long and grow greater and greater.

J. WESLEY SMITH.

Kansas City, Mo.