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Christ Is Risen



TEXAS OKLAHOMA NEW MEXICO

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The Most Convincing Evidence Of the Divinity of Christ

It is a vital question which the principal of New College, London, Dr. Alfred E. Garvie, has propounded in his "Studies in the Inner Life of Jesus": "Where are we to look for the most convincing evidence that Jesus was Divine?" We should say, too, that the London teacher speaks with discrimination when he reminds us that in our presentation of evidence we must consider not only what is true but what character of evidence is most persuasive and convincing to our age. For we live in an age which is suspicious of every form of the supernatural and the miraculous—in an age, on the other hand, which is peculiarly susceptible to evidence moral and religious in its character.

The older arguments for the Divinity of Christ, such as his resurrection from the dead, his fulfilment of prophecy and his performance of miracles are not less true today than when first propounded. To the truth of these arguments we unhesitatingly subscribe. We believe them with all our heart, but are they as persuasive and as convincing to the scientific temper of our age as they were before the rise of the physical sciences? Do men accustomed to subscribe to the doctrine of the uniformity of Nature yield as readily to these historic arguments as did men in earlier days? Do the old arguments for the deity of Christ furnish us the best methods of approach to the men of our modern world? In answering these questions in the negative we think Dr. Garvie is right.

Nor do we believe that the work of Christ, his mediatorial ministry and his unique vocation, furnish the best method of approach to modern men in our arguments for the deity of Jesus. Nor yet do we believe that the success of Christ in establishing the Christian community constitutes our best approach to modern men in our arguments for his deity. These positions have been argued with great cogency by men no less than Ritschl and the author of "Ecce Homo." They are appealing to our own heart and for us they make it impossible to classify Jesus with other men.

The unanswerable argument for the deity of Jesus is his perfect moral character. His perfect moral character separates him from mankind. The scientist knows nothing in the processes of evolution which can account for Jesus. There was nothing in his age which could produce him. In his "firmness of religious conviction," his "clearness of moral judgment" and his "purity and force of will" Jesus could no more have been produced

by his age than the inorganic world could have produced organic life.

It is the perfect moral character of Jesus before which modern men bow. With John Stuart Mill modern men everywhere are ready to protest: "Who among his disciples, or among their proselytes, was capable of inventing the sayings ascribed to Jesus, or of imagining the life and character revealed in the Gospels? Certainly not the fishermen of Galilee; as certainly not St. Paul, whose character and idiosyncrasies were of a totally different sort; still less the early Christian writers, in whom nothing is more evident than that

Can There Be An Easter Faith Without the Easter Message?

In a vain effort to accommodate himself to the inhospitality of the modern mind to the idea of miracle a German theologian, Prof. Harnack, has sought to discredit the Easter message while applauding the Easter faith of the early disciples of our Lord. This distinguished German says, "The New Testament itself distinguishes the Easter message of the empty grave and the appearances of Jesus on the one hand and the Easter faith on the other. Although it gives the highest value to that message, it demands the Easter faith without it."

The Easter message reports the wonderful occurrence at the tomb, the appearances of our Lord to his disciples, the sayings and deeds of the Risen Lord; the Easter faith is the conviction of the victory of the crucified Lord over death. And the message may be rejected, says Prof. Harnack, even while we entertain and cherish the faith!

Whatever change of emphasis in the argument for the resurrection of Jesus may have come to modern men, it is certain that the first disciples based their Easter faith upon their conviction of the truth of their Easter message. Could some one of Prof. Harnack's persuasion have told Thomas that the physical resurrection of Jesus was not essential to faith in Jesus' victory over death, we cannot doubt the answer he would have received. "Except I shall see in his hands the print of the nails and put my finger into the print of the nails, and thrust my hand into his side, I will not believe!" Neither Thomas nor the other disciples could have experienced their wonderful transformation from sorrow to joy without certain belief

the good which was in them was all derived, as they always professed that it was derived, from the higher source."

The resurrection proved Jesus to the first disciples; Jesus himself proves the resurrection to modern men. The sensible evidences of the resurrection proved the deity of Jesus to men of the first century; the incomparably perfect moral character of Jesus enables men of the twentieth century to believe in his deity without these sensible evidences of his resurrection. The first disciples believed because they saw the wounded hands and the pierced side of their risen Lord; modern men believe without having seen. And that which makes such belief possible is the incomparably perfect moral character of their Lord.

in the historical fact of the resurrection of their Lord.

Nor would the Apostle Paul have been more cordial to Prof. Harnack's distinction between the Easter message and the Easter faith. "I delivered unto you first of all," says the great apostle, "that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried and that he rose again the third day according to the Scriptures; and that he was seen of Cephas, then of the twelve; after that he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time."

No, the Apostle Paul did not detach the Easter faith from the Easter message. He believed profoundly in the doctrinal significance of Jesus' resurrection. "If Christ be not risen, then is our preaching vain, and your faith is also vain. * * * And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished."

Modern disciples of Christ can no more detach the Easter message from the Easter faith than could the first disciples. Christianity is an historical religion and if its great historical facts, duly attested by competent witnesses, shall be denied, then it is difficult to see how we can retain our Christian faith. Once the empty tomb, the appearances of Jesus and the sayings of the Risen Lord are denied or doubted, our faith in Christ's victory over death will itself die. Without the Easter message the Easter faith cannot be maintained.

The Easter Hope

REV. SAM S. HOLCOMB, D. D., Ada, Oklahoma.

And if Christ be not raised, your faith is vain; ye are yet in your sins.—1 Cor. 15:17.

The resurrection of Christ is that around which the hope of the world centers. It is the one most solemn and important and far-reaching facts and truths in all the catalogue of events and truths. It is for this reason, perhaps, that its historical foundation was made so tremendously sure, and put so immeasurably beyond the possibility of reasonable cavil. The evidence for this wonderful truth of history stands like a mighty Gibraltar in the world's history, absolutely beyond the reach of successful assault by the bitterest foe. It may be said that the system of Christianity is founded upon an empty tomb. It was the resurrection upon which Christ founded his claims and his religion. It was the resurrection upon which Paul based the claims and the truth of the whole Christian system, and the believers' hope. The resurrection challenges the belief and loyalty of the world in the Deity and in the worth of the world of the Redeemer of the world. His empty tomb tells the story of Christ's conquest over death and hell. It is a presage and a pledge that he will come back again, as he promised, to set up his kingdom and to reign with his saints in a coming day. It stands as the one word and fact which can link together the glorious reigning of the returning Lord, and the suffering Messiah who gave himself up that we might be saved. We have often tried to imagine the dismay and the sorrow of the disappointed and bereaved disciples, when the truth finally fell upon them, with its horror of great darkness, that their Lord was actually dead and buried from their sight, that was a dark, dark day to them. Certainly their state was one of extreme pitifulness and chagrin. They had hoped for an immediate establishment of his kingdom, and a relief from hated Roman domination. His mighty works of miracle and mercy and goodness were all appraised more at their worth as credentials of civic value and freedom's coin, than as evidence of deity of nature, or the fulfillment of prophecy as to his mission and work. They were slow of heart to believe. After his resurrection it was not an easy or quick task to gain back their belief in his mission and Messiahship. But, once convinced and assured, what an inspiration to their faith and cour-

age and heroic endeavor his resurrection became.

Who of us would have done better under similar circumstances? How easy for this mistake to have been made. Look today, after nearly two thousand years of his redemptive work, how many hundreds of unbelievers in his real Deity exist in the world, and look at the widespread unbelief in his claims, and people's refusal to have him rule over them. It is easy now for us to believe, if he burst the bars of death and came forth conqueror of the grave, that he can raise us from the grave and take us to live with him forever in the heaven above. It is easy for us to believe, meanwhile, that he can impart to us the needed strength to enable us to have victory over the world, the flesh and the devil. It becomes easy for us to stretch our faith to compass the marvelous promise in the words, "He that spared not his own Son, but delivered him up for us all."

The collateral proofs of his resurrection, strong and conclusive as they are, was predicted by the prophets beforehand and was so often spoken of by Jesus himself that it became an established fact, and is one of the best proved events in either sacred or profane history. If the wicked Jews were the only ones to dispute the resurrection of Jesus, we might refrain from speaking about the subject, but many professing Christianity practically disbelieve it—Unitarianism, Universalism, Spiritualism, Christian Science, and other heresies. But those of us who believe, meet Jesus as truly as Mary did, and as truly as did the disciples who were on their way to Emmaus. Their hearts burned within them as the blessed truths of God's Word concerning Jesus are made real to them, and they find that there is a blessed reality in the religion of Jesus Christ. They hear his voice, and follow him. How the very atmosphere of this springtime, when all nature is bursting forth with resurrection life, our hearts hear more quickly. He arose! "We shall not all sleep, but we shall all be changed, we shall be like him." Christ has risen, open your hearts, let the risen Lord come in, comfort one another with the words, "Seeing that he liveth forevermore."

Christ the Lord is risen again,
Christ has broken every chain,
Hark! angelic voices cry,
Singing evermore on high,
Hallelujah, praise the Lord!
Now He bids us tell abroad
How the lost may be restored,
How we, too, may enter heaven,
Hallelujah, praise the Lord!

An Easter Story

RUSSELL R. JENKINS, Springtown, Texas.

There have been so many readers of the Advocate who have asked me through the mails to write often, saying my piece which was printed December 7, 1916, did them much good, and as it is a pleasure to me to tell the story of God's love for our race, I am so glad to know, though confined to my room and chair, I can still have an influence for good, assisted by and through the good old Advocate. However when I think of its pages being filled by men and women of talent and education it is with some reluctance and timidity that I write for the public to read.

Was Jesus Christ really raised from the tomb? Did he ascend to heaven? And is he now at God's right hand as mediator between God and man? What is the Christian's hope? What assurance, what evidence, has he that the Bible story upon this subject is true? It is a subject of vital interest to our race. In Matthew 27th and 28th chapters the chief priests and Pharisees came to Pilate saying, Sir, that deceiver said while he was yet alive, After three Days I will rise again. Command that the sepulchre be made sure until the third day is passed, lest his disciples come by night and steal him away and tell to the world that he is risen from the dead; so the last error shall be worse than the first. Pilate said, You have a watch, go make it as sure as you can. So they went and made the sepulchre sure, sealing the stone and setting a watch. At the appointed time there was a great earthquake; for the angel of the Lord descended from heaven and rolled the stone from the door of the tomb and sat upon it. His countenance was like lightning. And for fear of him the keepers did shake

and became as dead men. And the angel said to the women, He is risen as he said he would, come see the place where the Lord lay. Is not this good evidence that he is risen? The world has no better. The child of God has fuller and stronger evidence than this. Some of the watch came to the city and told the rulers all about what was done. So they agreed to give the soldiers large money, saying, Say ye his disciples came by night and stole him away while we slept. And if the Governor should hear of it we will persuade him and secure you. So they took the money, and did as they were taught. Surely this is good evidence. Is there any better? Yes, the Christian has better, stronger and fuller proof that Jesus Christ was raised from the dead than any or all of this combined. In Acts 1:9-11 it is said: "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked stedfastly toward heaven, as he went up, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." This is good, real, substantial proof that he rose from the tomb. But we have stronger evidence than this. In 1 Cor. 15, we have this: "And that he was buried, and that he rose again the third day according to the Scriptures; and that he was seen of Cephas, then of the twelve; after that he was seen of above five hundred brethren at one time. After that he was seen of James, then of all the apostles. And last of all he was seen of me also (Paul), as one born out of due

time." Listen, all of this combined Bible evidence is very good. Those who take the Bible to be the Word of God can have but little doubt about it even if they are not Christians. They will say, Yes, it must be so. The evidence, the proof, is so strong I believe it. Has the child of God, the Christian, any stronger, any fuller, any dearer, any surer evidence, proof or guarantee than all of this? Yes, I do thank God from the depth of my heart that in connection with all of this we have a more satisfying proof, an evidence which is more real, more consoling, more edifying and more uplifting than just the letter of the New Testament. Paul tells us the letter kills, but the spirit giveth life. Now, listen to our Savior's language: "If you love me, keep my commandments and I will pray the Father, and he shall give you another comforter [listen] that he may abide with you forever." Listen to him again: "Nevertheless I tell you the truth, it is expedient [or necessary] for you that I go away; for if I go not away the Comforter will not come unto you, but if I depart I will send him unto you." This language was spoken by our Savior to his disciples a short time before his death, burial, resurrection and ascension. He had been telling them all about it, and it had filled their hearts with sorrow and sadness. Now, remember that he told them to go to Jerusalem and wait for the promise of the Father. On the day of Pentecost our Savior fulfilled his promise by sending the Comforter, which is the Holy Ghost. Right here I wish to say that from a close study of God's Word I find that the Holy Ghost, Comforter, Spirit of God, Spirit of Christ and Unction from on high are all one and mean the same thing. I know that some do try to make a distinction, but I am sure they are all one. Now it seems that I am drifting from my subject, but I do want each one who may chance to read this to catch my full meaning. Our Savior said, "I will send the Comforter, which shall abide with you forever. He shall be in you as a well of living water springing up into everlasting life." While Jesus sat upon the curb of Jacob's well resting from his day's travel, the woman of Samaria came to draw water. Jesus told her of a spiritual water that if one should drink they should never thirst, which he would give for the asking. Now here is the Spirit of Christ, the Comforter or Unction from on high, which he said he would send if he went away. Now I appeal to every true, earnest follower of Christ who is blessed with this living water springing up in his heart and soul if it is not the most satisfying to him above all other evidence that Jesus Christ is the Son of God, and that he did die upon the cross for our sins and that he rose from the dead and is today at God's right hand as mediator between God and man. History tells us that the first President of our Nation's name was George Washington. I have never seen him or seen any one in all my life who did see him, yet I am sure it is the truth. We Americans, one and all, Christians and non-Christians, have the same evidence, the same proof, that it is the truth. All believe it alike from history. Listen again: All enlightened people the world over who believe that the Bible is the Word of God, believe Jesus Christ is the Son of God, and that he did rise from the dead. The man out of Christ believes it upon the same theory or principle that we all believe Washington was President, that is from hearsay or Bible history. These are indisputable facts. Right here it is to be feared that many are making fatal mistakes. That they are taking the letter for the spirit, the shadow for the substance. Remember he is a Jew which is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter. The man out of Christ has no proof or evidence save from Bible history that Christ was raised from the tomb. The Christian has the witness in himself. The Spirit that raised up Christ from the dead dwells in him with such force and strength that it gives him peace and comfort which the worldly minded man knows not of. Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. This is the language of our Savior and O how true it is within the minds and hearts of all who walk in his footsteps. Listen to Paul: "Who is he that condemneth? it is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who maketh intercession for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors, through him that loved us. For I am persuaded that neither death, nor life,

nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." (Rom. 8.) Is not all of this, accompanied with the peace the Comforter gives to the Christian, double proof that Jesus Christ did rise from the tomb. We can say with Paul that death cannot separate us from the love of God which is in Christ Jesus our Lord. As so many of us have sat by the bedside of loved ones as they went down into the cold stream of death and watched the countenance, while the dew of death was upon the brow, light up with a heavenly ray of God's light and love as the soul left the tired body with a victorious shout. No fear, no dread and no sting of death about it at all. For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." (Rom. 14:17.) All of this evidence combined gives the Christian a faith and hope which all skepticism the world, the flesh and the devil, all combined, cannot shake or even jar. Jesus Christ, our Savior, did burst the prison bars of death and did rise that we might have eternal life. He is at God's right hand today as mediator between God and man. We know this is so. We know it. We know it.

O grave, where is thy victory?

O death, where is thy sting?

Repeat it through eternity,

As countless millions sing;

All praise to him, the Son of God,

Who vanquished death and hell,

Let all creation sing aloud,

And of his glory tell.

You men of God, you ambassadors for Christ, you preachers of the Gospel, tell it, sing it, shout it, preach it, until Christ shall come. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first; then we which are alive and remain (shall not prevent or hinder them which are asleep) shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord. Wherefore comfort one another with these words. (1 Thes. 4:15-18.) Then as the poet has it "There will be shouting, shouting, shouting in the air."

THE VICTORY

By Mabel B. Hamill.

He stood erect 'midst the splendor,
Of marble and costly stone,
And faced that awful tribunal,
Directed from Caesar's great throne,
With the soldiers standing about Him,
With spear, and scepter, and rod,
The powers of Evil united,
Were trying the Son of God.

The furies arrayed against Him,
Of envy, and malice, and hate,
While Pilate the undecided,
Stood robed in his vestments of state,
And called on his accusers,
For proofs that were just and sound,
But in all that vast assembly,
Not one witness could be found.

They did not know in their darkness,
That a great principle was being
taught,
A lesson that should live forever,
While this wonderful battle was
fought,
He stood supreme in His power,
Not one word in defense did He say,
Yet the battle between God and Evil,
Was fought to a finish that day.

There was no earthly one to defend
Him,
When to gain the favor of a mob,
Pilate and Herod, old enemies,
Joined forces in shaming the Lord,
Then the lowest sense of Evil
Was exhausted, when two men for
pay
Came forth in all their malignity,
And falsely swore the Savior away.

A mighty shout of passion,
Burst from the throats of the horde,
As Pilate through their insistence,
Exchanged the thief for the Lord,
And then the tramp of thousands,
Were heard as the great throng passed
by.

On that memorable march to Calvary,
When the Savior was led forth to die,
It was sin's brief hour of triumph,
As up the long hill He was borne,
With the multitude surging about Him,
Yet Jesus was there all alone,
Deserted by all He had loved so,
With no one to mourn for His loss,
Except the few faithful women,
Bowed at the foot of the cross.

But, oh, that glorious awakening,
When in sorrow on that Sabbath day,
They came to the tomb of the Savior,
And found the stone rolled away,
He gave with tender compassion,
His message of wonderful love,
"Go tell my loved ones I have risen,"
Ere joining the heavenly host.

His mission on earth was then ended,
He came seeking, and saving the lost,
He laid down His life for His brother,
Ere joining the heavenly host,
He proved that life is immortal,
Ere He entered into His great joy,
And Truth, and Love, an essence
That Evil can never destroy.

Roanoke, Texas.

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REMINISCENTIAL AGAIN.

Rev. D. F. Fuller.

W. G. Wadley, Los Angeles, California, urges the writing these lines. Perhaps they should appear in the Advocate—the editor will decide.

Conference met in Terrell, November 20, 1878, in its twelfth session; Bishop Jno. C. Keener presiding. Upon recommendation of Jno. H. McLean, presiding elder, I was assigned to Texarkana. Dr. McLean went to Paris Station and Rev. L. B. Ellis succeeded him on the district.

Arriving upon the ground I found a neat, but incomplete, church edifice, with a debt of \$1150, partly covered by subscription, and a membership of 41 persons. "You will board at the Benefield Hotel," I was told. Good as Mr. Benefield was, I could not ask board for self and wife unless the \$50 per month was in sight. And it was not. My plan of life was then, and is now, Romans 13:8. A rented house, a generous pounding, an excuse for a salary assessed, and I fell to work.

Among the royal workers were W. B. Curd and wife, of Hannibal, Missouri, and permanents—Dr. H. M. Beidler, of tragic end. (I ought to write a 16-page pamphlet of him, and his. It would equal any romance, and be faithful to truth from start to finish.) W. G. Wadley, the Allen, J. A. Campbell, the Deans, Turners and Jim Trigg and wife, and a few others.

If the historian be truthful he must write Texarkana at that time a town of much drunkenness, gambling, profanity, social vice and murder. Preachers did not covet the place. They generally left after the fourth Quarterly Conference. On "pay days" I often saw numbers of men drunk and prone upon the streets. To have arrested them, and locked them up, would have been to bankrupt the corporation paying for meals and turnkey's fees. Besides, in the main they were "padding," and but for a "fist and skull" among themselves were harmless.

I tried to carefully survey the field and determine what was my duty. A most trying task to be sure. But duty demands, and only the craven rebels. I could not look my fellowman face to face and be silent amid such shocking evils. If humanity was worth the gift of God's eternal Son, his cause was worth more than I and others of that city. There was but one road open to me, and that was to hurl the truth of God against these cohorts of Lucifer. The battle opened, and, as in the '60s, I found comradeship in some, and the "broken reed which pierces the hand" in others. Beidler gave me a lot and building material for my pony and buggy; Wadley and Allen Brothers framed the box cottage of three rooms, and, with my own hands, I builded the "shack," dugged the well and moved in beneath my own vine and fig tree. And now the wolf howled at the door. Wadley bought me a pair of shoes on credit, I took a kind of editor, printer, foreman, make-up-man, ad man, job man, etc., position on the Daily Democrat with my fine friend, Jack Wooten, and Mrs. Fuller sewed for the rich and well-to-do, and soon the larder was full, there was money in the pocket, and I was on full time in pulpit and pastorate again. The angels have recorded the sacrifices and lonely hours my wife made and experienced all alone in that out-of-the-way place in those days. Her noble heart and modest spirit chides me for this mention. But there are some things too deep in my heart to be forgotten.

Walking down the street I met the Mayor of Texarkana, Texas. He was a saloonkeeper, gambler, et id. With violent gesture he said, "If you have any sense you will do one of two things: quit your 'hollering' against the girls, keno, faro, poker or leave this town. And you, understand, you'll do it, or go across the road," meaning to the cemetery. As to the reply given, may I quote Brother Wadley's language? Here it is: "When he looked into your blue eye he saw his mistake and left you alone." From that hour the "toughs" called for me in all manner of rows and troubles. That year I buried four murdered men. I will add there were difficulties in those times impossible in these days. And somebody has wrought the change. I thank God I live in a time which improves with the coming and going of the years. I am glad to have suffered scarcity of food and clothing in Texarkana to have accomplished what was wrought in those two years. But I anticipate.

The year ended. I sold my shack to Wadley for a few dollars to "move on." My goods were stored, storage and drayage paid. Good-bye, Texarkana!

A giant hurtling boulders upon the little fairies is tenderhearted if com-

pared with Bishop McTyeire at Sherman, Texas, November, 1879. For in placing the preachers he reads, "Texarkana, D. F. Fuller." A number of blood-curdling experiences passed in review, and all of them less harrowing than to return to Texarkana. But duty sounds her call, and I will obey. God help me! Truly I am not Rip Van Winkle, aroused from slumber, nor am I awakened from debauch, and confused in consciousness as to my own identity. But is this Texarkana? Our goods are neatly arranged in an elegant home, the floors are carpeted, the winter fuel is stacked ready for the stove, the larder is overflowing, the people are smiling; the pastor—is planning. And, hear it! In less than six months every dollar of indebtedness is paid, an eligible lot is secured, a parsonage erected, 500 volumes placed in Sunday School library, and other things. What a change!

Incidents press upon me. I hardly know how to drop the pen. The moon is full, the night is clear, the earth glistens with its carpet of snow. It is about 8:30. A knock on the door, and so soon as it opens a woman with snow-covered garments and her hair covered with ice. She has been "drunk and down."

In Irish brogue she said: "Ye air the Mithodis ministair, an' yer wife'll give a pore Irish wumman a place at her fire, I know. They turned me off across the strait, but ye won't." We placed her chair upon a blanket to receive the water as the ice melted from her clothing, gave her some warm coffee and food, and she quoted our standard hymns, saying her mother learned her these hymns. "And that she was now in heaven; went there from the Methodist Church." That her poor self was an English Episcopalian and was all right except the Irish failing, to "take too much now and then." Sobered, she said, "If you'll find me the way to the bank I'll get home." Some days later Ann M. sent a basket to the parsonage rich in its contents, but richer because it came of her heart. This poor drunken Irish woman made one of the spots in our lives which remains green from year to year.

One more. Uncle Mike G— was converted from the Romish faith and united with us. He was a fine character, with the usual Irish weakness. He always hastened to confess his weakness. What a fine quality. I said, "Wife, yonder comes Uncle Mike. He has been drunk again. See how slow and solemn he walks." No. Uncle Mike is on another errand. His son had come to him a few days before, and the poor boy's wife had died after months of wasting with consumption. Can I forget that funeral? The hack driver, myself, Uncle Mike, the son, and a 4-year-old son of the young husband and dead wife. The driver and myself placed the coffin alongside the grave, got into the grave, lifted the corpse in, placed the boards, came out, I read the service, filled the grave, and, as we started, little Mick caught me around the knees and, with tear-filled eyes, said, "Oh, sir, you've buried my mother and who will mend my pants now?" I tried to buy him some good clothes, but the big-hearted merchant, J. H. Draughon, claimed the privilege when he heard the story. Some time afterward my door neighbor, Dr. C. C. Burke, said, "Brother Fuller, I have a very sick little patient who calls for you." It was little Mick. Soon afterward the Doctor said, "He will go." Little Mick asked to sit on my knee, and talk about his mother. Oh, that sweet little pale face, it will never vanish from my vision. "And mother is happy with the good Jesus, ain't she?" "Yes, Mickie." "And I'm going to see her, and the good Jesus will say, 'Oh, Bridgett! here is Mickie.' And my mother will kneel and take me up and kiss me, and kiss me so sweet." My eyes were too dim to see. I listened, but heard no further word. Mother and baby boy had met, and their words were heard by those who have had that vision which beautifies forever.

To some it is given to dwell on heights where shadows seldom fall. Others must walk in the valleys where faith only can see beyond. Which is the richer, happier? Well, he whose path leads most where God's love and grace abounds. Happy the man who in his daily rounds often finds himself with the Man of Galilee.

Wylie, Texas.

Put away mutual desire for destruction, and reflect that nations do not die.—Pope Benedict XV.

In the schools of Honolulu the children of the several races stand in the following order in rank of scholarship: Japanese first, Koreans second, Chinese third, Americans sixth.

SOME THINGS AND—SOME MORE THINGS.

I have been attending conferences for quite a number of years. When I first began going I would often be swept off my feet, or become so impressed with one incident, or one speech, or one sermon, that I would lose sight of everything else; but in recent years I have had more breadth to my study of matters, and I might say more concern for the things of the kingdom of my Lord. Some things I have thought about quite a good deal, and I have wondered if they might not be changed for the better; and about others I am wondering what the end will be.

One thing that gives me much concern is our way of sending young, inexperienced men to the same charge year after year. There are quite a number of our charges that could not be blamed if they should say, as one of my stewards said to me on my second circuit, "We are tired of having boys sent to us." Is it just fair to treat a charge that way year after year? And is it any wonder that charges that are treated thus develop very slowly, as a rule? Of course, the matter of caring for the preacher has to be considered; but is it any worse to starve a fellow (or subject him to pinching economy or real want) five years after he starts than it is his first year? There is at least this comfort to the charges thus treated: They can say of every such preacher that makes good, and most of them do, "We started him right."

A matter that is unseemly and hard to defend, even by those who practice it, is the habit of dragging into the conference room after the morning devotional hour, and equally as inexcusable, is the habit of gathering in groups around the doors or adjoining rooms while the conference is in session, and the business of the Church is being attended to. A presiding elder would feel that he had been badly treated and the work of the Church slighted if while he was holding his Quarterly Conference the preacher in charge and Sunday School Superintendent and some of the stewards and other officers of the charge should gather in groups around the church and under the shade of the trees. And a pastor would feel the same way if when he was preaching or holding a Church Conference a half or third of his members would gather in groups around the door, or spend the time in idle talk and jest and pay no attention to the work on the inside. And yet some of our preachers set that kind of an example to our people and encourage them to ignore and slight the work of the Church. Can't we make a change here for the better? Some of us will hail the coming of that better day with delight.

Our last General Conference looking to a higher standard of efficiency and a better equipped ministry made provision in an educational way, that cannot be other than helpful to the Church, if carried out; but the ease with which it is being set aside, is robbing the Church almost entirely of the benefits of a good law. Is it wise to do that? Many of us are not ready for too exacting educational requirements, and I, for one, hope that the day is far in the future when the educational standard shall be unduly emphasized, but we have been so lax at this point that we have suffered great hurt, and we will continue to do so if we allow sentiment to keep us from using the law that would help us.

Another thing of concern to thoughtful men is the frequent changes of pastors, and the growing restlessness on the part of preachers and people. Numbers of our preachers hardly get settled in their new charge until they begin to plan for a change at the end of the year, and the people in too many of our charges cry out for a change before they have given their pastor half a chance. Men who slight all the calls of the Church, and who do the little that they do, grudgingly, and under heaviest pressure, who neither pray nor pay much, who are never seen in the prayer meeting or Sunday School, who never give the pastor a word of encouragement, and who never line up with any movement that looks to a larger day, get the idea that a change will solve all their difficulties, and straightway move to that end. We preachers are to blame at least in a measure for some of this restlessness, and we ought to set ourselves to the task of lengthening the pastoral term instead of shortening it, and making it hard to stay more than one year.

Still another thing: In recent years quite a good deal has been said and written about "an open cabinet," "freer discussion of appointments

with the preachers," "less secrecy about making the appointments." I confess that I do not see the great hurt or injustice that comes from the way we have been doing things for many long years; neither do I see promise in the proposed change, a remedy for the ills sought to be corrected. If these changes will improve conditions; if they will make the stationing of the preachers easier, or more nearly ideal, by all means let us have them right away, but I confess to being very skeptical. I think I can see how such a policy would make a hard matter more difficult and complex. I do not ask for blind faith, or supreme indifference. There has never been any good reason why a preacher should not have the freest conference with his elder, and even the Bishop about his appointment, and if there are circumstances that ought to be considered there is no reason why they should not be fully presented, and, if this were done, it would insure about as good a list of appointments as the other plan. But what I started to say is this: I do not believe that it is wise to lead our preachers, especially our young men, to expect certain things or special advancement at conference, for it cannot always be brought about. An elder may see good promise in a young man, or feel that one of the other men in his district deserves a better appointment, and may go to conference fully determined to do that thing, and the man needs the help, and is fully capable of filling the larger place, but there are several other elders that have like cases, and there is a Bishop who has the final say, and, if he fails, as he often does, the preacher is disappointed, and the elder is in no way to blame, except that he raised hopes that were not realized. A better way it seems to me is, when an elder sees special merit and need in a man, to go to conference and work for a larger field, and if he gains it it would be just as acceptable as though it had been promised before, and if he fail the preacher would not be disappointed.

But there are some other things. I am sure that there are many who rejoice with me that so many well qualified, capable, promising young men are coming into our conferences every year. The glory of our ministry is, that it has been and is a soul-winning company. Men of meager equipment and many limitations have gone forth to the work with a passion for souls, and have come back rejoicing, bringing many sheaves to lay down at the Master's feet. Now, we may look for even larger things and greater victories. Give to the strong, capable young men who are coming into our ministry in great numbers the same spirit of devotion, the same passion and love for souls, and the same faith in their commission that has possessed our ministry in the past, and it is certain that larger numbers and greater victories will be won. Instead of losing faith in our message, or believing that the day of great revivals has passed, we ought to tighten our sword-grasp, and hail with delight the day of larger promise, and look for greater blessings.

But another thing for rejoicing: The purpose to make larger place for the preaching of the Word, and to emphasize the evangelistic side of our work at our Annual Conferences is to me a great delight. It will be a sad day in our history, if it ever comes, when our Annual Conferences become mere business occasions. No amount of seeming success, or apparent greatness, will make up for the loss of soul-winning and soul-saving. With all of the important work that we have to do; with all the need for full and free discussion of how best to do that work, we can well afford to take time for prayer and meditation, and waiting before God for the bestowment of that power without which all else will be disappointing and valueless. It is certainly cause for profound gratitude that we are thinking more on the most important things and that we are making larger place for them. May the emphasis be put there more and more.

O. T. HOTCHKISS.

We need to be taught anew that pleasure is not the end of life, that humility is the road to peace and power, that sacrificial love is a conquering weapon, that a high seriousness well becomes all good soldiers of Jesus Christ, that the doors of forgiveness are never shut in the face of penitence, and that God is with us. In all these needs of the soul the cross is our teacher.—The Congregationalist.

Some of us are like the planets; we shine with borrowed light—a good wife, for instance.—The Christian Herald.

Notes From the Field

HOLDENVILLE, OKLA.

Our meeting was great. Many conversions and reclamations. Eighty new members received and seven applications for membership and more to follow. Church greatly revived and a new church building prospect.—D. H. Aston.

TUSKAHOMA CIRCUIT, OKLA.

We had quite a storm at this place at 4 o'clock Sunday morning, which blew down our church and wrecked the Christian church. We had no insurance. Any one that can assist us in rebuilding we will appreciate it very much, as our membership is very small, having only three male members.—W. P. Pipkin, P. C.

HONEY GROVE.

We just closed a week's meeting at Rock Point last night. We had several professions and some old-time shouting. Many said they were greatly helped by the meeting. Brother Byars is held in high esteem among his people and is a general rustler. I was entertained in the home of my old friend, George Floyd, and of course I had a great time with him and his most excellent family. I met many of my old friends in the meeting and visited in their homes which was indeed a great delight. God be praised.—W. H. Brown., Dallas, Texas.

WARD MEMORIAL, AUSTIN.

We had a great time at our church last Wednesday night. Fine prayer-meeting and a fine pounding. We have lots of good things to eat and lots of fine people. My work moves splendidly and God is good to us. The work throughout the district is far better than at this time last year. We have had about thirty additions to my Church to date and the outlook for a great year is fine. We have one of the best presiding elders in the conference and he is o. k. We all love him. This is surely a great place to work for God. The Advocate is fine. I wish all my people would take it.—M. J. Allen, P. C.

GOODNIGHT.

A great revival of two weeks' duration just closed. The town greatly moved toward God and heaven. Christian people worked well together, as they should. Brother C. M. Blanton kept the finances going. Walter Donald, our faithful Sunday School Superintendent, led the singing. Miss Edna Smith played the piano. Grooms Blanton and Mervin Stanton, their violins, with a splendid choir, we had real good music. Rev. H. Bascom Watts, of Ochiltree, did the preaching and leading. About thirty-five professions of faith, eleven additions to our Church to date. Others to be received later. Pray for us.—J. H. Watts, P. C.

NEW HOPE CIRCUIT.

Work is moving along fine. So far I have held my first revival on the work this year, beginning the first Sunday in March, closing out the following Tuesday night week with several conversions and six additions to the Church and probably others to follow, Rev. S. Y. Allgood doing the preaching. Brother Allgood is one of the best young preachers in the conference and the best in Hooker district. He studies and plans his sermons to drive home the truth to the hearts of his hearers. He is steadily pressing his way to the front. He is not only a good preacher, but is consecrated to the work and loyal to the Church, teaching men and women the way to Christ.—R. E. Meigs, P. C.

BOYNTON AND MORRIS, OKLA.

On March 18th we began a campaign for righteousness at Morris with Rev. Lovick Pierce Law, general evangelist; Mrs. Lovick P. Law, soloist; George C. Baker, chorus leader; Mrs. Baker, pianist, in charge as leaders. The two Methodist Churches were united in this effort, but only had six days in which to prepare. Truly the devil was walking to and fro in old Morris seeking to devour the souls of men. He called into service a number of his imps in fighting against our efforts, but success has been ours. About two hundred conversions and reclamations. Law is a man who knows and loves God. He is attractive, entertaining and powerful in presenting the gospel. He holds up the ideal Christian life as the standard. With him sin is sin and his denunciation of sin causes men to flee from



BARNESVILLE PARSONAGE—REV. BEN S. CROW, PASTOR.

We here present the picture of our comfortable parsonage, situated at Barnesville, Tex., and occupied by the big-souled, efficient pastor, Rev. Benjamin Stanford Crow and family. As indicated in the group, they appear as follows: 1, Rev. B. S. Crow; 2, Mrs. B. S. Crow; 3, B. F. Crow; 4, Myrtle Crow; 5, B. K. Crow; 6, Alto Crow; 7, Billie Crow; 8, H. D. Crow. Brother Crow adds, "The rest of the family were away from home." Behind this noble pastor stands his faithful Board of Trustees. They are: W. R. Evans, A. J. Barnes, H. R. Mim and E. E. Jones. This pastor and his good people have every reason to rejoice.

their sins. Mrs. Law is a great asset to Bro. Law and his work. When Phillips Brooks said, "Into this world has been born characters who did not need to be taught the melody of song any more than the young nightingale" Mrs. Law was included. Her singing lifts one toward God. She is a sweet-spirited Christian worker. Mrs. Baker is some singer. She is a specialist among women and her work will abide. If you do not want every one in the congregation to sing you had better not send for George C. Baker. He keeps things moving. As a worker among children I have never seen his equal. In less than a week he had 150 children moving like machinery. His object lessons, such as "The fall of man," "the ten commandments," "the devil goes fishing," etc., are lessons that will stay with the children as long as they live. Not only has this meeting been a success in reviving Church members and converting souls, but the Christian forces of the town are bound closer together so our efforts in the future will be more effective. If you want an evangelist who will look after every interest of your Church and bring things to pass Lovick P. Law is the man.—J. D. Cunningham, Pastor.

CORUM CIRCUIT, OKLA.

We have just closed two revival meetings, one at Valley View Church, with about thirty-five conversions and reclamations, and one at Oak Grove, with but few conversions, but a splendid meeting for the Church. Brother York, our Conference Evangelist, did the preaching and brought the Gospel to bear weightily upon the needs of the Church, and scathingly denounced sin both inside and outside the Church. He gives no quarters to indifference on the part of Church members and compromises on no part of the ground with any form of sin and unrighteousness. While the line was scripturally drawn, it produced antagonism on the part of some members of the Church, yet we are confident that there will be a rich harvest in the future from these efforts.—Thos. H. Ward, P. C.

ELKHART.

The Sunday School work on Elkhart Circuit is increasing in attendance and interest since our extra effort, and by the assistance of Brother Thomas we are able to organize our school into a modern Sunday School. Brother Thomas spent four days with me on my work and he ably answered all questions about Sunday School work that were asked him. He showed us our needs and gave the remedy that is being put in operation. Bro. Thomas is an efficient worker and no preacher will make any mistake in employing him to help him solve his Sunday School problems. Brother Simeon Shaw, Field Worker of Texas Conference, did us some last-thing work here at Elkhart on the temperance question. Mrs. Shaw, too, left the mark of a wide-awake influential worker for the great cause. Her ability with the chalk will not let us forget her. On with the battle!—Preston Florence, P. C.

SPIRO, OKLA.

Rev. J. M. Peterson, presiding elder, came to us March 14th, instead of March 10th and 11th. The delay was caused by his illness. He preached an excellent sermon and held our second Quarterly Conference. I closed a series of sermons on "The Work of the Holy Spirit" Wednesday night. We had a splendid interest, one bright

conversion and four accessions to the Church. We have arranged with Dr. W. F. Bryan, of Marlin, Texas, to assist us in a meeting to begin May 30th. I begin a meeting with Rev. W. L. Oliver, First Church, Van Buren, Arkansas, tonight. It is my purpose to spend part of the time each month with my brethren who desire my services. My messages will be devoted to the study of the Laws of the Holy Spirit.—L. C. Craig.

COLEMAN.

We are in the midst of what promises to be a great meeting in the Methodist Church here. We have preached, prayed and planned to this end for four months, and at the first service the old-time fire was manifest, and after one week it looks as if it will sweep the entire town. After 1010 conversions and reclamations in the last two years, I am trying to reach what had not been moved and to get great spiritual power in the Church. This has been a great day. Things unusual have been seen and felt to many who thought the life and fire of great revival power had passed. We have Rev. Alonzo Monk, Jr., with us, who has developed into one of the great preachers of his day. His simple faith, his enthusiastic ministry and his marvelous tactics place him far above the ordinary of our pastor evangelists. Great things are in store for us this week.—M. K. Little.

VALLIANT, OKLA.

I think it a very good time to let the good news go forth, and it had as well spread from Valliant as anywhere, and there may be reasons why it should start here. That reason is, God has done great things for us, whereof we are glad. After returning from conference we began to work and pray for a revival. Feeling the need of it so much, we began to talk about it. It became the burden of our hearts, and, of course, it soon took the first place in our prayers. It then reached the ears of the people of the town, and the need was felt more and more, until it was easily seen that it was time to do something. So we began to cast about for some one to help us in our meeting, and Mike Cassidy was invited to come, and do you know that he arrived in good shape, with Bro. P. Bledsoe as singer? They had not been on the ground long until folks said they have religion. Mike did the best preaching I ever heard him do. It was old-time Methodist preaching. That means it was the gospel of our Lord. Yes, it did not leave any pet sin covered. It made bare all sin. Men, women and children were convicted of sin and sought forgiveness at the old Methodist altar, and found Christ precious to their souls. Men knelt in the altar and prayed for the Lord to forgive their sins as they did when Methodist preachers did not fear to declare the whole counsel of God, and to preach Christ and him crucified for the sins of the whole world, and warned them that if their sins were not forgiven they would go to hell, and that kind of preaching has the same effect now, for we have seen it tried in our town. God will honor the effort of any Methodist preacher who will preach it. God grant that the day will soon come when the Methodist preacher will do as Mike did when he was told that he was mistaken. He just gave them another one on hell. It had its reward. The result of the meeting was thirty-seven conversions and reclamations. Twenty gave their name for membership in the Methodist Church and nine to the Baptist

Church. We had an average attendance of one hundred and forty-two. The smallest number was twelve, and the largest three hundred and twenty-seven. This count was at the singing of the last song before preaching. I did not count after preaching commenced. We raised for all purposes during the meeting \$420, and I am sure that no one was sorry that he helped. We had arranged to hold at Bismark, July 1, and our people are making their arrangements to attend from here. What we have done since the meeting: We have organized one Senior League with twenty members and one Junior League with fifteen, so we are in the fight. Pray for us that the good work may keep on.—W. M. Grose, P. C.

MAJOR EZRA C. CLEMANS, "JOHNNY APPLESEED," SUPER-ANNUATES, AND INSPIRATIONAL MEETINGS.

On a recent Sunday evening we had Major Ezra C. Clemans and Rev. H. E. Draper with us in the interest of the Superannuate Endowment Fund. Presiding Elder Perry was also present to lend his help. Dr. Clemans delivered his famous lecture, "Johnny Appleseed," to a packed house. His great address is not only an evening of high class entertainment, but a heart-breaking appeal for our suffering and neglected preachers and families who are on the retired list. Bro. Draper made a brief, but strong, address and took the collection. The addresses and the collection have been a blessing to my people. And it was a benediction to have these pilgrim servants of the Church in our humble home. We have just closed a week of inspirational meetings. Rev. J. M. Perry, presiding elder, doing the preaching, with the exception of one helpful sermon by the Baptist pastor. The spiritual life of the Church was deepened and much encouragement given to Christian hearts. We have never heard greater preaching. The sermon on "The Kingdom of Heaven" was a marvelous deliverance, and the people sat together in heavenly places in Christ Jesus. At its close the disciples were of the same mind with Peter when the glory of heaven shone upon Mount Tabor. The Holy Spirit accompanied the message, and it was good to be in the congregation of the righteous. We are on higher ground and doing more efficient work. Two hundred and fifty-seven in Sunday School yesterday.—C. W. Hardon, P. C., Miles, Texas.

THE ORPHANAGE.

The W. O. W. are holding a State Convention in Waco, and this has been a week of many visitors at the Orphanage. Numbers of our friends, not only Methodists but of all other denominations, from every part of the State, have become better acquainted with the Home and the children and more interested in the work here. We are so glad they came and only wish that every Methodist in Texas, as well as many others, would do the same thing. For "Seeing is believing" and those who come go away our friends and ever after help us. All seem well pleased with the children we are rearing, and the things we are trying to do here.

Friends, please remember the things we have been constantly telling you. Unless the ministers, Sunday School Societies and individuals help us more liberally next month, we will have to go to borrowing this early in the year. And that means pay a big interest next fall when we need the money for other things. Too, this is the thing we are trying most to avoid. Now the Methodist Orphanage is an established institution, we are here to stay and our aim is to have the best Home anywhere. You know that we are trying to furnish the new building and are looking to the good people to do this great work. We trust and feel sure that the Methodists are going to do this. It is simply that the people do not know and understand the need. Those who do not feel able to send money could send us potatoes, meat and other edibles. Our syrup is out and we certainly would appreciate it if some of the good people would have syrup showers. This would save us much, for even buying at wholesale prices as we do, the syrup makes a big item. You can realize this when you know that we must have three gallons for each breakfast.

While you are enjoying your prosperity think of those less fortunate and divide your bounty with them. You will get a great deal more pleasure out of your possessions.

R. A. BURROUGHS.

THIRTY NEW CASH SUBSCRIBERS.



REV. D. H. ASTON.

Rev. D. H. Aston, of Holdenville, East Oklahoma Conference, has sent thirty new subscribers for twelve months with check for amount. He says: "I will have a few more soon." Brother Aston followed up a good meeting by placing the Advocate in the homes—a fine way to conserve the good results of the meeting.

30 NEW SUBSCRIBERS FROM WALLER CIRCUIT.

Rev. D. B. Boddie has sent this year thirty new cash subscribers from Waller Circuit. This is an achievement for which he deserves commendation. It has meant earnest personal work and zeal for the Church and its interests. Bro. Boddie possesses those qualities in a marked degree.

RESPONSES.

It's all right to get after me about my subscription, but don't stop my paper. E. W. HUBBARD. Henderson, Texas.

I must keep up my subscription to our good old Church paper. MRS. M. C. GORDON. Burleson, Texas.

There is no one who esteems the Advocate more highly than I do. It is all the preaching I get as I am so near deaf I cannot hear any one preach. I have been reading the Advocate since it was published at Galveston and I. G. John was editor. J. M. YEAKLEY. Chico, Texas.

Please send me the dear old Advocate another year, as I do not want to be without my Church paper. G. H. SHAWVER. Truscott, Texas.

We cannot get along without the Advocate. The whole family watches for it. H. H. FINLEY. Segita, Texas.

We could not get along without the Advocate. MRS. FANNIE HELMS. Little River, Texas.

Of course I love the Advocate. It is safe, sound; its perusal provokes to good works and encourages the development of the best that is in man. J. C. CAVENER. Cordell, Okla.

Can't well do without the Advocate. C. W. LEAKE. Abilene, Texas.

Nay verily, I do not want you to stop. R. P. Shuler's letter was worth the price, much less all the rest of the good letters. May God bless all the Advocate force. A. H. McCLESKEY. Mertens, Texas.

I am pleased with the Advocate. B. F. SHOWN. Hamilton, Texas.

I have been taking the Texas Christian Advocate ever since I came to Texas in 1874. W. H. LYNE. Columbia, Texas.

I can't do without the dear old Advocate. Have been taking it for above twenty-eight years. MRS. R. H. JOHNSON. Sherwood, Texas.

I am a constant reader of the Advocate. Have been taking it for twenty-eight years and the piece R. P. Shuler wrote March 15 is worth the

price of the Advocate. I endorse every word of it. W. A. BYNUM. Sterling City, Texas.

I have been reading the Advocate for forty years and could not well do without it. MRS. D. S. PURCELL. Crowell, Texas. Times are hard with me but I can't do without the Advocate. MRS. C. D. DENNIS. Mercury, Texas.

Inclosed find \$4 to renew to November, 1918. E. I. HALL. Stamford, Texas.

The Advocate is a welcome visitor in our home. I get many good thoughts and illustrations for my class in Sunday School from the page for Old and Young. (MISS) OLLIE WILLIS. Smithfield, Texas.

NOTES FROM THE ROSWELL DISTRICT, NEW MEXICO, CONFERENCE.

The work is moving along in a very fine way in these parts. I doubt if there is another field in the home land with a more promising future than the one occupied by the New Mexico Conference. We can say with some degree of pride that we are not "building on another's foundation." We are not in the habit of "comparing ourselves with some that commend themselves," but in order that others may know that we are not marking time out here, I give you the following comparisons. Taking our home conference, numbering forty: The average paid per member for the support of the ministry for 1915 and 1916, was \$3.41; the New Mexico Conference paid \$4.90 per member. The average paid per member by the whole Church for missions was 47 cents. We paid 50 cents per member. The average number of members received by all methods was 36.94 per pastor. The New Mexico Conference received 45.86 per pastor. These figures are not staggering and not half what they should be, but to those of us who have been out here for some time these figures give some encouragement. Forgetting the meager accomplishments of the past, we press on and set ourselves to the task of taking New Mexico for our conquering Christ.

The Roswell District is perhaps the most rapidly developing portion of the State. We now have eighteen pastoral charges and we need at least four more men, but last fall we could not discover the means for their support. We hope to be able to put these additional men in this field this coming fall.

Roswell, Pecos, Odessa, Carlsbad and Hagerman have had gracious revivals since conference. The large majority of the charges are well organized and meet all financial claims monthly. Rev. J. T. Redmon, of Clovis, has sent check to the Conference Teller to cover the entire amount assessed against his charge for benevolences. He goes head. I trust the others will go and do likewise.

The New Mexico Conference is strong for the Unification of American Methodism. We are praying that the Commission may find a solution to every problem and that in the near future we may present to the world a united Methodism. We heartily endorse Dr. Blake's article which appeared in the columns of the Texas Christian Advocate of recent date.

By the way, our Legislature, which has just adjourned, passed the Prohibition Amendment Bill, and November 7 we get to vote on State-wide prohibition, and we have every reason to believe that New Mexico will get on the "water wagon." On with the battle! S. E. ALLISON. Roswell, New Mexico, March 28.

AMARILLO DISTRICT.

The first round of Quarterly Conferences have been held save one. The spirit of progress is manifest on nearly every charge in the district. The salaries of the preachers have advanced \$3298 over last year. The district stewards met at Amarillo recently. The Official Board of Polk Street Church and their good wives prepared a banquet for the district stewards of the district. The attendance was fairly good and the occasion was enjoyed by the stewards and several of the preachers. The dinner was unsurpassable. The stewards met at 2 p. m. and made a distribution of the conference assessments. The salary of the presiding elder was reduced from 20 per cent to 17 per cent for the year, but as the salaries of the preachers of

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D- The savior is converted. 24 Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks. 25 And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. 26 And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately...

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the district had been increased \$3298 the assessment of the presiding elder is about \$100 more than was assessed for the same purpose last year. An assessment of \$150 was made on the district for furniture for the presiding elder. Also the district stewards were formed into a committee to secure a location and build a district parsonage. On the whole, the Amarillo District is moving forward and we expect a great year. On last Monday morning a building committee was appointed to build a twenty thousand dollar church at Hereford. That enterprising people will build it this year. The revival fires have been kindled in a few churches and a vigorous campaign will be made for the conversion of souls. The presiding elder is expecting to hold three or four evangelistic meetings. We are praying for fifteen hundred conversions. May the Spirit of the Lord anoint his servants for a sweeping revival this year. C. N. N. FERGUSON, P. C.

A GREAT METHODIST CHAUTAUQUA.

Our Church at Duncan, Oklahoma, has just closed a great Methodist Chautauqua which has been so notably successful in its splendid results for the Church and community that it ought to be reported in the columns of the Advocate. Rev. W. M. Wilson, the aggressive and forward-looking pastor, conceived the idea, and with the hearty co-operation of his leaders in the Church put it into most successful execution. There were eight evenings of lectures, addresses and sermons, and these were accompanied by splendid musical programs rendered by local talent, most of it by the choir and orchestra of the Church. The church was taxed every night to its full capacity and on several evenings there was not room for all who came. The numbers given were evidently enjoyed by the large audiences and our leading laymen there are enthusiastic over the inspiration and larger vision

that have resulted, and feel that this unique and ably managed enterprise has been one of the best that has come to their community for a long time.

These statements about the Chautauqua week at Duncan are made with the belief that many other churches in our larger towns—and in the smaller ones also—would find the plan, if properly and industriously executed, a fine source of spiritual and intellectual stimulus. R. L. OWNBEY, P. E. Chickasha, Oklahoma.

MARRIED.

EDWARDS - THOMASON. — At Pipe Creek Church, December 17, 1916, at 7:30 p. m., Mr. Lawrence J. Edwards and Miss Grace Thomason, Rev. J. W. Childers officiating.

JONES - WRIGHT. — At the residence of Mr. Charlie Lewis in Bandera, Texas, December 31, 1916, at 9:30 a. m., Mr. Robert N. Jones and Miss Pearl Wright, Rev. J. W. Childers officiating.

CHIPMAN - HOLT. — At the parsonage in Bandera, Texas, January 25, 1917, at 6 p. m., Mr. Roy Chipman and Miss Meda Holt, Rev. J. W. Childers officiating.

HERRERA - HERRERA. — At the Privilege Methodist Church, Sunday afternoon, March 25, 1917, at 3:30, Mr. Alberto Herrera and Miss Sarita Herrera, Rev. J. W. Childers officiating.

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rage attend- i forty-two. twelve, and l and twen- as at the ong before ount after e raised for eeting \$420. e was sorry ad arranged 1, and our rrangements hat we have We have or- ague with one Junior e are in the the good N. M. Grose, CLEMANS, D," SUPER- INSPIRA- ming we had and Rev. H. e interest of ment Fund. is also pres- Clemans de- re, "Johnny house. His an evening ent, but a r our suffer- rs and fami- d list. Bro. strong, ad- on. The ad- have been a ind it was a ese pilgrim our humble d a week of Rev. J. M. doing the ption of one ptist pastor. Church was couragement t. We have icking. The of Heaven" nce, and the venly places lose the dis- mind with eaven shone Holy Spirit and it was ation of the gher ground work. Two in Sunday Hardon, P. GE. ling a State this has been at the Or- friends, not other denom- of the State, ainted with n and more re. We are ly wish that s, as well as e same thing. and those friends and l seem well we are rear- re trying to er the things telling you. nday School help us more will have to in the year. big interest e money for is the thing avoid. Now e is an es- are here to ave the best ow that we e new build- ie good peo- t. We trust ethodists are simply that and under- who do not could send ther edibles. we certainly some of the syrup show- s much, for le prices as a big item. in you know gallons for g your pros- ss fortunate th them. You ore pleasure ROUGHS.

For Old and Young

There Is No Death

By Clare Donnelly.

There is no death! When it comes close
The shadow of it disappears,
And life—and only life—is all
The voice the waiting spirit hears.

A death? What would you call a death?
An end, a stopping short of breath;
When bodies tire, and hearts grow slow;
The rest of clay, is that your death?

What then of life, the life that waits
Replete with hope of greater things;
Where eyes shall see, and ears shall hear,
And spirit, not the body, sings?

Do you say death? What then is this
Where parted spirits hold commune?
Do dead things speak, are dead lips those
Are heard with joyous songs atune?

Ah! we indeed have cause to weep
If there were death, an end of all;
If spirits ne'er could rise or move,
So heavy lay the funeral pall.

If partings were forevermore,
If lips which spake ne'er spake again,
We could not bear our load of grief;
If there were death, we'd seek it then.

There is no death, our lips repeat;
There is no death, the spirit saith;
Our risen Lord is Lord of life.
He died to show He'd conquered death.

EASTER OF GOOD HOPE.

None of the stated religious festivals of the year can return in such a time as this without marking in new sorrow the gross diversity between what is in the world today and what should be, according to the ever-blessed word of our Lord and Master, Jesus Christ. As at Thanksgiving and at Christmas, so at Easter, the Christian heart almost refuses to cherish the joy belonging to the day because it seems to contradict too painfully the grief and suffering now endured by countless millions of fellow mortals.

But more than any other particular day in the Christian calendar Easter has a message to that very mood of depression. And neither discouragement nor cynicism should cloud the Christian's eyes from reading this message nor clog his tongue from repeating it in an hour when a dismayed world needs a word of confidence above almost anything else.

For Easter is the one great day of the Church's cycle which more than all others promises that whatever is wrong and terrible in the earth need not always remain to frustrate the good and beautiful.

Surely there was never denser hopelessness overshadowing men than while the Lord of life and glory lay in his tomb. At such a dire and dark moment who could have dared predict for the world a future of hope?

But Easter—the first Easter—changed all that. In a single sunrise hope broke again over the human race. Recovery from every disaster, remedy of all sin, redemption surmounting the vast sum total of the world's error and ignorance—this is the promise of which each annual Easter brings us fresh reminder.

The Jesus who could turn the grave's defeat into life's greatest victory is able to create good from evil in the worst of men's despairs.

And on this Easter the Church is peculiarly bound to proclaim anew that promise to a world in woe—privileged also to take courage itself from remembering it.

In the current hour's world-wide perplexities the most dismal note of all is the croaking unfaith which says that the world never be better—that war and slaughter must endlessly continue as hitherto, only growing the more horrible as men's hates bend to this use new scientific skills.

"Permanent peace? It is fantastic to speak of it! Nations always have taken for themselves all that they had strength to take. There has never been security for any people against aggression except power of arms sufficient to make aggressors afraid. Such history has been; such it will be. The wise perceive the inevitable."

So runs the voice of a far disseminated skepticism, which boasts stentoriously of being practical. It is the doctrine of impregnable evil, of unchangeable perversity, of human fol-

ly, wrath and malice too deep-seated for either honor or wisdom to dislodge them—the doctrine, in short, of irreparable human nature.

But on the high pinnacle of an Easter which looks back to that morning that remedied Golgotha, and forward to the everlasting morning which is yet to see death itself swallowed up in victory, the Church is called to herald out to all the world the gospel—veritable "good news" for war-cursed and distraught peoples—that there is no impregnable evil nor any hopeless bent of folly in human nature.

Easter says the omnipotent Christ is able to conquer all.

He can—yea, he will—remake the world to a sanity and fidelity and sincerity in which honorable pledges shall be honorably kept; the rule of "Take who can" being permanently supplanted by the motto, "Give who may;" the grace of conciliation held to be a brighter credit to government than the power to exact and compel, and fair play finally set up as the standard precedent of diplomacy.

In such a world the art of war would be as obsolete as witchcraft.

The new world of peace needs only to be a world faithful to Jesus.—The Continent.

THE DEVOTIONAL HOUR.

"Flashes of Silence."

"Macaulay has improved of late," said Sidney Smith in his pungent, bitter style. He has "flashes of silence." I am not sure that the critic himself was a good example of the value of silence. Nor is silence necessarily golden. It is sometimes criminal. A reputation may be blasted, a heart may be broken, by silence at the wrong time. "There is a time to speak." But there are also seasons for silence. In Church, for example, how impertinent ordinary chatter is! Conversation, too, would often be improved by "flashes of silence." The profoundest affection is occasionally voiceless. And for the souls of people there is no substitute for the "quiet hour." One purpose of Lent is to afford us occasional "flashes of silence." Most of the year we are too busy. Whir of wheels, rumble of trolleys, and din of voices make us deaf to the whisperings of God. Lent helps us pause until the music of the "choir invisible" becomes audible again. Lent moves us to obey the charge: "Be still and know that I am God."

Passionate Goodness.

Best work never can be done with cold hands and hearts. Fever is safer than subnormal temperature, whether in our bodies or our tasks. Fury is better than apathy. "No love is clean that is not passionate." And no loyalty is adequate, no sacrifice is ennobling, no service is quite fine when the blood runs cool over it. All great art represents the burning of somebody's soul. Redemption came by the

"passion" of our Lord. Jesus might have escaped the cross; He might have endured it, merely. But so He would be less than our Savior. Our goodness must be passionate, too. It is not enough that we refrain from this and that; nor that we give so many dollars and perform certain acts of kindness. Goodness of that sort is uninspired and uninspiring. It lacks high quality. It is a running of wheels instead of life. I do not say stop the machine; I say make it a life. Something ails our discipleship if it has lost its passionate note.

"Even the Stones"

Measured by our ideals, the tribute of the first Palm Sunday was pathetically meager. Yet, meager as it was, it was far too extravagant for certain contemporary Churchmen. As such men always do, they questioned the good taste of the affair. They are masters of decorums and proprieties. They knew how to measure enthusiasm in gills and inches. They cried out against excitement. Jesus' reply has not yet grown old: "I tell you that if these should hold their peace, even the stones would cry out." We are too tame, too absurdly proper, too disquietingly quiet. If our sires sang too loud, we err in the opposite direction. We have grown afraid of hosannas and waving palm branches. When our Lord enters a city or an institution or a heart, that entry is wonderful enough to justify acclamation. Perhaps, if we should let ourselves go occasionally, with the zeal of the kingdom, we might help remind our neighbors that the King is approaching.

My Day's Work.

It is mine. Therefore I do more than merely accept it; I claim it. Humble or high, it belongs to me. I need it is at truly as it needs me. It is my day's work.

It is only one day's work. Hence I can do it. Anybody can do one day's work at a time. And God never asks me to do tomorrow's work today, nor yesterday's, only today's. That I can do.

It is work, not play. But what reason is that for not putting song into it—and smiles?

Hard, it is worthy of me. Monotonous. I will keep setting it in a new light. Sacred, I must do it for God.

My best effort is quite good enough for my day's work. Let me do my best and not worry. God is with me.—Rev. George Clarke Peck, D. D., in Zion's Herald.

THIS IS THE VICTORY.

We should go on life's way after the Easter time with fresh heart, and hope, and courage. We have been reminded again that God's Son was not only victor over death, but that he came to bring victory into life for the men and the women who trust and follow him. Defeat was impossible for him; anything like real defeat should be impossible for us too. A triumphant Christ implies triumphing Christians. He overcame the world and was Master over death, and his promise was that even the poorest and weakest of us might do even as he did. That is the assurance that he gives us at this hour; it is the courage of that great thought that he would put into us all. That Christ, who rose from the dead, "is here for your love, for your need," and because of that, life should not be for any of us an uncertain, hesitating or failing thing. Let us put the triumphant note into it, as he surely intended that we should.—Christian Guardian (Toronto).

AN ELEPHANT AND HIS MOTHER.

Elephants dearly love a joke. When engaged in the timber trade in Burma I observed some queer pranks played by them. On one occasion I saw a calf play a most ludicrous trick on its mother. The older animal was hauling a log which fifty coolies could not have moved from a river to the sawmill, quite unconscious of any guile in the bosom of her offspring. The youngster took a turn with his trunk around one of the chain traces and pulled back with all his might. This additional weight caused the mother to stop and look behind her; but, on discovering the cause, she gravely shook her head and prepared to resume her task of drawing the log to the mill. This was just what the little imp expected, and before the strain was put on again he kicked out the iron hook which fastened the long chain to the log. As the mother again began to pull he held back with all his strength on the chain until her muscles were in full p'ay, and then suddenly let go.

The effect was disastrous in the ex-



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treme. Down went the old elephant on her knees, and her driver described a most graceful and prolonged curve before he landed on the ground. But, like a cat, he struck on his feet, and, blurring out some heavy Burmese exclamations of wrath, he whispered a few words into the ear of the amazed victim of this unfilial practical joke. She seemed to understand him at once, and there ensued one of the most exciting chases it has ever been my good fortune to witness.

The calf scented danger the moment he saw the driver whisper to his mother, and he placed a large stack of timber between the enraged animal and himself as speedily as possible.

Elephants seem too clumsy to do much running, but these two coursed up and down the yard in a manner which astonished me.

The youngster was more quick in turning, but at last he was cornered. The maternal trunk smote him on the loins. He gave a shriek; at a second stroke he dropped to his knees and took his punishment bravely and patiently. A few minutes later he walked past us to his shed; but his trunk was drooping, and the great tears were coursing silently down his great India-rubber cheeks.

I was sorry for the poor little fellow, and I noticed that at dinner time his mother was gently rubbing him down with her trunk and manifesting many signs of affection.—Chums.

CHARLES DICKENS' CAT.

Charles Dickens was a lover of animals, and, like all true lovers, he was likely to become the slave of his pets. Williamina, a little white cat, was a favorite with the entire household, but showed an especial devotion to her master. She selected a corner of his study for her kittens and brought them in from the kitchen one by one. Mr. Dickens had them taken away again, but Williamina only brought them quietly back. Again they were removed, but the third time of their return she did not leave them in the corner. Instead, she placed them at her master's feet, and, taking her stand beside them, looked imploringly up at him. That settled the question. Thereafter the kittens belonged to the study, and they made themselves royally at home, swarming on the curtains, playing about the writing table and scampering behind the bookshelves.

Most of the family were given away; only one remained, entirely deaf, and known, from her devotion to Dickens, as "the master's cat." The little creature followed him about like a dog and sat beside him while he wrote.

One evening Dickens was reading by a small table whereon stood a lighted candle. As usual, the cat was by his elbow. Suddenly the light went out. Dickens was much interested in his book and he proceeded to relight the candle, stroking the cat as he did so. Afterwards he remembered that puss had looked at him somewhat reproachful while she received the caress. It was only when the light again became dim that the season of her melancholy suddenly dawned upon him. Turning quickly, he found her deliberately putting out the candle with her paw, and again she looked at him appealingly. She was lonesome, she wanted to be petted, and this was her device for gaining her end, and I am sure she did.—Our Dumb Animals.

LUKER, PACKARD, CRUM, CULLEN, FOWLER.

My acquaintance with Brother Luker goes back many years. His modesty and devotion to his task, as well as his purity of life stand out like great boulders in a desert land.

Dr. Packard and the writer were members of the same examining committee for four years. He was scholarly and yet devout. He was far from pedantry of all kinds.

Brother Crum was a most brotherly as well as talented man. His first Texas experiences were not of the brightest, yet in retailing them to his friends, he was never embittered.

When this scribe was a young local preacher in 1893 Brother Cullen was pastor of Canton Circuit. A. A. Kidd was junior preacher. At Morris Chapel this writer lent his feeble efforts in a protracted meeting.

Brother Fowler was always close to this writer. The father of my wife and Brother Fowler were mess-mates during the Civil War. Often did he come to the home of the above.

When he was so solicitous in regard to Dr. Alexander at the last session of the conference, we never dreamed that he would answer roll call before the Doctor.

Brother Fowler was the father-in-law of one of my closest friends and classmates, Rev. D. L. Cain, long since gone above. Hence I always had a peculiar attachment for him.

The five have gone to their long sought home since conference. We do not know who may be number six. I lay this small tribute on their shrine.

H. B. SMITH.

Every man is immortal until his work is done. So long as God has anything for us to do in the world, he will take care of us and deliver us from danger.

Plans are made for constructing in London a postal tube nine feet in diameter and six and a half miles long. It will have two tracks on which will be run steel trucks operated by motors.

REV. F. M. BOYLES.

"Precious in the sight of the Lord is the death of his saints." The home, State and Church have lost the presence of a great life, but its influence still lingers with us.

When I entered his room on Saturday afternoon at 2 o'clock he was asleep. I saw him labored breathing. I felt his irregular pulse as it would throb and then pause.

The doctor gave me a few instructions, requesting me to keep things as quiet as possible; following the doctor's instructions I saw his condition improve, the breathing was easy, heart beats regular and circulation active.

On Saturday night everybody was happy over the doctor's jubilant report and the family sought a night of sleep. His dear wife came into the room to bid him good-night.

From that time his life began to ebb out slowly and surely and at 1:40 p. m. I folded the lids over his sightless eyes. A good man has gone, but the influence of his good life still lingers.

It would be sacrilegious to try to describe the scene that followed of the lonely wife as she begged her friends to let her remain on her knees with hands stretched out and face turned up to heaven, saying that she felt nearer to God and Frances in that attitude.

Dayton, Texas.

PLAINVIEW DISTRICT MISSIONARY INSTITUTE.

The Plainview District Missionary Institute was held in the Church at Plainview, February 7, 1917. The devotional service, held by the presiding elder at the opening hour, set the spiritual standard high for the

The Composition of Coca-Cola and its Relation to Tea

Prompted by the desire that the public shall be thoroughly informed as to the composition and dietetic character of Coca-Cola, the Company has issued a booklet giving a detailed analysis of its recipe which is as follows:

Water, sterilized by boiling (carbonated); sugar, granulated, first quality; fruit flavoring extracts with caramel; acid flavorings, citric (lemon) and phosphoric; essence of tea—the refreshing principle.

The following analysis, by the late Dr. John W. Mallet, Fellow of the Royal Society and for nearly forty years Professor of Chemistry in the University of Virginia, shows the comparative stimulating or refreshing strength of tea and Coca-Cola, measured in terms of the refreshing principle:

Table with 3 columns: Beverage, Quantity, and Value. Includes Black tea (1 cupful, 1.54), Green tea (1 glassful, 2.02), Coca-Cola (1 drink, 8 fl. oz., 1.21), and Coca-Cola (1 drink, 8 fl. oz., 1.12).

From the above recipe and analysis, which are confirmed by all chemists who have analyzed these beverages, it is apparent that Coca-Cola is a carbonated, fruit-flavored modification of tea of a little more than one-half its stimulating strength.

A copy of the booklet referred to above will be mailed free on request, and The Coca-Cola Company especially invites inquiry from those who are interested in pure food and public health propaganda. Address

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11

day. The experience meeting showed that the leaders had great faith in God and that they had a conscious salvation of peace and joy. The discussions showed careful preparation in prayer, meditation and thought.

Financial plans were very profitably discussed and the fact was brought out that at some of the places in the district the pastors were relieved of all collections. The best plan suggested was an offering from each member commensurate with his ability to pay.

The value, opportunity and privilege of the young people were presented in such a way as to intensify our zeal for their culture, growth and development.

As we sat and listened to all the up-to-date subjects on Church work discussed our hearts were "strangely warmed." But when the Methodist doctrines that should be preached were presented there seemed to be a new light in the eyes of the preachers, for God always blesses the foundation principles when discussed in his name.

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FAR MORE SIGNIFICANT.

When China announced the severance of relations with Germany the secular press everywhere heralded this event as evidence of China's great awakening. The press, however, gave scant recognition to a far more significant evidence of China's great moral awakening—the refusal of the Chinese Parliament to establish Confucianism as the State religion. The measure failed by nine votes in five hundred and twenty-nine.

From the Christian Advocate (New York) we learn of the petition of the 54,000 Protestants of Kiangsi to the Chinese Parliament when the matter was under consideration some two months ago. Six salient objections to the adoption of any State religion by the Chinese Republic were urged:

1. A State religion is not conformable to the principles of a republican form of government.
2. It will be necessary to create an enormous item in the national budget in order to maintain a State religion.
3. A State religion is contrary to the clause which guarantees freedom of religion, provided in the Provisional Constitution.
4. A State religion will tend to cause religious controversies.
5. A State religion will tend to foster hostility between Christians and non-Christians.
6. In case of trouble it is bound to invite foreign interference.

The significance of the refusal of the Parliament to adopt Confucianism as the State religion of China will be appreciated when we reflect that Confucius was born five hundred years before Christ and that for centuries Confucianism has been the religion of the literary class of China. What would Young J. Allen say could he return to his old field of labor in Shanghai? How he would appreciate the harvest from the seed which he sowed! Doubtless he would comfort the missionaries of today with these words: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

We are not to conclude, of course, that China has been redeemed by an act of Parliament. Nor are we to conclude that the Confucianists will accept their defeat as final. On the contrary, Confucianism will continue to be the religion of millions in China and efforts will be renewed to shackle the new Republic with ecclesiastical bondage. We are to rejoice, however, in the new day which has come to China; we should give support to the Protestant Christians of China in their effort to make religious liberty one of the foundation stones of China's new civilization; and we should redouble our gifts for the evangelization and the education of the Chinese.

AN OPPORTUNITY FOR OUR RURAL MINISTERS.

There is no more hopeful sign in our day than the increased interest which the Church is showing in our rural ministry and their problems. The Boston School of Theology and Syracuse University, in the North, are among the institutions which are providing summer courses for our rural ministers. The Graduate School of Rural Education and Agriculture is a new department at Syracuse. Rural sociology, rural Church work, agricultural economics, extension methods, rural leadership, farm management and rural and farm law will be among the subjects studied. The work will be done in the summer sessions when rural pastors with least embarrassment can be away from their charges.

Our columns last week carried an announcement from the Dean of our School of Theology, at Dallas, for the summer term of Theology. Southwestern University also will conduct its Summer School of Theology. There is no necessity for any serious conflict in the work of these two schools. One is the continuation of the regular work of its school and the other invites our preachers to pursue their courses of study and to hear inspirational lectures in its halls.

We write now to call the attention of the leaders at Southern Methodist and Southwestern Universities to the fine opportunity afforded them to make their summer terms especially helpful to our rural preachers. The opportunity is theirs to awaken greater devotion to our country work. Our men in the country must be made to feel that they are among the real saviors of the

Church. They must be brought to devote themselves to the country with the same zeal with which men go to the foreign field. Studies which peculiarly fit them for their work must be offered. A new day is ahead of us in Texas if our schools at Dallas and Georgetown shall make their summer terms especially helpful to rural preachers and other rural leaders.

IT IS WAR!

April the second nineteen seventeen will be for all time to come one of the most momentous days in American history! After more than two years of patient waiting the President of the United States, before Congress assembled, advised that a formal declaration of a state of war with Germany be made to the world. The President's address will take its place among the loftiest utterances of the statesmen of the world. The calmness and poise which has characterized the President for more than two years are characteristic of his last utterance. He has not allowed himself to be swept off his feet by the excitement of the hour. In solemn and cogent argument he arraigned the militaristic government of the German people and set forth our motives in entering the great world war. The last paragraph of the address admirably sums up the whole utterance and is as follows:

It is a distressing and oppressive duty, gotten of the Congress which I performed in thus addressing you. There may be many months of fiery trial and sacrifice ahead of us. It is a fearful thing to lead this great, peaceful country into war, into the most terrible and disastrous of all wars, civilization itself seeming to be in the balance, but the right is more precious than peace and we shall fight for the things which we have always carried nearest our hearts—for democracy, for the right of those who submit to authority to have a voice in their own Governments, for the rights and liberties of small nations, for a universal domination of right by such a concert of free people as shall bring peace and safety to all nations and make the world itself at last free. To such a task we can dedicate our lives and our fortunes, everything that we are and everything that we have with the pride of those who know that the day has come when America has been privileged to spend her blood and her might for the principles that gave her birth and happiness and the peace which she has treasured. God helping her, she can do no other.

We need not recite again in these columns the repeated indignities, the cruel inhumanity, which the German Imperial Government has inflicted upon us. We need not say again that we have made every concession in the interest of peace save the surrender of the sacred rights of humanity. We do wish to say, however, that only one course is now open to loyal American citizens. We must follow the leadership of our great and good President and take our place by the side of our allies who are fighting the battles of democracy and world peace. Absolutism and militaristic programs must go. The fundamental rights of humanity must be maintained at all hazards. Life, liberty and the pursuit of happiness must be guaranteed to every race and nationality.

A solemn duty rests upon the Christian Church in this momentous hour. Our people will now be brought face to face with the great realities of life; multitudes will be brought into the very presence of death; the whole Nation will become thoughtful. The holy ministries of the Church will be welcomed as never before; people will be responsive to calls for better living; we shall all be chastened and humbled and to such hearts it will be easy to introduce our Lord. The hour calls for a deepened consecration upon the part of the Christian ministry and for holier living upon the part of God's people. And if this shall come to pass, we will emerge from our baptism of blood a more righteous and God-fearing Nation.

IN OKLAHOMA.

We have been under promise for weeks to visit Vinita, Madill and Holdenville, in Oklahoma. Last Sunday we filled the first of these engagements, preaching morning and evening for Dr. N. L. Linebaugh and his people at Vinita.

Vinita is a beautiful little city of six thousand people. Dr. Linebaugh is pressing for a new \$50,000 church. Already five thousand dollars has been subscribed by his Sunday School, Epworth League and Woman's Society. A building committee has been appointed and plans are being discussed. We found evidence of the congregation's interest in the enterprise and we confidently predict that a new house will be built.

Sunday morning, despite a piercing wind and the excitement due to the burning of a \$400,000 benzine tank, a splendid audience assembled at the church. A more cordial reception by pastor and people has nowhere been given this editor. Sunday evening brought another fine audience. The services were solemn and inspiring. Oklahomans are the best of hearers. We are always

happy to be among them. Dr. Linebaugh has a growing hold upon the hearts of his people. Having been a presiding elder, he knows the problems of the pastor and presses at strategic points the enterprises of the Church. Members of the pastor's family are recovering from measles and we were the guest of Mr. and Mrs. Ewing Halsell. So cordial were these kind friends that we felt as if we would like to bring them to Dallas to live. But they are needed in Oklahoma and especially at Vinita, Mr. Halsell being the chairman of the building committee for the new church. Our Church at Vinita has some five hundred members and if Brother Linebaugh does not close his quadrennium with a thousand members and a commodious new church edifice, we shall be disappointed.

THE EDUCATIONAL COMMISSION IN SESSION.

As we go to press the members of the Educational Commission and their invited guests are gathering in Dallas. It is too early to estimate the number of the attending visitors. A full report of the meeting will appear in our next issue. The Advocate has done everything in its power to give publicity to the meeting and to set forth the high mission upon which it comes together. And once more we extend to the Commission and its guests our heartiest welcome.

THE STATE SUNDAY SCHOOL CONVENTION.

One of the greatest meetings in the history of our Sunday School work in Texas was held in Dallas last week. It was great in attendance, some five hundred delegates from some ninety counties being present. It was great in its program, leading workers from the North and South addressing the meeting. It was great because of the presence of E. O. Excell, the greatest leader of song which this country has produced. It was great because of its fellowship and the serious purpose which brought the hosts together. Dr. George W. Truett and his great Church were ideal hosts. The General Secretary, William Nehemiah Wiggins, was never more alert.

We wonder if even yet we quite appreciate our superb opportunity in the Sunday School. We wish each of our pastors could read Bishop Hendrix on "The Pastor's Opportunity in the Sunday School," in the Florida Christian Advocate, March 29. The twenty-six millions of young hearts which assemble weekly in our Sunday Schools are the pastor's mightiest force and his richest field. And this the great Sunday School Convention of last week helped us to realize.

IF THEY GO OUT.

The brilliant editor of the Central (Kansas City) Advocate thinks that the colored membership of the Methodist Episcopal Church are certain to pass out the door which Dr. Edward Blake has opened and that such an exodus will be a very heavy price to pay for the unification of the two Episcopal Methodisms. He believes that unification will be charged with having made all races of color, in time, inaccessible to our reorganized Methodism. Such is the meaning of his editorial under the caption "If They Go Out," in his issue of March 14.

We have the pleasure of a personal acquaintance with Dr. Spencer and we regard him as one of the choicest spirits of American Methodism. That he writes sincerely and from his heart we do not for a moment doubt. But that he is mistaken in laying so heavy a burden upon unification we are equally sure.

For, with or without unification, the Negroes of the Methodist Episcopal Church are certain to go out. The reading of Daniel W. Shaw's little book (himself a brilliant Negro and a minister in the Methodist Episcopal Church) will convince any one of the truth of our statement. It would be easy to quote at random passages from his book, "Should the Negroes of the Methodist Episcopal Church Be Set Apart in a Church By Themselves?" which clearly show that the Negroes are far from satisfied with the color line as it is now drawn in the Methodist Episcopal Church.

And, likewise, with or without unification, the Chinese, Japanese, Indians and others are sure to organize their own national Churches. The tides are all in that direction. Racial aspirations will demand Churches in which full self-government is enjoyed. Both the State and the Church must recognize this principle of cleavage. This scheme of organization, however, is consistent with the most genuine fraternity and catholic love. It is consistent with the most sympathetic co-operation between the various households of Methodism. And if this were not true, we should favor the instant giving up of all thought of unification.

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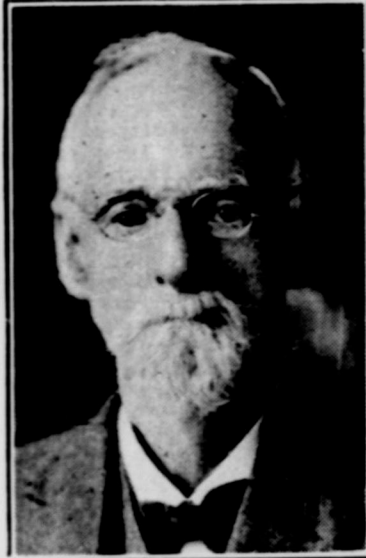
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We are compelled to ask the indulgence of our contributors. The columns of the Advocate have been particularly crowded the past two months and many valuable articles are now on file ready for the printer. Only lack of space prevents their early appearance. The draft on the obituary department also has been particularly heavy. We are about two weeks behind in this department. None have been rejected and they will appear in due season. Let the contributors of these articles as well as all others be patient with us and we will serve them all.

BROTHER CLARK TRANSLATED.



REV. W. F. CLARK.

Just at the close of the day, on last Friday, March 30, one more pioneer preacher in the North Texas Conference put out to sea and reached the other shore. It was a fitting time—for after months of suffering he went sweetly to sleep just as the sun was going down. But he awoke with the morning light. The tired old hero will spend Easter Sunday with his resurrected Lord. He passed away at his home, 2911 Shelby Street, Oak Lawn, Dallas.

Rev. William Fletcher Clark was born of Thomas B. and Jane A. Clark, in Anderson District, South Carolina, March 21, 1832. His earthly pilgrimage had, therefore, lasted a few days beyond eighty-five years. But these days were filled with a spirit of optimism and helpfulness rarely found.

When an infant his parents moved from South Carolina to Alabama, where they resided until 1845, when they moved to Mississippi. In 1847 Brother Clark went to Georgia to live with an older brother. Here he married Miss Lula Sharp in 1855, and five years later they moved to Louisiana.

Early in the Civil War he joined the Confederate Army and served as Captain of Company C, Twenty-eighth Louisiana Regiment, for three years. His health broke down and he was released to go home. At the close of the war, in 1866, he moved to Arkansas.

He was converted under the ministry of Dr. Andrew Hunter, at Black Springs, Arkansas, in 1873, and at once joined the M. E. Church, South. That same year he was licensed to preach by Dr. Hunter. In the fall of that same year, 1873, he was admitted on trial in the Little Rock Conference, Bishop Wightman presiding. Ordained deacon at Mineral Well, Arkansas, by Bishop Wightman, in 1875; elder at Dallas, Texas, by Bishop Pierce, in 1878. He transferred to the North Texas Conference in the fall of 1877. He remained a faithful member of this body until the day of his death—a period of nearly forty years.

During his ministry in Texas he served the following charges: Bells, Savoy, Sherman, Denison, Pilot Point, Blossom, Wolfe City, Plano, Garland and Alvord. In Dallas he served Floyd Street, Trinity Church, Haskell Avenue and Clark's Chapel. Among all the pioneers of North Texas Methodism, no man was more intimately connected with Dallas Methodism. He organized Trinity Church, now First Church; Haskell Avenue, now consolidated with Grace Church, and Clark's Chapel, now Forest Avenue Church.

He was a great revivalist. In the old-time camp meeting and stated revival Brother Clark was in his glory.

Did you ever hear him sing? With a voice like the notes of a flute, surcharged with a passion for souls, he talked and sang to many a soul until he found the Christ. And they met him at the end of the journey. But the time came when he could no longer bear the strain and he entered upon the retired list of the North Texas Conference in the fall of 1904.

His body was carried to his home Church, Oak Lawn, Sunday afternoon, April 1, followed by a large concourse of relatives and friends. The service was conducted by Revs. O. S. Thomas, J. A. Old, C. M. Simpson and J. E. Vinson. The pall bearers were our city pastors. We shall not soon forget the prayer of Brother Vinson, an intimate associate for more than thirty-five years. He was laid to rest in Oakland Cemetery beneath the flowers to await the resurrection morning. He sleeps by the side of "Aunt Lou," who died in 1903.

In 1905 he married Miss Mattie Sparger, of Bonham, who survives him. Through these years no woman has been more tender and true. They were years of care and watchful waiting. Surely for her a crown is reserved—for she was faithful to the end. Some sweet day, when discharged and freed from toil and care, we shall all meet in the land where sorrow never comes. The Advocate extends its hand of love and sympathy in the loss of him who has joined the Church above.

PERSONALS

Rev. Franklin Moore, of Italy, is taking a short rest and is visiting relatives in Arkansas.

Rev. N. T. Peak has built a parsonage at Sparks, Oklahoma, and that will now be his address.

Dr. Paul Linn, president of Central College, Fayette, Mo., is doing a prodigious work for his college.

Rev. H. P. Clarke, of Tigert Memorial, Tulsa, Oklahoma, reports his missionary collections paid.

Hon. Cullen Thomas has been elected president of the Dallas League of Church Men. We wish the League great success.

Rev. T. C. Sharp, of Malakoff, called to hand in some subscribers. Brother Sharp looks after the Advocate all the year round.

Rev. H. K. Morehead and wife of Silsbee, made us a pleasant call. They are delighted with their charge and expecting a great year.

The Blooming Grove Rustler speaks in high terms of the preaching of Rev. C. N. Morton at Blooming Grove. We are not surprised at this.

Rev. L. B. Saxon, of Grace Church, Palestine, called. He is optimistic, full of enthusiasm concerning his Church and the year's results.

Rev. W. H. Matthews, presiding elder Corsicana District, is looking remarkably well after a serious operation and we were glad to see him.

Rev. John M. Barcus, presiding elder Hillsboro District, called at the Advocate office this week. He is a wise workman and his district is progressing.

Bishop W. R. Lambuth will dedicate our new \$16,000 church at Gallup, New Mexico, next Sunday morning. Rev. G. C. Emmons is the happy pastor.

Bro. C. G. Spindler, evangelistic singer in the Coale meeting at Oak Lawn, Dallas, called to see us. We wish him great success in his Dallas meeting.

Rev. J. H. Walker, of Pecos, was among our callers this week. He says this is his first visit to Dallas. He attended the meeting of the Educational Commission.

Rev. S. J. Rucker, presiding elder Gatesville District, remembered us upon his visit to Dallas this week. He reports splendid progress in the work of his district.

Bro. W. H. Matthews, Jr., is singing in a meeting conducted by Rev. W. M. McIntosh at Emory, Miss. He will sing in other meetings to be conducted by Bro. McIntosh.

Rev. J. B. Adair, of Campbell, called this week. He is happy over the raising of the \$1480 debt on the parsonage and also over a good meeting just held in his charge.

Rev. E. F. Brown, of Chico, says things are moving fine at Chico. Fifteen additions to the Church since conference. Revival services will begin fourth Sunday in June.

Rev. J. J. Canafax, one of the old-time preachers of the Central Texas Conference, whom everybody loves, has recently undergone an operation in a sanitarium in Temple, Texas. A letter from his son, Mr. L. J. Canafax gives an encouraging report of the case. We trust his many friends will write him. It will do him good. Address him care of sanitarium.

Rev. J. T. McClure, of Roswell, is attending the Educational Commission meeting in Dallas and did not forget us while in the city. He reports progress in his work at Roswell.

Rev. W. F. Bryan, of Marlin, with that "smile that never wears off," called to see us this week. He is filling Marlin Station in the Texas Conference and he is filling it well.

Brother M. J. Brotherton, a good layman from near Farmersville, called on the Advocate. It was his first visit. We were glad to see him and appreciate his kind words.

Rev. D. L. Coale, evangelist, is conducting a two weeks' meeting at Oak Lawn, Dallas. He has recently conducted a meeting at St. Joseph, Mo., in which there were 300 conversions.

Rev. W. H. Keener, of Midway, Georgetown District, called on the Advocate. He makes a good report from his charge. He is at work for the Advocate and sending new subscribers.

Rev. G. S. Wyatt, of Hereford, stands strongly for the time-limit in the pastorate. We should be turned out of the Church if we should use his own language in expressing his convictions.

Hon. Earle B. Mayfield, of Austin, has announced his candidacy for Governor of Texas. He is a member of our First Church at Austin and we enjoyed being his pastor for a number of years.

Rev. T. R. Morehead, of Franklin, was in Dallas and called on the Advocate force. His Sunday School has doubled in membership and good congregations cheer the pastor at preaching service.

Rev. B. L. Nance and wife, of Clarendon, called the past week. Brother Nance is Sunday School Field Agent for the Northwest Texas Conference and, of course, attended the convention in Dallas.

Rev. H. H. McCain, of Henderson, called to see us. He is a new man among us and we are glad to have him. Judging by his Advocate reports, the work of the Church prospers in his hands.

Rev. J. C. Huddleston, of Douglassville, called to see us this week. We are still smiling over that very fine Advocate report Brother Huddleston turned in last fall. It is a habit of his to look after the Advocate.

Bro. George G. Hamilton, formerly of the Northwest Texas Conference, has reunited with the Church and is again preaching a saving gospel. We are happy to have this note from Bro. Chas. W. Hughes, of Mineola.

Hon. Sam Sparks, of Austin, has renounced his former position as an anti-prohibitionist and henceforth will work where his fine qualities rightly place him. We welcome him into the ranks of the prohibitionists.

Rev. K. S. Van Zandt, of Gordon, writes us: "My daughter, Lena Van Zandt, was operated on for appendicitis March 29 at Weatherford. She is doing well at this writing." May her recovery be speedy and complete.

Mrs. Ethalmore V. Cox, wife of our pastor at Elm Street, Waco, and Mrs. Harry Lovelace, of San Angelo, daughter of our lamented L. M. Fowler, called to see us last week. We greatly appreciated the visit of these elect ladies.

Dr. James W. Lee, of St. Louis, writes of his recent visit to Dallas: "I was charmed with your city. It is a very attractive town, inhabited by wonderfully energetic and interesting people." And Dallas was charmed with Dr. Lee.

Dr. T. N. Ivey, editor of the Christian Advocate, was a pleasant caller at our office this week. He will give a report of the meeting of the Educational Commission in his next issue. Dr. Ivey is giving the Church a truly great paper.

Rev. Alonzo Monk, Jr., is assisting Rev. M. K. Little in a fine meeting at Coleman. The Democrat-Voice published for the meeting a four-page paper called The Revival Call. Bro. Little understands the value of newspaper publicity.

Rev. A. E. Watford, of Joshua, made one of his rare visits the past week. Brother Watford has been in the conference seven years, was admitted in the Cleburne District and has served appointments in that district ever since.

Miss Hattie Rankin, pastor's assistant at Travis Park, writes us of the great awakening at Travis Park under the pastorate of Rev. C. W. Webdell. Two hundred and thirty at

FOUR-FOLD BENEFIT

From Two Grand Medicines in Spring.

You know that physicians often give two prescriptions, perhaps more, or medicines to be taken together, or alternately or at different times.

One reason may be that the medicines are "incompatible"—do not agree when closely mixed in taking—or that desired results cannot be secured by one medicine alone.

The most successful combination spring medicine treatment that we know of—because perfectly "compatible" and productive of the best results—is in Hood's Sarsaparilla and Peptiron Pills. The former thoroughly searches out and expels impurities from the blood, while Peptiron Pills give the powerful tonic—they literally "put iron into your blood."

Hood's Sarsaparilla should be taken before meals and Peptiron Pills after meals—patients taking them so report the benefit is four-fold—prompt, positive, permanent. Both these medicines are economical and pleasant to take.

prayer meeting last Wednesday evening! Conversions every Sunday! Travis Park offers a wonderful field for work and Bro. Webdell and his noble assistant are filling the bill.

Hon. John G. Willacy, San Antonio, is giving to the press a new book entitled, "Hidden Power." Senator Willacy has an incisive intellect and has written in the interest of moral and public reform. We await eagerly this production from his hands.

Rev. J. M. Cantrell, presiding elder Vinita District, called to see us last week. He reports conversions at his Quarterly Conferences. He will hold his District Conference at Wagner, April 27-May 1. We enjoyed preaching to Bro. Cantrell at Vinita last Sunday evening.

Rev. W. L. Anderson, presiding elder Clinton District, has changed the date of his District Conference from May 10 to May 3. The conference will be held at Elk City. The editor appreciates an invitation to be present and wishes it were possible to attend.

Dr. James Cannon, Jr., sends us the following appreciated invitation: "The faculty and students of the Blackstone College for Girls request the pleasure of your company at the twenty-third annual concert Friday evening, March 13, 1917, at 8:30 o'clock, College Auditorium."

The commencement sermon for San Antonio Female College will be preached in Laurel Heights Methodist Church, San Antonio, 11 a. m., Sunday, May 6, 1917, by Rev. Felix R. Hill, Jr. The music for the occasion will be given by the young ladies of the college.

Mrs. Abbie Allen returned to her home in Frisco last Tuesday. She has been in a Sherman hospital since last October on account of a broken limb. We are rejoiced to state that her condition is much improved and she will soon be walking again. Sister Allen is a most valuable member of our Church, both locally and abroad.

Rev. R. L. Ownbey, presiding elder of Chickasha District, was a delightful visitor at the Advocate office this week. A communication from his pen will be found in this issue touching the great Methodist Chautauqua at Duncan, Okla., which has just closed. Bro. Ownbey is one of the live elders of the West Oklahoma Conference.

Rev. O. T. Cooper, of Waples Memorial, Denison, called to see us last week. He reports 100 at his prayer meeting last Wednesday evening; fifty additions since conference and foreign, and domestic mission assessments paid. Bro. Cooper was en route to see his father, who was stricken with paralysis some four months ago.

Rev. O. B. Turner, of Thornton, accompanied by Elder A. P. Ellis, of the Progressive Christian Church, called on the Advocate. These brethren are working harmoniously and zealously for the religious uplift of their community. So close was the fellowship between them that we saw no reason why they should not be in one Church—the Methodist, of course.

Rev. A. C. Biggs, of the Texas Conference, underwent a serious operation at Cuero far ulcer in stomach. Brother R. K. Traylor sends the assuring message that the operation was successful and his physicians are hopeful. Just before the operation Brother Biggs sent this message: "Please say to my brethren and friends I shall have to spend lonely, weary days here and a note from any

SUNDAY SCHOOL DEPT.

REV. E. HIGHTOWER.....Editor
Georgetown, Texas.

NEWS AND NOTES.

Do you know Dr. Sam Steel? Did you ever hear his wonderful lecture on the "Bible?" We heard it at the Louisiana Federation, and it was truly inspiring. Dr. Steel has positively promised to come over from Shreveport and deliver that lecture at 11 a. m., April 19, at the North Texas Conference Federation at Denison. That one hour will be worth a trip to Denison.

And do you know Bob Shuler? What troubles Shuler's critics is not that he tells what he knows, but that he knows what he tells, and there is no way to down a man who stays with the facts and the truth. On the morning of April 20 Shuler will speak to the Federation at Denison on the "Wesley Bible Class and Civic Righteousness." Schuler invariably hits the mark and is never dull. When he gets in action the "Church sleepers" have a hard time. Go to Denison prepared to stay until noon of April 20.

And have you heard Mrs. S. H. C. Burgin, "the greatest Sunday School woman on the American platform?" Mrs. Burgin's other duties do not admit of much platform work, but she will help out her own conference constituency with two addresses at Denison. Those who have heard her once will need no urging to go to the North Texas Conference Federation.

Will Dr. Bulla be there? Of course. What would a Bible Class meeting be like without Bulla? Measured by the extent and results of his work, Bulla is the greatest Bible Class leader in America. He will be at the North Texas Federation. What about you?

Rev. Walter G. Harbin, according to press dispatches of March 28, has been removed from the Sunday School field in the Texas Conference and appointed to take the place of Rev. H. C. Willis at Cameron. Brother Willis goes to the Marshall District in place of the now translated F. M. Boyles. Thus the Sunday School field loses one of its most intelligent and efficient workers and the pastorate regains a man whose ability in that field is tried and proven. At this time we are not informed as to the purpose of the Texas Conference Sunday School Board relative to a successor to Bro. Harbin.



METHODISM IN THE LEAD.

At the State Bible Class Convention in Dallas last week the State Superintendent of Organized Class Work reported two thousand registered classes in Texas. This includes all Wesley Bible Classes, for every one of these is registered by the International Sunday School Association. But the report from our headquarters in Nashville showed that we then had in Texas fourteen hundred and twenty-six Wesley Bible Classes. Thus it will be seen that nearly three-fourths of all the Bible Classes in Texas that are counted and depended on by the International Sunday School Association are in the M. E. Church, South. The latent powers in these classes cannot be measured. If Methodism is the best type of Christianity that prevails in this age and country, then the best place for these Wesley Bible Classes to work is the fields of religious activities of their own Church; and the best way for them to aid in building the kingdom of God is to build up Methodism. Hence Wesley Bible Class Federations.



BELLEVUE.

In response to a telegram from the pastor, Rev. R. B. Curry, the Secretary went to Bellevue, Wichita Falls District, on March 28. The occasion was a sectional Sunday School and Epworth League Institute for the aforesaid district, of which Rev. J. Sam Barcus is Episcopos. Brother Nollner, representing the League, got on the train as the Secretary got off, and we heard good reports of his work. The attendance from abroad was a disappointment to the Committee on Entertainment, which means that there were more homes than guests, and more victuals than consumers. The high cost of living seems not to have affected the food supply of this prosperous community. The local attendance on the sessions of the Sunday School Institute was indicative of an unusual interest in the work. The Secretary was given full right-of-way, and the people listened with appreciative courtesy to all he had to say in three sessions of the institute. Brother Curry and his good

wife and two small sons are deservedly popular with the folks at Bellevue. With them the high cost of living is offset by the numerous dinings and suppers to which they are invited by the generous and hospitable people. The Secretary hopes to see Bellevue again. This is indited on the train between Bellevue and Iowa Park, where the other sectional institute is in session and where Nollner now is.



WHO SHOULD ATTEND A WESLEY BIBLE CLASS FEDERATION.

1. The presiding elder. "It shall be the duty of the presiding elder to promote the cause of the Sunday Schools." To do this really he must keep abreast of the Sunday School movements of the Church. One of these is the Wesley Bible Class Federation, authorized by the General Conference and fostered by the General Sunday School Board.

2. The pastor. "It shall be the duty of the preacher in charge to advise with the superintendent and teachers concerning the work of the school." Certainly the pastor should know the spirit and plans of the Wesley Bible Class organization. It is a colossal movement that demands wise leadership, and usually if that leadership is present it must be furnished by the pastor. In most charges the Bible Class furnishes the pastor's best opportunity for developing the latent resources in his Church and making of them an active force in building the kingdom of God.

3. The superintendent. The Wesley Bible Class is an integral part of the Sunday School. Often it is like an overgrown boy, conscious that it has a place in the household, but not quite clear as to the metes and bounds of its rights, privileges and duties. Unless the superintendent understands the Wesley Bible Class and knows how to deal with it, what was meant to be a help to him may prove a source of trouble. Certainly the Superintendent should be well informed as to the spirit and purpose of the W. B. C. movement.

4. Wesley Bible Class teachers. Theirs is a fine and glorious task. No teacher is so competent that he has not something to learn from other teachers. The teacher is the religious leader of his class, and to fulfill his mission needs to be well informed concerning all phases of W. B. C. work.

5. Bible Class officers. Many of these sustain merely nominal relations to their tasks, because they do not really know what they are expected to do. The Federation will tell them.

6. All members of Bible Classes and others who are interested in helping their fellowmen. It is good for a class to attend such meetings in a body. To raise the temperature of a single member raises by so much the temperature of the whole class. With the favorable meeting point of our Texas Federations this year many classes should attend en masse, at least for one day.

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.)

DATES AND PLACES FOR THE SUMMER EPWORTH LEAGUE CONFERENCES.

- May 30-June 3—West Texas Conference, Gonzales.
- June 4-7—Texas, Beaumont.
- June 7-10—North Texas, Wichita Falls.
- June 11-14—Central Texas, —
- June 14-17—Northwest Texas, Clarendon.
- July 19-29—Epworth-by-the-Sea Encampment, Port O'Connor.



THE IMPORTANCE OF THE FIRST DEPARTMENT.

Miss Lucinda Nutting.

In the constitution of the Epworth League we find the work of the First Department or the Department of Spiritual Work is "to have charge of all the devotional services of the League, such as prayer and praise meetings, outdoor meetings, cottage prayer-meetings and Bible reading meetings. It shall seek to promote personal evangelism, using such books as may be recommended from time to time by the Board."

In considering the importance of the First Department, we shall first treat that portion which relates to personal evangelism. It makes no difference how much a League may accomplish from a literary or social standpoint, if it fails to open up avenues of the

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Through the strenuous work of breaking, plowing, seeding and threshing, your tractor will operate in flying dust and dirt, perhaps sand, too. That's why you need special protection for the wearing parts. That's why you should lessen the chances of costly breakdowns by using

Texaco Crater Compound The Great Tractor Gear Lubricant

CRATER COMPOUND coats gears, chains and sprockets with a film of durable lubricant which sticks and lubricates, though the tractor be working under intense heat and in a cloud of dust. That is why owners of all makes of tractors throughout the Southwest are using CRATER COMPOUND. They get more work from their tractors, realize more on their tractor investment, saving replacements of gears and other expensive parts.

CRATER COMPOUND protects and lubricates all equipment working under heavy pressure or exposed to the weather.

Get CRATER COMPOUND and other Texaco Lubricants from the Texaco dealer in your town, or write our nearest office.



Texaco Lubricants for all Purposes

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AGENTS EVERYWHERE



54

soul to Jesus Christ it has failed. The state of the devotional meeting measures the degree to which a chapter fulfills the very purpose of its existence. The First Department should represent the best service of each member to God. It is the principal opportunity by which we give spiritual help to immortal souls. It represents to the unsaved the effect of the Divine presence in our own lives.

Then the prayer and praise meetings help so much to build us up in the Christian life. It is indeed a real pleasure to a disciple of our Lord to meet other Christians in a devotional service where he may sing those grand old hymns of Zion, read a passage of Scripture, talk to the Father of us all in prayer and then to have the opportunity to give a bit of testimony of the love of God. 'Tis true this may sound like old times and camp meetings, but in a prayer or praise meeting we get closer to God than in any other kind of public service. In reality the devotional service of the Epworth League is the keystone of all League gatherings. It is not merely a thermometer to test its spiritual state; it is a furnace to generate warmth, a boiler to develop power, an engine to translate power into action. It is the supreme opportunity of the chapter for realizing immeasurable possibilities or frittering away most priceless opportunities.

In conducting outdoor and cottage prayer meetings the First Department has the opportunity of influencing many lives which it would be impossible to reach in the Sunday evening devotional services. These are the most far-reaching, as far as the unsaved are concerned, of all the meetings conducted by the First Department.

There are many people who do not have an opportunity to read the Bible as most of us do. It is the high privilege of the First Department to have charge of Bible reading services in which portions of the Bible are read to less fortunate persons.

When we think of the importance of any one thing, we think, how could we get along if we were bereft of it. In the case of the importance of the First Department to the Epworth League I would say that no chapter can remain alive without a successful Devotional Department; it cannot permanently attract or hold the young people; its members cannot maintain their spiritual strength, much less attain the New Testament standard.

What would electric lights, cars or fans mean to us if it were not for a

live dynamo? Absolutely nothing. Just so a chapter would mean nothing were it not for a successful Devotional Department.

Gainesville, Texas.



PUTTING NEW MEMBERS TO WORK.

The First Presbyterian Christian Endeavorers of Decatur print on the back of their pledge cards a list of the various activities of the society. These range all the way from addressing envelopes and making telephone calls to playing musical instruments or doing social service work. When a new member joins he is asked to check on the back of his card the particular activities in which he is interested or the ways in which he is willing to help. This information assists the officers of the society in assigning him to a committee where he will find congenial employment.—Ex.



WHY IS AFRICA PAGAN?

The fields are indeed "white unto the harvest." I believe that the only reason that Africa is not Christian is because the people have not had the chance to know of Christianity. And I would rather take the chance of the native who has in vain asked for teachers than that of the self-righteous Church member at home whose interest in missions amounts to less than one cent a week.—J. A. Stockwell.



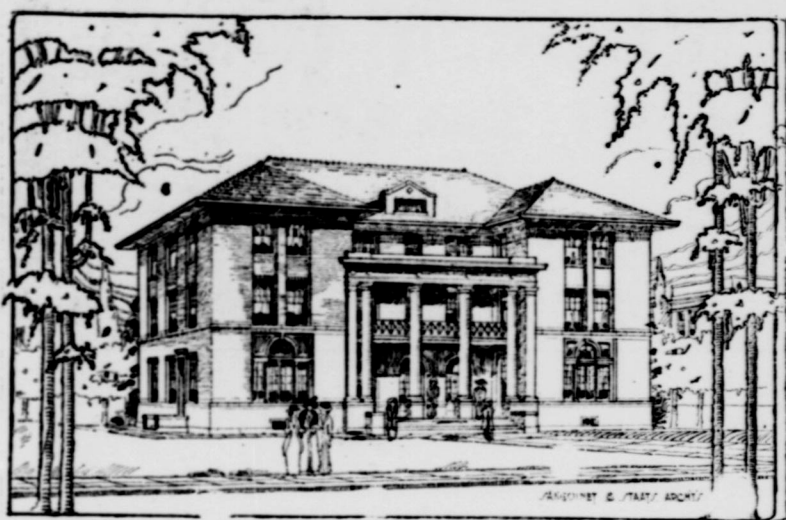
GROWTH IN GRACE.

Rev. John F. Caperton, of Preston, Cuba, spent a few weeks in the United States during the summer, after having been five years on the field. He writes that during his absence the young men of the Epworth League kept the work going with entire satisfaction. This is the more notable in view of the fact that a year and a half ago only one of the young men was a member of the Church and that most of them received their first copy of the Bible from Brother Caperton's hands.

STRENGTH AND ENDURANCE

Are factors of the greatest success. No person can do full justice to himself without them. In no season of the year are they more easily exhausted than in the spring. We need not discuss the reason for this here. It's enough to say there is one, and that Hood's Sarsaparilla gives strength and endurance, as thousands annually testify.

New Dormitory for Texas Woman's College



DAN WAGGONER HALL.

This is a pen sketch of the building. The plans are complete. Work will begin early in April, and the building will be finished and furnished ready for occupancy September 15—the opening of the next term.

It will be built of dark red brick—thoroughly modern and up-to-date in every respect—having steam heat, electric light, hot and cold water running in every room. The rooms will be en suite with private bath. The building will accommodate about seventy-five young ladies.

ABOUT MORDECAI YELL.

H. G. H.

Yes, A. L. Scarborough is doing the right thing in looking after the grave of Mordecai Yell, a few miles north of Lockhart. Horace Bishop was mistaken in saying he died in Hays County. He died and is buried in Caldwell County. But for many years he lived with a married daughter at Wimberly, Hays County. There I first met and knew him. He attended all my Quarterly Conferences in that upper section of Hays County. He was an extremely modest old man and remarkably dignified. In public speech it sometimes took him some time to reach his main point, but when he did reach it there was something in it. Lovick Pierce used to preach in that way, but loftier in language and thought than Mordecai Yell. Horace Bishop describes this old son of Abraham when he says he was a frontiersman—yes, of the old Francis Asbury school. He knew all about old-style Methodism, and all that John Wesley said and did suited him exactly. When I was walking along the road with him I felt like I was walking in company with events eighty or ninety years old. But the great modern progress of the Church thrilled his heart and lit up his rugged Jewish features. The common run of ignorant men of the day paid but little heed to his presence. The other day Mrs. J. H. Bishop, of Victoria, Texas, widow of the late Prof. J. H. Bishop, of San Marcos, wrote me for a sketch of a number of the old pioneers. I sent some account of many of them—among them Mordecai Yell. In reply he said Mordecai Yell married her oldest sister to Mr. Randle in San Marcos, the first marriage ceremony that ever occurred in that town. Mrs. Bishop is the daughter of the noted Uncle Billy Pitts, one of the solid old Methodists of San Marcos in days long gone by. The Pitts family came from Georgia in early Texas days. Mrs. Bishop says that Dr. Jesse Boring (who was received into the Georgia Conference about 1836) preached probably his first sermon in her father's barn. Of course, she was not born then. I venture Dr. Boring's grave is unmarked in the great city of Atlanta, Georgia. The other day I wrote for a local paper an article calling attention to the marking of San Jacinto veteran's graves and the graves of old Confederate soldiers. Mordecai Yell was one of the advance guards of Christianity and civilization. Now a pine board and a lead pencil! Never! Go ahead, Scarborough, and put up a white marble slab, typical of his solid piety and the whiteness and purity of his immortal character.

God uses change, tumult, conflict, attrition and other agencies as means of discipline and of education. It is good for us to be thrown about in the world, to have our plans upset and our influences limited and to be often stung by disappointment. Apart from these ministries we might come to suppose we had prescriptive rights and vested interests, and that God was on our side because of some peculiar favoritism.—Joseph Parker.

OUR RESPONSIBILITY TO THE INDIAN.

It is really remarkable how little people know of each other, especially how little we know of our Indian brethren after all these years of labor with them. It is of common knowledge that all of America was owned by the Indians and that we live today in a country the greater portion of which we did not even pretend to buy. We simply took it by the strong hand as the Germans today are trying to take possession of other lands. We wanted "a larger place in the sun." However, from the time of Elliott until now there were men who loved God and who loved their Indian brethren. These men have redeemed our race from the curse of a just and compassionate God.

Our Church early began work among the Indians and some of our greatest and best men gave their lives to this work and when the Indians were moved west and settled in what is now the State of Oklahoma, faithful missionaries came with them, of the Methodist, Baptist and Presbyterian Churches. These three Churches have an enviable record for their work among the five civilized tribes in the Indian Territory and the other Churches that came in later have built on the foundations that they laid. In 1886, the year I was received on trial, the minutes show 5485 Indian members, 2932 white members and 32 colored members. Today in the East Oklahoma Conference alone there are 30,444 members of our Church and less than three thousand of them are Indians. How shall we treat our Indian brethren? Like the Christian gentlemen that they are, the Indian is by nature very affectionate and trusting, but sensitive to a degree most people would never suspect, as he nearly always suffers in silence and only complains to those he loves and trusts.

Hundreds of the finest Christian men and women in Oklahoma are Indians, either full bloods or what are termed half-breeds, meaning any one with Indian blood in their veins. Our Indian brethren have not only produced Christians of the finest type, some of whom are with us to this day, but intellectually they have produced some great men, men of great natural and acquired ability. Such men as Senator Owen, of Oklahoma; Senator Curtis, of Kansas, and Carter and Hastings, Representatives from Oklahoma, are living examples of a great people. They are not alone; we have today in some, yes in all of the Churches, that have labored long among the Indians, ministers who are the peers of their white brethren. Close acquaintance with them would be a revelation to many people. One thing we should never do, attempt to patronize them. They are our brothers and desire our love and in return should we thus treat them. They are the most affectionate, loyal people to God, the Church and those who love them that I ever saw. Our duty and responsibility to the Indian are fully met in treating him like a man and brother, not like an inferior. Any one who treats him otherwise is unfit to associate with Indians or gentlemen of any race.

A. C. PICKENS, Presiding Elder Choctaw District, Durant, Okla.

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.

WEST TEXAS CONFERENCE.

The Woman's Missionary Society of the West Texas Conference will hold its annual session at Gonzales, May 8-11. Elect your delegates and send names to Mrs. R. C. Botts, Gonzales. Let there be a full representation and a great meeting.

MRS. J. T. CURRY, Pres. MRS. T. A. BROWN, Corresponding Secretary.

NAVASOTA AUXILIARY.

The Auxiliary of the Woman's Missionary Society in Navasota had in 1916 thirty-seven members, lost several, but the recent membership campaign brought in others, giving us now thirty-eight, with eight subscribers to "Voice."

The business meeting is held on the first Monday.

On the second Monday is held the Circle meeting. This is for the purpose of considering means for raising money for local purposes. Most of this money is expended on church and parsonage. The Circle is composed not only of the ladies of the Auxiliary, but of the entire Church.

After business is concluded there is a pleasant time socially and refreshments are served.

On the third Monday is the devotional or literary meeting. A different leader is appointed for each meeting.

The fourth Monday is the day for the study class.

For 1916 our Auxiliary raised on pledges \$111.00, overpaying amount promised \$11.00; for dues, conference fund and worn-out missionaries, \$120.30; Week of Prayer offering, \$9.30; total, \$214.65. Amount raised for local work, \$343; total raised by Auxiliary for all purposes, \$557.65.

Visits paid to sick and strangers, 261; garments distributed to needy, 186.

We are thankful for what we have accomplished and hope to do better work the present year.

The fifth Tuesday is set apart for a meeting of the federated societies of the different Churches. An interesting program is rendered, after which there is pleasant social intercourse and refreshments are served. These meetings have proved enjoyable and profitable, the Churches acting as hostess by turns.

MARY W. FISHER.

WEST OKLAHOMA CONFERENCE.

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

The Dormitory.

At a recent meeting of the Joint Dormitory Committee of the East and West Oklahoma Conferences the Articles of Incorporation were passed upon and the committee will be incorporated under the name of the Southern Methodist Dormitory Company, with power to own property, borrow money and transact business.

The plans drawn by the architect for the Girls' Dormitory were approved by the committee. However, this committee is not satisfied with a Girls' Dormitory only, and spent much time in planning a State-wide campaign to raise the amount necessary for the two dormitories, one for boys and one for girls. This committee is working very hard and should have the support not only of the 4000 women of the Missionary Societies of the State, but of the Church as well. It means a pull all together.

Clinton Auxiliary.

The women of this auxiliary, with other Missionary Societies of the town, have formed a Federated Missionary Society. This does not in any way affect the work of the individual society, but is an organization in which the Christian women of the various Churches may become more closely associated and increase the missionary inspiration in each denomination of the town. Their plan is to meet quarterly with a live missionary program. Frederick did have such a move as this on, but we have never learned if the plans were completed.

The Clinton Auxiliary is doing excellent work under the leadership of Mrs. A. J. Welch as President. She recently entertained the society at a four-course luncheon. Between courses the officers of the society gave as toasts the duties of each office. There were other toasts of vital importance to the Missionary Society. Another interesting feature: Each member was requested to bring a sealed criti-

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cism on the local auxiliary. These were opened and read after lunch. This is a unique plan—one of good fellowship, inspiration and information

Lindsay Auxiliary.

Eighteen members of the Lindsay Society are enjoying a Mission Study Class. This auxiliary is also looking to the comfort of the pastor. They have a parsonage fund and are building a nice, modern parsonage.

Scrofula is a bad thing to inherit or acquire, but there is this about it: Hood's Sarsaparilla completely cures even the worst cases.

DR. W. D. JONES

DR. H. B. DECHERD

Eye, Ear, Nose and Throat 701-2 Wilson Bldg., Dallas

CHURCH SUPPLIES.

CHURCH BELLS SCHOOL Ask for Catalogue and Special Donation Plan No. 21 ESTABLISHED 1888 THE C. S. BELL CO., HILLSBORO, OHIO

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Remit Express or Postoffice Money Order.

BLAYLOCK PUBLISHING CO., Dallas, Texas.

ATTENDANCE CONTEST IN THE SUNDAY SCHOOLS.

DECISION DAY was doubtless observed in a great many of our Sunday Schools and Easter Sunday, April 8th, will doubtless witness a large ingathering. We want to request again that each one reporting next week will give the number received into the Church on Easter Sunday.

CHILDREN'S DAY, SUNDAY, APRIL 29th, should be kept constantly in mind. We are anticipating a very large attendance on that day.

Remember the two Pennants to be given one to the Sunday School with the very largest attendance, and one to the Sunday School having the largest increase in attendance over the average attendance of the first four Sundays in April. Only those Sunday Schools that report for all four Sundays will be eligible to participate in this contest.

THIS WEEK, Prospect Hill, San Antonio, reports a record attendance. Through an error of ours we reported the attendance of First Church, Hillsboro last week incorrectly. The postal card read "On Roll 446; present 565." Through an oversight of ours we gave the wrong number in attendance and are glad to set them right before our readers. Cleburne and Muskogee report big rains and low attendance this week.

An unusual number of schools report an epidemic of measles which put some of them almost out of business. Lufkin came back this week with a fine attendance.

ATTENDANCE SUNDAY, APRIL 1st, 1917.

CLASS D.	
1 TYLER, TEXAS, MARVIN	700
CLASS E.	
2 Temple, First	632
CLASS F.	
3 Austin University	586
4 Beaumont, First	544
5 Lufkin	533
6 Hillsboro, First	530
7 Wichita Falls	519
8 Fort Worth, First	507
*9 Dallas, First	503
*9 Sherman, Travis St.	503
CLASS G.	
10 Dallas, Tyler Street	494
11 San Antonio, Travis Park	485
*12 Fort Worth, Central	479
*12 Dallas, Oak Cliff	479
13 Denton, First	461
14 El Paso, Trinity	456
15 Dallas, Ervay St.	432
*16 San Angelo, First	417
*16 Waco, Austin Ave.	417
CLASS H.	
17 Waxahachie	387
18 Oklahoma City, St. Luke's	386
19 Corsicana, First	376
20 Cleburne, Main St.	373
21 Amarillo, Polk St.	367
22 San Antonio, Prospect Hill	362
23 Dallas, Oak Lawn	361
*24 Georgetown	358
*24 Fort Worth, Polytechnic	358
25 Corpus Christi	354
26 Palestine	341
27 Tulsa, Okla., Boston Ave.	331
28 Port Arthur	329
*29 Galveston, 33rd St.	323
*29 Muskogee, Okla.	323
30 Dallas, Grace	322
31 Paris, Lamar Ave.	319
32 Mineral Wells	310
CLASS I.	
33 Roswell, N. M.	289
34 Brownwood, Texas, First	288
35 Plainview	278
36 Dallas, Highland Park	259
37 Miles	257
38 Durant, Okla., First	248
39 Marshall, First	247
40 Okmulgee, Okla.	242
*41 Fort Worth, Texas, Boulevard	230
*41 Uvalde	230
*41 Waco, Morrow St.	230
42 Canyon	228
43 Memphis	222
44 Waco, Fifth St.	221
45 Fort Worth, McKinley Ave.	215
46 Altus, Okla.	212
47 Texarkana, Hardy Memorial	208
48 Silsbee	202
49 Arlington	201
CLASS J.	
*50 Duncan, Okla.	196
*50 Mexia	196
51 Taylor	191
52 Palestine, Grace	190
53 Ada, Okla.	189
54 Coleman, Texas	184
55 Bryan	178
56 Dallas, Forest Ave.	176
57 Hubbard	170
58 Carthage	164
*59 Waco, Elm St.	162
*59 Corsicana, 11th Ave.	162
60 Decatur	159
*61 Madisonville	158
*61 Merkel	158
*61 Valley Mills	158
*62 Big Spring	157
*62 Carbon	157
*63 Kirbyville	156
*64 Tablequah, Okla.	154
*64 Dallas, Munger Place	154
65 Kenedy	151
66 Bay City	149
67 Wolfe City	148
68 Farmersville	147
69 Hillsboro, Line St.	146
70 Beeville	145
71 Runge	144
72 Seguin	140
73 Dallas, Brooklyn Ave.	139
74 Wellington	138
75 Baird	132
76 Celeste	127
77 El Reno, Okla., St. John's	125
78 Dallas, St. John's	120
79 Handley	116
80 Hamlin	113
81 Tenaha	111
82 Groveton	110
83 Houston, West End	108
CLASS K.	
84 Beggs, Okla.	99
85 Elk City, Okla.	91
86 Cleburne, Brazos Ave.	90
87 Sinton	85
88 Dallas, Cole Ave.	83
89 Lindale	74
90 Shamrock	71
91 Dallas, West Dallas	54

Schools marked with asterisk are numbered the same because they tie with other schools in attendance this week. Those that tie are arranged alphabetically.

W. C. EVERETT, Sec.

THE UNDERGRADUATES OF THE FOUR CLASSES IN THE ANNUAL CONFERENCES WILL GIVE ATTENTION.

Prof. Andrew Sledd has found it impossible to get ready his Handbook to the New Testament in time for use during the conference year. Prof. Frank Seay's Handbook to the Old Testament will appear in two volumes. The first volume is now ready and may be ordered of Smith & Lamar.

For the present conference year, therefore, undergraduates of all four classes will study the historical part of the Old Testament, that is from Genesis to Esther, and will use Prof. Seay's first volume.

My attention has been called to an error of the printer in publishing the list of books in the New Course of Study. As published, the study of the Bible is separated from the study of the Handbook to the Bible. The printer should have had it thus:

"Genesis to Esther, with aid of A Handbook to the Study of the Old Testament by Frank Seay (examination to be on the Scripture text)."

The two go together. The Handbook is not to be studied apart from the Scripture itself, but to be used as an aid and guide to the contents of the Holy Bible.

All applicants for local deacon's and local elder's orders will also study the Old Testament this year, and make use of Prof. Seay's Handbook.

The above announcement is authorized by the College of Bishops.

EDWIN D. MOUZON,
For the Committee on Course of Study,
University Park, Dallas, Texas,
March 31, 1917.

REV. J. W. BOWDEN'S HOME—ONCE MORE.

Since last report the following amounts have been sent in:

A Widow, Ada, Okla.	\$ 1.00
An Unknown Friend, Houston	6.00
R. W. Seales, Hedley, Tex.	2.50
G. W. Connally, McGregor	2.50
Winfield Chapel, Gatesville Cir.	5.01
Crawford Church	40.45
M. L. Ayres, Gatesville	2.00
S. J. Rucker, Gatesville	10.00
Previously reported	121.40

Total \$190.86

Total amount needed to pay the debt, \$400. Remember the case, brethren: A man has given his life for the Church, serving twenty-nine years as a supply. In his old age he is turned out without a support, since he was only a supply. He invested his all in a little home to shelter him in his old age. He still owes \$400 on that home. Ought not the Church to pay that debt? If you think so send me your check, be it ever so small, or large. Preachers, laymen, congregations ought to help. Remit to undersigned.

S. J. RUCKER, P. E.
Gatesville, Texas.

TO THE PREACHERS OF THE WEST TEXAS CONFERENCE.

Rev. Dow B. Beene and myself have arranged to hold evangelistic meetings together during the time between the close of Coronal Institute and the ensuing Annual Conference. Any pastors who want our services should let us know at once, as our dates are being made. I hope thus to serve the Church and to secure students for Coronal Institute for the coming session.

V. A. GODBEY.

NOTE FROM JNO. G. POLLARD.

In my letter from Strawn last week I stated that I was in Fort Worth awaiting an operation for throat trouble. I am grateful to say that the specialist decided that an operation was not necessary, but that I would have to remain here for an indefinite period for rest and treatment. I am now living in a tent about three blocks north of T. W. C. campus. My location, surroundings and associations are very agreeable. Have received much kindness from friends here. Estelle, my oldest daughter, is with me to nurse me and keep house. Wife and the other children, are at Strawn, and she will do what she can to carry on the work in my absence. Our people at Strawn have been exceedingly kind to us in this time of affliction and trial. Friends wishing to write me will address me at Fort Worth, Texas, care of Dr. J. W. Head.

JNO. G. POLLARD.

"Some unthinking people would fetter truth in order to keep it within the range of their own narrow understanding."



THE ORPHAN HOME SOCIETY, Rev. J. D. Odom, Superintendent, 5520 Reiger Avenue, Dallas, Texas, secures homes in well-selected Christian families for unfortunate, orphan and dependent children. If you know such a child, or a family that is interested in adopting a child write the superintendent.

Adolphus Hotel

Dallas

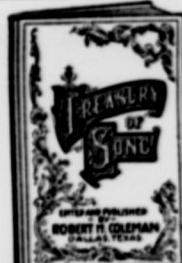
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ROBERT H. COLEMAN

SLAUGHTER BUILDING. DALLAS, TEXAS.

Waco Missionary Society Earns One Hundred Dollars In Three Days

The Woman's Missionary Society of the Austin Avenue Church at Waco entered the Sales Campaign on Port O'Connor Lots.

In the first three days the Selling Committee, composed of Mrs. B. C. Nettles, Mrs. J. P. Samples and Mrs. J. P. Brewington, sold ten lots, earning a commission of \$100. Now they are at work on the second ten.

What this Society has done, your society can do. Send today for the plan, literature and plats of Beautiful Port O'Connor—The Epworth City on the Bay.

TEXAS METHODIST ASSEMBLY

PORT O'CONNOR

DISTRICT CONFERENCES.

(The presiding elders will greatly help us to make this list accurate if they will promptly make any changes in the following list, or send in date and place where their conference is to be held.)

Table listing district conferences by location and date, including Brownwood, El Paso, Sherman, Georgetown, Gatesville, Mangum, Roswell, Hamlin, Austin, Bonham, San Antonio, Albuquerque, Durant, Lawton, Terrell, Corsicana, Decatur, Dublin, Gainesville, McAlester, McKinney, Muskogee, Waco, Waxahachie, Cisco, Fort Worth, San Marcos, Sweetwater, Vinita, Wichita Falls, Greenville, Weatherford, Clinton, Hugo, Plainview, Tulsa, Beaumont, Stamford, Cleburne, Dallas, Jacksonville, Timpson, Houston, Big Spring, Navasota, Clarendon, Abilene, Ardmore, Pittsburg, Texarkana, Brenham, San Angelo, Vernon, Amarillo, Chickasha, Marlin, Oklahoma City, Uvalde, Hooker, Tyler, etc.

CHANGE OF DATE OF CLINTON DISTRICT CONFERENCE, OKLAHOMA.

Dear brethren of Clinton District, West Oklahoma Conference: On account of Commencement exercises at Elk City conflicting with the first date, we are changing the date of the conference from May 10-13 to May 3-6. Please take notice and inform all concerned at once. The same program will be carried out. We begin Thursday at 2:30 p. m. and run through Sunday.

W. L. ANDERSON, P. E.

MARLIN DISTRICT, ATTENTION!

Bro. Harbin's going back into the pastorate will in no wise interfere with our Sunday School Institute which meets at Marlin May 16, 17. Harbin is now completing the program. In addition I have secured the Wisdom Sisters for that occasion. It's worth the trip to hear them sing. Opening sermon Tuesday night, May 15. Every preacher, one from each League and delegates from each Sunday School are expected.

GEO. W. DAVIS, P. E.

TO THE PREACHERS OF TIMPSON DISTRICT.

Will you please give me the names of the delegates who will attend our District Sunday School Conference to be held at Garrison, beginning April 25th.

J. W. BRIDGES, Garrison, Texas.

ENTERTAINMENT FOR NORTH TEXAS BIBLE CLASS FEDERATION.

Drs. Bulla and Hightower have requested that I give through the Advocate a list of available places for those who desire entertainment during the coming North Texas Wesley Bible Class Federation. The Denison Chamber of Commerce has compiled a list of hotels, boarding houses, cafes, etc. They are in hands of the Entertainment Committee who will assist those coming to find comfortable quarters during the Federation. There are many restaurants, cafes and rest rooms, etc., easily accessible to the hotels. Meals will be served at the Waples Church for both noon and evening hours. The Denison Automobile Club will give all delegates a drive over the good roads of Grayson County on the afternoon of Thursday.

Denison is a transportation center. Both steam roads and interurbans come here. The schedule is so exhaustive it cannot be given here, but your agent can inform you. Be assured we shall do our best to accommodate you while you tarry with us. We await your coming with eagerness. The date is April 18, 2:30 p. m. to April 19, 10 p. m.

O. T. COOPER, Pastor, Denison, Texas.

HOUSTON DISTRICT CONFERENCE.

The Houston District Conference will convene in Texas City, May 16-17. Opening sermon, May 15, 8 p. m., by H. D. Knickerbocker, of First Church, Houston.

The following are the committees: License—O. E. Goddard, W. F. Davis, J. B. Bell.

Admission on Trial—J. W. Mills, C. J. Atkinson, R. E. Ledbetter.

Orders—J. F. Carter, C. M. Myers, O. W. Hooper.

Missions—J. D. F. Houck, I. B. Manley, A. L. Carnes, C. S. Harkey, G. E. Kemp.

Prohibition and the Sabbath—J. E. Green, K. C. Barnhart, C. E. Clark, J. L. Weatherby, C. E. W. Smith, J. E. Reifschneider, G. A. LeClere.

Laymen will be added to the above and other committees.

R. W. ADAMS, P. E.

THE BROWNWOOD DISTRICT CONFERENCE.

The Brownwood District Conference will be held in Ballinger April 10-13. The District Lay Leader plans a big laymen's rally for Thursday morning, April 12th, beginning at 9:30 o'clock.

The following is the program:

"Our Laymen, What Makes and Keeps Them Missionary in Spirit"—J. A. Smith, Indian Creek, Texas.

"The Importance of Prayer for Missionary Interests at this Time"—M. K. Little, Coleman Texas.

"How to Use Our Country Laymen in the Country"—J. L. Ray, Benoit, Texas.

"What Shall We Do With the Unused Laymen in the Towns and Villages"—Dr. C. M. Alexander, Coleman, Texas.

"Spiritual Enrichment of Our Laymen"—P. C. Ragsdale, Brownwood, Texas.

"Carry Your Corner"—Chas. Bynum, Zephyr, Texas.

"Laymen Making the Sunday School"—Hon. M. J. Norrell, Santa Anna, Texas.

General discussion, led by A. C. Tune, Bradshaw, Texas.

Report of District Lay Leader—Hon. W. H. Garrett, Santa Anna, Texas.

Speeches limited to ten minutes. Hon. Richmond Pearson Hobson, of "Merrimac fame," will conduct a great temperance rally on Wednesday night, April 11th, and will probably speak to the laymen the next morning.

SAM G. THOMPSON.

MANGUM DISTRICT CONFERENCE.

All of you who intend bringing your wives to the Mangum District Conference which meets at Eldorado Thursday night, April 19, please notify me at once by dropping me a card. Please do not bring any horses. We cannot take care of horses. If you are not met at the depot, come to the church and you will be taken to your home. The train coming from Altus is due at Eldorado 4:12 p. m. each day.

GEO. W. LEWIS, P. C.

SAN ANTONIO DISTRICT CONFERENCE.

The San Antonio District Conference will be held at the Laurel Heights Church, San Antonio, April 24-26.

The presiding elder and the trustees and their wives will give a reception to the District Conference at the district parsonage Tuesday, April 24th, at 8 p. m.

The business of the conference will open Wednesday morning at 9 o'clock at the church. The visiting pastors will preach at the various Methodist Churches on Wednesday night at the prayer meeting hour. The business of the conference will be concluded at the church Thursday.

Luncheon will be served at the church both days. Those desiring entertainment will please write Rev. F. R. Hill, Jr., 238 Woodlawn Avenue.

Committees: License—J. E. Harrison, J. N. Rentfro, J. F. Lawlis.

Admission and Readmission—C. W. Webdell, S. L. Batchelor, H. M. Ratliff.

Orders—F. R. Hill, Jr., J. W. Rowland, J. H. Meredith.

District Conference Records—Lewis McVea, J. D. May, W. M. McKinney.

Southwestern Scholarships—S. W. Kemerer, C. M. Rabe, E. A. Potts.

Evangelism—J. D. Scott, H. L. Dupree, R. S. Adair, J. W. Childers. Preaching, 11:30 a. m., Thursday, "Tithing," S. B. Beall. J. H. GROSECLOSE, P. E.

CLASSIFIED ADVERTISEMENTS

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

AGENTS.

AGENTS—Make 100 per cent profit selling our household necessities. Trust plan. No cash investment. Ask for terms. ENTERPRISE CHEMICAL CO., Dept. 39, 200 North 2nd St., St. Louis, Mo.

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

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BIBLES at factory cost, any language. The Gospel of John, or any portion of the Bible, for 2c. AMERICAN BIBLE SOCIETY, Dallas, Texas.

BUSINESS OPPORTUNITIES.

YOU would join our Association if you knew it would pay you big. Our Association has thousands of acres of oil land under lease and will give you an option of joining us after we "make good." Here is the proposition: A well is being drilled for oil and gas on a thousand-acre tract in McMullen County, Texas, in which we are interested, besides we have interest in 7000 acres surrounding the well, from which land the pure crude oil is oozing in little pools. Gas is bubbling from the ground with the oil, and in places the gas will burn 18 inches high. We are going to "put in" at the opening of a big oil and gas field that will make us a MILLION-AIRE CONCERN. The well now drilling is about 450 feet deep. At 250 feet gas was struck that put a solid 6-inch stream of mud and water over top of derrick. For \$2.50 we will give you an option on membership at \$120, and wait till well is completed in McMullen County, for you to decide. We notify you, giving full details when well is completed. If you then want membership you may pay \$2.50 per month or more till \$120 is paid. This gives you Life Membership. All members share equally in profits. This \$2.50 may get you a membership worth \$10,000. An Advisory Board of honorable men directs our Association. Bank references given. Act quickly before well "comes in." GRUBSTAKE INVESTMENT ASSOCIATION, LTD., Southwestern Building, Dallas, Texas.

CHILDREN FOR ADOPTION.

ORPHAN Home Society cares for and adopts unfortunate and orphan children. Address, REV. J. D. ODOM, Superintendent, 5520 Reiger Avenue, Dallas, Texas.

McALESTER DISTRICT CONFERENCE.

The McAlester District Conference will convene in Atoka 3:30 p. m., April 26. Opening sermon by Rev. C. A. Clark, 7:30 p. m., April 26.

We will have reports from the pastors at the afternoon session Thursday. I will furnish blanks for reports. Let every pastor and all delegates and local preachers be present for the first session.

Conference Committees: License to Preach—T. F. Brewer, L. C. Lilly and J. C. Curry.

Admission and Readmission—W. T. Ready, G. W. Martin and R. M. C. Hill.

Deacon's Orders—Frank Naylor, Orlando Shay and E. H. Creasy.

Elder's Orders—G. W. Griner, T. O. Shanks and G. L. Crow.

Let all the pastors remember that their appointment for Sunday, April 26, is in Atoka and let all come prepared to spend Sunday.

J. M. PETERSON.

NAVASOTA DISTRICT CONFERENCE.

The Navasota District Conference will convene at Conroe, May 22. Opening sermon will be preached at 8 o'clock Tuesday evening, May 22, by Rev. F. E. Few.

The following are the committees: License to Preach—E. W. Potter, B. C. Ansley, S. D. Horger.

For Admission and Readmission—C. U. McLarty, D. W. Gardner, G. W. Riley.

For Deacon's Orders—Dr. E. W. Solomon, J. F. Kidd, D. S. Burke.

For Elder's Orders—Dr. J. L. Massey, C. C. Bell, A. S. Whitehurst. J. E. MORGAN, P. E.

DOCTOR WANTED.

We have a section of country out here that has no medical doctor in it, a good country, good people, thickly settled, and a territory of about fifteen miles square, that a good, religious physician could do well in. Now, we don't want any other kind than a true religious man. If you are such a man, please write Mr. S. J. Brown, R. F. D. No. 3, Duncan, Okla., or to myself, R. F. D. No. 1, Comanche, Okla. Now we want a Christian doctor in fact, and would prefer a Methodist. THOS. H. WARD, R. F. D. No. 1, Comanche, Okla.

EGGS.

SELECT high breed black Minorca eggs, 15 for \$1.00. JOE Z. TOWER, Athens, Texas.

EVANGELISTIC SINGER.

MR. AND MRS. G. C. BAKER, Evangelist Singers, have open date for June. Children's and women's work, general chorus, duet and solo. Terms, offering. Siloam Springs, Ark.

FOR THE TABLE.

PURE sugar cane syrup; six ten-pound cans, \$3.60 here. Sample seven cents. Cash with order. Z. T. DAVIS, Boyce, La.

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SWEET POTATO PLANTS.

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SWEET Potato Slips for sale. Raised in Butler County, Missouri. Well adapted to the Southern as well as the Northern climate. Write for price. F. H. BUSCHMANN, Poplar Bluff, Mo.

GEORGETOWN DISTRICT CONFERENCE.

The Georgetown District Conference will meet at First Church, Temple, Tuesday morning, April 17, at 9 o'clock, and will continue over Wednesday. The opening sermon will be preached Monday night by Rev. F. P. Culver, D.D. Let me urge the pastors and delegates to hear the opening sermon. Let Recording Stewards have their Quarterly Conference records on hand for examination. Following are the committees:

License and Admission—W. H. Howard, A. E. Turney, T. E. Bowman.

Renewal of License—M. A. Turner, R. A. Walker, S. H. Moore.

Orders—C. W. Irvin, J. F. Tyson, Geo. F. Kornegay.

Southwestern University Scholarship—C. H. Booth, W. D. Gaskins, J. T. Ferguson.

W. B. ANDREWS, P. E.

RESOLUTIONS OF RESPECT.

Resolutions of respect passed by the Parsonage Society of the Methodist Episcopal Church, South, Gonzales, Texas, on the death of Mrs. Clara Fly, December 24, 1916:

Whereas, In the providence of God our dear sister, Mrs. Clara Fly, has been transferred from the Church militant to the Church triumphant, and, Whereas, She was a faithful and efficient worker of our Church and Society, therefore be it

Resolved, That our Church and Society have lost in her death one of their most faithful members.

Resolved, That we hold in loving memory her faithful life of love in our midst. That we hereby tender our sympathy to the bereaved family and commend them to the grace of our kind Heavenly Father.

Resolved, That a copy of these resolutions be spread on the minutes of the Parsonage Society and a copy be sent to the Texas Christian Advocate and a copy be given to the bereaved family.

MRS. FRED BOOTHE, MRS. CLYDE BOOTHE, Committee.

OBITUARIES

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

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

Poetry Can in No Case be Inserted.

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

EARP—Bro. A. J. Earp was born at Griffin, Georgia, October 17, 1849, and died at Neches, Texas, February 21, 1917. He was converted more than forty years and joined the Methodist Church and remained in her ranks till the last. Bro. Earp was a good man. He was married to Miss Mary J. Terrell October 4, 1875, and to this union six children were born, three preceding him over the river. We laid his tired body to rest at Neches February 23, 1917. His pastor, C. E. MOCK.

ROBINSON—Lloyd Matison Robinson, infant son of Walter and Mattie Robinson, was born March 13, 1914, and died February 12, 1917. Lloyd was sick only a few days. He had a complicated case of whooping cough and pneumonia and suffered intensely, but bore it all patiently. He was a beautiful, sweet-spirited child, fit for the heavenly mansions. He is not dead but translated from the earthly home to the heavenly home. We put his body away in the Tahoka Cemetery and his spirit returned to God who gave it. Weep not, loved ones, we shall meet him again. C. F. CARMACK.

TOWLER—Donald Gregory Towler was born in Stamford, Texas, May 18, 1909; departed this life from the home of his parents, J. F. and Prunice Towler, at Peacock, January 30, 1917. Gregory was an extraordinary child. His vision seemed to be of another world. His dedication to God in infancy was complete and he was being trained for God's service. We had such bright hopes for him. He often said he was going to "preach Jesus," and such was the hope and prayer of his parents. He was good and obedient and was loved by all. While our hopes are blighted in his life being cut short, we thank God for his life. He was always a Christian. His life is a demonstration of the fact that a child may grow up in Christ. He has served God since he could talk and we will not know in this world what good he did. To the sad-hearted parents we say in his own words, "Look up." Heaven seems more real since he is there. Earth is richer for his having spent a while here. Sometime we'll understand. Until then let us trust. The God of all grace comfort the sorrowing ones. His former pastor, F. T. JOHNSON.

SMITH—One of the sweetest spirits I have known passed from this world February 7, 1917, when Rev. Hayes Smith finished his earthly labors. He died at his home in Rule, Texas. Brother Smith was born in Tennessee, February 17, 1840. His was a long and useful life. He served four years in the Confederate Army, in which he attained to the rank of lieutenant. He joined the Methodist Church at the age of twenty. For about thirty-five years prior to his death he was an honored local preacher in our Church. The very high compliment that was universally paid to him was that he was a good man. He took supreme delight in doing kind deeds and speaking cheering words. His sunny life has been a benediction to hundreds. His public ministrations were blessings to all who heard him. Many who have been led to Christ by this devout man stand today as living monuments to his consecration and fidelity to his Master. His character was a beautiful example of meekness and simple faith in God. To be in his company was refreshing. He loved his Church and her membership, and he was ever true to his pastors. For fifty-one years Brother Smith was the faithful husband of a devoted wife, and being a true father, his children rise up and call him blessed. He leaves four sons, five daughters and more than a score of grandchildren. This noble Christian man had no fear of death. He has gone to his reward. This pastor will miss his hearty "amens," and there will be a vacant pew in our church, but if we are faithful to the Christ he served we shall meet him in a fairer land than this. J. O. HAYMES.

SUGGS—Miss Myrtle Suggs, daughter of Mr. and Mrs. F. F. Suggs, was born September 20, 1895. She was converted and joined the M. E. Church, South, August, 1911, and died February 15, 1917. Just blooming into womanhood, her pure, quiet Christian life was a benediction to the home, with bright prospects for a long, useful and happy life at a time when we were not expecting it. God called, she quietly folded her mantle about her, answered ready and went to live with God and the good. There was no moaning at the bar when her pure life's boat put out to sea. May the Master comfort those she left behind. W. M. MURRELL.

FOWLER—Isaac J. Fowler was born in New Orleans, Louisiana, October 11, 1854, and died at his residence, near Oak Hill, February 24, 1917. He came to Texas when only three years old and lived in Caldwell County a number of years. Since 1894 he has lived in Travis County. Many years ago he was converted and joined the Methodist Church, South, and continued a member of the same until he passed to his reward. On July 10, 1879, he was married to Miss Mollie Head. He is survived by a wife, three sons and three daughters. All the children are grown and married. I was his pastor for two years and during that time often met him in the church and in his own family. He was a good citizen, a good neighbor, on the right side of all moral issues. During the ten days of his illness with pneumonia he was patient and uncomplaining. The funeral service was conducted at the residence by the writer, the burial service at Boggy by the Woodmen. R. A. HOLLOWAY.

MASON—Mrs. Mary L. Mason (nee Barefield) was born November 22, 1862, at Gordon, Georgia. She was married to I. C. F. Mason, February 8, 1883. They moved to Texas in 1884 and located in Daingerfield, Texas. To this union were born six children, five of whom survive her, J. L. Mason, of Petty, Texas; L. B. Jewett, Juan and Paul, of Daingerfield. Sister Mason was converted early in life and joined the M. E. Church, South, in which she lived a consistent Christian life. She was true to her God and loyal to her Church, always ready to assist in everything that would help the cause of Christ. She was an affectionate mother, devoted wife, kind neighbor. All who knew her loved her. She was submissive to her Master's will, declaring that she was ready to go. Hers was a triumphant death. Methinks the heavenly host were present and only waiting for the severance of the "silver thread, the breaking of the golden bowl" to escort her through the gates into the paradise of God, where she shall be forever with the Lord. We commit the bereaved father and children, brother and sisters to Him who hath said, "Sorrow not as those who have no hope." L. H. MATHISON, Pastor. Daingerfield, Texas.

HORN—Mary Malisi Horn was born in Alabama January 8, 1840. She was married to W. M. Horn and came to Texas thirty-seven years ago. To them were born ten children, six of whom are still alive to mourn their loss. Her companion preceded her twenty-three months to their eternal home. Since the departure of her companion her spirit seemed to cry out with David, "Oh, that I had wings like a dove! for then would I fly away, and be at rest," for her old home was desolate. On January 23, 1917, she beckoned to her Savior, saying, "Come and receive me unto thyself, for where thou art I long to be, and see my loved ones who have awakened in thy likeness." Grandma was of a quiet spirit, but full of optimism and always ready to scatter sunshine. Her favorite song was "Will there be any stars in my crown?" Yes, there are stars for her crown, for not only has she given her life as a light out of the family circle as a guiding star, but she has blessed the world with her offspring, having brought them up in the nurture and admonition of the Lord, and they call her blessed. All who knew her loved her. The scribe, who was assisted by Bro. Ellis, conducted the funeral services at the home of Mrs. J. S. Akens, one of her daughters, then the remains were followed to the Midway Cemetery by a large procession. There we consigned the body to the tomb to await the resurrection. Heaven, begun in her soul, was the living proof that makes the heaven to come credible; Christ in her "the hope of glory." It is the eagle's eye of faith which penetrates the grave, and sees far into the tranquil things of death. They alone can believe in immortality who feel the resurrection already in themselves. R. S. WATKINS, P. C.

MERCER—Lucy E. Mercer (nee Menefee) was born in Jackson County, Texas, November 23, 1850; died February 23, 1917, at the age of sixty-six. She was married to T. E. Mercer, June 27, 1878. To this union were born five children, four sons and one daughter, all of whom were present at the time of their mother's death. Sister Mercer had been a member of the Methodist Church for forty-nine years, living a consistent faithful Christian all these years. There is a bit of history connected with this life that will be interesting to many of the older citizens. She was a survivor of the great storm at Indianola, 1875, when only sixty-three persons were saved in one house, that being the only house spared by the wind. She spent her entire life in one county and more than fifty years on one farm and in the house in which she died. Though grieved we be because of her departure, yet we see a star, for we know mother is at rest—at peace with God. Many friends as well as near relatives mourn her death, yet we know she is with God. Her pastor, J. H. C. MAXWELL.

ALKIRE—December 9, 1916, Mabel Eloise Alkire went home from the parsonage at Blanco, Texas, to live with the good Father in the eternal city. She was born July 16, 1915, in El Campo, Texas, and had been with the family until there was inexpressible grief at her going. While she will be sadly missed in the home, we have the assurance that there will be no hindrance nor limitation to her eternal growth and development. Under God's care in the heavenly environment the unfolding in the image of God will be such as God intended for us all here on earth but for the fall of the first parents. We cannot understand the purpose of God in much of life at the time of the experience. No doubt we shall have to wait until faith is lost in sight for the ability to comprehend some things of life. But we know that all things work together for good to those who love God if we look at the things that are unseen and not at the things that do appear. May the divine Father comfort those who are most grieved at this time when human sympathy cannot supply all their needs. JOHN A. BROWN. Blanco, Texas.

GREEN—Joseph H. Green spent a number of the most active years of his life in Uvalde, Texas. His last days were spent in San Antonio, Texas. He passed away from his apartments on San Pedro Avenue, this city, after a few days' confinement to his room. I knew Brother Green very intimately during the last days of his life. He was an unusual character, distinguished by the following splendid traits: First, a rugged honesty that manifested itself in his business integrity. He lived through his life to the end without deviating from his earlier convictions of right and wrong, even though the days and times were loose. The influence of other men did not change him. To the last he practiced the old-fashioned honesty that was common in an earlier day. His word was his bond. What is more splendid than to find a man whose word is absolutely dependable. Second, an unflinching loyalty. He joined the Church in his youth, and never ceased to claim for his Church everything that was good. The Methodist Church of his fathers was his ideal in ecclesiastical organization, and he never moved from that ideal no matter what other type of religion was presented to him. His loyalty to his native State, to his section, to his home, his Church, all marked him as one of a type too fast disappearing. With charity for all, his own were the best so far as he was concerned. Third, a genuine simplicity. Modern conditions did not upset him, and yet he accepted the good in all the new. He allowed himself many of the modern conveniences and some of the luxuries of this fast day, but was never swept from his feet. He might be called a conservative modern or a modern conservative. Fourth, he loved his Church. Always quiet and retiring, yet he was never slow to help the kingdom of God. His last drive was with this writer to see a church in process of erection that needed some money. The last instruments that he executed were the papers that passed between us in making the loan upon the church. The last check that he authorized was the payment of this money. He was a friend of the City Board of Missions and Church Extension of this city. We will miss him in the future of the work here. What need I say more? Brother Green was a good man and "is not for God hath taken him." J. H. GROSECLOSE. San Antonio, Texas.

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ARNOLD—Thomas P. Arnold was born near Jackson, Tenn., June 28, 1847, and died at his home near Dallas, Texas, December 1, 1916. He removed with his family to Texas in 1885, and for years was a highly respected and influential citizen of Roxton. In 1906 he removed to Abilene, where he resided until a short time before his death. On February 14, 1867, he was married to Miss Annie Rushing, and to them were born 12 children. Two died in infancy. Ten are still living, namely, Mrs. W. V. Warren, Mrs. Alvis Grimes, John E. Arnold, Mrs. J. A. Collins, L. E. Arnold, Mrs. W. H. Snow, Mrs. Chas. Baughman, W. T. Arnold, Mrs. W. L. Blackburn and Mrs. A. L. Scales. Mrs. Arnold also survives her husband. Mr. Arnold joined the Cumberland Presbyterian Church when a boy, but after moving to Texas united with the Methodist Episcopal Church, South. All his living children are members of the Methodist Church. His home was the preacher's home, and it was his pleasure to dispense a genial and liberal hospitality. He was for years a member of the Masonic order and was buried with the honors of that order. Thus closed a useful and honorable life here below; but his loved ones, cheered by Christian faith and the hope of immortality, will think of him as having entered already upon a larger and richer life in the land beyond. A. L. SCALES.

MASON—Mrs. Mary A. Mason (nee Harris) was born in McMinn County, Tennessee, May 13, 1831, and was called to receive her reward December 1, 1916. Mrs. Mason lived beyond the allotted time of three-score years and ten, five years, six months and twelve days. She learned to love the Lord in her early childhood days. She joined the Methodist Church, South, and has lived all this seventy-odd years a consistent Christian life and loyal to her Church. She was married to David G. Mason, of Collin County, Alabama, January 4, 1846. To this union were born nine children, four of whom survive her. Mrs. Mason loved the Bible and made it her daily companion. Many a worn, faded and tear-stained page can be found in the Bible she loved so well, but, thank God, as the leaves were worn and faded, her life was so brightened and polished by the inspired word that the life of Jesus Christ was reflected through her life. She loved her pastor and would always give him encouragement when she met him, and her home was always open to him. She was always kind and affectionate to all and lived such a consecrated Christian life that drew all her children unto God and into the Church. The Lord said to Sister Mason, "Come up higher and receive the reward for your faithful services." She leaves two brothers, David C. Harris, of Abilene, Texas, and James M. Harris, of Shelby Springs, Alabama; four children, James W. Mason, of Birmingham, Ala.; Mrs. R. I. Edwards, Sylvania, Ala.; Mrs. J. C. Moore, Sweetwater, Texas, and Mrs. T. D. Freeman, Romney, Texas; thirty-six grandchildren and nineteen great-grandchildren to mourn her death. Weep not, brothers, children and grandchildren as those who have no hope, but rather rejoice, for Sister Mason is not dead, but has only gone home to God. Rev. J. C. Moore, of Sweetwater, a son-in-law of the deceased, held the funeral services at the home of T. D. Freeman, where Mrs. Mason lived for a number of years before her death. W. E. ANDERSON, Pastor.

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PERSONALS.

(Continued from page 9.)

of them would be a cheer and comfort during this time of trial." Write to him at Cuero, care of the hospital.

Dr. and Mrs. Wallace M. Crutchfield, of Ada, Okla., will be at home to their friends Monday, April 9, from 8 to 11 o'clock. The occasion will be the celebration of the fifteenth anniversary of their marriage. We extend congratulations.

Rev. A. E. Rector, Sunday School Field Secretary of the West Texas Conference, of course attended the convention in Dallas last week and also, of course, called on the Advocate force. He brings sunshine and we are always glad to see him.

Rev. A. L. Scarborough makes the following important suggestion: "Our government is now taking a religious census of the United States and as it will be important for our denomination to be reported fully and faithfully, each pastor of any charge of ours should receive blanks on which to make report at once. If any pastor has failed to receive such blank, in

order to make report he should at once write the Director of the Census, at Washington, for blanks and make report, showing full and faithful statistics of our M. E. Church, South."

EXPRESSIONS OF GRATITUDE.

Please allow me a little space in which to express my gratitude to my many friends, who from all parts of the State showered me with telegrams and letters of sympathy and love during my recent severe and dangerous illness. For days and days I wandered unconscious among the deep shadows along the shores of the last river; but to the glory of God and to the praise of his amazing mercy the rod and staff of the great Shepherd of the sheep sustained and supported me. When unable to recognize my own loved ones, who all stood weeping around what seemed to be my last bed, I never lost sight of my Captain's eye or failed to note the signal of His hand. It was an awful storm—a storm that has wrecked thousands of human barks; but in the midst of it all my faith failed not and my anchor held.

J. W. HILL.
Commerce, Tex., March 31.

A REMARKABLE RECORD.

The Home Department of the Methodist Sunday School, Miles, Texas, has been in operation four years and for the encouragement of others we give the report for the quarter ending March 25, 1917:

Lost by death or removal	7
Number who quit	1
Entered main school	3
Number reporting this quarter	60
Number who studied every lesson	46
Number who studied part of lesson	13
Whole number lessons studied	632
Amount contributed	\$9.80
New members	7
Present membership	74

These people are mostly in the country, scattered for miles around. Many of the homes are isolated, poor and with no opportunities. "Mother" Voss, in her automobile, with her Home Department quarterlies and regular visits, is the living cord binding them to the great Sunday School world and identifying them with the activities of the kingdom of Christ. The only member not studying a lesson was physically unable, but sent a

contribution. May those schools having no Home Department and no appreciation of this great opportunity for service be encouraged to do their duty.

C. W. HARDON.

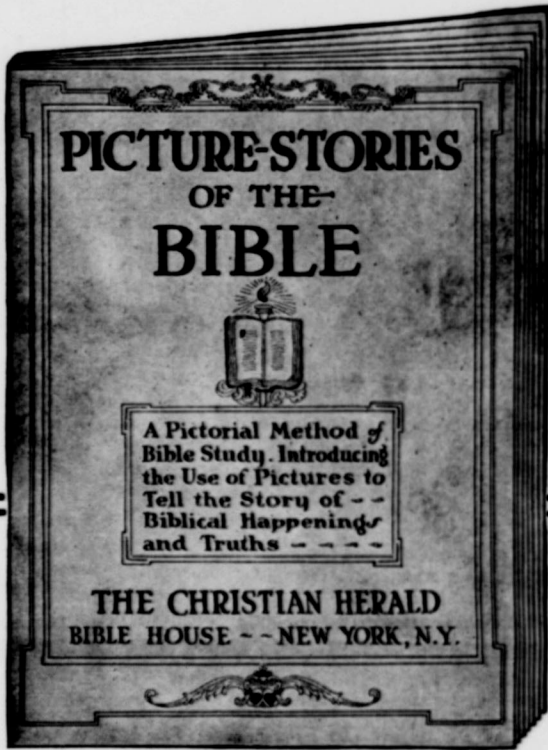
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Louis N. Parker, the dramatic composer, writes: "I have no wish more earnest than the wish to live again, and to live forever. My hope of such life is as earnest as my wish, and my belief as strong as both."

Edwin Markham, the poet, once said: "I have grown able to believe in God, and to know in my heart that we are but tools for his using, and that he will not throw us aside in the dust unless we break in his hands and prove useless his purpose."

"The snarling cynic who insinuates that every man has his price, convicts himself of dishonesty and discredits his own charge."



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