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TEXAS CHRISTIAN ADVOCATE

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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 18, 1916

Number 41

EDITORIAL

The study of missions is now being given a commanding place in the curriculum of our theological schools. Not until our reading of the Barrows Lectures by Dr. Charles Cuthbert Hall have we fully appreciated the vital importance of this new departure in our modern seminaries. The lectures of Dr. Hall were delivered before leading universities in India, Ceylon and Japan. For three full years prior to their delivery Dr. Hall gave himself to a profound study of the religions of the East; he thoroughly mastered the Eastern books of religion; he even read the great dailies of India and Japan. The results of such study easily enabled him to find common ground with his astute hearers and the best methods of approach to the Eastern mind. What folly to send out missionaries who know nothing of the history and little of the religions of those to whom they would minister! We rejoice, therefore, that our new schools at Atlanta and Dallas are giving large emphasis to the study of missions.

* * *

The universities long have furnished leadership for the great movements in behalf of the race. From the University of Wittenberg came Martin Luther, from the University of Paris came John Calvin, from the University of Leyden came James Arminius and from Oxford came John and Charles Wesley. And from our universities great leaders are still to come. Especially are the universities to be tremendous agencies for the evangelization of the world. The Christian colleges have sent out John R. Mott in recent years to students in Eastern universities and it is safe to say that he has been given a reception which far surpasses in its cordiality any reception ever given any missionary sent out under the auspices of any single denomination. The same is true of the reception given throughout the East to Dr. Charles Cuthbert Hall, who delivered his lectures on the Barrows Foundation of the University of Chicago. These considerations make it vital to the problem of the world's evangelization that our universities themselves shall remain essentially Christian. These considerations, moreover, make it apparent that the Church can not surrender to the State the education of the world's religious leadership without a serious lapse of duty on her part and without tremendous loss to the world itself.

* * *

Nothing is more essential to the enterprise of Christian Missions than a correct mental attitude upon the part both of the missionary and the non-Christian world in whose behalf he labors. Nothing which Dr. Charles Cuthbert Hall said in his lectures has impressed

us more than his insistence upon this. He pled with his Eastern hearers that they should consider Christianity in its essence and disassociated from its political and ecclesiastical entanglements in the West. He urged upon them a proper historical retrospect as to the origin of Christianity, and an open mind as to its claims. In thus defining what the mental attitude of the non-Christian world should be toward Christianity, it seems to us that the distinguished lecturer dropped significant hints to the promoters of the divine enterprise of missions. We should not seek to impose upon the East the ecclesiastical forms of the West, but rather be content to witness to the essence of Christianity. Denominational conquest should never be the primary aim of missions. The historical retrospect, too, is as necessary for the missionary as for the heathen. The spectacle of the heathen world filled with heathen gods, and that, too, from the earliest moment of history, should impress the missionary with the fundamentally religious nature of man and should make him truly sympathetic with the world's long quest after God. The intimate acquaintance with the religious ideas of the non-Christian world will enable the missionary, in a very real sense, to put himself in the other man's place. Such a mental attitude is fundamental to the success of the missionary enterprise and such an attitude will be possible only as we acquaint ourselves with the religious literature and history of the heathen world.

THE FINALITY OF THE CHRISTIAN RELIGION.

The distinguished Barrows' Lecturer, Dr. Charles Cuthbert Hall, did not fail to urge upon the men of the East the acceptance of Christianity as the absolute religion. For ourself we have no criticism of the lecturer because he recognized the non-Christian faiths as having a "provisional" place in the providential preparation of the race for Christianity, but we should have been keenly disappointed had he failed to urge the finality of the religion of our Lord Jesus Christ upon the representatives of the universities of India, Ceylon and Japan.

The reasons given by Dr. Hall for regarding Christianity as the absolute religion are four in number: Its suitability of origin, its breadth of philosophical method, its strength of moral initiative and its spirit of hopefulness. Palestine is the birthplace of Christianity, a little country midway between the East and the West. No national humiliation would be felt either by the East or the West in accepting a religion having its birthplace among a people now no longer welded together as a nation.

Christianity loses nothing by its translation into the thought either of the East or the West. Christ is the contemporary of

both the man from the East and the man from the West. He is neither distinctly Asiatic nor distinctly European; he is neither ancient nor modern; he is simply the man Christ Jesus.

Christ, moreover, is more than the embodiment of the wisdom of God; he is the "power" of God also. He has "power to deal with the plague of sin; power to purge the soul of its corruption; power to break the shackles of corroding habit; power to awaken sleeping impulses of good, to implant new affections, to bring in a new order of moral existence, for the individual, for the family, for the nation, for the world."

Finally, Jesus Christ is the world's sublimest optimist. Better than any one else he saw the malignity of man's malady, but no word of despair for any human being ever fell from his lips. He saw the possible stability of a rock in every vacillating Simon and the potency of an angel in every soiled Magdalene. These are the qualities of the Christian religion, in the judgment of the distinguished lecturer, which entitle it to be embraced as the final and absolute religion among men.

There can be no hesitancy in our decision as to which of the given reasons is the strongest for believing and accepting Christianity as the final religion. The thing for which men waited and for which they longed for so many dreary centuries was "power." The one thing which the world's religions have failed to supply is "power."

Christianity has created few entirely new ideas. The idea of God was in the world when Christ came, the idea of incarnation was a familiar idea, the idea of immortality had long been entertained, but in these ideas there was no power to recreate a human life. The law was an old institution when Christ came into the world, but the law only revealed man's malady and was without curative power.

God had revealed his presence in many ways, but not until the coming of his Son had he fully revealed his character. In no other way could he adequately reveal himself. It was God in Christ which mastered and won men. And in surrendering to Christ men discovered a moral power which they had never known before. In such surrender they found a new moral ability; in such surrender they found a harmonizing of their powers; they were no longer divided beings; they were unified in their natures and now walked superior to the desires which once enslaved them.

The testimony of men from Asia, from Europe, from America, from Africa; the testimony of ancient men, mediaeval men, modern men; the testimony of the king, of the courtier and of the slave—the testimony everywhere and among all men and in all

(CONTINUED ON PAGE 8, COLUMN 1)

The Preacher And Philosophy

By REV. O. E. GODDARD, D. D., Galveston, Texas

Why should the preacher study philosophy? There are reasons why he should study history, science, current events, sociology, the literature of his day and the classics. The reason, however, for studying philosophy is different from the reasons for his studying anything else. This will be apparent when we shall have gotten a definite conception of what philosophy is. Manifestly, the mercenary motive should not prompt him to the study of philosophy. Men may have studied other lines for revenue only, but never philosophy. Men may have been adequately compensated for some kinds of thought, but never for philosophical thought. Philosophers do not live in affluence nor do they die rich enough to cause their heirs to have to litigate over dividing their estates. Neither should he study it for popularity. Philosophers are rarely popular with their contemporaries. The philosopher is often the object of friendly gibes or sarcastic sneers from his contemporaries while succeeding generations build monuments to his memory. The philosopher does not have—cannot have—the ad hominem, ad captandum elements which make a man popular with his contemporaries. The philosopher cannot play to the galleries and capitalize the weakness of humanity for his own aggrandizement. When a man enters seriously upon the study of philosophy he may bid farewell to petting and pampering, farewell to the unreasoning plaudits of the fickle populace and be willing to be ignored or ridiculed. Let every man who hankers for prominence and position, for affluence or influence, honors or office, eschew the study of philosophy.

What is philosophy? Many definitions have been given. Nearly all of them inadequate, misleading or mystifying. Perhaps the briefest and best one is that given by Galloway in his "Philosophy of Religion." "Philosophy is a reflection on experience in order to ascertain its ultimate meaning." In the very nature of the case children and young people cannot be philosophers. Races in their childhood cannot produce philosophers. The acquisitive and the reflective periods cannot exist contemporaneously in our lives. First, the acquisitive, then the reflective. They are related as antecedent and consequent. The logical, the psychological, order is acquisition first and then reflect upon what it means.

When a people get an accumulation of knowledge on governments and governmental problems, they are ready to begin the study of the philosophy of the government. When Churches get a vast amount of classified knowledge concerning God and things divine, they begin to inquire what it all means and this is evolving a philosophy of religion. People are religious a long, long time before they are prepared or disposed to study the philosophy of religion. Only the maturest men in the most advanced civilization will be attracted by the study of philosophy. Some men never reach the reflective period. They never reflect long and seriously over their experiences or their intellectual accumulations. They accept unquestioningly the faith delivered unto them by their fathers, teachers or their Church and never examine the foundations of belief. They live and die in a state of honest credulity and unreasoning faith. They never taste the cup of bitter agony incident to intellectual doubt nor know the corroding forces of uncertainty on things fundamental. I'm not congratulating him nor condescendingly pitying him. Many have lived and died in this naive state and left behind a good name that is rather to be chosen than great riches and no doubt the Master welcomed them on the other shore with, "Well done thou good and faithful servant." Be this known, however, that he lived and died a child intellectually. Had he reached intellectual maturity he would have inevitably begun to inquire concerning his experiences in order to ascertain their ultimate meaning. There is a certain state of intellectual maturity at which people will begin to philosophize. It is not the purpose of this paper to try to hasten or try to defer that period. If

the paper should in any way forewarn and thereby forearm any man to whom this maturity may yet come, the purpose of the paper will have been accomplished. If a man must philosophize, and that he surely must if he reach a certain state of intellectual maturity, he ought to know something of what his predecessors have worked out on this line. He should be able in some way to avail himself of their findings and avoid their blunders. Many good people on coming to this period of their lives have made shipwreck of their faith. Many on breaking with childish credulity have dropped into radical rationalism. Better a thousand times the intellectual immaturity and naive faith of a child than blatant, supercilious, self-sufficient skepticism, or bewildered agnosticism. But men have passed from the faith of a child to that of the philosopher without becoming their vision or darkening their hopes. They have reached those spiritual and intellectual heights where faith and reason blend as beautifully and harmoniously as the primary colors in the sunbeam. This is a consummation devoutly to be desired for the studious man. It is the desideratum of the times for the thinking preacher.

The Spirit with Which One Must Approach the Study of Philosophy.

We must be open-minded. We must maintain an attitude of intellectual hospitality toward all truth wherever and wherever found. Prejudices, predilections, prepossessions—many things that the immature man holds dear must be laid aside. A college professor who knows that he must teach a certain philosophy whether or not its tenets fully satisfy his intellectual demands, because if he teaches otherwise he will lose his position, will not make any considerable advancement in philosophy. The men who have occupied the chairs of philosophy have not always been the best philosophers. The preacher who must be constantly running back to square every new thought with his orthodoxy will not get far into philosophical thought. The man who would have the philosophical spirit must be immune from the temptations to adjust his teachings to the demands so that he can get the emolument of his position, and impervious to the fears that his bread and butter will be cut off or his name cast out for evil. He must be able to say none of these things move me. His passion must be for the truth, the whole truth and nothing but the truth. He must have such unswerving, undying loyalty to the truth that he will follow its inexorable demands wherever it may lead him.

This is a great price to pay for the philosophical spirit, but it is the price of intellectual emancipation. However but few attain it. To be able to divest ourselves of prejudices and self-interest and study current events with a dispassionate, disinterested frame of mind seems almost impossible. We have two shining examples today of failure at this point. Eucken, that great German philosopher of international renown, so reasons as to justify the military policy of Germany. Bergson, that astute Frenchman of equal ability, justifies the course of the Allies with equal satisfaction to himself. Their processes of ratiocination are manifestly not exempt from their personal feelings in this matter. If these celebrities in the philosophical world fail, let lesser lights beware. This leads me to drop another word of warning. However great the price of the philosophical spirit may be and however difficult its maintenance may be, we must not expect too much of it. Let no man imagine that he having attained the philosophical spirit that that is a guarantee that he shall come into possession of the truth. Philosophical schools have failed ignominiously from time to time in centuries past and up to this good hour. The French philosophers in the eighteenth century thought they had discovered the panacea for all intellectual difficulties and raised high hopes of the philosophical world. Their abortive efforts did not deter the German philosophers in the latter part of the nineteenth century from coming with the same cock-sureness that they had discovered the way to all truth. But the world is no nearer to an agree-

ment on the great philosophical problems of life than it was before the German school was born. The repeated failures of the various schools of philosophy in the past should make the philosopher of today modest in his claims for philosophy.

A brief resume of what the schools in the past and at the present have taught will make clear my meaning. Thales, who lived about six centuries before Christ, is among the first of the philosophers. He was a sage of superb ability. He thought and thought and thought about the composition of the physical substances and decided that the original basis for all things in the universe was water. It is said of him that he was once walking wrapped in contemplation, absorbed in reflecting on what is the basis of all things and was gazing up at the heavens when he inadvertently fell into a well. A Greek maiden, who chanced to see him, said he was so much absorbed with the heavens that he was unmindful of what was transpiring on earth. Philosophers have not been exempt from this friendly gibe to this day. But Thales failed to discover the basis for all substances however much of the philosophical spirit he had. Another great early day philosopher, Anaximander, equally honest and equally capable, coming on the scene later, reached the conclusion that universal atmosphere was the mother of all things. Heraclitus decided that fire is the basis of all things. Empedocles founded his school upon the theory that earth, air, fire and water constituted the matrix out of which all things come. Democritus founded his school upon the theory that atoms, those little invisible, indivisible, independent substances, separate and unrelated to each other in that they showed no common origin—that these constituted the basis of all things. Later came Descartes, the father of modern philosophy, teaching that there are two primal substances—mind and matter. The essence of matter is extension and the essence of mind is thought. According to Descartes the "res extensa" and the "res cogitans" constitute distinct essences. The popular philosophy for the past fifty years has been "monism." This teaches that all things material and immaterial, physical and psychical, are but manifestations of one primal substance, essence, or principle which is neither physical nor psychical. The philosophers have somehow failed to find the key that unlocks the mysteries of the universe. In spite of all the honest efforts of great schools of philosophy in the past and in the present, we have more unsolved problems today than we had in the days of Thales. The problems of ontology, cosmology, psychology, epistemology, and other problems equally perplexing, are chronic enigmas that the human mind has not solved.

The system of philosophy extant today might be divided into five schools. Absolute Idealism. This school, or group of philosophers (the word school will be used in a very loose sense in this classification), may be said to have been founded by Hegel. It is strictly monistic. Nature and finite minds are but different manifestations of the All-Inclusive Absolute. Biedermann, Phleiderer, E. von Hartmann, and A. Dorner, while not agreeing in detail among themselves, all belong to the school of Absolute Idealism. Some neo-Hegelian philosophers in Great Britain and America, such as Caird, Watson and Royce, belong to this school. One of the chief objections to this school of philosophy is that it does not seem to make adequate place for personal experience. Personal Idealism. This school dissents from the seeming absorption of the individual experience as taught by the Absolute Idealists and endeavors to make adequate place for individual and personal experiences. Lotze might be called the father of the school of Personal Idealism. Its great present-day apostles are Rudolf Eucken and Hermann Seibeck. Among the British was Pringle-Pattison, while today Hastings Rashdall is its greatest English exponent. Both the Absolute Idealists and the Personal Idealists attempt to give an exhaustive metaphysical explanation of the universe, including the absolute. There is a revolt from this by a school which is called Empiricism. This school does not believe that a metaphysical explanation of the absolute is possible. They think all such endeavors are vain and barren enterprises. This school lays stress upon the historic

facts of religion. It concedes the value of psychology and epistemology, but denies to philosophy the ability to give an adequate speculative interpretation to all things. Religious truths, they claim, are reached by a different process from that of philosophy. The greatest apostle of Empiricism in Germany is Ritschl. Hoffding is a strong second. In France its greatest leader is Sabatier. This school says to the cock-sure, self-sufficient philosopher, "We have truths which your methods of ratiocination cannot discover and you are not competent to pass on the validity of these truths." Idealists have not answered this to the satisfaction of the Empiricists.

America has the distinction of being the founder of one school of philosophy. This school is denominated Pragmatism. Its founder was Prof. William James, whose name is a household word both in the United States and in England. The key word to Pragmatism is "working value." Pragmatism cares but little for purely speculative thought. They accept any hypothesis that works well. They reject every one that does not show a working value. The sole guarantee of truthfulness is working value. For recondite and abstruse speculation they care nothing. This utilitarian conception commends itself to many in this practical age who would not count themselves philosophers.

There is another school just now in process of forming that will soon pass out of the period of incubation and will have to be reckoned with in the life and thought of the world. This might be called "The Sociological School." This school has some affinity with Empiricism and Pragmatism, but is not identical with either. It makes much of biological analogy, treats society as an organism, admires the cosmos and talks eruditely of cosmic redemption. Its great apostles are Paul Natrop in Germany, Gyan in France, Stanton Coit in England, and Rauschenbusch in the United States. On the surface this philosophy is most fascinating. In its practical workings it is beautifully altruistic. But there lurk some dangers in it, so subtle and so concealed, that many who think they belong to this school would eschew it instantly should they discover the real inwardness of its philosophy. When men admire the cosmos more than they worship God, or try to save the masses to the neglect of the individual, they are getting some things important inverted.

One more important word about philosophy: Philosophy cannot be taught; it has to be thought. History can be taught, science can be taught, theology can be taught, but philosophy never. Each man must make his own philosophy. What is philosophy? "A reflection on experience in order to ascertain its ultimate meaning." The teacher cannot reflect upon your experience, nor can you upon his. Neither the teacher nor the author can impart philosophy. Each man must reflect upon his own experience, evolve his own philosophy. The teacher or author may point out approved methods of philosophical study, may warn you of blunders others have made, but in its last analysis you make your own philosophy.

The preacher above all men should be conversant with what philosophers have done and especially what they have failed to do. Should know the theories of the philosophers ancient, mediæval and modern. He should be so indoctrinated that when the reflective period comes, if it does come, he may successfully weather the storms of doubts and fears, and blending faith and reason harmoniously may land in the haven of rest. This he should do not only for himself, but for those who look to him for spiritual and intellectual guidance.

As the heart sends the blood into every fiber of the system and then draws it back to its source, invigorating the whole body, so the Christian spirit sends men to the confines of the earth, and then sweeps back with undiminished power to strengthen the Church at home.—L. L. Kinsolving.

No restlessness or discontent can change your lot. Others may have other circumstances surrounding them, but here are yours. You had better make up your mind to accept what you cannot alter. You can live a beautiful life in the midst of your present circumstances.—J. R. Miller, D. D.

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BAPTISM OF THE HOLY SPIRIT.

I take it, on writing this subject, that we all are interested in bringing men to Christ, especially during this Evangelistic Campaign.

I see one condition, above all others, of cardinal importance. It is the baptism of the Holy Ghost.

By comparing Luke 24:49, Acts 1:5 and Acts 2:1-4, and other related Scriptures, we have a definite experience referred to.

What, then, is this baptism? It is a definite operation of the Holy Spirit, wrought in a person, of which he is conscious.

Jesus bade his disciples tarry in Jerusalem until they should be "endued with power" or were "baptized with the Spirit" and if it was not a definite operation of which they might know whether they had received it or not, they could not know when they had complied with his command and be ready to begin witnessing.

The baptism of the Holy Spirit has no reference to cleansing from sin. Bear this in mind. Some teach to be baptized with the Spirit is to eradicate carnal nature. No Scripture can be found to support this position. Anyone examining all the passages mentioning the baptism of the Holy Spirit will find it always connected with testimony and service.

We will get a better understanding of what this baptism is if we consider results. Let us notice, first, the passage going most into detail on the subject: Read 1 Cor. 12:4-13, and notice that the baptism of the Spirit will not make every one a successful teacher or evangelist receiving it. Some very different gifts may be imparted by it. This fact is often overlooked. The results and manifestations of this baptism with the service to which God calls different persons. There will be some gift in every case. (1 Cor. 12:7, 11) but not the same gift. The Holy Spirit himself decides upon the gift to be imparted (1 Cor. 12:11).

It is not for us to select our place of service and then ask the Spirit to fit us for it, nor select some gift and ask the Spirit to impart it. We must put ourselves at the disposal of the Spirit to send us where "he will," to do what "he will" and impart what gift "he will." He is sovereign. Here is where many meet disappointment and fall of blessing.

This baptism imparts power for the service to which God calls us. The disciples were appointed to be witnesses of the life, death and resurrection of Jesus. They had already received. It would seem, sufficient training for this work. They had attended the school by the Master for three years. They were eye-witnesses of his miracles, death, burial, resurrection and ascension. Jesus would not permit them to enter upon their appointed work until a certain need was met. That need was the baptism of the Holy Spirit. If these disciples, with their unequalled training for service, were not permitted to enter upon their work without this baptism, what presumption it is for us with our inferior training to even dare to do so? Jesus himself did not enter upon his ministry without special anointing (Acts 10:38). This baptism is essential in Christian work and we should not attempt such work without it.

Now we come to the particular question. How is this baptism to be obtained? In Acts 5:32 we have the answer. Note the sentence, "Whom God hath given to them that obey him." The great condition of this baptism is obedience. Obedience, what a word! Dear reader, did you ever study this word? It means more than a mere doing of some of the things God demands of us. It covers vast space. It means the yielding of ourselves and all we have and are to Christ. It extends even to our thoughts (2 Cor. 10:5.) It embodies faith, the two words being combined in Rom. 16:26. We have a great example of obedience, the greatest the world ever had (Hebrews 5:8, also Philipians 2:8). To obey him is to surrender all to him. Obedience means the doing the will of God in all matters great or small. Any refusal to do even the small things God bids, to be unwilling to do anything God wants us to do, will shut out this baptism.

There must be definite prayer in this baptism (Luke 11:13). Prayer implies desire. Without a crying desire deep in our souls for it, we need not ask it. When the preachers and members of our Churches feel that they must have this baptism at whatever cost, then will the "Kingdom come with power."

Prayer implies faith. Mary 11:24 is clear-cut on this point.

In 1 John 5:14, 15, we have directions for approaching God. When we ask for this baptism we know we ask according to his will, for he has promised it. As soon as I am sure that I have complied with God's terms then it is for me to claim the promise and count this baptism mine. Some one may ask, Will there be manifestations? I answer, Yes—in service. We may not receive peculiar emotional experiences as manifestations of this baptism, although it is sometimes so accompanied, but the Bible clearly teaches that the place to look for manifestations is in service.

Does this baptism need repeating? Yes. Examine Acts 2:4, 4:8 and 4:31, and you will find that Peter and others, were filled (baptized) with the Spirit three times. We need a new baptism for each new undertaking. If we try to work today with the old baptism, we work without God. It must be renewed for effective work today.

Dear reader, let us seek this baptism today that we may be fully equipped for greater service.

"Let our prayers to heaven ascending, Earnest, patient, never ending, Cleave the air of earth and sky, Reach the ear of him on high For the gift of Holy Power, For the vitalizing shower Of the blessed Spirit's presence Every moment, every hour."

T. G. PETERSON.

Purcell, Okla.

THE PREACHER'S USE OF THE BIBLE AND OTHER BOOKS.

The preacher's use of the Bible depends upon what his estimate of it is in its relation to the work he has been called and appointed to do.

The use that many preachers make of the Bible and the use they should make of it are very widely separated. Many regard and use it as a book of texts merely, from which they select one to be used "as a foundation for the remarks on this occasion." Ah! Whereas it should be used as Philip used the Eunuch's lesson—"he began at that Scripture and preached to him Jesus." No wonder the Eunuch was converted. God's Word as a light, as the truth, is the staple of his preaching if he really preaches.

The Bible is a book of principles, and is a book of texts because it is first a book of principles; and recognizing it as a book of principles which he is called of God to teach, explain and apply, it is easy for the preacher to determine the use he is to make of it in his work.

"First things first" is a correct rule by which he should be governed in all he does. But the Bible, in comparison with all other books is first, and therefore should hold first place in the preacher's library, in his study, in his thought, in his affection, in his life and in his work. It is his only word of authority in his pastoral work and pulpit ministrations.

He is not at liberty to use it as a group of texts by which he may enforce his theories of things, nor as arguments upon which to build an edifice of ecclesiasticism, but as a light that shineth in dark places—the sin-darkened hearts and lives of men. For "the entrance of thy Word giveth light," because it "is a lamp unto my feet—a light to my path." As it is light, so it is power also. "Is not my Word like as a fire saith the Lord, and like a hammer that breaketh in pieces the rock?" It is both "quick and powerful, and sharper than any two edged sword piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thought and intents of the heart." Is there anything else in all the world that will do these things? It exceeds all things else as a never failing power for the overthrow of our enemies. It is "mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." Is there anything that he may substitute for it?

Therefore, God says, "So thou, son of man, I have set thee a watchman unto the house of Israel—therefore thou shalt hear the Word at my mouth, and warn them from me"—not entertain, but "warn." Why? "That we may present every man perfect in Christ Jesus." To do this he must "study," "search the Scripture" in order to be able to "rightly divide the word of truth." "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for cor-

rection, for instruction in righteousness that the man of God may be perfect, unoriginally furnished unto all good works."

The Bible is God's personal message to every man. The infinite Father's letter of love to every one of his erring children, and to study and preach it as such it becomes at once redolent with light and power which illuminates, inspires and grips both the messenger and those to whom he is sent.

The efficiency of the preacher does not depend upon his presenting and discussing before his congregation the theories and vapors of those who criticize the Bible, or who set themselves to the task of "christianizing the Bible," but upon his unquestioning faith in the truths of the old Book, and his faithfulness in declaring the same to his people—then it becomes a live, burning, powerful word of authority to both preacher and people.

In the study no book can take its place, in his pastoral work no book can be substituted for it, and in the pulpit he has no other word of authority.

Paul convinced his auditors because he was mighty in the use of Scripture, proving out of them that "Jesus is the Christ." So with all who have led the hosts of God in making conquests of the "kingdoms of this world to the kingdom of the Lord and of his Christ." This is the only unfailing way for us preachers of today.

In the Bible all the truths involving human salvation here and hereafter are plainly stated, and if faithfully preached will bring men face to face with their greatest opportunity.

The power of truth is not in the argument in which it is presented, but in the light which inheres in itself because it is truth.

Because this is true Jesus said, "the Truth shall make you free," and prayed, "sanctify them through thy truth—thy Word is truth." Hence, Paul to Timothy, "I charge thee . . . before God, and the Lord Jesus Christ, . . . preach the Word; be instant in season out of season, reprove, rebuke, exhort with all long suffering and doctrine," telling him, "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." But he recommended "preach the Word" only.

It is not always popular to "preach the Word," but it is always safe both for preacher and people.

And Other Books.

The preacher's solemn business is to deal with the eternal interest of men, and nothing will serve these interests but the truth as contained in the old Bible, therefore the preacher's use of other books should be that which will give him a broader conception of life and its responsibilities and possibilities and so a fuller understanding and stronger grasp of the truths of the Book of books. This being true he will find it necessary to select his "other books" with reference to the One Book and the message it brings to a lost world, and his relation to that Book and a lost world.

To read a book without a consideration of its relation to the work he is called of God to do, is to kill time, which is to be criminal—for God requires that he "walk circumspectly, redeeming the time."

A book that will help us to see what Christ's attitude to the nations of the earth is—as "Christ and the Human Race," will put us more in sympathy with weak and struggling humanity everywhere.

"In the School of Christ," and "The Preacher, His Life and Work" (Dr. Jowett) will help him to see what Jesus is and what He wants him to learn. "Chosen by the Master, to hear what he says, to see what he does, to learn what he is. Sent forth by the Master, with a message, with a program, with a personality." In the second volume he will see what character of work he is to do, and the life he must live in order to do his work. "The Making of a Life" (Myers), "The Worth of a Man" (John), "Twice Born Men" (Begby), "The Gospel for a World of Doubt" and "The Gospel for a World of Sin" (Vandyke) and "Positive Preaching and the Modern Mind" (Forsyth) are books that will greatly help the preacher in his understanding of the world and its need, and the Word and how to use it—how apply it to the men of today for the needs of today. He is not to preach these books but use them as helps in preaching the Bible.

There are no illustrations finer for

the enforcement of truth than those which the Bible affords—it is repetitive with them.

There are many great books which the preacher may use in his work, but he should study such books only as will be of help to him in preaching the Word. Read and inwardly digest all the good books he can, but "preach the Word" for in so doing he will save both himself and them that hear.

M. L. MOODY.

Stanton, Texas.

GREAT OLD TEXAS PREACHERS.

H. G. H.

Frank C. Wilkes—One of the strongest men in the Texas pulpit in his day—lofty in thought expressed in massive sentences—rising higher and higher as he progressed in his discourse—yet failing to produce immediate effect. Many of his periods had the lofty sweep of old Dr. Lovick Pierce. He was a soldier in the Confederate Army.

Wm. H. Seat—Massive in physical and intellectual build; slow and steady in speech; compelled on every occasion to maintain the reputation of a great man and learned. Often his metaphysical stage and profound thought failed to touch the people. He made a tour to Europe in interest of Soule University just before the war. He died while pastor of the Church in Goliad and his body is buried there.

James C. Wilson—One of the great men of Texas revolutionary days; was a Mier prisoner and drew a white bean; was an impassioned and rousing speaker; an Englishman; so popular with his party in Texas he was offered the honor of an U. S. Senatorship; refused it and became an itinerant Methodist preacher. Died in the opening days of the war between the States and is buried south of the Guadalupe River very close to the spot where the first gun of the Texas revolution was fired in 1835. Wilson County is named for him. His widow married Rev. H. A. Graves, of the West Texas Conference. He was the father of the late Judge Jas. C. Wilson, of Victoria, and has a son living in Corpus Christi. Whether as soldier, statesman, preacher, James C. Wilson ranks in Texas history as one of the leading men who cast their lot with the struggling country and Church in early days.

John B. Denton—Came to Texas in 1837. He was born in Arkansas. His early days were spent in squalid poverty; had hardly any schooling. When very young he professed religion, was licensed to preach, studied hard, and soon began to develop extraordinary powers as public speaker. The people of Virginia were not more surprised at the wonderful eloquence of Patrick Henry than were the people of Arkansas at the remarkable powers of this young man. He had a fine personal appearance and musical voice. He studied law and was as powerful at the bar as he was in the pulpit. He was admitted on trial in the Missouri Conference. His career in Texas was brief. The country was infested by Indians. Indian raids broke up the meetings. Mr. Denton led a band of citizens in pursuit of Indians in what is now Wise County. He was in front of his company when suddenly attacked by Indians. Mr. Denton fell at the first fire. His body was buried on the banks of a stream now known as Denton Creek. I believe his body has been removed to the city of Denton and has a monument over it in the public square. He is spoken of by Thrail as one of the most eloquent pulpit orators who ever appeared in Texas. His two sons, John B. and Jas. F., were members of West Texas Conference.

I have in mind the names of a few more, now dead, whom I desire to briefly sketch, many of them not in the memory of hundreds of our younger generation of preachers, and recalling the historic fact that Texas drew to her fields of ministerial labor many of the greatest men of Episcopal Methodism. Bishop, Texas.

"Some people ask, 'What is the matter with the Church?' A more pertinent question would be, 'What is the matter with the world?' It is the wicked world which is playing the mischief with the nations now: materialism, extravagance, liquor, lust, unbelief, jealousy, greed and injustice."

NOTES FROM THE FIELD

BRADY.

We have just closed a good meeting with Rev. I. T. Morris at Brady. Brother Morris is the live wire of West Texas Conference. They would be glad to have him four years more. We are to open a two weeks meeting at Menard, Texas.—J. T. Bloodworth.

ALVARADO REVIVAL.

Began last Wednesday night, May 10. Had over a hundred in the choir last night. Just before services we lined up and marched around the city hall singing. Folks of Alvarado love Brother Braswell. He is a great fellow and full of religion. Great crowds are attending the services. Remember us while we fight the devil.—W. M. Bowden, May 15.

BALLINGER.

Sunday was a great day for the Methodist Church in Ballinger. An elaborate program was given for Mother's Day and Father's Night was observed in a unique way. Six laymen were given a place on the program. A nine-year-old church debt was wiped out and \$600 extra was raised for improvements. The pastor, who is popular in these parts, preaches the baccalaureate sermon for the high school Sunday and delivers the literary address at Talpa Friday night.—C. P. Shepherd, Lay Leader.

KIRKLAND.

Rev. A. M. Martin, our Conference Evangelist and Missionary Secretary, spent a few days with us in a missionary rally, which was a great success. Brother Martin is strong and convincing in his manner of presenting this part of our great work. Myself and Board of Stewards are indeed grateful to him for his splendid work with us. This is our third year here and we have by far the best prospects of either of the two years before. Let those who read these lines pray for us.—T. J. Rea.

EL RENO, OKLAHOMA.

The Klein-Boyd union revival, now at close of fourth week, has so far been a great success. Over four hundred have definitely decided for Christ and been reclaimed together. There is but small difference from our viewpoint as one who is so woefully backslidden as some are will be lost if he dies thus in his sins. The team is constituted of seven strong workers of experience. The spirit of union among the Churches in El Reno is beautiful. The power of God rests in great conviction on us and we are expecting great results the next two weeks, for the meeting is to run six weeks in all. I will send a final report at the close. The preaching is of that high spiritual order that should characterize every Methodist preacher. So little of the evangelistic flimflam in it that we feared the hold on the community—but we find the grip of God better than that of clap-trap. Pray for us.—W. L. Anderson, Pastor.

ROBY.

Things are running well at Roby. Our Sunday School has been reorganized and under the leadership of T. N. McRea is certainly doing fine. Our attendance has doubled. Sister Smith, our Conference President of Woman's Missionary Society, was with us Sunday and had charge of the 11 o'clock service and gave us a fine message on missions and organized an auxiliary in the afternoon. Our beloved was with us Saturday before the fourth Sunday in April and held our second Quarterly Conference and preached two excellent sermons only as Brother Dodson can. Another thing we are proud of is our new parsonage, which is near completion. When completed will be a modern six-room bungalow on a very desirable location that overlooks our little city. But I guess I better hush, as I cannot afford to tempt my brother preachers too much. Truth is, a better people was never served by a Methodist preacher than the ones who make up the Roby Circuit. Indeed "the lines have fallen unto me in pleasant places."—Sam H. Young, P. C.

LAUREL HEIGHTS, SAN ANTONIO.

Laurel Heights had one of the best services this morning that I have known to be held there. The congregation was just splendid, the best I have seen, except at the Annual Conference. The occasion was the commencement sermon of the San Antonio Academy. A fine body of young men who are about to graduate, accompanied by the professors and their families, also the remainder of the student body, occupied the center of the aisle nearly half way. Brother Cooper preached a powerful sermon, showing these young men that they were entering upon a time of character building, leading towards the responsibilities of citizenship. The Ham-Remsey evangelist company are here. Brother Ham preached his first sermon to men this afternoon. He is sure a bold, courageous speaker, and if the result of the meeting may be gauged by the effect his appeal had upon the large congregation of men who responded to his appeal today then surely God is going to bless their efforts and we surely need it. I only hope and pray the card-playing and dancing element of our society members and officials may be reached, for I consider it lamentable to have prominent Church members advertising dances at such times. Receive us again, O Lord; in the midst of the years make known; in wrath remember mercy.—C. F. Goodenough.

SULPHUR, OKLAHOMA.

We began a revival meeting here the 7th inst., and Brother Ed G. Phillips, singer and personal worker, came to us Monday and has worked all week like a Trojan. We had very good interest from the start, having seen ten conversions along during the week, but yesterday, so the people say, was the greatest day, religiously. Sulphur has ever had. We had a powerful morning service, also a good woman's meeting at the church at 3 p. m., conducted by Mrs. Armstrong, resulting in the conversion of one young lady. At the same hour Brother Phillips

preached to men and boys at the Queen Theater and delivered one of the strongest sermons I ever heard on a like occasion, resulting in the conversion of a great number of men, also thirty-odd expressed a desire for salvation. We also had a good night service; largest crowd gathered for the worship of God in years in this city. Many could find no room, and had to turn away. We are going to continue until next Sunday and hope to see 100 souls saved and the same number unite with the Churches. We have received already twenty-five names for Church membership. This pastor has never preached with a stronger desire to see men saved than now. We are rejoicing that men, old men, hardened in sin, are being saved. Pray for us.—Chas. H. Armstrong.

MOUNT IDA, ARK.

The storm has struck us. It was not a cyclone, like we were used to in Texas, but a well loaded table of something good to eat, and this has been well continued from then until now. Just in a few days we met our Board of Stewards. We found that we had an Official Board that counted for something, composed of lawyers, doctors and school teachers. They know how to do things. They are loyal to the Church and love the pastor and look well after his interest. We begin our work with much prayer and meditation, as we saw at once that the work called for the very best there was in us. On March 9 we began a series of sermons on Methodist theology, which caused us to run ten days, out of which came a good meeting—fourteen additions up to this writing. We have six Churches. One of them gets half time. This keeps the preacher and his horse on the go. The work is prospering along all lines. Our Missionary Society is doing fine work, Sunday Schools best I ever had. The League at Mt. Ida is doing fine work. If any of you Texas preachers want to live in a pretty country, where all the pretty things of nature are to be seen, plenty of mountains to climb, clear mountain streams to fish in and plenty of rocks to throw, just ask Bishop J. H. McCoy to transfer you to the Little Rock Conference, Prescott District, and you will have fine health and plenty of pure water to drink.—G. M. Yearwood.

MANSFIELD.

Sunday, May 14, was a red letter day for Mansfield Methodism. It was the occasion of our second Quarterly Conference. That prince of presiding elders, Rev. Horace Bishop, was on hand. What a pity his recipe for growing old sweetly, or rather, for growing young as age advances, cannot be incorporated into the course of study for Methodist preachers. I do not doubt that half the men on our superannuate rolls might still be on the effective list, blessing the Church with their wise counsel and ministry, if they had only learned this secret. But back to the subject. Being Mothers' Day the sermon at the 11 o'clock hour was one of the most appropriate for the occasion this scribe has ever heard. The privileges, responsibilities and possibilities of motherhood, consecrated motherhood, were presented so forcefully and eloquently as to wake an irresistible appeal for the primacy of this God-ordained sphere of womanhood. The subject for the evening hour was, "The Death of Christ." We have never heard of Dr. Bishop posing as a critic, either of the higher or lower order, but his presentation of this subject was Scriptural and logical and the people felt that they had been fed upon the meat of the gospel. At the evening service a collection was taken to pay off some debts that had gotten very much in the way of the progress of our work. At this meeting practically the entire amount has been secured and we are ready to go forward unfettered.—C. N. Morton, P. C.

ALVORD.

Our work is moving along splendidly at Alvord. Sunday was especially a great day, great in crowds, great in religious enthusiasm and great in its prophesy of the future. Sunday School was called to order promptly at 9:45 a. m. by Superintendent B. R. Ezell. There were 203 present, over fifty of the number being grown men. Our attendance for the last five Sundays has run as follows: 169, 175, 179, 160 and 203. How is that for a Church whose membership numbers only 1257! Sunday at 11 a. m. we had an old folks' service. Cars had been arranged for in advance, and every old person possible was brought to the service. A great spiritual wave was soon sweeping over the congregation, and long before the service closed, old time religion was being sung and shouts were being heard. Grandpa Stagg, age 80; Prof. D. Speer, age 75, and Sister Hamlett, together with many others, made splendid talks. At night we held our Children's Day service. Long before time for the service to begin standing room was at a premium and a program was rendered which delighted every one present. Mrs. W. O. Jordan, assisted by Misses Winifred Hiner and May Hatchett had drilled the children so thoroughly, that from the start to the finish of the program there was not one failure. Sister Jordan is doing wonders among the children. She has a Junior League of nearly 100 members and it is a rare treat to attend one of her services. Our prayer meetings are the best attended in the history of the Church, and are deeply spiritual. Our woman's work, stewards and all departments, are well organized and moving along splendidly. I have just returned from the greatest District Conference in the history of the district, according to the version of the older ones that were present. The deep evangelical spirit of our new presiding elder has gripped the district and the District Conference is like the white heat of a great sweeping revival campaign. Such subjects as these were preached upon: The Office Work of the Holy Spirit, Sin, Atonement, Assurance, Resurrection, Divinity of Christ and Influence. The preaching was all very effective from the first sermon by Bro. Bloodworth, Wednesday night, to the last by Rev. R. B. Moreland, Sunday, 11 a. m.—Frank M. Richardson, P. C.



On Tuesday evening, May 2, 1916, Mr. and Mrs. W. R. McClellan, of Coleman, Texas, celebrated their "Golden Anniversary," having been married May 2, 1866, in Burton, Texas. Their four children were present—Mrs. H. J. O'Hair, Mrs. Leila Johnston, Mr. Claude McClellan, and Mrs. W. C. Woodward—also two grandchildren. One grandson, Mr. Will O'Hair, of Amarillo, and the only great-grandchild, Master Will O'Hair, Jr., were unavoidably absent. Eight friends were in the receiving line that were present at their wedding in 1866.

BISHOP.

During the District Conference, which met in Kenedy the latter part of March, by the consent of Rev. V. V. Boon, who is now pastor of the Corpus Christi Circuit, of which Driscoll was, at that time, one appointment and had a total membership of only nine. I was appointed, by the elder, Rev. T. E. Sessions, to take charge of Driscoll as regular pastor. It is only eight miles north of Bishop, a small town, but surrounded by large black land farms on which live industrious farmers. On the first Sunday in April I started a revival meeting which lasted three weeks, and with the exception of a few sermons this scribe did all the preaching. From the first the meeting was interesting and powerful. People came for miles on horseback, in buggies, hacks and automobiles and from service to service, just packed the large auditorium of the high school building. During the whole three weeks there was not a dull service. When the evidence was all in we had seen seventy-odd converted and forty-one united with the Methodist Church by vows and baptism and two by letter, making us a membership now of fifty-three and a Sunday School of from sixty-five to seventy in regular attendance. We moved the old school building on a lot given to us by the townsite company, have repaired house, and now we have something of which we are truly proud. The building and lot both together are worth at least \$1250, and we are still on shouting ground. Last Thursday night we had fifty-nine at the prayer meeting, and the Spirit of God was with us. It is a real joy to preach for them. We expect to start our meeting here at Bishop in a few weeks, in fact it may be already started, as the men are having prayer meeting every night this week preparatory to the revival. The men's prayer meetings are well attended and the old-time power is being demonstrated. Remember us in your petitions to the Father that our meeting, which will be co-operative with other Christians of the town, may be full of power from the beginning to the end.—S. C. Dunn, P. C.

AUSTIN AVENUE, MUSKOGEE, OKLA.

Interest in the Sunday School has been continually growing until today we have all our seats full and are earnestly looking forward to the day when we can add more seats and make our church more comfortable. We are having laymen's services occasionally at the 11 o'clock hour on Sunday, when we have no preaching. We have found these services not only helpful, but are the means of getting our congregation together. It has been our observation the more you let the people work the more interest they take in the work and this is equally true in the Church. Those who drop out of the Sunday School and prayer meetings soon lose their interest in the affairs of the Church and do not grow spiritually. Hence programs given by the laymen. On May 7 we had Decision Day, at which time seventeen young people came forward and said they wanted Christ to be the leading factor in their lives. Not all little children, but some were boys and girls in their teens. We hope before long to receive a goodly number of them into the Church. During the past year we have taken about thirty from the Sunday School into the Church and out of this number we have but very few but what are active workers and are willing to do anything they are called upon to do. Our Home Department is fast becoming a strong arm to our Sunday School. Mrs. William Coleman is the superintendent, and there is not a family within reach that she does not visit and try to get them enrolled in the Home Department and in a great many instances they find after they become interested that they can come to the regular session of the school. As superintendent of the Home Department of Muskogee District I would like to get in touch with every superintendent in the district, and if they have not at the present time a Home Department I will gladly assist them to organize one, and those who have a Home Department I would be glad to hear from them as to how it is working and the good it is doing.—M. A. Screechfield, Sunday School Superintendent.

GOODWELL, OKLAHOMA.

Well, amen! God is still on his throne, the earth is still his footstool; he is still able to measure the waters in the hollow of his hand, to meet out the heavens with a span, to comprehend the dust of the earth in a measure, to weigh the mountains in a scale and the hills in a balance. During the six months of this conference year that are past

and gone, by the help of God Goodwell has made some progress. Our Sunday School has almost doubled in attendance. We now have six classes in the school, four of which are organized. Our superintendent, Brother L. F. Stewart, is second to none. He is a wise leader and is loved by both young and old. The progress of this school in the last six months is truly wonderful, and we have higher aims yet in view. Yes, and it is now a missionary school. Our Epworth League is doing fine work now. When we came here we found an old debt on the church of six years' standing, on which they had not been able to pay the interest. We began planning and praying over the raising of this debt. We called a special meeting of the Official Board. They said, "You can't raise the interest." But by the help of the Lord and these good people we raised not only the interest, but a little over half of the principal and renewed the insurance for three years. We also have a good subscription covering about one-half of the remaining indebtedness. If we have even half crops this year we will clear up the old debt. The pastor's salary was increased one hundred dollars over last year and is paid up to date. On Sunday, April 9, we began our revival with Brother R. J. (Dick) Tooley, of Weatherford, Texas, to do the preaching, and he did it well. He uses no new fads or fashions, but gives out the old-time Gospel in the old-time way, and of course it brought the desired results of conversions and reclamations—about sixty—twenty-four additions to our Church, several to the Baptists. Many more would have united with the Church, but as this is a school town some of the students thought as they would go home soon they would wait and unite with the old home Church. We had a wonderful revival indeed. This little town and community is stirred as never before. Only eternity can tell the real results. As to finance, it is just as Sam Jones said, "The right kind of religion reaches not only the head and heart but the pocket-book also," and our people have that kind. The incidentals for the meeting were \$41.64, collection for the evangelist \$119. The evangelist made us a nice donation on the old church debt. Then in about eight minutes they raised \$20 with which to buy the pastor a new suit, presented his wife with a nice hat and a few dollars in cash, making a grand total of \$187, and everybody feels good over helping in this way. And last but not least, they gave the pastor a good old-fashioned pounding. For the benefit of any who may need evangelistic help, Brother Tooley will do you good work. He will succeed anywhere if the pastor and Official Board will stand by him in the fight. As to the country points of our work, owing to the bad weather in the winter months we missed some appointments, but the Sunday School is doing good work. We have large congregations at the preaching services. We are praying and planning for a great revival.—W. E. French, P. C.

WEATHERFORD, OKLAHOMA.

On Sunday, May 14, the writer of these paragraphs completed the first half year of his service in the pastorate of Weatherford Station. It seemed an auspicious time for pausing to take our bearings with a view to determining what measure of progress had attended our endeavors in the first six months of the conference year. The record which this review of the work brought before us fell below the measure of our hopes. We had not accomplished all we had hoped to see wrought before this date. Nevertheless the record indicates marked advancement in every department of the Church's activity. The most notable achievement of the half-year in a material way has been the complete remodeling of the parochial domicile. Our Weatherford parsonage had fallen into a sad state of dilapidation, so that when the rains descended and the floods came the preacher and his family were exposed to repeated shower baths which, as they sometimes came at midnight, were not always either welcome or enjoyable. But all this is now of the past. The parsonage has been transformed into a comfortable modern cottage, equipped with every convenience, and so planned as to constitute an ideal preacher's home. The credit for this rehabilitation of the parsonage is very largely due to our beloved local preacher, Rev. W. J. Simmons, for he took entire supervision of the work, and labored with his own hands until the task was accomplished. Brother Simmons was for years an active itinerant in the Kentucky Conference, and later of the West Virginia Conference. He belongs with those who constitute the salt of the earth. The financing of the Church during this half-year has approximated twelve hundred and fifty dollars. This amount, though not large,

For Old and Young

WORTH WHILE.

Ole Bull, the distinguished violinist, was called into court to say how much a certain violin was worth. He told the court that the value of an instrument was determined largely by the skill of the man handling it.

Hundreds of times the question has been asked: "Is life worth living?" There is just one answer: It depends wholly on how it is lived; on the character of the one living it.

Is a watch, a sewing-machine, a plow worth making? It depends on the skill and the honor of the workman making it. Each is of great worth, if well and honestly made.

Human life? Wonderful gift, marvelous opportunity, given by God! What will you do with it? How will you use it? How will you live it? That will determine its worth.

Was Moses' life worth living? He could have spoiled it. Was Balaam's life worth living? He did spoil it. Was Moody's life worth living? A benediction to the world and honor to God. Was Colonel Ingersoll's life worth living? A curse to the world; a dishonor to God. Is Maud Ballington Booth's life worth living? Go to the prisons all over our country and ask the thousands whom she calls "My boys."

The life of these came from the hands of the same Giver. Each had marvelous possibilities; each was able to become a child of God, a blessing to humanity. The manner of its living—that fixed the worth of each. This is in your hands and mine, as to the value of our lives God intended every life to be worth living. Let's not spoil ours.—Presbyterian Advocate.

SHALL NEVER DIE.

"Shall never die." Wonderful words to be spoken beside the grave at which weeping friends are gathered. The family bond has been broken, and that from which the spirit has fled is given back to the earth that it may return to its kindred dust. But he who speaks is the Lord of life and death. In his infinite love he draws aside the veil and reveals the great mystery of life. "Whosoever liveth and believeth in Me shall never die." We are living in the lower sphere; we are bounded by the limitations which belong to it. Jesus reveals to us the true nature of both life and death. Life is not limited and bounded by death; it belongs to the eternal years. Death is not the master of man, commanding him back into the grave and unto the darkness and silence of the unseen, into which hope peers with dim and clouded eyes. The Lord of life stands by the grave and declares that in him there is immortality. He is the life and whosoever believes in him receives from him of his own immortal nature. Over this death has no power. It can not dissolve the relation of the soul of Christ. Its mission is simply to remove the limitations on life, to crumble into dust that which for a time served as a dwelling-place for the spirit, and give it freedom to enter into the fullness of life with God. "Whosoever liveth and believeth in Me shall never die," and he who spoke the words, to seal their truth, called back the spirit to its earthly tenement for a little longer that joy might fill the home and give faith the victory, and later himself went under the power of death and then burst the bonds of the grave, giving to the believer the sure pledge that he shall never die.—Exchange.

THE KALEIDOSCOPE.

The kaleidoscope has this excellent and commendable property—it converts a fragment into a whole. In our youthful days this contraption held more mystery than we could command. How such beautiful and complicated figures should leap into existence with the mere turning of the barrel of the scope was long one of the prime inexplicables. It was not until we dismantled one day that we solved the mystery. There was nothing within but a few irregular bits of colored glass and a series of miniature mirrors so arranged as to multiply the fragments into a symmetrical whole. With every turn the mirrors completed a new figure built upon a new adjustment of these bits. Indeed, with the passage of years,

our childish amazement has not wholly disappeared, and we never tire of discovering new figures. Designers, even, find the kaleidoscope practical in the creation of new forms, and as long as hands can turn and eyes behold, fresh and beautiful shapes will continue to gladden the gaze.

Now life bears strange resemblance to the kaleidoscope. Viewed alone and it presents a broken fragment; seen with the aid of Christ, it becomes a thing of design and beauty. A poor widow crept in among the temple throng and timidly deposited a bit of money in the treasury. Those about scorned her appearance. They observed nothing to attract or call forth approbation. Christ beheld her act and forthwith magnified it into a deed of marvelous beauty by relating it vitally to his gospel of sacrifice.

Christ understands relations, he compasses the entire periphery; the supposed fragment is multiplied like the loaves and fishes. At the day's close we think of its experience as a jumble of words and deeds; but if we had Christ's vision we would see a plan, and order, a sequence that bequeathes beauty to the whole. Thus every day gives a new turn to life's kaleidoscope, and he who studies each day, each year, of his life from the viewpoint of Christ cannot fail to observe that all things work together for good (for beauty) to those who love God.—Northwestern Christian Advocate.

NOT ALWAYS SAFETY FIRST.

The "safety first" signs have become greatly multiplied in the past few years along many thoroughfares and in multitudes of cities. Good has come of it, no doubt, accidents have been lessened. Lives have been preserved, thoughtfulness has been increased. All this is excellent. But if the motto should become so deeply and permanently engrained on the mind as to dominate the thinking in every realm it would be a great misfortune. For there are plenty of times in life when safety can not be, with a noble mind, even the main consideration.

"Tis man's perdition to be safe When for the truth he ought to die."

Truth, Purity, Honor, Righteousness, Justice are greater words than safety. There are times when we must forget ourselves, our property, our limbs, our life and stand foursquare, immovable, in glad defiance of arrogant power. Bravery need not be rashness. We can be bold and courageous without being foolhardy, but he who should always take counsel with his fears, and, because of them, quench all noble self-sacrificing impulses would be a very poor specimen of a man, and would not be a Christian at all. Paul held not his life to be of any account that he might finish his course. Christ never consulted majorities or regarded consequences to himself. He only asked, What is the Father's will? Ours it must be to follow Him, although not safety but the cross impends.—Pittsburgh Christian Advocate.

HE PITCHED HIS TENTS WRONG.

What a fool Lot was. He pitched his tent towards Sodom. He did not go in; he only pitched tent where he could see the city of marble and palms, of parks and splendors, in the setting sun. He did not go in—that is to say, he didn't go in right away.

He went in later. The tragedy then was complete. "Vice is a monster of so hideous a mien, that to be hated needs but to be seen; but seen too oft, familiar with its face we first endure, then pity, then embrace." The approach to any sin is gradual. We first pitch our tents wrong. Doubtful company, doubtful reading, doubtful pleasures, all face the flapping tent towards Sodom. And if we keep there for a time, the end is certain. We will find our way to Sodom and there feel at home. And then? The apples of Sodom, though ashes and rotten at the core, we will pluck like the others, and the tragedy of the backslider, the sinner, the lost, will be our end.

Pitch not thy tent toward Sodom. Come out from the world. Be ye separate therefrom. Why make a covenant with despair? Why trifle with poison, though it is sweet for the moment. Keep thy tent, thy thoughts, thy heart, away from sin.—Exchange.

TOO LATE.

She kissed the old man; she showed upon him kisses and tears. She told all the people how good he was. I thought if she had only given half a dozen of those kisses a year for the last ten years, how the tender-hearted old gentleman would have smiled through his tears. But now he took it all very coolly. He was dead. He was old and poor; she was young and rich. She had ten rooms, but no room for father. Yet he made room for her when he had only two. The old man was not educated. She was at his expense. He had fed and clothed her for twenty years at home and at college, until she had risen into more refined and cultured society, and married among new friends. The old people's address and dialect were too coarse. She kissed him and buried him in a beautiful coffin. Dear father is to have a beautiful monument. A warm kiss while living is better than cold marble when dead.—Young Woman.

WAITING AND GETTING.

It has been said that the reason why so few people get what they want in this world is because they do not want it hard enough. There is profound truth at the bottom of this conceit. Earnest striving and perseverance are rare qualities. A little struggle, and then a falling off; a few faint efforts, and then despair. This is the usual story of attempts to "get any thing," whether it be a physical, mental, or spiritual good. But to long for a thing so strongly that for the sake of its attainment one can conquer obstacles, live down opposition, ignore discouragement, and work persistently and through years of trial and obscurity toward the fulfillment of a hope—is not this the record of all grand achievements and the history of all heroic lives?

Many more wishes might be realized if people were willing to pay this price for them. Any thing worth having in this world is dear, including experience. Genius itself has been defined as only unlimited patience, or an endless capacity for hard work.

It was told of some celebrated general that he never knew when he was defeated; by and by he could not be defeated. A little of the same spirit infused into ordinary life-work would make many a dream possible that now seems to the wishful dreamer as extravagant as the cloudiest castle in Spain.—Selected.

If keeping holy the seventh day were only a human institution it would be the best method that could have been thought of for polishing and civilizing mankind.—Addison.

We need more reverence in handling the Word of God; we need deeper study; we need less of human pride and desire to be thought great scholars. We ought to be great learners when we come into the holy temple of God's Scripture.—Bishop Funsten.

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ETTING. it the reason hat they want e they do not There is pro- n of this con- and persever- A little strug- I; a few faint : This is the to "get any a physical. But to long that for the one can con- m opposition, and work per- ears of trail he fulfillment the record of and the his-

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ABILENE DISTRICT CONFERENCE

The Abilene District Conference met in the Methodist Church at Moran, Texas, April 27, 1916.

Moran is a flourishing little city in Shackelford County, situated on the Missouri, Kansas and Texas Railroad.

Oil and natural gas has been discovered and quite an extensive field is being developed. Moran furnishes the surrounding cities with gas.

The Methodists are wide-awake to a sense of their opportunity, and are striving to meet their responsibilities. The Church there was recently raised to a station, and is making remarkable progress under the wise and energetic pastorate of Rev. A. D. Jameson, who is much beloved by his people.

The people of Moran showed their appreciation of the District Conference meeting with them by entertaining us with a splendid banquet on Wednesday night preceding the opening of the conference Thursday morning.

Every pastor in the district was present with the exception of one.

They had fine reports from their charges. Every department of Church work in the district is in fine shape. The "One-Win-One" Campaign is on and is a decided success.

Rev. C. W. Hearon reports First Church, Abilene, in fine shape. Sunday School especially encouraging. Finances in good shape.

Rev. J. W. Hunt made a splendid report of the work at St. Paul's, Abilene. Has had fifty-three accessions, thirty-five of whom were received in one service as the result of the "One-Win-One" Campaign. Ten thousand dollars of the Church debt has been secured since Annual Conference.

Rev. J. T. Ross, of St. Luke's, Abilene, has things well in hand. All departments of the Church more thoroughly organized. He has built a new church since conference.

Rev. W. Y. Switzer has had twenty accessions to the Church at Baird Station, and is having conversions at the regular services; needed improvements made on church property.

Rev. A. W. Waddill reports the spiritual state of the Church fine at Anson Station. One-half the conference assessments secured and \$3400 has been raised for all purposes.

Rev. A. D. Jameson made a good report for Moran Station. The Church is out of debt; twenty accessions to the Church.

Rev. M. H. Hudson reports the Tye charge in excellent condition. Some needed improvements made on church and parsonage. He has moved the location of a church and that without friction.

Rev. R. S. Watkins has rebuilt a church and cleared the parsonage of debt on the Hawley charge. General state of the Church good.

Rev. B. J. Osborn reports the Caps charge as a fine circuit. Everything improving. Deeds to two pieces of property have been secured recently. Prospects good for revivals.

Rev. W. M. Murrell has things well in hand at Clyde. The Church debt has been paid and a splendid parsonage built and paid for. Twenty-five accessions to the Church.

Rev. Z. R. Fee reports Eula charge growing along all lines. A Church debt has been raised and bought a parsonage.

Rev. R. E. L. Stutts made a splendid report of the Ovalo charge. A Church debt raised and needed improvements made on church and parsonage. Forty accessions to the Church.

Rev. J. W. Cadwell has made needed improvements on church and parsonage at Putnam. Everything on the upward grade.

Rev. E. L. Yeates has made some remarkable improvements on the Tuscola charge. He has built a church at one point, where it has been needed for thirty years.

Dr. O. F. Sensabaugh, presiding elder of the Dallas District, preached one night and presented the claim for S. M. U., which was responded to by a contribution amounting to \$122.50.

Rev. J. B. McCarley, District Missionary Evangelist of the Vernon District, was present and represented the Superannuate Homes of the Northwest Texas Conference. A contribution was made amounting to \$26.50.

Rev. A. W. Hall, presiding elder of the Clarendon District, and Chairman of the Conference Sunday School Board, represented his Board and preached an excellent sermon.

Rev. A. M. Martin, Secretary of the Conference Board of Missions, was

present and represented his Board.

Rev. C. N. N. Ferguson, our beloved presiding elder, presided over the conference to the delight and satisfaction of the brethren. He is a wise and judicious executive, and is held in high esteem by his brethren. This year closes a successful quadrennium on the Abilene District. The conference passed a resolution of appreciation of his noble work.

Clyde, Texas, was chosen as the place for the holding of the next District Conference.

B. J. OSBORN, Sec.

Resolutions Concerning Rev. C. N. N. Ferguson, Presiding Elder.

Whereas, Rev. C. N. N. Ferguson is completing his fourth year as presiding elder of the Abilene District, and by the law of our Church will receive a new appointment; and

Whereas, He has given to this district four years of faithful and efficient service, preaching with great power, presiding over our conference sessions with fairness and over the affairs of the district with ability, sparing no efforts, or personal sacrifices, to press the work at every point; and

Whereas, The district has improved and advanced along all lines in Church work; therefore be it

Resolved, By this District Conference, in session assembled, that we greatly appreciate his noble and faithful ministry among us, and that we pray the richest blessings of God upon him wheresoever he goes, and commend him to the love and fellowship of the Church anywhere and everywhere. (Signed)

J. W. HUNT. A. W. WADDILL. W. Y. SWITZER.

Resolution on Temperance.

Whereas, The Methodist Church in all its branches has been a leader in the fight on the liquor traffic; and

Whereas, Our State is again approaching a crisis in this great fight; therefore be it

Resolved, That we, the Abilene District Conference, indorse every movement for the prohibition of this horrible traffic in county, State or Nation, and especially do we commend the effort of the Anti-Saloon League of Texas to submit this question to our people again in 1917, and hereby pledge our support to the plan and the campaign.

Resolved, We indorse our own great Church paper and its able editor, Dr. Bradford, as he leads in the fight, the Home and State, and all other papers who help us in the cause of God and home and native land. (Signed)

J. W. HUNT. B. J. OSBORN. A. W. WADDILL.

SAN ANTONIO DISTRICT CONFERENCE.

The District Conference of the San Antonio District was held at Poteet, May 2, 1916. The heavy rain the night before, washing out the railroad, threatened to prevent our reaching the seat of Conference; but our resourceful presiding elder, J. H. Groseclose, was equal to the emergency and piloted us over in autos. We have seen him deal successfully with many hard problems in his work and even when he was pitted against the elements he was not to be defeated. Poteet is a new little town in Atascosa County, with wonderful artesian wells and is surrounded by a fine truck country. The strawberries as sampled by the conference are of the finest.

The conference was a novel one in that it lasted exactly one day; and in the amount of work dispatched in the short time of the session it rivalled the church built in one day. The business sessions were held, besides two preaching services, and all the usual District Conference was faithfully attended. Besides this, we heard from three visitors. Dr. Godbey, recently elected President of Coronel Institute, spoke of new plans and policies at Coronel. He made a fine impression on the conference and a resolution was passed endorsing his new plans for the school; also Rev. J. W. Shoemaker, Financial Agent of Coronel, was present and represented the school.

Rev. W. J. Johnson, of Grace Church, Dallas, represented the Theological Department of S. M. U. and readily secured from the conference a sufficient amount to provide for a scholarship for this district in that

department. Brother Johnson also preached a strong sermon, and at the close the presiding elder called for penitents. One strong man came forward.

Brother A. E. Rector, Sunday School Field Secretary and member of this District Conference, in a snappy, forceful talk of twenty minutes represented the Sunday School interests, urging especially the reading of up-to-date Sunday School books, of which he carried samples with him.

In the absence of Dr. J. E. Harrison, who was detained by the Commencement exercises of the college, Brother Groseclose represented the San Antonio Female College, speaking highly of the fine work done by that institution.

The reports of the pastors showed a fine condition of the work generally. Finances in good shape, and a healthy increase in membership, some charges reporting a phenomenal growth in membership, either as a result of the "Win-One" Campaign or revivals, or in the regular services. San Antonio Methodism is unusually aggressive and moving on with fine progress.

J. Floyd Smith was elected Lay Leader.

Fred Coope Hawkes was licensed to preach, and W. E. Tuttle, an elder in the Church of God, was received as local preacher in our Church, and recommendation made to the Annual Conference for recognition of his orders.

Sunday School Scholarships were awarded to Miss Charlotte Stiles, of Government Hill Sunday School, and Mr. Gessner Merrett, of Center Point. Delegates elected to Annual Conference as follows:

C. B. MYERS. DR. T. W. ROBERTSON. V. M. WEST. W. O. BRYAN.

Alternates:

Judge J. O. Terrell. T. M. Dechmann. J. F. Smith. Odell Flake.

C. Pugsley, of Prospect Hill, preached a magnificent sermon.

The hospitality of the good people of Poteet and the courtesy of the pastor, W. F. Weeks, left nothing to be desired.

The conference ended with a magnificent dinner, served on long tables, to the entire conference.

The next conference goes to Boerne. Our presiding elder, Brother Groseclose, is a man of great resourcefulness, aggressive, of fine spirit and a preacher of power. It is generally whispered around that we have one of the best presiding elders in the Connection. CHAS. M. RABE, Sec.

The following resolutions of sympathy and appreciation for V. M. West, at San Antonio, were adopted by the conference:

Whereas, We miss the presence of Brother V. M. West, a leading layman of our great Church, at this District Conference, who, we are advised, is now in a local sanitarium in San Antonio; therefore be it

Resolved, That we hereby express our appreciation of his long and resourceful service to the Church on this district, and trust he may soon recover from the present illness and resume his active work in the Church.

Resolved, further, That a copy of these resolutions be sent to Brother West and to the Texas Christian Advocate. (Signed)

GASTON HARTSFIELD. O. T. COOPER. S. L. BATCHELOR.

GAINESVILLE DISTRICT CONFERENCE.

The forty-fifth annual session of the Gainesville District Conference met at Myra, Texas, Friday morning, April 28, 1916. After devotional exercises, conducted by the presiding elder, Rev. D. K. Porter, the opening sermon was preached at 11 a. m. by Rev. N. R. Stone, of Lewisville.

At 2 o'clock the conference met in business session and organized by electing a Secretary and appointing the necessary committees. Seventy-seven members were in attendance at the sessions of the conference. Our presiding elder had arranged a great program, which was carried out as fully as possible, considering the fact that we had only two and a half days' time.

Visiting brethren: Rev. J. A. Thomas, Dr. Frank Seay, Rev. Joseph Lee, Rev. P. C. Archer, and Rev. L. P. Smith, were with us in the interest of Wesley College, S. M. U.,

Orphanage, Superannuate Homes and the Conference Board of Missions respectively.

R. A. Cunningham, W. C. Clement, A. K. Young, B. A. Moores, Olie Apple, and R. A. Watson, were licensed to preach.

B. A. Moores and E. L. Naugle were recommended to the Annual Conference for admission on trial.

Rev. E. L. Naugle was recommended to the Annual Conference for local deacon's orders.

G. W. Alcorn was elected Lay Leader.

Delegates to Annual Conference:

G. W. ALCORN. JESSE MURRELL. JOE CANTRELL. H. K. JONES.

Alternates:

J. H. Gatewood. Rev. C. L. Miller.

Valley View was selected as the place for the next meeting.

Bro. Slagle and his good people entertained the conference royally, serving dinner and supper at the church Friday and Saturday, and entertaining in their homes on Sunday. Automobiles were a ways ready to carry delegates and visitors wherever they wanted to go.

Sunday was truly a great day. Services began with an old-time love-feast, conducted by Rev. J. W. Tinchler, after which Rev. J. L. Pierce preached a great sermon. After the sermon sacrament of the Lord's Supper was administered.

The afternoon was devoted to Epworth League. Rev. J. Marvin Culbreth, of Nashville, was with us and assisted in organizing a District League with the following officers, viz: H. E. Eldridge, Gainesville, President; Rev. Phil Peters, Denton, Vice-President; Lewis Reynolds, Gainesville, Secretary; Miss Myrtle Duggan, Myra, Treasurer.

Besides those already mentioned, Revs. C. C. Young, T. J. Beckham, and J. Marvin Culbreth, preached during the conference.

After six years in the pastorate, Brother Porter wears the harness of a presiding elder with "ease," and it was said by many that he acted like a veteran in presiding over the conference. He is a man who is in hearty sympathy with his brethren and stands ready to assist them in every way possible. Under his leadership the Gainesville District will move forward, and we are praying the God of all grace to make this the best year we have ever known.

O. E. MORELAND, Sec.

Myra, Texas.

THE TULSA DISTRICT CONFERENCE.

The Tulsa District Conference convened in annual session in the town of Beggs, Oklahoma, May 4, 1916, with Presiding Elder J. H. Ball in the chair. Every pastor in the district except one was present to give a report of the work in his charge. The following reports of the pastors show the condition of the work in this district:

Beggs Station, O. L. Adams: Thirty-five conversions, sixty-three members received since conference, 200 in the Sunday School, and the finances paid up to date.

Bristow Station, W. L. Broome: Two conversions, fourteen received this year, 150 in the Sunday School, and the finances paid up to date.

Coweta Station, E. H. Creasy: Five conversions, ten received into the Church this year, good Sunday School and finances behind.

Haskell, J. R. Hardin: Four conversions, nine members received this year, 200 in the Sunday School, and finances paid up to date.

Henryetta Station, C. H. Buchanan: Thirty conversions, fifty-two members received this year, 222 in the Sunday School, and finances paid up to date.

Henryetta Circuit, J. K. Davidson: Two conversions, four members received this year, and finances behind.

Okmulgee Station, J. R. Abernathy: Eight conversions, twenty-seven members this year, 480 in the Sunday School, Church debt paid, and finances up to date.

Pasco Mission, T. W. Eastham: Seven members received this year, four Sunday Schools, a big field for missionary work.

Sapulpa Station, J. M. Cantrell: Twenty conversions, twenty-one members received this year, 325 in the Sunday School, and finances paid up to date.

Depew Station, G. E. Ryan: Twen-

(Continued on page 14)



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THE FINALITY OF THE CHRISTIAN RELIGION.

(Continued from page 1.)

ages is that Christ has "power" to morally renew and spiritually remake the lives of men who accept him upon his own terms. It is this testimony which grows in volume through the ages and which leads us to believe that in Christianity we have the universal, the final and the absolute religion for mankind.

FIRST COMMENCEMENT.

We are happy to announce the first Commencement program of Southern Methodist University as follows:

Friday, June 9—Saner medal contest in Dallas Hall at 8 p. m.

Saturday—Senior reception given in their honor by the faculty in the Woman's Building at 8 o'clock.

Sunday Morning, 11 o'clock—Commencement sermon by Bishop E. R. Hendrix, D.D., LL.D., of Kansas City. Sunday, 4:30 p. m.—Senior vespers. Bishop E. D. Mouzon, D.D., LL.D., will make the principal address.

Monday Morning will be given over to class exercises.

Monday Afternoon, 5:30 o'clock—"As You Like It."

Monday Night—Banquet for the seniors and for the alumni of Polytechnic College, whose graduates have been made alumni of Southern Methodist University by action of the Educational Board.

Tuesday Morning, 10 o'clock—Commencement exercises and address by Governor-Elect C. H. Brough.

There will be twenty-two A. B. degrees and seven A. M. degrees awarded at graduation.

The Methodists of the entire Southwest are to be congratulated upon the approaching successful completion of the first year's work at Southern Methodist University. Dr. R. S. Hyer, President, and his splendid faculty have wrought nobly. The patronage of more than 700 students has surprised everybody. No such auspicious opening has ever been enjoyed by any American institution of learning.

The distinguished speakers, Bishop E. R. Hendrix, of Kansas City; Bishop E. D. Mouzon, of Dallas, and Governor-Elect C. H. Brough, of Arkansas, will be accorded hearty hearings. The first Commencement of our great Connectional institution for the region west of the Mississippi will be an auspicious and happy occasion.

UNIFICATION ADVANCED.

As we go to press the dispatches announce that the General Conference of the Methodist Episcopal Church has adopted the report of its committee of sixty on the unification of Methodism. Just what the nature of the report is the dispatches do not say. However, that the report brightens the prospect of the union of Methodism, North and South, is indicated by the quoted statements of Bishop Cranston, senior Bishop of the Methodist Episcopal Church, and Bishop Hendrix, senior Bishop of our own Church. "This is the supreme moment of my life," exclaimed the former upon the adoption of the report of the committee: "A marvelous result has been achieved," exclaimed Bishop Hendrix. The plan adopted will be presented to our own General Conference two years hence. The committee's report was almost unanimously adopted amid great enthusiasm and applause. We shall present to our readers next week the definite action taken last Tuesday at Saratoga Springs.

Our New Epworth By-The-Sea As I Saw It

(Editorial Correspondence.)

The glowing accounts of our new Epworth at Port O'Connor, as given by President T. F. Sessions and Gus W. Thomasson, have kindled enthusiasm everywhere. The favorable proposition of the Port O'Connor Townsite Company exceeded all expectations. The company has deeded to our Epworth Trustees 100 acres facing Matagorda Bay. In addition, the company has put \$5000 cash in the bank and will raise another \$7500 to cover a like amount from the trustees as an improvement fund. Added to this, the company has made the Epworth Trustees exclusive sales agents for 1008 town lots and will give them thirty-two and a half per cent of sales of same. In addition still, ten per cent of sales from all other town lots will go to the Epworth Trustees. These sums, together with the \$10,000 with which the Epworth Trustees came out of Corpus Christi, will put the Encampment upon a solid foundation and will obviate the necessity for any appeal to the Church for funds.

This proposition is so remarkable that I was anxious to see with my own eyes Port O'Connor and the grounds given us by the Townsite Company. I was entirely ready, therefore, to accept the invitation of Brother W. M. Carter, Secretary of the Epworth League Encampment, to personally visit the new site of our great Encampment. And with L. Blaylock, W. C. Temple, T. G. Oldham, A. T. Wilson (all of Dallas), and the Secretary, I left for Port O'Connor last Tuesday evening. We reached Houston on schedule time Wednesday morning, and at 8:15 o'clock took the St. Louis, Brownsville and Mexico for Port O'Connor. At Bloomington, some thirty-nine miles from Port O'Connor, we left the train, taking the car of Mr. P. R. Austin and traveled over as fine a shell road as one's eye ever saw. The thirty-nine miles were soon covered, as we clipped along at twenty-five miles per hour. At 4:30 the party was safe and sound in the beautiful Hotel La Salle in Port O'Connor.

I was nearly as anxious to see the men composing the Townsite Company as the Encampment itself. Were they men on their last financial legs who were trying to save themselves by a land deal? Or, were they men of strange and unusual philanthropy? Well, they are neither. Our party met personally Messrs. P. R. Austin, C. S. E. Holland, J. W. Stevenson, of Victoria, and Mr. E. H. Everett, of Bennington, Vermont, all members of the Port O'Connor Townsite Company. These men all have immense holdings outside of Port O'Connor, and I give it as my judgment that they will continue to get three square meals a day whether the Townsite Company is a go or not. Nor are they philanthropic beyond the average of men. They have voluntarily made the Methodists of Texas a handsome offer, because it was their pleasure to do so and because they believe it will pay. If any of our friends feel it their duty to intervene for the protection of these men against the sharp dealings of Methodist preachers, I give it as my judgment that P. R. Austin, C. S. E. Holland, J. W. Stevenson and E. H. Everett are amply able to take care of themselves. Where can more companionable, bigger or shrewder men be found in Texas?

Well, Port O'Connor is a dream. A more beautiful beach or a prettier body of water my eyes have never seen. Matagorda Bay is perhaps fifty miles wide and fifty miles long. Port O'Connor itself is situated on the southeast headland of Calhoun County, within three miles of the famous Pass Cavallo, which opens into the Gulf of Mexico. Here Le Sieur de LaSalle entered Matagorda Bay in his quest of the Mississippi River, and landed on a point above the present site of the Hotel LaSalle, and afterward met death at the hands of his own men on the Navidad River.

Facing Matagorda Bay on the east and Espiritu Santo Bay on the south, with its invigorating salt sea breeze and healthful climate, Port O'Connor is an ideal-resort and one unsurpassed. A chain of islands lies between Port O'Connor and the Gulf and the result is that no serious loss from storm has ever been reported at Port O'Connor. Our party saw letters from the Gulf Coast guard, saying that no serious damage was done at Port O'Connor even when Indianola was washed away in 1875 and again in 1886.

The hundred acres given the Encampment are situated on the highest point of Port O'Connor and are faced on two sides by Matagorda Bay. The beach along the new Epworth property is simply entrancing, unsurpassed for bathing and perfectly safe. A quieter, more refreshing or more restful place I have not seen anywhere.

Mr. W. N. Hagy, of San Antonio, is now at work on architectural and landscape gardening plans which will make Epworth-By-the-Sea the beauty spot of Texas. Forty acres of the 100 are to be used for the Encampment proper and the other sixty reserved in lots, the proceeds from the sale of which will amply endow the Encampment.

Our own property, of course, cannot be made ready for the next Encampment. However, the Townsite Company is now preparing ground-joining their \$40,000 Hotel LaSalle for an abundant supply of tents. The hotel can be had at reasonable rates for those who desire to be indoors. Their 1550 foot pier running out to their own boathouse and beyond will be at the disposal of the Leaguers. Their magnificent \$15,000 bathhouse and the great assembly hall above will be at the command of the Leaguers. In the assembly pavilion the League lectures and meetings will be held. The pavilion, over the sea and swept by delightful breezes, will seat 1500 or 2000 people.

Enough has been said, but vastly more could be written. The Church in Texas, in my judgment, owes a debt of gratitude to Brothers Sessions, W. J. Johnson, Barcus, Thomasson, Hagy and Ragsdale for their business acumen and their judgment displayed in the selection of the new home for our Epworth-By-the-Sea. Let the cry ring throughout the Epworthian Chapters in Texas, "On to Epworth!"

W. D. B.

P. S.—I neglected to mention the magnificent artesian well which supplies abundant water for the beautiful little city. The water is piped throughout our grounds and affords abundant supply for rinsing when one has come from the surf.

THE BISHOPS AND OUR NEW UNIVERSITIES.

Elsewhere in this issue we print the admirable and timely appeal of the College of Bishops in behalf of Emory and Southern Methodist Universities. The address is signed by the entire College and shows that our Church now has an educational program which commands the unqualified support of our whole Board of Bishops. Our Bishops have set the Church the example of putting the past behind them, and unless we court disaster for our newest educational enterprises nothing is left us but to follow their inspiring lead.

We write now to emphasize a single clause in this admirable address. We read:

In conclusion, we give our most urgent counsel against divided and conflicting plans and policies. Everything depends upon unity of action. We have many and great tasks to perform. The number of them grows increasingly numerous. They will never be fewer and they will never be less. I will require our best endeavor to meet them and carry them through. Unless we mean to invite failure and court disaster we must pull together. There never was a period in the history of our Church when there was a more strenuous demand for unity of purpose and effort. The solidarity of Southern Methodism has been one of the chief sources of its strength in the days that have gone. Let us now once more, forgetting all minor differences of opinion and casting to the winds all factional feelings of every sort, rally as one man to the support of our universities.

The General Conference empowered the Educational Commission to solicit funds for our new universities and an active campaign is now on in Georgia, Alabama and Mississippi in behalf of Emory University. We confess, therefore, that we read with surprise dispatches from Nashville saying that the General Board of Education had inaugurated a campaign of its own in which it was proposed to raise some nine millions in behalf of our colleges and universities. We saw in such a proposed movement division of our forces and confusion in our leadership. However, we were greatly relieved to find that the dispatches were in error. And we are sure that the Bishops speak the mind of the Church when they counsel against "divided and conflicting plans and policies."

The wisdom of a forward movement upon the part of the General Board of Education may commend itself later, but now only confusion would result from the attempted execution of such a plan as the Nashville dispatches erroneously indicated. The immediate and pressing needs of our local colleges, to be sure, ought to be attended to, but we are sure that these colleges themselves would not desire any plan which is calculated to introduce an element of weakness into the work of the Educational Commission. The success of the new universities is the success of the colleges themselves. The colleges will share any success which may come to our great Connectional institutions. The interest in education which the permanent establishment of the new universities will bring will help to overflow the colleges with students and will increase the liberality of our people toward them.

Now for a steady pull, a strong pull, and a pull all together for the completion of Emory and Southern Methodist Universities by the meeting of the next General Conference! Let the Church say, "This one thing I do."

I send two more new subscribers. I will send the next thirty days in this work. A goal for twenty-five.

Eliasville, Texas.

M. M. CHUNN.

OUR NEW

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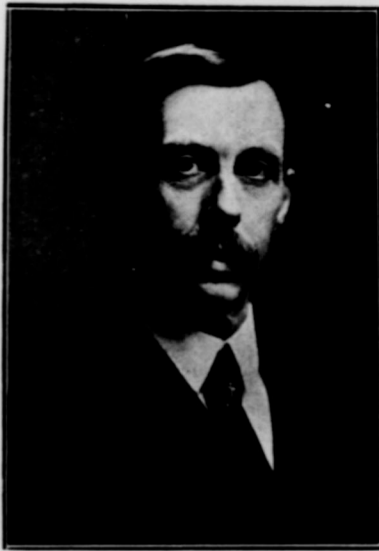
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DR. E. B. CHAPPELL'S RECEPTION AT SARATOGA SPRINGS.

Dr. E. B. Chappell, Sunday School Editor, and fraternal delegate to the General Conference of the Methodist Episcopal Church, now in session at Saratoga Springs, was given a royal reception. He was presented to the conference Wednesday morning, May 10, by W. R. Wedderspoon in a most happy speech. From the Daily Advocate we take the following:

It gives me very great pleasure this morning to present this delegate from the Church, South, who for his personal worth and work's sake stands exceedingly high in our whole Christian Church—Dr. E. B. Chappell, fraternal delegate from the Methodist Episcopal Church, South.

The conference greeted Dr. Chappell by rising en masse and applauding.

The Bishop: I take very great pleasure, brethren, in presenting to you at this time Dr. Chappell; and I assure him of the very hearty and warm welcome of this conference. Dr. Chappell will deliver his fraternal message at this evening's session.

We have no hesitation in pronouncing Dr. Chappell's address (which appears in full in the Christian Advocate, Nashville), as a truly great address. The bombast and denominational boasting of the usual fraternal addresses are conspicuously absent from Dr. Chappell's masterly address. He was happy in the selection of his theme, "The Common Tasks of Methodism," and his presentation of it will challenge the serious thought of world-wide Methodism. Dr. Chappell's discussion easily entitles him to the name of philosopher, statesman, evangelist and teacher.

We have seen no better analysis anywhere of the causes of the appalling European War. These causes are moral and spiritual. The war is the result of the repudiation of the plain teachings of Jesus and of selfish, grasping materialism. Then, with piercing, penetrating words, our fraternal messenger showed that the same dread causes are now at work in our own American civilization.

Methodism, said the speaker, is peculiarly fitted to grapple with the present situation and the common tasks of Methodism are evangelical, social and educational in their nature. The evangelical message and experience must be first; the social program of the kingdom second; the educational obligations and responsibilities third—these are the items in the task of Methodists both North and South.

The speaker's reference to the pending program for the unification of Methodism was full of good taste and tact. He showed that co-operation is the watchword of the commercial world, and in the choicest language pled that American Methodism should move whole-heartedly and unitedly toward the execution of her common tasks. Well done, Dr. Chappell!

MOTHER.

Last Sunday was observed as "Mothers' Day" very largely throughout the whole country. In 1912 the General Conference of the Methodist Episcopal Church recommended an annual observance of Mothers' Day. Other organizations, both ecclesiastical and civic, have urged the observance of such a day. Proclamations of Governors in behalf of such a day are common. And thus it has come about that "Mothers' Day" is one of the sacred days in our national calendar.

"When you are tempted, think of mother," said a fond matron as she bade her son good-by. Mother! who is so pure, so unselfish, so like Christ? Happy the boy whose life is buttressed by the memory of a devout mother.

"O, mother, when I think of thee, 'Tis but a step to Calvary."

These are the sweetest words ever uttered about mother. They are the climax of human tributes to her whom we call mother. It is easy to believe in goodness and in God if a devout mother has graced the home. However far the prodigal may wander there is yet hope if a sacred memory recalls a noble mother.

Better, however, never to have been born is it if in the home there is a godless, giddy, silly, worldly mother. Her children are well-nigh damned before they are born. Pity the child whose memory is barren of an unselfish, Christian mother. These are biting words, we know, but they are true and ought to be said.

We pray that "Mothers' Day" may lead thousands of speakers each year to discourse upon the unit of our civilization—the home. We pray that this generation may better understand it as the institute both of the affections and of worship. We pray that "Mothers' Day" may help banish the evils which would dissolve the home and which would convert it into a type of hell. We pray that "Mothers' Day" may be used of God to banish divorce and impiety from the land. And we pray that the day may help enthrone mother and mother's Christ in the hearts of wayward children.

A SUNDAY IN GEORGETOWN.

We preached morning and evening last Sunday for Rev. C. H. Booth and his good people in Georgetown. Bro. Booth was absent in a meeting at Hillsboro, but we had with us in the pulpit the popular presiding elder of the district and a member of the Joint Board of Publication of the Texas Advocate, Rev. T. S. Armstrong.

We heard many echoes from the gracious meeting just closed, in which the pastor was assisted by our pastor at Laurel Heights, San Antonio, Rev. O. T. Cooper. The meeting is pronounced to be one of the deepest and best ever held in Georgetown. Brother Booth wears well with his congregation and has steadily strengthened his grip upon the heart of the great student body. No more refined, intelligent and successful man is among us than Cullum H. Booth.

The University is closing one of the most successful years in its history. If possible, the most loyal student body which ever attended Southwestern throughout the long years of its history is now in Georgetown. Dr. C. M. Bishop and his faculty are men after our own heart. Were we starting out to select a faculty for Southwestern we would not pass by the present force for any men within our acquaintance. Scholarly, devout, Christian, Methodistic, they suit our people and they are

more than maintaining the best traditions of our great school.

Excavations are now being made for the foundation of the new Williamson County Science Hall. The cut and description of the building have already appeared in the columns of the Advocate. Suffice it to say, that the building will be the completest science building in the State. Such is the judgment of those who are in position to know. Dr. Vinson, the President-elect of the University of Texas, will deliver the Commencement sermon on Sunday, June 18. A large class will be graduated at this Commencement.

The services Sunday morning were inspiring. The citizenship of Georgetown and the faculty and student body of the University compose an audience whose superior can nowhere be found. Sunday evening we were forced to go to the auditorium of the University on account of the failure of the church lights. A fine congregation assembled at the University and we are encouraged to believe that some good was accomplished.

We were the guest of Dr. and Mrs. C. C. Cody, and greatly enjoyed the fellowship in an evening meal at the home of Brother and Sister Gillette. Our readers will not mind us saying that we are partial to the Dean Emeritus of Southwestern University, Dr. C. C. Cody. His health has been greatly improved, owing to the year's rest, but he still carries in his heart Southwestern University and dreams both of her past and her future by day and by night.

We cannot forbear reminding our readers of Methodism's solemn promise to maintain an A-class college at Georgetown. And to do this we must have yet additional endowment. Southwestern, let us not forget, has made our Texas Methodism and sheer gratitude should lead Texas Methodists to supply her every need.

RINGS CLEAR.

We are presenting to our readers the utterances of our candidates on the question of prohibition. In a previous issue we presented the ringing words of Ex-Governor T. M. Campbell, candidate for the United States Senate.

Last Monday evening Dr. S. P. Brooks, candidate for the United States Senate, rang clear as a bell in his speech in Oak Cliff on the prohibition issue. He announced himself in favor of national constitutional prohibition and declared that the talk of State's rights and local option to be a mere evasion of the issue.

The European War has shown that the liquor traffic is a national peril and reluctant governments have been compelled to deal with it as a national issue. It required a great contest to convince the nations of Europe that the whisky evil was destroying the economic energies of the people and sapping morality and patriotism alike. These destroying forces are operative now in our own country and we congratulate the nation that men like Dr. S. P. Brooks are not waiting for testing times to declare their messages of warning.

PERSONALS

The El Paso District Rev. H. M. Smith, presiding elder, has had more than 500 accessions to the Church. Fine!

Rev. J. W. Clark is sick in Oak Cliff. We sincerely trust that he may soon be well. No nobler man than J. W. Clark.

Rev. J. W. Berrin, pastor First Church, Temple, reports 2376 in Sunday School last Sunday. More than twenty-three hundred!

Rev. J. F. Crawford, Conference Missionary Secretary of the Central Texas Conference, called to see us last week. He is

BANISH SCROFULA

Hood's Sarsaparilla Cleanses the Blood, Skin Troubles Vanish.

Scrofula eruptions on the face and body are both annoying and disfiguring. Many a complexion would be perfect if they were not present.

This disease shows itself in other ways, as bunches in the neck, inflamed eyelids, sore ears, wasting of the muscles, a form of dyspepsia, and general debility.

Ask your druggist for Hood's Sarsaparilla. This great medicine completely eradicates scrofula. It purifies and enriches the blood, removes humors, and builds up the whole system. It embodies the careful training, experience, and skill of Mr. Hood, a pharmacist for fifty years, in its quality and power to cure.

Scrofula is either inherited or acquired. Better be sure you are quite free from it. Get Hood's Sarsaparilla and begin taking it today.

making a specialty just now of Sunday Schools and missions and is much enthused over his work.

Rev. W. H. Matthews, presiding elder of the Corsicana District, will hold his District Conference at Frost May 31-June. We certainly hope to attend.

Rev. J. W. Cole, of Andrews, Texas, will preach the baccalaureate sermon Sunday night, May 21 to the graduating class of Andrews High School.

Congratulations to Rev. and Mrs. C. N. Morton upon the arrival of little Mary Ida in the early hours of May 11. The coming of a baby into the home!

We appreciate the kind words of Dr. J. B. Cranfill concerning our editorial on "Disguised Infidelity." Dr. Cranfill was once editor himself and a great one.

Dr. I. M. Hall, of Comanche, called on us this week. He is a son-in-law of Rev. B. F. Alsup, which means that he is a good Methodist with a fine Methodist wife.

We regretted to miss R. H. Kirby, of Austin, and Dr. Barton, of Dallas, upon their recent visit to our office. Two of a kind! Heard about the fun at Austin.

T. O. Peterson, Bursar of Texas Woman's College at Polytchnic, was a most enjoyable visitor to the Advocate office this week. Mrs. Peterson accompanied him to Dallas in their car.

Rev. A. W. Hall, presiding elder of the Clarendon District will hold his District Conference at Memphis beginning May 23. Thanks for an invitation to attend. If possible.

Rev. Frank S. Onderdonk preached the commencement sermon at Holding Institute, Laredo, Sunday, May 14. We should like very much to attend commencement at this noble institution.

The reception given by Grace Church, Dallas, to her two hundred new members received since conference was attended by 1000 people. Rev. W. J. Johnson, pastor, is very happy—and should be.

Dr. John R. Nelson's beautiful tribute to Sister C. R. Wright appeared in the Georgetown Commercial of May 12. Sister Wright was much loved in Georgetown as everywhere else she has lived.

Thanks to Rev. N. L. Linebaugh, presiding elder of the Madill District, for an invitation to attend his District Conference at Mansville, June 6-8. We greatly enjoyed this elder's conference last year.

Rev. B. F. Alsup, of Kennedale, was in Dallas this week and called at our office. He is one of our best pastors, and the Advocate always counts on a good report from him. He neglects no interest of the Church.

The brethren in Oklahoma are keeping Rev. Lawrence L. Cohen, Jr., very busy. Seven high schools have invited him to preach their Commencement. He is said to be preaching to great congregations. Good for Brother Cohen!

Rev. J. F. Holmes, pastor at Rockwall, was a visitor to the Advocate office this week. Brother Holmes will preach the baccalaureate sermon for the high school May 21, and ten days later will address the graduating class of Wells College, Rockwall.

Dr. and Mrs. J. H. McLean are now in their new home near the campus of Southern Methodist University. Letters addressed care S. M. U., Dallas, Texas, will reach him. A happy environment for this former college president and his noble wife.

Brother L. C. Cauthen, of Sivel's Bend, made us a pleasant call the past week. Brother Cauthen is Sunday School superintendent and a reader of the Advocate. He came to Dallas with his sister, Mrs. Maggie Hall, who is at the sanitarium for treatment.

We greatly appreciate the following invitation: "Mr. and Mrs. Eugene Rogers Ardinger invite you to be present at the marriage reception of their daughter, Frances Eugenia and Mr. Allen Blake Kendrick on Wednesday evening, May 24, 1916, 8:30 until 10 o'clock, 3227 Cole Avenue, Dallas, Texas." Blessings on the young people!

Mrs. E. H. Coburn, wife of Rev. Coburn, pastor of the Methodist Church at Renner, was carried to a Dallas sanitarium last Tuesday by Dr. J. Guy Jones and operated upon by Dr. Samuels for appendicitis. Thursday morning Mrs. Coburn was reported as doing nicely and getting along without any complication.—Richardson Echo. We trust Sister Coburn may soon be able to return home.

Hon. R. W. Hall, of Amarillo, is a candidate for Associate Justice of the Supreme Court. He has made an enviable record as Associate Justice of the Court of Civil Appeals of the Seventh District. A graduate of the law department of the University of Texas, a lawyer of long experience, a dependable citizen, an ardent prohibitionist and a consistent Methodist, Hon. R. W. Hall would fill to the full any office to which the people of Texas may elect him.

THE "PREPAREDNESS" NEEDED.

Rev. J. W. Beeson, A. M., LL.D. This term at present is the watchword of many politicians and some statesmen. Many have worked themselves up into believing that some European enemy, when they finish up with themselves, will come over to this country and attack us peaceful Americans. This scare is being used to mould public sentiment so that a large amount of money will be voted for increasing the American Army and Navy.

It is not my purpose to discuss the merits or demerits of this position; though, I do believe that our money can be put to much better use than in making guns, ammunition and battleships. However, the greatest campaign for "preparedness" that this country can enter upon at present is to elevate the Christian ideals of our young men and young women. Instead of encouraging all of our universities, colleges and high schools to introduce the military feature and thus encourage "militarism," we need to have a campaign of agitation to reinstate the Bible in schools and let the Christian religion have right-of-way in our institutions of learning as it did in former years. There was a time when Harvard University was aflame with religious fervor, and now a very small chapel suffices for its religious exercises and they are attended by very few worshippers. Even Dr. Peabody's three-minute morning talks are no longer evident. Oberlin was born in a revival of religion and was the offspring of that spiritual firebrand, Chas. G. Finney, the great revivalist of his age. A visit to Oberlin will prove that this institution is far from its old-time religious power. Princeton, Yale, Vassar, Wellesly, Brown, and all the older institutions of learning were the products of religious fervor and were once mighty powers for God, and sent out leaders trained and equipped for the Master's service.

The spiritual atmosphere at most of our colleges at the present day, is at a low ebb. It is not conducive to the making of stalwart Christian characters that will stand for righteousness in a great crisis. If our high schools, colleges and universities had not repudiated the Bible, either putting it out or relegating it to some retired place on the background, we would now have a nation of Christian statesmen that would be a greater safeguard than a mighty navy and a great standing army. We have a nation of intellectually strong men, but most of them are pygmies in moral strength. About seventy per cent of our Congressmen and Senators are graduates of colleges and universities. If these had been brought up in Christian schools, and their colleges had been on fire for God and for holy living, these leaders and lawmakers would be so imbued with the spirit of the Master that they would be our safeguard in matters of state. They would not permit this country to get rich from the manufacture of ammunition with which to murder men and prolong the carnage of war, even though they have a legal right according to national customs or international law. The liquor curse would be banished from our fair land; the cigarette evil that is undermining the moral and physical natures of our boys and dwarfing their intellects, would be abated, and right would rule among the nations instead of might. This Government would be an example among the nations and would be the means of bringing about universal peace.

The remedy for our troubles among nations as well as among individuals, is in the heart; and that is remedied only by the blood of Jesus "that cleanseth from all sin." If the heart gets right and the education and training is right, the conduct in after life can be trusted. "Train up a child in the way he should go and when he is old he will not depart from it." This is still true. It has never been repealed. The good women knew this when twenty-five or thirty years ago they got legislation into all the States that required the teaching of the bad effects of alcoholic liquors. A generation of voters has grown up under this teaching and will soon vote out this curse from our land. If the Bible and its teachings had been adhered to in our schools and colleges, we would now have a nation of Christian voters, not merely in name but in reality, which is the best sort of "preparedness" for this or any other country. If Germany had spent as much time speaking for the Bible and teaching

it in her schools as she has in destroying it she would not be in this awful war, sacrificing her millions of men. If France had spent her money in propagating the gospel, instead of for wine, she would have been a happy, prosperous nation free from war.

Let us educate our children in schools and colleges that put God first and that hold up the highest Christian standards and ideals to its students. It is the only safe institution for a boy or girl, or young man or young woman. They are certain to take on something of the coloring of their surroundings. They are going to absorb something of the ideals of the college, the teachers, the leading students. Parents that care for their children's future should consider carefully these points in selecting a college. It matters not so much about a great history, or great endowment, or great buildings, as it does about the true and noble Christian teacher and high ideals of true piety held up before the student. Find out if revivals of religion are held in the college, and if right ideals are held up before the students. See what character of young men and women are going out from the institution at present. Be not so much interested in its past history as its present achievements.

If our boys and girls are brought up under the right influences and have the right principles instilled in them they will take care of the future of the Government. This is the kind of "preparedness" for which we should wage a vigorous and incessant campaign. Let each one do his duty in this campaign by example and then by precept. Let us stir up our people to demand teachers and schools that not only train the mind, but the heart as well. When we do this we need have no fear for the future of our Government. When the true Christian spirit is shown to nations they will honor us and respect our rights, just as is true with individuals. A good man does not have to carry a weapon to protect himself in a civilized country. His nobility and purity of heart, his honest purpose, his kind open countenance which is the result of a clean heart, will be his safeguard. Give us this kind of preparedness for our young people and they will solve the problems of the next generation aright.

A BETTER DAY.

For some years past there has been agitation for a law authorizing pastors to send Church certificates of the members who move from one charge to another without waiting for the request of the member concerned. A better, and perhaps a more effectual, plan is to notify the pastor within whose territory the member locates when he leaves my charge. And this plan requires no legislation. I have followed this course for some years to the very great advantage of the other fellow, but it is a one-sided game when played alone. When a member leaves our charge we secure his address at the earliest possible moment and write the nearest pastor, or the Secretary of the Methodist Pastors' Association, if in the city, giving any particular thought to be helpful in getting hold of the member and using him. When this plan is followed and the pastor at the other end of the line does his duty, the transfer of the membership will usually follow immediately. But the plan requires some energy on the part of the two pastors concerned. If there is an occasional member who cannot be moved by this plan we then proceed to send such an one a very businesslike statement of his financial obligations to the Church and something happens at once.

It has also been my custom to send resolutions of love and appreciation from the Church, or from that particular department of the Church where the member has served as teacher, official, etc. It is a small service to render those who labor for love. We have seen men and women labor for years in an official capacity and die or move away and never one word of appreciation from the Church officially. Other institutions do better in such matters. Why not the Church of our Lord and Savior? C. W. HARDON.

Most people seem to feel hard words more than hard deeds, and are more upset by insults than by actual injuries. What we do to an enemy in war is done from necessity, but the evil we say of him seems to rise from an excess of spite.—Plutarch.

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. Northwest Texas, Vernon, June 5-7. West Texas, Austin, June 7-10. North Texas, Gainesville, June 8-11. Texas, June 12-15. Oklahoma, East and West, Sulphur, June 19-24. Texas State Epworth-By-the-Sea, Port O'Connor, July 28-August 6.

Topic for May 21: The Blessings of Peace and How to Get Them.—John 14:27.

Let us have the Anniversary Day reports.

The Northwest Texas Conference Epworth League will hold its first annual session at Vernon, Texas, June 5 to 7.

Four new District Epworth League Conferences have been organized in the North Texas Conference recently, as follows: Terrell District, at Roysie City, April 27; Sherman District, at Bellis, April 29; Gainesville District, at Myra, April 30; McKinney District, at Carrollton, May 5 to 7.

Rev. C. C. Young, pastor of the Denton Street Epworth League, Gainesville, announces that a Silver Loving Cup will be awarded at the Gainesville Conference to the League having the highest average in the Efficiency Test. Mr. Thurman Stewart, President of the North Texas Epworth League Conference, announces the following points for the Efficiency Test: 1. Full attendance of the number of delegates to which the Chapter is entitled (one for every ten members). 2. Two officers in the local Chapter present the entire session. 3. A Missionary Pledge to R. K. C. of M. paid in full. 4. Anniversary Day collection and the annual dues sent to Conference Treasurer before June 8. 5. One subscription to the Era for every five members. 6. A Mission Study Class since last conference, which has been properly enrolled.

The Dallas District Leaguers rendered efficient services to the McKinney District at their organization Sunday, May 7, at Carrollton. About twenty-five Leaguers from Dallas spent the day there, and gave a good and helpful program in the afternoon prior to the permanent organization of the District League. Mr. B. A. Phillips, Mr. Emmett Thurmon and Rev. Paul B. Kern made short talks and Miss Katherine Turner delighted the audience by singing "A Little Bit of Love."

Grace Church Epworth League, Dallas, had their first annual picnic Saturday, May 13, at Kirkland Park. Trinity League has set a good example by having these annual picnics for several years. On Saturday, May 6, Trinity celebrated again with eighty-five Leaguers spending the afternoon and evening together. Such hours of good fellowship mean much to the growth of the local Chapters. Let's have more of them.

"ALL ABOARD FOR GAINESVILLE" JUNE 8-11, 1916.

Let every League in North Texas bear this in mind just now. Remember that we are endeavoring to make this the banner year in Leaguedom and your help and co-operation depend largely on us doing it. Let nothing keep every League in North Texas from being represented. Remember Gainesville is anxious to entertain you. The city shall be yours.

At once, as soon as you can, let every League decide on their delegates and send the names to me. This will enable us to get quite a little of the most essential work done before the conference. Remember we are looking for a representative from every League in North Texas and will be disappointed if they don't come. Yours in the work, WILLIAM H. RUE, Secretary-Treasurer.

McKINNEY DISTRICT.

The McKinney District Epworth League Conference, led by the presiding elder, Rev. C. W. Dennis, with the following pastors: Revs. J. C. Kiker, C. I. Bowen, E. H. Coburn, C. A. Long, G. F. Jones, H. E. Anderson, T. N. Weeks and a number of Leaguers, met in Carrollton May 5-7. The welcome address was delivered by Rev. L. N. Stuckey, the pastor. Response by Mr. Byron Smith, of Frisco.

Each session was alive to the interest of the topics planned by previous program. The reception, after the opening service, was worthy of note and highly enjoyed by the participants. Some of the conference officers were with us. Also Leaguers from Dallas and Gainesville Districts, which added much to the interest of the meeting.

The following officers for the year were elected: President, Mr. Byron Smith, of Frisco; Vice-President, Miss Lollie Dorsey,

McKinney; Secretary and Treasurer, Miss Reba Bludworth, Nevada. The solos and duets by some of the Leaguers were enjoyed and appreciated. On Sunday at 11 o'clock the conference sermon was preached by Rev. Paul B. Kern, of Southern Methodist University. Sunday night Rev. Guy F. Jones, of Anna, preached the closing sermon. Lunch was served each day on the church lawn, the ladies of Carrollton being assisted by those of Farmers' Branch. The homes of the Carrollton people were thrown open and their hospitality was unbounded. The pastor, Rev. L. N. Stuckey, directed every detail with matchless cordiality. The next session of the conference will be held a year hence at Richardson. REBA BLUDWORTH, Secretary.

THE NEW SECRETARY.

I desire to introduce to the State Leaguers our new Secretary, successor to Mr. A. K. Ragsdale. His name is Mr. W. M. Carter. In brother Ragsdale's resignation he says: "Where I am in my present employment I cannot help push the Encampment," and on this ground tenders his resignation. I have accepted the resignation of Mr. Ragsdale and have appointed Mr. Carter to take his place. All will regret to lose the old Secretary for many reasons. Perhaps no one has served the State League more faithfully, and it is with sincere regret that we lose him from our official staff. I feel sure, however, that while we lose him officially, his heart is still with us, and will do what he can at every opportunity to help the cause he has served with such efficiency in the past. Mr. Carter is one of the liveliest wires in the Church. He is a fine League, Sunday School worker and all-round hand anywhere you put him. No preacher in Texas can make a finer talk on teaching than Mr. Carter.

The executive committee was fortunate in securing the services of Mr. Carter as field man for its work in the new Encampment. This was the plan of the Locating Committee, to put a man in the field to do certain work in perfecting the large things that the committee has outlined.

The Leagues of the State will hear from Brother Carter, and many will have the pleasure of a visit from him during the next year. He has already entered upon his labors, and as time goes on he will more and more get in the public eye. Give him a hearty welcome when he drops in on you. T. F. SESSIONS.

CISCO DISTRICT SUNDAY SCHOOL AND EPWORTH LEAGUE CONFERENCE.

Will meet at Cisco May 31 and June 1. All pastors and Sunday School superintendents are cordially invited to attend. Each Sunday School should elect one delegate for every twenty-five of the school's enrollment. Each League, whether Senior or Junior, should send two delegates. Where a pastor has no League or Leagues he is requested to appoint two delegates to represent the League work for his charge in the conference. Rev. Emmett Hightower, Divisional Field Secretary, will be present to add interest to the occasion. A large attendance is desired. E. P. WILLIAMS, P. E.

THE NEW EPWORTH.

Come all you loyal Leaguers, Whoever you may be And see the new location Of Epworth By-the-Sea.

The interest is keen all over Texas as to the new location of Epworth. Why didn't you get an interior location where more people could go? Why didn't you go to Rockport under the splendid live oak trees? Why did you select Port O'Connor, a new town on the Coast?

Nearly all the people wanted a coast location, very few who could take a vacation wanting to spend it on a lake or river in the interior, hence the coast. Port O'Connor was chosen because the committee felt that in view of past experience the proposition there offered a better outlook for development. The beach is fine and the improvements available for use this summer in the way of hotel, recreation pier, bath house and pavilion, make the operation of the coming Encampment an easy problem and no Leaguer need hesitate to attend for fear of scarce accommodation. Having selected the new Epworth at Port O'Connor, on Matagorda Bay, let every Leaguer in Texas who can afford a vacation plan to go and lend your co-operation in making it a greater Epworth. Remember July 28-August 6. A. K. R.

NERVOUSNESS AND NERVE.

The more nervous a man is, the less nerve he has. That sounds paradoxical—but it isn't; for nerve is stamina. Hood's Sarsaparilla gives nerve. It tones the whole system, perfects digestion and assimilation, and is therefore the best medicine a nervous person can take. If you get tired easily, mentally or physically, take it—it will do you good.

Be a willing worker; be not only good, but good for something.

EDUCATIONAL

Metropolitan BUSINESS COLLEGE Dallas, Texas.

The highest standard commercial school in Texas—the most reputable and reliable. Metropolitan graduates get the best positions. Write for catalogue.

Hill's Business Colleges

You want to make big money, and we can prepare you for doing it and put you in a paying position. Three months with us would mean more than a lifetime at other schools. It will pay you to come to us, if you are 1,000 miles away, because we will do something for you. Clip this ad, bring it with you, and we will give you 15 per cent discount on any course you wish to take and 20 per cent on public courses, if done in thirty days. Catalogue free. Address R. H. HILL, Pres't., Waco, Tex.; Little Rock, Ark.; Memphis, Tenn.

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City mission thirty-nine District Boar Eighty dea sonaries have year. Sixteen Church deaco There lay dates in traini ber since the of deaconess. it some sense which became Miss Brads Huchow, tells in the educat girls are go athletics; but teachers. T teachers and for them. T nity scholars schools are th of wealthy i teachers. M girl who use of Christ" as she realized i for her fami proven when came into th

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The Sweet meeting was 25, 26.

Mrs. H. C water Distri The devotio Mrs. W. B. of the North a guest of i After a sc rado, Mrs. J Auxiliary, Mrs. C. L sponded. Mrs. J. I elected Sec delegates we Mrs. Edm afternoon d Mrs. Hugh Secretary, p Mrs. Permin Mrs. McKee Presidenta, participate i conducted a Work. Man out. All th for their yo raine, Sias alive. She annual meet prepared by Lyons of Bi children, Br McKewon e and Baby I Mrs. Fern training. P on this de enjoyable. all had so After adj the help of was the first organized in sionary wor interfered a who braved for their eff The Colo and Nine, their new i the help of just bought They were

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.

City mission work has been prosecuted by thirty-nine City Mission Boards and three District Boards during the year 1915.

Eighty deaconesses and thirty-five missionaries have represented you during the year. Sixteen of the deaconesses served as Church deaconesses.

There have been seven deaconess candidates in training this year—the smallest number since the creation of the work and office of deaconesses. This we believe to be due in some sense to the educational requirements, which became a law last year.

Miss Bradshaw, of the Virginia School, Hutchow, tells of the wonderful advancement in the education of women in China. The girls are going into music, medicine and athletics; but their chief ambition is to be teachers. The Government of China desires teachers and looks to the missionary schools for them. The examinations for the indemnity scholarships proved that our missionary schools are the best in China. The daughters of wealthy families are willing to become teachers. Miss Bradshaw told of a Chinese girl who used the "measure of the fullness of Christ" as a Bible lesson, and said that she realized that she was the "measuring rod" for her family. How well she measured was proven when one by one her whole family came into the Church.

OBJECTS OF CHURCH-WIDE DAILY PRAYER.

1. Pray that God may fill with his Holy Spirit all whom he has chosen to labor in the ranks of the Missionary Society, their co-laborers in the mission fields at home and abroad, our Bishops and ministers and our lay leaders that they may be kept humble, patient and courageous in the special work to which they have been appointed.

2. Pray that God may guide the Council and Conference members in the Church-wide missionary campaign so that every man, woman and child shall be quickened by the power of the great commission and enlisted in definite service.

3. Pray for the coming General Conference that men of spiritual power, breadth of vision and courage may be chosen as delegates and that the work of this conference may mean a great forward movement for the Church.

4. Pray that we may help to hasten the time when all war shall cease and Jesus Christ the King of Peace shall reign in all the earth and that our nation may stand true to the principles of peace and the great law of the brotherhood of man.—From the Council President's Message, 1916.

SAN ANGELO DISTRICT CONFERENCE

In connection with the San Angelo District Conference at Miles, Texas, Saturday, May 27, will be devoted to the work of Woman's Missionary Society. A program covering the work of the Society has been prepared. The Auxiliaries of the district are requested to send representatives. Send the names of your representatives to Mrs. C. W. Hardon, Miles, Texas. MRS. ROBERT MASSIE, District Secretary.

San Angelo, Texas.

ATTENTION, WACO CONVENTION.

The Waco District meeting will be held May 24 at Hewitt. A good program has been arranged for the day and a missionary address in the evening. Let every Auxiliary send as large number as possible. Notify Mrs. John Attaway how many to expect from each Auxiliary. MRS. R. L. ABBOTT, District Secretary.

SWEETWATER AND BIG SPRING DISTRICTS MEETING.

The Sweetwater and Big Spring Districts meeting was held in Colorado, Texas, April 25, 26.

Mrs. H. G. Towle, Secretary of the Sweetwater District, presided at the first session. The devotional exercises were conducted by Mrs. W. B. McKeown, Second Vice-President of the Northwest Texas Conference, who was a guest of the conference.

After a song by Miss Herthorne, of Colorado, Mrs. J. T. Davis, president of the local Auxiliary, welcomed the guests and delegates. Mrs. C. L. Ezell, of Snyder, graciously responded.

Mrs. J. T. Hughes, of Sweetwater, was elected Secretary. The names of twenty delegates were enrolled.

Mrs. Edmondson, of Lorraine, conducted the afternoon devotionals, using Matthew 25. Mrs. Hugh Wilbanks, the Big Spring District Secretary, presided. The conference officers, Mrs. Permitter, Treasurer; Mrs. Merritt and Mrs. McKeown, First and Second Vice-Presidents, were invited to the platform to participate in the proceedings. Mrs. Merritt conducted an Institute on Young People's Work. Many interesting things were brought out. All the Auxiliaries are doing something for their young people, but Big Spring, Lorraine, Station and Sweetwater are very much alive. She invited all present to attend the annual meeting to witness the pageant being prepared by the young people. Mrs. W. E. Lyons of Big Spring, in her Institute on our children, brought out many facts, and Mrs. McKeown explained the work of the Junior and Baby Divisions.

Mrs. Permitter stressed the value of early training. Following this came fine reports on this department from the Auxiliaries.

The delegates' hour was most informal and enjoyable. All were present to learn and all had something good to give.

After adjournment a reception was given the help of their leader, Mrs. Clements, have been the first President of the Foreign Society organized in 1900 and is still an active missionary woman. The evening service was interfered with by a sand storm, but those who braved the weather were amply repaid for their effort.

The Colorado Juniors sang "The Ninety and Nine," illustrating it with pictures on their new picture machine, which they, with the help of the leader, Mrs. Clement, have just bought. This was so much enjoyed. They were invited to show their pictures at

the annual meeting to be held at Sweetwater in June. Miss Estelle Smith gave a most pathetic reading, "In the Children's Hospital." Mrs. R. G. Smith sang. Mrs. Permitter conducted the devotional, using Matthew 6:28, 29, bringing to them thoughts on the "Lily Life."

Mrs. McKeown spoke on Social Service. Having for four years conducted the Amelia McKeown Mission at Stamford she could speak from actual experience and give ideas that could be successfully carried out. Having been for many years a preacher's wife she knows the needs, and the solution she gives is love, love.

Wednesday morning a cold rain kept many away, but a few faithful ones were in attendance. Mrs. Hughes, of Big Spring, led the devotional on the life of Nicodemus. Mrs. Permitter led an Institute on financial plans and the value of reporting.

Mrs. M. K. Jackson, of Colorado, reviewed the book, "Home Missions in Action." Luncheon was served in the basement of the church. Social hour enjoyed.

The afternoon service was opened by Mrs. Permitter, using Luke 17. Mission Study was again taken up at this point. At the request of Mrs. McKeown a special prayer was led by Mrs. Merritt for Mrs. Hilliard, the Conference Superintendent of Missions, who is ill.

Mrs. Hardy, of Snyder, spoke on Publicity; Mrs. Clark, of Big Spring, on Social Service. She stressed the work of the individual Society. Mrs. McKeown conducted the consecration service, the best and sweetest service of the meeting. After singing "Take my life and let it be consecrated, Lord, to thee" she talked on seeking first the kingdom of heaven. At the close of her talk we gathered around the altar and after a season of prayer sang the doxology and were dismissed to meet next year in Snyder.

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PROGRAM FOR ANNUAL MEETING OF NORTHWEST TEXAS CONFERENCE, SWEETWATER, TEXAS, JUNE 3 TO 8, 1916.

Saturday June 3, 4 P. M. Executive meeting. Workers' Council. Leader, Mrs. P. L. Persons, Amarillo.

Saturday, 8:30 P. M. Devotional—Mrs. N. G. Rollins, Aspermont. Welcome Address—Mayor of Sweetwater. Response—Mrs. W. W. Hamilton, Snyder. President's Message. Our Pansies—Mrs. W. B. McKeown, Second Vice-President. Announcements and adjournment.

Sunday Morning. Sermon—Rev. I. T. Griswold, presiding elder Sweetwater District.

Sunday 3 P. M. Communion service, administered by Rev. G. S. Hardy. Memorial and Consecration Service—Leader, Mrs. A. L. Moore, Plainview.

4 p. m. Children's Rally—Mrs. W. B. McKeown and helpers.

Sunday, 8:30 P. M. Devotional—Mrs. Truelove, Amarillo. Vocal Solo—Mrs. C. F. Morris, Big Spring. Review of Panama Congress—Mrs. N. G. Rollins, Aspermont.

Monday Morning. Devotional—Mrs. J. B. Smith, Sagerton. Organization. Reports from First and Second Vice-Presidents. Appointment of committees and announcements.

An Hour With Social Service Work—Leader, Mrs. Ben Hardy, Albany. Noon Bible Study—Miss Nutt.

Monday, 2:30 P. M. Devotional—Mrs. W. E. Lyons, Big Spring. Mission Study Institute—Leader, Mrs. Hilliard, Seymour.

Review of Our Districts—District Secretaries of Vernon, Sweetwater and Stamford Districts.

Monday, 8:30 P. M. Devotional—Mrs. Griswold, Sweetwater. Special Music.

Our 1916 Council Meeting—Mrs. J. B. Smith. Some of My Missionary Activities—Miss Nutt.

Tuesday Morning. Devotional—Mrs. R. E. Moore, Claude. Our Supply Department—Mrs. E. E. Adams, Amarillo.

A Word From Our Orphanage—Mrs. W. Y. Switzer, Baird. Our Publicity Work—Mrs. Wyatt, Stamford.

Finances—Mrs. R. L. Permitter, Treasurer. Noon Bible Study—Miss Nutt.

Tuesday, 2:30 P. M. Devotional—Mrs. Mayne, Canyon. More From the 1916 Council—Mrs. Rollins, Corresponding Secretary.

Stewardship—Mrs. Burion, Clarendon. Review of Districts—Secretaries of Plainview, Hamlin and Clarendon Districts.

Tuesday Evening—Young People's Service. Devotional—Miss Bess Norwood, Memphis. Vocal Solo—Miss Henthorne, Colorado. Missionary Pageant—Sweetwater Young People.

Wednesday Morning. Devotional—Mrs. T. M. Blain, Abilene. Business Session—(a) Election; (b) Where Shall We Meet in 1917? (c) Reports of Committees.

Review of Districts—Secretaries of Amarillo, Abilene and Big Spring Districts. Noon Bible Study—Miss Nutt.

A PERSONAL NOTE.

It may interest my many friends in the North and Northwest Texas Conferences to hear from me again.

For over twenty years I was an active pastor in the above two conferences. Over two years ago I had to take the superannuate relation. For over two years my home has been in Lubbock, Texas. We expect to live here until the Lord calls us to the home above.

My wife and three girls have good health and like to live here, where we have a small home.

For nearly two years my health has been very poor. For over a year I have had to lie in bed a part of every day. During the last two months I have been in bed over three-fourths of the time. I have never suffered much and am able to be up some most every day and to ride out occasionally. My trouble is in my lungs, tuberculosis. The doctor encourages me to hope for recovery, but I doubt if I am ever much stronger.

The Lord's will be done. I am willing to go or stay, as he may will.

A. H. HUSSEY. Lubbock, Tex., May 4.

CHILDREN'S DAY THE GOLDEN HOUR.

The modern Sunday School is a most magnificent institution. It is the right arm of the Church, and the opportunity and prophecy of the Church's future.

Children's Day ought to be the annual "Golden Hour" of every Sunday School, the gathering point for inspiration and power. Many of us earnestly desire to see the Texas Conference forge forward to first place in the sisterhood of conferences of ourthern Methodism in her Sunday School work—first place in numbers, in methods and in efficiency. It can be done. No greater people live than those who compose the Church membership of our conference—no wiser, more loyal or more far-sighted men lead our spiritual hosts than the pastors of the Texas Conference.

Leading to this end, and to organize, train, and inspire our forces, the

Texas Conference put into the field Brother Walter G. Harbin as Field Secretary, one of our gifted and choice men. Wonderfully the pleasure of the Lord has prospered in his hand. As a conference we are happy, hopeful and enthusiastic. Your Sunday School Board is filled with thanksgiving and joy.

Your Board has undertaken the greatest, most difficult and most fundamental Connectional work of the conference without one dollar appropriation. To do this Brother Harbin almost took his life in his hands. He has made brick without straw, and the quality of brick made no man questions.

Your Board must depend largely on the results of Children's Day. We are looking to the day with hope and anxiety. Stress must be put on the offerings. Where Children's Day cannot be observed by carrying out the program, your Board urges at every Church an offering and, if practicable, a sermon or an address on some phase of the Sunday School and its work.

Such offerings should be sent to G. W. Glass, Marlin, Texas, and marked plainly, "Children's Day Offering."

May we ask that the Sunday School work of the conference have an increasingly large place in the prayer life of the Churches? We need sympathy, prayer and co-operation to the fullest. Texas is struggling through problems, and we are today writing Methodist Church history in large letters. At no point is this truer than in Sunday School work. It is still true that the world will be saved in the day that the Church wisely and seriously undertakes to save and to train the world's child life.

The Board has a sacred right to the fullest co-operation. We must and will have this co-operation; it is imperative. Your Board is persuaded that the Churches and preachers will show a heart and lend a hand to make this the greatest Children's Day in the history of the Texas Conference.

W. F. ANDREWS, Chairman Sunday School Board, Texas Annual Conference.

Beauty Your Greatest Asset. Complexion Beautifier Formula Free. Don't pay dollars for worthless cream and lotions. Have a matchless complexion; be beautiful by using a simple, harmless beautifier which you can prepare at a cost of a few cents.

THE Advocate Machine

MRS. W. B. FORD, Vera, Texas.

Referring to the ADVOCATE Machine writes as follows. "It is real nice. It seems to me as good as the \$60 and \$70 machines. . . . I just wanted to compliment the Advocate Machine and recommend it to all."

MRS. BEN CROW IS DELIGHTED.

"I am using the Texas Advocate Sewing Machine and find it gives perfect satisfaction. I bought one in 1911 and gave it to my married daughter in 1915 and immediately bought me another when we reached Lovelace. I find my new one perfect in every respect. I like the self-adjusting tension. I would be glad to see more people reading the Texas Christian Advocate and running the Advocate Machine. They are worth much more than they cost."



THE ADVOCATE MACHINE Is a NEW MODEL DROP-HEAD AUTOMATIC LIFT, and is the real latest thought in Sewing Machines. The price is the only thing about it that is cheap. Shipped to your station direct from factory, freight prepaid, for \$25.50. This includes one year's subscription to the Texas Christian Advocate. Address BLAYLOCK PUB COMPANY, Dallas, Texas.

OUR CHURCH NEWS

Bishop Murrain will preach the commencement sermon at Washington and Lee University on Sunday morning, June 10.

Bishop W. R. Lambuth will preach the commencement sermon for Columbia Junior College, Milton, Oregon, Sunday, May 28.

In Southern Asia the Methodist Episcopal Church has a membership of 241,085—a gain of 50,502, or twenty-six per cent, for the quadrennium.

The Midland Methodist figures that the average percentage of growth of membership in Korean Christian Churches has been thirty-eight per cent for each of the past thirteen years. In America the growth has been less than five per cent.

"There is only one world in favor of alcohol," says Mary Harris Armor, "and that's the underworld. The business world's against it, the sporting world's against it, the military world's against it, and the religious world's against it."

Dr. William V. Kelley, editor of the Methodist Review, Methodist Episcopal Church, has been appointed fraternal delegate to the General Conference of the Methodist Protestant Church, which convenes at Zanesville, Ohio, Friday, May 19.

Dr. A. B. Leonard, who for a quarter of a century was one of the Missionary Secretaries of our sister Methodism, died at the very opening of its General Conference in Saratoga Springs. He had retired at his own request. The press of that great denomination gave much space to the memory of Dr. Leonard, for he had invested his life in the progress of the Kingdom in other lands.

The Central Christian Advocate (Methodist Episcopal Church) says: "According to Dr. Hollingshead, of the Commission of Finance of our Church, during the last year our Church has added to its roll one new member every five minutes, and a new church of an average size has been built every fifteen hours. More than one-third of the property owned by the Methodist Episcopal Church has been acquired during the last twelve years."

Rev. Levi Gilbert, D. D., who for sixteen years has been the editor of the Western Christian Advocate, of Cincinnati, Ohio, has announced that he will not be a candidate for re-election at their General Conference. Dr. Gilbert followed the late Bishop David H. Moore as editor of the Western, and during these four quadrenniums has given himself unreservedly to his important task. Our sister Methodism loses a strong man on its editorial staff.

In the will of Mrs. Willis D. James, of New York, benevolent institutions get \$2,800,000. In her bequests she named the following for \$750,000 each: Presbyterian Board of Relief, Board of Conference Claimants of the Methodist Episcopal Church, and the Congregational Board of Ministerial Relief. All these Boards care for disabled ministers and the widows and orphans of deceased ministers. In her death there was an investment that shall crown her in eternity.

The Forty-Second Annual State Sunday School Convention of all denominations in Texas will be held this year in four different sections, instead of one, as heretofore. They propose to bring to each convention the same program, speakers, etc. Texas is too large to gather all the delegates of over 8500 Sunday Schools into one body. A fine program, led by noted specialists, will be offered in the following four places: Greenville, May 15-17; Sweetwater, May 18-21; Houston, May 22-24; San Antonio, May 25-28.

At the recent meeting of the Book Committee in Nashville our Publishing Agents announced a net balance of \$85,715.83 added to the capital. They ordered the payment of a dividend of \$15,000 to the several Annual Conferences for the benefit of the conference claimants. A committee was named to secure plans and estimates for a new building for our branch House in Richmond, Virginia. This committee will make its report in 1917. The total net assets of the House at Nashville and the branch Houses at Dallas and Richmond are \$1,548,749.51.

Bishop Harris, for some years in Korea and on his way to the General Conference of the Methodist Episcopal Church, in an interview after his arrival in San Francisco, said: "Methodists may allay their fears in regard to the restrictions that have been put on education in Korea by the new Japanese rules relating to Churches. The Methodist work has already been adjusted to the new restrictions and its activities are running smoothly." "This will be cheering news to our people," says the Wesleyan Christian Advocate, "for there have been well grounded fears that the new rules would be a serious interference with the educational work of the missions."

We have just learned from the Pacific Methodist that Rev. James H. Neal, of Visalia, California, has just passed to the Great Beyond. This removes the last landmark of the early California Methodism. He was born in Kentucky in 1833, and drove his ox team from Missouri to the Golden State. He was in the forefront of those heroes who laid the foundations of Methodism on the Pacific Coast, for his tracks are found on all its borders. He was the last of the old guard. And such pioneer saints as Bishop Fitzgerald, Boring, Wynn, Bailey and Brown were waiting at the beautiful gate to welcome him.

The Northern Methodist General Conference has now a membership of nearly nine hundred. The past quadrennium notes the loss of familiar faces. Death, the age limit and voluntary retirement have brought changes to its personnel. Three retired and three effective Bishops have died. Seven will be elected to the Episcopal College. Dr. James B. Hingley, for so long the able Secretary, declined re-election. Dr. J. M. Buckley, now eighty years of age, and for so long the brilliant editor of the New York Christian Advocate, declined election as a delegate. Dr. George P. Mains, one of the ef-

ficient Publishing Agents, announced his retirement. This great body is confessedly to deal with outstanding questions—Unification of Methodism, Time Limit for Bishops, Bishops for the Races and the Consolidation of Benevolent Boards.

Statistics are said to be dry, but here are some, put together by the Baptist Reflector, which are very interesting and which, being authentic, should make us sober. The editor of that paper says: "For missions the people of America contribute about \$12,000,000 a year. Does this seem large? Put alongside of it the following items: For chewing gum, \$21,000,000; for soft drinks, \$120,000,000; for candy, \$200,000,000; for theaters, \$750,000,000; for tobacco, \$1,200,000,000; for intoxicating liquors, \$2,200,000,000."

PASSING DAY

THE WAR.

In the war areas the past week events have moved slowly. There is little of great importance happened and that little has centered about Verdun where continued attacks by the Teutonic forces here been met by the French, who still maintain the mastery of the situation. It was expected that the great drive of the Allies against the German line in France would have been recorded by this time, but as yet there are no signs of the move. It may be that the Allies prefer to allow the Germans to keep the offensive as long as they will. This with a view possibly to exhausting the enemy's power and insuring the preponderance of loss to the Teutonic side. There is a hopefulness among the Allies because of the failure of the Kaiser to accomplish anything greater in his Verdun attack than the capture of a few outlying trenches and, too, at a cost of nearly a quarter of a million men. The defense of Verdun will go down into history as one of the greatest achievements of this or any other war. If the great drive of the Allies which has been so long delayed, soon materializes and is successful in driving the Germans out of Belgium the end of the war would be in sight. It is an old truism that "a chain is no stronger than its weakest link." Germany has been on the offensive since the war began; the links are becoming worn. They will not endure forever. It may be at Verdun a link will break, but whether at Verdun or elsewhere if it does break Germany will be in at the peace conference but will not dictate the terms. Germany claims that it is taking a million men to check the assaults of less than half that number. This may be, too, but if it were necessary to engage a million men in the defense of Verdun it were well for the French that they had the men, else they could not have saved their position and the Kaiser's flag would today be hoisted over the French colors on the Verdun fortress.

The implied threat in Germany's note to this Government has determined the President to delay for a while his note to Great Britain regarding the embargo, etc. The President is not disposed to be "bluffed" into doing things and will probably wait and see just how religiously the Kaiser intends to observe the promises he has made to this Government. It was a desire for peace, not war that suggested the overlooking the little "joker" in Germany's note. It was not so clearly concealed that it was not seen, but it is sometimes best not to see, though you do see. There are matters to be discussed with Great Britain, but not for the present. The German question is gradually being settled.

Gens. Scott and Funston have concluded the conference with Gen. Obregon and agreed to disagree. The full report of the conference has not yet been given out, but it is certain that it was not entirely satisfactory to this Government. The continued raids of Mexican bandits across the Rio Grande have finally aroused this Government, and such an arousement it is. The President on Tuesday of last week called for the National Guard of Texas, Oklahoma, New Mexico and Arizona and in less than four days these troops were mobilized at San Antonio. Practically the entire regular army is now on duty in Mexico or on the border and the National Guard is being drilled and seasoned at Fort Sam Houston for service on the border or in Mexico if necessary. The Government is tired of playing and has gone to work, real work of capturing Villa or his band, or at least rid Mexico of them and other disturbing elements. It has been made plain to Gen'l Carranza that Gen'l Pershing's army in Mexico will not leave until it is certain that the banditti is broken up and that peace and order will be maintained in the land of cactus.

A gas well estimated to have a daily flow of 1,000,000 to 5,000,000 cubic feet was brought in near Denton, Texas, Monday. The well is owned by a local Denton company and is on the farm of J. H. Dunning, nine miles from Denton.

Steel merchant vessels building or under contract in the United States now number 368, or more than 1,000,000 tonnage. A statement by the Department of Commerce said these figures denoted the greatest shipbuilding activity the country ever had known and that every shipbuilding plant was working to capacity. Cargo vessels and bulk oil vessels about evenly divided make up the most of the tonnage under construction.

At a conference of House leaders last week the revenue program was agreed upon to include only income tax, inheritance tax and tax on munitions and repeal of the stamp taxes of the war revenue act. The income exemptions will not be lowered, but the rate increased, with a marked increase in the tax. It is not intended by the House leaders to tax gasoline, neither is it proposed

NO AGENTS

A \$5.00 Self-Heating Sad Iron, fully guaranteed for only \$1.98. Big ironing for one cent. The best iron on earth. Nothing to get out of order, used and praised by over 750,000 SATISFIED CUSTOMERS. Only six irons sold in each county at this price. We want to advertise our name before employing agents. Do not send personal checks. Hurry your order, else we may have to return your money.

J. R. WILLIS, Mgr., Southern Gasolene Light Co., Elgin, Texas



UNIVERSITY DARK
"THE ADDITION Culture"

BEAR IN MIND
that this beautiful residential section is not
A FAD OF TODAY
but is being developed
FOR FUTURE GENERATIONS

The Southern Methodist University of today with over 600 students will in a few years have thousands in attendance with additional buildings and equipment in proportion.

IS SUCH A BALANCE WHEEL OF PERMANENCY AND VALUE APPRECIATION OFFERED YOU ANYWHERE ELSE?
PRICES ARE REASONABLE : : : WE WILL HELP YOU BUILD

Dallas Trust & Savings Bank
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H. D. ARDREY, Vice-President and Real Estate Officer

to open the tariff law. The Tariff Commission will not be made a part of the revenue scheme, as first proposed, but handled separately. The program here outlined is understood to have the approval of the administration.

Governor Ferguson has issued a proclamation proclaiming the week ending May 25 as "Humane Week" and designating Sunday, May 21, as "Mercy Sunday." He requests that all ministers of the various religious sects and denominations at their respective houses of worship say something to their congregations of "the duty we owe as citizens of a great State, and as representatives of Christian people, to the cause of suffering humanity, dependent and neglected children and abused and mistreated animals."

Tungsten ore, the most sought for mineral in America, has been discovered in the Quitman Mountains of West Texas. Samples of ore from these mountains have been assayed and are reported to have run high in tungsten ore. The men who discovered the ore claim that the specimens are to be found in many places in the Quitman Mountains and that the mining of the ore will be comparatively easy, as it lies near the surface. A shipment of this ore was made from Tucson, Arizona, recently, which was valued at \$6180.

SEMINOLE, OKLA., 100 PER CENT.
Rev. E. A. Townsend, pastor at Seminole, Oklahoma, reports his Official Board now on the Advocate list.
Who next?

NEWCASTLE 100 PER CENT.
All the trustees and stewards on my charge take the Advocate.
SEBA KIRKPATRICK.

Judge C. L. Bates, of Holly Springs, Mississippi, has our thanks for the following kind words: "I regard the Texas Christian Advocate as the most ably edited religious paper I ever saw, and do not want to miss a single number. You are doing a great work for Southern Methodism, and your positions on unification are correct and will meet a hearty response in the rank and file of the Church."

College of Industrial Arts
(The State College for Women)
DENTON, TEXAS

Offers Practical, Helpful Courses of Study for Mature Women and Housewives

During Summer Session May 30 to July 27, 1916

During the Summer Normal Institute and Summer Session of eight weeks at the College of Industrial Arts, Denton, Texas, courses in all subjects required for all grades of teachers' State certificates, and college courses in both the literary and the industrial subjects of the freshman, sophomore, junior and senior years will be offered, and in addition to these courses there will be offered many practical, helpful courses of instruction for mature women and housewives of the State, thereby enabling them to acquire knowledge and skill concerning the opportunities and the work of home-life.

COURSES OFFERED:

- (1) An eight weeks' course in canning and preserving of vegetables and fruits. This is a course in the principles of canning and preserving of fruits and vegetables in the home, and includes a careful study of the decay of fruits and vegetables, methods of canning in tin and glass containers, kinds of jars, the treatment of the different fruits and vegetables, the making of jams, jellies, preserves and pickles. County Canning Club and home demonstration agents should also take this course.
- (2) An eight days' course of lectures and demonstrations. This course will include a careful study of the following: (a) eggs, milk and cheese; (b) meats and poultry; (c) fish and shellfish; (d) quick breads and yeast breads; (e) meats and salads; (f) desserts; (g) cost and purchase of food; (h) well-balanced diet; (i) table service. This course stresses the economic purchase of foods and the careful planning of a well-balanced diet.
- (3) An eight weeks' course in practical cooking. This course is for those who cannot take a regular course in domestic science, but who desire some scientific knowledge of our staple foods and practice in the preparation of such foods and the effect of heat on them. The first few lessons introduce the most important food principles and are followed by a study of fruits, cereals, vegetables, eggs, milk, cheese, soups, fish, matters and doughs, bread, fancy rolls, cake and pastry.
- (4) An eight weeks' course in practical sewing. The object of this course is to give a practical knowledge of the selection of materials, the characteristics of textile fabrics, the quantity of material needed, its cost and durability. It also gives a practical knowledge of hand and machine sewing and the principles of dressmaking, with as much practice as time will allow. Use of commercial patterns, economic cutting of materials, fitting and finishing of garments.
- (5) An eight weeks' course in garment cutting. In this course the fundamental principles of waist and skirt designing are taught.
- (6) An eight weeks' course in practical millinery. The aim of this course is to prepare women to make their own hats with the minimum expenditure of time and money, and to select pleasing designs and materials suitable for the occasion and the individual.

A tuition fee of \$10 is charged for the eight weeks, and first-class room and board in the State dormitories, under the management of a trained dietitian, and in refined private homes near the College buildings may be obtained at from \$16 to \$18 per month.

Tickets at one and one-third fares for the round trip on all Texas railroads for this occasion will be on sale May 28, 29 and 30.

For further information relative to the Summer Session of the College of Industrial Arts, or the Summer Normal Institute of 1916, address

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

WESLEY BIBLE CLASS FEDERATION AND BANQUET, CORSICANA DISTRICT.

Following instructions of the Sunday School Board, Rev. W. H. Matthews, of the Corsicana District, organized the Executive Committee for the forward work and this district is getting busy. On Thursday night, April 27, most of the organized classes sent representatives to our first meeting and banquet that was held in the new Y. M. C. A. building in Corsicana.

WEATHERFORD COLLEGE.

For several years the Weatherford College building had been neglected and had become very much dilapidated. Prof. J. E. Binkley came to the school in the summer of 1915 and began work under very discouraging conditions.

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DISTRICT CONFERENCES.

Table listing district conferences for various locations: Weatherford at Mineral Wells, Amarillo at Canyon, Beaumont at Liberty, Jacksonville at Troup, Roswell at Roswell, Clarendon at Memphis, Fort Worth at Arlington, Marshall at Harleton, Pittsburg at New Boston, Sweetwater at Fluvanna, Dallas at Tyler St., San Angelo at Miles, Corsicana at Frost, Madill at Mansville, Hillsboro at Covington, Ardmore at Stratford, Oklahoma City at Oklahoma City, Albuquerque at San Jon, Western (Ger. Miss.) at Phebeville, Waxahachie at Palmer, Navasota at Willis, Timpson at New Prospect, Choctaw at Old Cedar.

EPWORTH LEAGUE.

Dear Epworth Leaguers: Had you noted that it is only about twenty days until we begin to meet in Austin? Mr. Ryan, our Conference President, has moved out of our conference, so Brother Nurmeley and I have shouldered the work of pulling over the conference. It opens on Wednesday night, June 7, and will close Friday night, the 9th.

OKLAHOMA SUMMER SCHOOL OF THEOLOGY.

As chairman of the committee for admission on trial of the East Oklahoma Conference, and by appointment of Dr. Linebaugh to the presidency of that work in the Summer School of Theology to be held in connection with the Methodist Encampment for the State at Guthrie in the month of July, I hereby announce the following teachers and subjects as he gave them to me:

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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.

AGENTS WANTED.

AGENTS—BIG SUMMER SELLER; Something New; Concentrated Soft Drinks. Just add water; delicious drinks in a jiffy—any time, anywhere. Big sellers for home, picnics, parties, socials, etc.

GARTSIDE'S IRON RUST SOAP CO.

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

BARBER TRADE.

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

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A RESIDENT dentist will find best of inducements in a good Oklahoma town. Address JOHN J. THOMAS, Tahina, Okla.

EDUCATIONAL.

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

EVANGELISTIC.

D. V. YORK, Evangelist, Eldorado, Okla. SANE evangelism, sound preaching, satisfactory references. REV. CORNELIUS EDWIN WALKER, D. D., Wynnewood, Oklahoma.

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.

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.

CLARENDON DISTRICT—THIRD ROUND.

Lakeview, at Deep Lake, May 26. Claude, May 28, 29. Clarendon Miss., at Southard, May 31. McLean, at Alameda, June 3, 4. Shamrock, June 4, 5. Shamrock, June 5. Clarendon, July 2, 3. Wheeler and Mobeetie, at Wheeler, July 8 & 9. Zephyr, at Genm, July 12. Pampa, July 15, 16. Pampa, July 16, 17. Memphis, July 23, 24. Wellington, July 29, 30. Quail, at Salt Fork, July 30, 31. Hedley, at McKnight, Aug. 26, 27. Goodnight, at Leila Lake, Aug. 27, 28. A. W. HALL, P. E.

BROWNWOOD DISTRICT—THIRD ROUND.

Blanket, May 20, 21. Bangs, at Salem, May 27, 28. Talpa, at Voss, June 3, 4. Zephyr, at Plainview, June 10, 11. Santa Anna, June 14. Novice, at Silver Valley, June 18, 19. Winchell, at Mt. View, June 24, 25. Norton, at Hatchell, July 1, 2. Winters, July 8, 9. Ballinger, July 9, 10. Wingate, at Mazeland, July 11. Rockwood, at Wesley, July 15, 16. Coleman, July 23, 24. Bronte, at Fort Chadbourne, July 29, 30. Robert Lee, at Hayrick, July 29, 30. Brownwood, Aug. 5, 6. Indian Creek, at Bethany, Aug. 6, 7. Valera, at Glencove, Aug. 12, 13. SAM G. THOMPSON, P. E.

McASHAN, HOUSTON, 100 PER CENT.

Rev. H. G. Cooke, pastor at McAshan, Houston, has enrolled all his stewards on the Advocate list. Who next?

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.

HELP FOR SUMMER REVIVALS.

We have a few fine young preachers and some song evangelists that have religion and practical sense and on fire for God, with evangelistic spirit, that will be of fine help to pastors, or in camp meetings, or in holding revivals this summer. If any one needs some help, write us as early as possible and we will be glad to put you in touch with some of these young people. Some of them have had considerable experience in revival and camp meeting work and want to do that kind of work during vacation. They will do good service to any one needing their help. J. W. BEYSON, President Meridian College, Meridian, Miss.

METHODISM.

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

PERSONAL WORKER.

THIS is to say that Miss Hortense Morris, of Conroe, Texas, will be glad to assist any preacher with the music and personal work during the summer months. Miss Morris is experienced, devout and a very hard worker. She is capable as a leader and adaptable to any situation. One will not make a mistake to secure her for a meeting. IRA F. KEY, Pastor.

PORTRAITS AND BIOGRAPHIES OF OUR FOURTEEN LIVING BISHOPS.

BEAUTIFUL 32-page book, on white enamel paper, with Buff Strathmore Deckle Edge Cover. Splendid pictures of the Bishops, with sketches of their lives. Every Methodist delighted with it. Order today. Price 25 cents postpaid. Leagues, Societies and Classes ask for proposition. J. NO. L. GREENFIELD, 112 South Lamar, Dallas, Texas.

REAL ESTATE.

CHOICE lot close to Methodist University, near business addition, very cheap. Write Box 224 Rotan, Texas, or phone Miss Miller, with Kansas City Life Insurance Co., Wilson Building, Dallas.

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.

Abilene District—Third Round.

Eula, at Oplin, May 13, 14. Cross Plains, at Cross Plains, May 20, 21. Hawley, at Hawley, May 27, 28. Tye, at Stith, June 3, 4. Clyde, at Hamby, June 3, 4. Caps, at Potosi, June 3, 4. Anson, June 7. Tuscola, at Shep, June 10, 11. Baird, June 14. First Church, Abilene, June 17, 18. St. Luke's, Abilene, June 24, 25. St. Paul's, Abilene, June 28. Ovalo, at Guion, July 1, 2. Moran, July 22, 23. Putnam, at Bell Plains, Aug. 19, 20. C. N. N. FERGUSON, P. E.

Shawnee District—Third Round.

Wetumka, April 22, 23. Weleetka, April 23, 24. Okemah, April 29, 30. Wewoka, May 6, 7. Seminole, May 6, 7. Okemah Cir., May 13, 14. Bearden Cir., May 14, 15. Sparks, May 27, 28. Oak Grove, June 3, 4. Hill's Chapel, June 10, 11. Kanawa, June 17, 18. Maud, June 18, 19. Tecumseh, June 24, 25. McCloud, June 25, 26. Shawnee, First Church, July 1, 2. Trinity, at Trilby, July 2, 3. Viner's Chapel, July 8, 9. T. P. TURNER, P. E.

Vinita District—Third Round.

Welch Sta., May 18. Chelsea and Alluwe, at Alluwe, May 20, 21. Claremore, May 22. Welch Cir., at Grandview, May 24. Blue Jacket Cir., at Pleasant Valley, May 25. Chapel Cir., at Browning Springs, May 28. Locust Grove, at Beggs, June 3, 4. Fairland Cir., at Hudson Creek, June 7. Adair and Pensacola, at Welch, June 10, 11. Pryor Sta., June 12. Aiton Sta., June 17, 18. Miami Sta., June 18, 19. Bernice and Ketchum, at Clovis, June 19. Jay Cir., at Butler's Chapel, June 23. Grove Sta., June 24, 25. Wagoner Cir., July 7. Wagoner Sta., July 3. Sparvinaw Cir., at Wycliffe, July 5. Cloteau and Big Cabin, at Big Cabin, July 8, 9. Methodist Assembly, at Guthrie, July 11-21. Inola and Talola, at Inola, July 23, 24. Kansas Cir., at Liberty, July 29, 30. Centralia Cir., Aug. 5, 6. Vinita Sta., Aug. 7. Cherokee Cir., Aug. 9. JAMES W. ROGERS, P. E.

OPERATIONS \$500 students tional build- AND VALUE YOU BUILD Bank E AGENTS icer

urface. A ship le from Tyson valued at \$6180. PER CENT. stor at Seminole, d Board now on

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7, 1916

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Breckenridge, Texas.

Sixty Years the Standard



BAKING POWDER

Made from cream of tartar derived from grapes.

NO ALUM

The Bishops and Our Universities

To the Ministers and Members of the Methodist Episcopal Church, South:

Dear Brethren and Sisters: As chief pastors of our great Church and charged with the general supervision of all its interests, we desire in fulfillment of a special responsibility to call your attention at the present time to the condition and outlook of our two leading educational institutions, viz: Emory University, at Atlanta, Ga., and Southern Methodist University, at Dallas, Texas.

It is not necessary to tell you that these institutions were adopted more than a year ago by the Educational Commission, which was invested by the General Conference of 1914 with full authority to act in the premises. One of these universities is to meet the special needs of the conferences east of the Mississippi River, and the other to serve a like purpose for the conferences to the west of that boundary. They are, therefore, both Connectional enterprises in the full sense of the word, and entitled to the undivided and cordial sympathy of the whole Church.

It is an occasion for profound gratitude to God that in the short space of two years such great progress has been made in launching them upon what we hope and trust is to be a wonderful future. We very much doubt whether in the whole history of Methodism there is anything to furnish a parallel to the success which has so far accompanied our efforts, and we feel that we should be remiss in our duty if we failed to make mention of the good providence of our God, and to return thanks to him for the signal manner in which he has opened our way before us.

Emory University was fortunate enough to find in the very beginning of its history a most generous benefactor in the person of Mr. Asa G. Candler, a most devoted Methodist and an influential citizen of the State of Georgia, who has already put more than a million dollars in cash and a hundred thousand dollars worth of land at the disposal of the Commission, in addition to his many large gifts to other worthy causes of the Church. To this great sum his immediate family have added at least a hundred thousand dollars. The city of Atlanta, redeeming the pledge that is made in the very conception of the scheme, has subscribed in excess of five hundred thousand dollars to supplement the above mentioned gifts, and the Methodists of Georgia, outside of the city, have now under way a campaign for securing another million in that State. That this venture will finally be crowned with success we do not doubt. There may be some delay in completing it, but the end is sure.

By incorporating the Literary Department of Emory College and also the Atlanta Medical College into its general plans the Commission has increased its resources nearly a million more. Numerous gifts, almost unsolicited, have come from other parts of the Church. We make special mention of twenty-five thou-

sand dollars from Mr. Tipton T. Fishburne, of Roanoke, Va., and a like sum from Mr. John M. Gray, of Rockdale, Tenn. The Commissioners are now at work in the States of Alabama and Mississippi seeking to raise funds with which to assist in the erection of buildings and for other necessary uses.

A wonderful campus of one hundred acres in the suburbs of Atlanta, Ga., has been secured and laid out by the best landscape artists in the country. Four beautiful buildings are in process of erection and will soon be ready for occupancy.

The Theological Department is now entering the second year of its work with more than a hundred students. Resting solidly on a special endowment of five hundred thousand dollars its permanent success is already assured. The same may be said of the Medical Department, which starts with a plant and equipment worth at least two hundred and fifty thousand dollars, besides a cash endowment of two hundred and seventy thousand dollars and the very valuable buildings and endowments of Wesley Hospital. During the current year it has had nearly two hundred and fifty students. The Literary Department, which is still carried on in the ample buildings of Emory College, has also had a year of great prosperity. The number of its students added to those in theology and and medicine makes a total enrollment in the University of over six hundred.

Great as is the result already thus achieved, it is but the beginning of still greater things. We call upon the conferences east of the Mississippi to lend a helping hand. At least five million dollars will be needed within a few years. Our people should count it a great privilege to aid to the full extent of their ability in turning what once looked like the wreck and ruin of our educational hopes into an occasion for joy and rejoicing. We are confident that you will not fail to heed our exhortation.

Equally inspiring are the prospects of Southern Methodist University. Its aggregate resources, though not all immediately available, are more than two million dollars. The whole of this large sum of money, except two hundred thousand dollars given by the General Board of Education, is the generous contribution of the Methodists of Texas and the citizens of the city of Dallas. It is an open question whether Dallas or Atlanta is to have the lead in the long run in the matter of projecting, building and maintaining such worthy homes for the dissemination of Christian instruction. Nothing could be more beautiful than the great campus of one hundred and thirty acres overlooking the city, nor more pleasing to the cultivated tastes than the two great buildings that have already been erected upon it. In the course of time it will be one of the show places of Texas. With that Empire State from which to draw and the large measure of patronage which in the course of time it is sure to get from other quarters, it is entering upon a history of almost unbounded usefulness. During the first year of its active operations it has had an enrollment of over seven hundred students, taxing even in the outset the space which it has been able to provide for housing them. Before a great while, unless some unanticipated calamity or disaster should befall it, there is scarcely any limit to the scope and range of its influence.

We desire to say here that neither it nor Emory University means to compete with our other institutions of learning, but only to supplement them. It would be a piece of inexcusable folly if we should now neglect the older schools and colleges that have wrought so vigorously and so efficiently in the past for the education of our people. The chapter of history which they have made under great difficulties is one of the most glorious in the history of our Church, and we shall never forget it.

Just now we would call especial attention to the fact that the Southern Methodist University is our only Theological School for the Southwest, and we urge all true Methodists in that region to give it their heartiest and most liberal approval and support. At the present time, in particular, while some of its prospective endowments are not yet in shape for current needs, it ought to have the most liberal assistance in the maintenance of its theological faculty and a generous provision for

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its sustentation funds. There is no appeal, we are sure, that will reach the hearts of Methodists with more effectiveness than the appeal to provide for the fullest equipment of our young preachers, nor is there any investment of money that is sure to bring a larger return for the spread of the kingdom than the investment which looks to the intellectual and spiritual training of those who are to be the prophets and pastors of the coming generations.

In conclusion, we give our most urgent counsel against divided and conflicting plans and policies. Everything depends upon unity of action. We have many and great tasks to perform. The number of them grows increasingly numerous. They will never be fewer and they will never be less. It will require our best endeavor to meet them and carry them through. Unless we mean to invite failure and court disaster we must pull together. There never was a period in the history of our Church when there was a more strenuous demand for unity of purpose and effort. The solidarity of Southern Methodism has been one of the chief sources of its strength in the days that have gone. Let us now once more, forgetting all minor differences of opinion and casting to the winds all factional feelings of every sort, rally as one man to the support of our universities.

Invoking upon you the best blessings of Almighty God and praying that in every part of our widely ex-

tended Connection his Holy Spirit may work increasing energy, we are yours in Christ Jesus,

- ALPHEUS W. WILSON.
- EUGENE R. HENDRIX.
- JOSEPH S. KEY.
- WARREN A. CANDLER.
- HENRY C. MORRISON.
- E. EMBREE HOSS.
- JAMES ATKINS.
- COLLINS DENNY.
- JOHN C. KILGO.
- WILLIAM B. MURRAH.
- WALTER R. LAMBUTH.
- RICHARD G. WATERHOUSE.
- EDWIN D. MOUZON.
- JAMES H. MCCOY.

"If the will of God is to us a rack, or a prison house, instead of being a home and a place of rest, we do not yet really know what true religion is."

WE WANT

All the subscribers to the Texas Advocate to keep on reading the paper. Some of our subscribers evidently do not know what the little yellow label on their papers mean. For instance, if the yellow label reads 11May16, it silently tells you that your subscription expired May 11, 1916. Won't you please listen to the yellow label?

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