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## EDITORIAL

It was a fine saying of President Woodrow Wilson that character is a "by-product." Character is the resultant of high motives and commitment to noble tasks. Character-making is a process as natural as the process of growth. Proper food is appropriated and proper activities are maintained and the result is physical growth.

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Neither character nor growth, however, are to be the subjects of constant investigation. It is certainly as abnormal to be always subjecting oneself to a process of introspection as it would be for the growing youth to constantly fix his mind on the growing itself. The growing child eats appropriately and exercises normally and without care or anxiety grows. Growth itself is a by-product.

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It would save an immense deal of needless anxiety if we would be content to assure ourselves that our motives are right and then go ahead in the discharge of the duty that lies at hand. The Christian life would be vastly more natural if we thought less of ourselves and more of the tasks which God has committed to us. Our business is not to make character but to do the will of God. The supreme objective is not character-making but is the performance of duty. Happily, however, noble character is the normal resultant of right doing. It is life's sublimest "by-product."

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Francis Asbury, the centennial of whose death world-wide Methodism has just celebrated, is a fine example of spiritual healthy-mindedness. He was first sure of his motives and then moved evermore to the discharge of duty as he understood it. While yet on his voyage to America he wrote in his Journal: "September 12.—I will set down a few things that lie on my mind. Whither am I going? To the new world. What to do? To gain honor? No, if I know my own heart. To get money? No; I am going to live to God, and to bring others to do so." Occasionally thereafter the great apostle to America took time to re-assure himself as to his motives, but the great bulk of what he afterwards wrote and of what he afterwards did was concerning the great task which God had given him.

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A recent author writes "On making morality human" and, if we understand him, his whole plea is for the view of the Christian life which we have presented. It is only as our religion is "human" that we shall be able to attract and win men. It is the "humanness" of the third Gospel which makes Luke's writings of perennial interest to all

generations. It is the perfect "human" in Peter which makes his character so attractive to students in every age of the world. The unusual and the abnormal may excite attention but can never win the heart of mankind. The naturalness of the morality and religion of Jesus will never cease to charm men. The perfectly "human" in Jesus is the miracle of his character. He took time to pray, he had his seasons of deep communion with the Father, to be sure, but his meat and his drink was "to do" the will of God. His biography is written in a single line: "He went about doing good."

### IN THE INTEREST OF CORRECT HISTORY.

Bishop Thomas B. Neely's book, "American Methodism: Its Divisions and Unification" is exceedingly inopportune in many of its positions. Its publication will be regarded by impartial minds, North and South, as unfortunate. Only by courtesy can it be spoken of as having been written in the interest of Methodist union. It is the one utterly discordant note which has been heard amid our serious efforts to unify the Methodist Episcopal Church and the Methodist Episcopal Church, South.

Only the jaundiced eye of Bishop Neely has seen any discrepancy between the letter written to the General Conference of the Methodist Episcopal Church, on the third day of its session in 1848, by Dr. Lovick Pierce, fraternal delegate from the Methodist Episcopal Church, South, and the text of his credentials which was presented some five or six days later. Only the voice of Bishop Neely, in so far as we know, has been lifted to say that there was a "marked difference between Doctor Pierce's letter to the General Conference (of the Methodist Episcopal Church) and the wording of the credentials given him by the General Conference of his Church." And it has remained for Bishop Thomas B. Neely to say at this late hour that Lovick Pierce—than whom the South has never produced a greater or nobler man—did not "conform strictly to his instructions" and that had he conformed to his instructions "the General Conference would have courteously heard him."

Dr. Pierce evidently did not have his credentials in hand when he addressed his letter to the conference on May 3, either having misplaced them or, inadvertently, they had never been delivered to him, for the credentials which he later presented were signed by Joshua Soule, "Chairman," "in behalf of the Board of Bishops," and were dated "Pittsburgh, May 4, 1848." Manifestly this is the explanation of why his letter was presented prior to his credentials and the following words of Bishop Neely only reveal his own suspicious mind: "How a document

agreed upon in Petersburg, Va., on May 23, 1846 (the place and date of Dr. Pierce's appointment) and signed by Bishop Soule should be dated Pittsburgh, Penn., where the General Conference was meeting, and on May 4, 1848, when this conference was in session, is not perfectly clear, though there may be an explanation."

In the interest of correct history we here give Dr. Pierce's letter (which Bishop Neely was not thoughtful enough to insert in his book):

To the Bishops and Members of the Methodist Episcopal Church, in General Conference Assembled:

Reverend and Dear Brethren: The General Conference of the Methodist Episcopal Church, South, appointed me as their delegate to bear to you the Christian salutations of the Church, South, and to assure you, that they sincerely desire that the two great bodies of Wesleyan Methodists, North and South, should maintain at all times a warm, confiding, and brotherly fraternal relation to each other. And that through me they make this offer to you, and very ardently desire that you, on your part, will accept the offer in the same spirit of brotherly love and kindness.

The acceptance or rejection of this proposition, made by your Southern brethren, is entirely at your disposal, and, as my situation is one of painful solicitude until this question is decided, you will allow me to beg your earliest attention to it.

And I would further say, that your reply to this communication will most gratify me if it is made officially, in the form of resolutions.

I have the honor to be, very respectfully, yours in the unity of Wesleyan Methodism.

L. PIERCE,

Delegate from the Methodist Episcopal Church, South.

Pittsburg, May 3, 1848.

On May 5 the Conference formally passed resolutions tendering to Dr. Pierce "personal courtesies" but declining "at present, to enter into fraternal relations with the Methodist Episcopal Church, South."

On the 9th of May Dr. Pierce addressed a letter to the General Conference, saying in effect, that the Church, South, could never again renew the offer of fraternal relations but that the Methodist Episcopal Church could renew the proposition at any time, and, if made in accordance with the Plan of Separation, the offer would be cordially entertained. He enclosed also the text of his credentials as fraternal delegate and the text is as follows:

Resolutions passed by the General Conference of the Methodist Episcopal Church, South, at its session held in Petersburg, Va., on May 23, 1846.

On motion of F. E. Pitts, Resolved, by a rising and unanimous vote, That Dr. Lovick Pierce be and is hereby delegated to visit the General Conference of the Methodist Episcopal Church, to be held in Pittsburgh, May 1, 1848, to tender to that body the Christian regards and fraternal salutations of the General Conference of the Methodist Episcopal Church, South.

In case of the inability of Doctor Pierce to attend the session of the aforesaid Conference, the bishops are respectfully requested to appoint a substitute.

(CONTINUED ON PAGE 8, COLUMN 1)



## THE BIBLE.

## Its Value As a Book And As a History.

(Article I).

I do not think I can be far wrong when I say I do not believe it is in the power of any man or set of men to do this subject full justice. I do not believe it to be within the capacity of any mind or of any number of minds to measure in mere words of thoughts the far-reaching value of the Bible "as a Book," and it is extremely doubtful if it can be done "as a history." Both branches are of supreme importance, but its value as a Book far exceeding and excelling its worth as a mere record of historical events.

While this is so, however, the subject is a most interesting one, and, though we may not be able to fathom its full depth and meaning, still it is worthy of our most earnest and prayerful consideration. Hence, in this discussion, I could hope for nothing more than to advance a few thoughts relative to the question that may be worthy of a place in our fund of information. To this end I beg to say:

1. The Bible is the oldest and most remarkable book in the world. Many books are to be found in the libraries of the learned which are of extraordinary antiquity and are most interesting from the nature of their contents. But none of them approach the Bible in either respect, in its complete sense. None compare with it in point of age, and none can pretend to rival it either in the dignity of its composition, or the important nature of the subjects treated in its pages.

It is of Greek origin, and signifies "The Book," thereby giving it superiority over all other literary productions. Every one will readily understand why this is so without further comment.

2. It is the best book in the world. The origin and nature of this every way singular work, and how it was preserved during the most remote ages and became known to the modern world in its present shape, form a highly interesting chapter in literary history; but I do not propose in this review to undertake to trace the history of its preservation, except incidentally. The Bible comprehends the entire foundation of the religious belief of the Jews and Christians, and is divided into two distinct portions, viz: the Old and the New Testaments, the former being especially esteemed by the Jewish Nation, while both are essential to the faith of the Christian world. The Old Testament is largely a history of the Jewish people, and appears as a collection of detailed histories, moral essays, and pious poetical effusions, all arranged in the order of time and for the purpose of mutual illustration.

But it has also another meaning than that of mere historical elucidations, for only a minute's examination discloses that the whole train of events recorded—all of those lofty and impassioned strains of poetry for which it is distinguished—are only precursory and prophetic of a great change, which, at a future period, was to be wrought on the moral properties and fate of mankind, by the coming of Christ, the Messiah.

3. It is the only inspired book in the world. Both Jews and Christians ascribe the authorship of the Old Testament to God himself, not by direct composition, but by spiritually influencing the minds of certain sages, or great and good and wise men, to accomplish the work. By this is meant that they were "inspired" or imbued with a perfect knowledge of the transactions to be recorded and predicted in a way suitable to the great end in view. For this reason the Bible is called the "Sacred Scriptures."

4. It is the greatest and most wonderful literary production in the world.

This is so beautifully and forcibly expressed by Dr. Lange that I will quote from him on that feature of the subject, viz:

"As a literary production it is a marvelous book, and without a rival. All the libraries of theology, philanthropy, history, antiquity, poetry, law, and policy, would not furnish material enough for so rich a treasure of the choicest gems of human genius, wisdom and experience. It embraces works of about forty au-

thors, representing the extremes of society, from the throne of the king to the boat of the fisherman. It was written during a long period of sixteen centuries, on the banks of the Nile, in the desert of Arabia, in the land of promise, in Asia Minor, in classical Greece, and in imperial Rome. It commences with the creation and ends with the final Glorification, after describing all the intervening stages in the Revelation of God and the spiritual development of man; it uses all forms of literary composition; it rises to the highest heights, and descends to the lowest depths of humanity; it measures all states and conditions of life; it is acquainted with every grief and every woe; it touches every chord of sympathy; it contains the spiritual biography of every heart; it is suited to every class of society, and can be read with the same interest and profit by the king and the beggar, by the philosopher and the child; it is as universal as the race, and reaches beyond the limits of time into the boundless regions of eternity."

5. It is the greatest and most important history in the world. Bible history is a most wonderful history. This is so because it is a history, and the only history of the Kingdom of God. It differs from the general history of God's Kingdom, because it delineates only the foundation of this kingdom by means of and during the course of Revelation. It traces, in historical succession, the narrative contained in the Scriptures in all its essential features.

The Old Testament shows us a precious example of all the elements of the life of faith, and sets before us many a lofty example of faith and patience for our imitation. While in the New Testament is exhibited the history of faith and salvation "made perfect," both in the miracles and triumphs of the Lord and in the deeds of his apostles. Thus it is that the Bible history becomes the basis of all Church history, and is the only authoritative book that inculcates the idea of faith as a means of salvation. True, other and later books teach it, but they are not inspired, and all that they contain is based on the Bible precepts.

6. It is the wisest book in the world. As a department of useful knowledge and wisdom it possesses an intrinsic value and interest, far surpassing anything that can be claimed for any other book. It covers a long period in the age of human society, whose chronicles, in the authentic form, have been nowhere else preserved. It runs back to the eventful epoch, whence the creation of the world, in its present organic state, dates its existence.

7. It is the only book that tells us, with any degree of certainty, the facts about the flood.

It furnishes the only reliable record of the origin of man, of his primitive condition, his fall, his subsequent development, and the fortunes or misfortunes of his family. It is the fountain and only original source of all we know of the period of the world's history before the flood, and of all the subsequent ages of the world down to the time of Herodotus, who lived about the time of Ezra and Nehemiah, the last of the Old Testament historians, and who is called "the father of history." It contains the only truthful account of the ancient and long since vanished civilizations.

8. It covers a stretch of time of which no other book has ever undertaken to reliably inform us or can inform us.

To get an idea of this period of time let us examine for a moment and see how vast and important it is. For instance, it covers the antediluvian period, which means the period from the creation to the flood, or the Noachian deluge, as it is called. It also covers a period from the flood to the times of Nehemiah, and both periods embrace an era of about 3500 years, and which are the first 3500 years of the world's history, or more than half of it, and this history is to be found nowhere else than in the Old Testament.

Let us think about that for a moment, for this is a wonderful statement. It means this: That for more than half of the world's history and for all that we may want to know about it, we are forced to go to the Old Testament for our information. We are all taught to believe that the antediluvian world existed for about 2000 years and was then

destroyed by what we call "the flood"—that is to say, its inhabitants were destroyed, but the world itself continued to live, and with what changes in its physical appearance we do not know. Then Noah and his family went forth to repopulate the earth—the world—and for still 1500 years after that we know nothing reliable of the world's history except what we get from the same source—the Old Testament—which brings us down to about 500 years before Christ. This certainly is an astounding thought and should intensify our reverence and respect for the Bible. Indeed, it is a most wonderful book, and the more we read and study it, the more wonderful and inspiring it becomes, even as a mere history. True, there are fabulous legends and cosmogonies, or theories, in which may be found a confused intermingling of traditional lore and the inventions of the imagination, which are mere guess work, but these possess none of the essentials of authentic history, such as is furnished by the Bible and the Bible alone. It also supplies, either by positive statement or by clear inference or implication, facts and principles which constitute genuine history, and go far to give the past all the value which it can possess for the people of our time.

9. It is the only book in the world that teaches us and explains to us any reliable notions of the immortality of the soul.

"To them who by patient continuance in well-doing and honor and immortality, eternal life." (Romans 2:7).

"So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written: Death is swallowed up in victory." (1 Cor. 15:54.)

"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory: While we look not at the things that are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal." (2 Cor. 4:17-18.)

No other book in all the world can speak, or has the right to speak, with such implicit authority and certainty upon this most wonderful question—"Immortality!" "Eternity!" What depth of meaning they convey, and from no other authentic source can we gather their full meaning than from that most wonderful Book—the Bible. The thought is staggering, the assurance sublime! Glory! Halleluiahs! J. W. MADDEN.

Crockett, Texas.

## THE MAN WITH HIS EAR TO THE GROUND.

Rev. Clovis Chappell.

A few days ago I heard a man complimenting a certain preacher; at least what he said was intended for a compliment. He said of this preacher that "he had his ear to the ground." We all know what he meant by that. He meant that this preacher was wise for this generation; that he was quick to hear and interpret world voice; that he could hear the footfall of the popular and unpopular, even in the distance and govern himself accordingly; that he thrilled to the maxims of the world, understood them and used them; that his citizenship was here rather than in heaven; that he listened to the lower voices rather than the Voice that comes from the heights.

This is a temptation that has haunted man all through the centuries. He has found it so easy to listen to world voices. They promise immediate and visible success. There is about Mr. Worldly-Wise-Man an atmosphere of well being that is at once bewildering and alluring. It is hard for us to think that he has nothing to tell us that is not eminently worth while. We feel that we are sure to get on if we will only get our "ear to the ground." Eve felt that way when she wrecked Eden. Esau felt it when he sold his birthright. Lot felt it when he pitched toward Sodom—the very rustling of the lucious grasses in the Jordan valley sounded like the clank of coin—he had his "ear to the ground." Judas felt it and the discovery of his mistake sent him into eternity at the end of a rope. You have felt it and I have felt it and many of us feel it still—the subtle temptation to put our "ear to the ground."

This temptation came in quite a modern way to the apostles. For a while after Pentecost they were induced to take upon themselves the management of the charities of the Church. Their failure, resulting in the quarrels between Grecians and Hebrews, forced them to see their blunder and their danger. What was their peril? It was just this—they were in danger of being twisted out of their orbits; they were in danger of giving themselves to the doing of tasks that were intended for others instead of to that which was intended for themselves; they were in danger of resisting the Holy Ghost by neglecting the work to which God had called them. They were to find others to administer the charities of the Church, not because that work was mean, trivial or secular; it was not. It was high, holy and spiritual. Everything is that we do for the sake of and the glory of Christ. They chose these even helpers because they themselves already had a job—they were already engaged men—their one task was to preach.

And the temptation that confronted the apostles has grown more insistent with the years. There never was a time, I think, when the ministry was in greater danger of getting its "ear to the ground" and thus becoming side-tracked than today. We are troubled about many things; we are cumbered of much serving. Our banquets, organizations, meetings and consultations are like "the sands that are upon the shore, innumerable." And Church debts, like some old man of the sea, sit astride our necks till we are in whispering distance of frenzied finance. And what I am saying is not that these are not good and, at times, necessary things, but they are not all and altogether the preacher's job, and the Church that saddles them all onto the preacher, making it his first duty to be general business manager and man-of-all-work for the congregation, is seeking its own spiritual impoverishment as well as that of its pastor. And the pastor who allows himself to be so treated is deliberately uncrowning himself in the listening to the lower voice and the choosing of a second best.

He already has a job and it is the finest and best in all the world. It is his privilege to say in holy gladness and fear, "The Spirit of the Lord is upon me because he hath anointed me to preach." That is his chief task and glory; that is what is to make radiant his heart and strengthen his manhood. He is God's messenger. He is not the financial agent of the Church primarily, though he is to be intelligent and alive to these things. He is not an entertainer, though he should be the most fascinating man in the world. He is not a mere lecturer on topics of passing interest, though he is to see all these with clear eyes and in the light of eternity. He is not a ransacker of the pockets of a dusty and dead philosophy, though he is to know the best that has been thought and said in the world.

What then is his work? It is just this: He is to speak to the men of today, in the language of today, the message that he himself has received from the lips of the living Christ of today. And that message so brought will be both timely and timeless—it will be both new and old—it will rub elbows with yesterday—it will lock arms with tomorrow. It will have power to kill and make alive. It will cut like a sword and heal like a balm. It will warm like the sun and vitalize like the spring-time; it will set men to sobbing; it will also set them to singing; it will throw them upon their face in the desert dust; it will lift them upon their feet to be ministers and witnesses; it will drape them in sackcloth of penitence for an instant; it will deck them in "pure linen, clean and white," for eternity. Truly the preacher entrusted with this mission has the finest task in the world. He ought to heed Paul's advice to devote himself wholly to it. He ought to follow the example of Peter in giving himself "continually to prayer and the ministry of the Word."

The men who most influenced the world for God in the past have been the men who did just this: They were men who lived for one thing—to speak God's message. To do this they knew they must take time to hear God's voice. What Peter meant by giving himself continually to prayer was that there was to be a constant attitude of listening on the part of the soul. Such a man will have a ministry of eternal effectiveness,

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and no other man will. For the watchman, Ezekiel tells us, is to hear the word of God's mouth and to warn men from him. Isaiah declared that God had given him the tongue of the learned that he "might know how to speak a word in season to him that is weary." His words were comforting—full of help and healing. He was an orator of the heart—taking the weariness out of tired eyes and the furrows out of tired faces. But he lets us know that nobody runs a school of oratory like the one to which he went but God. Jeremiah might have been a successful politician with his "ear to the ground," but when God whispers to him, "I have put my words in thy mouth," at that moment he becomes a prophet.

The worried, hurried, harassed preacher of today has too little time to listen. There is danger that the multitudinous world-voices are going to make him deaf in some measure to the Voice of God. And whenever he becomes deaf he will become dumb also, for the trouble with the deaf and dumb is not with the vocal organs; it is the hearing. George Adam Smith calls our attention to the fact that Christ recognized this when he healed the man who was deaf and dumb. He did not first say to the tongue, "Be unloosed," but to the ears, "Be unstopped," and it is only the man with the open ear that will be able to speak to the needs of the human soul; all others must be dumb.

I do not mean by this that the dumb will be unable to speak at all. Modern science has taught the dumb to speak even in spite of deafness, but their voices are always harsh and grating; they are never musical and winsome. Those who heard Helen Keller in her lecture could not resist the impression of the mechanical. They could only guess how her voice lost in sweetness by her not being able to hear. Our danger then is not that we shall lose our power of speech altogether, but that ceasing to hear, we shall no longer have anything worth speaking—that there will be no life in our message and no spiritual fascination in our voices. Such men are in fact to be found all over the Church today. They once had evangelistic fire; they once were mighty in the salvation of men. But the light has died out of their faces. The optimism has gone from their souls. The elasticity has vanished from their step. The metallic has crept into their voices. They speak, but "the hungry sheep are not fed." They go out and shake themselves as at other times before, but with nothing better than the blinded eye and the fetters of brass. They may have succeeded and succeeded well in the realm of the secondary, but they have failed and failed miserably in the realm of the primary.

Therefore, in spite of all the world voices, we must believe that Peter was right when he purposed to give himself to this one divine task. We must believe, too, that this is the supreme need of the preacher for today. In no other way will he find the best. In no other way will the fine radiance of his early ministry abide with him in growing brightness to the end. For every preacher realizes how fearfully easy it is for him to become a mere peddler of dead experiences and passing trivialities instead of a glad-some herald of "the unsearchable riches of Christ." He knows how easy it is to become a faltering purveyor of half-believed dogmas instead of a winsome witness of what he has heard and seen "in the secret place of the Most High." He knows with what facility he may pass from the high office of the shepherd of the sheep to a mere gossiping gad-about with no mighty rod to strike sin and with no magic crook to guide the flock. He knows with what awful readiness he may become a mere pious peddler, fretting himself about a thousand things, instead of an inspired prophet giving himself wholly to one thing. But the man of one work will bless and bless abidingly. He will be able, as one has said, to preface every sermon by "Thus saith the Lord." And those who hear him will cry out of their helped and strengthened hearts, "Amen and amen!"

Fort Worth, Texas.

**DR. HOLT'S VISIT TO AUSTIN APPRECIATED.**

Recently we had the pleasure of welcoming to the University of Texas Dr. Ivan Lee Holt, who came from Southern Methodist University as exchange lecturer. Acting President Battle had previously ap-

peared on the platform of our sister institution at Dallas, and Dr. Holt came to Austin as the chosen representative of Southern Methodist University. His lecture on "Egypt" was deeply interesting, replete with information and instruction. His presentation of his subject was attractive and impressive, and at the close he received the congratulations of many of his auditors. A delightful reception was given in Dr. Holt's honor by President Battle, following the lecture. We shall be glad to welcome Dr. Holt again to the University of Texas.

**WILSON WILLIAMS. GREAT OLD TEXAS PREACHERS.**

H. G. H. At the present day Methodism in Texas has many men of marked ability, some of eloquence, culture, zeal and adaptation to all Church work in these modern days—even had three resident Bishops—yet at no period of Texas Methodism has there appeared greater men than the earliest preachers, and those who labored here during the days of the Republic and just before and soon after the war between the States.

Those whom I shall mention are all dead. I know of but one of those whose names I shall class as great men in their day and generation who has been honored by anything like a costly tombstone—Martin Ruter.

But what does that matter? Where are to be found the tombs of Moses, Elijah, Isaiah, John the Baptist, Elisha, Paul, King David, Solomon, the Mother of Christ, the holy men and women of Israel, and the long list of ancient martyrs?

Martin Ruter—The first Superintendent of Missions in Texas; came early in 1838; a Northern man; had been President of Transylvania University; stationed for several years in Boston, Massachusetts; first Doctor of Divinity in American Methodism; during his work of one year in Texas he was Chaplain to the Congress of the Republic, and gathered up for formal membership the names of nearly five hundred persons, many of whom had been members in the Eastern and Northern States; died on the Brazos in the fall of 1838; was first buried at old Washington-on-the-Brazos; afterwards his remains were removed to Navasota and the two Methodisms, North and South, had erected a monument over his grave. He was able and scholarly. Ruterville College, near Lagrange, first in Methodism in Texas, was named for him.

Robert Alexander—Came to Texas by appointment of Mississippi Conference a few months before arrival of Martin Ruter. He was tall, bold, muscular, intellectual, courageous, an organizer, presiding elder, church builder, member often of General Conference; delegate in 1844 when division of the Church occurred and for forty years in Texas was the leader of the growing forces of Methodism.

Chauncey Richardson—A classical scholar, first President of Ruterville College; able and polished in pulpit and address; a man of large reading and marked intelligence. Exercised a wide influence in the Church in its formative period in Texas.

Thomas O. Summers—Came from England to Baltimore, Maryland; thence was sent to Texas in first days of the Republic; was for four years in Galveston and Houston; built Ryland Chapel, first Methodist church in Galveston; married the first couple in Galveston, a Presbyterian minister to a Methodist woman. He was a profound theologian, author, critic, writer, book editor and editor of the Christian Advocate; secretary of four sessions of Annual Conference in Texas, and is classed in history among the great men of American Methodism.

Abel Stevens—Distinguished historian of English and American Methodism; was a circuit rider in Texas in the early days of the Texas Republic, his work lying mostly in the wilderness of the Brazos bottom. He achieved most of his fame as an historian after returning to the North.

Orcenith Fisher—Was stationed at Columbia on the lower Brazos in the days of the Republic. A man of extensive reading, a polemic, author of works on Church history and baptism; the greatest expounder of the Holy Scriptures I ever heard, making the Word luminous; Bishop McTyeir declaring him to be our greatest old-field preacher; after leaving Texas went in 1849 to California as a missionary; became famous on the Pacific coast; returned to Texas and died in Austin. His widow abides as Presi-

dent for life of the Daughters of the Republic of Texas. But I must stop while not half through. More anon if editor permits. Bishop, Texas.

**BURYING SUNDAY SCHOOLS IN CHURCH BASEMENTS.**

Rev. C. W. Hardon, Miles, Texas. Why do so many of our building committees bury their Sunday Schools in basements? The very thought is repulsive to our sense of justice in caring for this fundamental department of the kingdom of our Lord. The basement of a building is suggestive of dampness, darkness, foul odors, stale atmosphere, rubbish, toilets, fuel bins, furnaces, water pipes, unsightly walls, low ceilings, cobwebs, cellars and gloom. The most elaborately finished of basements bear some, if not all, of these unhealthy suggestions. It takes a stupid or an abnormal mind to imagine childhood and youth thriving and doing its best work under such conditions.

Childhood demands light, pure air and healthful surroundings as strongly as do the flowers and grass. And where is there an intelligent person who would expect to have a successful flower garden in the basement of some massive church building? God did not create human beings to live underground. If such had been his purpose we would have been fish-worms and moles, or may be potatoes. No, regardless of some long-faced Church members, we are not "pore dust worms of the yearth." We are human beings made in the image of God.

Then why do so many of our congregations allow that department of their Church where their children are to receive their religious training crammed into the cellar? The municipal or State health department should forbid it if the Church of the living God will not. Who can think of a more dangerous thing to do than to send the children from our homes, where we try to give them sanitary and healthful surroundings, into some soggy basement where they are congregated in the impure air and dampness! If the windows are opened they are on the street level and every passing breeze bears the germ-laden dust from off the streets and sidewalks into the rooms.

Why not put our congregations downstairs? Why not your women's parlors and banquet halls in the basement? Oh, you say, the preaching service is of first importance! Who said so? Not the Bible. Who do we preach to these days. The Master was a teacher and he emphasized the fact that his kingdom was a child's kingdom. Our mistakes along this line of church architecture are largely the result of misplaced values. The Church has been exceedingly slow in giving the work of teaching and training their proper valuation. She has largely made the pulpit her only sacred desk. And in many instances there stands behind this much-reverenced piece of furniture some sort of a mouthpiece for God, but a poor teacher, and, as a rule, there sits in front a group of grown-up folks whose impressionable days are gone, whose minds are largely sealed against the teachings of the pulpiteer, whether he be teacher or talker. But down in the Sunday School rooms should be found desks as truly sacred. But these desks are comparatively valueless. They are of so small importance that they are seldom provided. Behind these desks there sit teachers whose chief duty is to teach God's Word—not to spin theological opinions, pick flaws in translations, give demonstrations in rhetoric, nor to sow the star dust of oratory, but to simply teach the eternal Word. And in front there sit open minds and plastic hearts ready to be taught, and ready to learn of the way of life. Such a scene would mightily inspire all the divine artists of heaven, but is seemingly passed unnoticed by a materialistic building committee in God's visible kingdom in this present world. What a pity!

Because of their failure to appreciate the Sunday School, congregations demand economy of their architect and builders that they may save their filthy gold; ultimately it becomes the most costly economy under heaven. Oh! when will we as a Church get the Master's vision of childhood and youth? When shall we see the glad day when every building committee is composed of level-headed men with the Sunday School vision who will positively refuse to locate any part of the school in an uninviting basement, and who will see to it that the boys and girls are given rooms

bursting with God's pure air and sunshine. And when shall we find a church architect who has lost all blue prints for the abominable lower extremities of many modern churches?

**EAST OKLAHOMA NOTES.**

Rev. Luther Roberts. Sunday, April 16, was a great day with our First Church congregation at Muskogee. The occasion was the dedication of our church, following a strenuous campaign of several months, in which the pastor, Rev. C. B. Cross, led the forces to final victory, paid every cent of indebtedness and leaves our splendid property there clear. There is general rejoicing among the membership of First Church. The dedicatory sermon was preached by Bishop Hoss, and it is said to have been a great effort, and the service was a great one.

Rev. A. B. L. Hunkapillar says he serves the most loyal and appreciative people at Westville that he has ever known. He reports a fine Epworth League, and all the affairs of the Westville charge in a most harmonious and prosperous condition.

Rev. W. M. Dunaway is doing a splendid work at Centralia. Especially among the young people and the children is his influence being felt. He recently organized a Boy Scout Troop, and his work in this connection receives high praise from the Centralia Standard.

Dr. J. E. Carpenter is preaching to fine congregations at St. Paul's, Muskogee. His Official Board recently voted to make him a present of an automobile.

Rev. V. W. Teer recently held a revival in his Church at Konawa, which resulted in a number of conversions and additions to the Church. It left the Church in better working shape. The Sunday following the meeting was the greatest day this conference year in his congregation. Rev. D. A. Gregg, of Heavener, assisted in this meeting, and his work is highly commended by the pastor.

Rev. M. A. Cassidy, Conference Evangelist, is engaged in a meeting with our pastor, Rev. J. M. Cantrell, at Sapulpa. He reports a good meeting recently held for our people at Stillwater, in the West Oklahoma Conference.

This is the District Conference season in this field, and fine reports are coming from the conferences so far held. The Muskogee District held its conference at Vian last week. A splendid program had been arranged and a thorough preparation made for the conference. The attendance was good, and the conference was a great one. The Hugo District Conference will be held at Antlers, May 8-11. The presiding elder, Rev. R. T. Blackburn, has published a program which calls for a discussion of every item of business, both spiritual and temporal, within the range of a District Conference. He also announces preaching by a number of prominent visitors, among them Dr. Bradfield, of the Advocate; Rev. S. H. Babcock, of Shawnee; Rev. Chas. L. Brooks, of the Muskogee District, and Rev. J. M. Peterson, of the McAlester District. The Tulsa District will hold its conference this year at Beggs, May 3-5. If the program announced by Rev. J. H. Ball is any indication as to the character of the conference, we predict that this also will be a gathering worth while. The Vinita District Conference will be held, I understand, next week; the Madill, at Mannsville, June 5. I have heard no announcement as to the others. The reports so far made at these conferences are the most encouraging we have heard for several years.

The Summer School of Theology and Methodist Assembly will be held at Guthrie in July. Dr. N. L. Linebaugh, Dean of the Summer School, is busy arranging his program, which will be announced in due time. Some of the best talent in the Church is promised for this year. It also comes to this correspondent that those who have the management of the other part of the program have the promise that Dr. Geo. Stuart, Dr. Sam Steel, and Hon. Wm. J. Bryan will be the popular evening lecturers on that occasion.

"If the gates of hell shall never prevail against the Church it is a logical inference that the Church shall prevail against the gates of hell."



## NOTES FROM THE FIELD

### ALAMOGORDO, NEW MEXICO.

Result of Easter campaign, four additions to the Church, a total of twenty-six for this conference year.—Fred B. Faust, Pastor.

### SLATON.

Had a very fine meeting. Church much revived. Twenty-three additions and the names of several more that could not be there for reception Easter. Everything is very promising.—T. C. Willett, P. C.

### SAN FRANCISCO, CALIFORNIA.

There have been forty-one members added to the San Francisco Church since last Annual Conference; fifteen infants baptized; sixteen adults baptized, thirty couples married and nearly one hundred new scholars received into the Sunday School. Our great need here is a representative Church building.—E. H. Mowre, Pastor.

### MARGARET.

We are moving along very well on Margaret charge. This is the best circuit in Hamlin District and will be one of the strong circuits of the Northwest Texas Conference in a few years. We have just closed a good meeting at Margaret with about twenty-five or thirty conversions and with ten accessions to the Church as our part of the "win-one" campaign to date. Our other meetings will be held later in the year.—J. L. Rucker, P. C.

### HOPE, NEW MEXICO.

We began our meeting here on the 26th of March and continued until the night of the 6th of April. Rev. J. T. Redmon, of Carlsbad, New Mexico, came on Monday morning and did the preaching for the remaining portion of the meeting. Brother Redmon is a very fine preacher and reasons with the people in such a way as to make men think. To say that our people were delighted to have him with us those eleven days is expressing it mildly. The number received into the Church was twenty. Since conference I have received thirty members. We thank God and take courage.—H. W. Carter, Pastor.

### CLINT.

Through the assistance of Rev. C. B. Brooks and his noble wife we have just closed the best meeting that was ever held at Clint. The preaching was done in a simple, quiet, direct way, relying upon the power of God's Word to bring results, and there was no disappointment. The whole community was benefited and many found Christ as their personal Savior. The work here, though somewhat affected by the extreme nearness to the border, is doing remarkably well this year. We hope to have a very fine report at the end of the year. Already there are sufficient results to make us confident of the year's work.—W. H. Duncan, P. C., April 29.

### HIGHLAND PARK, FORT WORTH.

We have just closed one of the best meetings that the Church has had at this place in years. Altogether we received into the Church fifty-five people and of this number some of the hardest of sinners and some of the best business men of the city. Brother M. L. Boon, of Cisco, did the preaching, and, my! how he did preach! It sounded like an old-time camp meeting right in the heart of the city. He almost does the undoable. All things are moving along fine. We have our lots paid out almost and will start a parsonage soon. Will have 50 per cent of conference collections in the hand of the treasurer by our District Conference. Pastor's salary is in full, and best of all, we have 100 more Sunday School pupils, and a good superintendent and one of the best Board of Stewards in Texas. Watch us shine at Waxahachie this fall!—W. G. Bailey, P. C.

### KEY MEMORIAL.

The Lord has blessed us this year at Key Memorial in Sherman. At the beginning of the year we had several things we wanted done on material lines, and they have all been accomplished. An individual communion set was our first improvement. Then natural gas was installed in the church house. Next sewerage connections were made with the parsonage and the parsonage now has all modern conveniences. Of course the Missionary Society did this. New fencing was put on parsonage lot. The last of March the laymen of the Church launched a campaign to raise \$3000 to pay off indebtedness and put basement in church; \$2854 of this has been raised and of course we will get more than the \$3000. Our revival came on and we turned our attention to other matters. Rev. T. W. Lovell assisted in our meeting which started April 9 and closed April 23. About the first of March we started our campaign of personal evangelism and were working and praying to enroll fifty new members by Easter Sunday, and when Easter Sunday closed we had enrolled fifty-one. We were sorry then we did not ask the Lord for a hundred in-

stead of fifty. Brother Lovell did us magnificent work both in the pulpit and in the homes of the people. He endeared himself to all. And the last happy thing that has happened at our Church is that the Board of Stewards are making arrangements for the preacher to get his pay on the first day of every month. In a few years Key Memorial will be one of the strongest appointments in the conference. The people have a vision of their opportunity and more and more are rising to master the situation.—E. A. Maness, P. C.

### WOODFORD, OKLAHOMA.

I have been with Brother Chas. Mann, of Woodford charge, for fifteen days. His charge is in the heart of a good farming country. We had some fine services, several professions. Brother Mann is in every way the man for the place and is doing a fine work and is in favor with his people. He will be heard from some day not far in the future. He has one of the most interesting families I've met in some time. It was my pleasure to be with the presiding elder, Brother Salter, a while. I hear nothing but good things of him. He will soon have the Ardmore District among the leading districts of the conference. I was sorry to find that he was having bad health.—J. D. Edwards.

### WEATHERFORD CIRCUIT.

The second Quarterly Conference of 1916, for Weatherford Circuit, is an event of the past, it having been held April 25. The occasion was one of spirituality and harmony. Our presiding elder, L. A. Webb, preached a soul-stirring sermon and in the business session every interest of the Church was well looked after. Under the leadership of our presiding elder the Weatherford District is making great strides. The people and his preachers love him and are rallying to the work of the Master under his guidance. He made an Advocate speech that will bring forth fruit. The charge is in splendid condition—a great interest in the Sunday School and full houses at the preaching services. The people are loyal and stand by the pastor. Twenty conversions and eighteen additions to the Church since Conference. The Lord is blessing us—pray for us that it may continue so. We have two churches to dedicate this year.—J. Fred Patterson, P. C.

### REVIVAL AT EPWORTH, OKLAHOMA CITY, OKLAHOMA.

The six weeks' evangelistic campaign at Epworth, in Oklahoma City, came to an end Easter Sunday. For about six weeks all Church activities centered in the salvation of the lost and the reclamation of the backslider, placing special emphasis on the one-to-win-one method, or personal evangelism. Rev. P. W. Tucker, of Kannapolis, North Carolina, assisted the pastor in the two weeks of special revival services. Brother Tucker did some very effective work. The Church is greatly revived and strengthened numerically. During the campaign we received forty-one members; seven on profession of faith, the others by certificates, and we are expecting a steady increase for the next few months. The one-to-win-one method has wonderfully developed our folks in personal work. Our Church folks are more eager than ever to do personal work. We say unhesitatingly that the best tonic for careless Church members is personal work. Epworth now has a membership of two hundred, with a Sunday School that has an attendance beyond the Church membership. All goes well.—C. C. Barnhardt, Pastor.

### TYLER.

Tyler District is on the map, proud of itself, proud of its elder, proud of its preachers, proud of the Texas Advocate, and proud of the editor. Now that is some proud. But, honestly, the boys are doing fine, and the district is in good shape. Some fine meetings to date, of which I will write you later; just now I am giving you a word about Marvin, Tyler. This, in my honest opinion, is the best all-round Church in the State. Held their second Quarterly Conference last Monday evening. Rev. E. R. Barcus made one of the best, if not the very best, reports I ever heard. One hundred and sixteen had been added to the Church, more than eighty of whom on profession of faith, seven infants baptized, attendance on all the ordinances fine, Missionary Society one of the best, Sunday School had an average attendance of 714 during the quarter and all finances right up to date. The pastor is an indefatigable worker and in fine favor. He has one of the safest and thoroughly business Official Boards to be found in any part of the Church. The Sunday School superintendent, Mr. C. W. Boon, is dead in love with his job. He spares neither money nor time to make things go. Hon. Cone Johnson, Solicitor for the Department of State at Washington, D. C., who is a member of the Marvin Board of Stewards, was present with us and made us a few minutes' talk. He gave us some hints of Church life

at the Capital. Says Washington is strictly a Southern city and that it is perhaps the cleanest and most moral capital city in the world; that our Church there is not up-to-date, and that we will not take rank there until we have a modern, up-to-date church building; that he does not advocate a building that would cost so much as to put it out of the reach of the membership to sustain, but that we must have a house in keeping with the dignity of our great Church and the Capital of our Nation. He also said that Washington is "going to be as dry as Tyler in a few years," and the credit of it would be due to the Junior Senator from Texas. He said, "Morris Sheppard is a modest young man who by his sane life and sane advocacy of prohibition, has come to be recognized by both houses as the leader of temperance and prohibition."—J. T. Smith, April 25.

### MIDWAY.

Six weeks ago I happened to a frightful accident. I was riding a motorcycle and had a head-on collision with an auto. I was well nigh broken to pieces, but am recovering. I am able to be up some on crutches now. My work moves along nicely. Able local preachers have volunteered to fill my pulpits. I am very much indebted to Brother Palmer, Brother Ferguson and Brother Goodman for help rendered during my helplessness. My work in some respects has received a setback, but I hope to catch up again when I get strong. One church building has been completed since I have been on my back. This is a very fine, loyal people. They have been very kind to me since I have been down. Scarcely a day passes that some expression of kindness does not find its way to me. They have pounded us in several ways. The Cedar Creek folks gave us a chicken shower, consisting of twenty-five fine chickens. Next, the Leona folks brought a fine bunch of young chickens. Now don't that make your mouth water? When I get up from here I shall strive to serve these people better.—Wesley H. Keener.

### NEWCASTLE.

Our revival campaign closed today. We have received in all forty members into the Church. Rev. J. L. Bryant, an old college chum of mine, did the preaching. This entire town was reached and stirred. The Church membership has been lifted to a higher plane of Christian living. Brother Bryant is a young man with the genuine evangelistic spirit. He exposes sin in the Church effectively. His gifted wife led the singing and did valuable work as a help to her husband. Our Church in Newcastle is growing and we are planning for larger things. Recently a beautiful five-room parsonage was completed. It is modern and a delightful place for the pastor's home. We have a splendid people to serve here. The Sunday School is the best in the history of the town. One hundred and seventy-six were present last Sunday. We have a fine Junior League, also a newly organized Senior League. We are training the young life of the Church for effective service. Being a mining town there are difficult problems here, but the Church is taking hold of these and reaching all classes. My hands and heart are full of joyous work for the Master.—Seba Kirkpatrick.

### POLYTECHNIC, FORT WORTH.

We have been blessed with the services of a wonderful revival here. Our preacher in charge, Rev. Clovis V. Chappell, began the One-to-Win-One Campaign with his membership and closed in the two weeks' revival which closed on the 23rd of April. Brother Chappell did all the preaching, and it was in demonstration of the Spirit and power of God. Singing was led by our own Lewis White. The choir and congregation singing was as good as the best. The Church was aroused to a renewed consecration. Backsliders were reclaimed, sinners convicted and mourners converted. About 200 conversions in all—121 accessions to the Church. Of this number fifty-seven were heads of families. In the last Sunday morning service twenty-six children were baptized and eighty-five new members were received into the Church. We give all the praise to God. Allow me to further say that Brother Chappell is a thoroughly orthodox Methodist preacher. I have never heard an uncertain sound from his preaching. God is using him marvelously in winning souls. He has been our pastor for eighteen months and in that time he has received 490 members. At the last midweek prayer meeting there were about 150 present. Many of the Texas Woman's College students were reclaimed and converted.—J. P. Mussett.

### TIGERT MEMORIAL, TULSA.

We closed a splendid two weeks' meeting with Evangelist C. O. Jones on April 16. The attendance at the services was exceptionally good for Tulsa; and the co-operation of the Church members was gratifying, many of the pastors and members of other Churches of the city attending and contributing their services. More than a dozen men and women professed faith in Christ, many backsliders lined up for service and a large number of the boys and girls of the Sunday School professed faith. On the last Sunday of the meet-

ing Jones spoke to the young people and more than a hundred of them came to the altar for prayer and scores of them claimed Christ as their Savior. A good number of these have already joined the Church, but many of them coming from irreligious homes and from homes of other Churches it is hard for us to determine the results of this one service. We believe that more than fifty were intelligently saved in this one service. On the closing day of the meeting the pastor added twenty-one to the Church roll. Among this number were some fine men as well as bright young people. The meeting was a genuine uplift to the Church. Some will join other Churches. The Church is in excellent condition; the attendance at Sunday School is running over two hundred. We had two hundred and forty-seven present last Sunday, two hundred and twenty-two the Sunday before. This is nearly as many as we have on the Church roll. Have a fine League, with an attendance of fifty. The Official Board has its work in fine shape, salaries and all incidental expenses paid and a balance in the treasury. The pastor is receiving nearly forty per cent more salary than he received the first year in the charge. The pastor is in his third year. This is a most excellent people.—James E. McConnell, Pastor.

### PALACIOS STATION.

Every one of the years we have spent in Palacios have been great years to us. We reported eighty-four accessions the first year and over \$3000 raised for all purposes. The second year we reported 100 accessions and over \$3000 raised for all purposes, and the third year we reported fifty-seven accessions and about \$2500 for all purposes. So this year we started out to make it the very best of the four. We began the very first Sunday after conference to that end. We prayed and trusted God to lead us, and so we secured Brother W. T. Renfro, of Corpus Christi, to lead the host against sin. Worldliness was getting a great hold here among the Church members, so Brother Renfro leveled his gun upon that thing. My, how the fur flew and how they fought back for a while, but we trusted the Lord and fought on. Finally the victory came, and when it did come it was complete. The worldly card-playing Church members looked like a bar of soap after a hard day's washing. Their influence in the Church is nil. Thank God for such a Renfro. He believes in God and that he will take care of the truth if it is preached by godly men. Sunday morning (Easter) we received the members and there were thirty-eight. Half were grown and several of the rest were young men and women, and the rest children. There were twelve fathers and mothers. There are several more to come in soon. That makes some sixty-five received into the Church since conference. We are going up to conference with everything in full, a few specials, and many accessions; in fact, the greatest year of our four in Palacios, and homesick to come back. Say, let me say on the side that some one gave my wife a hat, and about \$13, and did not forget the parson to the tune of about \$25. Now, don't that make a fellow feel good these hard times? Praise the Lord for Renfro, and for Palacios, and a thousand other good things! We are now having a men's prayer meeting Monday nights, and I never saw anything like it. My, how those men come clean for the Lord! This scribe is to preach the Commencement Sermon at the public school auditorium next Sunday.—B. A. Myers, P. C.

### BEAUMONT METHODISM.

Beaumont Methodism is still on the map and prospering. Its Sunday Schools are running ahead of any records of their history, and many are being added to its Churches. The average Sunday School attendance at First Church for the past eight weeks has been just under six hundred and last Sunday there were seven hundred and seventy-six without any very great special effort. Roberts Avenue Sunday School, under H. D. Ferrite, has been averaging over three hundred, with four hundred and sixty-two present last Sunday, and the North End charge, under D. W. Moore, has been making splendid progress also with two hundred and nineteen present in Sunday School last Sunday.

Revival campaigns have just been completed in all three of our Churches with good results. The campaign at First Church was especially gratifying. More than one hundred and sixty have been received into the Church already from the campaign with something like twenty more applications for membership in hand, making a total for the year of something like two hundred and thirty received and to be received within a week or two. A. C. Fisher, of Fort Worth, came to me to handle the music for the campaign, but I discovered that he had developed into a strong evangelistic preacher and put him into the pulpit for the last week of the meeting. He has grown into a splendid combination singer and preacher and with the assistance of his good wife is fast becoming one of the outstanding evangelists in our Texas Methodism. Some splendid plans are being worked out for the future down this way. Within the next month several thousand dollars will be raised in First Church for some back debts

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and improvements and a fifteen thousand dollar enterprise will be launched at Roberts Avenue. The Roberts Avenue proposition means that we are soon to have in Beaumont two strong Churches, instead of one. Extensions are also contemplated in North End charge. Methodism's future in Beaumont is bright and encouraging. As H. D. K. would say, "Everything is lovely and the goose honks high."—Glenn Flinn.

**TEXLINE.**

I don't think the Bishop knew just where Texline was when he sent me up here at conference. I'm sure that Dr. Robinson had told him about the place, but he didn't know how far from home it was. But I got here all right and I suppose staying with it very well. I came very near saying we are highly pleased with the Texline work, but I suppose it will be more appropriate to use the singular pronoun and say I am highly pleased. "We" hasn't come yet. The Sunday School is alive and doing fine work. Rev. B. L. Nance, of Channing came to us the fourth Sunday in January, staying several days and organizing our classes for us. Since that time the school has been doing excellent work. Brother Nance is the best Sunday School worker I have ever been with. Our good missionary ladies have had a concrete floor put in the basement of our Church and the walls plastered since the new year began. These women at Texline are the kind that do things. We began our revival meeting the first Sunday in April and continued over the third Sunday. Rev. W. H. Strong, of Panhandle, did the preaching for us. His sermons were straightforward and full of the gospel message. Texline has never had a better series of sermons than he gave us. The people in general were highly pleased with his work. There were twelve conversions during the meeting and nine accessions to the Church. I have never seen a more loyal people than some we have at this place. People live high in this part of the Lone Star State. The elevation is about 4700 feet. The ideals of many of our people are also high. This is a great place to be.—Ansil Lynn.

**HENRYETTA, OKLAHOMA.**

Fifty accessions to date is the result of our "one-win-one" campaign at Henryetta, Oklahoma, with some yet to join the Church. We began at Christmas with the determination not to let the world-spirit run over that blessed occasion, and in spite of many discouragements—measels, whooping cough and small-pox—we kept up the fight, and the aboye is the result. Ten joined Easter day. This place has had some very undesirable experiences in the big evangelistic meetings in the past, so much so that good old means of grace had lost their charm among the people. One of the sister denominations says "they were shot all to pieces by the big meeting recently." The results are not lasting and the big meeting is costly. So our people were not enthusiastic for a big evangelistic meeting. We have had the number of services of an eight-day revival, our people are not wearied out, the audiences are excellent and the good work goes on. We will not take a rest from the "fever-heat" and much going, for six months or more; but our purpose is to put in one whole year of honest effort to build up the kingdom of heaven, and see the results roll up by the help of divine grace. My people are ready to join me in the effort. Our people are extremely kind, and it has been a pleasure to them to do everything we have asked. A more responsive bunch we have yet to serve. We have organized a Senior and Junior League, a Senior and Junior Woman's Missionary Society, and the Sunday School takes the full capacity of the house. The finances are well up and by the first of May we hope to report "in full."—C. H. Buchanan.

**MART.**

We have just closed our One-to-Win-One Campaign and Methodism in Mart is surely on higher grounds for the effort; some fifty members pledged and did personal work. Then days before Easter we began our meeting in the Church. Rev. J. Frank Luker, of Venus, did all of the preaching and it was well done. My people were delighted and much edified with his preaching. More than sixty names were given in for membership in the Church. We have in this charge one of the most active congregations I have ever known anything of. The Church is thoroughly organized. The Board of Stewards, L. W. Hillman, chairman, pays pastor's salary promptly and they seem to take great pleasure in doing their work. The Sunday School, Prof. I. K. Stephens, superintendent, had last Sunday 276 in attendance. The large Sunday School makes a new church building a necessity. The Woman's Missionary Society, Mrs. Parrott, President, is doing most excellent work in all departments. They have the children organized in two societies; Mrs. Ederington has charge of the girls and Mrs. Parrott is with the boys. I have been told that our choir is the very best in all this section. I believe it. Mrs. Nash, the leader, conducted the music for our meeting. With Mrs. Lowe, pianist, and Miss Sue Nash, organist, and an orchestra of six instruments,



**GOLDEN WEDDING ANNIVERSARY.**

We present to the readers of the Advocate Brother and Sister I. T. Price, taken at their home in Bells, Texas, April 11, 1916, it being Brother Price's sixty-ninth birthday, and their golden wedding anniversary. When only three years old, Sister Price was brought from Arkansas to Collin County, Texas, by her parents in 1855. She was the daughter of Brother T. J. Grounds and wife. Brother Price, when nine years of age, was brought

by his parents to Texas from Missouri in 1858. He says he drove a flock of sheep and the crowd came in ox wagons. They also settled in Collin County. Here these two young people met and for fifty years they have journeyed together. They have been lifelong Methodists, and for more than forty years Brother Price has been a steward in our Church. May God's richest blessings rest upon them in their declining years.  
C. N. SMITH, Pastor.

with the people singing, we certainly had fine music. Our prayer meetings are well attended. We have a splendid Epworth League of twenty-five members, with Miss Barnes, a most efficient young lady, as President. It's bound to do great good. I have received ninety-four members this year and will probably go beyond one hundred next Sabbath. I thank the Lord and take courage. I am delighted with Mart and our splendid Church.—C. E. Lindsey.

**OCHILTREE STATION.**

We closed our "win-one" campaign Sunday night. The first part of it was a campaign in the Sunday School. Rev. B. L. Nance, our District Secretary, was with us four days. He is the most practical Sunday School worker I have ever known. He goes after results and gets them. We have organized eight classes, Cradle Roll, Home Department and Teacher Training Class. We have more than doubled in enrollment and attendance. The second great feature of the campaign was evangelistic. Our meeting, which closed Easter Sunday, was the greatest in the history of the town. There were eighty-eight conversions, dozens of backslidden Church members reclaimed, fifty-five additions to the Methodist Church. The town is uplifted morally, Christianity is encouraged and hundreds of people are happier because of this revival. Sunday baseball, the dance and the pool hall are on the run and by God's help we expect to keep them so until they are run out of the county. Ochiltree County has never had a saloon and the Christian people are going to fight to free it of other evils. Rev. L. L. Evans, City Missionary of Waco, is the man who, under God, led us into these great blessings. He preached three times a day for two weeks and every sermon bristled with power and directness. Mr. J. Virgil Clower, of Ladonia, directed the music. Clower's work was of the highest order in every respect. The revival fires have not ceased to burn and will not so long as we have a few people in the Church who are willing to pay the price for a revival. A few consecrated people were the real dynamo of God's work here. I am "nead over heels" in love with my field of labor, and why shouldn't I be? Better people never lived.—H. Bascom Watts.

**MORROW STREET, WACO.**

The Easter service was an epoch-making day with us. The Sunday School broke all former records and at its close a number of infants were baptized. After the Easter sermon nineteen children were baptized and received into the Church, after which the one hundred and twelve members who have been received into the Church this year were given the right hand of fellowship. Then the doors of the Church were opened and several prominent people identified themselves with the Church. People are talking about the service yet and will for months to come. A reception will be given to the second fifty new members Friday night week. The revival which closed a week ago was a great success and resulted

in about forty names being given for membership. There has been a continuous revival this year and it continues with increasing interest. There is perfect love and harmony in the Church. The raising of the seven thousand dollar debt since conference has been a great blessing and we are still rejoicing over the success of this campaign. After the above statements it is not necessary to comment on the love and loyalty of this congregation for which they are known and appreciated. They are made of the kind of stuff that succeeds in the face of difficulties. Morrow Street now numbers 625 members and we expect to reach eight hundred before the year is over. That debt will be paid in full by July 1 of this year. The Lord is with us and we are happy in him who is with us always.—H. L. Munger, Pastor.

**LOMETA.**

We had a splendid meeting, assisted by the Bloodworth Party, the first part of March. There were about seventy-five conversions and reclamations. It was the best meeting, so we are told that has been held in the town for ten years or more. During the meeting we installed in the church a beautiful, new piano. We are paying for this on the installment plan, but hope to pay for it this year. Since our last writing we have paid off the church debt which amounted to \$650. This debt has been a source of embarrassment and a handicap to our work for years past. We are greatly rejoiced over its payment. Arrangements are now being made to paper the church anew. The money is in hand with which to do it and we hope to have the work done in a short while. Then we shall arrange for the dedication of the building. The Sunday School is doing better work than usual and the Missionary Society has taken on new life. A mission study class has been formed and we feel sure that this investigation will result in great good to the members of the class and the Church also. Our prayer meeting, too, is on the upgrade. When we came here we learned that for want of attendance the prayer meeting had been abandoned. Our attendance now is fairly good and improving. The young people are enjoying the benefits of a good League. All in all, the work is encouraging. The people are kind and capable and responsive. We confidently expect this to be the greatest year in the history of the Lometa Church.—E. A. Hunter, P. C., April 24.

**ALAMO CHURCH, SAN ANTONIO.**

Sunday, April 23, brought to a successful culmination the "One-to-Win-One" Campaign in the Alamo Methodist Church. Measured from every standpoint it was one of the greatest days in the history of this Church of historic name. The campaign had been in progress since the first of February, closing with two weeks' revival services. The Church had the assistance of Dr. W. F. Hamner, formerly of the Memphis Conference, now residing in San Antonio. Dr. Hamner preached every night for two weeks on the fundamental themes of the Christian religion. His

sermons were highly instructive. He is a teacher-preacher. But he not only teaches, but also inspires his hearers with the desire to lead a more consecrated life. His work did much to deepen the religious life of our people. As a result of this work running through nearly three months, Easter Sunday was a most glorious day. Nineteen babies were baptized, about twenty-five candidates for membership were baptized, and seventy received into the Church, about half of which number came by profession of faith. The Sunday School showed an increase of more than one hundred per cent over that of the beginning of the conference year. There were 287 present, thus making the Alamo Sunday School the third largest in the city on Easter Sunday. Ninety members have been received for the year, an increase of fourteen over the total number of last year, and almost one hundred per cent more than any year previous to last year. Salary was raised \$200 above last year, and paid to date, with good prospects to close the year with money in the treasury. Conference collections, with an increase of about forty per cent, nearly fifty per cent in cash. We are now preparing for the coming Ham-Ramsey union revival services, which begin on May 7. We expect much good to come to the entire city. The Alamo Methodist Church can boast of as loyal and hospitable people as are found in San Antonio, and the future is full of promise.—H. M. Rathiff, P. C.

**SHERMAN DISTRICT.**

The evangelistic campaign in the Sherman District has shown 432 members received and we have only made a fairly good beginning. The work goes on.—R. G. Mood, P. E.

**FIRST CHURCH, AUSTIN.**

We closed our campaign on Easter. Received 128 members—fifty of them by vows and baptism. Baptized twenty-one babies, Sunday School enrollment increased from 640 to 1029. The pastor did the preaching. We now have 1205 members.—H. W. Knickerbocker.

**CARO.**

We closed a great revival at Caro last Sunday. Evangelist Bowden, of Waco, Texas, assisted us in the meeting. He is truly a great fellow. He used no clap-trap methods. His preaching had the old-time gospel ring. His solos were soul-stirring. He organized the young people in "a win-one campaign." This resulted in twenty-three conversions. The Church was greatly revived. Our charge was never in better shape.—L. H. Mathison.

**LOVELACE CIRCUIT.**

This appointment has six organizations, four church buildings. New church built at Files Valley this year will be paid out. The appointments are: Lovelace, Berry's Chapel, Pleasant Hill, Files Valley, Lee's Summit and Mountain View. We are in Hillsboro District and all preaching places in Hill County except Pluto, Ellis County, where Berry's Chapel is located. We are trying hard to do good in every way. Muddy weather, black roads, hinder much. Pray for us.—Ben Crow, P. C.

**GRACIOUS REVIVAL AT GEORGETOWN.**

Our spring meeting, which began April 2 and closed April 16, proved to be a genuine revival of religion. The Spirit's power was very manifest in the ever-deepening spirit of thoughtfulness and conviction on the part of sinners, and it was a blessed season of refreshing to the saints. The preaching was done by Rev. Oscar T. Cooper, pastor of Laurel Heights Church, San Antonio, with the exception of seven sermons delivered by the pastor in Brother Cooper's absence. O. T. Cooper is a product of Southwestern University, having graduated here in 1904. Both town and college were glad to welcome him back. His ten days' ministry among us was a blessing to all. His sermons were strong and practical and his preaching was attended by the power of the Spirit. He is peculiarly adapted to work among college students and the students of Southwestern heard him gladly. The music was conducted by Mr. R. E. Huston, of Greenville, Texas. He is remarkably successful both in building up and maintaining a large and enthusiastic chorus choir and in securing hearty congregational singing. This is the second time we have had Huston in Georgetown within ten months, and we want him again. In the recent meeting he had an adult choir of 125 voices, a Sunbeam choir of thirty voices and a splendid orchestra. The music was a very inspiring and attractive feature of the meeting. In addition to his choir work Brother Huston always renders very valuable service as a personal worker. While a number of town people were reached by the meeting, yet the majority of those converted or reclaimed were college students. According to its time-honored custom the University rearranged the daily schedule so that faculty and students might attend the day services. While no effort was made to tabulate numbers, there must have been more than 150 persons who  
(Continued on page 16)



# For Old and Young

## AGELESS LIFE

Jesus pronounces life "everlasting," and Jesus's expression is evidently shaped by a contrast. It is his appreciation of life; it is his depreciation of its travesty. There is, he means, what may be concession be called life, which consists in health, and riches, and ease, and pleasure. This is life centered, and imprisoned, and satisfied in this present age. Its environment is local and temporary, and when it is shattered this life must perish, because it has no roots elsewhere. With its age it vanishes. He that findeth this life shall lose it. Life, as Jesus understood it, consisting of love and sacrifice, does not belong to any age because it is the inhabitant of all. Its roots are struck into the unchanging and eternal. It has already a spiritual environment, and when this present state of things is removed life will rise to its full height and find itself at home. This is life which cannot be lost. Life today, it would have been life when the Pyramids were new, it will be life when the earth is an ice-cold ball. Life is contemporaneous with all the centuries, it anticipates and closes them. "Time is a parenthesis in eternity," says a fine old classic. When an earth-born man is baptized into the spirit of Jesus the brackets are removed and he begins to live in the ageless state. "He that believeth on me hath ageless life." This is Jesus' prophecy of life. \* \* \* One evening you find among the reeds of your lake an unknown bird, whose broad breast and powerful pinions are not meant for this inland scene. It is resting midway between two oceans, and by tomorrow will have gone. Does not that bird prove the ocean it left, does it not prove the ocean whither it has flown? "Jesus, knowing \* \* \* that he was come from God and went to God," is the revelation and confirmation of ageless life.—Ian Maclaren.

## EXAMPLES OF MEN WHO PRAY.

Some notable examples of praying men will help us to practice this heavenly ministry of prayer.

Wesley spent two hours daily in prayer, and often more than this. He began at four in the morning. One who knew him well says of him: "He thought prayer to be more his business than anything else, and I have seen him come from his closet with a serenity of face next to shining."

John Fletcher stained the walls of his room with the breath of his prayers. Sometimes he would pray all night.

Luther said: "If I fail to spend two hours in prayer each morning, the devil gets the victory through the day." His motto was: "He that has prayed well has studied well."

Bishop Leighton was so much alone with God that he seemed to be in perpetual meditation. Substantially the same was said of Dr. A. J. Gordon.

Bishop Asbury said: "I propose to rise at four o'clock as often as I can and spend two hours in prayer and meditation."

Samuel Rutherford rose at three o'clock in the morning to meet God in prayer.

Robert Murray McCheyne spent from six to eight a. m. and an hour after tea shut in with God.

The memorable Methodist Band spent from four to five in the morning and from five to six in the evening in private prayer.

John Welch, a worthy son-in-law of John Knox, and wonderful preacher, thought the day ill spent if he did not spend eight to ten hours in prayer. His wife would complain when she found him on the ground weeping. He would reply: "Oh, woman, I have the souls of 3,000 to answer for, and I know not how it is with many of them!"

It is said of the saintly Payson that he wore the hardwood boards into grooves where his knees pressed so often and so long. His biographer says: "His continuing instant in prayer is the most noticeable fact in his history and points out the duty of all who would rival his eminency."

Dr. Adoniram Judson spent several hours a day in prayer. He impressed an empire for Christ and laid the

foundations of imperishable granite in the heart of Burma.

John Livingston preached one sermon in Scotland after a night of prayer and five hundred professed conversion. Michael Roberts, of Wales, preached and one thousand decided for Christ. Another mighty Welsh preacher, John Elias, preached one sermon and twenty-five hundred were added to the Church.

David said: "Early will I seek thee." "Thou shalt early hear my voice."

Christ went to the place of prayer a great while before day.

Let us "give ourselves continually to prayer, and to the ministry of the Word."—F. H. Sautt, in The Evangelical Christian.

## CHRIST IN THE EVENING.

We always need Christ with us, but when evening draws on we need his presence in a special way. It is growing dark and in the shadows we need His protection. Night makes for us a sense of loneliness, and we need His companionship. Night has its dangers, and Christ's presence gives us a feeling of safety. Life is full of evenings in which this prayer is fitting. There are evenings when the skies grow dark; and if we do not have Christ to come in and abide with us, we shall be uncomfortable, while His presence fills our hearts with light. To all of us will come at last the evening of death. It will be very still about the house. The breathing will become shorter and quicker—the end will be near. Then we shall need Christ. If He does not come in to abide with us, it will be unutterably dark for us. We shall need Him to light us through the valley of shadows. Our prayer should be: "Abide with us, for it is toward evening." Then His coming will bring light and joy.—J. M. Miller.

## JESUS SAW THE SOUL IMMORTAL.

Jesus knew what was in man. In the lowliest, commonest, most sinful life, Jesus saw waiting His touch an immortal soul. Ella Wheeler Wilcox is following the mind of Jesus when she says, "We find what we look for in the world. There are great souls all along the highway of life, and there are great qualities, even in the people who seem common and weak to us ordinarily." So Phillips Brooks declared the minister's joy to be found in the spiritual capacity of the soul to whom he ministers, "always proving itself capable and worthy of so much better and higher ministry than he can give it."

Charles Wagner voices the divine insight of Jesus into the soul in his panegyric:

"I love Thee, O Son of Man! for Thy strength and Thy sweetness, for Thy simplicity, Thy courage, Thine infinite tenderness, for Thy glance which strengthens and pardons us, quickens and lifts us up; for all that Thou hast brought us of consolation, of peace and of warmth of heart. Abide Thou with us. Teach us to see the divine spark imprisoned in every stone of the highway."

Yes, Jesus looked for the Oversoul in the common men and women of Galilee and Judea. He saw immortality in revolutionist Simon, in impetuous Peter, in publican Matthew, in fisherman Andrew, in sons of thunder James and John, in doubting Thomas, in shy Mary of Bethany, and her worrying sister, Martha, and the devil-possessed Magdalene. He saw immortal men and women, and made Martha the recipient of His proclamation, "I am the resurrection and the life," and Mary of Magdala the first herald of His resurrection, and men, one might almost say, as He picked them up along the road, apostles of the gospel of His resurrection.—Christian Advocate (New York.)

## GOD'S TIME-TABLE.

Grief has come into her life, grief almost too heavy to bear, but long ago she learned to trust Him and to allow him to share her burdens. Her hair is gray and her step slow, but her confidence in Him is now brighter than ever. It was only two short years ago that husband and father was carried to the humble home dead, killed by the fall of rock in the coal-shaft. Then a second tragedy; her eldest son stricken in the same "work-

ings," and in a few moments breathed his last. These two great sorrows withing a few months of each other, and her faith wavers not.

Again the shadowy form of sorrow creeps into her home, and the two remaining breadwinners, son and daughter, are cut down within a few days of each other—the son to be taken to the hospital to languish with a wasting fever, and the daughter to be confined to the home for many weeks. The resources of the home are almost exhausted, yet her faith is clear, and she cries: "God doeth all things well."

She is slowly making her way up the long walk that leads to the hospital, there to lay down her remaining few dollars for her son's care. She had been to God in prayer, asking him for some things," as she said. She knew not how these "some things" were to be given, but she trusted. Near the hospital she came, face to face with a man she had known years ago, a retired physician. He greeted her kindly and soon learned of her recent sorrows. "Your son is now in this hospital, you say? Have you paid any thing for his care? Well, you shall pay nothing more, and your son may stay as long as he desires, and he may have the best of care. I will so order." And thus it is that she believes God answers prayer, and her faith is strengthened in the Lord. Can anyone doubt that God made it possible for the burden laden widow who had reached man's extremity and the prosperous friend of other days to meet at that particular moment? God's "time-table" is never in error.—Rev. H. H. Barr, in Pittsburgh Christian.

## A FORELIGHT OF HEAVEN.

I was talking one day with a lady about a friend whom we knew and loved, and she said: "If there is a heaven upon earth, it is in his home!" It was a home from which selfishness had been expelled, and love had come in to take its place.

Types imperfectly shadow the things they are intended to represent, but the stock of human happiness would be greatly increased if Christians would strive to make their homes here types of the better home hereafter, of which it is said there shall in nowise enter into it anything that defileth.

There is moral force in a home made beautiful by architecture and art, but there is uplifting power in a home which is made attractive by pure and happy family life. A Christian father once said to a minister, "The moral anchorage of my sons is their cheerful, pure, attractive home life."

The humblest home may be made the center of the highest happiness. In a recent article in a Western paper the writer says: "Over a coffin the other day I heard a man say of the sleeper: 'In poverty and grief she never failed to have a kind and hopeful word for me.' Such a tribute as that opens up to us a glimpse of a home which had a touch of heaven in it."

We often say that it will be our highest happiness in heaven to be with Jesus. Why may we not have a foretaste of that happiness by having Jesus with us in our home here? It is written of God's chosen people that when over all the land there was darkness that might be felt, "all the children of Israel had light in their dwellings." May not the

heavenly Father's children always have light in all their dwellings?—Selected.

## THE USE OF FRIENDS.

Friendship is a divine tie, and God is the giver of our friends. He is our best friend, and the highest honor that mortal can aspire to is to be called "the friend of God."

The Lord who gives us friends gives them power over us to influence us, not merely for the pleasure of the hours spent in their society, the mirth, music and enjoyment of the sunny day, but for the good that we may do each other, the advice, the instruction, wisdom, counsel, and reproof which we may receive at each other's hands.

Hence we are to watch in all our friendships for opportunities of doing good to our friends and getting good from them. If among a thousand friends we have one who dares to tell us of our faults, how should we prize such a friend? If there is one among a hundred who would have skill to tell us of our failings without giving us offense, how ought we to value such a one who, without flattery or favor, will deal frankly with us and talk truly to us and for our good?

All friendships are but for a time. Some are very brief. We meet today and perhaps part forever. Our opportunities may soon be gone, and we may not be able to do or say tomorrow what we might do or say today. Hence the importance of instantly improving by all counsel, admonition, instruction, so that we may derive the benefits which come through advice of friends and from the words of wisdom which they may speak to us.

How many of our friends are gone! Some of the truest, the most faithful and steadfast. Others are swiftly passing away. We have them but for a day. Let us make the most of them, and pray that He who gives us friends may make us worthy of them, and teach us wisely to improve the opportunities which he bestows, and make the best possible use of all the friendships and good gifts that come to us from the hand of God.—Selected.

## HOW THE WORLD SLEEPS.

Most people sleep on their sides, with knees drawn up.

Elephants always, and horses commonly, sleep standing up.

Birds, with the exception of owls and the hanging parrots of India, sleep with their heads turned tailward over the back, and the beak thrust among the feathers between the wings and the body.

Storks, gulls, and other long-legged birds sleep standing on one leg.

Ducks sleep on open water. To avoid drifting shoreward, they keep paddling with one foot, thus making them move in a circle.

Sloths sleep hanging by their four feet, the head tucked in between their forelegs.

Foxes and wolves sleep curled up, their noses and the soles of their feet close together, and blanketed by their bushy tails.

Hares, snakes, and fish sleep with their eyes wide open.—Exchange.

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**SAN ANTONIO METHODISM.**

Alamo Church, under the pastorate of Rev. H. M. Ratliff, is coming into her own. His first year was one of progress all along the line. Self-respect was one of the results of his first year's labor. It ceased to be a helpless mission and became an aggressive force in the moral and spiritual life of the city.

At the beginning of this year it had a Sunday School attendance of 135. That was considered good. Yesterday there were actually in the classes 287 members, an increase of over 100 per cent. At the beginning of the year there was Church membership of 188. Now there is a membership of 250, twenty of whom came in in the regular services and seventy during the Lenten Campaign, making ninety accessions since conference, half of whom came by profession of faith. The salaries and benevolences were greatly increased this year. The salaries are in full to date and the benevolences are forty per cent cash in hand. Alamo Church is here to stay. All honor to the pastor and the faithful band who have brought this fine condition to pass. The congregation yesterday taxed the seating capacity of the church. For the first time in its history the church was more than full!

Alamo Heights and East End, the bailiwick of Rev. John N. Rentfro, is doing solid work. There has been an increase in the membership of twenty, and substantial growth in all the other departments. He has organized and intensified every part of the machinery of the Church. The Sunday Schools have shown a steady growth, especially in the character of the work done, and also in the membership and attendance.

His plans are all converging on a new church for Alamo Heights. This is a necessity, and when Methodist people begin to feel the necessity of doing a thing, it is not long till they realize their plan.

This is a beautiful suburb, artistic homes crown every hilltop. These people need and will have a new church. Then Alamo Heights will be one of the most sought after appointments in the city. Rentfro has had an increase in congregations at Alamo Heights of 300 per cent.

Englewood is one of our newer and smaller congregations. Its equipment is poor. Rev. Lewis McVea is in the first year of his pastorate there. His congregations are good. He has reorganized his Sunday School and has had a nice increase in membership already, although still in the midst of his "One-to-Win One" Campaign. It will close about the middle of next month. McVea is careful, faithful, diligent. With a large increase in benevolences, he has 100 per cent of it in cash and subscription. Englewood needs a new location. When we get that arranged things will begin to go forward out that way. Until then the pastor will have a handicap that it will be hard for him to overcome.

Government Hill has just closed her Lenten Campaign. It was a campaign worth while. For two months S. L. Batchelor, the untiring and efficient pastor, waged the battle. They came singly and by the dozens till he counted up and found that he had received during the campaign sixty-seven by profession of faith and eleven by certificate. In addition to these he had received twenty-four during the year before the campaign started, making a total of 102 this year. His Sunday School reached high-water mark yesterday with 206 in the classes. His salary and benevolences were greatly increased and his salary is in full to date and the benevolences, interest on debt, insurance, etc., are all in fine shape. Government Hill Church was never in as good condition in its history as at this writing. The congregation last Sunday was the largest that Church ever had for a regular service. Batchelor has won by every token.

J. H. GROSECLOSE, P. E.

**LET US NOT FORGET BROTHER BOWDEN.**

Some time ago, Brothers Sensabaugh, Matthews and Vaughan, presiding elders, sent out a personal appeal to a good many pastors in the Central and Northwest Texas Conferences for help to secure a home for Rev. J. W. Bowden. Brother Bowden has been a local itinerant preacher; has supplied circuits for

twenty-nine years, twenty-one years in the old Northwest and Central Texas Conferences. Brother Bowden put in the twenty-one years as circuit preacher in Texas after he was fifty years old, bringing him to the close of his active work as pastor in his old age, past seventy, without a home, and a son to educate. Brother Bowden is struggling to pay out a home in Meridian, and he needs \$500 to enable him to do so. Had he been a member of the conference and served the Church half as long and efficiently, as he did, we would have secured for him a home and help to take care of him now in his old age. But he, not being a member of the conference, cannot get any help from the conference funds. Yet he did the work of a conference preacher, and did it well, twenty-nine years on circuits. About 3000 converts and about 2500 additions to the Church and seventeen churches built, is a record that but few of us have made. Now, let us not forget this worthy brother. There have been but few responses so far to the call made before, and but little help has yet come. Brother Bowden wrote me: "I wish I could have saved our little home without allowing this call to have been made." Al! this case needs is just to state the facts to the people and ask anyone who is willing to help. Will you do so, brother pastor? Then how many readers of the Advocate will send him \$1.00 to Meridian, Texas? Do so right away.

Yours in behalf of a worthy brother,  
J. C. CARTER,  
Carlton, Texas.

**GEORGETOWN DISTRICT CONFERENCE.**

Georgetown District Conference met in Taylor, April 18, 19. Some of the outstanding facts are as follows:

An even hundred in attendance from points outside of Taylor. This is an increase of 51 per cent over 1914, and 25 per cent over 1915.

Six young men licensed to preach. Delegates elected to Annual Conference:

- F. F. DOWNS.
- C. C. CODY.
- J. D. SIEDERS.
- J. S. FOX.

Alternates:  
S. A. Calloway.  
T. H. Heard.

That fine spirit prevailing, which cannot be described or defined, which cannot be included in any plan or program, but which just happens. On this occasion it was due, partly to the generosity with which the Taylor people prepared for, entertained and attended the conference; partly to the informality of the conference sessions, in which the presiding elder created a spirit of expectation as to what would come next, rather than allowing them to become monotonous; partly to the Jubilee spirit which seems to be general; and, partly, to so forth.

Each pastor's report was supplemented by reports from his laymen. And the way those laymen told the whole truth about their respective charges had a remarkably salutary and guarded effect upon the pastor's choice of words. The pastors forgot, for the time being, their superlatives, and descriptive adjectives, but the laymen used them freely.

Being the presiding elder's fourth year, fitting resolutions were passed by the conference. The fact was brought out that during his administration the district had advanced from the fourth to the second place in the Annual Conference.

JOHN A. SICELOFF.

Resolutions passed by the Georgetown District Conference commending the administration of T. S. Armstrong, presiding elder, during the quadrennium:

Whereas, According to the laws of our Church, our relations with the big-hearted, brotherly T. S. Armstrong as a presiding elder, will be automatically severed at the close of the conference year; and

Whereas, The Georgetown District Conference has arisen from the fourth to the second place as a district during his administration; and

Whereas, He has greatly endeared himself to the pastors and laity as an efficient and satisfactory presiding officer, and his sincerity, kindness and constancy as a friend and brother; therefore, be it

Resolved, I. That we, the members of the Georgetown District, ex-

**The Caldwell Sanitarium**  
**McKINNEY, TEXAS**



Dr. Jas. A. Caldwell, founder and in charge, is a physician and surgeon of twenty-eight years' standing in McKinney and Collin County, and his wonderful achievements are widely known. In 1900 he made his marvelous discovery, a sure and permanent specific for Cancer in its most malignant forms. Dr. Caldwell's splendid array of the most modern appliances enable him to kill all cancerous growths in 2 to 5 minutes, and remove them in 5 to 10 days, and his patients are obliged to remain in the Sanitarium only 10 to 60 days during convalescence.

Our endeavor is to make this Sanitarium a real home for those who are afflicted with Cancer; a place where the discouraged and heartsick may be encouraged and receive deserved sympathy and treatment; a place where those who are cast down with bitter disappointment from failure of inefficient former treatment, may have a real uplift, renewed hope and ambitions realized.

**RATES AT THE SANITARIUM**

The rates at the Sanitarium are moderate. The fee for professional service depends on the necessities of the case, but in every case will be made mutually satisfactory.

**WHAT THE HOME FOLKS SAY OF DR. CALDWELL.**

We, the undersigned, certify that Dr. Jas. A. Caldwell has been a citizen of McKinney, Texas, 25 years. He is reliable and has made good as a specialist in his line. City Officers: H. A. Finch, Mayor; J. W. Barnes, Commissioner; S. J. Massie, J. S. McKinney, City Marshal. Bankers: F. B. Pope, L. A. Scott, President Collin County National Bank; J. L. Lovejoy, President First National Bank; H. E. Smith, Cashier First National Bank; Fred Emerson, Vice-President, E. M. Perkins, Cashier Continental State Bank; Roy Marcom, Bookkeeper. Capitalists, Druggists, Judges, Attorneys, Lodges, Business Men endorse him. All local Pastors, of all denominations in the city: Bishop J. S. Key, of Sherman, Texas; Presiding Elders and Pastors of the North Texas Conference: Rev. C. W. Dennis, P. E.; Revs. F. O. Miller and P. C. Archer, of McKinney; Rev. Chas. A. Spragins, Greenville, Texas; Rev. J. L. Morris, Paris, Texas; Rev. C. C. Young, Gainsville, and many others who have known him and seen his work. Publishers: Clint Thompson, Editor of Examiner; Walter B. Wilson, Editor Daily Courier-Gazette and Weekly Democrat Gazette. Hundreds of recent Testimonials on file from patients cured who have had no recurrence of cancerous trouble. Free examination and consultation. Treatment without knife, X-Ray or radium. If skeptical, come and see; if interested, write for descriptive booklet.

**Address DR. JAS. A. CALDWELL,**  
CALDWELL SANITARIUM, McKinney, Texas.

press to him the high regard in which we hold him as an official in the Church of God and in every way as our friend and brother.

2. That we commend him to the authorities of the Church with the great record achieved as an administrator, and the enviable reputation ever sustained as a loyal Methodist preacher, and assure him that wherever his lot may be cast, our love and hearty good wishes will attend him.

Signed (by members of the District Conference):  
R. A. Walker, J. W. Bergin, Ben Miller, J. D. Seiders, S. H. Moore, and others.

**MUSKOGEE DISTRICT CONFERENCE.**

The fifteenth session of the Muskogee District Conference, M. E. Church, South, concluded its business at Vian last night with a splendid address by Dr. J. M. Culbreth, of Nashville, Tennessee, on religious education.

Some of the strongest men in the Church appeared upon the platform with addresses that would do credit to any organization. The notable addresses of the conference were made by President Chas. W. Briles, of the East Central Normal; Dr. Luther Roberts, pastor of First Church, Ada; Dr. J. J. Morgan, of the Southwestern Agency of the American Bible Society; Dr. Caspar S. Wright, of Southern Methodist University; Dr. E. T. Campbell, pastor First Church, Durant; President G. W. Gable, of the Northeastern State Normal; Dr. R. T. Blackburn, presiding elder Hugo District; Senator R. M. Roddie, of Ada; Judge J. B. A. Robertson, of Oklahoma City; Dr. J. M. Culbreth, of Nashville, Tenn. Rev. W. D. Matthews, State Commissioner of Charities and Corrections, was also present and addressed the conference.

The conference voted to endow a scholarship in the theological department of Southern Methodist University at Dallas, and the delegates pledged the money on the spot. A memorial was adopted asking the Annual Conference to take steps looking to the erection of a Methodist girls' dormitory on the campus of the Northeastern Normal at Tahlequah. The conference, with unanimous voice, en-

dorsed the administration of Presiding Elder Brooks and requested his reappointment to the district for another year.

Reports showed that there is a membership of nearly five thousand in the district; that there are nearly five thousand members enrolled in the Sunday Schools; that there are nearly six hundred members of the Epworth League; and that the indebtedness of the district has been reduced from above \$20,000 to less than \$2000.

The delegates to the Annual Conference are:  
SEN. SID GARRETT, Fort Gibson.  
J. F. STRAYHORN, Wainwright.  
W. S. BARNES, Tahlequah.  
DR. A. E. BONNELL, Muskogee.

Alternates:  
Rev. W. M. Trent, Hanson.  
D. C. Thompson, Warner.

Rev. R. C. Alexander, of Tahlequah, is Secretary of the conference and Rev. E. H. Winger, of Warner, assistant.

The District Epworth League officers for the ensuing year are as follows: Fletcher Hall, of Porum, President; L. D. Burris, of Vian, Vice-President; Mrs. J. F. Strayhorn, of Wainwright, Secretary - Treasurer; Miss Mabel Hudson, of Tahlequah, Junior League Superintendent, and Prof. Leonard Logan, of Fort Gibson, Epworth Era Agent. President G. W. Gable, of Tahlequah, was elected District Lay Leader.

The Sunday School demonstration made by Dr. A. E. Bonnell was by far the most attractive feature of the entire program. For this occasion the public schools of Vian gave a half holiday to the children, and the house was crowded. Prof. Chas. B. Smith, Miss Sammie Butler and Mrs. D. W. Drew, all of Muskogee, assisted in the demonstration and attracted attention. The finest fellowship prevailed from first to last.

The next session of the conference will be held a year hence at Stilwell. —Times-Democrat (Muskogee).

Now is a good time to begin taking Hood's Sarsaparilla, the medicine that cleanses the blood and clears the complexion.

Beware that your boasted ambition does not become a lust that stings the brain and burns the soul.





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IN THE INTEREST OF HISTORY. (Continued from page 1)

I certify that the above is a true transcript from the journal of the General Conference of the Methodist Episcopal Church, South. In behalf of the Board of Bishops, JOSHUA SOULE, Chairman. Pittsburgh, May 4, 1848.

Can the reader discover the "marked difference" between these documents which seems so patent to Bishop Neely's eye? The Bishop says that Dr. Pierce was instructed by his credentials to convey "Christian regards and fraternal salutations," but was not commissioned to invite "fraternal relation" between the two bodies as indicated in his letter. Could anything be more ridiculous? And all this ado is over the words "fraternal salutations" and "fraternal relation!"

Fraternal "relation" with the Methodist Episcopal Church was the very thing which the Methodist Episcopal Church, South, desired from the very hour of its organization and this Dr. Pierce's letter correctly interpreted. For at the Louisville Convention in 1845 (at which time the Church, South, was organized) the following resolution was adopted:

"Resolved, That while we cannot abandon or compromise the principles of action upon which we proceed to a separate organization in the South, nevertheless, cherishing a sincere desire to maintain Christian union and fraternal intercourse (black letter ours) with the Church, North, we shall always be ready kindly and respectfully to entertain any proposition or plan having for its object the union of the two great bodies in the North and South, whether such proposed union be jurisdictional or Connectional." (Redford, page 511). And the spirit of this resolution, which has characterized Southern Methodism from the beginning, Dr. Pierce's now historic letter admirably expressed—no more and no less.

That Dr. Pierce's letter correctly interpreted his credentials will further appear from the resolution adopted by the General Conference of the Methodist Episcopal Church, South, held in St. Louis in 1850. The conference heartily supported every position which Dr. Pierce had assumed in the discharge of his com-

OUR CONFERENCES.

- A special telegram from Nashville to the Advocate gives the following assignments: New Mexico, Clovis, New Mexico, Bishop W. R. Lambuth, October 4. German Mission, East Bernard, Bishop H. C. Morrison, October 11. West Texas Conference, Uvalde, Bishop E. D. Mouzon, October 18. West Oklahoma Conference, Wynnewood, Bishop H. C. Morrison, November 1. North Texas Conference, Greenville, Bishop J. H. McCoy, November 1. Northwest Texas, Stamford, Bishop E. D. Mouzon, November 8. Texas Conference, Lufkin, Bishop J. H. McCoy, November 8. Central Texas Conference, Waxahachie, Bishop J. H. McCoy, November 15. East Oklahoma Conference, Muskogee, Bishop E. D. Mouzon, November 22.

mission as a fraternal delegate to the General Conference of the Methodist Episcopal Church in 1848. The resolution said: "That we cannot, under their act of rejection and refusal, renew our offer of fraternal relations and intercourse (black letter ours); but will at all times," etc. (Redford's "Organization of the M. E. Church, South," page 542).

We cordially approve the action of our late General Conference in reference to the unification of our two great Methodisms and we voted whole-heartedly for the tentative plan of union, but we are unwilling that Bishop Neely's unjust criticism of Dr. Lovick Pierce should go unchallenged.

LET US HAVE YOUR REPORTS.

The Chairman of the Publicity Committee for the Evangelistic Campaign, Brother W. C. Everett, has addressed a letter to our pastors calling for reports on the following items:

Number Received During the Entire Campaign.

- 1. On profession of faith
2. By certificate
3. Total number received from all sources
4. How many of above came out of Sunday School?
5. How many of above were received on Easter Sunday?

If any pastor should fail to receive the Chairman's letter he may utilize the blank as given above. Only such definite and systematic reports, of course, can enable us to correctly judge of the work and value of the recent campaign.

In the meantime, we are able to pick up only the items reported in our "Notes From the Field." Nearly 800 conversions, reclamations and accessions were reported in last week's issue of the Advocate. Nine hundred members were received into the Churches of Fort Worth on Easter Sunday, but as yet we have no detailed report from the individual pastors in that city. In the Fort Worth One-Win-One Evangel, April 29, the figures stood as follows:

Table with columns: Church and Pastor, Won to Date. Includes entries for Boulevard-T. S. Barcus, Brooklyn Hts.-C. V. Oswalt, Central-C. R. Wright, Diamond Hill-C. E. Simpson, First Church-H. M. Dobbs, Glenwood-J. W. Patison, Hemphill Hts.-R. A. Langston, Highland Park-W. G. Bailey, McKinley Ave.-J. B. Curry, Missouri Ave.-C. C. Hightower, Mulkey Memorial-M. S. Hotchkiss, Polytechnic-C. G. Chappell, Riverside-J. H. Baldrige, Sagamore-Sycamore-C. A. Evans, Weatherford St.-S. Richardson, Grapevine-G. S. Kornegay.

Total 782. That the Church in Texas, Oklahoma and New Mexico has had a season of gracious revival even our fragmentary reports clearly indicate, but we await with interest the completely tabulated report of the Chairman of our Publicity Committee, Brother W. C. Everett. Will you not send your reports to him at once? Address W. C. Everett, Chairman Publicity Committee, Dallas, Texas.

"CITIZENSHIP SUNDAY."

From the Continent, April 27, we clip the following:

Government request for the special use of a special Sunday is unusual. But no minister will think it intrusive when he gets from the Immigration Bureau of the United States Government the suggestion that July 2, as nearest to the Fourth of July this year, should be recognized as "Citizenship Sunday." The Immigration Bureau obviously desires to turn the thoughts of the Churches toward naturalized citizens, believing that Church people, if they will, can help these new Americans to a more actual sense of having been by their naturalization incorporated into a great

I Corinthians 15:57: But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

A PRAYER OF PRAISE

Heavenly Father, I thank thee that in Jesus my soul will never know defeat. I praise thee that though the devil tempt me many times a day in Jesus each battle is more than won. From my heart I thank thee for Jesus. Amen.

free brotherhood of the highest ideals of private and public life.

We firmly believe that the Churches are to save this country if it is to be saved. Neither culture, commerce nor statesmanship can save it. Wesley threaded England with the evangelical preaching of himself and his helpers and saved his century from a second French Revolution. Asbury penetrated America with his godly life and preaching and made possible the union of the States. Among the makers of the American Republic, Asbury and his preachers stand at the head of the list.

For years America has been receiving literally thousands and even millions from Europe. Many of this number have become naturalized citizens, but are not yet assimilated in the fabric of our institutions. They are still German-Americans and Irish-Americans. They have not yet shed the ideals of their native countries nor are they yet enamored of our institutions. Millions of these immigrants do not feel themselves as yet incorporated into our American brotherhood.

Just now we are having a painful demonstration of the truth of what we are saying. For example, Bernard Ridder, editor of the New York Staats-Zeitung, does not hesitate to speak as follows concerning our President and his demands upon Germany:

It is entirely unthinkable that the German Government can yield to the President's demand, and, therefore, a diplomatic break is as certain as anything can be in these troublous and uncertain times.

It is a remarkable coincidence that in writing a short history of the submarine situation the President could find not a single word in explaining or reciting the reason for the use of the submarine as a commerce-destroyer. It is the final and disheartening evidence of the hopeless oneness of our declared neutrality. We are about to change our position from that of benevolent neutrality to innocuous belligerency.

Against the impending deluge our only bulwark is Congress, whose wisdom, level-headedness, and patriotism command our implicit confidence.

Mr. Ridder, doubtless, belongs to a powerful German propaganda which is just now engaged in deluging Congress with thousands of telegrams, costing thousands of money, inveighing against the Americanism of our great President. After twelve long months of forbearance Mr. Wilson has demanded of Germany that she respect international law and the right of humanity in the conduct of her submarine warfare, and against this righteous and self-respecting position our German-Americans solemnly protest. Other German-Americans (few in number, we hope), seek to terrorize the Government. Worse still, a few American politicians, suffering a lapse of patriotism, join in with their petty flings against our great President and are themselves hoping to profit by the President's embarrassment.

The Churches on'y can save the

situation. Men with the passion of Wesley and Asbury must go to our unassimilated multitudes with the Gospel of Jesus Christ. It will take more than an occasional "Citizenship Sunday" to disseminate the principles of Christianity among these people. We must woo them and love them into the Christian brotherhood and Christian brotherhood alone will make safe our American brotherhood. Let the Christian ministers and the Christian Churches respond to the appeal of a troubled country. Even this will be a beginning which we have too long delayed.

AMEN!

Without in the least indicating our choice for United States Senator, we wish to utter a loud amen to the terrific arraignment of the liquor traffic by ex-Governor Campbell in his speech at Abilene last Monday. Not for many a day have our eyes fallen upon more burning words than these:

The liquor traffic impoverishes the home, assails the Church, cripples the school, corrupts the ballot and would debauch the Government. It lays its withering hold upon the youth of the land and blows its foul blighting breath upon the hopes and aspirations of mankind everywhere. It shackles its victims, it enslaves fathers, bruises the hearts of mothers and they bleed. It murders little children and robs the world of God's noblest gifts. It lures the innocent to the primrose path which leads to vice and ends in ruin, death and hell. It is reaching for control of farm life, farm sentiment and farmers' votes through deception and through fraudulent influences which its money can corrupt, bribe and buy. It seeks to fasten its strangle-hold upon organized labor, that noble men may forget the sacred tenets of their unions and brotherhoods, which stand for the brotherhood of men, the purity of the home, the country's honor and the glory of God. It lays its colossal fortunes at the feet of corrupt power everywhere that it may live and that men may die. God help the man who stands sponsor for the liquor traffic to see the error of his way! As for me and my house we will stand against this hideous curse of mankind in all its forms now and forever.

Equally pronounced and powerful were the speaker's words concerning the disclosures of the recent brewery suit at Sulphur Springs:

The astounding recitals of conspiracy, corruption and debauchery contained in that record at Sulphur Springs is enough to shock and disgust right-thinking men of every shade of conviction upon the liquor question, and these disclosures are enough to arouse the manhood of this State to a realization of the fact that the cause of clean politics, honest elections and good government demand that this lawless liquor oligarchy should be driven from political power in Texas.

Prohibitionists, like other men, have their personal preferences among candidates for office, but these preferences must not be allowed to obscure the fact that our main business in every campaign is to insure the destruction of the liquor traffic. We would prefer to settle the issue apart from the consideration of candidates and offices altogether, but this the devotees of liquor and the hired henchmen of the traffic will not allow. These have made the issue a political issue as well as moral. Governor Campbell himself well said:

I have always heretofore regarded prohibition as a moral question and one that had no appropriate place in contests for political preferment. But the pernicious activity of the liquor machine in Texas and of the organized liquor associations of America in the politics of the country, and by their efforts to dominate the politics of the State and Nation, to elect our officers and dictate our laws, have made the liquor traffic a national issue as well as State issue, which cannot be ignored. This issue is at hand and as for me, I am ready to meet it. I am for prohibition in the precinct, county, State and Nation.

The hypocrisy of the liquor traffic is never more glaring than when it



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tells the preachers and the Churches to stay out of politics. The traffic itself, by its own wicked political activities, has made a political issue of a great moral question and then denounces the Church for standing for the individuals who are against the traffic. We have not attempted to indicate to the prohibition Democrats of Texas their choice for the United States Senate, but we do say that we can promote the cause of prohibition only by standing for those men who are against the hideous traffic.

**OUR NEW EPWORTH-BY-THE-SEA.**

The letter of President T. F. Sessions in our last issue concerning our new Epworth-By-the-Sea made us all glad. His description of Port O'Connor, the new site, makes us feel that the committee has done its work well. We rode home last evening with that prince among Southern Leaguers, Gus W. Thomasson, and his big eyes fairly bulged as he told us of delightful Port O'Connor. All that Brother Sessions has written was vouched for—and more. We will come out of Corpus Christi with \$10,000 to the good and the Port O'Connor people have not only given us in fee simple the magnificent grounds, but have pledged themselves to duplicate our \$10,000 as an improvement fund. The sale of lots will furnish money for endowment. Think of it! An equipped and an endowed Epworth! Congratulations to President Sessions and his business-like committee. On to Epworth at beautiful Port O'Connor, July 28-August 6!

**HON. C. H. MORRIS.**

We are always glad when the laymen of the Church show an active interest in the political affairs of the State. The Church has no way to bring to bear Christian principles upon the State save through her individual members. Especially gratifying is it when our individual laymen correctly represent the Church in her position on moral questions. Hon. C. H. Morris, candidate for Governor, addressed the citizens of Hopkins County last Monday in the opening speech of his campaign. Concerning the purely economic features of his address we have nothing to say, but it is a matter of gratification that he correctly represents his Church on the question of prohibition and is not ashamed of his Methodist origin. We thoroughly like the ring of the following paragraph:

I am a native Texan and have lived fifty-five years of about as active business life as any cub you ever saw raised on the farm. I am the son of a local preacher of the Methodist Church, South, who taught his sons to reverence God and love their fellowmen, and in line with this teaching I have always been a prohibitionist, both by precept and example. I am opposed to the open saloon and all the evils which are the outgrowth of the liquor traffic. I do not believe any man who favors good government for the people, at the least expense and at a minimum sacrifice, can endorse the saloon in any way.

There was a day in Texas when public men feared to avow their sentiments against the saloon but that day has passed and will never return.

**A SUNDAY IN FORT WORTH.**

At the 11 o'clock hour last Sunday we were with our people at Central Church, Fort Worth. This Church recently has been greatly bereaved in the death of Mrs. C. R. Wright, wife of the beloved pastor. A deep feeling of tender sympathy for the pastor and his family was manifest. Sister Wright was a rare woman and a beautiful Christian. She had deeply sunk her life into the affections of our people at Central, and her going

away is sincerely mourned. Brother Wright himself has not yet returned to his work, but is resting in Galveston.

The morning services were most helpful. A large congregation was present, and everything tended to show that Central is one of the best and liveliest Churches in the State. Many of the strongest men in Fort Worth hold their membership at Central. The location is ideal and the building furnishes one of the best working plants in Texas.

The rain prevented the holding of the evening services at Central, and with Dr. Dobbs we went to First Church, where we preached to an average rainy Sunday evening congregation. The rain, however, did not stay the presence of God.

Fort Worth Methodism, under the leadership of that veteran, John R. Nelson, was never more aggressive. Something is always doing in the Fort Worth District. The recent Evangelistic Campaign added some nine hundred members to the Fort Worth Church, each Church sharing in the accessions. Fort Worth Methodism did her full share in the recent campaign against Sabbath desecration in the city. United Churches boldly challenged the group of citizens which stand for an "open" town and the result is that no moving picture show dares to open on Sunday in that city.

We are greatly indebted to Dr. and Mrs. Hoyt M. Dobbs for their gracious hospitality in their happy home. Dr. Dobbs, week by week, deepens his affectionate hold on our great First Church.

**MORALITY AND PROSPERITY.**

The Federal Reserve Board in its review of business for last month shows a condition of unprecedented material prosperity in America. In each of the eleven reserve districts the report is the same. "Unparalleled activity in ship building," "improvement in business is extreme," "producers and manufacturers are operating to capacity," "there appears to be no cessation in the volume of business," "the volume of goods produced and sold last month was probably greater than any March on record"—such are the reports of our reserve agents from every part of the United States.

And our prosperity may be our peril. Indeed, in so far as we know, the statement that no prosperous civilization has ever yet remained moral is yet without any one to challenge it. The prosperous nations without exception have waxed fat and become impatient of moral restraints and impervious to high moral direction. The rich man and the rich nation are perennially tempted to glory in their riches. Extravagance, softness and sensuality have followed in the train of great prosperity. Shall it be so in the case of the prosperous American people?

It will be so unless the doctrine of social responsibility shall be pressed home to the hearts of the prosperous. Prosperity is not to center in nor terminate with the prosperous. Prosperity is to be made the instrument of social betterment. Schools are to be builded, orphanages erected, disease abolished, missions promoted, poverty alleviated. Wealth is the measure of a people's responsibility to God and to the advancement of his kingdom.

Prosperity selfishly used is bound to curse us and our children; prosperity selfishly used will open wider the chasms between the employer and the employe; prosperity selfishly used will deaden our sensibilities to the solemn call of God and humanity.

Let the doctrine of the stewardship of life be constantly plied in these days of our prosperity.

**A VISIT TO THE WACO DISTRICT CONFERENCE.**

(Editorial Correspondence.)

We were able to spare a day from our office last week and "make" one of the several District Conferences which met during that week. The Waco District Conference, at West, was in full blast when we arrived at 9 o'clock Thursday evening. Rev. J. A. Whitehurst, presiding elder, was at the helm and had things well in hand.

The pastors had made their reports when we arrived and from notes handed us by the Secretary we judge that the year thus far has been a gracious one. The conference assessments have been provided for in many of the charges and in some a large part of them already paid. Four hundred and fifty-one accessions to the Church were reported. A number of gracious revivals have been held.

Austin Avenue, F. P. Culver, pastor, supports two missionaries—one in China and one in Korea. Fifth Street, John R. Morris, pastor, has just closed a revival with forty added to the Church. Morrow Street, H. L. Munger, pastor, has received 110 members since conference. Herring Avenue, R. F. Brown, pastor, has had sixty-four accessions since conference. Mart, C. E. Lindsey, pastor, has had sixty-four additions since conference. Clay Street, D. A. McGuire, pastor, has increased its membership by forty-one since conference. West, M. M. Morphis, pastor, has had thirty-four accessions.

A number of visiting brethren were present and were cordially received. Brothers Lee and Collie represented the Orphanage and the Superannuates respectively. The editor preached Friday afternoon at 2:30 and later represented the Advocate. The sermon of Brother Lee at 11 o'clock Friday morning was indeed refreshing.

Brother and Sister W. S. Mayes entertained A. E. Carraway and the editor, and Friday noon their table was filled with delightful guests. We greatly enjoyed our visit to West and only wish it were possible to be at each District Conference throughout our great territory.

**GENERAL CONFERENCE IN SESSION.**

The General Conference of the Methodist Episcopal Church convened in the great Convention Hall at Saratoga Springs, New York, on May 1. The conference is composed of 860 members and represents the largest Methodist body in the world. A more virile and aggressive body is not to be found on this earth than the General Conference of the Methodist Episcopal Church.

One of the absorbing questions of the conference will be the union of the two great Methodisms in America. The Methodist Episcopal Church, South, adopted, with slight change, the plan of unification submitted by the Joint Commission, at its session in Oklahoma City. This plan has been fully set before our readers. The plan now goes before the great body in session at Saratoga. The College of Bishops in their quadrennial address delivered May 2 recommended the union of the two Methodisms. This recommendation is bound to invite a most serious consideration on the part of the conference. That the plan will be adopted without modification no one expects, but that union will be forwarded by the action of the conference no one doubts. We pray the divine guidance in this important hour.

**PERSONALS**

John A. McKee, that splendid layman of Austin, called to see us last week. A fine Sunday School superintendent.

Brother H. F. Huffaker, of Palmer, was a pleasant caller at our office the past week. He is a dependable layman and he reads the Advocate.

Rev. J. W. Fort, of Corsicana, is now doing the preaching in the third week of the revival at Ervay Street, Dallas. A good helper for any pastor.

Mrs. H. B. Goodman, of Galveston, has been called to the bedside of her aged father in Virginia. We pray for grace for all in this solemn hour.

Dr. W. F. Packard, of Trinity, El Paso, is keeping up his record as a successful pastor. One hundred and thirty additions since conference. Fine!

Brother F. S. Onderdonk, of San Antonio, Texas, will preach the annual sermon for

**GET RID OF HUMORS**

Hood's Sarsaparilla is the Medicine to Take—Makes Pure Blood.

Dry, moist, scaly tetter, pimples, boils, and other eruptions come from humors, which may be either inherited, or acquired through defective digestion and assimilation.

To treat these eruptions with drying medicines is dangerous.

Hood's Sarsaparilla, the old reliable medicine, helps the system to discharge the humors, and improves the digestion and assimilation.

Get Hood's Sarsaparilla from your druggist. It may be confidently relied upon to do its work. It purifies the blood, tones the stomach, and builds up the whole system. It goes to the roots of diseases, and its beneficial results are permanent. It sets things to rights in the system. Remember to ask for Hood's Sarsaparilla, because nothing else acts like it and nothing else can take its place.

Holding Institute, Sunday, May 14, and Rev. J. N. Pascoe, Mexico City, D. F., will make the annual address Thursday, May 18.

Rev. S. W. Miller called to see us the past week. Brother Miller is a superannuate of the North Texas Conference. He grows old gracefully and keeps sweet.

Dr. F. P. Culver, of Austin Avenue, Waco, will assist Rev. Henry Stanford in his meeting at Rogers, April 30-May 14. Rogers will continue to hear good preaching.

Rev. J. F. Tyson, of Palmer, always calls to see us when in Dallas. He does not forget the Advocate when he is calling on his people also. He puts the paper in the homes.

Dr. R. A. Burroughs, manager of the Orphanage, has been away from his work for several weeks on account of sickness. We are glad to report improvement in his health.

Rev. E. B. Jackson, of Mabank, called to see us en route to District Conference. Brother Jackson is a conscientious pastor and looks after every department, the Advocate included.

Hon. J. T. Robison, Land Commissioner, called in our absence last week. Texas never had a better Land Commissioner. Mr. Robison is a member of the Board of Stewards at First Church, Austin.

Mrs. G. C. Rankin is visiting her daughter, Miss Hattie, in San Antonio. This good mother will doubtless be overjoyed to find how popular her daughter is as pastor's assistant at Travis Park.

Rev. C. F. Mitchell, Chickasha District, West Oklahoma, closed his District Conference at Ryan the past week and ran down to see his son in S. M. U. We appreciated his call at the Advocate office.

Dr. C. C. Cody, Dean Emeritus of Southwestern University, and Rev. Ethalmore Cox were among the visitors at the Waco District Conference last week. Quit work for Southwestern? Not Dr. Cody!

Rev. J. C. Carter, of Carlton, is living comfortably in his own little home. He says: "Have only one debt to my fellowmen and I am trying to pay that all the time; that is to love them." Beautiful!

A letter from Rev. C. C. Seelman, of Trinity, Los Angeles, reports that Bishop Waterhouse has recently preached for Trinity with "much of his old-time vigor of thought and delivery." This will be cheering news to the entire Church.

Rev. T. E. Neal, of Guymon and Texline charge, Oklahoma, knows how to follow up a meeting to hold his converts. He writes: "We have had great meetings, more than a hundred additions to the Church, and now I am pushing the Advocate question."

Rev. W. H. Terry gives us the following item: "Mr. and Mrs. J. M. Russell, of Childress, Texas, announce the marriage of their daughter, Mary Willie, to Rev. T. J. Rea, of Kirkland, Texas, to take place at 8 o'clock Wednesday evening, May 31, 1916."

Dr. J. E. Harrison, of San Antonio Female College, agrees to allow the presiding elder of any district from which fifteen pay pupils attend the College to appoint a daughter of any of his preachers who shall be given room rent, board and tuition free for the year. Good!

Dr. and Mrs. C. M. Bishop, of Georgetown, have announced the engagement of their daughter, Phoebe Eleanor, to Mr. Gaston Drake Pharis, of Wilmington, North Carolina. The wedding is to take place in June. We wish these charming young people a career of great usefulness and happiness.

Dr. V. A. Godbey, President of Coronado, is busy getting his faculty. Miss Grace Bludworth, B. A., of S. W. U., and W. L. Bradford have been elected. The latter is the editor's son and is a candidate for the degree of Bachelor of Arts at the coming commencement of the University of Texas.

We greatly appreciate the following invitation: "Mr. and Mrs. Alva Jones request the honor of your presence at the marriage of their daughter, Mary Eva, to Mr. Harris Parker Bates, on the morning of Wednesday, May 10, at 10 o'clock, First Methodist Church, Austin, Texas." We wish these choice young people great happiness.

Rev. O. T. Cooper, of Laurel Heights, San Antonio, assisted Rev. C. H. Booth in a fine meeting at Georgetown, and now Brother Booth goes to Hillsboro to assist the pastor there in a meeting. Never did a congregation lose anything by lending its pastor to another to do the work of an evangelist. It always gets back a stronger man.

The following note was received from Rev. T. F. Sessions too late for our last issue: "The friends of Rev. S. B. Beall, pastor of our Church in Beeville, will be glad to hear he has passed successfully through an operation and is doing well. He went to the local hospital April 6, and the doctors tell me this date (April 12), that they think he will be out in a few more days."



**SUNDAY SCHOOL DEPARTMENT**

DIVISION OF THE SOUTHWEST

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

**FEDERATION NOTES.**

We stopped off in Fort Worth the other day and found our Wesley Bible Class leaders as busy as bees, getting ready for the Federation, which meets May 10-12. Mrs. Grace Bradley, Secretary and Publicity Superintendent, has made the Fort Worth people believe that the Methodists are coming to town, and those energetic Fort Worthites are getting ready to make a good impression. The new Chamber of Commerce building, which is one of the finest auditoriums in the Southwest, has been hospitably tendered and accepted for the occasion, and will be worthily used in the service of the Master. Mr. W. J. Baker, Chairman of the Committee on Decorations, is the leading florist of the city, and when the Federation meets the Chamber of Commerce will blossom as the rose. Mr. Baker is also President of the District Federation and is pushing the local interest in his own quiet but effective way. Dr. Nelson, the presiding elder, who seldom sleeps, and sleeps with one eye open at that, is rallying the local clans, and the clans are responding to the voice of their leader. The Reception Committee and Hotel Committee are getting ready to meet and handle the crowds. At the start we dared Fort Worth to bring a thousand Bible Class workers to the Federation, and promised to match every Fort Worthite present with a person from abroad. We do not yet believe that our faith in the Central Texas Conference was misplaced. But unless the class from abroad are there in force, Fort Worth will do a lot of crowing, and this editor will be the butt of their jests. Let the clans rally.

We got off at Waco last week to find out about that special car they were going to run to Fort Worth for the Federation; and, lo, and behold, that car had expanded into a special train! Arrangements are already made and rates secured, and on May 11 Waco will be in Fort Worth three hundred strong. Watch them march into the Chamber of Commerce with District President Whiteman and the Wesleyan Magazine at their head.

In making the Federation program the committee did not aim to overwhelm the audiences with a flood of oratory. The time for mere wind work is not now. Our workers want to know what to do and how to do it, and we tried to find speakers who could tell them. Brother Tate, whose name appears on the program, is the paid superintendent of our Ervay Street Sunday School in Dallas. Dr. Ivan Lee Holt is Dean of the Theological Faculty of Southern Methodist University, and before coming there he was a wonderfully successful pastor of men. Rev. J. E. Crawford is Educational Missionary Secretary of the Central Texas Conference. Rev. A. D. Porter is father of the District Federation Movement in Texas and a truly venerable man. Hon. R. N. Walker is a most successful Sunday School worker in Cleburne, his home town. Hon. Geo. W. Barcus fits into any work of the Church, and has been a shining success as a Bible Class teacher. The others, like Walter Amsler and W. S. Rowland, are too well known to need describing, and vouch for the excellence of the program. Dr. Chas. D. Bulla is not a whit behind the greatest Bible Class leaders of the world. His success in leading the Wesley Bible Class Movement in our Church has no parallel in the history of Sunday Schools. If there were no other attraction it would be well worth going to the Federation just to hear Bulla. Go or send.

**FIELD WORK IN EAST OKLAHOMA.**

Beginning with May 12 and extending through May 24, the Divisional Secretary will conduct a district campaign of the Eastern Oklahoma Conference. He will be assisted in the work by Mr. W. E. Hawkins, Field Secretary of the

Central Texas Conference, and Miss Nellie Peterman, of our Dallas Publishing House. While unknown to Oklahoma, Mr. Hawkins is a veteran Sunday School worker and has had a number of years experience in field work. He is earnest and practical and thoroughly familiar with all phases of modern Sunday School work, and a forceful speaker. Miss Peterman is a trained kindergartner and elementary worker of very unusual ability. In recent months she has more than fulfilled the expectations of her friends on the platform and in the lecture room. The Secretary can promise those Methodists of East Oklahoma an unusual treat in the matter of Sunday School information and inspiration.

The dates are as follows:  
Hugo, May 14, 15.  
Poteau, May 16.  
Hartshorne, May 17, 18.  
Atoka, May 19, 20.  
Holdenville, May 21, 22.  
Shawnee, May 23, 24.

These institutes are under the leadership of the presiding elders. The pastors and superintendents are co-operating loyally. We are looking forward to great times in Eastern Oklahoma.

**CAMPAIGNING IN WESTERN OKLAHOMA.**

The editor spent the second and third weeks of April in a campaign of the Lawton District, Western Oklahoma Conference. Sectional institutes were held at Temple, Lawton and Hobart. Frederick was included in the plan, but when we got there the streets were flooded and the rain was still pouring, so that part of the program had to be abandoned. Everywhere we found a good interest in Sunday School work. Bible classes and Teacher-Training classes are being organized and Missionary Specials are the rule rather than the exception. In this section our Sunday Schools are greatly handicapped for lack of room. When the next era of church building strikes Western Oklahoma the Sunday School idea will be so firmly fixed in the minds of the people that it will enter largely into church plans and adequate provision will be made for housing the Sunday School. Signs of this tendency are already manifest. While we were at Lawton the Quarterly Conference authorized the trustees to move the church building to a more desirable location, already secured and paid for, and to remodel the building for the use of the Sunday School. Later they will build an auditorium and set apart all the old plant for Sunday School and social uses. So mote it be.

Brother Roper, the princely presiding elder, and his interesting family, showed the visitor much kindness, as did also all the pastors and laymen with whom we came in contact. Those Western Oklahoma brethren are a brotherly lot, and this editor is always glad to turn his face in that direction.

**CISCO DISTRICT CONFERENCE.**

This is written from Gorman, where the Cisco District Conference, Central Texas Conference, is meeting. The Divisional Field Secretary has so much to do, and a District Conference has so many things to do, that he usually attends District Conferences only on special invitation of the presiding elder. The invitation came in this case and the treatment of the Sunday School interest leaves nothing to be desired. The Methodist Church in the Cisco District consists mainly of farmers who own their own farms, and about a hundred of them are present and manifesting an intelligent and loyal interest in all the affairs of the Church. Rev. E. P. Williams guides the affairs of the district with discretion and gentle firmness. Recently we heard a brother in a public prayer give thanks for a presiding elder "who don't aggravate the brethren." That would apply to Brother Williams. Preachers and laymen are zealous and hopeful and indications are that Cisco District will carry to conference a record-breaking report.

**Epworth League Dept**

EULA F. 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 May 7: "The Consecration of Talents."—Matt. 25:14-30.

**CONFERENCE DATES.**

West Texas, Austin, June 7-10.  
Epworth-By-the-Sea, Port O'Connor, July 28—August 6.  
North Texas, Gainesville, June.  
Central Texas, Mineral Wells, Oklahoma, East and West, Sulphur, June 19-24.

Please send us your news. You send excellent reports to the Era, but not to the Advocate. These are your columns. Write us.

Don't forget Anniversary Day—May 14.

Really I have been too busy and too much on the go of late to write anything. I have been in Dallas three times recently and saw enough to understand that our Dallas Leaguers are making good. I was delighted to see that the Leaguers were taking such an active part in the revivals now on at the several Churches in the city. Only as the League proves its importance and worth can we expect it to command the respect and approval of the leaders of the Church. This is as it ought be.

Well, before this can appear in print the Leaguers will see the little article I sent to the Advocate touching our New Epworth-By-the-Sea. I really feel that we have the greatest possibilities before us we have ever had. Am sure all will be charmed more and more as it dawns on them. I expect to go to Port O'Connor this week to begin preparation for this summer's Encampment. In just a few days we hope to make announcements covering all information desired. In the meantime let all begin to boost and prepare for the first session at our new Epworth-By-the-Sea. I trust all will cry from the housetops the dates and place—July 28 to August 6—at Port O'Connor.

I have just received a striking program of the McKinney District Epworth League Conference, Rev. C. W. Dennis, presiding Elder, and Rev. Lewis N. Stuckey, pastor. The conference will be held at Carrollton, May 5-7.

This is subject enough to fill our League page for a month. It actually is. First, there is the District League Conference. I am coming more and more to believe that it will be impossible to make a success of the Annual League Conference unless it is backed by live, well-organized District Conferences. I feel sure far better institute work can be done in the district than the Annual Conference. I hope those District Conferences will furnish you with notes of their achievements.

Another vital subject connected with this McKinney District Conference is an Epworth League presiding elder. Fine for Dennis. Just as soon as I see who will be our next Bishop I am going to write him to take Dennis' pattern and make us a few more presiding elders like him. Blessed is the man that can be a real presiding elder. But be it understood I should not consider him the real article unless he was a live wire on the Sunday Schools and the Epworth Leagues.

Then there is the subject of Epworth League pastor. Stuckey is shoulder to shoulder with his presiding elder. I believe the time has come that the pastor who cannot make the Sunday School and League a success will be counted an inefficient man for the pastorate, and will be unable to hold his job. May the good Lord help

us to see that the scope of our responsibility is far greater than simply getting up the conference collections and employing some one to hold for us a revival.

I hope the various conferences (annual) will furnish you with the dates and places of holding the same. The West Texas is June 7-10 at Austin.

Don't forget the Encampment date, July 28 to August 6, at Fort O'Connor.  
T. F. SESSIONS.

**THE INTERDENOMINATIONAL SCHOOL OF MISSIONS.**

The Interdenominational School of Missions for Texas will be held at the College of Industrial Arts, Denton, Texas, for eight days, beginning Monday, May 29, 1916, and will be attended by representatives and delegates from the various Protestant Churches in Texas and by some of the most noted women missionary workers of the country. The lectures by these women on social, religious and educational topics, as related to missionary work, will be interesting and helpful to the Church and missionary work throughout Texas, and will also be inspiring and helpful to a large number of teachers who will attend the summer session of the college. The lines of study will include: (1) The Bible; (2) Home Missions; (3) Foreign Missions; (4) Women's Christian Temperance Union; (5) Young Women's Christian Association; (6) Domestic Science. The lectures in domestic science will be given by members of the faculty of the College of Industrial Arts, and will be valuable to all women who may attend.

The Summer School of Missions this summer is fortunate to be able to secure Mrs. D. B. Wells, of Chicago, a specialist in home missionary work, who will teach the Home Mission Study Book; Miss Ruth A. Shipley, of Cincinnati, Ohio, who will teach the Junior Mission Study Book, and a number of noted Texas women, who will give lectures and direct round tables. All women missionary workers desiring to attend this meeting should write to Mrs. F. B. Carroll, Director of the Methodist Dormitory, or to President F. M. Bralley, College of Industrial Arts, Denton, Texas, in order that reservations may be made for them.  
F. M. BRALLEY.

"A man naturally takes a much more cheerful view of life after a good meal. So it is with a spiritual meal. It is not surprising that a man who has within his body a half-starved soul should think that just about everybody else is going to the devil."

"Florence Nightingale had no great ability, and she never dreamed of fame, but she went out to the Crimean war to nurse the frostbitten and wounded, and she stuck to her post until her name is as ointment poured forth and will be to the end of time."

**THEY CALL HIM "DOCTOR."**

"I wish to attest my appreciation of your wonderful Gray's Ointment for the cure of boils, sores, cuts, etc. I have used it in my family for ten years and it has cured in every instance. I have recommended it so much that my friends all call me doctor."—W. Evans, Danville, Va. For 83 years Gray's Ointment has proved the most wonderful remedy ever discovered for cuts, boils, bruises, burns, old sores, blood poison, felons, etc. Its experimental stage has long since past. If it can benefit you in any way, write Dr. W. F. Gray & Co., 800 Gray Bldg., Nashville, Tenn., for a Free Sample postpaid, or get a 25c box at your druggists.

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### THE WOMAN'S DEPARTMENT

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

The sixth annual session of the Woman's Missionary Council met in Atlanta, Georgia, April 12, 1916. The President, Miss Belle Bennett, gave the keynote in these words:

"It is your Father's good pleasure to give you the kingdom."—Luke 12:32.

At the last annual meeting the two organizations had united and, though fearful of the results, it was an occasion of much joy that there are more than eleven hundred new Auxiliaries, twenty-seven thousand new members and a financial advance of \$28,000 over the collection of the preceding year.

The membership campaign was an immense success, but there is still a great unoccupied field of more than eleven thousand Churches. More than twelve hundred thousand women, girls and young children who sit in the pews of these know nothing of the need of the non-Christian world.

Our adult membership numbers only one hundred and seven thousand and our conference collections for 1915 were in round numbers four hundred and fifty-two thousand dollars. Shall we not in the next eight months gain an additional fifty thousand members and increase the dues and pledges fifty thousand dollars, make our conference offerings for 1916 five hundred thousand dollars? It can be done and the amount is needed if we meet our obligations for the work already projected.

The Scarritt Bible and Training School, on account of the embezzlement and loss of the entire productive endowment fund and the twenty endowed scholarships, will at the end of this scholarship year have to close its doors unless aided very substantially by the Council. The twenty-five years of splendid work accomplished by the beloved women engaged in it appeals to the women of our Church to rally to its help and approve of a good and sufficient appropriation for its annual support.

The retirement of the two splendid Field Secretaries has weakened our forces at a vital point. The President recommends that a committee be appointed to secure another woman—give her a probationary term of service and then if she and the Council know that she is God's chosen woman elect her as College Secretary of the Council.

The Holding Institute at Laredo, Texas, makes an appeal for a great Normal or Teachers' Training School. The Institute has neither buildings nor equipment to train teachers to meet the needs of Mexican schools.

The old French population in the Southernmost Parishes of Louisiana still wait for the coming of missionaries and mission schools.

Our policy in foreign fields has been to establish schools for girls. Marriage is practically obligatory and at an early age for all girls in non-Christian lands. Now the great need for schools for boys confronts us and must be met or the girls must go back into the same surroundings, the same atmosphere from which they were taken, because they must marry men who know nothing of Christ nor Christianity.

The past year has made a beginning on the great girls' school in Rio de Janeiro a possibility. For years past we have worked and prayed for this, and God is answering our prayers. Will it be too much to ask him to help us glorify his name by planting in that splendid city a great Christian school for boys also? An appeal for a circle of united prayer for every Conference Society and Auxiliary in the Church closed the President's message.

#### Founders' Night at the Council Meeting.

The Woman's Foreign Missionary Society was organized just thirty-eight years ago in Atlanta, Georgia.

At the Council meeting recently held in Atlanta there were seated on the platform seven of the charter members of that organization. They were: Mrs. M. Harralson, of Atlanta, who made the motion to organize a Foreign Missionary Society, and Mrs. James Jackson, who seconded the original motion, together with Miss M. L. Gib-

son, Kansas City, Missouri; Mrs. W. A. Hammond, Atlanta, Georgia; Mrs. F. P. Rice, Atlanta, Georgia; Mrs. Dora Lovejoy Barker, Atlanta; Mrs. Ludie Stone Robinson, Oxford, Ga. and Miss Sallie Stewart, Oxford, Georgia, of whom the remarkable statement was made that she had been present at every Auxiliary and conference meeting since the organization. There were seated on the platform company five charter members of the Home Mission Society which was organized in 1886 in Richmond, Virginia. They were: Mrs. Frank Siler, Greensboro, North Carolina; Mrs. J. H. Yarbrough, Spartanburg, South Carolina; Mrs. John Carter, Louisville, Kentucky; Mrs. L. P. Smith, Dallas, Texas, and Mrs. John Miller, Atlanta, Georgia. Members of the Woman's Missionary Council occupied seats between the members of the early societies, thus representing every stage of missionary organization since the beginning. Miss Belle Bennett, one of the Presidents of the original Home Mission Society and the first and only President of the Woman's Missionary Council, presided over the meeting. Glad and grateful are the women whom her large brain and heart have led that she continues their leader, in vigor of mind and an ever-deepening interest in world-wide missions. Miss Bennett introduced Miss M. L. Gibson, Principal of Scarritt Bible and Training School, who, in a most happy style, with refreshing humor, gave the facts of the early history of the woman's organization. Miss Gibson was followed by Mrs. Frank Siler, who, as Miss Emily Allen, was a large factor in the organization of the Woman's Parsonage and Home Mission Society in 1886. Her address was full of interest and information.

Miss Belle then spoke of the union of the Foreign and Home Mission Societies at the General Conference in Asheville, North Carolina, in 1910. Miss Bennett spoke of the discouragements attending the many necessary features of union and paid a beautiful tribute to the loyalty and devotion of the women who were committed to the cause of Methodism and whom no discouragement could daunt.

Miss Bennett called to the front all deaconesses and foreign and home missionaries who were present. A large number came forward and as they faced the audience gratitude and praise broke forth in the magnificent words of the Doxology, closing with the benediction by Dr. Dickey.

#### ATTENTION, NORTH TEXAS AUXILIARIES.

It has been found necessary to change the date of the annual meeting of the Northwest Texas Conference Missionary Society from May 27-31 to June 3-7 at Sweetwater, Texas. Notify Mrs. J. R. Cox, Sweetwater, about your delegates.

MRS. J. R. SMITH, President.  
MRS. NAT G. ROLLINS, Conference Secretary.

#### SAN MARCOS DISTRICT MEETING.

The San Marcos District Meeting will be held at Luling, May 3, 4. The meeting will open at night May 3 with a report from the Council meeting by Mrs. T. A. Brown, Conference Secretary.

Mrs. Myddleton Woods, of Seguin, Superintendent of Mission Study and Publicity, will be present on Thursday.

Miss Etta Woolsey, who has just been consecrated at the Council meeting and has been appointed to Africa, will be present and address the meeting on Thursday at 11 o'clock.

Please send names of delegates to Mrs. W. C. Bouldin, Luling, Texas, and the time they will arrive.

MRS. YEB HARLE, District Secretary.

#### Humors

Come to the surface in the spring as in other season. It's a pity they don't run themselves all off that way; but in spite of pimples and other eruptions, they mostly remain in the system. That's bad.

Hood's Sarsaparilla removes them and cures all the painful and disfiguring troubles they cause. Nothing else cleanses the system and clears the complexion like Hood's.

#### A HAPPY OCCASION.

Rev. U. J. Morton gave in marriage his daughter, Margaret Viann, to Mr. George M. Morgan on the evening of Thursday, April 20, 1916, at 8:30 o'clock, at the family residence, near DeLeon, Texas.

The home was beautifully decorated with pot flowers and cut flowers. In the living room the hearthstone had been transformed into an altar. Miss Julia Morton played the wedding march. The groom entered with his best man, Mr. James Morgan. The bride entered with her father, Rev. U. J. Morton. They took their places at the altar and faced their pastor, Rev. H. B. Clark, of DeLeon Circuit, who performed the wedding ceremony.

There were only a few friends besides the relatives present to witness the wedding, which was very quiet, on account of the recent death of the bride's mother.

The bride is a splendid young woman, possessing virtues which have endeared her to the people of the Morton Chapel Community, where she has lived. She is a daughter of that matchless local preacher known as "Uncle Jack Morton," and a sister of Rev. C. N. Morton, pastor of the Methodist Church at Mansfield, Texas.

The groom is a son of the late T. M. Morgan, and is a young man of sterling worth and character. We wish for them many years of usefulness and happiness. H. B. CLARK, Pastor of DeLeon Circuit

#### ANOTHER COUNTRY PREACHER HEARD FROM.

Have just read Brother Watford's article on "The Country Church," and, like him, nothing lies closer to my heart than the Church in the country. I have served eleven different charges in thirteen years, all in the country. I, too, read with interest all I find written on the subject. Have no delicacy in sending in this article. I acknowledge superiority in competency to write or speak on this subject only in the power and ability of expression. Many others can tell what they know or don't know better as to use of words, but the preacher on the circuit knows more about actual conditions than any one else.

It is true that many people who own and have gone to the city to live and their place is filled by renters. But this not the trouble. Many renters are better pay and better Church-goers than land owners. I am not making comparisons here, simply stating a fact. The rule is, as I have observed, that a man goes to Church and pays to support it the best he can if he loves it and has an interest in it. When such a one moves his loss in one place is a gain in another. There are exceptions, I know, but the rule is that a man don't go to Church and support it just because he owns a home.

Another thing Brother Watford mentions—and he hits the nail here—is that all our plans are being made to fit the city Church. This hurts in two ways: 1. Because it simply don't help. 2. Because thinking men in the country come to believe the plan maker don't care or don't know; but this is not the trouble, i. e., "the what's the matter with the Country Church?" Well, what is the matter? The real first cause of the trouble is, Do those who shed tears over the deplorable condition of the country Church really want to know? All right, get your unabridged dictionary, turn to the word "neglect," and digest the definition. See how it fits the common, every day practice of many members; some own their homes, some don't. See how it fits the practice of the preacher in charge: some are college men, some are not.

See how it fits the common prac-

**BORDEN'S**

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... of some presiding elders, some Connectional men, some station preachers around or close to the circuit. Just as long as this neglect continues just so long will the country Church remain in or get in worse condition than it is. But you say, Wherein have we neglected? Just keep chewing, swallowing and digesting the definition of neglect. The preacher in the country hasn't got the chance to do even his best, like the station preacher, but he can and does have the chance to prove to his people that he cares more for his work than he does for himself, and that he cares for his people for what they are, and not for what he can get out of them. The presiding elder's very presence at a country Church is a great help and often his preaching is an inspiration. The station preacher and the Connectional men are a help in the same way. But the main cause is the preacher in charge now, and the people who are members now. For instance, the members who are sick or lazy at the time of service, but well and energetic at the time of business or pleasure; the preacher who won't face a norther, or soil his clothes in the mud, to fill his appointment or visit; who some way feels his present work is beneath him, who thinks his talent is wasted in the country, who thinks that what he says must be taken as the wisdom of Solomon, and, last but not least, who thinks he can drive men.

Now, I have not wondered about the what or why of present conditions in the country. My contact with the people and brother preachers explain this. I simply know that it is neglect. What I have wondered at is that in many places in the country we have any Church at all. But when I begin to observe more closely I see the faithful few and thank God for them. Now, may God help us to appreciate them and praise it, for prove it we can.

As to our appointment, the place where we are now, maybe the Lord had nothing to do with it but to permit. Maybe the powers that he did not care anything about you; just cared a lot for some one else. All right, we promised to go where we were sent, to be a man of one work, to do the work given us, and to obey them who had the rule over us. Let every circuit rider do this and God will overlook everything. He will do the work better and with more satisfaction to himself and more pleasing to God. Tell the presiding elder and station preachers the needs of your work. They will help if they care anything about the country Church. But let us keep in mind that their help is not to make things easier for us, but better. These things can be done. Then, when a circuit preacher moves, he will follow a preacher like himself—one that sacrifices himself to the Church, and his all is on her altar. Then the stay-at-home, the pleasure-seeking, stingy or lazy part of the membership will soon get religion or later the Devil will get them.

C. F. MCKINNEY, Pattonville, Texas.

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NOTES FROM THE FIELD.

(See also pages 4, 5 and 6.)

MERIDIAN.

During the last three days of April six evangelistic addresses or sermons were delivered to the students of Meridian College by Rev. Paul B. Kern, of Southern Methodist University. Brother Kern came to Meridian under the auspices of the Young Men's Christian Association of Meridian College, and his addresses were delivered partly in the college chapel and partly in the Methodist Church. He brought to his congregations six great messages of real evangelistic power. Although the visible results that can be counted were small, there is no doubt that his work in Meridian was productive of great good. Brother Kern is peculiarly fitted for evangelistic work among college students and he has had great success in such work among the colleges and preparatory schools of Tennessee. There should be open to him a large evangelistic field in the educational institutions of our great State. Southern Methodist University is to be congratulated that it has such a man in its faculty.—Ernest L. Lloyd.

NACOGDOCHES.

We have just closed a great meeting in our Church. After days and weeks of preparation, we launched the campaign April 9, and for two weeks pushed the battle with very great earnestness. Brother J. W. Fort, our pastor of First Church, Corsicana, came to us on Monday, the 10th, and led us wisely and faithfully for twelve days. His preaching was earnest, searching and Scriptural, and his leadership wise and brotherly. Many who had become careless and indifferent in their life and service, were made to see that there is something better than an empty profession and were led to seek those better things. Numbers who had become entangled with the things of the world and who had lost influence for good, were reclaimed and won back to God and the Church, and our Church and people generally were very much blessed and helped. There were a number of conversions, many reclamations, some additions to the Church, and great deepening of the spiritual life of our people, and the members of other Churches who attended and assisted. I have heard many such expressions as these: "Isn't this a fine meeting?" "I have never been in a better meeting." "This is the greatest meeting we have ever had," etc. Brother Fort greatly endeared himself to our people, and if he could have remained a week longer I believe that our town would have been made over for the better. He has a warm place in our hearts and will be welcomed with open arms when he can come back.—O. T. Hotchkiss.

BARNESVILLE.

Our second Quarterly Conference, held at Green Brier, was a very interesting and profitable occasion. Rev. J. H. Braswell, of Alvarado, preached for us on Saturday morning, and the presiding elder, Rev. W. W. Moss, on Sunday morning. Both of these discourses were delivered with power and to the edification of the hearers. The business session on Saturday afternoon was fairly well attended. In our report to the Quarterly Conference we included the following items: We have five Sunday Schools on the charge, all doing good work. There is a marked improvement in the Sunday Schools at Barnesville and Green Brier. We give the children pastoral instructions by use of the Primary Catechism, supplemented by personal talks. Several members have been received during the quarter. Our church building at Green Brier has been repaired and will be painted as soon as the weather permits, the paint now being on hand; paper and interior paint for three rooms of the parsonage have been secured; a religious census of Barnesville community has been taken (showing a surprisingly large proportion of non-Church members); one infant has been baptized, four funerals conducted, forty sermons preached, 129 homes visited, 850 miles traveled. Our meetings are all planned and we are praying for great revivals all over the charge.—J. M. Bond.

CLAY STREET, WACO.

We closed our win-one campaign April 23. We had a great meeting. We had forty-five conversions and forty-one joined the Church. We began our meeting April 9, and Alonzo Monk, of Hamilton, Texas, came to us on Monday following. He spent the two weeks with us with the exception of the Sundays. Our people were ready and the meeting was good all the way through. Monk did some fine preaching and he is a good hand to hold a meeting. This was the best meeting that we have had since we have been here. You may think because we have not said much in the paper that we have not done anything, but we have been too busy to say anything. Clay Street is coming to the front. We have as fine people to work with as I have ever had to work with. Our Sunday School is making great progress. We have as fine a body of stewards as can be found. Our Epworth League cannot be beat. It is always doing things. They are now helping the pastor to get all of the collections ordered by the Annual Conference. They have paid a special on missions. We haven't a large Woman's Missionary Society, but they do big things. They are doing some work on the parsonage that was very badly needed. Our Junior Missionary Society is all the time doing something. Yes, everything is all O. K. over this way. God bless the dear old Advocate and its new editor. He knows how to do things. Yes, he knows how to preach.—D. A. McGuire, Pastor.

ONE HUNDRED PER CENT.

One hundred per cent of stewards of Zybach and Gageby charge now get the Texas Christian Advocate.

C. G. SHUTT, Pastor.

MILBURN, OKLA., 100 PER CENT.

This subscriber puts my charge on the Honor Roll and makes twenty-one homes I have put the Advocate into this year.

O. S. SNELL.

Who next?

Lone Oak, Texas, April 20, 1916.

Wife and I enjoy the Advocate so much. We have been readers of the dear old paper since 1879. We look forward to its weekly visits with great pleasure. God bless the dear old Advocate. CALAWAY CRABB.

OUR CHURCH NEWS

Bishop James Atkins will preach the Commencement sermon for the Mississippi Industrial Institute and College, Columbus, Miss.

More than fifty new members were received into St. John's Church, St. Louis, on Easter Sunday. The pastor, Rev. John A. Rice, D.D., preached on "The Assurance of immortality."

The Noon Prayer Meeting, Central Church, Memphis, Tenn., of which Rev. Benjamin Cox is pastor, is a center of great blessings. They receive many remarkable testimonials as a direct answer to prayer.

Bishop Hendrix announces in the St. Louis Advocate that he will preach the Commencement sermon for Southern Methodist University, Dallas, Texas, on Sunday, June 11.

Dr. John M. Moore, Nashville, Tennessee, is announced to preach the baccalaureate sermon for Galloway College, Searcy, Arkansas. President Williams has engaged a real treat for the student body.

Mrs. Kate Kinard Smith, widow of Bishop A. Coke Smith, received a telegram Saturday, April 22, from Norfolk, Virginia, bringing the news of the drowning of her son, Kinard Smith, in Honduras, March 25. The Church will deeply sympathize with this good woman—the widow of a saintly man.

Dr. C. E. Patillo, who located at the last session of the North Georgia Conference, has united with the Protestant Episcopal Church, and is now the financial agent of the University of the South located at Sewanee, Tenn. Methodism has furnished a good number of ministers for other Churches.

The Methodist Episcopal Church has rejected the proposition of negro Bishops, according to an announcement made by Dr. Joseph B. Hingeley, Secretary of the General Conference. The resolution submitted to the various conferences received an affirmative vote of 4921 against a negative vote of 3481, which was 680 short of the necessary two-thirds.

Rev. B. F. Mills, an evangelist and lecturer of national reputation, died in Grand Rapids, Michigan, last Monday, May 1, after a brief illness. He was fifty-eight years old. Besides thousands of converts in his meetings, perhaps his most memorable deliverance was at the World's Fair in Chicago when he spoke on "Christ, the Savior of the World."

Rev. Herbert B. Workman, D.D., President of Westminster Training College, London, delivered the Cole Lectures at Vanderbilt University last week. Dr. Workman is the fraternal messenger from the British Wesleyan Conference to the General Conference of the Methodist Episcopal Church, which opened this week in Saratoga Springs, New York.

Miss Sallie J. Thomas, a descendant of one of Nashville's oldest and most worthy families, died recently at her home in that city. Her grandfather, Joseph Litton, was a Wesleyan Methodist, who came from Ireland to Nashville in the early days of the town's history and was one of the prominent men who aided in the building of the first McKendree Church. For more than a century the family has been identified with Nashville Methodism. Miss Thomas was a gifted artist, a devout Christian and loyal Methodist, and a gentlewoman of the South's best type.

Georgia Methodism, and Atlanta in particular, lost a stalwart son in the death of Mr. Benjamin B. Crew. He was born in 1844 and went to Atlanta at the close of the Civil War. For many years he was a devout and active official in our First Methodist Church. For a long time he was one of the trustees of the Wesleyan Christian Advocate. Of his life and service that journal speaks in the highest terms. A noble man has received his crown.

The "Triennial Conference of Methodist Men" will be held at Lake Junaluska, August 1-6. It is primarily a gathering of our great Lay-

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men's Missionary Movement. Judge W. Erskine Williams, Conference Lay Leader of the Central Texas Conference, is intensely anxious that our Texas men attend. With the program announced and all that nature offers in that locality, our Texas laymen would return with large vision and refreshed spirits.

PASSING DAY

The Lever Cotton Future Bill was adopted by the House last week by an overwhelming vote as an amendment to the pending agricultural bill. The bill is a slightly amended duplicate of the one held unconstitutional by the New York Federal Court last year.

The greatest single sale of oil property ever made in Oklahoma was closed last week, when the Sinclair Oil and Refining Company placed \$9,500,000 in a New York bank to the credit of John T. Millikin and associates. This sum represents balance due on the stipulated price of \$10,000,000 for the purchase of all the Millikin holdings in Oklahoma.

John A. Patten, President of the Chattanooga Medicine Company of Chattanooga, Tenn., died in Chicago last week after a short illness. Mr. Patten was in Chicago at the trial of libel suits which he had brought against the American Medical Association for alleged libel in connection with articles published in the Medical Association Journal. Mr. Patten was prominent in Methodist Episcopal Church circles.

President Wilson sat with bowed head on the platform of Continental Memorial Hall last week and, with a thousand men and women delegates gathered from all parts of the country for the opening session of the National Missionary Congress of the Laymen's Missionary Movement, listened to a prayer for blessings upon "our President for his patience, self-restraint and strength during this time of trouble." The prayer was offered by James M. Speer, of New York, Chairman of the Executive Committee of the Laymen's Movement, who presided over the Congress.

Senator Morris Sheppard led the opposition to the confirmation of General Robt. G. Smith as Chairman of the Excise Board of the District of Columbia. The appointment was rejected by a vote of 26 to 23. Senator Sheppard was Chairman of the Senate Committee which investigated charges made against General Smith as Chairman of the Excise Board during last session. The investigating committee found that doubt of the Excise Board was always resolved in favor of the saloon and, otherwise, action of the board tended to nullify the excise laws of the District.

CORSICANA DISTRICT. Committees of examination: For License to Preach—W. J. Hearon, F. E. Singleton, Franklin Moore. Admissions—E. B. Hawk, J. E. Matlock, R. W. Nation. Orders—R. B. Young, I. E. Hightower, B. A. Evans. District Conference will meet at Frost, 8:30 a. m., May 31. E. W. Nation will preach the opening sermon 8 p. m., May 30. W. H. MATTHEWS, P. E.

REPORT FROM THE M. E. ORPHANAGE FOR APRIL, 1916.

Northwest Texas Conference—Hermleigh, \$5; Lubbock, \$2.50; Sylvester, \$9.95; Abernathy, \$5; Vega, \$10.75; total, \$33.20. North Texas Conference—Weston, \$12.50; Wizzard Wells, \$3.70; Weston, \$12.50; Montague, \$25; Ector, \$18.25; Yowell, \$23; total, \$94.95. Texas Conference—Treasurer, G. W. Glass, \$76; Alto, \$15; Alvin, \$15; Cedar Bayou, \$11; total, \$117. German Mission Conference—Beyersville, \$5.20. Central Texas Conference—Oglesby, \$15; De Leon, \$5.40; Line Street, Hillsboro, \$2.55; total, \$22.95. West Texas Conference, from Treasurer, C. C. Walsh, \$292.15.

AUSTIN DISTRICT CONFERENCE.

The District Conference for the Austin District will be held in Manor, Texas, May 9-12. The opening sermon will be preached on Monday night, May 8, by Rev. A. E. Rector, Sunday School Field Secretary. Conference will convene at 9 a. m., Tuesday, May 9. Pastors are requested to see that local preachers are ready with their reports, and that the Quarterly Conference Record Books are on hand for inspection. The following are requested to be ready to serve on committees below: Elders' Orders—H. B. Atkins, L. C. Lilly, D. E. Carr. Deacons' Orders—H. W. Knickerbocker—M. J. Allen, L. N. Meyers. License to Preach—Theophilus Lee, A. S. J. Haygood, J. E. Lovett. Recommendation to Annual Conference—W. H. Biggs, G. T. Gibbons, R. E. Duke. Southwestern University Scholarship—B. W. Allen, J. A. McKee, Dr. Geo. P. Smart. Representatives of the Woman's Missionary Society, and all representatives of the institutions of the Church will receive welcome and a hearing at this conference. Manor looks for a great occasion, and every delegate should be present. V. A. GODBEY, P. E.

METHODIST ASSEMBLY.

From July 11-21 Oklahoma Methodism will look toward Guthrie in the meeting of the Summer Assembly and School of Theology. Church officials are arranging an elegant program and Guthrie is already extending her arms to welcome every attendant. A record-breaking crowd is expected, as no better place could be selected than Guthrie. The coolest, cleanest city in the State, with seven miles of paved streets, nine railroads, interurban to Oklahoma City open June 1, auditorium costing \$5000, camp ground in Island Park under primeval trees of great age and beauty, mineral water of peculiar and beneficial kinds, medical baths, swimming, boating, fishing and a hospitality that excels the best—these are the attractions.

AMARILLO DISTRICT CONFERENCE.

Pastors, please write at once to W. J. Flesher, Chairman of Entertainment Committee, and give names of all who will attend District Conference at Canyon May 17 from your charge. Let us also have names of all who will bring their wives. Your coming will be a great pleasure to us. J. W. MAYNE, P. C.

Greenville District—Third Round. Lone Oak Sta., June 3, 4. Kavanaugh Sta., June 4. Quinlan Mis., at Tona, June 10, 11. Jones-Bethel and Wesley Chapel, at Wesley Chapel, June 17, 18. Lee Street Sta., June 18. Greenville Mis., at Concord, June 24, 25. Wesley Sta., June 25. Merit Cir., at Bethel Grove, July 1, 2. Celeste Sta., July 2, 3. Caddo Mills and Floyd, at Caddo Mills, July 8, 9. Fairlie Mis., at Olive Branch, July 15, 16. Commerce Sta., July 16. Campbell Cir., at Friendship, July 22, 23. Celeste Cir., at Mt. Carmel, July 29, 30. Wolfe City Sta., July 30, 31. C. M. HARLESS, P. E.

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THE YEAR'S WORK.

There are those throughout the Church who may be interested in a condensed statement of the work of the Board of Church Extension for the fiscal year closing March 31, 1916, and for the benefit of such the following is given:

Receipts on Church Extension Assessments, \$205,112.41; an increase over the preceding year of \$17,096.72.

Receipts on Specials, \$56,968.78; an increase over the preceding year of \$41,011.62.

Increase in Loan Fund Capital, \$133,192.89; an increase of \$22,339.33 over the preceding year.

Principal repaid on loans, \$155,022.51; an increase of \$91,197.42 over the preceding year.

Receipts from miscellaneous sources, \$17,383.36; an increase of \$6286.35 over the preceding year.

Donations refunded, \$3427.85; a decrease of \$2622.55 from the preceding year.

Total Receipts.....\$571,107.79

Total Receipts last year.....395,798.90

Net increase for the year.....\$175,308.89

W. F. McMURRY, Corresponding Secretary.

PREACHERS CENTRAL TEXAS CONFERENCE, ATTENTION.

The Committee of the General Board of Church Extension have designated Sunday, May 7, as Church Extension Loan Fund Day. The congregations throughout the Connection are expected to observe that date or one as near thereto as possible. The pastors are requested to preach upon the subject of Church Extension and give the people an opportunity to subscribe to the Loan Fund. Within the bounds of our conference, subscriptions not otherwise directed will be credited as paid to our own Central Texas Conference Loan Fund. Our present Loan Fund capital is \$13,980.65. By a concert of action on the first Sunday in May it may be greatly increased. Let us see to it that our Central Texas Conference is not behind in this important matter.

J. J. CREED, President Board, Central Texas Conference.

CHANGE OF DATE.

The date of meeting of Fort Worth District Conference has been changed from May 16-18 to May 23-25—one week later.

J. N. NELSON, P. E.

TRUSTEES MEETING, A. C. I.

The Trustees of the A. C. I. will meet in the Methodist Church at Jacksonville Friday, June 26, at 9 a. m. Every member of the Board is asked to be present.

I. F. BETTS, President Board of Trustees.

CARD OF THANKS.

I take this method of expressing my thanks to the brethren of the late session of the Muskogee District Conference, at Vian, Oklahoma, for material assistance and kindness to me.

H. B. SCRUGGS, Sallisaw, Oklahoma.

NOTE WELL.

There were some mistakes and some omissions in the Federation program as published in the Advocate last week, for which this scribe takes entire responsibility. They were the result of preparing copy in a hurry. The official copy has been mailed to all interested parties and will be followed at the Federation meeting.

E. HIGHTOWER.

LUBBOCK STATION FILLED.

Bishop McCoy has appointed Rev. G. B. Overton to fill out the unexpired year of Rev. O. P. Kiker who has surrendered his credentials.

A. L. MOORE, P. E.

CORRECTION.

In the Advocate of April 20, in the obituary of William Baxter Ragsdale, it was stated that he was the eldest son of W. J. and Patsy Ragsdale. It should have read "second son."

SWEETWATER DISTRICT CONFERENCE.

Sweetwater District Conference will meet at Fluvanna May 24, at 2 p. m.

Committees: For License—R. A. Clements, C. E. Jameson, C. F. Carmack.

For Admission—W. P. Garvin, L. A. Humphreys, W. C. Hinds.

For Deacons' Orders—R. A. Stewart, V. H. Trammell, W. P. Edwards.

For Elders' Orders—G. S. Hardy, L. Jackson, J. W. Watson.

J. T. GRISWOLD, P. E.

SAN ANGELO DISTRICT CONFERENCE.

Committees: License to Preach—I. T. Morris, Walter Dibrell, M. F. Hill.

Admission on Trial—J. M. Perry, A. T. White, Geo. L. Keever.

Deacons' and Elders' Orders—W. D. Williamson, R. S. Adair, J. H. Maxwell.

Southwestern University Scholarship—J. D. McWhorter, C. G. Hill, J. A. Boatman.

Conference meets at Miles, Texas, May 25, 1916.

F. B. BUCHANAN, P. E.

RATES TO THE FORT WORTH FEDERATION.

Owing to a slight misunderstanding for which no one in particular is responsible there has been unexpected delay in obtaining final information concerning rates to the Central Texas Conference W. B. C. Federation. If fourteen or more persons go together and on a single ticket they are entitled to the convention rate of one and one third fares any way. It is hoped that this rate will prevail from all parts of the State to all those attending the Federation. Let those buying tickets ask the agent about the matter and, if he has no rate, get a receipt for your fare to Fort Worth. The committee will do all it can in the matter.

E. HIGHTOWER.

BEAUMONT DISTRICT CONFERENCE.

I wish all of the pastors of the Beaumont District will send me the names of their delegates at once, so I will get an idea how many will attend the District Conference. Also the visitors from other conferences. Please notice your railroad guide as to the schedule of the trains, and if you can possibly get in here in the day time we would like for you to do it. Ten trains stop here every day-five each way. And six arrive in the daytime.

W. C. HUGHES, Liberty, Texas.

Georgetown District—Third Round.

- Temple, First Church, May 14. Troy and Pendleton, at Troy, May 14, 15. Georgetown, May 21. Temple, Seventh Street, May 21, 22. Salado, at Bell Plains, May 27, 28. Bartlett, May 28, 29. Florence, at Mt. Horeb, June 3, 4. Oenaville, at Heidenheimer, June 10, 11. Belton, June 11, 12. Hutto, at Jonah, June 24, 25. Granger, at Weir, June 25, 26. Taylor, July 1, 2. Thrall, at Lawrence Chapel, July 8, 9. Jarrell, at Goodeville, July 15, 16. Midway, at Taylor's Valley, July 22, 23. Rogers, July 30, 31. T. S. ARMSTRONG, P. E.

Tulsa District—Third Round.

- Tigert, May 13, 14. Sapulpa, May 20, 21. Broken Arrow, May 27, 28. Dewey, June 3, 4. Stroud, June 4, 5. Bristow, June 10, 11. Coweta, June 17, 18. Haskell, at Bixby, June 24, 25. Okmulgee, July 1, 2. Beggs, July 2, 3. Bald Hill, at Natura, July 8, 9. Boston Avenue, July 16, a. m. Mounds, July 16, p. m. Henryetta, July 22, 23. Pasco, at Okfuskee, July 29, 30. J. H. BALL, P. E.

Jacksonville District—Third Round.

- Palestine, Grace, June 4, p. m. Transcendar, at Meredith Camp Ground, June 9. Athens, June 10, 11. Malakoff Cir., at Trinidad, June 11, 12. Neches Cir., at Mt. Vernon, June 24, 25. Elkhart Cir., at Corinth, June 26. Palestine Cir., at Holmes Chapel, July 1, 2. Palestine, Centenary, July 2, p. m. Keltys Cir., at Keltys, July 8, 9. Alto Sta., July 9, 10. Alto Cir., at Lynch's Chapel, July 10. Cushing Cir., at Libert, July 11. Rusk Cir., at Shady Grove, July 12. Rusk Sta., July 12, p. m. Gallatin Cir., at Tatum, July 13. Frankston and Larse, at Baxter, July 15, 16. Eustace Cir., July 16, 17. Overton and Arp, July 18. Bullard and Mt. Selman, at July 20. Jacksonville Cir., July 22, 23. Jacksonville Sta., July 23, 24. Montalba Cir., July 25. It will be necessary to hold a good many of the conferences this round on week days in order to finish the round on time. I ask the pastors as far as possible to arrange their meetings with reference to the above dates. Let the stewards make special effort on this round to make good collections. The educational question will receive special attention this quarter. I. F. BETTS, P. E.

San Angelo District—Third Round.

- Sherwood, at Arden, May 6, 7, 11 a. m. Chadbourne Street, May 7, 8 p. m. Paint Rock, at Bethel, May 13, 14. Eola, at Eola, May 20, 21. Miles, at Miles, May 27, 28. Eden, at Rudd, June 3, 4. Midland, June 24, 25. Eldorado, at Christoval, July 1, 2, 11 a. m. First Church, July 2, 8 p. m. Rochelle, at Live Oak, July 8, 3 p. m.; July 9, 3 p. m. Brady, July 9, a. m. and p. m. Junction, at Owenville, July 15, 16, 11 a. m. Sonora, July 16, 8 p. m. Menard, at Nine, July 22, 23. Water Valley, at Divide, July 29, 30. Sterling, at Fairview, Aug. 5, 6. Big Lake, at Stiles, Aug. 11. Ozona, Aug. 12, 13. F. B. BUCHANAN, P. E.

Chickasha District—Third Round.

- Fush Springs and Wood Lawn, at W. L., May 6, 7. Waurika Sta., May 7, 8. Terral Cir., at Fleetwood, May 20, 21. Ryan and Addington, at Addington, May 21, 22. Erin Springs Cir., at Criner, May 27, 28. Alex and Bradley, at Alex, May 28, 29. Ccrum Cir., at Valley View, May 3, 4. Cemanche Sta., June 4, 5. Marlow Mis., at Oak Lawn, June 17, 18. Marlow Sta., June 18, 19. Chickasha Mis., at Poccasset, June 24, 25. Anadarko Sta., June 25, 26. Maysville Cir., at Randolph, July 1, 2. Lindsay Sta., July 2, 3. Cement and Fletcher, at Fletcher, July 8, 9. Turtle and Ninnekah, at High Land, July 22, 23. Duncan Sta., July 23, 24. Alfalfa and Colony, at Alfalfa, July 29, 30. Carnegie Sta., July 30, 31. Binger Mis., at Turner, Aug. 5, 6. Mt. View and Ft. Cobb, at Ft. Cobb, Aug. 6, 7. Chickasha Sta., Aug. 7. C. F. MITCHELL, P. E.

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

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

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

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

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

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AGENTS—DELICIOUS SOFT DRINKS in concentrated form. Always ready—just add water—economical, absolutely pure. Every housewife wants them; 14 different kinds. Enormous demand. Big summer sellers—money comes easy. 250 other popular priced, fast selling, household necessities. We furnish free outfits. Write today—now—American Products Co., 4691 American Bldg., Cincinnati, Ohio.

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

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EVANGELIST.

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

Marlin District—Third Round.

- (In Part.) Kosse, at Harmony, May 19-21. Marlin, May 21, 24. Bremond, at Boone, May 27. Calvert, May 28, a. m. Hearne, May 28, 29. Reagan and Stranger, at R., May 31, July 9. Travis, at Cedar Springs, June 3, 4. Lott and Chilton, at Lott, June 3, 4. Durango, at Blevins, May 7, June 10. Maysfield, at Point Sullivan, June 11, 12. Gause, at Minerva, June 17, 18. Cameron, June 18, 19. Davilla, at D., June 28. Buckholts, at Corinth, June 29. Flynn, at Evans Chapel, July 1, 2. Normangee, July 2, 3. Reagan, July 9. Centerville, at Redlands, July 14. Leon Mis., at Ninevah, July 15, 16. Jewett, at Oakwood, July 23. Wheelock, at Harris Chapel, July 29, 30. GEO. W. DAVIS, P. E.

Weatherford District—Third Round.

- Graford, at Oran, May 27, 28. Loving, at Red Top, June 1, 11 a. m. Olney Mis., at Olney, June 3, 2 p. m. Preaching, at Hunt's School House, June 4, 11 a. m. Olney Sta., June 4, 8 p. m. New Castle Sta., June 11. Graham Mis., at Henry's Chapel, June 17, 18. Graham Sta., June 18, 8 p. m. Elvasville Mis., at Murray, June 20, 11 a. m. Whitt, at Peaster, June 24, 25. Aledo, at Bethel, July 1, 2. Millsap, at Brock, July 8, 9. Azle, at Silver Creek, July 15, 16. Mineral Wells, July 23, 11 a. m. Courts Memorial, at Zion Hill, July 25, 11 a. m. Springtown, at Agnas, July 27, 11 a. m. Weatherford Cir., at Buckner, July 29, 30. Santo, at Brazos, Aug. 1, 11 a. m. Weatherford, First Church, Aug. 2, 8 p. m. Pastors will please notify Dr. H. F. Brooks, Mineral Wells, of the number attending District Conference from your charge. L. A. WEBB, P. E.

Plainview District—Third Round.

- (Partial List.) Kress and Happy, at Kress, May 7, 8. Lockney at Roseland, May 10. Abernathy, at Bartonsite, May 13, 14. Plainview Sta., May 17, 8:30 p. m. Floydada Mis., at Baker, May 27, 28. Floydada Sta., May 28, 29. Lubbock Sta., June 4, 5. Hale Center, at Center Plains, June 10, 11. A. L. MOORE, P. E.

McAlester District—Third Round.

- Coalgate, May 27, 28. Atoka, 8 p. m., May 28. Eufala, June 3, 4. Lenna Cir., at Vivian, June 4, 5. Phillips' Memorial, 11 a. m., June 11. Wilburton, Q. C., 4 p. m., and preaching, 8 p. m., June 11. Braden Cir., at Pocola, June 17, 18. Spiro, at 8 p. m., June 18. Keota, at Cowlington, June 25, 26. Stigler, 8 p. m., June 26. Kiowa, July 1, 2. Barneite Memorial, 8 p. m., July 2. Caddo, at Franklin, 8, 9. Cauey Cir., at Nelson Chapel, 8 p. m., July 9. Summer School of Theology, at Guthrie, July 11-21. Pittsburg Cir., at Pittsburg, July 16, 8 p. m. Allen Cir., July 22, 23. Calvin, at Calvin, July 29, 30. Stuart and Alderson, at Alderson, 8 p. m., July 30. Hartshorne, 11 a. m., Aug. 6. Ashland, at Wardville, 8 p. m., Aug. 6. Dustin, at Maple Grove, Aug. 12, 13. Canadian, at Featherston, Q. C., 4 p. m.; preaching, 8 p. m., Aug. 13. Quinton, at Quinton, Aug. 16. J. M. PETERSON, P. E.

EVANGELISTIC SINGER.

ANYONE desiring a soloist, chorus leader and personal worker for evangelistic services, please write to Geo. Avery, Jr., 416 Elmer Street, Biloxi, Mississippi. For reference, write to Rev. F. Hayes, Hearne, Texas, or Rev. F. H. Clark, Calvert, Texas.

R. W. STRATTON, choir leader of First Methodist Church, Hugo, Oklahoma, would like to spend a part of the summer singing in revivals. He is thoroughly competent in both chorus and solo work. Address Mr. Stratton or his pastor, W. W. Armstrong, at Hugo.

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

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

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

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

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REAL ESTATE.

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

San Antonio District—Third Round.

- May 15, Englewood. May 16, Prospect Hill. May 21, Travis Park, preaching. May 22, Travis Park, Q. C. May 24, Alamo Heights and East End. May 26, McKinley Avenue. May 28, South Heights, preaching. May 28, 3 p. m., Government Hill, Q. C. May 30, Alamo. June 1, Laurel Heights. June 2, South Heights, Q. C. June 3, 4, Bandera, at Medina. June 5, Boerne, at Boerne. June 7, West End. June 9, Jourdanton. June 10, 11, Poteet, at Anchorage. June 11, Pleasanton. June 18, Kerrville. June 25, Center Point. July 2, Los Angeles Heights, Palm Heights. J. H. GROSECLOSE, P. E.

Choctaw District—Third Round.

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

GALLSTONES

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This appeal is directed to you that your prompt and effective aid may be secured in our efforts to obtain data which we purpose using for the benefit of

TEXAS CHRISTIAN ADVOCATE.

For several years statements have been made by a considerable number of influential business men derogatory to religious papers as a class. These statements have largely centered around their belief that the publications were not read to any large degree by their subscribers; that the subscription price was forwarded more as a charity or to help along the cause; that the subscribers themselves were of a class of no weight or standing in the community, and that taking it all in all the religious press could well be passed by as of no special moment in the minds of its readers.

We disbelieve these statements thoroughly, yet they are extremely hard to overcome, owing to our lack of sufficient proof of data to maintain the contrary.

Our object is to enlist your co-operation by answering a few leading questions, which answers will be collated and most effectively used to produce a more favorable attitude toward the religious press. No names will be used. The information from the individual will be treated as strictly confidential. Because of the personal nature of a few of the questions, do not ignore the appeal, nor forget it, but answer those that you feel you can, and mail immediately to the address furnished.

Cordially yours,

TEXAS CHRISTIAN ADVOCATE.

Dallas, Texas.

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Questions 5, 6 and 7 are personal, but when answered will help greatly to counteract statements made generally regarding readers of religious papers.

Name.....

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Hesitancy in answering any one question should not deter your answering the others. Mail the above answers to

TEXAS CHRISTIAN ADVOCATE, Dallas, Texas.

ALABAMA LETTER.

We have just had some good times in these parts. The big Educational Conference was a decided success. I could not hear it all, for they threshold away from 9 a. m. till about 11 p. m., not "taking out" long for meals. I had my stint of seven classes each day, so did not get in till the afternoon session was in swing. I was sorry I missed the speeches of some of the Texas brethren, and did not even get to shake hands with Dr. Hyer. Brothers Barcus and Leath came out to the college and, not knowing how far they had traveled on the road to fame since I last saw them, I worked a Virginia trick on them—at least that

was where I fell afoul of it—and got them both "doctored" for the boys. And, despite their disclaimers, I do not think the boys could tell but what they were really D.D.'s as to speeches and all. I also met my old classmates, Townsend, of Oklahoma, and Boyd, of West Texas, and my erstwhile fellow pedagogue at Clarendon, Willis, now of West Virginia. Then, there were others I had known, Dr. Bishop, Brother Wyatt, of Texas; Anderson (two), from Tennessee (one previously from Arkansas), and Drs. Weaver, Long, Lowry and Blake, of Houston. You need not question the titles of the last bunch—they'll "Dr." most anything up there—I've been there, and know. I met some other



MRS. C. R. WRIGHT.

An Appreciation by Rev. Jno. R. Nelson. Mrs. K. Barlow Wright, wife of Dr. C. R. Wright, passed away at the parsonage, 1517 Lipscomb Street, Fort Worth, 3 p. m., April 15, 1916. Her funeral was held in Central Methodist Church, of which her husband is pastor and she had been a faithful member, Monday morning at 7 o'clock, April 17. Early as was the hour, a large congregation, in tears and with banks of floral wreaths, assembled to pay respect to her whose beautiful life had just closed. The services were conducted by Rev. Jno. R. Nelson, assisted by Revs. H. M. Dobbs and M. S. Hotchkiss, and were deeply impressive, consisting of the Ritual, a prayer and music of instruments. After which the body was taken to Corsicana and laid to rest in Oakwood Cemetery in the presence of a great company of sorrowing friends from Fort Worth, Brownwood, Corsicana, Waxahachie and other points in Texas.

Mrs. Wright was the daughter of Mr. Jas. J. and Mrs. Amelia Follis Barlow and was born at Scottsville, Kentucky. She belonged to one of Kentucky's old and highly respected families. One sister and four brothers survive a sister beloved—Mrs. Julia Rhodes, of Henderson, Kentucky; Dr. Jno. R. Barlow, Roby, Texas; Dr. J. W. Barlow, Greenville, Kentucky; Mr. Loving S. Barlow, Scottsville, Kentucky, and Dr. Geo. W. Barlow, of Westmoreland, Tennessee.

Miss K. Barlow was educated at Glasgow, Kentucky, under Prof. A. W. Mell, an eminent educator in his day. She was a lifelong student, and especially fond of music and art. Good books and periodicals were her daily companions. Pressed as she was with many duties, during the past two years she found time to belong to a literary club, make an appreciative study of art and with maps trace the progress of the European War. Gentle of speech and refined in manner, she was one of the South's best types of cultured womanhood. Her mind had fine poise and was well trained. She was a thinker and reached sound conclusions logically, as well as by her woman's intuition. Her judgment could be relied upon as to what was right and the best course to be pursued.

Miss Barlow, having finished her education and being ambitious to be useful, for five years taught in the public schools of her

brethren whom I had known before only in print. The night after we closed I had the pleasure of being at the meeting where Dr. C. M. Bishop lead in organizing a Southern Association of Church Colleges. Strange to say, I did not see an account of this event in our best local daily next day. I noted, too, that during the conference local newspaper reports seemed to follow the scheme of a stereotyped description written by a reporter who "covered" the conference, seemingly, with a fountain pen and a printed program before him. I did not see all reports, but was told some of them said, "So-and-So spoke" on different topics, when we who attended knew that certain So-and-So's did not come at all. Moral: When will our great city dailies see fit to really have a reporter on hand and get it "off the bat" from Church gatherings, as the old "Dal.-Gal." did when I was "back home?" I hope the News does it yet.

At the Birmingham District Conference two unusual things happened: One was the semi-centennial sermon by President Simpson, of our college, giving the history of the district, and the other was the address of Francis Asbury's life and work by Dr. DuBose, of the Review. Those who heard Dr. Simpson speak well of his address, and not surprising is it, for he can beat plenty of the Bishops at several things. I was at my own District Conference the same week, so only got to the Birmingham for the Asbury address. But I enjoyed it keenly, especially when the subject fell into Houston territory, for it was in the Madam Russell Church where I got to "play presiding elder" one of the few times it has fallen to my lot, and I had seen other portions of that region where Asbury had such a time with the three terrible mountains and that pack-horse that would neither "lead, drive, nor follow." I have wondered how the good Bishop ever got that beast to his destination, anyway.

native State. She was both a born and a trained teacher. The practical experience of the schoolroom, in later years, served her a good purpose in training her own children, teaching in the Sunday School and conducting Mission Study Circles. Among her last works was that of having charge of the Teacher Training Class of Central Methodist Sunday School.

September 6, 1886, Miss K. Barlow was happily married to Rev. C. R. Wright, member of the Texas Annual Conference and at the time stationed in Houston, Texas. Of this union two children were born—Wilbur F. and Pauline—who, with the father and husband, mourn the loss of their best friend. Both the son and daughter are graduates of Southwestern University, active members of the Methodist Church and representative citizens of the State of Texas. At present Mr. Wilbur Wright is Registrar and Bursar of Southwestern University and Miss Pauline Wright is a teacher in the Northwest Texas Normal at Canyon City. It is the old story of the preacher's children excelling in life—and reflecting credit upon their parents and the Christian ministry.

When the accomplished and consecrated Miss Barlow joined hands and linked destiny with the young traveling Methodist preacher in Texas, fresh from Vanderbilt, a valuable contribution was made to Texas Methodism. She threw herself, heart and soul, into his plans for doing good and until the day of her death toiled and sacrificed at his side for the upbuilding of the Church and the extension of the Redeemer's Kingdom. Her life and labors entered into his life and labors as she made his home happy, visited with him from house to house, especially the poor and sick, took an active part in the Woman's Missionary Society, taught in the Sunday School, kept in touch with the young people, entertained and made the parsonage a center and rallying point of the Church's social and religious activities. There has not been in all Texas a more popular and uniformly successful pastor than C. R. Wright. He can be tracked over the State by the monuments of good left behind at Houston, Cameron, Felton, Mexia, Hillsboro, Waxahachie, Temple, Waco, Brownwood, Corsicana and Fort Worth. In this his hour of bereavement it affords him pleasure to give due credit and unstinted praise to the devoted wife, who has been the inspiration of his life and a telling factor in his ministry.

Sister Wright was a devout Christian, with a marked individuality of character. She was conscientious, an earnest student of the Bible, regular in attendance upon all the Church services and faithful in the discharge of duty. Religion with her was a possession rather than a profession; a principle more than a demonstration. Privileged friends who knew her most intimately appreciated her true worth and high Christian character. She was retiring and modest to the point of timidity, but when principle was involved and the path of duty made plain she was resolute and determinedly aggressive. One who knew her longest and best bears this loving tribute to her memory: "She was one of the purest, truest and most loyal Christians, without pretensions to higher attainments, that I ever knew."

This elect woman died, as she had lived, "unto the Lord." In a note written during her last illness, giving her suggestions as to an "ideal funeral," she said, "God is my refuge and strength." Her course was finished, faith had triumphed over the last enemy, the life beautiful was dawning as she further wrote these last words of confidence, of hope and of reunion, "May my life only strengthen some other life by my having lived in this world and may my two children, Pauline and Wilbur, and he, by whose side I have labored, and friends and all who would be friends of God, be with me in the Eternal."

At the Bessemer District Conference we came nearest rushing things, to do good work, that I ever saw. Had two night sessions after preaching. I took meals with a cousin of the inimitable Abe Mulkey. He showed full proof of his kinship by his geniality and hospitality. While visiting the Industrial School I thought I would show some of our preacher boys how to be brave, and went with them through the dining hall, with several hundred Southern beauties gazing at us. But those boys "went the professor one better," for two of the scamps stayed behind, after we adjourned, next day, to hold a "Vesper Service" for the girls! Well, preacher boys are everywhere just about the same.

By the time this appears in print, if ever, our cornerstone laying for the new Science Hall will be a part of the history we are making here on the hill. The Lenten Campaign is on in the city. Soon after comes Commencement, and then, for some of us, the old-time "meetings." We are having "a good year, Bishop!"

J. L. JAMES.

Birmingham, Ala.

"Dr. Marcus Dods says that John 5:19-30, in which Christ explains his claims, 'contains probably the most important truth ever uttered upon earth.' Get your New Testament and read the passages. It is not true that in these mighty sentences Jesus makes himself equal with God?"

Better Than Spanking

Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 187, South Bend, Ind., will send free to any mother her successful home treatment, with full instructions. Send no money, but write her today if your children trouble you in this way. Don't blame the child, the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.



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 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.

RICHARD POWELL.

Richard Powell, the second son of Dr. and Mrs. W. M. Powell, was born at Albany, Texas, November 24, 1891, and came to the close of his earthly career at Cisco, Texas, February 16, 1916. His life was brief but noble. The religious spirit was apparent from the days of his early childhood. Joining the Church when but a small boy, he always took great delight in its services and was faithful even until the end came. His interest never wavered, notwithstanding his physical weakness. As his physical strength gradually gave way there came to him rapid spiritual development. The Bible was his daily companion and he read with great interest and pleasure the Texas Christian Advocate. He was well informed concerning the important questions of the day and was especially interested in the progress of the Church. This writer has never known a young man of broader spiritual vision than Richard Powell. Cut down in the prime of his young manhood his life was a noble one, indeed, and largely influential for good. When he realized that the end was approaching, his faith was triumphant. We commend the bereaved father and mother, the sister and the brothers, to the care of the loving heavenly Father and trust that he shall at last, after the joys and sorrows of life are past, guide them all to the heavenly home where we shall never again know the sorrow of separation.

E. P. WILLIAMS.

BONE—This entire community and surrounding country has been saddened by the passing of the "little saint," Mrs. Nancy A. Bone. She was born December 13, 1839, and was translated March 29, 1916. Of her eighty-six years, seventy-seven of them were spent as a consistent Christian, she having been converted at the age of nine and at once united with the Methodist Church. Though having lived in Texas for seventy-six years and being subjected to the rigors of frontier life she succeeded in rearing nine children of her own, besides fourteen orphans. The greater part of this number today rise up and call her blessed, some having preceded her. She knew hardship and sorrow. She buried two husbands, Mr. James Clements and Mr. Bone, but it all seemed to work together for her greater saintliness. We laid her frail little body to rest in the Sugar Loaf Cemetery amidst the sobs of loved ones and friends to await the resurrection. May the kind Father make us all worthy of her friendship and love. Her pastor, F. O. WADDILL, Copperas Cove, Texas.

DAVIS—Benjamin Robert, infant son of Benjamin R. and Jewel Aven Davis, was born in Burk Burnett, September 2, 1915; died at the home of his aunt, Mrs. M. M. Kornegay, at Hamilton, Texas, March 27, 1916. Mrs. Davis had gone to visit relatives at this time and it was while here the little one contracted a severe cold that developed into pneumonia. His father received a call to "Come at once!" He was permitted to be with him in his last hours. His suffering was intense, but of short duration. Physicians, trained nurse, kind friends and loving hands did all in their power to alleviate his suffering and if possible to restore him to his usual health. He came as a ray of sunshine into this home and for six months and twenty-five days he gladdened the hearts of his parents, who all but idolized him. He was unusually bright and attractive for one of his age. Death loves a shining mark was verified in this instance. These parents will often wonder why God took this precious little one, just long enough to make him the idol of their hearts, and then took him away in the early morning of his life. Like the dew vanishing from the rose before the rays of the morning sun and the frost from the withered grass, so this little one vanished from our sight. To father and mother, whose hearts are almost breaking over this great sorrow and upon whose ears words of consolation fall as tinkling cymbals and sounding brass, we can only commend you to lock up through your tears to him who tempers the winds and speaks to the troubled waters. He alone can comfort you in this your dark hour of bereavement. God is too wise to err, too good to be unkind, and for some wise purpose all his own little Robert was called to his heavenly home. When all mysteries are revealed you will understand why God called this precious little one away. He is today in the realms of glory with outstretched hands beckoning to father and mother to meet him in the skies where there are no more heartaches, and parting scenes are unknown. The little white casket, bearing its precious burden of clay was borne to the cemetery and laid to rest beside other loved ones who have long since crossed over the river and were waiting to welcome little Robert on the other shore. The sad and untimely passing away of this little one, leaves a desolate home, blighted hopes and a sad sweet memory of an angel boy, that will live on and on beyond the grave. Parents, so live that you will again embrace your baby and all be reunited, where partings are unknown and separation never come in a land that's fairer than day.

ONE WHO LOVED HIM.

TRUSDALE—Mrs. Trusdale (nee Harrison) was born in Alabama, April 5, 1827; died at Round Rock, Texas, March 26, 1916. Her body was laid to rest in the Round Rock Cemetery Monday afternoon, where a host of friends had gathered to pay her the last tribute of respect. Funeral services were conducted by the writer. Sister Trusdale gave her life to God and joined the Church in early childhood. Only two children are left to mourn their loss. Five children have preceded her to that glory land. May son and daughter, relatives and friends emulate the life of this Christian and mother and finally go to live with her in that city which hath foundation, whose maker and builder is God. Her pastor, A. E. TURNEY, Beeville, Texas.

HARKNESS—Mrs. Hannah B. Harkness was born in Canton, Ohio, March 11, 1841. She died at Toyah, Texas, December 21, 1915. She was twice married, first to Samuel Newcomer in 1856. To this union three children were born. In 1867 she married Louis Harkness. Two children were born to them—one living, Louis O. Harkness, of Toyah, Texas. She joined the Church while young and lived a consistent Christian life until God said, "Come up higher." In her death our Church here lost one of its best members. She was always kind and thoughtful, a model wife and a noble mother. She was glad to attend the Church services and her pastor always found a cordial welcome in her home. She is survived by three loving children and a faithful husband, and other relatives who, with a host of friends, mourn their loss, while "Grandma" enjoys her eternal reward. May God richly bless the bereaved loved ones and help them so to live that they may meet "Grandma" in heaven. Her pastor, J. J. GOLDEN.

HACKLER—William Creed Hackler was born in Virginia September 3, 1838; died February 17, 1916. He professed religion in the days of his youth and joined the Methodist Episcopal Church, South. Early in life he moved to Missouri and while there enlisted in the war. At the close of the war he settled near Whitesboro, Texas, where he resided until his death. He married in Fannin County, Texas, 1866, to Miss Leah Graham. To this union were born twelve children. Eight children are living to mourn his death. He leaves a loving companion, who has been his comfort and stay during these many years. He was a man that was loved by all that knew him. The life that he lived was becoming to that of a Christian and his last days were only days of patient waiting. After the funeral services were conducted by his pastor, the remains were laid to rest in the Liberty Hill Cemetery. Weep not, dear ones, as those who have no hope. The good Lord has only called him home. His pastor, E. L. HARRIS.

WILSON—Our community is mourning because of the death of Brother E. Wilson. After a year's suffering from cancer he passed away quietly to a better home. Brother Wilson was born in Hardeman County, Tennessee, in 1864. Was married to Miss Harriet in life and to them were born seven children, five of whom are living. His first wife died in 1891, and in 1904 he was married to Miss Maud Parson, to whom there were born six children, four of whom survive him. He leaves a wife, nine children, five brothers, one sister and many friends to mourn their loss. He was a Christian gentleman who always stood for the right. He was ready at all times to do his part in the Church, Sunday Schools and in any other place where he was needed. The country has lost a good citizen, the Church a faithful servant and the home a loving husband and father. He died April 13 and was laid away April 14 in the St. Paul Cemetery by the W. O. W. G. G. MITCHELL.

WILLIAMS—Little Lela Grace, the three-year-old daughter of Brother and Sister, Walter Williams, passed from this life into the great beyond March 12, 1916. A large company of sorrowing friends followed the procession to the Lindale Cemetery and laid the little body away, the writer conducting the service. This child, so dear to the hearts of her parents, was called upon to suffer a great deal during her short stay upon earth. But it is a great comfort to them to know that she is now in the tender care of the One who so lovingly said, "Suffer the little ones to come unto me." The parents are both members of the Methodist Church at Union Hill. They are sad at the going away of their loved one, but heaven will be much dearer to them now, and they will strive more earnestly to do the will of Him who doeth all things well. We bid them look to God for comfort, for guidance in life and for that final home where the little one has gone on before. W. L. TITTLE.

DORRIS—Thomas Owen Hope Dorris, born May 16, 1910; died November 19, 1916. Son of Thomas M. and Beuenna May Dorris, the former superintendent of Central Avenue M. E. Sunday School, Albuquerque, and grandson of Rev. and Mrs. R. S. Owens, of the New Mexico Conference. The whole community was shocked by his sudden death. The little fellow was in the front yard of his home when the motor fire engine, on the way to a fire, shot out of its course, through the fence into the yard where the child was standing and the precious life was instantly snuffed out. Owen was an unusually attractive child, a handsome, spirited boy. We knew him from his beautiful babyhood, and to have him in Sunday School every Sunday morning, his bright face beaming, his sweet voice joining in the hymns and his quickness in understanding the lesson, was a joy to his teacher. How our hearts ached as we gathered at the church for his funeral services, conducted by the presiding elder, G. H. Givan, and pastor, Ellis Smith, the crowded house and beautiful flowers showing the sympathy of many friends. God alone can comfort the family in such a loss. Owen cannot come back to them, but they can go to him. His Sunday School teacher, MRS. W. C. THAXTON, Albuquerque, New Mexico.

TWOMEY—Mrs. E. A. Twomey died March 29, 1916, at the home of her daughter, Mrs. M. E. Rumph, near Beeville, Texas. She, with her husband, W. B. Twomey, read the Texas Christian Advocate since its beginning. She was a member of the M. E. Church, South, nearly all her life and lived up to its teachings to the letter. The Bible was her daily companion and she had marked passages all through its pages where she found comfort in her declining years. She just went gently to sleep, to wake up in glory, saying, "I know I am going to heaven; I have nothing to fear." May God help us, her children, to meet her there. She was the mother of seven children. Four children survive—Mrs. A. E. Shieve, W. B. Twomey, Jr., Mrs. S. W. Berry and Mrs. M. E. Rumph. She had almost a hundred grandchildren and great-grandchildren. She loved all the preachers and watched the reports of each conference in Texas to see where those she knew were sent, and then watched the "Notes From the Field" to see how each one fared. She kept posted on all secular events and could converse well on any subject. Every one who knew her could hardly believe she was seventy-six years old. She seemed so young and scarcely gray. She was sick only a few days. Her daughter, M. E. RUMPH, Beeville, Texas.

BYARS—Mrs. Elizabeth Temperance Byars (nee Yarborough) was born in Tennessee, February 19, 1830. Moved to Arkansas, with her parents, in early childhood, thence to Smith County, Texas, where she was married to Isaac Byars, October 29, 1848, who died August 17, 1869. Their home was blessed with eight children, five girls and three boys. Five children survive her—Mrs. S. M. Rodgers and G. N. Byars, of Grandview; S. I. Byars, of Lakeview; Mrs. E. D. Williams, Mainview, and Mrs. J. W. Chambers, of Somerville, Texas. One sister, Mrs. H. C. Williams, of Clinton, Oklahoma, and a large number of grandchildren and great-grandchildren mourn their loss. In 1872, with her children, she moved to Johnson County, where she remained until her death, which occurred February 24, 1916. She was converted in girlhood and joined the Methodist Church, within whose communion she lived a faithful, consistent life to the end. She loved and attended her Church through a long life and when from age and affliction she was deprived of this pleasure she was still interested in work and planned for the welfare of the Church. I heard her administer to the needs of her friends for their negligence in Church affairs. Thank God for her helpful motherly friendship, for a love that could chide as well as approve. She was ever mindful of her pastor. It rejoiced her heart to have him visit her and many tokens of kindness were received at the parsonage from her hands. Those in sorrow, affliction and poverty found in her a friend and helper. She was modest and unassuming in manner but never failed to speak a word for her Savior when opportunity offered. In raising her children she planted herself firmly on the side of right and by her pious, godly life set them an example worthy of emulation. Her kind sympathetic nature brought her warm friendship and the young and the old were alike delighted around her cheerful fireside. For a number of years her birthdays have been celebrated by an ingathering of relatives and friends at the home of her son with whom she lived. These days have been occasions of great happiness to her at which times she was the recipient of many memorials of affection. Rarely have I seen such loving devotion as that manifested by her children, grandchildren and great-grandchildren. She greeted her children with a peaceful, heavenly smile as they reached her bedside and expressed gratitude that they were all with her as she was starting for her home beyond the skies. She is gone. Oh, how we miss her! God grant that the friendship severed here may be renewed in the home above where there will be no more partings and the sad word farewell is unknown. ONE WHO LOVED HER.

SCHULZ—Mrs. Nettie Schulz was born September 22, 1845. Was married to C. C. Schulz June 15, 1873. Unto this union were given six children. In childhood two of these were called home to live with Jesus. Soon after her marriage she gave her heart and life to Jesus. She took upon her his yoke. She bore the cross and followed her Master and Lord through evil as well as good report. She united with the Free Methodist Church, and in this relation she remained until a few years prior to her death. She, not being convenient to her Church, cast her lot in with the Methodist Episcopal Church, South. In her life these Churches she was faithful, loyal and true. Words are inadequate to describe the noble character, the charming spirit and sweet disposition this consecrated woman possessed. As a mother, neighbor and companion her equal would be hard to find. She truly lived for others. I have never known any one who demonstrated the religion of Jesus-Christ clearer than Sister Schulz. She would pray in public whenever called upon. Her testimony to the power of Jesus to save from sin was never questioned by any one who knew her. Several years she was a widow, but in time of trouble, suffering and sorrow, not one word of murmur or complaint was ever heard to escape her lips. In the home of her daughter, Mrs. John Modsett, on the second day of February, 1916 this good woman laid down the cross and went to wear a crown in heaven. Dear children, your mother is over the river "where the surges cease to roll." Take her God as your God and some bright day you will see her again. In Leabon Cemetery, by the side of her husband we laid her mortal body away to await the resurrection of the just. One who knew her well, G. C. CRAVY.

GRAY—Brother J. L. Gray was born September 3, 1857, at Alum Creek, Bastrop County, Texas; died March 11, 1916. He was married to Miss Julia McPhaul March 16, 1879. She died February 2, 1890, and he was married again to Miss Alzona Barr November 9, 1893. He was converted and joined the Methodist Church early in life and remained a faithful member until the death summons called him home. Brother Gray was a typical American citizen. He was unassuming in his nature and did his work in a quiet way, but was always found at his post of duty and stood true to principle like the needle to the pole. And the godly example that he set and the silent influence of his life was a mighty force for righteousness in the community where he lived. And he was held in the very highest esteem by all who knew him. He had been a steward in the Church for a long time. He loved his Church and his house was the preacher's home. But his day's work is finished. His sun went down without a cloud, painting the splendors of a useful life over the horizon of his death. He leaves a wife and a large family of children to mourn his departure, but they know where to find him. May the Lord bless them all and gently lead them through the mist and gloom to that bright home where parting shall be no more. His pastor, J. T. OSBORN.

COOK—Charlie Fenton Cook was born April 22, 1893, and died August 26, 1915. Was married May 10, 1912, to Dessie Myers. Two children were born to them. He was sick only a few days, but, oh, he suffered ten thousand deaths! But he never murmured or complained. He bore it patiently to the end. He was converted and joined the M. E. Church, in August, 1912, but went back in sin. On his bed before he died he was gloriously converted again and left the sweet assurance that he was going home to die no more. It would be sad to submit to God's will if he had not been prepared, but we weep not as those who have no hope, for we expect some day to meet dear Charlie in heaven. Funeral services were conducted by Brothers Stook and Hampton and he was laid to rest by his sweet mother to await the resurrection morn. May we make an unbroken family around the throne on high. His sister, EULA J. COOK, Pearl, Texas.

BROKER—Mary Marguerite Broker (Billie, as she was called by those who loved her) was born June 22, 1910; died April 8, 1916. She was sick only for a few days, when God called her home. Billie was loved by every one. She was the very embodiment of sunshine, and won her way into the hearts of the people. Oh, how we miss her in the Sunday School, and in the home! But heaven is closer since she has gone. "We sorrow not as those who have no hope," but trust him who said: "Suffer little children to come unto me." She leaves behind to mourn her departure father, mother and two sisters, and her broken-hearted aunt, who was her constant companion. The funeral was conducted at the home of her parents, by the pastor. May God comfort the bereaved ones in the prayer of their pastor. E. B. JACKSON, Mabank, Texas.

SAVAGE—Mrs. M. E. Savage was born June 2, 1863, in Delta, Delta County, Texas. She was married September 6, 1908, to R. C. Savage. She was converted and joined the Church in early life, and was a faithful, consistent Christian until her death, which occurred April 5, 1916. It seemed like bringing heaven and earth together to be in her presence and hear her speak of her bright Christian experience. She was faithful in every Christian duty. She believed in the Church, and therefore did all she could to spread the kingdom of her Lord. She believed in the young people of her community and did all she could to set the right kind of an example before them. Hers was as fine and gentle character as it is possible for a person to make. She leaves a husband and several brothers to mourn her departure. Weep not for her, for she has gone to a far better place than this—where Jesus is and where sickness and death never come. A good wife, a devoted Christian, a true friend, a loving sister has left us, but she has only gone to be with Jesus. Her pastor, C. B. DAVIS, Caney, Oklahoma.

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NOTES FROM THE FIELD.

(Continued from page 5)

professed conversion or reclamation during the meeting. Scores of those who came forward confessing their need of salvation were members of the Church back at home. About fifty persons have united with the Church as a result of the meeting. At the closing service twenty or more of the most influential social and athletic leaders of the University were converted. The captain of the baseball team and the captain-elect of the football team were among the number. During the meeting eight members of the baseball squad came to the altar. During the week following the meeting the State Student Volunteer Convention met here in our Church. Seventeen Texas colleges and universities sent delegations, S. M. U. and T. W. C. being among them. Among the speakers were Rev. C. G. Hounshell, International Y. M. C. A. Student Volunteer Secretary; Dr. Pinson, General Missionary Secretary of the M. E. Church, South; Dr. Porter, pastor of the First Baptist Church of San Antonio, and Dr. Vinson, President-Elect of the University of Texas. This great meeting was a blessing and an inspiration to our student body and to the local Church.—Cullom H. Booth.

MAYSVILLE, OKLAHOMA.

Children's Day observed yesterday, April 30. The rain had been falling most all the afternoon, but the children had been drilled and they kept phoning and asking to not put it off, so we decided to have the exercises in spite of the rain. By 8 o'clock the house was filled. Our church seats more than 300. The program was rendered without a blemish from beginning to end. The audience refused to be satisfied with one rendering of "Outside the Garden" and called the children back to see it the second time. I tell you these programs are simply great and when you have such children as we have here at Maysville to present them they are second to none. Maysville is surprised at herself, pleased with her children and the entire town is talking of what a wonderful time we had; we are going to observe Mother's Day May 14. Of course we took the collection, during which there was a very effective piano solo rendered, the collection amounted to \$10. Just think of it, \$10 collection where most everything is new and the Sunday School is less than seventy-five! Come on, Lawton, we beat you \$1!—Otis A. Morris.

LOVELACE CIRCUIT.

Having read a great deal about other charges in the dear old Texas Advocate I felt like it was due our charge to state a few facts any way. We were on the ground the first Friday after conference. Reached here on the 8:45 p. m. south bound M., K. & T. A big crowd of whole-souled, big-hearted Methodists were at the station to meet us. They had received the message that we were coming. Having ten in our family, of course it meant something to entertain this preacher and family. However, Lovelace proved to be equal to the emergency, and our family immediately divided into three divisions and were entertained in the three respective hospitable homes of Dr. A. B. McPherson, Prof. Lem Mills and Brother J. M. Wiginton. We were grateful beyond measure for having the opportunity and pleasure being in these homes for almost a week. The school children entered school on Monday, having missed only one day. Our move was a short one—from Aledo, in Weatherford District, to Lovelace, in Hillsboro District. We had been in Cisco and Weatherford Districts seven years and really desired coming south, but left it to the "powers that be" to say where. This is a very ill arranged circuit, having only one railroad point and five country appointments and the preacher is compelled to go through Itasca to four of the appointments, they being six to eight miles from there. To cover this circuit and do much pastoral work the preacher is kept busy, especially one without a conveyance. After going over the field we found one good sized church debt of nearly \$400 of several years' standing, drawing interest. We immediately began raising the money and had the debt paid off by first Quarterly Conference, and astonished the presiding elder and Board of Church Extension. We have also raised numerous other little debts left scat-

tered about. Cleaned up the Church rolls, held Church Conferences all over the charge, looked after the Advocate, visited in many homes (the circuit rider has done all these things). The pounding came, and a good one! At the first Quarterly Conference every point was represented, except one, and each had a very good cash report. And the assessment made for presiding elder and preacher in charge was one thousand and fifty; much in advance of any assessment previous. There are some real live stewards, also willing workers, at all the preaching places; however, there is much to be done before this circuit will be sought after by the itinerant. Pray for us that we may do what the Lord would have us do to advance his cause. Some time the way looks very dark and our work seems in vain, but we look up to the giver of all good gifts and take courage. So we continue in the way and do all we can to advance his cause. The parsonage is located at Lovelace, a little four-room house, near the schoolhouse and church. It is very small for a family of eleven, but nevertheless we manage real well by putting part of the family out of doors to sleep (fact!). We like sleeping porches, but we don't like one on the northeast corner with a leaky roof and no curtains! This place is in the black land belt. Some call it the rich country. The crop conditions are very good. The gardens are promising. We have one patch in cane as usual, but it's our neighbors. By the way, we have some good neighbors, too, both Baptist and Methodist. We try to make our parsonage home comfortable and happy. It has always been our custom to furnish and repair the parsonages if needed, but this circuit being so unsettled, we can't see just what to do for the best. A fact we well know is we are in a crowded condition and can't help it; for we always go where we are sent. One blessing the circuit rider says is "that no other man is wanting my job very much!" We are trying to be happy and get ready to move in November.—Circuit Rider and Wife.

WEATHERFORD, OKLAHOMA.

Our Church at Weatherford is at present in the midst of an evangelistic campaign and a genuine spiritual revival. The meeting began on Easter Sunday, and at this writing has been in progress for one week. The preaching has been done by the pastor, and the music is under the direction of Brother E. G. Philips, that sweet singer and tacit soul-winner of Siloam Springs, Arkansas. The leading of the song service is perhaps the least of Philips' contributions to the revival. Never have I known a more successful hand at the drawing of the net following a gospel sermon. His work in the altar service has been of material value in securing results in the meeting. There have been near thirty decisions for Christ thus far, and there is much to indicate that this number should be largely augmented before the close of the campaign on May 7. We plan to make the concluding Sunday a great day, and we earnestly bespeak the prayers of our brethren to the end that the power of the Holy Spirit may be graciously manifest among us in the final services. Brother Philips chances to have an open date immediately following our meeting here. On the fourth Sunday in May he joins Dr. McIntosh for the large co-operative summer meetings, but between May 7 and that date he will have time for one meeting, and any pastor desiring his help can reach him by writing immediately, addressing him at Weatherford, Oklahoma.—Willmore Kendall.

FORT WORTH DISTRICT.

The one-to-win-one campaign in the Fort Worth District resulted in great number of conversions, reclamations and additions to the Methodist Episcopal Church, South. A number of the Churches reached a climax and closed the campaign with revival meetings. Some of these developed into revivals of great power and far-reaching results. Missouri Avenue Church had 200 conversions and reclamations; Polytechnic, 200, and Grapevine, 150. Additions to the different Churches during the win-one campaign and revival services are as follows: First Church, 78; Glenwood, 43; Highland Park, 49; Polytechnic, 208; Missouri Avenue, 198; Mulkey Memorial, 111; Hemphill Heights, 47; Central, 9; Weatherford Street, 19; Riverside, 74; Boulevard, 28; McKinley Avenue, 20; Sagamore and Sycamore, 12; Diamond Hill, 12; Arlington, 44; Grapevine, 150; total 993. On account of the protracted and fatal illness of the pastor's wife, Central Church could not engage in the win-one campaign. Six of the Churches in the city and most of those in the country have yet to hold revival meetings. As by-products of the win-one campaign in the Fort Worth District the Sunday Schools received one thousand new scholars, the Epworth Leagues an increase in membership and Church finances received a fresh impetus. For all these great and gracious results too much cannot be said in praise of the laborious and self-sacrificing pastors and faithful personal workers who have brought things to pass. To God belongs the glory.—Jno. R. Nelson, P. E.

WICHITA FALLS.

We have just closed our meeting at Wichita Falls. The pastor again did his own preaching with the exception of three sermons. Bishop E. E. Hoss was with us on the first Sunday and preached two great sermons. The good Bishop was mellow and full of power and his sermons made a profound impression upon our people. The joy of having him as the guest of the parsonage will ever be one of the sweetest memories of life. May God preserve to the Church this great heart and noble life! Our presiding elder preached once to the great delight of the people. The pastor preached thirty-three times, and God's power was in every service. In many respects it was as great as our meeting last year. We have had seventy-five additions to the Church, making 135 for the year, and we are sure that there are many more to follow. People came for prayer and were converted at the altar. Many times we were all on shouting ground. The elder was by us throughout the meeting and Brother Carter, of Byers, helped in many of the services. The singing was in charge of Mr. B. R. Ellis, of Dallas, who rendered fine service. Any one needing a fine Christian gentleman and a first-class leader of song cannot do better than to engage the services of Brother Ellis.—A. L. Andrews.

GRAND SALINE.

Our Methodism in this little city has been making some real progress since conference. Our Church has been advancing along all lines. The Sunday School, prayer meeting and Missionary Society have shown steady and healthy growth, and the congregations at all the preaching services have been large. The longer I am here the louder I want to say "Amen!" to my appointment. A preacher never received a more cordial welcome than was given us when we came. The stewards advanced the salary \$200, making it \$1000, and the good part of it is they are paying it up to the day, and are saying they are going to advance another \$200 next year. "So note it be" now and evermore! On Sunday morning, March 26, we began our meeting

and ran through sixteen days. It was strictly a "home talent" meeting, with the exception of Brother Gus Morrison, the staunch scotchman, from Mineola, who came down and encouraged us with his hearty "Amen!" and Brother Frank Luker, who came down from Wills Point; several times and held my men's afternoon services for me. In this meeting we had some of the best singing and music ever heard in this town. Mr. S. S. Boutwell, leading a splendid chorus choir of fifty voices, led and directed the music and it was simply great. Brother Boutwell is superintendent of our city schools, a product of old Southwestern University, and as fine spirited man as we ever met, a genuine Christian and a Methodist after the type of Wesley. The visible results of the meeting are: Thirty-six additions to the Methodist Church, with four more to come; six to the Christian Church and one to the Baptist Church. None of these were under twenty years of age, which seems a little peculiar to us. On the second Sunday night Brother Boutwell took a collection for me which amounted to \$168. It is useless to say that we very much appreciated this. The people here are most unanimous in pronouncing this the best revival ever conducted in Grand Saline. The Lord has and is blessing the work of our hands and unto him we give thanks and all praise.—W. Frazier Smith, P. C.

EAST OKLAHOMA NOTES.

By Rev. Luther Roberts.

Rev. J. C. Hooks is greatly pleased with the progress his work is making at Broken Arrow Station, and speaks well of his people. Those people have in him one of the close students and strong preachers of the conference. Brother Hooks is arranging for an outing in the near future, taking in the Billy Sunday meeting in Kansas City, the Confederate Reunion at Birmingham, then on to Richmond, Baltimore and New York. Men who give their lives to the work of building up our civilization are entitled to the privilege of stepping out occasionally and looking upon the works of their hands. Wish more of our preachers had this privilege.

The Checotah Church, led by the pastor, Rev. W. L. Blackburn, closed its win-one campaign on Easter Sunday with fine results. On that day Brother Blackburn baptized twenty-nine boys and girls and received them into the Church. The report goes that the Checotah Church is enjoying unprecedented prosperity. The pastor has just moved into a splendid new parsonage and will soon take up the matter of a new Church. Brother Blackburn is to preach the baccalaureate sermon for the high school at Vian.

"The Relation of the Public Schools to the Bible" is the title of a very popular and thoughtful address delivered by President Chas. W. Biles, of the East Central State Normal at Ada, before the recent session of the Muskogee District Conference, and which he is scheduled to deliver before the Hugo District Conference next week. In addition to being one of the leading educators of the State, Mr. Biles is one of the most religious men it has ever been the privilege of this scribe to know. He is teacher of the men's class in our Sunday School at First Church, Ada, and one of the very best in Oklahoma.

RESULTS OF THE WIN-ONE CAMPAIGN

W. C. Everett, Secretary Publicity Committee.

The General Committee on Evangelism that planned out the Evangelistic Campaign featuring the Win-One method and to close with ingathering on Easter Sunday, directed me as their Secretary, to get from the preachers the results of their campaigns and publish them in the Texas Christian Advocate.

In keeping with these instructions I mailed to each preacher in Texas, Oklahoma and New Mexico, a blank on which to report his results in detail and stamped envelope for reply. These reports will be tabulated and published as they are received.

Some of the preachers in making their reports did not fill out all the blanks. Where no figures are shown, none were given. Still others write that they have not held or have not finished their campaigns, but will report as soon as they know the net results.

Still others are reporting that a number of their converts, as a result of their efforts, have joined other Churches and not counted in the total given. One preacher reports 25 to his certain knowledge were distributed around among other Churches of his town as a result of his revival. These tabulations intend only to show the result accruing to our own Church.

REPORTS FROM THE WIN-ONE CAMPAIGN.

Compiled by Publicity Committee.

Place and Charge	Pastor	Faith	Cert.	All Sources	From S. S.	On Easter
Alex, Okla.	J. D. Kidd	36	4	40	25	
Anson, Tex.	A. W. Waddill	3		3		2
Brookston, Tex.	H. B. Chambers	10	4	14	10	
Bellevue, Tex.	R. B. Curry	9		9	8	
Bartlett, Tex.	W. S. P. McCullough	15	4	19	16	19
Beaumont, Tex., First Ch.	Glenn Flinn	92	88	180	74	110
Britton, Tex.	G. G. Mitchell	27	9	9		
Brady, Tex.	J. T. Morris	5	5	32	28	11
Baird, Tex.	L. V. Switzer	27	13	18	3	2
Bornton, Okla.	R. E. Hickman	4	3	7	4	3
Caddo, Okla.	A. P. Johnson	38	7	45	38	
Clarksville, Tex.	R. C. Hicks	38	15	53	38	53
Conway, Tex.	C. S. Cameron	15	7	22	8	15
Dallas, Tex., Ervay St.	S. A. Barnes	70	20	90	26	50
Tyler Street	C. O. Shugart	37	80	117	53	65
Trinity	S. H. C. Burgin	60	46	106	60	97
Grace	W. J. Johnson	38	82	120	32	100
Oak Lawn	Claude M. Simpson	41	24	65	48	53
First Church	Sam R. Hay	40	16	56	15	56
Denison, Tex., Waples Mem.	P. R. Knickerbocker	80		125	50	105
Davidson, Okla.	H. L. Shelton	4	4	8	4	4
Dawson, Tex.	L. E. Hightower	22	3	25	21	
Flynn, Tex.	O. F. Zimmerman	12	7	19	12	
Greenville, Tex., Kavanaugh	A. Spragins	20	7	30		
Gore, Tex.	A. C. Aston	15	4	19	15	1
Hearne, Tex.	H. J. Hayes	30	12	42	21	
Kennedale, Tex.	B. F. Alsop	15	4	19	15	
Konawa, Okla.	W. Vasco Teer	8	4	12	6	
Lawton, Okla.	J. W. Sims	14	22	36	11	36
Luling, Tex.	Robert Paine	24	4	28	17	4
Nederland, Tex.	J. L. Stewart	24	10	34	22	
Nevada, Tex.	W. J. Bludworth			3		
Proctor, Tex.	T. G. Story	16	4	20	10	
Richardson, Tex.	C. L. Bowen	10	10	20	9	9
Ranger, Tex.	J. A. Dosier	20	4	24	9	24
Ryan, Okla.	M. T. Allen	15	4	19	12	
Stephenville, Tex.	S. B. Knowles	4	17	21		11
Stamford, Tex., Ward						
Memorial & Bethel	L. N. Lipscomb	2	30	32	2	
Silsbee, Tex., Childress Mis.	W. H. Terry	40	13	53	30	
Rice, Tex.	R. W. Nation	27	3	30	26	30
Sarcosie, Mo.	F. H. Heckman	30	11	41	34	
Texasarkana, Ark., First Ch.	P. C. Fletcher	47	42	89	22	71
Thornton, Tex.	O. B. Turner	21	8	29	10	
Tishomingo, Okla.	J. C. Fowler	8	2	10	9	8
Total		1086	656	1793	871	939