

TEXAS CHRISTIAN ADVOCATE

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EDITORIAL

A writer in the *Constructive Quarterly* for March quotes the statement of Pere Hyacinthe as follows: "In the sixteenth century the Churches saved Christianity by separation. In the twentieth century Christianity will save the Churches by bringing them together." It is equally as true that the division of American Methodism in 1844 saved Christianity, as our Methodist fathers taught it, in the American States of the nineteenth century. And it will be a happy approach to the question of the unification of American Methodism if all parties will view the division of 1844 in this light.

* * *

The salutary effects of Protestantism upon Christianity in the sixteenth century and the happy effects of Southern Methodism in the nineteenth century, however, cannot be urged as a reason for the continued separation of the Churches. We believe sincerely that the Christianity of the twentieth century will save the now separated Churches by bringing them together. We believe, further, that the Churches can be saved only by being brought together. The impotency of a divided Church in the presence of a solidified Nationalism has had perfect demonstration in the great European war. The divided Churches have been helpless to prevent a colossal and an unjust war. The Churches, indeed, have been torn asunder even to a more lamentable degree by the European war. Members of the same Church are fighting some on one side and some on the opposite side. And, indeed, it would seem that unless Christianity can bring the Churches together, filling them with the same spirit and uniting them in the same program—unless Christianity can do this, all the Churches are threatened with an impaired influence, if not with destruction.

* * *

Is the Church a laggard in social reform?

So we have heard again and again. History, however, does not wholly sustain the indictment. The greatest moral reform of history was the abolition of human slavery. The greatest moral reform of the twentieth century is the destruction of the whisky traffic. It was the Christian Church which accomplished the former and it is the Christian Church which is surely effecting the latter. Whence come the social workers in the "settlement" work of today? Whence come the mighty army of workers in the multitudinous number of societies at work for social betterment in our day? Are they not from the Churches? Do not statistics show that fully eighty per cent of monies contributed for reform and fully eighty per cent of the workers themselves come from the Churches?

THE ARKANSAS METHODIST ONCE MORE.

The answer of the Arkansas Methodist to one of our recent editorials has been carefully read. The editor closes his answer with a promise of yet more questions to "the Texas editor." This is regrettable for surely there is enough constructive work to be done in the territory of each to more than occupy the gifts of either or both editors. However, we hope now to answer him so convincingly that it will not be necessary for us to take up our pen against him again—for some time, at any rate.

1. The editor of the Methodist says: "We regret that our confrere takes refuge in personalities." This is surprising. The only thing we did in our recent editorial was to remind him of his words to us in which he applied such pleasing epithets as "self-appointed censors" and "close our mouths." We did not even mention other words applied to us in which he said that we had "almost wilfully misjudged" Arkansas. To this day we have refrained from replying to these complimentary things, and when we simply remind the editor of his own words he says, "We regret that our confrere takes refuge in personalities." Well, if the mere mentioning of the compliments which Dr. Millar has paid us constitutes us "personal" in our discussion, what, pray, was Dr. Millar himself when, unprovoked by us, he said these things concerning us?

2. In the issue of the Arkansas Methodist, February 10, Dr. Millar propounded to us the following question:

After the Arkansas Conferences, following the directions of the General Conference, had appointed commissioners to receive from the Educational Commission whatever title the General Conference held to Vanderbilt University, had these conferences a right to hear the reports of their commissioners, reports which did not contain resolutions, but merely recited the historical and legal situation as viewed by these Conference Commissioners? If the conference had no right to hear such reports, on what ground does the denial of the right rest?

(This question refers to the paper which Dr. J. A. Anderson undertook to read to the North Arkansas Conference and which Bishop Morrison ruled as improper to come before the conference). Why, pray, should the editor address his question to the editor of the Texas Advocate? The College of Bishops is the final court for complaints against the rulings of a presiding Bishop. Why did not Dr. Millar at the proper time give notice of his appeal to the Episcopal College? And, having failed to give notice of such appeal, why has he been belaboring Bishop Morrison through the columns of his paper since the adjournment of the North Arkansas Conference? The dignity of our Episcopacy forbids notice of newspaper criticisms, and we submit that every fair man is

in duty bound to take his complaints to those tribunals before which our chief pastors may speak in their own defense. Bishop Morrison is now an old man, and, perhaps, is in the last quadrennium of his active service as a Bishop, and we submit that rather than charge him with having "misinterpreted and misapplied" the opinion of the College of Bishops, of having "invoked" the opinion of his colleagues "to prevent a free expression" of the conference, of having used "arbitrary authority"—rather than do this we submit that it would have been far more becoming in Dr. Millar to make his appeal to the Episcopal College, or, having failed to do this at the proper time, to remain quiet.

Well, such being our view of matters, we paid no attention, of course, to Dr. Millar's question. Then the good editor twitted us and asked us still another question, evidently misconstruing our reason for silence. Seeing that answer we must, we wrote Dr. Millar for a copy of the paper which Bishop Morrison had ruled out of order, for manifestly we could not be required to answer without acquaintance with the character of the document which was declared improper to come before an Annual Conference. Doth our law judge even a Bishop before he is heard? To our request the good Doctor replied thus:

"I would gladly furnish you the report, but it is not in my possession, and I suppose the Secretary of the North Arkansas Conference would not feel free to allow it to go out of his possession."

But he still insisted all the while that we could answer his question as well without the document as with it.

This evasive answer provoked our challenge and to our challenge to produce the document in the columns of his paper Dr. Millar now replies as follows:

To this we reply that, while we would be glad to comply, if it could be done legally, we are estopped by the fact that legal authority ruled that the report presented to the North Arkansas Conference by Dr. James A. Anderson could not be read before the conference, and respect for properly constituted authority forbids the production of that which could not be legally read. We are at liberty only to discuss the principle, and that the Texas Advocate can do as well without the document as with it. Would the Texas editor publish that which a Bishop acting as the President of an Annual Conference ruled could not be read? We personally have little interest in this document, but the question involved in the ruling is one in which the whole Church is profoundly interested.

"Respect for properly constituted authority" did you say, Doctor? We confess that we would not have suspected it. Your scathing criticisms of Bishop Morrison, we confess, have not particularly enhanced our idea of your respect for constituted authority. You would furnish us a copy "if it could be done legally," did you say? When did you discover that a paper is put under the ban of secrecy because it cannot be legally read

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there dispense the Word of Life to those whom the Church and society generally slight.

The Son of God calls for all this—He expects this much of us and will accept no less—a prayerful, tearful yearning and seeking for the lost, no matter what their condition may be. Let us get our theology down off of stilts and learn that religion is designed to save men and women and make them happy. A Church that doesn't exist to save the lost, no matter who that is, is not owned and honored by God, and its religion is entirely of the wrong brand.

The fields are ripening, yea, are white; the years are advancing. The opportunity is ours. In this wonderful One-to-Win-One Campaign let us thrust in the sickle deeply—far and wide—for the golden grain. Men are moaning, women are crying and little children's hearts are breaking for want of the life-giving Word. He who withholds it is not entitled to the respect of God. "The fruit of the righteous is a tree of life; and he that winneth souls is wise." Also, "They that turn many to righteousness shall shine as the stars forever and ever."

THE PERSONAL TOUCH.

Rev. C. S. Field, Fort Worth.

It has often been remarked how Jesus touched men! He touched the blind eyes; he touched the feverish brow; he touched the little children in blessing! When all else fails, a personal touch will reach the heart!

Miss Vella, of Boston, a great soul-winning Sunday School worker, had a touching and beautiful experience. She was gifted in dealing with boys in her Sunday School, especially those known as "bad boys." It was said that in years of labor she had never been known to fail in reaching and controlling the worst boy that entered the Sunday School. Such was her success that it became a custom that when a boy entered the school, and no one else could control or influence him, he was put in her charge and always with happy results.

There strayed into the school a waif named David. He was hard and obdurate, and as a last resort he was turned over to Miss Vella.

Her struggle with this bad boy is an interesting chapter from real life. He would come late, and if she urged promptness next Sunday, David would be there ahead of time, but what for? He had carefully placed a dozen tacks in cardboard—just the color of the seats—points erect, and would delight himself to see the boys file in and take seats thereon and leap to their feet! If he came with soiled face and hands and she insisted on tidiness, the next Sunday he would hunt for blue, black and red clay, go to a convenient hydrant, paint face and neck like a Comanche Indian and come into the class when she was reaching the climax of her lesson and throw the whole class into convulsions of laughter.

She tried everything. She appealed to his sense of honor. No response. To his sense of reverence for sacred things, but found no reverence. To his feeling of respect for a lady, but found none. When she finished teaching on Sunday she was often so exhausted with the strain put upon her that she felt as if she had gone through a spell of fever and was just recovering. At last she decided that she had better tell the superintendent to expel David from the school. She was doing him no good and he was utterly demoralizing the class. She had talked, prayed, praised, censured, coaxed, threatened, all, all in vain. Just as she was reaching the conclusion to expel him, after one trying Sunday ordeal, and he was passing out, she said: "David, where do you live?" He gave her his address in a poor quarter of the city. She said: "Well, I am going to see you in your home this week."

So, on Tuesday afternoon, with some difficulty, she found the home, a poor shack of two rooms. She entered, and such a place to call a home. Squalor, dirt, destitution, a drunken, besotted father and a half-demented mother, not so by nature, but by cruel treatment on the part of the father for years.

As she took in the situation her heart melted with sympathy. The boy and the mother were at home. From his birth the boy had never known one good or pure influence in his home life. She knelt and prayed for the home and for the boy, and rising from her knees she laid her hand on the boy's head and said: "David, I will not give you up; I will

love you and labor for you to the end." The boy showed the first emotion she had ever witnessed in him. The next Sunday there was some improvement. He had naturally a bright, quick mind. Soon she was encouraged by his Bible study. That Good Spirit, who always works with those who would lift up the cast-down, worked through her on his heart and conscience. David became one of the best pupils in the class, if not in the school. She interested herself in him and secured him a position in a large department store in Boston.

David became a Christian, and when Miss Vella spoke at the great Indianapolis Sunday School Convention, David was secretary of that school, one of the largest in Boston!

In business, Church and social life, he was one of the brightest and most exemplary of the young men of the city of Boston.

She had touched his heart, she had under God moulded his life. Oh, what a work! An angel might envy her heaven-born honors, if such were possible! But they rejoiced:

"Down in the human heart,
Crushed by the tempter,
Feelings lie buried that grace can restore;
Touched by a loving hand,
Wakened by kindness,
Chords that are broken can vibrate
once more."

A FACT,
A REASON,
A REMEDY.

Church work in no two places is alike. Each station or circuit has its own peculiar problems. These problems cannot be solved theoretically. The country Church problem is no exception to the rule. One's opinions to be worthy of credence he must spend much time upon the field. Of one who has spent his life upon the firing line and well up, I asked: "What do you think of many of the pieces written upon the 'Country Church'?" He replied: "They are worth about as much as is my opinion how to catch Villa." One flying through the country on a train and occasionally going out and holding services and partaking of a big Church dinner, may have a superabundance of advice, but to the one upon the field his advice is very tame. Once one asked: "Don't you think we ought to do away with the Senate of the United States?" I replied: "No one is entitled to an opinion upon that subject until he has spent years at Washington City studying the intricate parts of our Government."

"A little learning is a dangerous thing,
Drink deep of the Pierian spring."

A Fact: Recently I was traveling through a very fertile country of many miles in length and widths and found it thickly settled with well-to-do people. I asked: "Is there a Methodist Church in this country?" "No," was the reply, "there used to be a flourishing Church right over there, but it died out and the building has been moved." "Is there any Church in this country?" Pointing to a building, he said: "Yes, that building yonder is a Baptist Church." "It looks like a good church." Yes, we have a nice building and a large membership." What Methodist preacher's heart has not been pained by similar statements? Not that we envy the Baptists for their evangelical work, or their ability to house their converts, but rather for our failure to hold our own in every country as well as in cities.

A Reason: This failure is not because we as a Church have lost our power to lead a soul to Christ, for, thank God, the revival fire still burns upon the altar of our hearts; yes, the same fire that has made Methodism what she is. Neither is it the fault of our doctrines, for they are Scriptural and evangelical. But, as I view it, this failure to hold so many country places is due to two causes:

First: The centers of neighborhoods, like the centers of trade, have shifted. This shifting of the centers of commerce has reduced many of our largest towns of early days to very small villages, while many others, like Nineveh and Babylon, have nothing to mark their resting places except old ruins, and large cities have sprung up as if by magic. In this commerce is not alone. Our educational centers have changed. Our State is building better equipped schoolhouses and they are rapidly becoming the centers of strong country circles. People are moving for

school advantages today as never before.

The Baptists have had an abundance of local ministers. These have gone out to every schoolhouse, kept up a regular appointment, organized a Sabbath School and in the summer held a protracted meeting. While many of these preachers were profoundly ignorant, yet they could make the children believe they understood every phase of baptism and thoroughly understood the Greek word baptizo. Their congregations were small at first, but as these schoolhouses became more and more the center of strong circles their Churches drew numerically and when sufficiently strong they built a house of worship. The children having formed the habit of congregating there, it was much easier for them to attend the services close to the schoolhouse than to go to some out-of-the-way place however much nature has done to make it a lovely spot. O, when will we have sense and grace enough to move to growing centers when the interest of the Church and the salvation of souls will justify? "Uncle John gave this ground and Aunt Sally is buried in the cemetery close to the church, and we cannot think of moving the church." So in many cases we must hold on to a dying corpse, hoping against hope.

Not only this, but what can we do further to save the country to Methodism: (1) Use our local ministers. They have been honored of God. They have made and again become a mighty arm to our Zion. Let us pray that God may call more men to the local ministry. They are needed as much now as at any period of our history. (2) Let our itinerant ministers look more closely after these growing centers. Be it said to our shame, nevertheless true, I have known Methodist ministers who really thought it beneath their dignity to preach in places where there were no carpeted pews and trained choirs. How gratifying to know that the tide is turning. In the Gatesville District every station preacher has one or more afternoon appointments each month. Methodism is Connectional. (3) Use our laymen. If a gifted and consecrated layman has not been called to the ministry, why cannot he go out and hold services? Could not God honor his talks and prayers as much as if he were a regular minister? I am persuaded he would. The amount of talent wasted in our Church is enough to make an angel weep. If possible let us direct the gifts and graces of our laymen so as that they will become powers to the development of the kingdom of our Lord and in the development of Methodism.

In our second article we shall see what we shall see. JOHN W. HOLT.

LOAN FUND DAY.

By Bishop W. B. Murrah.

I have observed with deep interest the announcement that Sunday, May 7, has been designated as Loan Fund Day. This is eminently fitting and I trust that the day will be memorable in our history because of fruitful results.

The work of Church Extension has been so wisely directed by our General Board that it relates itself, in a way most vital and influential, to all of our interests.

Our new building will be dedicated on the day named, and it is to be hoped that the inspiration of that great occasion will be felt throughout our widely extended connection.

If our Loan Fund Capital could be largely increased it would stimulate every worthy cause, and put forward all of our Church enterprises. Loan Fund Day will give opportunity for informing our people of the great and far-reaching work of our Board, and, if the day is properly observed, the resources for future beneficence largely augmented.

WELL SAID.

The age limit seems better to a Bishop—to this veteran, at least. I shall gladly accept freedom from the graver responsibilities of the office, hoping still to serve the Church in some capacity should it please God to continue years and strength. Indeed, it is pleasant to think that my day of wearing toil is declining, for I see no night ahead. What I see is the welcome radiance of sunset prefiguring the glory of the soul's eternal tomorrows of service without weariness, where there is, therefore, no limit to effective service. Immortals never retire.—Bishop Earl Cranston.

ACHIEVEMENT.

Walter G. Harbin.

Because the Sunday School is a voluntary affair, depending upon unpaid workers, whose training must be secured at their own expense, and who will secure training only in accordance with an interest which is at best uncertain, and who, last of all, have not been until recently, and even now are not to any great extent, expected to secure any sort of training before they began to teach, for all these reasons, and for many more, there has been, even on the part of the friends of the Sunday School, a disposition to overlook its very marvelous and real achievements. It seems not altogether improper to mention three.

First, as a force in restraint of evil. This story comes from a friend whose accuracy and carefulness of statement I have never been disposed to question or had cause to. A thoughtful man, warden for twenty-five years or more of a Texas penitentiary, was talking with him. The warden asked my friend what he thought sent most men to the penitentiary. My friend, as was natural, responded, drink. True, said the warden. Few men come to the penitentiary but drink is directly or indirectly responsible. What keeps them out? To this my friend responded that he had not thought. The Sunday School keeps them out, replied the warden. During the years that I was an official in the penitentiary I inquired of every convict who came in if he had ever attended Sunday School, and I found not ten per cent who had attended Sunday School so much as one year. Along this line an eminent worker in a juvenile court has said that out of the thousands of boys who have come before him a meager half dozen a year attended Sunday School.

Second, as a force for social righteousness. I was at Cleveland, Texas, on the 17th of February and the saloons were to close, by virtue of a prohibition victory at the polls, on the morrow. On the plate glass mirror in one of the largest this screed appeared.

February 18th we close our den
To open again we don't know when.
To the majority we must bow;
So take the hint and get yours now.

Obeying this poetic (?) suggestion large quantities of whisky were purchased and carried away in sacks and in wagons from far around; but the significant fact was that of those who laid in supplies nearly all were mature men or men past middle life. And that reminded me of a scene I saw long ago in Atlanta, Ga. It was the day before the vote on prohibition. The Sunday Schools of Atlanta paraded the streets. The young boys bore banners inscribed, "Tremble, King Alcohol, we will grow up!" The wets won that election by a large majority. I remember the Atlanta papers declaring that it settled the matter in Georgia. But those boys, trained in the humble Sunday Schools, grew up; and the prophecy on those banners was verified in the final results.

Third, in its hold upon youth, compared with the hold maintained by other institutions. It is true that we lose out of our Sunday Schools sixty per cent of those we gather in during the years of early childhood; and that we lose them in the crisis years of early and middle adolescence. But we do not lose them as, for instance, the public schools lose them. Out of fifty-five boys in the first year of a typical high school, five remained to graduate—a loss of more than ninety per cent. Books like the High School Age, by King (a standard in normals and teachers' institutes), reveal the losses of the public schools as ranging from eighty to ninety per cent, beginning usually in the fifth grade and increasing at a terrific ratio. The Sunday School does not suffer by comparison with other movements. The Boy Scout Movement, for instance, sweeps the country like a fire, and accomplishes marvelous good, yet, in many towns and cities passes almost as rapidly as it rises. The Sunday School remains.

From these facts we may well conclude that the most powerful single force for the uplift of youth in this country is the Sunday School. We may also conclude that, since the Sunday School so grips youth and so molds it for righteousness and Christian citizenship with its meager equipment and untrained teachers, there is no conceiving what it may accomplish when we do for it as a Church what its possibilities demand and deserve.

NOTES FROM THE FIELD

VINITA DISTRICT, OKLA.

Rev. A. N. Goforth has recently succeeded in raising the debt on our Church at Wagoner. This is a historic work on the part of our new pastor of Wagoner Station. Our valuable property there is now ready for dedication. Rev. Thos. A. Haskin has launched a church building enterprise at Pryor. On the evening of April 11 Bishop E. E. Hoss preached and was the principal speaker at a banquet given by the Church. The Methodists of Pryor Station are confidentially expecting to worship in a magnificent new church building before the East Oklahoma Conference convenes in its next session in Muskogee. Rev. R. C. Taylor, of Vinita Station, is at present in California, having been called to the bedside of his sick mother.—Jas. W. Rogers, P. E.

LAWTON, OKLAHOMA.

Easter Sunday was a great day with us. I baptized eleven infants at the morning hour and received thirty-five members into the Church as a result of the Easter campaign. This makes eighty-eight members received since conference. With fifty extra chairs yesterday we could not seat the people. Many were turned away last night, so I am told. We had a fine Children's Day last night, the collection being about \$9. Our Sunday School is larger in attendance now than it was in enrollment a year ago. My Board has secured permission from the Quarterly Conference to move the church to the new lot, brick veneer it and put a basement under it. The salary strength of the Church has been increased by from \$200 to \$300 by the new additions this year. I have paid our district parsonage rent, home and conference missions and have more than \$50 on my foreign missions assessment in hand. Our people are encouraged and the outlook for Lawton becoming one of the very first Churches of the conference is good.—J. W. Sims.

BONITA CIRCUIT.

Our second Quarterly Conference was held at Starkies Chapel March 25 and 26. Notwithstanding cyclones, bad roads and washed out bridges, the Quarterly Conference was well attended. Bro. D. K. Porter, our presiding elder, arrived too late to preach for us at the 11 o'clock hour Saturday, but arrived in time to enjoy a sumptuous meal prepared by the good ladies of the community, which was served in the Church. After the meal was over, Bro. Porter proved to our people that he could preach as well as eat. His sermon was enjoyed by all present. The second day, Sunday, the 26th, our good ladies, with their friends and families, came again with well-filled baskets, and after a timely sermon by the presiding elder at 11 a. m., we were invited again to partake of the good things to eat. After the meal was over we organized what promises to be one of the best Sunday Schools on the Bonita Circuit. Bro. Porter preached for us again at 3 p. m., which proved to be a spiritual blessing for us all. All in all, this was the best Quarterly Meeting that has been held for this charge since I have been its pastor.—J. E. Henderson, P. C.

FACTS ABOUT THE MANSFIELD METHODIST CHURCH.

The present organization was effected by the union of two or three of the oldest Societies in Tarrant County. The first church building was erected during the pastorate of Rev. E. D. L. Tims, a local preacher employed as a supply, some thirty-five years ago. Brother Tims still lives in Mansfield and enjoys the confidence and esteem of the entire citizenship of the town and surrounding territory. The Church now has a membership of 1900 under the pastorate of Rev. M. E. Hawkins. It is a neat frame building and well adapted to the needs of the congregation. The Church now has a membership of 300 or more, many of whom are devoutly religious and have a keen relish for the old-time truths of the gospel. The present pastor, Rev. C. N. Morton, is a native Texan, the son of a local preacher, Rev. U. I. Morton, and is a graduate of Polytechnic College of the class of 1906. During the few months of his pastorate every department of the Church's activities has been placed upon a solid footing and substantial progress is being made in every line of work.—A Methodist.

SOMERVILLE.

Several efforts have been made to hold a real revival of religion in this town, but without the desired results. We began on the second Sunday with Rev. E. N. Parrish, Evangelist, of Cleburne, and closed on the night of the sixteenth. From the first service a real revival was in evidence. Conversions and reclamations in every service from the beginning to the end. Nothing like this was ever seen in this country. There were one hundred conversions the last Sunday of the meeting. Boys and girls from eight and ten years of age to gray-haired men were among those who were converted. There were about three hundred and fifty conversions and reclamations. About one hundred and seventy-five additions to the various Churches. There was a spirit of unity among the Churches of the town that never existed before. We never saw Christians work together any better before in our ministry. Our Church is in better condition than at any time in its history. We raised over six hundred dollars for all purposes. Bro. Parrish is the easiest man to pay I ever had. If you want a real revival in your town get Bro. Parrish, and turn him loose and stand by him. Do not put the brakes on anywhere. You have nothing to fear. He is safe and sane. We unhesitatingly say that he is one of the greatest, if not the greatest, evangelists in Texas, if not in the South. We shall never forget him for his work here.—C. M. Myers.

A GREAT MEETING AT WAXAHACHIE.

Four weeks ago two strangers came among us. They came on invitation of the preacher in charge and the Official Board. The meeting closed last night. Hail and rain in the afternoon and night interfered somewhat with the services, but a multitude were in the Church. The crowds have been marvelous from the beginning. The names of the evangelists are Haudenschild and Pugh. Pugh is a Welsh Methodist and a singer of superior merit. As a choir leader he is unsurpassed. Haudenschild is a Methodist preacher. Pronounce the first syllable of his name like it

was spelt H O W. He is a great preacher. Without a single sensational movement during the month he has held the crowds. The church was crowded at every evening service, and frequently in the afternoon the auditorium was nearly full. Sometimes it was filled. Many were turned away on the Sunday evenings. In all my ministry I have never been associated with an evangelist who preaches a purer gospel nor one with more real spiritual power. He soon learns the people and recognizes them instantly. He knows them. But you get no neighborhood gossip from him. One would not suppose from his preaching that he knew the besetments of a soul in the house. The Bible, the Bible, the Bible! All the time the Bible. Moody never knew his Bible better than Haudenschild. The page is illuminated. The word is quick and powerful. The Church members are quickened under his preaching. Sinners are convicted. Men and women are converted. People study the Word as never before. He and Pugh work together beautifully. No friction, no hesitation. A perfect understanding between them, without effort on their part. Unsolicited, and without a hint on the part of any, I write this to say if you want an evangelist who will fill the bill, in any Church in Texas, or out of it, get Haudenschild. If you want a singer who will be loved by everybody, and who can sing and lead the music in any Church in the world, get Rev. Owen F. Pugh. They will be in Gatesville for the next month.—Horace Bishop.

STRAWN.

We were very cordially received by this good people soon after conference, and our labor and association with them to the present has been happy indeed. This is Strawn's first year as a station, but they are paying more than double what they did last year, both on conference collections and for the support of the ministry. Finances well up to date. We have a live and growing Sunday School and a good W. M. Society. Our parsonage being small and badly located, and in view of the fact that we needed more room for our Sunday School, this Church, with a membership of about 140, decided to buy lots and build a new parsonage and use the old parsonage for S. S. work. This magnificent enterprise will be completed in two or three weeks, costing about \$2000, and will be worth \$2500. This is a cash proposition, except three or four hundred dollars, which we hope to secure from the Board of Church Extension. I have spent six weeks in revival work since conference—two weeks at Tyra, a mining camp two miles from Strawn, and four weeks at Strawn, where we closed last night a splendid revival campaign. A number were converted, eighteen added to the Church, making thirty additions since conference. Also nine children have been baptized. It is believed by many that the meeting will have a far-reaching and permanent influence in the town for good. We thank God and take courage. We are at home and happy in the work with this good people. District Conference this week at Gorman.—John G. Pollard, P. C.

FROM WIFE OF SUPERANNUATE.

After spending the winter in Lynchburg, Virginia, and Houston, Texas, with our daughters, Mr. Campbell and I came to Rising Star in March to be with our son. Having spent thirty-six years as wife of an itinerant preacher it is hard for me to realize that I am now superannuated (for is not the wife superannuated with her husband?) and in not an inmate of a parsonage home. In coming here to make our home we felt as though we were leaving friends and loved ones far away and were to dwell among strangers and to our surprise we were given a warm welcome by all with whom we came in contact, and to our surprise, a few nights ago our good pastor, Brother Wisdom, marching at the head of a great crowd, invaded our cottage home, each one with words of good cheer and bearing in their hands all kinds of canned and preserved fruits, giving us a "fruit shower," which looked as beautiful as it is good to the taste. All the nice things, showing the skill of the housekeepers of Rising Star, and as they informed me, all grown here. Brother Wisdom made a beautiful talk, giving us a loving welcome, etc. No wonder Brother Canafax is settled for life in this quiet little town, where people are not too busy to love and care for their pastors, and even the superannuates who come to live among them. Brother Wisdom has only been here since conference, but has won the hearts of his people and is preaching some fine sermons to good congregations, which I feel sure will make deep and lasting impressions upon the lives of those who hear them.—Mrs. Jas. Campbell.

TEXARKANA.

Our meeting closed yesterday after a three weeks' campaign. I preached the first week myself. Preached seven sermons on prayer. And let me say, by the way, that whether the people got much out of it or not, I have never received such benefits from the study of any subject. I had preached on prayer a number of times in my life, but I had never preached a series of sermons on this most important of all subjects. I really found myself praying more than I had ever prayed. I soon found that a man could not preach on prayer as a mere theory. When I began I was afraid that I could not find material enough to preach a week, but I soon found that that would not be the difficulty—but the hard work was in arranging the abundance of material. We really had a great week. Then Brother Vance, our brand new elder, came in and preached three nights for us. Vance is a man of prayer and can therefore preach with power on this subject. The great preacher on prayer, and on any other theme for that, is the man who prays. He did us all good. Then Brother M. N. Terrell, our pastor at New Boston, came and preached for us ten days. Mark has caught the vision. He has been indeed "strangely warmed." In the sixteen years that I have been preaching I have never had a man that did better preaching. I was simply swept off my feet by his preaching. He is a much better preacher than I thought he was. Some of his sermons were really masterly. He is a student of the best books and a man of prayer and, therefore, a man of earnestness and power. His sermon on the last Sunday morning was one of the best I have heard in years. He left us after the night of the sixteenth, feeling very much discouraged. I

told him that such preaching as he had done could not fall to the ground, and stay on the surface. It must bear fruit. It has borne fruit. Yesterday (Easter Sunday) was the greatest day I have had since I came here more than a year ago, and I have had some good days. We quit the preaching service and began to gather up the results of the meeting by personal work, and finished yesterday morning. At 11 o'clock I called for the fathers and mothers that had children out of Christ, and had during the week led them to Christ, as I had requested, to come forward with them. They came, and Sunday School teachers came with members of their classes. We all got happy. Several grown people came. In all, we have received twenty-nine; twenty-two of these were on profession of faith. We have had a fine meeting and we are on good ground. The work has been substantial. "The best of all is, the Lord is with us."—Jesse Lee.

GRANDFIELD, OKLA.

This is my second year at Grandfield and I realized last year that a great revival was needed. Several of the pastors of the town agreed upon a co-operative meeting, called the official members of the several Churches together and decided to build a tabernacle. We agreed upon a plan to secure an evangelist, and invited Rev. G. A. Marvin, evangelist to lead the great campaign. Things came to pass, and we began our meeting March 19, which closed April 16. The great meeting cannot be described, or justly reported. Scores of people were revived, visioned and set on fire for God, and scores were converted. We didn't count "noses," so I don't know how many. The intensive work of the revival is the thing that has done us most good.—W. J. Richards, P. C.

DENTON STREET, GAINESVILLE.

Sunday, April 24, was a memorable day at our Church. Brother Young preached an inspiring Easter sermon in the morning and received fourteen adults into the Church at the close, four the Sunday before and ten the Sunday before that, showing that our Church is in a prosperous state. Yesterday afternoon ten cars and captains, with companies, met at the church at 1:30 sharp, for final instructions and to receive lists to leave on the minute at 2:00 o'clock, to canvass the entire Church for the conference assessments. The cars returned after an average canvass of sixty-four minutes, the choir company being out only fifty minutes. Counting a number not at home, but certain contributors, the full amount was subscribed. About nine hundred was actually subscribed or paid, at the rate of about \$14 a minute. There were doubters at first, but not now. All were happy in the work and all who were seen, with very few exceptions, were left in the kindest cheerful mood and seemed glad to have a part in the wonderful Church-wide effort. The jubilee service at night was a climax. The feeling of victory made us all rejoice and we all pledged our pastor that we would be more faithful and loyal to Christian duty, after this great Easter day. Captains reported and the winners announced, but the varying lists made it uneven and all were counted winners. The committees included all departments of the Church and both men and women. The plan is a winner. A League Easter social had about seventy present last week. We are getting ready for the big League Conference soon.—H. E. Elbridge, Layman.

PALESTINE.

Knowing that many, if not all, of your readers will be interested in the building of the new Grace Methodist Church in Palestine, and the important work being accomplished here, I want to briefly state a few facts of what we are doing to further the cause of our Master in the metropolis of Eastern Texas. On February 20 work was started on our new \$10,000 church—that is the ground was broken and excavating started. Today the brick work is completed, the roof on, a large amount of the inside work completed, and it will not be but several more weeks until the congregation will be in a fine new church that will be large enough for us for years to come. The building of this church has been a remarkable piece of work. With financial conditions against us, with a working man's congregation that was not able to finance the Church itself, our very efficient and hustling pastor, Rev. L. B. Saxon, got under the burden and his efforts have been crowned with more than success. We will be able to complete our church, besides making extensive improvements on our large two-story parsonage. At a recent meeting of the Board of Stewards Rev. Saxon was presented with a suit of clothes and hat, and told he could have his vacation any time he wanted it. The Board felt he more than deserved a rest after his hard work, and they want him to have it. Grace Church has about 400 members now, with a fine Sunday School, Epworth League, Woman's Missionary Society and Official Board. Its members are workers, and they are rallying around Brother Saxon, and great results are being accomplished for the Kingdom this year.—A. M. Cohen, Chairman Official Board.

CLARKSVILLE STATION.

One of the greatest revivals that Clarksville has ever experienced came to a close last night, after continuing for twenty-one days. Rev. W. M. McIntosh and wife, of Luka, Miss., were with us, and I have never had any man to do as satisfactory work as Bro. McIntosh, and as for Sister McIntosh, she simply captured everything in sight. Her work among the women and young people is the finest I ever saw. Bro. McIntosh makes no compromises, yet he abuses nobody, and keeps everybody in a good humor. He leaves not a vestige of bitterness behind him. He is simply an old-fashioned Holy Ghost revivalist. The meeting resulted in something over 100 conversions and reclamations. I received 53 into the Church yesterday, and a number of others will come in later. The Baptist Church received 12, and will get others. The Presbyterians received 2, and I know of others who will join. About 8 or 10 will join the Christian Church. Many old feuds were settled, and the folks all love each other. It is the current remark that the town never experienced such a degree of unity and good feeling. Some of the hardest sinners in town, including a nest of professional bootleggers, were converted. One man was converted and arose to confess that he had been living among us under an assumed name, and told his real name, understanding that it may mean his arrest and trial in another State. As I had said nothing in the Advocate before concerning my work here, I will add that no preacher on earth serves a more delightful charge. A

nabler Board of Stewards cannot be found. They are right back of me in every plan. Congressman Eugene Black is one of them, and keeps in closest touch with the work from Washington. The pastor's salary is paid promptly the first of each month. I have the Teller's receipt for our foreign missionary assessment, and will remit the Bishops' claim at once. Have almost the entire amount of the benevolent claims secured in good subscriptions, and will close up the whole budget this week. After four years of hard, but pleasant, work on the Sulphur Springs District, I am simply reveling in the joys of a happy pastorate.—R. C. Hicks, P. C.

MINCO, OKLA.

Minco Circuit was busy during the campaign. We have received eight into the Church on profession of faith and three by letters. Bro. T. S. Johnson assisted me in a meeting in Minco, which greatly revived the Church, and left it in a condition to grow. No one can make a mistake in Brother Johnson, for the work he does stands.—F. L. Einsel, P. C.

RICE.

We have just closed our "Win One" campaign. The visible results are more than 40 conversions, with 31 accessions to the Church. Rice is moving right along and will continue to stay in the front ranks of the towns of its size in the Central Texas Conference. In the meeting the pastor did the preaching and depended entirely on local help. The co-operation of the Sunday School teachers and others in doing personal work was splendid. Since coming here in November we have found them to be kind and responsive in every way.—R. W. Nation, Pastor.

CLOUDCHIEF, OKLA.

I am at the above place, assisting Rev. J. B. Parr in a meeting. The meeting started yesterday at 11 a. m., with the dedication of the church. We preached the sermon and then dedicated the church. We had a fine move on the part of the Christian people, also several towns of its size in the Central Texas Conference. In the meeting the pastor did the preaching and depended entirely on local help. The co-operation of the Sunday School teachers and others in doing personal work was splendid. Since coming here in November we have found them to be kind and responsive in every way.—R. W. Nation, Pastor.

ALEDO REVIVAL.

Our revival meeting for the One-to-Win-One Campaign has just closed. We had a great outpouring of the Holy Spirit. It was not only a success in the number of conversions, but God's power was felt by all. Our Church had needed just what we had for some time. Through the leadership of our pastor in our midweek prayer meeting, the people of God were ready to work for the Master. The services began on April 2 and closed the 15th. The Win-One Campaign was organized in the prayer meeting and also in the League the first of February, and every Christian worked to that end. The preaching was done by our boy-pastor, Brother Marcus M. Chunn. Brother Chunn is one of the finest spiritual men I have ever heard of. God clearly directs his work. We had with us one day Brother L. A. Webb, our presiding elder, who preached a sermon of divine power at the morning service of the second Tuesday of the meeting. Also had with us Brothers Fred and Joe Chunn, brothers of our pastor. They led the song service with great success, besides did great personal work. Personal work was not only done at the Church during each service, but on the street, in the business houses and in the homes. Under the preaching of this able man of God, the pastor, the hardest sinners of our village and country were caused to shed tears and yield to their convictions. The Church would not accommodate the crowds. On the last Sunday, at the morning service, twenty-four were added to our Church. There are others who will go to other Churches, and yet more to be taken into our Church later. With great prospects yet ahead we will not close our campaign here, but push forward until our Father shall call us to our eternal rest. Wishing the Advocate all success in its work.—W. E. Leach.

MART.

Six weeks ago the pastor of this Church, Rev. C. E. Lindsey, began to operate, through the members of his Church, a "One Win One" campaign for the salvation of sinners in this community. It was a wise movement and has worked well throughout the whole period of six weeks, closing with the evening service of Easter Sunday, with the addition of sixty-four to the Church roll, with the probability of reaching the seventy-five mark. While the "One Win One" was the primary force it became during the last ten days of the campaign, an adjunct, though a very efficient one, to the powerful preaching of Rev. Luker, pastor of the Methodist Church at Venus, whom Bro. Lindsey, who knew him personally and well, had invited to come and do the preaching. It proved to be a wise choice, for, added to a pleasing personality with winning ways, he proved to be a preacher of no mean ability. His themes were well chosen, his expositions were clear, and his reasoning logical. He told his hearers very plainly about sin and its consequences and about righteousness and its rewards and how the conditions of sin and righteousness bear upon life and death and immortality. More forceful admonitions to the professors of religion to aspire to yet higher ground and more useful service to God and humanity; and more powerful appeals to the unsaved to quit sin and join the forces of righteousness for the

Please Stop And Think
If the yellow label on your paper read 20Apr16, your subscription expired on 20th of April, 1916, and should be renewed.

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glory of God and the upbuilding of His cause were, perhaps, never heard in this community. Strong men and mature women lined up with the forces of righteousness and many young people (Oh, how important it is to start the children right!) have taken their stand in line with those who "remember" their "Creator in the days of their youth, while the evil days come not," etc. On Easter day a most interesting, impressive and unique service was held with all of 200 people present, at the early hour of 6 a. m. Easter Sunday, in all the appointments of Church and Sunday School, was observed throughout the day. Deep interest was manifested during the whole time of the meeting. Great crowds flocked to the church at every service and time and again the house was filled to overflowing. It was indeed a great meeting resulting, we hope and sincerely believe, in much and lasting good.—J. I. C., in Mart Daily Herald.

BYERS.

This has been a great year with us. We were received kindly, as most Methodist preachers are; found things in good shape for work. Brother Sullivan, our predecessor, was in favor with the people. The people have rallied to our help and at once we began planning for a great meeting. We put on the campaign and were in the midst of a great revival when my wife had a complete break-down and was operated on at Wichita Falls. I was heartbroken to have to close the meeting. We were having large and enthusiastic congregations and things were reaching a high tide. Rev. H. B. Johnson was assisting. Our people have certainly shown a Christlike spirit in our suffering. Not a thing has been left undone to alleviate our pain. The ladies, among other things, are furnishing a nurse, etc. Brother Barcus and family and Dr. Andrews and family, with a host of old friends, have stood by us in this great trial. Wife is on the road to complete recovery and we thank God and all friends for the sunshine of love they have scattered along the way. Dr. Barcus, "the beloved," is moving things on the district. He always makes good.—Gordon B. Carter, April 25

BEN FRANKLIN.

Our pastor, M. H. Read, began his revival meeting at Ben Franklin March 26 and closed April 16. The preaching was of a high order and had the old-time gospel ring to it. He worked and prayed for a great revival and it sure came. I do not hesitate to say he is one of the most faithful and untiring workers in a revival I have ever met. The great facts of the gospel were emphasized. Read is not afraid to tackle sin. These gospel messages found lodgment in the hearts and minds of the people and brought forth fruit to the honor and glory of God. Brother H. B. Chambers, from Roxton, came the first Monday of the meeting and stayed with us through three weeks and rendered helpful, effective service. The pulpit ministrations of Chambers were very gracious and his messages were accompanied with the demonstration and power of the Spirit. Our people all learned to love him. It gave me pleasure to entertain him in my home while here, having been his pastor thirty years ago when Henry was a twelve-year-old boy. O the memory of his sainted father and mother whose home was one of my stopping places in the ministry of my boyhood days! I am not surprised at a preacher coming out of such a home. Chambers and Read make a full team in a meeting. Brother Bryant preached one fine sermon. In fact the meeting was a success from beginning to end—seventy-eight conversions and reclamations, twenty-four additions by baptism, two infants baptized, the Church greatly revived. Brother Read goes back to his home happy and the Church at Ben Franklin moves out on a higher Christian plain. To God be all the glory.—J. B. Minnis.

A GREAT OCCASION.

While in Wichita Falls waiting at the bedside of my wife who was operated on here last Wednesday, I took occasion to attend the revival meetings in progress at the Methodist Church. Dr. Andrews did his own preaching, which means it was well done. Bro. Ellis, of Dallas, led the choir. The occasion above mentioned was the Easter services Sunday morning. The Sunday School assembled early, and in great numbers. The record shows 727 I believe. The house was beautifully decorated, and had a number of canaries about over the church singing their glad Easter notes. It was a glorious day. The beautiful sunshine and flowers were only typical of the great Resurrection Morning, where God is the Light of the City and the flowers bloom forever; where the streams of living water flow on forever, which streams make glad the City of God. The Easter program was a beautiful one indeed. The children were at their best, and showed good training on the part of the program committee. It was a most inspiring program, and delighted the great audience that had gathered. The eleven o'clock hour having arrived a great audience assembled to hear Dr. Andrews' Easter sermon. A more inspiring or enthusiastic congregation is seldom to be seen. The music was good. Dr. Andrews used as his text, I Cor. 15:20. It was a great sermon. His theme was practically "An empty tomb the hope of the world." His portrayal of the scene of the resurrection was grand indeed. The congregation will never forget it. How he stirred the hearts of the great audience when he asked the young, middle aged and old alike to tell the story of Jesus and his resurrection, and again in his concluding remarks as he pictured the "Great Morning" out yonder where the loved ones have gone on before to meet the first fruits—"The Risen Lord." People wept and rejoiced and praised God. It was a great occasion. Over 100 will join the Church as a result of the meeting.—G. B. Carter, Byers, Texas.

WEST OKLAHOMA NOTES.

By Rev. E. R. Welch.

A dear good brother writes admonishing us against using so much "gravy," otherwise called "taffy." We thank him for his brotherly interest. But really we had not been conscious of too much sweetness. We have lamented that we could not lay it on heavier. We never can say all the nice things that our brethren deserve. In fact we don't want to do otherwise. We have always trained ourselves to see the lovable and commendable side of men and there are none so full of it as the Methodist ministry. West Oklahoma preachers primus inter pares. So our style is natural and if we are forced to change it we will have to resign and then the brethren we have sugar-coated will never forgive us, to say nothing of all those who are on the

anxious seat. We shall break loose some of these days on the admonishing brother and we have a sneaking notion that he will enjoy it to the limit.

A long letter this week from that dear young apostle of sunshine, Dr. W. M. P. Rippey, well known in Oklahoma and well beloved by all. He radiates around Plainview, Texas. He sends lots of love to all the brethren. In December the gripe struck him. But he is up and well and preaching and lecturing all the time. He states that he has preached twenty times since March 15, often twice a day, and was tired a bit, but the people until conference helping the brethren in meetings and in lecturing. We never had the pleasure of hearing Dr. Rippey, but in these parts his reputation is second to none. He sends this message to the brethren, "I love every hound in the pack, and pray for them, and long to be back with them in the chase." In the name of the brethren, we reciprocate the sentiment. God bless all these dear old soldiers of the host militant who have stood on the firing line and have made it easy for us youngsters who have gone on behind them.

Rev. M. T. Allen keeps the wheels turning at Ryan. His work is making steady progress. A fine Missionary Society, a live Sunday School, the best prayer meeting for a town of its size he has known. A few Sunday ago an old man in his eighty-fourth year united with the Church by baptism and by his side a little girl eight years old. It must have touched all hearts indeed.

Rev. T. S. Johnson has recently held good meetings at St. James, Piedmont and Minco. The last mentioned was exceptionally good. The pastor there, Rev. Einsel, is making good. He is little in physique but big in possibilities and he will yet be heard from in the Church. He was admitted last conference.

Brother Johnson is one of our conference evangelists. He is one of our most worthy and capable of men. Let the brethren make full use of him. He is the man you need. His address is 1209 East Tenth Street, Oklahoma City.

Rev. T. J. Taylor is the Bishop of Sayre. The delight of the appointment at Altus was mutual. Large congregations hear his sermons and help him in his work. He has preached every special sermon of the city this year and has more engagements for the future. Look out for some taffy now. An Arkansas presiding elder recently stated to the writer that they had never had a purer, more devoted preacher than T. J. Taylor. Sayre is a fine town, in a fine section of country. Our church building there is modern and roomy. We have a good parsonage. Our Church has a fine constituency. The year will round out in fine shape.

Satterfield, the genial and energetic pastor at Pauls Valley, is making his fourth year the best ever. April 9 they had the largest attendance at Sunday School in the history of the Church, the largest regular offering and the largest birthday offering. Five organized classes, a fine men's and women's class each. A complete religious census was recently taken. A Home Department recently organized. The amount assessed for ministerial support is in advance over last year and paid up to date. One hundred and four dollars paid to date on the conference collections. March 21 the men's class held a banquet with fifty-four present. The address was made by Hon. I. M. Holcombe, of Oklahoma City. April 30 the united Churches go into an evangelistic campaign to run until June 11. Four weeks will be devoted to personal work and two or more weeks in a tent, by local pastors doing the preaching. They will have a singer. The plan is excellent and will bear fruit.

Rev. R. L. Ownby, of St. John's, Oklahoma City, will preach the commencement sermon at Pauls Valley May 14. It will be well done.

Rev. J. D. Salter is engaged to preach the commencement sermons at both Davis and Rosedale.

Will all the brethren who have similar engagements please inform us.

The numerous friends of Rev. J. D. Massey, of Perry Station, will regret to learn that his health has not been good for some time. May his wonted strength and enthusiasm return to him. Brother Massey has a reputation to be envied. He never fails in raising all the collections, to say nothing of the many other good things he is often accused of doing.

Rev. J. G. McNight has recently held a good meeting for B. C. Perry at Washington. We have not heard definitely with what numerical results.

G. R. Wright, of Lindsay, is in the midst of a personal one-to-win-one campaign. We know Lindsay. It was there that we were broken in as a Tar Heel terefoot coming to Oklahoma. The people gave us a royal reception and it lasted as long as we stayed. May God give them a great revival. We know Wright. We have touched elbows with him and know his worth, his capabilities, his untiring energy. So we predict great things for Lindsay this year.

B. C. Clark, lay Bishop of the Purcell diocese, is abundant in good works. Recently he delivered an illustrated lecture on China to his home Church, which was largely attended and well received. The worth of such laymen cannot be estimated.

Brother J. S. Lamar was sent at the last session of the conference to Stillwater Station. It is a hard field, but one of the most important in the conference. There is located our State A. & M. College with more than 1000 students. A new church was to be built and many other progressive things were needed to be done. Brother Lamar, having a long history of successes, material and spiritual, was selected for the task. Heroically he attacked his job and success is coming. The subscription for the handsome new church is being taken, the Board has made a liberal appropriation and it will be built. Rev. M. A. Cassidy recently assisted Brother Lamar in what has been called the best meeting the Church has ever experienced. We are glad Cassidy is said to have done some great preaching, from every standpoint. No one doubts that statement, for there Cassidy shines. Notwithstanding very bad weather, the attendance was good, several were saved, a number of backsliders were reclaimed, and the Church generally was toned up. May the choicest blessings of God rest on the faithful, consecrated pastor and this important charge.

I would be just as much ashamed to be rash as I would to be a coward. Valor is self-respecting. Valor is circumspect. Valor strikes only when it is right to strike. Valor withholds itself from all small implications and entanglements and waits for the great opportunity, when the sword will flash as if it carried the light of heaven upon its blade.—President Wilson.

THE FOUNTAIN OF LOVE AT METHODIST ORPHANAGE AT WACO, TEXAS



There is nothing so emblematic of love as pure water. Hence, "the fountain" and "water" are of frequent occurrence in the Bible. To the thirsty no gift will compare with a "cup of cold water." It was of such importance that "the three mighty men broke through the host of the Philistines, and drew water out of the well of Bethlehem, that was by the gate, and took it, and brought it to David." Mark quotes Jesus as saying, "Whosoever shall give you a cup of water to drink, because you are Christ's, verily I say unto you, he shall in no wise lose his reward."

Now, permit me to call your attention to the "Fountain of Love." The above cut represents a marble fountain, six and one-half by eight feet in size. Sanitary drinking fountains appear in front of each column; behind is a summer house, which will also contain a drinking fountain. These fountains are to be supplied from an artesian well to be drilled at the Orphanage. The marble front will hold one hundred names. One hundred dollars for each name will give us ten thousand dollars, which will cover the entire cost. The name to be put on the marble may be the name of the donor, or some friend, or departed loved one. It may be the name of a Church, Sunday School, Class, Epworth League, or Woman's Missionary Auxiliary. In addition to the name on the marble, we will have a large loose-leaf book in which will be a short sketch of the Church, Sunday School, including pastor, superintendent and teachers, or person who give the money. This record, kept in the Home, will acquaint our children with the best people in our Church and the friends of the Orphanage.

Everyone can help to give us this fountain, and while we can't put a name on the marble for less than one hundred dollars, we will record your name in our book for any amount you may send us. Do you not want to be known as one who gave to the orphan children the artesian well to furnish water for all our plant, and the "Fountain of Love?" I will gladly answer any questions.

Send all money to

REV. JOSEPHUS LEE,

3310 Cole Avenue, Dallas, Texas.

IN GOD HE TRUSTS.

A dark cloud of affliction came over my home the 11th of May last. The lightning of despair and the muttering thunders rolled. It has not broken yet. My only daughter, twenty-three years old, was seized with insanity. The mother, overwhelmed with grief, lost her mind. They are both in the insane asylum at San Antonio. I prayed and agonized for them, remembering that He is a stronghold in the day of trouble and that He would never leave or forsake us and that when even father and mother forsake He would take us up. I found rest to my soul. I next turned my weary feet and broken heart to the Church and appealed to their prayers and sympathy in this trying ordeal of my life. Like the vine clinging to the tree that has been rifted and torn by the thunderbolt their prayers have clung to me to bind up and heal my wounds. It is well with my soul this morning. Some sweet day by and by I will anchor on the sunny banks of sweet deliverance to sing a new song and walk the gold-paved streets and shall meet my sweet Christian wife and daughter and loved ones, never to say good-bye. I am reduced to penury. I love the Advocate, I love the Church, and above all, God supremely. I refer you to my pastor, Brother Archer, for the truthfulness of these statements. I ask your prayers and the prayers of his people for me and mine in this dark hour of adversity. If this missive is worth anything to the world, publish it. If not, I remain as ever, your collaborer in the salvation of souls. J. M. JONES. Whitesboro, Texas.

COMPLIMENTARY RESOLUTIONS.

The following resolutions were adopted by the Lampasas District Conference at its recent meeting in Lampasas:

Whereas, This is the fourth and last District Conference of the quadrennium of Rev. J. W. Cowan, our beloved presiding elder of the Lampasas District, and,

Whereas, He has been faithful, brotherly and untiring in his efforts to enlarge the borders of Israel and has led the host to the very gates of the enemy, and he, with the prophet of old who watched the flocks of the wily Laban about the well of Haran, might say, "Thus I was; in the day drought consumed me and the frost by night;" and,

Whereas, There has been great progress in things material and spiritual appertaining to the kingdom, several good churches having been built and parsonages repaired, a splendid district parsonage having been bought, furnished and paid for, many salaries that were far too small have been raised, and best of all many souls have been saved and taken into the Church, and the Sunday Schools have been greatly improved, all of which has had the undivided attention and prayers of this faithful servant of God; therefore, be it

Resolved, That we, the members of the Lampasas District Conference, tender him and his good wife our heartiest thanks and prayers and wish for them many years of useful and efficient service.

And that we hereby pledge him our heartiest support in closing out this successful quadrennium.

And that in all these good wishes and prayers we remember Sister Cowan, his faithful wife, who we realize has had her part in all the burdens as well as successes.

(Signed) H. E. DRAPER, J. F. LAWLIS, A. V. FIELD, Z. V. LILES, C. W. RYLANDER.

MOTHERS' DAY

This year comes on EPWORTH LEAGUE ANNIVERSARY DAY, May 14th, therefore, Epworthians celebrate the natal day of the LEAGUE by Remembering their Mothers. Programs at \$2.00 the hundred, 35 cents the dozen, as well adapted to all other young people's societies as to Epworth Leagues.

Order of SMITH & LAMAR, Nashville, Tenn.; Dallas, Texas; Richmond, Va.

TEXT OF AMERICAN NOTE SENT TO BERLIN.

Washington, April 19.—The text of the American note to Germany, signed by Secretary Lansing and addressed to Ambassador Gerard at Berlin, follows:

You are instructed to deliver to the Secretary of Foreign Affairs a communication reading as follows:

I did not fail to transmit immediately, by telegraph, to my Government your Excellency's note of the 10th inst. in regard to certain attacks by German submarines, and particularly in regard to the disastrous explosion which on March 24 last wrecked the French steamship Sussex in the English Channel. I have now the honor to deliver, under instructions from my Government, the following reply to Your Excellency:

Information now in the possession of the Government of the United States fully establishes the facts in the case of the Sussex and the inferences which my Government has drawn from that information it regards as confirmed by the circumstances set forth in Your Excellency's note of the 10th. On the 24th of March, 1916, at about 2:50 o'clock in the afternoon the unarmed steamer Sussex, with 325 or more passengers on board, among whom were a number of American citizens, was torpedoed while crossing Folkstone to Dieppe. The Sussex had never been armed; it was a vessel known to be habitually used only for the conveyance of passengers across the English Channel and was not following the route taken by troop ships or supply boats. About eight of her passengers, noncombatants of all ages and sexes, including citizens of the United States, were killed or injured.

A careful, detailed and scrupulously impartial investigation by naval and military officers of the United States has conclusively established the fact that the Sussex was torpedoed without warning or summons to surrender and that the torpedo by which she was struck was of German manufacture. In the view of the Government of the United States these facts from the first made the conclusion that the torpedo was fired by a German submarine unavoidable. It now considers that conclusion substantiated by the statements of Your Excellency's note. A full statement of the facts upon which the Government of the United States has based its conclusion is inclosed.

The Government of the United States, after having given consideration to the note of the Imperial Government of the 10th of April, regrets to state that the impression made upon it by the statements and proposals contained in that note, is that the Imperial Government has failed to appreciate the gravity of the situation which has resulted, not alone from the attack on the Sussex, but from the whole method and character of submarine warfare as disclosed by the unrestrained practice of the commanders of German undersea craft during the last twelve months and more, in the indiscriminate destruction of merchant vessels of all sorts, nationalities and destinations.

If the sinking of the Sussex had been an isolated case the Government of the United States might find it possible to hope that the officer who was responsible for that act had willfully violated his orders or had been criminally negligent in taking none of the precautions they prescribed, and that the ends of justice might be satisfied by imposing upon him an adequate punishment coupled with a formal disavowal of the act and payment of a suitable indemnity by the Imperial Government. But though the attack upon the Sussex was manifestly indefensible and caused a loss of life so tragical as to make it stand forth as one of the most terrible examples of the inhumanity of submarine warfare as the commanders of German vessels are conducting it, it unhappily does not stand alone.

Indiscriminate Destruction.

On the contrary, the Government of the United States is forced by recent events to conclude that it is only one instance, even though one of the most extreme and most distressing instances of the deliberate method and spirit of indiscriminate destruction of merchant vessels of all sorts, nationalities and destinations which have become more and more unmistakable as the activity of German undersea vessels of war has in recent months been quickened and extended.

The Imperial Government will recall that when in February, 1915, it announced its intention of treating the waters surrounding Great Britain and Ireland as embraced within the seat of war and of destroying all merchant ships owned by its enemies that might be found within that zone of danger, and warned all vessels, neutral as well as belligerent, to keep out of the waters thus prescribed, or to enter them at their peril, the Government of the United States earnestly protested. It took the position that such a policy could not be pursued without constant gross and palpable violations of the accepted law of Nations, particularly if submarine craft were to be employed as its instruments, inasmuch as the rules prescribed by that law, rules founded on the principle of humanity and established for the protection of the lives of noncombatants at sea could not in the nature of the case be observed by such vessels. It based its protest on the ground that persons of neutral nationality and vessels of neutral ownership would be exposed to extreme and intolerable risks; and that no right to close any part of the high seas could lawfully be asserted by the Imperial Government in the circumstances then existing. The law of Nations in these matters upon which the Government of the United States based that protest is not of recent origin or founded upon merely arbitrary principles set up by convention. It is based, on the contrary, upon manifest principles of humanity and has long been established with the approval and by the express assent of all civilized Nations.

Assurances Disregarded.

The Imperial Government, notwithstanding, persisted in carrying out the policy announced, expressing the hope that the dangers involved, at any rate to neutral vessels, would be reduced to a minimum by the instructions which it has issued to the commanders of its submarines and assuring the Government of the United States that it would take every possible precaution, both to respect the rights of neutrals and to safeguard the lives of non-combatants.

In pursuance of this policy of submarine warfare against the commerce of its adversaries thus announced and thus entered upon in despite of the solemn protest of the Government of the United States, the commanders of the Imperial Government's undersea vessels have carried on practices of such ruthless destruction, which have made it more and more evident as the months have gone by that the Imperial Government has found it impracticable to put any such restraint upon them as it had hoped and promised to put. Again and again the Imperial Government has given its solemn assurances to the Government of the United States that at least passenger ships

would not be thus dealt with, and yet it has repeatedly permitted its undersea commanders to disregard those assurances with entire impunity. As recently as February last it gave notice that it would regard all armed merchantmen owned by its enemies as part of the naval forces of its adversaries and deal with them as with men of war, thus, at least, by implication pledging itself to give warning to vessels which were not armed and to accord security of life to their passengers and crews, but even this limitation their submarine commanders have recklessly ignored.

Vessels of neutral ownership, even vessels of neutral ownership bound from neutral port to neutral port, have been destroyed along with vessels of belligerent ownership in constantly increasing numbers. Sometimes the merchantmen attacked have been warned and summoned to surrender before being fired on or torpedoed; sometimes their passengers and crews have been vouchsafed the poor security of being allowed to take to the ship's boats before the ship was sent to the bottom. But again and again no warning has been given, no escape even to the ship's boats allowed to those on board. Great liners like the Lusitania and Arabic and mere passenger boats like the Sussex, have been attacked without a moment's warning, often before they have even become aware that they were in the presence of an armed ship of the enemy, and the lives of noncombatants, passengers and crew have been destroyed wholesale and in a manner which the Government of the United States cannot but regard as wanton and without the slightest color of justification. No limit of any kind has, in fact, been set to their indiscriminate pursuit and destruction of merchantmen of all kinds and nationalities within the waters which the Imperial Government has chosen to designate as lying within the seat of war. The roll of Americans who have lost their lives upon ships thus attacked and destroyed has grown month by month until the ominous toll has mounted into the hundreds.

Has Been Very Patient.

The Government of the United States has been very patient. At every stage of this distressing experience of tragedy after tragedy it has sought to be governed by the most thoughtful consideration of the extraordinary circumstances of an unprecedented war and to be guided by sentiments of very genuine friendship for the people and Government of Germany. It has accepted the successive explanations and assurances of the Imperial Government as of course given in entire sincerity and good faith and has hoped, even against hope, that it would prove to be possible for the Imperial Government so to order and control the acts of its naval commanders as to square its policy with the recognized principles of humanity as embodied in the law of nations. It has made every allowance for unprecedented conditions and has been willing to wait until the facts became unmistakable and were susceptible of only one interpretation. It now owes it to a just regard for its own rights to say to the Imperial Government that that time has come. It has become painfully evident to it that the position which it took at the very outset is inevitable, namely the use of submarines for the destruction of an enemy's commerce, is of necessity, because of the very character of the vessel employed and the very methods of attack which their employment of course involves, utterly incompatible with the principles of humanity, the long-established and incontrovertible rights of neutrals and the sacred immunities of non-combatants.

The Last Word.

If it still is the purpose of the Imperial Government to prosecute relentless and indiscriminate warfare against vessels of commerce by the use of submarines without regard to what the Government of the United States must consider the sacred and indisputable rules of international law and the universally recognized dictates of humanity, the Government of the United States is at last forced to the conclusion that there is but one course it can pursue. Unless the Imperial Government should now immediately declare and effect an abandonment of its present methods of submarine warfare against passenger and freight carrying vessels, the Government of the United States can have no choice but to sever diplomatic relations with the German Empire altogether. This action the Government of the United States contemplates with the greatest reluctance, but feels constrained to take in behalf of humanity and the rights of neutral nations.

THE LOCKHART-DODSON DEBATE

It is customary, I believe, in naming a war to put the victor's name last, as e. g., "The Spanish-American War," "Russo-Japanese," "Franco-Prussian," and I, therefore, advisedly do here and now dub, name, and by these presents, christen by all the signs, symptoms and consensus of public opinion, the public doctrinal controversy, between Rev. B. W. Dodson, of our Church, and Elder J. J. F. Lockhart, of the Baptist Church, the "Lockhart-Dodson Debate."

It seems to be the policy of our brethren of the Baptist Church to promulgate by every method imaginable the notion that the people called Methodists are a spurious brand of Christians, if Christians at all. Out at the forks of the creek, by special sermons, the scattering of doctrinal tracts and systematic proselyting of various forms, they are endeavoring to build up principally at the expense of the most aggressive branch of Christ's Church, the Methodists. It seems strange to a fellow that knows better, that the narrow, unscriptural views they advance should find favor with as many people as they do, but it is a fact that they succeed in unsettling a few of our mature members and confuse and mislead some of our young people. One cannot help but believe that if they evinced the same zeal in saving men and women from sin, and would work with us as they should, the cause of Christ would be far more effectively represented and advanced. We are a patient people—a little too patient sometimes, I think, and bear a great deal at their hands.

At Center Point, in Howard County, they have been especially industrious in telling the people that the Methodists preach a dead Christ, have no baptism, and are a part of the Romish heresy, and various other slanderous and unjustifiable things. Our people bore it patiently for a long time and then headed by one of our staunch laymen, Brother W. A. Prescott, challenged them to defend these statements in a joint discussion with Rev. B. W. Dodson, of our Church, the redoubtable B. W. Dodson, presiding elder of the Hamlin District, already too well known to our Baptist brethren.

Being a combination of Irish and Quaker descent, I was chosen as the Methodist moderator, and accompanied Brother Dodson to the field of battle, where on Tuesday, March 14, before a crowd that packed the big country meeting house of the Baptist Church at Center Point, a six-day discussion was opened with Elder J. J. F. Lockhart, of the Baptist persuasion. The first question was, "The Ecclesiastical Polity of the Baptist Churches is the only ecclesiastical polity authorized or allowed by the New Testament," Elder Lockhart affirming and Brother Dodson denying. For two hours in the forenoon and two hours afternoon the battle raged. Brother Dodson finally corralled the elusive brother in the fifteenth chapter of the Acts and saddled him with Titus 1:5 and, if you will pardon a Western idiom, rode him with Greek, English and the scholarship of the world. It was to my mind a complete and overwhelming victory, and people of other denominations were practically unanimous in that opinion.

On infant baptism Dodson affirming and Lockhart denying, Dodson was never in trouble, but with consummate skill brought to bear Scriptural truth, backed by the lexicons, encyclopaedias and world scholarship in overwhelming array, until his opponent, driven from every position in which he vainly tried to fortify himself by ridicule and sarcasm, persistently making and destroying straw men instead of meeting his opponent's arguments, was about as effective against our great Scriptural position as the Allies in the Gallipoli Peninsula. Even the third moderator, a preacher of the Campbellite Church, said Dodson established by overwhelming proof every proposition he laid down. A very amusing incident of the day's discussion was the manner in which Bro. Dodson, scholarly, courteous and good-humored, suddenly turned the tables on his opponent on the Abrahamic Covenant. With biting sarcasm and ridicule, the doughty champion of the opposition had repeatedly and vociferously declared the Abrahamic Covenant was a land covenant, "only that and nothing more," and scouted the idea of the continuity of the Church as presented by Brother Dodson. Near the close of his first speech in the afternoon, Brother Dodson paused for a few moments in the midst of a whirlwind of forensic eloquence, and took up the land covenant argument and ran it out to its logical conclusion, showing that if Lockhart's interpretation was correct, then we all owned land in Palestine, for Paul assures us in Galatians 3:29 that "if ye be Christ's, then are ye Abraham's seed and heirs according to the promise." Then rushing up and down the platform with his eyes rolled up to heaven and his hands outstretched in lugubrious appeal, he fairly bawled: "I want my lan-n-d; I want my lan-n-d." The effect was instantaneous and irresistible. The crowd howled with delight. Even the dullest witted could see the inevitable logical ending of Lockhart's absurd contention, and the laughter was continued and uproarious. It was all the richer, because it was so unusual for Dodson to descend to such levels, and the most completely surprised and discomfited man of all was his opponent. That is what you would call running an argument into the ground, is it not?

But Lockhart's Waterloo took place on the following day when he undertook the utterly impossible task of proving that the Scriptures teach that immersion only is Christian baptism. If that wasn't a slaughter I never understood the term. In Dodson's morning speech, following Lockhart's opening, he used nothing but the St. James translation, and swept his opponent off his feet with that plain old version. In the afternoon, when he followed this up with broadside after broadside from the New Testament Greek, and piled the encyclopaedias and lexicons into a pyramid crowned by the authorized version of the Scriptures

the Revised Version and Wesley's works (from which last Lockhart had frequently attempted to establish his contention), and then recited, amid great laughter and commotion, the following poem, the Baptist contention collapsed like a thing of straw:

Lockhart, Jarrel, Stokes, et al,
Are sore distressed—hysterical;
Sarcasm, wit and platitudes
Do not avail—I've got the goods.

World's scholarship and standards all
In solid phalanxes appall
Immersionists, in solitudes
They wander sad—I've got the goods.

Their rank assertions none support,
I smile and put 'em out of court;
For me they're just so many "puds,"
Because, dear friends, I've got the goods.

Armed well with Thayer and Passow,
Scott and Liddell I make my bow,
Opponent headeth for the woods,
Dismayed to find I've got the goods.

Their "up out of" and "down into,"
"Buried with Christ," and 'e'en Acts two
And thirty-eight, and Jordan's floods
Look just alike—I've got the goods.

The' long the people they have fooled
Into thinking they are schooled,
Supporting their absurd positions
With Greek verbs and prepositions,
Mode and tense and noun declension,
Case and gender—not to mention
Shaded meanings and quotations
Garbled. Vain interpretations—
Their fol'wers write an i fume and sweat,
When with the "goods" their fuss is met.
In vain they show those worn-out cusls
To humbug folks—I've got the goods.

With "Bapto-tido, ec and apo"
Lines Pindaric, "burning Sappho,"
Aeschylus and Sophocles,
New Testament or classic phrase,
Use of late or early days,
At my tongue's end with perfect ease,
I've got the goods, and you shall see,
And hear the truth that makes you free.

A man prominent in Big Spring business circles, a member of the Progressive Christian Church, and a graduate of a leading Texas college, went back to town in the evening after hearing this subject discussed and declared that Brother Dodson was complete master of the situation, and said to two Methodist brethren: "You should have been out there today. That was the completest licking we Immersionists ever got." It couldn't have been worse.

On apostasy, close communion and baptism by sprinkling and pouring, it was the same. Our people, including our pastor at that point, Rev. W. R. Kirkpatrick, were greatly elated and feel sure that the business of misleading the people on these questions is forever at an end in that section.

The debate closed with perfect harmony among the people, so far as it was possible to discern. Staunch Methodist families, like those of H. C. Pudson, B. Arnett, W. B. Sneed, Lem Stallings, L. R. Lomax, and Rev. Willie, a local preacher, who were our hosts, were delighted with Brother Dodson's magnificent presentation of our doctrines, and feel that our cause more than triumphed in his able hands. The writer does not hesitate to say that Brother Dodson is doing a needed work in many sections and that he has no superior among us and very probably no equal in this particular work.

It was a real pleasure to spend a few days among such a congenial people and be permitted to hear the triumph of the truth.

J. W. HUNT.

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April 27, 1916 Epw...

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Epworth League Dept

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—one week before the date on which it is to appear.)

Topic for April 30: (Missionary) The Call of the World. Rom. 10:11-15; Isa. 57:1-14.

EPWORTH LEAGUE ANNIVERSARY DAY.

The time is almost here when we should again observe Epworth League Anniversary Day. This is not a matter that can be treated slightly, and plans should be begun at once, if they have not already been begun, for its observance.

Section 290 of the Discipline reads: "An offering for young people's work shall be made on Epworth League Anniversary Day, and the proceeds shall be remitted without delay to the Treasurer of the Conference Epworth League Board, to be by him disposed of in the following manner, namely: one-half of the amount is to be remitted to the Central Office, the remainder is to be retained subject to appropriation by the Conference Epworth League Board."

The Epworth Hand Book reads: "Anniversary Day is to be observed throughout the Church by a public service, for which a program is prepared by the Secretaries and published by the Publishing Agents. At this service, designed to be public and at a prominent hour, an offering is to be taken for League extension."

The Anniversary Day happily coincides with Mothers' Day and a most attractive program has been arranged by our Secretaries and may be had of Smith & Lamar, our Publishing Agents. They cost \$2 a hundred and give the full plan for the service.

IMPORTANT!

Dear Epworth Leaguers of the West Texas Conference:

For some reason or another there has been only a few of you to respond to the call of the Conference Secretary for funds for the Africa Special Pledge, \$2.50 League assessment and \$2.50 for Conference League dues. I wish to impress upon you the importance of having your League to take this matter up as early a date as possible. If you cannot send all of the money to cover the Africa Pledge, then send what you can, with letter stating how much you can pay of this pledge, or better still, sign the pledge card that was sent you by the Secretary. But by all means send the \$5 dues to me as soon as you can. In the event you have already sent the \$2.50 assessment to headquarters at Nashville to cover League dues, then send me the \$2.50 for Conference League dues. Our next Conference League meeting is to be held the first part of June in Austin, so you see we have only a short time in which to get this matter up. Thanking you in advance for a prompt response, and with best wishes for success in your work, I remain,
Very truly yours,
W. H. NUNNELEY,
West Tex. Conf. Ep. League Treas.

EPWORTH-BY-THE-SEA LOCATED.

Following an all-day session of the Locating Committee, held in Dallas Tuesday, April 18, and subject only to the approval of the tax titles to the property involved and to closing by contract the various details agreed upon in the conference, Port O'Connor was selected as the new site for the encampment of the Texas State Epworth League, and the annual summer meeting will be held at this place July 28 to August 6 this year.

There were present at the meeting held in Dallas the full membership of the Locating Committee, composed of Rev. T. F. Sessions, Chairman, Beeville; A. K. Ragsdale, Secretary, San Antonio; W. N. Hagy, San Antonio; Rev. T. S. Barcus, Fort Worth; Rev. W. J. Johnson, Dallas, and Gus W. Thomasson, Dallas.

The details of the selection of this site have been under consideration for sometime by an executive committee composed of Rev. T. F. Sessions, W. N. Hagy and A. K. Ragsdale, and it was the findings of this executive committee which were reviewed and passed upon at the meeting held in Dallas. Following the decision of the committee with reference to the selection of Port O'Connor, A. K. Ragsdale tendered his resignation as a member of the executive committee, and Gus W. Thomasson was substituted.

The selection of Port O'Connor is considered a very happy solution of a very perplexing problem by the Epworth League Association, which has had under advisement for more than two years the removal of the assembly from Corpus Christi, where by reason of the encroachment of the city the grounds which have been used since 1905 have been made unavailable for encampment purposes. Various inland and coast points have been visited during the past three weeks by the members of the Locating Committee, working part of the time together and at other times by sub-committees. Propositions from more than a dozen places were received by the committee, and the process of elimination finally left Port O'Connor as the choice of the committee. This place is located on the Texas coast about half way between Corpus Christi and Galveston, and is regarded by the committee as a very admirable location, both in point of its natural advantages and accessibility for the assembly work. There is already a 40-room hotel and a large bathing pavilion erected and in operation which will be utilized temporarily by the Epworth League. It is conceded that the bathing is exceptionally fine at this point and that the boating and fishing facilities are as good as can be found anywhere along the Texas coast. The site which has been acquired by the Epworth League is located on what is known as Alligator Head and has a bay frontage of 3250 feet and the tract comprises more than 100 acres.

The property acquired is valued in excess of \$100,000.

God never has been satisfied with worship without the worshiper, gift without the giver, service without the servant.—Pacific Methodist.

RELIGIOUS ACTIVITIES AT SOUTHERN METHODIST UNIVERSITY.

The other day one of our young ladies came to see me with an enthusiastic report about a prayer meeting the young ladies had held the evening before in the room of one of the girls at the Woman's Building. There were thirty-five girls present and all entered into the meeting with earnest sincerity. When that report came to me, there came with it the thought that many of the parents of our boys and girls would be rejoicing with me in it. Since nothing has been sent to the Advocate about the religious life of the University, that incident gave me the inspiration and made me realize how welcome to the Methodist homes of Texas would be some message of the religious influence here.

At the beginning of school Y. M. C. A. and Y. W. C. A. organizations were perfected among the young men and women. The Y. M. C. A. is very fortunate in having for its president and officers girls who are devoted to the purpose of making this organization the most effective and vital among the women's organizations of the University. There could not be a more resourceful nor devoted body of girls than those in charge of this work. What they have done is only an indication of what they can and will do. Each Thursday afternoon at 4 o'clock the Y. W. C. A. holds its devotional meeting and in addition to this service, much emphasis is being placed on the observance of some hour for private prayer and Bible study.

The Y. M. C. A. organization was effected with the view of securing the co-operation of academic students. The members of the faculty, who were charged especially with the oversight of religious activities, were very anxious that the theological students could not dominate this organization, and thus keep out the younger students of academic classes. The organization has a fine set of officers, unusually good meetings each Sunday at one of the halls for boys, and is going to be a strong influence in the lives of young men at the University.

Recently at the North Texas Jubilee Conference, our Y. W. C. A. was represented, and when Raymond Robbins conducted his evangelistic campaigns at the University of Texas and A. and M. College, our Y. M. C. A. sent special representatives to these meetings. It was decided that a fund of \$200.00 should be raised for a Y. M. C. A. budget for this school year, and in a very short time and with very little effort, more than \$400.00 was pledged. These facts will give some indication of the activities of the organizations.

There are chapel services each day of the week from Tuesday until Saturday, and during the year distinguished visitors from outside the city have visited us and spoken at chapel; and in addition to these visitors, members of the faculty have spoken from time to time. Many visitors have stated that the chapel services are the most interesting and genuinely helpful they have ever attended, and the student body seems anxious to co-operate to make these services daily periods of meditation and prayer. We are striving to make them the center of each day's activities.

Since the University is located so far from the heart of the city, it was apparent from the first that we must hold religious service on Sunday. The Sunday School was organized under the direction of the Bursar of the University and with members of the faculty as teachers of the classes. There are 300 students on the campus, and from thirty to forty of these go home or go out in the city with relatives or friends for the week end. So we have from 250 to 275 on the campus every Sunday. The Sunday School has enrolled practically all of these in the classes, though all do not attend on any one Sunday. There have been Sundays when the attendance has been practically equal to the number of students on the campus, but the average attendance is from one hundred and seventy-five to two hundred.

This showing seems to me remarkable, when it is remembered that students must go on Sunday to the same building and same rooms that they have been frequenting during the days of the week, and when they are not compelled to attend Sunday School. The students are required to attend Church somewhere and nearly every student on the campus is present at Sunday morning service at the University. Many of the theological students and some of the academic students are engaged in definite religious work in their localities and other parts



For father—a cosy armchair, his favorite paper and A RESTFUL LIGHT.

For mother—the easiest chair, her sewing basket and AN EASY LIGHT.

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The Texas Company
General Offices: Houston, Texas

of the city. It was fortunate at the opening of the University that the College of Bishops was holding its fall meeting in Dallas; it was possible for the Chaplain of the University to consult with these leaders of our Church as to the methods of meeting the religious needs of our students; indeed, nothing has been done without the fullest possible consultation with some of them, and with others who are interested in the same problems.

During the first quarter there was no attempt to hold a night service and it seemed advisable not to organize a Church; there were a number of reasons for this, which are not important to consider in this connection. But the question of Church membership for our students and the actual training of them in religious work in a Methodist Church organization seemed to those, who were most interested, such important matters that we finally decided to ask the presiding elder of the Dallas District to form a Church organization. On the evening of January 28, such an organization was formed, after a sermon by Bishop Mouzon. Reverend A. Frank Smith was transferred from the Forest Avenue Church to be the first pastor of the University Church. The pastor has received 150 members up to this time, and of course more will join the Church; these are all members of the faculty and student body, since there is no community around the University. The pastor of the Church will direct this work, be in charge of the prayer meetings on Wednesday evenings and the Sunday School services; morning services will still be under the direction of the Chaplain of the University.

Bishop Mouzon, and other Bishops consulted, the presiding elder of the Dallas District, the pastors of all the Methodist Churches in Dallas and the entire faculty of the University have come to the conclusion, and with almost no dissenting voice, that such an organization and arrangement will best enable us to meet the religious needs of the student body.

Not simply the Chaplain of the University and the pastor of the University Church, but all the members of the faculty have been very much concerned in meeting the responsibilities placed upon them by the presence of boys and girls who ought to grow into the noblest men and women. The

parents and the Methodists of the State may be assured that we are attempting to make this institution of learning thoroughly Christian in its spirit and atmosphere, and not one that is simply Christian in name. In a new institution there are many things to be done, and everything cannot be done in one year, but there cannot be any doubt about the fact that all here are doing everything in their power to make this a character-building institution. Those directing the work here know far more about its problems and their solutions than can any one on the outside, but they cannot succeed in the solving of these problems without the sympathetic co-operation, assistance, and prayers of those on the outside, who are interested in the University.

The efforts of the University for the development of the deeper religious life and all of its meetings and services should be remembered in the interest, thought and prayers of every Methodist in Texas.

IVAN LEE HOLT.

THE LORD OUR GUIDE.

There are times when one's affairs seem to tangle up into an intricate and exasperating snarl, and the only thing then to do is to look to the wisdom of a Heavenly Friend to unravel the tangle and indicate the threads of a safe providential direction. Perplexities are many in this curiously circumstanced world, and man's unaided judgment is not sufficient for the strain that will frequently be put upon it. In the Bible, which is a very practical book, there is much accordingly that is said regarding the divine guidance. Sometimes it is just a look from the Lord that is needed, for He has said, "I will guide thee with mine eye!" At other times the Holy Spirit may use a verse of Scripture to convey to a listening saint the lesson of a needed direction. Again, a man with a pitcher may opportunely encounter a perplexed disciple, who is hesitating at the parent opportunity are suddenly shut crossroads. Often, too, doors of ap- in one's face, and others are as quickly opened. In all ways and all the while God will lead those who trust Him. Take your worries to the Lord and He will straighten them out: commit your way to Him and He will bring it to pass.—Zion's Herald.

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THE ARKANSAS METHODIST ONCE MORE.

(Continued from page 1)

before an Annual Conference? Did you know this on January 13 last when you yourself called for the publication of Dr. James A. Anderson's paper? On that date you wrote as follows:

As we see the situation, it is a misfortune that these reports were not read. It creates an impression, on the one hand, that something dreadful had to be suppressed, and, on the other hand, that by a technicality arbitrary authority was invoked to deny the conferences the privilege of hearing reports of their accredited representatives. We are so loyal to the Commission and so satisfied with its ability to maintain its position, and so confident of the honorable purposes of our own commissioners and of the conferences, that we could heartily wish that the Educational Commission itself would call for the publication of these reports to clarify the history of an important period in our Church life.

We have had communications from three Bishops since the last editorial of Doctor Millar and all agree that there is no such disability in the case as he alleges. One of them says: "A paper is not put under ban of secrecy because it can not lawfully come before a body. A child ought to know that." No, Doctor Millar, you have simply "balked" (to use your own word in reference to yourself). And we now open the columns of the Texas Advocate for the paper of Dr. J. A. Anderson. We again challenge you to secure the paper and publish it, or, if your "respect for properly constituted authority" still deters you, we challenge the author of the paper to present it to us for publication in the columns of the Texas Advocate.

3. In the issue of the Arkansas Methodist, March 16, Dr. Millar propounded to us his second question:

In our issue of February 10 we asked the editor of the Texas Christian Advocate a question, which, so far, he has not seen fit to answer. In order to get light on the important subject which we have been discussing we submit a further question for our brother editor to answer. In the proposed charter for Southern Methodist University, submitted by the Educational Commission to a group of conferences, provision was made for the validity of the charter when ratified by a certain number of conferences, and for the appointment of trustees for such conferences as might fail to ratify or appoint. Under this arrangement has a conference, without being considered contumacious, the right to take no action, appoint no trustee, and respectfully state its reasons for its attitude? We shall thank the good editor if he will give us the light which we need at this point.

This question of good Dr. Millar shows that he does not yet understand the Southern Methodist University charter. The trustees are not "conference" representatives. There are no trustees "for conferences." The trustees represent the whole Church and are elected from "the territory" embraced by certain conferences. And since the conferences know best the men within their "territories," the Commission wisely submitted the naming of trustees to the conferences themselves, provided, however, that no man so named can become a member of the Board of Trustees until confirmed by the Educational Com-

mission and, later, by the General Conference.

Moreover, this question shows a further misapprehension of the nature of the charter of Southern Methodist University. The charter (Art. VI, Sec. 6) reads: "If for any cause any one or more of the Annual Conferences entitled to elect trustees shall fail to elect trustees," etc. Dr. Millar understands this language to mean that the Commission is placing an "option" before the conferences, i. e., that a conference may or may not elect trustees according to its own choice. That such is his understanding of this provision of the charter clearly appears from his editorial of January 13, for he says, "As the Commission allowed an option, why not choose that which allows the fewest complications?" He says again: "As the conferences (the Arkansas Conferences) were denied the privilege adequately to express themselves, they simply availed themselves of the option allowed by the Commission, and took no affirmative action on charter and trustees."

This is a clear misapprehension of the meaning of this provision of the charter. The Commission, in obedience to the directions of the General Conference, was taking over Southern Methodist University as our connectional institution West of the Mississippi River. It distributed trustees for the whole connection territorially and with a view to their accessibility to the University. It recognized the possibility that some Annual Conferences for one cause or another might fail to elect trustees from their territory and in order that such territory should not thereby be deprived of a representative on the Board of Trustees, it inserted in the charter the clause in question. The Commission thought that the action of the General Conference should make the constitutive conferences interested in the new University. It was, therefore, presuming upon such interest and was extending no "option" as Dr. Millar contends. It was simply providing a method for protecting the interests of certain territory in case the conferences for any reason failed to name the trustees. The Commission certainly could not extend to a conference an "option" not to do what the General Conference (through the action of the Commission) directed should be done. Therefore, as we see it, the Arkansas Conferences, instead of having failed to exercise an "option," refused to perform a duty and thus showed a lack of that co-operation which the Commission and the Church had a right to expect of them.

The Doctor uses the word "contumacious." "Has a conference, without being considered contumacious, the right to take no action?" etc. O, Doctor, sayest thou this of thyself? Certainly no one else has used the word. The Educational Commission used no such word. The Commission was content to express its "regret" that the Arkansas Conferences had not seen proper to co-operate in naming trustees. And certainly no word of this character has appeared in print from the editor of the Texas Advocate. We, too, have only ventured to express our "regret" that the great conferences of Arkansas have not come up to the help of the Church in this hour of her tremendous need. No, Doctor Millar, the word "contumacious" is your own and you are too manly to even make the impression that either the Educational Commission or a brother editor has affronted the noble men of Arkansas by applying such an epithet to them.

The truth is, that the Arkansas Methodist is lonely and does not enjoy the distinction of being the only paper in Southern Methodism which

is caviling over the action of the Educational Commission. The truth is, that Dr. Millar recognizes that the number in Arkansas daily grows of those who feel that their leaders have placed the Arkansas Conferences in an unenviable light before the whole Church and now Dr. Millar hopes that the editor of the Texas Advocate will be simple enough to arrest the growing dissatisfaction by affronting the noble brethren of Arkansas. And he will do no such thing.

THE POWERS OF AN ANNUAL CONFERENCE.

The esteemed editor of the Arkansas Methodist insists that we discuss in the abstract the question of the right of an Annual Conference to hear the reports of its accredited commissioners. He is unwilling that we should have any knowledge of the character of the reports as a basis for our judgment. He is, however, kind enough to assure us that the reports in question "did not contain resolutions." And this statement we accept at face value, for we suppose that Dr. Millar is one of the few men who knows accurately the full content of the "reports," and he will pardon us for saying that we suspect that just this is his real reason for his conjuring up all sorts of pretexts why these "reports" cannot now be admitted to the light of open day.

The assumption of the Arkansas editor seems to be that papers of any character (provided they contain no resolutions) may be brought before an Annual Conference and that the conference itself is the judge of their admissibility. If such is not the editor's meaning, then we confess that we are unable to ascertain the import of plain English words.

Assuming that we correctly understand the position of the esteemed editor, we have no hesitation in saying that his assumption does violence to Methodist history, and this any fairly well informed Methodist should know. Long ago the assumption which our editor now brings forward was torn into bits and was judicially denied by the highest authority in the Church.

During the period from 1836 to 1840 the Church was disturbed by those who contended "that it is the prerogative of an Annual Conference to decide what business they will do, and when they will do it; that they have a constitutional right to discuss, in their official capacity, all moral subjects; to investigate the official acts of other Annual Conferences and of the General Conference, so far as to pass resolutions of disapproval of those acts; that it is the duty of the President to put all motions and resolutions to vote when called for: according to the rules of the body," etc. (McTyeire's Manual of the Discipline, page 22).

Dr. Millar knows as well as we do what the General Conference of 1840 did with the complainants. Dr. Millar knows that the Bishops in their episcopal address to the General Conference in 1844 declared that Annual Conferences are "subordinate organizations, with their powers clearly defined and limited in the form of Discipline." Dr. Millar knows that the Bishops further said: "Their rights and privileges are strictly chartered, and out of the record they have no jurisdiction." And Dr. Millar knows full well that of the conference President the Bishops further said, "He presides not merely to preserve order and decorum, but with an official oversight, to guard against innovations, and to bring forward the business as prescribed by the Discipline, and see that it is done according to the law of the Church." (Manual, page 20).

We will not affront the intelligence

of Dr. Millar by assuming that he is ignorant of the fact that for nearly seventy years it has been the historic position of our Church that the "powers, and rights, and privileges (of Annual Conferences) are not derived from themselves, but from the body which originated them" (which is the General Conference).

Now, the General Conference of the Methodist Episcopal Church, South, in session at Oklahoma City, forms an Educational Commission, assigns to it certain tasks and clothes it with authority to act, within the limits of its instructions, as fully and as freely as the General Conference itself could act. After conscientious and painstaking care this Commission announces certain plans and policies. Is there not a very real sense, then, in which the Commission's action is the action of the General Conference itself and can any body in the Church other than the General Conference officially pass upon the acts of the Commission? Can an Annual Conference, in its official capacity, obstruct the work of the Commission? If so, would not such procedure break the unity of action which for so long a period has been the boast of our Methodism? Assuredly so. And would it be in order for any presiding Bishop to allow in any Annual Conference official action which contravenes the action of the General Conference through its Commission? Assuredly not.

Now, the question at issue is this: Did the paper which Dr. James A. Anderson sought to read to the North Arkansas Conference attempt anything which the law of the Church says Annual Conferences cannot do? The editor of the Arkansas Methodist says not; the presiding Bishop said that it did. The editor of the Methodist has such implicit confidence in the judgment of "the Texas editor" that he appeals to him to say whether the Arkansas editor or the presiding Bishop is right. "The Texas editor" is willing to arbitrate but asks first to be allowed to see the document. O, no! says our brother editor, you can decide as well without the document as with it!

Doctor Millar, before the Church will take seriously your charges of "arbitrary power," etc., etc., against Bishop Morrison, you will have to produce the document which he ruled off the conference floor. And your sense of fairness should lead you either to do this or to retract.

ARE WE AMERICANS?

Americanism at this moment finds its noblest exponent in President Woodrow Wilson. If we would know what Americanism is, we need only to turn to the latest American note to Germany, which we publish elsewhere in this issue. Americanism is synonymous with respect for law and the rights of humanity. America stands undaunted in its support of recognized law among the nations of the earth and the inalienable right to life. For these principles America's first citizen has stood and still stands. America is the one neutral to whom the smaller neutral nations can look as the champion of international law and the rights of humanity.

The position of President Wilson has aroused the wrath of "hyphenated" Americans who threaten his administration by foreign-born voters now in this country. The German-American Alliance is particularly active in its efforts to use the two million German voters in the United States for the embarrassment, if not the defeat, of our American President. Moreover, German citizens and even German officials have been engaged in plots to destroy property and otherwise intimidate the American Government. Even a foreign neighbor nation has

been incited to make war upon our citizens.

What answer the German Government will make to our President is not known as we write, but we do know that an hour for the testing of American patriotism has arrived. We do know that a sifting time has come when it will soon be known whether Americans will put America first. And we do know that every true American will repudiate any candidate for office who seeks to embarrass our President in this time of crisis in the life of the nation.

The New York World printed in its Sunday issue a letter from ex-Governor O. B. Colquitt to A. G. Koelble, of New York, in which Mr. Koelble is asked to intercede with Bernard Ridder, editor New York Staats-Zeitung, and W. E. Isman, President of the German Alliance, in behalf of Mr. Colquitt's candidacy for the United States Senate. Mr. Colquitt enclosed a list of German papers published in Texas and asked that the gentleman named address letters to the German editors in Texas in behalf of his candidacy.

The mere soliciting of German votes is nothing against Mr. Colquitt, but the ground of his appeal is that he has been severely attacked by a competitor for the office of Senator because of his "disagreement" with the President. Mr. Colquitt thinks and says to his confidential German friend that his "disagreement" with the President of the United States as to his foreign policy should entitle him to the support of the German voters of Texas. In other words, Mr. Colquitt's repudiation of Americanism as interpreted by Woodrow Wilson (he thinks) should bring to him the German suffrage of the State.

Mr. Colquitt goes before the Democrats of Texas seeking the high position of United States Senator and he seeks to commend himself by his denunciation of an American President and appeals especially to German voters with whose Fatherland our nation is now in a controversy of the greatest character! We ask, indeed: Are we Americans?

A VITAL MATTER.

On Saturday, May 6, Democratic conventions will be held in every precinct in the State. At these precinct conventions delegates will be elected to the county conventions which are to be held on the following Tuesday, May 9. At these county conventions delegates will be elected to the State convention which is to be held in San Antonio, May 23. The State convention, in turn, will elect delegates to the Democratic National Convention and will select the National Democratic Committeeman who will represent Texas in the National Democratic Committee for the next four years.

That the liquor traffic is preparing to dominate these conventions there can be no doubt. The very life of the liquor traffic is now in jeopardy and this the liquor men know. The fight waxes hot all along the line—county, State and Nation. Prohibition Democrats, therefore, must be on their guard. The dependable Prohibition Democrats must be at these conventions. The whisky rule in Texas must be broken. Prohibition Democrats four years ago made the nomination of Woodrow Wilson possible. The whisky traffic is without patriotism and can be depended upon to be subservient to the German Alliances which are demanding Mr. Wilson's political destruction. Shall America be for Americans? Shall America be forever dominated by the whisky power? These questions will be determined, in so far as Texas is concerned, largely by the actions of the coming precinct, county and State Democratic conventions.

We heartily endorse the position of Home and State that our precinct and county and State conventions shall adopt the following resolution:

"Resolved, That we are opposed to the selection of any man as a delegate from Texas to the National Democratic Convention whose past political record shows that he is subservient to the organized liquor traffic in politics, and that we instruct our delegates from this precinct to vote in the county convention for a resolution instructing our county delegates to the State convention at San Antonio, May 23, in selecting delegates to the National Convention to vote only for men, whether prohibitionists or anti-prohibitionists, who are politically independent of the brewers and liquor dealers, and to vote for no man who is affiliated with or dominated by the liquor traffic in Texas politics or who has ever been connected in any way with its political payrolls."

RESULTS COMING IN.

It is difficult to tabulate accurately the results of the great Evangelistic Campaign. Sometimes pastors report only the number of conversions and reclamations and sometimes only the number received into the Church. However, that our Church in the Southwest is in a period of gracious revival the reports clearly indicate. Cleburne reports a revival, held by Bros. Ham and Ramsey, in which there were more than a thousand conversions. The Dallas District reports nearly one thousand additions to the Church as the result of the Win-One Campaign. Other reports indicate six hundred and twenty-five conversions and accessions to the Church. The total news items which have come under our eye this week indicate more than twenty-five hundred conversions, reclamations and accessions to the Church.

We are hoping that our presiding elders will send us statements for their districts, and we here insert the report of the Dallas District, Rev. O. F. Sensabaugh, presiding elder. The figures, as given by Dr. Burgin in the News, are as follows:

"Cedar Hill 7, Cole Avenue 17, Brooklyn Avenue 20, Grand Prairie not heard from, Ervay Street 89, First 53, Forest Avenue 40, Grace 145, Munger Place 51, Oak Cliff 104, Oak Lawn 64, St. John's 36, Trinity 106, Tyler Street 120, West Dallas not heard from yet, Maple Avenue 2, Duncanville 19, University 34, Mallalieu 35, Cochran's Chapel 7, Tabernacle 32; total 961."

The total Sunday School attendance in the Dallas District last Sunday was 5570.

We cannot refrain from saying that Bishop Mouzon did his full share of work in the campaign. For one week he preached at 10 o'clock each morning at First Church. The audiences grew until the auditorium was taxed to its utmost capacity. The sermons were characterized by great simplicity and great power. The Bishop preached upon the fundamental themes of Christianity such as the forgiveness of sins, etc. We have never seen audiences more deeply stirred nor have we ever heard quite the equal of the sermons preached.

A SUNDAY AT MANSFIELD.

We spent Easter Sunday with Rev. C. N. Morton at Mansfield. Mansfield is a town of about 1000 population and is situated on the H. & T. C. some twenty-two miles from Waxahachie.

We were the guest of Dr. and Mrs. W. B. McKnight in their beautiful home. We have long felt at ease among physicians and their families, for we ourselves came out of a physician's home. More delightful hosts we have nowhere found than at

Mansfield, and the friendly visit will long be remembered.

Sunday morning the Church was filled with an eager and attentive congregation. Rev. C. N. Morton is in his first year at Mansfield and is in great favor with his people. His exemplary life and his sound preaching have greatly impressed his charge. Many kind things were spoken in our ear concerning the fine work of this noble pastor. The services Sunday morning were gracious. The reception of our theme and sermon was all that one could ask. "The Resurrection of Jesus" is always an engaging theme. We shall long remember the precious hour in the morning at Mansfield and the electrical storm in the evening.

NEW PRESIDENT STATE UNIVERSITY.

The election of Dr. R. E. Vinson, of Austin, to the presidency of the State University will give great satisfaction to the entire State. Dr. Vinson is a rare combination of faith and learning and of business ability and high ideals. He is too broad to be sectarian and too deep to be latitudinarian. He is young enough to possess deep sympathy with youth and old enough to appreciate the wisdom of age. We congratulate the Board of Regents, the State and the Church upon the selection of a man so capable to direct the destiny of our young men and young women.

REV. O. A. SHOOK DEAD.

Rev. O. A. Shook, superannuate member of the Texas Conference, died recently at his home in Houston after a lingering illness. He was born in Cass County, Texas, March, 1845; converted in July, 1857, and joined the Church immediately upon his conversion; licensed to preach September 16, 1868; admitted on trial into the Northwest Texas Conference, 1871; ordained deacon November 30, 1873, and ordained elder November, 1875; appointed to Rockwall Circuit 1872, and received 120 members that year; served Palo Pinto Circuit in 1873; served Mt. Calm Circuit in 1874, on which circuit he built a church and had eighty conversions; served Fort Graham Mission in 1875, and because of failing health was supernumerary from 1876-79; located in 1880 and was readmitted in 1881; served Sugar Loaf Circuit in 1882, where one church was built and some sixty conversions were reported; served Plum Creek Circuit 1883, reporting eighty-five additions to the Church at the end of the year; served Senter Pit Mission 1884, Dickson Mission 1885.

Bro. Shook died as a superannuate member; of the Texas Conference, the date of his transfer not being known to us. He was a faithful man and everywhere lived an exemplary life. His memory is blessed. He leaves a wife to mourn his loss. We extend to her and other loved ones sincerest sympathy.

MRS. C. R. WRIGHT DEAD.

The death of Mrs. C. R. Wright, wife of our pastor at Central Church, Fort Worth, was a great shock to thousands of friends. The burial was had in Corsicana on the 17th. We had not known of her sickness and were not prepared for the announcement of her death. Sister Wright was a true itinerant's wife and will be mourned by every charge where her husband has served as pastor. The Advocate extends deepest sympathy to the stricken husband and children and prays blessings upon them in this hour of their sorrow.

PERSONALS

Rev. W. E. Lyon, presiding elder of Big Spring District, has closed his second round on his district and reports progress everywhere.

Rev. Sam G. Thompson, presiding elder of the Brownwood District, writes us a note concerning Dr. Ivan Lee Holt's recent visit to his district. He says: "Dr. Ivan Lee Holt, of the Southern Methodist University, spent last Sunday with Rev. E. R. Stanford, our pastor in Ballinger, Texas. Dr. Holt de-

HAVE PURE BLOOD

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lighted two great audiences with extraordinary sermons characterized by fine scholarship and evangelistic fervor that was most pleasing."

Rev. O. T. Hotchkiss, of Nacogdoches, was a pleasant caller this week. He has just closed a good meeting in which he was assisted by Rev. J. W. Fort. We were glad to see him.

Rev. Josephus Lee, Commissioner for the Orphanage, was a pleasant caller this week. He is doing good work for our wards at Waco and is in love with his work.

Dr. T. F. Brewer gave a fine historical account of our First Church at Muskogee upon the dedication of the new building by Bishop Hoss a few Sundays ago.

Professor T. W. Shannon, President of the Practical Eugenic Movement, favors us with his address on "Did God Make Woman to Be Morally Superior to Man?" We shall read it.

Dr. John H. Dye, of Searcy, Arkansas, is Brigadier General of the First Brigade of the Arkansas Division of the United Confederate Veterans. Dr. Dye is a veteran both of Church and State.

Rev. Lawrence L. Cohen, Jr., has been given a fine reception at Epworth Church, Chickasha, Oklahoma. He has one of the prettiest church edifices in the Connection. We wish him great success.

Rev. J. V. Davis, of Caddo Mills, called this week. He is one of the Advocate's good friends in North Texas and is planning to increase his list. He has just closed a meeting, assisted by Rev. Leonard Rea.

Dr. A. L. Andrews, of Wichita Falls, has recently conducted a meeting in his Church at which there were eighty-one accessions to the Church. Brother B. R. Ellis led the singing. We congratulate this fine pastor.

Rev. C. L. Browning, of Milford, called this week. He has a pleasant charge and the work of the Church is prospering in his hands. He looks carefully after every interest of the Church, and he preaches like a Bishop.

Mrs. G. B. Carter, wife of Rev. G. B. Carter, our pastor at Byers, has recently undergone a serious operation in the hospital at Byers. Brother Carter reports her as resting well. The Church will pray for the speedy recovery of this noble woman.

Dr. W. F. McMurry, Corresponding Secretary of the Board of Church Extensions, sends out a handsome invitation announcing the dedication of our new Church Extension Home in Louisville on May 7. A fine program has been prepared for the occasion.

Bishop E. D. Mouzon's "Francis Asbury," a booklet of some sixty pages, is a most discriminating account of our pioneer Bishop. Bishop Mouzon has performed a real service in reviving the memory of a man who was as tireless as Wesley and as godly as St. Paul.

The recent death of Mr. J. E. McAshan, of Houston, removes from Texas one of her noblest citizens and from the Church one of her staunchest supporters. Dr. Sam R. Hay, for four years Brother McAshan's pastor, says of him: "J. E. McAshan combined with rare literary taste practical business acumen and with it all was a devout Christian and a loyal Methodist." The Advocate extends sincere sympathy to the stricken family.

From the Lubbock Avalanche of April 20, it is learned that Rev. O. P. Kiker, our pastor at Lubbock, tendered his resignation to the presiding elder at a special meeting of the District Conference. Rev. Kiker resigned in order to move to a higher altitude with Mrs. Kiker. The Avalanche says: "He goes from here to points in a higher altitude where he expects to take his wife who is just being released from a sanitarium in Denver, where she has been under treatment for about a year, the physicians recommending that she remain in a higher altitude than this."

Vice-President J. D. Young, of Texas Woman's College, advises the Advocate that the baccalaureate sermon will be delivered by Rev. George S. Sexton, pastor First Methodist Church, Shreveport, Louisiana, in the Polytechnic Methodist Church, May 28, 11 a. m. The sermon to undergraduates will be delivered by Rev. Joe F. Webb, pastor of the First Methodist Church, San Angelo, Texas, Sunday, at 8 p. m. Mr. Ben J. Tillar will deliver the baccalaureate address Monday, the 29th, at 11 a. m. Mr. Tillar is a very prominent capitalist of the city of Fort Worth and a member of the Board of Trustees of T. W. C. Mr. Tillar is a loyal friend and supporter of T. W. C. Each year he endows ten scholarships to be awarded to worthy girls who are not financially able to secure an education, and in addition to the scholarships he subscribed \$4000 during the recent campaign of the College for \$100,000. The Commencement occasion bids fair to be one of the most enjoyable in the history of the institution.

DAWSON 100 %.

Rev. I. E. Highower reports his entire Board of Stewards now on Advocate list. Who's next? Let the good work go on.

COWETA, OKLA., 100 %.

Rev. E. H. Creasy, pastor at Coweta, Okla., has not only his stewards but every official, lay leader, president Epworth League, etc., on the Advocate list.

Wesley Bible Class Federation, May 10 to 12, 1916, Fort Worth, Texas

PROGRAM.

Time: May 10-12
PLACE: CHAMBER OF COMMERCE.
Wednesday, May 10.
 8:00 p. m.—Opening Service, Rev. M. S. Hotchkiss.
 8:15 p. m.—Addresses of Welcome: For the Church, Dr. John R. Nelson. For Fort Worth Bible Classes, Judge W. Erskine Williams.
 8:35 p. m.—Responses: For the Church, Rev. E. Hightower. For the Federation, President W. S. Rowland.
 9:00 p. m.—"Great Movements in the Church," Dr. Charles D. Bulla.
Thursday, May 11.
 Tarant, Ellis, Navarro, Hill, McLennan, Limestone, Bell, Williamson and Coryell County Day.
 Theme: Bible Classes and Social Welfare.
 9:30 a. m.—Devotional, Rev. C. C. Hightower.
 9:45 a. m.—The Saloon, President W. S. Rowland.
 10:05 a. m.—The Ballot Box, Walter Asher.
 10:25 a. m.—What Can Men's Classes Do for Boys? Hon. G. W. Barcus.
 10:45 a. m.—What Can Women's Classes Do for Girls? Mrs. J. W. Downs.
 11:05 a. m.—Service of Song.
 11:10 a. m.—The Bible Class in the Country Church, W. E. Hawkins.
 11:10 a. m.—The Bible Class in the Country Church, Rev. J. E. Crawford.
 12:00 —Recognition of Delegates by Counties.
 12:15 p. m.—Appointment of Committees and Adjournment.
 2:30 p. m.—Devotional, Rev. C. R. Wright, D. D.
 2:45 p. m.—Group Conferences: 1, Methods of Teaching, C. H. Nichols and W. S. Rowland. 2, Seniors and Intermediates, R. N. Walker and W. E. Hawkins.



3:30 p. m.—Work of Committees in Bible Classes: 1, Adults, Dr. Charles D. Bulla. 2, Seniors and Intermediates, Miss Florence Colston.
 4:00 p. m.—General Assembly, Reports from Classes. "Some Things Our Class Has Done," led by Rev. E. Hightower.
 5:00 p. m.—Summing Up, Dr. Charles D. Bulla.
 8:00 p. m.—Song Service.
 8:15 p. m.—Devotional, Rev. J. B. Berry.
 8:30 p. m.—The Bible Class and the Church Paper, Rev. W. D. Bradfield.
 9:00 p. m.—Fishing for Men, Dr. Ivan Lee Holt.
Friday, May 12.
 Johnson, Parker, Hood, Somervell, Young, Palo Pinto, Erath, Hamilton, Stephens, Eastland, Comanche, Brown, Coleman and Runnels County Day.
 Theme: Bear Ye One Another's Burdens.
 9:30 a. m.—Devotional, Rev. J. T. Curry.
 9:45 a. m.—How Can the Bible Class Help the Sunday School, R. S. Tate.
 10:05 a. m.—How Can the Bible Class Help the Superintendent, Walter Crow.
 10:25 a. m.—How Can the Bible Class Help the Church, E. Hightower.
 11:05 a. m.—Song.
 11:20 a. m.—How Can the Bible Class Build Up Itself, Hon. R. N. Walker.
 11:30 a. m.—Why Have Federations? Rev. A. D. Porter.
 11:50 a. m.—Future Federation Movement, Dr. Charles D. Bulla.
 12:15 p. m.—Recognition by Counties.
 2:30 p. m.—Devotional, Rev. Thos. Barcus.
 2:45 p. m.—Business Session, Election of Officers.
 3:15 p. m.—Reports from Classes (continued from yesterday).
 4:15 p. m.—Closing Address, Dr. Charles D. Bulla.



WESLEY GLEANERS, MAIN STREET CHURCH, CLEBURNE, TEXAS.



BUSY MEN'S BIBLE CLASS,

First Church, Weatherford, Texas.

Organized by Rev. E. Hightower about three years ago.



WORKING BOYS' SUNDAY SCHOOL,

Oscar Adewan, Superintendent, Waco, 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 CONFERENCE.

The annual meeting of the Woman's Missionary Society of the Central Texas Conference will be held in Weatherford, Texas, May 2-5. Please send the names of your delegates to Mrs. John W. Brasleton at once. The usual convention rates will be given by the railroads. MRS. JNO. BRASLETON, President.

RAILROAD RATES TO WEATHERFORD

The Texas and Pacific Railway will announce the following rates and arrangements to apply in the sale of round trip tickets to Weatherford, Texas, for benefit of delegates to the Woman's Missionary Conference. Sweetwater, Dallas and intermediate stations, fare of one and one-third, 45 cents being the minimum. Date of sale, May 1, final limit May 6. MRS. BEN HARTLEY, Publicity Committee.

BONHAM AUXILIARY.

One of the most delightful and instructive meetings of the Missionary Society of the First Methodist Church was enjoyed recently with Mrs. D. W. Sweeney as hostess. Perhaps the largest number in the history of this society was present to hear the program, which was out of the ordinary, having as guests in the city two splendid Christian women who graciously took part. Mrs. J. A. Black, of Dallas, went into detail about the workings of the Dallas Church women. Having lived here in former years she is lovingly remembered by many. The other lady was Mrs. Jennie Young who is visiting her daughter, Mrs. Dick Waller, and is widely known among the Christian people of our State. Mrs. Nannie Babb was the leader and had provided special music besides these splendid talks—a solo by Mrs. Waller and another by little Anna Douglas Evans. The hostess had no small part in the day's pleasure, having added a touch of nature with bright spring blossoms everywhere and at the close of the program served an ice course to the many guests. PUBLICITY SUPERINTENDENT.

EVANT AUXILIARY.

We have recently organized a Woman's Missionary Society at Evant, Texas, composed of seventeen members, all enthusiastic and ready to work. We have only had three meetings, but have had an average attendance of ten members. At our last meeting we elected good, live delegates to our conference at Weatherford. On last Saturday morning in an hour's time one of our members raised five dollars and ten cents on a missionary quilt for the Auxiliary. I wish all the Conference officers would write our new officers, as this is our first attempt at a Woman's Missionary Society at this place for years. Our officers are as follows: President, Miss Annie Sawyer; First Vice-President, Miss Bessie Sawyer; Second Vice-President, Mrs. S. B. Winters; Third and Fourth Vice-President, Mrs. W. C. Brooks; Recording Secretary and Treasurer, Miss Nannie Winters; Corresponding Secretary, Miss Johnnie Ward; Superintendent of Supplies, Miss Bessie Winters; Publicity Superintendent, Miss Clara Langford; Missionary Voice Agent, Miss Mattie Boykin. All the above named officers can be addressed at Evant. Pray for us in our new field of work. MISS CLARA LANGFORD, Publicity Superintendent.

PROGRAM OF SIXTH ANNUAL SESSION WOMAN'S MISSIONARY SOCIETY, CENTRAL TEXAS CONFERENCE.

Program of Sixth Annual Session of Woman's Missionary Society, Central Texas Conference, to be held in Weatherford May 2, 3, 4 and 5, 1916:

- Tuesday Afternoon. 2:30. Executive session. Tuesday Evening. 8:00. Devotional, Mrs. W. T. Hiles; greetings; response; reading, Miss Lillivere Roelins; informal social hour. Wednesday Morning. 9:00. Devotional, "Consecration," Mrs. J. P. Mussett; Sacrament of Lord's Supper, administered by Rev. L. A. Webb, presiding elder; organization; President's Message; Items of Interest From the Council, Mrs. I. B. Price; Reports: Corresponding Secretary, Mrs. J. H. Stewart; Treasurer, Mrs. W. L. Perry; Quiet Half Hour, Mrs. J. W. Downs. Wednesday Afternoon. 2:00. Devotional, "Consecration," Miss Ethel Jackson; Reports: First Vice-President, Mrs. E. A. Milam; Thirty Minutes With the Children; announcement of committees. 4:30. Committee meetings. Wednesday Evening. 8:00. Devotional, "Consecration," Mrs. J. T. Bloodworth; address, Dean E. D. Jennings, of Texas Woman's College. Thursday Morning. 8:15. Workers' Conference, led by conference officers. 9:00. Devotional, "Christian Stewardship," Miss Eugenia Smith; Reports: Superintendent of Publicity and Mission Study, Mrs. D. R. Blair; Superintendent Social Service, Mrs. John Pool; Superintendent of Supplies, Mrs. Jim Langston; Quiet Half Hour, Mrs. J. W. Downs. Thursday Afternoon. 2:00. Devotional, "Christian Stewardship," Mrs. John R. Nelson; "Poster Work" (fifteen minutes), Mrs. R. F. Brown; A Message From Our Council Visitor, Mrs. B. W. Lipscomb; Reports of District Secretaries (five minutes each). 4:30. Committee meetings. Thursday Evening. Young People's Hour. 8:00. Devotional, Mrs. Dr. Beeler; Chorus, Young People of First Church; Distribution of Honors, Mrs. J. B. Price; Song, Mineral Wells Young People; Pageant, "America on

Trial," by Young People of First Church and Couts' Memorial Quartet. Friday Morning. 8:15. Workers' Conference, led by conference officers. 9:00. Devotional, "Christian Stewardship," Mrs. W. L. Holman; Inspirational Address, Rev. J. E. Crawford, Missionary Secretary Central Texas Conference; specials; Pledge Hour; Reports: Co-operative Home, Waco; Wesley House, Thurber; Wesley House, Fort Worth (five minutes each). 11:00. Annual Sermon, Rev. W. L. Nelms. Friday Afternoon. 1:30. Workers' Conference, led by Mrs. B. C. Nettles; election of officers; reports of committees; closing words. Important! Let all delegates inquire for railroad rates, which have been granted by all lines. Will the women of Central Texas be much in prayer during the days preceding and the days of the session? The keynote of the meeting will be "Consecration" and "Christian Stewardship." MRS. W. H. MATTHEWS, Recording Secretary.

EAST OKLAHOMA CONFERENCE.

The report of Mission Study for the quarter ending with March was very gratifying. There were seventeen new mission study classes in Adult Auxiliaries, one new Young People's and seven new Junior Classes reported. I heard from twenty-four adult Auxiliaries during the quarter, but that is a very small number compared with the number in this conference. Mrs. J. C. Fowler, Mrs. Mackey, Mrs. Mercer, Mrs. Hester and Mrs. Eslick are in Atlanta, attending the Council meeting. We are indeed glad to have our conference so well represented. The Hugo District meeting will be held at Hugo, May 24 and 25 and a large attendance from the district is expected. The Tulsa District meeting was recently held, and the following report sent to me by Mrs. C. C. Prescott. "The Woman's Missionary Societies of Tulsa District held an Institute April 12, at Sapulpa, Oklahoma. "Of the ten Auxiliaries in the district seven were represented by delegates and visitors. Five delegates from the Young People's and Junior Societies of Henryetta were in attendance. The District Secretary, Mrs. B. B. Smith, of Okmulgee, presided. Committees on organization, resolutions and auditing were appointed. "The reports of delegates indicated that the work of this district is prospering. "The following program was carried out: Devotional, Mrs. Abernathy, Okmulgee; Department Round Table, Mrs. C. H. Buchanan, Henryetta; Reports, How and When, Mrs. A. Ernberger, Tulsa; Our Literature and How to Use It, Mrs. S. W. Moore, Sapulpa; Why and How to Organize a Missionary Society, Mrs. W. L. Broome, Bristow; A Message From the Conference, Mrs. J. A. Abernathy, Okmulgee; Christian Stewardship, Mrs. B. B. Smith, Okmulgee; Importance of Mission Study Classes to the Auxiliary, Rev. L. S. Barton, Tulsa. "Short talks were made by Rev. J. M. Cantrell, Conference Missionary Secretary, and Rev. J. H. Ball, presiding elder of Tulsa District. "As a special visitor we had with us Mrs. Abbie Hillerman, State President of Woman's Christian Temperance Union. "Bristow was selected as the next meeting place and as the standard of excellence for Young People's and Junior Societies includes their being represented by two delegates it was voted to select a time when school was not in session, the exact date to be set later. "Rev. L. S. Barton's sermon in the evening was intensely inspiring to all present and the music by the Sapulpa choir was greatly appreciated." MRS. H. J. FOWLER, Supt. Mis. Study and Pub. E. Okla. Conf

WEST OKLAHOMA CONFERENCE.

Mrs. C. L. Canter, Martha, Superintendent Study-Publicity. District Meetings. Mangum District at Mangum, May 3-5. Delegates will please send names to Mrs. H. B. McKnight, Mangum. The Chickasha District meeting will be held at Tuttle May 9, 10. Each Auxiliary will please send name of delegates and visitors to Mrs. F. M. Miller, Tuttle. Let us be much in prayer for these meetings that the presence of the Lord may be felt throughout the entire session of each meeting. Good Reports From Clinton District. The Clinton District Secretary, Mrs. A. J. Welch, reports a Mission Study Class at Foss with a membership double the membership of the Auxiliary. The Society at Foss was organized in January. If all our Auxiliaries could make the Mission Study membership double the Auxiliary membership, and each member of the Mission Study Class would really be seekers after missionary knowledge the problems of the Membership Campaign would soon be solved. A diligent study of missions brings information, inspiration and a willingness to serve. Mrs. Welch also reports the organization of a Society at Hammon and Lakem, each with a Mission Study Class. The district meeting will be held perhaps about the middle of the month. The date will appear later. Council Delegates. Mrs. R. M. Campbell and Mrs. C. S. Robe attended the Council at Atlanta and will bring the inspiration of this great meeting to the delegates at the district meetings. In whatever district you are, sister, see that your Auxiliary has one or more delegates to your district meeting. The Study of Missions at St. Luke's. The Mission Study Class at St. Luke's Auxiliary now numbers 125 in attendance. They dramatize each chapter of the text-book. On special occasions they have presented these dramas when the Church would be filled and the people in tears. Such work as this really provokes thought and interest,

and we believe much good will be accomplished for the cause of missions.

El Reno Young People.

Miss Eula Geery has charge of the Mission Study Class at El Reno and is doing the work well. The Social Service Committee there has decided to do some real social service work by visiting the patients in the hospital and carrying flowers to those patients who are lonely and away from friends.

Anadarko Auxiliary.

Under the leadership of our new President, Mrs. J. D. Patrick, the Anadarko Auxiliary has just celebrated an event which was the culmination of five years of continuous, unrelenting effort. The entire debt of the splendid modern parsonage was completely wiped out during the month of March. In this connection it is gratifying to report that the Anadarko charge has no indebtedness. So far as street paving, improvements and so forth, is entirely out of debt. A new church is our most crying need and logically will be our next effort. MRS. ROBERT CAMPBELL, Anadarko Superintendent Publicity.

OKLAHOMA METHODISM ENJOYING ERA OF FINANCIAL PROSPERITY.

The members of the Methodist Episcopal Church, South, and their friends will no doubt rejoice to know that the First M. E. Church, South, of Muskogee, Oklahoma, known throughout the State as the "Mother Church," has at last liquidated all its indebtedness, and that the church has been dedicated to the service of God.

This Church was organized by the Reverend Theo. F. Brewer in 1877, and the present building, which stands at the corner of F Street and Okmulgee Avenue, and cost \$25,000, was projected during the pastorate of Dr. M. L. Butler, in 1904. When it was completed there was a total indebtedness of \$16,500 against it, to which must be added the paving taxes that have fallen due from year to year, which amount to approximately \$300 per annum.

Soon after the debt was made the church "swarmed," and Saint Paul Church was organized, thus taking out of the congregation many of the wealthy members, and leaving First Church with a tremendous load to carry. The first reduction of the indebtedness was made during the pastorate of Dr. O. E. Goddard, now of Galveston, Texas, at which time the debt was decreased to the extent of approximately \$8000.

When the present pastor, Dr. C. B. Cross, took the pastorate, in September, 1915, the debt amounted to \$5400. This money has all been raised, the obligations met, and the church is now without any debt whatever. In addition to having raised this amount there has also been raised the sum of \$300 for the purpose of repairing the organ, and the church has been re-crossed.

Since Dr. Cross' pastorate began there have been seventy additions to the Church, the total membership now being 670. First Church has always had a reputation for doing things, and has been as a light set upon a hill. In the last few years its membership has been somewhat discouraged, and many felt that the debt would never be paid. This feeling was apparently shared by some of the pastors who have served the charge.

Dr. Cross is coming to be known as the "smiling preacher," and it is contended by his friends and admirers that he has more optimism than any other man in the State of Oklahoma. Be that as it may, he certainly deserves a great deal of credit for the work accomplished in the few months of his services to this congregation.

The church was dedicated Sunday, April 16, the dedicatory sermon having been preached by Bishop E. E. Hoss, and there were present with him on the platform, Dr. Theo. F. Brewer and Dr. M. L. Butler, each of whom had an active part in the ceremonies. After the sermon by Bishop Hoss the trustees were called to the chancel, and there delivered to the Bishop the building free of all incumbrance, at which time the canceled mortgage was torn into shreds and burned in the sight of the Bishop and the audience, during which ceremony some one started the hymn, "Praise God From Whom All Blessings Flow," in which the entire audience joined. The members of the congregation were greatly moved, and the day was one long to be remembered by the members of the Church and their friends.

Of those who have composed the membership, Dr. J. O. Callahan, W. N. Martin and Dr. A. E. Bonnell are mentioned as the three men to whom most credit is due for the success of the enterprise. For many years Dr. Callahan, now deceased, was chairman of the Board of Stewards, and literally poured his life and money into the work. Mr. Martin, now also deceased, was the second Sunday School Superintendent, and was a faithful man. Dr. Bonnell is the one man now living who, as a member of the Church, signed the original notes. He is the present superintendent of the Sunday School, and in that position he has an unbroken record of twenty-three years. He has more than a State-wide reputation as the Sunday School worker and enthusiast, and is a man whose zeal increases with years.

First Church of Muskogee is not the only institution of its kind in that locality which is enjoying financial prosperity. Three years ago Muskogee District was groaning under a load of debt. The church property at Wainwright was threatened with foreclosure; a mortgage suit was threatened against the parsonage at Okeah; there was a debt against Saint Paul Church at Muskogee; a \$9000 debt against the church at Tallequah, and the district parsonage was all but gone. The obligations of all these churches have been wiped out except a small indebtedness against the district parsonage, and the only obligations against the

church property in the district consist of a small indebtedness at Fort Gibson, Webbers Falls and Aususta Avenue, Muskogee. These small amounts will doubtless be met before the next session of the Annual Conference, and all this has been accomplished in spite of the hard conditions that have prevailed in a financial way during that time—the credit for which is largely due to the untiring efforts of the presiding elder, the Reverend Charles L. Brooks.

The next Annual Conference of Eastern Oklahoma will be held at First Church, South, Muskogee, and it is needless to say that the members of that conference will be graciously received and well entertained, but the membership of First Church will feel greatly relieved if, when the conference is over, the smiling Dr. Cross has not been taken from them and given to some other charge desirous of a pastor with his qualifications and ambition, to lead them out of darkness as he has his present charge. For it must be admitted that by his untiring efforts and devotion he has not only created for himself a place in the hearts of the people of his own congregation, but has established himself in the hearts of most of the Church members throughout the State. H. H. HAY.

LANQUOR AND WEAKNESS, DUE TO THE DEPLETED CONDITION OF THE BLOOD, ARE OVERCOME BY HOOD'S SARSAPARILLA, THE GREAT VITALIZER.

REPORT ON SUNDAY SCHOOL SPECIALS FOR METHODIST ORPHAN-AGE.

Turnersville Sunday School, \$4.55; Wellington Sunday School, \$10; Italy Sunday School, \$6.75; Roxton Sunday School, \$30; Robertown Sunday School, \$10; South Bend Sunday School, \$8.70; Loving Sunday School, \$10; Childress Sunday School, \$5; Crockett Sunday School \$10.50; Happy Sunday School, \$1.75; Rochelle Sunday School, \$2.50; Warren Sunday School, \$1.75; John (Rochelle charge) Sunday School, \$2.85; Cooper Sunday School, \$7.65; Bottom (Oenaville charge) Sunday School, \$3; Rock Falls Sunday School, \$1.85; Mrs. W. C. Tunswell, Stamford, \$5; Mrs. Mary Beasley, Mercury, \$3.50; Miss Lena May Weise, Calvert, \$1.50. Will others help to complete the new building? W. T. GRAY, Field Secretary Methodist Orphanage, Sta. A, Fort Worth, Texas.

A Woman's Appeal

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbagos, backaches, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 187, South Bend, Ind.



THE Advocate Machine

Is cheap in price only. Those who have used higher priced sewing machines say it is the equal of many sold for \$75.00. Our arrangement with the factory to ship direct to you cuts out the middle man's profit, and you are benefited thereby. The Advocate Machine is a NEW MODEL, DROPHEAD, AUTOMATIC LIFT and is sold on a guarantee of the factory, as well as our own. We prepay the freight from factory to your station. Remit the price, \$25.50, which includes one year's subscription to the Texas Christian Advocate. Address BLAYLOCK PUB. CO., Dallas, Texas.

Advertisement for Texas Textile Co. featuring 'FAN FREE HANDKERCHIEFS'. The ad includes a graphic of a handkerchief and text: 'THIS BEAUTIFUL FAN FREE WITH EVERY DOZEN OF HANDKERCHIEFS EXTRA FINE, PURE BLEACH, HEMSTITCHED 1/2 INCH. No. 1001 MENS SIZE 18x18 DOZEN \$1.25 No. 1000 LADIES 12x12 .75 PREPAID TO ALL POINTS TEXAS TEXTILE CO. BOX 745, DALLAS TEXAS'. The ad is framed with 'MONEY IF NOT' and 'REFUNDED SATISFIED'.

EPWORTH-BY-THE-SEA IS NOW PORT O'CONNOR.

Dear Brother Bradford: Will you kindly give me space in the Advocate to tell the Epworth Leaguers and Sunday School workers in Texas a word about our new Epworth-By-the-Sea? For three weeks and more the entire Committee on Location has had the matter under consideration and investigation. No amount of pains and time have been spared in serving those who imposed this task upon us. We have gone very cautiously and painstakingly into every phase of every proposition that came before us. After thoroughly considering the question we have selected beautiful Port O'Connor.

Port O'Connor is the most central coast town on the Texas coast, due south fifty miles from Victoria. It is on the branch line of the B. & M. out of Bloomington, thirty-five miles south. It will be found to be of more easy access than Corpus, and not so far away from the North and Central Texas folk. People from Dallas, Fort Worth, Waco, etc., can come either by San Antonio or Houston. The G., H. & S. A. out of San Antonio connects with the B. & M. at Victoria. In addition to the railroads there are the most beautiful shelled and gravelled roads one can find anywhere. The automan's haven of dreams will be found on the shelled pike from Victoria to Port O'Connor.

No, we have no shade trees there; but we have almost everything else that we want. The artesian water by actual analysis has high grading. The beach is superior to the Corpus beach. Well, I see you smile, and hear you say: "I am from Missouri." That is exactly what we want. We want to show you. Not a seaweed, shell or gravel on our beach. Our site is the highest point in that section, seagirt on two sides and looking out over seventy-five miles of the beautiful water of Matagorda Bay. There are practically no mosquitoes. So close to the Gulf—only three miles away—the mosquito does not bother here. The fishing is extraordinarily fine for two reasons: First, so near the Gulf, there are always plenty; second, when the water is rough, so that anywhere else fishing would be nil, here one can back into the inter-coastal canal, and out on the inland lakes, where the water is never rough. As to the oysters, I will ask you to write Gus W. Thomasson and W. J. Johnson at Da'las.

At the new Epworth-By-the-Sea we shall hold our this year's Encampment July 28 to August 6. We cannot set up camp on our new site; but ample and satisfactory provision will be made in the little city.

A splendid modern equipped hotel that cost \$50,000, and a beautiful \$18,000 bathhouse give guarantee that every comfort and care can be provided for all who come. There are cottages, and roominghouses, and the indomitable Hagy will have a full quota of tents. Yes, we will take care of you and make you have a good time. Begin your plans now to attend the first Encampment at new Epworth-By-the-Sea.

I will be glad to answer any inquiries. In a short time our printed announcements will be out, and full information given. Watch and read everything you see about our new Epworth-By-the-Sea.

T. F. SESSIONS.

PASSING DAY

THE WARS.

The proverbial "three score and ten," as measured by days, is the record of continuous attacks on Verdun. It is about seventy days since the Teutonic forces opened fire on the coveted French stronghold and, since then, there has been but slight intermission—intermission only long enough to bring up fresh men to meet death before the fierce artillery fire of the French. The number of men killed on both sides is greater than the entire enlistment of the Confederate Army during the Civil War. While the Germans have made some gains the goal—Verdun—is



Beautiful Gold Filled La Valliere With Neck Chain

One of the most stylish and beautiful of neck ornaments. All girls and women who like to be up to date are wearing La Vallieres. This is a handsome design, with cameo center and baroque pearl drop. Fine, gold-filled, unbreakable link chain. In novelty and beauty it is unsurpassed. Just to get acquainted, we will send you this La Valliere, prepaid for only 50c.

WRITE FOR FOLDER—illustrating newest jewelry; many beautiful things at surprisingly low prices. GRACE MFG. CO., Dept. 35, Baltimore, Md.

apparently yet far away. The Teutonic forces have employed all their greatest fighting machinery on the various attacks, but the steady artillery fire of the French has managed to check their advance beyond positions acquired early in the siege. Among the big events of the week the real surprise is the landing of Russian troops at Marseilles, France. Though welcome, they came as unexpected guests and the world is yet wondering how they managed to keep the movement of such great importance a secret. The Russians, too, have shown much activity recently and have made more than good in many engagements. The capture of Trebizond from the Turks means the practical elimination of the Turks as a real fighting force to contend with. They have pled for peace, but in this war there is no peace save a general one. There has been little of great moment noted in other theaters of war.

Great Britain is now face to face with a serious condition. Germany is charged with being responsible for a revolution that has broken out in Ireland. Following the destruction of a ship which attempted to land arms in Ireland and the arrest of Sir Roger Casement, formerly in the British Consular Service, the Irish rebels in Dublin, after serious rioting, in which many lives were lost, took possession of the city and are holding as hostages for the life of Sir Roger Casement, Lord Winborne, the Lord Lieutenant of Ireland, and the whole British military staff, together with several hundred soldiers. Sir Roger is charged with attempts to stir up revolt in Ireland and is now in custody of military authorities in London. The situation is serious indeed for Great Britain as well as the Emerald Isle.

The reply from Germany to the last word from President Wilson is now due. On this reply all the world is waiting. It may mean war or it may mean peace. It is certain that the tone of the last note could not be misunderstood. Both from Berlin and from Washington there comes assurance of a deep seated belief that Germany will yield to President Wilson's demand; but sifted to the bottom the belief is founded upon nothing more tangible than a hope—and here's hoping. Further developments in the pursuit of Villa and the relations between the United States and the Carranza Government now hang fire pending the personal discussion of the subjects by General Hugh Scott, Chief of Staff of the American Army, and General Obregon, the Carranza Minister of War. The interview between these representatives of the United States and Mexico will take place at Juarez. In the meantime Uncle Sam's fighting boys are marking time in the land of Cactus. On General Scott's report will depend the future action of the Government in Mexico.

President and Mrs. Wilson received several thousand members of the Daughters of the American Revolution at the White House last week. The occasion was the annual Congress of the Daughters and their children.

Twenty of the old-time Deputy United States Marshals, who served in old Indian Territory prior to 1897, met at Muskogee last week and formed an organization for the purpose of being included in the pension bill now before Congress.

Mrs. Alvin V. Lane, of Dallas, was among the Vice-Presidents General, elected by the Daughters of the American Revolution at the Congress in Washington last week. It was announced that \$106,239 had been raised for the Belgians on appeal day.

John Harrison Surratt, the last survivor of the corps of alleged conspirators tried for implication in the plot to assassinate Abraham Lincoln, died at his home in Baltimore last week. He was seventy-two years old. In the Civil war he served in the Confederate Secret Service.

A bill to establish twelve regional land mortgage banks as part of the administration credit legislation program was perfected by the House Banking Committee last week and will be urged for immediate passage. The proposed banks would make loans on land through National farm loan associations.

Nine survivors of a once populous tribe of Indians hitherto unknown to white men, have been found by Dr. William C. Farabee, leader of the Pennsylvania University Museum's Amazon expedition. A letter from Dr. Farabee, dated March 16, telling of this and other discoveries, has been received by the museum officials.

The famous "chicken salad" case has been set by Chief Justice Fly of the Fourth Court of Civil Appeals for May 10. The case originated with a petition in which W. T. Middleton sought to restrain H. E. Terrell, State Comptroller, from paying out of the State Treasury a small bill contracted by former Governor O. B. Colquitt on account of refreshments served at a banquet.

The creation of a National Chamber of Agriculture is proposed in bills introduced by Senator Sheppard and Representative Goodwin, of Arkansas. The bill authorizes a corporation in the District of Columbia with authority to organize State, county and precinct or township Chambers of Agriculture. Only farm owners and farm workers will be admitted to membership.

Simultaneous flag raising ceremonies at San Jacinto Day in San Antonio and Philadelphia, the birthplace of Texas and American Independence, respectively, constituted a unique celebration. An American flag, gift from Independence Hall, Philadelphia, was hoisted over the Alamo and at the same time a Texas flag a gift from the Alamo, was raised over Independence Hall. An impressive demonstration followed the singing of Texas songs.

Efforts are being made to have Congress pass the Tillman bill making Confederate soldiers and widows of soldiers beneficiaries of the fund of \$100,000,000 collected from Southern farmers after the war as a cotton tax. The Supreme Court of the United States has declared the tax illegal. The money thus collected cannot be returned to the tax payer because they or their legal representatives are unknown. Representative Tillman's bill proposes that this fund be disposed of by giving each Confederate veteran or widow \$500 in cash and a pension of \$30 per month. Various Confederate Camps throughout the State are memorializing members of Congress to support the bill and thus insure a much needed help to the old soldiers and widows of the "Lost Cause."

Supporters of the contention that Francis Bacon was the author of the works of William Shakespeare has received judicial backing in a decision rendered by Circuit Judge Richard

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S. Tuthill, of Chicago. The declaration was made in dissolving an injunction issued on the petition of William N. Selig, motion picture manufacturer, to restrain George Fabyan, publisher, and Kate E. Wells and Elizabeth Weis (Gallup) from completing the publication of a series of books supporting the Baconian theory.

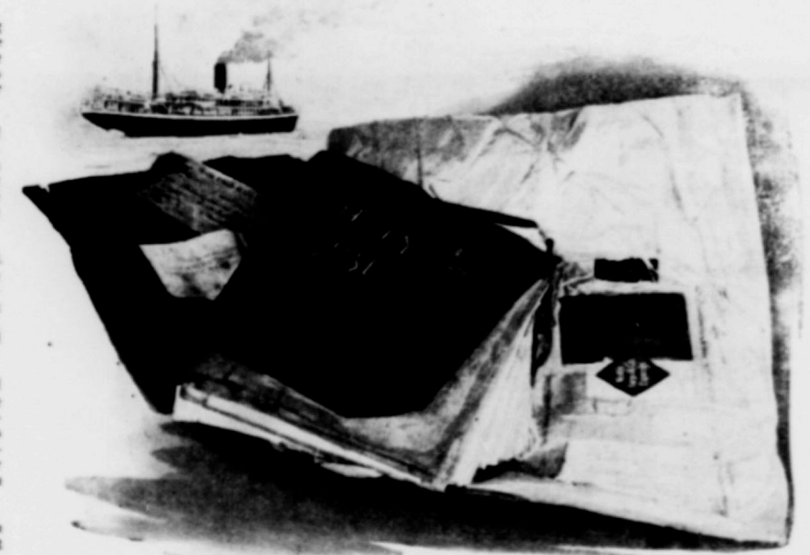
Senate Democrats in conference last week decided to enact into law the House bill repealing the provision of the Underwood-Simmons tariff law which would have placed sugar on the free list May 1, 1916. By a vote of two to one the Senators voted to abandon the bill adopted by the Senate as a substitute for the House bill. The substitute provided that the present duty of 1c a pound on sugar should be continued until 1923. The result of the action will be to continue the existing duty indefinitely.

Reclamation of 1,000,000 acres in Texas subject to annual overflows would be worked out under an amendment by Senator Sheppard to the river and harbor bill offered recently, that directs the Lord of engineers to survey the Brazos, the San Antonio, the Colorado and the Trinity for that purpose. The engineers are

requested to report a plan for flood protection and to determine the extent to which the United States should co-operate with the States and other communities or interests in carrying out such plans.

A pearl estimated to have been formed 5,000,000 years ago, and said to be the oldest specimen of its kind in the world, has been found by a Stanford University student. The pearl and cockleshell in which it was embedded reached Stanford in a consignment of geologic material from the coast of the State of Washington.

The Quaker Oats Co. is not operating in violation of Sherman Act according to a decision handed down at Chicago by Judges of the United States Circuit Court of Appeals. The finding came after two days of argument based upon testimony taken in various cities of the country since the suit was filed in June, 1913. The specific charge against the Quaker Oats Company was that in buying two plants and the trademarks and good will of the Great Western Cereal Company it entered into a combination in restraint of trade, which put it into control of nearly 90 per cent of the rolled oats business.



FAMILY BIBLE SAVED WHEN THE "FALABA" SINKS

On February 24, 1915, one of the Chicago mail-order houses received an order for a Family Bible, from a customer in far distant Sierra Leone, West Africa. Conditions for shipping goods to foreign lands were then and still are very discouraging. But the big Chicago mail-order house has an Export Department whose watchword is "Get the goods to destination if it is within the range of human possibility."

This Family Bible was a bulky book, which when packed for shipment, weighed eleven pounds. It was included with a number of other packages in an express shipment for Liverpool, England. There the shipment was received by an agent, who removed the parcels and deposited them in the British post, to be forwarded to their final destinations.

In spite of the well-regulated system of modern merchandising, of the efficiency of the British postal service, and of the sacred traditions that cling to the Good Book, it was doomed to adventure and mishap.

The seas all about the coast of Great Britain were thick with hidden perils. The agencies of death and destruction were everywhere. The Bible, tucked away within a stout mail bag, was on board the ship "Falaba." While that unfortunate vessel was still within a few miles of the British coast, she was sunk by an enemy torpedo.

Now comes the remarkable part of the story. Perhaps the very nature of the Good Book was a protection to it. Perhaps Providence especially guided the hand of the man who sent this particular torpedo on its way, for part of the torpedo must have torn open the mail bag and thrown the package containing the Bible free of the "Falaba" when it took its death plunge.

The package containing the Bible finally floated to shore and was lucky enough to be picked up on the beach by a conscientious Scot. Noting that the wrapper bore the Liv-

erpool agent's name and address, the astute ladde returned the package to the Liverpool office.

Upon receiving the package, the agent wrote the mail-order house in Chicago, asking for directions for the disposal of the package. The Chicago house asked for the return of the war-scarred Bible at once. Its value to them as an addition to the collection of relics and souvenirs held at their Chicago headquarters was at once apparent to them.

Last week the Bible that had defied a torpedo to sink it, arrived in Chicago. It was somewhat water-soaked, to be sure. Not exactly as "good as new"—but nevertheless a Family Bible with the print plain and legible—still capable of telling the greatest story ever written.

In the meantime, in far-off Sierra Leone, Mr. J. Terry Morgan waited patiently for his Family Bible. In "Darkest Africa," the people learn to do without many things. But Mr. Morgan did not want to do without his Bible.

It had not arrived three months after he had ordered it. That was a delay he had never known Montgomery-Ward to permit before. So Mr. Morgan wrote, asking why he had not received it. Before his letter reached Chicago, however, Montgomery-Ward & Co. had sent him another Bible, explaining what had happened to the first one.

But not even the second Bible reached Mr. Morgan in time for him to read it. The best speed of railroad and steamship was not equal to the task of getting the long-wished-for Book to him in time. Early in June, his mother wrote the following letter:

"I beg to report to you the death of my dear son, J. Terry Morgan, who departed this life on the 23rd of May, 1915. I feel it as a duty to give you this information, he being one of your customers."

Needless to say, Montgomery-Ward & Co. treasure the Bible as one of their most valued relics.

April 2 Below our Con numbers I took t through Minutes: Centenar St. Paul, Grace, B First, M First, Trinity, First, F Galloway Centenar Johnson, Union S Green M Travis S St. Luke First, A First, A Woodlav Mulberr; Tryon S Park St First, H Court S W. Mark Thomas' Travis I Church First, D First, A Tulip St First, I Linwood Batesvil First, A Centena Main S Trinity, Epwort First, C Centena Central, Winfield First, S Hartfor Moores' Court S State S South I St. Ma First, 1 St. Pa Rutted St. Pau Central Wichit Centen Sulphu First, J North Plainvi Bland, South Wesley Louisa, St. Lul Morgar Marvin Davids Belm May Day, an League serve t some ve they ca urge all serve t League money Texas, Board of President B A U. on EP AND term. will

INTERESTING FIGURES.

Below is a list of the pastors in our Connection whose membership numbers 1000 or over in each charge. I took this list down while looking through the late copy of the General Minutes:

Table listing pastors and their membership numbers. Includes entries like Centenary, St. Louis (2626), St. Paul, Atlanta, Ga. (2253), Grace, Bluefield, W. Va. (1791), etc.

R. E. PARKER, Belmont, Texas.

LEAGUE ANNIVERSARY.

May 14 is Epworth League Anniversary Day, and we would be glad indeed if every League in the Texas Conference would observe this day.

A. T. WALKER, President Epworth League Board, Texas Conf.

BIRMINGHAM

AND RETURN

\$18.15

ACCOUNT

U. C. V. Reunion

On Sale May 13, 14, 15, 16

LIMIT MAY 25TH

May be Extended to June 14th

H. & T. C. City Ticket Office DALLAS, TEXAS

EPWORTH PIANOS

AND ORGANS for home and churches sent on approval. Factory prices and easy terms. Send for free catalog State-wide piano or organ. Williams Piano & Organ Co., Dept. R. Chicago.

COMMENCEMENT WEEK OF SAN ANTONIO FEMALE COLLEGE.

The twenty-second commencement exercises of San Antonio Female College will begin Thursday, April 27, with the annual Students Reunion at 4 p. m. in the College Reception Hall.

Friday, April 28, at 1 p. m., nearly a hundred alumnae of the College will have their annual banquet in the Wolff & Marx Tea Room.

Saturday, April 29, the Art Exhibit will be given in the Reception Hall, and at 8:30 p. m. the Physical Training Exercises will be given in the Auditorium.

Sunday, April 30, at 11 a. m., in the Auditorium, the Commencement Sermon will be preached by Rev. C. M. Rabe, pastor of West End Methodist Church.

Monday, May 1, 8:30 p. m., the Vocal and Elocution Recital.

Tuesday, May 2, 8:30 p. m., Annual Concert.

Wednesday, May 3, Commencement Day. 10 a. m. Reading essays. 8:30 p. m. Graduating exercises; address by Judge J. O. Terrell.

All exercises, except the Students' Reunion and the Alumnae Banquet, are open to the public and all friends of the college are cordially invited to attend as many of them as possible.

The graduates are as follows: Bachelor of Literature—Miss Selma Borroum, Pettus, Texas; Miss Janie Dickinson, San Antonio; Miss Louise Russell, San Antonio; Miss Laura Jim Collard, San Antonio; Miss Dora Krause Goldthwaite, Texas; Miss Roberta Stovall, San Antonio; Miss Marianna Curry, Yoakum, Texas; Miss D'Jelma Petrie, Floresville; Miss Gussie Worrall, Seadrift, Texas.

Bachelor of Music—Miss Marianna Curry, Yoakum; Miss Jessie Thomas, Louise.

Graduate in Voice—Miss Edna Mumme, Kenedy.

Graduate in Physical Training—Miss Mariana Curry, Yoakum; Miss Anne de Prasin, Lake Charles, Louisiana; Miss Alva Kuykendall, Cherokee, Texas.

Graduate in Bible and Sunday School—The B. L. Class: Miss Alva Kuykendall, Cherokee; Miss Minnie J. Jones, Cartta Valley, Texas.

METHODIST ORPHANAGE.

In my articles on the Methodist Orphanage I am trying to place some facts before the readers of the Texas Christian Advocate that our Methodist people ought to know.

In these articles I wish to state what our Church has in the Orphanage at Waco. Few of our people know that we have a plant worth from \$175,000 to \$200,000 at Waco.

This property consists of a little farm of forty-four acres of very valuable farm land, one and a half miles north of Waco.

This little farm, with as much more rented from year to year, is cultivated by the larger boys in the Orphanage.

Pleanty of corn, oats, hay and other farm products are raised to feed the thirty-odd head of fine Jersey cows, which furnishes the Orphanage with all of its milk and butter.

Also there are forty to seventy-five hogs that are raised, fattened and killed, besides horses, chickens, etc.

The farming gives employment and training to the boy in a very practical line of activity and enables the big boys at the Orphanage to earn the larger part of their expenses.

The campus of thirty-seven acres is located in North Waco. On the campus there are two large brick buildings, finished, furnished and occupied. These buildings are occupied by the manager and family, assistant manager and family, matron and from 170 to 180 children, besides the office, chapel for religious services, class rooms for school work, kitchen, dining room and every foot of floor space is occupied.

The Pauline Vaughan Building, the new building of which you have heard so often and the most beautiful building on the campus; stands unfinished and the walls make their mute appeal in behalf of the many homeless children who have a right to protection from our Church.

The most valuable asset at the Orphanage is the 170 to 180 fatherless and motherless boys and girls who are being well raised and trained there. Practically all of these little fellows are sound in mind and will make useful men and women.

No more Christ-like service is being done by the Church than is being done at the Orphanage for the orphan boy and girl. The hardest part of all the work is to turn away from our Orphanage homeless children, as the manager is compelled to do every week.

Over 200 homeless children were turned away in the year 1915. What a splendid opportunity our Church has for investment in character! This is not only a great opportunity, but a solemn obligation. Remember that with the present equipment at the Orphanage our Church can't take care of more than one-half of the orphan children in Texas whose parents, one or both, were Methodist.

Can we do less than provide for our own? If you have ever heard the heart-cry of the orphan, if you are interested in the orphans, will you not help us finish this new building? When you read this, write your check for as much as you can give and send it to us. Help us now.

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

CARD OF THANKS.

We take this means of expressing our sincere thanks to the many friends who have tendered sympathy in our sad bereavement sustained in the going of our dear little Edwin Mouson, and pray the blessings of a loving heavenly Father upon one and all.

REV. AND MRS. ALBERT A. PUCKETT, AND CHILDREN, Boswell, Oklahoma.

TEXAS CONFERENCE.

To the Preachers of the Texas Conference—Dear Brethren: Please give your people a chance to make at least a freewill offering to the Church Extension Loan Fund on May 7.

All the money contributed will be added to our Conference Loan Fund. Many of you will want help through this fund and we want to help you but we must have the money first. You, with the whole conference, ordered this collection.

Send money to Dr. W. F. McMurry, Louisville, Kentucky. E. L. INGRAM, Secretary of Board.

CLASSIFIED ADVERTISEMENTS

In this department may be advertised anything you want to buy, sell or exchange

The rate is TWO CENTS A WORD. No advertisement is taken for less than 50 cents. Cash must accompany all orders.

In figuring cost of advertisement each initial, sign or number is counted as one word.

We cannot have answers addressed to us, so your address must appear with the advertisement.

All advertisements in this department will be set uniformly. No display or black-faced type will be used.

Copy for advertisements must reach this office by Saturday to insure their insertion.

We have not investigated the merits of any proposition offered in these columns but it is intended that nothing of a questionable nature shall appear. You must make your own trades.

AGENTS WANTED.

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

BARBER TRADE.

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

EVANGELISTIC.

D. V. YORK, Evangelist, Eldorado, Okla. 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.

HANDKERCHIEFS BY MAIL.

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.

DISTRICT CONFERENCES.

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

Table listing district conferences and dates. Includes entries like El Paso, at Van Horn (April 26), Sherman, at Bella (April 26), Terrell, at Roysse City (April 26), etc.

NOTICE, CISCO DISTRICT.

I wish to say to the pastors, subscribers to S. M. U. and candidates for scholarship, that I expect to begin about the 1st of May, and make a tour of the district in the interest of the Scholarship Campaign. I trust that all friends of our great school will help to make it a success in our district, and secure a scholarship for some worthy boy or girl who cannot attend the University without it.

JOHN G. POLLARD, Special Representative S. M. U.

TEXAS CONFERENCE BROTHERHOOD.

On the night of the seventeenth Brother O. A. Shook died at his home in Houston. It is impossible for me to get the address of all the members of the Brotherhood. Especially is this true of the laymen. If you do not receive a card by the time you read this be sure and make your remittance at once.

H. T. PERRITTE, Sec. 933 Roberts Ave., Beaumont, Texas.

SUNDAY SCHOOLS, OKLAHOMA.

To All the Sunday Schools of East Oklahoma Conference: The Sunday School Board of East Oklahoma Conference has provided for each Sunday School twenty-five copies of Children's Day programs free and we urge each Sunday School to write Smith & Lamar and they will mail them to you direct.

J. C. CURRY, Secretary and Treasurer.

HELP WANTED.

THOUSANDS MEN AND WOMEN WANT. 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.

ICELESS REFRIGERATORS.

UNIVERSAL ICELESS REFRIGERATOR, only \$4.50, lasts ten years. Satisfaction guaranteed. Full particulars free. BURLISON AND COMPANY, Waco, Texas.

PAMPHLETS.

TEN new, original, striking, Bible arguments for sprinkling as the future, universal mode of baptism. By an immersionist. Large, double column, 16-page pamphlet, 25c. \$10 for a Bible refutation. CLEARWELL HOUSE, Champaign, Ill.

POTATO PLANTS.

WE CAN supply now all demands for Nancy Hall, Dooley Yam, Porto Rico Yam and Georgia Yam sweet potato plants; 100, 40c; 300, \$1; 500, \$1.50; 1000, \$2.50, delivered; and Dwarf Stone, Dwarf Champion, Beauty, Acme and McGee tomato plants; 100, 35c; 250, 75c; 500, \$1.25, delivered. Plants well packed in strong baskets and orders filled promptly. HESS PLANT FARM, Milano, Texas.

REAL ESTATE.

THREE LOTS, near Southern Methodist University, at less than the price of two. For particulars, write Box 51, Route 1, Frost, Tex.

TWO lots near Southern Methodist University at a sacrifice sale. Face south, near business section. Well located. Must sell. Address BOX 282, Floydada, Texas.

MARRIED.

LEE-GASTON.—April 16, 1916, at the home of the bride's parents, Gause, Texas, Mr. Henry O. Lee and Miss Blanche O. Gaston. Rev. John W. Wardlow officiating.

Mangum District—Third Round.

Table listing names and dates for Mangum District. Includes entries like Elmer, at Veldell, May 6, 7; Olustee, May 13, 14; Lonewolf, at Lonewolf, May 14, 15; etc.

Ardmore District—Third Round.

Table listing names and dates for Ardmore District. Includes entries like Hickory, May 6, 7; Wynnewood, May 6, 7; Eimore, May 7, 8; Davis, May 13, 14; etc.

Big Spring District—Third Round.

Table listing names and dates for Big Spring District. Includes entries like Andrews, at Shafter's Lake, May 27; Seminole, at Bessie, May 28; Gail, at Murphy's, June 3, 4; etc.

Choctaw District—Third Round.

Table listing names and dates for Choctaw District. Includes entries like Antlers Cir., at Sugar Loaf, May 13, 14; Hugo-Bennington, at Kullichito, May 20, 21; Idabel Cir., at Bokechito, May 27, 28; etc.

MISSIONS IN THE SUNDAY SCHOOL

Rev. J. E. Crawford.

That was a tragic event in the world's history when seventy thousand children from Germany and France crossed the Alps and knelt on the shore of the Mediterranean Sea, asking God to open up the way to the glorious event in the history of the Holy Land. But it will be the most Christian missionary enterprise when the thirty million Sunday School children of today enlist in an intelligent, prayerful, whole-hearted crusade to evangelize the world. "The evangelism of the world in this generation" was first the slogan of the Young People's Missionary Movement, and then of the Laymen's Missionary Movement and when it becomes the slogan of the Sunday School Missionary Movement the kingdom of God will receive its mightiest impetus for advance.

The place of missions in the Sunday School is fundamental. Its obligation is inherent. Its claim is paramount. The missionary purpose is the motive in organizing Sunday Schools and the justification of their existence for service in the extension of Christ's Kingdom. Missionary instruction is elemental and primary in such training. It cannot be regarded in the same light as Bible geography, temperance, Church doctrine, polity, or history. For missions is the central theme of the Bible, and the missionary spirit is the normal spirit of the standard Sunday School. The worship of the Sunday School includes the singing of hymns, prayer, the reading of the Scriptures, and offerings. Through all these features the missionary spirit should be introduced and fostered, cultivated and developed in a natural way. Likewise in the individual classes as well as in the public exercises of the School the command, duty and privilege of missions should have loving and frequent emphasis. For the lesson of all lessons, the aim of all aims, the fundamental of all fundamentals converge in Christ's plan and program for the world.

The Sunday School is the cradle of missions. The foundation of missionary progress lies in systematic and thorough education. To train a generation in missionary intelligence and liberality we must begin with the young. This is the only way to banish the anti-missionary spirit from the Church. It is the only way for Christian teachers and leaders to discharge their duty to the scholars and followers committed to them for instruction and guidance. For the children and youth of our land have a right to learn about missions because of what missions will do for them as well as what they may do for missions. Think of how much they would miss if missions is left out of their lives—a knowledge of the greatest living issue and a passionate interest and zealous part in the greatest enterprise in the universe. When the principles and facts of missions are understood, the obligation is evident. For all those who really and truly love Christ must manifest that love by obedience to His will. The purpose of missionary education in the Sunday School, then, is not to raise money, but the purpose in raising money is to serve as one of the educational means in rearing a Church. The value of such giving is twofold; it stimulates interest in the cause and creates the habit of missionary giving. No other cause is so great an incentive to unselfish giving. The responsibility of the missionary cause must rest chiefly upon the Church, but the training up of a membership which shall be willing to support that cause lies chiefly in the hands of the Sunday School. If you want it to be just as hard ten, twenty, or thirty years from now to raise the benevolences as it is today, then neglect to train the children in the all-important habit of missionary giving. Paradoxically speaking, the time to get a man's money is before he gets himself. It is far easier to get him to decide to make a contribution to the missionary cause before he gets the money than after he gets it, and the younger he is the more likely he is to reach that decision. It is estimated that the Christian people of our country own thirty-four billion dollars worth of property, which sum is increasing at a rapid rate. In a few years the boys and girls of our Sunday Schools will control this wealth, and if we teach them now to give their pennies, nickels and dimes, after a while they

will put in their thousands and millions.

We have hardly begun to realize and appreciate our missionary opportunities in the Sunday School. The General Conference, recognizing the situation, has enacted legislation looking toward more thorough missionary education and greater missionary efficiency in the Sunday School. Every Sunday School is to be regarded by virtue of its existence as a missionary society; it is enjoined upon the preacher in charge to see that a missionary committee is appointed in the Sunday School, a missionary program rendered one Sunday in each month, preferably the last, and that the offering taken on that day is forwarded through the Conference Treasurer to the Board of Missions for use in our general work; it has also enacted the following: "Let the Sunday School Board and the Board of Missions prepare for adoption in the Sunday School such suggestive policies as to missionary education, effort, and offerings as they may from time to time agree upon." In obedience to this injunction of the highest tribunal of our Church, these two Boards have worked out a missionary policy for the Sunday School and are now offering it for adoption. They propose a course of study on each of our seven mission fields. The plan is to take up one field a year until the round has been made. China has been selected as the field to be studied this year. Accordingly, in addition to the regular monthly missionary program a course consisting of a full quarter's lessons has been prepared for the adults, Senior and Intermediate departments of the Sunday School, which may be used as a substitute for or in connection with the regular international or graded lessons. "A New Light in an Old Land" is the title of the booklet for Seniors and Adults, and "Heroes of Faith in China" is the title of that for the Intermediates. These two books were prepared by Dr. E. L. Pell, than whom we have no better man in the Church for this work. "Boys and Girls of Two Great Countries" is the booklet for Juniors which contains twelve programs for use on the twelve missionary Sundays of the year, and "About Little Folks in China" is the title of twelve programs for the Primaries. This is an ideal opportunity to missionarize the oncoming generation of Methodists. Why not adopt this program in full and thereby seize such a golden and portentous opportunity. From its inception the Sunday School has been studying the world-Book, but it has neglected the study of the world-field. We should study the world-field along with the world-Book. It was our Lord and Master himself who commanded mission study. "Lift up your eyes and look upon the fields," He said, and He also said "The field is the world." I verily believe that if every Sunday School in the Southern Methodist Church will adopt and carry out this program of study for the next seven years, it will revolutionize our missionary interests and transform our whole Church. Don't wait until next year to get your School to line up with this movement, for if you do, then it will be a year behind.

Such an extensive and far-reaching program of missionary instruction will without question beget a new sense of missionary obligation. And this new sense of missionary obligation will manifest itself in enlarged offerings to missions and other causes also. Therefore, such a program of missionary education would be incomplete without a corresponding financial policy. Consequently, these same two Boards have worked out the financial policy best adapted to the Sunday School itself and most in harmony with the needs of the missionary cause. It is the verdict of observation, experience and psychological study that to win and arouse the interest and enthusiasm of the young a worthy and attractive object must be presented which will appeal to the imagination as well as the judgment and conscience. The special object system for the Sunday School is the most effective in securing increased offerings to missions, and in making converts to the missionary principle for life. So every Sunday School in Southern Methodism is asked to work this year for China—the field as a whole, or some special object in that field. In view of the pressing demands upon the Parent Board growing out of the fact that providential openings have made it necessary for that Board to depend on specials for about one-third of its annual budget,

and in view of the urgent calls that have had to be held in abeyance, the Sunday School Board and the Board of Missions have agreed that the money raised by the Sunday Schools this year cannot count on the assessment. This is in accord with the spirit of the Discipline, and the provision passed by the last General Conference found in paragraph 264, which says, "It is urged that, as far as possible, the missionary offering in the Sunday School go as a freewill offering, and not be used to meet the missionary assessment upon the congregation." Undoubtedly our legislators intended that the General Board of Missions should have three sources of income—the Leagues, the Sunday Schools, and the every member canvass. Now the Sunday School is chiefly a Foreign Missionary Society under the law and economy of our Church; that is, the Discipline clearly and specifically directs that the missionary offering of the Sunday School shall be forwarded through the Conference Treasurer to the Board of Missions for use in our general work. Since this is true, there are two errors which many of us have commonly and innocently made. The first is to apply the Sunday School missionary offerings on the Conference collections indiscriminately. The second is to use these offerings solely in paying the foreign mission assessment, thus depriving the Board of its prorata of the moneys obtained through the every member canvass. There is another fact which must be taken in connection with these: the Church which pays its assessment for foreign missions through the Sunday School or League is discounting its offering to our general missionary work ten per cent. For the Discipline requires the Board of Missions to pay ten per cent of the aggregate amount raised for missions in the Sunday School to the Sunday School Board, and ten per cent of the amount raised in the Leagues for missions to the League Board. It is now apparent that we not always dealt fairly and squarely with the Board which is charged with our heaviest responsibility. It has often happened that every penny which the Parent Board has received from a charge has come from the Sunday School, its prorata of every member contributions being diverted to other channels. In many instances this Board has received nothing from the Leagues, not a dollar from the every-member canvass, and only a part of the missionary offerings of the Sunday School, and that part had to be discounted ten per cent. Is this right, is it just, is it fair? Let every charge in the Central Texas Conference correct or avoid these errors this year, and let every Sunday School work for China. The ideal plan is for the regular fourth Sunday missionary offerings to be directed to China as a freewill offering, and that you seek to enlarge those offerings by choosing a special. The next best plan is that you present the China Special as a special strictly, and raise any amount you can for this field over and above what your School pays on the regular missionary assessment. The third plan is that you observe China Day; render a program on China and let the offering of that day go as a special to China. To facilitate this June 25th has been designated as China Day, in order that every Sunday School in our Church may be brought into the swing and sweep of the China movement. When the missionary offering is applied on the assessment we must be careful to remember that it cannot be prorated on the benevolences generally but must go to the General Board for use in our general work.

A certain Superintendent asked each class in his School to select one scholar to answer this question: "Why do I like to attend Sunday School?" Every pupil in responding spoke of a desire to bring their offerings in order that heathen boys and girls might hear about Jesus. More than seventy years ago in a village Sunday School in Maine a seven-year old boy saw a missionary chart and heard a missionary lecture. The chart represented the heathen world by a large black surface and indicated those who had been converted by a small white spot in the center. He was so impressed that when he went home he knelt down and prayed, "O Lord, help me to make that white spot larger." Five years ago that boy gave five thousand dollars to help forward the Laymen's Missionary Movement, and his annual contributions to missions in the Church to which he belongs aver-

age one thousand dollars. But the greatest result of missionary teaching in the Sunday School is not the contributions of money but the contribution of missionaries. In a tiny little prairie town in Kansas a woman who had a sick child at home was asked to help in Sunday School. What could a woman with a sick child do in a little town? She organized the children into a mission band, and taught them missionary lessons, and read them missionary stories. She got them to study the needs and support a Bible woman in China. That was about thirty-five years ago. Out of that class of tiny little tots, besides many doing service for God at home, two went as missionaries to Africa, two to the Philippine Islands, and one to Alaska. The one who went to Alaska wrote to her old teacher, "I can never forget the little mission band. In that little band you made us feel like we should be missionaries." That woman in that little town in Kansas by her influence is touching three of the continents of the world.

Waco, Texas.

CHURCH EXTENSION FUNDS.

By Bishop Collins Denny.

One of the greatest movements in the Church, within our life time, has been the organization and the work of the Board of Church Extension. We did not begin this work too soon. It is surprising that we did not begin it sooner, because the day has long passed when we could do our work effectively without church buildings. This is a matter that ought to interest every member of the Church. Even a little help from each one will bring surprising results. It is cheering to think that each of us will have some part in all the success that will attend the work of the Church in every one of the buildings into which our gifts may go. We shall have an interest in every conversion that shall take place in each of these Churches, and indeed in all other good work done in the Church. Only eternity can reveal how much our gifts to this cause will mean. Very earnestly I hope that each of our people and preachers will give hearty co-operation to the effort to increase the funds to be placed at the disposal of the Board of Church Extension.

HOLINESS IS HAPPINESS.

There is in man instinctive feeling that he ought to be happy. The old Epicureans were shallow in their philosophy, but they were right in their impression that somehow life as a whole should be joyful. We are made to be glad—yet so great is the strain of life, so many are its sorrows, so numerous are the temptations to pessimism, that half the time we live underneath the clouds, when we should dwell on mountain-peaks above them. It is only now and then that some of us ever gain the transfiguring vision that for the Christian the life rhythms are really running in the major and not in the minor key. As a matter of fact, many are sorrowful because they are selfish. We are indeed made to be happy; but the abounding, perennial joy is to be found only in obeying the commandments of God, and suffering all the holy pleasure of His will. It is only the good life that can be the glad life. Multitudes, chasing delusive pleasures, miss this truth, and so lose both their fortunes and their souls. Holiness and happiness are indissolubly joined together. There was once a dear old mother in Israel whose philosophy in life was summed up in the saying, often on her lips, "It is best to be good!" Goodness brings gladness—try it, and see!—Zion's Herald.

"Anything that keeps a man from giving himself to God is at enmity with the man whether he knows it or not."

Constipation.

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

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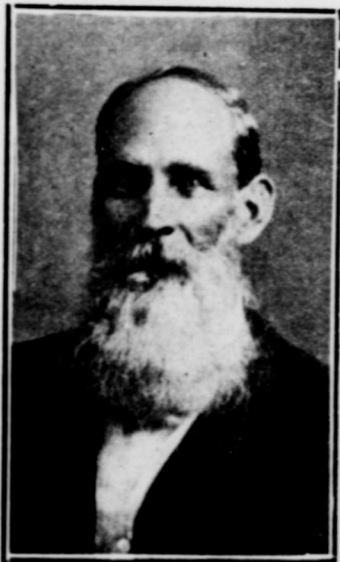
OBITUARIES

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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.



REV. RICHMOND NOLLEY BROWN.

Rev. Richmond Nolley Brown was born in Milton County, Georgia, December 29, 1839. His parents were of English descent; his father was born near Culpepper Courthouse, Virginia, in 1787, and his mother was born in Georgia in 1800. His father was a well-to-do farmer and gave his children such advantages as the time afforded. Brother Brown's parents were Methodists of the older type, having been converted and received into the Church under the ministry of Rev. Dr. Lovick Pierce. He was dedicated to God in infancy by baptism and when twenty-six years of age he professed faith in Christ and joined the Church of his parents. He served four years in the Confederate Army and was wounded at Murphreesboro, Tennessee, in December, 1862. After the war he engaged in the mercantile business one year and taught school two years, he having had the training afforded by the public schools and a year and a half in Emory College, Georgia. He was married to Miss M. A. Cady in Milton County, Georgia, June 24, 1866. To this union were born five children—Walter, Nolley, Geo. P., Mrs. E. E. Emerson and Mrs. Walton Bussey, all of whom, with his good wife, survive him. He was licensed to preach by the Quarterly Conference of Alpharetta Circuit, North Georgia Conference, July 30, 1870. He moved to Texas in 1871 and located at Duck Creek, now Garland, in Dallas County. He was recommended by the Quarterly Conference of Dallas Circuit for admission on trial into the North Texas Annual Conference and was received on trial in October, 1871. He was received into full connection at Dallas in 1873. Was ordained deacon November 3, 1871, by Bishop H. H. Kavanaugh, and elder at Paris, Texas, November 7, 1875, by Bishop Geo. F. Pierce. He served the following charges: 1871-72, Sycamore Mission; 1872-73, Bois d'Arc Mission; 1873-74, Honey Grove Circuit; 1874-75, Dodd City Circuit; 1875-76, New Boston Circuit; 1878-81, Decatur Circuit; 1881-82, Rosston Circuit; 1882-85, Decatur Circuit; 1885-87, Sherman Circuit; 1887-88, Jells and Savoy; 1888-89, Rockwall and Garland; 1889-1891, Brookston and White Rock; 1891-92, Deport Circuit; 1892-94, Bonham Circuit; 1894-95, Ben Franklin Circuit; 1895-96, Pattonville Circuit; 1896-98, Deport Circuit; 1898-99, Whitesboro Circuit; 1899-1901, Aubrey Circuit. At the session of the conference held in 1901 he was granted a superannuate relation and a year or so later moved to Sherman where he lived until God called him home on Monday, April 10, 1916, he being at the time 76 years, 3 months and 11 days of age. He says of his life and experience: "God has been gracious to me through all these years and when I have been tempted to take a local relation and try to accumulate something with which to support myself and dependent family, my noble, self-sacrificing wife would encourage me to press on in the itinerant ministry, trusting in the promises of God. In the years of itinerant service I haven't missed a Quarterly Conference, District Conference or Annual Conference, and after an experience running through all these years, I don't believe I could have done anything that would have been better for me, my family, my country, or the human race, than to have been an itinerant Methodist preacher." Brother Brown was a thoroughly loyal and consistently faithful and successful preacher. His was a fruitful ministry—one year alone he had over 200 conversions and 176 additions to the Church. He served with fidelity on many of the Conference Boards and committees and was always dependable and trustworthy. He was an active and intelligent Mason and rendered invaluable service in the different Masonic lodges of which he was a member. His funeral was held from Travis Street Church, Sherman, at 3 o'clock, Tuesday afternoon, April 11, 1916, being conducted by the writer, assisted by several of his brethren of the ministry and the Masons having charge at the grave. Perhaps the one word which will best sum up Brother Brown's life, the outstanding characteristic of his life, is the word fidelity. As a son, husband, father, citizen, patriot, soldier and a minister of the Gospel of our Lord, in all these relationships he was faithful and having been faithful "unto death" has received his "crown of life." He died very suddenly, having been taken off in an instant, but his life is the only testimony we need and we know that he has gone to be with God. He was a man of singularly artless and child-like faith. Humble, sweet-spirited, cheerful,

uncomplaining, he has left to his family and to the Church and to his brethren of the ministry a rich heritage of a worthy and useful and well-spent life. May God the Father bless and sustain his good wife, who has been bedridden for over five years, and his children during life and may they and we, his brethren of the ministry, all come at last "unto the city of the living God, the heavenly Jerusalem, and to the innumerable company of angels to the general assembly and Church of the firstborn which are written in heaven."

ROBERT GIBBS MOOD.

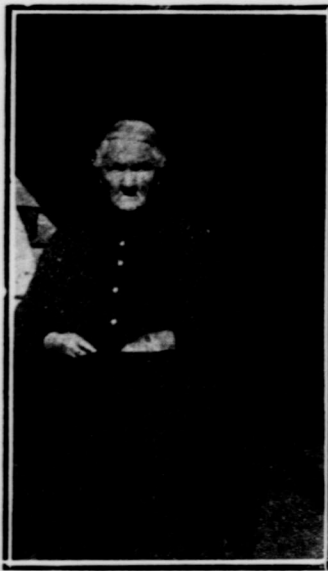
THOMAS M. McCLURE.

In the death of Thomas M. McClure there passed on and up one of the very best laymen that ever blessed the Methodist Church in Texas. Thirty-one years ago I became his pastor. Five years later his presiding elder, and again his presiding elder during the years 1910-11-12-13. At our first meeting in 1885 began an acquaintance that grew and waxed into mutual confidence, friendship, love. I knew him through thirty-one years as I have known few men. He was never anything but just plain Tom McClure. It would have been an affront to his sturdy sense of propriety to have dubbed him "Colonel" or "Major" or "Captain" or "Judge" McClure. Though worthy of any title or worldly honor he sought them not. He was a wise man. In all my long years as pastor and presiding elder, I do not recall any layman with whom I took counsel more than with T. M. McClure. If change in pastors was to be made in his charge, I consulted Tom McClure. If it was to change in the boundaries of his circuit, I consulted him. If friction came anywhere I sought him, and with his aid never failed of proper adjustment. He was possessed of great native ability, to which he added years of careful culture, until his mind was a treasure house of useful knowledge. He knew the Holy Scriptures, and they made him wise unto salvation. He knew and loved the doctrines and Discipline of the Methodist Church. He was a theologian. He knew and gave the full approval of his splendid intellect, and the love of his regenerated and sanctified heart to the theology of his own Church, and knew and respected the theology of other orthodox Churches. He kept fully abreast with every movement of his Church, and backed them with the full weight of his influence, and always with, and often beyond, his ability with his money. He had a sound Christian experience. He knew God and Jesus Christ whom he had seen. His daily walk was a walk with God. He "walked in newness of life" and knew little of the gloom of the backslider. In this walk he obtained and maintained the fullest confidence of the brethren and had sweet fellowship with them and with the Holy Spirit. He was a patriot who knew and loved the Constitution and government of his Nation and State. He was a Democrat in politics. He was on the moral side of every issue and gave his support only for good men in office. He took a lively interest in State and National government and in the men who governed. He knew and could give you the names of almost every man in the United States Senate, and those who had been for the past thirty or forty years, and the important measures they had stood for. His knowledge of the larger body, the lower house, was almost as accurate. He had also a large knowledge of "world affairs." He knew the names of the world's greatest leaders, past and present, and what they stood for and what they had accomplished. He knew the men who had led and shaped the religious thought of the world. I have spent parts of many days and many nights in his home and never knew a more unpretentious and think I never knew a more entertaining host than Brother McClure. T. M. McClure was born in Murray County, Georgia, September 14, 1840. Moved to Fayette County, Alabama, when two years old. When twenty-one years of age moved to Drew County, Arkansas, from which place he entered the Confederate Army. Part of his soldier life was spent as a nurse in the army hospital, where he ministered with great skill to the physical and spiritual needs of the sick and dying. The war over, he came to Texas and settled in the Mount Zion community in Cherokee County. He was converted when fifteen years of age and at once joined the Methodist Church, and when he came to Texas he identified himself with "old Mt. Zion Church" and served God in it for about fifty years. During all these years he was an honored, efficient and faithful officer in it. He was steward, Sunday School superintendent, trustee, class leader, recording steward, district steward and secretary of the Church Conference. He filled all these at some time, and frequently several of them at the same time. He was married to Miss Mary J. Ramey, in Titus County, Texas, October 5, 1866. The fruit of this marriage was five sons and two daughters. One of the sons died at two years old. The other six children live. His first wife having died he married on June 21, 1882, Mrs. Mary E. Tullis, and to them were born two sons and two daughters. For about forty years he had been a subscriber to and constant reader of the Texas Christian Advocate. On March 11, 1916, the end came and a capital citizen, a good neighbor, an affectionate husband, a tender, loving father, a devout Christian, without a shadow of doubt, in the old home where he had lived the past thirty-nine years he fell on sleep, leaned his head on Jesus' breast and breathed his life out sweetly there, being 75 years, 5 months and 26 days old. He leaves his widow, ten children, and many grandchildren, and a very wide circle of friends, who miss him, but know where to find him. His children are substantial citizens. One son, Rev. J. T. McClure, pastor of our Church in Roswell, New Mexico, is one of our most efficient preachers and ranks deservedly high among the leaders of our Church.

J. T. SMITH.

JONES—Earth is much poorer and heaven vastly richer by reason of the fact that Brother J. S. Jones has gone to his reward in the home beyond. Measured from an angle, Brother Jones was a great man. He was great in body and mind and spirit. He loved his home, his Church and his country. He was born in Alabama in 1847 and came to Texas before he was grown, spending most of his life in Williamson County. Two children, a son and a daughter, preceded him to the better world, while his wife and little grandson remain to represent the family on this side of the river. Oh, how we miss Brother Jones from his beautiful home, from his Church and from the busy walks of life. He has only fallen asleep to awake where he is face to face forever with the Lord. We know where to find him.

J. J. CREED, Pastor.



MRS. W. C. SUTPHEN.

Sarah Wilson Oxsheer was born in Monroe County, Indiana, June 21, 1829. Her father moved to Tennessee in 1833 and to Texas in 1855. She was married to W. C. Sutphen September 13, 1857, and to this union three children were born, two of whom died in childhood, the second son, G. E. Sutphen, still lives to mourn the loss of a sainted mother, who had lived with him all his life. They have always had the same home. God grant that it may be so in eternity. Besides her son she leaves ten grandchildren and nine great-grandchildren. Her husband died at Little Rock, Arkansas, in 1862, a member of the Confederate Army. She was converted in Tennessee at the age of eighteen and joined the Methodist Episcopal Church in 1842, two years before the division. She had been reading the Texas Christian Advocate for over sixty years, having received it before leaving Tennessee. Hers was a beautiful Christian character and to be in her presence and converse with her was a benediction. Everybody loved Grandma Sutphen and each one who knew her felt a sense of personal loss at her going away. With a rich, ripe experience of the love of God and a long, beautiful, well spent life, who now can grudge to her this surcease from earthly sufferings, seeing we know she has entered into rest? Thank God for such a life as hers on earth, and the hope of meeting her again in the afterlife. She died in great peace on April 4, 1916, and was laid to rest inlatan Cemetery the next day. Goodnight, Grandma, for a little while! We will meet you in the resurrection morning. Her pastor,

S. B. COX.

GARRETT—Brother F. M. Garrett was born in Summerville, Georgia February 8, 1847. From thence he came to Texas and settled in the Osage community near Weimar, where he has lived for a number of years. He was baptized and received into the Methodist Church in July, 1893, by Brother H. M. Haynie. Brother Garrett was a man of good character and clean habits. He was true to his Church and to his fellow men. He was the very breath of kindness, the soul of honor. It was the good pleasure of the Heavenly Father to call him into the immortal fellowship of the saints in glory on March 25, 1916, and his spirit took its flight to the place of many mansions, ever to be with Jesus whom he loved and served. Brother Garrett leaves two children and a number of grandchildren and two brothers to mourn their loss, but before he departed he asked them not to weep, stating that he was ready to go. He was laid to rest in the Masonic Cemetery at Weimar on Sunday evening, March 26. A large circle of sorrowing friends followed him to his last resting place. The funeral services were conducted by the writer, assisted by Rev. Brother Isaac Sellers. His pastor,

ROY G. RADER.

KINDRED—Hon. Joseph C. Kindred was born February 3, 1841, in Russell County, Alabama. He was a son of Rev. Alexander Kindred, a Methodist preacher of the early days of Texas. Brother Kindred came to Texas with his father when a lad of about thirteen years. In 1867 he was happily married to Miss Bettie Tooke, daughter of John and Martha Tooke. He was a lawyer by profession. Had a sound knowledge of law and was honorable in his methods, stood well among his lawyer friends and clients and was loved by all who knew him. He served five years in the Commissioner's office, twelve years as Alderman in his town, four years as Mayor of the city, and was twice elected to the Legislature. He was a reader of the Texas Christian Advocate and a friend to the preachers. Some three or four years ago he and the Methodist pastor of his town (Weimar), Mr. W. C. Crebb and Prof. J. W. Holt, had their offices together, which Mr. Kindred said was "headquarters for religion, law, politics and general usefulness." But the office is now closed. Two of the quartet have passed away, Crebb and Kindred, but the usefulness and influence of that company of four abides with us still.

ROY G. RADER.

HOLCOMBE—Harriett E. Holcombe (nee Adkins) was born March 10, 1841, in Dekalb County, Georgia. She was married to J. J. Holcombe in August of 1859. Through this union she became the mother of ten children, five of whom preceded her in death. She professed religion and joined the Methodist Church when a girl fourteen years of age. In 1904 she moved to Texas and in 1914 to Sherman, Texas, at which place she lived until the day of her death, March 21, 1916. She was living with her daughter, Mrs. T. A. Miles, at the time of her death. In 1901 Sister Holcombe was left a widow by the death of her husband. Her long and changing life was characterized by faith in God and fortitude in Christian duty. In her life she heeded the injunction of St. Paul "to be steadfast and immovable." And we feel sure that she found quiet waters and an easy crossing as she left this world. The Lord bless the children who are left behind and grant that each one of them may prepare to meet mother in a better world than this. She was buried in Sherman, Texas, March 22, 1916. Funeral services were conducted by the writer.

E. A. MANESS.

LARGE—Julius Park Large was born at Emory, Texas, August 26, 1895. Was converted under the ministry of Rev. M. B. McKinney at Woodville, Oklahoma, August, 1907, and from the time of his conversion until death he ever lived a consecrated Christian life. He was ever faithful to his Church vows and an honor to his Church. He leaves behind a father and mother, Rev. and Mrs. E. R. Large, also two brothers and four sisters (one of whom has since passed away) to mourn his death, as well as a host of friends who will miss him very much. But we weep not as those who have no hope, for we know where to find him. He died October 4, 1915. May the Lord comfort and care for his loved ones until we all meet in the sweet beyond, where death is not known. His brother-in-law,

C. T. JONES, L. D.

AVERY—One of the truest and best of women went to heaven about two months ago. Mrs. Tom Avery slipped across the divide and is now living in heaven. This good woman with her family had resided in Williamson County from early young womanhood to the time of her death. She was a faithful wife, a devoted mother and a consecrated Christian. In her latter years she suffered much, but bore her pain with much fortitude. About her bed gathered many loved ones and friends as her spotless spirit, having obtained its release, winged its flight into another and brighter world. Her body sleeps in the beautiful cemetery east of the city of Taylor, while her spirit basks in the presence of Jesus and the angels. Husband and children, you may find her there.

J. J. CREED, Pastor.

MATHIS—Mary Elizabeth Dishroom was born in Walker County, Georgia, January 21, 1851; was converted July 14, 1867; was married to J. F. Mathis August 6, 1868. There were born to this couple four children, of whom three live at present. This happy family came to Ellis County, Texas, in 1882, and have lived here ever since. Sister Mathis has lived a consecrated Christian life ever since her conversion and has been instrumental in leading many souls to Christ. She was true to God and her family. If we had more such people in our Churches as she was no doubt there would be more souls led to God. She had been a member of the Midlothian and St. Paul Churches for thirty-four years. Last September she was confined to her bed and had been heard praying to God to take her out of this world; she said she knew her name was written in the Lamb's Book of Life and she did not fear death. She leaves behind an aged husband, three children and many friends to mourn their loss.

G. G. MITCHELL.

O'NEAL—Amanda Aquilla O'Neal, daughter of Albert and Mary Jane O'Neal, was born in Camden City, Arkansas, 1849. Moved to Texas in 1859 and settled in Hopkins County. Married G. R. O'Neal January, 1866, in Comanche County, Texas. In 1875 moved to Taylor County, Texas. Moved to Stonewall County in 1900. Settled near Aspermont, where she lived until her death, which occurred on February 18, 1916, lamented by a large circle of friends. Sister O'Neal was converted in early years and lived a Christian life. She led her husband everywhere he went after the sad loss of his eyes by an accident. Her sightless husband and many friends attended the funeral services, conducted by Revs. J. A. Hyder, Abbott and Culwell, her pastor. She rests well in heaven, after the fulfilment of her life. Her friends will meet her again. These three preachers unite in saying that she was a kindly, faithful wife, a good neighbor, attentive to the wants of many an ignorant of the Gospel. Peace to those who wait by the river to cross over and meet her there.

LEE CULWELL.

HEROD—Lou Ella Virginia Herod (nee Merchison) was born in Houston County, June 1, 1858, and died March 28, 1916. She was converted in childhood, joined the Presbyterian Church. At the age of twenty she united with the Methodist Church at Grape-land and has been a true Christian and faithful to her Church until God said that's enough, come up higher. She was married to D. M. Herod March 23, 1882. To this union were born ten children, two of whom preceded her to the better world. She was born and reared in the same community where she died, and every one who knew her said she was a faithful Christian. She leaves a good record. She lived to see all of her children converted and join the Church. She found a pleasure in doing the Lord's work. She was sick about two months, but was faithful unto death. Her gain is our loss. We lose and heaven gains. May God bless her husband and remaining children until God sees fit to unite them in heaven, in our prayer.

PRESTON FLORENCE.

GILLASPIE—Joseph Jackson Gillaspie was born near Winchester, Franklin County, Tennessee, December 2, 1836; was converted at the age of sixteen and joined the M. E. Church, South. Feeling unworthy he withdrew, but returned again at the age of eighteen and has been a constant member ever since. He has been a reader of the Texas Christian Advocate for over forty years. He came to Texas and settled in Grayson County December 1, 1859. At the outbreak of the Civil War he organized a company of cavalry and went for enough to capture the forts of Waspatah, Arbuckle and Cob. When the company was mustered into regular service of the C. S. Army he, being crippled in both hands, was rejected. Returning he went to Walker County, where he served as recruiting officer under Mat Gary. April, 1866, he went to Madison County, later back to Grayson and finally to Winchester, Fayette County. He was married to Miss Margaret Elizabeth Brown, near Hallettsville, May 20, 1884. To this union were born two sons—N. F. and J. B.—and they adopted a son, H. Earl, at Lagrange, Texas, at the age of 78 years, 9 months, he was called, August 30, 1915, to serve in the army of the King of kings. Father and mother are both at rest in the city cemetery at Smithville, Texas, Earl at Midway, Texas.

J. B. GILLESPIE. N. F. GILLESPIE.

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

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SOME INSTRUCTIONS TO PERSONAL WORKERS.

You are endeavoring to do work that might fill the hands of angels and did fill the Savior's heart—the winning of lost souls. That you shrink from the task is to be expected and indeed, is commendable. This end can be achieved through Christ which strengtheneth you.

Your burning question is, How?

By prayer. This is one campaign where the advance begins in the closet. Pray to the Father in secret for direction, inspiration and success. Have a prayer list of prospectives, and as they are won, one by one, check off their names. Often the final surrender will be made while you and the penitent are kneeling together in prayer.

Go in Person. A proxy cannot go for you and the phone will not answer the purpose. Talk face to face as friend to friend. As surely as the sparks fly when steel strikes steel, so surely will results follow when soul comes in contact with soul. The Holy Spirit uses and sanctifies the human voice, the warm clasp of the hand, and the eye speaking to eye in his office work of reaching souls "dead in trespasses and in sin." Consecrated personality is a mighty factor in the work of human redemption.

Use Good Common Sense. Important as is your mission, and serious as is the work that engages your hands, keep on your shoulders a level head and let mother wit have full rope. Supreme moments will arrive when you will need to think twice, think hard, think fast. Strong, stubborn men and women do not give up sin and yield to Christ without a battle. Reason and conscience are both on your side, and if the case is wisely handled you will win.

Use Tact. "He that winneth souls is wise." He must be wise in order to win souls. First establish relations of friendship and good will. Let the conversation be natural, easy and lead up to the object of your visit. Having felt your way and ascertained the attitude of the person engaged, address your remarks and make your appeal according to the interest he manifests.

Use the Scriptures. "It is written" repeated Jesus when tempted of the devil. The Word of God is the sword of the Spirit. Often a text aptly quoted will flash conviction to the impenitent or bring comfort to the trembling believer. Mr. Moody in his evangelistic work would wear out nine new Bibles every year. See Todd's "One-to-Win-One" Helper, for thus saith the Word.

Press the Point. Having established a point of contact and standing face to face with a penitent soul, press the battle for an unconditional and immediate surrender to Jesus the Lord. To postpone decision may be fatal; to delay for the public service is risky. Strike while the iron is hot. The now is the day of salvation. One won is "dew on the fleece" that

God is with you in soul-winning and two won is "dew both on the fleece and the ground"—proof positive that He will be with you in winning many to righteousness. The humblest Christian and the most obscure member of the Church, Spirit-filled and with a mind to work, can be a soul-winner and have the promise "to shine as the stars forever and ever."

JOHN R. NELSON.

CHURCH EXTENSION SUGGESTIONS.

H. G. H.

Send to me for blanks to apply to General and Conference Boards—

For loans and donations to churches and parsonages.

These blanks are self-explanatory. Send to me for blank deeds containing trust clause.

For copies of the "Manual" containing all Church Extension information.

We act on applications to General Board only at annual meeting first week in March.

And on applications to Conference Board only at Annual Conference meeting.

Don't apply for donations or loans unless it is a case of necessity.

Let all small Churches that have no very great future apply to Conference Board, and large Churches—where large amounts are asked for—should go to the General Board.

Don't put a church or parsonage on a small, obscure lot—but on a big corner lot, with room for church and parsonage.

Resist the making of big debt as you would resist the Devil.

Don't bother either of the secretaries with long private letters. There is a place on the blanks for everything, therefore answer all points on the blanks.

Don't apply for loans or donations to either Board unless you can comply with every feature of the law.

Don't start to putting your church up until you have two-thirds of the necessary money in hand or good subscriptions. See Discipline.

Don't make a debt with the understanding that the Church Extension Boards will pay it.

Neither presiding elder nor preacher has any authority to promise people help from the Boards.

Don't apply for help to build a little common shack of a church.

Don't try to build a church on a subscription list. Methodist people are just as uncertain as other people.

If you owe the Church Extension Board for borrowed money for the Lord's sake try to pay the interest of four per cent.

If you fail to pay the four per cent interest punctually the law of the Boards increases it to six per cent.

Don't build a church on a piece of ground to which you have something that looks like a deed, but is not a deed.

Your deed must have the "Trust Clause" as per Discipline, or your application will not be approved by either of the Boards.

In all loans the Boards demand first mortgage, and the church must be up and insured and the insurance policy in the hands of the General Board.

All donations made by the General Board must be followed by refunding bonds in case the property may pass from the hands of the Church on defective deeds—bonds made payable by Boards of Trustees and their successors in office.

Where a Church puts mighty little Church Extension money into the hands of the Boards, mighty little attention will be paid to their applications for help.

I have on hand lots of all sorts of Church Extension literature for free distribution if the brethren will send to me for it—and now and then drop a postage stamp into their letters.

In nearly all parts of the conference the Churches are behind with interest on their loans, embarrassing the work of the General Board.

Build the walls of Zion—but as nearly as possible with hard cash—then the Boards will chink in with brick and mortar.

Bishop, Texas.

OUR CHURCH NEWS

Rev. John M. Adams, of Tyler, who is associated in evangelistic work with others, reports good revivals at Kenedy and Karnes City, Texas. As a result of these meetings there were 524 conversions and reclamations.

Out of old Trinity Church, Cincinnati, recently destroyed by fire, came six former pastors who were elected Bishops in the Methodist Episcopal Church—Bishops Foster, Clark, Ninde, Moore, Cranston, and Joyce.

The Fifth Avenue Presbyterian Church, New York City, is raising an endowment fund of one million dollars to guarantee the continuation of its work as the business district of the city encroaches upon its territory.

In the death of Mr. George Winship, Sr., our Atlanta Methodism loses one of its most useful laymen. He was active in Church work and in his service to all worthy causes. He was for many years a trustee of Emory and made many generous donations to the institution.

Rev. James W. Lee, D.D., presiding elder of the St. Louis District, will be one of the speakers at the centennial services of the American Bible Society during the session of the General Conference of the Methodist Episcopal Church. Dr. Lee is also the fraternal delegate from our Church to the General Conference of the Methodist Protestant Church.

The Methodist Episcopal Church, at its coming General Conference next month, to be held in Saratoga Springs, New York, will be called upon to elect a number of Bishops. Seven of their College have died during the quadrennium, and several of their now active Bishops will be retired automatically by the age limit law, which is seventy years of age.

The time assigned to the Sunday School Department at Lake Junaluska this year is July 11-22. The time is to be occupied as follows: (1) July 11, 12, meeting of the General Sunday School Board; (2) July 12 (afternoon), 13, Conference of Chairmen and Field Secretaries; (3) July 14-20, Sunday School Institute; (4) July 21, 22, Wesley Bible Class Conference.

Dr. Henry Anson Buttz, for thirty years president, and now president-emeritus of Drew Theological Seminary, preached the baccalaureate sermon last Sunday morning. In the evening Rev. Kyngoro Obata, professor in Aoyama Gakuin, Tokyo, and fraternal delegate from the Japanese Methodist Church to the coming General Conference, delivered the annual missionary address.

The North Carolina Christian Advocate has this to say: "Those who had the good fortune to attend the great tabernacle meeting in Salisbury speak of the great preaching of Bishop Kilgo and its profound effect upon the large congregations. A characteristic of his preaching throughout was the great themes discussed—the themes which have to do with the fundamental doctrines of the Bible as stressed by Methodism from the beginning. The effects of such

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—W. H. Hotchkiss, Cheltenham Advertising Service.

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preaching and of such a meeting cannot be estimated in any merely visible results. These effects will abide in the hearts of hundreds, and will be transmitted to the children of another generation." We have never heard a great preacher who did not in his sermon deal with a great fundamental doctrine of Methodism. How long since you heard a sermon like that?

The New York Christian Advocate says that if anyone supposes that Japan is no longer a field for Christian missions, because the Methodist Churches have been established as a self-governing body, they should note the results of a recent census of the five thousand students in the Imperial University, Tokyo; Shintoists, 500; Buddhists, 700; Confucianists, 100; Christians, 250; skeptics, 300; indifferent, 3000.

Among other big questions, the coming General Conference of the Methodist Episcopal Church will have to deal with the Advocates. Recently their Book Committee said: "We have a strong, well-edited family of Christian Advocates. Doubt has heretofore been expressed in this committee as to the possibility of the family being too large. The strict economist would reduce their number; the iconoclast would smash them all and substitute therefor a literary giant; the saner ecclesiastical statesman would lengthen their subscription list and keep an ear open and mind alert to learn what will lend to our Advocates a more compelling interest among our people. Our great Church offers a field wide enough for all these papers; they are holding their constituency as well as any other denominational weeklies, and they pay their visits today to 60,000 more homes than at the beginning of the quadrennium. We are on the rising and not the receding tide."

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