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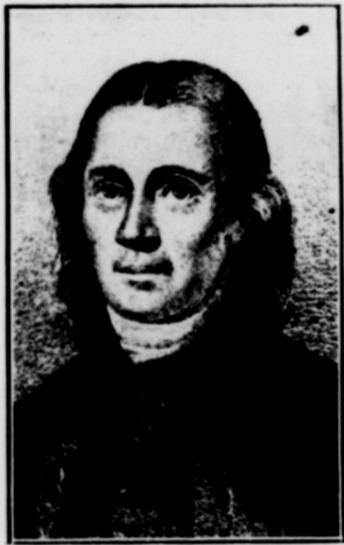
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EDITORIAL



FRANCIS ASBURY

It is indeed fortunate that the centennial of the death of Francis Asbury should invite a restudy of the life and labors of America's greatest Methodist evangelist just at a time when various evangelistic campaigns are being waged throughout our Methodism. For in the career of no other American Methodist has evangelism been more perfectly exemplified.

It is equally fortunate that a centennial volume on "Francis Asbury, the Prophet of the Long Road," should have been issued from the press. This volume is from the facile pen of President Ezra Squier Tipple, D. D., of Drew Theological Seminary. From the same brilliant pen came the volume on "The Heart of Asbury's Journal." From our own press some half a dozen years ago came an engaging volume entitled "Francis Asbury: A Biographical Study." This volume is from the luminous pen of Dr. H. M. DuBose, at present Book Editor and editor of the Methodist Quarterly Review. Neither of these authors has attempted to write a "Life" of Methodism's great apostle, but each has quoted liberally from other historians and each has made large use of the "Journal." Their work has been done so well that Francis Asbury is made to live and speak again in the mind and heart of the reader.

Francis Asbury was born of humble parentage in Staffordshire, England, August, 1745. He came to America in 1771. He was ordained deacon at the Christmas Conference, Baltimore, in 1784. He was ordained elder at this Christmas Conference and by this same conference was elected and consecrated as one of the Bishops of American Methodism. He died at the home of George Arnold, twenty miles from Fredericksburg, Virginia, Sunday, March 31, 1816. For forty-five years Bishop Asbury labored in America,

thirteen of these as Mr. Wesley's "helper," or "assistant," and thirty-two as a Bishop in the Methodist Episcopal Church. During these years "the long road" led him a distance many times the circumference of the globe, averaging from four to six thousand miles a year, and sending him across the Alleghenies some sixty times. Seventeen thousand sermons were preached and two hundred Annual Conferences were held. His habit was to visit all the circuits once a year. He prayed in ten thousand homes. And everywhere and in every station his work had been so well done and his services so honored of God that his spiritual household had increased from eighty preachers and fifteen thousand members, in 1784, to five hundred traveling and two thousand local preachers and about one hundred and forty thousand members, in 1816. The congregations "directly or remotely under the pastoral oversight and ministerial charge" of Asbury and his preachers numbered, "in all probability, more than one million souls."

Faith's Vital Certainties

In the Continent, March 9, the editor's "leader" is "Faith's Vital Uncertainties." The editorial is clever. It contains much merit and undoubtedly emphasizes a truth which it is well sometimes to stress.

Undoubtedly there are many things which we cannot "know." "The times or the seasons, which the Father hath put in his own power" we cannot "know." Faith does have its "vital uncertainties." Whether life may be long or short we cannot "know," but even amidst such vital uncertainties faith keeps the step steady.

As we see it, however, it is vastly more important and vastly more dynamic to speak of faith's vital certainties than of its uncertainties. The need of every age is for some great prophet in whose faith there are vital certainties and in whose experience eternal verities appear.

Francis Asbury was such a prophet to his age and indeed to all succeeding ages. His conversion was a certainty which did not admit of doubt. The power of God to forgive sins, to cleanse and to keep the soul, was among the vital certainties of his faith. The experience of conversion which came to him in his father's barn and while yet in his teens was one of the abiding realities of his life.

The whole movement of Methodism is organized about the spiritual verities of Christian experience. The philosophy of the Methodist movement was never better stated than by Bishop McTycire. The first Methodists sought for themselves new life rather than new doctrine. "To realize in the hearts and conduct of men the true ideal of Christianity, to maintain its personal experience, and to extend it—this was their design."

It will be impossible to explain Francis

Asbury, "the prophet of the long road," if we leave his personal experience of Christ's power to save out of the account. Learning will not account for him, for until his conversion he had little thirst for knowledge. Ecclesiastical orders will not account for him, for many of his best years as an evangelist were spent before he was ordained. Brilliance of intellect will not account for him, for he cannot be said to have been a brilliant man.

The man's certainty of Christ and of his power to remake a human life explains the unexampled and heroic labors of Francis Asbury. His faith may have had its vital uncertainties, but among such was not the redeeming Christ. "Christ is all to me," he wrote his mother. "Let others condemn me, as being without natural affection, as being stubborn, disobedient to parents, or say what they please. It does not alter the case, for it is a small matter of me to be judged of man. I love my parents and friends, but I love my God better."

Personal and Lay Evangelism

Personal evangelism is sometimes spoken of as the "new" evangelism. The suggestion that our laymen should be organized and trained as personal evangelists is received by some as a novelty and with misgivings.

The "new" evangelism, however, is not new. Early Methodism had few "ordained" preachers. Mr. Wesley, his brother, Charles, and Whitefield were about the only ordained preachers in the whole movement. Their "helpers" and "assistants" were laymen. Three hundred lay preachers were serving seventy-six thousand members in the Societies at Mr. Wesley's death.

Francis Asbury was a lay evangelist until ordained deacon and elder and consecrated Bishop at the Christmas Conference in 1784. The ten years of Christian service in England and the thirteen years of service in America, prior to 1784, was the service of a devoted layman. In all these years Asbury neither officiated at the baptismal altar nor administered the holy sacrament.

Throughout all his years Asbury insisted upon personal evangelism. A single quotation from his lips will show how primary he considered this to be: "I spent part of the week in visiting from house to house. I feel happy in speaking to all I find, whether parents, children or servants; I see no other way; the common means will not do; Baxter, Wesley and our Form of Discipline, say, 'Go into every house.' I would go farther, and say, go into every kitchen and shop; address all, aged and young, on the salvation of their souls."

Personal evangelism, whether by the layman or by the ordained preacher, has been the most effective evangelism. H. Clay Trumbull bears witness to the ef-

fectiveness of personal evangelism in his "Individual Work for Individuals." Dr. Charles L. Goodell bears a like witness in his "Pastoral and Personal Evangelism." And it is an evangelism which may be exercised alike by the layman or by his ordained brother.

The passion for personal evangelism, whether by the layman or by the ordained preacher, has its birth in the saved life. Only a personal experience of saving grace can unseal the lips of either layman or preacher. The unfailing instinct of the saved life is to speak to the other man. The one qualification—the supreme qualification—for personal evangelism is an experience of Christ's power to save.

Salvation will be the theme of the saved man in his personal work with others. The supreme work of such a man will be to "witness" and for such witnessing the world now sadly waits.

The Place of Preaching in the Wesleyan Revival

The outstanding features in the Wesleyan movement are correctly given by President Tipple as preaching, hymn-singing and organization. Subtract either of these features from the movement and Methodism as it is today could never have been.

The first place, however, must be given to preaching. The great movements in the history of the Church have had their inception in preaching. The preaching of the Wesleys and of Whitefield set England aflame.

In American Methodism the case is not different. The towns, the hamlets and the obscure crossroads of America echoed with the penetrating voices of flaming preachers.

Francis Asbury occupies the place of pre-eminence among American Methodist preachers. His very life was to preach. His one passion was preaching. His conversion was a call to preach.

Asbury's theme was "The Great Salvation." Scarcely had he set foot on American soil when he began to preach. His text was, "I determined to know nothing among you save Jesus Christ and him crucified." And for forty-five years thereafter whether in "barns," or "chapels," or "back rooms," or "kitchens," or "courthouses," or "taverns," or under "spreading trees," he held aloft Christ and his Cross.

Francis Asbury was not a college trained man, nor did he emerge from any theological seminary, but he mastered the whole of Arminian Wesleyan theology. He knew the fundamental doctrines of the Bible as well as John Wesley. His experience of salvation was as deep as Wesley's. He read history, biography, poetry, theology. His twin-passion was for personal holiness and for the salvation of souls. He was American Methodism's first preacher.

(CONTINUED ON PAGE EIGHT, COLUMN ONE)

Church Indifference

REV. R. M. HOLLAND, B. S., Hot Springs, Ark

What is the matter with the Church? This is a question being discussed at some length through the Church papers. It is the old question, "Why don't Smith go to Church?" clad in a new garment and may be succinctly stated under the caption of Church Indifference. Church indifference is a symptom of spiritual deterioration and this spiritual degeneracy lies back of Smith's not going to Church. Smith's condition is the product of spiritual apathy or insensibility to his moral and spiritual obligations and where this condition exists "sin lieth at the door." "For lust, when it is conceived beareth sin; and the sin when it is finished bringeth forth death"—spiritual insensibility and of course moral inaction.

Sin is defined as the transgression of the law—not one or a half dozen of the statutory commands—but the moral and spiritual order of the universe, an order comprehending all that is right and good and excluding all that is wrong. Any motive, thought, word or act is either right or wrong when in or out of harmony with Him who is the way, the truth and the life. There are many forms or aspects of sin, any one of which is sufficient for separating the individual from his Lord and for turning the desires and the affections of the soul in some other direction. These forms of evil have been classified and tabulated as certain great causes lying back of the Church's failure to do her full duty in the fear of God and to rise to the fullness and greatness of her opportunity.

The apostle Paul made no special classification of the evils of his day but gathered all in one statement, "the love of money is the root of all evil," and sent it ringing down through the centuries. If materialism was the root of many evils in the days of Paul it is likewise the source of our trouble today. Never in the history of the world was there such a mad rush for silver and gold or its equivalents. In almost every paper and magazine questions of economy and investment are freely and attractively discussed.

The Church affiliating public is reading these papers and magazines far more readily and eagerly than it reads religious papers and periodicals. Feeding upon that which stirs the spirit of materialism within them our Church people are being gripped and held by the spirit of worldly gain. As a result men and women are scouring the whole earth in an effort to find something in which they may invest their money at a large rate of interest.

Banks, real estate, stocks, bonds merchandise, oil fields, gas booms, railroads, mines, corporations, timbers and lands have been exploited with the hope of profit. So strong is this desire to make, save and accumulate that men and women have burdened themselves with heavy life insurance. Their burdens in this respect have become so great that the Church cannot claim her share of their time or support.

It does not require, therefore, the insight of a philosopher to discover why Church people "forsake the assembling of themselves together," and why Smith does not go to Church and meet his moral and spiritual obligations. These earthly interests and desires have sapped the spiritual vitality out of our Church people and they are too busy in their mad rush for dollars and cents to take up very much time in Church work.

The law is that the heart cannot be absorbed in the things of time without serious effect upon things eternal. "For where your treasure is, there will be your heart also," and where the heart is to that the whole life gravitates. "As a man thinketh in his heart so is he" was declared to be the law of life and conduct by the sage of olden times and the same law holds good today.

It is also true that we become like what we image in our minds and hearts. Our people have had held up before them for years a glowing image of material prosperity and they have become like that image-material. The wisest philosopher of all the earth, the compeer of whom there never lived and will never live said, "Ye cannot serve God and mammon." This is what many Church people are trying to do in this day and generation.

It cannot be done. We cannot serve God and mammon but we can serve God with mammon. But herein lies the rub. Therefore, back of the non-Church going disposition of our people stands this monster—materialism. Just at this time when we are congratulating ourselves that the after-crop of this world war will yield us astounding material prosperity we are in danger of becoming more deeply absorbed in the things of earth to the detriment of the things of heaven and the interests of the kingdom of God. Already the information has been sent far and wide that unheard-of commercial opportunities are just ahead and people are rapidly getting ready for the feast of fat things. This is sufficient to show where the minds and the hearts of the American people lie.

It is no wonder, therefore, that Church people are little concerned about the kingdom of God and its influence in the world.

The second great cause of Church indifference and the one following on the heels of the other is this modern social life developed during the past two or three decades. Our people are crying out for amusement and entertainment. Everywhere, and more especially in our cities, there has gathered a social whirlpool into which the young of our Churches are falling by the scores. The modern dance, the like of which was never known not even during the hilarious days of the Greeks and the Romans, is a fad fatal to the spiritual lives of our young people.

This modern dance, the turkey trot, the bunny hug, the tango, the hesitating waltz, the buzzard squat, and the hound dog lope has reduced the spiritual fervor of our people to zero. Not only has the reduction of their spiritual vitality been very marked, but as a natural consequence there has developed an abnormal desire for the amusing and the diversive. This unfortunate condition or state of mind among the younger and social set has drawn some of our ministers into announcing through the papers strange, odd, fantastical and catchy themes for Sunday discourses. This is nothing short of a travesty on the word of God when, into our hands by the duly commissioned authorities of the Church, was given the right and the authority to deliver the "Word" and not an essay on some scientific and popular subject of the day.

Is it, therefore, a wonder that a spiritual chill and a congestive one has gotten hold of our congregations? Is it a wonder that revival fire seldom breaks out in our villages and cities? Is it strange that our people find it difficult to settle down to a life of quietude, study and meditation? Is it hard to explain why the old-time literary society and debating club, out of which came some of the greatest speakers and orators of the last century, have become obsolete? Is there not a tendency if not a real effort made in these modern times to offer various substitutions for Shakespeare, Browning, Tennyson and Scott reading clubs in which were studied the great philosophical, historical, literary and religious facts of life.

This deplorable state of nervousness on the part of the young is crying out for the greatly excitable—the blood and thunder kind so conspicuous in this generation.

Then out of these conditions have developed certain peculiar doctrines of life and death, religious cults, in keeping with the tendency of the times. A few of these peculiar doctrines are Russellism, Dowicism, Eddyism, Rationalism, but worst of all atheism and skepticism. Just as sure as there is unrest and speculation in the field of theology in an effort to expunge from the Scriptures all those punitive doctrines which produce a feeling of terror and fear of the judgment, so there is a feeling of unrest and speculation in the sphere of social life in an effort to discover something more excitable and attractive and a turning away from the old school wherein were taught the thunders of Sinai as well as the soft and gentle breezes of Moab.

We need to go back to Sinai and speak the oracles of God, however distasteful they may be or however they may fall upon the itching ears of an abnormally developed social life. "God is the same, yesterday, today and forever." He never changes His attitude to the world nor His modus operandi to suit the ever-changing condition of this or any other period.

If the Church is going to cater to the whims of a Satanic-influenced modern life

she may as well withdraw from the field in so far as being a power in the hands of God for leading the young life of this age to "the mark of the prize of the high calling of God in Christ Jesus," notwithstanding Bishop Potter's utopian views and efforts in New York. The third cause of Church indifference grows out of the combination of the former two and may be tabulated under the head of "doubt." Surely ye will not die was declared by Satan thousands of years ago when man entered upon his earthly life. The same declaration is being made today to every devotee of pleasure and profit seeking. Surely there is no harm in this or that and surely the authorities of the Church are wrong when they tell you that certain acts are harmful. Surely business and religion are separate and distinct and what you do in a business way does not affect you in a religious way.

Therefore, your business is one thing and your religion another. Hence, as a minister you are getting out of your province and overstepping your authority when you undertake to interfere with those who do, in a business or social way, what conflicts with the plain declarations of divine truth. When we declare the law and the gospel, governing the acts of men and women, those to whom we make such declarations hide behind this modern conception of what is right and wrong and tell us that they are to follow the dictates of their own consciences and not that of another. This attitude to the ministry, the duly authorized interpreters of the law, is due to that feeling of doubt created by those whose literary and speculative investigations and analyses of the word have produced questionings in the minds of a reading public.

What right has a man who has never been born again, and who never tasted spiritually of the good word of God, to interpret law in the spiritual world? What claim has such an one to authority as a leader or instructor when the carnal man perceiveth not the things of the Spirit? What right has he to replace the pure and unadulterated word of truth with modern speculations under the guise of scientific, literary and constructive criticism?

What right has a destructive critic to deal a deathblow to the inspiration of the Scriptures and thereby undermine the faith of our fathers?

Perhaps the same right that the Devil had in questioning the faith and the integrity of Job, or perhaps the same right that the Devil had in his conflict with the Lord in the wilderness.

"The way is so clear and plain that a wayfarer man, though a fool, need not err therein."

The conclusion of the whole matter is, that Church indifference is the resultant of covetousness deadly in its effects, social pleasures more deadly than the poison of asps, and doubt the rendezvous of those who seek to justify their ways and acts before God and men.

Two Great Lines

H. G. H.

Bishop Keener was once standing on the steps of a large church in New Orleans. It was about five or ten minutes before eleven o'clock, a. m., the preaching hour. He says Sunday School was just out. He looked around and saw on the streets two great lines of people. One was a great line of young people going away from the church; the other was a great line of grown people, many of them elderly people, coming to the church. The Bishop said he was deeply distressed at the sight. It was a prophecy of ill omen. He went into the church and called the attention of the congregation to it. They discussed the matter. He told them that next Sunday if all the young people and children went home he would not preach to the elderly people alone, but the grown people must spend the preaching hour in hunting up the young people.

He worked on his crowd for weeks and finally broke up the two great lines, but it took a long time to do it. He found the teacher and superintendent were mainly at fault; but that the preacher also was much at fault. The teachers and superintendent literally dismissed the children, which was equivalent to starting them home. And they went, under the supposition that the children's

service was over and time had come to go. Now, it takes lots of sense, simplicity, good will and religion on the part of preacher, superintendent and teachers to handle the case. A superintendent must not simply be amiable and popular. He may be able to divert into other channels the true work and mission of the Sunday School. Many popular Sunday School teachers have neither sense nor religion. They have a good time Sunday morning with the children.

But I want to quote something from a paper. At Canton, Ohio, the Methodists have an enrollment in one Sunday School of 5000 and an attendance of over 2000, combining Sunday School and members. The school opens at nine a. m. When the time arrives for an hour's sermon by the preacher he goes right into it without recess or any intimation that there is any difference between Sunday School and Church. Then the entire assembly is dismissed at half past eleven a. m.

Some preachers preach too long and bombastically for an arrangement of this sort. Operatic choirs don't want any such work Sunday morning. Let the preacher come on with his big sermon Sunday night, or cut it into two parts; but, something must be done to give the preacher a chance at the souls of the children Sunday morning. The Lord knows what. The Epworth League might help to handle the matter. But some Epworth Leagues and Baraca classes do not attend Church themselves. There's the rub. Let steps be taken to dissolve such Leagues and classes into their original elements. Too much week-night frolicking on the part of these organizations. Too many light entertainments. After a year or so of this kind of social dissipation it will be found that the teaching of vital religion is a secondary part of the Sunday School work.

All sorts of organizations in Sunday School work won't remedy the matter.

It might be urged that an effort to keep children at Church by combining the services would bring about serap sermons, a light order of preaching. Not with a sensible and plain-speaking man of God.

Let me say right here that we need more strong doctrinal preaching, especially in revival services. When a man is converted without profound conviction, soul-regeneration, resulting from a deep sense of the truth, his conversion goes like the morning Gulf clouds. Let us have plain Methodist doctrine in Sunday School and pulpit, and plenty of it.

Bishop, Texas.

"If some Hebrew dreamers had not been taken captive into Babylon, the very name of that magnificent empire had long since passed from the minds of men. Somebody must suffer if a nation be great. A nation's history is mighty only when seen against the background of her martyrs and her heroes."

"Experienced actors assert that they feel the characters which they impersonate; that if they are playing noble, heroic characters, they actually feel the noble impulses, the strong tonic of the heroism assumed. On the other hand, when they are playing mean, contemptible parts they feel mean and debased. Here's the message for you! Don't put this paper down until you get it. There is everything in assuming, firmly and persistently, the part you really desire to play in life's great drama. Consciously or unconsciously—it matters not—in the years to come we shall find ourselves like our model whose part we played on the stage of life."

"Real and perfect love is unconditional. It is utterly blind—it can never be conscious of reasons why one should be untrue. It believes and trusts in spite of doubts and fears. The fact is, these very things fan the coal into a consuming flame. The cildeweis is an Alpine plant that is the more beautiful when nursed by storms and tempests. It blossoms in eternal snows and gets all its beauty from the storms. There is one kind of love, and then there is another. There is a kind that gets its grandeur and beauty in proportion to the appeals that would make it doubt. Love is measured by its refusals to accept an argument that would make it disbelieve."

THE CONGRESS ON CHRISTIAN WORK IN LATIN AMERICA.

Rev. G. B. Winton.

This meeting, held in Panama, February 10-20, was called a congress because in Spanish the word conference (conferencia) does not convey primarily the idea of a gathering, but of a public address. There was a certain appropriateness in the word congress (a coming together) even in English, though the word is one which has become rather technical in its meaning.

It was in fact a great gathering. Latin America means all of America south of the Rio Grande, with most of the West India Islands thrown in. It is a huge territory, the major part of the Western Hemisphere, with a population of about 65,000,000. It is called "Latin" because it was colonized by the people of Southern Europe, and its two official languages, Spanish and Portuguese, are twin sisters, daughters of the Classic Latin. Of the sixty-five millions of people it is true that fifteen millions or more of Indians still speak their aboriginal dialects. These native languages, however, have no official recognition or status, the policy of the several governments being to teach only the official language. Of the two, Spanish is the more widely used, Portuguese being confined to one great republic, Brazil. This circumstance, it may be said in passing, is due to a papal decree issued soon after America was discovered. The dispute between the Portuguese and Spanish monarchs, was growing warm over their rights in the lands that were being discovered by their adventurous subjects. Nobody then (1495-1500) had any proper conception of the new world. It was generally thought of as a group of islands. So the Pope designated an imaginary line running north and south so many miles west of the Azores, and assigned all land, discovered or to be discovered on the east of it to Portugal, and all on the west to Spain. The document he issued is a curious one. It is virtually a deed, in which as vicergerent of Heaven, assuming unquestioned sovereignty over all unknown lands and people, he made title of the same, specifically including the people, to his sons the "most Christian monarchs" of Portugal and Spain. This gave the projecting coast of what is now Brazil to Portugal, and the remainder of Latin America to Spain.

The Congress was made up of about three hundred delegates and official visitors from abroad, and about one hundred and seventy-five local members, residents chiefly of the Canal Zone. Of the visiting members, about half came from the United States, Canada and Europe; the other half from Latin America. Of the latter somewhat less than half were native workers; the rest missionaries. Of missionaries, secretaries, etc., there were present representatives of twenty-one mission agencies, a few of them independent or interdenominational. I did not learn the exact number of Churches represented.

The Congress was purely for discussion and study. It made no attempt to settle matters, otherwise than by throwing light on them. This was done, first, by means of eight Commission reports, which had been prepared beforehand and printed in tentative proof form. The holding of such a meeting was suggested by the success of the World Conference at Edinburgh in 1910 and by the fact that on that occasion all discussion of missions in Catholic lands was omitted. This was in deference to the desires of the Anglican Church people, some of whom object to such missions. Preparation for the Congress was made possible by the existence of an interdenominational Committee on Co-operation in Latin America. This committee, organized a few years ago, is a by-product of the Conference of Mission Boards of the United States and Canada, a body which, made up mostly of the missionary secretaries of various boards, has been in existence and holding annual meetings for about fifteen years. Bishop Lambuth, the missionary secretary of our own Church, had a hand in organizing it.

The Committee on Co-operation in Latin America, of which Mr. Robert E. Speer is chairman, with the advice and consent of the boards concerned, took all preliminary steps for holding the Congress. Eight Commissions, made up of twenty or more members each, were appointed to report on various matters to come before the Congress. The subjects assigned them were as follows: I. Survey and Occupation; II. Message and Method; III. Education; IV. Literature; V. Woman's Work; VI. The Church on the Field; VII. The Home Base; VIII. Co-operation. The chairmanship of two of the eight commissions fell to our Church; Miss Belle Bennett headed the Commission on Woman's Work

and Professor Andres Osuna that on Literature.

The eight working days of the Congress were given to the consideration of these commission reports, with sessions morning and afternoon. At night there were public meetings with addresses on germane themes. The Congress held its meetings in the ball room of the Tivoli Hotel. This hotel stands on the crown of a little hill, just over the line from the City of Panama, within the Canal Zone. It looks out eastward over the edge of the old city, across the Bay of Panama. Although it is on the west coast, Panama faces eastward, and the sun rises out of the Pacific. This is due to the goose neck form of the isthmus at this point. The Canal itself, running from Atlantic to Pacific waters, has a southeasterly course.

Most of the delegates had rooms in the hotel. Some were lodged in private homes that had been opened in Ancon and Balboa, twin towns within the Zone, lying on opposite sides of the big hill that looks out over Panama to the sea. Balboa is to be in future the administration headquarters of the Zone, and already the handsome new Administration Building is a center for a beautiful new town.

The method of procedure was to have the printed report presented and reviewed by the chairman of the commission, or by some member of it representing him. Then it was discussed, or the topic it introduced was taken up, by volunteer speakers, each limited rigidly to seven minutes of time. All members held proof copies of the reports, with wide margins for annotations. The addresses were taken in shorthand and will be printed along with the reports, modified into their final form, in the bound volume report of the Congress. The purpose is to gather up into these volumes the best thought of missionary workers and leaders upon the problems and possibilities of work in Latin America. This treasury of vitalizing information will then be at the service of all boards, officials, missionary candidates and other interested students.

The discussions were all spirited, but the reports which held closest attention were those on Survey, on Message and on Co-operation. Under the first there was a natural effort to review and map out the entire territory and its needs. Representatives from all sections were eager to speak, lest some interest dear to them should be overlooked. The matter of the gospel message and the mode of presenting it developed more divergence of view than any other subject taken up. This was not because of any serious difference of opinion as to what is fundamental in the gospel, but rather due to questions of manner and emphasis. The storm center, if such a phrase might be permitted when there was only a very gentle breeze of debate, was as to how to deal with the Roman Catholic Church. As might have been expected, there were two tendencies. Leaders from the United States, who are used to looking at things in a large way and who would like to encourage the leaders of that Church to live up to the professions of good will and liberality which they so freely make, wished all references to be kind and conciliatory. This did not meet the views of the men from the field, of the native workers especially. They have seen the "Mother Church" in quite a different light, and feel that professions of benevolence come with a poor grace from that quarter. All had their "say" in the tolerant, kindly atmosphere of the Congress, and their words will go to record in its proceedings, to be weighed at what they are worth.

Co-operation was a sort of watchword. The reports on Education, Literature and Occupation all urged the importance of it, suggesting concrete and definite applications of the principle. Some of the speakers on the topic itself were led into the rather vain extreme of denouncing all denominationalism and urging universal, corporate union. How men can fancy such things possible is passing strange. If there were no denominational lines, language and racial diversities would soon produce them. To denounce them as sinful and contrary to the spirit of our Lord's high-priestly prayer, is to miss the whole point. The unity of believers is one of spirit, not necessarily or primarily of form. An army must be divided into infantry, cavalry and artillery units, and these subdivided into lesser units still. We need not offend against the spirit of unity because we work in different camps. Denominations should be looked upon as working devices, and shifted, divided, united, exterminated or created as the exigencies of the case demand.

In attendance on the Congress from the Methodist Episcopal Church, South, were the following: Bishop W. R. Lambuth, Mr. John R. Pepper, President of the Board of Missions;

Revs. Ed F. Cook, G. B. Winton, F. S. Onderdonk, E. E. Clements, S. A. Neblett and H. C. Tucker; Miss Head, Mrs. MacDonell, Miss Bennett, Mrs. Chappell, Miss Case, Miss Nutt, Miss Fox, Miss Markey, Mrs. Carter, Mrs. Rollins, Mrs. Pepper, Mrs. Winton, Mrs. Ketchum, Mrs. Taylor, Mr. and Mrs. Kittelman and Mr. and Mrs. Turner.

ANSWERING A PERSONAL LETTER

Rev. R. P. Shuler.

I have been forced to make it a policy of the Evangelistic Page of this paper not to carry any article of over four hundred words. My space has necessitated this. But I now find myself asking good Dr. Bradley to let down the gap and turn me into his pastures while I write an article of many times the number of words, which I have placed as a limit for others. I have a letter from a preacher, and one of my warmest friends, which letter raises questions that are of vast significance in this hour. He does not care to have his name mentioned, but he says so many things that should be explained and so many things that should be answered, that I have decided to give much of the meat of his letter and discuss it in part, at least. He opens with these words:

"We need to listen to what Bishop Hoss had to say in this week's Advocate. I am opposed to apeing the Episcopalians in this Lenten business. I believe the curse of God will rest upon us if we do away with the altar of the Church, if we go out and get men to come and join us who know nothing of genuine repentance and who never shed one tear over their sins."

If I believe that we were promoting a movement that aimed at and would end with such blundering and criminal consequences and results as are here depicted, I, for one, would quit the ship without further delay. A few men may make the mistake of conducting such a campaign and they will have to stand before the judgment bar and answer for it, but the Methodist Church in Texas is not going in that direction. I am receiving letters by the score and they are from men who expect to promote a genuine work of reaching lost souls. Those who do less will sin much. It would be a crime, indeed, with the interest and enthusiasm we now have, to stoop to a cheap, mechanical, brass-sounding campaign for mere Church members. I believe in "the altars of the Church" and am not satisfied with less than "genuine repentance" and I believe, moreover, that 90 per cent of the Methodist preachers of Texas and New Mexico stand for nothing less.

My friend continues: "I wish you would write to — and ask him to tell you of the reception they had in — last year for the new members that were brought in by the 'Win-One' method."

The inference in this paragraph is that the work in the instance mentioned was not genuine. If that be true, I am sorry. Moreover, I know that it is very easy to do a veneered and half-baked job, in such a campaign, if the preacher and Church are not filled with the Holy Ghost and led of God. I have heard before that there are instances on record where the campaign seemed to dwarf into a "get-em-in" crusade. Such is deplorable and against such a possibility we are seeking to guard with all our might.

Again, my correspondent writes: "The average Church doesn't need new members. There are too many dead mothers now with dead infants on their breasts. I am not anxious to get into this campaign for more members until my bunch has first baptized the altars of the Church with their tears."

But, my dear brother, suppose some of our Churches are dead and suppose their membership perish, as it were, upon their dead breasts, does it remedy the matter for us to simply state the horrible fact and mourn over it? I want my membership to baptize "the altars of the Church with their tears." They need to do that very thing. And Texas and New Mexico Methodism is on its knees right now begging for such a season. True, our Churches are cold and spiritually famished and therefore we need that much the more a stirring that is State-wide and really Methodist-wide. Let us not make the mistake of permitting a most pathetic condition to so discourage us as that we find consolation in sitting down and weeping over it, rather than arising and seeking to remedy it. God's showers of rain can make green the barren places and it is our privilege to claim a veritable flood of his refreshing.

Following this, my friend has some things to say, with which I heartily concur. He has not put them too strongly, if indeed strong enough. He says:

"Every true Methodist preacher who stands upon the wall and preaches against the sins of the Church in this age had as well make up his mind to walk in the same path that was traveled by his ascended Lord. God only knows the kind of mud and filth that will come to the surface when the gospel plow has been run through the bed of the creek. If we will look around us we will find over 50 per cent of our Church members have no fruits of a regenerated life, and there is a woeful reason. What we need is to purge the Church. There is only one kind of medicine that will do the work, and that is the bold preaching of the fact of sin, the fact of the judgment, the fact of hell and other facts that are neither popular with the people nor, in most instances, with their preachers. Then, again, we mistake the scriptural plan when we think or say that men can be saved without the preaching of the gospel from the lips of a preacher. Whether he be layman or minister, some one must bear a message, and many of the men who go out to do this work, that we are planning now, know no more of God, as a pardoning God, than does a Comanche Indian."

The above plain words are certainly to the point. They hurt. They make us wince and flinch. But we dare not deny them. We are halting and crippled today, as a Church, because we have ceased to make demands upon our people, in the name of our Christ. It is no secret that worldliness has swept like a freshet over our Churches and its muddy waters have leaked into the hearts of our people. We are no longer wholly consecrated, set apart for service, filled with intense loyalty to Christ, fired with a desire to do the will of God above all other things. It is also a sad fact that many preachers are willing to harness up as workers, worthy of going out after the lost, such half-hearted Christians as I have pictured. The results are worthy of the effort and the effort is too cheap to merit the approval of a holy God.

It may seem strange that I should go outside the page committed to me to say these things and quote from this letter. But I have done so, knowing that I write as your representative on the Evangelistic Page, while here I speak for myself. These are my sentiments. I am thoroughly convinced that this campaign is in the crucible of test. If it is a genuine plan, that can be blessed of God, the results will show. We will have a great spiritual awakening, a shower of refreshing, a Holy Ghost revival. If it is shoddy and cheap, the results will point their fingers of accusation in its face and it will die because it ought to die. I want to see it succeed. It ought to succeed. But it will not succeed unless we go to our knees and stay there a long time. It will not succeed unless both preachers and people get right with God and with their fellow men. It will not succeed unless we repent of our sins in old Methodist fashion. It will not succeed unless the Holy Ghost falls upon us. It will not succeed unless a mighty gospel of salvation rings from our pulpits. It will not succeed unless it brings men to a living faith in Jesus Christ and sends them up life's pathway re-born. It will not succeed unless it is a revival of pure and undefiled religion. If we are going to make it less than this, we are going to make it so little that we ourselves will soon be ashamed that we had anything to do with it. Oh, that God may give us a great revival! Surely we are thinking of nothing less.

VICARIOUS SACRIFICE.

All men believe in vicarious sacrifice. It is impossible to believe in any other character of benevolence. Liberality without cost is never appreciated. The poor widow's two mites was worth more than all the abundant donations of the rich. This is universal law. The acorn dies that the oak may live. "Except a corn of wheat fall into the ground and die it abideth alone; but if it die it bringeth forth much fruit. He that loveth his life shall lose it; but he that loseth his life for my sake the same shall find it." "And I, if I be lifted up will draw all men unto me." The fifty-third of Isaiah is a dissertation on the vicarious suffering and death of our blessed Lord. Semi-infidels may talk about "the suffering servant," but they will never divert the attention of the man of faith from the sacrifice of Christ. Luke saw it and said, "Himself took our infirmities and bear our sicknesses." Philip saw it clearly and from that chapter preached Jesus to the Ethiopian. Our Church believes it; for the ritual for the Lord's Supper is full of it. The hymns of the Wesleys forever bear witness to the truth of the doctrine of vicarious atonement. That I may be practical this Jubilee year, I will say that no successful soul-winner ever leaves out of his preaching vicarious atonement. The Wesleys and White-

field, the fathers of American Methodism, and of Presbyterian Evangelism, Moody and Sam Jones, not to mention great hosts of soul-saving preachers and evangelists, to a man have preached and do preach salvation by faith in the atoning sacrifice of Christ. We do believe that our blessed Lord "made there by his oblation of himself once offered a full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world." We do believe that Jesus is the Lamb of God that taketh away the sin of the world. Neither is there salvation in any other, for there is none other name under heaven given among men whereby we may be saved. His blood atones for all our race, and sprinkles now the throne of grace. You may deride the old doctrine of substitution all you will, but when you do, you pour contempt on Isaiah, Paul, your Discipline, your ritual and your hymnbook. Better go slow. Men thought before you and I were born. It is possible that Athanasius and Anselm, Luther and Calvin, John Wesley and Richard Watson grappled with the same intellectual difficulties that beset us.

Somehow or other it is the man who preaches vicarious atonement that the people love to hear. It is he who draws the crowds to his Master's Cross. It is he who extends the borders of the kingdom into the regions beyond.

A definite and clear experience of regeneration must be based on faith in the personal sacrifice of Christ for "me." He loved me, he gave himself for me. His own self bear our sins in his own body on the tree, that we being dead to sin, might live unto righteousness; by whose stripes we are healed. The Lord hath laid on him the iniquity of us all.

I must repeat, the farther you get away from vicarious atonement the less power there is in your preaching. The more you tell that old story the more people will come to hear you. Some men of rare gifts can be interesting Sunday after Sunday with a gospel of culture. They may veneer depravity. They may advise you to follow the example of Christ; but men with little culture and small attainments have turned the world upside down with the doctrine of vicarious atonement. It fits the facts. It is the only hope of the sinner. And this is the only story ever told that men will always come to hear. It is the only one that will bear perpetual telling. Tell it every Sunday, and they will want you to preach in midweek that they may hear it again. Tell it every evening and they will crowd to hear it again in the morning. Let us have done with philosophies and logics and other vain janglings. The sufferings of Christ and the glory that should follow are the themes that hold the human heart. If we have fifty thousand conversions in the Central Texas Conference this year it must be by the preaching of the crucified, risen and ever living Christ.

HORACE BISHOP.

WHY I AM A METHODIST.

I am a Methodist for three reasons: 1. Because God saves people in Christ, regardless of where they were born. 2. Because God saves people in Christ, regardless of the mode of baptism they received. 3. Because God saves people in Christ, regardless of the Church government under which they live. Dayton, Texas. H. G. COLLINS.

CONCERNING CHURCH REGISTERS.

Few preachers there are in the itinerant ministry who have not had to contend with poorly kept and hard-to-be-understood Church Registers. The emphasis our Church places on business ability in preachers by putting bookkeeping in the category of requirements has not overcome all the difficulties in this line to be encountered. We have not kept pace with the business world.

It occurs to me that a loose-leaf Church Register should be made for those Churches desiring to use it. Only with such a record can an alphabetical list of the members be kept. Let the book be the same width, so as to include all the items the old register carries, as formerly, but one-half as deep. Give it a thumb index as is used on all loose-leaf books. With cloth binding, the price of the back and index need not be so very expensive. Extra leaves could be purchased as needed.

It has also been a wonder to me why we have never adopted a loose-leaf District and Quarterly Conference Record. The business world has long ago demonstrated the value and permanency of such facilities in caring for the business details. Let those whose voices carry weight look into and speak on these items.

F. L. MEADOW.

NOTES FROM THE FIELD

ONALASKA.

Our pastor, Rev. C. E. Mock, has just closed a most successful revival of eighteen days duration, with many convictions and twenty-five additions to the Church, eleven by baptism, the remainder by certificate. Our Church is in a most prosperous condition and we expect to do great things, as the pastor has the support of the entire town. Our Sunday School has grown from about thirty to sixty-five members and our League is doing great work in the town. The W. M. S. is also a great factor in the Church. Among other things they have done is to insure the church property and provide a nice heater for the building.—Mrs. J. H. Daly.

RYAN, OKLA.

We closed our revival in Ryan Sunday night, March 5. My good friend, Rev. M. J. Allen, of Austin, Texas, did the preaching for us. He certainly is great in a revival, and as an expression of appreciation the people gave him \$245. We had about forty conversions and reclamations. The Baptist pastor and people did fine work in the meeting. I have never seen finer personal work done. We certainly have fine people in our Church. Many of them deserve personal mention. We received twenty-three members during the meeting and the Baptists twelve. I feel that our Church is in by far the best condition that I have seen it. To God be all the glory.—M. T. Allen, March 7.

REVIVAL AT DAYTON, N. M.

Quarterly Conference was held here Saturday evening February 18, at which time Rev. S. E. Allison preached, also Sunday morning and evening, after which our local pastor turned the meeting over to Rev. J. T. Redmon, of Carlsbad, who continued the meetings until February 29, preaching at 2:30 and 7:30 each day, delivering the Gospel truths with wisdom and power. There were fourteen additions to the Church, and the Church, as well as the entire neighborhood, was revived and greatly blessed. Brother West is to be congratulated for securing the services of such an able and Spirit-filled man as Brother Redmon and we appreciate his earnest and successful efforts to build up the Church.—B. F. Kaiser.

C. AVENUE, OKLAHOMA CITY.

I am recovering slowly from a fall on the icy ground, dislocating my left shoulder, one month ago today. I haven't been to Church but three times in six weeks. Sickness and my misfortune deprived me of the inspiration and spiritual elevation which accrues from Christian experience and personal work. Our people are solidly lined up in this Evangelistic Movement. I thank God that our Methodism is developing men who will gladly serve anywhere—men who follow the leadership of the Holy Ghost and are ready to spend and be spent in this great Evangelistic Campaign. C. Avenue congregation is increasing in numbers. Last Sunday evening the house was full to overflowing. In every department of Church work the attendance is splendid. The best of all, a tidal wave of spirituality is rolling through the Church. Our people are on fire with zeal and enthusiasm, planning and working earnestly for the salvation of souls. The two indispensable elements in this great work that will speedily crown the people of God with success are Christian experience and personal work. Our preacher, Rev. T. J. Durham, is in high favor with his people.—R. H. Grinstead.

PARK HILL, OKLA.

Our second Quarterly Conference of the Park Hill and Hubert charge was held with the Park Hill Class, March 4, 5. Rev. Chas. L. Brooks, our worthy presiding elder, preached an excellent sermon Saturday night, which was appreciated by all. We had a good congregation Saturday night, also Sunday at 11, when Rev. Brooks was at his best. His subject was, "Behold the Lamb of God." He preached it with such earnestness and power that the whole congregation was moved. I don't think I ever heard Dr. Brooks preach with more power than he did Sunday at 11. To be present was to feel the spirit of God upon you. After the close of the sermon, Rev. Brooks administered the Lord's Supper, which was very impressive, and many joined us in this service. It seemed like everybody present felt it was good to be there.

At 3 o'clock p. m. Sunday we held Quarterly Conference. We had a very harmonious business session, at the close of which Rev. Brooks gave us some very fatherly and much-needed instruction concerning our welfare in the Church as only such a man as he is capable of giving. At 7 p. m. he preached again. This service was well attended, and I feel that he has sown seed in the hearts of this congregation that will prove a blessing in days to come. All were well pleased with all of these services. To know Brother Brooks is to love him. The man that does not love him must have something in his make-up that is radically wrong. We feel that much good has been done by his preaching here.—Joseph P. Palmer, P. C.

VALLEY MILLS.

Am well into my third year's work at this place, with everything encouraging. We had a great revival last year. Received thirty-nine on profession of faith. Our Sunday School has, within the last year, increased 100 per cent in membership, attendance and interest. Salary was advanced \$200 over that of last year. We are now at work on our new church, which was enterprised a few weeks before the Annual Conference. We are hoping to be in our new building by June 1. When completed our church will cost about \$11,000, and we get all material at cost. We will have a building well worth \$12,500. But I had better quit with this, or some one might say, "That Valley Mills crowd sho do recommend themselves most highly."—H. D. Huddleston, P. C.

FOWLERTON.

We are in the midst of a great revival with Rev. John N. McKay, pastor, and Rev. Clyde A. Long, of McKinney, Texas, as leader against the forces of Satan. Brother Long is a Spirit-filled, consecrated preacher, and is presenting the Gospel in such a manner that old and young are being made to see the necessity of accepting Jesus as their Savior. There have been sixty-six conversions and reclamations up to this, the seventh day of the meeting. Brother McKay is one of our youngest preachers in this conference, in point of service, but he has wrought a wonderful work in preparing his flock for the meeting. Fowlerton is comparatively a new town and has not previously experienced such a manifestation of the power of God.—A. A. Simpson.

OKLAHOMA CITY.

St. James M. E. Church, South Oklahoma City, has just closed one of the best revivals it has ever had. There were not as many conversions as we would like to have had, but there were quite a number and in the old-time way. A number were also reclaimed and the Church membership moved forward spiritually, and the Church as a whole is on higher ground. Yesterday was a great day. The Sunday School broke all previous records in attendance and the crowds could not be accommodated, many standing throughout the service. The pastor was assisted by Rev. T. S. Johnson, Conference Evangelist, West Oklahoma Conference, who lives in the James community. Brother Johnson is a safe case, brotherly and sweet-spirited all the time. He tries to tie the Church to its pastor so that the results of the meeting will not be gone with the going of the evangelist.—H. E. Snodgrass, P. C.

REDWATER.

This is our first year on this charge. Our first Quarterly Conference is past. We had our presiding elder, Brother J. W. Bergen, with us. He preached us two most excellent sermons. We all fell in love with him, but we understand he leaves us and goes to Temple, and that our good Brother W. H. Vance takes his place. We are looking, praying and working for great things this year on the Redwater charge. We find a good, clever people here. We have been stormed twice since we came on the work. First by our good people at Concord, next by our good people here in Redwater. They call what they did for us a pounding. We call it bringing it in by the wagon load. This is not all. It is coming in all the time. We have sent in our Orphans' Home collection, which amounted to \$107. We have \$31 on our other collections. We hope to have a full report on all lines by conference. Redwater is coming to the front. Look out for us at conference.—J. H. Westmoreland.



A GOLDEN WEDDING RECEPTION.

Mrs. W. H. Allen, Chairman of the Social Committee appointed by old students and friends of Dr. and Mrs. J. H. McLean, announces that a Golden Wedding reception will be tendered Dr. and Mrs. McLean at the Chamber of Commerce, 1412 Commerce St., Dallas, on the evening of March 22nd, from eight to eleven. All friends of Dr. and Mrs. McLean are cordially invited to attend. The program is as follows: Hon. W. H. Atwell, Master of Ceremonies. Prayer, Bishop Edwin D. Mouzon. Song, Mr. Andrew Hemphill. Fifty Years of Married Life, Mr. A. K. Ragsdale.

PADUCAH.

On the first Sunday in February Brother Frank M. Neal our Conference Evangelist, began a meeting at this place, and for three weeks he preached twice a day. He gave no quarters to sin nor did he in the least compromise with it, but proclaimed its ruinous nature and offered as the only remedy the blood of Christ. T. M. Lowry, of Sayers, Oklahoma, directed the music and it was good. The results of meeting, I think, will abide. There were sixty or seventy-five professions—largely reclamations—and faithful ones were greatly revived and encouraged. The meeting was not what we hoped for, but it did us great good. Brother Neal preaches a sound gospel and I consider him a safe and helpful evangelist.—C. D. West, P. C.

CHILDRESS MISSION.

We have just closed the first third of our year's work and feel sure that the progress made has been good. Our people, for the most part, are devout and earnest; our houses well filled; our congregations attentive, and our young people interested and zealous. With our congregation we are planning to move full breast in the Evangelistic Campaign, and are trusting God for good results. Our Sunday Schools are full and in need of more room and better equipment. Woman's and Junior Missionary Societies are increasing in interest. In fact, everything is on the go. Our country appointments have taken up the pounding plan, having recently filled the buggy with good things which are calculated to fill us too full for utterance. Good people keep us busy putting out shade and fruit trees. It is hoped our successors will enjoy the fruit (and shade) of our labors.—O. B. Annis.

TALIHINA, OKLA.

Sunday, March 5, 1916, was a day long to be remembered in the little city of Talihina. On that day we closed a three-weeks' revival meeting, in which there were some forty-odd professions of conversion, and on that last day of the meeting the pastor received into Church membership twenty-six persons. Most of them were young people, but one man especially—one of the leading citizens, one of the public officers, a man over fifty years of age and a resident of Talihina for over twenty-five years—was happily and brightly converted during the meeting and received baptism at the hands of the writer. One circumstance I simply must not omit: I have a class of little girls ranging in age from nine to eleven years. There are fourteen enrolled in the class; ten of them were received into the Church last Sunday. It was the happiest day of my life. Brother E.

Robinson considers himself in clover in this north plains country. He is a great and good man. He has the fullest confidence of both people and preachers.—H. Bascom Watts.

GRANBURY CIRCUIT.

Granbury Circuit is still on the map and in part have been very much alive since conference. We have had three good meetings, covering six weeks of time. Had between sixty-five and seventy reclamations and professions. Last year we held our meetings in the summer and only had about sixty professions, and, mind you, we held six meetings, and only three up to date. Again take notice all of my work is in the country. Some one said that it could not be done, but it has been done. The best time to hold meetings, as a rule, is in the winter and spring months. I gave a notice of my first two meetings once before in this paper. My last meeting was at Acton. Here I had Rev. J. Frank Luker, of Venus, Texas, with us. Luker is a real good preacher. All that heard him were delighted with his preaching. There were some eighteen or twenty that professed faith in Christ, with six to join our Church, with others to follow. We are doing other things in the line of building up our Sunday Schools, paying debts and raising our conference collections.—Henry Francis, P. C.

VICTORIA.

Victoria is still growing in grace and increasing in good works. Our people are showing their love for us more and more and treating us better every week. We are also trying to serve them better and better. We do the best we can in breaking to them the bread of life on Sundays, and they are most gracious in expressions of appreciation. We have made two hundred and forty-five pastoral calls since conference and have many times resolved to do better. Many children have been baptized at the altars of the Church recently and as many more are to follow. As proof that we are growing in grace, attention is called to our progress in matters financial. At this time our people have contributed for the support of the ministry just about the same amount as was last year contributed up to and including July 4 with its celebration. At this time the pastor is helping Brother Dunseth in a meeting at Talferner on the Victoria Mission. Pray for us when it goes well with you.—Wallace M. Crutchfield, P. C.

COOPER STATION.

We have just closed one of the greatest revivals in the history of the Church at Cooper. Rev. L. E. Conkin, pastor of Electra Station, did all the preaching. He came to us on February 13 and the meeting ran until March 9. Unquestionably Brother Conkin is one of the greatest revivalists. He works, prays and preaches along the old-fashioned lines. He has no clap-trap plans or methods. He preaches Holy Ghost religion, fights sin with a bold daring that cannot but bring conviction to sinners both in and outside of the Church. For almost two weeks he preached against sin in his own inimitable way without ever making a proposition to the Church or to sinners, not even allowing a testimony from any one. The only difficulty we had in this meeting was a place to take care of the crowds. We seated upwards of five hundred in the Church and Sunday School annex and then many times turned great crowds away. Let me say, too, that Brother Conkin can preach. Many times he lifted the people on the inspiration of his great message to the very heavens. Truly he is a God-sent and God-inspired and Holy Ghost-led man. Some of the visible results of the meeting are: One hundred and twenty-five professions of faith at the altar of the church. Many of these were adults and several were old men. Some of the strongest and most influential men and women of the town are in this number. We have received sixty-five new members into our Church and have the promise of some more yet. There were about twenty-five to join the Baptist Church and twenty-eight joined the Methodist Protestant Church. The Christian Church received the names of six for membership and some few will go to the Presbyterians. This makes about 100 per cent to join the different churches. We raised altogether \$550, which included the pay to Brother Conkin, incidentals and a suit of clothes for each of the pastors who co-operated in the meeting, and handsome presents for the choir leader and the pianist. As a permanent result of the meeting we have organized a young men's Wesley Class in the Sunday School with thirty members and they have already built a class room on the lawn of the Church. They

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PERSONALS

Rev. L. S. Barton, of Tulsa, writes nice things concerning the Advocate. Thanks.

To Brothers E. W. Rose and R. H. Shuttles, of Dallas, we are indebted for words of appreciation.

Dr. O. E. Goddard, of First Church, Galveston, writes us that his meeting has opened auspiciously.

Rev. C. L. Browning, of Milford, is having great success in his pastorate. He is one of our best men.

Rev. L. L. Naugle, of Fairlie, called on us this week. He brought a new subscriber and promises more soon.

Rev. C. W. Webdell reminds us of our engagement at Travis Park next Sunday. How could we forget it?

Rev. D. F. Fuller, of Wylie, was in to see us this week. He was our pastor at Daingerfield, and a good one.

Rev. M. Phelan is serving the Vernon District in the place of Rev. J. G. Putman. He is doing fine work.

Thanks to Rev. J. H. Ball, of Tulsa, and to other brethren for kind words concerning our editorials on the Cross.

Rev. J. B. Turentine, presiding elder of the Marshall District, invites us to his District Conference. Hope to attend.

Bishop E. E. Hoss' reply to Dr. John J. Ransom in the Christian Advocate suits us exactly. Read it in the issue of March 10.

Dr. H. A. Bourland, who was so severely injured a few days ago, is improving. This will be good news to the Church.

Rev. A. A. Wagnon, of Madisonville, called to see us this week. He is just getting to his new work and likes it very much.

Rev. C. S. Field, of Fort Worth, made us a pleasant call the past week. He reports Methodism in Fort Worth in the forefront.

Rev. L. B. Saxon, of Grace Church, Palestine, made us one of his cheerful visits this week. He makes a good report of his charge.

Brother H. E. Stark, of Orange, was in the city attending the big prohibition meeting. He was a welcome caller at the Advocate office.

Rev. F. E. Luker, of Wills Point, was in Dallas this week and called to see us. He brought several new subscribers and promises more.

Rev. Theodore Copeland, of Hot Springs, sends us an Appreciation of the late Bishop Galloway. A great subject and a facile pen meet.

Rev. G. W. Whisler, of Chisholm, was in Dallas this week and called to see us. He is one of the true and tried of the North Texas Conference.

Thanks to Brothers O. F. Sensabaugh and W. C. Everett for kind words concerning the Advocate's co-operation in the Evangelistic Campaign.

Rev. H. J. Hayes, of Hearne, called on us this week. He is happy over the good meeting they have had. Church affairs are prospering in his charge.

Rev. Andrew C. Aston, of Gorie, is succeeding nobly in his work. During January the total attendance upon his services was 827, during February 932.

Rev. A. T. White, of Ozona, attended the prohibition meeting this week and called to see us. He was royally received at Ozona and serves a fine people.

propose to have fifty members soon. We have also organized a Senior Epworth League, which starts with enthusiasm. Will soon have an Intermediate League also. There is new life in every department of the Church.

We are busy conserving the results of the meeting. While the new responsibility is heavy we renew our courage and press onward and upward. After all that men and mortals did in this meeting we owe it all to the great God who loved us and gave his Son to die for us and to redeem us with his own blood. To him be all the glory and all the praise forevermore.—S. M. Black, March 14.

pastor, is greatly pleased with the progress his charge is making. The following facts are gleaned from the quarterly report of the Tulsa District, issued by the presiding elder, Rev. J. H. Ball:

Depew, Rev. G. E. Ryan, pastor: A Wesley Bible Class and a Teacher Training Class have been organized. A new parsonage is in prospect.

Pasco Mission, Rev. T. W. Eastham, pastor: A field large enough for three men. A new Church has been organized at Newby.

Tigert Memorial, Tulsa, Rev. J. E. McConnell, pastor: Sunday School large and growing. The enrollment equals the Church membership. Rev. C. O. Jones will assist the pastor in revival meetings in April.

Beggs, Rev. O. L. Adams, pastor: Rev. R. F. Campbell, of Kansas City, will assist the pastor in a revival, beginning March 23. A new piano has been purchased for the Sunday School. The Church is being painted and everything is improving.

Okmulgee, Rev. J. R. Abernathy, pastor: Young People's Missionary Society organized, repairing and painting parsonage, all conference collections to be paid in cash on Easter.

Henryetta Circuit, Rev. J. K. Davidson, pastor: Hard field. The pastor digs coal in the mines every day in the week and preaches twice every Sunday. He has baptized five babies, and has received one dollar on salary.

Boston Avenue, Tulsa, Rev. L. S. Barton, pastor: Sunday School growing. The old parsonage has been sold and another good one purchased near

the Church. Raised \$4500 since conference. Bixby, Rev. H. A. Dettmers, pastor: Sunday School growing. New preaching place to be established. Outlook hopeful.

Broken Arrow, Rev. J. C. Hooks, pastor: Everything moving along nicely. A new Epworth League has been organized. Rev. D. V. York will assist the pastor in a revival in this month.

Bristow, Rev. W. L. Broome, pastor: New Missionary Society and Wesley Bible Class organized. Prospects fine for new brick church. Pastor and people want the time limit removed.

Bald Hill Circuit, Rev. A. E. Launsberry, pastor: The work is in good shape. Though a circuit, and a hard winter for country work, yet the salaries are in full for the quarter.

Haskell, J. R. Hardin, pastor: Hopeful outlook. Missionary Society taking on new life.

Coweta, Rev. E. H. Creasy, pastor: Parsonage repaired and one room added. League and Missionary Society reorganized. Planning for revival.

Red Fork and Mounds, Rev. T. M. Moore, pastor: Just closed a meeting at Mounds with Rev. A. M. Dupree, of Stroud, assisting. It was a splendid revival. Brother Moore is now holding a meeting at Red Fork. On February 2 Brother Moore was married to Miss Myrtle Cozort, of Mounds.

Henryetta Station, Rev. C. H. Buchanan, pastor: Three new organizations, Sunday School growing; change of church location an imperative need to meet the growing demands.

charges in his district. The idea is a new one and worked well. Rev. C. H. Brooks, of Elgin, superannuated of the Texas Conference, preached a birthday sermon on his 83th birthday, February 20, 1916. Those who heard him say he preached with the old-time vigor.

The laymen's work in the West Texas Conference recently received attention in a "Preparedness Congress" held at Travis Park Church, San Antonio. Dr. E. H. Rawlings, of Nashville, rendered fine service.

Rev. C. W. Kavanaugh, of Saltillo, called to see us this week. He had been aiding Rev. T. W. Preston in a good meeting at Forney. Brother Kavanaugh came to our ranks last fall and is doing good service.

The Laurel Heights Sunday School News is a bright little paper full of the doings of that wide-awake Sunday School. Rev. O. T. Cooper is in his first year as pastor and Laurel Heights is delighted with him.

Rev. S. J. Vaughan, presiding elder of the Dublin District, announces a fine program for his Local Preachers' Institute to be held at Proctor, March 24-26. Glad somebody is paying attention to the local preacher.

Rev. S. C. Riddle, of Farmersville, had the misfortune to be thrown from his buggy on the afternoon of March 10. He suffered a broken hip. He is resting easy at present. Prayers will be made for his speedy recovery.

Rev. M. K. Little, the genial pastor of Coleman, called to see us and made us happy by promising to "take a day off" soon and send the Advocate thirty new subscribers. We do not call it a day off, but a day of fine Church work.

Rev. E. R. Welch, of Ardmore, delivered a lecture on "The Religious Interpretation of American History" Washington's Anniversary. His church was crowded and the Ardmoreite speaks in most complimentary terms of the service.

Rev. Thos. Gregory, presiding elder of the San Marcos District, is emphasizing the claims of the Advocate on the present round in his district. From one point in his district (Kyle) sixteen new subscribers are reported. "Nothing against him, Bishop."

Bishop E. E. Hoss will be given a great welcome in Dallas at the inaugural of the "Win-One Campaign." He will address the united Dallas congregations at the City Hall next Sunday night and the League Union Friday night at First Church.

Rev. A. A. Wagnon, now of Madisonville, was in Dallas attending the Prohibition meeting and called to see us. Brother Wagnon did a fine three months' work at Trinity and was moved to Madisonville during the recent shake-up in the Texas Conference.

Dr. William I. Haven, of New York, one of the Secretaries of the American Bible Society, was honor-guest at a luncheon at the Oriental last Saturday. Dr. Haven is not only a superb success in his work, but he is one of the most genial spirits of American Methodism.

Rev. J. M. Perry, of Midland, attended the Laymen's Missionary Conference at Fort Worth last week and made a short visit to Dallas and the Advocate office. His charge is in fine shape and they are looking forward to the District Conference which meets with them this year.

Dr. James Cannon, Jr., Chairman of the Anti-Saloon League of America, recently protested against the confirmation of Louis Brandeis as Justice of the Supreme Court. Mr. Brandeis is alleged to have been an attorney and lobbyist for the brewers of New England. Dr. Cannon is right.

Rev. and Mrs. Andrew B. Weaver, of Magdalena, New Mexico, celebrate the twenty-fifth anniversary of their marriage at eight o'clock on the evening of Saturday, the eighteenth of

March, one thousand nine hundred and sixteen. The Advocate congratulates them on the happy occasion.

Dr. James W. Lee, presiding elder of the St. Louis District, is leading the great Lenten Campaign in St. Louis. Recently his picture appeared in the St. Louis Republic along with those of Bishop Daniel S. Tuttle and Archbishop John J. Glennon as among the leaders of the proposed campaign.

Brother W. W. Green, a valued layman at Grapevine, made us a pleasant call the past week. Brother Green reports that his Church, under the leadership of Rev. G. F. Kornegay, has inaugurated plans for a great advance movement this year. We predict that success will crown their efforts.

The Byers (Texas) Herald in a recent issue gives an account of a recent pounding at the parsonage home of Rev. G. B. Carter. The Herald calls the pounding a veritable storm. Brother Carter's work is progressing nicely and we learn his people are lining up for the Simultaneous Evangelistic Campaign.

Dr. S. H. C. Burgin, of Dallas, and Miss Elizabeth Kilpatrick, of Corinth, Miss., were married in Memphis Tennessee, March 11. Bishop James Atkins, of Waynesville, North Carolina, officiated. This news will delight thousands of friends throughout the whole Church. We extend our hearty congratulations.

Hon. W. A. Keeling's address on Brewery Methods of Education at the Anti-Saloon League Convention was an eye-opener. He read letters showing how the so-called Commercial Secretaries and Farmers' Alliance were servants of the brewery interests. We expect to speak later of the brewery "Education" in Texas.

Rev. J. G. Putman writes us from Galveston, where he is in the hospital for treatment. His trouble is pellagra. The Church in Texas never had a truer man in its ministry than J. G. Putman. Prayers will be made for his recovery. Write him in Galveston for the present, or Mexia, Texas, after some three weeks.

Dr. and Mrs. J. H. McLean will celebrate the fiftieth anniversary of their marriage Wednesday evening, March 22, from eight to eleven o'clock, in the Dallas Chamber of Commerce. Many guests are expected and an inviting program has been arranged. Texas Methodism has no more faithful servants, and thousands will congratulate Dr. and Mrs. McLean upon this happy event in their lives.

Bishop E. D. Mouzon will preside at the Muskogee District Conference, Vian, Oklahoma, April 20-23. The presiding elder, Rev. Chas. L. Brooks, has arranged a most excellent program. Among the topics discussed will be "The New Social Interpretation of the Bible," "How to Promote Church Loyalty," "How to Make the Sunday School a Spiritual Power," "How to Bring a Closer Relation Between the City and Country Congregations," "What Is the Matter With the Local Ministry?" The speakers announced are well matched to their great topics.

The Federation of Christian Laymen of Temple, recently passed beautiful resolutions concerning the work of Rev. H. D. Knickerbocker while pastor in Temple. Concerning his removal the resolutions, among other things, say: "Not only does his congregation in Temple lose a brilliant minister, a great evangelist, a faithful pastor and wise counselor, but likewise the entire city of Temple loses each and all of these. He is a man bigger than any denomination or any congregation and on every issue that touches the welfare of the individual, the community, the State, the nation, or all the nations, stands four square to the world for righteousness as taught and exemplified by Jesus Christ." The truth!

trunk members," and they have come in as the result of a systematic canvass. In the meeting the pastor was ably assisted by Rev. J. M. Cantrell, of Sapulpa, in the pulpit and Mr. O. W. Stevens, of Checotah, with the choir, and no pastor or Church ever had more faithful, efficient and satisfactory help. They are both men of fine spirit, who love the Church and their brethren, and this Church would be glad to have them in another meeting. This Church reports at this date a net increase in membership for this conference year of exactly fifty. The Sunday School is having a healthy growth.

Ada, Oklahoma.

CARD OF THANKS.

Allow me, through the Advocate, to thank the good people of Ponder for a fine tailor-made suit of clothes, shoes, hat and other articles of clothing, presented to me last Saturday by Mrs. Henry Lively and Mrs. Allen Law. The good people of Ponder of all denominations made this gift, for which I am sincerely thankful.

J. T. BLOODWORTH.

Because you can't keep the birds from flying over your head is no sign you can't keep them from building nests in your hair.

\$120.00 SURE Congenial work at home among church people. Man or woman, 60 days or less. Spare time may be used. No experience required.

INTERNATIONAL BIBLE PRESS, Dept. SM, Philadelphia

East Oklahoma Notes By REV. LUTHER ROBERTS, CORRESPONDENT

Since conference the people of Seminole have bought and paid for a well located parsonage, with five completed rooms on the first floor and two unfinished rooms on the second floor. They have a good title to the property, and no debt. The growth of the Sunday School has made necessary two new class rooms. The matter was recently put up to the Sunday School and immediately about half the amount necessary for the building of the rooms was secured. The Sunday School attendance is greater than the membership of the Church, and they have adopted the slogan: "The Banner Sunday School of the Conference." Rev. E. A. Townsend, the

Simultaneous Evangelistic Campaign

R. P. SHULER,
Evangelistic Editor.

PUBLICITY AND LITERATURE.

W. C. EVERETT,
PAUL B. KERN,
R. P. SHULER.

PROGRAM AND FINANCE.

O. F. SENSABAUGH,
W. D. BRADFELD,
INO. R. NELSON.

If we would spend half the time trying to live without sin that we spend in proving to the people that they can't, we preachers would be in far better shape to head a movement that would result in clean hands and a pure heart before our God.

There will be no trouble in separating the "live uns" from the "dead uns," so far as the presiding elders are concerned, when the results of the Evangelistic Campaign begin to roll in. These four months have given that office the finest chance to magnify itself that we have seen come its way in many a moon.

And now a good sister writes to know what I think about a Methodist steward who voted in defense of the open saloon. Sister, I don't think much of him. It will take a mourners' bench, some scalding tears of penitence, a new resolution and a different kind of life to make such a fellow worthy of any very flattering thinking.

Every preacher in Texas is asked several times a year as to the unpardonable sin. We have thousands of folks who delight in practicing all the other varieties, but they desire to sidestep this especial one. If we would only keep the pardonable sins out of our hearts we might be able to keep the ghost of the unpardonable sin out of our minds.

We recently read of two Methodist preachers' wives who were patching their husband's pants. One complained of the small crowds, small salary, small organizations and, in fact, the universal smallness of her husband's success and results. The other woman was happy and full of cheer. Her husband had big crowds, salary in full and the results were full of promise. A layman's wife, sitting near, noticed that the first woman was patching the seat of her husband's trousers while the second woman was patching the knees of the pants of the more successful minister. If we could only find out where our preacher's wives are patching, we might find the secret of the success and failure of many preachers in this campaign.

The good Lord deliver the Church and this campaign from those maudlin specimens whose tender hearts forbid that they cry out against the sins of all people in their Churches who are worth as much as \$25,000. Such ministers are a shame to Zion. A rich man's sins are as black as a poor man's sins, and the man who will spare the sins of the rich, while he deals volitionally with the sins of the poor, is both a coward and a scamp. I would rather my boy would sit every Sunday morning for an hour and seek edification from the weird wailing of a flop-eared, brindle hound pup, than to be imposed upon and afflicted by the ministry of a man whose heart delights in the truth only on those occasions when there is no danger of his pocketbook losing a coin.

DANGER.

At the luncheon on Wednesday, this writer asked the following question of Dr. Todd: "What instructions shall we give our workers so as to avoid the evil consequence of bringing men

and women into our Churches who are not genuinely saved?" Dr. Todd did not at first understand the question and answered it by giving a general line of instructions as to the sending out of our workers. I then repeated the substance of the question. Upon the second asking, Dr. Todd answered by saying that many old-time revivals brought into the Churches those who were not genuinely saved as time always proved and that the general average of those who were brought in by the "One-to-Win-One" method would eclipse, according to his experience, the results of the old-time Methodist revival.

In his second answer to the question, he did not answer it. His point was well taken and his conclusions may be correct. But the point at issue is this: There is a danger, an alarming danger, in sending men and women out to do committee work of this nature. Many questions arise. Are they themselves converted? Do they know what religion means? Can they intelligently lead others to Jesus? Is it love for souls that inspires their efforts? Are they acquainted with eternal values and do they know the meaning of regeneration? I was so desirous that Dr. Todd would say something like this:

"In order that our workers shall not make the awful mistake of leading men and women into our Churches, who are not genuinely converted, or at least groaning after a new life, they should realize that it is their business as personal evangelists to carry to their fellows a message of the awfulness of sin, the efficacy of Christ's blood, the need of a deep conviction, the imperative necessity of a genuine repentance, the beauty and blessedness of a real conversion from sin, and the glory of the witness of God's holy spirit." Such instruction, followed out, will prevent our movement from becoming a movement of chaff.

THE NEW BROADNESS.

There is nothing more dangerous in modern Church work than the tendency to assume the role of the liberal and broad in our attitude to sin. Often our personal workers feel called upon to promise immunity from Church discipline to those who wish to join the Church and still continue in their worldly ways. There are thousands of people who do not desire to be unchurched and yet they do not care to follow Christ in the tedious ways of strict and prayerful living. These people are in many instances influential. They hold large place in the community. Their social standing is very excellent. They carry with their very names the thought of culture, refinement and wealth. Surely they would be rich gain to the Church. Ah, that is true and wondrous true, if, in coming into the Church, they lay down sin and take up Christ.

But it is also true that their presence in the Church, while they continue to live worldly, selfish, unregenerate lives is dangerous to the extreme. We are thus subjected to the accusation of receiving the bribe of their standing and wealth in exchange for immunity from discipline. Men laugh us to scorn, the while they charge that we are gathering loaves and fishes rather than souls. We should never lower the standard. The millionaire with all his gold should be required to measure up to the same high level of life and loyalty to Christ which we lay down as a prerequisite for the salvation of a ditch digger.

The other attitude may be accounted broadness, but it is the thin and moth-eaten broadness that covers nothing and nowhere. It may be said that this is liberty, but it is only that liberty which, having escaped from the cocoon of license, yet wears the fuzz of the worm upon its wings. Let our personal workers insist on genuineness, however many or few the results may be.

THE EVANGELISTIC GOSPEL.

Dr. Goddard gave us a great definition of the Evangelistic Gospel in his speech at the Inspirational Conference: "The whole gospel, brought in primitive simplicity to the whole man, by a man who has himself been made whole by this selfsame gospel." What a message of real meaning within those words! Dare any of us, my brethren, preach only that part of the gospel that pleases us or is approved by our parishioners? Are we willing to make a fragment of the truth? Do we delight to specialize on certain phases or elements or sidelights of this wonderful gospel of Christ? It is the whole gospel; the gospel of an inspired Book and a Divine Christ; the gospel of conviction for sin and genuine repentance; the gospel of a new birth, a regeneration; the gospel of the witness of the spirit of God that we are children of God; the gospel of a life that displays Christ in the living, a faith that shows itself by its works; in other words, a whole gospel, having lost no part of its truth, no emphasis from its insistent demands, no genuineness from its God-sent qualities.

Then comes the idea of "the whole man." So many of us preach to a remnant of the man, to his head alone, or to his heart alone, or to his pride alone, or to his will alone, or to some other side of the man's nature. It is a poor sermon that does not challenge a man's brain. It is a poorer sermon that does not touch his heart. It is a poorer sermon still that does not impress his will. A sermon that will bring real and genuine conviction must be addressed to all that is within the man.

But, what of that last thought, "A man who has himself been made whole by this selfsame gospel." Brethren, there comes the rub! Are we twice-born men? Are our lives up to the gospel standard? Oh, how we need to pray much that we may preach a little! God gives us an experience of grace and power, that our lips may speak forth words of life.

STRIPPING US OF POWER.

As the shorn Samson stood helpless and the laughing stock of those who a few short hours before had trembled at the thought of him, he but represented the thousands who should follow after him, whose strength and power should be sucked away by the leech of worldliness and the parasite of the sensual and groveling. Today our Churches are full of the morally crippled and the spiritually enfeebled, unable to assist themselves into the pool of healing, much less lead their fellows to health and strength in Jesus Christ. The age is pleasure-mad. We are wildly clamoring for the particles of mist that the world offers and therefore God's showers are locked up against us.

In such an age, it behooves every Methodist preacher to sound forth no uncertain note of warning. We need a bold proclamation, tenderly but firmly stated, setting forth the horrible influences and the ultimate calamity that must come as a result of the inroads of worldliness. The sensual, the voluptuous, the physically appealing, the insidious pull of lust, the crying plea of appetite, the halter of society's false demands—these are the things that bode ill for an age, upon which God has showered his choice blessings, and a land where the smile of Jehovah has lifted us to the very mountain tops of privilege and opportunity.

No Methodist preacher is excusable for standing idly by, while the tide of worldly thought and ambition sweeps upon us. It is little short of crime to close your lips, O prophet of the most high God! Are we not upon the walls? Has not Jehovah indebted our lips with the message of warning? Should we not cry out, as we see the

enemy nearing our gates? In this evangelistic season, let us play the part of men. In kindness, in love, with gentleness and tender earnestness, let us tell our people of the advance of that foe that hath in other days swept civilizations from their moorings and buried mighty nations beneath an avalanche of vice.

THE JESUS PASSION.

For thirty days we have been busily engaged in constructing a machine, perfecting an organization, setting up a plan with human wheels, cogs, belts and pulleys in it. Well and good! All this is not the less necessary, because there are things more necessary. But let it be for all time understood that there are, in a Methodist revival, those matters that are far in advance, as to importance, of the mere organization of forces.

One of the most important things is the "Jesus Passion" in the hearts of the membership of our Churches. After all our plans are made, we must remember that Jesus is the very core of this movement. Jesus fires the kindling wood that glows and burns its way into the mighty furnace-blast of a real revival. It is his blood, his cross, his plan, his promises, his truth, his gospel that stand at the summit of all else. If we have more of Jesus in our revivals we will need less of schemes and cheap methods. If we place Jesus in the lead we will save ourselves the setting of hand-made traps for souls. Oh, for the Jesus passion! Anything less will make our revival little.

EXTREMISTS AND THEIR EXTREMES.

Most active men, who have the nerve and conviction that really do things, are builded with an inclination for the extreme highly developed. You will usually find them decidedly for a thing or decidedly against it. Most great movements have started with men who were so extreme as to have been known as cranks and fanatics to those of their generation. Few of them were recognized as leaders until after a merciful grave transformed their eccentricities into virtues and their fanaticism into leadership. So the fact that we differ and differ widely need not bother us at all. Perhaps it is in our favor that we have not been able in the past to agree, and cannot now agree, with both sides of every question at one and the same time.

In this campaign there are men who believe in a shouting revival or nothing. Indeed my grandfather died believing that a man who did not shout had very little hope of heaven. But another man holds such a performance the very core of emotional folly. Here is one preacher who wants a sinner to get down on both knees and "pray through." Another preacher would think such a sinner crazy. He wants a calm and a deliberate surrender to Christ. One revival, led by one man, will be characterized by right much stir. There will be old-time songs, old-time prayers, calls for mourners, shouts of newborn souls. The service will be a real commotion. Another revival, led by another man, will be as calm as a May morning and not a ruffle will disturb the quiet of the occasion.

For myself, I side with the bunch who believe in "bringing on the rousement." Indeed I am rather extreme in my opinions, but they belong to me and my brethren are not to be afflicted with my urging them to accept them. I have always feared that I was extreme but I have found much consolation in discovering that most of my brethren, who are really doing anything, are extreme. They are often extremely far away from my position but they are extreme.

Brethren, let us maintain our own ideas, correcting them when we are

convinced we are wrong and standing by them when we are convinced we are right, but let us see to it that we do not let the fact that we differ destroy our desire to join in great endeavors. We be one in this wonderful Evangelistic Campaign, whatever may be our notion as to how a revival should be run.

EAST OKLAHOMA CONFERENCE MISUNDERSTOOD.

From the fact that the East Oklahoma Conference failed to take any action relative to entering into the Simultaneous Evangelistic Campaign with Texas and New Mexico it was inferred that we were not in sympathy with the movement. We did manifest our indifference to the movement by our non-action, but the reason was that this question was not brought before our conference.

The last session of our conference created a new evangelistic committee, and the new committee is in hearty sympathy with the Simultaneous Evangelistic Campaign, and our conference is lining up with the other conferences and the evangelistic fires are already burning upon the altars of many of our Churches. Our presiding elders are in sympathy with the movement and we are looking forward to a great religious awakening in the bounds of our conference. We are glad to have this opportunity of reaching over and taking Texas and New Mexico by their extended hands and co-operate with them in this great movement for the salvation of lost men.

W. VASCO TEER,
Secretary Conference Committee.

EAST OKLAHOMA.

Walter W. Armstrong, Evangelistic Editor.

The revival spirit seems to be in the air up here. With two of the best meetings in years reported from Durant and McAlester news comes that Caddo, between the two, is ready for a revival equal to either.

D. A. Gregg at Heavener has begun the campaign with three conversions at his Sunday night service February 29. He believes the way to do a thing is to do it—and that faith acted upon means success. This personal campaign may be tested by whether we have conversions at the regular services of the Church. If there are no public conversions this preacher doubts the worth of private confessions.

At Rock Hill Church on Hugo Circuit, J. H. Neighbors, pastor, there were three conversions at the prayer meeting last week. This country Church has forty to sixty at prayer meeting, sixty to seventy-five in Sunday School, and expects folks to get religion at any service. G. A. Lovett is the pastor's assistant there. The Church and the circuit were not until last summer, and are the fruit of a faithful local preacher's work. He rejoices as pastor of five Churches where no Methodist preacher before him had been.

The Church in Hugo has committed itself to the personal campaign plan, and is preparing by taking a thorough census of the town and making a campaign for Sunday School and Church attendance. Results are expected.

The moral theory of the atonement may be correct, but somehow Christians who were made without passing through the experience of conviction for sin do not seem to be either very loyal to Christ or very fruitful for the Kingdom. Oklahoma needs a great revival, and the sort of revival it needs will not come until after some fearless preaching of the terror of the law and the awful shamefulness of sin. And that preaching must be personal, practical, plain and of local application. Brother, let your preaching throb with horror of sin.

MISSIONARY INSTITUTE.

Wednesday morning, February 9, 1916, the Preachers Missionary Institute of the Big Spring District was called to order by Presiding Elder W. E. Lyons, at the M. E. Church, South Lamesa, Texas. From the opening hymn until the Institute closed, the presence of God was realized. No better spirit ever prevailed in any Institute than did in this one. Every member, with the exception of three, was present and ready to respond.

Rev. S. B. Cox opened the business of the Institute by giving a general survey of the work the district did last year, after which Rev. A. E. Arnfield addressed the chair on what the district should do this year. First of all, work together in a revival campaign, clear all Church debts, build new churches and more churches, take care of the thousands of people that are coming West and into the Big Spring District.

Many other important questions were discussed, such as tithing and what it would mean to the Big Spring District, the fundamental doctrines of the M. E. Church, South, different phases of the Sunday School work, such as the Standard of Efficiency and different organizations; different phases of the Epworth League, the possibilities of the Laymen's Movement, every-member campaign and full collections and the Evangelistic Campaign.

The goal the district is going to reach this year will enable it to be the blue ribbon district at the Annual Conference again this fall. Every preacher throughout the district has his shoulder to the wheel and wonderful miracles are being brought about. God is in the fight and his servants are carrying his work on to perfection. Last year's increase is remarkable, having an increase financially of \$5527 and almost 75 per cent in membership. In the beginning of this year the district had several thousand dollars of debts resting upon Church property. But by the close of the year the presiding elder and pastors are expecting to say, "We leave nothing to be paid next year." Not only is the district going to pay off all old debts, but there are going to be several new churches erected throughout the district and paid for by conference. Also new parsonages are being constructed, pastors' salaries are being raised. In general, the district is doing the greatest work within its history. There is plenty of material to work on and the district has the men who can do the work. The Big Spring District represents twelve districts and four Annual Conferences. Who knows what the Almighty had in view when he placed his servants in the Big Spring District. Our presiding elder is at all times on duty and no doubt he shall accomplish a work that shall go down in the history of Methodism.

The following are some resolutions which were made and passed upon by the Institute and which shows the spirit that is existing throughout the district.

1. Be it resolved that there be at least one League organized on every charge throughout the district.

2. Be it resolved that the district adopt the One-to-Win-One Campaign and that there be at least one revival held on each charge throughout the district on or before Easter Sunday. Be it further resolved, the district set for its goal this year 1000 conversions and 1000 additions to the Church.

Be it further resolved that we, as pastors, bind ourselves together in prayer for the passion for souls and that we evangelize the district with the district force.

Be it further resolved that each pastor have all conference collections on or before the 23rd of April.

There were several other resolutions, but we have not space to mention them. The district is marching on to victory. The best that could be said would not be enough, for God has been gracious unto us. Our prayer is that we may be able to take the Big Spring District for Christ and our Father. TOM W. BRABHAM, Secretary of Institute.

AUSTIN DISTRICT SUNDAY SCHOOL INSTITUTE.

The Austin District Sunday School Institute met in First Church, Austin, February 3, at 10 a. m. The devotional exercises were led by Presiding Elder Dr. V. A. Godbey. Rev. W. H. H. Biggs offering the prayer.

After the enrollment of visitors, Rev. E. Hightower, Divisional Secretary, spoke to the subject, "Purpose of the District Institute." He was followed by Rev. A. E. Rector, Conference Field Secretary, who spoke to the topic, "The Standard of Efficiency." Mrs. V. A. Godbey brought before us the subject of the "Cradie Roll." "The Home Department" of the Sunday School was discussed by Mrs. S. Primer. The "Observance of Children's Day" was spoken to by Rev. E. Hightower. He read from

the Discipline the law of our Church on the topic, and stressed each point, which number concluded the morning program and the institute was adjourned for lunch after prayer by the writer.

The devotional exercises for the first afternoon session were led by Rev. H. E. Draper. The program for the afternoon was carried out in full. Some of the topics discussed were: "The Workers' Council," by Rev. E. Hightower. A most interesting, as well as profitable topic was, "The Primary Work," by Mrs. George Whaling. "The Sunday School's Part in the Evangelistic Campaign" was discussed by Rev. R. P. Shuler.

The subject of "Decision Day" was discussed by Rev. E. Hightower. "The Sunday School Teachers' Round Table" was led by Prof. J. P. Simmons.

The following are some of the questions asked and answered: "What is the teacher's duty to absent pupils?" "Have a member of the class visit them." "How can the teacher secure some study on the part of the pupils?"

The subject of the "Graded Lessons" was discussed by Mrs. Will P. Decker. This number concluded the afternoon session and we were dismissed, after prayer.

The devotional exercises of the first evening were conducted by Rev. H. B. Atkins, who read a Scripture lesson, the call of the child, Samuel, as it is recorded in the third chapter of first Samuel.

The first topic for the night session was: "The Wesley Bible Class," discussed by Rev. E. Hightower.

The devotional exercises for the second morning were conducted by Rev. Theophilus Lee, after which the program was entered into and carried out in full. Some of the most profitable topics discussed were as follows: "Shall the Sunday School Co-operate With the Secular School in Securing Bible Study?" discussed by Rev. H. W. Knickerbocker. His answer was in the affirmative. Another helpful topic was: "The Sunday School Superintendent's Round Table," led by Prof. W. H. Adamson. The question was then asked: "What is the best way to make a Sunday School grow?" Answer given: Work.

After the program had been carried out in full, the institute was dismissed, with prayer, by Rev. E. Hightower.

As a closing word it might be interesting to the conference to know of the progress the Austin District has had in the Sunday School work within the last three years. Moneys raised and expended by the Sunday school were almost doubled. The Sunday School enrollment has increased from one in default of Church membership to one by more than 500 in excess of the Church membership; and the Sunday School attendance has increased thirty-three and one-third per cent within the last three years. G. T. HESTER, Sec. Pro Tem.

PITTSBURG DISTRICT PASTORS' CONFERENCE.

The Pastors' Conference of Pittsburg District, Texas Conference, was held at Pittsburg, Texas, Feb. 15-17.

Rev. J. L. Red delivered a soul-stirring and most helpful sermon Tuesday evening on the subject, "The Baptism of the Holy Spirit." This sermon was much appreciated by the laymen, as well as the preachers.

Wednesday morning our new Presiding Elder, Rev. J. W. Bergin, opened the services with Scripture reading and prayer, after which each pastor made a short report of the work in his charge. Many good reports were made, and all had an optimistic ring, bright prospects for the year. Nine charges reported conversions at regular services.

Rev. Mark N. Terrell preached an excellent sermon at the eleven o'clock service; subject, "Kindling Revival Fires," which was uplifting and much appreciated.

The afternoon session was most profitable. Bro. Anderson, of Naples and Omaha, held the devotional service, followed by a talk by Rev. Jesse Lee, on "Preaching on the Assessments," giving many interesting and instructive comments on the subject.

Dr. W. F. Andrews spoke for thirty minutes on the subject of "The Preacher and Ethics," in an informal manner, answering many questions of interest to the brethren.

At the evening service Dr. Andrews preached to a large congregation, using as his theme, "Personal Evangelism, or the 'One-to-Win-One Movement.'" Bro. Bergin called on three laymen, members of the Pittsburg Church, for their ideas as to the success of the One-to-Win-One Plan, which was used in their campaign last spring, resulting in such a glorious revival, with from 200 to 300 conversions. In words of praise they set forth the plan as used by Bro. Vance

and the gracious results; the services all but culminated in a revival, as these devout laymen pictured such glorious results.

On Thursday morning, Feb. 17th, Rev. Timmons, of Gilmer, conducted the devotional services, after which a discussion was entered into by the brethren as to whether or not the Epworth League could be made a success in the country Church, which was a very profitable discussion, and gave many ideas as to how to go about meeting the needs of the country League problems.

Rev. A. A. Kidd introduced a resolution to the effect that we divide the District into four sections, and have a "Doctrinal Institute" each fifth Sunday, which was unanimously adopted, and plans made for the meetings.

A round table "Just for the good of the District" was appreciatively entered into and many good suggestions were made by a number of the brethren.

Kneeling around the chancel, Dr. W. F. Andrews dismissed the meeting in a heartfelt, earnest prayer, during which the Spirit was very manifest.

The pastors unanimously voted their appreciation of the Institute and our new presiding elder.

J. HARVEY CARLIN, Secretary. Willsboro, Texas, Feb. 21.

PASTORS' CONFERENCE AND MISSIONARY INSTITUTE.

The Pastors' Conference and Missionary Institute of the Dublin District, Central Texas Conference, met in annual session at Stephenville, Texas, February 15, 1916, at 2 p. m., Presiding Elder S. J. Vaughan in the chair. Every pastor of the district was in attendance at this conference.

Rev. W. H. Matthews, presiding elder of the Corsicana District; Rev. J. E. Crawford, Secretary of the Board of Missions, and Rev. Josephus Lee, Financial Agent of the Waco Orphanage, were the visiting brethren.

On Tuesday afternoon, Rev. J. E. Crawford conducted a Missionary Institute that was highly interesting, helpful and instructive. On the evening of the same day Rev. W. H. Matthews delivered a rare sermon on "Missions" to an appreciative audience. At times throughout the session of the conference Rev. Josephus Lee took part in the discussions.

Each pastor seemed to have his subject well in hand, and the conference was signalized by compactness of thought, the work of the conference being done with thoroughness, yet dispatch.

The members of the conference all seemed in line with the movement for a Simultaneous Revival Campaign, and there are fine prospects that old Dublin will be wide-awake this year as never before.

Mrs. Ben Bassill, District Secretary of the Woman's Missionary Society, appeared before the conference, and in her characteristic, pleasant way, spoke of the progress of her work and made an appeal to the pastors for assistance and co-operation, said appeal being promptly answered in the affirmative by those pastors who had no Missionary Society in their charge, and those who did have societies already promised a more thorough co-operation.

The conference work ended Wednesday afternoon, Wednesday evening Rev. L. G. White, of Comanche, preached a captivating sermon, after which came the Sacrament of the Lord's Supper. This being ended, Rev. S. J. Vaughan pronounced the benediction, and one of the most, if not the most, successful conferences of the district in its history came to a close. GUY H. WILSON, Sec.

GREENVILLE DISTRICT INSTITUTE.

The Greenville District Institute met in Wesley Church, Greenville, February 18, at 9 a. m.

The attendance both of preachers and laymen was good. A special train brought over about forty from Commerce. A number of visitors were present: C. W. Dennis, R. F. Bryant, S. C. Riddle, P. C. Archer, E. W. Alderson, C. A. Long.

The program for the occasion, so arranged by the presiding elder, Dr. Harless, and the District Lay Leader, Judge Harrell, as to include the most important departments of Church work, was full of interest and helpfulness.

We were honored and delighted to have with us Bishop J. H. McCoy. His presence and messages were inspirational and instructive. For several days preceding the Institute he was here in the interest of Wesley College. Under the direction of the irreplaceable Goyer, Commissioner for Wesley College, a number of places were visited, addresses delivered and collections taken.

The reports of the pastors and lay-

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men show that the Greenville District, under the direction of the presiding elder, Dr. Harless, is in a most prosperous condition. The indications point to the best year along all lines of the quadrennium. CHAS. A. SPRAGINS, Sec.

NO IMMERSION IN ROMANS VI.

By Rev. S. X. Swimme.

The (fancied) Gibraltar of immersionists is the passage in Romans 6:3-5. But the advocates of immersion do not go to a period—they dare not complete the sentence of which those verses form a part. To complete the paragraph would be fatal to their contention.

The apostle here uses high metaphor, or figure, to deeply impress the truth he is seeking to teach. It is characteristic of all Oriental writers; Paul is no exception; he makes use, with great frequency, of figures of speech, both in his writings and in his addresses which are reported in the Acts of the Apostles (which might be more aptly captioned "The Acts of Peter and Paul," as they are the most prominent in its history).

Please turn in your New Testament to the passage and read, beginning with verse three and concluding with the eleventh verse.

Then let us read Colossians 2:10-12. Now, turn to and read Galatians 2:20 and 3:17.

Let us now note the various figures of speech used in these passages: "Baptized into his (Christ's) death;" "buried with him by baptism into death;" "we should walk in newness of life;" "planted together;" "our old man was crucified;" "the body of sin might be destroyed;" "we be dead with Christ;" "ye yourselves dead unto sin;" "alive unto God;" "ye are circumcised with the circumcision not made with hands;" "putting off the body of the sins of the flesh;" "buried with him in baptism;" "risen with him through the faith;" "I am crucified with Christ;" "Christ liveth in me;" "I live by the faith of the Son of God;" "for as many of you as have been baptized into Christ have put on Christ." According to the usually accepted rules of composition we must conclude:

1st. If one of these expressions is a metaphor or figure, all must be.

2nd. If one of them refers to a physical process, then must all refer to physical processes.

Then, if "baptism" here refers to that of applying the candidate to the element (water), then "crucifixion" must mean that the same candidate is nailed to a transverse beam of wood.

3rd. But if one of these terms must

be spiritually interpreted, then all are subject to the same rule of interpretation.

4th. If they do not all refer to physical processes or exercises, then none of them do.

5th. If they do all refer to physical processes—such as burial, crucifixion, baptism, planted, etc., then it is the body of man, and not his spirit, which Christ came to seek and to save.

6th. And, if it was the body, and not the spirit, that Christ came to seek and save, then his mission is a failure, for men's bodies still sicken and die and decay in the grave.

7th. Hence, the conclusion that there is not one drop of water hinted at or suggested in any of these passages; and the whole fabric of immersion fails for lack of support in Romans 6, Talihina, Okla.

AN APPRECIATION.

Intelligence of the last illness and the home-going of Mrs. W. W. McMurry, of Shelbina, Mo., mother of my much loved and esteemed friend, W. F. McMurry, D. D., Secretary Church Extension Board, has reached me. My birthplace was not far from the home of this sainted mother, and now, in far-away Texas, I pause in the midst of many pressing duties to express by appreciation of this mother in Israel. She was one of those "angels of mercy," a mother whose children call her "blessed," the record of whose kindly deeds would fill many pages. As a boy I remember well the honored place which Rev. W. F. McMurry and his noble wife held in the hearts of their many friends in Missouri and especially in Shelby County. Many times have I listened to the pure gospel message as it fell from the lips of this pure man of God. Although quiet, modest and unassuming, yet no less truly great was this blessed mother, whose hand helped to guide so many youths of Shelby, whose life was such an inspiration to the tempted, the weary and discouraged. The fragrance of her life shall ever linger to bless her children and those who knew and loved her best. Often during my vacation days at home I would visit Sister McMurry, and always left her home strengthened for the battles of the future. Would that the world possessed more such mothers and friends. We know God better because we knew and loved this woman of God.

"When Christ our Lord shall gather All his redeemed again, His kingdom to inherit— Good-night till then."

C. WESLEY WEBDELL. San Antonio, Tex., Feb. 26.



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THE PLACE OF PREACHING IN THE WESLEYAN REVIVAL

(CONTINUED FROM PAGE ONE.)

In this centennial year of Asbury's death Methodism everywhere is planning her evangelistic campaigns. The Churches are making use of "organization" as never in their history. Children are being organized, young people are being organized, the laymen are being organized. Classes are being instructed in the elements of soul-winning. Surveys are being made of whole communities. Admirable!

But what of preaching? What of the preacher? Does he linger a little longer than usual in the secret places? Does he seek a closer and sweeter communion with God? Does he tarry for a baptism of power? Is he reproducing in his own mental history the spiritual experiences of the great preachers and winners of souls? Is he frequenting the rich places in God's holy Word? And will he emerge from these sacred retreats with a heart of flame and a tongue of fire?

AN INTERESTING CORRESPONDENCE

The columns of the Dallas News, February 20, carried an open letter from ex-Governor O. B. Colquitt, candidate for the United States Senate, addressed to Hon. B. F. Looney, Attorney-General of Texas.

Mr. Colquitt's letter was written for the purpose of explaining certain testimony which was filed by the State and admitted by the court at the recent trial of the breweries held in Sulphur Springs, Texas.

The testimony in question (as quoted by Mr. Colquitt) is as follows:

By Mr. Keeling:

Q. I want to ask you, Colonel Wahrmond, about the contribution or the fund that was raised this year partially for the purpose of defraying expenses incurred during the 1914 campaign. Mr. Adoue stated in his testimony that approximately \$32,000 of that money was sent to you.

A. Yes, sir.

Q. Now, Colonel Wahrmond, what did you do with the money?

A. Well, I paid out \$7000 and there is still \$25,000 in the bank.

Q. That was your testimony before?

A. Yes.

Q. What is to be done with that \$25,000?

A. That is left entirely with the owners of that money.

Q. Why did they remit you \$32,000?

A. Well, I will tell you—there were several reasons for that. I can only say Mr. Adoue said he didn't care to have the custody—you might say, the responsibility—of all this money if anything should happen to him, and he thought he would divide up.

Q. Mr. Adoue testified that he remitted this money in part on account of the indebtedness that had already accrued on account of the 1914 campaign?

A. Yes.

Q. Was any part of this money ever contemplated to be used as a loan?

A. We talked about loaning money for making an investment for a certain party, either in the purchase of an interest in a bank in Houston or buying stock in a surety company,

located, I think, in Denison and also a surety company in Waco. After Governor Colquitt went out of office—he being my personal friend—I asked him what business he was going to engage in, and he spoke of the bank above referred to and the two insurance companies, one of which was located at Denison, by the name of ——. He already owned stock—at least, he told me he already owned stock—in said company. We discussed the question of loaning him money for the purpose of acquiring more stock in the company that he already had stock in, or a reasonable amount to purchase an interest in the bank or the Waco insurance company, and a part of this money was raised for this purpose; but the bank stock required so much money that it was given up entirely, and so was the Waco company. I want it distinctly understood that the idea was not to give Governor Colquitt any money, but to loan it to him for the purpose of starting in business—that is, to buy stock, if he saw fit, or invest it in such manner as he saw fit. The matter has not gone any further than our contemplating doing this from the fact that he has entered politics again as candidate for United States Senator. The money that I have on hand and deposited in the bank, which I have testified about, was to be used for that purpose, for making this loan, but it was not made and we have not determined what disposition to make of it.

In his explanation, Mr. Colquitt admits that he had discussed with individual brewers various business enterprises in which they either offered to loan him money or share with him in these enterprises. He says:

I have met all of the managers of the breweries in Texas, but some of them I hardly know by sight. Out of eight brewers in the State, I discussed propositions as above outlined with only three of them—Hamilton, Autrey and Wahrmond. All of them bear good reputations as business men, and most of them, according to my information, are interested as stockholders in a number of business enterprises and are associated in these enterprises with men of different avocations and even with men who are prohibitionists. I would not consider it a reflection upon my official or political integrity to have them as stockholders in a company in which I was interested, nor would I hesitate, as a business matter or as an individual, to borrow money from either of them, if they were willing to lend it on collaterals which I had to offer, any more than I would any other private citizen. I am accustomed to borrowing money when I need to borrow from banks, but I have borrowed in the past from individuals and I would have no apology to offer if I should have borrowed money from either of the gentlemen mentioned.

After saying that the above is the extent of his obligation to the brewers of Texas and that his views on prohibition had never been affected by the brewers, Mr. Colquitt closes his letter in the following language:

I do not expect to ever escape the calumny of my political enemies, but I am sorry you didn't give me a chance to make this statement for the records of your case, to accompany that which was filed.

The reply of the Attorney-General (Dallas News, February 28) is equally dignified and is free from any trace of partisan passion. He says:

On reading your letter one will get the impression, whether you so intended or not, that on the trial of the brewery cases personal and irrelevant matters were aired; that aspersions were cast upon you, and that you were deprived of an opportunity to have your statement placed in the record.

Your letter states only a fragment of the evidence introduced, and since the newspapers have not published any considerable portion of the evidence introduced on the trial of the cases it is manifestly improper to have the public judge these matters in the light of a fragmentary report.

In reply to your letter, therefore, I deem it appropriate to recite without comment the history of this transaction as it appears in the court record.

Here follows a transcript of the court record in the brewery cases, giving the testimony of Mr. Bruhn, of the Lone Star Brewing Company, of San Antonio; of Mr. Adoue, of the Galveston Brewing Company; of Mr. Hamilton, of the Houston Ice & Brewing Association, and of

Mr. Otto Wahrmond, of the San Antonio Brewing Association.

The testimony of these gentlemen reveals that the \$25,000, which figures in the testimony as a "loan," was raised in the usual way, viz: by assessments upon the breweries. Mr. Bruhn, of the Lone Star Brewing Company, testified that his company paid "about \$1.75 or \$2 per share of \$100." When asked the categorical question if other breweries were not paying their assessments at the same rate, Mr. Bruhn answered, "I expect so, but I don't know."

That the other breweries, however, did keep faith with the Lone Star Brewing Company is clearly revealed by the following testimony of Mr. Adoue:

Q. Do you remember approximately what the amount was? A. I can give it to you in a general way. Mr. Wahrmond sent me about \$12,000, as I remember it; Mr. Autrey (of the Houston Ice & Brewing Association) sent me about \$11,000; Mr. Bruhn (of the Lone Star Brewing Company) about \$8000; Mr. Morgan (of the Dallas Brewery) \$5000; Mr. Prince (of the American Brewing Association) collected by me, in other words, he did not send, but I collected it from the stockholders for the American Brewing Association \$6000, I think.

Q. Now, the Galveston Brewery? A. Galveston—I collected \$3500, I think; that covers it; Fort Worth nothing.

Q. Fort Worth did not come in? Did you ask Fort Worth to come in? A. No, sir—in fact, I didn't ask anybody; it was decided that they would send me checks:

It was this money which was sent by Mr. Adoue to Mr. Wahrmond, and it was \$25,000 of this money of which Mr. Wahrmond testifies when he says: "We talked about loaning money for making an investment for a certain party," etc.

Addressing himself to the clause of Mr. Colquitt's letter in which he (Mr. Colquitt) expresses the regret that he was not given a chance to make his explanation that it might go into the records of the court, Mr. Looney answers as follows:

I am surprised at this statement. The facts are these: The testimony referred to was reached for introduction at the trial of the case on the afternoon of Monday, January 24, 1916. When it was offered, counsel for the defendants requested that it not be then introduced, in order that they might have time to further examine it. To this request we acceded, and the introduction of this testimony was not reached again until the afternoon of Friday, January 28, 1916. We were told by counsel for defendants, and understood on that Monday night, and during the remainder of the week, that you had not only been advised of what the testimony was previous to that day, but that you were again communicated with about it on that Monday night and frequently thereafter during the week. This is, and was, our understanding of the matter. If you offered to come and testify, nobody representing the State heard of it. We would have interposed no objections to your testimony, and so stated to the attorney for the defendants, who was in communication with you while this matter was pending at Sulphur Springs.

We had no desire to heap calumny upon anybody, and did not do so even inadvertently. The testimony of which you complain was not made by us; it was developed in the regular way, under oath, through the processes of the law; it was relevant and was so adjudged by the court. Upon it and other evidence—all of which came from the same sources—the defendants, in effect, pleaded guilty to the State's charges, paid a fine of \$281,000 and expenses, took a forfeiture of charters and became subject to stringent injunctions.

The Dallas News of February 28 contains also the reply of Mr. Colquitt to the above reply of the Attorney-General. Mr. Colquitt admits that he had four days in which to appear at the trial in Sulphur Springs, but failed to avail himself of the opportunity for the following ascribed reason:

On the Monday night you refer to, Mr. Meachum, one of the attorneys attending the trial at Sulphur Springs, did call me over long distance telephone and discuss the testimony of Colonel Wahrmond with me. I talked to him the next day over the phone and sug-

gested that I would call you up and discuss the matter with you, and expressed a willingness to come to Sulphur Springs and testify in the case if desired. He stated over the phone to me that he would talk to you about the matter, and afterward phoned me you had yourself suggested that I do not phone you. Subsequently Mr. Andrews, another one of the attorneys, called me up from Sulphur Springs and said he had understood from you, or some one assisting you, that a long distance call had been put in from Dallas for either you or the judge, and you supposed it was from me, whereupon Mr. Andrews said you expressed the opinion that it would be a mistake for me to call you up, in which opinion he (Mr. Andrews) concurred.

I supposed you understood from my statements to you that I was perfectly willing to appear and answer any questions you might propound to me, and I also supposed that the attorneys who had called me up over the telephone had indicated to you my willingness to do so. I understand from Mr. Meachum that he is politically friendly to both yourself and to me, and on account of the statement made by him and also Mr. Andrews, on your suggestion, that I do not call you over the telephone is the reason for my not doing so. If I had called you I certainly would have tendered my services and testimony, as I had offered to do on several occasions before, to clear up any matter imputed to me.

In this interesting correspondence two or three things stand out very clear:

1. General Looney in the prosecution of the breweries for their violation of the Statute which prohibits corporations from contributing to political campaigns was clearly in the discharge of his sworn duty. He has not turned aside to humiliate any individual, and, if any individual has been hurt because of the revelations which have been made, such hurt must be charged up to the law and to unfortunate facts rather than to the Attorney-General. Had General Looney hesitated or faltered when he discovered whether certain testimony was leading, he would have been unworthy of the confidence of the people of Texas.

2. Ex-Governor Colquitt cannot complain that his explanation is not in the records of the court. He knew in ample time to have given his explanation before the court had he elected to do so. And the public cannot be blamed for assuming that Governor Colquitt thought it better for his own cause to refrain from testifying before the court.

3. Governor Colquitt says that he spoke to individual brewers about the proposed business ventures; and of the correctness of this statement we have no shadow of doubt. The fact, however, stands out that he was to be the beneficiary of a loan of \$25,000 which had been collected by assessments upon the breweries for the purpose of cleaning up debts incurred in the political campaign of 1914.

4. Governor Colquitt, in the course of his first letter, recites that while Governor he stood for laws which the breweries opposed. This is true, notably, in the case of the 9:30 closing law. But, it is also true that while Governor he took the stump against State-wide prohibition and to his remarkable speaking tour over Texas the breweries perhaps owe their legal existence in the State; and to Governor Colquitt more than to any other one man in Texas they owe their opportunity to debauch the electorate of Texas, to direct its legislation and to defeat the cause of good government.

JUBILEE OF YOUNG WOMEN'S CHRISTIAN ASSOCIATION

On March 3, 1866, the first Young Women's Christian Association was organized in Boston. In these fifty years the tiny planting has grown into a great tree. Today there are nearly 1000 associations with a membership of some 360,000.

Never was there a day in which this

noble organization was so much needed as today. The industrial conditions of woman have undergone a complete revolution since the birth of the Young Women's Christian Association.

Today nearly every business calling is open to women. The work of the business world is being shared increasingly by women and especially by young women. Young women are filling the clerkships in our stores, they compose the bulk of our stenographers. Many of these young spirits have recently removed to our cities. Here many of them are strangers, and many are without the restraining and protecting ties of home.

The situation for our young business women is full of peril. Never were there so many human vultures on the alert for the destruction of the innocent but homeless girl.

The call is for Christian organizations in every city which will safeguard the interests and moral welfare of homeless young women. And what institution is comparable to the Young Women's Christian Association? Such an institution with its own buildings, affording rooms at moderate rates, and with its refining atmosphere is an unspeakable blessing to any city.

Moreover, the Young Women's Christian Association finds a rich field of work in our colleges. Especially in our State college are these associations exerting transforming influences. They are the centers of Christian activity and formative influences in the training of Christian character.

We congratulate the Young Women's Christian Association upon the celebration of its fiftieth anniversary. Within the period March 3, 1866-March 3, 1916 no more influential organization has had its birth.

THE CHILD IN THE MIDST.

The greatest discovery in the history of the world was the discovery of the child, and Jesus was the discoverer.

Since that day in the long ago when He sat a little child in the midst of his disciples and spoke of its humility and transparency as the type of the qualities of the true Christian the world has been increasingly interested in childhood.

The conservation of childhood is a growing passion in our day. He does most for the future of the race who cares for little children and this truth never had such recognition as today.

We rejoice, therefore, that our great nation through its organized government is promoting interest in the "baby week" movement and that Congress has passed a recent law forbidding the international transportation of products which represent the sacrifice of little children in factories. We rejoice in the "Bethesdas," the Children's Homes, the Orphanages, compulsory education, "baby week" movements and all the rest.

The inspiration for all these movements dates back to the holy hour when Jesus sat a little child in the midst of his disciples and exclaimed, "Of such is the kingdom of heaven."

NUECES COUNTY GOES DRY

The judgment day for the whisky traffic in Texas is at hand. One after another of the strong whisky counties falls into the dry column.

A few weeks ago the repudiation of the whisky traffic by Bell County startled the antis. The Governor of Texas vainly pled that the adoption of prohibition in Bell County would be a reflection upon his administration. His strong personality was thrown into the contest, the whole force of his administration was arrayed against the cause of prohibition. The home county of the Governor, however, was not

to be cajoled or bullied, and it rose up and smote the infamous traffic from its borders. Hurrah for Bell County!

Now Nueces, another anti stronghold, wheels into line for good government. Nueces, the county in which votes of Mexicans have been purchased for years; Nueces—the county from which men have recently been sent to Leavenworth for the corruption of a State and National election; Nueces County goes dry! On Friday, March 10, the people of this great county recorded their verdict against the infamies of their saloons. The county voted dry by a majority of 212, the vote being: For prohibition 1802, against prohibition 1590. Hurrah for Nueces County!

Once more we remind the whisky traffic of Texas of the prophetic words of Senator Horace Chilton that its day of doom would be at hand whenever it undertook to run the politics of this State. Despite this prophecy the infamous traffic has gone on in its naming of candidates, in its programs of legislation, in its purchase of votes, in its corruption of officials. The political villainies of this State lie at the door of the whisky traffic. It has sought to dictate to the people of Texas who should be its governors, who should be its judges, who should be its legislators. Public men have received of its bloodstained treasuries and have been sent out as its apostles to preach its gospel of deceit and woe. Down! forever down! with the infernal traffic. Our hats are in the air to the long-suffering, patriotic people of Nueces County.

HON. JOHN G. WILLACY

Among those in attendance upon the second annual convention of the Anti-Saloon League of Texas is Hon. John G. Willacy, of San Antonio.

Mr. Willacy has long been a conspicuous figure in the history of Texas. He was born in Louisville, Kentucky, 1860, but has been in Texas since 1891. He was four years a member of the Texas House of Representatives and twelve years a member of the Texas Senate. For twenty-four years he lived in Corpus Christi and Portland and for the past two years has lived in San Antonio. Senator Willacy is a great accession to the prohibition forces of Texas. Senator Willacy is among that vast patriotic throng of Texans who are disgusted and appalled by the efforts of the whisky traffic to remove the foundations of republican government in Texas. He denounces the corruption of the ballot in Texas and will lift his voice against the designs of the whisky traffic to run the politics of the State.

When such men as Hon. John G. Willacy come into the prohibition ranks the whisky traffic receives notice that its day of judgment is at hand.

JUDGE JOHN BOOKHOUT DEAD

The death of Judge John Bookhout, at his home, 4709 Ross Avenue, Dallas, on the afternoon of March 13, removes from Trinity Church another prominent member and from the city of Dallas one of its most conspicuous citizens.

Judge Bookhout was born in Roxbury, New York, March 20, 1849. At the age of twenty-three he removed to Texas, settling in San Antonio where he studied law and was admitted to the bar of Texas. After a residence of two years in San Antonio he removed to Dallas. From 1897 to 1912 he was Associate Justice of the Court of Civil Appeals. Since his resignation, on account of failing health, Judge Bookhout has lived quietly in his adopted city. He is survived by his wife, three sons, John J., James R. and George W. Bookhout, and by four daughters, Mrs. J. W. Bourland, Mrs. J. F. Parks, Mrs. Will R. Harris and Mrs. Dan G. Webster.

Judge Bookhout was a member of First Church when we entered upon our pastorate at Trinity Church, but later removed his membership to Trinity. Often we were in his home and many a visit we paid to him in his office as Associate Justice of the Court of Civil Appeals. In the death of this good man we feel personally bereaved.

Judge Bookhout was the best type of American manhood. He was broad in his culture, but simple in his manners. He was a reserved man and, therefore, of great strength. He carried in his bosom the loftiest ideals of life and in every station, whether as a father, a husband, a citizen or as a member of his Church, he was a most exemplary man. He was an easy man to preach to and could be counted on for the performance of his full share of duty to his Church. As a member of the Official Board of his Church his presence

was inspiring and his counsel wise. We say sincerely that we admired and loved Judge Bookhout and we join today with the stricken family in mourning their loss.

A SUNDAY IN WILLS POINT

We greatly enjoyed our Sunday with Rev. F. E. Luker and his good people at Wills Point on March 12. Excellent congregations were present at both hours. Rev. J. W. Goodwin our pastor at Carthage, sat with us in the pulpit. He was on a visit to his good mother in Wills Point.

Brother Luker is in his first year. His membership at Wills Point numbers 325. His Sunday School numbers some 200. Wills Point is among the best of our small city appointments. A good home is furnished the preacher and a salary of \$1250.

Hon. C. E. Gilmore, a former member of the Legislature, and to whom we often preached in Austin; Mrs. D. Leon Sanders, whose pastor we were in Weatherford, were in our Sunday audiences. And more intelligent and attentive hearings we have nowhere had. The singing was inspiring. God helped us in our preaching.

Brother Luker is taking the extension courses in our School of Theology at Dallas. He spends Tuesday of each week at the University. The train service between Wills Point and Dallas is admirable, giving our pastor-student agreeable hours for departure and arrival. We commend this young pastor's example to other pastors. Southern Methodist University and its School of Theology will reach far into our State if this example is followed by other pastors, and why not?

The fellowship in the pastor's home and with Dr. and Mrs. D. Leon Sanders will long refresh us.

A DAY IN OKLAHOMA

The McAlester District Conference, Rev. J. M. Peterson, presiding elder, convened at Spiro, Okla., Thursday evening, March 9. The conference was organized by the election of H. C. Clarke, Secretary, and Neil Sims, Assistant Secretary. The opening sermon was preached by J. D. Cunningham, pastor of Calvin Circuit. Our train was two hours late and we did not hear the sermon, but reports are that it was a strong, helpful sermon.

Friday morning at 9 o'clock the presiding elder conducted the devotional exercises, reading the letter to the Church at Ephesus and going to the heart of its teaching by saying that a Church may be well organized, orthodox and active but a dying Church. The exhortation that followed was full of both warning and inspiration.

Nearly all of the pastors were present. Their reports showed that Bro. Peterson has his district well organized and is supported in his work by an intelligent, zealous and loyal band of preachers.

G. L. Crow, of Allen, reported three appointments, three Sunday Schools, three prayer meetings, eight accessions and fourteen Texas Christian Advocates; J. C. Curry, of Atoka, reported the completion of a new \$12,000 church, organization for the Evangelistic Campaign, and twelve Texas Advocates; J. H. Miller, of Braden, reported four appointments, two societies without houses of worship, organization for the Evangelistic Campaign and three Texas Advocates; A. P. Johnson, of Caddo, reported forty-five accessions, four afternoon appointments, splendid revival, \$50 paid on collections, ten new subscribers to Texas Advocate; J. D. Cunningham, of Calvin, reported three appointments, six accessions, half of conference collections pledged, organized for Evangelistic Campaign, and ten Texas Advocates; J. B. Richie, of Caney, reported three appointments, three Sunday Schools, three prayer meetings, three accessions, plans for revival and seven Texas Advocates; J. E. Vick, of Dustin, reported two appointments, six accessions, \$22.60 raised on collections, plans for revival and two Texas Advocates; Dr. T. F. Brewer, of Eufaula, reported the parsonage rebuilt and refurbished, in fiftieth year of his ministry, one Woman's Missionary Society of sixty members, plans for revival and plans for Advocate campaign; R. M. C. Hill, of Hartshorne, reported thirteen accessions, fifteen organized in One-to-Win-One Campaign, conference collections fifty per cent subscribed, four new subscribers to Texas Advocate; Orlando Shay, of Keota, reported three appointments, preaching at two other points, three Sunday Schools, plans for Evangelistic Campaign and three Texas Advocates; G. W. Martin, of Kiowa, reported fifteen accessions, 140 in Sunday School, one Woman's Missionary Society of thirty members, plans for revival, Missionary Voice and Texas Advocate, ten

LOSS OF APPETITE

Most Successfully Treated by Taking Hood's Sarsaparilla.

Loss of appetite is accompanied by loss of vitality, which is serious. It is common in the spring because at this time the blood is impure and impoverished and fails to give the digestive organs what is absolutely necessary for the proper performance of their functions.

Hood's Sarsaparilla, the old reliable all-the-year-round medicine, is especially useful in the spring. Get it from your druggist today. By purifying and enriching the blood and giving vitality, vigor and tone, it is wonderfully successful in the treatment of loss of appetite and the other ailments prevalent at this time. It is not simply a spring medicine—it is much more than that—but it is the best spring medicine.

Hood's Sarsaparilla makes the rich red blood the digestive organs need.

each; J. A. Parks, of Phillips Memorial, McAlester, reported 125 accessions, one Woman's Missionary Society of sixty members, 325 enrolled in Sunday School, plans for Evangelistic Campaign and eight Texas Advocates; J. F. Parsons, of Pittsburg, reported three regular appointments and two afternoon appointments, 100 in Sunday School, two prayer meetings and four Texas Advocates; J. A. Grimes, of Quinton, reported three appointments, nineteen accessions, three Sunday Schools, plans for revival, and seven Texas Advocates; J. C. Craig, of Spiro, reported 325 in Sunday School, four accessions, twenty-four in Woman's Missionary Society, plans for Evangelistic Campaign and seven Texas Advocates; H. P. Clarke, of Stigler, reported every member canvass on collections, three accessions, \$300 raised on church furnishings, plans for Evangelistic Campaign, Missionary Voice ten and Texas Advocate sixteen; M. L. Sims, of Coalgate, reported 220 in Sunday School, two accessions, thirty in Woman's Missionary Society, 158 members, and four Texas Advocates; J. M. Ball, of Stuart and Alderson, reported seven accessions, seventy in Sunday School, \$30 raised on conference collections, plans for revival and fifteen Texas Advocates; J. W. White, of Wilburton, reported 396 visits, four accessions, twelve applicants for Church membership, plans for Evangelistic Campaign, \$235 raised by women for parsonage and ten Texas Advocates.

At 11 o'clock the Spiro High School attended the service in a body and the editor of the Advocate preached. The Lord poured out his Spirit and the hour was a gracious one.

In the afternoon Deaconess Miss Laura Harris gave a thrilling account of her work among the 6000 miners in the McAlester District. Her work is at Hartshorne. Her account of the habits and customs of miners (few of whom speak the English language) was most interesting. The entire conference was touched by the recital of her Christlike work. Her "Mother's Club," Wesley House and especially the winning of the children furnished material for her fascinating story.

Mrs. C. L. Crowl, Secretary of the Woman's Missionary Society of the McAlester District, captivated the conference by her simple story of what the good women of the Church are trying to do.

The editor of the Advocate spoke to the report of the Committee on Books and Periodicals and the conference sent him home with an even twenty-five new subscribers to the Advocate.

Among the laymen present were: R. C. Goueldy, T. F. James, H. F. Parker, S. A. James, J. W. Keller, Roland Coble and J. A. Shepperson. Among the visitors present were: Rev. R. T. Blackburn, presiding elder of the Hugo District, and Rev. L. B. Ellis, of Holdenville, Assistant Secretary of the Conference, and President of the Board of Church Extension.

The one day in Spiro was all too short, but it was long enough to convince us that we have no more heroic band in the Church than Rev. J. M. Peterson and his noble helpers in the McAlester District.

WELL WORTH THE MONEY.

I had thought of discontinuing the Advocate as times are so hard, but as it has been coming to my home regularly for over twenty-five years I feel that I could hardly do without it. There is so much good reading in it it is well worth the money. It helps me in my daily struggles and then keeps me posted about what the Church is doing along all lines. Best wishes for its success.

MRS. MARY PAINTER.
Big Spring, Texas.

(SEE PAGE FIVE FOR PERSONALS)

SUNDAY SCHOOL DEPARTMENT

DIVISION OF THE SOUTHWEST

REV. E. HIGHTOWER, Georgetown, Texas, Editor

THE CENTRAL TEXAS CONFERENCE WESLEY BIBLE CLASS FEDERATION.

The Program Committee of the Central Texas Conference Wesley Bible Class Federation had a very important meeting in Fort Worth, February 22. All members of the committee were present, together with Dr. Bulla. The program was outlined, heads of various committees were chosen and substantial progress was made toward getting things into shape for the Fort Worth meeting, May 10-12. There is much enthusiasm about this meeting in Fort Worth. They say the city will furnish for the occasion a thousand Wesley Bible Class people. Fort Worth must not beat the rest of the conference. We must make such an impression on the city as Methodism has never made before. To do this will take a thousand Methodists from beyond the city limits. Rev. A. D. Porter says that Cleburne will furnish a hundred. Cleburne must not be allowed to exceed Hillsboro. Waxahatchie, Weatherford, Corsicana, Waco and Temple. Granbury, Stephenville, Dublin, Comanche, Brownwood, Santa Anna, Coleman, DeLeon, Cisco, Belton, Taylor, Georgetown and all intervening towns must get on the map. Let our leaders begin to make their plans at once, and let the towns attend in groups with colors flying and bands playing. There are many reasons for a big Bible class meeting of Methodists just now, but we need not state them here. Our Bible class people are loyal and can be depended upon to be on hand.

MISS PETERMAN.

In securing the services of Miss Nellie Peterman our Dallas House has made a valuable addition to the Sunday School working force of the Southwest Division. Miss Peterman is not only a trained kindergarten, but she is a young woman of sky blue religious experience and lovely Christian character. Of her work in Fort Worth it was said over and over again, "She tells us the very things we want to know." Lined up with such experienced workers as Dr. Bulla and Miss Kilpatrick, the Fort Worth School was a rather severe test of her ability to make good. But it is no disparagement to the other workers to say that she fully held her own. From Fort Worth she went to Abilene, and through Rev. J. W. Hunt we have glowing reports of her work there. Miss Peterman is employed by the Publishing House, but Manager Everett will be glad to allow her to spend a part of her time in field work and will ask only her traveling expenses and good entertainment for her while at work. The attitude of our Dallas House in matters of this sort is generous and praiseworthy.

THE FORT WORTH SCHOOL OF METHODS.

We had something to say of this enterprise in last week's paper. Suffice it to add that the interest did not diminish toward the close of the school and that on the last evening more than a hundred certificates of honor were awarded by the faculty, the condition being that a pupil must have attended at least twelve lesson periods out of a possible twenty-one. Some pupils made a credit of 100 per cent in attendance. A number of those who heard Brother Shackford, Superintendent of Teacher-Training, applied for examination on that part of the course covered by his lessons. Dr. Nelson estimated the total enrollment as more than five hundred. The earnestness and persistence of these workers is one hopeful sign of the times in the Sunday School field. On the closing evening each member of the faculty was presented with a handsome memento, and the following resolutions were unanimously adopted as the sense of the school:

Resolved, That it is the unanimous expression of those in attendance upon the School of Methods held at the First Methodist Church, February 18 to 25, 1916, that the Methodism of our city is gratefully indebted to the General Sunday School Board for the efficient work done by their representatives in promoting the cause of religious education and in raising the standards of modern Sunday School work.

To Miss Nell Peterman for her service in the Elementary Department; to Miss Elizabeth Kilpatrick for her service in the Intermediate and Adult Departments; to Dr. Emmett High-

tower for his service in the Department of Administration; to Dr. Chas. D. Bulla for his service in the Wesley Adult Bible Class Department, and to Dr. John W. Shackford for his service in Teacher-Training, we wish to offer expressions of thanks and deep appreciation.

The Sunday School work throughout the district has received an impetus in all departments and a marked increase in the numbers attending the Sunday School and renewed emphasis upon the standards of efficiency have been noted already. We commend these faithful and efficient workers to all interested in the great work of the modern Bible School and pray the blessings of God abundantly to attend them in this and all other labors.

(Signed) HOYT M. DOBBS, CLOVIS G. CHAPPELL, And Others.

REPORT OF HYDE PARK SUNDAY SCHOOL, FOURTH QUARTER, 1915.

On roll, 214; increase, 20. Total attendance, 2464; average attendance, 189. Bibles brought, 689; average, 53. Scholars on time, 1248; average, 96. Scholars too late to report, 91; average, 7.

H. B. Atkins, pastor; J. W. Farris, Secretary, and Miss Emechen, Miss Bertha Thorp, Mrs. Barnes, Mr. Morris Stewart, and Mr. Wm. E. Hawkins, teachers, were present every Sunday. The other officers and teachers were absent from one to four times.

Collections for the quarter, \$106; average, \$8.15.

We have added credits for Bible reading during the week, and each class reports to the Secretary the number of chapters read. During the quarter the officers and teachers read 2139 chapters—an average of 164. The scholars read 5195 chapters—an average of 29. Mrs. Barnes' class of Juniors read more chapters than any other class in school, an average of 399.

The absence of the superintendent was occasioned by illness.

J. W. FARRIS, Sec.

A GOOD SUNDAY SCHOOL INSTITUTE.

By R. O. Culp, Superintendent. First Church, Temple, has just closed the most successful and best attended Sunday School Institute in its history. This institute was conducted under the leadership of Mr. W. E. Hawkins, our Sunday School Field Secretary. Brother Hawkins is a "live wire." He is a strong personality and a man who knows how to impart his great store of information on the Sunday School to his hearers. You cannot sit under him without learning something. He has devoted thirty-five years to Sunday School work. He is an untiring worker, and as one of our Bible Class men said after seeing him conduct a Sunday School session, "He is full of pep." He knows and can tell you how to run a Sunday School.

Brother Hawkins paid our Sunday School a compliment that we appreciate, but did not know that we deserved. He said that we have the largest Methodist Sunday School in Texas, and next to the largest of any denomination. We have probably the best Sunday School plant in Texas. Our splendid new church, costing between eighty and ninety thousand dollars, was designed especially to meet the needs of the Sunday School. Any Church that builds without proper regard for the needs of this institution, and without making proper provision for it, makes a fatal and inexcusable mistake, because the Sunday School is the most important part of the Church, and is the only place in which the coming generations can have the proper advantages for instruction and training.

Our Church has for a long time furnished the interdenominational work, through the Texas Sunday School Association, more of its officers and more local assistance perhaps than any other Church in Texas. It has been our purpose and aim to keep our school up to the standard at all times, and to that end we have trained our workers, and we boast of the largest per cent of trained workers of any Sunday School in Texas; and yet we have never for one moment felt that we did not need a Sunday School Convention or Institute. There are always some who for one reason or another cannot, or will not, attend District or State Con-

ventions, and for that reason we bring the Sunday School Institute right into our own Church. Every Sunday School needs these institutes. Sunday School workers are constantly shifting, and the new ones must be trained. Also old workers must be stimulated and new ideas must be given them, else they will get into a rut.

I praise the Father that we now have some Sunday School specialists in the field to work in our own Churches. This work deserves the commendation and the moral and financial support of every pastor and superintendent in Texas. Two or three institutes should be held every year in each one of our Churches, and the time is coming when pastors and superintendents will demand that specialists be furnished to conduct these institutes; and that time will have arrived when we wake up to the importance of the institute and the good that it does.

I want to recommend Brother Hawkins. If you have not had him yet, address a letter to W. E. Hawkins, 1420 Hemphill Street, Fort Worth, Texas, and tell him you want him. It will not cost you a cent to get him. I am glad to say, however, that we did not let him go away without giving him something to carry on the work, and the writer had the privilege of taking an offering at the 11 o'clock service, which Brother Hawkins stated was the largest amount yet given by a single Church to maintain the work.

I hope to see the day when we shall have enough Sunday School experts in the field to visit each Sunday School once or twice a year. As it is now, our field men could not do more than visit each school once in three or four years. May God help us to equip ourselves that we may do the Master's work in a way that it ought to be done, and must be done, if we would reap the desired harvest.

EPWORTH LEAGUE DEPARTMENT

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

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

Topic for March 19: "Getting Power from Our Pledge."—Ps. 25:1-14.

One hundred thousand new members in Texas, Oklahoma and New Mexico during Lent.

EVANGELISTIC CAMPAIGN COMMITTEES.

Central Texas—H. E. Gatti, 1208 Humboldt Street, Fort Worth.

North Texas—Miss Meta Meadow, Sherman.

Northwest Texas—Rev. A. L. Moore.

Texas—Rev. Glenn Flinn, Beaumont.

West Texas—Sam F. Page, 1109 Willow Street, Austin.

Texas-Mexican Mission—Rev. F. S. Onderdonk, Box 105, San Antonio.

Texas State League—Rev. T. F. Sessions, Beeville, Texas.

German Mission Conference—Rev. W. D. Wiemers, Pheewille, Texas.

East Oklahoma—Charles E. Hoole, Vinita, Okla.

West Oklahoma—Rev. T. Edgar Neal, Guyton, Okla.

New Mexico—Rev. E. D. Lewis, Carrizozo, New Mexico.

ENCAMPMENT DATES FIXED.

The Program Committee of the State Epworth League Encampment met in Dallas this week and planned an outline program. They promise us a rich and rare program and have set the dates for July 28 to August 6, inclusive. The place has not yet been settled upon, but the Locating Committee is at work and will secure a temporary location, at least, by July 28. Make your plans now. Time flies and the Encampment will soon be here.

FIRST DEPARTMENT N. T. C. E. L.

Dear North Texas Leaguers: As Superintendent of the First Department of our North Texas Conference Epworth League I write to call your attention to our part in the great religious campaign now waging in our Church.

With the First Department, more than any other department of our League work, rests the responsibility of this great work. Some one has asked, "Is the League dead?" Can we as loyal Epworthians face a question like this and fail to do our very best to prove that the League is not dead, but more alive and more important than ever before? No other organization of our Church can take the place of the Epworth League. As a religious training school it is unsurpassed; as a special medium it is indispensable, and as a developer of strong Christian character it has no equal.

Leaguers, do your best! Go out and find the Methodist young people who are not in the League; and those young people who are not in any Church. Bring them into the League and lead them to Christ! Prove to our "knockers" that the Epworth League has a distinctive place in the Church, and show to our leaders and friends that their efforts in our behalf are not in vain. Pray more earnestly, and work more zealously than before!

Keep in mind our conference to be

held in Gainesville in June and plan to send representatives from your Chapters.

If at any time we can help you in any way with suggestions, etc., write and we shall be glad to do what we can. Write us what your League is doing.

Do not fail to take advantage of your opportunity during the Evangelistic Campaign!

(MISS) JAMIE WEBSTER, Supt. First Dist. 114 N. 17th St., Paris, Texas.

SECRETARY N. T. C. E. L.

Dear North Texas Leaguers: Each League of forty members or less is due \$2 per chapter (five cents per member additional for all members over forty members) toward the maintenance of the North Texas Conference Epworth League. This assessment is now due and, though some twenty of the Leagues have responded, there are still fifty to be heard from.

The officers of the North Texas Conference Epworth League met in Sherman, January 29, 30, and have outlined one of the grandest programs thus far to entertain its delegates at the Annual Conference in June in Gainesville, Texas. In order to carry on this good work we must have this conference collection.

I hope that every League in North Texas will read this letter, and if you have not already remitted, let me have this collection at once and I will gladly mail you your receipt.

WILLIAM H. RUE, Secretary-Treasurer.

(This article and the one preceding it have been delayed in appearing in print by the press of other matters.)—Editor.

PREPAREDNESS TODAY.

Preparedness is the theme that President Wilson is stirring the country. Multiplied thousands heard him speak on the subject and millions read in the daily papers his speeches, and were convinced of the need and urgency of preparedness. The theme Ruby Kendrick Council of Missions would stir every Chapter this, the third quarter, is the subject of preparedness to pay in full and on time the third quarterly payment. Every delegate and visitor at the Annual Conference has heard this matter thoroughly discussed, and those who have read the Epworth League page of the Advocate are familiar with the need and urgency. A large per cent of the Chapters pledging have done their whole duty by sending in promptly their payments on pledges.

Mr. Tippens, who writes the Missionary Lessons for the Era, recently wrote of the work in North Texas: "Your Leaguers are making a record which the other conferences will find it hard to equal, and, after all, we are content to let it be so, for you deserve your place of leadership. I hope some of these conferences, however, will bestir themselves and run you a close second."

We, your Ruby Kendrick Council of Missions, are making every effort to make the collections this, the third quarter, as large as possible, for there are the salaries of our four missionaries to pay for the months of April, May and June, and the necessary expenses for the purpose of presenting a good program at Gainesville. We are not asking for anything more than you have pledged, but we do urge upon you the very great need of paying what you owe on time March 15, 1916. This is the Lord's work and you should not shirk the responsibility of putting off paying on your Chapter pledge March 15.

The Council has just had published a two-color folder in black and red,

giving late good news about our work. It is called "Important Announcement," and it gives in a most attractive form a revised list of "Specials," "The Council Plan," "Retirement of Dr. Bowman," "Africa Special," "Junior Money Builds Stone Church," and the climax of it all is "Members Do Something." These were widely distributed by the District Commissioners, with the request that Missionary Sunday in February be observed as Council Jubilee Sunday. If you have not received your share, write your Commissioner or Miss Mary Capers, at the Dallas Publishing House, and the folder will be sent to you at once. (To be Continued Next Week.)

PAYMENTS ON PLEDGES.

The following Chapters have paid in full or in part on pledges: Trinity Senior and Junior, Grace Special for Miss Wynn, First Church, Oak Cliff Senior and Junior, Tyler Street, Ervay Street, Munger Place Senior and Junior, Grand Prairie, Denton Street, Whaley Memorial, Denton, Sanger Junior, Whaley Memorial Junior, Mr. Hamilton, Commerce; Wesley Junior and Senior, Celeste, West Lee Street Junior, Commerce Junior, First Church, McKinney; Miss Doggett, Mr. Brown, S. Wilcox Street Junior, Verona Junior, Centenary, Lamar Street, Clarksville, Clarksville Specials, Travis Street, Master Glenn Stinnett, Key Memorial, Terrell and Royce City Junior, and Decatur District.

The few following Epworth Leagues have not up to this time, February 25, paid one dollar on pledges: Grace Kavanaugh, Bonham Street, Quinlan, Celeste and Lewisville Junior.

Your support in prayers and money are most kindly asked for the following Council Specials:

Revised list of Council Specials, February 1, 1916:

Senior. Conference Specials—Rev. C. T. Collier, Miss Norwood Wynn, Scholarship Southern Methodist University.

Cuba Specials—Isle of Pines, by Decatur District; Educational Special at Irene Toland, by Centenary. Decatur District Special—Mexican Work at Bridgeport.

Chapter Specials—Trinity (4), Centenary (2), Clarksville (2), Grace (2), Africa Special—Trinity, Tyler Street; Grand Prairie, Quinlan and Decatur District.

Junior. Kendrick Memorial Church, South Mountain, Korea. Special started to build a second Kendrick Memorial Church.

The Treasurer, Miss Mary Hay Ferguson, of McKinney, will March 1 mail out to each Epworth League a new quarterly statement, showing the exact standing of said Chapter. Please remember March 15, 1916, is payday, following the Jubilee Service on Sunday, February 27. "Your love has a broken wing if it cannot fly across the sea." "I am in the best of services for the best of Masters, and upon the best of terms."

Yours to serve Conference Missionary interests.

MARY ELIZABETH CAPERS, President. META MEADOWS, Vice-President. R. I. GRAVES, Secretary. MARY HAY FERGUSON, Treas.

The man who debates a question until he decides not to act has reasoned too much.

CHURCH SUPPLIES

CHURCH BELLS SCHOOL. Ask for Catalogue and Special Donation plan No. 21. Established 1858. THE C. S. BELL CO., Hillsboro, Ohio.

BLMYER CHURCH BELLS. Bring people to church. Their clear, beautiful, melodious, far-reaching tones are a power for good. Your church should have one. Illustrate to guarantee. Inexpensive. Art catalog & buying plan free. The Cincinnati Bell Foundry Co. Dept. 30, Cincinnati, O.

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THE WOMAN'S DEPARTMENT

All communications in the interest of the Woman's Foreign Missionary Society and the Woman's Home Mission Society should be sent to Mrs. Milton Ragadale, care Texas Christian Advocate, Dallas, Texas.

MISSIONARY SOCIETY IN BRAZIL.

With the consent of Bishop Mouzo, the women present at the last Annual Conference in Brazil began the organization of a Woman's Missionary Society. All the Ladies' Aids will be asked to join and to send delegates to the first annual meeting in Sao Paulo in April. The Society plans to educate girls for the work of the Church and to send them out to needy places. It further plans to develop the women in the lines of evangelistic work, that they may aid their own Churches. Let us be much in prayer for this new society.

WEEK OF PRAYER.

The results from the observance of this season have been gratifying when compared with the reports of other years. Nearly twenty-four hundred Auxiliaries have observed it, and doubtless many Societies have not reported. Last year less than seventeen hundred reported. The Treasurer's figures reveal the fact that we shall be amply able to provide for the two specials which were to be supported by this offering. But let us keep in mind that less than half of the Auxiliaries observed the Week of Prayer. And let every Auxiliary President plan for this occasion in 1916. We can and must do far greater things.

GARLAND MISSIONARY SOCIETY.

At the annual election of officers of the Garland Auxiliary the following were elected to office: President, Mrs. E. P. Squibb; First Vice-President, Mrs. A. J. Beaver; Second Vice-President, Mrs. R. E. Porter; Superintendent of Study and Publicity, Mrs. J. S. Blackburn; Superintendent of Social Service, Mrs. R. L. Robertson; Superintendent of Supplies, Mrs. J. N. Nickens; Local Treasurer, Mrs. H. W. Jones; Agent of Voice, Mrs. R. M. Lemmon; Auxiliary Treasurer, Mrs. R. C. Wyatt; Recording Secretary, Mrs. Susie Greene; Corresponding Secretary, Mrs. J. N. Floyd.

We have a growing Auxiliary of twenty-six members, six of whom have been added this year, and we are more enthusiastic than ever before.

We are studying our Missionary Study course. We also have Bible study one meeting of each month.

We are doing all we can to make our Society ideal this year. We have great plans for the year's work.

MRS. J. L. BLACKBURN, Publicity Superintendent.

TO THE TREASURERS OF NORTH-WEST TEXAS CONFERENCE.

Am just able to resume my duties after a two months' absence from home, due to the protracted illness and death of a member of my family. While my last quarter's work had to be left in the care of an assistant the report went in on time, but no receipts were sent to Auxiliaries. A great quantity of work accumulated in my absence and am earnestly striving to catch up on correspondence and hope to have everything up-to-date in a very few days now. We sometimes wonder why the good men and women are early called from lives of usefulness here, but one thing we feel

"I know there are no errors in the great eternal plan And that all things work together for the final good of man."

And so with sad hearts we bow, but with a greater faith in Christ and say, "Thy will be done."

MRS. LEE PERMINTER, Treas. N. W. Tex. Conf

PARIS DISTRICT.

It was my pleasure to attend a meeting of the Woman's Missionary Society at Deport Sunday evening, February 20.

Rev. Bond, the pastor, gave over the evening service to the missionary women who had prepared a nice program. Officers were installed by District Secretary.

A talk on "Where Our Money Goes," by Mrs. Guthrie, seemed to awaken a new interest in the hearts and minds of the young and the older ones. Also spoke of the needs of young workers in this great work. Told of the Interdenominational School of Missions at Denton, of our beautiful dormitory and the splendid Christian influence that is thrown around our girls when placed under the care and protection of our beloved Mrs. Carroll.

The silver loving cup was presented to the Society and was awarded to

Deport Auxiliary for the greatest increase in membership in 1915.

Men, as well as women, seemed quite enthused as they looked at the beautiful cup that the women merited and manifested an interest in their willingness to become honorary members of the Society. It was a splendid meeting and the ladies are determined to be on the ideal list this year and to hold the cup if possible.

I visited the Missionary Society at Detroit Thursday, the 24th, which met in the home of their worthy President, Mrs. Anderson.

The coming together was to try to win some who have dropped out, and to create an interest in others who seem indifferent.

Rev. Dale gave a report of the Annual Conference held in Paris which was very interesting and inspiring, after which it was my pleasure to talk to the Society and friends of the great work the women in Southern Methodism were doing, of our schools in the home and foreign fields, and of the Interdenominational School of Missions, of the benefit derived from it and the mingling together of nearly all denominations as one great family.

Five new members were enrolled and several more promised to re-join. Great interest was manifested.

By request of Mrs. Young of Sulphur Springs District, who could not reach Ben Franklin as conveniently, I met with the ladies of that Church and organized a Missionary Society. There were twelve enrolled and others were kept away on account of sickness.

The ladies seemed very anxious and accepted the offices to which they were elected willingly. Their pastor, Rev. Read, and wife, from Pecan Gap, and several ladies from Ladonia Missionary Society, were there to encourage the new Society.

I feel sure that they will take up the work and carry it on beautifully under the leadership of their enthusiastic President, Mrs. B. M. Miller, who attended the Annual Conference at Paris and has been talking missions ever since her return.

MRS. A. S. GUTHRIE, District Secretary Paris District.

CHINA, TEXAS.

The Young People's Missionary Auxiliary of China met about one month ago and organized with a membership of eleven—five young men and six young ladies. New officers and a delegate were elected and plans for an entertainment for the benefit of the Society were formulated. Now the Society has a membership of twenty-five—ten young men and fifteen young ladies, all of whom are live wires ready for work. This was only too well proven by the energy and earnestness they put forth in carrying out the program they gave on George Washington's Birthday. Above expenses we cleared \$30.36.

Our delegate, Miss Edna West, attended the Mission Conference at Marshall, Texas, and returned with a new zeal and some good things in store for us.

In their business meeting last evening the Society voted unanimously to begin a parsonage fund with the money. This Church has no parsonage and is renting a house for their pastor. Our Young People's Auxiliary means to get behind this proposition and do their best to raise a fund to build a parsonage.

We meet twice a month, one devotional meeting and one social meeting with a short business meeting each time. Later on, when school closes, we shall meet once a week.

MISS KATIE INMAN, Publicity Superintendent.

CASON AUXILIARY.

On Monday afternoon, February 21, the Missionary Society of the Methodist Church met with Mrs. K. E. Smith and the following officers were installed: Mrs. J. C. Tedwell, President; Mrs. Sallie Hare, Second Vice-President; Mrs. K. E. Smith, Third Vice-President; Mrs. Clyde Porter, Fourth Vice-President; Mrs. Laura Cole, Recording Secretary; Mrs. W. L. Mans, Treasurer; Mrs. M. I. Brown, Superintendent of Study and Publicity; Mrs. Walter Henderson, Agent Missionary Voice.

After the installation service we were invited into the dining room where delightful refreshments were served and greatly enjoyed by every one. We are planning to put on a membership campaign, which we hope will bring in several new members.

Present membership, 20. We have paid an \$85 debt on church piano and have a nice little sum in the treasury. We are expecting our Society to take on new life under the leadership of Mrs. J. C. Tedwell.

MRS. M. I. BROWN, Publicity Superintendent.

FIRST CHURCH, ABILENE.

The following are the officers of Auxiliary of First Methodist Church, Abilene, Texas, for the year 1916: President, Mrs. T. M. Blain; First Vice-President, Mrs. McGee; Second Vice-President, Mrs. Terrell; Superintendent of Society and Publicity, Mrs. Galbreth; Assistant, Mrs. W. H. Long; Superintendent of Social Service, Mrs. Bryan; Recording Secretary, Miss Butler; Corresponding Secretary, Mrs. Pickle; Local Treasurer, Mrs. Flesher; Connectional Treasurer, Mrs. Jennings; Superintendent of Supplies, Mrs. Garrison; Agent for Missionary Voice, Mrs. Holmes.

MRS. W. H. LONG.

GLENWOOD AUXILIARY, FORT WORTH.

The new officers for the Glenwood Auxiliary were elected in due time, but were not installed until February. This delay was occasioned by our waiting our turn to secure as installing officer Mrs. J. W. Downs, the Central Texas Conference President, who is in great demand, as she lives in our district and is most highly esteemed of all.

Our turn came, and the waiting was worth while, as she not only conducted the beautiful installation service, but occupied the Sunday evening hour with an address that was highly inspirational and educational.

The following ladies were elected officers for the ensuing year: President, Mrs. J. P. Hix; First Vice-President, Mrs. Will Berg; Second Vice-President, F. Honacher; Superintendent of Publicity, Mrs. V. S. Brunston; Superintendent of Mission and Bible Study, Mrs. W. N. Glidewell; Superintendent of Social Service, Mrs. Crit Lewis; Superintendent of Supplies, Mrs. Etta Oberhoff; Corresponding Secretary, Mrs. J. W. Patton; Recording Secretary, Mrs. R. A. Corbett; Treasurer, Mrs. R. O. Fathere.

These ladies have been busy the past quarter; fourteen new members have been added to the roll, over fifty dollars has been collected for local work, a study class has been organized, they have taken an assessment of one dollar per month for the upkeep of the Wesley House.

Under the management of our efficient and consecrated President, Mrs. Hix, the Glenwood Auxiliary will make a good showing for the year.

MRS. J. W. PATISON, Corresponding Secretary.

OFFICERS OF WOMAN'S MISSIONARY SOCIETY, GRANGER.

President, Mrs. J. M. Lamb; First Vice-President, Mrs. C. McClellan; Second Vice-President, Mrs. W. J. Pope; Corresponding Secretary, Mrs. C. C. Foster; Recording Secretary, Mrs. B. G. Ford; Treasurer, Mrs. M. C. Cooke; Assistant Treasurer, Mrs. Joe Lindsey; Agent for Missionary Voice, Mrs. H. Rudolph; Superintendent of Mission Study, Mrs. J. S. Fox; Superintendent of Supplies, Mrs. P. H. Williams; Managing Committee for Young People's Division, Mrs. C. McClellan, Mrs. M. A. Turner; Manager Juvenile Division, Mrs. W. J. Pope.

MRS. M. A. TURNER, Reporter.

LIVINGSTON AUXILIARY.

We have had a missionary campaign in our Auxiliary and received a number of new members and re-enlisted some who had lost interest. The study course has proven very interesting and instructive to the most of our members. Practically all of our membership are taking the study course.

Our delegates who attended the annual meeting at Marshall returned so much enthused that we are looking and hoping to do greater things for this year. We are paying our part of our own missionary, Miss Charlie Holland's salary. We are going to have federated meetings each fifth Monday with the other women's societies of the several Churches in town and hope to do more efficient work along social service lines this year. The following is a list of the officers for the ensuing year: President, Mrs. J. F. Kidd; First Vice-President, Mrs. M. M. Baker; Second Vice-President, Miss E. L. Hill; Corresponding Secretary, Mrs. T. M. Drew; Recording Secretary, Mrs. E. E. Hollingsworth; Treasurer, Mrs. T. J. McKinnon; Superintendent of Publicity, Miss Ida M. Hill; Superintendent of Social Service, Mrs. H. T. Wilson; Superintendent of Supplies, Mrs. C. A. Harrison.

PUBLICITY SUPERINTENDENT.

WEST OKLAHOMA CONFERENCE.

A Change in District Secretaries.

Mrs. M. F. Graham, who was elected Secretary of Ardmore District, has resigned and Mrs. Charles H. Armstrong, of Sulphur, has been appointed to take her place.

Clinton District.

Mrs. Wm. Nagle, of Texhoma, who for several years has been the faithful Secretary of the west part of Clinton District (formerly Guymon District), will leave Oklahoma soon for her new home in Missouri. The women of the conference greatly regret to lose Mrs. Nagle, as she has meant so much to the work in that part of the conference. We know that Missouri Methodism will gain an earnest Christian worker and our prayers go with her.

Mrs. J. A. Welch, who is now Secretary of the east part of the district, will take the entire Clinton District in her charge.

The Adults at St. Luke's have issued a most helpful and attractive year book with the motto, "Spread the Light."

At a meeting of the Federated Missionary Societies, recently held at St. Luke's Church, a splendid program was given. One of the most interesting features was the fourth chapter of "The King's Highway," presented by Circle No. 2 as a drama.

Circle No. 5 is taking the Gospel of St. John as a special and systematic study of the Scriptures.

At Clinton.

The study of missions is at "white heat" in the Clinton Auxiliary. Mrs. C. W. Lowry, the Mission Study Superintendent, writes: "During the two months our membership has grown from seventeen to twenty-nine and we hope to have the original number doubled soon. In preparing for the review of a chapter in 'The King's Highway,' forty questions were handed out. Two weeks later we conducted this review in the form of a 'Progressive Party,' having a table in each of four rooms. Twenty-one enthusiastic women were present prepared for the questions and few mistakes were made in the answers. A social hour followed. Members have said: 'This Mission Study Class is the most talked of thing in the town.'"

Each of the above reports afford good suggestions for increasing the interest in the study of missions.

At Duncan.

The Adults report a large study class and much interest in the textbook, "Home Missions in Action."

At Martha.

The ladies of our Church were so pleased with their mission study that they invited the members of the Baptist Aid and others of the town to come in with them. They did so and much interest is being manifested.

The Young People at Duncan. Mrs. R. O. Callahan reports the organization of a Y. P. M. S. with thirty enthusiastic members. They begin with the study of "A Day in June."

At Olustee.

The Y. P. M. S. of this place are moving forward with much interest under the leadership of Mrs. W. J. Williams.

The Juniors.

March is the time to begin the membership campaign for the Juniors.

A Prayer Circle.

Mrs. G. R. Wright Conference Second Vice-President, requests that every Auxiliary Second Vice-President join her in a prayer circle. Every a. m. between 9 and 10 o'clock she takes her list of Auxiliary officers and prays for each one by name. She asks that you pray especially for these three things: "That the indifferent mother may be awakened; that each child may be brought to Christ and trained for His service; that each woman may be filled with love and the Holy Spirit."

The Quarterly.

The first number of the Junior Quarterly for this year is full of good things. We quote from this the report of last year's work: "Forty-three Junior Divisions were at work last year. A little over 1300 boys and girls enrolled. More divisions sent in money to the Conference Treasurer than ever before. This is the first year any Conference Expense Fund has been paid. Eleven reported on the Honor Roll."

The Juniors at Martha.

The Juniors at Martha were reorganized on February 27 and are an enthusiastic little band. Watch them grow. MRS. C. L. CANTER, Superintendent Study Publicity.

REPORT OF THE MARTHA AUXILIARY.

The following officers have been elected for the coming year: President, Mrs. J. R. Joyner; First Vice-President, Mrs. Marvin Hosmer; Second Vice-President, Mrs. W. T. McMinn; Superintendent of Publicity,



Smooth, Rich Ice Cream can be made easily and quickly with Gail Borden Eagle Brand Condensed Milk. Made from pure, rich full-cream milk. "Eagle Brand" makes ice cream that is as nourishing as it is delicious. Make your next ice cream with "Eagle Brand" and see how rich and velvety smooth it is.



GET A FEATHER BED. One 5 pound feather bed, one 5 pound pillow (all new feathers and best ticking fitted with ventilators) 1 pair nice, large blankets, 1 extra large counterpane. Retail value \$25. Reduced to \$10.00 for all. Delivery in nice condition and satisfaction guaranteed or money back. 20 lb. Bed \$5.00, 40 lb. Bed \$6.00. Pillows \$1 pair. Mail money order today or write for Catalog. Sanitary Bedding Co., Dept. 457 Charlotte, N.C.

Mrs. G. P. Womack; Superintendent of Social Service, Mrs. Ida Doughty; Superintendent of Supplies, Mrs. Laura Cearley; Corresponding Secretary, Mrs. Willia Watts; Recording Secretary, Mrs. Mattie Doughty; Treasurer, Mrs. M. E. McAnalley; Agent for Voice, Mrs. Ellen Doughty. We start the new year with bright prospects. We meet each first Monday in our regular devotional and business meetings. We have also organized a reading circle. We have such splendid help in our beloved pastor, Bro. C. L. Canter, and wife. We are trying to make this the banner society in the Mangum District. MRS. G. P. WOMACK, Superintendent Publicity.

RESOLUTIONS OF RESPECT.

Whereas, Mrs. P. A. Harrison, one of our most highly esteemed members and one of earth's choicest spirits, departed this life at the dawn of the Sabbath, February 13, 1916, the Woman's Missionary Society of West End Church, San Antonio, Texas, offer the following resolutions:

- 1. That we ever cherish the memory of her noble life, her beautiful old age and her triumphant death.
2. That we strive to emulate her many virtues that shone so conspicuously in her daily life. Her very presence was a benediction.
3. That we extend our sincere sympathy to her loved ones who miss her cheery presence, while at the same time we rejoice with them that she was spared so long and that they have a rich heritage of precious memories, and a joyful hope of the future with her.
4. That a page in our minute book be inscribed to her memory and that copies of these resolutions be sent to the family. COMMITTEE.

MERTENS AUXILIARY.

The Woman's Missionary Society of Mertens is active and progressive under the splendid leadership of Mrs. J. W. Langford. We will take up Bible Study soon. Sunday, February 19, with Rev. Warner Moore presiding, the following officers were installed for the new year with most impressive ceremonies: President, Mrs. J. W. Langford; First Vice-President, Mrs. T. W. McClanahan; no Second Vice-President; Mrs. A. Gorman, Third Vice-President; Mrs. E. W. Bookout, Fourth Vice-President; Mrs. J. E. Jeffries, Recording Secretary; Mrs. W. J. Goodloe, Corresponding Secretary; Mrs. Etta Betts, Treasurer; Mrs. Roy McFarland, Superintendent of Supplies; Mrs. R. L. Periman, Superintendent of Publicity; Mrs. R. O. Hooks, Agent for Missionary Voice. We are looking forward to a larger and greater work this year. We pray that each officer and member will realize that they have a part in the work we are to do this year, and will go forth with willing hands to do their best. Pray for us that we may be successful, both spiritually and financially, and that the work may grow in interest and benefit the members of the Society and Church. May we ever keep close to God in prayer, and his grace will ever sustain us. Report of last year's work: Seven new members, dues \$13.90, pledge \$6.50, conference expense fund \$2, retirement and relief fund 30 cents, total \$22.70. Local \$69.20, amount spent on church \$29.45, amount spent on parsonage \$14.60, total \$44.05. We now have in the treasury \$25.15. MRS. R. L. PERIMAN, Superintendent of Publicity.

If you are scrofulous, dyspeptic, rheumatic, troubled with kidney complaint, general debility, lacking strength, take Hood's Sarsaparilla.

PASSING DAY

THE WARS.

The fight for Verdun has proceeded with varying degrees of intensity for the past week but notwithstanding the enormous losses sustained by the Germans they continue the battle with a persistence unequalled by any of their achievements during the war.

The Italians are keeping up their strong infantry offensive begun several days ago on the Isonzo front. The Italians are reported to have captured Dante del Croviggio, the pivot in the Austrian defense and in the same region stormed two other places and seized Austrian trenches.

The Mexican situation, like "Banquo's Ghost," will not down. It has bobbed up again and in such a serious form as to demand drastic action on the part of President Wilson. The raid last week of Villa's army into Columbus, N. M., where American soldiers and citizens were killed and the town looted did not admit of delay in action.

In the hour of quick action the rebellious spirit rampant in the bosoms of some of the people's representatives in Congress tried to arouse some opposition to the President because of his consenting to reciprocal policy with Carranza as to his forces entering the United States.

"I believe that Carranza has asked the reciprocal privilege of sending his troops into the United States in order to save his face with his own people," Capt. Hobson said. "I do not think he yet knows the sentiment of the populace and he wishes to sacrifice nothing of national dignity in allowing the United States to send the expedition after Villa.

"After our long-suffering policy, certainly the present policy of the administration is unimpeachable. It is a work of peace and righteousness to capture and punish international murderers."

On the subject of national preparedness, Capt. Hobson strongly advocated a larger fleet.

"Our fleet in the Atlantic must be larger than the German fleet and on the Pacific we must have a fleet that will surpass Japan," he said. "The two fleets combined must be stronger than that of Great Britain. Our merchant marine should be the greatest in the world, for it is our manifest destiny to succeed Great Britain and become the greatest sea power in the world. Such a fleet would also make the Monroe Doctrine effective and insure the rights of the weaker nations."

The Texas onion crop for 1916 is estimated at about 2,500,000 bushels, produced in ten counties of the Rio Grande Valley.

An appeal to the farmers of the South to cut down their cotton acreage this year and raise more food crops and the assurance that more money would be gotten for a small crop than a large one was issued last week by President Chas. S. Barrett, of the National Farmers' Union.

On the train of refugees from Columbus, New Mexico, to El Paso, Texas, came Mrs. Maud Wright, who was a prisoner of Villa on the long ride from the interior of Mexico. Upon her arrival at El Paso she was made to rejoice when informed that her small baby, which was taken from her by Villa personally and given to a Mexican camp follower, had arrived safely in Pearson, Chihuahua.

Mrs. C. A. Richardson, of Waco, and her sister, Miss Florence Gerald, of New York, have presented to Gov. Ferguson for the State of Texas the "Liberty Bell of Texas." The bell has been an heirloom in the family of the Gerald, of Waco. Mrs. Richard-

son told the Governor her reason for presenting the bell to the State of Texas was because the recent purchase by the State of the old capitol of the Republic of Texas took in the original homestead of her maternal grandfather, James G. Melton, who owned the only hotel at Washington at that time. The historic relic is to be placed in the State Park at Old Washington on the Brazos.

An effort to develop a physically and mentally dwarfed boy into a normal child by the injection of thyroid gland secretions from sheep is one of the interesting cases under treatment of the Dallas city health department. The patient, under the care of Dr. E. W. Loomis, Acting Health Officer, and Dr. Geo. Howard, Assistant Health Officer, is the victim of myxedema or cretinism, the disease which produces dwarfs. The patient is ten years old. His mental development is only that of an infant and his physical growth, except as to the head and abdomen, is no more advanced than that of a child three or four years old. The boy presented a perfect case of the disease, and his improvement toward natural growth is being watched with interest. He is gradually growing stronger and larger, and a cure as complete as could be expected in this particular case is anticipated.

WORDS FROM DR. HORACE BISHOP.

"Here I am again: in trouble as usual." There is one thing that puzzles me: I have been writing for the Advocate frequently for fifty years, and the only things I have ever written that attracted any attention were written in rag time. A few years ago I lost my overcoat on the train, and advertised for it in a piece of dog-eared paper which I was positively ashamed of when it appeared. But behold! in only two days the overcoat came to me per express, and I received congratulations from all over the country on my unique way of advertising. The moral of this is, a good many of us might have more readers if we would get off of our stilts. Now there is the great theologian, Principal Forsyth. He is highly recommended for his orthodoxy and profundity. Bishops and editors endorse him and advise us to read his writing. But I don't believe that even Bishop Hendrix or Doctor Bradford understand all the words Forsyth uses. I am sure Bishop McCoy don't. In fact, he guesses at some of them himself. I wish he would buy a dictionary full of plain, simple words. For when I understand him, he is tremendous. Now I understand Doctor DuBoise; he is a born poet, and when he flings those high sounding words at me I know it is poetic license, and say amen. But I don't like to worry over literature that reminds me of Hiekoek's Moral Philosophy, which no one ever did understand. John Morris says he has read Kant's Critique through, and Morris is truthful and upright. But I venture the assertion that he is the only one who ever did. I don't believe the philosopher ever had patience to read the proof. I like a man like J. W. Hill (Gulliver) who is so smart that I don't have a bit of trouble to understand him. Therefore, I always read what he has to say. He is a jewel. But I started to tell my troubles. When I wrote that rag time paper about my Christmas friends and their mementos I was very imprudent. I had two piles of love tokens, one in Dallas and one in Waxahachie. One pile I never reached and space was exhausted before I got through with pile No. 1. So, there you are. And now come messages and letters from people telling me that they feel neglected in not being named in my little piece. And what is worse, some of them saying that they sent me cards, who I do not believe ever thought of such a thing. But never mind, my rag time piece was like that rhetorical figure (I forget the name of it) in which a part is put for the whole. I couldn't get you all into the paper, brethren and sisters, but I thank you all and love you just the same and I know that you love me and Sallie.

HORACE BISHOP.

DR. HAVEN.

Rev. Wm. I. Haven, D.D., of New York City, was royally received in Dallas last Saturday at luncheon, and Sunday at 3 p. m. he addressed a great Centennial Celebration at the First Presbyterian Church.

The purpose of Dr. Haven's visit at this time was in celebration of the one hundredth anniversary of the American Bible Society, organized in 1816, and in company with Rev. J. J. Morgan, Secretary of the Southwestern Agency, he visited New Orleans, Houston, San Antonio, Georgetown, Fort Worth, Oklahoma City, Little Rock and Dallas, speaking from one

to three times in each of these cities. We understand that the tour was a great success, and that the distinguished Doctor was greatly pleased with what he saw of the work of the Southwestern Agency, and with the cordial reception and earnest hearing given him all along the line.

We heartily commend the method and spirit of the Centennial proposed; no collection (though money is needed badly enough), but simply a call to all people to exalt God's Word and its power to save, and we trust that on May 7, the culminating Centennial Day, all of our pastors will preach a sermon on the Bible and call attention to the great importance of circulating and translating Scriptures as carried on in five continents and the islands of seven seas by the American Bible Society.

Come again, Dr. Haven, your messages were full of the divine fire that enlivens the pages of our blessed Book, and you gave us a new inspiration for the great work in which you are engaged, "The Whole Bible for the Whole World."

J. J. MORGAN.

A GOLDEN SHOWER.

I found a place even in these war times where it rains gold, and that place is McAlester. At the request of my friend, Rev. A. J. Parks, I went up last Saturday to help him raise the money for a new church building, long contemplated. Found Parks on the job. We and a number of his leading laymen began a most thorough and persistent canvass Saturday morning. To make a long story short, by Monday noon we had secured \$29,000, which, with the ladies' pledging \$5000, made \$34,000 available for a new church building, and as they already have a magnificent lot worth in the neighborhood of \$15,000 they are right in sight for a \$50,000 plan. Parks has done a most notable work every way. We were not turned down by a single man and most of them gave liberally. I predict that Phillips Memorial at McAlester will be one of the greatest Churches of the Southwest. The collection was a delightful job instead of a drag, and I came away walking on air. P. R. KNICKERBOCKER, Denison, Texas.

BOARD OF MISSIONS.

The Board of Missions will hold its annual session in Nashville, beginning Tuesday, May 2, at 9:30 a. m. This date is in accordance with the action of the Commission of Representatives of Boards held last year, and the place of meeting was fixed by the Executive Committee in recent session. A full meeting is greatly desirable and it is hoped that the business of the Board may be concluded as promptly as its extent and importance will allow.

According to the action of the committee, members will be designated to be present and represent the Board on the occasion of the dedication of the new Church Extension building in Louisville. These, as well as the Bishops and others who may be members of the Board of Church Extension, should be able to reach Louisville in ample time for the business of that Board. W. W. PINSON.

LOOK UP.

Sallie Love Peel, Polytechnic, Texas. Look up, look up; Christ did not die "While they beheld" He passed on high. He lives, he lives, and from that bourne In God's good time he will return. Look up, look up, but ask not when Our blessed Lord will come again. By faith, by faith, our ears can hear, Our eyes can see he's ever near. Look up, look up, and praise aloud Our blessed Savior, Son of God! Oh may, oh may no cloud arise To hide from us his sacrifice. Look up, look up, he will prepare A home for us, a place most fair. He won, he won o'er darkest powers The victory and heaven is ours.

OUR CHURCH NEWS

Because of the continued disability of Bishop Waterhouse, of Los Angeles, Bishop Kilgo will have oversight of the Western North Carolina Conference.

Our Board of Missions has received a bequest of \$3634.65 from the estate of Mrs. Annie H. Tinsley, of Petersburg, Va. This money is for the Girl's School, Rio de Janeiro, Brazil.

Dr. Charles D. Bulla, Superintendent of the Wesley Bible Class Department, has been elected a member of the International Sunday School Lesson Committee, representing the Methodist Episcopal Church, South.

During the last year Unitarian schools in this country graduated only

Your Business Opportunity



In laying off this addition, provision was made and certain lots set aside for the establishment of a Business Section at the northwest corner of the Campus.

With over 600 students the first year and new residences going up every week, the merchant with foresight will see a splendid business opportunity, will select his location at once and make definite plans for next session.

See or write our MR. M. M. GARRETT for particulars

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eight ministerial candidates. Although seventeen were received from other Churches, the net loss for the year in the number of Unitarian ministers was sixteen.

Rev. T. N. Ivey, D.D., editor of the Christian Advocate, Nashville, will preach the baccalaureate sermon for Greensboro College for Women (North Carolina) May 14. Dr. H. N. Snyder, president of Wofford College, will deliver the literary address.

In the British Army there are now one hundred and twenty-seven Methodist chaplains, and about sixty have enlisted for other service in the army. Three of the four Wesleyan theological schools of Great Britain have been closed for lack of students.

Dr. J. D. Simpson, President of Birmingham College, has tendered his resignation to take effect next June, the date of their commencement. Dr. Simpson became the successor of Bishop McCoy upon his elevation to the Episcopacy.

Zion's Herald, Boston, uses a picture of Senator Morris Sheppard, of Texas, on its front page, and characterizes him as "a Senator with convictions," because of his bold advocacy of prohibition. It says further "Methodism takes pardonable pride in the fact that Senator Sheppard is a member of the Methodist Episcopal Church, South. His Church membership is in his home town of Texarkana."

The Christian Guardian (Toronto, Canada) says, "Dr. F. W. Gunsaulus recently declared that every one of the twelve most prominent preachers in Chicago was brought up on a farm. In spite of its drawbacks the farm has proven, and is demonstrating every day, that it is a good place to develop men. And the Church which controls the rural districts today will probably control the cities and legislatures tomorrow."

Notwithstanding Bishop Wilson has passed his eighty-second birthday, he was able to preach the sermon at the laying of the cornerstone of our new Mount Pleasant Church, Washington, D. C. He is still the beloved leader of Methodism. While lingering near

the gates, the whole Church knows he is ready to answer the roll call beyond the skies. Methodism would wish for him many more years.

The Wesleyan Christian Advocate says it is estimated that there are twelve million white children and youth in this country who are not connected in any wise with a Sunday School. This estimate may be only approximate, or it may be high, but the figures suggest that there is plenty of work for all the Churches in gathering these millions into the schools and teach them the Bible. There has been a gratifying increase in the Sunday Schools of the country during the last few years, but the forward movement has not come a bit too soon.

Mrs. H. M. Hamill has severed her official connection with the Sunday School Department of our Church's work. Mrs. Hamill came with her husband to the work in our Church in 1901, and she was then known as one of the most efficient workers in this field of Christian service. With her husband, she went into every part of the Church's territory, and there are hosts of our people and many of other Churches who will keep in grateful remembrance her splendid service. She resigned her position as Director of Elementary Work because her duty to her aged mother demanded that she remain at home.

One of our exchanges says: "One would think that while the war in Europe is going on the people of England, especially the Wesleyan Methodists, having so many of their ministers and members in the army, there would be a lessening of interest and contributions to the cause of missions. The contrary is the fact. The recent missionary meetings of that Church, as reported by the Methodist Times, show that the attendance on the missionary meetings have been remarkably large and that the missionary collections—particularly those from the circuits, have broken all previous records for size. What could more surely attest the vital power of Methodism than the facts just stated?"

The thing for which you are striving is the tongue that mutely tells the story of your life.

OUR GUARANTY

Money Back If Not Benefited

For Constipation, Indigestion, Liver or Stomach Trouble, Drink Carlsbad No. 3

For Rheumatism, Drink Carlsbad No. 4

For Diabetes, Kidney and Bladder Trouble, Drink Carlsbad No. 2. Order a case direct from the Wells and drink according to directions sent with water, and if not materially benefited we will gladly refund you every cent paid us.

Price per case of twelve half-gallon bottles f. o. b. Mineral Wells, \$3.50, with a rebate of \$2.00 for the return of the case and bottles. The return express costs you nothing from Texas points. This makes the water only \$1.50 per case.

CONCENTRATED—Forty gallons of the strong water boiled down to one gallon, in jug, for \$1.10 per gallon.

Crystals in one-pound package, 65 cents by prepaid parcel post. Same guarantee on Concentrated Water and Crystals as the Natural Water. Is this a fair proposition? We mean it. Try us. Look us up in Dun or Bradstreet.

Texas Carlsbad Water Co.,

MINERAL WELLS, TEXAS

(In writing mention the Texas Christian Advocate)

CATARRH TRUTH

TOLD IN A SIMPLE WAY

No Apparatus, Inhalers, Salves, Lotions, Harmful Drugs, Smoke or Electricity.

Heals Day and Night

It is a new way. It is something absolutely different. No lotions, sprays or sickly smelling salves or creams.



Nothing of that kind at all. Something new and different, something delightful and healthful, something instantly successful.

I AM FREE--YOU CAN BE FREE

My catarrh was filthy and loathsome. It made me ill. It dulled my mind. It undermined my health and was weakening my will.

RISK JUST ONE CENT

Send no money. Just your name and address on a postal card. Say: "Dear Sam Katz: Please tell me how you cured your catarrh and how I can cure mine."

SAM KATZ, Room N655, 2909 Indiana Ave., Chicago, Ill.

CHURCH EXTENSION.

The Board of Church Extension of the Methodist Episcopal Church, South, will meet in annual session in the chapel of the new building, 1115 South Fourth Street, Louisville, Kentucky, on the morning of May 6 at 9:30 o'clock.

The hour for the formal dedication of our new home has been fixed for Sunday afternoon, May 7, at 3 o'clock, and the dedicatory address will be delivered by the Rev. S. A. Steel, D. D., of Columbia, South Carolina, in the auditorium of our Fourth Avenue Church, which is only one lot removed.

The meeting of the Conference Board Representatives, called by the last Annual Meeting of the General Board, will convene on the morning of May 4, at 9:30 o'clock, in the chapel of the new building.

The hour for the formal dedication of our new home has been fixed for Sunday afternoon, May 7, at 3 o'clock, and the dedicatory address will be delivered by the Rev. S. A. Steel, D. D., of Columbia, South Carolina, in the auditorium of our Fourth Avenue Church, which is only one lot removed.

MADILL DISTRICT EPWORTH LEAGUERS AND PASTORS, ATTENTION!

The Madill District Epworth League Conference meets in Roff, Oklahoma, March 31, April 1 and 2. An excellent program has been prepared and we are expecting that each charge has two delegates and their pastor present.

"The Departments of the League," "The Africa Special" and "Does the Epworth Pay?" will be of special interest to your League. Leaguers of the district taking these parts: Sermons by Rev. J. R. Abernathy, Chas. L. Brooks, M. C. Hays and Luther Roberts.

We are counting on you. Will your League be represented? If not, why not? VALLE PRICE, District President. ROY ROBINSON, Dist. Sec.

Necessity sharpens our wits. For that reason every difficulty may be ultimately overcome. There is always a way out.

REPORT FOR THE M. E. ORPHAN-AGE FOR FEBRUARY, 1916.

Table with columns for North Texas Conference, Decatur, Whitewright, Aina and Melissa, Frisco, Fairlie Mission, Argyle and Ponder, Bowie, Total.

German Mission Conference.

Table with columns for Castell, Plehweville, Ebenezer, Houston, Total.

Northwest Texas Conference.

Table with columns for Tuxedo, Vernon, Petersburg, Claude, Brownfield, Post, Total.

Texas Conference.

Table with columns for Tyler, Center, Glynn, Beaumont, Beaumont, Roberts Avenue, Kirbyville, Mt. Bellview and Crosby, Caldwell, Giddings, Posenberg, Galveston, 33rd St, Houston, First Church, Houston, Grace Church, Bullard and Mt. Selman, Ekhart, Palestine, Centenary, Henderson, Anderson, Grapeland, Trinity, Daingerfield, Linden, New Boston and De Kalb, Mt. Enterprise and Caro, Nacogdoches, Canton, Wills Point Circuit, Total.

Central Texas Conference.

Table with columns for Ferris, New Castle, Stephenville, Meridian, Carlton, Tolar, Alamo, Winters, Fenelope, Arlington, Georgetown, Kaufman, Hillsboro, Godley, Farnsville, Pancake, Santo, Oney, Abbott, Bartlett and Byersville, Burleson, Forrester, Bangs, Novice, Total.

R. A. BURROUGHS, Waco, Texas.

REPORT OF TREASURER TEXAS CONFERENCE.

The following amounts have been received for December, 1915, and January and February, 1916. To economize space in the Advocate I am giving the amounts by districts:

Table with columns for Beaumont, C. F. Smith, P. E., Brenham, S. W. Thomas, P. E., Houston, R. W. Adams, P. E., Jacksonville, I. F. Betts, P. E., Marlin, G. W. Davis, P. E., Marshall, J. B. Turrentine, P. E., Navasota, E. L. Shettles, P. E., Pittsburg, J. W. Bergin, P. E., Timpson, L. B. Elrod, P. E., Tyler, J. T. Smith, P. E., Total.

G. W. GLASS, Treasurer Texas Conference.

PREACHER WANTED.

I need a preacher for Rosston Mission. A good parsonage and salary of about \$300 for remaining part of the year. Have your presiding elder write me. D. K. PORTER, P. E. Gainesville, Texas.

NOTICE.

The Quarterly Conference for Robert Lee charge, in the Brownwood District, will be held at Sanco instead of at Hayrick Mountain. The time is April 29, 30, S. G. THOMPSON, P. E.

DISTRICT CONFERENCES.

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

Table listing district conferences with dates and locations: Wichita Falls, Beeville, San Marcos, Clinton, Hamlin, Cleburne, Lampasas, Georgetown, Lawton, Muskogee, Gatesville, Sulphur Springs, Cisco, McKinney, El Paso, Sherman, Terrell, Vinita, Abilene, Chickasha, Dublin, Gainesville, Greenville, Vernon, Waco, Big Spring, Brownwood, Hillsboro, San Antonio, Amarillo, Plainview, Roswell, Stamford, Tulsa, Brenham, Hugo, Austin, Albuquerque, Marlin, Jacksonville, Clarendon, Marshall, Sweetwater, Dallas, San Angelo, Corsicana, Madill, Albuquerque, Wasabachue, Timpson, Choctaw.

ROSWELL DISTRICT CONFERENCE

The Roswell District Conference will be held in Roswell May 4-7. The opening sermon will be preached on the evening of the 4th inst., by Rev. J. W. Hendrix.

Committees are as follows: License to Preach—W. W. Turner, J. W. Hendrix and E. W. Morton. Deacons and Elders' Orders—H. W. Carter, J. I. McClure and J. T. Redmon. Admission and Readmission—J. H. Messer, J. B. Cochran and J. H. Walker. The Woman's Missionary Society will hold their meeting at the same time and place. S. E. ALLISON, P. E. Roswell, N. M.

MARRIED.

KIELMAN-HOUNSHELL.—At the residence of Rev. W. W. Horner, wharton, Texas, Mr. Oswald Kielman and Miss Rosa B. Hounsshell, of the Ioga Community, at noon, February 25, 1916, Rev. W. W. Horner officiating. The bride is a cousin of Rev. Hounsshell, who has been a missionary in Korea. We wish for this fine young couple much happiness and smooth sailing over the matrimonial sea.

MARRIED.

Labor to keep alive in you that little spark of celestial fire called conscience.—George Washington.

CONTEST FOR SCHOLARSHIP.

It is with pleasure that I announce that Miss Lillian Smythe, of Fostoria, has also entered the contest for a scholarship in S. M. U.

I have known her from childhood and can truly say that I know of no more worthy and appreciative young woman than is found in the personality of Miss Lillian Smythe. She is the daughter of a widow who has struggled very hard to bring her four daughters up in the right way and to give them an education, and the way in which she has succeeded is wonderful; for three of the four are now teachers, and the youngest has graduated at the High School at Fostoria and will soon be teaching. Miss Lillian is very anxious to enter S. M. U., and will use her every effort to "make good" should she be successful in getting a scholarship. Any person in the Brenham District having a vote to cast will surely do a good work by casting his or her vote for Miss Lillian Smythe, of Fostoria, Texas.

Surely S. M. U. is doing a great work in giving these fine young people a chance to enter that great school, and more especially in using it for the sole purpose of giving it to those who are not able to otherwise enter. Let every preacher use, and not abuse, this opportunity for our young people.

Rev. A. A. Wagon, of the Brenham District, is putting forth every effort to get this matter before the people in the right way and seems to be succeeding admirably, as he leaves a good impression on the minds of those with whom he deals. D. S. BURKE. Cleveland, Texas.

ALBUQUERQUE DISTRICT—THIRD ROUND.

Gallan, April 1, 2. McAlister Cir., Perry, April 8, 9. Corrumpa Cir., April 13. Clayton Cir., Creed's, April 15, 16.

GAINESVILLE DISTRICT CONFERENCE.

The Gainesville District Conference will meet at Myra, April 27-30.

DISTRICT CONFERENCE NOTICE.

The Lawton District Conference will convene at Gotebo, Oklahoma, April 19-21. W. H. ROPER, 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.

AGENTS WANTED.

GARTSIDE 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.

BARBER TRADE.

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

BOOKLET.

"GOD'S FALLEN SPARROWS" is the title of a booklet by Brother Edwin M. Stuppell, of San Antonio. It is a thrilling story of how God has kept him in his long affliction. The price of the booklet is twenty-five cents. On the proceeds of the sale he is depending for support. Buy his story and read it.

EVANGELISTIC.

D. V. YORK, Evangelist, Eldorado, Okla. REV. E. G. KILGORE, for many years a successful evangelist, is open for dates for the spring and summer. I heartily recommend him. As he is changing his postoffice as he goes to different meetings, brethren desiring his services will please write to me for dates. S. X. SWIMME, Tahleah, Okla.

EVANGELISTIC SINGER.

A. A. SIMPSON, Tenor, Cotulla, Tex. Have open dates. Will be in Central and North Texas during summer months.

I am now in Chicago, doing special work at Moody Institute. Expect to do evangelistic song work regularly after April 9th. Would be pleased to hear from any pastor desiring such assistance. Address G. H. GRIFFIN, Chicago, Ill., 153 Institute Place. After April 1st, Vernon, Texas, care Rev. H. M. Long.

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FOR SALE

470 acres land at Georgetown. Small farm, pasture and first-class improvements. THOS. DECROW, P. O. Box, 183 Georgetown, Texas.

HELP WANTED.

MEN AND WOMEN WANTED FOR U. S. Government POSITIONS. \$75.00 month. Steady work. Common education sufficient. Full unnecessary. Write immediately for free list of positions now obtainable. Franklin Institute, Dept. H174, Rochester, N. Y.

MISCELLANEOUS.

BROTHER accidentally discovered root cures both tobacco habit and indigestion. Gladly send particulars. T. B. STOKES, Mohawk, Florida.

ANTS troubling you? Our Kaster Kaps protect you. Write McCOMBS RUSSELL CO., Lynchburg, Texas.

ORPHAN HOME SOCIETY.

A NON-SECTARIAN, benevolent institution, chartered under the laws of Texas for the purpose of providing homes for orphan and dependent children. If you know a child that needs a home or a home that wants to adopt a child, write REV. J. D. ODUM, Superintendent, 5520 Reiger Ave., Dallas, Texas.

PROGRAMS.

PASTORS may obtain, at fifty cents per hundred, the program for the Week of Prayer, preceding Easter Sunday. Address CHARLES S. MACFARLAND, Sec'y, 105 East 22nd Street, New York, N. Y.

Cuervo Cir., Abbott, April 22, 23. Murdock Cir., Stockton, April 27. Grady Cir., Grady, April 29, 30. Tucuman, May 6, 7. San Jon Cir., San Jon, May 13, 14. Melrose, May 20, 21. Vaughn Cir., Venus, May 27, 28. Magdalena, June 3, 4. Watrous Cir., Cerrillos, June 7. San Marcial, June 10, 11. Albuquerque, June 17, 18. Carleton, June 24, 25. District Conference at San Jon, June 10-14. GEO. H. GIVAN, P. E.

Wichita Falls District—Second Round. Church dedication at Midway, March 19, 11. Burk Burnett, March 19, 20. Wichita Falls Mis., at Denny, March 25, 26. Iowa Park, March 26, 27. Electra Mis., at Marvin, April 8, 9. Electra Sta., April 9, 10. Byers, at Humsville, April 15, 16. Petrolia, at Petrolia, April 16, 17. Vashit, at Newport, April 22, 23. Bellevue, April 23, 24. Church dedication at Cooper, April 30. Blue Grove, at Willow Springs, May 6, 7. Henrietta, May 7, 8. Ringgold, at Stoneburg, May 13, 14. Bowie, May 14, 15. Nocona, May 21. Magargel, at Anarene, May 27, 28. Archer City, May 28, 29. Dundee, at Eagle Bend, June 3, 4. Wichita Falls Sta., June 11. J. SAM BARCUS, P. E.

Paris District—Second Round. Emberson Cir., at Round Prairie, March 18, 19. Centenary, March 19. Blossom, March 26. Lamar Ave., March 26. Annona, at Coleman Springs, April 1, 2. Deport, April 7, 9. Pattonville, at Lone Oak, April 8, 9. Roston, April 14, 16. Howland, at Atlas, April 15, 16. Clarksville Sta., April 21, 23. White Rock and Williams Ch., at W. R., April 22, 23. Paris Cir., at Palestine, April 29, 30. Woodland and Kanawha, at Kanawha, May 6, 7. Clarksville Cir., at McCoy, May 13, 14. Detroit, at Bagwell, May 20, 21. Bogata, at Rugby, May 27, 28. Avery, at Henrietta, June 3, 4.

Roswell District—Third Round. Clovis Cir., at Liberty, April 1, 2. Clovis, April 2, 3. Rogers Cir., at Redlands, April 8, 9. Portales, April 16. Texico, April 23. Elida, at Kenna, April 29, 30. Hope and Lak. Arthur, at Hope, May 13, 14. Artesia, May 14, 15. Sacramento, at Pinon, May 20, 21. Lakewood, at Queen, May 27, 28. Odessa, June 3, 4. Treco, June 4, 5. Hagerman and Dexter, at Hagerman, June 10, 11. Carlsbad, June 17, 18. Lovington, June 24, 25. Eunice, June 26. Roswell, June 28. District Conference, at Roswell, May 4, 7. S. E. ALLISON, P. E. Roswell, N. M.

Pittsburg District—Second Round. Dalby Springs, at Oak Grove, March 4, 5. New Boston and DeKalb, March 5, 6. Winfield, at Bridges Chapel, March 11, 12. Hughes Springs, at Avinger, March 18, 19. Cornet, at Lively's Chapel, March 19, 20. Boston, at Godley's Prairie, April 1, 2. Hardy Memorial, Texarkana, April 2, p. m. Cason, at Alvin, April 8, 9. Dainersfield, April 9, 10. Mt. Pleasant, April 16. Queen City, at Forest Home, April 22, 23. Atlanta, April 23, 24. Naples and Omaha, April 29, 30. Redwater, at Maud, April 30, May 1. Douglasville, at Cedar Grove, May 6, 7. Linden, at Wells Chapel, May 7, 8. Winnsboro Cir., May 13, 14. Nash, at Buchanan, May 20, 21. Texarkana, First Church, May 21, p. m. Pittsburg Cir., May 27, 28. Pittsburg Sta., May 28, 29. W. H. VANCE, P. E.

"WAR IS HELL"—A REPLY.

Rev. Chas. S. Field.

In the Advocate of February 10 Rev. W. H. Hughes writes an article with the above caption. I usually read every article written by Brother Hughes and almost invariably agree with his positions and am edited by the perusal. In this case, however, I beg to offer a kind and friendly dissent. No one has a greater horror of war than myself and the day may come when the nations of the earth will learn war no more—"When the battle flag is forever furled in the Parliament of Nations, the federation of the world."

That time has not arrived, and I am thoroughly in accord with Mr. Wilson's preparedness program. The reasons for this seem so plain, so clear and conclusive, that it is almost a waste of time to mention them.

Brother Hughes' argument, carried to its conclusion, would mean entire disarmament. No army, no navy, no State militia, no home guards, no guns, no munitions, no one trained to shoot a gun and none made to shoot! Well, let us imagine such a state of affairs just now in these United States. Villa, who despises every American, because we recognized the Carranza government, could and would within forty-eight hours cross the Rio Grande and in a few months murder our citizens, burn our cities and villages and leave Texas a smoldering ruin in his wake!

Then what would we be compelled to do? Take our medicine and suffer our losses and humiliation until such time as we could build some war munition plants, beat some of our prancing hooks back into spearheads and our ploughshares back into swords again? Call for volunteers, arm and train them and then attack the murderous, half-civilized Mexican greasers and drive them back across the Rio Grande?

Mr. Bryan says, "We have not attained our greatness nor our influence as a Nation by carrying a gun." What of Yorktown and the heroes of our independence? What did our forefathers do? Those men who "carried a gun"? They came to these wilds. Here they carved a vast domain from the wilderness, wrested it from savages, defended it from British tyranny and erected here the sublime superstructure of a free government which has been the wonder of the world. And shall we not be prepared to defend the rights of our citizens, their life, liberty and property in every quarter of the earth? A few months ago, in one of our own Texas cities, holdups and murders by highwaymen became so frequent on the streets that citizens were drafted in and armed for defense of the peaceful citizenship. We still must carry a gun. All men are not cooing doves and harmless lambs! All nations are not!

We may dream of a day, we may pray for its dawning, we may believe it will come, when all national differences will be settled by courts of arbitration—but even then there must be some power to enforce the decrees of such a court. Would the thief pay a fine or go to jail of his own accord if we had no armed Sheriff to force him to do so?

I say the day may come when we can have, in a limited way, general disarmament. It is a pity to spend ten or fifteen million dollars for a warship when it might be spent for education or used on philanthropic lines. It is a sad necessity that we have to make guns, manufacture munitions and send thousands of men to the borders of Texas, New Mexico and Arizona to hold off Mexican marauders, but the money is well spent, nevertheless. I stand by President Wilson, our great, true, peace-loving, Christian President, and am glad that the citizenship of Texas who will support his administration are overwhelmingly in the majority!

If all mankind had the lamb and dove spirit, if every man and every Nation were governed by the golden rule of Christ, we would need no jails, no peace officers, no courts or court-houses, no navy, no army and no guns; in short, no show of force in any quarter. But while we are in a world as it is today all these things are necessary. If men were not forcibly restrained Brother Hughes would not enjoy the peace and quiet of his home a single day.

And as to our Texas Congressmen who oppose the President's policies and claim they have "a right to think for themselves and hold their own opinions," we accord them this right; but, on the other hand, the voters have a right to tell them to stay at home next time and hold their opinions in sacred seclusion, while we elect men to represent us who look at the world as it is and realize the necessity of upholding and defending the sacred rights and honor of this great Nation.

Fort Worth, Texas.

MISSOURI LETTER.

Billy Sunday is to hold a meeting in Kansas City, beginning with Easter Sunday. Great preparations are being made. The Churches are being organized as never before. Thousands of dollars are being raised for preliminary expenses. Such a concentration of effort and interest through so many months ought to provide the human conditions of success independent of the evangelist's personality, and we may expect to hear of a great meeting with many thousands of professions as the visible result. I do not know Mr. Sunday. Have never heard him and am not prepared to pass any opinion upon his methods. But I worked a year in one city in which he had held a meeting the previous year. I met a preacher once who lived in another city in which he had held a great meeting. This preacher was enthusiastic in his praises of Billy Sunday's work until I asked him how the Churches came up with their finances. His answer was, "The Churches all fell down in their finances that year." Here we find the objectionable feature of the modern evangelistic movement. It is too expensive. Too many people under the magic spell of a noted evangelist's personality give largely and afterwards recoup by shrinking their usual contributions to their Churches. If our Kansas City Churches do not have a hard time in closing up their finances next September you may count me a bad guesser.

The "Go Forward" Movement in Missouri is filling considerable space in our Church paper, and the literature being sent out to our preachers is increasing the postal revenues. That much good will result we cannot doubt. But no committee can tell a pastor how to do his work. I get a letter asking me to increase my Sunday School enrollment from 350 to 500. It goes into the wastebasket. Why? Because if all of the 350 enrolled last year had attended at any one time we could not have taken care of them. We have not the room. The eighteen classes we have use all our available space. Why do not we enlarge our building? Because of a debt of six years' standing, the raising of which is the one urgent measure before us. We expect to raise it before the close of 1916, and are working to that end.

According to the Bible Society record for February the gifts received in December from the Methodist Episcopal Church in some of the Southern States were considerable. They report "Virginia Conference Methodist Episcopal Church, \$1,277.95; Central Texas Conference Methodist Episcopal Church, \$808.30; Texas Conference Methodist Episcopal Church, \$700.35." There are some smaller credits to our Church "West Texas Mission Conference Methodist Episcopal Church, South, \$690.40; Louisiana Conference Methodist Episcopal Church, South, \$331." Also credits to "Memphis Conference Methodist Episcopal Church, South, \$609.50." Whether this blundering was in the New York office or the result of carelessness on the part of the treasurers who remitted the money is more than I can say, but when in one month over twenty-seven hundred dollars given by our Church in Virginia and Texas to the American Bible Society is credited to the Methodist Episcopal Church, it is time for some one to call attention to it.

In the February Missionary Voice, under the heading of "Brickbats and Bouquets," Dr. Pinson gives us some comments on what he had to say on peace disarmament in the January number. He will get more bouquets than brickbats, for few of those who regret his arguing that issue in our missionary periodicals will ever trouble him with the expression of their disapproval. The response called out by our President's recent visit to the Middle West indicates pretty clearly that the great majority of our people approve the stand he has taken for reasonable preparedness for national defense. He who seeks to interpret our Lord from the words, "But I say unto you that ye resist not evil," and ignores the solemn injunction the Master gave his disciples the night of his betrayal, "He that hath no sword, let him sell his garment and buy one," is not a trustworthy expositor of the word of God.

C. H. BRIGGS.

Sedalia, Mo., Feb. 18.

MEXICAN BORDER CONFERENCE.

At our Mexican Border Conference recently held at El Paso, Texas, some facts were brought out which, I think, will interest the readers of the Advocate.

We have seven schools within the bounds of this conference, five of which are in Mexico and two in El Paso, Texas. One of the five, that of

Torreón, remained closed throughout the entire year. Two, the MacDonell Institute of Durango and our normal school for girls at Saltillo, opened only the day school department. Because of poor mail service we received no statistical report from the Durango school, but it is known that a good day school has been maintained there during the year. Two hundred and fifty pupils matriculated in the day school department at Saltillo. The boarding department at Chihuahua was kept open only a short while, but in spite of war conditions six hundred and thirty-one pupils were matriculated in Palmore College from September, 1914, to September, 1915. Part of these were matriculated in the El Paso division. Palmore College was divided, part being at Chihuahua and part in El Paso, Texas. This school has done a splendid service in all that part of Mexico and will have a wide open door when this war is over.

Laurens Institute has matriculated two hundred and fifty-eight pupils since last September, and has refused to matriculate over fifty more for lack of room, equipment and teaching force.

The Effie Eddington day school at El Paso reported that one hundred and forty-six pupils have matriculated there since last September. This speaks for itself as to the need it is supplying.

One hundred and eighty pupils have been matriculated in the Lydia Patterson Institute at El Paso since last September. The growth of this school has been phenomenal. The liberality of Malcom Patterson, Esq., a layman not of our Church, challenges the faith and co-operation of the Southern Methodist Church. His gift of this institution, which cost him fifty-three thousand dollars, the largest single gift ever made to our Board of Missions, came at a providential time and is located at a great strategic center.

In view of the fact that these schools are in and near that part of Mexico which has been torn and trampled under foot by war, as no other part of that beautiful sunny land has, and in view of the fact that more than fifteen hundred pupils have been matriculated in our schools, during the past year, one is forced to the conclusion that the door is open to us.

In a later article I hope to tell about some other matters of interest to your readers. JACKSON B. COX. San Antonio, Texas.

THE TEXAS CHRISTIAN ADVOCATE AND THE METHODIST DISCIPLINE.

Every Southern Methodist preacher, whether he be Bishop, presiding elder, pastor, or whether he be in the Connectional or local ranks, is, or should be, intensely interested in the proper development of Church and home life. Our success depends almost wholly on this.

We believe a religious revolution would be speedily brought about if, in addition to regular, systematic Bible study, every member of the Church could be induced to study carefully the Discipline of the Church and read intelligently our Church periodicals. Why do we publish the Discipline of the Church? Is it intended for those only who are actively engaged in the ministry? It is alarming how few Disciplines we will find in the homes of our people if we closely investigate the matter. Every family should have a Discipline in order that we may become more intelligent with reference to our own Church and our own Church doctrine and government. Many Methodist people study more closely the doctrines of other Churches than they do the doctrines of their own. Many of them are Methodists, not because they know and love the doctrines of our Church, but they are Methodists because they were reared in a Methodist home and by parents who called themselves Methodists.

The pastor is largely responsible for these conditions. We should earnestly stress the need of a careful study of the doctrines of our Church and let it be understood, as far as possible, that they are all based on the teachings of the Word.

No family should be without the Church paper. If they cannot be induced to take but one, let this be their conference organ. If they will not subscribe, send it to them some way on a trial subscription, and if some are not financially able, let the pastor, Official Board, or the Church, see that they get it. The Texas Christian Advocate, if carefully read, will prove a great blessing to any home where permitted to enter. Our people, in the main, if the matter is properly presented, will subscribe for the paper and purchase a Discipline.

One new subscriber said to the writer, "Here is two dollars; I want to pay for those two copies of the

Church paper I received. They were worth a dollar each and I am expecting to get the paper the rest of the year free!" At the fourth Quarterly Conference of Martha Station the pastor reported seven subscribers to the Advocate. We now have twenty-eight, with few exceptions, paid up to date and we are still going. Four new subscriptions enclosed with this letter. Every member of my Official Board reads the Advocate, including trustees and finance committee, with the Presidents of the Epworth League and Missionary Society and practically every teacher in our splendid Sunday School. We plan, if possible, to put the Advocate and a 1914 Methodist Discipline in every home represented in the Church before the close of the year.

We have found a number of copies of old Disciplines, some of them very ancient, on the work this year. We have placed eighteen copies, 1914 edition, and have ordered eighteen more, nine of these already spoken for. Church loyalty, faithfulness and a willingness to serve depends largely upon a knowledge of the Church and her institutions and our duty toward them. As pastors especially, let us see to it that we simply do our duty along these lines. In my next I will tell you about some things we are doing along other lines at Martha.

CHAS. L. CANTER. Martha, Oklahoma.

EL HERALDO CRISTIANO.

For many year there has been a need for an organ for the Mexican work in Texas. Since mission operations have been so impeded in Mexico and our opportunities have been so enlarged in Texas this need of an organ has been intensified.

During our interdenominational State Sunday School Convention at Corpus Christi last summer, those Methodist preachers who were there began a movement for a paper. It was launched, with Rev. E. B. Vargas as its editor and Mrs. F. S. Onderdonk, Box 195, San Antonio, Texas, as the manager. The Mexicans propose to sustain it without any help from the Board of Missions. This is not easy. It is not an easy thing for Americans to run a Church paper and not become embarrassed for funds.

I am writing this to let all those know of our project who are specially interested. There ought to be two or three hundred young Methodists, American, in Texas, who are interested in the Spanish language and the work of missions among the Mexican people. Let me say to you all if you wish to teach among Mexicans in Texas, if you wish to become a missionary in Mexico, either as a teacher, preacher or physician or nurse, familiarize yourself with Spanish literature and with Mexican ways of thinking. In addition to those who may some day do specific mission work among the Mexicans of Texas or Mexico there are hundreds who will be in a position, at some future time, to help the cause of Christianity among these people, in an indirect way. We need laymen in Texas and we shall need them in Mexico, who can and will lend a helping hand to the efforts of Church and school. Americans are very slow to learn the Spanish language. Our business men usually get barely enough to get along. This ought not to be among those who love our Lord and who care for the people whom he came to save.

Let me urge our young people to send to Mrs. Onderdonk the price of a year's subscription to El Heraldo Cristiano. Brother Vargas is giving us a fine paper. It is in good Spanish style, it has articles giving some history of our early work in Texas, it contains some good articles on religious themes, it has excellent editorials setting forth the aspects of Christianity in which the Mexicans are particularly interested.

Epworth Leaguers and Sunday School workers will be specially interested in getting this paper in order to help them in getting up missionary programs.

The price of the paper is fifty cents a year. Your help is needed right at this moment. The amount is small, you get your money's worth, you will get preparation for future usefulness and you help to make this enterprise a permanent institution.

J. A. PHILLIPS.

Do you know who is to blame for the innumerable pitfalls wherein the human family tumbles and flounders? It is the fathers and mothers of this land who for profit will erect, by their own hands, monuments of vice and tint their peaks with magnificent colors that make it easier to do wrong than to do right. There never has been a child born but what it was the counterpart of God. It is as pure at its birth as the driven snow, and would have remained such had not the human vampires wooed it from

Pimples in an Evening Gown

Stop Embarrassment from Pimples Beautify Your Skin Quickly With Stuart's Calcium Wafers. Trial Package Mailed Free.

Skin-tissue is made from the blood, and as it is a tendency of nature to throw off a good share of impurities through the skin, naturally impurities gather on the surface in the form of pimples, blotches, blackheads and other eruptions. Naturally, if there are no impurities in the blood, none will appear in the skin. There'll be



no skin eruptions. The skin will become wonderfully clear. The complexion will be perfect, angelic. Stuart's Calcium Wafers remove the impurities from the blood. They do it quickly, completely. They are the most powerful blood cleansers ever known. They are harmless. Don't expect face creams to do this big work.

Go to the drug store today and get a box of Stuart's Calcium Wafers, 50 cents, but are really worth many dollars to you if your face is marred by ugly pimples, blotches, blackheads, ruddiness or spots, etc. Convince yourself by actual test that Stuart's Calcium Wafers are the most effective blood and skin purifiers in the world. If you wish to try them first, mail coupon below for free trial package.

Free Trial Coupon

F. A. Stuart Co., 303 Stuart Bldg., Marshall, Mich. Send me at once, by return mail, a free trial package of Stuart's Calcium Wafers.

Name _____ Street _____ City _____ State _____

the path of rectitude and offered it more to do wrong than to do right. We do not believe that your children and ours were born in sin in the sense that sin ranks them among the unredeemed. We have too much respect for the God of the universe to believe that he deliberately permits us to beget children and bring them into this world cursed by a sin they never committed.—Selected.

SICK HEADACHES

People who have attacks every so often are suffering from a Liver-gall trouble or Gallstone disease. There is an obstruction in the flow of the bile whether due to catarrhal, inflammatory or infectious causes or to stones, backing the bile up into the stomach, causing those awful headaches, sick stomach with vomiting and that terrible retching. If these folks would only know of our GALL-TONE which may be taken at home to remove the underlying cause of their trouble, they might soon be cured of these attacks. As a Christian act, send us the names of any whom you know are subject to these spoils and we will send them our GALL-TONE BOOK and full information. Address Gallstone Remedy Co., Dept 916, 219 S. Dearborn St., Chicago, Ill.

EPWORTH PIANOS

AND ORGANS for homes and churches sent on terms. Send for free catalog. Factory prices and easy terms. State which—piano or organ. Williams Piano & Organ Co., South E. Chicago.

DR. W. D. JONES DR. L. I. DECKER EYE, EAR, NOSE AND THROAT

701-G Wilson Bldg., DALLAS, TEX.

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.

MRS. SARAH F. GRIER.

"Let not your heart be troubled." Christ spoke these words not only to those who heard him at the time he uttered them, but to his believing children in all ages of the world. It is hard to give up those we love, knowing that we will see them no more in this life. Christ knew this better than anyone else, hence these comforting words. Christ knew the disciples loved him and he loved them, but they must separate. Christ told them that he was going away to prepare a place for them, and that he would return for them and take them to himself. Thus it was Christ taught his disciples that heaven was a prepared place for a prepared people. Believing all this as she did, Mrs. Sarah F. Grier, daughter of Rev. J. L. and Mrs. Nancie Daniel, who was born in Dallas County, Texas, February 21, 1853, gave her heart to God when about fifteen years of age, joined the Methodist Episcopal Church, South, and lived in keeping with the doctrines of her Church and the Bible until February 17, 1916, at which time, in fulfillment of his promise, Christ came and, finding her prepared, took her to himself. She was reared in a Methodist parsonage, and those who came in touch with her daily life found that somewhere in the past she had breathed and imbibed the influence of a good Christian home. She was the product of a home in which God lived and moved. Hence, the product of a home that furnished a heavenly and healthy atmosphere, in which the girl's character was developed. And, then, too, she had the elements of strong womanhood in her makeup. She was married to Mr. W. R. Grier September 15, 1875, and from that day until the day she fell on sleep her husband walked under the influence of a life as bright and as beautiful as ever came from the plastic hand of the Divine Energy to adorn the human body and make a man's home on earth a paradise, a striking type of the Christian home in heaven. Her life in the home was like the radiating glow of the sunlight to the material world, both purifying and fruitful of great good—like the one of old of whom our Lord spoke, when he said, "She hath done what she could." Four girls were born to this home—Maggie, Minnie, Lessie and Nannie May. Nannie May went to heaven when an infant. The other three survive the death of the mother. Miss Maggie, remained at home and cared for her mother until the angels bore the mother to the upper world. Mrs. Minnie Gurgainis, with her husband, lives in Tennessee. Mrs. Lessie McLendon, with her husband, lives in Rockwall County, Texas. One granddaughter also—Mattie Heffington—survives the grandmother. From the time these girls came into this home, it was the prayer and all-absorbing passion of the mother to teach them to build character and that "a good name is rather to be chosen than great riches." Indeed and in truth, no greater boon ever came to a child on earth than a consecrated mother; one who is willing to forego the pleasures and attractions of society and the world in order to give herself with all the possibilities of usefulness to God and the home. All this she did. And now the children rise up and call her blessed. Sister Grier loved her Bible and often spoke of its wonderful descriptions of heaven. The beauties were embodied in her daily life and walk. These holy doctrines of her Lord were but great nuggets of gold which she dug from the mines of truth with which she ornamented and beautified her life. Thus it is that her close study of the Bible enabled her to so live that those who came in touch with her life saw her good works and glorified God. After such a life, how natural it was for her to quit this world of sorrow and pain, with her face wreathed in heavenly smiles, and wave back to her loved ones as she crossed over the river. "All is well; I am sweeping through to the gates into the City of our God." Her body sleeps in the cemetery at Heath, in Rockwall County, Texas, while her soul peacefully rests in the bosom of God. May the angels tread softly as they move about her grave, for the body of a great woman sleeps there. Let me say to her loved ones that she left behind, "Let not your heart be troubled," but be true and faithful to God and the right, and one day we shall mount up higher in a chariot of fire, and with the moon under our feet, we the story of re-

demption shall repeat and be with mother evermore.

T. M. KIRK.

WOMACK.—Mrs. Roxie Womack nee (McMahon), wife of Mr. Dave Womack, was born in Newton County, Texas, June 13, 1881, and died at Blewett, Louisiana, January 10, 1916, being 34 years, 6 months and 17 days old. She leaves a husband, three children, an aged mother, brothers and sisters and a host of loving friends to mourn her going away. Mrs. Womack was converted and joined the Methodist Church early in life and lived a consecrated and devoted Christian life until death. It was not my privilege to be with Sister Womack in last illness, but those who were with her said it was beautiful to behold the sincerity of her faith and the earnestness with which she talked to her loved ones and friends. Those who knew her best testified that one of the best and most devoted Christians in the town had passed from among us and had gone to be with the Lord. Her life and influence will linger among us for many years to come. To those who mourn her going away there is only one hope of seeing her again and that is to live the life of faith which she lived. Her pastor, J. C. STEWART.

Nederland, Texas.

BROYLES.—Miss Maggie Broyles was born in Alabama in 1835, and after an illness of more than two years died at her home, four miles west of Palestine, December 1, 1915. On Monday before her death, which occurred on Wednesday following, her illness became more acute and after two and one-half days of intense suffering she passed away. This ends the earthly career of one of the most valuable women I ever knew. Her earlier years were spent in her native State, and after her school days were over she chose teaching for a profession. She taught in Huntsville, Taladega and Jacksonville, and after she came to Texas she was identified with the school work in Palestine and the surrounding country. At a very early age she had religious impressions and at the age of thirteen she sought and found Christ as her personal Savior. She united with the Methodist Church, South, and ever after her Church and school work went hand in hand, for she believed that Christianity and education were inseparable. It was my happy privilege to be her pastor for four years, and a more loyal and consecrated woman I never knew, always ready to assist her pastor in his work and to discharge any other duty that might be imposed upon her. Largely through her efforts the little church known as Broyles Chapel was built. At one time my presiding elder came to me and said, "There is a lady living four miles west of Palestine who said 'send us a pastor who will build us a church' and I have selected you. Will you go?" I said, "If you think I am the man for the place I will go." So after I had gotten settled in my new charge, I went to see this woman who proved to be Miss Maggie Broyles, and on this visit arrangements were made for the selection of the site and soon the church was built. From that time on Miss Maggie Broyles was the central figure in Sunday School, prayer meeting, class meeting and all Church and school work in that community. It was the dream of her life to see the Church and the school prosper and they did. Here is where she put forth her best efforts, and the good Lord let her live long enough to see them crowned with success. Everything she touched responded by giving back its best. She believed in scattering abroad, and like bread cast upon the water it returned to her. Her life was as fragrant as the flowers of spring. Always cheerful and in a good humor, she had an interest in every one's welfare. She wrought well and is now reaping her reward. She is no more among us, for she is gone to join the great throng of those who have preceded her to her Father's home. She leaves behind one sister and two brothers and a host of other relatives and friends who cherish the hope that some day they will see Miss Maggie again. She leaves a legacy that is worth more than gold, yea, than fine gold—a life fraught with good works. She bequeathed this to the people she labored with. You will miss her, but you know where she is. Farewell, dear Miss Maggie; some day we will hear you shout the praises of our Heavenly Father as we have heard you in your little church—Broyles Chapel. May God bless the sorrowing ones. Your former pastor, A. METHVIN.

PREMAN.—Mrs. Frances E. Freeman (nee Thomas) was born in Shelby County, Ala., September 11, 1837, having been reared by Christian parents. She professed religion and joined the M. E. Church, South, in early life. Her home in youth was a home for the preacher. One of her brothers was an itinerant preacher in the Holston Conference for years. She was married to Rev. T. J. Freeman in 1857, and to this union were born two sons and one daughter—T. D. and C. S. Freeman, of Romney, Texas, and Mrs. E. W. Basham, of Paducah, Texas. Her husband died October 8, 1882, in Wayne County, Tennessee, leaving her to fight the battle of life alone. She then moved to Romney, Texas, where she has lived since with her son, C. S. Freeman. As long as Sister Freeman had her health she never tired of the work of her Church. She had faith in God and was always true to him. She died January 17, 1916, her children all surviving her. Her death is not to be mourned over, but rather rejoice, for she died happy in the Savior's love. She has gone to glory to meet her husband and his Savior, there to wait the coming of her children. Her pastor, W. E. ANDERSON.

SESSIONS.—Rufus, the son of Jerry and Mrs. Mary Sessions, was born March 8, 1896, and died December 28, 1915. At the age of thirteen he was converted and joined the Methodist Episcopal Church, South, the Church of his mother, from whose membership he went to be again with his mother and the redeemed. During the intense suffering, just preceding his death, Rufus gave full assurance of his readiness to go from this life to a better one, when he said, "I do not know why I have to suffer this way; but in three days it will be over. I am ready to go." He had been burned in rescuing a little child from a burning building, after all but the baby had been rescued. The three-mile walk afterward, through the biting north wind, caused pneumonia, and death two weeks later. Rufus was brave, loyal to the Church and true to his friends. He gave his life, as did his Master, a sacrifice for others. The call came, he responded, and the great reward was given—a crown of life, incorruptible, imperishable, the reward of the faithful. This young hero, true son and unfailing friend, has gone, but his loved ones and friends know where to find him. Let us all so live here that it may be our happy lot to meet him in the not far distant future. His pastor, F. A. RAY.

TIPTON.—Miss Mackey Tipton was born July 29, 1889, in Starkville, Mississippi. She died February 8, 1916, the same day that her grandfather had died four years ago. She became a Christian and united with the Methodist Church when quite young, and those who knew her best say that she lived a most noble and exemplary Christian life. She was willing and ready always to do anything in the cause of Christ to further the work of his Church and kingdom. She belonged to two benevolent orders, and served her place there well, to which many bear testimony. During her sickness she was patient, never complaining and was kind and loving toward all. Just a little while before her death she told her mother that she was "tired." One of her favorite songs was the "Sweet-Eye-and-Bye." She is resting now in the "sweet bye-and-bye" and singing the song of "Moses and the Lamb." May the blessings of our Father rest on the grief-stricken family and relatives, is the prayer of the writer. Her pastor, Z. R. FEE.

be present at Brother and Sister Purvis' golden wedding, and it was a happy occasion. Sister Purvis was converted in early life, and joined the M. E. Church, South, in which communion she lived a faithful and loyal member until death. She was the proud mother of seven children, four boys and three girls, one of whom preceded her to the better world. All who knew Sister Purvis testified to her sweet, patient spirit. She was a pure Christian woman. Having been in her home quite a number of times in the last fourteen months as her pastor, I can say that never an un-pleasant or impatient word came from her lips. When health would permit, she was always present at Church, and we shall miss her familiar face in the audience. She was always faithful to her Church, and her home was the preacher's home. So, loved ones who are so bereaved, be comforted in the thought that she is at rest and that some sweet day you may join her around the great white throne to sing, "All hail the power of Jesus' name and crown Him Lord of all." We must say, "Good-by, but not forever." Her pastor, T. G. STORY.

MARTIN.—Donald H. Martin was born in Illinois, October 10, 1900, and departed this life at the home of his parents in San Benito, Texas, after a week's illness, January 22, 1916. He was one of our choice young fellows, and a gloom was cast over the town at his sudden departure. He united with the Methodist Church at the age of nine, and was always in his place at Sunday School and Church. He leaves a heart-broken father and mother and sister here and many relatives in other States to mourn their loss. The promises of the Father have sustained them. Such faith is a precious heritage. His pastor, J. FISHER SIMPSON.

ELDER.—On February 5, 1854, in Maury County, Tennessee, there was born to Samuel Cox and wife a brown-eyed baby girl who grew to womanhood there, and then moved to Mississippi with her sister and brother-in-law, Rev. C. L. Ballard, and from Mississippi to Texas in 1887. Our wife and mother in early life professed faith in Christ and was ever true to the Master and the Church. She was always ready to do all she could for the cause of the Master. But now she is gone to the Church triumphant above and has left us here alone; but, thanks be to our Father above, not without hope of seeing her again, for we know where to find her. On November 28, 1915, she fell asleep in Christ just as the day was at an end, and the holy day closed on earth to begin in heaven. We can see her no more in this world, but in the sweet bye-and-bye we shall see her again. So we bow in submission to the Master's will and say, "Thy will, and not ours, be done." Good-by, mother, but not forever. We miss you now more and more as the days go by. Husband and children, J. A. ELDER.

HOSKINS.—Robert, son of Jas. B. and Jennie Hoskins, was born April 9, 1905, and died November 23, 1915. He was laid to rest by the side of his brother in the Azle Cemetery, amidst the sorrowing of all who knew him. Robert suffered severely in his last sickness, but not a murmur, or word of impatience escaped him. This was characteristic of him. He had not outgrown the innocence of childhood, and accepted the teachings of Christianity with perfect trust. He loved the Sunday School and Church and attended all services when practicable. He was unusually bright, gentle and unselfish in disposition, obedient and industrious. Jesus said the kingdom of heaven was composed of such as he, so we look forward to the day when we may look upon his face and form again, when he will not be distraught by pain, but glorified by the power of our great Redeemer. We "see through a glass darkly now" and cannot understand why the relentless visitor called Death should have come, but some day we shall see face to face and then we shall understand. Our treasures in heaven are increasing. Let us press on, trusting in God, who will never forsake us. A former pastor, J. M. BOND.

COLLEY.—Nathan Oscar Colley was born January 14, 1903, and died October 14, 1915. He was converted at eight years of age and united with the Methodist Church. He was a devout Christian, an exceptionally bright and intelligent boy, manly, humble and a favorite of all. His death was a great loss to the home, the Church and society. Such a boy is quite an asset to any community. He was a reader of the Texas Christian Advocate and the best literature. His Christian parents have a great incentive to strive for the home above to which he has gone. We shall meet him by-and-by. M. K. LITTLE, Coleman, Texas.

DENNIS.—On December 31, 1915, death removed from our midst Victoria Dennis, the noble Christian wife of Henry Dennis. She was born in Greene County, Georgia, September 22, 1840. She lived to the age of seventy-six. When quite young she gave her heart to God and ever lived an energetic, consecrated Christian, ever doing all in her power to advance the cause and kingdom of her God. She had not been in good health for several years, but she never murmured, having resigned herself completely in the hands of the Lord. She has gone on to enter that blessed reunion with those who have gone before. It will be a short time until we shall meet her again in that blessed place in which we shall be free from sorrow and death. J. W. USSERY, P. C., Cornett, Texas.

BRASHER.—Mrs. Jodie Louise Brasher (nee Allen) was born in Kemp, Kaufman County, Texas, March 1, 1895, and died at Waxahachie, Texas, February 3, 1916. She was the eighth child of Rev. and Mrs. J. O. Allen. She joined the M. E. Church, South, when she was six years old under the pastorate of D. P. Cullen. She was married to T. S. Brasher April 12, 1914, and they lived happily together until the end came. Before her marriage she had spent some time in our little town, Naples, Texas, and endeared herself to those who had the privilege of meeting her. She loved the Church, and died in the triumph of a living faith. In our way of viewing it her going seemed to be untimely. But He that doeth all things well had the ordering of it, and we patiently submit, saying, "Thy will be done." May her last prayer and request be answered—that the circle be unbroken in her Father's house up there. B. C. ANDERSON.

Sister: Read My Free Offer!



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

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

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IANOS churches sent on city papers and many 65-1000 or organ, with R. Chicago

I. DECHERD DOK AT LAB, TEL.

Worth Careful Thought

Do you read the label to know whether your baking powder is made from cream of tartar or, on the other hand, from alum or phosphate?

Dr. Price's Cream Baking Powder is made from cream of tartar, derived from grapes, and adds to the food only wholesome qualities.

Some baking powders contain alum or phosphate, both of mineral origin, and used as substitutes for cream of tartar because of their cheapness.

Never sacrifice quality and healthfulness for low price.

DR. PRICE'S CREAM BAKING POWDER

MADE FROM CREAM OF TARTAR
DERIVED FROM GRAPES

Rev. T. F. Sessions has made official announcement of the sale of "Epworth-by-the-Sea." The sale of these grounds means the removal from near Corpus Christi where it has been for ten years. The committee to choose the new location for the camping grounds has been called to meet March 28 at Austin. After receiving proposals of places, this committee will visit a number of sites in Texas. It is intended that property will be secured in time for the annual encampment the last week in July and the first week in August. A number of places have already made bids for the camp. The locating committee is composed of the following: W. H. Hays, San Antonio, chairman; Rev. T. F. Sessions, Beeville, Rev. T. S. Marcus, Fort Worth; Rev. J. W. Johnson, Dallas; A. K. Ragsdale, San Antonio, and Gus W. Thomason, Dallas.

OKLAHOMA DISTRICT.

At the call of the presiding elder, Rev. W. M. Wilson, and the District Evangelistic Committee, the preachers, Sunday School superintendents and Church Lay Leaders came together at St. Luke's Church on March 7 for prayer and planning. Every department of the work of the district was considered, and reports indicated that progress has been made. The district has as its slogan for the year, "A revival in every congregation and every charge an hundred per cent on conference collections." So, in harmony with the slogan, the first thing to receive special consideration was the revival. The District Committee on Evangelism made its report in resolution form as follows:

Whereas, The Simultaneous Evangelistic Campaign has been indorsed by our conference and outlined by the Conference Evangelistic Committee; and,

Whereas, The conditions in the Oklahoma City District are propitious for such a campaign; and,

Whereas, The burden of properly advertising and wisely managing this campaign rests upon the pastor, Sunday School superintendent and Church Lay Leader; and,

Whereas, Through the Personal Evangelism, or the One-to-Win-One method, there is an opportunity for every Church member to do some personal work for Jesus Christ and the Church and believing that results will be in proportion to the number of volunteer workers from each Church membership, therefore, be it

Resolved, That we, the District Evangelistic Committee, heartily indorse and pledge our co-operation to the pastors, Sunday School superintendents and Church Lay Leaders in such a campaign, and beg to recommend:

1. That as far as practicable every charge in the district enter into this Simultaneous Evangelistic Campaign covering five or six weeks, closing with two weeks of special revival services ending Easter Sunday.

2. That every charge, through the pastor, Sunday School superintendent and Church Lay Leader, use the specially prepared cards, particularly the "Prospect" and "Covenant."

3. That every pastor in the district secure a copy of "The New Evangelism," by Elmer T. Clark. Both cards and books can be obtained from Smith & Lamar.

4. That at every service, Sunday School, preaching, prayer meeting, Woman's Missionary Society, Epworth League, special emphasis be placed on the campaign.

5. That wherever practicable a census of the city be taken showing the unchurched, (a) As members with letters elsewhere, (b) as favorable to the Methodist Church, (c) As unsaved with no Church preference. In this way a vast prospective list can be secured.

6. That every pastor, if possible, visit every prospective.

7. That wherever practicable cottage prayer meetings at least two evenings each week for two weeks preceding the special services.

8. In the entire campaign use the newspapers in bringing before the people the vast importance of the campaign and at times give some of the results.

9. That the minimum goal in the campaign for the Oklahoma City District be as follows: 1000 members received on profession of faith; 1500 by certificate, whose membership is in the trunk and outside the district; that 2000 be enlisted and added to the enrollment of the Sunday School; that 500 be added to the membership of the Epworth Leagues and 500 new members secured for the Woman's Missionary Society.

10. That the results, the gain in membership and other things of importance be reported to the Texas Christian Advocate, which is our Conference Organ. COMMITTEE.

C. C. BARNHARDT, Secretary. The report was not only unanimously adopted, but very enthusiastically so. Some of the pastors are already at work along the lines outlined in the resolution.

Brethren, we are endeavoring to make this the greatest year in the history of the District. We came away from that meeting feeling that it was an "upper room" preparation. We have new visions and greater determinations. Remember us when you are making your supplications to Almighty God, will you?
C. C. BARNHARDT, Reporter.

PROHIBITIONISTS WIN.

A prohibition election was held today in two precincts in Chambers County, resulting as follows:

Anahuac, 75 prohibition, 56 anti; majority of 20. This will remove the last saloon from Chambers County. In Hankamer precinct the vote was as follows: 45 prohibition, 14 anti.

Chambers County is, or will be in a few days, a dry county. All the other precincts are already dry, except one, and no saloon could afford to go there. We are very glad.
GUS GARRISON.

Anahuac, Texas.

MEXICAN BORDER CONFERENCE.

For about nine months of the year the Church at Saltillo was without a pastor, but the Board of Stewards took matters in hand and saw to it that services were held during the time their pastor was not able to reach them. Twelve adults were baptized during the year, and there was a net gain of sixteen. One hundred and fifty-one persons enrolled in the Sunday School during the year.

Monterrey had a pastor most of the year. There was a net gain of thirty-three members, and the Sunday School matriculated one hundred and sixty pupils.

As an indication of how ripe this city is for the harvest the following will show. Recently the agent of the American Bible Society directed a canvass here. About forty volunteer unpaid workers of the different Churches helped him; and in a week they sold ten thousand Bibles and portions of the Bible. This indicates that a great increase in the reading of the Scriptures has taken place, and that the harvest is rapidly whitening.

For more than two years our hospital has been closed to the deep regret of all concerned. There has never been a time when it was so sorely needed as now. A golden opportunity has been lost. But how can it be helped? No money.

Piedras Negras and Allende with a pastor only part of the year had a net increase of nineteen. The two Sunday Schools matriculated one hundred and seventy-one pupils.

The three pastoral charges above mentioned paid in full the annual assessments and amounts promised their pastors. In view of the fact that all this part of Mexico was overrun first by one faction and then another most of last year, the statistics above mentioned indicate that our Church has a real vital hold on that part of Mexico.

Torreón, Durango and Chihuahua, the three strongest strategical centers in northwest Mexico, had good reports and showed real vitality in spite of the awful ravages of war, but I can not give the statistics of these charges, not having them in my possession.

Because the railroads had been so badly cut to pieces during the year the other seven circuits were not served, but we know that in some instances, at least, the people have shown life and are anxious to have the gospel preached to them. Surely all this field is "White unto harvest."
JACKSON B. COX.

SAN ANTONIO METHODISM.

Methodism is making advances in San Antonio, though I see no account of it in the public print. The preachers are doing their work and not blowing about it in the Advocate. However, they turn their escape valves loose in the preachers' meeting. Bro. Jack Weeks, a long-time member of the preachers' meeting of San Antonio, after being away a year or so, returned, heard the preachers' report. The chair asked Brother Weeks to speak. He said: "I am glad, brethren, that your congregations are still increasing. I wonder what you do with your crowds. Your Churches by now must be overflowing, and I hear of no Church being pulled down and made greater" or words to that effect. It is my custom to hear every one of our preachers at least once a year, but I have changed my membership to the Bon Ton Church, Laurel Heights, and have been so busy adjusting myself to my new environments I haven't been able to get around to hear my brethren preach. Laurel Heights isn't as dreadful as it has been represented. These people speak to me; a large portion call me "brother," and you know aristocratic Churches say "Mister," in lieu of "Brother." We are not as religious as we ought to be, but Laurel Heights is growing in grace. It is a fact, our congregations are increasing, but our church is large and it will be some time before we will have to knock out the sides for more room. Brother Cooper is growing in popularity; twenty-four new members since conference. Our Sunday School in all departments is doing fine. Will have more to say about it if I write again Webdell is doing well—people converted nearly every service. He has taken in 144 new members. All our preachers are making good—are a fine body of men; not one of them use tobacco, and mirabile dictu, not a fanatic in the whole bunch, but I miss those grand Gospel preachers—Packard, Hill, Jack Weeks, Nat Reed, Tom Gregory and Sam Burgin. I have enjoyed converse with these brethren while enveloped in the fragrant fumes of fine Havanas. You, Mr. Editor, used to appreciate how much a fine cigar added to good fellowship. I am not defending the use of tobacco; it is a useless, expensive, indecent habit, but it will not kill quick as some lecturers would have you believe. Our presiding elder believes in prayer and urges preachers and people to be thus engaged during this Lenten season. Brother Bradfield, you are expecting a compliment from your old friend, and you shall not be disappointed. I subscribed for the Advocate early in January, 1879, a few hours after landing on Texas soil. It reached Uvalde, my future home, before I did. In all these thirty-seven years I have never enjoyed the paper more than now. I think you are the right man. You ought to have a large list of subscribers in our city.—V. M. West, Feb. 28.

Southern Methodist University

A NEW REGIME IN ATHLETICS AT WORDS OF APPROBATION AND SOUTHERN METHODIST UNIVERSITY.

There has long been the cry, with considerable grounds therefor, that college athletics consist of a few splendid athletic performers for the amusement of the majority. Long has it been the case that hundreds will sit in the grandstand and on the bleachers to see ten or fifteen play. Such conditions have in the past, and always will in the future, lead to evils difficult to eradicate. Every year spent under such regime brings the advantage of athletics to the position of an opportunity for a few at the expense of the majority.

Another fault all too common with our institutions of advanced learning is the taking for granted and consequent neglect of physical conditions, and this, in the face of the universally acknowledged principle that a non-competent body cannot be supposed to carry a competent brain. It is a waste of time and money, yes, a crime, to try to compel mental culture without any effort toward the conservation of the body. To allow a boy or girl to tear down, waste and lose his or her physical strength and nervous vitality, while in an institution, designed for mental and moral culture, is an inconsistency too gross for comment. Consultation with the employers of the country is all that is necessary for the public, if they would be advised of the physical influence of the average boy or girl of the freshman class. Only a few may be said to be physically what they should be. The years of earlier youth, spent in dissipation, tell fearfully upon the work of the freshmen at the University, but in the majority of cases it is not too late to save them. Proper attention during the freshman year by competent advisers should make strong, robust men and women, with cultured minds and normal souls.

Realizing that there is absolutely no doubt about the proposition, the administration of the Southern Methodist University has announced that systematic, safe and sound exercise in the open air is one of nature's best remedies for physical ills and one of the very best preventives of mental and moral decay. Therefore, notice has been given that every young man who matriculates at Southern Methodist University must count as a part of his entrance a complete physical examination by a competent Christian physician, who will record their weaknesses, evil tendencies, and strong points, and will advise the directors of athletics and the faculty committee as to the kind and quantity of exercises that should be taken.

No boy who has the physical condition that would make him an acceptable student, could possibly object to a careful and private examination by a competent physician. This is necessary, because without such information some boys are likely to take more violent exercise than is best for them, and others take none at all. It is the one chance to prevent a boy with a weak heart from serious injury by attempting too long a run or the boy of too high nervous tension from an exciting game, but regardless of conditions, proper exercise will be furnished by competent directors. Absence from a regularly announced period of exercise will bear the same penalty as absence from classes and excused on the same basis.

President Hyer has emphatically stated that these bright spring afternoons must find boys out on the campus for two hours, at least three times a week, engaged in some play, if it is no more violent than croquet.

This is the ideal to which all of the Universities of the nation are working. It is a question of only a short time before freshmen and seniors alike in the great institutions of learning will be compelled to practice systematic habits of play and physical exercise, and regard them as important as recitation hours.

Southern Methodist University feels it a privilege to lead in this great work in the Southwest. It is a step toward the elimination of all physical and nervous diseases, and a condition where spiritual growth is possible. Hereafter the fathers and mothers of Methodism will find the physical conditions of their sons looked after with especial care and skill at Southern Methodist University.

ITINERARY OF W. E. HAWKINS, FIELD SECRETARY.

Ennis, March 17-19.
Ferris, March 21-23.
Palmer, March 24-26.
Midlothian, March 28-30.
Red Oak, April 1-2.
Forreston April 4-6.
Bethel, April 7-9.

The splendid offer to give two or three free scholarships in each presiding elder's district for next year is creating quite a little interest down this way.

Already some very deserving applicants have enrolled and the indications are that many more will become interested in the great work that S. M. U. is doing before the campaign closes.

Yours for consecrated and well-trained leadership.
A. A. WAGNON.

Have just read the proposition Southern Methodist University is now making to the people of Texas. It is truly magnanimous.

The plan you have proposed is entirely in keeping with the spirit of the great heart of our University. It is democratic, philanthropic and religious.
A. A. KIDD.

The great scholarship campaign is an unprecedented success. People are enthusiastic, applicants are realizing the wonderful offer, subscribers are ready to pay their money, and Waco district, with the first fruits of the campaign, has just begun. There are no skeptics, no doubters, no critics, but all are working together to send a fine class of boys and girls of the State to Southern Methodist University this fall. Thank God for the liberal patrons who make this great offer of S. M. U. possible. Waco District wants at least three more in addition to the one already to receive a scholarship.
H. L. MUNGER.

In my judgment the University has never done a wiser thing than the putting on the campaign for the collection of the due and past due subscriptions. That of itself, apart from the methods you are using, is wise. But, important as is the getting of the money due the University, it is of small consequence compared to the "Life Line" that you are throwing out to the poor boys and girls of the State in the scholarship you are offering. What a God-send this opportunity would have been to me twenty years ago. I could and would have been worth vastly more to God, the Church and to my family than I can ever be now. But, thank God, I can help other boys and girls to get what was not in my reach. What the University does as an institution, and what I do as a man, in the way of good in the world, will be measured by our attitude toward the worthy and ambitious poor. The purpose and the plan have my unqualified endorsement and my heartiest support.
JESSE LEE.

I rejoice that Southern Methodist University has succeeded. I am glad it has been my privilege to see the magnificent campus and the splendid buildings. My money is well invested. Yours for success,
J. H. HAMBLEN.

I very greatly enjoyed the recent visit to the University. Looking over the whole situation, getting a statement from you of the finances, talking with the professors, mingling with the students, taking supper with Dr. Hyer and the young ladies, all vastly increased my confidence in and larger hopes for Southern Methodist University.
Yoakum, Texas.
J. T. CURRY.

WANTED! WANTED!!

One of the best pastors in one of the best Churches in Texas writes the office as follows:

"My Dear Frank: "I am looking for a deaconess who is capable of filling the bill for a general efficiency superintendent. That means I want an all-round woman, who can do field and Bible work—who has a good case of old-fashioned Holy Ghost religion.

Do you know her? And will you take the pains to help me find her? If you don't know about her—call up those Dallas pastors—and Mrs. Johnson—and find out if anybody else knows of such a one. And, if she's there, ring her up and tell her to wait until I can get a letter to her.

"I thank you in advance, old man." Let those wishing to make application and recommendation write the Office at once. Letters will be forwarded to the proper party.

Edy, April 14-16.
Beeville, April 18-20.
Belle Plains, April 21-23.
Granger, April 25-27.
Taylor, April 28-30.

The last one of us would be in a mighty bad way were we called upon to prove everything we deliberately tell.