

TEXAS CHRISTIAN ADVOCATE

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

OFFICE OF PUBLICATION, 1804-6 JACKSON STREET

OFFICIAL ORGAN OF ALL THE TEXAS, OKLAHOMA AND NEW MEXICO CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH

Volume LXII

DALLAS, TEXAS, THURSDAY, JANUARY 6, 1916

Number 22

A New Year's Meditation.

IT was a great soul who said, "Forgetting the things which are behind, * * * I press toward the mark." It is exactly this thing which we find so difficult to do. It seems impossible to forget. The one thing which bulks so heavily against our progress is our inability to forget.

Some of us are inflated by the memory of our past achievements and this memory has encouraged self-satisfaction and relaxation of serious effort. The supreme obstacle in the way of further pursuit is what we have achieved in the past.

More of us, perhaps, are depressed by the harassing memories of past failures and past mistakes and even past sins. A deadly paralysis falls upon us because of these past failures the moment we set about to retrieve them.

We all know what it would mean to our present happiness and our future usefulness if we could forget these seemingly unforgettable things.

It is not particularly encouraging, we confess, to be told that our past has become a part of ourselves—that its experiences are inseparably interwoven in our lives. "The past is myself," exclaimed Robert Louis Stevenson, and we have found it so.

Must we, then, set about the work of the new year clogged and weighted down with the things which are now behind us? Shall we allow the specter of past failures and past sorrows and past sins to frighten us away from new resolves? Or, shall we allow the good of yesterday to become the enemy of the best today?

Precisely such shall be our fate as we enter upon the new year unless with that rare saint we shall somehow be able to say, "Forgetting the things which are behind, * * * I press toward the mark."

The apostle tells us that he attained by forgetting, but how did he forget?

He forgot in the only way in which it is possible to forget—by aspiring. Forgetting by aspiring! Forgetting by cultivating new interests! Forgetting through the cultivation of new relations and new duties!

We forget in the sense that the runner dismisses the space already traversed only on condition that we run. We forget in the sense that we do not morbidly linger on the past only on the condition that we aspire. Paul's forgetting of the past was by aspiring for the future. He forgot the things which are behind by stretching forward to the things which are before.

Things literally remembered in this way may be morally forgotten. Forgotten not in the sense that they are erased from the tablet of the soul, but forgotten in the sense that they are pushed a little farther back by present interests which absorb our being.

Who does not remember Silas Marner, that exquisitely beautiful story from the pen of George Eliot? The miserly Marner lost his gold. He refused to be comforted.

A little child came into his life in the days of his mourning. From an object of attention it grew to be the supreme object of his love. And miserly Marner became a human being again.

Forgetting—how? By the cultivation of new interests and new relations and new duties. Forgetting—how? By aspiring, stretching forth as immortal runners toward new goals.

The Peril of Twentieth Century Christianity.

SOME years ago an enterprising English journal propounded to leading men of England the following question: "What is the chief danger, social or political, confronting the new century?"

Did space permit, it would be profitable to reproduce for our readers the entire list of answers. For a more interesting symposium has never been given either in an English or an American periodical.

"I am of the opinion," said General William Booth in reply to the question of the Christian Budget, "that the chief dangers which confront the coming century will be religion without the Holy Ghost, Christianity without Christ, forgiveness without repentance, salvation without regeneration, politics without God, and heaven without hell."

The pivotal phrase in General Booth's answer, of course, is "Christianity without Christ." For, given a Christianity with Christ left out, or (what amounts to the same thing) reduced to a subordinate place, and the other perils inevitably follow.

How grave and real is the peril of a Christianity without Christ may be seen by any one who will take the pains to study Mackintosh's survey of the Christology of the nineteenth century in his "The Doctrine of the Person of Jesus Christ."

The effort of certain German philosophers and theologians for years has been the removal of Christ from his central place in Christianity. Indeed, one of these "new" theologians confesses outright that as a religious man he would not feel himself the much poorer if historical investigation should prove that Jesus had never lived!

One of the more conservative German theologians himself recognized the peril of a Christless Christianity and declared "that the subversion of Jesus' religious importance has been attempted under the guise of writing his life."

The attempt is to reconstruct Christianity without Christ. Is not this the effect of Kant's position that salvation

comes by faith in an ideal of perfection rather than by faith in the person of Christ? Is not this the effect of Hegel's position that the incarnation of God is racial rather than personal? Strauss' position was essentially that of Kant and Hegel.

Biederemann likewise displaced the person of Christ from the central place in Christianity by proclaiming his devotion to a principle of redemption rather than to a personal Redeemer.

Christianity without Christ is no fanciful peril. If men construe Christianity as a system of ideas which can be understood and which are effective apart from Christ, what vital place is left for the person of our Lord in their theology?

Such men may proclaim Jesus "the first Christian," or "the first believer," or the first to realize the incarnation of God, but they have effectively removed Him from the place which He occupied in thought and faith of the first apostles of Christianity.

The home of this Christless Christianity is Germany. The "new" theology is peculiarly the product of German thought. German universities are the birthplace of teachings which really imperil the Christianity of our day.

However much it may be protested that there are evangelical German theologians and evangelical German Christians, nevertheless the whole world bears witness that the national religion of Germany is impotent. An evangelical Wesley might have saved Germany from the horrors of war as, admittedly by all, he saved the England of his day, but in all the German universities there is no Wesley.

A Gospel of Power.

THE Rome of Paul's day was the proud capital of the world, a city from one and a half to two million souls. The deepest superstition prevailed. The times were cruel and the moral conditions unspeakable.

Paul, however, was not in the least embarrassed as he contemplated preaching the gospel in Rome. For imperial Rome he felt that he had an imperial gospel. With the power of Rome he was willing to match the power of the gospel.

In the light of the results, who will say that Paul had any cause to be ashamed of the gospel? "Paul's word is alive today. Where is the word of Nero? Paul's gospel is as much as ever the power of God. The Rome of Nero we dig for today beneath its burial grounds." The message of Paul has built an empire many times larger than that of which any Caesar dreamed.

If any one asks wherein lay the power of the gospel which Paul preached, the answer is nigh.

Paul's gospel was a gospel of power because the gospel of a Person. It was the gospel of Christ. The dynamic element in the gospel of the first century as of the twentieth is the person of Christ.

The distinguishing feature of Christianity is the place occupied in it by the person of Jesus Christ. If it be said that other religions are founded upon revelations and ideals, nevertheless it must be remembered that Christianity is founded upon the person of Jesus Christ.

Let the twentieth century preacher tell twentieth century infidels who speak of Jesus as the first among equals, that Jesus in the very beginning identified his religion with Himself. He pointed men not to a way, but to Himself as the embodiment of the way; not to the truth, but to Himself as the incarnation of the truth. He commanded men to seek not life, but Himself as the source of life.

Everywhere Jesus emphasized Himself. "Follow Me." "Come unto Me." "Believe on Me!" The dynamic of his religion was Himself: the sum and essence of it all was His own self.

If the New Testament teaches anything at all, it teaches that it was the person of Christ which invited the faith and commanded the love of the early Christian Church. And when in his flesh Jesus no longer moved among men there remained with his disciples that same unspeakable devotion to his exalted person. They were still sure of him. His love still constrained them, and their personal devotion to their personal Lord was the source and inspiration of their strength.

We sometimes fall into the error of speaking of "the plan" of salvation. In the last analysis, the New Testament Scriptures invite sinning men not to any "plan" of redemption at all but only to a personal Redeemer.

"The truth about the atonement," a profound thinker has said, "is to be represented as embodied in Christ's person and salvation as coming from Christ Himself, and not from something separate from Him called his work. Schemes of salvation are husks to the hungry heart. Salvation is in and from the atoning Christ."

Our gospel will continue to be a gospel of power in this new century precisely in the measure in which it remains supremely the gospel of the exalted Person of Jesus Christ.

The love of metaphysical ideals, however engaging for the philosopher, will not constrain men to a sincere, lowly and obedient trust. The attraction of "hero" or "genius" is not strong enough to lead sinning men to renounce their sins. The incarnation of God in humanity lacks the definiteness and power of the divine incarnation in Christ. And of such spurious gospels already we have abundant cause to be ashamed.

The Past and Future; Or A New Year Resolve

By S. S. MCKENNEY, Weatherford, Texas

We stand today at the dividing of the ways—the past and the future! Mistakes and misfortunes are behind us; mysteries, yet mercies, are before. The past escapes our grasp; the future rushes on to our embrace. With passing time come changing experiences. How shall we adjust ourselves to these conditions? "Forgetting those things which are behind and reaching forth unto those things which are before, I press toward the mark for the prize!" This was the apostle's motto, and it should be our new year's resolve.

But how are we to forget the past? Can we by one Herculean effort efface all records from the pages of memory? No, we cannot; for such an effort would make every entry upon that record more indelible. But, even if we could forget the past by trying, it would not be best for us to do so. There are certain mistakes and misgivings, doubts and difficulties, sins and sorrows which we could not forget if we would. There are also certain seasons of peace and victory, certain visitations of grace and providence, certain experiences of joy and power which we would not forget if we could. What then? We are not to live in the past, however glorious it may have been; nor should we be hindered by it, however gloomy and foreboding it may appear. We must turn from the broken resolves and buried hopes of an irremediable past to the beckoning duties and bugle calls of an available future.

The life of peace is a life of progress. Unharrassed and unhindered by the foibles and failures of the past, the apostolic character is ever "reaching forth unto those things which are before." The progressive look is not toward the past, but toward the future. Progress is the path of perfection: "Let us go on unto perfection." In our passionate pursuit of the "flying perfect" we can become so absorbed as to "forget those things which are behind." Thus may even our discouragements and defeats become an inspiration to nobler achievements. From the follies of the past our hearts should learn the highest wisdom. Then let us turn from those scenes over which the night is falling to face the dawn of a better and brighter morning. Let us renew our broken vows and unkept promises and build enduring palaces above the ruins of our shattered desires and blighted hopes!

An Open Cabinet in Methodism

By ELMER T. CLARK, Shaw Avenue Methodist Church, St. Louis, Missouri.

In the issue of the Texas Christian Advocate of October 14 Dr. John A. Rice gives some of his impressions of the St. Louis Annual Conference, mentioning among other things the fact that no severe attempts were made to keep from the ears of the people the deliberations of the Cabinet. "There is no secrecy about the appointments. Everybody seemed to know exactly what was going on in the Cabinet. Some of the pastors had definitely arranged beforehand for the new year. One of them was given a reception before conference, and another moved into his new charge, and this seemed to prevail more or less with reference to all kinds of appointments, from important stations to out-of-the-way circuits. It was certainly something new to me. Whatever might be said of its wisdom, the plan has certainly worked here. It did away with the kitchen cabinet, cleared the air of all guesses and gossip. The discussions about the appointments were upon the basis of what was actually known." The fact set forth in that statement does not seem to be altogether to the liking of the Texas Christian Advocate, for, while the editor says that it "is worthy of due thought and candid consideration," he prefaces his editorial with the remark that "the Texas Advocate prints many communications with the contents of which it cannot entirely agree," and concludes it by saying that "the Cab-

inet was either exceedingly 'leaky,' or the 'field hands' were esteemed more worthy of confidence than is usually the case at the session of our conferences."

No one should gather from Dr. Rice's article that the sessions of the St. Louis Conference are not conducted decently and in order, nor that the Cabinet meeting has lost any of its dignity and importance; in fact, we believe that our sessions during the past couple of years have been so dignified and harmonious as to conduce emphatically to spirituality and efficiency, while the Cabinet at this good moment receives more respect from both preachers and laymen than has ever been the case in our history. But Dr. Rice's statement is substantially true; there are no "star-chamber" sessions, no arbitrary rulings, no unnecessary secrecy in the matter of appointments. And in this we glory not a little, and we are willing to defend its principle against all comers.

In the first place, we believe that both preachers and laymen are worthy of confidence. If an open Cabinet is a unique thing to a man coming from Texas, so it is a unique thing for a Missourian to hear preachers called "field hands" with the suggestion that at certain conference sessions they are not esteemed worthy of as much confidence as Missouri Methodism reposes in them.

In the second place, both preachers and laymen have certain inalienable rights in the premises. No persons are affected by the appointments so vitally as the individual pastor and the individual layman; the pastor must pay for all mistakes and all errors of judgment in bread and butter and in the possible loss of a clear record and a good reputation for achievement, while the poor laymen at home bears the brunt of suffering when a mistake in the Cabinet affects his congregation by placing it in the hands of an unpopular pastor. And since they are thus so vitally affected, surely they have certain rights that should be respected. And these rights cannot be respected until they are given a voice in the appointments affecting them.

In the third place, their knowledge is necessary to making appointments. What presiding elder or Bishop knows as much about a local field as the conscientious and loyal layman who dwells with the members, bears the burdens of the Church, and knows its needs at first hand? He has information that no presiding elder can possibly obtain, to the possession of which no Bishop can possibly pretend. And if appointments are to be made on the basis of actual conditions and needs, the logic of the situation demands that the preachers and laymen have a voice in the making.

In the fourth place, an open Cabinet is necessary to the preservation of harmony, and the preservation of harmony is necessary to efficiency of administration. After the appointments had been read at the session referred to by Dr. Rice, while the closing hymn was being sung, a brother who stood by my side at the Secretary's desk facing the great crowd leaned over and whispered in my ear. "Isn't it great! There is not a disappointed face in the crowd!" That was literally true, and the gracious results of our harmony are being seen already in the enthusiasm with which preachers and laymen are rallying to the great program of Bishop Hendrix. Our Bishop has outlined a Forward Movement for Missouri Methodism, the activities of which are to run through nine months as follows: (1) The first three months will be devoted to the Sunday Schools in an effort to secure an enrollment equal to the Church membership which, with us, means an addition of 15,000 children. (2) The next three months will be a period of evangelism, during which we hope to win 20,000 new members. (3) The third quarter will be devoted to a missionary movement, the object of which will be to have each pastoral charge pay all the benevolent assessments in full. Back of this comprehensive program stand all of the leading preachers and laymen of the State. At the very suggestion of our great leader, Methodism has rallied as a man, giving us the most admirable example of co-operation that we have ever seen. Think you that any leader could have secured such a support for his movements except by preserving absolute harmony in the ranks? We have had this harmonious condition of things

here for the past three years, based almost wholly upon the confidence of the people in our Bishop, which confidence was secured by the freedom with which he consulted and advised with those under him in all matters which affected their interests. The result has been the most tremendous achievements of which our Methodism has ever made record. In St. Louis alone we have averaged about 2000 new members each year since the coming of Bishop Hendrix and his policies, while the same good work has gone forward in other parts of the State; the new evangelistic movement which was started here has spread all over the Nation and has borne fruit abundantly in increasing the membership of our Church. All that we have been able to do is the result of a new spirit of harmony and co-operation.

If it be said that such harmony can be obtained under the old theory that makes both preachers and laymen mere puppets in the hands of a Bishop and a few presiding elders, we beg to point out the fact that such a theory has been responsible for the greatest backset our Methodism ever received. We know what it means to have the "star chamber" Cabinet session, in which appointments are made without regard to and over the protests of all concerned, and instead of harmony this made nothing but discord. At the conclusion of a certain session I heard the most scholarly man among us publicly remark, "Just one more conference like this and I shall leave the Methodist Church." Time and again the most prominent and wealthy laymen have told me that they would do absolutely nothing toward the extension work of our denomination because they were denied a voice in its affairs. More than once have local congregations shocked the conservative brethren by absolutely refusing to accept and support a pastor whom they did not want, and one congregation thus refused to receive two pastors in one year. Whatever Texas and other States may prefer, Missouri has conclusively demonstrated that no harmony and co-operation can be secured until both preachers and people are accorded what they deem to be their rights to a vote in the administration of those affairs that affect them far more vitally than they can possibly affect a superior clergy.

In the fifth place, the preachers are entitled to a voice in the administration of ecclesiastical affairs by virtue of the fact that they are the ultimate authority in the Church. We understand, of course, that a modicum of democracy is conserved by allowing the traveling preachers to elect their representatives to the legislative body, but then we turn around and build upon this democracy the most absolute kind of an absolute monarchy by giving a superior clergy complete and absolute power over their creators—at least they are given absolute power over the appointments of the preachers, which means their bread and butter, their happiness, their opportunities and their entire earthly destinies. It is almost inconceivable that such a state of affairs can be perpetuated.

Whatever the more conservative South may think, we Missourians who are on the firing line, in competition with our Northern brethren who have made such wonderful progress along liberal lines of administration and with all other branches of the Church, in the atmosphere of progress of all sorts, and facing the stern demands of efficiency in all fields of human endeavor, believe with steadfast devotion that our denomination must sooner or later make modifications of the power that is given to the Episcopacy. But there is no desire on our part to discount or minimize the importance of our Bishops; we yield to none in our affection for and loyalty to them. But out of the strenuous experiences of the past, with its humiliating defeats and triumphant successes, has been born the conviction that doubtless stirs in the hearts of ninety per cent of our people—the conviction that the Church must be of the people, by the people and for the people. If these sentiments be heretic we can only suffer the proscription that some will doubtless wish for us. But upon the question of pure efficiency and the achievement of gracious results, under the leadership of our own Missouri Bishop, we are perfectly willing to strike a comparative balance with any section that clings so steadily to the theories of the receding past. We are

perfectly willing to let the results of a more democratic policy here testify as to the value of such a policy; and we are also willing to let the results of an autocratic policy here testify as to the damaging and blighting influences of the olden theory.

The Call of the Country Church

By H. L. ATKINS.

The session of the Annual Conference was close at hand and approaching with alarming rapidity. The stress and strain of the fourth round was upon the presiding elders. The pastors were on the verge of the "last agony," and were trying their best to throw the same spell over the stewards and Church members generally. Members were waking up to the near approach of the day of final annual accounts, and some were being rudely shocked by the reports of the large amounts yet to be raised. But the presiding elder, pastor and stewards, on our charge, knew that if the "agony" could be sufficiently put on the heart of the Church and the community they would willingly, or unwillingly, sweep the decks and enable the pastor to report, "A clean sheet." "A clean sheet!" Somehow the thought struck me with new force. I could not keep from wondering if we had put the same stress on the importance of a clean and thorough campaign in our efforts to win souls to Christ, would not a little more effort during the year to promote Christian growth and lead sinners to repentance have made financial success easier now? Was it possible to exaggerate the importance of "a clean sheet?" Hardly. The servants and beneficiaries of the Church must have a living. The great enterprises of the Church must go forward. The habit of meeting its obligations promptly and fully would be a great blessing to the membership of the Church. These things I knew and fully appreciated. I wanted "a clean sheet" very much, and meant, if possible, to have it. But for all this, it seemed to me that the "clean sheet" business was being overdone. Was it not getting to be considered as the measure of a preacher's success, or more largely so than it should be? Are not many preachers making it the main object, or too nearly the main object, to which they address themselves during the year? Is it not often made too much the measure of the value of one's membership in the Church? I was trying to keep all selfish motives out of my desires and efforts to help the pastor bring up his finances in full. I guess I should not have thought of this if I had not been in danger at this point. As I questioned the motives of others I began to grow uneasy about my own. Did I want "a clean sheet" so much because we owed the preacher all we had promised him and the Church every cent on every claim she had made upon us, or because I wanted to maintain the good reputation of our local Church in this respect and thus make its voice sufficiently strong at the conference to guarantee the return of our pastor, or the appointment to our Church of a man fully his equal?

The whole conference question was getting on my heart and brain. I was trying in the light of all the facts and the history of our congregation, to consider the interest of all parties concerned, and the honor of God in relation to these matters. The preacher must have his money, but if we made ever so great a sacrifice to pay it, would he be willing to come back to us if he should find a chance to get a larger salary somewhere else? If we should fail to pay all, he would not want to return, nor would the appointing power be so apt to send us a man capable of taking care of the situation.

With all these questions on my mind, bedtime came and our Scripture lesson chanced to be Acts 16:1-15. After reading the lesson, I tried to lead my family in prayer and went to bed making a mental picture of the man of Macedonia, who called Paul to answer the great want of Europe. O that our country Church could find a man to represent us in the same way! I found myself praying: "Lord, give us such a man and we will send him up to conference. Maybe he could put the deep need of the country Church more pressingly upon the heart of

the results of a
ere testify as to
ey; and we are
ults of an auto-
s to the damag-
es of the olden

Country

ual Conference
approaching with
stress and strain
upon the presid-
ere on the verge
nd were trying
ne spell over the
bers generally.
to the near ap-
nal annual ae-
being rudely
of the large
But the pre-
towards, on our
"agony" could
e heart of the
ity they would
sweep the decks
report, "A clean
Somehow the
new force. I
ering if we had
importance of
mpaign in our
rist, would not
g the year to
and lead sin-
made financial
s it possible to
e of "a clean
vants and bene-
t have a living.
ne Church must
of meeting its
ully would be a
nbership of the
knew and fully
a clean sheet"
ossible, to have
med to me that
ess was being
ting to be con-
f a preacher's
than it should
hers making it
early the main
ress themselves
often made too
value of one's
? I was trying
out of my de-
ne pastor bring
guess I should
I had not been
As I questioned
began to grow
Did I want "a
ause we owed
omised him and
every claim she
ause I wanted
utation of our
and thus make
ing at the con-
return of our
to our Church

estion was get-
l. I was trying
and the history
onsider the in-
ned, and the
o these matters.
his money, but
sacrifice to pay
o come back to
hance to get a
e else? If we
ould not want
pointing power
man capable of
n.
s on my mind.
eripture lesson
5. After read-
lead my family
making a men-
Macedonia, who
great want of
untry Church
esent us in the
yself praying:
an and we will
ee. Maybe he
of the country
on the heart of

the ministers of our conference. We have many men of the Pauline type who would gladly respond to such a call." So I was praying and thinking when I lost consciousness in sleep.

The next thing I remember I was in dreamland attending a session of our Annual Conference. I was no longer a superannuated preacher, serving on a board of stewards and working for "a clean sheet." I was once more the young preacher; had just finished four successful years on the same circuit, passed the last examination of my conference course and had been elected to elder's orders. I had had a good time on the circuit. I was surprised at the progress the work had made under the service I had been able to give. I was now dreaming of a good station, a larger salary, better social advantages and better standing in the conference. In my dream it seemed to me that being a station preacher gave one better standing. While dreaming of these things, I was alone in my room in the conference town and was ever wondering to which of the good second-class stations I would be assigned. Just here a servant appeared and told me I was wanted down stairs. At the door down stairs stood three men in the plain garb of country farmers. Quickly, but carefully, I took them in as I approached them. One of them wore a coat and trousers of corduroy, a slouch hat of tan color and heavy work shoes. His shirt was blue, with collar attached, and he wore no tie. The others wore black slouch hats, khaki trousers, black coats and striped shirts. Introducing themselves, they asked to see me in my room, or somewhere that we could be alone. I was greatly surprised and curious indeed to know what it all meant. I had never seen these men before and knew nothing of them. When we were seated the leaders, without hesitation or apparent embarrassment, said: "Well, brother, I guess we had as well tell you our business. We are from Bush Hill Mission, the hardest work, the preachers say, in the conference. This, as you may know, is part of the old Brush Creek Circuit. Soon after the railroad came to Brush Creek that place was cut off and made a station. Then two more of our best appointments were cut off to help two other circuits. So we were left alone with only the old Bush Hill Church and two schoolhouse appointments up on the mountain to make up the charge. Then six of our leading families moved to town, and their farms are cultivated by twenty-four families of renters, people from the mountains, and very few of them churchgoers at all. We have in the bounds of what should constitute the circuit over two hundred families, nearly all plain, uneducated or poorly educated people. In all the charge we have less than 150 members, or about one member to every two families. Added to all this, most of our people are very poor, and, of course, have no idea of their need of the gospel or duty to support the preacher, if one should come to them. Now, we have stated these things so you may know the facts. The preacher we have had this year is going to ask to be moved, and we have come to ask you to go and be our pastor next year and for at least three years more. When we found out that our preacher was going to ask for a change we held a Church Conference and the people of the old Church sent us here to see you and ask you to come and help us." Their coming had been a surprise, and now their message was a shock. I hesitated a moment before trying to reply. What should I say? I was not unmindful of the honor they did me by asking me to serve them, and maybe the hand of God was in all this. But my plans were far different and I had tried to ask God's guidance as I laid my plans. So I simply answered that I was a member of the conference and under a vow to go to the work to which I might be assigned and stay as long as I was assigned there. I appreciated the compliment they paid me and the opportunity to do good in such a work as they represented. If I could be any service to them in procuring the right man I would be pleased to do so. If they wished, I would go with them to see the presiding elder and before the Board of Home Missions and we would see what we could do. I noticed my three friends looking at each other and there was some hesitation about replying to my offers of help. I

was about to continue, when my friend in the corduroys began his reply. There was something about the look he gave me that disquieted my feelings. His earnest gray eyes seemed to be gazing into the very depths of my soul.

"Now, brother," he began, "we have thought this all over and we want you to go to our circuit next year. You were raised among the plain, country people and now you have served a country charge four years and had fair success. You know how to do this work. You cannot know whether you would succeed on a station or not. Surely no people need you any worse than we. As to meddling with your appointment, would it not be better to meddle with your own than some other brother's appointment? If you should help us as your propose, you would be meddling with the appointment of some one else; maybe some one who would not be willing to serve us and who for that very reason would be sure to fail. If you go with us to your presiding elder and with him to the Bishop and tell them you would like to be sent to our rundown appointment, your meddling is fair, to say the least. When you preach you feel that you are presenting a message from God and the people reject it at their peril. We think we have come to you with a message from God and that you reject it at your peril and ours. That man of Macedonia who called Paul to preach to them was as truly presenting God's message to Paul as he was to them when preaching the gospel to them a few days later. If your gospel message is divine, the call God gives you to preach to his needy, barefooted, ignorant, neglected children is divine, and the greater their need the more urgent is the call and, I think, the more divine.

"We offer you no big salary; in fact, no salary at all. Our people are poor and most of them have no idea that they need the gospel or would owe a preacher anything if he should preach to them an hundred years. Those of us who would try to give you or pay you a support are poor, and if we were rich and intending to pay you a large salary, I should not want to tell you so now. We want you to go, trusting God to help you among a degraded, neglected people, nor worrying over any matter of salary. You doubtless feel that you were called of God to the work of the ministry and before you responded to that call you surrendered all hopes of being other than a poor man. If that is so, then you should not worry about the salary business at all. We are here as representatives of our Church, after a meeting of our people. This meeting took place after our preacher had left for conference and we had found out that he was going to ask to be moved. After much prayer and remembering that you stayed with one hard circuit four years and that some of our wildest mountain people had heard you preach a few times on your old circuit and are anxious to have you serve us, we came here feeling that we are sent of God. We want you now to go with us to our elder and the Bishop and tell them you are willing to go to our work. Then, when you get there we want you to tell us what you need to make the work go and take the lead in taking care of the work and we believe God, through us and others, will take care of you. Now, what do you say?"

What could I say? I simply answered: "Brethren, I know not what to answer you. I must confess that I have had other plans. Circuit work is hard work, and it seems to me affords little time for study. Study is necessary for growth and standing in the conference. I have had my mind much on this, and while I have not asked any appointment, I have hoped to be sent to some station. But now I do not know what to do. If I could know that the Master would make my appointment I think I would rejoice to take it, whatever it might be."

Once more the men of the corduroys began to speak: "It is natural, brother, that you should have these thoughts—the very air is full of such ideas. But some of your thoughts are not wise. A station will make much larger social demands upon you than will a circuit like ours. There most of your evenings will be taken up with meetings of one sort and another. You have to prepare two sermons for each Sunday. But I will not

argue the case further. If you accept our call and devote four years to our poor mountain people, doing the work gladly and lovingly, it will not be ten years, in my judgment, before your work will result in a half-dozen of these mountain boys being in the ministry, a dozen more on their way to the front as doctors, farmers, lawyers, merchants, and as many women in other lines of Christian work. It was so with Wesley, with Booth, with Paul. In the name of our great need we ask you to come over to Bush Hill and help us!"

I felt my heart softening, my eyelids getting moist and my ambition crumbling into dust; or rather my ambition was changing. I was giving up all desire to be great, or to seek great things for myself. I was beginning to feel that God needed me in the hills, and I wanted to serve him there. In the last of my dream the conference had closed and I was happy on my way to Bush Hill Circuit.

The Story of Commerce Street

By H. G. HORTON, Bishop, Texas

"The Passing Show Printing Company" has issued a brochure in San Antonio which is really a history of Commerce Street. It has pictures of business buildings, past and present. The historic stories are written by Ed Wolff, and are deeply interesting, many of them tragic events. They contain two or three errors to which I would call attention.

One is: "That William Henry, the sheriff, known as 'Big Henry,' about 1859, was killed in this neighborhood by a man named Adams, the quarrel being over the command of a Confederate company." Now, the Confederate War did not break out until 1861, and in 1859 there was not a Confederate soldier in America. The killing of Captain Henry took place on the Main Plaza early in the spring of 1862, when thousands of Confederate soldiers had gathered in San Antonio under McCulloch, Colonel Ford, John R. Baylor and other noted leaders. Henry and Adams were rivals for the command of a company raised west of San Antonio. I was pastor of the Methodist Episcopal Church, South, and buried Captain Henry. He was one of the finest looking soldiers I ever saw. His death was deeply regretted, and it blighted Captain Adams' prospects for the captaincy.

Mr. Wolff speaks of a negro being executed "shortly after the close of the War" on the corner of Dolorosa and South Flores Street. The negro, Jenkins, was hung in the jail yard there in 1874. I went with the negro on the gallows at his request, with A. A. Killough, presiding elder, present, after Rev. Mr. Neill, Presbyterian, and I had administered to him the sacrament of the Lord's Supper. I buried his body in the presence of 1000 negroes. These are errors easily made by the pen of a newspaper writer.

Mr. Wolff speaks of the construction of the noted old Plaza House on the north side of Main Plaza in 1845. This Main Plaza has been the scene of more tragic events than any other spot on the American Continent. But of minor events I mention that Dr. Jesse Boring and I first landed there on our arrival in San Antonio in 1858. From the porch of the second story of that old house Colonel Geo. W. Carter, then president of Soule University, delivered to five thousand people in 1862 the most eloquent war speech I ever heard, and from the flag pole of the building waved the first Confederate flag to which I doffed my hat.

There is in the sketch of Commerce Street an account of the first bridge on the street across San Antonio River, built in 1841 by Robert F. Higginbotham, husband of "Aunt Martha," famous for her size and her hospitality to Methodist preachers in early days. She lived on the river below the city. She raised a beautiful Spanish girl who was probably the first convert to Methodism in the West. Aunt Martha and she would shoot together, one in Spanish and the other in English.

On this same Commerce Street were preached the first Methodist and first Presbyterian sermons delivered in the Alamo City in 1846—Devilbiss and McCullough the preachers.

Religious Aspects of Gary Plan

By REV. WILBUR F. CRAFTS, PH. D., Superintendent of the International Reform Bureau

It is gratifying to see the general interest the New York papers—indeed those of the whole country—are taking in the effort to transplant the Gary school plan in New York City, which now has its supreme opportunity to help in the solution of one of the most serious problems of the Nation and the world, the restoration and improvement of week-day religious instruction. Every thoughtful and well-informed person knows that one hour a week of Sunday School or Sabbath School teaching is not sufficient to fortify the young in the most perilous period of life against twentieth century temptations and to prepare them for good citizenship. Until recently it was the almost universal custom all over the world to provide some weekday religious instruction, both in homes and schools. But today fully three-fourths of the religious homes and fully one-fourth of the public schools have given up even daily reading of the Bible, and the only appreciable religious teaching on weekdays has been given to those Catholic children whose parents could be induced to send them to parochial schools, which have thus come into competition with the public schools.

Into this situation Gary bursts with a friendly combination of public schools with parochial schools—Hebrew, Methodist, Baptist, Lutheran, Presbyterian, Congregational and what not. The Gary schools having charge of the childhood and youth of that city for eight hours a day, half for study and half for work and play, excuse from this second half of the day's activities the youth of any denomination whose parents so request, for religious instruction in the Churches for any desired time from one hour a week each, the time usually taken by Church, up to two hours a day, the time taken for lessons in the Hebrew language and religion in the synagogue, which initiated this Gary combination of public and parochial school. The same teaching force and the same rooms and appliances suffice for four times as many parochial pupils when the teaching of reading, writing and arithmetic is turned over to the State, which is best able to give it, and the parochial teaching is devoted to morals and religion only.

It is not surprising that when this plan was transplanted to New York, the Catholics, with their abundant supply of parochial teachers, and with priests trained to teach as well as preach, should have been ready at once to take for one period or more a day all the Catholic children in the public schools of the Bronx, where the plan is being tested, while even Lutherans and Episcopalians, with parochial antecedents, must take months to get ready, and the other Protestant Churches that do not have "confirmation classes" are even less prepared for this supreme opportunity, which may soon be offered to many other cities. Theological seminaries should restore the teaching function to the pastor, who ought to be able to teach gladly one hour a day—and no hour would be so fruitful. But for the present it will not be feasible, nor is it necessary, that each Church should teach its pupils separately on week days.

In order to be with the crowd some would even forsake their best friend and ignore the sacredness of any bond. Some day the winds are going to shift and these deluded hearts will find themselves woefully in the lurch.

The Australian flings his boomerang far out into the air. He expects it to make its circuit and fall again at his very feet. So it is with every act. Good or bad, as the case may be, a strange fate orders that they shall return to the heart of him who started them on their flight. A kind word—and, what makes us shudder the more, an evil act—completes the circuit and turns again to the soul whence they started. Thus we shall have our reward for every deed, whether good or bad. We fashion our destinies. We make our own heaven or our own hell.

NOTES FROM THE FIELD

PARIS DISTRICT—A "POUNDING."

The reception given us by the good people of Paris has made us feel wonderfully at home here. I am told that a "pounding" is rare for a presiding elder, but one has been given us that would make your mouth water should I enumerate the good things sent us. The words of welcome have been more than generous. All we can say is, we are very grateful. May God bless the entire district.—J. L. Morris.

FT. GIBSON, OKLA.

We had our first Quarterly Conference yesterday, January 2, with every member present. The Board placed the pastor's salary at \$800—\$200 above what they paid last year. We had two great sermons preached by our presiding elder, Rev. Chas. L. Brooks. This was the beginning of the Week of Prayer, which we are observing. The people seem pleased with their pastor and the preacher and his wife are delighted with their new charge.—J. C. Cooper, P. C.

LAWTON, OKLA.

I began a meeting with Rev. L. D. Hawkins, pastor of Hastings Charge, at Martin's Chapel on the night of December 19, and run till the 26th. We had a hard pull, being at the time it was just before Christmas, but the Lord was with us in mighty favor. We had nine professions and four accessions, and the Church wonderfully blessed of God. I enjoyed the meeting finely. Bro. Hawkins and his good wife are starting off nicely on their new work. I predict for him a successful year. I am to begin next Friday night with Rev. S. E. Henderson of the Walters Circuit at Gregg. The pastors who need me in meetings notify me early, at Lawton, 916 Sixth Street.—E. M. Myers.

BURKBURNETT.

On Thursday after conference we took train for Burkburnett, leaving Wylie at 4:30 a. m. We reached here at 4:30 p. m. When we arrived there was quite a number of our men at the depot to meet us (Bro. C. L. Bounds among them) and welcomed us. Bro. Bounds stayed over Sunday and gave us much useful information as to the charge. Bounds is all O. K. and deservedly popular with this people. Well, the warm reception begun at the station has continued. Pounded? Yes; pounded, baked, canned, jared and then some. Oh, it was great! We are in the midst of a fine people; our aim is to do them nothing but good. We expect to begin the evangelistic campaign March 22. Remember us at a throne of grace.—C. B. Golson.

LADONIA.

We have been kindly received by the good people of Ladonia. Interested kindness to new pastor and family manifested from day of our arrival. The climax was reached on December 29 with splendid reception at the parsonage. The Sunday School and Church almost to a member attended, and each one brought some token of love and appreciation. Dr. Nelson, our Sunday School Superintendent, in a few well chosen words, formally presented the gifts to pastor and family. We responded as best we could, but were not equal to the task. Such deeds of love in the name of Christ overwhelm us. We had an hour of good fellowship, and a most gracious service. The year starts well, and in many respects gives promise of being successful. A happy and prosperous New Year to all the readers of the Texas Advocate.—W. R. McCarter.

TEMPLE, OKLAHOMA.

We are delighted with our new appointment. We have found an up-to-date, refined class of people who know how to treat a preacher and his family. They also know how to pound, for the pounding commenced when we moved into the parsonage and still continues. Two regular poundings, with everything a preacher's family could eat, and a constant coming in of fresh meat, chicken and even a hundred-pound pig. We feel that we have been well received and we are well pleased. We have a substantial brick church and one of the best parsonages in the small towns in Oklahoma. We are ordering \$500 pews today for the church, and expect to dedicate the church some time in the spring. We are planning for a great year along all lines, especially a great revival in the Church. A Methodist Church cannot prosper without the revival power. Santa Claus was generous with us at the parsonage and we have many tokens of remembrance of friends in

other places as well as many from the good folks of Temple. May God's richest blessings rest upon them all. Our physical blessings are many and the most of us live in luxury. A large number of our Oklahoma preachers ride in their own automobiles. But we need so much to learn well that so-called eleventh commandment, "To love one another," and to let "Brotherly love continue." We hear and see too much ambition for better place and seeking for selfish honor. We need a deeper conviction of eternal verities and a high experience of salvation and greater freedom of spirit in manifesting Christ to men, not a self-forced boldness, but an humble, love-constrained boldness toward the world.—J. T. Meltride, P. C., Dec. 30.

WESTON.

The second Sunday in December found us on our new charge and ready to begin our work. We are well pleased with our new home, and the people. The homes of the people were thrown open to us and we were well cared for until our goods arrived. We could not ask for a more cordial reception than the people of Weston have given us. On December 23, the parsonage was invaded by a happy crowd of folks, laden with bags and bundles and cans, which filled our dining table to overflowing. Such a pounding we have never experienced. We are having fine congregations at all our services, with good interest. The outlook is good for a great year's work. We have already begun planning and praying for a great revival throughout the whole charge. May the blessings of God rest richly upon this people.—G. R. Slagle.

VAN ALSTYNE STATION.

For two reasons we were returned to Van Alstyne for another year. First, no one else wanted us; and, second, we did not do our work very well, and the Bishop was kind enough to give us a second trial. Our people had gotten out of the way of pounding the preacher, and we were not pounded last year, though many tokens of appreciation were received. But this year begun in the good old Methodist way. Such a pounding was scarcely ever received by any preacher; and, though sickness and death have depleted our congregations, yet the good work goes on. Our Sunday School reported \$50 for the Orphanage last Sunday, and we have now under construction a great Teacher-Training class, and we are hopeful for a year of strong constructive work for the kingdom here. We solicit the prayers of the brethren.—W. C. Howell.

WEST.

We were on the ground ready for business in one week after the appointments were read. Have met a big warm-hearted people. They gave us a cordial reception. "Pounded" us thoroughly. This with the other kindnesses make us feel very much at home. We are determined to make this one of the best years of our ministry. We are starting off well. Have received nineteen into the Church, and are looking out for more. Our beloved came and went. By the way, he is about the swiftest one we have met. He has devoured a whole Methodist quarter in less than thirty days. That is going some, I think. He came to us and was gone almost before we knew it. He skims by like an auto car on a bitulithic pavement. But I tell you Jim Whitehurst delivers the goods. No more painstaking presiding elder to be found in old Central Texas Conference. He is simply a "plum" good one! He is everlastingly going and coming, and working as he runs. By his help, and the grace of God, we are going to land things this year. Success to the Advocate. We mean to give you a tip as we go. Pray for, and come to see us.—M. M. Morris, P. C., Jan. 1.

MILES.

We have just had the "Great White Gifts" program in our Sunday School. The best expression of the true Christmas spirit ever presented in this town. The decorations in the primary department had the appearance of a fairy's den, and the beauty of those for the main school can hardly be imagined. Our primary department, under the management of Miss Nettie Mills, is equal to the best. Great Home Department, with "Mother" Voss superintendent. Seventy-five members. Some of them miles in the country and some few so far away that she must invite the cooperation of Uncle Sam's postal serv-

ice in the distribution of literature and getting reports. Fine Teacher-Training Class at work on the new course. Have you seen the first book? Every preacher, superintendent and teacher should read it at once. We begin our revival campaign next Sunday, January 9, with Evangelists Coale and Fisher leading the hosts of the Lord. This will make my fifth campaign with D. L. Coale. He is safe, sound and no bad after effects. And Albert C. Fisher needs no words of commendation from me in Texas. Everything looks promising for a great meeting. Receiving members every Sunday. New Year greetings to everybody.—C. W. Hardon.

MAYPEARL.

We begin our second year on Maypearl charge with every encouragement. The year just passed was a good one for our work. Some good meetings throughout the year, and in November we had a splendid revival at Maypearl. Brother W. M. McIntosh and wife, with his singer, Brother L. J. Anderson, was with us two weeks and did excellent work. There were more than fifty professions. The revival abides. New life is put into all our work. Forty to sixty at the Wednesday evening prayer meeting. This charge paid all the assessments for conference collections and salaries in full, with \$26.60 for the Orphanage that we forgot to report last year. Our first Quarterly Conference has been held for this year. The salary for the pastor was made the same as last year (\$1200) and a liberal payment made. We serve a splendid people. A more faithful Board of Stewards would be hard to find. Brother Bishop, the young old man of the conference, is doing some great preaching. It was the consensus of opinion that his Christmas sermons were the best ever preached at Maypearl and that is saying a great deal, for these people are used to good preaching. We are happy in our work. Our people seem to be pleased to have us. We thank God and press forward.—M. W. Clark, P. C.

BREEZES FROM THE PANHANDLE.

We are moving apace in the little city of Clarendon, and the new regime is getting hold of the situation in a very vigorous way. We are expecting a great year in the religious affairs of our town, and we do not think that our expectations will be disappointed from present indications.

Brother Weeks, our new pastor, is doing splendid work both in and out of the pulpit. He is pleasant and genial in all his bearing, and the people, both in the Church and outside, are pleased with his pulpit ministrations. The sermons of Brother Weeks are well prepared and full of mental and spiritual pabulum, good to the use of edifying, as good old Dr. Summers was wont to say of sermons.

Our new presiding elder, Brother Hall, occupied the pulpit last Sunday morning and evening, and did some most excellent preaching at both hours. Brother Hall is a man of strong personality and convinces the audience that his whole soul is aflame with zeal for the Master when he is preaching. Brother Weeks and Brother Hall have had a most cordial reception by the members of our Church in Clarendon. Both of them got a bountiful pounding a little while after their arrival in our town. The Methodist Church in Clarendon always does the right thing at the right time, so far as its pastors are concerned.



MISS CATHERINE COLLIE Daughter of Rev. D. L. Collie, violin soloist at Polytechnic Methodist Church, Fort Worth, Texas.



GOLDEN WEDDING—MR. AND MRS. HENRY PURVIS

The above is the picture of Mr. and Mrs. Henry Purvis, who celebrated their wedding anniversary on December 14, 1915, at their home four miles southeast of Proctor. They were married just at the close of the Civil War and have had a happy married life for fifty years. Rev. S. J. Vaughan, the presiding elder of the Dublin District, presided at these festivities and helped to make it a great occasion. There were present on this occasion Mr. Purvis' seven children, thirty grandchildren and two great-grandchildren, besides numbers of other relatives and good neighbors, composing in all a party of more than sixty. Several maidens acted as flower girls, and Rev. S. J. Vaughan pronounced the usual ceremony. S. B. KNOWLES.

The Board of Stewards have made ample provisions for the support of our pastor, paying the incoming pastor what was paid our good Brother Long, the outgoing pastor, \$2500, to be paid monthly, which is just as it ought to be.

All the machinery of our Church in Clarendon is in good working condition. The Sunday School cannot be excelled in the efficiency of its work. The superintendent, Prof. S. H. Condon, of Clarendon College, is wide-awake, full of energy and fully alive to all the interests of the Sunday School. He has gathered around him one of the ablest and most efficient corps of teachers to be found in all this Panhandle country.

The Epworth League and the Woman's Missionary Society of this Church cannot be commended too highly for the great work they are doing for the kingdom of God.

Panhandle greetings to all our brethren of the lower country. S. E. BURKHEAD.

PURCELL, OKLAHOMA.

The work at Purcell moves along nicely. The people have received us very kindly. We have received a number of cards and letters of greetings from the brethren, some of whom we have never seen, welcoming us into their conference—the best in Methodism. Thanks, brethren. We have a great work before us—the salvation of the sinner, the building up of the Church in all its departments, and the building of an \$8000 or \$10,000 church this year. We have the best parsonage in the district—modern, well furnished, built by the women, who are going to seat the new church when we get it built. We have reorganized or resurrected our Epworth League. Have thirty-five members who are starting off well. We have a fine Junior League. Our first quarterly meeting is in the past. The presiding elder preached us a fine sermon and the Board has raised the pastor's salary \$150 and adopted the envelope weekly offering system for the raising of the pastor's salary. The outlook for a pleasant year, with plenty of work, is encouraging. One of the most hopeful signs is the people seemed to have loved very tenderly their former pastor, Brother E. T. Neal, and family. His work here will abide. The foundation here is good and I hope by the grace of God to build upon it for the Master. May the Lord smile graciously upon us in all our labors and give us many precious sheaves for the Master's garner, is our most ardent prayer.—T. G. Peterson.

LETTER FROM BRO. WINBURNE.

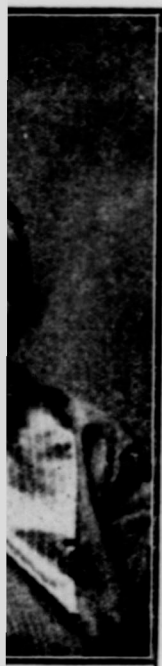
Florence, Ala., Dec. 31, 1915. I have been here since December 11 with kinsfolk, well cared for in bed and board. The preachers showed me much courtesy and allowed me to preach all about in Florence. The signs followed—hand-shaking, singing, a few mourners and some shouting. When I leave here I am to go to luka, Mississippi, near here, and my birthplace, where I first saw the light of the world in the pine-clad hills of Tishomingo County, Mississippi. The President of U. D. C. has kindly promised to care for me while there and I am glad, for I'm strapped for money. My relatives paid my way

here, or I could not have come. The Joint Board only allowed me \$100—not sufficient to pay funeral expenses of my dear little wife. When my home was taken for a preacher with a family I sold my horse, buggy and saddle to help out. I have never complained before and still love God and my brethren. After I finish at luka (D. V.) I'll go to Corinth, Mississippi, and see the battlefield where I fought as a boy in the sixties.

So you see I'm planning a good deal for an old man. Thank God, my health is good and I still love to preach! Florence is near Birmingham. All this region for miles is a coal mining section. Here we find all creeds and colors, and almost everything is preached that is known to Adam's race. We sigh and cry and are wont to say, "What is the matter with the Church?" We need a Joshua to lead us out. Lord, send him! In Hope, "FINCH" M. WINBURNE, Central Texas Conference, M. E. Church, South.

MARTHA, OKLA.

Jackson County is one of the richest, most productive counties in Oklahoma. Martha is located on the Wichita Falls and Northwestern, eight miles northwest of Altus, the county seat. Our people are a prosperous people with comfortable homes, good barns, plenty of stock and automobiles. We have two splendid church buildings, Baptist and Methodist, a good brick public school building, two cotton gins, alfalfa mill, blacksmith shop, two garages, bank, several stores, with a few hundred of as fine people as you can find anywhere. Just before we left Olustee for our new field of labor, at the beautiful county home of Bro. and Sister M. D. Johnson, an open reception was given to the outgoing and incoming pastors. The occasion was very much enjoyed and greatly appreciated. At the close of the evening, in behalf of his wife, Bro. Johnson with a few chosen words presented the writer and his wife with a fine Thanksgiving turkey. Before we had been in the parsonage at Martha one day we were pounded, and almost every day since some act of kindness and appreciation has been shown by these good people. It makes us doubly anxious to serve them to the very best of our ability. The work and labors of former pastors are quite evident here. We have splendid church property valued at \$5000. Some needed improvement will be made this year on parsonage property. We have no indebtedness. We have practically all the institutions of the Church in a fairly healthy condition. Some little reorganization needed is being done. Mr. S. L. Doughty is our efficient Sunday School Superintendent. Mr. G. P. Womock is Chairman of the Official Board. Mr. Horace Doughty is President of the Epworth League, and Mrs. J. R. Joiner is President of the Woman's Missionary Society. A lecture course is planned by the women of the Church for the intellectual and financial benefit of the community and society. Several prominent speakers have been secured. One or two home talent numbers will be given. Rev. Moss Weaver, our efficient presiding elder, held our first Quarterly Conference December 19. His sermon on Sunday



URVIS

who celebrated home four miles...

have come. The owed me \$100—funeral expenses...

OKLA.

one of the rich-est counties in Ok-lahoma...

evening was a great deliverance and was greatly appreciated by a splendid congregation...

WEST OKLAHOMA NOTES

By Rev. E. R. Welch, Correspondent.

Rev. O. A. Morris has a stronghold already on the Maysville folks...

Rev. L. H. Fullingim has made an excellent start at Thackerville...

Rev. S. E. Henderson is the new pastor of Walter Circuit...

Rev. R. I. Graham, pastor of Ardmore Mission, is a new man with us...

Rev. J. G. Blackwood has been cordially received at Stratford and Byars...

A reading of the appointments of the Florida Conference shows that Rev. J. M. Gross returns for the third year to Ocala...

That was indeed a peculiarly pathetic slipping away of good Sister House to the better land...

The statement in the Texas Advocate of last week to the effect that Rev. W. D. Parrish, recently pastor at St. James, Oklahoma City...

Rev. T. Edgar Neal has had entree into all hearts at Guymon and Texoma. We are glad, but expected nothing else...

God bless the young men, just on the threshold of the conference work. Hearts afire with holy enthusiasm...

The best and happiest New Year to one and all. Ardmore, Okla.

WELCOMING THE NEW YEAR.

The large headlines of the daily paper before me announce "The New Year to Be Welcomed with Revelry."

In describing the preparations for the welcome this occurs: "At the hotels and clubs, dinner dances have been arranged...

The entire write-up goes to demonstrate that the word "Revelry" is rightly in the headlines.

And is not this record of one city the record of all the cities in our Nation? Is it a prophesy of good to our country that the New Year is welcomed with general revelry?

I am sure that hundreds in the city above referred to will meet the New Year with prayer and consecration...

What is the duty of the preacher at this point? Shall he keep silence on such revelry in which many of his people participate? He cannot keep silence and be true to his calling...

ual things. It is hard because it is an all-year work. There can be no vacation from it. It is a hard work, because it requires much study of conditions and of influences that will avail, and of methods of dealing with people in a way that will win them to the better things.

The members of the Church must be so firmly fixed in their fidelity to Christ's ideals that at crises they will decide for those ideals without hesitancy, and when that is the case we may be certain that the pastor has been wonderfully diligent and successful in his training...

J. E. HARRISON.

WELCOME TO THE NEW YEAR.

By Rev. Frank Hugen.

We shall welcome thee, fair maid, the sixteenth daughter of the twentieth, and the best of all the centuries. Tonight, with mingled feelings of joy and sorrow, we shall lay away thy fair sister, 1915.

She has brought us as a nation, much of material benefit, ennobling many a poverty-stricken one to lift his head and behold a brighter and better day. She has brought to us as a Church much of spiritual good.

Turning from the eternity of the past, into which she shall have gone, we shall with glad hearts and extended hands lift our eyes to greet thee. As we have loved thy fair sister, so shall we love thee only we trust more tenderly.

Dawson, Texas, Dec. 31.

THE WASHINGTON CITY REPRESENTATIVE CHURCH.

Having officially visited seventeen Annual Conferences during the past several weeks in the interest of the Representative Church to be located in our National Capital, and having everywhere received such a cordial welcome and hearty response...

There are two items which are of public interest, viz: Conferences pledges and personal subscriptions.

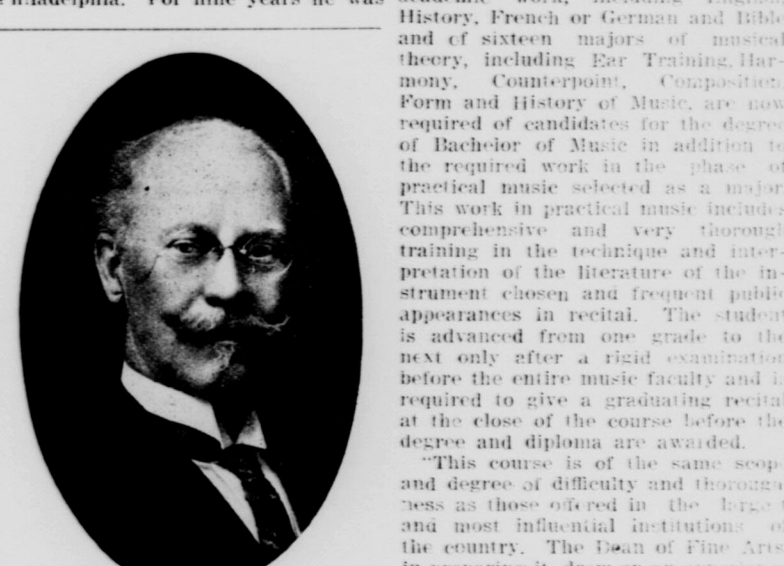
Southwestern University's Building & Endowment Campaign

THE DEGREE OF BACHELOR OF MUSIC OFFERED AT SOUTHWESTERN UNIVERSITY.

A COMPREHENSIVE AND THOROUGH COURSE IN PRACTICAL AND THEORETICAL MUSIC LEADS TO MUSIC DEGREE.

CREDIT FOR PRACTICAL MUSIC ALSO GIVEN TOWARD BACCALAUREATE DEGREE.

Professor Arthur L. Manchester, Dean of the Fine Arts Department, came to Southwestern University in 1913, and during his administration the Music Department has been raised to the very highest standard of excellence.



A. L. MANCHESTER, A. G. O. Dean of the Fine Arts Department Southwestern University

head of the Music Department at Converse College, Spartanburg, South Carolina, during which time he was Conductor of the South Atlantic States Music Festival—a National music organization.

When he went to Converse College that institution was only giving the Bachelor of Literature degree, which included music, and later they gave a degree called Associate in Music. In 1910 Mr. Manchester changed all this and increased the scope of the music course, abolished the A. Mus. degree, and with the enlarged courses offered the B. Mus. degree instead.

This is the kind of man who is at the head of the Music Department of Southwestern University and his work here has followed practically the same line as his previous successful policy. The course that we are

offering at Southwestern under his direction is almost the same as he offered at Spartanburg and is the equal in strength and thoroughness to those offered by the music schools of the first grade in this country.

In 1911 the scope of this course was greatly enlarged and it was made to include more advanced work in academic subjects, while the specific musical work was very greatly increased. A total of twelve majors of academic work, including English, History, French or German and Bible and of sixteen majors of musical theory, including Ear Training, Harmony, Counterpoint, Composition, Form and History of Music, are now required of candidates for the degree of Bachelor of Music in addition to the required work in the phase of practical music selected as a major.

This work in practical music includes comprehensive and very thorough training in the technique and interpretation of the literature of the instrument chosen and frequent public appearances in recital. The student is advanced from one grade to the next only after a rigid examination before the entire music faculty and is required to give a graduating recital at the close of the course before the degree and diploma are awarded.

Until the beginning of the District Conferences it is my purpose to devote my time to the raising of our long list of personal subscriptions, and to assist those pastors who have personally obligated themselves to raise certain amounts. To this end I shall be glad to preach for such pastors as may desire my help in this matter during the next few months or come before their congregations and speak on the Washington City Church as they may prefer.

S. STEPHEN MCKENNEY, Special Agent and Field Representative. Weatherford, Texas, Dec. 29.

"Who Will Prevent Defeat?"

By Rev. J. T. Smith.

Rev. W. L. Blackburn, of Checota, Okla., in his reply to J. T. Smith did romp on me some. He "rebuked" me roundly. But whether it made me a "sadder or wiser man" remains to be seen, but it did not change my opinion of the Bible Chair in the State University. If Bro. Blackburn had taken up his time in answering my argument, rather than in airing his superior advantages, and his innuendoes, and little flings at my want of such advantages by the use of such terms as, "J. T. Smith shows the breadth of his knowledge," and, "if J. T. Smith knows anything of university life," and still, "I shall not be surprised to hear him soon defending the saloonkeeper," and "assumes the attitude of the Catholic," and "narrowness and bigotry," he might have come nearer setting me right on the Bible Chair in the State University; granting his assumption, that I am wrong.

Perhaps I did wrong to venture a plea for loyalty to the educational institutions of my Church, but if so, I have been rebuked, and that by a brother blessed with the advantages of a college education from a Church school that I, in my humble way, helped make possible for him by staying on the firing line while he was there, and boosting Southwestern, and taking collections for it, and giving every penny to it that could be spared out of my meager salary. It has been the grief of my life that I was by reason of poverty and orphanage denied the advantages of college training. But I have done my best to help others have what was denied me.

I am comforted by the memory that in an active ministry of forty years, that I have never in public or private been rebuked by any Bishop, presiding elder or senior in office. Now when most to the end, I can accept one as a means of grace, though I am persuaded Bro. Blackburn would not have done it now if he had read my article with care, which he evidently did not, or he would not have rushed to the defense of the men in State Universities. I made no attack on them. I believe every word he says about them. That has nothing on earth to do with the question as to whether it is better to found a Bible Chair there, or persuade our people to patronize our own institutions where such Bible Chair is already founded. Bro. Blackburn says, "J. T. Smith shows the breadth of his knowledge of the situation by referring to the proposition as his scheme, namely, one R. P. Shuler." But beloved, I had in my mind this scheme to found a Bible Chair in the University of Texas, and when I referred to it as "his scheme," I simply gave Bro. Shuler the credit due him. He said in the Advocate of December 9, "For three years I have hoped and planned toward the launching of an educational movement on the part of our Church in the University of Texas." My knowledge had breadth enough to be absolutely correct in this case, and there was no belittling the scheme because it was Brother Shuler's. I would as soon follow him in this matter as any man, if my judgment approved it, but it does not.

When the plea came for a University Methodist Church at Austin to take care of the Methodist boys and girls attending the State University, I went down in my almost empty pockets and made my contribution beyond my ability. I thought we were fixed then, but now it seems we are not. But if all Brother Blackburn chains for this movement can be accomplished, such as, "Reaching these strong young men and women with the Gospel of Jesus Christ;" and, "Consecrate all this talent to the Church and the Kingdom of God," and, "Evangelizing this rich field in State Universities and turning it over to the glory of the Methodist Church." If, I say, this can be done the viewpoint is very much changed. Down here in Texas the proposition is to "take care of 700, or 800, Methodist students in the State University, but if Brother Blackburn can "show us" that the whole thing is to be "turned over to the glory of the Methodist Church," I am so fond of seeing strong young men and women join it I would have to give in. But none of this was answering my arguments, and if Bro. Blackburn had wanted to be perfectly fair, and wanted to show the fallacy of them, he might have reproduced at least one line of some part of one and answered it. But this he did not do. He quoted but two lines from start to finish. He says,

"Listen to this argument of J. T. Smith against the establishment of a Bible Chair in a State University." Then he quotes, "It will take away the biggest half of our plea for our

Church colleges and universities." In the above Brother Blackburn does himself an injustice. As a scholar he knows I said nothing about a chair in "a" State University. It is "the" Texas State University under discussion now. A State University is any State University; and if any State University, even the Texas wants to establish at its own expense a Bible Chair, I have no objection. The question is, shall the Methodist Church of Texas establish such a Bible Chair in the State University of Texas in opposition to its own institutions? Brother Blackburn knows as a logician the lines quoted was the conclusion in part, and not the argument in whole or in part that he claims to be replying to. "Oh, the logic of some men when they oppose certain things!" But when we get down to the bottom of things in Bro. Blackburn's article, it is not a reply to mine, but a plea for the Church to turn over its whole educational work to the State. Hear him:

"How deplorable would it be if the Church had vitality enough to fill a university community with the love of Christ, so much so that there would no longer be a plea for a Church college!"

That is only saying in an ironical way, how glorious would it be if the Church would abandon the whole educational field to the State. That puts Bro. Blackburn squarely against the Church college and university. If there is any doubt of it, read the following:

"Would that this could really be done, and all the hundreds of thousands of dollars spent on Church schools be turned loose for home and foreign mission fields! Would that the Church had for these fields all that has been squandered and lost in defunct Church schools all over Texas and Oklahoma!"

Well, now suppose the Church turned over its educational work to the State, by what method would we go about getting the money now spent for Christian education for the home and foreign mission fields? Suppose instead of founding S. M. U. we had undertaken to raise \$200,000 in Dallas for the home and foreign mission fields, would Sanzer, the great Jew merchant, have come across with \$16,000? Not much! Or the hundreds who are not Methodist have entered the combine? Not much! Or, after we had gotten the \$200,000 in cash, and the more than 600 acres of land worth many hundreds of thousands of dollars more, suppose we had said to Dallas: "We have concluded not to build S. M. U. but instead turn over our educational work to the State, and devote this money to the home and foreign mission fields." What would have been the results? Would we have kept the money? Not if the courts could have shaken it out of us. But suppose we turned our educational work over to the State, what Church is going to have charge of the Bible and Theological Chairs? Ours? We Methodist might agree, but the Baptists, Presbyterians and all the rest would say, No. That would not be the least of it, we would all gather there and turn our State Universities into a battleground between Roman Catholics and Protestant; between Calvinism and Aminianism; between Christian Science and Christianity. The theologians would all turn lawyers to defend us against each other in the courts. "Oh, the logic of some men when they oppose certain things!"

But Bro. Blackburn is enamored of the State Universities, and sees in them fields of living green, and vales with babbling brooks, and waterfalls, spanned by bows of richest promise, while Church schools are mere meager garden patches, where the flock of the Great Shepherd is herded by a few of the non-progressive old brethren, and as the Prophet of Progress he serves notice on these older brethren that if they do not head these flocks toward the State Universities, or vacate their places and take to the brush they will be ejected. He speaks the words of prophetic authority as follows:

"Let me sound this note of prophecy: 'If the older men will not carry the Church forward into green fields and richer vales, the valiant forces of young men * * * will not long stand by and quietly watch the flock of the great Shepherd herded in meager garden patches.'"

There you have it! The State Universities are green fields, rich vales; your Church schools are meager garden patches. Now, let old President C. M. Bishop, old President R. Hyer, old Professors Kilgore, Holt, Seay, Whaling, and all the other old professors, with old President Boaz, and Frank Reedy, and old Bishops

Atkins, Murrah, Mouzon, McCoy, and all the others, herding the Great Shepherd's flocks in these meager gardens at Southwestern, the Texas Woman's College, S. M. U. and all the rest, head your flocks toward the State Universities or get out. Are you not the founders, and Presidents, and Professors in those meager gardens? Forward then to the green fields and rich vales, or get out!

And you old saints, most of you long since in your graves, who founded McKenzie Institute, Wesley College,

Rutersville, Soule University, and others in a day when there was no State University, and no public school, which you thought was meeting the need of those pioneer days, and which though defunct now, did turn out many of the brightest and best men that have blessed Texas since, how do you feel, to be told now that you squandered the money invested in the educational enterprises of your day? "Oh, the logic of some men when they oppose certain things!"

"WHO WILL PREVENT DEFEAT?"

By Rev. J. F. Clark.

Brother R. P. Shuler laments the fact that the Central Texas Conference turned down the proposition which sought to bind the conference in a sum of \$800 a year for the purpose of establishing a Bible Chair in the University of Texas. Now I myself voted against that item of the report of the Board of Education. I did it because at present our assessments for conference collections are already sufficiently high, and to raise them by taking on other additional assessments for any purpose whatsoever would be suicidal. On many of the circuits of this conference the educational assessment alone for the charge is more than many of our country Churches pay for all purposes during the year. It is almost universal in the Central Texas Conference that the assessments for conference collections amount to from forty-five per cent to fifty-five per cent of the assessment for pastor's salary. To raise these assessments or to take on additional assessments would bring us to the breaking point and would, to my mind, be the height of folly. So, for reasons such as these, I voted against the assessment for a Bible Chair in the University of Texas.

Of course, as Brother Shuler is the promoter of the plan for the Bible Chair at Austin, it is quite natural that he would feel sad over the failure of his plan. But, while I was not sorry of its defeat and actually voted against it, yet I was grieved over the defeat of another item in the report of the Board of Education; that was the defeat of the item calling for the assessment of \$1000 for the Theological Faculty of the S. M. U.

This didn't seem to grieve Brother Shuler at all. But it may be that his attention was not called to this. Then, to think it was that same Brother Knickerbocker who moved to eliminate the \$800 for the Bible Chair, who also with the same motion proceeded to eliminate the \$1000 for the faculty of the S. M. U. Now that was too bad, but it is so nevertheless. So the conference voted down that item of the report of the Board of Education. In spirit I was in favor of such an assessment for the S. M. U., but to add that amount to the already too heavy assessments would be to break confidence with our people at home who feel that they have all laid upon them that they are able to bear.

There are a few things I desire to call attention to in regard to Brother Shuler's agitation for the Bible Chair at the University of Texas:

1. That Brother Shuler is trying to impose upon the Methodists of Texas a burden for which the Methodist Church of Texas is not responsible. The Church has never assumed the obligation for special Bible training at the University of Texas, and that there is doubt as to the propriety of doing such a thing in view of the fact that the Church is undertaking such work under her own auspices.
2. That the Church is in no way responsible for the conditions at the State University; and that if Methodist parents send their boys and girls to the State University they do it with the full knowledge that there is no especially endowed Bible Chair there.
3. That the Methodists of Austin and Texas generally have prepared suitable churches for the accommodation of Methodist boys and girls who attend the State University. These Churches, through the leadership of their pastors, are giving the young Methodists who attend the University ample opportunity to develop themselves and all their ransomed powers in all sorts and kinds of religious activities which should hold them to the Church for a lifetime.
4. That Brother Shuler's articles pertaining to the Bible Chair are calculated to turn the hearts of many Methodist parents against their Church, and that for the reason that Brother Shuler is blaming the Church for conditions over which it has no control and for a responsibility which the Church has never assumed. He is "lambasting" the Central Texas Conference for refusing to do a thing the propriety of which is doubtful in the minds of others outside this conference. Brother J. T. Smith, of Tyler, Texas, has a very strong article in the

Texas Advocate of December 16 inst., in opposition to Brother Shuler's plan.

5. That the Methodists of Texas are laboring with might and main to found, foster and maintain educational institutions for the promotion of Christian education, and that a number of those institutions rank well with the University of Texas.

6. That to maintain her own institutions in Texas, the Methodist Church has about all she can do, and that to foster Bible chairs in State institutions may serve to weaken her own grasp upon the Methodist boys and girls of Texas which she desires most to help. So, to my way of thinking, the Central Texas Conference did not vote unwisely when it voted to turn down the proposition to establish a Bible Chair in the University of Texas.

Personally, I have no objection to founding a Bible Chair in the University of Texas under Methodist management and control. But the point I want to make is that the money needed to establish such a chair might be raised by another method than through the Methodist Conferences. So I would suggest to Brother Shuler or the succeeding pastors of the University Church at Austin to write the parents of the Methodist boys and girls who attend the University of Texas stating clearly the conditions there and labor to convince said Methodist parents of the crying need of a Bible Chair at the University, which shall be under the control of a Methodist instructor, and urge them to contribute \$10 per year to the support of such a chair. Then if those parents are sufficiently interested in the religious instruction of their young people, surely they would not mind making a contribution for such noble purpose. This plan would relieve the Church of the financial burden of such an enterprise as Brother Shuler is promoting.

Why should Methodist parents who repudiate their own Church institutions by sending their boys and girls to the State University expect the same Church to furnish religious instruction for them in a State institution? They might expect the Church to do so, but that does not impose upon the Church the obligation to do it.

Winchell, Texas.

THE BIBLE CHAIR AT THE UNIVERSITY OF TEXAS.

Rev. J. T. Smith opposes the establishment of the Bible Chair at the University of Texas on the ground that thereby the chief argument for sending students to our Church colleges would be defeated. On the other hand, after we shall have established the Bible Chair at Austin, it will still remain the case that the small Church college, where the whole atmosphere can be made and kept evangelical and where the spirit of the student body can be controlled by the faculty, will continue to be decidedly the better place religiously for the undergraduate than will the unwieldy, secularized State University of three thousand or more students. We can scarcely hope that our Bible Chair at Austin will as completely dominate the situation there from the religious point of view as does, for instance, our Christian faculty at Georgetown control the religious situation at Southwestern University. The Bible Chair at Austin will, however, reach and save many students who otherwise might be lost to Christ and the Church. Mr. Merrifield, of the University of Chicago, teaches New Testament to students of college grade, and has been very successful in interesting them in that study. I once heard him remark that a large drawer of his desk is filled with voluntary testimonials from boys and girls who, after having studied under him, have stated that they came to him with doubt or curiosity on the subject of religion and left him with their feet firmly fixed on what they can well believe is eternal truth. Such converts become ardent missionaries in bringing others into the Bible class. They have gained more than a mere sentiment on the subject of religion, which so often in the case of our young people proves to be evanescent; they have intellectually assumed a positive and an abiding attitude of approval toward truth.

We are facing a condition rather

than a theory. Our Church colleges contain as many students as they can conveniently accommodate, and at the same time our State University contains about eight hundred Methodist students. It is largely a matter of taste as to where people attend school. I take it that most of those students at the State University prefer to go there under present conditions rather than to our Church colleges. We could make very little headway in arguing the question with most of them. Free tuition, the magnitude of the institution, better equipment for specializing in many of the branches, the presence of the schools of law and engineering, etc., these various interests do now and will forever continue to attract a large body of our Methodist students to our State University. Despite the fact that there was opened up in North Texas this year a large Methodist college with a Christian faculty and a Bible school, there are more students at the University of Texas this year than last year.

Independently of the Church organizations, the Y. M. C. A. and the Y. W. C. A. are doing splendid work at Austin for the university students. It would be to our Church's everlasting shame to neglect to do some work worth while for the students of the University of Texas. We have allowed the Y. M. C. A., the Salvation Army, the W. C. T. U., the Red Cross Society, fraternal organizations, labor unions, private philanthropy, etc., to do too much of the social work of Christianity. It is time that we as a great Church organization stop debating the advisability of making the small expenditure incident to establishing so important a social and educational enterprise as a Bible Chair at a great State University. The door of opportunity is wide open to us, and the call is, "Come over and help us." Surely we shall seize the opportunity gloriously and with an eye single to His glory.

In the absence of an endowment, the conferences of the State were asked to make a nominal assessment for the support of the work. One or two of these refused to do so, but promised to raise their share. Personally I believe that the cause has nothing to fear by reason of the fact that not every conference levied an assessment for the work. I think that the cause will fare better when, under the leadership of the trustee of the chair, it is presented as a special. Furthermore, our people need to be educated to the importance of so great an enterprise; and, when as a special the facts are properly presented to the people, they in all probability will give the enterprise their hearty support.

I have heard the question raised as to what subjects should be taught by our representative when the work has been established at Austin. My decided opinion is that the principal, if not in fact the only subject taught, should be the English Bible (Old and New Testaments). In addition to the work in the Bible, it might be well to give on alternate years a course in the history of Methodism, its doctrines and polity, and a course in the principles of religious education. But the main emphasis should be on the teaching of the Bible. If any one should attempt to do much more than that, he would probably make the teaching of the Bible so poor and commonplace that it would eventually prove a failure.

It should go without saying that our Bible Chair must be expected to do more than merely duplicate the work that is being done in the Sunday School of University Church or any other Church in Austin. It must be a character of work that will be recognized by the faculty of the university as of college grade before the student can receive college credit for it. Furthermore, our representative there will be more than a kind of assistant to the pastor of the University Church. His position can be made as deserving of as much dignity as that of any other professor in the university. I shall not discuss in full the qualifications of the man for the place, but will only say that we must bear in mind that we are to choose a faculty member of a great State University. We must not cheapen our work in the eyes of the rest of the faculty of the University and of the thoughtful public by placing any one there besides a specialist. Bible Chairs in colleges and universities are often discredited by the rest of the faculty of the institution because they are occupied by men without special training. The faculty of a State University may be quite justified in discrediting the work of the Bible teacher who possesses a B. D. or even a D. D. degree, for they are wise enough to know that those degrees do not necessarily represent specialization in Biblical interpretation. Our Bible Chair should be occupied by a man who, along with other winning qualities, can stand should

Church colleges... der to shoulder with the best of the University faculty from the point of view of specialized scholarship.

der to shoulder with the best of the University faculty from the point of view of specialized scholarship. I have already heard it suggested that we should begin the work by employing a rather cheap man.

Sherman, Texas.

REFRESHING THEIR MEMORY.

We have more than once referred in these columns to the superannuated preacher of Southern Methodism as "our forgotten man."

The history of our Church with reference to the superannuated preacher makes sad reading. The only gleams of light are the efforts that have been made to better his condition.

We are glad to note the indications that our Annual Conferences are beginning to consider more seriously this question. Streaks of light are beginning to flush the superannuated preacher's dun sky.

Has he been forgotten? Yes. As Agent for Superannuate Homes for the Central Texas Conference I have occasion to know that this is true.

Christmas Greetings. December 25, 1915. My Dear Friend: I am sending out letters to the special friends of the superannuated preachers, asking for a Christmas present for these worthy men of God.

There are now five superannuated preachers without homes. My request is very modest. I am asking for one dollar, or more, just as your generous heart may incline you to contribute to the Christmas Superannuate Home Fund.

Will you remember, among others, these heroes of the Cross at this glad Christmas time? I believe you will, therefore I make this appeal. Send direct to me at Polytechnic.

Think of it. More than four hundred and fifty persons to whom the above earnest appeal was sent failed to remember the old preachers at Christmas time.

I also sent statements to one hundred and sixty-five persons whose subscriptions were unpaid, urging them to remember the superannuated preachers at this glad Christmas season by paying what they owed this fund.

them to remember the superannuated preachers at this glad Christmas season by paying what they owed this fund, and I received just twelve replies. More than one hundred and fifty Methodist people who had signed subscription cards obligating themselves to pay to this fund completely ignoring the appeal of the Conference Agent.

If all who see this communication, including those who received a personal letter from me through the mail, and forgot to answer, will send me a contribution according to ability, I can house all our superannuated preachers in the near future.

CHRISTMAS AT THE ORPHANAGE.

With the dawn of Christmas Eve until the night that Old Santa came, the atmosphere at the Orphanage was filled with cheer. Could the hundreds of people who send gifts to us have looked into the chapel and seen the glad faces and overjoyed hearts of the little ones without father or mother, they would have rejoiced again to have made so many little ones nappy.

Now, this is Jubilee Year at the Orphanage. With Brother Abe Mulkey assisted by Brothers Gray and Lee, at the front, we feel that success is assured. No man has ever lived in this great Texas that has done more wonderful work for the Master than Bro. Mulkey.

R. A. BURROUGHS.

THAT WASHINGTON CITY SPECIAL.

It will be remembered by those who were present three years ago at the conference at Cleburne that a resolution was brought in by the Board of Church Extension to the effect that we undertake to raise five thousand dollars for the representative Church at Washington City.

There are now five superannuated preachers without homes. My request is very modest. I am asking for one dollar, or more, just as your generous heart may incline you to contribute to the Christmas Superannuate Home Fund.

Chairman Board of Church Extension Central Texas Conference.

We should do well to think more and more on the infinite sympathy of Jesus. Are we misunderstood? There is One who was once misunderstood. Are we sorrowful? There is One who sorrowed infinitely more than we.

A MEMORIAL TO THE EDUCATIONAL COMMISSION OF THE WEST AND EAST OKLAHOMA CONFERENCES OF THE M. E. CHURCH, SOUTH.

Dear Brethren: I hereby memorialize your able and honorable body to incorporate as soon as possible a "Methodist Mutual Educational Association" according to the insurance or banking laws of Oklahoma, based somewhat on the plan of Building and Loan Associations and Mutual Life Associations.

I ask you to do this for many reasons, but, First: To restore confidence to our people as to religious educational movements.

Second: To supplant so-called "life insurance," which is insuring for or against death, by "real life insurance," by thousands of families being prepared as each child graduates from high school to have funds ready for entrance and continuance in some Church college for sons and daughters.

Third: That the old Scotch esprit de corps be created for college education in our Oklahoma Methodism so thoroughly as that as soon as a child is born to Methodist parents they will take out an "educational policy," keep up the same in all its terms, and finally place those of "mental parts" in some one or two institutions yet to be redeemed or founded by you as agents of our Oklahoma Conferences.

Fourth: That the association be correlated with the Boards of Education of our conferences and the institutions of learning founded by you and so amply protected by law as to be perfectly reliable to fulfill their contracts with the families so insuring.

Some Arguments for These Propositions.

Much money is lost on the failure of the insured to keep up their policies, or misplaced and lost when kept up and paid.

Some such educational association as the above suggested one combines some features of a savings bank with compound interest, with the advantages for an education, building and loan associations give home builders; and mutual and life endowment insurance policies give the families or holders of the same, but the educational far superior to all these, as the self-development in saving disciplines the contract holder, and in the expenditure of the same in Christian education, their souls and minds are prepared for time and eternity.

This plan does not leave it to haphazard ways for a college education for Methodist children, but becomes a plan and part of lives of insured and their parents.

Able and honorably managed as Drs. Morton, Whisner and McMurry have managed our Board of Church Extension, in a few years thousands of contracts would be written and hundreds of thousands of dollars would be at work for education.

If adopted by our General Board of Education soon millions of money, and thousands of students as a result would be found, the one in our treasury and the other in our schools. As by Church Extension methods funds are so handled that the same money in a few years helps different Churches, so these funds can be so loaned as to help many students in each generation. But only on good security, coupled with an old line life insurance policy would I suggest the loan of these funds to students directly.

Surely there are a sufficient number of wealthy people in our conferences that will help you launch such a godly and so much needed co-operative enterprise.

Thus when our institutions open, with contracts maturing in two, four, sixteen or twenty years, and all years between, payments coming monthly, quarterly or yearly, we will soon have our colleges full and overflowing and the cash on hand to pay the way of all students.

If such an association is organized and incorporated so as to be indorsed by our State Banking or Insurance Boards, I prophesy that hundreds of contracts will be issued the first year and thousands within a few years.

The Soldiers' Home at Washington, D. C., was founded by \$100,000 turned over to the Government by Gen. Winfield Scott and dedicated to that good purpose of caring for the old soldiers of the regular army. By fines from indiscretions, inheritance, after three months' time, of unclaimed legacies of deceased inmates, and other sources, after building marble buildings and a \$2,000,000 dining hall, they cannot spend their income. If what on the

whole are the wrecks of humanity and the horrors of war, so much has been accumulated for old and decrepit soldiers, what may not be accomplished by the 70,000 Methodists of Oklahoma and Southern Methodism if we found a "Methodist Mutual Educational Association" for our conferences and the Church at large? May God lead you and all concerned in this matter.

H. J. BROWN. Oklahoma City, Okla., Nov. 10.

RESOLUTIONS OF RESPECT.

Whereas, It has pleased our Heavenly Father to remove from our midst our beloved sister, the wife of our pastor, W. C. House. She has gone to live with God forever and enjoy the rest and peace of heaven. Be it therefore

Resolved, That we humbly submit to his will, yet we keenly feel our loss and regret her departure.

Resolved, That we, as coworkers in the Woman's Missionary Society, recognize in her death the loss of a faithful and true Christian worker, one whose example has been a guiding light to us and one whose life would have shone on and on and grown brighter and brighter could God in his wisdom have spared her to us longer.

Resolved, That we tender to Bro. House and other relatives our heartfelt sympathy and condolence in this dark hour of affliction and grief. May the Lord comfort, as he alone can comfort.

Resolved, That a copy of these resolutions be spread upon the minutes of Madill, Okla., Auxiliary, one sent to the family and one sent to each of the following papers for publication: The Marshall County News-Democrat, the Texas Christian Advocate and the Woman's Missionary Voice.

MRS. J. G. RUSSELL, MRS. D. B. TALIAFERRO, MISS UNA WEAVER, MRS. MARTHA WATKINS, Committee.

RESOLUTIONS CONCERNING WM. CHAPPELL.

Adopted By the Board of Stewards of the First Methodist Church, November 2, 1914.

The Board of Stewards of the First Methodist Church of Austin, Texas, wish to record their deep sense of loss in the death of their fellow member, William Chappell, on October 4, 1914, at his home in Austin. Born at Chappell Hill, Texas, on September 13, 1853. Mr. Chappell joined the Presbyterian Church at Manchaca in August, 1873, when twenty years old. On May 19, 1880, he married Miss Allie V. Slaughter, a member of the Methodist Church at Manchaca, and shortly thereafter he himself united with the Methodist Church, of which he remained a consistent member to the day of his death.

He was at different times steward and Sunday School teacher in the Manchaca Church; in the Old Twenty-fourth Street Church (now the University Methodist Church) of Austin, and for the last thirteen years of his life in our own First Methodist Church. During all these thirteen years, too, he was teacher of an afternoon class in the Trinity Mission Sunday School of Austin. He taught the Gospel of Christ to his Sunday School scholars, but first he lived it himself. Like his Lord, whom he loved with his whole heart, he went about doing good. His unfeigned piety was of the quiet, but persuasive type. To know him was to desire to become a better man. And, as we think of the beautiful and fruitful life of our brother, we can but recall the promise of our Lord: "Blessed are the pure in heart, for they shall see God."

To his bereaved widow and daughters we tender our sympathy and our love; and we request the Secretary of our Board to record this memorandum in his minutes and to send a copy to Mrs. Chappell.

MORGAN GALLAWAY, JR., WILLIAM H. STACY, R. W. FINLEY, Committee.

Austin, Texas, Nov. 2.

"When God formed the rose, He said, 'Thou shalt flourish and spread thy perfume.' When He commanded the sun to emerge from chaos, He added, 'Thou shalt enlighten and warm the world.' When He gave life to the lark, He enjoined upon it to soar and sing in the air. Finally, He created man and told him to love. And seeing the sun shine, perceiving the rose scattering its odors, hearing the lark warble in the air, how can man help loving?"—Grun.

You may be sure that if you search for happiness it will elude you, but comes quickly when you seek to bestow it upon some one else.

CISCO DISTRICT PASTORS' CONFERENCE AND MISSIONARY INSTITUTE.

The Pastors' Conference and Missionary Institute for Cisco District will meet at Carbon, January 20-21. All pastors are expected to attend. Local preachers, the District Leader, charge leaders and district members of the Mission Board are cordially invited to come.

All pastors and leaders are requested to read the following program and be prepared to discuss freely the various subjects or topics:

Program January 20, 9:30 A. M.

- 1. The Win-One Campaign. (1) What plans or methods should be used in the campaign? (2) Is it practical to carry on such a campaign on circuits as well as stations? (3) Should the Win-One Campaign take the place of the usual annual revival meeting?
- 2. The Every-Member Canvass. (1) What preparation is necessary to make such a campaign or canvass successful? (2) What advantages has the Every-Member Canvass over the ordinary plans used? (3) If the Every-Member Canvass is the best plan, should we be satisfied to use any other? (4) Should we, as preachers and laymen, both by precept and example, teach tithing?
- 3. Committees, Missionary, Evangelistic and Social Service. (1) Have these committees been elected and are they at work? (2) If not, is the fault with the preacher or with the laymen? (3) Do the laymen show a willingness to serve on these committees?

Afternoon Session, 2 O'clock.

- 1. Our Missionary Policies. (To be subdivided).
- 2. Instruction of Laymen and Children for China and Other Specials. (To be subdivided).

The afternoon session will be under the direction of Rev. J. E. Crawford, Conference Missionary Secretary, or some other representative of the Mission Board.

At the evening hour the Missionary Sermon or Address will be delivered by the representative of the Mission Board.

Forenoon Session, Jan. 21, 9 O'clock.

- 1. The Preacher's Prayer Life. (1) Do preachers as a rule take time to pray? (2) What time should be given to prayer? (3) Has fasting become obsolete? (4) Have we the authority to say that part of Christ's teaching is not applicable to our age? (5) What relation has Bible reading to prayer?
- 2. The Epworth League and the Sunday School. (1) Should we be satisfied until every charge has both a Senior and Junior League? (2) In many places it is difficult to maintain a League. Should this difficulty deter us from a determined effort? (3) Are our Sunday Schools doing efficient work? (4) How many schools have teacher training classes?
- 3. The Pastor's Attitude Toward Worldly Amusements. (1) What should be the pastor's attitude toward worldly amusements? (2) Should worldly amusements be placed in the same category as drunkenness, profanity and theft? (3) Should we denominate as worldly amusements those things that are not so named in the Discipline?

- 4. Message from Representative of District Woman's Missionary Society.
- 5. Pastoral Visiting. (1) Has the pastor just ground for complaint if the people do not pay if he neglects pastoral visiting? (2) Is this the place where most pastors fail to measure up to their responsibility and opportunity?
- 6. Texas Christian Advocate Week. (1) Would it be possible to increase the circulation of the Advocate twenty-five per cent in one week?

Adjournment.

Charity is always becoming to human beings. A man may not think or feel or talk just as we do, and yet he may be on the way to heaven.—Michigan Christian Advocate.



BLAYLOCK PUB. CO. Publishers

W. D. BRADFIELD, D. D. Editor

Office of Publication—1804-1806 Jackson Street

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

PUBLISHED EVERY THURSDAY AT DALLAS, TEXAS

SUBSCRIPTION—IN ADVANCE

ONE YEAR	\$2.00
SIX MONTHS	1.00
THREE MONTHS	.50
TO PREACHERS (Half Price)	1.00

For Advertising rates address the Publishers. All ministers in active work in the Methodist Episcopal Church, South, in Texas, are agents, and will receive and receipt for subscriptions. If any subscriber fails to receive the Advocate regularly and promptly notify us at once by postal card.

DISCONTINUANCE—The paper will be stopped only when we are notified and all arrearages are paid. **BACK NUMBERS**—Subscriptions may begin at any time, but we cannot undertake to furnish back numbers. We will do so when desired, if possible, but as a rule subscriptions must date from current issue.

Subscribers who desire the Advocate discontinued must notify us at expiration either by letter or postal card. Otherwise they will be responsible for continuance and debt incurred thereby. We adopted the plan of continuance at the request and for the accommodation of our subscribers and they in turn must protect us by observing the rule.

All remittances should be made by draft, postal money order, or express money order, or by registered letter. Money forwarded in any other way is at sender's risk. Make all money orders, drafts, etc., payable to BLAYLOCK PUB. CO., Dallas, Texas.

CHANGE OF ADDRESS

Prompt notice should be sent us by subscribers of any change of address either of postoffice or street address. This important matter should not be left to the postmaster, pastor, or anyone else. It will cost the subscriber only a postal card or a two-cent stamp to send the notice, and much loss of time be saved. A subscriber who fails to notify us is responsible for the loss incurred in sending the paper on to the old address. This rule applies also to the subscriber who does not notify us at expiration if he wishes paper discontinued.

Subscribers asking to have the direction of a paper changed should be careful to name not only the postoffice to which they wish it sent, but also the one to which it has been sent.

AN IDEAL STEWARD

In this issue of the Advocate will be found resolutions concerning the life and character of William Chappell. For thirteen years he was a member of the Official Board of Tenth Street, Austin, now known as First Church. During seven of these years we were his pastor.

William Chappell, as nearly as any man we have ever known, was an ideal steward. Every qualification prescribed for stewards in our Book of Discipline he possessed. He both knew and loved our doctrine and was a man of solid piety in his personal life.

This man did not consider his work as a steward finished when he had gotten the pittance of money for which he called. The Official Board to which he belonged could learn more of the spiritual needs of his list than of such needs of any other list carried by any other member of the Board.

Brother Chappell was a simple Christian. He believed implicitly and loved devotedly. It was his life more than what he said or what he did which has left so deep an impression upon his Church.

He will be remembered at First Church, Austin, as long as any member of that Church is left. He will be remembered as a steward who looked faithfully after the financial interests intrusted to him, but who loved most the souls of the men in his care.

We cannot be too careful of the men who are to fill our Official Boards. We have never thought that the fact that a man has money qualifies him to be a member of our Boards of Stewards. A man should not be disqualified because he possesses money, but the first qualification always should be that he loves his Lord and his brother men.

DR. DALE EXPLAINING MR. MOODY

When a great man appears upon the scene other men at once set themselves to the task of finding the secret of his power.

The following from the New York Advocate is of interest:

Years ago, when Mr. Moody visited England, Dr. Dale, of Birmingham, hearing him for the first time, came away with the conviction that there was nothing extraordinary in his preaching.

"Scores of us," he said, "could preach as effectively as Mr. Moody, I felt, and might, therefore, with God's good help, be equally successful. In the course of a day or two, however, my mistake was corrected. His preaching had all the effect of Luther's; he exulted in the free grace of God. His joy was contagious. Men leaped out of the darkness into light and lived a Christian life afterward. He had the right to preach the gospel because he could never speak of a lost soul without tears in his eyes."

It cannot be said too often that to the pastor as to no other one man we are to look for the success of our coming evangelistic campaign. The success of the whole movement will be enhanced or marred by this one man.

Spiritual passion will be the supreme instrument in the campaign. Men will be able to resist everything else in the pastor except his passion for souls. Only as he is unable to speak of lost souls except with tears in his eyes can he hope to win in these coming days of the campaign.

This spiritual passion, let it be said, cannot be had by any longing which exhausts itself in mere empty wishing. Such passion is a resultant of the intelligent use of appropriate means.

Next to the devotional study of the Acts of the Apostles we would prescribe a prayerful study of Charles G. Finney's Revival Lectures. The pastor will be convicted of his own prayerlessness by Finney on Prayer. He will be convicted of his lack of faith by Finney on Faith. He will be convicted of his need of the full tides of the Holy Spirit by Finney on the Spirit.

Let judgment begin at the house of God. Let the pastor himself be the first man to be brought under conviction. And from such conviction will come a strong crying to God which will result in the deepening of the pastor's own spiritual life, and with this deepened life will be born a strange spiritual passion for others. Yes, Dr. Dale, this was the secret of Mr. Moody's great power.

THE BETTER WAY

For many years German theologians, in their effort to understand Christ, seem to have used as their supreme instruments historical imagination and trained logical powers.

That these things are helpful toward an intelligent apprehension of Christ no sane man would deny. To historical study we are indebted for what has been called "a rediscovery" of the historical Christ. Jesus and his times have been wonderfully illumined by historical study.

Likewise we are indebted to keen logical powers for our best statements of the nature of the person and mission of Jesus. Such statements from time to time are an intellectual necessity and certainly not even theologians are to be restrained from thinking.

Having said this, however, we desire to point out the dismal failure of many German theologians to understand Christ by the exclusive application of historical imagination and dialectic powers. By the use of such means these theologians have resolved Christianity into a system of metaphysical ideas, and have made Ger-

man Christianity impotent in the face of great tasks.

The supreme requisite for understanding Christ, let it be said, is an humble, lowly, obedient trust.

We think, therefore, that it is a good omen for our times that our American seminaries are emphasizing the need of a deepened spiritual life in these institutions. In the early part of December representatives from twenty-three seminaries met in Louisville, Kentucky, with the avowed purpose to promote a deeper spiritual life in their institutions. Such conferences have been held in former years at Oberlin, New Haven and Madison, New Jersey.

Unless the men in our theological schools shall be kept deeply religious they give little promise of either understanding Christianity or of being of any special service in the world.

WILL OTHER TEUTONIC POWERS FOLLOW HUNGARY'S EXAMPLE

The following dispatch, dated Budapest, December 10, as yet has been given little attention in our country:

The Moslem religion will be legally recognized in Hungary, if a bill introduced by the Hungarian Minister of Justice is enacted into law by the Hungarian Diet. The bill was presented to the house and there is no question that it will be acted upon favorably.

In addition to giving the Moslem religion every right enjoyed by any other recognized faith in Hungary, the proposed law will also permit the teaching of Mohammedan dogma and the founding of Moslem religious institutions so far as they are not in conflict with the existing laws.

While Mohammedans in Hungary have in the past enjoyed full liberty of conscience, they were as yet deprived of certain civil rights which functionaries of other recognized creeds exercised. The bill now before the Diet effaces some of these disabilities automatically, as soon as it becomes law, while others are removed by express provisions, as was done in the case of the Mohammedans of Bosnia and Herzegovina.

In 1900 there were nearly 10,000,000 Roman Catholics in Hungary, nearly 4,000,000 Evangelicals, composed of Lutherans and Calvinists; nearly 2,000,000 adherents of the United Greek Church; nearly 3,000,000 adherents of the Orthodox Greek Church, and nearly 1,000,000 Jews.

Now it is proposed that the Mohammedan faith be placed on the same footing in Hungary as the other religions. This favor, doubtless, is granted in consideration of Turkey's help rendered Austria and Germany in the present war.

What will happen in Europe in the event of a Teutonic victory? Is it inconceivable that a revival of Mohammedanism will follow? The survival of militarism and a revival of Mohammedanism would set back the civilization of Europe a thousand years.

It seems unthinkable that such a victory can be the will of God.

THE METHODIST REVIEW

When the January number of the Methodist Review reached us we naturally turned first to the "foreword" of the new editor, Dr. H. M. DuBose.

The entire Church, no doubt, has awaited eagerly the new editor's statement of his conception of the place of the Review among our periodicals and in the life of the Church.

For ourself, we express delight in DuBose's conception of what the Review is for. The Review, in the judgment of its present editor, is to be churchly, catholic and evangelical. Churchly: "A medium through which it (the Church) may sound testing notes of doctrinal integrity and orthodoxy;" Catholic: "A promoter of

true culture in connection with religious and ethical discussion on the plane of world sympathies." Evangelical: "The Virgin-born, divine-human Christ and the doctrine of his sufficient blood atonement for human sin, his compassionate, healing love for men and whatever else belongs essentially to the kingdom of his grace, are the themes and matter which rise Himalayan high before us as we contemplate the possible future pages of this Review."

These are capital statements and we wish for our editor the highest measure of success.

THE SENATORIAL RACE

The question of prohibition has entered upon the National phase of its existence. The question of National prohibition already has stirred Congress. More than six million voters signed a petition to the National Congress asking that a National-wide prohibition amendment be submitted to the people of the United States.

A majority of the House supported the amendment. The National Senate has not yet been tested on the question.

Texas has one Senator already who favors and who has worked consistently for the submission of a National-wide amendment prohibiting the manufacture and sale of intoxicating liquors.

When it is remembered that nineteen States of the Union are now in the prohibition column it would seem that an aggressive agitation for National prohibition is not premature.

National prohibition is needed, let it be remembered, in order to give substantial effectiveness to State-wide prohibition. As matters now stand the Government of the United States may issue, and does issue, internal revenue licenses for the sale of intoxicating liquors in territory from which the people have voted out the liquor business. This is a gross injustice to the doctrine of State sovereignty, but it is an injustice which can be permanently cured only by Nation-wide prohibition.

A bill is now pending before Congress which proposes to correct this infringement upon the sovereignty of States by prohibiting the issuance of Federal internal revenue licenses in prohibition territory.

These considerations show how vitally the prohibition issue relates itself to the coming Senatorial race in Texas. If there be prohibitionists among us who are not yet convinced of the wisdom of Nation-wide prohibition, certainly there are none among us who do not recognize the importance of sending men to the United States Senate who would favor the passage of laws which would respect the sovereignty of prohibition States.

The prohibitionists of Texas cannot consent to the election of men to Congress whose allegiance in the past has been to the whisky business. Such men could do the cause of prohibition infinite harm. They could retard the measures already in operation for the strangling of the infamous saloon.

In the race for the Senate are three men either of whom prohibitionists could trust. The one question, and the only question, is which of these is the strongest before the people.

Our hope is that these gentlemen may make the cause of good government so pronounced that neither of the anti-prohibition candidates may be able to secure a majority vote in the July primary. The strongest man at the primaries, in case a second primary is required, should receive the solid vote of Texas prohibitionists.

with religious the plane of pelical: "The Christ and t blood atone-ompassionate, whatever else matter which us as we con-pages of this

ents and we ghest measure

RACE

n has entered its existence. prohibition al- More than petition to the hat a Nation- t be submitted States. supported the Senate has not ion.

already who d consistently Nation-wide manufacture ors. that nineteen in the prohi- n that an ag- al prohibition

eded, let it be ve substantial prohibition. As rnement of the ad does issue, or the sale of erritory from oted out the ross injustice reignty, but be permanent- fore Congress this infringe- of States by Federal inter- hibition terri-

ow vitally s itself to the exas. If there who are not m of Nation- here are none guize the im- to the United avor the pas- l respect the tates.

as cannot con- 1 to Congress t has been to h men could infinite harm. res already in ag of the in-

ate are three tionists could and the only is the strong-

entlemen may overnment so the anti-pro- able to secure primary. The ries, in case a d, should re- s prohibition-

OFF FOR COLUMBIA

Dr. H. A. Boaz left for Columbia University, New York, this week. For years the Church has used this useful servant in promoting enterprises which called into exercise his powers of administration and money-getting.

Dr. Boaz now desires a year or two for uninterrupted study. Biblical and social questions will be the theme of his studies at both Columbia and Union Theological Seminary.

We congratulate Dr. Boaz upon his ability to make such use of the next two or three years of his life. We are sure that he will return broadened in his views of life and strengthened in his equipment for service.

Rev. J. D. Young, Vice-President of the Texas Woman's College, will have charge of the financial interests of the institution during Dr. Boaz's absence and Prof. E. D. Jennings, Dean, will direct the administration of the internal affairs of the college. The plan is a happy one, and we felicitate the college quite as much as its president upon such arrangements.

THE CORRESPONDENCE SCHOOL

That a large majority of the undergraduates in our ministry are pursuing their studies through the Correspondence School, conducted by the faculty of the Candler School of Theology, is the information contained in a recent communication from Dr. R. H. Bennett.

We know of nothing which should bring greater rejoicing to the Church than this statement. The only thing which could be better would be the information that all of our undergraduates, who are not in our seminaries, are having their studies directed by this school.

We cannot refrain from quoting two paragraphs in Dr. Bennett's communication. These are as follows:

On September 29, 1914, the Board of Education of our Church moved the Correspondence School from Vanderbilt University, at Nashville, to Emory University, Atlanta. Since that time the instruction has been personally done by the faculty of the Candler School of Theology of Emory University. These men have been selected by the highest authorities of the Church as the best men to have charge of the studies of our young preachers. No matter how conscientious and intelligent a conference committee may be, there is no comparison between the attempt to adequately examine students on five or six books during the bustle and distracting claims of an Annual Conference session and the quiet, steady mastery of the book, from week to week, and the careful writing out of the results of that study and its submission to the criticism of specially selected and trained men.

The Correspondence School not only conducts courses of study for admission on trial and for the four years of the conference courses, but has graduate courses for the benefit of those who have already entered upon the full work of the ministry. A very large majority of the undergraduate ministers of our Church are studying with us. We crave for all of our other young brethren the same advantages. It is a matter of increasing surprise, as we see more and more the great benefits of the correspondence work, that all our preachers who are unable to attend a theological seminary do not pursue their studies by this method. It means so much better preparation for their life work and far greater efficiency in the highest of callings to which they have been summoned.

We express the opinion that the future leaders of our Church will be the young men who have mastered our courses of study under the direction of our trained students, either in the seminaries or in the Correspondence School.

There may be financial reasons of such cogency as to forbid many of our young men from entering our seminaries. No such reasons, however, can be given why these young men may not pursue their studies through the Correspondence

School. For, as Dr. Bennett says, the Boards of Education in our conferences will take care of the fees of students who feel that they cannot meet such fees, if statement to this effect is made before registering in the Correspondence School.

To our young men who are not availing themselves of the advantages of this school we submit only a single testimony among many to the benefits obtained by study of its courses. A former student writes to the faculty as follows:

I wish to thank you and the instructors for kind and patient attention and helpful suggestions. These five years have been filled with ever-increasing wonder and admiration and love for instructions given by the Correspondence School. If I were just beginning instead of finishing, I would pursue the same course. I have obtained more thorough study of the books by your association than I possibly could have done in the old way without your instructions. The purpose of this note is to express my appreciation of the school. Thanks to you and to the various members of the faculty for the proficiency of which the students have been the beneficiaries. To enumerate the benefits the school has been to me would be too long a story. I have always wondered how, with the number of students enrolled, you could give the detailed attention to each one in his work that you do. It seems to me that I have always been in very close touch with the faculty who have given me instructions.

If you have not yet enrolled, why not?

THE GRAND JURY AND SOCIAL EVIL IN DALLAS

The Grand Jury of Dallas County has been in session since October. From its report we take the following item on social evil:

We have investigated conditions as to disorderly houses and find that the business district and adjacent locality is occupied by many questionable characters, but it is difficult to get evidence sufficient to convict the keepers of these disorderly houses in most instances. However, we have been able to find several bills against parties for running disorderly houses, and have also called before us a large number of rental agents and notified and warned them to be more careful as to the character of tenants to whom they rent.

We wish to emphasize a statement made by a former Grand Jury in regard to some of the wayside inns, commonly known as "chicken gardens." It is our opinion that there is no greater source of vice existing in our community. Several of these places are located on public thoroughfares in the neighborhood of the city, and are provided with dance halls and tables for drinking and gambling. Under the present statutes, it seems difficult to reach these places, but we feel that there should be some manner of means provided to suppress this source of evil.

Concerning Judge Seay and the report the News of January 1 contains the following item:

Judge Seay commented upon the report in connection with investigation of the social evil. He said it could not be stamped out and the best that could be expected was to keep it in terror of the law.

We believe the Grand Jury has indicated the way in which this evil has been dealt with most successfully in other cities. The property owners are the first ones to be proceeded against. The law makes the property owner or his agent as much a criminal as the vile creature who rents his property for immoral uses.

We think the time has now come in Dallas to move vigorously against property owners or their agents who rent the property which is used for immoral purposes. The Grand Jury doubtless explained to these men (or some of them) the law. They are now fully warned.

We can understand how an owner or his agent may be unaware of the character of every one to whom he rents. But certainly it is possible for a vigilant committee to gather data sufficient to make him inexcusable before the law for his inattention to reasonable complaints.

Nothing worse could happen to Dallas

than a public sentiment which condones social evil. Nothing worse could happen to Dallas than a subtle fatalism which says the evil is ancient and cannot be cured.

Disease is old, but scientists and physicians have not ceased to battle with it.

Recently the word went out that Philadelphia was to be a wide-open town under the new city administration, and the result was that hundreds of gamblers, pick-pockets, prostitutes and other such characters poured into that city. From Boston, Washington, New York, Chicago and other cities these undesirables poured into Philadelphia.

Whether rightly or wrongly, Dallas has the reputation of a wide-open town. We have advertised ourselves to the world as a wide-open town so far as the Sunday law is concerned. The presence of highwaymen, thieves, murderers and prostitutes, by the hundreds, in Dallas is proof that they have so understood our invitation.

ENGLAND'S FIGHT WITH THE LIQUOR TRAFFIC

The European war has one good thing to its credit. It has aroused the nations to appreciate the tremendous destructiveness of the liquor traffic.

It was seen at the outset of the war that the industrial and economic energies of the combatants were seriously impaired by drink and the very lives of the nations imperiled.

Russia set in operation the most wide-reaching reforms and was followed by France. The prohibition of the traffic in intoxicating drink in these two countries has saved these nations from defeat. But for these measures Germany, doubtless, would be victor today.

The third great ally, England, was not long in waking to the peril of strong drink among her people. Munition factories were seriously impaired by the drink of the laborers. Troop ships were delayed by drunken firemen.

The government, however, sustained defeat after defeat in its efforts at prohibition at the hands of the liquor traffic. It had to retreat again and again from proposed reforms.

The single item of reform allowed to the government by England's whiskey barons was the "control" system, which gave to the government absolute power over the traffic wherever war industries are carried on, war materials conveyed, or soldiers or sailors assembled. This proposal became law on the 19th of May.

Under this law public treating was forbidden and public bars were closed except between the hours of 12 and 2:30 and from 6 to 8 in the evening. In some cases the hours of sale on Saturdays are reduced to three and one-half hours.

Fourteen million people in England are now said to live under these restrictions. A marked decrease in drunkenness has already been noted. Police court cases have been reduced forty per cent in some places.

A writer in one of the English papers describes the result as follows:

One thing seems evident: the public is being impressed with the advantage of most drastic restriction of the liquor traffic, and men who never thought of prohibition before are beginning to think that it might be of use, while from one end of Britian to the other the liquor traffic is being pilloried as a national curse, which threatens the very life of the nation and is wholly unrestrained by any sentiment of patriotism.

If England, France and Russia can be saved from the peril of strong drink, the European war, as horrible as it is, will not have been an unmitigated curse.

GET RID OF HUMORS AND AVOID SICKNESS

Humors in the blood cause internal derangements that affect the whole system, as well as pimples, boils and other eruptions, and are responsible for the readiness with which many people contract disease.

For forty years Hood's Sarsaparilla has been more successful than any other medicine in expelling humors and removing their inward and outward effects. Get Hood's. No other medicine acts like it.

THE SALOON MUST DIE

More than 3000 saloons in seven States were put out of business January 1, 1916.

Either by statutory prohibition, or constitutional amendment, the following States witnessed the death of their 3000 saloons on January 1: Colorado, Arkansas, Iowa, Oregon, Washington, Idaho and South Carolina.

This tells how silently and irresistibly public sentiment has been growing against the saloon. That for money considerations States have allowed certain men to impair the economic energies of their people, to impose burdens of pauperism and crime, to fill jails, asylums and penitentiaries, and to furnish victims for the hangman's noose has too long been the disgrace of our Nation.

Let us thank God that nineteen States in this Union have wiped this infamy from their record. These States are:

Alabama, Arizona, Arkansas, Colorado, Georgia, Iowa, Idaho, Oklahoma, Oregon, Kansas, Maine, Mississippi, North Carolina, North Dakota, Tennessee, South Carolina, Virginia, West Virginia and Washington.

By every token our own State ought to be the next to move under the saloonless flag. That a fair count would have given us this honor in 1911 cannot be doubted. The memory of that villainous theft should never be erased from the minds of prohibitionists. We must avenge ourselves of that injury heaped upon our State.

Moreover, the indisputable proof, gathered by the Attorney-General in the State's case against the wholesale liquor dealers and brewers, that the whisky power has set its hand to the task of running the politics of Texas ought to stir the State from center to rim. Texas must be the next to join the saloonless column of the Nation.

THE VICTORY IN SAN PATRICIO

On December 31 San Patricio County, having a population of between eight and ten thousand, moved into the dry column. The vote was 382 for prohibition and 235 against prohibition.

The political corruption which was unearthed at Corpus Christi some months ago is having its effect upon Texas. The practice of buying votes in Texas in order to continue the dominance of the saloon must stop.

When the full measure of the political villainies of the saloons of Texas is made known by the suit now pending before the courts in the case of the Liquor Dealers and Brewers Association, all Texas will boil with fiery indignation. The saloon is at the bottom of most of our troubles in Texas and the people are awakening to the certainty of this fact.

Good people of San Patricio, we salute you!

The Educational Commission will meet in Atlanta Wednesday morning, January 12. The Commission will review the various interests entrusted to it by the Church, and will take action whereby Southern Methodist University becomes our Connectional institution for the territory west of the Mississippi.

SUNDAY SCHOOL DEPARTMENT

DIVISION OF THE SOUTHWEST

REV. E. HIGHTOWER, Georgetown, Texas, Editor

AN IMPORTANT CONFERENCE ON NEW STANDARDS FOR CLASSES IN TRAINING FOR SUNDAY SCHOOL SERVICE.

The writer has just returned from Chicago, where he has spent three days in a joint conference of the Teacher Training Committees of the Sunday School Council of Evangelical Denominations and of the International Sunday School Association.

The general plan, as agreed upon at Chicago, calls for one standard course, which is to supersede the two courses now being offered by the denominations and by the International Association, known as First and Advanced Courses.

The general plan, as agreed upon at Chicago, calls for one standard course, which is to supersede the two courses now being offered by the denominations and by the International Association, known as First and Advanced Courses.

This much may be said, however, at this time, that "The Pupil, the Teacher and the School" is the first book in the new course for the Southern Methodist Church, and this course will be known as the Standard Course.

Thousands of schools ought to start teacher-training classes in this new course. Fifteen hundred students are already enrolled in the first book.

Send enrollment of your class and inquiries to the Department of Teacher-Training, 816 Broadway, Nashville, Tenn.

A POSTAL HOME DEPARTMENT.

For a number of years the Sunday School Board of the North Texas Conference has been in some respects one of the most aggressive Boards in the whole Church.

ference has been in some respects one of the most aggressive Boards in the whole Church. It has ever been an open-minded Board, and has gladly adopted good suggestions, whether they originate with Board members or elsewhere.

1. Encourage pastors and Sunday School superintendents to find persons or families who on account of distance, lack of transportation facilities or for other cause cannot attend Sunday School, but would study the Sunday School lessons and other good literature.

2. Where persons are found outside the sphere of any school who can be thus enlisted, the Conference Sunday School Board will furnish the literature.

We see but one defect to this plan. It does not include adequate "follow up" work. Provision should be made for supervision, either by the regular Home Department Superintendent or by a Postal Home Department superintendent, and persons thus receiving aid and recognition by the Sunday School should be asked to make a quarterly report and given the opportunity to make an offering to the work of the Sunday School, just as is done with members of the regular Home Department.

WORK THAT TELLS.

- Rev. B. L. Nance, pastor of Channing Circuit, Northwest Texas Conference, is also District Sunday School Secretary, and by agreement with the Bishop and presiding elder gives the fourth Sunday in each month and all fifth Sundays to Sunday School Institute work.

EPWORTH LEAGUE DEPARTMENT

EULA P. TURNER, Editor, 91 N. Marsalis Ave., Station A, Dallas, Texas.

Topic, January 2: What is Consecration? Mark 12:28-34; the first commandment and the second.

Topic for Jan. 9. Regular topic, Why Join the Church? Eph. 3:8-21. Supplementary topic, Epworth Era Night. Eph. 3:8-21.

THE INSTITUTES.

As this goes to press we are leaving for the meeting of State Workers and the Presidents Conferences at Fort Worth. The reports of these meetings will appear at a later date.

Following these meetings there are to be several district and local institutes the first of which is to be held at Dallas January 4 to 6, inclusive, at the First Methodist Church.

and are really interested in Epworth League work do not fail to attend one of these institutes.

DENTON STREET, GAINESVILLE.

My Dear Leaguer Friend: As a result of a sunrise prayermeeting and breakfast by the Senior Epworth League of Denton Street Church, Gainesville, Texas, on Thanksgiving morning, two young men found Christ precious to their souls, and another asked for the prayers of the League.

Our Superintendent of the Second Department, Miss Ella Nash, of

Dallas, is just crammed full of good ideas and ways in which you can get the most happiness out of Christmas if you will only write her and ask her.

As this will be our Yuletide greetings from the Council of the North Texas Epworth League, we hope that you and your League will indulge in some of the above mentioned pleasures, and remember that by so doing you are making us, as well as yourself happiest at this season of the year.

THURMAN STEWART, President. WILLIAM H. RUE, Secretary-Treasurer.

GREETINGS FROM FIRST METHODIST LEAGUE, SOUTH DURANT, OKLA.

We have a live League, that is really doing things. While our membership is not great, we have an annual budget, and are supporting a native Korean preacher.

Our latest undertaking is the organization of a League Library and Reading Room. We have a little building near the church which will be used for the purpose and games will be permitted.

For Christmas we expect to do some good work among the needy of the city. Committees are all appointed.

We always have a good monthly social, and it is well attended. This is quite a factor in keeping the younger people interested.

Recently our League took the lead in organizing a City Union of all young people's societies. The first meeting was held with us and a good program was rendered.

Enclosed with this letter is a copy of the weekly bulletin of the First Methodist Church, Durant, published under the auspices of the Epworth League.

Here are some figures that show the relative strength of Epworth Leagues in the various conferences:

FIGURES TALK.

Table with 5 columns: Conferences, Membership, No. Leagues, League Membership, League to Ch. Members. Rows include Northwest Texas, West Texas, North Texas, Texas, Central Texas, West Oklahoma, East Oklahoma.

These figures are startling in some ways. The total membership given for each conference does not include the traveling ministers.

A CHRISTMAS INCIDENT.

The following incident is so unusual and beautiful that I am constrained to give it to the public:

On Christmas day I took from the office the following letter, addressed to "Little Ada Brooks, my daughter: "Nevada, Tex., Dec. 24, 1915.

"I am sending you in today's mail a little present I made for you. In reading the minutes of the Oklahoma Conference I read where the Bishop introduced little Ada Brooks, daughter of Rev. Brooks, P. E. It so touched me, and brought to my mind so many things of the past when I, too, was little Ada Brooks, that I made you the little present, and am sending it today.

"I am now a married woman with several children, but will never forget my Ada Brooks days. I was always proud of my name, and never had a moment but what I felt proud of my Brooks name. I am a Methodist preacher's wife, and have raised my four children up to the present age in a Methodist parsonage.

"I hope some day to get to see you. Would like to have your picture. May you grow up to be a useful woman and a winner of souls for Christ.

"Sincerely your unknown, "MRS. LEE SANDERS." The "little present" was a beautiful baby's saccue, crocheted with painful care.

unusually interesting, because so many took part in the program. Several visitors were present and the talks made by them were enjoyed by all.

"Open a reading room" is the motto of the Leaguers now until that task has been finished. There will be two rooms in the old parsonage used for that purpose.

Mr. Dean is a product of Texas Leaguedom and we are glad to hear that he is continuing in the good work while his business keeps him in Oklahoma. We congratulate the Durant Leaguers on their selection of a president and on the fine work they are doing.

NOTICE.

To the holders of bonds issued by the Texas State Epworth League of the Methodist Episcopal Church, South, through its Board of Trustees January 1, 1907:

You are hereby notified that the Board of Trustees of the Texas State Epworth League thereunto duly authorized by the patronizing conferences of the Methodist Episcopal Church, South, has entered into a contract for the sale of the property of said Texas State Epworth League situated at Corpus Christi, Texas, and that it is necessary to call in all of the outstanding bonds secured by a deed of trust to the undersigned as Trustee, in order to pass title to the purchasers of such property.

Holders of bonds will, therefore, send same, indorsed in blank, to First State Bank, Corpus Christi, Texas, for collection, and said bank will remit the amount due on each bond to the holder thereof, as soon as the purchase price for said property is paid, each bond sent in and the amount due thereof subject to verification and identification by the Trustees.

This notice is given in accordance with the option obtained in the deed of trust allowing redemption of such bonds any time after five years from their date.

GUS W. THOMASSON, Trustee. Dallas, Texas, Dec. 17, 1915.

"Of all the surprises that ever came to us this was the greatest, and none ever gave us quite so much pleasure. Your letter is a Christmas within itself, and it will be preserved until such time as our daughter may be able to read and appreciate it for herself.

"Her photograph will be made at the earliest possible date and a copy forwarded to you.

"With all good wishes, I am, "Sincerely yours, "CHAS. L. BROOKS."

Don't. Don't think because you have taken many remedies in vain that your case is incurable. You have not taken Hood's Sarsaparilla. It has cured many seemingly hopeless cases of scrofula, catarrh, rheumatism, kidney complaint, dyspepsia and general debility—many cases that may have been worse than yours.

The use of asbestos fiber instead of cotton to represent snow in Christmas decorations is urged as a measure of safety.

Coca-Cola advertisement featuring an illustration of a woman and the text 'Send for This Beauty Shes on the Coca-Cola 1916 Calendar'. Includes details about the calendar and how to obtain it.

Advertisement for Dr. W. D. Jones and Dr. H. B. DeClerd, Eye, Ear, Nose and Throat specialists, located at 701-2 Wilson Bldg., Dallas, Tex.

Advertisement for Epworth Pianos and Organs, featuring the text 'EPWORTH PIANOS AND ORGANS' and 'Williams Piano & Organ Co., Desk R, Chicago.'

CHURCH SUPPLIES

Advertisement for Bowlden Bells, Sweet Tones For Toning Durable, featuring an illustration of a bell.

Advertisement for Church Bells School, featuring the text 'CHURCH BELLS SCHOOL' and 'THE C. S. BELL CO., Milburn, Ohio.'

Advertisement for Blymyer Church Bells, featuring an illustration of a bell and the text 'BLYMYER CHURCH BELLS'.

Advertisement for The Best Way, featuring the text 'The Best Way' and 'INDIVIDUAL COMMISSION SERVICE CO.'

A Great Song Book

The Great Songs of the "Billy" Sunday Campaigns in Both Round and Shaped Camps. Sparkling, snappy, invigorating, energizing, appealing, effective and useful, this latest and greatest of Rodeheaver productions has set a new high-water mark in gospel songbook making.

FIRE AND WINDSTORM INSURANCE—AT COST.

Churches, Parsonages, Homes of people who build and sustain them and Ministers' Properties insured on easiest terms consistent with safety. Total policies issued in sixteen years OVER ONE HUNDRED AND TWENTY-FIVE MILLION DOLLARS.

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.

RESIGNED.

At the Executive Committee meeting, November 29-December 3, Mrs. F. F. Stephens, who has served so efficiently as First Vice-President of the Council, resigned her position. Her unexpired term will be filled by Mrs. J. E. Grubbs, of Winchester, Ky.

A CALL.

Six weeks ago the Japanese portion of Walnut Grove, Cal., was burned. The only religious organization in the city was that of our Japanese Methodist Episcopal Church, South. The building and furnishings used were demolished in this fire. We now need to erect a room where these religious services may be conducted. There is no land for sale, but by contract a certain portion may be rented for a period of years. Five hundred dollars is needed to erect this temporary building. There is no money in our treasury and no available funds in sight. Behold what an opportunity for some who love the appearing of Christ to make it possible for him to come to the Japanese of Walnut Grove! Walnut Grove is in Sacramento County, where there are more than four thousand Japanese engaged in farming. An appeal comes from these farmers to our Japanese pastor, Rev. Imal, to provide some place where they may send their children to a boarding school. The pastor feels that with a donation of two thousand dollars this building may be erected. It is an opportunity to do real missionary work. Can we say nay to these people? Who will make it possible?

TO THE AUXILIARIES OF THE WOMAN'S MISSIONARY SOCIETY OF NORTH TEXAS CONFERENCE.

Please elect your delegates to the Annual Meeting of the Woman's Missionary Society to be held in Paris, Texas, at Centenary Church, February 6-9. Send names to Mrs. S. C. Hemphries, 95 South Main Street, Paris, Texas.

JACKSBORO NEW OFFICERS.

Following officers elected for coming year, Jacksboro Auxiliary: President, Mrs. J. H. Timberlake; First and Second Vice-President, Mrs. Roger Denman; Third Vice-President, Mrs. Ed Merriman; Fourth Vice-President, Mrs. J. C. Brown; Recording Secretary, Mrs. Alf Gowdy; Treasurer, Mrs. E. A. Gwaltney; Superintendent of Mission Study Class, Mrs. S. Stark; Superintendent of Bible Study Class, Mrs. J. P. Simpson; Corresponding Secretary, Mrs. Abe Kuykendall. SECRETARY.

HOW ONE SOCIETY OBSERVED WEEK OF PRAYER.

In observing the Week of Prayer, Jacksboro Auxiliary decided to have an all-day service, using as much of the program as seemed advisable. The ladies prepared dinner picnic fashion and gathered at the church early. The official members were invited to spend the noon hour, and quite a number availed themselves of this opportunity, therefore helped to swell the collection, which, by the way, amounted to something more than \$28, you may want to know how we got such a freewill offering at one service. Our President, Mrs. J. H. Timberlake, had previously asked each lady to make or save as much as one dollar for this offering, so we had a definite plan. This being just at the close of Brother L. P. Smith's second year as our pastor the Board presented him with a nice gift, and the ladies presented Mrs. Smith with a handsome set of hand-embroidered table linen.

Though our hearts were saddened at the near separation of the good people, yet we were made to rejoice at the presence of the Holy Spirit in this service. All were so pleased with this meeting it was decided to observe Week of Prayer in this manner each year. MRS. ABE KUYKENDALL, Reporter.

MASON AUXILIARY.

Tuesday afternoon, December 11, the Woman's Missionary Society of the Methodist Church entertained the other Church societies of the town, namely, the Baptist, the Christian and the German Methodist. The entertainment was held in the church, which was beautifully decorated with ferns and pot plants for the occasion. A delightful and appropriate program

was rendered under the leadership of the President, Mrs. A. C. Lehmberg. The opening song, "Higher Ground," was followed by a very sweet and effective prayer by Mrs. Jennie Williams. A beautiful responsive reading on "Consecration" was read, after which came the song, "Let Him Have His Way With Thee." The leader then read a short piece, entitled, "What the Missionary Society Means," which was followed by eighteen excellent reasons given by members of the society as to why every woman should belong to the Missionary Society. Mrs. Lydia Kyger and Mrs. Dan Lehmberg sang a duet, "Does Jesus Care," which was beautiful in sentiment and well rendered.

Mrs. J. T. Banks very touchingly told the story of "Aunt Cyndia's Little White Birds," which was followed by the little song, "A Poor Little Black Sheep," sweetly and expressively sung by Mrs. Jennie Reynolds.

Next came a very interesting and important discussion on the "Adolescent" by Mesdames Wils Leslie, Chas. Jenkins and Will Lehmberg. The papers were very interesting, dwelling on the mother's influence, the home influence, and the religion of the adolescent. This discussion was followed by an appropriate song, "Somebody's Boy," by Mrs. John Fulton. Mrs. J. T. Tracy then told a story, entitled "When the Deacon Talked in Church," and all present joined heartily in the song, "Blest Be the Tie that Binds." There were seventy-five ladies present. After the program a social time was enjoyed, while all were served with fruit punch and delicious home-made candy, and all present expressed having had a good time.

This is just one of the things this society has done. It is a band of great women and is continually doing things. Last year it placed 100 beautiful opera chairs in the church, besides placing several things in the parsonage. It gives as a Christmas present each year the year's rent on the telephone. It annually, beginning with the new year, delightfully entertains all the members and their husbands. The men look forward to this affair. I couldn't tell the many things it does. The last big thing it has undertaken was to place a beautiful piano in the church and paid \$180 on it since conference. The greatest thing it does is to pay one-tenth of all it receives to charitable purposes. To this it owes its success, is the opinion of many of its members.

We are pressing on to "higher ground" and hope in the year 1916 to accomplish great things for the Master. MRS. J. T. TRACY, Press Reporter.

ITASCA AUXILIARY.

The Methodist Missionary Society of Itasca observed one special service during the Week of Prayer. The program as prepared was carried out and proved to be interesting. Bro. J. M. Wynne, our good pastor for the past four years, conducted the devotional exercises for us.

At our last meeting we had our usual business reports and discussions. In looking over the year's work we are glad and thankful for our success and sorry for our failures, but hope they may be lessons for good in the future. We study the Bible, using the questions. Our reading course has not been a success owing to absence of leaders, etc. Our society has worked together harmoniously. We love each other. Our President is especially fond of the Scriptures where love is taught. We answer roll call with a Scripture or some missionary news. The freewill offerings have not been forgotten. We had a fair and dinner during November, from which we cleared about \$100.

During the year 1915 we have spent \$99 on work and other improvements on parsonage. We have not forgotten our poor and sick. Our local Secretary-Treasurer has paid out many bills to comfort and sustain our poor and sick. Our local Treasurer has done fine work. At our last meeting the following were elected for a new term: President, Mrs. S. W. Rauch; First Vice-President, Mrs. Hyder Brown; Second Vice-President, Mrs. Ethyl Johnstone; Recording Secretary, Mrs. N. S. Rees; Corresponding Secretary, Mrs. Farron Gregory; Local Treasurer, Mrs. J. H. Young; Treasurer, Mrs. J. D. Leatherwood; Superintendent of Study and Publicity, Mrs. J. S. Richard; Superintendent of Local Supplies, Mrs. Ed Wilk-

inson; Superintendent Social Service, Mrs. B. F. Lay; Agent for Voice, Mrs. F. A. Reese. Mrs. Johnstone has charge of a Junior League just lately organized. Itasca has a nice Senior League, too.

Bro. Riley, our new pastor, preached to a full church Sunday. We are well pleased with our new preacher. We hope this new conference year may be our very best. May the Master care for and bless our missionaries both at home and in the foreign field. MRS. W. H. MASSEY, Superintendent Publicity.

A REMARKABLE STATEMENT.

During the Panama Exposition many distinguished Japanese visited our missions on the Pacific Coast. They expressed themselves as being especially interested and gratified at the work they saw going on at Mary Helm Hall. A Japanese gentleman told us while we were on the Pacific Coast that one of their number who received the Gospel in America had a very much larger audience in Japan than one who converted there, the feeling being that here they have seen Christianity tried and tested in America and are, therefore, prepared to indorse it as worth while. Let the auxiliaries remember this as they work for Japan.

MEETING OF WOMAN'S MISSIONARY SOCIETY, SHERMAN DISTRICT.

Now the write-up of this most delightful meeting is rather late making its appearance, but that does not indicate in the least that it was not a great meeting.

The meeting of the Sherman District convened at Howe, Texas. The first service was at 2 o'clock p. m. Tuesday.

The District Secretary, Mrs. L. J. Reynolds, and Conference Corresponding Secretary, Mrs. J. S. Fulton, true to their noble selves and the great work they represent, were in the church ready to greet the first delegate and visitor that came.

Devotional services were conducted by Mrs. Reynolds, with Mrs. Slaughter at the magnificent baby grand piano that graces the Methodist Church at Howe.

The church was beautifully decorated for the occasion, the hearty welcome and abundant preparation for our coming was bespoken to us by lovely roses and ferns in every nook and corner of the church.

The first service opened with twelve delegates present. By the evening hour many more had arrived, and a full house greeted the presiding elder, Rev. R. G. Mood.

Before beginning his sermon he gave a most helpful and greatly appreciated talk on "Relation of the Presiding Elder to the Missionary Society." His sermon was one of power and inspiration to all present.

The following program was carried out in full, with the exception of the place given to Mrs. Frank Bennett, who could not be present much to the regret of all:

Program—Tuesday, 2 P. M.

Organization, reports from delegates, sermon, Rev. R. G. Mood, presiding elder; drill on Conference and Council Officers, Mrs. W. F. Hill; Workers' Conference, Mrs. J. S. Fulton; reading, "The Missionary Dream," Mrs. John Dye; Christian Stewardship, Mrs. Will Tolbert; noon Bible Hour, Mrs. P. C. Archer; Finance, Mrs. Frank Bennett; Young People's Work, Mrs. A. R. Nash; Social Service, Miss Kennedy; Children's Work, Mrs. D. K. Porter. Selection of next place of meeting. Adjournment.

The Sherman District enjoys the distinction of having one of the best secretaries in the conference. Mrs. L. J. Reynolds is abundant in labors, rich in spiritual experience and has her work so at heart she has the loving confidence of all her auxiliaries.

Our district also enjoys the distinction of having two of our conference officers. Mrs. Scott Fulton and Mrs. G. S. Fulton, living within its bounds. Both of these faithful, earnest, consecrated women were with us giving out help, and strength, and information without stint.

It was our blessing to have the benediction of Mrs. P. C. Archer's presence and were made to "sit together in Christ Jesus" as she led the noon Bible hour on Wednesday. She used that old and ever new lesson, "The Lord is my shepherd."

O, it was good to be there! The hospitality of the good people was unbounded, the climax of it being reached at noon Wednesday when a feast was served to delegates, pastors, visitors, home folks, children and all under the beautiful cedars on the church lawn. It was just like the sainted Ruby Kendrick expressed it

at a farewell reception given her just before she left for Korea.

"It was a missionary meeting, a camp meeting, a love feast, a birthday, a wedding feast and big picnic altogether."

The good pastor and his wife were the very best of hosts. If Brother Davis was not at every service he was at the parsonage taking care of the baby so Sister Davis could more fully enjoy the program.

It was a great pleasure and help to have some of the pastors and Brother Mood and wife with us.

White was selected as the next place of meeting. We extend an invitation in advance to visitors and promise you a feast of good things. REPORTER.

BIRTHDAY RESOLVE.

On the fifth of bleak December, Came the stark frost out "the sticks," (Day of week I don't remember), Year of eighteen forty-six, Here he brought me uninvited, Welcome tho' I seemed to be; Stranger faces seemed delighted, Greeting me with tender glee.

Nearing life's reputed measure, Spared to me by grace divine, Stained record none I treasure; Years of trespass, sixty-nine, This, my birthday resolution, Seems as pre-ordained, made to break, But renewed with well-worn candor Proves the longing still awake.

Touch or taste of vile potato, Evensure my life is free; Late enough for brief duration, Strong and pure the rest shall be Better late in life than never; Bury Bacchus strong and deep; Let him rest in earth forever, Where his countless victims sleep.

Twice have I expelled him coldly, Banished, vanished and forlorn; Then, to my surprise, and hollidly Back would come John Barleycorn, Change of name wins no reception, In my home again to dwell; Beast of prey and gay deception Have thy future home in hell. P. A. B. Houston, Texas.

SUNDAY SCHOOL SUNDAY IN EL PASO, TEXAS.

At the New Mexico Annual Conference, held at Marfa, Texas, it was recommended by the Conference Sunday School Board and Field Secretary, and adopted by the conference that "the second Sunday in December next, or as near thereto as possible, be observed as "Sunday School Special Day" by all our schools, and ask our pastors to preach that day on "Modern Sunday School Methods," and ask for a Sunday School special from their people. At the request of the Board the Field Secretary agreed to spend the second Sunday in December with the schools and Churches in El Paso, and in the carrying out of this plan arrived in that beautiful and enterprising city of the plains at 4:30 p. m., Saturday, December 9. I was met at the depot by Brother Harper, the genial and efficient superintendent of the Sunday School of Trinity Church, who escorted me to the parsonage where I received a royal Methodist welcome at the hands of Brother W. F. Packard and his good wife. Some plans were made for the Sabbath that night and on Sunday morning I was whisked away in the parsonage auto to Alta Vista Sunday School to take part in the opening exercises and get a glimpse of the fine Sunday School and Church work that Brother Clyde Campbell has in hand. There were at least 125 present at the opening time and their intelligence and interest gave fine promise of the strong Church that is to be the outcome of this Sunday School work in the near future. Plans are on foot for the building of a fine church building at Alta Vista in the very near future, and the situation is such as to fully justify the expenditure, from every standpoint. After addressing the assembled school briefly we hurried back to Trinity to have a look at that well-organized workshop of Christian education. At the 11 o'clock hour the Secretary was met by a "full house" of fine looking, intelligent and cultured listeners. After the sermon the needs of the Conference Board were presented, and Dr. Packard took the matter in hand and the very gratifying result was cash and subscriptions amounting to \$123.85. In the afternoon there was a Sunday School Institute held in the Baraca Room of Trinity Church, where all the superintendents and officers and teachers of our Churches and Schools in El Paso had been invited to come and meet and confer with the Secretary. A goodly number were present and for two hours we conferred together about the Modern Sunday School and Its Methods, etc., going into the merits of each department and laying special emphasis on "Graded Lessons" and "Teacher Training." At the close a number of the teachers gave their names as members of a Teacher Training Circle and I am sure many others will do likewise. At night we enjoyed the privilege of worshipping with and preaching Sunday School to the congregation of the Highland Park Church and the pleasure of having

Advertisement for 'The Forty-Second Volume' by W. A. Wilde Company, featuring 'The Forty-Second Volume' and 'Frost Proof Cabbage Plants'.

Advertisement for 'Frost Proof Cabbage Plants' by W. L. Kivett, N. C., featuring 'Frost Proof Cabbage Plants' and '10 pkts. Flower Seeds'.

Advertisement for '10 pkts. Flower Seeds' by Miss Jessie M. Good, Springfield, Ohio, featuring '10 pkts. Flower Seeds' and 'Wilson Common-Sense Ear Drums'.

Advertisement for 'Deafness' by Wilson Ear Drum Co., Louisville, Ky., featuring 'Deafness' and 'Wilson Common-Sense Ear Drums'.

Advertisement for 'Christian Perseverance' by C. P. Moore, Los Angeles, Calif., featuring 'Christian Perseverance' and 'Wilson Common-Sense Ear Drums'.

Advertisement for 'A Woman's Appeal' by Mrs. M. Summers, Box 187, South Bend, Ind., featuring 'A Woman's Appeal' and 'Wilson Common-Sense Ear Drums'.

Christmas within e preserved until igher may be able ate it for herself. piration to her to hatever they may f souls. May she, shall have reached e no occasion to ide in her name. ill be made at e date and a copy

ishes, I am, rely yours, L. L. BROOKS."

her instead of cotton Christmas decorations of safety.

Advertisement for 'Send for This Beauty Shows on the Coca-Cola Calendar'.

Your name, address and a 2-cent stamp will bring to you this handsome calendar. This charming girl was painted expressive had the picture in 16 colors.

Advertisement for 'H. B. DeClerq, Nose, Roat, Dallas, Tex.'.

Advertisement for 'Pianos'.

Advertisement for 'Supplies'.

Advertisement for 'School'.

Advertisement for 'The Best Way'.

Advertisement for 'Book'.

Advertisement for 'Sunday Camp Notes'.

Advertisement for 'Mason Auxiliary'.

PERSONALS

Mr. J. W. Fox, of Frisco, was a pleasant caller at the Advocate office this week.

Rev. C. H. Booth, of Georgetown, goes to Lawton, Okla., this week to assist in a meeting.

Rev. M. M. Chunn, of Aledo, made a pleasant call this week. He is pleased with his new charge and says he serves a fine people.

Rev. Leonard Rea, of Jones-Bethel, called to see us. He is starting off well in his new charge. He will have a good year. He always does.

Rev. V. H. Trammell, of Hermleigh, notifies us that his son, Victor H., Jr., is in a sanitarium with a case of appendicitis. We hope for him a speedy recovery.

Rev. J. F. Sherwood, of Terrell, came to see us this week. He is looking after the Advocate interests at Terrell and promises us more new subscribers soon.

Rev. W. L. Nelms, of Weatherford, gladdened us with a call this week. Bro. Nelms' return to Weatherford pleased both him and his people, and the new year starts well.

Rev. R. E. Porter, of Garland, called this week to bring a subscriber. He expects to greatly increase the list of Advocates at Garland, and he will. He is taking a course also at S. M. U.

Rev. W. L. Lightfoot, of Dimmitt, was in Dallas, his old home, recently, and called to see us. His charge embraces Castro County. He is delighted with the country and the people.

Rev. L. N. Stuckey, our pastor at Carrollton, was a pleasant caller at our office. He is doing work in the Southern Methodist University also. This is a happy arrangement for this choice young man.

Bro. W. A. Mathis, formerly of El Paso, but now of Big Spring, was a pleasant caller at our office the past week. Bro. Mathis is in the railroad service. He is a staunch Methodist and enjoys the Advocate.

Rev. C. L. Bowen, of Richardson, called to see us. He has started off well in his new charge and expects a great year. He promises to keep up his usual custom of putting the Advocate in nearly, if not every, Methodist home.

A new Methodist Church* will be built at Fayburn, Collin County. Rev. J. W. Baughman of Blue Ridge has the matter of raising the money in hand, and he will raise it, too. The building will be started at once.—Democrat-Gazette, McKinney, Dec. 20.

Mr. Leslie Holt, son of Rev. J. M. Holt, of Denison, was a pleasant caller the past week. He was en route to Waco where he will engage in business. The young people of one of our Churches in Waco will find Bro. Holt a valuable addition to their number.

Rev. R. G. Mood, the efficient Secretary of the North Texas Conference, not only remembered the editor with a copy of the minutes but also sent a copy each to the Advocate force. This was a thoughtful act for we frequently have need of the minutes.

Rev. Seth R. Steele, now pastor of St. Paul's M. E. Church, South, Butte, Mont., preached for Rev. S. A. Barnes at Ervay Street, Dallas, last Sunday. Bro. Steele called at the Advocate office and said he kept in touch with Methodism in the Southwest through the Texas Christian Advocate.

Rev. Ralph Kerr, of Cumby, called to see us when in Dallas the past week. He was much pleased over the fact that he was returned to Cumby for this year. His people gave him three poundings last year and gave him another big one Christmas, which looks as if they too are pleased with their pastor.

After a most successful pastorate at First Church, Ada, Okla., where he erected a new \$25,000 church building, and received eighty-seven into the Church, and paid all claims in full, installed natural gas into the parsonage, let contract for \$2500 pipe organ, Rev. L. B. Ellis has begun well at Holdenville Station, what promises to be another successful pastorate. The stewards have pro-

vided amply for his support. Congregation and Sunday School growing and everything in perfect harmony. Rev. Louie Andrews has promised to assist him in revival services this year. All who know Dr. Andrews know that means a great revival for Holdenville Station.

Rev. and Mrs. S. C. Dunn, of Bishop, Texas, are rejoicing at the arrival of a fine baby girl, on the first Sunday in 1916. Brother Dunn predicts that this good year shall see the end of the war and the new dawn of peace, since his New Year's gift is not a boy, but a girl. Both mother and child are doing well.

The Advocate is in receipt of the following: Mr. and Mrs. Joseph E. Cockrell request the honor of your presence at the marriage of their daughter, Mary, to Mr. Alexander Vardeman Cockrell on Saturday evening, January 15, 1916, at 8:30 o'clock, 1107 Gaston Avenue, Dallas, Texas. We extend congratulations.

100 PER CENT AND OVER.

Every official in my Church, large and small, women and men, all take the Advocate. F. E. SINGLETON, Mexia, Texas.

FT. GIBSON, OKLA., 100 PER CENT.

Every member of the Board subscribed for the Advocate. Am inclosing same with check to cover. Please put me on the 100 per cent Roll. J. C. COOPER.

OKEMAH, OKLA., 100 PER CENT.

My entire Official Board are now on the Advocate list. W. A. LOWRY.

OKMULGEE, OKLA., 100 PER CENT.

My entire Official Board is to receive the Advocate during the coming year. J. R. ABERNATHY.

We are starting our Advocate campaign. We expect to put our Board on the 100 per cent list. T. G. PETERSON, Purell, Okla.

The Advocate is the preacher's never-failing friend. The people on this circuit appreciate the Advocate more than any I have ever served. BEN CROW, Lovelace Circuit.

COMMENDATION.

Please allow me to say of our paper, the Texas Christian Advocate, that it not only maintains its high standard, but it grows stronger and better with every issue. The editorials in December 15 and 22 issues are worth the subscription price of the paper for five years. God bless the Advocate, its editor, its publishers and its many readers. I shall try to get it in all our Methodist homes. J. W. COWAN, Lampasas District.

PASSING DAY

THE WARS.

There have been many local actions on every front, but with the exception of the fierce battle of this week, near the Austrian naval base of Cattaro, between the combined Austrian naval and land forces and Monenegrins, there has been no real fighting. The situation in France and Flanders is dull and this is likely to continue until the spring weather makes a general movement possible. Operations in the East, so far as anything has been done, favors the Russians and the prospects are that a huge Russian army of five or six million will be ready in the spring to sweep Poland and Hungary and probably carry the fighting within the German border. In the Balkans the Allies maintain a position near impregnable. There is yet some speculation as to the final attitude of the King of Greece. He seems more friendly now to the Allies, but his known erratic conduct makes for some doubt. The Anaconda matter has not yet been fully settled, but was in process of an adjustment satisfactory to the country, when another submarine incident arose—the torpedoing of the Persia, an English ship, without warning. Two Americans are reported lost, one being Robt. D. McNeely, United States Consul to Aden, who took passage on the ill-fated ship at London en route to his post. The President has cut his honeymoon short and is now back in Washington and is giving due attention to the Persia matter. The tension is taut, there is no doubt, and it does seem as though the final result is a severance

Notice! Advance in Bible Prices

We have just received the following notice from the Oxford Press. Similar notices confirming this fact have been received from other publishers:

ANNOUNCEMENT TO THE TRADE

Owing to the increased cost of manufacture, we are compelled to make a general advance in prices on Oxford Bibles, Testaments, Prayer Books and Hymnals, etc., to take effect January 1, 1916. New price lists are being prepared and will be supplied as soon as possible.

OXFORD UNIVERSITY PRESS American Branch

BUY NOW BEFORE OUR PRICES ARE ADVANCED

In accordance with the above notice we will be compelled to advance our prices in the near future. However, UNTIL FURTHER NOTICE WE WILL FILL ALL ORDERS FOR SUCH STOCK AS WE NOW HAVE ON HAND AT THE PRESENT PRICES LISTED IN OUR CATALOG.

If you haven't a copy of this catalog, write for it now.

ORDER NOW—THIS OFFER WILL BE WITHDRAWN SOON

SMITH & LAMAR, Agents

PUBLISHING HOUSE M. E. CHURCH, SOUTH

Nashville, Tennessee

DALLAS, TEXAS

Richmond, Virginia

of diplomatic relations between Austria-Hungary and this country. President Wilson and Secretary Lansing, however, can be depended on to avert a serious climax, if that be possible, with honor to this Nation.

The law passed by the last Legislature requiring railroads and certain other corporations of Texas to pay their employees twice a month becomes effective January 1.

In line with a policy of retrenchment inaugurated in Harris County, five positions were abolished December 29 and the salary of the County Engineer was cut from \$450 to \$300 per month.

The American Live Stock Association Convention will be held at El Paso, January 25-27. A fight for an open market and against light competition by the packers will be made at the convention.

Joseph Rucker Lamar, Associate Justice of the Supreme Court of the United States, died Sunday in Washington after an illness of several months. Justice Lamar was fifty-eight years of age and had been on the Supreme bench five years. He was born in Georgia and came from distinguished Southern stock.

A decree establishing a minimum wage for 10,000 women and girls employed in retail stores in Massachusetts went into effect January 1. The decree was issued by a minimum wage commission, and while not mandatory, it has been accepted by nearly all of the retail stores in the State. The minimum wage for experienced employes is fixed at \$8.50 per week.

The battleship Texas was recently presented with a solid silver model of an ancient warship, the gift being from Holland-American Line, in appreciation of the rescue of passengers and crew from a steamship of that line which had been in collision. The battleship South Carolina will also receive a similar gift for the part she took in the rescue.

B. L. Bush, as receiver for the Missouri Pacific and St. Louis and Iron Mountain Railway Companies, has filed suit in the Federal District Court at Monroe, La., against the Texas and Pacific Railway Company. The suit is to enforce payment of seven promissory notes aggregating \$842,000, together with interest. The notes became due June last and bear six per cent interest.

Plans for the training of "Christian detectives," whose duty it will be to uncover moral conditions of a community in advance of revival campaigns, were announced at Chicago by the School of Civic Evangelism. The "detectives" will be trained by a committee headed by the Rev. Wilbur F. Crafts, of Washington, Superintendent of the International Reform Bureau. They will be expected to uncover the individual and social needs of a community.

Judge Henry Hudson, of the Twenty-Fourth Judicial District Court at Tulsa, Okla., in a decision just handed down held Osage Indians full citizens of the United States, and as such entitled to all rights, privileges and immunities under the Fourteenth Constitutional Amendment. Judge Hudson held as naught a divorcement which an Osage procured by tribal custom from his wife, holding that the Osages are citizens and that their divorces must be granted by the State courts.

"How to Make a Small Farm Pay" is the subject of a bulletin just issued by the Wisconsin Bankers' Association, 30,000 copies of which are being distributed to farmers of the State. "If you are thinking of joining the union so as to have only an eight or ten-hour working day, do not think of trying to operate a small farm," says F. F. Showers, farmer of a forty-acre tract, in an article contributed to the bulletin. He averred that "a soft bed and a kind word for the cow increases the milk pail dividends."

That part of the permanent warehouse and marketing law pertaining to bagging will be enforced to the letter the coming season was a decision reached by the State Warehouse and Marketing Department. This matter has been under consideration by E. C. Weinert and Peter Radford, managers of the warehouse and marketing department, for some time. Investigation of the law developed that the section providing that every bale of cotton ginned by a public gin in Texas shall be wrapped in bagging so as to completely cover the bale and leave none of the cotton exposed was mandatory.

OUR CHURCH NEWS

The Ham-Ramsay evangelistic campaigners are to begin a six weeks' union meeting at Corpus Christi, Texas, on Sunday, January 9.

At the recent session of the Arkansas Conference of the Methodist Episcopal Church an Episcopal residence was asked for Little Rock. Strong resolutions were passed pleading for the organic union of American Methodism.

The Conference on Missions for Latin America will be held in Panama City, February 10-20. Among the representatives of our Board of Missions who will attend this conference are Dr. W. W. Pinson, Dr. Ed. F. Cook, Miss Mabel Head, Mrs. R. W. MacDonell, Dr. G. B. Winton, and Prof. Andres Osuna.

Bishop W. A. Candler announces the following changes in dates and places of the sessions of the Mexican Conferences: Pacific Mexican Mission at Nogales, Arizona, January 27, 1916; Mexican Border Conference at El Paso, Texas, February 3, 1916; Central Mexico Conference at San Luis Potosi, Mexico, February 10, 1916.

"In my travels in foreign fields," says Dr. Arthur J. Brown, of the Presbyterian Board of Foreign Missions, "I not only learned that the customs of the people hinder missionary activities, but I found that the slime of the pit as represented in the American saloon had been transferred to

those fields. There is a brewery in Jerusalem; there is a distillery on Mount Lebanon; there are American saloons in Damascus. The saloon is the Church's greatest foe in its foreign missionary work. The missionary goes to Christianize, while the rumshop follows in his steps to destroy his work, even to hurl the people back into a worse than heathen darkness."

Dr. Sessler Hoss and Miss Irene Morrow were married the afternoon of December 24, 1915, at the home of the bride, in Nashville, Tennessee, Dr. H. M. DuBose being the officiating minister. Dr. Hoss, who is the son of Bishop E. E. Hoss, is a prominent physician of Muskogee, Okla. The bride is the daughter of Mr. and Mrs. James L. Morrow and is one of Nashville's most popular young women.

The Publishing Committee of the Alabama Christian Advocate at its recent meeting elected Dr. L. C. Branscomb editor and Mr. J. B. Wardsworth associate editor and business manager of the Advocate. Dr. Branscomb is presiding elder of the Birmingham District, and Mr. Wardsworth is a prominent banker of Gadsden, Alabama, and one of the best known laymen of Alabama Methodism. These brethren will carry on the work of the Advocate in connection with their other work.

While the official statistics have not been given out, it is evident that the membership gain of our Church for 1915 will go beyond sixty thousand, the largest gain in a number of years. The increase in number of Sunday School scholars is more than one hundred thousand, and the Epworth League membership shows a substantial gain as compared with a loss of more than ten thousand for 1914. Financial statistics show substantial gains in practically all items as compared with the figures of a year ago.

Mr. Hatton Towson, who is now a student at Oxford University, writes the Wesleyan Christian Advocate that the attendance there is greatly reduced by the war. The attendance is usually about 3500, but now it is down to about 600. Merton College, which he is attending, the oldest college of the university, usually has about 125 in attendance, now it has only nineteen. So much is the war doing for the nations that need the young men for battle. All of which accentuates with great stress of emphasis the opportunity the young men of this Nation have and the great opportunity that is before the people of this country to make their institutions of learning strong—ready for the day that is to come to them when the war is over. The schools of Europe will not be rebuilt for years to come and the young men will come to this (Continued on page 16)

LOOK at the Label on Your Paper

It shows the standing of your subscription. If it reads, for instance, 10Nov15 your subscription expired on the 10th of November, 1915, and should be renewed.

ORPHANAGE REPORT.
Collections sent in since conference meeting:

Northwest Texas Conference.

Cohoma	\$ 23.25
Margaret	7.00
Canyon	20.00
Tuxedo	18.60
Cross Plains	11.20
Texline	5.00
Lubbock Mission	10.50
Goree	20.25
Albany	16.00
Andrews	13.50
Capps	5.00
Abernathy	31.60
Merkel	31.35
Ovalo	12.00
Aspermont	31.50
Lockney	8.00
Dumas	7.00
Shamrock	37.00
Lubbock	25.00
Higgins	20.80
Total	\$295.05

North Texas Conference.

Trenton	\$ 6.05
Windom	5.76
Bridgeport	9.50
Roxton	12.12
Howe	14.10
Woodland	7.75
Grace Church, Dallas	34.38
Winnboro Circuit	1.75
Whitesboro	10.64
Pattonville Mission	5.00
McKinney	5.29
Denton	91.00
Chico Mission	5.00
Royse	29.90
Mesquite	20.00
Jones-Bethel and Wesley	22.50
Bellevue	59.50
Total	\$331.24

German Mission Conference.

Ysleta	\$ 10.22
New Braunfels	16.25
San Marcos St., San Angelo	12.43
Harper	12.00
Total	\$50.90

West Texas Conference.

Hallettsville	\$ 20.00
Dilley	10.00
McDade	6.70
San Benito	4.00
Brady	85.75
Blanco	17.00
Ganado	10.00
Hondo	5.00
Midfield	1.50
Stockdale	16.00
Kerrville	17.36
Lockhart	45.00
Paint Rock	7.85
Utopia	8.50
Eden	16.00
Walnut	18.85
Ozone	26.25
Alice	20.05
Columbus	11.00
Raymoaville	15.00
Lampasas	50.00
Floresville	38.50
Robstown	10.00
Mathis	20.00
Falfurrias	12.00
Nurse-y	50.00
Kenedy	45.00
Sabinal	25.00
Total	\$612.31

Texas Conference.

Atlanta	\$ 6.09
Maysfield	6.00
Jewett	5.00
Rusk	25.00
Longview	100.00
Richland	18.00
Harrisburg	10.00
Hearne	14.00
Ward Memorial, Houston	23.00
Galveston, First Church	100.00
Lanier	2.85
Reagan	13.75
Tenaha	30.00
Huntsville	55.49
Humble	10.00
Buckholts	27.36
Madisonville	25.24
Woodville	7.90
Shelbyville	34.00
Brenham	4.00
Total	\$517.68

Central Texas Conference.

Corsicana, First Church	\$ 82.00
McGregor	46.50
Dawson	17.00
Gatesville	55.50
Hico	18.10
Waco, Fifth Street	1.00
Diamond Hill Mission	8.00
Carlton	36.10
Gordon	6.50
Waxahatchie	100.26
Crawford	15.55
Riverside, Fort Worth	8.00
Barry	18.25
Meridian Circuit	12.00
Couts Memorial, Weatherford	15.00
Valley Mills	12.00
Elm Street, Waco	15.60
Coleman	26.61
Grandbury	28.06
Ranger	7.25
Bruceville and Eddy	22.09
Maypearl	20.00

Blanket 18.35
Troy 8.21
Total \$597.93
Grand Total \$2420.35
R. A. BURROUGHS.

CENTRAL TEXAS CONFERENCE SABBATH OBSERVANCE COMMITTEE APPOINTED.

My attention has been called to the fact that under the high pressure that marked the closing hours of the last session of the Central Texas Conference I failed to appoint a committee which the report of the Committee on Sabbath Observance requested the presiding Bishop to name. This report called for the naming of representatives from the Central Texas Conference on a Sabbath Commission for the State of Texas and I hereby appoint as such representatives Rev. R. C. Armstrong, Rev. M. S. Hotchkiss and Rev. J. H. Stewart.

J. H. McCOY.
Birmingham, Ala., Jan. 3.

EVANGELISTS.

At the late session of the Central Texas Conference, held at Corsicana, the following local preachers were endorsed and recommended by the Committee on Evangelism as being thoroughly capable of doing evangelistic work wherever pastors may need them: M. J. Thompson and A. P. Lowrey, Station A, Fort Worth, Texas; E. N. Parrish, Cleburne, Texas; Eugene Hudnall, Corsicana, Texas; T. N. Lowrey, Waco, Texas, and W. B. Kidd, whose address I have not. These men are all recommended as good and true ministers of the Word of Life, and brethren will run no risk in availing them when needed.

C. E. LINDSEY,
Chairman Committee.

TEXAS INDUSTRIAL CONGRESS.

Safe and sane farming for 1916 will be emphasized in the program of the Texas Industrial Congress at its annual convention in Dallas, January 15. In addition to awarding prizes to the successful contestants in the field crop, live stock and garden classes for 1915 and announcing its plans for 1916, the Congress will devote considerable time to the discussion of ways and means for the encouragement of the farmers in producing a "living at home" by diversifying their crops and making cotton a surplus cash crop.

Mr. Nathan Adams, a prominent banker of Dallas, who is on the program to discuss the "1916 Cotton Crop," said recently that if the South, including Texas, should produce the food and feedstuff necessary to feed itself there would be neither land nor labor enough left to produce a surplus cotton crop.

Among other speakers who will address the convention are the Hon. Fred W. Davis, State Commissioner of Agriculture; Dr. L. J. Allen, of the United States Bureau of Animal Industry; Wm. G. Breg, Chairman of the Agricultural Committee of the Texas Bankers' Association, and D. A. Saunders, Secretary of the Texas Field Crop Association.

DUBLIN DISTRICT.

The Pastors' Conference and Missionary Institute has been indefinitely postponed. S. J. VAUGHAN, P. E. Dublin, Texas, Jan. 3.

ROCKWOOD CHARGE SUPPLIED.

Rev. Clay P. Morgan has been appointed pastor for the Rockwood charge in the Brownwood District. This will be an answer to the large number of applications for this place. SAM G. THOMPSON, P. E. Brownwood, Texas.

MARSHALL DISTRICT.

The Pastors Conference and District Missionary Institute is called to meet in Kilgore Tuesday morning, February 1, and will continue two days. Let every pastor and Lay Leader in the district arrange to attend. A suitable program will be provided later. The Discipline makes it my duty to hold this Institute. How can I unless you come, brethren? Let's meet together and lay our plans for the best year of our lives.

J. B. TURRENTINE, P. E.

APPOINTMENTS CHANGED.

Rev. S. J. Franks, who has been serving Walnut Circuit, and whose address has been Austin, Texas, has been assigned to Johnson City Circuit, and his address will be Johnson City. Rev. A. N. Avery, Jr., has been appointed to Walnut Circuit, and his address is Georgetown, Texas. Rev. J. T. Osborn has been appointed to supply Smithville Circuit, and his address will be Smithville, Texas.

V. A. GODBEY, P. E.

VACANCY IN TEXARKANA DISTRICT FILLED.

This is to say the vacancy in the Texarkana District has been filled. This will answer all letters to me in regard to the work. J. A. BIGGS. Texarkana, Ark., Dec. 31, 1915.

THAT REFUNDED MONEY.

A few weeks ago I made request through the Texas Christian Advocate that if all who contributed towards building a church at Echo would send their present address I would return their money, as we failed to get the church. So far there are a few that I have not heard from. If within the next ten days I hear nothing from them I will send the money (in their names) to the Methodist Orphanage at Waco.

(MISS) DAISYE EDMONDSON,
Coleman, Texas, Burkett Rt.

TEXAS CONFERENCE—BOARD OF MISSIONS.

The great laymen's missionary "squadron" will not come to Houston till March. The Executive Committee of the Conference Board of Missions, for this reason, thought it wise to revive and change the plans made for a mid-year meeting in Houston in January. This year we try another method. As far as possible, a representation of the Board will present the cause in each District Institute and Conference. J. W. MILLER, President.

SUMMER SCHOOL OF THEOLOGY.

At a meeting of the instructors of the Summer School of Theology, held at Southwestern University, June 21, 1915, the following resolution was passed:

Resolved, That the instructors of the undergraduates of the Summer School of Theology furnish to the members of their respective classes instruction through correspondence, either in form of questions or other instruction, as each may see proper. And that the Bursar of Southwestern University be requested to furnish at the earliest time convenient the names and addresses of the members of the various classes.

CULLOM H. BOOTH,
Dean of Summer School of Theology.
JOE F. WEBB,
Secretary of the Faculty.

EAST OKLAHOMA CONFERENCE CHURCH EXTENSION NOTICE.

Standing Rule No. 16 of our conference automatically removes from membership on any Quadrennial Board any member appointed to the presiding eldership. Rev. A. C. Pickens having been thus removed from the Board of Church Extension, and thereby vacating his office as Treasurer of said Board, it became necessary to elect from the membership of said Board a new treasurer. I, as President of said Board, took the matter up by correspondence with the members of the Board, which resulted in the election of Johnson Tiger as Treasurer of our Board. His address is Wetumka, Okla. Brethren, Brother Johnson Tiger—your Treasurer of the Conference Board of Church Extension.

L. B. ELLIS, President.

MUSKOGEE DISTRICT, NOTICE!

For the purpose of holding missionary institutes and workers' meetings, I have arranged the district into three groups, as follows:

Group 1: Braggs and Gore, Hanson Circuit, Muldrow, Sallisaw, Tamaha Circuit and Vian. This group will meet at Sallisaw January 17 and 18, Rev. J. C. Cooper in charge.

Group 2: Park Hill and Hulbert, Stilwell Circuit, Tahlequah and West-ville Circuit. This group will meet at Tahlequah January 20 and 21, Dr. A. E. Bonnell in charge.

Group 3: Boynton and Morris, Checotah, Fort Gibson, Muskogee Circuit, First Church, St. Paul, Porum Circuit, Wainwright and Augusta Avenue, Warner and Webbers Falls and Whitefield Circuit. This group will meet at First Church, Muskogee, January 24 and 25, myself in charge.

Each institute will begin promptly at 2 p. m. of the first day and close at 12 m. of the second. Our Conference Missionary Secretary will attend each institute and be the speaker at the evening service at each place. I shall expect each preacher to attend the institute to which his charge is assigned and bring with him as many of his stewards, Sunday School superintendents, Leaguers and Church workers as possible. Notice should be given by the pastor of each charge to the pastor entertaining the institute of the persons who will attend their charge.

Brethren, let us make these institutes mean something.

CHAS. L. BROOKS, P. E.

CLASSIFIED ADVERTISEMENTS

In this department may be advertised anything you want to buy, sell or exchange. The rate is TWO CENTS A WORD. No advertisement is taken for less than 36 cents. Cash must accompany all orders. In figuring cost of advertisement each initial, sign or number is counted as one word. We cannot have answers addressed to us, so your address must appear with the advertisement. All advertisements in this department will be set uniformly. No display or back-faced type will be used. Copy for advertisements must reach this office by Saturday to insure their insertion. We have not investigated the merits of any proposition offered in these columns, but it is intended that nothing of a questionable nature shall appear. You must make your own trades.

AGENTS WANTED.

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

ANY INTELLIGENT PERSON may earn steady income corresponding for newspapers. Experience unnecessary. Address CORRESPONDENTS' PRESS BUREAU, Washington, D. C.

Nasal Catarrh Treatment guaranteed. IRVIN HARRIS, Waxahatchie, Texas.

DRINK AND DRUG HABIT CURED in ten to fifteen days, without pain or suffering. You take no chances—pay when cured. HILL-SANTARIUM, Ardmore, Okla.

LEARN TELEGRAPHY—Easily and quickly learned. Railroad wire practice. Position secured or tuition refunded. Write, DALLAS TELEGRAPH COLLEGE, Dallas, Texas.

THOUSANDS MEN AND WOMEN WANT ED. Get U. S. Government positions, \$75.00 MONTH. Steady work. Common education sufficient. Write immediately for free list of positions now obtainable. Franklin Institute, Dept. E174, Rochester, N. Y.

IF YOU HAVE Tuberculosis or have a friend who has tuberculosis, throat trouble or bronchial affection, write today for free book, let about Creotina, the great new discovery. Costs you nothing. Creotina Distributing Agency, San Antonio, Texas.

CALDWELL'S SANITARIUM, McKinney, Texas, for treatment of internal and external cancers. Come or write for book of information.

OPEN DATES.

REV. SAM S. HOLCOMB, evangelist of our Church, has had twenty-five years' experience in the evangelistic work, has open dates for spring and summer meetings, and desires all who are in need of help to write him, Ada, Oklahoma, at once.

PROHIBITION.

"I am only one, but I am one; I cannot do everything, but I can do something; what I can do I ought to do, and, by the grace of God, I will do." Let bring about National Prohibition. I would like to arrange with a few of the preachers to address a union prohibition rally in your town. Let us permit our flag over to float "over the land of the free and the home of the brave." O. S. SNELL, Milburn, Okla.

REAL ESTATE.

FOR sacrifice sale at Plainville, Texas, two-story house, containing eight rooms, situated one block south of Seth Ward College. Is a most desirable purchase for home or investment. If interested, write F. A. HARMON, Box 374, Cleveland, Miss.

SEEDS.

McGEE TOMATO—1,200 bushels per acre. Please send your address for the proof of this great fact. M. C. McGEE, San Marcos, Texas.

SONG BOOKS.

FOR SALE—One hundred copies of the large Hymnal, in perfect condition, at a great sacrifice. Also three hundred copies Great Revival Prayers. This is the book used by Billy Sunday. Very fine for evangelistic service and Sunday School. Five cents per copy. P. R. KNICKERBOCKER, Waples Memorial Church, Denton, Texas.

Greenville District—First Round.

Jones Bethel and Wesley Chapel, at W. C. Dec. 18, 19.

Commerce Sta., Dec. 19.

Wesley Sta., Dec. 26.

Lee Street Sta., Jan. 2.

Kavanaugh Sta., Jan. 2.

Lone Oak Sta., Jan. 7-12.

Greenville Mis., at Shady Grove, Jan. 8.

Quinan Mis., at Quinan, Jan. 10.

Merit Cir., at Merit, Jan. 13, 16.

Caddo Mills and Floyd, at Floyd, Jan. 16.

Celeste Cir., at Orange Grove, Jan. 22.

Celeste Sta., Jan. 23.

Fairlee Mis., at Olive Branch, Jan. 29, 30.

Wolfe City Sta., Jan. 30.

Campbell Cir., at Campbell, Feb. 4-10.

C. M. HARRISS, P. E.

Roswell District—Second Round.

Clovis, Jan. 8, 9.

Portales, Jan. 15, 16.

Rogers, at Lakeside, Jan. 23.

Elida, Jan. 23, 25.

Clovis Cir., at Fairprise, Jan. 29, 30.

Texico, Jan. 30, 31.

Sacramento, at Lower Pecos, Feb. 5, 6.

Roswell, Feb. 12, 13.

Lakewood, at Dayton, Feb. 19, 20.

Odesa, at Barstow, Feb. 26, 27.

Pecos, Feb. 27, 28.

Hagerman, at Dexter, March 4, 5.

Hope, at Lake Arthur, March 11, 12.

Artesia, March 12, 13.

Carlsbad, March 18, 19.

Emitec, March 25, 26.

Livington, March 27.

S. E. ALLISON, P. E.

New York City police regulation now forbid needless shouting by street peddlers, newsboys, taxicab barkers, and unnecessary racket in handling ash-cans.

YOU SAVE MONEY ON FEATHER BED BARGAIN

Just to advertise ourselves we will ship for a short time only our 40 lb. Feather Bed, one pair of Feather Pillows, all new, clean, and sanitary feathers and down for only \$10.00. See our list on page 10. You can get one Night and one Pillow Set, all full size for only \$10.00. All full size goods, no trade. Satisfaction guaranteed. Mail money or let us send you a free catalogue, or come to our store. Inquire this offer, before you buy anywhere and see yourself money well spent.

SOUTHERN FEATHER & PILLOW CO.
Dept. 1168, Greensboro, N. C.

Prices

confirming

ad- effect possible.

in the near CASH STOCK

ts

nd, Virginia

is a brewery in a distillery on ere are American s. The saloon is st foe in its fork. The mission- ianize, while the his steps to de- to hurl the perse than heathen

and Miss Irene ed the afternoon 5, at the home of ville, Tennessee, ing the officiating who is the son of is a prominent gee, Okla. The r of Mr. and Mrs. d is one of Nash- young women.

ommittee of the dvocate at its re. Dr. L. C. Brans- J. B. Wardsworth business man- ite, Dr. Brans- ilder of the Bird- nker of Gads- me of the best Alabama Metho- en will carry on ceate in connec- work.

tistics have not evident that the our Church for sixty thousand, number of years, ber of Sunday re than one hun- l the Epworth shows a substan- d with a loss of nd for 1914. Fi- how substantial ll items as com- s of a year ago.

a, who is now a niversity, writes n Advocate that is greatly re- he attendance is it now it is down n College, which oldest college of ly has about 125 e has only nine- ie war doing for l the young men hich accentuates mphasis is the op- men of this Na- reat opportunity ple of this coun- institutions of ly for the day m when the war of Europe will ears to come and come to this page 16)

per

t reads, for he 10th of

OBITUARIES

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

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

Poetry Can in No Case be Inserted. Extra copies of paper containing obituaries can be procured if ordered when manuscript is sent. Price, five cents per copy.

LISENBE—Ed Lisenbe was born March 6, 1883, died September 22, 1915. His parents were pious, God-fearing people. He was converted and joined the Methodist Episcopal Church, South, at an early age, only seven years old. As he grew older his life became richer and fuller of good works and the joys of a Christian life.

SULLIVAN—William Sullivan, son of Jesse and Eliza Sullivan, was born about fifty years ago near Muldoo, Texas, where he lived till death claimed him, December 1, 1915, after suffering for about a year. I am told that Brother Sullivan was converted about ten years ago. He loved the Methodist Church and his pastor, and we always felt that we had a friend in him.

WEST—J. C. West died at his home four miles east of Kennard, Texas, on December 3, 1915. Born in Mitchell County, Georgia, 1842. Enlisted in the Confederate Army at first call and served to the close of the war. Was a member of the Church for over thirty years.

JINKS—Miss Sarena Jinks, daughter of the late Garrett Matthew and Mary Jinks, was born near Saly, in Milam County, Texas, Jan. 23, 1877, and after a brief illness died at the home of her brother, H. L. Jinks, at Quanah, Texas, on Sunday, December 19, 1915. Her remains arrived in Thordale Monday night and she was laid to rest in the Saly Cemetery at 4 o'clock Tuesday afternoon in the presence of a large concourse of relatives and friends, the writer conducting the funeral services.

STRAWN—Alton Strawn, son of Brother and Sister Walter Strawn, died November 20, 1915, after an illness of two days. He was converted something over two years ago and was especially religious, wanting his own Bible and always attending Sunday School when he could.

HERRING—John A. Herring was born in Philadelphia, Mississippi, April 26, 1878. He was converted at about the age of eighteen. His early young manhood was spent in going to school and teaching. He studied law and was admitted to the bar in January, 1912. At the time of his death he was County Attorney of Somervell County and was gaining rapidly in his chosen profession.

HOUSE—Mrs. Mattie Pearl House was born at Kemp, Texas, June 28, 1876. She was the daughter of Mr. John M. and Mrs. Mary Bellis. The records of the Kemp Methodist Church disclose the date of her conversion and reception into that Church, to-wit: April 23, 1888. On May 14, 1907, she was happily married to the Rev. W. C. House, now the pastor of Madill Station, East Oklahoma conference.

HOUSE—Mrs. Mattie Pearl House was born at Kemp, Texas, June 28, 1876. She was the daughter of Mr. John M. and Mrs. Mary Bellis. The records of the Kemp Methodist Church disclose the date of her conversion and reception into that Church, to-wit: April 23, 1888. On May 14, 1907, she was happily married to the Rev. W. C. House, now the pastor of Madill Station, East Oklahoma conference.

COX—Mrs. Maggie Lee Cox, daughter of Mr. and Mrs. J. B. Blundell, was born March 21, 1870, at Towakna Hill, Brown County, Texas. Was married to G. W. Cox at the age of 18. To this union were born nine children. Sister Cox was very much devoted to her husband and children. She was married and received into the Methodist Church by Rev. J. K. Florence, near Whitehead Hill, Garvin County, Oklahoma. She died at her home in Cermack, Oklahoma, December 3, 1915. Sister Cox was a devout Christian, loved the Church, was always to be found in her place at prayer meeting, and in Church service of any kind she was there. She was loved by everybody who knew her. She lived a life that commended itself to the world and to God. We feel sure it was said to her, "Well done, good and faithful servant, enter thou into the joys of thy Lord."

HARRIS—Mrs. Callie Harris was born February 21, 1885. She departed this life November 25, 1915. Sister Harris was reared in the Venus community. Her life was an open book. Every one knew her. Her faults, if any, were seasoned with sincerity. She was converted and joined the Church in childhood, remaining a devoted member until transferred to the Church above. She was devoted to her Church and home. Her death seemed untimely, but the great purpose of the good Father will be made clear sometime. She leaves a husband and three children—two girls and an infant son, only one hour old. The funeral services were held in the Methodist Church by her pastor. The house was filled with sympathetic friends. May a kind Providence shield her household, and lead them in the way everlasting, that they may be united with her in that home of the soul.

YOUNGBLOOD—Miss Zerold Cordelia Youngblood was born near Telephone, Fannin County, Texas, February 14, 1894, died near Mineral Wells, Texas, December 3, 1915, aged 21 years, 10 months, 10 days. Zerold was converted in a meeting at Sand Flat, Texas, held by Brother L. D. Shawver, joining the Methodist Church here. Her membership was transferred to Vineyard Church in 1910 by Rev. W. P. Byrd and remained here until December 24, when it was transferred to the Church triumphant, invisible in heaven. Zerold lived a Christian life since first joining the Church and was busy in preparation for Christmas entertainment, was drilling the children, leading the music, when the angelic messenger called her to spend eternity with the heavenly host. Zerold leaves father, four brothers, two sisters to mourn their loss. The mother preceded her to the glory world. Our heavenly Father, who ever cares for us, bless and comfort these friends in their sad loss.

GRIMES—On July 28, 1915, some human demon stepped into the home of W. R. Grimes and brutally assaulted Brother Grimes, also his wife, leaving the once beautiful, sparkling eyes sightless, murdering Wm. N., their 7-year-old son and the beautiful twin babies, Mary Francis and Frank, aged ten months. While the father and mother were hanging between life and death in the hospital, numerous friends and relatives on Saturday, July 31, 1915, laid to rest in the Temple cemetery the remains of these children. Not a hard word have we heard uttered by these good Christian people upon such a terrible occurrence. This is sin—it is awful all the time, everywhere. God for centuries has been trying to prevent such dastardly deeds. It is a hard stroke, but some day, brother and sister, you will be so overjoyed at the meeting that the howl will be forgotten. May God send us wisdom and guide the sightless eyes of the sister.

PAYNE—Lee Payne, son of Mrs. H. W. Payne, of Weimar, was born August 16, 1872. He has been living in Houston for a number of years, during which time he has been a very great sufferer as a result of dengue fever and malaria. On December 29, 1915, Brother Payne was married to Miss Amelia Dyer, who was his faithful and devoted companion to the end. To them were born five children, two boys and three girls, each boy and one girl had passed on before he thereby leaves a wife and two daughters to mourn his absence. Brother Payne has been a member of the Methodist Church for years and was a close Bible reader and a great lover of the truth. Before his departure he called his wife to his bedside and told her that the time had come. He must go, but don't cry, he said, it is all right. I am ready to go. Like Jesus he stood fearlessly before the threatening waves waiting only for the hand of God to part the waters of the angry stream.

EDRINGTON—Sam Edrington was born in Monroe County, Tennessee, February 17, 1847. Was married to Miss Margaret V. Greenwood January 1, 1871. To this union were born eight children—seven boys and one girl—seven of whom survive. His death took place November 2, 1915, at Cross Ck., Texas. He was converted and joined the M. E. Church, South, in 1872. He filled all the places in his local church that laymen fill—his day were called upon to fill and well he did his work for God and man. He was a member of the Official Board at his death. His home was the home of the itinerant Methodist preacher, and many others found rest and hospitality under his roof. His pastor could always depend on him. He often made real and genuine sacrifices for the Church that he loved and at whose altar he delighted to worship. The last service he ever attended was the fourth Quarterly Conference at Pioneer. He was heard to say, "I am ready to go; I am not afraid to die." He fought a good fight, he finished the course, he kept the faith. Let all prepare to meet him on the shores of the New Jerusalem.

OLIVER—Nicholas Oliver was born in Cermack, England, October 8, 1852; died at his home near Jack-boro, Texas, December 19, 1915. Was married to Ellen Warner in September, 1881, at Sherman, Texas. To this union were born six children—John, William, Tom, Laura, Eva and a infant deceased. Brother Oliver was crippled with paralysis, living only one week. He spoke of death as having no fears to him, but he stated he would like to live for wife and children to help them. Brother Oliver was converted in 1883, joining the Methodist Church, in which he lived a constant Christian life to the day of his death as trustee, steward, teacher in Sunday School, superintendent of Sunday School at time of death. The children were raised up in this home of prayer by Brother and Sister Oliver. All members of their Church, God called you this home a minister of the gospel. Rev. N. W. Oliver, of Mt. Vernon Station. Funeral service conducted by Rev. L. D. Shawver and pastor, assisted by Revs. W. J. Wilson, J. L. Sullivan, R. N. Hucklebee. May God bless and comfort the family and may the loving teaching of our dear Brother as he followed Christ. His pastor, C. M. CLARK.

ADDISON—Ernest Hines Addison, son of Rev. O. M. Addison, was born in Freestone County, Texas, November 23, 1867. His father was an itinerant Methodist preacher for half a century. Brother Addison was converted in early life and united with the Church which he knew and loved. At the time of his death he was Secretary-Treasurer of the Sunday School and Chairman of the Board of Stewards. He was one of the most painstaking, careful men in all he did to be found anywhere. A good man is gone, one whom we shall miss and yet one who, we feel sure, is happy in the rewards of a good life. The funeral was held in the Methodist Church, Monday, December 13, 1915. The body was laid to rest in the village cemetery to await the resurrection of the just. May the clouds rest lightly on his grave and may heaven's richest blessings attend the pathway of his young wife, who, with scores of others, mourn his departure.

WESTBROOKS—Little Edna Westbrooks was born January 18, 1912, and died December 17, 1915, suffering the excruciating pain incident to an illness occasioned by falling into a vessel of boiling water. She was a bright little child, the idol of her home, and cheerily received by all who knew her. Her untimely departure, together with the circumstances attending it, was such as to be very hard on her. To the bereaved ones I would say look up and be comforted with the assurance of David of old when he said of his little one, "I shall go with him, but I shall not be comforted." Our Savior Christ hath said of the little ones, "Suffer the little children to come unto me and forbid them not: for of such is the kingdom of God." Little Edna is surely at home in that beautiful kingdom which awaits the memory of her. Let her comfort the grief-stricken family, help them to bear up and look upward and toil on in the blessed hope that he will bring them all, in His own good time, to the same haven of rest. Her pastor, E. E. GRIMES.

MATTHEWS—Mrs. Winnie Davis Matthews (nee Barnett) was born November 22, 1856, and reared in Texas. On New Year's day, 1915, she fell on sleep. In July, 1910, she was happily married to O. P. Matthews and they immediately moved to Tennessee. Some years ago she gave her heart to God and was happily converted and joined the Progressive Christian Church. She lived a consecrated Christian life until God called her home to live with him. She loved the Methodist Church and was married in our Church in Lyons by a Presbyterian minister. She leaves to mourn their loss her husband, two little girls, father, mother, two sisters and five brothers. Last summer she was the writer's good pleasure to give her the sacrament of the Lord's Supper. At all times she lived a Christian life, and her life was hid with God in Christ. She was kind, patient and had a tender, loving heart. May God's richest blessings abide with the loved ones who await the time of the redeemed in the eternal home of the soul.

DUCRO—Alice May Hodges Ducro was born January 29, 1896. Was married to Joseph Ducro in 1911. She was converted and joined the Methodist Episcopal Church, South, during the year 1912, and out of this young convert there developed a most beautiful Christian character, a blessing to every one who became acquainted with her. There will remain a memory of her life which will not fade away. She was deeply interested in her home and husband and the raising of her sweet little babe. But on December 11, 1915, the foe that lurks in every vale and rides on every breeze of this fair land of ours claimed her. Having been a loving, true, faithful and faithful friend, and God led the trail true fall and took the fair inhabitant to its mansion above on December 12, 1915. After services at the Church we laid to rest in the cemetery at West Columbia, Texas, amid a great number of friends and loved ones, the body of our dear friend. To await the resurrection morn. We would say to the husband and loved ones to press on to meet her, that same sweet, lovable face, clothed upon with immortality and freed from corruption and the taint of sin. The will of God be done. Amen. Her pastor, H. A. ABBEY.

WARNER—Amey Suetta Warner was born January 19, 1901, near Sulphur, Hunt County, Texas; died September 3, 1915, at Vineyard, after weeks of suffering with typhoid fever. Suetta was converted at nine years of age and united with the Methodist Church at Wesley Chapel, Hunt County. In 1913 she moved to Vineyard, where she held membership until death. Suetta, though in her fourth year, had lived long enough among us to gain our love and highest appreciation of an humble, innocent life, so filled with Christ's spirit, talented in music and filled with God's love. The Church and Sunday School were her greatest joy in service. Suetta had mother's gifts, she sang gospel songs for her a short time before the spirit took its flight and had mother sing again her favorite song, "I Am Bound for the Promised Land," saying, "I feel like shouting." Suetta leaves father, mother, four brothers and two sisters to mourn their loss. Brother J. W. Warner and Sister Warner raised Suetta around the old family altar in a home of daily prayer, hence every member belongs to the Church. May God bless and comfort the hearts made sad. We will meet Suetta, if we to God, in that city eternal in heaven. Her pastor, C. M. CLARK.

BOWMAN—Mrs. Irene Serena Bowman was born in Galveston, Texas, August 17, 1879, and passed to her heavenly home October 13, 1915. This consecrated woman was the daughter of Mr. and Mrs. E. F. Randall. After graduating from the Delaware high school in Ohio, she entered Wesleyan University, and went out from this institution an accomplished teacher. For a time she was a member of the faculty of the State Normal in Denton, Texas. Later she taught in the public schools of Dallas. Her conversion under the ministry of Rev. R. B. Bonner, at Memphis, Texas, was the beginning of a life of deep convictions, loyalty to the Methodist Church, love for its doctrines and faithfulness in its service. In 1901 she was married to Dr. Newton H. Bowman, of Dallas. To this union were born one daughter and two sons. In 1911 Dr. and Mrs. Bowman responded to the Korean call and by the Board of Missions were appointed to Korea. There Dr. Bowman was a member of the faculty of the Severance University, Medical Department. For three years Mrs. Bowman devoted a large portion of her time to the Korean people, organizing them into Sunday School classes and prayer circles, and teaching them songs and Scripture that gently led them from darkness to light. Besides this evangelistic work, she gave much of her time to the Korean children. This unceasing toil proved too much for her strength. Her health giving way, the devoted husband was forced to return to America with her, hoping for full restoration. Locating at Beebe, Texas, she for a time seemed to improve. But only eleven months did she live to bless and serve the little home she loved so well. She has slipped away, finding a fairer land beyond. Her husband, children and friends know where to find her.

SASSMAN—Mrs. Josie Ida Sassman was born April 22, 1870. Married on November 21, 1897, to Mr. Jas. H. Sassman. To this union were born seven children, two having preceded their mother in death. She departed this life December 8, 1915. She leaves a broken-hearted husband and five children—three boys and two girls—but they do not mourn as those who have no hope. Sister Sassman was converted and joined the Baptist Church when a little girl. After her marriage to Brother Sassman she joined the Methodist Church with her husband. She was a devoted Christian, a loving mother and a devoted Christian. We laid her body to rest in the Austin Cemetery, near Pilot Knob, to await the resurrection. We have the promise that we shall meet Sister Sassman again, where sorrow and death and separation never come. The services were conducted by her pastor, writer and Rev. R. P. Shuler. Her pastor, W. A. HART.

WARNER—Sister Sallie Warner (nee Renfro) was born August 14, 1872. Was married to Brother L. O. Warner November 25, 1891. Died September 6, 1915. To them were born six children, three boys and three girls. Her dear old mother, one sister and her three precious baby girls have preceded her to the home above. She leaves behind her to mourn their loss her dear old father, who is up in the eighties. I. P. Renfro, her dear husband and three boys, three sisters and three brothers. Sister Sallie joined the Church when quite young. She lived a consistent member. Her prayers went up to heaven with a short of breath. She loved her Church and her Church work. She loved her Sabbath School and especially her class of small girls and they loved her. Her loved ones and friends, who are many, miss her. O how we miss her when we go where her feet have trod. She has gone from us, but her works do follow her. I shall see her again and clasp her hand. Prepare to meet thy God, for we know not the day nor the hour nor the minute when he will say to you, "Time will be no more!"

PLEDGER—Beauregard Pledger was born in North Carolina, December 29, 1851. Came to Texas when a child with his parents. Died in peace December 7, 1915, after an illness of a few hours. Was married twice, first to a Miss Renfro. From this union there were several children, two of whom survive—John and James, of Manor, his mother, two brothers and a sister also are living. His second marriage was to Miss Minnie Parsley some five years ago. Brother Pledger was a member of the Methodist Church and a steward in Manor Station. He had strong, intelligent convictions and the courage to maintain them and was faithful to his Church and his God. No truer man is to be found in our midst. We know where he has gone and expect to meet him there. His two noble boys are Christians and will remain here with their stepmother, who is also a most devoted Christian, and true in all the relations of life. This Church and community has sustained a great loss in the going of this good man, and I, his pastor, feel very keenly my personal loss, but our loss is his gain. May the good Father deal very tenderly with all concerned.

THOMPSON—T. S. Thompson was born in Sumter County, Alabama, November 7, 1834. He was married in 1844 to Miss Arcadia Crutchfield in 1858. There were five children born to them, all of whom have died except one. His wife died in 1895, and he was left alone in the world. He made his home with his kinpeople the remainder of his life; and such was his manner of life that he counted it a privilege to have him in their homes. In many respects Uncle Thomas, as he was known, was the most remarkable man I ever knew. Having been his pastor for four years it was my privilege to know him well. He was the most devoted, faithful, consecrated Christian I ever knew. As long as he was able to go he was steward and Sunday School superintendent. It was never too late for him to go to any of our meetings, to go to quarterly meetings. Often when he would go to Sunday School, and his dear old face would beam with smiles as if lit up by the sunlight of heaven when the teachers reported good lessons from the classes. His Church never fell behind with its finances. But there came a day when his tired old body lay motionless, and his spirit went out to meet his God. That day was March 30, 1915. He died at the home of his niece, near San Augustine, Texas. J. H. HELPINSTILL, Melrose, Texas.

WARE—On the morning of November 30, 1915, the messenger of death visited the home of Rev. W. H. Ware and claimed as its own Mrs. W. H. Ware. Though she had suffered long, yet it was a shock. Around her deathbed were gathered her devoted husband and children to hear the last whisper that should fall from her lips, and almost her last words were, "I am ready," and with a smile she thought of ties on the other shore which she had so long and so lovingly cherished. Mrs. Adelia Zulme Ware (nee Reynolds) was born at Auburn, Alabama, March 29, 1853. She professed religion and joined the M. E. Church, South, in early childhood and lived a consistent member of the same until death. She was married to Rev. W. H. Ware October 29, 1876. To this union were born nine children, three boys and six girls, eight of whom are living to mourn their loss. Though a constant sufferer for the last few years of her life yet she bore it like a hero, and trusted Him who doeth all things well. In all her afflictions she was never too weary or tired to do for her children. She was a mother indeed. Weep not for her, for she is enjoying that rest that awaits the people of God. We tenderly laid her to rest in the Lone Oak Cemetery, at Edgewood, to await the resurrection morning. The funeral services were conducted at the Methodist Church by her pastor, Rev. W. H. Edwards, assisted by W. M. BASS.

JONES—George W. Jones was born in Navasota County, Texas, August 1, 1860, of Methodist parentage, his father being a local preacher. The family moved to Utonis, Texas, when he was eleven or twelve years old. At the age of twenty-three he moved to Hondo, Texas, where he engaged in the stock business, merchandising and banking, being president of the First National Bank of Hondo at the time of his death, November 7, 1915. He was married to Miss Kate Nowlin June 12, 1894. She, one son, two brothers and two sisters survive him. While he was always a man of good moral character he delayed attaching himself to the Church until May 9, 1915, having been converted in March previously. In all the relations of life he was brave and true, a man of strong convictions, public spirited, aggressive and on the right side of all questions of public interest. He was a devoted husband, father, brother and friend. He was a forcible illustration of the danger of trusting in lodges and morality for salvation. He told the writer that that was his big mistake in life; but we thank God that he saw his blunder in time and turned to Christ for life and peace and hope. He again and again, during his long illness, gave unmistakable evidence of his saving faith in Jesus. We feel sure that he rests with God. There we shall see him again. JOHN M. ALEXANDER.

LITTLE—Everett B. Little, a noble son of Brother and Sister I. M. Little, was born in Lavaca County, Texas, March 5, 1885. Through the influence of pious parents and Christian environment he was led to become a Christian very early in life, and to join the Methodist Church, of which he was a member until death. He was married to Miss Ada Wright, who was to him a very devoted and faithful companion. To them were born three children, two boys and one girl, who are left to mourn with their mother the loss of their faithful husband and father. Brother Little departed this life December 18, 1915, after a number of years of ill health, but his suffering is over, and the writer feels quite sure that he is at rest. It was only a few months ago that we were in a meeting together and I can almost see him now as his face lit up with the light of the love of God. Cheer up, loved ones; it was God calling him home; he has hid down the cross to take up the crown. His pastor, ROY G. RADER.

DENVER Denver-Durango District—Second Round. Flora Vista, Jan. 7, 8 p. m. Aztec, Jan. 9, 11 a. m. Farmington, Jan. 9, 8 p. m. Rye, Jan. 16. Pueblo, Jan. 23, 11 a. m. LaVeta, Jan. 23, 8 p. m. Gardner, Jan. 30. Saguache, Feb. 6. Pueblo, Feb. 13, 11 a. m. Colorado Springs, Feb. 13, 8 p. m. Hoehne, Feb. 20, 11 a. m. Trinidad, Feb. 20, 8 p. m. ROBERT E. DICKINSON, P. E. Denver, Colo., 1708 E. 16th Avenue.

NEW MEXICO Albuquerque District—Second Round. Gallup, Jan. 15, 16. Cuervo Cir., Cuervo, Jan. 22. Tucuman, Jan. 22, 23. Corralito Cir., Pleasant Valley, Jan. 25. Clayton Cir., Clayton, Jan. 27. Vaco, Jan. 28, 29, 30. M. Alister Cir., Locust Grove, Feb. 5, 6. Watrous Cir., Watrous, Feb. 12, 13. Vaughn Cir., Yesso, Feb. 19, 20. Grady Cir., Fields, Feb. 23. Murdoch Cir., Murdoch, Feb. 24. Melrose Cir., Tailon, Feb. 26, 27. Vaco-Luna, March 4, 5. Carrizosa, March 11, 12. San Marcial, March 18, 19. Albuquerque, March 25, 26. GEO. H. GIVAN, P. E.

WEST TEXAS Austin District—First Round. West Point Cir., at West Point, Jan. 8, 9. Smithville Cir., at Smithville, Jan. 15. Smithville Sta., Jan. 15, 16. Liberty Hill and L., at Leander, Jan. 22, 23. Vaco Park, Jan. 24, 24. Manor, Jan. 29, 30. First Church, Feb. 6, 7. University Church, Feb. 6, 8. Leander Cir., Feb. 12, 13. V. A. GODBEY, P. E.

Beeville District—Second Round. Jan. 8, 9, Harlingen. Jan. 9, 7:30, Raymondville, at LaFeria. Jan. 10, Edinburg, at Edinburg. Jan. 11, Pharr. Jan. 12, Mission, Preaching. Jan. 13, McAllen, O. C. Jan. 14, San Benito. Jan. 15, Brownsville. Jan. 16, Corpus Mission, at Riviera. Jan. 17-19, Sinton, O. C. and S. S. Institute. Jan. 23, Aransas Pass. Jan. 25, Gregory. Jan. 29, 30, Floresville. Jan. 30, 7:30, Karnes City. Feb. 5, 6, Marlin. Feb. 6, 7:30, Fallurrias. Feb. 13, Berclair, at Hlanecoria. Feb. 19, 20, Kingsville. Feb. 20, 7:30 Bishop. Feb. 21, Corpus Christi. Feb. 26, 27, Calallen, at Odem. Feb. 27, Robstown. March 4, 5, Oakville, at Three Rivers. March 11, 12, Alice Cir., at Hibernville. March 13 Alice Station. March 18, Beeville Circuit. March 18, 19, Beeville Station. March 21-26, Kennedy, Quarterly and District Conference. Let the brethren note that our District S. S. Institute will be held at Sinton, Jan. 18, 19. Two full days will be given to the work. Bro. Hightower and Rector will be with us, and it is devoutly hoped that we shall have a worthy representation from every Sunday School in the district. Our District Conference convenes at Ken-



THE Advocate Machine Is cheap in price only. Those who have used higher priced sewing machine say it is the equal of many sold for \$75.00. Our arrangement with the factory to ship direct to you cuts out the middle man's profit, and you are benefited thereby. The Advocate Machine is a NEW MODEL, DROPHEAD, AUTOMATIC LIFT and is sold on a guarantee of the factory, as well as our own. We prepay the freight from factory to your station. Remit the price, \$25.00, which includes one year's subscription to the Texas Christian Advocate. Address BLAYLOCK PUB. CO., Dallas, Texas.

...a noble son of Little, was born in March 5, 1885. His parents and was led to become a member of the church. He was married to Miss ...

...nely, March 21. The opening sermon will be preached Monday night, the 20th, and the conference will close at noon Friday. All the preachers are expected to be at the beginning and stay until the close. T. F. SESSIONS, P. E.

Lampasas District—Second Round.

Burnet, at Lake Victor, Jan. 8, 9. Bertram, at Bertram, Jan. 9, 10. Star, at Pleasant Grove, Jan. 15, 16. Lometa, at McCrayville, Jan. 22, 23. Center City, at Bethel, Jan. 29, 30. Mullin, at Mullin, Feb. 5, 6. Goldthwaite, Feb. 6, 7. Kempner, at Kempner, Feb. 12, 13. Lampasas, Feb. 14, 15. San Saba Cir., at Chapel, Feb. 19, 20. Cherokee, at Cherokee, Feb. 20, 21. Llano Cir., at —, Feb. 26, 27. Llano Sta., Feb. 27, 28. Willow City, at Willow City, March 4, 5. Johnson City, at Johnson City, March 11, 12. Marble Falls, March 18, 19. San Saba Sta., March 25, 26. Richland Springs, at —, March 26, 27. Fredonia, at Katemey, April 1, 2. Mason, at Mason, April 3, 4. J. W. COWAN, P. E.

San Antonio District—First Round.

Jan. 8, 9, Kerrville. Jan. 15, San Antonio Circuit, at Fairview. J. H. GROSECLOSE, P. E.

San Angelo District—First Round.

Rochelle, at Lahn, Q. C., Jan. 8, 9, 10, 11 a. m., preaching, Jan. 9, 11 a. m., preaching, Jan. 9, 7:30 p. m. Sonora, Jan. 15, 16. Ederado and Christoval, at E., Jan. 22, 23. Junction, at Junction, Jan. 29, 30, 11 a. m. Menard, at Menard, Jan. 30, 8 p. m. Ozona, Feb. 5, 6. Eola, at Eola, Feb. 9. Water Valley, at W. V., Feb. 12, 13. F. B. RICHANAN, P. E.

Uvalde District—First Round.

Fowlerton, Jan. 7, 8. Batesville, Jan. 14, 15. S. B. JOHNSTON, P. E.

WEST OKLAHOMA

Ardmore District—First Round.

Leon Circuit, Jan. 8, 9. Ringling and Loco, Jan. 15, 16. Joiner Circuit, Jan. 16, 17. Lone Grove and Wilson, Jan. 22, 23. Ardmore Mission, Jan. 23, 24. Davis, Jan. 29, 30. Berwyn Circuit, Jan. 30, 31. Durwood Mission, —. Sulphur, First Church, Feb. 5, 6. Sulphur, Vinita Avenue, Feb. 6, 7. Stratford and Byars, Feb. 12, 13. Ardmore, Broadway, Feb. 19, 20. Ardmore, Carter Avenue, Feb. 20, 21. J. D. SALTER, P. E.

Chickasha District—First Round.

Duncan, 7 p. m., Jan. 12. Marlboro, 8 p. m., O. L., Jan. 15, 16. Marlboro, Jan. 16, 17. Cement Cir., at Cyril, Jan. 22, 23. Tuttle, at Tuttle, Jan. 23, 24. Okfuskee, at Bois, Jan. 29, 30. Chickasha, at Chickasha, Jan. 31. Binger Cir., at Valley V., Feb. 5, 6. Mountain View and Ft. Cobb, Feb. 6, 7. C. F. MITCHELL, P. E.

Creek District—First Round.

Okmulgee Cir., at New Luan, Jan. 8, 9. Sapulpa Cir., at Sapulpa, Jan. 15, 16. Seminole Cir., at Thlaphlacco, Jan. 29, 30. Broken Arrow Cir., at Broken Arrow, Feb. 5, 6. T. F. ROBERTS, P. E.

Clinton District—First Round.

LaKemp (Sunday at 11 o'clock), Jan. 8, 9. Grand Valley, at Range (night), Jan. 9. Guymon and Teshoma, at Guymon, Jan. 12. Goodwell, at Goodwell, Jan. 15, 16. W. J. STEWART, P. E.

Lawton District—First Round.

Walter Cir. (Q. C.), Lincoln Valley, 2 p. m., Jan. 8. Walter Cir., Lincoln Valley, 11 a. m., Sunday, Jan. 9. Walter Sta., 8 p. m., Sunday, Jan. 9. Walter Sta. (Q. C.), 10 a. m., Monday, Jan. 10. Hastings (Q. C.), 2 p. m., Saturday, Jan. 15. Hastings, 11 a. m., Sunday, Jan. 16. Temple (Q. C.), 10 a. m., Monday, Jan. 17. Mt. Park (Q. C.), 2 p. m., Saturday, Jan. 22. Mt. Park, 11 a. m., Sunday, Jan. 23. Snyder, 8 p. m., Sunday, Jan. 23. Snyder (Q. C.), 10 a. m., Monday, Jan. 24. Rocky (Q. C.), 2 p. m., Saturday, Jan. 29. Hobart (Q. C.), 8 p. m., Saturday, Jan. 29. Rocky, 11 a. m., Sunday, Jan. 30. Hobart, 8 p. m., Sunday, Jan. 30. Loveland (Q. C.), 2 p. m., Saturday, Feb. 5. Grandfield (Q. C.), 8 p. m., Saturday, Feb. 5. Grandfield, 11 a. m., Sunday, Feb. 6. Loveland, 8 p. m., Sunday, Feb. 6. W. H. ROPER, P. E.

Mangum District—First Round.

Vinson Cir., at V., Jan. 8, 9. Brinkman and Deer Creek, Jan. 12. Elay and Hester, Jan. 15, 16. Headrick and Midway, Jan. 22, 23. Eldorado, Jan. 23, 24. Altus, Jan. 26. Duke and Red Hill, Jan. 27. Dryden and Red Hill, Jan. 29, 30. Prairie Hill and Victory, at P., Jan. 31. MOSS WEAVER, P. E.

McAlester District—First Round.

Caddo, Jan. 8, 9. Caney Cir., at Caney, 7:30 p. m., Jan. 9. Spiro, Jan. 15, 16. Braden Cir., at Braden, 7:30 p. m., Jan. 16. Allen Cir., at Allen, Jan. 22, 23. Calvin Cir., at Calvin, Q. C. at 4 p. m.; preaching, 7:30 p. m., Jan. 23. Dustin, Jan. 24. Canadian Cir., at Crowder, Jan. 29, 30. Quinton Cir., at Quinton, Q. C., 3:30 p. m.; preaching, 7:30 p. m., Jan. 30. Stuart and Alderson, at Stuart, Feb. 5, 6. Ashland Cir., at Wardville, 7:30 p. m., Feb. 6. I. M. PETERSON, P. E.

Oklahoma City District—First Round.

Arcadia, Jan. 9. St. John's, Jan. 9. Geary, Jan. 10. Weatherford, Jan. 11. Franklin, Jan. 15, 16. Wheatland, Jan. 16. W. M. WILSON, P. E.

NORTHWEST TEXAS

Amarillo District—First Round. Higgins, Jan. 8, 9. Glazier, Jan. 9, 10. Vega, Jan. 16. Amarillo, Folk Street, Jan. 22, 23. Amarillo, Buchanan Street, Jan. 23, 24. Amarillo Mis., Feb. 5, 6. ERNEST E. ROBINSON, P. E.

Big Spring District—First Round.

Brownfield, at B., Jan. 8, 9. Wilson Mis., at Taboka, Jan. 15, 16. Tahoka Sta., Jan. 16, 17. O'Donnell Mis., at O'D., Jan. 22, 23. Slaton Sta., Jan. 29, 30. Big Spring Mis., at Moore, Feb. 5, 6. Big Spring Sta., Feb. 6, 7. Coahoma, Feb. 12, 13. W. E. LYON, P. E.

Clarendon District—First Round.

Wellington, Jan. 8, 9. Quail Cir., Jan. 10, at Lee's Chapel. Hedley, Jan. 14, 15. Goodnight Mis., Jan. 21, 22, at Goodnight. A. W. HALL, P. E.

Hamlin District—First Round.

Margaret, at Rayland, Jan. 8, 9. McCauley, at McCauley, Jan. 11. Rely, Jan. 16, 17. Rule, at Rule, Jan. 22, 23. Tuxedo, at Ledger's Chapel, Jan. 29, 30. Jayton, at Jayton, Feb. 6, 7. B. W. DODSON, P. E.

Plainview District—First Round.

Tulia, Jan. 8, 9. Abernathy, Jan. 15, 16. Silvertown, Jan. 22, 23. Turkey, Jan. 23, 24. Crosbyton, Jan. 29, 30. Plainview Mis., Feb. 2. Lorenzo, Feb. 4, 5. A. L. MOORE, P. E.

Stamford District—First Round.

Lueders and Nugent, at Lueders, Jan. 8, 9. Albany Sta., Jan. 22, 23. St. John's, Stamford, Jan. 23, 24. Haskell Sta., Jan. 30, 31. I. G. MILLER, P. E.

Sweetwater District—First Round.

Merkel, Jan. 8, 9. Trent, at Trent, Jan. 15, 16. Westbrook, at Westbrook, Jan. 21. Loraine, Jan. 22, 23. Sylvester, at Sylvester, Jan. 29, 30. Roscoe, Feb. 5, 6. Colorado Sta., Feb. 12, 13. J. T. GRISWOLD, P. E.

Vernon District—First Round.

Tell, Jan. 8, at 11 a. m. Childress Sta., Jan. 9. Childress Mis., Jan. 10, at 11 a. m. Newlin, Jan. 11, at 11 a. m. Estelina, Jan. 12, at 11 a. m. Odell, Jan. 15, 16. Lazare, Jan. 22, 23. Dumont, Jan. 29, 30. Paducah, Jan. 30, 31. J. G. PUTMAN, P. E.

EAST OKLAHOMA

Choctaw District—First Round.

Rufe Cir., at Choctaw Academy, Jan. 8, 9. Le Flore Cir., at Salem, Jan. 15, 16. McCurtain Cir., at Siloam Springs, Jan. 23, 24. Bruno Cir., at Cane Hill, Jan. 29, 30. Chickasaw Cir., at Seely's Chapel, Feb. 5, 6. Jesse Cir., at Salt Creek, Feb. 12, 13. Washita Cir., at Pennington, Feb. 19, 20. A. C. PICKENS, P. E.

Hugo District—First Round.

Jan. 8, 9, Cameron Cir. Jan. 12, Fort Towson. Jan. 15, 16, Tuskahoma Cir. Jan. 19, Idabel. Jan. 22, 23, Broken Bow. Jan. 26, Valiant. Jan. 29, 30, Grant Cir. Jan. 30, 31, Garvin Cir., at G. Feb. 3, Hugo Sta. Feb. 5, 6, Boswell and Soper, at B. Feb. 12, 13, Benham and Rokhito at Ben. Feb. 19, 20, Ida Mis. at Smithville. R. T. BLACKBURN, P. E.

Madill District—First Round.

Millburn, Jan. 8, 9. Fishboringo, Jan. 16, 17. Pontotoc, at Pontotoc, Jan. 22, 23. Troy Mission, Jan. 29, 30. Holdenville Sta., Feb. 5, 6. Ada, First Church, Feb. 13, 14. N. L. LINEBAUGH, P. E.

Muskogee District—First Round.

Checotah, Jan. 9. First Church, Muskogee, Jan. 12. The District Stewards will please meet at First Church, Muskogee, Jan. 14, at 2 p. m. CHAS. L. BROOKS, P. E.

Shawnee District—First Round.

Asher Cir., at Asher, Jan. 8, 9. Waretts, Jan. 9, 10. Tecumseh, Jan. 15, 16. McCloud and Earlsboro, at McC., Jan. 16, 17. Union Chapel, Jan. 22, 23. T. P. TURNER, P. E.

Tulsa District—First Round.

Coweta, Jan. 9. Bixby, Jan. 16, a. m. Haskell, Jan. 16, p. m. Reggs, Jan. 23. Mounds, Jan. 30. Henryetta, Feb. 13. Bahl Hill, Feb. 13. Pasco, Feb. 20. Boston Ave., Feb. 27, a. m. Tigert, Feb. 27, p. m. J. H. BALL, P. E.

Vinita District—First Round.

Pryor Sta., Jan. 9, 10. Adair and Pensacola, at Adair, Jan. 11. Inola and Talala, at Inola, Jan. 21. Bernice and Ketchum, at Ketchum, Jan. 21. Jay Cir., at Jay, Jan. 22, 23. Grove Sta., Jan. 23, 24. Centralia Cir., at Centralia, Jan. 29, 30. Spavinaw Cir., at Spavinaw, Feb. 5, 6. Cherokee Cir., at Timpson's Chapel, Feb. 12, 13. Wagoner Cir., at Wassons Chapel, Feb. 19, 20. Vinita Sta., Feb. 27, 28. JAMES W. ROGERS, P. E.

TEXAS

Brenham District—First Round.

Lions, at Chriesman, Jan. 8, 9. Caldwell, Jan. 9, 10. Bellville, at Bellville, Jan. 15, 16. Sealy, at Sealy, Jan. 16, 17. Brookshire, at Brookshire, Jan. 22, 23. Wallis and Fulshear, at Wallis, Jan. 29. Rosenberg, Jan. 29, 7:30 p. m. Bensley, at Bensley, February 5, 6. Richmond, Feb. 6, 7. Ray City Mis., Feb. 12, 13. Ray City, Feb. 13, 14. Matagorda and Glen Flora, at Matagorda, Feb. 19, 20. Wharton, Feb. 20, 21. Somerville, Feb. 26, 27. Brenham, Feb. 27. S. W. THOMAS, P. E.

Beaumont District—First Round.

Batson and Saratoga, Jan. 8, 9. Stibbe and Buzza, Jan. 9, 10. Newton, Jan. 15, 16. Beaumont, First Church, Jan. 23, a. m. Beaumont, North End, Jan. 23, p. m. Jasper Sta., Jan. 28. Jasper Cir., Jan. 29, 30. Brookland, Jan. 30, 31. Clma and Nome, at C., Feb. 5. Sour Lake and Graybeg, Feb. 5, 6. Kirbyville, Feb. 12, 13. Call, Feb. 13, 14. Woodville, Feb. 19, 20. Kountze, Feb. 20, 21. Anahuac and Stowell, at A., Feb. 26, 27. Preachers' Institute, Jasper, Jan. 26-28. C. F. SMITH, P. E.

Houston District—First Round.

Cedar Bayou, Jan. 8, 9. Alvin, Jan. 12. Iowa Colony, Jan. 16. Angleton, Jan. 19. Brazoria, Jan. 22, 23. First Church, Galveston, Jan. 26. Columbia, Jan. 29, 30. Humble, Feb. 2. Katy, Feb. 5, 6. Texas City, Feb. 9. Pasadena, Feb. 13. League City, Feb. 20. R. W. ADAMS, P. E.

Jacksonville District—First Round.

Kelta Cir., at Wella, Jan. 8, 9. Alto Cir., Jan. 9, 10. Alto Cir., Mt. Zion, Jan. 10. Rusk Cir., at Atoy, Jan. 15, 16. Rusk Sta., Jan. 16, 17. Gallatin Cir., at Gallatin, Jan. 22, 23. Eustace Cir., at Eustace, Jan. 29, 30. Cushing Cir., at Cushing, Feb. 5, 6. Overton and Arrp, at Overton, Feb. 12, 13. Trout Sta., Feb. 13, 14. Montalba, at Montalba, Feb. 19, 20. Bullard and Mt. Selman, at Bullard, Feb. 26. I. F. BETTS, P. E.

Marlin District—First Round.

Travis, at Travis, Jan. 8, 9. Rosebud, Jan. 9, 10. Maysfield, at Maysfield, Jan. 15, 16. Cameron, Jan. 16, 17. Davilla, at Friendship, Jan. 22, 23. Buckholts, at Buckholts, Jan. 23, 24. Gause, at Gause, Jan. 30. Wheelock, at Wheelock, Feb. 5, 6. Franklin, Feb. 6, 7. Marquez, at Bishopville, Feb. 7. Fairfield and Dew, at Fairfield, Feb. 12, 13. Teague, Feb. 13, 14. GEO. W. DAVIS, P. E.

Marshall District—First Round.

Harleton Cir., at Harleton, Jan. 8. Gilmer Sta., Jan. 13. Rosewood Cir., at Mt. Gilead, Jan. 14. Ogburn Cir., at Simpsonville, Jan. 15. Bethany Cir., at Mt. Zion, Jan. 22. Lanaville Cir., at Pleasant Grove, Jan. 29. Henderson Cir., at Good Springs, Jan. 30. Kilgore Cir., Q. C., at Kilgore, Feb. 1. Harrison Cir., at Marshall, First Ch., Feb. 5. Marshall, First Church, Feb. 6. Marshall Summit Street, Feb. 6. J. B. TURRENTINE, P. E.

Navasota District—First Round.

Walker County Mission, at Johnson Chapel, Jan. 8, 9. Huntsville Sta., Jan. 9. Dodge and Oakhurst, at Dodge, Jan. 9, at night. Conover Sta., Jan. 10. Willis, at Willis, Jan. 14, 3 p. m. Groveton Sta., Jan. 16. Onalaska, at Saron, Jan. 16, at night. Trinity Sta., Jan. 17. Porter Springs, at Porter Springs, Jan. 19. Crockett Sta., Jan. 19, at night. Brazos County Mission, at Union Hill, Jan. 22, 23. Bryan Sta., Jan. 23. Cold Springs, at Cold Springs, Jan. 29, 30. Cleveland, at Cleveland, Jan. 30. Montgomery, Feb. 6. E. L. SHETTLES, P. E.

Pittsburg District—First Round.

Hughes Springs, at Hughes Springs, Jan. 8, 9. Cason, at Cason, Jan. 15, 16. Daingerfield, at Daingerfield, Jan. 16, 17. Boston Cir., at Old Boston, Jan. 22, 23. Redwater Circuit, at Redwater, Jan. 23, 24. Cornet Cir., at Cornet, Jan. 29, 30. Naples and Omaha, at Naples, Jan. 30, 31. Douglassville, at Douglassville, Feb. 5, 6. Linden, at Linden, Feb. 6, 7. Nash, at Nash, Feb. 12, 13. Hardy Memorial, Texarkana, Feb. 13, 14. Pittsburg Circuit, at LaFayette, Feb. 19, 20. Winnsboro Cir., at Webster, Feb. 26, 27. J. W. BERGIN, P. E.

Timpson District—First Round.

Corrigan Cir., Corrigan, Saturday, Jan. 8, 2 p. m. Melrose Cir., Melrose, Sunday, Jan. 9, 2 p. m. Hemphill and Bronson, B., Saturday, Jan. 13, 2 p. m. Geneva Cir., Patroon, Sunday, Jan. 16, 2 p. m. Livingston Mis., Providence, Saturday, Jan. 22, 2 p. m. Livingston Sta., Sunday, Jan. 23, 2 p. m. Kennard Cir., Katchiff, Saturday and Sunday, Jan. 29, 30. Huntington and Manning, M., Saturday and Sunday, Feb. 5, 6. L. B. ELROD, P. E.

Tyler District—First Round.

Mincola Sta., Jan. 9. Union Point, Jan. 15, 16. Lindale Sta., Jan. 16. Edom, at Sexton, Jan. 20. Chandler and Brownboro, at C., Jan. 21. Marchison, at Marchison, Jan. 22, 23. Marvyn, Jan. 24. White House, at Lanes Chapel, Jan. 26. Cedar Street, Jan. 26. Colfax, at Van, Jan. 29, 30. Onitman, at Onitman, Feb. 5, 6. Tyler Cir., at Center, Feb. 10. Mincola Sta., at Smith's Chapel, Feb. 12, 13. J. T. SMITH, P. E.

CENTRAL TEXAS

Brownwood District—First Round.

Rockwood, at Rockwood, Jan. 9, 10. Wingle, at Drasco, Jan. 15, 16. Winters, Jan. 16, 17. Indian Creek, at Indian Creek, Jan. 19. Novice, at Novice, Jan. 22, 23. Norton, at —, Jan. 29. Ballinger Sta., Jan. 30, 31. Robert Lee, at Robert Lee, Feb. 5, 6. Bronie, at Bronie, Feb. 6, 7. Coleman Mis., Feb. 12. Coleman Sta., Feb. 13, 14. Brownwood Sta., Feb. 19, 20. SAM G. THOMPSON, P. E.

Cisco District—First Round.

Wayland, at W., Jan. 8, 9. Star, at Pleasant Grove, Jan. 9, 10. Gordon, at Russell Chapel, Jan. 15, 16. Thurber, at T., Jan. 16, 17. Strawn, Jan. 18. Breckenridge, at B., Jan. 22, 23.

Folan, at Harkersville, Jan. 23, 24. Brooklyn Avenue, Feb. 20-22. Irving, Feb. 26, 27. Grace, Feb. 27, 28. Trinity, March 5-8. O. F. SENSABAUGH, P. E.

Decatur District—First Round.

Paradise Mis., at Bethel, Jan. 8, 9. Bridgeport, Jan. 9, 10. Bryson and Jermyn, at J., Jan. 15, 16. Post Oak Mis., at Prospect, Jan. 16, 17. Chico, at Pleasant Grove, Jan. 22, 23. Crafton Mis., at Red Bud, Jan. 23, 24. Sunset Cir., at Dry Valley, Jan. 29, 30. Perrin and Barton, at B., Feb. 5, 6. Jackshoro, Feb. 6, 7. Vineyard Mis., at Wesley, Feb. 12, 13. Decatur Cir., at Oak Grove, Feb. 19, 20. Decatur Sta., Feb. 20, 21. Boyd Cir., at Boyd, Feb. 26, 27. W. A. STUCKEY, P. E.

Gainesville District—First Round.

St. Jo Sta. Mis., Jan. 9, 10. St. Jo Mis., an. 9, 10. Aubrey Cir., at Aubrey, Jan. 15, 16. Lewisville Sta., Jan. 16, 17. Denton Sta., Jan. 22, 23. Denton Street Sta., Feb. 27, 28. Denton Street, December 30, 1 p. m. D. K. PORTER, P. E.

McKinney District—First Round.

Renner Cir., at Renner, Jan. 8, 9. Anna and Melissa, at Anna, Jan. 15, 16. McKinney Sta., Jan. 16, 7 p. m. Westcott Cir., at Westcott, Jan. 22, 23. Richardson Cir., at Richardson, Jan. 29, 30. Allen and South McKinney, at Allen, Feb. 6, 7. Blue Ridge Cir., at Henslee's Chapel, Feb. 12, 13. Farmersville Sta., Feb. 13, 14. Josephine Cir., at Josephine, Feb. 19, 20. Wylie Sta., Feb. 20, 21. Nevada Sta., Feb. 26, 27. Plano Sta., Feb. 27, 28. C. W. DENNIS, P. E.

Paris District—First Round.

Annona, at A., Jan. 8, 9. White Rock, at W. C., Jan. 9, 10. Pattonville at Shady G., Jan. 15, 16. Depot Sta., Jan. 16, 17. Howland Mis., at H., Jan. 22, 23. Roxton, at Roxton, Jan. 29, 30. Clarksville Cir., at Liberty, Feb. 5, 6. Clarksville Sta., Feb. 4-6. Woodland, at W., Feb. 12, 13. Detroit, Feb. 13, 14. Paris Cir., at Hopewell, Feb. 19, 20. Bogata, at Bogata, Feb. 26, 27. Avery Mis., at Avery, March 4, 5. J. L. MORRIS, P. E.

Sherman District—First Round.

Bells Cir., at Bells, Jan. 8, 9. Trinity, Jan. 9, 10. Sherman Cir., at Pecan, Jan. 15, 16. Van Alstyne, Jan. 16, 17. Collinsville and Tioga, at Collinsville, Jan. 22, 23. Pottsboro and Preston, at Preston, Jan. 23, 24. Pilot Grove Cir., at Gray Hill, Jan. 29, 30. Naples Memorial, Feb. 6, 7. Howe Cir., at Howe, Feb. 12, 13. Travis Street, Feb. 20, 21. Whitebright, Feb. 27, 28. Whitesboro, March 5, 6. The District Stewards and Trustees of District Parsonage are requested to meet at Travis Street Church, at Sherman, on Tuesday, January 11, at 1:30 p. m. R. G. MOOD, P. E.

Sulphur Springs District—First Round.

Pecan Gap and Ben Franklin, at P. G., Jan. 8, 9. Cimbley Cir., at Cumbly, Jan. 15, 16. Puckin Cir., at Martin's Chapel, Jan. 22, 23. Wimsboro Sta., Jan. 23, 24. Yowell Cir., at Moss Chapel, Feb. 5, 6. Klondike Cir., at Klondike, Feb. 12, 13. Salsitlo Mis., at Salsitlo, Feb. 19, 20. Sulphur Cir., at Sulphur, Feb. 26, 27. Como and Forest Academy, at Como, March 4, 5. Mt. Vernon Mis., at Panther C., March 11, 12. Mt. Vernon Sta., March 12, 13. Brashear Cir., at Brashear, March 25, 26. R. F. BRYANT, P. E.

Terrell District—First Round.

(Revised.) Mabank Mis., at Mabank, Jan. 8, 9. Chisholm Circuit, at Chisholm, Jan. 15, 16. Scurry Circuit, at Scurry, Jan. 22, 23. Kaufman Station, Jan. 23, 24. Hutchins and Wimer, at Wimer, Jan. 29, 30. Lancaster Station, Jan. 30, 31. College Mound Cir., at C. M., Feb. 5, 6. Elmo Mis., at Poetry, Feb. 12, 13. Fate Cir., at Fate, Feb. 19, 20. Royse Station, Feb. 20, 21. Rockwall Station, Feb. 26, 27. Garland Station, Feb. 27, 28. Grandall Circuit, at Seagoville, March 4, 5. E. L. EGGER, P. E.

Wichita Falls District—First Round.

Burkburnett Sta., Jan. 8, 9. Petrolia Cir., Petrolia, Jan. 15, 16. Byers Cir., Byers, Jan. 16, 17. Blue Grove Cir., New London, Jan. 22, 23. Henrietta Sta., Jan. 23, 24. Vashli Mis., Vashli, Jan. 29, 30. Fellers Sta., Jan. 30, 31. Howe Sta., Feb. 6, 7. Ruggold Cir., Belcherville, Feb. 12, 13. Noccoa Sta., Feb. 13, 14. Megargal Mis., Megargal, Feb. 19, 20. Archer City, Archer City, Feb. 26, 27. Dundee Mis., Dundee, March 4, 5. J. SAM BARCUS, P. E.

SICK HEADACHES

People who have attacks every so often are suffering from a Liver-gail trouble or Gallstone disease. There is an obstruction in the flow of the bile whether due to catarrhal, inflammatory or infectious causes or to stones, backing the bile up into the stomach, causing those awful headaches, sick stomach with vomiting and that terrible retching. If these folks would only know of our GALL-TONE which may be taken at home to remove the underlying cause of their trouble, they might soon be cured of these attacks. As a Christian act, send us the names of any whom you know are subject to these spells and we will send them our GALL-TONE BOOK and full information. Address Gallstone Remedy Co., Dept 915, 219 S. Dearborn St., Chicago, Ill.

Machine. Those who need sewing machine direct to the manufacturer. We prepare the to your station. 00, which inscription to the cate. Address UB. CO., xas.

Simultaneous Evangelistic Campaign

R. P. SHULER,
Evangelistic Editor.

PUBLICITY AND LITERATURE.

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

PROGRAM AND FINANCE.

O. F. SENSABAUGH
W. D. BRADFIELD,
JNO. R. NELSON.

(Note: Please send any matter relative to this campaign to the editor at Austin, Texas.)

"One-to-Win-One" means that the first "one" should be a sure enough Christian.

Preaching on Tennyson and delivering literary essays would hardly be the kind of preparation needed for a great revival of religion.

The preacher who doesn't pray before he calls sinners to repentance will usually receive the kind into the Church who did not pray much while they repented.

The difference between a "Lenten season" and a revival of religion is that the one is the time when you quit something and the other is the time when you get something.

The man who attempts to conduct this campaign without Gospel preaching may do so because he cannot deliver that kind and finds it impossible to get a preacher to assist him.

Don't be afraid to be a little old-fashioned. These fellows who comb their eyebrows, wear kid gloves and pronounce all the "g's" may beat you "winding up," but they are sometimes not very expert at putting the ball over the plate.

Think of what one thousand revivals in Texas and New Mexico during March and April would mean! Then think of the possibility of averaging one hundred souls saved in each effort! And that is the opportunity held out to us. What cowards, if we draw back!

It is as impossible to have a revival without the presence and power of the Holy Ghost as it is to cook a smoking dinner without heat. A revival of religion must have power as well as machinery, or else it will result in a well-organized failure and a splendidly drilled farce.

The preacher who says he does not believe in an old-fashioned revival of religion has delivered a glowing testimony to the effect that he needs one above all other things in his ministry.

Jesus came to call sinners to repentance. This campaign cannot improve upon that mission. First, we need to call the sinners within the Church to the anxious seat, and then we need to call the sinner outside to come. As a general thing, it is next to impossible to get the outside sinner to climb over the inside sinner in an effort to repent of his sins.

Let's forget that we know how to count in this campaign. If a hundred sinners come to Christ and then join the Church, let us be happy, but let us remember that one sinner genuine-

ly converted and brought into the Church is worth a hundred unrepentant and irrelegious men and women received on Sunday morning.

God will be with us if we will stay close to him. We cannot expect him to direct us if we permit our own selfish ideas to have first place. Let us be willing to be led of God, else there can be no revival and the whole scheme will revert into a tragedy of self-centered and self-opinionated bungling.

THE PRESIDING ELDER.

In campaigning, preparatory to our simultaneous evangelistic effort in Texas and New Mexico, there is no factor more necessary and whose work is more important than the presiding elder. With this important undertaking thoroughly upon his heart, he has the opportunity of laying it on the hearts of the pastors and officials of our Churches as has no other man. Let the presiding elder catch fire with enthusiasm and zeal for a great revival of religion and the contagion is sure to spread throughout his district. Pastors will follow the blazing exhortations of this overseer and stewards and Sunday School Superintendents will soon be filled with a holy longing for the fires of a great revival to fall.

Those who have been appointed by the several Annual Conferences to lead in this matter realize the importance of the presiding elder in the movement. We are leaning heavily upon him. Let his activities and interest sound the first charge. Surely we can expect every presiding elder in Texas and New Mexico to address a letter to every pastor in every district in these two States, urging that this campaign be made vital and forceful in every charge; that much prayer mark these days of preparation; that diligent organization and training of workers be made the efforts of the present hour. If the presiding elders lead the way, with their hearts aflame with zeal, this revival campaign is sure to succeed.

THE PASTOR AND PREPAREDNESS

Everywhere the thought of preparedness is consuming the attentions of this Nation. Certainly this should be the consuming thought during these first two months of the good year 1916. If we are to succeed in a simultaneous revival in Texas and New Mexico we must get ready for it. The first day of March should not find a pastor within this territory sleeping on his oars and waiting to begin with the beginning of the revival proper. Every pastor should have a live band of personal workers, praying, planning and training for the work. Each pastor should meet at least once a week with his working forces for prayer, consultation and mutual helpfulness. If we will spend two months getting ready, the revival will be out a natural consequence, whereas its failure is almost sure if there is no preparation.

The pastor is the key man in his charge. Whatever we may hope from the laymen, it is certain that they will do but little unless they are organized and put to work. After all, the preacher in charge is in charge. He should not forget that fact. If he dozes along for the next sixty days his people will be so thoroughly asleep that all his efforts will fail to awaken them. Let's get the Church thoroughly ready for this revival by the date of its beginning. Some of you may

find that your preparation will produce a revival before the days set apart to begin have arrived. So much the better. Give the Spirit of God free sway. If the revival comes, let us thank God and go forward. The thing we want now, however, above all other things, is preparation.

Those who have read carefully the editorial in the Advocate of December 16, concerning this campaign, have already realized how helpless and insufficient this committee and their plans will become if the pastors fail to take a lively interest in this matter. After all, it is with the individual preacher in the individual pulpit. If he decides to enter into this movement and then proceeds to get ready, the campaign will ripen into such a harvest as will gladden the heart of the whole Church.

THE COMMITTEE ON EVANGELISM.

Section 10 of the plan formulated at Dallas, for the preparation for and the efforts during the Evangelistic Campaign, says: "We feel that the success of this campaign will rest very largely with the Committee on Evangelism of the respective Annual Conferences." Following this statement is an urgent entreaty that this committee "heartily co-operate" in making success a certainty.

To be sure each committee of the six conferences that have entered this movement should be left free to map out its plans and pursue its work as seemeth it to good. But every plan and the work done should look to the final harvesting of souls in the revival effort planned. How important then is it that these committees come together in January; that letters be sent from the committees to the pastors within each conference; that the force and authority of the committees be made to stimulate the effort. The editor of this page wishes to invite and urge each Committee on Evangelism to send in matter for this page. Give us your ideas, your plans, your intentions.

After all, the committee that met in Dallas, December 14, was but a planning agency. The movement was launched by action of the five Texas conferences and the New Mexico Conference, all of which indorsed it and instructed both pastors and people to enter heartily into it. The real center of evangelistic authority in these conferences is within the Committee on Evangelism. Therefore we dare not move without them. We urge their hearty co-operation, their enthusiastic support, their loyal backing until the work is accomplished.

THE PLACE OF THE SUNDAY SCHOOL.

A really genuinely conducted Decision Day in the Sunday School is one of the big features of our campaign. To this end every superintendent and teacher should be constantly planning, praying and teaching. After all, this is the recruiting office and here our future volunteers are to be enlisted. The per cent of our active and effective Church members that have come by way of the Sunday School is startling and gives little hope of ever reaching multitudes outside this agency.

Since this is true, how tremendous is the responsibility of the Sunday

School forces. A Sunday School teacher that is worldly, selfish and sinful is treading upon the most dangerous ground possible. Sometimes a pastor finds a little dancing, card-playing, fashion-loving Sunday School teacher, who really thinks herself fit for her job. What a tragedy! No Sunday School teacher should dare go before a class without hours of prayer and preparation of a devotional kind during the preceding week. The reason for this is to be found in the very fact that the Sunday School's one object is to bring men and women, boys and girls to Christ by giving to them a knowledge of him and his truth.

The Sunday School that has dwarfed into a kindergarten ought to be killed immediately and there should be born in its stead a real school where Christ and his Word are taught. Let the children learn of Christ. He is both interesting and helpful. Surely less than this is not sufficient preparation for a real Decision Day.

If our Sunday Schools will only organize for this campaign; if our superintendents and teachers will fall at a throne of divine grace and beg for guidance; if the Word of God will only be taught, with the soul-saving purpose on the part of the teacher; if these will be done, surely the smile of heaven will be upon us and we shall have a great refreshing fall upon the childhood of our homes.

THE LAYMAN WINNING ONE.

The "One-to-Win-One" Movement is really a laymen's movement. It was designed to set the layman in the Church to work for his unconverted brother. The idea is that every layman should center upon some man and go after him for Christ. This is certainly a most splendid idea and in it is a wonderful opportunity for the Christian layman.

The revival campaign that we are planning contemplates activity and zeal on the part of the layman to a large degree. Directed by his pastor, he should become a living link in this effort to bring men and women into the kingdom. God has no place in his busy workshop for the sluggard. This campaign cannot find a suitable office for the drone. The working layman will count and he alone can count in this movement. If you are fit for nothing you are certainly unfit for a revival of religion. True, you might make splendid material to work on, but you would certainly make a poor agent to do real work. What we need is a host of busy, active, progressive, aggressive laymen to charge the ranks of sin in the name of the Lord and win.

We have long ago learned that the layman is useful to Zion outside of the mere realm of financing the Church and looking after its temporal affairs. He is himself a minister of the Word, through the life he lives and through his daily conversation with his fellows. He is an ambassador, with a message on his lips and in his heart. He is God's witness and his testimony 'should be sure and abiding. Let the layman be felt in this movement as never before in the Church.

Let Methodist preachers and people not get away from the idea of the old-time Methodist revival. Nothing yet has been found worthy to take its place. The Church has grown like a mustard plant by such processes and

as a result of such agencies. The ideal would no doubt be a continuous revival, without special efforts or so-called spasmodic occasion. In fact, there is a growing demand for a religion that manifests itself in an effort to save souls every day of the entire year. But certain it is that we have not yet reached the day when we can abandon the practice of the fathers and set aside their custom of having a certain season of special prayer and preaching, looking toward the conversion of the people.

There are many reasons for this. So long as men are unstable and wavering, so long as their hearts seek after this world and its enticing pleasures, so long as God's children selfishly forget his laws and truths, so long as Mammon and the greed for gain overtake the faltering Christian, that long will the revival be a necessity. Men must have the stirring effect of concentrated endeavor. There must be the undivided aim of the Church, as expressed in a few weeks of strictly revival effort, that Church members may be revived and sinners brought to repentance. We need revivals because men are men and will not be drawn to our preaching unless something extraordinary is happening. To be sure we are all sorry that such are the facts, but since they are the facts, we would be very unwise not to face them and meet them as they are.

As to the kind of a revival, it seems to me we should all be agreed. We need a genuine, heart-searching, soul-inspiring, sin-destroying, grace-promoting, heaven-blessed, Holy Ghost-filled revival.

In this day we need nothing less than an awakening. We need a revival of power, such as the Church has seen in other days, when sinners fell upon their faces and cried out to God without ceasing until their hearts were strangely warmed by heaven-kindled fires. As to the demand of this or any age, there is little to be said when it comes to divine plans. God's way of doing things in the days of our fathers cannot be improved upon by their sons. Our greatest danger now is that we will insist upon directing God how to direct us. Let us trust him to give us the right kind of revival and let us fill to the full the demands made upon us.

It is a source of genuine gratification to this writer that the representatives of the various conferences, when they met in Dallas, settled one thing for good, and that thing was the fact that this movement is a revival movement, a movement to evangelize the people, a movement for the salvation of the people. Times and places matter little, but the thing of great importance is that we are to pray and preach toward a Holy Ghost revival. Let it be nothing less. Such an experience, such a work of grace, such a baptism of fire will make Methodist blossom like a rose in the mighty Southwest.

And this is not a thing impossible. Most of us are not great revivalists because we refuse to pay the price. If we could learn the path of prayer, we would find the path into the inner hearts of more men. If we would live a life of devotion and spiritual power such as God demands, he could and would give to us a tongue of flame. Great revival preachers have met the conditions. Let us do that, brethren. The other way might be easier, but it is shoddy and cheap. It is not God's way. Let us pray to become flaming evangelists, with the message of deliverance on our tongues.

OUR CHURCH NEWS

(Continued from page 12)

country for that which they cannot get in their own nation. We should get ready for their coming. And our people reaping great fortunes out of the war should see to it that our educational institutions are made ready for the coming day and the great opportunity that will be ours. Methodism has a part in this great work, and Southern Methodism has a peculiar call to this task. May she be equal to it now and in the day to come!

The man who takes up Dr. Booker T. Washington's work at Tuskegee is another Virginian, Robert Russa Moton, a native of Amelia County. His mother was cook at the "big house" and his father, who claimed descent from a kidnapped prince in West Africa, was the head of the plantation field hands at "Pleasant Shade," a place in Prince Edward County. Robert was born free (1867). He made his way to and through the Hampton Institute, meaning to be a lawyer.

But Gen. Armstrong awakened him to his opportunity to give himself to the service of his race, and after graduation (1890) he stayed with the school as drillmaster, becoming later the commandant of cadets and the right-hand man of Dr. Friswell, the president. Major Moton is a man of large physique and military bearing. He sings the old plantation melodies with a rich voice, and tells a story almost as well as his friend Booker Washington.

The Western Christian Advocate (Cincinnati) says that whether it be the war and the sacrifice, or whatever the cause, Church membership in the United States in the year 1915 grew apace. Reliable figures are not available in full before February, and are published by the Federal Council of Churches. Figures are in hand, however, for most of the principal bodies, and they show an increase of 780,000 in a total of nine large bodies of 33,809,000, out of a grand total last year of 38,725,000. Indications are that when data is all in the Christian membership will show approximately an

even 40,000,000. If it does not quite reach that figure it will be near to it, provided the smaller bodies have made progress equal to the larger ones.

In an interesting resume of the year just past, 1915, the Christian Advocate (Nashville, Tenn.), says that during the year the Church lost four strong men who in official positions had served for many years, with unusual ability, the interests of our Methodism. Dr. Howard M. Hamill, Superintendent of the Teacher-Training Department of the Sunday School Board of our Church, President of the International Sunday School Association, and a Sunday School leader of international reputation, died January 21, at Tate Springs, Tenn., aged sixty-six years. Dr. George C. Rankin, editor of the Texas Christian Advocate, preacher of more than ordinary ability, a vigorous writer, and the uncompromising foe of the liquor traffic, died February 2 at Dallas, Texas, aged sixty-five years. Dr. Gross Alexander, editor of the Methodist Review, a leader in the world of

scholarship, a great teacher and editor, died September 6 at Long Beach, Cal., aged sixty-three years. Dr. Clarence F. Reid, Secretary of the Laymen's Missionary Movement, a man whose information concerning the great missionary problems of the day and whose zeal for the cause of his Master gave him rank with the best representatives of modern missionary effort, died October 2 at Erlanger, Ky., aged sixty-six years. These men served well their day and generation. As successor to Dr. Hamill, Rev. John W. Shackford, of the Virginia Conference, was elected Superintendent of Teacher-Training. Dr. W. D. Bradfield, of the West Texas Conference, was called to the editorship of the Texas Christian Advocate as successor to Dr. Rankin. Dr. Horace M. DuBoise, of the North Georgia Conference, and for some years Epworth League Secretary, was elected Book Editor and editor of the Methodist Review as successor to Dr. Alexander. To carry on the work of Dr. Reid the Executive Committee of the Laymen's Missionary Movement decided to use the present secretarial

force of the Board of Missions, this work now being in the hands of Dr. E. H. Rawlings and Mr. A. C. Tipples.

TO MISSES MORAN AND WILLIAMS. —SISTERS.—

In a vine-clad cot they live alone,
Two hearts that beat as one,
God's gift of life to them has meant
A noble part well done.
They scatter roses every day,
In paths where thorns are growing.
They leave sunshine along the way,
'Tis seeds of love they're sowing.
Tho' youth is spent, the flight of years
Has never aged their hearts,
They love the social life around,
And watch sly Cupid's darts.
They feel the heart-throbs of the world
And know what men are doing,
They sip the sweets of life unfulfilled,
So there'll be naught of ruing.
Their golly lives are open books,
Where "he who runs may read,"
Of sacrifice, and charity,
And every noble deed.
That kindly hearts would plan or prove,
And this is Christian living:
Oh, that we could express the love
They're winning while they're giving.
ALMA HATLEY VAN SICKLE.