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TEXAS CHRISTIAN ADVOCATE

TEXAS

OKLAHOMA

NEW MEXICO

Entered at the Postoffice at Dallas, Texas, as Second-Class Mail Matter Under Act of Congress March 3, 1879.

OFFICE OF PUBLICATION, 1804-6 JACKSON STREET

OFFICIAL ORGAN OF ALL THE TEXAS, OKLAHOMA AND NEW MEXICO CONFERENCES OF THE M. E. CHURCH, SOUTH

Volume LXII

DALLAS, TEXAS, THURSDAY, MAY 11, 1916

Number 40

EDITORIAL

Among the questions propounded by the Bishop to preachers who are candidates for admission into full connection at our Annual Conferences is, "Will you recommend fasting and abstinence, both by precept and example?" Is it unfair to our chief pastors for us to say that we do remember when a presiding Bishop has paused in the midst of these questions to enforce the spiritual value of fasting? Certainly, at any rate, the question has been asked with comparatively slight emphasis. And while we are confessing for our Bishops we had just as well confess for ourself that the subject of fasting and abstinence has had no such emphasis in our own life as it appears to have had in the lives of many of our Methodist fathers. Is this a gain? Hardly. Only recently we have seen a fine discussion of fasting and abstinence in which it was shown that the practice, undoubtedly in recent years, has received scientific confirmation. Even so high an authority as Professor William James was quoted as saying that fasting and abstinence stir up the will to resist evil and to keep under subjection the unruly motions of the flesh. Numerous authorities were quoted to show the purely dietetic value of partial fasting and abstinence. To partially abstain from food for its dietetic value, to be sure, can have no great spiritual significance, but who will say that the saints of the past did not find renewed spiritual vigor in betaking themselves to abstinence and fasting in those spiritual crises when the body threatened ascendancy over the mind? And what if the increasing knowledge of spirit and body should show the purely scientific basis for such a regimen?

Long ago a notable scientist declared the necessity for the open mind in the study of science. The kingdom of science no less than the kingdom of heaven belongs to the humble. The childlike mind is as indispensable for the scientist as for the Christian. An utter willingness to surrender preconceived notions must characterize each, else neither shall enter the kingdom which he seeks. Intolerance is indefensible whether in the scientist or the ecclesiastic and intolerance is the perennial temptation of both. Whole generations of scientists can become as easily hypnotized by scientific theories as ecclesiastics by their notions of doctrine and polity. The body of science is no more static than the body of ecclesiastical doctrine. Scientific theories long held as statements of certain truth are as truly being overthrown today as some of our ideas about Biblical truth are being modified. We need not tell our readers that we make no professions of scientific learning, neverthe-

less, we appreciate recent statements of scientists themselves when we are told that a new physical science has emerged from the ruins of the old. We can understand them when they tell us that the old scientific dogma of the "invariability of mass" has been disproved. We can understand them when they tell us that Newton's law of motion that "action and reaction are equal and opposite" is now scientifically denied. Scientific doctrines are only so many working hypotheses and when they cease to work they are cast aside as any other useless instrument is discarded. The point we are trying to make in this paragraph is simply this: For our part we are unwilling to surrender any doctrine of Scripture which for ages and ages has borne fruit in the spiritual history of humanity at the command of any near scientist who claims to have made discoveries which invalidate the doctrine. Any way, we shall at least wait until science itself is a trifle more stable.

THE PERSONAL AND THE INSTRUMENTAL IN CHRISTIANITY.

Jesus gave lasting offense to the Pharisees when he said, "The Sabbath was made for man, and not man for the Sabbath." The statement is the announcement of a profound principle which the Pharisees had utterly forgotten. The Pharisees had hedged the fourth commandment about with all kinds of precepts lest men unwittingly violate it. Indeed, the Pharisees had treated the Sabbath as an institution so sacred that almost unconsciously they had exalted it above the welfare and spiritual enrichment of man himself. The Sabbath became an end in itself and by its own right a thing more sacred than human life.

The Pharisees of Jesus' day have not been without lineal descendants in any age of the world. No heresy has persisted longer than the heresy which treats human lives as if they were not ends in themselves and which treats mere instruments as though they were ends by their own rights. A recent author, indeed, denominates this as "the great heresy." And it is.

Jesus cared nothing for mere instruments in their own rights. The only values which he recognized were human values. To Jesus an institution was valuable precisely in the measure in which it ministered to the welfare of human life. Did it make the lives of men better? Did it give a richer content to human experience? Did it fit men to live here and hereafter? If so, Jesus sanctioned it and used it. If not, he simply passed it by. And it was this strange unconcern of Jesus for the purely instrumental which startled and even angered the Pharisees.

Jesus (let us hasten to say lest any one misunderstand us) was not teaching indifference to the holy Sabbath. Not at all.

He himself observed it, he himself used it. He frequented the synagogue on the Sabbath day; he preached sermons on the Sabbath day; and especially did he heal on the Sabbath day. The Sabbath, however, was only an instrument and it was valued not for itself but for its advantages physically, mentally and morally to men. Never did Jesus treat the Sabbath or any other institution as an end in itself. Men, human lives, were the only ends which he recognized, and all else was instrumental.

We must not shrink from applying Jesus' test to our institutions in this very day in which we live. Governments do not exist for their own sake, but for the peoples who subscribe to these governments. Laws cannot stand in their own right but only as they minister to the well being of mankind. Even the Church itself as now organized can be called sacred only as it ministers to the sacred interests of human persons. Any revolution in government, therefore, or amendment of laws or innovations in ecclesiastical organization are justified the moment it is recognized that such revolutions and amendments and innovations will conserve and enrich the lives of human beings. The only unalterably sacred thing is human life.

The criterion of all human action, then, whether individual or social, is the principle announced by Jesus in his dealings with the Pharisees. Will it, for example, be best that our American Methodisms should unite? Certainly, if thereby Methodism can more effectively conserve the moral and spiritual interests of the peoples to whom she ministers. Will it, for example, be well for us to modify our creedal statements? Yes, if it can be shown that such modifications will enlarge our accessibility to men and deepen our grip upon them for God. Will it, for example, be good that innovations in forms of Church government and in plans of Church work be made? Surely, if such innovations make it possible for the Church to do more efficiently the real work in the world which it was commissioned to do. The final test of it all is the effect, not upon the institutions themselves, but upon the palpitating, living human lives of men. The personal is supreme Christianity and all else is instrumental.

DISGUISED INFIDELITY.

The Literary Digest, April 29, quotes extensively from an article in the Biblical World in which the author would exalt Christ by mutilating the Bible. The unnamed author would "Christianize" the Bible by reducing it to about one-twelfth of its present size, and his plea for such mutilation is that "the new canon would gain in power in the same proportion in which it would lose in bulk," since "the power of

(CONTINUED ON PAGE 8, COLUMN 1)

THE BIBLE.

Its Value As a Book and As a History.

(Article II).

10. The Bible is the only authoritative book in the world that teaches and explains to us the facts of and the truth concerning the birth, life, death, resurrection, and ascension of Jesus Christ, the Savior of the world.

Read the fifteenth chapter of first Corinthians. It is one of the great resurrection chapters and establishes beyond a shadow of a doubt its absolute certainty. "But thanks be to God, which giveth us the victory through our Lord Jesus Christ." (Verse 57). Also read 1 John 3:2, as well as the entire chapter, for the full meaning of God's love for us. Our hearts throb and our blood flows as we contemplate the immensity of the teachings of these Scriptures. And we may search all the libraries of all the world and read every book in them, and nowhere will we find the full force and power and reality of what is told and promised therein.

11. The Bible is the only book in the world that can correctly instruct us in, and upon which can be based, all true knowledge of the Christian religion.

"If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." (James 1:26, 27).

If the Bible had nothing else to recommend it than the light and knowledge it holds out to us in the matter of religion alone, it would still be the greatest and best book in the world, and one to which we would be more indebted than to all other books combined. "The Bible is the treasure of the poor, the solace of the rich, and the support of the dying; and while other books may amuse and instruct us in a leisure hour, it is the peculiar triumph of the Bible to create light in the midst of darkness, to alleviate the sorrow which admits of no other alleviation, to direct a beam of hope to the heart which no other source of consolation can reach; while guilt, despair and death vanish at the touch of its holy inspiration."

"The Gospel, like the universe, is an inexhaustible and unbounded quantity. The farthest exploration leaves confines yet unexplored, vast reaches of truth yet untouched. The proper attitude of the soul before the Infinite Truth presented to it in Revelation, is not that of arrogant pride and self-satisfied assumption that it has made the final statement of the truth, but rather that of humble and reverent susceptibility, grateful for the truth that it has apprehended, but conscious of illimitable truth that is yet to follow."

"Higher Criticism."

It would be no difficult task to pursue this subject further and say a great deal more upon it, but I feel that what is already said is sufficient for the purpose I had in view in discussing it. I have neither sought nor intended to exhaust the subject, for it is inexhaustible. I know that I have merely touched upon it, and this is about all any human mind can hope to do. Only the Infinite Mind can fully comprehend it and fully explore it and fully explain it. But before I close I wish to briefly refer to what is known and spoken of as "Higher Criticism," a species of investigation and exploration that has met with more or less of criticism or laudation in recent years, this depending upon the views of the critics and the proponents of the system.

"Higher Criticism!" What is it? What does it stand for? And what are its objects and purposes?

As I have understood it I have never been one of its advocates. At the same time I have never felt any uneasiness about the Bible on account of it. The popular notion about it is that it is a kind of a propaganda among a certain class of very able and astute men who have for their object the modification and revolutionizing of many of the long-time accepted teachings of the Bible. In a certain sense this is probably true. If so, then all right, provided it is done in a proper spirit and with proper caution and will lead to the discovery of truths heretofore unknown or to the eradication of ac-

tual errors heretofore accepted. But to go any farther than this would be to commit grievous error and lead to manifest evil.

The Bible has stood the tests of all the ages regardless of the sources which they came. It will also survive the test of "Higher Criticism," so-called, in all the ways it may want to test it. It is of Divine origin and no human mind or ingenuity can ever overthrow it. According to my way of thinking, the Bible has nothing to fear and everything to gain from any "critical" source, or any other source for that matter. It stands as firm as Gibraltar and "the gates of hell shall not prevail against it."

But I repeat: What is "Higher Criticism?" Its advocates quote with favor this utterance from the pen of George Elliot: "God shows us all things in the slow history of their ripening." They also say: "God has given us many Bibles. The book which we call the Bible consists of a series of books. It is not so much a book, as the extant fragments of a literature, which grew up during many centuries. Supreme as is the importance of this 'Book of God,' it was never meant to be the sole teacher of mankind. We mistake its purpose, we misapply its revelation, when we use it to exclude the other sources of religious knowledge. It is supremely profitable for our instruction, but, as far from being designed to absorb our exclusive attention, its work is to stimulate the eagerness with which, by its aid, we are able to learn from all other sources the will of God toward men."

Again they say: "God speaks to us in many voices. In the Bible He revealed Himself to all mankind by His messages to the individual souls of some of His servants. But these messages, whether uttered or consigned to writing, were but one method of enabling us to hold communion with Him. They were not even an indispensable method. Thousands of the saints of God lived the spiritual life in close communion with their Father in heaven in ages which possessed no written books; in ages before any such book existed; in ages during which, though it existed, it was practically inaccessible; in ages during which it was designedly kept out of their hands by the priests. * * * This fact should quicken our sense of gratitude for the inestimable boon of a Book wherein he who runs may read, and respecting the main teaching of which way-faring men, and even fools, need not err. But it should at the same time save us from the error of treating the Bible as though it were, in itself, an amulet or a fetish, as the Mohammedan treats his Koran. The Bible was written in human language, by men for men. It was written mainly in Judea, by Jews for Jews. 'Scripture,' as the old theological rule said, 'is the sense of Scripture,' and the sense of Scripture can only be ascertained by the methods of study and the rules of criticism, without which no ancient document or literature can be even approximately understood. In these respects the Bible cannot be arbitrarily or exceptionally treated. No a priori rules can be devised for its elucidation. It is what it is, not what we might have expected it to be. Language, at the best, is an imperfect and ever-varying instrument of thought. It is full of twilight and gracious shadows. Vast numbers of its words were originally metaphorical. When the light of metaphor has faded from them, they come to mean different things at different times, under different conditions, in different contexts, on different lips. Language, at best, can be but an asymptote to thought; in other words, it resembles the mathematical line which approaches nearer and nearer to the circumference of a circle, but which, even when infinitely extended, can never actually touch it. The fact that the Bible contains a divine revelation does not alter the fact that it represents a nation's literature. It is the library of the Jewish people, or rather all that remains to us of that library, and all that was most precious in it. Holy men of old were moved by the Spirit of God, but as the Divine inspiration did not make them personally sinless in their actions, or infallible in their judgment, so neither does it exempt their messages from the limitation which attaches to all human conditions. Criticism would have rendered an inestimable service to

every thoughtful reader of the Scriptures if it had done nothing more than impress upon them that the component books are not one, but complex and multiform, separated from each other by centuries of time, and of very varying value and preciousness. They, too, like the great apostles of God, have their treasure in earthen vessels; and we not only may, but must, by the aid of that reason which is 'the candle of the Lord,' estimate both the value of the treasure and the age and character of the earthen vessels in which it is contained."

I have taken the foregoing quotation from the writings of W. F. Farrar, D.D., on page 217 of Volume 2 of "An Exposition of the Bible." I would suppose it fairly represents the views of the "Higher" critics as far as it goes, and it will suffice to give us at least a general idea as to what they are contending for and some of the reasons for such contention. It is a very fine literary production, and is also "catchy." These elements alone are calculated to make this so-called "criticism" very dangerous, if danger lurks in their disquisitions. As a rule, the advocates of this propaganda are men of profound learning, and it is presented in attractive form. One may well admire and enjoy the strictly literary worth of these productions, even if he cannot concur in the kind of logic running through them.

It would be mere presumption on my part, perhaps, being a layman and making no pretensions to erudition in scriptural knowledge, to undertake to condemn this new doctrine, but I can certainly, and with proper respect for the opinions of others, admonish the Christian world against a too hasty acceptance of it. The tendency of these teachings is at least a "departure" from the well recognized and generally adopted interpretation of the Holy Scripture, and they should be, and, I believe, are being, received with the utmost care and caution. As I have already stated, I fear no evil consequences to the Bible from this source in the long run, but it may be calculated to do untold injury to individuals before whatever error, if any, it may contain is discovered. The Bible has gone through many versions and may go through many more, but if so, as in the past, let it be done, not by any one man, but by a collection of the very best and wisest and most devout men that can be found. Let us imagine a new version made by a collection of these "Higher Critics," so-called. Do you suppose we would find in it anything to remind us of what the last version and the "King James'" version contain? I fear we would not recognize them as the same book at all. Personally, I would like to see them get together, representing only themselves, make a Bible just as they think it ought to be, and give us a chance to "compare notes" and see if we can find "where we are at." I must admit that, in all probability, we could then see some of the dangers of this new creed. At all events, let us "go slow," and be careful, careful, careful! "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

"That the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. 3:16, 17.)

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears. And they shall turn away their ears from the truth, and shall be turned unto fables." (2 Tim. 4:3, 4.)

J. W. MADDEN, Crockett, Texas.

DREW SEMINARY AND THE STUDENT PASTORATE.

Drew Seminary, located at Madison, New Jersey, but in the residential area of New York City, is said to be the most conservative of the seminaries of the Northern Methodist Church. There is, however, no tendency in this institution to live a life of intellectual asceticism by avoiding contact with the world of modern knowledge. Conservatism here consists not so much in getting away from the present into the good old days, as in a triumphant Christian experience in the midst of this present evil world.

A truly noteworthy faculty has been gathered here for the work of instruction. My work, of course, is

with Prof. Faulkner, of the School of Church History, and with Prof. Soper, who holds the Chair of Comparative Religions. Concerning Dr. Faulkner, the opinion that prevails hereabouts is summed up in the statement of one of the seniors: "Even if Dr. Faulkner were not a great scholar, he ought to be kept here because he is a great saint. It does my conscience good to be in his lecture room." Of the work done by Prof. Soper, who is the latest addition to the faculty, I think every student here agrees that he is an amazing success in the classroom.

The most striking feature of student life is the fact that on Friday noon there are 120 men in the seminary dining hall, and on Friday evening the number has dwindled to about thirty. I thought it was the sign of some sort of Methodist fast, but the fact is that the men have gone to their charges.

The system of the student pastorate means that men are pastors and candidates for a degree at the same time.

The effect of this system is, first of all, to make a student body. The enrollment in Drew is nearly 170, and very few of this number could have taken the training without support from a pastoral charge, or from some other source provided by the Church.

What is the effect of this system on the scholarship of the seminary? Since men spend four days out of every week in school and three on the field, there ought to be some deterioration, I thought, and in the character of work done for the degree. But this is not true, perhaps because the charge and classroom instruction fit so closely into each other. There is no time, however, to be wasted in the four days given to lectures. The result is manifest in the air of intentness in the lecture room, hard work and a good conscience provide a healthful regimen.

What is the effect on the charge? This is truly surprising, but I am assured that figures carefully gathered through the years show that on the average conversions in charges held by students are more numerous than in other charges in the conferences.

What is the attitude of the presiding elder? There are eight or nine presiding elders, or superintendents, round about that have student pastorates under their care. Of course they rejoice in the evangelistic records of the student pastors, and, in addition, they testify that many points which could not support a pastor of the usual type pay enough to keep a young man in school; and, in turn, with enthusiasm and superior training the student often builds up the appointment to the rank of a station.

In considering the attitude of the student pastor toward the system, I found that the question of greatest moment is the remuneration. Men come to Drew from Kansas, Maryland, Michigan, Iowa in large numbers and some from the Pacific Coast. Very often they have been for many years members of an Annual Conference, and many are married. In every instance the salary of the student as pastor is less than it was in the conference from which he came. This is accepted as a matter, of course, by the men themselves, who seem eager for any opportunity that fits them for higher service and a longer term of service; for if nowhere else, the trained man excels the untrained men in being acceptable for a longer period of years.

The custom among the married men is to leave their families on the charges permanently, while they live in the dormitories of the seminary from Monday to Friday. A few men live on their works and come four days in the week to the seminary.

Several charges held by students are more than 100 miles from Madison. A few are in Churches other than Methodist; a small number are in Y. M. C. A. work, and as assistants to pastors of larger Churches, and in choirs.

What is the attitude of the charge? With stewards the system is popular, perhaps because of the demand for young men, and for the further important fact that the young people are attracted and the work built up. A point gets better care from a Drew man in week ends and a four months' vacation than points on a circuit that receive only a visit every other week from a pastor.

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remarkable development of recent years, common to seminaries in the North, I am told, but particularly successful at Drew because of the painstaking attention given to the welfare of the men and their work by the faculty of the institution.

H. M. WHALING, JR., Church History and Missions, Southern Methodist University.

A FACT. A REASON. A REMEDY.

Since writing my first article, as the old woman said, "I have kept up a mighty thinking." In that article I praised the Baptists for their foresightedness and zeal, while I rather took our Church to task for the want of these things. But are the Baptists to be praised for much of their growth in many country communi- ties? Nay, but much of their so-called growth is due to an unchristian practice, that of proselyting. In fact, this is one of the fruits of immersion. This mode tends to make spiritual Ishmaelites, whose "hand will be against every man." Two Mormon Elders crossed the Atlantic and found a Campbellite Church of about one hundred and twenty members in some out-of-the-way neighborhood. These elders told this Church, "You have been baptized with the right mode and design, but those who baptized you did so without authority. We alone have that authority." It was not long until that little Church changed from Campbellism to Mormonism. These elders wrote home, and after relating the wonderful work that had been done in getting this little Church to change, said: "Tell friend Campbell to go ahead and prepare the way, and the Saints will come and gather up the fruits."

Are the Mormons the only ones guilty of this unchristian practice? What preacher of the water tribes loses an opportunity to present his mode? Every theme, however sublime, is dragged through Jordan. Even in funeral services we hear something like this: "She followed her Lord in baptism. She went down into the liquid grave." But were they to confine themselves to the sacred stand it would not be so bad. They enter our homes and use every art known, not only to get our children, but to proselyte those whose names are upon our Church rolls. Recently a lady member of my Church said of a certain Baptist preacher, "He visited our home often and really made a convenience of us. He never lost an opportunity to ridicule the doctrines of my Church. One day I gave him to understand I loved my Church and her doctrines, and he must let me alone." Another lady, reared a Methodist, and was an active worker in the Church before her marriage, said to her husband's pastor, who had been stopping with them during a meeting: "If you have come here to proselyte me and get me into the Baptist Church, you are wasting your time."

Is this spirit of proselyting confined to the ministry alone? By no manner of means. A Methodist mother, living close to a Baptist Church, asked: "Have you any tracts? These Baptist children are constantly arguing with my children and trying to get them into the Baptist Church. I want them to remain true to our Church." Scores of such examples could be given.

Have we done our duty just here? Have we not been so busy presenting the great truths of the Bible, and trying to get sinners converted that we have neglected our distinctive doctrines? Will not the results justify us in meditating upon our Savior's words: "These ought ye to have done and not to leave the other undone?" This neglect is certainly a departure from the practices of Wesley, Fletcher and Asbury. A man over forty years old, reared in a Methodist home, attended a Methodist college in Virginia, said: "I never heard a sermon on the possibility of apostasy before." That man's children, two Sundays out of a month, were attending services where they heard every Sabbath "once in grace always in grace," and immersion baptism. Who dare say that this tenderfootedness on our part, yea this sin of omission, together with the constant preaching of other Churches upon their distinctive doctrines, does not give our children an un-Methodistic bias that makes them an easy prey for the proselyter? How often do we hear

children converted at our own altars say: "I want to read a little before I join the Church?" How many demand immersion for baptism? Can you blame them? They have heard nothing else all their lives.

What seems strange is to hear one of our members say: "I do not like to hear a doctrinal sermon." Worse still, if worse be possible, the water tribes have learned to take advantage of this sickly sentiment in our Church, so that when a Methodist preacher presents a distinctive doctrine of Methodism in a Christian spirit to a Methodist congregation in a Methodist Church, they sound a wail that can be heard from Dan to Beer-sheba. There is a Methodist Church in a little village where the pastor has services one Sunday out of a month. There were some of the water persuasion who had the habit of standing on the streets and affirming that if one will read the New Testament he will be a Baptist. At a service the pastor, by request of two or three, announced, "At my next appointment I will preach upon the mode of baptism." He also read a brief as follows: "I shall endeavor to prove (1) John the Baptist was a Jewish priest and, therefore, he baptized the multitudes by sprinkling. (2) The baptism of Jesus was to set him apart to his priestly office, therefore if he were immersed he most assuredly violated every precept of Jewish law. (3) Modern immersion, laying people down upon their backs in the water for baptism, was never known before 1641. According to previous announcement, to a packed house, these and kindred subjects were discussed in a Christian spirit. But these boasters and proselyters set up a wail, and had an indignation meeting that afternoon. They talked much. At the fourth Quarterly Conference one traveled miles in a buggy to let the presiding elder know that the pastor had committed the unpardonable sin of wounding the feelings of the water tribes. A Sunday School had been organized at that place and was flourishing. The membership had more than doubled, but all this did not atone for the mortal sin he had committed. There were at least a dozen people honestly seeking light upon this question and there were children to be taught, but virtually some would rather let all these drift from us than to tell the truth, if by so doing we would incur the displeasure of these proselyters.

After all, do we want to become popular with all classes, and especially with the water tribe? We may become so by not interfering with them in their work of proselyting. I know a Methodist preacher whose friends got up a petition for his return. The conservative element signed it under a protest, but every leading man of other Churches in the town signed it. The word went up to conference, "He is so popular with all other Churches." It was known by the conservative element of his Church that the young people of his Church had drifted from under his influence. Gladly would the members of other Churches have signed a similar petition for forty years. Another preacher was preparing for conference and the Baptist bragged on him, and urged the members of the Methodist Church to try to get him back. Why? Because things were going in their favor. It is mighty fine to have the applause of everybody, but should we as preachers not remember our Savior's words, "Woe unto you when all men speak well of you?" Are we not as Methodists sent out by a great Church to look after her interests as well as to preach the Gospel?

Remedy: In addition to what was suggested in our first article, we should preach our distinctive doctrines more. I believe our presiding elder should be required to devote his second round to doctrinal preaching. I believe each pastor should be required to answer at the fourth Quarterly Conference, "What distinctive doctrine has been preached upon this year?" This would be sufficient to spike the arguments of the water tribes, cure this sickly sentimentality in our Church, and at the same time not affect the usefulness of any pastor even of a high steeple Church. Surely one doctrinal sermon a year will never affect any pastor's usefulness. Read Spurgeon's sermons and you will find that every time he could he would weave in either "once in grace always in grace," or the doctrine of immersion baptism. This would save many to

A Head of Wheat Its History



It grew on a western prairie. Nature stored its every layer with the elements we need. Each grain, at the harvest, had 125 million food cells. It was a fine example of a major food.



The farmer found the grains hard, extra large and plump. He said, "That wheat is too good to grind. It is a wheat to serve whole." So he sent it to our buyer, who shipped it to our mill.



Huge guns awaited it. The kernels were sealed up in one of them. Then the gun was revolved for sixty minutes in a heat of 550 degrees.

The moisture in each food cell was converted into steam. Then the gun was shot; the cells exploded. And the whole grains came out, airy, crisp and porous, puffed to eight times normal size.



Then those grains came to a table. They came as thin, fragile bubbles, with a taste like toasted nuts. They were served with cream, or in bowls of milk. And someone tasted in them the most fascinating wheat food known.

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

That is how Puffed Wheat and Puffed Rice are created, under Prof. Anderson's process. The finest whole grains are made wholly digestible. Every food cell is blasted.

There are, of course, other whole-grain foods. But not with each food cell exploded. Not with every atom fitted to digest.

In Puffed Wheat you are serving an unrobbed wheat. Puffed Rice is unrobbed rice. In both of them every element feeds. And both are food confections.

Do you think you are serving such foods as these as often as you should?

THE QUAKER OATS COMPANY
SOLE MAKERS

our Zion. Does not the vow taken by every elder imply this: "Will you be ready with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's Word." JOHN W. HOLT. Oglesby, Texas.

NOTES FROM THE FIELD

DUBLIN DISTRICT.

The pastors of the Dublin District for the month of March and April report to me as follows: Conversions, 257; additions on profession of faith, 149; additions by certificate, 152. Several charges have held no meeting. Likely some results were not reported. The whole district is taking on new life.—S. J. Vaughan.

MATADOR.

Our O. T. W. O. campaign has resulted in the following visible results. Eighteen professed conversion or reclamation. Have received nine by vows or baptism and three by certificate. Our Church here has received a blessing through this campaign that encourages us for future efforts. Rev. Ira Smith, of Roaring Springs, did some excellent work in the two weeks of public services, which was very much appreciated by our people.—R. F. Dunn, P. C.

WOODSON.

Closed a meeting of eight days at Cook's Chapel Monday night, April 24, resulting in eight conversions and five gave their names for membership in our Church. The pastor did all the preaching, preaching on baptism the last Sunday. The fourth Sunday we preached at Elliott on the resurrection. The crowd could not all get in the house. One young woman came forward for prayer and that night she was converted. We also preached at Lone Star at 3:30. We begin a meeting at Bush Knob May 14.—J. David Crockett.

RANGER.

On Easter Sunday we closed a two weeks' meeting of unusual interest at this place. Our pastor, J. A. Dosier, did the preaching, ably assisted by Brother W. T. Boulware, of Lillian, Texas. There were twenty conversions and reclamations, among whom was one of the leading citizens of the town. Brother Dosier is an evangelist of power. He puts his whole soul into the work and impresses every one by his deep earnestness. Brother Boulware sang the gospel sweetly and effectively. He also preached several times and in all his work he proved himself a "workman that needeth not to be ashamed." His fine personality wins friends for himself and his cause wherever he goes. The Church here is greatly strengthened and revived by the fine work of these two good men of God.—Thos. G. Diefelboch.

CLAUDE.

The Methodist meeting has closed and it is the opinion of many that the preaching of Dr. Mayne was perhaps the strongest ever delivered in our city. The results of the meeting are felt in a general quickening of members of the Church, and the eighteen professions of faith in Christ and the twenty-six additions to the membership of the Church. The results of this meeting will abide. A large crowd filled the high school auditorium last Sunday morning to hear the baccalaureate sermon preached by Dr. Mayne. The graduating class, dressed in the latest fashions, the School Board, the pastors of our Churches and a number of the teachers all sat on the stage, where seats were arranged for this occasion. The sermon delivered by Dr. Mayne was a masterpiece and no one left the building disappointed in the address.—Claude News.

MT. CALM STATION.

After spending four pleasant and, to some extent, profitable years at West, we were assigned to the Mt. Calm charge, for which we are very much obliged, Bishop. The good people here have repared our church and parsonage throughout—in fact they have made many improvements on church and parsonage since we came. A better Missionary Society than ours could hardly be found in all this country. Of course we have been pounded, and that more than once, since conference. Easter Sunday was a great day with us. Received thirty-two into the Church—twenty-five by vows and baptism. Largest attendance at Sunday School the last two Sundays in the history of the Church at Mt. Calm, according to the records. In our revival I did the preaching and our choir was led by our faithful Brother Wallace. We never served a more faithful people. They love God and his Church. They also know how to treat the pastor and his family. We are on higher ground just now. God bless the grand old Methodist Church. I love her with all my heart, and as long as we remain true and humble she will continue in the lead the wide world over. Everything is lovely and the chicken hangs high.—W. T. Kinlock, P. C.

BRADY.

We have just closed an excellent meeting at Brady. The J. T. Bloodworth family were with us for three weeks and rendered fine service. Sister Bloodworth is one of the most efficient workers with the ladies of the Church and with the young people I have ever met. The visible results were not as great as we had hoped for, but the Church was greatly strengthened and built up. We received thirty-two into the Church and a number will go to other Churches. We will be able to organize an Epworth League with twenty-five or thirty members. A fine body of young people. This is my fourth year in Brady and we are hoping and praying to make it the greatest year of all. We have a splendid people and it is my desire to be able to put into the hands of my successor a Church well organized and in fine running order. We have one of the best Sunday Schools in the conference. The outlook for the year is good.—I. T. Morris.

CISCO.

We have just closed our "One-to-Win-One" campaign and while the results are not what we had hoped for, yet the work has placed us on a higher plane. Our pastor, Rev. J. M. Wynne, preached morning and evening for two weeks. Those who are acquainted with Brother Wynne know that no compromise on sin was made. He insisted on right living and high ideals lived up to for the man or woman professing the religion of Jesus Christ; that to be a Christian meant more than a mere profession. Our Church is revived and our pastor has a strong hold upon the membership and community as a result of the meeting. The people generally appreciated Brother Wynne's holding his own meeting. Brother Trimble, of Carbon, led the singing. Cisco Methodist is taking on new life and advancing along all lines. Our Sunday School is the best in the history of the Church—208 present last Sunday and the teaching is good. We hope and have every reason to believe we will have a good report at conference.—Jno. H. Garner.

ANDREWS.

Things have been moving up in the way of Church affairs in the little city of Andrews, which is located on the extreme Staked Plains of Texas. We owe \$925 on our Church and parsonage property at Andrews, which had been dragging along for some five years. We set Easter as a day on which we would raise the debt. Am glad to say we succeeded. The people responded heartily. It was not on the heel of a revival. We will begin our meeting the third Sunday in May with the assistance of Rev. A. A. Wagoner, of Madisonville. Things are in splendid shape for a revival of religion in our Church. We have in the hands of our Conference Treasurer 72 per cent of our conference assessments. All assessments will be paid in full. We have obligated ourselves for \$40 for a special fund to be set aside as a "Church Extension Loan Fund." Also for \$18 Special to S. M. U. for a loan fund for young ministers who are preparing themselves for the ministry. Our Church finances at Andrews are by far in better shape than they have ever been in at this time of year. We are expecting great blessings from God in a spiritual way. We are happy over the prospects. Pray for us.—James W. Cole, P. C.

FIRST CHURCH, MEMPHIS, TENN.

There has just closed one of the most successful revivals at the First Church, Memphis, Tennessee, that has been held there in many years, so the members say. The pastor, Dr. T. E. Sharpe, was assisted by Rev. D. L. Coale, the Texas evangelist. The meeting continued two weeks, with from two to five services each day. This First Church is a great down-town Church, with more than 1800 members. But Brother Coale, by his strong, earnest presentation of plain gospel truth, won many hearts to the Christian life. He had just been in a great revival with Dr. O. E. Goddard, in Galveston. He is now in a month's campaign with Dr. L. S. Barton, in Tulsa. There were about two hundred and fifty conversions, with one hundred and twenty-five additions to this Church. Many go to other Churches. We have some eighteen Methodist Churches in this city. Several of them were holding revival meetings at the same time. The climax of the meeting was reached on the last afternoon when five young men consecrated themselves to the ministry, and one young woman to the missionary work. Prof. McKenzie and wife, of Texas, led the music in a very satisfactory and helpful way, and contributed much to the success of the meeting.—W. J. Moore.

WORTH TRYING.

We began our win-one campaign on schedule day, March 12. It is still on in earnest. What the results will be cannot be told, as we are going right on into our coming revival, which is to begin May 28. The thing "worth trying," somewhat an innovation in our Church, and in any Church for that, is the children remaining for Church and worshiping with us at the morning service. We do not close the Sunday School, which begins at 9:30 a. m. and continues right into the Church service, which commences at 10:55 and closes exactly at 11:30. To be present and to see how the children enter into and take part in all the services is inspirational. We have no trouble in holding them, even the beginners. The children sit with their parents and worship with them. And the Sunday School teachers sit with their classes and worship with them. One of the most beautiful pictures to me, and certainly to any one else, is to see parents and Sunday School teachers, when the Holy Sacrament is administered on the first Sabbath in each month, coming with their children and with their classes and kneeling at the altar together for the Lord's Supper. One no longer sees the crowd going from Sunday School, meeting the crowd coming to Church. No more do you find the children on the streets, but in the Church. I say this is inspirational. It has solved for me the problem of the Junior Church. But you must know where to put the hand on the pulse and how to keep it there if you would conserve your forces. At the least it is worth your trying, brothers.—Jas. F. Carter, Bay City, Texas.

BRIDGEPORT.

Just returned from the District Conference at Jermyn and feeling that it was, from any viewpoint, the greatest District Conference we ever attended, thought it not out of place to write just a word. There have been many expressions of regret on the part of the preachers and laymen that we had to go to Jermyn to the District Conference, not that they thought we would not be cared for in the most royal Western style, but because of the inconvenient way of getting there. But I want to say just here, that there was not one single expression of regret on the part of any one who was fortunate enough to be in attendance upon that meeting. There was not one dull moment during the session of the conference. I don't know, sometimes when a new presiding elder is appointed to that most responsible position, some one will have grave misgiving as to the outcome; I mean if he is not appointed, but I want to say right here that if such was true in the case of W. A. Stuckey that such deep groanings are absolutely unnecessary. In the chair he is brotherly and considerate and gives all a chance to express themselves on all questions that arise and he puts in wit and humor enough to keep all in good spirits. Brother Stuckey is much loved all over the district and we are expecting a great year. Our work is progressing well in the Bridgeport Station and we are planning now for a revival which is to begin in the near future. No preacher ever served a more loyal set of people than these and we are striving to do the very best work that we can to build them up in holy things. Rev. Lewis Stuckey is to help us in the meeting and we are expecting great things by the help of the Lord.—H. B. Johnson, P. C.

BELLS CIRCUIT.

We are moving along nicely on the Bells Circuit. We have been doing some things. Although we reached here sick and for three weeks were unable to do anything and the bad weather has greatly hindered, we are happy on the way. The regular pounding took place soon after our arrival and continued until now. Every now and then something nice finds its way to the parsonage in the way of chicken, ham, lard, flour, sugar, and things too numerous to mention. Our meeting began at Bells on the 26th of March, closing the 9th of April. Rev. E. H. Crandall, of the West Texas Conference, helped us and did some of the very best of preaching. His sermons were logical, spiritual and forceful. Results were fifteen conversions and three accessions to our Church and several who will join yet. Have received nine into the Church since conference. The Sherman District Conference met with our Church April 26 and adjourned the 28th. A very fine set of men in attendance, both preachers and laymen, and it was a great blessing to our town and Church. May God continue his blessings on the Sherman District. Brother Mood reported 273 conversions and 432 accessions since conference in the Sherman District. Before the District Conference we overhauled the Church at Bells by rearranging the pulpit and choir stand, making a great improvement, repainted and varnished the woodwork of interior, the W. M. S. and the preacher in charge doing most of the work. On April 30 we had with us Rev. J. F. Alderson, who preached the commencement sermon for the Bells public school. He having been pastor here twice it was a pleasure to all to have him again, and to have our old presiding elder with us again. On Mon-

day, May 1, being the pastor's birthday, I was decoyed away from home by Brother Alderson and when we returned at high 12 we were called from labor to refreshments to a table loaded with nice things brought and sent in by the W. M. S. A real dinner, starting with boiled ham and baked chicken and ending with ice cream, with all that goes to make up a feast. These people have done many things to make us more comfortable and happy. They have put a nice davenport and wired the parsonage for electric lights. But this birthday dinner is something new under the sun to this preacher and family. We are praying and hoping for a great year in the way of conversions and accessions. Will bring everything up in full this fall.—C. N. Smith, P. C.

WAPLES MEMORIAL, DENISON.

Waples Memorial Methodist Church is in a flourishing condition. The noble work of saving the lost and adding to the membership is constantly going on. In this respect and many others we stand at the head in this city. The members are active. On a recent occasion the conference collections, amounting to \$1400, was secured in one afternoon by committees doing a house to house canvass. Our "Win-One Campaign" closed Easter Sunday, after a two weeks' revival effort. One hundred and fifty have united with the Church as a result of this campaign. Our pastor, Rev. P. R. Knickerbocker, did the preaching and Brother Currie, of Atoka, Oklahoma, led the singing. Our pastor is well liked and popular throughout the city. Great audiences throng to hear him preach. He is winsome for the Master. His message is the gospel of "The Old-Time Religion." There is no uncertain sound in his utterances. He stands foursquare against evil in every form, yet he is kind, loving and social with the man of the world. We are expecting the greatest year in the history of this Church.—Jas. E. Morris, Local Deacon.

CARROLLTON AND FARMER'S BRANCH.

Sunday night, April 16, we closed a wonderful revival in the town of Carrollton. God was with us in marvelous power and about sixty souls were converted and reclaimed. Great crowds attended the services throughout the revival, and the last Sunday night the crowd was said to have been the largest that ever attended Church in Carrollton. The other Churches of the town, as well as our own, were greatly blessed, and no man ever received better co-operation from his brother pastors and their people than did I in this meeting. At the request of the stewards the pastor did the preaching, and the singing was led by Brother Harrison Baker, of Southern Methodist University. Brother Baker won the hearts of the people, and they would be glad to see him come back. It was a delight to be with him. Brother Earl Moreland led the singing during the last day of the revival, and he is a power in song. Brother Baker preached once during the meeting, as did also Brother Fuller, of Wylie, and both sermons were highly appreciated. God is blessing us at Carrollton and Farmer's Branch. The people are working with their whole hearts for God, and the results may already be seen. Our Sunday School at Carrollton has grown 150 per cent in the last three months, and the one at Farmer's Branch is growing and in excellent condition. The Leagues and Missionary Societies are doing well, and the Lord blesses us in all things. The stewards have raised the pastor's salary over last year, and are paying it regularly. Forty-five have already been received into the Church, but we are hoping for even greater things before the conference year is over.—Lewis N. Stuckey.

McALESTER DISTRICT NOTES.

Brother G. L. Crow, of Allen, has moved into a fine new parsonage. He is now most pleasantly located, and deserves it. Dr. J. M. Peterson dedicated the church at Lamar Sunday, May 7. This is the church which has paid its debt under the able management of the pastor, Brother Cunningham. When Dr. Peterson went through Quinton, on his way to hold the Quarterly meeting at Kinta, Brother J. A. Grimes, the good pastor, and fifty of his people got on board and went along. Brother Grimes has organized three Leagues this year on that work. So after the Quarterly Conference there was a union Epworth League service held in a crowded house. The elder then preached to a great big house. Brother Grimes has everything at top notch on his work. Brother Ritchie, of Canadian and Crowder, has his finances in fine shape and his charge is working grandly. When Brother Johnson got through with his meeting at Caddo he didn't quit working. Financially and spiritually Caddo is doing well. Brother C. B. Davis, on Caney Circuit, has held three meetings and has a long string of converts to show for them. He is one of the younger preachers who is giving full proof of his ministry. Barnett Memorial, of McAlester, has had a most gracious outpouring of the Holy Spirit. Brother Frank Naylor, pastor, has received about twenty-five members as a

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pastor's birthday, I home by Brother Al- turned at high 12 we to refreshments to things brought and S. A real dinner, and baked chicken m, with all that goes use people have done more comfortable and a nice davenport and electric lights. But something new under and family. We are a great year in the d accessions. Will full this fall.—C. N.

AL, DENISON. hodist Church is in The noble work of g to the membership In this respect and the head in this city. On a recent oc- ceptions, amounting to e afternoon by com- huse Easter Sunday, al effort. One hun- ed with the Church iga. Our pastor, r, did the preaching toka, Oklahoma, led r is well liked and ty. Great audiences ch. He is winsome sage is the gospel of " There is no un- nances. He stands every form, yet he al with the man of pecting the greatest is Church.—Jas. E.

D FARMERS' H. l, we closed a won- of Carrollton. God is power and about ted and reclaimed. services throughout Sunday night the en the largest that n Carrollton. The wn, as well as our l, and no man ever m from his brother than did I in this of the stewards the and the singing was Baker, of Southern brother Baker won and they would be k. It was a delight Earl Moreland led ast day of the re- in song. Brother ing the meeting, as of Wylie, and both ppreciated. God is id Farmer's Branch. with their whole results may already chool at Carrollton in the last three Farmer's Branch is it condition. The Societies are doing us in all things. the pastor's salary paying it regularly. n received into the for even greater ce year is over.—

RICT NOTES. Allen, has moved l. He is now most erves it. Dr. J. e church at Lamar the church which the able manage- other Cunningham. through Quinton, uarterly meeting at nes, the good pas- got on board and mes has organized n that work. So rence there was a service held in a e preached to a Grimes has every- his work. Brother Crowder, has his nd his charge is Brother Johnson riting at Caddo he ancially and spir- ll. Brother C. B. l. has held three string of converts one of the younger full proof of his ial, of McAlester, outpouring of the nk Naylor, pastor, five members as a

result of it. Dr. Peterson did most of the preaching in the series of meetings. Hartshorne is in the midst of a revival which is reaching the people. Our people worked with the Baptists in a great meeting recently and just couldn't quit. All plans were thrown overboard and we went into the work with Brother J. A. Parks, of Phillips Memorial Church, McAlester, preaching the first week. The pastor is leading in the personal campaign. Several prayer meetings are held daily. The pastor holds the services himself Sunday. At a children's service, April 30, twenty-five gave their hearts to God through Christ. Some of them are quite young; others are capable of taking their way to suit themselves. A Junior department will be organized. Dr. Peterson is now doing the week-night preaching and with good results. This is a pivotal point in the history of our Church in Hartshorne. Pray for us.—R. M. C. Hill.

JOINER, OKLA.

Our second Quarterly Conference is a thing of the past. We organized a Church on the Joiner charge with fifteen members. The good folks of that community desired to build them a church and so they did. We had our second Quarterly Conference at that place. I want to say that it was the best Quarterly Conference it has been my privilege to attend in a number of years. Our beloved presiding elder, J. D. Salter, was there in the spirit of the Master. He preached Saturday morning to a nice congregation. Following the service the good folks had the finest spread you ever saw and a social time was enjoyed. At the proper time the conference was called to order by the presiding elder and after a short talk by the elder he then proceeded to have an old-fashioned experience meeting. The Spirit seemed to prevail all over the congregation. Saturday evening at 7:45 the presiding elder preached from the thirteenth chapter of First Corinthians, thirteenth verse. I don't think I ever was in a better service. The Spirit of our Lord was in the preaching. The power fell on the elder and it caught like fire in dry stubble. Sunday was a great day with Gillam Chapel. Our beloved elder preached a great sermon, after which the Lord's Supper was administered and the church was dedicated to the Lord. Our beloved presiding elder was completely overcome with the power of God and I tell you there was shouting among the good folks. I can't begin to tell the good that was done on that occasion. Eternity alone will reveal the good accomplished. We are moving along nicely on the Joiner charge. The pastor's salary is somewhat behind, but we have no fear. Our conference collections are not what we would like them to be. Our folks don't understand, from the fact they have not been taught that this is a part of our religion, and yet our folks are religious. We believe that they will come to the front. We ask the prayers of the Advocate readers that God may bless the Joiner charge.—J. W. Williams.

BOYD.

I want to say to my many friends that the Boyd charge is coming to the front and God is blessing us. At Rhome many gave their hearts to God. Our meeting lasted two weeks and God gave us great victory. At the close of the meeting they gave us a fine pounding, \$50 in cash. We did our own preaching because we could not get help. Also at Boyd we labored for two weeks. Great crowds and many resolutions and the Church built up. We will hold later at the other points. Our lot has been cast in a pleasant place and the Board of Stewards have made fine provision for their pastor. I hope to be able to render service acceptable to one and all. The people are kind and thoughtful.—J. D. Hudgins.

ITALY.

We closed a meeting on the 30th ult. in which we had some twenty-two conversions and eighteen additions to the Church. Yesterday we had the largest attendance at Sunday School for several years and probably in the history of the Church. The number of communicants at the sacramental table was 50 per cent larger than at any sacramental service during my pastorate. Rev. Frank E. Singleton, of Mexia, did the preaching during the meeting and the universal verdict of our people is that he is a revival preacher of great ability. The body of the new parsonage is up and in a few weeks we will have a modern, commodious, comfortable and convenient home for the pastor and his family. My improvement is steady, so much so that I will sign this note with my crippled hand.—E. A. Smith.

C AVENUE OKLAHOMA CITY.

I have just read a letter from Rev. J. E. Matlock, of Frost, Texas, to T. J. Durham, pastor of C Avenue Church, which contains a very gratifying and encouraging message. Brother Matlock came to us in January under promise of three weeks' evangelistic services, but owing to extremely cold weather, sickness and other hindrances, deemed it prudent to close at the end of two weeks, with the promise to return in the near future. His letter fixes the date of his return at June 4, 1916. Brother Matlock's labor among us was eminently satisfying. The wonder is that he did such a great work in so short a time and under unfavorable conditions. From what I have seen and heard I regard Brother Matlock as eminently fitted for evangelistic work. Courageous, resourceful and adequate to every emergency, always in a good humor, cheerful and sweet-spirited. From the time of his entrance and exit the trend of the Church has been upward and onward, imbued with the revival spirit and putting forth a united effort for the salvation

RESULTS OF THE WIN-ONE CAMPAIGN

W. C. Everett, Secretary Publicity Committee.

Table with columns: Place and Charge, Pastor, Faith Certificate, All Sources, From S. S., On Easter. Lists various churches and their statistics.

of the unsaved. The committee on arrangements for the coming revival are active, looking after every detail necessary to comfort and prosperity of the Church. Our pastor, Rev. T. J. Durham is abundant in labors, never idle, said to be the best pastor of C Avenue Church since its organization. His pulpit ministrations are appreciated as is evidenced by the large audiences and profound attention of the congregation.—R. H. Grinstead.

FILES VALLEY.

This Church was organized about fifteen months ago with thirty-three members. Sunday, May 7, they opened their new church house, finished, painted and seated at a cost of about \$1000 and they owe only \$140. Much of this is covered by subscriptions and the rest will be paid this year. Our Sunday School was organized the first Sunday in May. The best order prevailed and the most harmonious service. Just before preaching

service Brother John Leonard Marbut and his wife, Sister Olivia Bell Marbut, brought forward their little baby, Bessie Eden, and she was baptized by the pastor and all sang a good song. Then came the opening sermon from "Daniel purposed in his heart." This is the most courageous bunch I have ever served. They say they will build a parsonage soon. I dare them to do it! I will move in. The officials are: S. Nuckols, Emmett Ray, D. W. Marbut and J. H. Williamson. Our presiding elder is John Barcus, "the best by test."—Ben Crow, P. C.

QUINTON, OKLAHOMA.

Our second Quarterly Conference for the conference year was held at Kinta, April 23. Our beloved presiding elder was with us and a good number of the stewards and the Epworth Leaguers from Quinton were present and held their regular devotional services. We have two Leagues organized since our revival—about seventy-five members. They

Decorative graphic with text: Your Church deserves the best organ music you can secure. Do not be satisfied with a cheap organ, when, for a little more, you can have an organ of great delicacy and refinement of tone—an Astey ESTEY ORGAN COMPANY Brattleboro Vermont

are doing a fine work. The salary at Quinton is paid up to date and most all at Kinta. Quinton and McCurtine are somewhat on a boom. A two-block smelter is now being built at Quinton and the coal mines at McCurtine are being opened again. We held a ten days' revival at McCurtine that has revived the Church. Brother Shay, of Keota, was with us part of the time and did some good preaching. Yesterday was my day at McCurtine. About twenty-five people met at the old church this morning at 8 o'clock and had a prayer, invoking God's blessing on the good that had been done by its construction, and, the committee having decided to rebuild, the writer had the privilege of pulling the first nail. We hope to see a good new building by conference that the people will be proud of. If any one would like to have a part in this church, anything that you wish to help us will be highly appreciated.—J. A. Grimes.

MISSOURI AVENUE, FORT WORTH.

Our one-to-win-one campaign for Missouri Avenue Church closed with a three weeks' revival on April 23, with about 200 conversions and reclamations and 125 additions to the Church. In some respects this was the greatest revival ever had at this Church. Many heads of families were converted and joined the Church, and in some instances the conversion of the children led to the conversion, and addition to the Church, of the parents. This revival, however, followed as a natural consequence from the strong evangelistic preaching of our pastor during the preceding months of his pastorate with us, resulting in conversions at many of the regular services. Our young pastor, C. C. Hightower, did all the preaching, save two sermons preached by his uncle, Emmett Hightower. Our pastor is thoroughly orthodox and his clear presentation of the gospel and earnest, sympathetic appeals to the backsliders and sinners won their hearts and confidence. He has a rich experience and his great faith and indomitable energy is simply irresistible. The singing was led by young Horace Hay, and one of the best choirs in the city. The songs were most appropriate, and the congregation joined in the singing heartily. We are glad to state that all our official members are working in perfect harmony and we are expecting the revival spirit to continue throughout the year. To God be all the praise.—Geo. L. Clark, L. D.

GRAPEVINE.

We followed up our "win-one" campaign with a revival which closed Sunday night, April 30, resulting in 150 conversions and reclamations. Thirty-three have been added to the membership of the Church, with others to follow. Twenty united with the Baptist Church, six with the Christian Church and two with the Presbyterians. The pastor was assisted in this meeting by Evangelists DeLaye and Paffenberger, of Tyler. DeLaye is one of the best evangelists in the South. He grips, holds, convinces and converts people of all classes with his messages. Paffenberger is great as a soloist and unexcelled as a choir director. Together they are one of the strongest teams in the field, and they are meeting with great success. Grapevine is a regenerated and transformed town. Among the new converts and reclamations are wealthy farmers and business men, mothers, young people, boys and girls. The drunkard, the banker, business man, editor, teacher and laborer knelt in the altar together and stood beside each other in the receiving line. The preaching, singing and work were all orthodox. This is our second year in Grapevine. It was a five-point circuit last year, and we

(Continued on page 12)

WHY NOT RENEW NOW?

About sixty-two years ago the Texas Christian Advocate was born. It has many subscribers who have been taking it over forty years and are still on its subscription list. They watch the little yellow label on their papers, and do not miss a copy. If the label reads 4May16, your subscription expired on May 4, 1916, and why not renew now?

For Old and Young

MOTHERS' DAY, MAY 14.

"A Mother is a Mother still,
The holiest thing alive."

When Miss Anna Jarvis, of Philadelphia, in 1907 conceived the idea of a Mothers' Day she did not realize, perhaps, what a popular and universal chord in human sympathy she was touching. She sent a note of invitation to a friend to spend the second Sunday in May in her home to commemorate the date of her mother's death. It was then that the two friends disclosed to each other their desire to dedicate a day to all mothers.

Not a more beautiful and tender sentiment in the world than that which prompts us in giving to our mothers their meed of praise. The public expression of it has been delayed all too long "to honor the best mother who ever lived—your mother."

Miss Jarvis worked strenuously for the next year to interest people in the observance of this day. So on May 10, 1908, it was observed in a great number of the cities. Now it has become nation-wide; yea, world-wide. The white carnation is worn nearly everywhere, whose whiteness stands for purity; whose fragrance, for love; its wide field of growth, for charity; its lasting qualities, for faithfulness—all a true mother's virtues.

In 1908 an effort was made to have Congress recognize the day as a national holiday. The effort failed, however, but many of the States recognize the day and the Governors issue proclamations for its observance. One is now before me, so full of beautiful sentiment and love that I am tempted to give a few sentences: "I believe the greatest assets of a free and happy commonwealth are the homes of virtue and courage from which come sons and daughters aflame with the holy fires of a righteous ambition kindled at the sacred altars of noble motherhood. And surely the greatest heritage of an individual life is the memory of a good mother, who, if living, persuades to deeds of duty; and, if dead, inspires to visions of truth and trust.

"You will never do too much for the mother of your home; for neither your successes nor your failures, neither your sorrows nor your joys have changed her love, which, like the far-fabled 'River of Abundance,' has flowed on through the years and the tears and the starlit ways ever widening and deepening as it flows.

"In setting apart a day to be known as Mothers' Day we do but homage to one whom all nature has set upon a glorious pinnacle. To her the world uplifts its infant eyes and reaching arms, to her the world fondly clings amid the rugged climaxes of fate, and to her gently turn when the shadows gather along the pathway of sweet repose. The children of the race of men will ever honor the world's good and great mothers, its Sarahs, and Hannahs, its Cornelias and its Victorias."

And we can only add, God bless their gray hairs if they be living; God bless their memory if they be dead. If she be living, go on Mothers' Day, and do as F. Emerson Brooks beautifully suggests:

"Though much the human breast may bear,
Some mothers get more than their share
Of broken heart and whitened hair.
Can you deny it?
The greatest debt that you can owe
Is to that mother. You may go
And pay it with a kiss or so.
Suppose you try it."

Let May 14, 1916, be set apart in all our Churches and Sunday Schools to pay loving tribute to the best mother who ever lived. W. J. MOORE.
Memphis, Tenn.

PRAY FOR YOUR PREACHER.

Dr. John Watson, better known to many as Ian Maclaren, in the early years of his ministry determined to preach without manuscript. He took into the pulpit a single sheet of paper containing a few notes. Sometimes his memory failed, and he would say: "Friends, this is not very clear. It was clear in my study on Saturday, but now I will begin again." The people never showed any impatience. After

a sermon one Sunday morning a gaunt Highland elder went to him, and said: "When you are not remembering your sermon, just give out a psalm, and we will be singing while you are taking a rest, for we all are loving you and praying for you." In a few years Doctor Watson said: "I am in the ministry today because of the tenderness and charity of those countryfolk, those perfect gentlemen and Christians." With such loyal friends and helpers it is not strange that John Watson remained in the ministry, and that he became one of the most eloquent and forceful preachers of his age. The generous behavior of the people to whom he ministered acted upon his nature as spring sunshine and showers act upon all vegetable life; it called out all that was best in him. The opposite course would have frozen the genial currents of the soul and would have driven him out of the ministry.

Jonathan Edwards said: "If some Christians that have been complaining of their ministers had said and acted less before men and had applied themselves with all their might to cry to God for their ministers—had, as it were, risen and stormed heaven with humble, fervent and incessant prayers for them—they would have been much more in the way of success." The greatest preacher that ever lived besought his brethren to "pray for" him and his associates; "that the word of the Lord might run and be glorified;" "that utterance might be given him in opening his mouth, to make known with boldness the mystery of the gospel," and that God would "open unto him a door for the word." The preacher who knows that his people are praying for him will be a new man, and preach with new power. In praying for the man of God in the pulpit the people in the pews will promote the interests of the kingdom, and will at the same time bring down blessings upon their own souls.—Christian-Evangelist.

THE VALUE OF QUIET THOUGHT.

It is good for a man to have holy and quiet thought and at moments to see into the very deepest meaning of God's Word and God's earth, and to have, as it were, heaven opened before his eyes; and it is good for a man sometimes actually to feel his heart overpowered with the glorious majesty of God and to feel it gushing out with love to his blessed Savior. But it is not good for him to stop there, any more than it was for the apostles; they had to leave the glorious vision and do Christ's work; and so have we. For, believe me, one word of warning spoken to keep a little child out of sin; one crust of bread given to a beggar man because he is your brother for whom Christ died; one angry word checked when it is on your lips for the sake of Him who was meek and lowly in heart—in short, any, the smallest endeavor of this kind—to lessen the quantity of evil which is in yourselves and in those around you is worth all the speculations, and raptures, and visions, and frames and feelings in the world. For those are the good fruits of faith, whereby alone the tree shall be known whether it be good or evil.—Charles Kingsley.

BEYOND RECALL.

The day may have been a depressing one, the atmosphere overcharged with heaviness, and the mental and moral faculties deadened thereby. Such days come to most of us; and unless at such times we are a little more careful than common to guard well our tongue, the sharp word may escape which once having passed our lips cannot be taken back again, though we would give years of our life if it only might be. Like the lightning flash it has gone forth, scathing where it has struck. The electric shock may have cleared the air, but at what a cost if the spoken word have blasted and wounded as it fell on the sensitive ear of one whom we would have spared had we but realized the fearful power of our language to harm, possibly to helplessly maim another human life! In the murkiness of passion and unrest, therefore, let us be very chary of our speech, lest some word escape our lips which, once spoken, will be forever beyond recall. There are numberless deeds which

we do which, could we properly count the cost thereof, we would not do. But an act once committed carries with it a force which the one who designed it sometimes never thought of; while it was only a mental design it could be thought over and the plan thereof changed. Let us, therefore, be very chary of our deeds, lest we in our unguarded thoughtlessness commit some blunder which will forever prove a stumblingblock to ourselves or others when the occasion is long beyond recall.—Exchange.

THE FUTURE.

We think and plan for the future because we are creatures of intelligence and can not help doing so. God made us for that, and haphazard thriftlessness and lack of foresight are no virtues in His eyes. But intelligent planning for the future is one thing, and burdensome and fretting worry about it is quite another. God did not intend us for the latter, and when we are guilty of it we are going quite counter to His will and thought. We ought to reckon generously with the fact that the future is with Him. He is as interested in our life as we can possibly be, and there is every chance that His plan for our best and highest good is not going to miscarry. In fact, about the only thing that can make it miscarry is for us to get fussy and fidgety, and undertake to interfere with it too much. God himself cannot do much for a man or woman who persists in carrying a burden of anxious care for the coming days. And the legitimate planning for the future that we ought to do is most surely made useless by the fretting and worrying that we oughtn't to do.—Christian Guardian.

THE BLESSING OF LAUGHTER.

"Among the countless blessings that mankind is privileged to enjoy not the least is the blessing of laughter," writes William Thomas McElroy, in the American Messenger. We do not mean the loud, boisterous laughter of dissipation and evil, nor the careless, thoughtless laughter of vanity, but the whole-souled hearty laughter of thorough enjoyment and a heart thrilled with love for God and man.

A happy story is told in this connection of two men who were among the best-known and most influential men of their age—Rev. Dr. Theodore L. Cuyler, of Brooklyn, N. Y., and Rev. Dr. Charles H. Spurgeon, of London, England. It is related that on one occasion, after a period of unusually hard work, they went out into the country together for a holiday. As they roamed the highways and meadows with all the enjoyment that the true lover of nature can find under such conditions, Dr. Cuyler told one of his experiences, at which the famous London preacher laughed heartily. A moment later he turned to Dr. Cuyler, "Theodore," he said, "let us kneel down and thank God for laughter." And there, says the writer who relates the incident, "on the green carpet of the grass, under the trees, two of the world's greatest men knelt and thanked the dear Lord for the bright and joyous gift of laughter."

It is not a small gift, this gift of laughter. It is a true proverb that "he who laughs oftenest lives longest." Where true, heartfelt laughter is, there can be no evil, no worry, and no wicked thoughts. For themselves such things destroy the very qualities that tend to light-heartedness. It is impossible to laugh happily with a troubled conscience. And the laughter of the evil-minded is as harsh and unpleasant as are their scowls and imprecations.

Laughter helps in many ways to make this old world better. It makes us more loving, more charitable toward others, more sincere in our efforts to help those who are in need, more useful to those who come in contact with us, more ambitious to prove ourselves of value to the world, more helpful, more kind, more healthy, and consequently more efficient, and more thoughtful of Giver of all good and loving gifts.—Presbyterian.

FLAW-SEEING EYES.

It is said that when Raphael was hard at work on his famous frescoes in Saint Peter's Cathedral, two churchmen made him frequent visits. "You have made the face of Saint Paul too red," said one of the visitors, critically. "Yes," replied the artist, in not entirely good humor; "he is blushing to see into whose hands the Church has fallen." It does not follow that one who cannot paint a picture is

therefore disqualified from criticizing it. But most of us are alarmingly, and some of us savagely, free with criticism. And the pathos of the situation is that most of our criticism is worse than wasted. A thunderstorm which sours the milk in the pantry, usually clears the air outside. But the trouble with most criticism is that it sours the milk of human kindness without improving the atmosphere at all. Criticism is seldom a spur. It is frequently a drag. It is sometimes paralysis. "Let something good be said!"—George Clarke Peck.

WHAT A BOY READS.

What a boy reads is as important as anything else about him. You try to protect him from depraved associations of flesh and blood, but pretty often you make little enough effort to protect him from depraved associations in print.

You send him to school in a belief that the stuff he absorbs from printed pages forms his mind; but out of school you may let him absorb stuff from printed pages that is not fit to be in a dog's mind.

Time was when you could tell a wrong book for a boy because it was bound in yellow paper and sold for a dime. Nowadays many wrong books for boys are most respectably bound in cloth. And they are perfectly moral, in the narrowest sense of that abused word. They describe how a fourteen-year-old boy, with a discarded set of harness and old hoop skirt, made a flying machine and sailed around the earth; or with a leaky washboiler and two dollars in cash built a submarine that destroyed the enemy's fleet; how a lad in knee breeches circumvented a gang of desperate criminals and so became president of a railroad at sixteen.

These tales of preposterous juvenile achievement are depraved because they are monstrous lies. They do not stimulate a boy's imagination; they drug it. They do not set his imagination usefully at work, but send it off in a weird opium dream. They do not brace and enlarge a boy's mind; they lead it into a vicious, enervating habit of dope-taking. They are a sort of psychological whisky-drinking that makes the victim unresponsive to wholesome, natural tonic and begets a flabby craving for the artificial kick.

The crime and shame of this thing is that the boy is not in the least to blame. In ninety-nine cases out of a hundred he would read a good book instead of a bad one if only the good book instead of the bad one were put into his hands. See what your boy—or your girl—is read. If it is a bad book that is your fault. It is your business to get him a good one in place of it.—Exchange.

ASSIST NATURE.

You have been told to "hitch your wagon to a star"—that Nature will assist you. That's all right. There are times, however, when you should assist nature, and the spring is one of these times.

Nature is now undertaking to cleanse your system—if you take Hood's Sarsaparilla the undertaking will be successful, and your complexion bright and clear.

Existence is but a mighty drama and you have the right to play the role.

Do thy part with industry and leave the event with God. I have seen matters fall out so unexpectedly that they have taught me in all affairs, neither to despair nor to presume; not to despair, for God can help me; not to presume, for God can cross me. I will never presume, because I am a man.—Feltham.

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SHERMAN DISTRICT CONFERENCE.

Fifty-first session of Sherman District Conference convened at Bella, Texas, April 26, and adjourned April 28, R. G. Mood, presiding elder, in the chair. E. A. Maness was elected Secretary.

Reports of laymen and preachers showed the district in good condition. The Committee on Spiritual State of the Church reported the spiritual condition of the district better than for years. Four hundred and thirty-two additions to the Church were reported. Several good revivals already held. A remarkable meeting was reported by Rev. S. E. Pritchett from Sadler. His report showed a revival held by the laymen, in which there were one hundred and twenty-five conversions and reclamations. No preaching was done by any regular minister. In fact, there was hardly a dismal note heard from any charge. Optimism toned all the reports.

The conference granted Hargrove Grounds license to preach.

The following were elected delegates to the Annual Conference:

- JOHN MARSHALL. REV. W. A. FLEMMING. J. W. KENEDY. I. S. ELKINS.

Alternates:

- L. J. Reynolds. J. E. Webster.

The following visitors honored the conference with their presence: Revs. E. W. Alderson, G. A. Lenhoff, J. A. Wheeler, John T. Wilson, O. T. Rogers, John R. Nelson, Frank Seay, J. B. Gober, W. T. Gray, F. O. Miller and J. E. Vincent.

The preaching at the conference was of a high order and strictly Methodist and in perfect accord with the old standards. "Regeneration," "The Bible, the Only and Infallible Standard of the Preacher," "Christian Perfection," and "Love the Heart of God," were the subjects discussed. Revs. J. Rogers, John R. Nelson, E. V. Cole, A. R. Nash and Frank Seay did the preaching.

The people of Bella furnished the very best of entertainment to the conference.

The next session of the conference is to be held in Whitewright.

This being the last year of R. G. Mood upon the district, the conference went upon record as expressing deep appreciation of his faithful and efficient service.

The session of the conference was harmonious and its fellowship was enjoyed by all. E. A. MANESS, Secretary.

WACO DISTRICT CONFERENCE.

The Waco District Conference met in West, Texas, Thursday morning, April 27, 1916. Rev. J. A. Whitehurst, presiding elder, presided over the conference with great efficiency and with his usual good wit and humor, added much to the enjoyment of the conference. Not a single dull moment was allowed.

The pastors were all present with the exception of Brother Vinsant, of the Bosqueville charge, who was unavoidably kept away. The attendance upon the part of the delegates and local preachers, along with quite a number of visitors, made a very interesting conference.

The various interests of the Church were considered, and through efficient committees, most gratifying reports were read and adopted. A prominent feature of the conference was the cheerful note sounded by the pastors as each made his report. In all of the charges great advances had been made. Splendid revivals in many places and hundreds of souls saved, with likewise hundreds of accessions to the Church. Waco city came in with a large share of this wonderful revival power, almost every Methodist Church in the city having had a revival, leaving Waco Methodism in a state of spiritual fervor, greater, no doubt, than it has enjoyed for years.

Along with this spiritual advance has come also the material interests of the Churches, old incidental accounts, Church debts and other obligations have been liquidated.

The conference granted license to preach to two noble young men, Archie C. Carraway, son of A. E. Carraway, our pastor at Elm Street, and W. A. Sisk.

Quite a number of visiting brethren were present: Dr. W. D. Bradfield, editor of the Texas Christian Advocate; Rev. D. L. Collie, Agent for Su-

perannate Homes; Rev. Josephus Lee, Commissioner Waco Orphanage; Rev. G. F. Winfield, President Meridian College; Rev. Paul B. Kern, Professor of English Bible, representing the S. M. U.; Dr. C. C. Cody, representing the S. W. U.; Rev. J. Hall Bowman, representing the Texas Woman's College; Rev. J. E. Crawford, Conference Missionary Secretary. W. B. Wilson, Commissioner S. M. U.; Rev. J. M. Barcus, presiding elder Hillsboro District; Rev. J. H. Steward, pastor Hillsboro First Church; Rev. E. V. Cox, Rev. T. W. Sharp, our pastors at Killeen and Abbott; Judge T. L. McCullough, District Judge; Mrs. R. L. Abbott, District Secretary of the Woman's Missionary Society of the district, and several other prominent women in the work were present.

The preaching during the conference was soul-stirring and up to high water mark, being done by Dr. Bradfield, Revs. Barcus, Lindsey, Crawford, Collie, Lee.

The delegates elected to the Annual Conference were:

- GEO. W. BARCUS. G. E. KINCANNON. FRANK DENTON. WM. LAMBDIN.

Alternates:

- C. B. Harmon. T. B. Standford.

Geo. W. Barcus was re-elected District Lay Leader.

The splendid people of West entertained the conference royally, and our good brother, M. M. Morphis, the pastor at West, went his full length to see that every preacher, delegate and visitor was comfortably cared for. It was the consensus of opinion that the conference was a success spiritually and every other way.

At the close of the second morning's sermon the sacrament of the Lord's Supper was observed, and this was a gracious service to all.

The next conference goes to Lorena. R. F. BROWN, Sec.

THE VINITA DISTRICT CONFERENCE.

The Vinita District Conference convened April 26-30 in the Methodist Church, South, at Welch, Okla., of which Rev. W. E. Garrison is pastor and who made a thoughtful host for the conference. Everybody was pleased with the homes to which he assigned them.

Welch is situated on the M., K. & T., eighteen miles north of Vinita, in one of the best agricultural sections of the State.

The people of Welch have established a reputation for a spirit of hospitality and generosity that is seldom equaled by a town much larger than Welch.

While they are blessed in a material way, they do not look upon these things as the prime object in life. They consider the Churches and schools the most important factors for the life of a community. This is evidenced by the Church life of the town and the fact that Welch has one of the best public schools in East Oklahoma. Prof. Provine is Superintendent of Schools.

It was the universal testimony of the preachers, people and presiding elder that it was the best conference that they ever attended.

The conference may be characterized by the words harmony and deep spirituality. Our presiding elder, Rev. J. W. Rogers, presided with his usual earnestness and satisfaction to the conference. As some one expressed it, "There was not a dull moment during the entire conference."

Those who preached for the conference were: Rev. E. C. Wallace, Afton; A. P. Johnson, Caddo; J. H. Rogers, Che'sea; S. O. Nunley, Choteau; A. N. Goforth, Wagoner; T. J. Minnis, Wagoner Circuit; J. W. Rogers, presiding elder; T. A. Harkins, Prior.

All the sermons were of a high order, equal to the sermons of an Annual Conference.

Dr. J. E. Carpenter, from Muskogee, favored the conference Friday evening at 8 o'clock with a unique address on "Francis Asbury, the Apostle of American Methodism." Also Mrs. C. E. Castle, from Wagoner, read a very fine paper on the "Woman's Missionary Society" Saturday afternoon.

The fact that the women of Vinita District have always held the Loving Cup show how they stand in East Oklahoma Conference. The ladies of Prior hold the Loving Cup at present. C. E. Hoole, from Vinita, addressed

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The Texas Company General Offices: Houston, Texas

the League Workers Sunday evening and made a very interesting address. The attendance of the conference was about sixty. These were official members of the conference; also the local attendance was good. Only three preachers were absent, and this was due to sickness in their families. The business of the conference was dispatched by committees. Reports from these committees showed great progress along all lines of Church activity. Some splendid revivals have been held in some charges and there are plans for revivals in other charges.

There has been a large increase in the Sunday School since conference; also many Epworth Leagues have been organized.

In the way of building, there have been large Church debts paid off by the pastors since conference and others have inaugurated plans to build churches; also the conference voted unanimously to purchase or build a district parsonage in the future.

Rev. E. T. Campbell, from Durant, represented the S. M. U. at the conference.

Rev. S. P. Johns, from Caddo, and Rev. G. L. Crow, were visitors at the conference, as they had served the Welch charge.

John Haygood, on Welch Circuit, was recommended to the Annual Conference for admission on trial.

The following were elected delegates to the Annual Conference:

- DR. I. D. HITCHCOCK, Afton Station. A. T. KING, Vinita Station. W. G. WILLIAMS, Chelsea Sta. L. C. KROPP, Vinita Station.

Alternates:

- I. L. Duncan, Afton Station. P. Z. Newman, Welch Circuit.

These are some of the salient points of the conference.

K. K. ANDERSON, Sec.

MUSKOGEE DISTRICT CONFERENCE.

The fifteenth session of the Muskogee District Conference, held at Vian, Okla., April 20-23, was a most gracious occasion. Our presiding elder, Rev. C. L. Brooks, had prepared a rich program and a good per cent

of those appointed to speak were present on schedule time and acquitted themselves admirably. The opening sermon was preached by Rev. N. G. Reynolds, of Sallisaw, and well received.

The announcement of the inability of Bishop Mouzon to be present and preside, as well as preach, was received with profound regret. However our "beloved" was master of the situation and presided with great satisfaction and preached a great sermon on Sunday morning to a large congregation.

We welcomed Dr. Caspar Wright, Vice-President of Southern Methodist University, who gave us a most eloquent and instructive address on "Education and What Has Been Done and Is Being Done at S. M. U."

Dr. Morgan's great speech on "The New Interpretation of the Bible" was very interesting and caused us to think more of the "One Book."

President Briles, of the East Central Normal, Ada, spoke to our great profit on "The Relation of the Public Schools to the Bible."

Rev. E. T. Campbell, of Durant, delivered an instructive address on "Mexico."

Rev. Luther Roberts spoke on "A Study of the Socialist Philosophy and Propaganda." His address was so striking that local people have asked that it be published in full in our local paper.

Hon. J. B. A. Robertson and Senator R. M. Roddie gave interesting addresses.

Rev. R. C. Alexander, the Secretary of the District Conference, had a good paper on "Tithing."

Sam E. Mayfield and L. D. Burris, of our local congregation, made fine addresses on subjects assigned them.

Rev. W. M. Trent gave us a fine speech.

Mr. Fletcher Hall, a rising young man from Porum, made a fine talk.

Dr. J. M. Culbreth, of Nashville, Tenn., delighted the audience on Sunday night with a fine speech to the young people.

One of the most interesting features of the whole program was the Sunday School demonstration on Friday afternoon. The Sunday School was actually convened at 1:30 p. m. Dr. A. E. Bonnell, Superintendent of

(Continued on page 14)

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Office of Publication—1804-1806 Jackson St.

Entered at the Postoffice at Dallas, Texas, as Second-class Mail Matter.

Published Every Thursday at Dallas, Texas.

SUBSCRIPTION—IN ADVANCE. ONE YEAR \$2.00 SIX MONTHS 1.30 THREE MONTHS .50 TO PREACHERS (Half Price) 1.00

DISGUISED INFIDELITY.

(Continued from page 1.)

Jesus to affect human society" would be increased. Everything in this "Christian" Bible, we are told, would be "brought to the standard of Jesus" and "the quality of authoritativeness will belong to the entire canon."

This professed "loyalty" to the Founder of Christianity in itself does not offend us, since Christians everywhere recognize that the source of final authority in the Scriptures is Jesus. But, when we ask to see the Christ of this "Christian" Bible we scarcely are able to recognize him and the portrait given of him leads us to believe that the bold author is as anxious to get rid of the Christ of the Bible as of the Bible itself.

Of the Christ of this "Christianized" Bible the author says:

We shall no longer see him through the medium of Greek philosophy or of the popular Messianism of his own time; no longer speak of him as having pre-existed, as having been the active agent in the creation of the world, and as having revealed himself in a measure to the prophets of the former age; no longer regard him as having lived a dual life, or as standing over against God with a consciousness essentially unlike that of other men; no longer think of him as wielding any extraordinary power save such as flowed naturally and inevitably from the pure fountain of his inner life of faith and love; no longer think of him as the object of worship, but only as the unique pattern and the inspirer of the acceptable worship of God.

It is our belief that Judas himself was not guilty of so base a betrayal of his Lord as this infidel writer in The Biblical World. This professed "loyalty" to the Founder of Christianity is a betrayer's kiss, and if the author had half the conscience of Judas Iscariot he would go out and forthwith hang himself.

The unknown author would detach Jesus from his historical atmosphere; he would not allow us to see Jesus in the prophecies of the sacred Scriptures; he would not allow us to see Jesus in the impressions which he made upon his own age. This strange critic would set Jesus unannounced in this age of the world. As well detach Washington from his age and try to understand him; as well set Napoleon with a few of his military maxims in the heart of China and two thousand years distant from the age in which he lived and try to explain him. The pious writer in The Biblical World has not yet learned the simplest meaning of historical criticism.

And, moreover, before this critic can show us a Christ no longer having "a consciousness essentially unlike that of other men" he will be compelled to destroy almost the whole of the gospels. The supreme fact in the gospels is the consciousness of Jesus and the outstanding fact of that consciousness is that it was "essentially unlike that of other men." "I and my Father are one!" "He that hath seen me hath seen the Father!" "Before Abraham was I am." "Come unto me all ye that labor and are

heavy laden and I will give you rest!" "Glorify thou me with the glory that I had with thee before the world was!" These and many other sayings of Jesus the irreverent critic must slash before the unique consciousness of Jesus will appear as that of other men.

We cheerfully recognize the place and function of the literary criticism of the Bible; we candidly recognize that every part of the Bible is not of equal value nor of equal authority; we gladly recognize the progressive revelation in the Bible, but we still demand a whole Bible whose moral and spiritual value has been of inestimable blessing to the world.

DELIVERANCE ON ORGANIC UNION.

The twenty-seventh Delegated General Conference of the Methodist Episcopal Church is now in session at Saratoga Springs, New York. We are vitally interested in the proceedings of this great conference. Especially does our own Church await with keenest interest the action of the conference on the question of the unification of American Methodism. We are pleased, therefore, to give our readers the entire section of the Episcopal Address which relates to the organic union of Methodists. As reported in the Daily Christian Advocate, May 3, this section is as follows:

If the river Lethe should quench the thirst of all the disputants who dwell on all the original causes of dissidence and disunion and all the ensuing differences, including those which are material and voluntary; if the rank and file of the membership of the several families of Methodists should meet with one accord in one place; if another day of Pentecost should come and John Wesley could come with it to stand as Peter stood, and repeat his "Farther Appeal," think you we would wait long to have a Methodist union for which the venerable Wesley prayed: "One throughout; united together under one uniform administration of government; one discipline; one system of doctrine; one spirit in their ministry; one fellowship and spirit in their membership, and one general mode of promoting revivals?"

The day has not yet arrived for the organic union of all forms of organized Christianity, which differ in doctrine and polity; but would it not require a superman with more than a metaphysical turn of mind, free and fetterless heart, and great dialectical skill in "splitting hairs" and Churches to lay before the Great Head of the Church, without covering his face, the real reasons why the Methodists in the United States do not form one communion?

There will come before this conference the subject of the closer union of the Methodist Churches represented in the Joint Commissions on Federation. This matter will come in due form in the report of our own Commission on Federation, the certified action of the General Conference of the Methodist Protestant Church, and the certified action of the General Conference of the Methodist Episcopal Church, South. This whole subject, with all these documents and reports, will doubtless receive the fullest and most sympathetic consideration by this General Conference.

The Bishops of the Methodist Episcopal Church, considering this subject and believing that when a work has a unity it is as much so in the whole as in a part, at their semi-annual meeting in Des Moines, with a sincere desire for such union of all Methodist bodies as will lead them to coalesce in all their interests and administration, adopted the following paper:

"The Bishops of the Methodist Episcopal Church realize that the formal response to the tentative basis of union, as proposed by the General Conference of the Methodist Episcopal Church, South, must come from our own General Conference; none the less our hearts prompt us to the following declaration:

"We are convinced of the essential unity of the two great Methodisms in doctrine and life, and this essential union must in due season express itself in outward and organic form. Without presuming to pronounce upon the terms of union, we declare ourselves earnestly in favor of the organic union of the Methodist Episcopal Church and the Methodist Episcopal Church, South, and of such other bodies as may share our common faith and experience. Moreover, we declare ourselves in favor of such a union upon terms that shall provide an ample and brotherly protection for any minority.

"To the great end of this union we pledge

our constant prayers, and we call upon all our people to pray constantly and earnestly that God may guide in all negotiations that make for the peace and unity of our common Methodism."

The Bishops now reiterate with solemn and hopeful emphasis the views expressed in the Des Moines Resolution; and as a further definite step in the direction of union we recommend that this General Conference appoint a committee to make special report to this General Conference.

The prayers of a united Methodism will ascend in behalf of the committee which will consider this noble deliverance of the Bishops of our sister Church.

WE LIKE THE ASSIGNMENTS.

Within the Advocate territory four Bishops will preside at our conferences next fall: Bishop Lambuth at the New Mexico; Bishop Morrison at the German Mission and the West Oklahoma; Bishop Mouzon at the West Texas, the Northwest Texas and the East Oklahoma; Bishop McCoy at the North Texas, the Texas and the Central Texas.

These chief pastors are not strangers among us. They are known and loved by our preachers and their people. They will bring into their work pleasing personalities, deep devotion and administrative skill. We like the assignments.

Bishop Mouzon was assigned to Brazil and Bishop Hoss to the East, as last year; however, we learn that, owing to the health of other Bishops, neither will go to his field, but will conduct his work by correspondence. Bishop Waterhouse has been given a year of rest. His health has improved and it is hoped that a year of rest will greatly restore him.

It is now a little less than two years until the meeting of the next General Conference, and it becomes evident that we must not make too extravagant a use of our Bishops. Great tasks are still unaccomplished. Personally, we should like to see the Bishops relieved of every unnecessary task that they might devote their full strength to the completion of the work of establishing upon a firm foundation our new universities. We give it as our judgment that we should not multiply educational tasks at this time. Let us concentrate upon the one task of completing the two universities by the meeting of the next General Conference, and for this work we will need to call heavily upon our Episcopal College.

THE UNDERLYING FALLACY IN GERMANY'S ANSWER TO AMERICA.

The German answer to America's note of April 20 concerning the unlawful and inhuman activities of German submarines was received in Washington, May 5. The essence of the German reply is in those paragraphs which announce that instructions have been sent to submarine commanders to observe international law and the law of humanity as expounded by President Wilson and that the permanence of this new order may depend upon the ability of President Wilson to bring England to a like observance of international law touching blockades. In the event of Mr. Wilson's failure thus to influence England, the note says "the German Government would then be facing a new situation in which it must reserve to itself complete liberty of decision."

The note, as seen by the American press, is not conclusive and so it seems to us; but whether President Wilson, in the absence of further violation of international law by Germany, would be justified in breaking relations with Germany he himself is best able to judge. It is certain, however, that the American people will deeply resent the proposition that

Germany will observe the law of humanity only on condition that England observe a law of trade. And serious results are bound to follow another Sussex incident. The future relations between the two nations rest with Germany.

The fundamental fallacy in the German note is aptly expressed by the Richmond News-Leader, which says:

Germany's reply is a disingenuous effort to have international petty larceny put on the same plane as international murder.

Germany, apparently, is unable to recognize that there is any difference between taking a cargo of meat (for which the owners are duly paid) and the destruction of human life (for which nothing can be given in exchange). Human life and cured meat mean the same to Germany in so far as the taking of either involves the infraction of international law. In other words, Germany complains that the United States will not deal with international petty larceny as it deals with international murder! A strange mind is the German mind!

For years German philosophy has been at work emptying human life of its noblest content. Haeckel's denial of God and immortality is bearing fruit. The doctrine that the State is everything and the individual nothing is expressing itself in the German contempt for life. The glorification of efficiency and the depreciation of the cultural in German education is making individual lives very cheap in German circles. And it is the invasion of these German ideals that we fear more than that of the German armies.

The right to life, liberty and the pursuit of happiness are the fundamental rights, and upon these rights the whole fabric of our American institutions is builded. Americans refuse Germany's scheme of inverted values. And no nation, however powerful, shall demand of us acquiescence in its wanton destruction of life because, forsooth, some other nation refuses to observe rights affecting property.

WANTED: A COMPELLING MORAL PROGRAM.

Current Opinion quotes George W. Alger as saying:

Unless we can do one of two things, this war must mean moral loss to America: unless we can enter it as a participant for something more than a trade reason; or unless, while keeping out of it, we can prevent the soil of America from becoming engulfed in a morass of materialism, by finding an issue upon which the moral forces of this country can unite.

Mr. Alger is quoted further as saying: "It is only a larger and finer democracy which can produce a moral substitute for war."

That the European War has its bright side thoughtful men are now beginning to see. The pessimism which was so universal at the outbreak of the war is now giving way to a saner optimism. That Europe will emerge from the war with a brighter outlook men are beginning to hope. The actual martyrdom of even millions of men has revealed afresh the capacity in modern men for fellowship in a common devotion. So thoughtful men are beginning to say.

The search now is for a moral issue compelling enough to invite the devotion and energy of our American people. The search now is for a program upon which red-blooded men will unite and in the promotion of which will give their money, their thought and their lives. Only the explosive power of such an issue and of such a program can indeed prevent the nation from being "engulfed in a morass of materialism."

This moral equivalent of war the first disciples found in their devotion

to Christ and his kingdom. The spectacle of martyrdom was as plentiful among the early Christians as it is now among European patriots. Christ and his Kingdom challenged the full devotion of the early Christians, and his program of saving the world provoked the sublimest heroism.

There are not wanting signs that Christian men are about to find such a program in a proposed spiritual conquest of the world. The spectacle of the recent Panama Convention of Christian men studying through intelligent commissions the social and spiritual problems of a continent is indeed inspiring. The recent gathering of Christian laymen in Washington studying the problems of missions at home and abroad gives substance to the hope that the Christian men of America are outlining a program which increasingly will command the interest and devotion of American Christians. May we not be about to enter upon a moral and spiritual crusade whose battle-cry will be, "The World for Christ?" Does not the annual increase in contributions to missions from eight to nineteen millions in the last decade among Protestant Christians in the United States and Canada indicate a new and compelling program?

It is easy to see that vast numbers of the American people, especially in our cities, are endangered by moral flabbiness and lassitude. They have no toughness of moral fiber and no compelling moral issues in their lives which save them from moral softness and even sensuality. Let the Church seek out the multitudes in our cities, introduce them to Christ and unfold to them his program for saving a lost world, and in warm personal attachment to Christ and devotion to his work they will find a moral equivalent of war.

RETURNING SANITY.

Mr. Bryan has likened Europe to a "madhouse." The figure is not too strong. The belligerent nations of Europe have been exceeding bitter. Germany in the earlier stages of the war was swearing that England and her allies should bear the cost of the war—they should be weighted with an immeasurable indemnity. England was saying that the Allies would never sheathe the sword until Prussian militarism should be crushed.

There is no such talk today. In her last note to America Germany said that twice within the last few months she had announced her willingness to make peace "on a basis safeguarding Germany's vital interests." Isn't this "basis" quite different from that announced in the beginning of the war? Isn't Germany returning at last to a healthy sanity?

Likewise do we not find considerable modification of the terms upon which England is now willing to make peace? Replying to the part of the German note just mentioned, Lord Robert Cecil, Minister of War, now says:

It may be that the Germans want peace. If so it is so because they fear defeat. We draw the sword unwillingly. We shall sheathe it gladly. But we should be untrue to our trust if we abandoned our task until we have re-established in Europe the supremacy of law, the sanctity of treaties and the right of all nations, great and small, to live their lives, to fulfill their destinies free from the intolerable menace of Prussian militarism.

This statement does not exactly mean the "crushing" of Prussian militarism, does it?

It must be apparent to thoughtful men that Germany has failed in her primary objective of crushing the Allies and that the preponderance of

preparedness is now no longer in her favor. It must be equally apparent that it will take a vast expenditure of lives and treasure if Germany herself is ever to be crushed. Why, then, should this staggering war be continued? Certainly the Allies will be willing to safeguard Germany's legitimate interests in case they win, and it should be equally certain that Germany will be willing to acknowledge the reign of international law and the sacredness of treaties in case she wins. Indeed, would not both England and Germany confess these very things today? Why, then, should the war be continued? Is not the hour near at hand when our great Nation, encouraged by signs of returning sanity among the belligerents, should sound each in the interest of a lasting and honorable peace?

TEXAS WITH THE PRESIDENT.

Not one word of opposition to President Wilson was expressed in any Democratic precinct convention held in Texas last Saturday. Many precincts expressly indorsed the administration of the President and many others were content simply to elect their delegations to the county conventions without expressions or instructions of any sort. Of course, it would be entirely possible for manipulators, who are unfriendly to the President, to capture the unstructured delegations at the county conventions, but even this is not at all probable. Few would be so bold as to undertake such a procedure. We would say, therefore, that President Wilson will receive the unanimous support of the Texas delegation at the coming National Democratic Convention.

This is as it should be. Texas is the banner Democratic State of the Nation. The administration of President Wilson is one of which any true patriot may be proud, for it will stand out as one of the great administrations in our American history. President Wilson brought to his task four years ago superb gifts of mind and heart. He has been confronted with extraordinary tasks and in them all has acquitted himself with extraordinary credit. By sheer weight of reasoning he has brought well-nigh the whole civilized world to see the justice of his contentions. He has steadfastly sought to save the Nation from the horrors of war. He has evinced becoming tolerance toward the weak and maintained his self-respect and the self-respect of the Nation in his dealings with the strong.

The Texas Democracy, therefore, has honored itself in doing honor to President Woodrow Wilson.

AFTER MANY YEARS.

(Editorial Correspondence)

The great coast storm of 1900 closed my four years' pastorate at St. John's, Galveston. Within a few weeks after the storm Bishop Candler detached me from the pastorate and started me upon a round of the conferences to raise money with which to repair our total loss of St. John's and partial loss of St. James. My brother C. J. Oxley, pastor of St. James, was given charge of the membership of both Churches. From that day I have been little in Galveston. Sunday last it was my rare privilege to look upon our congregations in that city again.

I have no hesitation in saying that our Galveston Churches now have the best outlook in their history—as I have known that history. Dr. Goddard has received more than 600 members into First Church in the two and a half years of his pastorate. This Church now has the largest

membership and the largest Sunday School and the largest congregation of any Protestant Church in the city. It has outdistanced both the First Presbyterian and the First Baptist Churches, each of which was larger and more influential in my day in Galveston. First Church now has a thousand members and a Sunday School enrollment of more than 700. The Church furnishes the pastor a splendid parsonage and pays a salary of \$3000—more than double the salary paid me. Recently, in addition, it has bought an automobile for the use of the pastor. Sunday morning an audience (perhaps twice as large as I usually preached to during my pastorate) filled the beautiful and spacious auditorium. It was a gracious hour. My poor heart was enlarged and the people were appreciative. Dr. Goddard has done, and is doing, a remarkable work in Galveston.

Sunday evening I was with our Thirty-Third Street Church, Rev. Claude Harkey, pastor. This Church, Dr. Goddard informed me, is the most promising Church in the Texas Conference, and, after seeing it, I am disposed to agree with him. The location has been changed from Thirty-Ninth and Avenue I to Thirty-Third and Avenue O½. Plans have been accepted for the building of a \$40,000 church and the foundations for the \$15,000 Sunday School room are now in. Brother Harkey has received 149 members since conference and has a Sunday School nearly as large as that at First Church—the second school in size in the entire city. The temporary tabernacle, 50x75, was filled Sunday evening. The location is commanding. Brother Harkey and his people are simply radiant with hopefulness. And I cannot forbear mentioning that he gives the credit for the new enterprise to Dr. Goddard. Isn't this beautiful? True yokefellows, indeed, are these noble pastors in Galveston.

The names of beloved friends of other days I shall not now undertake to mention. Their presence last Sunday refreshed me. Then, too, vanished faces rose up before me as I stood in the presence of the morning and evening congregations. Their memories are precious. Boys and girls, in their teens sixteen years ago, now masters and mistresses of their own homes—these startled me. No! I am not old, but somewhat older, undoubtedly, than when Bishop Hendrix appointed me to the city of oleanders nearly twenty years ago.

I was guest, of course, in the home of Brother and Sister H. B. Goodman. Sister Goodman is now in Virginia, having been called there by the serious illness of her father. She stood at his open grave Monday, May 1. Since the Church came into being she has never furnished any preacher a more cordial and hospitable resting place than the home of Brother and Sister H. B. Goodman.

W. D. B.

PERSONALS

Rev. J. Wesley Smith, of Troost, Kansas City, is having a fine pastorate. A Texas boy!

Rev. T. L. Huffstutler, of Mesquite, reports a good meeting just held on his charge. We enjoyed a call from him this week.

Rev. R. P. Shuler, of University Church, Austin, is in the fourth week of his great meeting. Blessings on "Bob."

Rev. G. H. Bryant, of Estelline, has just entertained the Vernon District Conference. He reports plans for a new church. Good!

Rev. J. B. McCarley, of Paducah, remembered the Advocate upon his visit to Dallas this week. He reports progress in his work.

Rev. E. E. Robinson, presiding elder of the Amarillo District, has prepared a splendid program for his Conference at Canyon, May 17-19.

Rev. E. L. Egger, of the Terrell District, in making the rounds of his district, the Advocate falling in the way, we enjoyed a visit from him.

A SPRING TONIC

Old Reliable Hood's Sarsaparilla is Pleasant and Effective.

In the spring your blood is impure and weak, eruptions appear on your face and body, you lack vitality, strength and animation, your appetite is poor and you feel all tired out. Get Hood's Sarsaparilla from any druggist. It combines just the roots, barks, herbs and other substances that you need.

It purifies and strengthens the blood—makes the rich red blood that you must have to feel well, look well, eat and sleep well. This is confirmed by thousands of letters from people in all parts of the country.

Hood's Sarsaparilla is the best spring medicine, but is not simply a spring medicine—it is an all-the-year-round blood purifier and tonic. Remember it has stood the test of forty years. Be sure to get Hood's, and get it today.

Rev. Simeon Shaw will preach the commencement sermon at the Holcombe Training School on May 28.

We appreciate an invitation to the Commencement exercises of the Scarritt Bible and Training School. A great institution doing a great work.

We congratulate Rev. and Mrs. H. G. Cooke, of McAshan Church, Houston, on the arrival of Harold G. Cooke, Jr., at their home on May 3, 1916.

Rev. C. A. German, our pastor at Sentinel, Oklahoma, will preach the commencement sermon for the high school of his home town, Sunday morning, May 21.

We are indebted to Rev. Thomas Gregory for editorial comment of the British Weekly on the death of Rev. B. Fay Mills. We wish to comment ourselves next week.

We were delighted to have a visit from Rev. Robert Paine, of Luling, this week. He is in his fourth year at Luling. "Bob" is closing one of his best pastorates and is a great "Bob."

We acknowledge an invitation from Miss Beebel Newsom to attend the graduating exercises of the Jacksonville high school. The young lady is among the graduates and is a niece of the editor.

Rev. L. A. Webb, presiding elder of the Weatherford District, gladdened us with a visit last week. He has everything in readiness for his approaching District Conference in Mineral Wells.

Rev. E. C. Morgan, of the New Mexico Conference, has been changed from Deming, New Mexico, to Marfa, Texas, to take the place of Rev. J. C. Jones, who is now at Albuquerque, New Mexico.

Rev. T. S. Barcus and little daughter, Miss Elsie, called on the Advocate the past week. Brother Barcus is pastor at Boulevard, Fort Worth. Every department of the Church is always in good shape when he is pastor, the Advocate not excepted.

Grace Church, Dallas, lost a faithful member in the death of Sister Mary A. Stephens which occurred at her home in Dallas Monday, May 8. We sincerely mourn her loss and commend the loved ones to Him whom mother so long trusted and followed.

We drank to the health of Rev. George W. Owens last week from the pure water which flows from the handsome fountain erected by him in Oak Cliff in gratitude to the people of Oak Cliff for their kindness to him during his serious sickness. Brother Owens grows stronger each day.

We were happy to meet Rev. J. G. Putman last Sunday while in Galveston. He is still at a local hospital for treatment. The Church in Texas will be glad to know that Brother Putman is improving and is cheerful. Never has a nobler man wrought in Texas than J. G. Putman.

Rev. Chas. C. Selecman, of Trinity, Los Angeles, had glorious services Easter Sunday. One hundred and forty received into the Church and the vast auditorium packed with people. Estimated that 1000 people turned away because no room could be found in the auditorium. Good for Trinity, and her pastor!

Dr. Sam R. Hay, of First Church, Dallas, and Dr. S. H. C. Burgin, of Trinity, attended the meeting of the Board of Church Extension in Louisville last week. Dr. Burgin was accompanied by Mrs. Burgin and together they visited the latter's former home in Corinth, Mississippi. Mrs. Burgin has already won our hearts.

Mr. Chas. M. Fain died in Abilene, Texas, April 15, 1916. In his death our Church has lost a valuable member, one who went about doing good quietly and unostentatiously. It has been the custom of Mr. Fain for some years to supply twenty copies of the Advocate to our State prisoners, refusing to permit the fact to be given to the public.

We extend condolence to Brother and Sister A. C. Pickens, of Durant, in the loss of their son, Jack, on the 4th inst. Brother Campbell writes: "He was a fine young man, and a splendid type of Christian character. He had been a Christian and a member of the Church since childhood. He died strong in the faith. His going was a shock to the family, but they are bearing up under it with true Christian fortitude, and the grace of our Lord is sustaining them."

Rev. D. L. Coale in passing through Dallas on the way to Tulsa, Oklahoma, to be with Rev. L. S. Barton in a meeting, said he had just closed a great meeting in Memphis, Tennessee, with the pastor, Dr. Sharp, in which probably there were 300 conversions. Dr. Sharp had received 125 new members into his Church. Several young men and women gave themselves for active work in the Church. Dr. Sharp is pastor of our First Church, Memphis, and was our presiding elder in St. Louis. We rejoice to hear of his great work in Memphis.

This makes eight new subscribers gotten at our second Quarterly Conference. J. W. BAUGHMAN. Blue Ridge, Texas.

SUNDAY SCHOOL DEPARTMENT

DIVISION OF THE SOUTHWEST

REV. E. HIGHTOWER, Georgetown, Texas, Editor

CAMPAIGNING IN WEST CENTRAL TEXAS.

The adage that "a prophet is not without honor save in his own country and among his own kindred" is not applicable to the preachers of the Central West Texas Conference.

From Gorman we made a hurried visit to Comanche, where the Dublin District Conference met, to talk Wesley Bible Class work.

Leaving Comanche we hastened to Breckenridge, where we were under a promise of some months standing to conduct a sectional institute for that and contiguous pastoral charges.

Thus matters went on until noon, when that veteran cattleman, Ben Van Tyl, of Colorado City, happened along in a new car.

Rev. J. M. Armstrong, at Gorman; Rev. L. G. White, at Comanche, and Rev. H. W. Gillespie, at Breckenridge, are each doing faithful and constructive work and merit, as they seem to have undivided support and active co-operation of their entire memberships.

SUNDAY SCHOOL IN THE SOUTHWESTERN DIVISION.

According to the Methodist Handbook for 1916 the Sunday Schools of the Southwestern Division enrolled last year three hundred and twelve thousand five hundred and thirteen pupils and twenty-six thousand two hundred and nineteen officers and teachers, making a total of three hundred and thirty-eight thousand seven hundred and thirty-two.

is three hundred and seventy-two thousand seven hundred and ninety. The Sunday School enrollment is a little more than ninety per cent as great as the Church membership.

LAST YEAR'S SUNDAY SCHOOL FIGURES ENCOURAGING.

According to the Methodist Handbook the net increase in our Church membership last year, including local preachers, was sixty-six thousand four hundred and eighteen; but the net increase in Sunday School membership, counting officers and teachers, was a hundred and twenty-three thousand and forty-six; in other words, the Sunday School grew more than twice as fast as the Church.

COMPARATIVE INCREASE IN THE SOUTHWEST.

The net increase in the membership of the Sunday Schools of the Southwestern Division last year was twenty thousand six hundred and eighty-one. In the same territory the net increase in Church membership was eleven thousand four hundred and fifty-one.

SUNDAY SCHOOLS IN THE CENTRAL TEXAS CONFERENCE.

This is the editor's home conference and force of habit compels him to feel a keen interest in all that happens within its borders. The statistical report for 1914 shows five hundred and twenty-two Sunday Schools. The report for 1915 shows five hundred and twenty-three, a gain of one school.

elders, pastors, officers and teachers, each and all of whom have done their full share of work in bringing about this general forward movement. Their names are written in the Lamb's Book of Life.

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.)

CONFERENCE DATES.

- Central Texas, Mineral Wells, June 1-4. West Texas, Mineral Wells, June 7-10. North Texas, Gainesville, June 8-11. Texas, June 12-15. Northwest Texas, June 14-17. Ok'ahoma, East and West, Sulphur, June 19-24. Texas State Epworth-By-the-Sea, Port O'Connor, July 28-August 6.

Topic for May 14 (Anniversary Day): "Epworth League Fidelity and Force." (Matt. 25:46.)

Please send us a report of your Anniversary Day service. It need not be more than a postcard; that will be enough.

Do you know where to send your Anniversary Day collections? The last issue of the Era tells you.

All aboard for Port O'Connor. Splendid location, fine crowd, great program and good time generally.

Don't forget the date—July 28 to August 6. Place—Port O'Connor.

Grace Church, Dallas, has her representation to the State Encampment, Port O'Connor, already partly made up. Hurrah for Grace!

First Church, Dallas, has just organized a Mission Study Class with twelve charter members. This class will meet on the first and fourth Sundays in the month for the next four months at the regular League hour.

Jonesboro, Texas, has a small but earnestly working Chapter. We know they are earnestly at work, for we have had a request from them for information as to State officers, dues, etc.

NORTH TEXAS, ATTENTION!

Just forty more days until conference. I wonder if every one is as anxious as the Leagues of Gainesville are? You are aware that the date has been changed from June 1-4 to June 8-11.

I wish to especially impress on all

Leagues that have not done so the importance of remitting to me at once their conference dues. We are so anxious to get these collections all in before the conference. Don't neglect this matter any longer, but mail me check for same at once.

Our program will go to press at a very early date and we hope to give you the best returns this year.

Join us with your prayers and co-operation that the good work will go on. WM. H. RUE.

"CULBRETH NIGHT," DALLAS DISTRICT.

Dallas District Epworth League celebrated its April meeting with a program honoring Rev. J. Marvin Culbreth, Assistant General Secretary of the Epworth League.

- C—Who's Here... Mr. B. A. Phillips U—(e)phonious Greeting, "Blest Be the Tie"..... Congregation L—auding His Praise... Miss Luna Belle Beachum. B—it of Song. Miss Thomasine Hayes R—ight Up To Now... Grace Church League. E—pworth Enthusiasm... Mr. Bernard J. Roemer. T—idings from Tyler... Tyler St. League. H—e's Here—Response, Rev. J. M. Culbreth.

Address—Rev. J. M. Culbreth. The numbers were all brief, spicy and highly enjoyed. The address with which Mr. Culbreth closed the evening was one long to be remembered by those who heard him present in his usual clear and convincing manner a discussion of the resources of the Church and her use of these resources.

BIRMINGHAM AND RETURN FROM TEXAS COMMON POINTS \$18.15 ACCOUNT U. G. V. Reunion On Sale May 13, 14, 15, 16 LIMIT MAY 25TH May be Extended to June 14th J. H. R. PARSONS G. P. A., Houston, Texas. LEON DISMUKE, D. P. A., Dallas, Texas.

DR. W. D. JONES DR. H. B. DECHERD Eye, Ear, Nose & Throat 701-2 Wilson Bldg., Dallas

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Hunting Scene, Port O'Connor.

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.

MISSIONARIES CONSECRATED.

The following missionaries were consecrated for service on the foreign field at our annual meeting in Atlanta, Ga., April 12-20:

Miss Mary Agnes Blackford, St. Louis, Mo. She was born of Christian parents and reared in a Christian atmosphere. Miss Blackford joined the Church when she was nine years of age. After going through public schools, the Wendell Phillips High School in Chicago, University of Arkansas and a special course in the University of Chicago, she was brought to Scarritt Bible and Training School for further equipment. She was appointed to work in China.

Miss Lela M. Putnam, Lockhart, Texas. She was born in a Christian home, and being environed by such influences, it was but natural that she joined the Methodist Church at ten years of age. She has always been interested in the work of the Church. She has diplomas from Lockhart High School and Southwest Texas Normal School. She graduates in the class of 1916 at Scarritt Bible and Training School. She was appointed to work in Brazil.

Miss Etta Lee Woolsey, Bay City, Texas. Miss Woolsey was trained from early childhood in the Church, her father being a Methodist minister in the Texas Conference. When she was nineteen she began active service, but did not answer the call to definite work until 1912. She completed the course in the Gonzales High School in Texas and had one term in the University of Texas at Austin. Miss Woolsey finished the course of Foreign Missions at Scarritt Bible and Training School in 1915 and will go out to our new work in Africa this year.

Miss Nancy Rebecca Holt, Norfolk, Va. Miss Holt became greatly interested in Christian service in the college through the influence of the Y. W. C. A. Later she entered Scarritt Bible and Training School to prepare herself for foreign missionary work. She will complete her Bible training at the Bible Teachers' College, New York, this year. Miss Holt was reared by Christian parents and gave her life to God at fourteen years of age. She will sail for Brazil during the summer to take up the work to which she was appointed.

Miss Kathron Wilson grew up in Dodd City, Texas, a small town. At an early age she lost the care of mother and father and she and her brother kept house together. The longing came to give herself to definite service for the Lord. Almost unsurmountable difficulties were in the way, but through the providence of God she was able to have two years of training in Scarritt. Miss Wilson was accepted by the Woman's Board of Home Missions and appointed to Galveston, Texas. The need for a nurse to go out to Africa this year was so pressing that Miss Wilson was appealed to and gladly consents to go. A woman strong, true, tender, faithful. She will enter work in the Belgium Congo in the fall.

Miss Etha Mills is from the Virginia Conference and a graduate of Blackstone Institute. She came to the Methodist Training School, where she took her first year of training. A very close friend of hers was under appointment to Africa, but on account of war conditions this friend went to Japan, and when the appeal was made for one to take the place in Africa, Miss Mills responded with joy. She has spent the past year in Peabody College getting ready for this sacred task.

TO AFRICA.

It was a solemn and glad hour that we realized when on Tuesday evening of the Council meeting the vote was taken to appropriate \$3000 for salaries, travel and equipment of three workers to be sent to Africa within the next few months, and when at last there stood before the Council three courageous young women under appointment to represent us in the heart of Africa. Last year we had two young women who had offered themselves, but were sent to the Orient because of war conditions.

However, we are so rich in consecrated young women that immediately there came forward others who were willing to take their places. These three young women—Miss Etha Mills, Miss Kate Wilson and Miss Etta Lee Woolsey—will sail via Portugal and land at Matadi. From Matadi they will go to Stanley Pool, from which place they will be carried by the Southern Presbyterian boat, the Kasar River, to Luebo, the center of the great Presbyterian Mission. From Luebo they will go by boat to Lusambo, from which place they will take a six-days' journey by foot and by hammock to the Pontoon Bridge, where they probably will be met by the Chief of the Batate'a Tribe, Wembo Niama. After this there will be a three-days' march to our mission at Wembo Niama. Pray for these our pioneer missionaries. Two of them are Texas girls.

DISTRICT MEETING.

The District Meeting of the Woman's Missionary Society for Ardmore District will be held in Broadway Church, Ardmore, May 17, 18.

MRS. C. H. ARMSTRONG, District Secretary.

NORTHWEST TEXAS CONFERENCE AUXILIARIES.

Our annual Woman's Missionary Conference will be held at Sweetwater, beginning June 3. Let us have a delegate from every auxiliary. Our President and Corresponding Secretary will have many good things to tell us about the Council and Panama Conference. Come prepared to make the pledge for your auxiliary. The pledge is a love offering. Should we not love the Christ more by knowing him and his way of ruling nations? We have been free from war and want. Let us make greater pledges of money and service. We have gained through the Church-wide campaign 1112 new auxiliaries, 27,079 new members, yet we have a large unfinished task. We must push the campaign fifty thousand new members our goal.

MRS. GEO. S. WYATT, Asst. Pub. Supt.

GRAND SALINE.

The Woman's Missionary Society met last Monday for our regular missionary study, and as our people had just closed a great revival, conducted by our pastor, Frazier W. Smith, the revival fires were still burning as was evidenced in our devotional meeting when so many testified they were still rejoicing.

After our lesson on China and several news items from the Council Daily, we had a lively, enthusiastic discussion, "What Shall We Do for Our Country Churches?" It was amusing to see so many ladies rising to defend country Churches, saying they were raised there, often attended Church there, assuring us they were as much up-to-date, interested and enthusiastic as we. One sister ventured to say, "The all-day singings detracted from Church interest in this section." Another sister rose and told us in almost halallala terms how inspiring and good the country singing was. Yes, our women have old-time religion, and we have the best preacher in Texas Conference; also one of the best Woman's Missionary Society. If you don't believe it, come and see.

MRS. J. H. PITTMAN, Publicity Superintendent.

WEST OKLAHOMA CONFERENCE.

Mrs. C. L. Canter, Martha, Superintendent Study and Publicity.

To the Missionary Societies of the West Oklahoma Conference:

Our annual minutes have at last been received from the publishers and are being mailed out to the various societies this week.

The delay in sending out the minutes is due to the tardiness of the publishers, as the copy has been in their hands for more than two months.

There are a few typographical errors in the list of officers, although

Sister: Read My Free Offer!



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

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

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

proof was carefully read and proper corrections indicated.

The name of Mrs. C. L. Canter, of Martha, Superintendent of Study and Publicity, erroneously appears as Mrs. C. L. Carter, and Mrs. H. H. Dodson, of Mangum, Treasurer, should read Mrs. M. H. Dodson.

I have mailed out copies of the minutes to all the societies, of which I have any record, but this being my first year as Recording Secretary, I am afraid I do not have a complete list. Please notify me if any society does not receive copies of the minutes and they will be forwarded at once. Address Mrs. C. E. Hall, Recording Secretary, A'tus, Okla.

A GREAT MONUMENT.

H G H

The character and deeds of all great nations are perpetuated in monuments and history.

A splendid equestrian statue of Bishop Francis Asbury is to be erected by all American Methodism in Washington, D. C. It will be called "The Circuit Rider."

Every patriot who goes to New Orleans wants to see the statue of Andrew Jackson.

A few years from now no patriotic Texan will want to go to Houston without seeing the statue of Sam Houston.

The other day in San Antonio I stood at the base of the Confederate monument in Travis Park—on the spot where William McKinley stood and addressed ten thousand children—and ruminated on the fact that the inscription upon it, "Lest We Forget," was from the pen of an Englishman.

Alexander H. Stephens's "Constitutional History of the War Between the States" and Jefferson Davis' "History of the Confederacy" are not permanent monuments. Written on paper they pass away.

Soon every Confederate and every Union soldier will lie in the dust—not one left to remember the great war and all its martial deeds.

About fifteen miles from the city of Atlanta, Ga., there is a great rock called "Stone Mountain." It is a mountain, but a solid rock. I have heard of it all my life. It has one great flat side, hundreds of feet perpendicular. Upon that great flat granite rock Mr. Borgium has taken contract to carve a history of the Confederacy—not in detail, but the main facts. It will take him ten years to do it, and he may lose his life in the task. It will be the most magnificent monument on earth. It will stand a million years if the earth

should last that long. St. Peter's in Rome and Westminster in London, and all other monuments of human greatness and genius, warriors, poets, statesmen, will have crumbled to dust, but this monument will stand immortal. It will be stamped with a record of great names, heroic deeds, brilliant charges, the names of the greatest men in the second and third decade of Southern history. Ten thousand years from now it will unroll the story of the great war. A magnificent park will grace the base of the mountain. Men and women, the poet, historian, painter, will gather in the rolling years to come at the base of the great stone record of the most momentous epoch in Southern history.

Let the "Old Veterans" next year gather at Atlanta and in autos go out and strike camp fires as of old at the foot of the mountain, eat a rasher of Georgia corn pone and bacon, with the "Sponsors" like fluttering wings of angels hovering round, and the thrilling story of those grand old days told again by some young orator who can paint Lee and Jackson and Gordon in their great deeds of daring and the private in the "rear ranks" on his last legs fighting until he could fight no more.

Monuments should represent character—and this mighty rock will stand for immortal character. Bishop, Texas.

Ruskin said: "Sunshine is delicious; snow is exhilarating; there is no such thing as bad weather; only different kinds of good weather." God's dealing with us are good, all good. He deals in love, in wisdom, and he gives his grace and strength. All his dealings are different kinds of good dealing.—Exchange.

Don't think less of your system than you do of your house. Give it a thorough cleansing, too. Take Hood's Sarsaparilla.

It is one of the strange paradoxes of life that some of the wealthy are the most poverty stricken, while some of the poor are possessors of all things.—Western Recorder.

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 Valliere. 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.

Advertisement for Texas Textile Co. featuring a fan free offer with every dozen of handkerchiefs. Includes details about the handkerchiefs (extra fine, pure bleach, hemstitched 1/2 inch) and pricing for men's and ladies' sizes. The ad is framed with 'MONEY' and 'REFUNDED' text.

PASSING DAY

THE WAR.

The fight at Verdun continues with but little abatement in its violence. The Germans have made some gains it is true, but not commensurate to their losses and every day that passes increases their difficulties and serves to encourage the French in their hope that they will finally defeat their enemy.

The German Government has replied to President Wilson's note. While passively accepted and the tension has slackened, the reply is not the full compliance with the demand of the President that was hoped for. Germany agrees to regard the wishes of this Government as to due warning before "death" in its submarine attacks, but makes as a condition to being good, this Government demand of their enemy, Great Britain, that they remove the embargo on foodstuffs entering Germany.

The Mexican situation is indeed serious. So serious in fact that the President has ordered the National Guard to patrol the border so as to make more troops available for Mexico. What will be the final outcome of the conference between General Obregon and General Scott is not known, but the fact is that even during the conference from which so much good was expected, the Mexican bandits, Villistas or Carranza or Zapata or what not, have been making raids into border towns and committing murder and robbery.

NOTES FROM THE FIELD.

(Continued from page 5)

had a fruitful year, reporting "everything in full" at conference. Grapevine is now a three-quarter station and we have one other appointment—Minter's Chapel. It is whispered that Grapevine may break into the upper circle with the stations next year. "Barkis is willin'." Nothing is too good for Grapevine. Our Sunday School at this place has grown from an enrollment of sixty-three the first of February to 175 the first of May. Minter's Chapel has a Sunday School with an enrollment and attendance of nearly 100. Minter's may become a half station next year. "So mote it be." It is one of the best communities in Texas. We have one of the liveliest and best Womans' Missionary Societies in the district or any other place. Our stewards are all princely gentlemen and good business men and are growing in grace. We have a good church, nicely finished and furnished and large enough for some places much larger than this, but too small for Grapevine. We may decide to enlarge. We have a classy eight-room parsonage, neatly furnished, fruit trees, berry patch, garden, flowers, shrubbery and vines. At District Conference at Arlington, the 25th inst., the pastor will report the conference collections subscribed in full. We have graveled a street in front of the church, insured the church and parsonage, bought new song books, paid some old debts, paid all incidental expenses, paid the evangelists \$515, and still have some change in the treasury. Fact is, we "are going some," and are determined by the help of the Lord and the encouragement of the presiding elder to keep on keepin' on.—George F. Kornegay.

SAN ANTONIO METHODISM, NO. 2.

McKinley Avenue is our second Church from the standpoint of members. Rev. Gaston Hartfield is in his second year as pastor. He had a great year last year. Many were added to the Church, besides he completed the auditorium and moved his congregation up from the basement. This year he has seated the church with splendid folding chairs. He has added 130 to the membership since conference. His Sunday School went to four hundred on a recent Sunday. His salary, although increased by \$300 over last year, has been paid before the end of each month.

Hartfield is a fine preacher, a careful pastor, and looks carefully after the business end of his work. His people love him and believe in him. He has a strong ally in the person of his assistant, Mrs. Moore. You may count on McKinley Avenue and Hartfield every time.

a finer auditorium than that at Laurel Heights. It is about half paid for. That is the trouble there, but those people have the money to pay it out and some of these days they will do it. Then that Church will be to West Texas Methodism what St. John's, St. Louis, is to Missouri. Rev. O. T. Cooper is the pastor. He is sane, strong, aggressive. His congregations are growing. His Sunday School is one of the best in the State. He has had a fair increase in membership, and altogether things are on the upgrade at Laurel Heights.

Prospect Hill has for its pilot Rev. Cornelius Pugsley. He came to us in the latter part of the year last year. He found things in a bad way out there. Salaries were much behind, nothing to speak of paid on the benevolences, interest on Church debt past due, many outstanding debts to be looked after, etc. He went to work and has stayed with his job. The world is not on fire out that way yet, but Pugsley is doing good, solid work. Prospect Hill has some advantages that you will hardly find elsewhere. It is cut off from the rest of the city, and had a field all its own. It is composed of moderately well fixed home-owners, the best class of people in the world to build a Church out of. It has a fine plant on the adjoining lot to the new public school. Some of these days you will hear that the Prospect Hill situation has cleared up and half the preachers who want to get to a fine city congregation, where there are no saloons, and right by the best city school in the State will be inquiring if Pugsley's time is not about up. J. H. GROSECLOSE.

DENVER-DURANGO DISTRICT ITEMS.

Bishop E. R. Hendrix will convene the Denver Annual Conference on Thursday morning, August 17, at Mancos, Colorado.

Mr. Marion Lawrence is to be present at the Colorado Sunday School Convention at Boulder, Colorado, May 19 to 21. There will be denominational conferences at the noon hour on Saturday, May 20. Every Sunday School will do well to send delegates to this convention.

Rev. G. W. Ellis is raising money to paint and repaper the church at Hoehne.

Rev. J. H. Kern, at Saguache, baptized three children at the service last Sunday morning.

Rev. C. W. Hall has completed the community survey at Rye, including all the territory five miles each direction from the church. He found 120 Church members, representing fourteen different denominations.

Grandma Harrison, who has been a member of St. Paul's, about forty years, died a few days ago in San Diego, California. She was about 101 years of age. After celebrating her one hundredth birthday she continued attending the Sunday morning services at St. Paul's. Though unable to hear the sermon because of impaired hearing, she said she liked to be in her place in the congregation. Rev. A. N. Evans and others conducted a very beautiful service in memory of this noble woman.

Mr. W. G. Little, a stanch layman of the Pueblo Church, is much pleased with the order of their Sunday morning program. The congregation assembles at 10:30 a. m. for morning worship. The congregation at 11:30 a. m. becomes a Sunday School and spends the next half hour studying the Sunday School lesson. Under the new plan more adults are in the Sunday School.

Rev. T. E. Graham and the Walsenburg officials have let the contract for ceiling the basement of the annex. It is much needed. The Sunday School recently had an attendance of 160.

Dr. T. L. Baird, who died some days past in Walsenburg, Colorado, had long been a resident of Colorado. At one time he served as Regent of the University at Boulder, Colorado.

Principal G. F. Snyder and his associates are doing a great work in the Ft. Lewis Agricultural College.

Rev. R. U. Waldraven hopes to be in Colorado during August. We shall be glad to have him.

Mr. A. T. Medill, Sunday School Superintendent at Rye, is rejoicing over the fact that the pastor received ten persons into the Church during the last quarter from the Sunday School.

Children's Day! It furnishes an opportunity for one of the Red Letter days of the conference year.

R. E. D.

HOUSTON DISTRICT.

Never in the history of our Church has Methodism shown greater evidences of life than she is now showing in the Houston District, under the leadership of Brother R. W. Adams, presiding elder.

The evangelistic campaign has not yet come to a close, but up to this time there has been reported 593 accessions to the Church, a majority of whom have come on profession of faith. A signal victory has been won in the city of Galveston under Brothers Goddard and Harkey, there having been over 200 accessions in that city, and it is now a recognized fact that Protestantism and Methodism has such a hold there as never before.

The Thirty-Third Street Church has entered upon its building project, and is now engaged in the actual construction of a new modern brick church building, and also in the building of a new parsonage. The Sunday School at Thirty-Third Street has recently become one of the largest in the city.

In the line of building, other advancements are made in the district. The church building at Alta Loma, belonging to the Presbyterians, has been purchased by the Methodist congregation. A new parsonage has been purchased at Alvin, and Sunday School books are being added to the Church in Humble.

The results of the evangelistic campaign in Texas City should receive special mention. The meeting at that place surpassed anything ever experienced there, there having been a great religious upheaval and eighty accessions to the Methodist Church. Texas City is just across the bay from Galveston, and has the finest opportunities for growth of any of the Gulf Coast towns.

Since Brother H. D. Knickerbocker has taken charge of First Church seventy-eight people have been received into the Church. There have been conversions every Sunday night since he arrived, and on several occasions the great auditorium has been filled to overflowing, and people have been turned away. First Church presents the spectacle of an awakening giant.

Evangelists A. P. Lowrey and T. W. Wilson have concluded a meeting at Bruner, with Brother Morehead. The meeting has been pronounced the greatest in the history of Bruner. Over a hundred conversions and reclamations have been reported, and to this time over

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forty accessions to the Methodist Church. There are several new congregations being organized in the city. A new congregation has been organized at Sunset Heights with twenty-four members, a new congregation is being organized in Harbor Addition and four lots have been purchased in Central and Magnolia Park Additions for the construction of a new church there. All the Churches in the district are moving along nicely and this promises to be a great year indeed for the Houston District. HAROLD G. COOKE, Secretary Preachers' Meeting.

SAN ANTONIO FEMALE COLLEGE COMMENCEMENT.

This fine school has just closed another happy year's work. In spite of the financial stringency of the past two years, the attendance was very gratifying. The twenty-second commencement exercises began April 27 and continued until Wednesday night, May 3. The various public exercises were of the high order characteristic of this high-grade school, and were well attended. The commencement sermon was preached by the pastor of the West End Methodist Church. There was given quite a creditable art exhibit, which, though not large, showed high-class work. The work done in the school of expression is very fine. The school of music, as shown by the recitals, is of unusually high standard and is a strong feature of the college. In fact, the school does not shoddy work in any particular and maintains only the best standard in all of its work. And it is simple justice to say that to Miss Walton, the wonderfully capable principal of the school, the credit is largely due that such fine standards are maintained. It is an education in itself for any intelligent girl to come under the directing influence and inspiration of this cultured Christian woman, and any girl should deem herself fortunate if she has this privilege.

Wednesday was Commencement Day. At 10 a. m. the graduates read essays of unusual merit. At night Judge J. O. Terrell, of this city, made the address. This leading layman of San Antonio and of Texas Methodism, of impressive physique and strong, incisive mind, is built to a great mould in every way. His address Wednesday night was unique, sparkling with wit and expressed in unusually fine English. He completely carried his great audiences with him. In the past two years, in particular, in the financial depression, this great-hearted man, in his loyal aid to the school has been like a rock of refuge in time of storm. The President, Dr. J. E. Harrison, conferred nine B. L. degrees, besides using a number of diplomas and certificates in the various departments of the school. This school does some fine Bible and Sunday School work, and there were two graduates in this department. If this feature were more general in our Church schools, it would go a far way in relieving the teacher training problem in our Church, which, if my judgment is correct, is our crucial problem in Sunday School work.

At the close of the graduating exercises Dr. J. E. Harrison reviewed briefly the history of the school, taking occasion to express appreciation to Judge Terrell for his loyal and timely aid in helping tide over the school in a critical time. What a marvelous story is the history of this school! What hath God wrought through his servant, the President, in developing through these years this influential institution of Christian education! When one considers its insignificant beginning and that through these twenty years Dr. Harrison has largely had to gather the straw himself for his bricks, wherever and however he might gather it, one marvels at the heroic persistence of this man. But it is not only in raising the great walls of this school, but in the "living stones" of this institution in which we may rejoice—the lives of young people, refined, religiously impressed and

made useful in society and the Church. The religious and cultural influence of this school are of the best, the health of the girls is safeguarded and in every way a parent may feel perfectly at ease in sending a daughter here. Wherever one finds the students of this school, and it seems one finds them everywhere, their influence is of the best and they are advancing the cause of Christ's kingdom. I sometimes wonder if we are sufficiently mindful of the ally Christianity has in our Christian Schools. Dr. Bradfield is correct in speaking of them as forts by which we hold the territory we gain. It is not the revival Church that holds the future, but the revival Church that conserves and strengthens by education and certainly it must be readily conceded that in its province as formative of Christian character the Junior College is of more vital importance than the higher institutions.

The outlook for San Antonio Female College is very bright and indications are that its future is secure.

The writer has had the rare privilege the past year of preaching to the faculty and students of the school and it has been an inspiration any preacher might well covet.

CHAS. M. RABE, Pastor West End Church.

FROM SUNDAY SCHOOL TREASURER.

The Children's Day will soon be observed throughout the conference, and the pastors are requested to send the offering at once to the Conference Treasurer, Geo. E. Jester, Corsicana, Texas, and not to me. I take this opportunity also to emphasize the importance of making your remittances just as soon as the offering is taken, for up to this time our Field Secretary has not received one cent on his salary from this fund, and his Institute offerings are small.

R. F. BROWN, Treas. S. S. Board, Cent. Tex. Conf.

ANNOUNCEMENT.

Hon. and Mrs. W. R. Webb, of Bell-buckle, Tennessee, have announced the engagement of their youngest daughter, Emma, to Dr. McDugald Keener McLean, of Baltimore, the youngest son of Dr. and Mrs. John H. McLean, of the North Texas Conference. Whilst Mr. Webb was for a short time in the United States Senate he is better known as Prof. Webb, or as "Old Sawney" of the Webb School of Tennessee, having served with great distinction in this capacity for forty years. Dr. McLean is a graduate from the Southwestern University, Georgetown, a Rhodes Scholarship graduate, of Oxford, England, and a graduate in medicine from Johns Hopkins University, Baltimore. He has been elected to a position in the firm of Drs. Baird, Doolittle, Folsom and McBride, and he and Mrs. McLean will make their home in Dallas after June 1.

BACCALAUREATE SERMON.

I am very happy to announce that Dr. Chas. M. Stuart, President of Garrett Biblical Institute, Evanston, Illinois, will preach the Baccalaureate Sermon for Southwestern University on Sunday morning, June 18. Dr. Stuart will also give five addresses before the Summer School of Theology beginning on the evening of Monday, the 19th. Dr. Stuart is one of the best known leaders in the Methodist Episcopal Church. He was for some years editor of the Northwestern Christian Advocate, but has more recently been at the head of the leading Theological Seminary of his Church in the West, at Evanston. He was a member of the Joint Commission of the Hymnal which gave us the present hymn-book used by both of the great Methodist Churches. He is one of the most scholarly men in Methodism and one of the most gracious gentlemen in our Church. We are looking forward to his coming to us at Southwestern with anticipation of much pleasure and profit.

C. M. BISHOP, President.

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PLAN OF EPISCOPAL VISITATION METHODIST EPISCOPAL CHURCH, SOUTH, 1916-1917.

Bishop E. R. Hendrix. Denver, Mancos, Colo., Aug. 17. Missouri, Fayette, Mo., Aug. 30. Southwest Missouri, Kansas City, Mo., Sept. 13. St. Louis, Cape Girardeau, Mo., Sept. 27.

Bishop W. A. Candler. North Georgia, Griffin, Ga., Nov. 8. Upper South Carolina, Greenville, Ga., Nov. 15. South Georgia, Thomasville, Ga., Nov. 29.

Bishop H. C. Morrison. German Mission, East Bernard, Tex., Oct. 11. Texas Mexican Mission, Oct. 18. West Oklahoma, Wynnewood, Okla., Nov. 1.

Bishop E. E. Hoss. China Mission Conference, Huchow, China, Sept. 22. Korea Mission, Seoul, Korea, Oct. 13. Japan Mission, Arima, Japan, Nov. 17. Louisiana, Baton Rouge, La., Nov. 22. Baltimore, Roanoke, Va., March 21, 1917.

Bishop James Atkins. Illinois, Cairo, Ill., August 24. Kentucky, Nicholasville, Ky., Sept. 20. Holston, Bluefield, W. Va., Oct. 4. Tennessee, Mt. Pleasant, Tenn., Oct. 11. South Carolina, Florence, S. C., Nov. 29.

Bishop Collins Denny. North Alabama, Bessemer, Ala., Nov. 1. Alabama, Selma, Ala., Nov. 29. Florida, Ocala, Fla., Dec. 8. Pacific Mexican, Jan. 25, 1917. Mexican Border, Torreon, Mexico, Feb. 8, 1917. Central Mexican, Feb. 15, 1917.

Bishop John C. Kilgo. Western Virginia, Charleston, W. Va., Sept. 13. Western North Carolina, Gastonia, N. C., Nov. 8. Virginia, Richmond, Va., Nov. 15. North Carolina, Durham, N. C., Nov. 29.

Bishop W. B. Murrain. Louisville, Franklin, Ky., Sept. 27. Memphis, Union City, Tenn., Nov. 15. North Mississippi, Winona, Miss., Nov. 29. Mississippi, Jackson, Miss., Dec. 13. Cuba Mission, Cienfuegos, Cuba, Feb. 13, 1917.

Bishop W. R. Lambuth. Montana, Bozeman, Mont., Aug. 24. East Columbia, Walla Walla, Wash., Aug. 31. Columbia, Corvallis, Ore., Sept. 7. New Mexico, Clovis, N. Mex., Oct. 4. Los Angeles, Phoenix, Ariz., Oct. 11. Pacific, Oakland, Cal., Oct. 18. Congo Mission, Wembo Niama, Africa, 1917.

Bishop E. D. Mouzon. Brazil, Ribeirao Preto, Brazil, July 13. South Brazil, Uruguanayana, Brazil, July 27. West Texas, Uvalde, Tex., Oct. 18. Northwest Texas, Stamford, Tex., Nov. 8. East Oklahoma, Muskogee, Okla., Nov. 22. North Arkansas, Searcy, Ark., Nov. 29.

Bishop James H. McCoy. North Texas, Greenville, Tex., Nov. 1. Texas, Lufkin, Tex., Nov. 8. Central Texas, Waxahachie, Tex., Nov. 15. Little Rock, Malvern, Ark., Dec. 6. The fall meeting of the Bishops will be held in Atlanta, Ga., October 26-29, 1916.

SUMMER SCHOOL OF THEOLOGY, SOUTHWESTERN UNIVERSITY, JUNE 19-28.

The Time. The first general lecture will be delivered at 8:15 p. m. on Monday, June 19. Those who arrive Monday morning will have the opportunity of attending the Commencement Exercises of the University and of being present at the laying of the cornerstone of the new Science Building. The last of the lectures will be delivered at 10:30 a. m., Wednesday, June 28. The examinations will be held June 27 and 28.

The Place. No more delightful spot could be found in Texas for a ten days' conference in June, than Georgetown. The splendid plant of Southwestern University is at the disposal of the Summer School of Theology during these ten days. We use the auditorium for our general lectures and the class rooms for class work. Both the Woman's Building and Mood Hall will be open for the entertainment of those attending the Summer School. Write to Wilbur F. Wright, Registrar, concerning room reservations.

The Cost. The expense is very reasonable indeed. Five dollars covers the cost of instruction and of admission to all the general lectures. (Students who are taking these courses in the Correspondence School are required to pay only \$2.50.) The cost of board and room rent at the Dormitories is \$7.50.

The Program. In addition to the regular class work for admission on trial and for the four years of the conference courses of study the following post graduate work is offered: Cumont's "Oriental Religions," lecturer, Rev. D. K. Porter. Harper's "Priestly Element of the Old Testament"—Dr. H. M. Dobbs. Galloway's "The Philosophy of the Christian Religion"—Dr. O. E. Goddard. King's "Rational Living"—Rev. H. W. Knickerbocker.

The General Lecturers. We are unusually fortunate in the lecturers we have secured for this session. They are as follows: Mr. Charles M. Stuart, of the M. E. Church, President of Garrett Biblical Institute, Evanston, Illinois. Dr. H. L. Willett, of the University of Chicago. Dr. Ivan Lee Holt, chairman of the Theological Faculty of S. M. U.

We have already had something to say concerning Dr. Holt, who has already become so well and favorably known in Texas that he needs no words of commendation from us. Dean Willett is one of the most delightful speakers on Biblical subjects in America. His services are very greatly in demand at

Y. M. C. A. Student Conferences and meetings of that kind. Dr. Stuart is one of the leading thinkers and one of the most influential leaders of the M. E. Church. Pastoral Evangelism. In addition to these general lectures we are to have addresses by a number of the leading men in Texas Methodism. One of the leading features of the Summer School of Theology is to be a series of seven addresses on "Pastoral Evangelism." These addresses are to be delivered by Texas men who have been conspicuously successful in this line of work. Their names will be announced shortly.

A Splendid Example. Our Church at Huntsville, Texas, has agreed to pay the expenses of ten young preachers who might not otherwise be able to attend the Summer School of Theology. Are there not other Churches and individuals throughout Texas who will follow this splendid example? Every young preacher, and older one, too, in Texas Methodism ought to enjoy the privileges which are here offered. The men who need to come most are the very ones who are least able to afford the expense. It would be a nice thing for some congregations to hand the pastor a purse of from \$15 to \$25 and tell him that this is a present to him for the purpose of enabling him to attend the Summer School of Theology at Georgetown. We are expecting an attendance of over 300 this summer and are striving to make it not only the biggest but the best session the Summer School of Theology has ever known.

CULLOM H. BOOTH, Dean of Southwestern University Summer School of Theology.

DISTRICT CONFERENCES. Marlin, at Teague, May 16. Weatherford, at Mineral Wells, May 16. Amarillo, at Canyon, May 17. Beaumont, at Liberty, May 17. Jacksonville, at Troup, May 17. Roswell, at Roswell, May 17. Clarendon, at Memphis, May 23. Fort Worth, at Arlington, May 23. Marshall, at Harleton, May 23. Sweetburg, at Fluvanna, May 24. Dallas, at Tyler St., 7:45 p. m., May 25. San Angelo, at Miles, May 25. Corsicana, at Frost, May 31. Madill, at Mansville, June 5. Hillsboro, at Covington, 8:00 p. m., June 6. Ardmore, at Stratford, June 7. Oklahoma City, at Oklahoma City, June 7. Albuquerque, at San Jon, June 10. Western (Ger. Miss.), at Plehweville, June 15. Navasota, at Willis, July 5. Timpon, at New Prospect, July 5. Waxahachie, at Palmer, July 20. Choctaw, at Old Cedar, July 27.

MADILL DISTRICT, OKLA. To those who intend attending the District Conference here beginning June 5, at 8 p. m., will be entertained, provided they send their names by June 1, telling when they expect to arrive. The north bound Frisco train connects with the west bound Rock Island at Randolph 10:30 a. m. The south bound Frisco, 7:05 p. m., is just a few minutes later than the west bound Rock Island, but for June 5 (only) we have promise of a connection. The Frisco, at Simpson, meets all trains at Madill. So if you want me to meet you at Simpson on Frisco, three miles from Mansville, let me know. Also have a telephone in the parsonage. A. G. WHITE, P. C.

MADILL DISTRICT. Since writing the notice of Madill District Conference I learn the Frisco Railroad has recently changed its time table. These are the connections at Randolph: Frisco, north bound, 10:30 a. m. Rock Island, west bound, 10:30 a. m. Frisco, south bound, 2:57. Rock Island, west bound, 7 p. m. A. G. WHITE, P. C.

BEAUMONT DISTRICT CONFERENCE. The Beaumont District Conference will convene at Liberty, May 17, at 8 p. m., and will continue through Thursday and Friday following. The opening sermon will be preached by Rev. I. C. Marshall. Committees have been appointed as follows: License to Preach—George H. Collins, J. C. Stewart, W. M. Crock. Admission on Trial—O. W. Hooper, P. R. White and L. C. Stewart. Deacons' and Elders' Orders—W. H. Crum, M. F. Wells and J. W. Cullen. Scholarship in Southwestern University—F. D. Dawson, H. F. Banker and W. P. Wallace. The pastors will confer a favor on the friends who entertain them by sending their names at once of those who will attend to the pastor, Rev. W. C. Hughes. CHAS. F. SMITH, P. E.

MARLIN DISTRICT CONFERENCE. Rev. W. F. Bryan will preach the opening sermon Tuesday night. Bishop Mouzon, Dr. Wright and Dr. Mills will represent the conference-wide educational, evangelistic and missionary interests. Special hours will be given to the laymen's and Woman's Missionary Society work. Conference meets at 2 p. m. Tuesday, May 16. GEO. W. DAVIS, P. E.

HILLSBORO DISTRICT CONFERENCE. CHANGE OF DATE. The date for meeting of the Hillsboro District Conference has been changed to June 6, 8 p. m., to continue two days. The place is Covington. JNO. M. BARCUS, P. E.

Choctaw District—Third Round. Antlers Cir., at Sugar Loaf, May 13, 14. Hugo-Bennington, at Kullchito, May 20, 21. Isabel Cir., at Boketulo, May 27, 28. Boketulo Cir., at Goodland, June 3, 4. Rufe Cir., at Black Jack, June 10, 11. Le Flore Cir., at Spring Hill, June 17, 18. League Conference, at Thomas Chapel, June 21 to 26. Bruno Cir., at Pine Ridge, July 1, 2. Chickasaw Cir., July 8, 9. Washita Cir., July 8, 9. McCurtain Cir., at Long Prairie, July 15, 16. Jesse Cir., July 22, 23. A. C. PICKENS, P. E.

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 tube. Beware of infringements and the penalty for making, selling and using an infringing 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.

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

EVANGELISTIC SINGER. HORACE HAY, gospel singer and chorus leader, will have open dates after June 1. For limited engagements in revival meetings, address, HORACE HAY, 818 Lamar Street, Fort Worth, or First Methodist Church, Dallas.

EDD HUCKABEE, associated with Lockett Adair for past five years as soloist, choir leader and manager, is open for engagements after May 15. His address is 4703 East Side Avenue, Dallas, Texas.

FOR SALE. LOT in Methodist University Grounds, excellently located, near car and Highland Park, the garden spot of Dallas. Bargain. Write MRS. J. F. BURGESS, Hammond, La., or phone C. 2802, Dallas.

Cleburne District—Third Round. Main St., preaching, May 28. Godley and Cresson, at Lone Willow, June 3, 4. Alvarado, 8 p. m., June 4, 5. Joshua and Egan, at Egan, June 10, 11. Anglin St., Cleburne, preaching, June 11, 8 p. m. Glen Rose Sta., Friday night, June 16. Sundry, 11 a. m., June 18. Glen Rose Mission, at Hill City, Saturday, June 17. Brazos Ave., Cleburne, June 18, 8 p. m. Barnesville, at Watts Chapel, July 1, 2. Grandview, July 2, 3, 8 p. m. Parker, at Price Chapel, July 8, 9. Walnut Springs, July 9, 10, 8 p. m. Grandbury Cir., at Fairview, July 15, 16. Grandbury Sta., July 16, 17, 8 p. m. Lillian, July 22, 23. Venus, July 23, 24. Burlington, at Sycamore, July 29, 30. Morgan, at Kopperl, 8 p. m., July 30, 10 a. m. July 31. District Conference at Grandview, May 31. Opening sermon at 11 a. m., by J. H. Braswell. W. W. MOSS, P. E.

Vernon District—Third Round. Tolbert, at Farmer's Valley, May 13, 14. Vernon Cir., at Box, May 20, 21. Childress Sta., May 27, 28. Estelline, at Bethel, June 3, 4. Kirkland, at Elba, June 10, 11. Childress Mis., at Garden Valley, June 11, 12. Odell, at Odell, June 17, 18. Newlin, at Elb, July 1, 2. Dumont, at Chalk, July 7, 8. Paducah, July 9, 10. Quanah Mis., at Marshall, July 15, 16. Buannah Cir., at Fairview, July 15, 16. Chillicothe, July 22, 23. Tell, at Valley View, July 29, 30. Lazare, at Dunlap, Aug. 5, 6. Vernon, Aug. 13, 14. M. PHELAN, P. E.

Gatesville District—Third Round. Clifton, May 14. Moody, May 21. McGregor, May 27, 28. Crawford, at Evergreen, May 28, 29. Hamilton, June 4, Q. C., July 7. Jonesboro, at Ames, June 10, 11. Turnersville, at Mt. Zion, June 11, 12. Valley Mills, June 16, 17. Coryell, at Lanes Chapel, June 17, 18. Oglesby, at Stockton, June 24, 25. Batesville, June 25, Q. C., July 18. Meridian Circuit, at Help, July 1. Hamilton Cir., at Ireland, July 8, 9. Evans, at Bee House, July 11. Gatesville Cir., at Springhill, July 14. Copperas Cove, July 15, 16. Nolanville, July 16, 17. Killeen Sta., July 23, 24. Killeen Cir., at Buena Vista, July 23, 24. Fairly, at Cranfill's Gap, July 29, 30. S. J. RUCKER, P. E.

Waxahachie District—Third Round. Red Oak Circuit, at Chappell Hill, June 10, 11. Bethel Station, June 14, 11 a. m. Waxahachie Cir., at Long Branch, June 17, 18. Maypearl Cir., at Buena Vista, June 24, 25. Forrester Cir., at Forrester, July 1, 2. Italy Sta, at Italy, July 3, 8 p. m. Bardwell Cir., at Alma, July 8, 9. Ferris Sta., at Ferris, July 14, 11 a. m. Palmer Cir., at Trumbull, July 15, 16. Mansfield Sta., at Mansfield, July 18, 8 a. m. Britton Cir., July 22, 23. Ennis Sta., at Ennis, July 26, 8 p. m. Waxahachie Sta., at Waxahachie, July 27, 8 p. m. Milford Cir., at Midway, July 29, 30. Bristol Cir., at Carroll, Aug. 5, 6. Midlothian Sta., at Midlothian, Aug. 9, 8 p. m. District Conference, at Palmer, July 20, 9:30 a. m. HORACE BISHOP, P. E.

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.

HELP WANTED. MEN AND WOMEN OVER 18 WANTED. \$65.00 to \$150 month. U. S. GOVERNMENT LIFE JOBS. Common education. Write immediately for list of positions open to you. Franklin Institute, Dept. K-174, Rochester, N. Y.

METHODISM. This tract 90c per 100 postpaid. E. V. COX, Killeen, 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.

REAL ESTATE. FOR SALE OR RENT—A house, 519 W. Georgia Avenue, West End, San Antonio, Texas; six rooms. A desirable location; close to fine schools. Address REV. M. G. JENKINS, Mineola, Texas, Box 453.

Amarillo District—Third Round. Texline, May 12. Dalhart, May 13, 14. Hansford, May 20, 21. Chillicothe, May 21, 22. Stratford, June 3, 4. Dumas (Middle Well), June 10, 11. Channing, June 11, 12. Hereford, June 17, 18. Canyon, June 24, 25. Panhandle (White Deer), July 1, 2. Higgins, July 8, 9. Glazier (Sand Creek), July 9, 10. Canadian, July 15, 16. Vega (Adrian), July 22, 23. Amarillo, Polk St., July 29, 30. Amarillo, Buchanan St., July 30, 31. Amarillo, Mission, Aug. 5, 6. ERNEST E. ROBINSON, P. E.

Dubin District—Third Round. Stephenville Sta., June 3, 4. Iredeil, at Fairview, June 10, 11. Gustine, June 14, 2 p. m. Harbin and Green's Creek, at H., June 17, 18. Stephenville, Cir., at Rockfalls, June 24, 25; Q. C., Aug. 9. Comanche Sta., 8 p. m. Comanche Cir., at Indian Creek, July 1, 2. Tolar and Lipan, July 15, 16. Bufordale, at Wesley Chapel, July 8, 9. Tolar and Lipan, July 15, 16. Hico Sta., 8 p. m., July 18. De Leon Cir., 11 a. m., July 22. De Leon Sta., July 23; Q. C., 8 p. m., July 21. Proctor, at Graham Chapel, July 29, 30. Duffau, Aug. 5, 6. Hasse, Aug. 12, 13. Carlton, Aug. 19, 20. Huckabay, Aug. 26, 27. Bunyan, Aug. 27, 28. Let the stewards "run a race" to see who can take best care of the pastor. I want to be in as many revivals as possible on this round. S. J. VAUGHAN, P. E.

Pittsburg District—Third Round. Dalby Springs, at Spring Hill, June 3, 4. New Boston and DeKalb, at DeKalb, June 4, 5. Winfield, at Oak Grove, June 10, 11. Mt. Pleasant Sta., June 11, 12. Hughes Springs, at Mims Chapel, June 17, 18. Cornett Cir., at Nolan's Chapel, June 18, 19. Boston Cir., at Red Bayou, July 1, 2. Texarkana, Hardy Memorial, July 2, 3. Cason, at Bradfield's Chapel, July 8, 9. Daingerfield, at Harris Chapel, July 9, 10. Queen City, at Laws Chapel, July 15, 16. Atlanta Sta., July 16, 17. Naples and Omaha, at Dalton, July 22, 23. Redwater, at Concord, July 23, 24. Roundasville, July 29, 30. Linden, July 30, 31. Wintersboro Cir., Aug. 5, 6. Nash, Aug. 12, 13. Texarkana, First Church, Aug. 13, 14. Pittsburg Cir., Aug. 19, 20. Pittsburg Sta., Aug. 20, 21. Dear Brethren: Taking what has gone before as an earnest of what is to come, I am expecting great things for this next round. In the main, good reports have been made. Already the revival fires are burning; may they kindle and blaze upon the altars of every charge before very long. May the Great Captain of our salvation lead us to victories grand and glorious because we are faithful and loyal to him. W. H. VANCE, P. E.

Purity Gives Power. There are still many persons in the world that need to be impressed with the fact that the purer the blood is the greater is the power of the system to remove disease and the less the liability to contract it. Persons whose blood is in good condition are much less likely to take cold or to be long troubled with it, or to catch any contagious or infectious disease, than are those whose blood is impure and therefore impoverished and lacking in vitality. The best medicine for purifying the blood is Hood's Sarsaparilla, and persons suffering from any blood disease or any want of tone in the system are urged to give this medicine a trial. It is especially useful at this time of year.

MUSKOGEE DISTRICT CONFERENCE.

(Continued from Page 7.)

our First Church Sunday School at Muskogee, was in charge. The Superintendent of Schools gave all the pupils a half holiday in order that they might attend. They came in a large number and the demonstration was pronounced a success. As far as we know this is the first of the kind ever held in the world. Rev. C. L. Brooks caught the idea from the literary school. He said, "Why not the Sunday School?"

President G. W. Gable, of the Northeast Normal, gave an interesting interpretation of "The Song of Songs."

Sunrise prayer meetings were held each morning and God's presence most graciously was manifest.

Perhaps the most practical address of all was the one delivered by Rev. R. T. Blackburn, presiding elder of the Hugo District, on "How the Church Can Adapt Itself to the Country Life Movements in the United States."

Judge Chas. Wilson, of Westville, gave us a great talk on the "Simile of the Wild Cucumber Vine."

Revs. C. B. Cross, J. C. Cooper, R. E. Hickman and W. A. Lewis spoke well.

Delegates to the Annual Conference:

- DR. A. E. BONNELL. W. S. BARNES. J. F. STRAYHORN. SID GARRETT.

Stillwell was selected as the place for holding the next District Conference. T. O. SHANKS, Sec.

TERRELL DISTRICT CONFERENCE

The Terrell District Conference met in Royse City, April 26-28, with Rev. E. L. Egger, our much loved presiding elder, in the chair. Every pastor in the district was present and a good delegation of the laymen.

We were glad to welcome the following visitors, who represented their respective claims: Rev. J. B. Gober, Rev. F. O. Miller, Rev. P. R. Knickerbocker, Rev. W. T. Gray, Drs. Frank Seay, John R. Nelson, and J. M. Culbreth.

Hugh S. Porter and C. Sumner Heeger were licensed to preach.

The following were elected as delegates to the Annual Conference:

- J. R. GILLESPIE, Forney. A. H. ABLES, Terrell. T. J. BROUGHTON, Kaufman. W. A. TERRELL, Royse City.

Alternates:

- H. D. Humphreys, Mesquite. A. F. Davis, Royse City.

The good Spirit was with us from the first service to the last. The preaching was elevating and spiritual.

In the way of entertainment the Royse people, together with their good pastor, Rev. C. B. Fladger, left nothing undone.

When conference was over the preachers and laymen went back to their respective fields of labor better prepared to fight the battles against sin and to help their fellowman to a higher plane of living.

T. L. HUFFSTUTLER, Sec.

CISCO DISTRICT CONFERENCE.

The Cisco District Conference met in its sixth annual session in Gorman, Texas, April 25, Rev. E. P. Williams, presiding elder, in the chair. The roll was called. All the pastors were present but one, and most all of the delegates.

A question of law was asked by the very best spirit, all of the brethren and laymen as well were sweet in the spirit from the beginning. The elder presided with the greatest ease, with the dignity due the office, yet he makes it very easy for all to feel altogether at home. His noble heart is in his work, and all of us feel that he is in it with us.

The Connectional men gave to the conference some impetus. Their presence was a benediction to us. Brother J. E. Crawford made the conference feel that he was the right man in the right place after they heard him on the question of missions. I tell you he is the very best we have on that subject. His sermon on the "Jubilee Year" was a treat to all who heard him. It was full of knowledge, yet simplified for the weakest mind. We all no doubt will remember that discourse for some time yet to come.

Well, and yes, Brother Hightower

was on the ground with the goods. He is a real Sunday School man, always brings to all a message of the day. When he had finished his great message one of the brethren said, "He looks just like a Bishop, don't he?"

And, sir, we all soon found out that there was another man in the field on to the job, too. That is none other but Dr. Wright, of the Southern Methodist University, one of our schools that we so much prize and love. We all had a better, deeper and more patriotic love for the school after he had so strongly represented the cause possibly before we had beforehand, no doubt. Would that all of our people could hear this man on the work of the University.

The conference was helped up by the message delivered by Brother Collie, for you all know that he represents a cause that is close to all of us. The conference showed its appreciation for his message by giving him all he asked at our hands. Let me tell you what his motto is: Every Superannuate a Home. There is no greater work than that he is doing.

The conference was the best attended of any we remember since we have been in the work in the conference. All of the charges were well represented and made it possible for the conference to do the work that it did do. Also there was the greatest attendance on the part of the people of Gorman. They were well represented, showing a great appreciation for the conference.

The entertainment was the very best. It was royal and unsurpassable. Brother Armstrong is loved by his people. They work so harmoniously. He and his committee showed to the conference they knew how to take care of a District Conference. We all were altogether at home.

The reports from the brethren showed an improvement along all Church work throughout the entire district. Watch the Cisco District this year.

The next session will be held at Eastland, Texas.

W. T. SINGLEY, Sec.

DUBLIN DISTRICT CONFERENCE.

The Dublin District Conference met in its twenty-second session at Comanche, April 27, and continued over Sunday.

Rev. S. J. Vaughan presided in his usual genial way, sees that business is transacted rapidly, and always holds his hands on every situation. He certainly is in the right place and we are proud of him.

S. B. Knowles was Secretary. Sixty delegates were in attendance and had a great time.

Several visitors were present: E. Hightower, Dr. Paul B. Kern, C. F. Winfield, W. B. Wilson, D. L. Collie, and J. E. Crawford.

Every interest of the Church was carefully looked after.

W. J. Clay was elected District Lay Leader.

The following were elected as delegates to the Annual Conference:

- W. J. CLAY. R. P. CAMPBELL. L. A. POWLEDGE. R. E. HULING.

A subscription of \$202.50 was made to the Loan Fund of the Theological Department of S. M. U.

This district also bears its part in providing a home for the Agent of the Superannuate Homes.

Sermons were preached by the following brethren: G. F. Campbell, S. C. Baird, C. O. Davis, M. J. Vaughan, W. H. Doss, J. E. Crawford, and S. R. Knowles.

A question of law was asked by the Chair, "Is an unordained local preacher in the M. E. Church, South, who is not in charge of a work as pastor, authorized to solemnize the rites of matrimony?" and the Chair answered, "No."

One local preacher in our district, who had continued to marry people after repeated admonitions, lost his license.

The conference goes next year to Hico.

S. B. KNOWLES, Sec.

MANGUM DISTRICT CONFERENCE.

The fourteenth session of the Mangum District Conference convened at Sentinel, Okla., April 28. The opening sermon was preached by Rev. J. C. Scivally, of Vincent charge on the theme, "The Office Work of the Holy Spirit." After the sermon the sacrament of the Lord's Supper was administered. All the pastors of the district, with one exception, and a

large number of delegates, were present to help carry on and enjoy the work of the conference.

The reports of the pastors show a healthy condition in all departments of the work of the Church. Several revivals have been held with good results and others are being planned. Considerable improvement is being done on church and parsonage property and a great many debts, some of them of long standing, are being paid. Every phase of the work of the Church seems to have the careful attention of presiding elder, pastors and people. Finances are in good condition, and with present crop prospects, the outlook for the closing of a great year of the Mangum District is most encouraging. Rev. Moss Weaver, presiding elder, is working hard and systematically to bring every department of the Church up to a high standard.

Rev. W. J. Sims, of Lawton, Conference Missionary Secretary, was present and addressed the conference in the interest of the Board of Missions. Rev. A. Frank Smith, pastor University Church, Dallas, spoke to the conference in behalf of our Southern Methodist University, after which the Mangum District assumed a \$125 scholarship in the Theological Department of said University. Rev. O. W. Stewart, President of the State School for the Blind, presented the work of this institution and filled the pulpit Sunday morning at 11 o'clock.

Rev. John J. Caldwell was granted license to preach the Gospel; Rev. J. D. Stout, C. M. Armstrong and B. F. Taylor were recommended for admission into the Annual Conference. Rev. Clarence Bounds was recommended for deacon's orders and Rev. John M. Woolridge for elder's orders.

The following were elected delegates to the Annual Conference:

- G. S. WHICKER, Olustee. J. L. CARPENTER, Mangum. T. M. ROBERTSON, Altus. W. T. SINGLY, Willow.

Alternates:

- Rev. G. M. Moon, Gould. B. F. Dill, Dryden.

W. S. Bradshaw, of Mangum, was elected District Lay Leader.

Those who preached most excellent sermons during the conference, not elsewhere mentioned, were Rev. Geo. Lewis, Rev. R. E. L. Morgan, Rev. G. M. Moon and Rev. W. U. Witt. It would be hard to find a more enthusiastic band of Christian workers than we have on the Mangum District.

Rev. C. A. Gorman and the good people of Sentinel royally entertained the conference. In 1917 the conference will meet at Eldorado.

CHAS. L. CANTER, Sec.

THE CHURCH DEDICATION AT RAYLAND.

Rayland belongs to the Margaret charge, now in the Hamlin District, but for many years in the Vernon District. It is sixteen miles from Vernon, on Pease River, surrounded by as fine farming land as Texas can boast. Cotton and corn, wheat and oats, maize, Kaffir and alfalfa are the principal crops; and the large number of autos out on Sunday bore witness to the general prosperity of the community.

I was simply astonished and delighted when I saw the beautiful church which has been built by the small congregation of Methodists at this place. It would actually do credit to many of our towns. After a sermon by the presiding elder, B. H. Lewis, W. A. Walker, and G. T. Key, as trustees, presented the church to be dedicated to service and worship of Almighty God, and no collection had to be taken.

The house and grounds were alive with people, and all the demands of human appetite were met by one of the finest and most satisfying dinners ever spread before this humble scribe; and they carried away more than "twelve baskets full." After dinner another sermon was preached, and the great crowd went to their homes feeling that it had indeed been "a high day" for Rayland Church.

The pastor, Rev. J. L. Rucker, and his people at Rayland deserve high praise for being able to dedicate this beautiful church without a collection, and for this glorious result no man worked harder than that stalwart Methodist layman, B. H. Lewis, who brought his car to Vernon in the midst of a driving rain, to carry the presiding elder out to Rayland on this great occasion.

Margaret charge is moving forward under the leadership of her pastor, and Rucker expects to carry up the

very best report that has ever gone up from these good people.

B. W. DODSON.

MRS. ANN BYRD CAMPBELL, AN AGED SAINT, HAS GONE TO HER REWARD.

Our mother, Mrs. Ann Byrd Campbell, daughter of Rev. John Ira Ellis Byrd, a pioneer itinerant Methodist preacher of the Mississippi Conference and one of the unflinching preacher-heroes of that early day (without whose name the history of Methodism in that State could never be written), was born in Mississippi, October 11, 1821. In August, 1838, she was married to a devout Methodist layman, Miles Harper Campbell. To this union were born thirteen children, seven of whom, with their father, have long since gone to the glory world, while the six others, four daughters and two sons, are faithfully following on. Of the two sons, one, Rev. W. R. Campbell, has served the Master with a good degree of efficiency, for many years in the capacity of an itinerant preacher, but now he occupies a superannuated relation in the conference. Besides her six living children she left twenty-one grandchildren and nineteen great-grandchildren, all of whom, who are old enough to know about it, are religious. Indeed why should it not be so with several generations of religious progenitors behind them, the example of godly parents before them and all kinds of religious facilities around them? It was while our mother was on a visit to her grandson, Frank C. Allen, at Corpus Christi, that the death angel summoned her to come up higher. She answered the summons, lingering only a day or two, and then went peacefully and calmly, without pain and without a struggle, to her heavenly home to join those who had gone before and to welcome those who shall follow after. She had lived nearly ninety-four years. Her remains were conveyed to Flotonia, in Fayette County, Texas, and placed in the City Cemetery on the 23rd of August last, beside those of her departed husband, which had been placed there more than twenty-five years before. To simply say that she lived and died and went the way of all the earth would not be doing justice to the memory of such a noble life, so purely and so wisely lived, and at the same time would be robbing the reader of a helpful example of unwavering faith and untiring good works worthy of all emulation. But our space is too limited to enable us to record any considerable portion of her eventful life. She was in every sense a good housewife, strictly a homemaker, faithful to her household duties and true to her children whom she never permitted herself to neglect for those light and frivolous amusements that seem so alluring to many misguided mothers. The early part of 1851 found us living in the historic town of Goliad in the then new State of Texas. That town was then embraced within a circuit and remained so for quite a number of years. We had no resident pastor. Our house soon became recognized as the preacher's home. Here our mother's chief characteristic, hospitality, found ample room for exercise in the entertainment of the preacher. It was her province and delight to greet him at the door with a genuinely hearty welcome and without ostentation or ad preparation everything possible for his pleasure and comfort so as to make him feel as much at home as possible. Here he might rest as long as he pleased from his weary labors, for they were very arduous in those days, or until the demands of his work should call him away. Thus was entertained many a worthy herald of the Cross. There was in it a labor of love and by it much pleasure was reaped. But was there any profit in it? Let the lives of their children who have passed away and those who still remain make answer to this question. Possibly parents builded more wisely than they knew, while they were entertaining those saintly men of God, but it is manifestly certain that they did build and did it well, as the characters of all their children can fully attest. We were more deeply and lastingly impressed by the noble personality, upright bearing and godly conversation of those consecrated preachers than by any other influence except that exerted over us by our godly parents. In the housing of those preachers angels were entertained, but not "unawares." Wise the parents who provide such influences for their children, and fortunate the children who have such wise parents! It must not be thought, however, that those influences, as salutary as they were, were more than supplemental to the everyday influences that were afforded in the home. Worship at the family altar, both morning and evening, was a never-failing feature of the home life. In these exercises our mother performed, if not an essential, at least an important part. There was never any delay or confusion. Mother's coming into the room was the signal to begin. The children were already all present and seated. Thus conducted, it was real worship, both pleasant and profitable to all. In all those years father and mother made unitedly all the history that might be counted worthy of mention. So up to the time of his death, which occurred in October, 1889, their history may properly be considered inseparably connected. But after our father went away mother took up the single thread of life and pursued it faithfully to the end, spending all the days of her widowhood, as ever before, doing good. She kept constantly abreast of the times, particularly with relation to Church affairs. It is wonderful how, at her age, she lived so almost entirely in the present and was always hopeful of the future! Thus has lived, making the world about her brighter and happier, and thus has passed away, leaving a good example, worthy to be followed, behind her, one of the purest, best and most useful women of earth. Her son,

J. I. CAMPBELL.

Stomach Sufferers GALLSTONE VICTIMS

and all who suffer from pains in Right Side, Back, Under Shoulders, in Pit of Stomach, Colic, Gas, Indigestion, Sick Headache, Dizzy Spells, Nervousness, Bad Color, Blues, Costiveness, Yellow Jaundice, Torpid Liver, etc. Have you enough confidence in us and fairness not to take snap judgment and put us down as fakes, but to write for a copy of our valuable book of information and hear what we have to say, and what others knowing us or our remedy have to say, and decide for yourselves, fairly and without prejudice as to our honor and the merit of our remedy? Then address Gallstone Remedy Company, Dept. B-8, 219 S. Dearborn St., Chicago, Ill.

Ma The twent The l obitua to ap money the r should Resu the O stance other I Exti can be sent. Whi old Co lost o a good Ababa of a M leader, and le himsel joined fourtee try in fought cation, death, time w Army i was tri 1882 in W. D ordaine to Mis The se Tenaha childre who ds ston, w for his mistake know I always spoke I everyth in an e and ev fide. I compro Those Our h his pre set of l tues of which I will be tract w emulate better I eration he fell FARL 23, 1911 beautif ducted R. Wri tribute of these ler and know, e Methodi devoted to the I would I son was her help and chi gentle, I for year meeting have vi fight," I are the Fort YOU! birth, w her mov Elizabeth quiet as cruel w ties. B came S wife can future h children, and sev Christian Christian verted a sixty ye and pra last effo young a the victi died in last day impress grace is JOHN born in 1851. H Decembe five chil survive h and join consisten him hom was a g hood. T thirty y good ma that cha fest in h during h the welc done, the life was the comm fering w those wh into his I and patie words as will I an loved one nestness I a faith a we'll tast eternal h the end I on the su

OBITUARIES

The space allowed obituaries is twenty to twenty-five lines, or about 170 or 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written should remit money to cover excess of space, to-wit: At the rate of One Cent Per Word. Money should accompany all orders.

Resolutions of respect will not be inserted in the Obituary Department under any circumstances, but if paid for will be inserted in another column.

Poetry can in No Case be Inserted.

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

REV. G. A. JOHNSTON.

When Rev. George Anthony Johnston, of old Concord community, fell asleep Methodism lost one of her pillars, and Panola County a good citizen. He was born in Russell County, Alabama, February 6, 1840. He was the son of a Methodist preacher and an old-time class-leader, and while but a boy his parents died and left him with two sisters younger than himself to support.

Fort Worth, Texas.

FARIS—Mrs. Annie Faris died February 23, 1916, and her remains were laid to rest in beautiful Oakwood Cemetery, services conducted by Rev. R. C. Armstrong and Rev. C. R. Wright, her last pastor, who paid beautiful tribute to her noble Christian life. The writer of these lines, since a little child, had known her and a more devout Christian I have never known.

W. R. CRAWFORD.

JOHNSON—James Harmon Johnson was born in Maries County, Missouri, May 13, 1851. He was married to Mary F. Burchard December 27, 1875. To this union were born five children, three of whom, also his wife, survive him.

J. P. GARRETT.

YOUNG—W. L. Young, a Virginian by birth, was born May 15, 1836. In early life he moved to Kentucky where he and Miss Elizabeth Farmer were married and lived a quiet and happy life until disturbed by that cruel war between the Saacs in the early sixties. Brother Young joined the army and came South and at the close of the war his wife came to him and they made Texas their future home.

W. W. HENDRIX.

McMANUS—R. C. McManus was born in 1850 in Liberty County, near Moss' Bluff, and died in Liberty, Texas, March 17, 1916. He was married to Martha Worthy December 30, 1878. To them were born six children, two girls and four boys, all of whom were present at his death.

W. W. HENDRIX.

HOOD—Mrs. Mattie E. Hood was born February 4, 1848. She departed this life February 8, 1916. She was first married to D. M. Gray, and after four years of peaceful life with him she was left a widow and lived so for three years. She then married R. B. Hood and after thirteen years was left a widow again and remained so until called home. Sister Hood was converted and joined the M. E. Church, South, in early childhood and lived a faithful Christian life until her death.

J. FRANK LUKER.

J. J. W. BOX.

In 1842, at old Fort Houston, near the site of the present city of Palestine, Texas, John Wesley Box was born. Later, another "J." was added to his name to distinguish it from another like it. Thereafter it was J. W. Box. Born in a Methodist home, where such men as John Wesley Field often rested, his earliest life was touched by the good influence of a robust type of piety, but his father died when he was a small boy and his later youth developed under influences less favorable.

JOHN C. BOX.

LOWRY—David P. Lowry was born in Waxahachie, Texas, on January 4, 1864, and died in Oklahoma City on February 12, 1916. He was the son of Doak Lowry and Emma J. Lowry, both of whom have preceded him in their entrance into the rest that remaineth to the people of God.

JOHN R. ABERNATHY.

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CRAWFORD—Bartley Crawford was born in Ohio June 8, 1852; died at his home in New Mexico, near Texline, Texas, April 29, 1916. He was married to Mary E. Luker in 1879. To them God gave six children. Two of this number have passed on to their reward.

ANSIL LYNN.

HODNETT—Lillie Bell Hodnett (nee Morgan) was born in Grayson County, Texas, January 6, 1870. She was converted and joined the Methodist Episcopal Church, South, at Denison, Texas, 1888. In the same year of her conversion she was married to Rev. W. F. Hodnett, a member of the North Texas Annual Conference.

E. A. MANESS.

WILEY—Francis Marion Wiley was born March 17, 1837, in Wilmette County, Georgia. He enlisted in Company H, of the Eleventh Georgia Regiment, serving through the war between the States.

M. C. SOOTER, P. C.

TIPTON—Mrs. Mary Elizabeth Tipton was born October 13, 1872. Grew to womanhood around Tipton, in Cooke County, Texas. Rev. J. W. Murphy was her teacher in childhood.

M. C. SOOTER, P. C.

SKULL—Gambier Skull was born in Liberty County, Texas, August 28, 1850, came to Laveria on the Cbollo in 1851, where he resided until his death which came in the afternoon of the last day of the old year, 1915.

W. L. BRANDON, P. C.

MARTEENY—Brother George E. Marteeny was born March 19, 1876. At Las Cruces, New Mexico, on April 2, 1916, he was translated that he should see death. He is survived by his wife (nee Miss Beulah Scoggins) and two boys, Herschel and Robert.

C. K. CAMPBELL.

CARNES—Our brother, W. J. Carnes, was born in Louisiana in October, 1848; departed this life at his home in Shiner, Texas, November, 1915. He came to Texas with his family in 1861, his home the last twenty-five years being in Lavaca County.

SISTER.

McBEE—Just before the Texas Conference convened in Longview Aunt Frankie McBee died and one of the brightest lights in Methodism went out upon earth to forever shine on the shores of sweet deliverance.

W. R. CRAWFORD.

BOCKMAN—On March 7, 1916, one of our old and reliable members passed out from old Broadfield Chapel Church. Seventy-one years ago she began her earthly career in Alabama, moving to Texas some years afterwards.

M. I. BROWN.

HENSON—Howard V. Henson was born December 22, 1908, and died April 14, 1916, at 10:30 a. m. Howard was the son of Mr. and Mrs. Granville B. Henson, of Dallas. His death came sudden and unexpected.

W. VINSANT.

Study Food Values

Food provided for the family table deserves the careful thought of every housewife. Do you use thought when buying baking powder?

The quality of cake, biscuits and all quickly raised flour foods depends largely upon the kind of baking powder used.

Dr. Price's Cream Baking Powder is made from cream of tartar derived from grapes. It is absolutely pure and has proved its excellence for making food of finest quality and wholesomeness for generations.

There is no alum nor phosphate in

DR. PRICE'S CREAM BAKING POWDER

MADE FROM CREAM OF TARTAR DERIVED FROM GRAPES

WEST OKLAHOMA CONFERENCE NOTES.

E. R. Welch, Correspondent.

The deepest sympathy of all the brethren and friends of Rev. E. H. Driscoll and wife goes out to them in the deep grief incident to the death of their dear baby, which occurred recently at Davis. The funeral was held by Rev. J. D. Salter, the presiding elder. Its death occurred on its second birthday. May the choicest blessings of a kind Heavenly Father rest upon these heartbroken parents.

It will be a matter of no small gratification, and no surprise, that we announce that Rev. J. S. Lamar has secured the amount sufficient, with the help he expects to secure from the General Board as promised, to build at Stillwater a handsome and modern church. Brother Lamar's reputation as a builder and all-round executive has been again sustained. There are certain men who have gifts along certain lines and they have to be sent to pieces, often at a personal sacrifice, to do certain things. As all well know, there is

no safer, saner, more consecrated man among us than J. S. Lamar. His works do follow him. God bless him in this strategic field.

Rev. L. L. Cohen, Jr., has been received with open arms at Chickasha. The largest congregations in years wait on his ministry. His work starts off most encouragingly. We predict a great pastorate for Brother Cohen. It seems already assured. We welcome him to the fraternity of as big-hearted, brotherly bunch of Methodist preachers as the earth affords. Brother Cohen will on May 19 preach a Commencement sermon for the Chickasha High School and later will perform the same service for the Ryan High School.

It is with much regret that we learn that Mrs. Mitchell, the wife of Rev. C. F. Mitchell, does not improve in health. May the Great Physician visit this dear wife and mother with healing power.

Rev. R. L. Ownby delivers the literary address for the schools at Gotebo May 19 and preaches the Commencement sermon for the Mangum schools May 21. His work at St. John's grows continually and he claims the greatest Missionary Society in the Conference.

These Tar Heels are great on claiming everything in sight. But we suggest that he read item below relative to the Broadway Society.

Miss Frances Wright, daughter of Rev. G. R. Wright, of Lindsay Station, won the prize for high school music recently at the county meet at Pauls Valley.

Rev. J. K. Florence will hereafter make his home in Pauls Valley, occupying the home recently purchased for him by that celebrated Men's Class of Satterfield's Sunday School. Haven't you heard of that class? Well, where have you been all this time?

Easter Sunday the good people of Fair Oaks, Elmore Circuit, worshiped in their new church. Rev. L. R. Jones is the pastor. A handsome new church is about completed at Elmore. Brother Jones came to us at the last conference from East Oklahoma and is a most valuable accession.

Rev. I. W. Armstrong was in Wesley Hospital recently for an operation, but is back again and hard at work. We rejoice at his recovery.

The fifth Sunday conference of the Ardmore District was held recently with Vinita Avenue Church, Sulphur. The attendance was good, the entertainment by the good people of Sulphur excellent, and the spiritual effect of the meeting on all was great. The Sunday morning sermon by Rev. Salter, the presiding elder, raised the congregation to the shouting pitch. They were at it all over the house. Several hard sinners were converted. Salter is a wonder. A dynamo of spiritual power. His district is in most excellent shape.

The Ardmore District Missionary Meeting will be held at Broadway, Ardmore, May 18. Mrs. C. H. Armstrong presiding. A fine program is prepared for all who attend. Mrs. R. M. Campbell, the Conference, President, will be present.

Brooklyn Church is improving all the time. A handsome new pipe organ was recently installed costing \$2500 and was paid for when complete. In raising this amount special mention should be made of the local missionary women who paid \$500 of the amount. A great recital was given on the evening of May 8, Miss Daisy Ferguson, of Dallas, presiding, assisted by local talent. The second Quarterly Conference was held May 1 and reports all finances in full to date. The one-to-win-one report will be made a little later. The union revival is now in progress.

The West Oklahoma Conference will give Bishop Morrison a royal welcome. He has not been this way for several years, but is not unknown by many. He will give us a great administration.

Twenty-five hundred dollars is being spent on the Church at Wynnewood altering the auditorium, adding a Sunday School annex and beautifying the property. Conference is looked forward to with a great deal of pleasure. No one need be afraid that Wynnewood will not be able to give us the best entertainment.

Rev. T. S. Johnson will begin a meeting in a few days for Brother Sessoms at Lexington. The singing will be led by Mr. Chas. Poulter, of Ardmore.

Brethren, send me the news. I can't make bricks without straw.

Over 60,000 Sold in Ten Months

Rarely does an author so perfectly meet the spiritual interest and need of humanity.

THE MEANING OF PRAYER

HARRY EMERSON FOSDICK
Art Leather, 50 cents

People in all walks of life testify to the helpfulness of this book; it throws new light on God's attitude toward us and our needs. Arranged for daily study; Scripture printed in full. Fresh, vigorous comment, rich in illustrative material.

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JOHN R. MOTT—"It will answer the questions of many an honest doubter."

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CHOCTAW DISTRICT, EAST OKLAHOMA CONFERENCE.

Well, I have just completed the second round of Quarterly Conferences and feel that I know something of the work committed to my hands. All the pastors faithfully carry out my suggestions with more or less success. The western part of the district is not so well organized as the eastern, but Brothers Durant, Jacobs, Imotichy, Frazier and Peters, are all hard at work and doing fairly well. Brother Frazier deserves special mention. He and Brother Williams, of Boktuklo Circuit, are ahead on the collections, having raised their assessments for home and foreign missions and possibly something on the other collections. It is among the Indians like it is among the whites, strength and industry consecrated to God make things move. The majority of the charges in this district will pay in full this year and they all are trying to do so. Dr. John M. Moore has promised to be with me at my District Conference and I hope to get Bishop Mouzon, and hereby invite the editor. A. C. PICKENS, P. E.

Many a young man ought to stop long enough to write over the threshold of his career Dante's inscription, "Leave hope behind, and those who enter here."

SPEND YOUR VACATION AT Epworth-by-the-Sea PORT O'CONNOR, TEXAS

THE NEW HOME OF
The Texas State Epworth League Encampment
1916 Session - July 28th to August 6th

The Texas State Epworth League was tendered fifteen sites for the relocation of its Encampment and after full and thorough investigation, selected the site at Port O'Connor as offering every advantage needed for the successful continuance of its assembly work begun in 1905. One hundred acres of land, with 3250 feet of beach front and the finest surf bathing on the coast, with ample funds for financing the future work were acquired. The new grounds at Port O'Connor mean a greater Epworth. Be one of those to assist in dedicating this new home of the League.

A superbly ideal location—artesian water—cool breeze—magnificent surroundings—NO MOSQUITOES—fine hotel—big auditorium—great program.

For further particulars address

W. M. CARTER, State Secretary, General Manager Epworth-by-the-Sea
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