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Number 24

OUR EDUCATIONAL TASK

(Editorial Correspondence)

Rev. C. S. Wright, Vice-President of Southern Methodist University, Judge J. E. Cockrell and the writer, members of the Educational Commission, left Dallas on the afternoon of Monday, January 10, for Atlanta, Georgia, to attend a meeting of the Educational Commission.

"The Sunshine Special" arrived at Memphis on the dot at 7:30 Tuesday morning and the "Florida Special," an equally noble train, landed us in Atlanta at 10 o'clock on the evening of the same day. The trip of nearly a thousand miles was thus accomplished in twenty-nine hours.

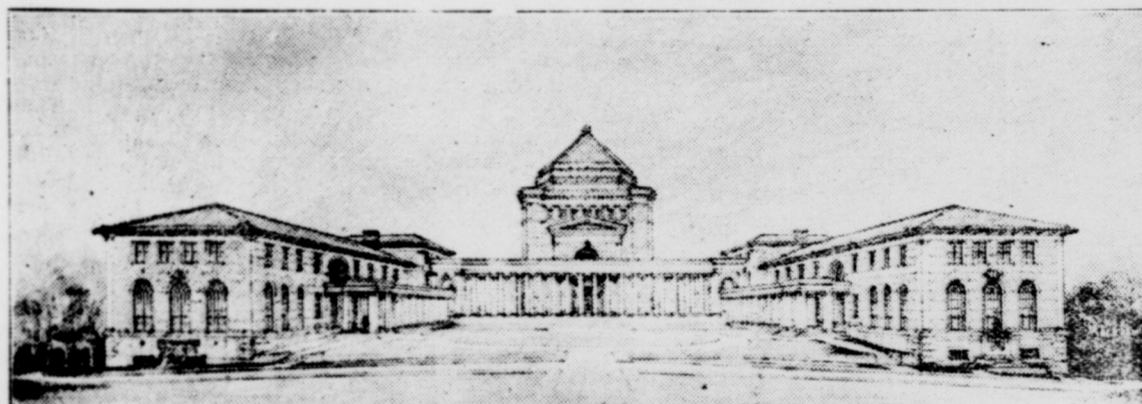
When Bishop Candler called the meeting to order at 9 o'clock Wednesday morning, the twelfth, the four Bishops on the Commission answered the call of their names, as did a majority of the other members of the Commission. Twelve of the sixteen members were present.

The President of the Commission, Bishop W. A. Candler, was instructed to write the usual address to the Church. Through the official communications of the President, the Church has thus been apprised from time to time of the actions of this important body.

In this correspondence, therefore, I shall in no way anticipate the official address of Bishop Candler and deem it prudent to confine myself to such items as were given to the Atlanta press by the President from day to day.

Our readers understand that the twenty-five members of the Board of Trustees of the Southern Methodist University, as per the amended charter, are distributed territorially rather than by Annual Conferences. The charter prescribes that "not less than eleven" of the trustees "shall be residents of the State of Texas," "not less than four shall be residents of the State of Oklahoma," etc.

Fifteen of our Annual Conferences west of the Mississippi are empowered by the amended charter to elect trustees "from the territory embraced within the bounds" of such conferences. Such trustees, however, cannot enter upon the discharge of their functions as trustees until confirmed by the Educational Commission. This arrangement will stand until the expiration of the next General Conference, when



EMORY UNIVERSITY, ATLANTA, GEORGIA.

the trustees will be confirmed in the manner which the General Conference may prescribe.

The Commission has felt and rightly, I think, that Annual Conferences are best qualified to judge of the fitness of men within their territory for the responsible position of trustees and has granted, accordingly, to these conferences the privilege of electing such trustees, subject, always, to the confirmation or rejection of the Commission and later of the General Conference.

The amended charter provides that the Commission shall elect trustees for any part of our territory in which the Annual Conferences located therein, for any reason, fail to designate such trustees.

It was found in the Atlanta meeting that twelve of the fifteen Annual Conferences, from whose "territory" trustees were to be elected, had availed themselves of the privilege accorded them by the amended charter and had named trustees. And after careful consideration upon the part of the Commission the trustees so elected were in every case confirmed.

Three of the fifteen conferences, however, failed to elect trustees for the "territory" within their bounds. Such non-action, I think I may say with propriety, was sincerely regretted by the entire Commission. Fortunately, however, a number of the Bishops on the Commission had held these conferences and were familiar with their constituency and trustees were elected by the Commission for the territory within the bounds of these three conferences.

"From territory embraced within the bounds" (quoting the phrasing of the charter) of the Missouri Conference, Rev. C. C. Grimes was elected; "from territory embraced within the bounds" of the North Arkansas Conference, Rev. J. K. Farris was elected, and "from territory embraced within the bounds" of the Little Rock Conference, Rev. J. L. Cannon was elected.

The three trustees named by the Commission "from the Church at large" are Bishop, E. D. Mouzon, Judge J. E. Cockrell and Rev. W. D. Bradfield.

Assuming that the present Board of Trustees of Southern

Methodist University will ratify the action of the Annual Conferences and the Educational Commission, and that the Secretary of State will grant the amended charter, the full board of trustees for our connectional institution west of the Mississippi will be constituted as follows:

- From territory embraced within the bounds of Central Texas Conference: Rev. Horace Bishop, Geo. T. Jester.
- From territory embraced within the bounds of West Texas Conference: Rev. Thos. Gregory, C. C. Walsh.
- From territory embraced within the bounds of Northwest Texas Conference: Rev. J. G. Putman, R. W. Hall.
- From territory embraced within the bounds of Texas Conference: Rev. James Kilgore, John C. Box.
- From territory embraced within the bounds of North Texas Conference: Rev. O. S. Thomas, R. H. Shuttles.
- From territory embraced within the bounds of East Oklahoma Conference: Rev. S. H. Babcock, D. H. Linebaugh.
- From territory embraced within the bounds of West Oklahoma Conference: Rev. W. M. Wilson, T. S. DeArman.
- From territory embraced within the bounds of German Mission Conference: Rev. C. A. Leimbarg.
- From territory embraced within the bounds of New Mexico Conference: Rev. S. E. Allison.
- From territory embraced within the

bounds of Missouri Conference: Rev. C. C. Grimes.

From territory embraced within the bounds of Southwest Missouri Conference: Rev. J. T. Pritchett.

From territory embraced within the bounds of St. Louis Conference: Rev. L. E. Todd.

From territory embraced within the bounds of Little Rock Conference: Rev. J. L. Cannon.

From territory embraced within the bounds of North Arkansas Conference: Rev. J. K. Farris.

From territory embraced within the bounds of Louisiana Conference: Rev. W. W. Drake.

From the Church at large: Bishop E. D. Mouzon, Rev. W. D. Bradfield, J. E. Cockrell.

I think I may say that the Commission was greatly pleased with the business-like exhibit of the progress of the university by Bursar Reedy. Dr. Hyer was warmly commended for the efficient way in which he is managing the internal affairs of the institution.

Rev. Casper S. Wright rendered valuable service to the Commission by his visit and every detail of the work committed to him was at his tongue's end. He has the promise of service from a number of our Bishops in his campaign for the endowment of the School of Theology and has secured the cordial co-operation of Mr. Asa G. Candler as a member of his advisory board, which has been organized for the vigorous prosecution of his work.

The financial exhibit of Southern Methodist University has been made repeatedly through these columns, as has the unprecedented opening of the university. It will suffice to say, therefore, that our university, with assets conservatively estimated at \$2,800,000, and an actual enrollment of 608 students for the first year, is certainly a very remarkable beginning for our connectional enterprise west of the Mississippi.

The progress of our institution for our constituency east of the Mississippi, Emory University, is equally remarkable.

The right wing of the buildings shown in the cut of Emory University is the Lamar School of Law, named in honor of Justice L. Q. C. Lamar, who was graduated at Emory College in the class of 1845. The concrete framework of this building is now considerably above the top of the windows in the first story.

The left wing of the building is the Candler School of Theology. The excavation for this building is complete. This building will have a concrete framework and, as the

(Continued on page 8)



DALLAS HALL, SOUTHERN METHODIST UNIVERSITY, DALLAS, TEXAS.

A Prayer

By H. L. SHELTON, Marlow, Oklahoma

O Lord, our Lord, how excellent is thy name in all the earth! We praise and magnify thy great and holy name for all the rich mercies and blessings of life. Thou hast poured out blessings with a lavish hand. Thou hast sent the former and latter rain and our fields have brought forth abundantly. Our fruit trees were loaded with fruitage to the point of breaking. Wheat and oats yielded well. Our feed crops, such as corn, milo maize, kaffir corn and sorghum came in abundant. Our barns are filled to overflowing, and many of us will have to build larger barns or sell the surplus. Lord, thou hast indeed been merciful to us this year.

Forgive, we beseech thee, our shortcomings and blot out all our iniquities. And do thou continue to smile upon us, and out of thine unwasting fullness continue to pour out these temporal blessings that we may not come to poverty or want.

We pray thy blessings upon our pastor, who is just now closing his year's labor among us, preparatory to his departure for conference. He has been a faithful pastor and has performed his duties well. We very much fear that he will not be returned to us another year. We love him for his sterling qualities, his congenial disposition, his devotion to duty and his loving ministry among us in our homes. He has ministered to us faithfully in things spiritual, visited and prayed with our sick, buried our dead and wrote beautiful obituaries of our departed loved ones. Lord, thou knowest he has been all we could ask for as a minister and a man of God.

We regret that we have not been able to meet our obligations in a financial way, and that our pastor is forced to go to conference with his salary unpaid. But you know, Lord, that times are hard and money scarce. Our own needs have been very great and pressing, and, of course, those needs must be met, no matter what our pastor's may be, or how hard pressed he may have been or may yet be on account of our negligence. We have managed to pay something near two-thirds of the pastor's salary and we feel that that does exceedingly well considering the hard times. We had hoped that he would be able, out of the amount we have paid him, to buy a nice suit of clothes, a hat and a pair of shoes to wear to conference, for we want our pastor to look as well as any of the brethren, but it seems that he will not and will have to wear the same old suit he has been wearing all the year. A very small contribution from each member would easily purchase these and could have been raised without much effort, but it seems that we are all so busy looking after our own interests we haven't time for such an insignificant matter.

But, O Lord, we regret most of all that we are not able to send our pastor to conference with a "paid in full" report on conference collections. We know that all these benevolences of the Church for which we are assessed are worthy, and somehow ought to be provided for. Especially is this true of our conference claimants. Thank God for the lives and labors of those consecrated men! We are sure that the conference ought to make adequate provision for their support and for the support of the saintly widows and orphans of those preachers who have died in the work. We hope, Lord, that the conference will devise some means by which this may be done without increasing our assessment, and, if possible, may we have a reduction.

It is true, Lord, that our products have brought us fancy prices, and while our cotton crop is a little short, yet we are receiving prices for it far beyond our expectations. But, Lord, our needs have been many and our expenses heavy. As an illustration of this, a circus was through our country a few days ago and of course we had to take the children. Then, too, Lord, as you well know, we had not been to a real circus ourselves for nearly a year, and while we have seen the same things year after year, ever since we were quite small, yet they appeal to us and we just must go with the children and the crowd. Then, too, it was only about thirty or forty miles away and our expense to and fro and going into the

main show and all the sideshows did not exceed over five or ten dollars, and that was a very small sum to pay out for a couple of days' pleasure. Of course, our time was worth a great deal, but we gladly gave that, for we felt that it would be well worth it.

We are very busy looking after the interests of our business affairs and don't have time to study our Sunday School lessons or to attend prayer meeting. We are so tired from our labors during the week that we scarcely ever feel like going to Sunday School or Church on Sunday morning. But by Sunday afternoon we are somewhat rested and if the weather admits we usually spend the evening touring the country in our automobile, or visiting our neighbors. A drive through the country on Sunday evening is very refreshing and puts us in good trim for work Monday morning. Of course, Sunday is a very busy day with our pastor and he has no time for enjoying such luxuries, and is not able to afford them even had he the time.

Thou knowest, Lord, how economical we have been. We are sure that the shows of all kinds, the picnics, carnivals and pleasure trips during the last twelve months have not exceeded in cost over \$50 or \$100. These expenses, though very insignificant, have cut us a little short and, of course, we must lay by a little change for Christmas. So, having to meet all these expenses and to make preparation for future necessities has made us a little shy on money matters, so we are unable to meet our obligations to the Church and our pastor.

We are expecting to cut our pastor's salary down at least \$100 next year, and we hope, Lord, that thou wilt so direct the mind of the conference that our conference assessment will not be so heavy. We are trusting, too, that thou wilt so direct the Bishop and his Cabinet that they will choose to send us the best, most capable man in the conference. We believe our people are a worthy and deserving people, and we desire thou wilt take notice of this fact and reward us with a good strong, capable man.

In closing our petition, Lord, we would again pray thy richest benedictions upon the ministers who serve us so faithfully and are abundant in labors for our good and who cost us so little.

Bless, we pray thee, our missionaries both in the home land and in the foreign fields and crown their labors with success. Hasten the time when "thy will shall be done on earth as it is in heaven," when salvation shall indeed be free. Do thou grant us this our humble petition, and next year if the assessment is cut down, as we so much desire, we promise faithfully to try to raise at least seventy-five per cent of it. All these things we ask for our own sake. Amen.

The New Birth

By J. T. HOOKS, Neches, Texas

For as many as are led by the Spirit of God, they are the sons of God (Rom. 8:14). Many are staggering today at the appearing gigantic presentation of the doctrine of the new birth. They have felt the call and need of a new experience, but are waiting for God to do for them the very thing they should do for themselves.

No man had to do with his old birth, and cannot give himself the new. The Spirit stands vouchsafed to receive and perform his office work of regeneration in the heart, or kindling in the soul, until we become a flaming spirit incarnate in the flesh, God's way of the new birth. The great question with us is not a state of being, but an heart-need condition met on our part, the proper application of ourselves by his means of grace to the one spirit, "For by grace are ye saved, and grace not of yourselves, for grace is the gift of God," by the Spirit.

I am not so troubled about the new birth as about an willingness to obey on the part of the creature, and herein is the vantage ground of sin, perversion of the mind by common distraction known as unsettled faith. If we are led, we are under command, and, if under command, 'tis by obedience. Righteousness not only exalteth a nation, but is God's contract with his creature and the medium of ap-

proach unto the Spirit. Let's quote our experience more and let God have his way with his Spirit and the name will not confuse us.

Some of our writers need reclothing with the habiliments of God, as they shy more of the Spirit than mystery and think to appeal unto our modern thinking minds as having some hidden reserve in imagination that will fire our youth and bring speedy reformation, but there is no religion like that which is practical, revealed and known (both felt and handled). (For Christ is come in the flesh. 1 John 4:2-3.)

Christ's plan was not distinction as a virtue, but worship, service and full supplication at the throne of grace for replenishing power, the one baptism of holy fire sent down from God out of the skies. Whosoever will may be led by this Spirit by following the quickening influence of the Spirit who woos and reveals the things of God.

Our trouble is to get men to see themselves as God sees them, rather than the doctrine of the new birth, or even the glory of the same, and help them to enrich their consciences in things real to them, instead of continuously entertaining them with the bearing to the mythical, or that which passes knowledge, point them to the Lamb of God that is sufficient.

The new birth is the practice of the Holy Spirit, not our obligation. 'Tis none of our business in what proportion one receives this gift, but my one business is to worship God in the spirit God gives, and that by his Spirit through perfect obedience in love.

Bless God for the old-time preacher who showed us the way or method for holiness! Lest we get the cart before the horse and preach salvation in order to grace and our preaching be in vain, we should stir our interests to obtaining grace to help in time of need.

Support the Church

By SAM S. HOLCOMB, D. D., Ada, Okla.

Some weeks ago a member of a certain Board of Stewards said, "Our Church here has cost an average of \$3000 a year for the last ten years." There are in that same town four other Churches, which, if they cost on the average the same amount each, would make a total cost of five Churches for the last ten years, of \$150,000. This seems like a great cost, and yet those five Churches have been worth far more to that town in actual dollars and cents than they have cost it. The fact is, more than fifty per cent of the entire property valuation of that town was created by those Churches. If those Churches were closed and the organization disbanded, property values there would depreciate more than fifty per cent. There is not a property owner in that town who is not materially indebted to those Churches for not only the value of his property, but for the moral, social and even the physical safety of himself and family. Thoughtless, sinful men sometimes criticize the Church as "a graft" and "a sham," but at the same time they would not attempt to live and rear their families where there were no Churches. There is no institution in our land that costs as little in proportion to the values it gives as does the Church. Every citizen in every community ought to help support some Church, whether he is a member of it or not. He ought to give it his financial and moral support, not as an atonement for sin, but as a return for value received, and a recognition of the high and holy mission which the Church has in his community. It is a mistake for the Church to assume that "outsiders" should not be given an opportunity to give regular support to some Church. If they were taught that it is as much their duty to support some Church as it is to support the civil government, whose immunities they enjoy, their estimate of the holy mission of the Church would be greatly changed. The Church should never lower its standard in any compromising way to induce outsiders to contribute to its work, but it ought to teach all of the money and means of this country that can be used for promoting good belongs to the Lord, whether it is in the hands of saint or sinner, and that all men ought to render unto God that which belongs to him. If everybody in every community were a regular con-

tributor to some Church, it would not be long until that contributing would be an occasion for serious thinking, which might lead to deep repentance, to be followed by sound conversion and be followed up by a thorough consecration of heart and life, as well as money, to the work of the Church. Not many revivals break out in stingy communities. Open your pocket-books, open your hearts. Give and it shall be given, pressed down, running over. By all means support the Church.

A Task For the East Oklahoma Conference

By SIDNEY H. BABCOCK, Shawnee, Okla.

The imperative task for the East Oklahoma Conference is the completion of the college enterprise at Muskogee. The affairs of the college being in a muddle, the conference of 1914 turned them over to its Board of Education for better or worse. The assets of the college for the practical purposes of the time were negligible while the liabilities were interesting enough.

We owed the General Board of Missions \$50,000. They formerly held a refunding bond on the entire Spaulding Court. This they released upon the condition that a like bond be placed on the property known as College Heights. The bond was never placed on this property, but an indenture of less value was recorded against a small part of the Spaulding Court, a prior mortgage of \$6000 being against the same property. Legally, perhaps, the Board of Missions had no recourse, but morally our first obligation was to them. But how were we to pay it? Money we had not. The beautiful Spaulding Court had been shot all to pieces. The most valuable lots had been sold. The improved lots were heavily mortgaged. All the property we had, east and west, was being advertised for sale for taxes. We could not then have placed a bond on the College Heights, because it would have required a court action to determine the ownership of the property.

Another liability was to the Commercial National Bank of Muskogee, growing out of the contract between the college and Mr. W. N. Patterson. The bank had taken over the Patterson holding, giving the college a declaration of trust to carry out the contract. Briefly, the contract recited that for 190 acres of land the college was to pay \$110,000, evidenced by a series of promissory notes at six per cent interest. The land was to be platted into city lots and sold by the college, Patterson to receive the first \$50,000 and thereafter to share the profits with the college until the \$110,000 was paid. The college was to receive the next \$100,000 and erect on the campus certain buildings. In any further profits Patterson was to share. Of the \$110,000, \$70,000 was due. Whether or not that could be collected until the property was sold was a question which the court would have decided had we not come to an amicable settlement. We did not care to try the courts for the following reasons:

We had no money to defend a lawsuit. The law not being an exact science, but only what the last judge which reviews a case says it is, we might have lost.

We did not care to subject the purchasers of lots under contract to a lawsuit, thereby bringing additional wrath upon the Church. We had quite enough wrath upon us already.

If we had won the suit we would have still had a contract on our hands which we could have never fulfilled.

Now, let it be known, that it was the contract as a whole which constituted the obligation and that that contract was quite as obnoxious to the college as to the bank. Values had so greatly depreciated that had we sold all the property we had at the prices then obtaining we would not have been able to pay the obligation to the bank, not to speak of the obligation to erect the college buildings. As a matter of fact, we could sell none of the property at any price. None had been sold for over a year. The interest on the notes was rapidly accumulating. We would have had to raise the price of lots to meet the added obligations under the terms of the contract, yet we could not sell them at a much lower price. The contract as

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a whole, therefore, paralyzed the college. Instead of being no obligation, it was an obligation impossible of fulfillment, which would have stood through the years as a curse to Oklahoma Methodism.

The college had other indebtedness in the shape of mortgages, back taxes, salaries, etc., amounting to about \$30,000 and the moral obligation to the purchasers of the lots to build a college.

To the settlement of all of these obligations the East Oklahoma Conference has pledged its honor.

In other articles I shall tell of the progress made and outline a workable policy for the future.

**Cotton and Conference
 Collections**

By T. F. GILLEY, Caldwell, Texas

The territory occupied by the Methodist Episcopal Church, South, is coextensive with the cotton fields of North America. We can, therefore, say the Southern Methodist Church is coextensive with the cotton fields of the world; for the world's supply of cotton is raised almost exclusively in the Southern part of the United States. It is easy, therefore, for us to see that the chief source of revenue for both State and Church comes from the cotton fields. The prosperity and perpetuity of the institutions of the Church, as well as the social welfare and happiness of over two millions of our people, are vitally wrapped up in the cotton interests of the South. As goes the cotton market so goes our Church enterprises.

This is true regardless of the fact that we scorn and repudiate the imputation that our preachers and presiding elders are preaching for money. "The laborer is worthy of his hire." Not one can do his whole duty to God and man nor give himself unreservedly to the cause without an adequate support. Neither can the vast and extensive enterprises of the Church which have been projected and are being supported by what are usually denominated in Methodist parlance as conference collections, exist and fulfill their heaven-designed mission without money. To withdraw these collections would mean disaster and intense suffering; and to cut down these collections means the curtailing and retrenching of vast enterprises.

With a very little serious thought you will, therefore, come to the conclusion that all of our hopes and fears are wrapped up in the ebb and flux of the price of cotton. Right here some brother may rise to a point of order and say that our prosperity depends upon the power of God. Agreed. But the infinite power of God has given us the means and when properly used will be converted into instruments to further his cause by supporting, building up and enlarging the scope and ramifications of Southern Methodism. God's power is made manifest and his cause supported by the operations of the children of men. He is working exclusively through mankind. Men are God's tools. No man can do his full duty toward God and his cause without allowing the Spirit to work through his brain, his muscle, his energy to use the means that the power of God has placed at his command.

Cotton is a means placed in our hands to be handled to the best possible advantage. It becomes, therefore, our Christian duty to realize full value for that cotton and then to increase our conference collections in proportion, as it is to use a part of the little we now realize for it. Our conference collections can be increased at least two hundred per cent, and the burden will not be felt by any one. The scope and usefulness of the entire Church can be increased in like manner and the cause of Christ be made to overcome sin, ignorance and the devil to a greater degree than ever before. The way in which this glorious consummation can be realized lies in bringing the impact of our influence to bear in procuring full value for the Nation's greatest commodity—cotton.

Every other commercial commodity with which I am acquainted is priced by the seller, and not by the buyer. But when cotton is thrown upon the market it loses its kingly dignity and becomes a beggar. Standing in the market place

it says: name your own price and take me. Cotton is solely and purely a commercial commodity. Not a pound of it is raised for home consumption. It should, therefore, be marketed as all other commercial commodities. All other articles of commerce from a paper of pins, or a yard of calico, to a locomotive engine are marketed exactly alike, with the single exception of cotton. The maker or producer figures the exact cost of production of his article and then adds what he deems a reasonable profit to that cost, and in this manner ascertains his selling price.

The pricemaker for our cotton—the basis of all our wealth, the instrument placed in our hands for the upbuilding of God's cause on earth, the chief support of all well regulated institutions and especially of our Churches, colleges and universities—never for one moment takes the cost of production into consideration. In fact, the pricemaker cares nothing for the cost of production. He, above all others, is interested in securing it at the least possible price. The pricemaker therefore stands between the Church and her prosperity.

When the price of cotton is low all business is depressed, but the Church and her institutions feel that depression more than any other line of business. For the simple reason that the most of us are prone to regard living expenses first and Church obligations as second. I am not calling either the rightness or wrongness of this position in question just now; I am simply stating it as a known fact of experience. It follows, as night follows the day, that when there is a shortage in funds, that shortage is reflected—yes, magnified—in the payments to Church. So apparent is this fact today that our Missionary Secretary is apprehensive and is seeking by all possible means to alarm the Church over the threatened shortage. This is the meaning of our own institutions of learning, Southwestern and Southern Universities, calling in their commissioners. This is the explanation of the reductions in assessments for salaries for our pastors.

It is a matter of congratulation that the Church has brought economic science to bear in all of its business principles to the large affairs of the Church of God. Business common sense is used in supporting the Kingdom of God as well as in matters of commerce and agriculture. We know that all of our Church enterprises erected and equipped for the most noble and glorious purpose of bettering the condition of mankind cannot exist without funds. These funds do not grow on trees or come to us in a haphazard way. And we do know that for these institutions to exist and grow in order to fulfill their God-given task, the funds for their support must not only be continued, but they must be increased. And we know that these institutions, as far as possible, should be removed from the regions of uncertainty. In other words, there must be a stabilizer, and in the humble opinion of the writer, that stabilizer can be found in a better marketing system for our cotton.

The system of selling cotton must be changed. The pricing of cotton must be taken out of the hands of the speculators and the gamblers and the buyers and placed back into the hands of the sellers. Who will question for a moment the ethical right of the "man behind the plow" to a just price for his commodity which will at least cover the expense of production. "Behold the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth." Surely there is no institution found among men so close to those who raise the world's cotton as Southern Methodism. Surely there are none so ready and willing to help as our own Church. Surely there is none in a better position to help than she. For her sons occupy the Governors' mansions and her sons fill the Nation's legislative halls.

I rejoice that our Church is taking such a wide-awake part in all of the social and economic questions that confront her. I rejoice that we have a department of our missions which covers the home fields with her many complex problems. I am glad of her interest in the saw mills, cotton

mills, mines, orphanages, immigrants and all other problems. I am glad she is aroused to the country problem. This last is the basis of all. That problem's solution hinges upon a more sane and ethical marketing system for the South's greatest commodity. Cotton will be king, not simply in name but in reality, when the seller makes the price. We can assist in this great work by education and by agitation. We can assist by helping slay this giant error that is hoary with age, which has ground the face of the poor and is making life intolerable to the Southland's millions.

**Weekday Religious Instruction
 in Public Schools—
 Australia's Harmonious
 and Effective Plan**

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

At this time, when many groups, some educational, some religious, are seeking to increase the moral and religious instruction of the pupils of our public schools, mostly by work done on the North Dakota and Gary plans out of school, under the lead of the Churches, it will be timely to publish the following official statement of the New South Wales Plan, which has been in full swing since 1866, and has worked so harmoniously and effectively that it has extended to four other British provinces, three of them in Australia. The statement comes in typewritten form under date of August 5, 1915, from the "Department of Public Instruction, Sydney," for this first publication in the United States, in response to a request as to the workings of the plan.

**Religious Instruction in New South Wales
 Public Schools**

Section Seven of the Public Instruction Act provides that general religious teaching shall form part of the course of secular instruction.

This religious teaching is placed on exactly the same footing as geography, grammar, or any other subject (at the annual inspections of schools the failure of any class to reach the standard in Scripture would tell against the teacher, just as satisfactory work would tell in his favor). In the junior classes, when children are unable to read, all lessons are given orally in the form of lectures, and generally cover a complete course of Old and New Testament history. In classes above the second, the Irish National Board's Scripture lesson books are regularly read. There are two volumes of Old and two of New Testament which have to be gone through. (The standards under the heading Scripture show how the lessons are distributed.)

All teachers, irrespective of creed, are required to teach these Scripture lessons, and in no case has any refusal to do so taken place, nor has any complaint been made to the department that the lessons have been ridiculed or made light of.

Section Eighteen of the Act and 205 of the Regulations allow a parent to withdraw his children from all special or general religious instruction by notifying his wish in writing to the teacher. As a matter of fact, such notifications are rarely received, and that for statistical purposes they may be said not to exist. The general outcome of the instruction is that all pupils receive a substantial knowledge of Scripture history and are made acquainted with the moral teaching contained in the Bible.

With the view of obtaining a wide expression of opinion upon the question as to whether the Irish National Board's Scripture lessons are advantageous in promoting the moral and intellectual education of the pupils in public schools, a circular was addressed to all inspectors of schools under this department requesting them to state their views upon the matter. It was found that a large majority of these officers expressed a decided opinion that the Scripture lessons are calculated to exercise a beneficial effect upon the pupils both morally and intellectually. The following extract from the report of one of our most experienced inspectors

may be taken as representing the true value of the lessons:

In cases where teachers deal with the books as they would with ordinary class books, giving an intelligent exposition of the subject matter of the lessons, testing by examination to what extent the pupils comprehend its scope and meaning, and dwelling with judicious force and impressiveness upon such points of religion and morals, as these lessons inculcate, there can be no doubt whatever of the benefits accruing. I believe that, in about fifty per cent of our schools, these lessons have been so treated.

Outside this general religious instruction, Section Seventeen of the Act provides for what is called special religious instruction. Any recognized clergyman or other teacher authorized by his Church has the right to give to the children of his own denomination one hour's religious instruction daily. Unlike the general instruction, this may consist of worship and purely sectarian teaching. It is given during the ordinary school hours, and, where two or more clergymen of different denominations visit, the teacher, the clergymen and the school board find no difficulty in making arrangements to suit all concerned. As a rule, no teacher of special religious instruction visits more than once a week.

There are no sectarian difficulties in working the clauses providing for general or special religious instruction, because the system has always formed a part of the school routine of the colony, and probably only a very small percentage of parents would like a change made unless it were in the direction of giving more and not less religious teaching.

The Scripture lessons issued in four small books by the Irish National Board, to which reference is made, give Bible stories in regular order, with a list of "Words to be explained" and reviewing "Questions." It scarcely needs to be said that these official Irish books are approved by Catholics as well as Protestants. Jews also have cordially endorsed the New South Wales plan, especially the opportunity to meet their children in school hours in separate groups, which has not tended to promote race prejudice, but to the contrary. Hundreds of testimonials are published from Australian public officials, teachers, parents and pastors, proclaiming the harmony and moral efficiency that have resulted from this plan.

In many cases the Gary plan runs against two difficulties: first, many Churches are too far from the schools to transfer pupils to them quickly for a single period; second, many Churches are unable to provide teachers of sufficient skill. The New South Wales plan obviates the first difficulty by having all the teaching in the school buildings, and the second by having most of the religious teaching given by the regular teachers—in an unsectarian manner, of course. The objections Americans think of when they hear of this Australian plan are all answered by its half century of success.

Etch your character on something that endures. It will be worth all your midnight oil.

No use complaining! Play deaf and dumb—and keep a-comin'. The darkest hour will change to light. The blackest cloud must and will empty itself after awhile.

Meet the problems of today in the light of the present. You play a losing game when you try to unlock the door of the future with a rusty key dug up from the rubbish piles of the past.

As a rule, the successful man is not always the one of unusual ability, but rather the man who has a bulldog grip on a definite purpose. Just as well give a man like that plenty of room.

Character is the product of antagonism. The muscle is made strong under severe strain. We appreciate the strength of an ocean-going steamer by the many and the terrible storms she has weathered. The wearisome journey to the top of the distant mountain is necessary for the larger vision. There are no wide-extended horizons when our range of vision is taken in the valley. To have nothing against which we must struggle bravely is to develop a character that is at once insipid and worthless.

NOTES FROM THE FIELD

NEVADA.

The Board of Stewards for the Nevada Charge met last Monday and made a satisfactory assessment for the support of the ministry, and agreed to pay in full each quarter, which act is very much appreciated. The women have also met and reorganized their Missionary Society, and are supplying the parsonage with everything needed. The pounding came last Monday, covering everything that goes with poundings. The parsonage family is grateful for all favors shown us, and are praying for a prosperous year, and see signs of a great ingathering.—W. J. Blufworth.

CHILDRESS MISSION.

It was a source of regret at our first Quarterly Conference that our presiding elder, Rev. J. G. Putman, "the noblest Roman of them all," could not be with us on account of his being under continued treatment at Galveston. However, he sent us a splendid substitute in the person of our First Church pastor, Rev. W. H. Terry, whose sermon was greatly enjoyed and whose assistance in the Quarterly Conference was appreciated. The assessment for the support of the ministry was increased twelve per cent. Our Conference Collections are beginning to come in, the people are religious and loyal, the services are well attended and everything indicates that we are to have a good year.—O. B. Annis, P. C.

BALLINGER.

We have everything good to report from Ballinger. The people have given us a most cordial reception, including a Church reception with three hundred present. The Missionary Society and the Board of Stewards have furnished the study most comfortably, and offered to build and furnish a new parsonage. The stewards made up a liberal budget, adopted the monthly duplex envelopes and advanced the salary \$300, payable monthly. The congregations fill the house each Sunday and the open collections are the largest in the history of the Church. Fifteen members have been received into the Church, three hundred of the three hundred and thirty members have been called upon by the pastor and the Conference Collections are being taken. The Sunday School is being reorganized and improved along modern lines and plans for the Winter Campaign are being prepared. The West is prosperous and the people and preacher are happy.—E. Rosemond Stanford.

GRAPELAND.

We spent last year at Douglassville, in the Pittsburg District. Bishop McCoy invited us to spend the year here and we accepted the "invite" and told the parsonage boss that we must go to Grapeland and Lovelady. She tuned up and said: "I know I won't find any more friends like some of these have been." But I have heard that same statement every time the Bishop said move for twenty years. So, without fear for the future, I went to work packing up, when here comes an old widower with a buggy and takes all the girl we had left to us, makes her his wife and leaves us without. So we caught up a little grandson and came on anyhow, regardless of widowers. Guess we won't be bothered with them any more, as we have no more girls left. Well, we took the madam and the little boy and headed this way, but stopped on the way to see some more of our girls that we had to give away when at those places. Left the madam and took the little boy and came on, to get ready for her later. We had gotten about straight and had sat down to rest just at night, when the boy said, "Somebody is coming in here," and on looking out sure enough there come some ladies in at the gate with arms full of packages. They said, "Come and help, preacher." So we did, and when we finished, my! the good things we had on and around and under that table! So, by the time the family cook, or head boss, came in that same night we had lots of things for her to begin cooking. Since that time every time the wind blows from the north, here come chickens, ribs and sausage, and so forth, until now we think we have found, maybe, as good folks as we left behind, and while nobody has "torn his shirt" for joy because we came, yet our reception has been cordial, to say the least of it. Have been invited out to some big cuts and enjoyed them too well! After looking around some we find that we have a very nice appointment, consisting of two preaching places, half time each. The two places are very nearly the

same size—about 1000 inhabitants each. Both places have made considerable improvement since last seen by this scribe. Fifteen years ago I held a meeting here for Brother Kidd, and eleven years ago held one at Lovelady for Brother Harry Hays. So I am able to see the improvement in the towns and also to note that our Church has hardly kept pace with other things. So we are going to work and pray for a forward step along Christian lines, as well as material. Our first Quarterly Conference was held December 18, 19. Our presiding elder, Brother Shettles, was on hand and presided in his usual efficient way. The stewards made a very nice assessment for the support of the ministry. We start in with hopefulness.—E. C. Ansley, P. C.

WOODSON.

We have made two rounds on the Woodson work and find some excellent people. Have bought new furniture for the parsonage; expect to paper the parsonage. We expect also to build a Methodist Church here, have part of the money already subscribed, and a Campbellite has promised to donate a lot. The town is composed of mostly Campbellites. We have received six into the Church. Of course, we were pounded in Woodson, most of whom were Campbellites. Then the people in the country just keep pounding us with chickens, fresh meats, milk and butter. Bros. W. C. Smith and Joe D. Titus each brought us a load of wood, and Bro. Smith said he was going to bring us another load. I was told that clouds were gathering at Bush Knob and they were expecting to storm us; so we don't know what day they may pour in upon us; and if the other places should break out and fall upon us, too, we believe we would survive and be able to preach. May the Lord graciously bless all who have been so kind to us, and help us to preach better than ever before; and may this be a great year in the conversion of many souls. We had all our children, children-in-law and grandchildren with us Christmas, except one son at Austin who could not come. Our work has been retarded by cold weather and the grippe. I forgot to say that we have even had fat possum and sweet "taters." My, my! it would make a "nigger's" mouth water.—J. David Crockett.

BETHEL CHARGE, OKLA.

The work on the Bethel charge starts off very nicely. The people have received us very kindly, and we feel encouraged for a good year's work. We had our first Quarterly Conference about the first of December with good reports in a financial way, the pastor's salary being raised over the previous year. We live in a very nice country home, as the charge does not have a parsonage. We are very well situated, as we only live six and a half miles west of Thomas, and the same distance north of Custer City. In fact, it is only about twenty minutes' drive from either town with the modern conveyance which I have. We have a great year's work before us. First, the salvation of the sinners, and the building up of the Church in all its departments. We found one well-attended Epworth League and we have organized one other. At two places the Sunday School is in a thrifty condition. We have already taken some subscriptions on the conference assessments. Our congregations are increasing at each service. Five have been received in the Church, one being a very much consecrated local exhorter, Rev. A. Rice, from the M. E. Church. We feel encouraged because our much loved and popular presiding elder, Rev. W. J. Stewart, and family are to move to Custer City about the 15th inst. We feel by his advice and efficient help we are going to land things in the charge this year. We are always glad when Brother Stewart comes to hold the Quarterly Conference. He not only looks after the financial end of the Church, but the spiritual part as well. With his oversight and the assistance of the best Board of Stewards I have ever had, we are going to make things hum. Rev. W. S. Dearling, one of my very efficient and much loved local preachers, who has been preaching over this charge for several years, will be of great help in the work, for his work abides. He is simply a "plum" good one. I have already gotten four subscribers to the Advocate, and I am going to work hard to be on the Honor Roll in a few more weeks. I am working for twenty subscribers. I have found the most loyal people I have ever served, taking them as a whole, and I believe we will

come out victorious at the end of the year. I am simply delighted with the work and 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.—Chas. L. Cole.

CHELSEA, OKLA.

We are starting off well in our new field of labor. The pastor is well pleased with his people and he has many assurances that the people are pleased with him. This is a good town with six churches, fine schools, one of the best high schools and high school buildings in the State and ward school buildings. Our Church is the strongest numerically and financially. Our first Quarterly Conference has come and gone. Our presiding elder was with us and preached morning and evening. The Board of Stewards made a good report and were kind enough to raise the pastor's salary \$150 over last year's salary. The Missionary Society has begun its work in real earnest. The Week of Prayer, which the ladies observed, closed with last Sunday, and the Annual Missionary Sermon was preached by the pastor Sunday morning. We find that our wide-awake Sunday School Superintendent, Mr. A. S. Lee, and his aggressive Sunday School observe what they call "Pastor's Sunday." The offering is appropriated on pastor's salary. The prospects are bright along all the lines for a good year. I have been doing some profitable reading since conference.—John H. Rogers.

BAIRD.

After two very pleasant and happy years at Canadian we are beginning our first year at Baird. The brother in the Central Texas Conference who received the prize for long moves has nothing on us, as the number of miles traversed by us in our move was more than 400, and that by the most direct route that could be had. Canadian was the last appointment in location, save two, in the northeast corner of the conference; Baird is the last, save two, in the southeast corner. So we lacked only a little going from Dan to Beer-sheba. Notwithstanding the long move, the lines have fallen to us in pleasant places and ours is a goodly heritage. We have been heartily received by the good people of this little city. An orthodox pounding has been duly administered and we have been the recipients of many kindnesses from day to day. The efficient administration of our predecessor, Rev. A. W. Waddill, left matters in good condition and we are moving along nicely. Our congregations are good, our Sunday School in fine shape and the people in happy spirits. We are expecting a great year. The salary has been advanced \$200 over the assessment last year and it is being paid monthly. We have just sent to the manager of the Orphanage a free-will offering that is nearly twice as much as this Church has ever paid to this important institution. We are planning and praying for a great revival along all lines of Church activity and especially for the salvation of many souls.—W. Y. Switzer.

BROWNFIELD.

We found a very delightful people out here in this great Western country. The ladies of the Missionary Society have furnished some new things for the parsonage and made it very comfortable, and in a few nights after we moved in the "pounding" came in due and ancient form. Many good things, but best of all is the many kind expressions of help and cooperation we have received from our people. They have received us kindly and the outlook for a greater year's work was never better. We have organized one Epworth League with about forty members, revived the prayer meeting, finishing up a church, will organize another Woman's Missionary Society and will also take some forward moves in our Sunday Schools soon. This is a great country, a great district, a good charge and the finest people in the world to serve. Our first Quarterly Conference has just been held, and the reports were the best made in a long time. Rev. W. E. Lyon, our presiding elder, spent a day or two with us and his visit was a great uplift to all. He is a very lovable man, a good presiding officer, and withal a great preacher. His soul-stirring messages delivered while here will bear fruit. The people will not soon forget his ministrations. We left many precious friends at Midway in the Central Texas Conference and will never forget them, for in the two years we were learned to love them, but we were fortunate in being sent to these people out here, for they are loyal and true, and with faith in God we press forward for a great victory in his name.—J. M. Fryar, Pastor.

AQUILLA.

Last Sunday morning, January 16, at 6:30, our parsonage and all its contents, except one bed, were destroyed by fire. We have not the remotest idea as to origin of the fire. Our loss, above insurance, will amount to more than \$400. The people of Aquilla are staying by us nobly. All our wants and comforts are being looked after. While the stroke falls heavy, yet we noble people who have offered every assistance. God bless every one of them.—R. L. Reese.

IOWA PARK.

At the last session of the North Texas Conference we were read out for Iowa Park charge. We received a hearty welcome by the good people of this little town. A number of faithful Christian men and women were at the depot to bid us welcome and say goodbye to their former pastor. Surely this people understand the art of making a preacher and his family feel welcome and at home among them from the very start. We were carried from the depot to the home of Brother and Sister P. E. Holcomb and spent a very pleasant night, and moved into the parsonage next day. We have received many tokens of kindness. Pounded? I answer, yes. They began the first day and there has been a small flow ever since, until last night when we had a gusher! I think it reached the climax. About sixty men, women and children gathered at the parsonage and all brought something good to eat, or other things useful in the home. I want to announce that I have plenty to eat for a while, and that as I feast upon these good things I will remember the donors kindly. Iowa Park is located in the center of Wichita County, with a population of six or seven thousand people, with good farming land for small grain, and the people seem to be prosperous. The majority of the farmers come to town and Church in automobiles, and I don't hear much talk of hard times. We have a nice lot of business men and there seems to be considerable business done. We have a fine high school, but need a new and larger building, which we hope to have by the next term. Last, but not least, we have a nice church building, a good parsonage and a good membership. The Church is well organized and doing fairly good work in all departments. There is no doubt that this people will take care of any preacher who will do his duty. We are happy and hopeful and begin the year with faith for a good one. May the Lord help us to do our duty and may he crown the year's work with success.—P. S. Warren, P. C., Jan. 11.

West Oklahoma Notes

By REV. E. R. WEICH, CORRESPONDENT

Rev. J. D. Salter has been indisposed since Christmas, but is up and again hustling over the Ardmore District. His preachers have arranged the work and assisted in every way possible and the district has not suffered materially. There never was a district more unanimously loyal to a presiding elder than is Ardmore District. Everything goes well here and the prospect is bright for a great year. Rev. W. T. Freeman is serving most acceptably his third year at Carter Avenue, Ardmore. He has received every token of appreciation of his return. Frequent conversions at the regular preaching service, a large prayer meeting, growing Sunday School, considerable improvements on the church building are a few of the good things that are happening. Freeman is one of the men who have been on the firing line here for years and was for four years the presiding elder of this district.

Rev. R. E. Regan, of Lone Grove and Wilson charge, is highly pleased with his work and the people with him. It is a fit. A well equipped and consecrated young man and withal a good pulpit man, Regan will build steadily and wisely. This is his second year with us, being admitted on trial a year ago. Those who know Regan and the road he has traveled and the price he has paid to be a Methodist preacher will catalogue him with the heroes of pioneer days.

Rev. Willmore Kendall, our pastor at Weatherford, is not only one of the best equipped and most gifted men among us, but is a lecturer of no mean ability. He recently delivered to a packed house at Martha his lecture on "The Singer of the South." Kendall is a wonder. Blind from birth, he has worked his way along through college and then through Northwestern University. His polish flashes like a diamond, but it is not simply on the surface. His soul, like a stream of clear

water, reflects the ocean light of heaven. Naturally optimistic and cheerful, he does not ask for sympathy, but for love and a place to serve. While denied the vision of earth's beauties his spiritual vision feasts continually on the supernal glories of things eternal. He holds commerce with the skies. God bless this heroic soul!

Last week Rev. Moss Weaver, presiding elder of Mangum District, held three Sunday School Institutes and organized his district according to the General Conference requirements. Brother Hightower was with him to the delight and inspiration of all. Brother Weaver is Vice-President of the Conference Board and a thoroughly live and up-to-date Sunday School man.

Rev. H. A. Stroud, of Olustee, is this week in a meeting with Rev. F. C. Harrell at Akemp.

Rev. C. L. Canter has been down with la grippe recently, but, then, he is not alone. He has much company, for there are few homes free from it during this epidemic period, that of the writer not excepted.

Good Brother Scivally, of the Vinson charge, had indeed a close call recently. He fell twelve feet into a basement under a store building. We are glad to learn that a lame back and a general shaking up was the worst result, though he was rendered unconscious for some time.

When M. T. Allen went to Ryan two congenial parties met. It has been a mutual admiration society ever since. They are delighted that the good Bishop saw fit to return him another year. The new year starts out auspiciously. You have to know Allen to appreciate his worth and character. He is one of our strong preachers and most sensible and systematic pastors. You will get inspiration if you will get the minutes for several years past and study the reports of the charges M. T. Allen reports. A noble and true helpmeet in every sense is the good wife. Intelligent, well behaved children, all loving the Church and gracefully growing up within it, Christ all in all. That's Allen's home. The writer "elderated" in his home and never left it without feeling that he wanted to be a better preacher and better man.

It has been well said that "an honest man is the noblest work of God." When God made George W. Hooper he made one such. No life among us is more unblamable, no ministry appeals more strongly and earnestly to the noblest in man. His people at Rush Springs would have the time-limit abolished and give Hooper a lifetime. He starts out hopefully and everything auspicious.

Poundings are the order of the day on the Erick charge where Rev. Thomas Jefferson Melton itinerates. We presume from his name that he is a good Democrat. That means the rule of the people, and if they prefer to rule in favor of poundings, chickens, turkeys and multiplied kindnesses to the pastor and family no one will rise to object. This is Brother Melton's first year in the traveling ministry. He gave up a good government position last year to enter the work and will put the same faithful care to every detail that he gave Uncle Sam.

About the middle of the last conference year Rev. J. C. Throgmorton transferred to us from Missouri and was stationed at Comanche and did such fine work that the people urged his return, which was granted. He preaches to full houses and is a good pastor twelve months in the year. When it comes to the business end of the work he is right there with the head to plan and the hand to execute. We lost a good, sweet-spirited man, Ailer, in the exchange, but Throgmorton is measuring up.

Last year I. W. Armstrong and his good people, of Anadarko, built one of the best parsonages in the State. Many other evidences evince both a loyal constituency and brave, wise leadership. They accuse Armstrong of being the biggest preacher in the city. If frequent calls for public occasions, increase of salary, \$200 at a jump, and full houses to hear his messages, are any indication, then Armstrong is going in on high with no cylinders missing. Good luck, Brother Ike.

Mrs. Moss Weaver attends the annual meeting of the Woman's Missionary Society at Norman this week. Sister Weaver studies the work and is capable and efficient.

If you could ever catch R. O. Callahan idle one time you might say that you had done what none other ever did. He did three great years' work at El Reno, and his appointment to Funcao, one of our strongest and best charges, argues strongly for the regard the brethren and the Bishop have for his worth and ability. A good church, a commodious and convenient parsonage, a large and hopeful membership with their faces to the east—well, that is Callahan and Duncan. A

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good fit every way as results will tell. Like most of us Methodist preachers, Callahan married well and hand in hand the two work together for the good of every community in which they reside.

The congregation at North Mangum has raised enough money to put a new roof on the church building. Brother Wiseman, one of our faithful and devoted local preachers of that charge, is the prime mover in this matter. When they lay themselves out, local preachers can be useful in many ways.

Mrs. R. A. Crosby, of Marietta, has been very ill for ten weeks now and is still confined to her bed. Let the prayers of all the brethren and Christian friends remember this good wife of one of our most capable preachers. God grant her speedy and complete recovery.

Rev. C. C. Williamson, of the Terrell charge, is starting out his second year with everything his way. You may watch Williamson. Devoted, painstaking, studious, he is one of our coming young men and will be in demand.

Rev. J. C. Barrett has what is sometimes called a hard charge on the Erin Springs work, but Barrett knows no discouragement and has entered on his work with religious zest and will prove that there is more in the man than there is in the land.

It appears that T. H. Ward has found the desire of his heart on the Corum Circuit, and his pleasure deepens as he gets more and more into his work. He is an organizer, a systematic, painstaking pastor, looks after every interest of the Church, works his charge for the papers of the Church, puts on the every-member canvass for missions, the "One to Win One" campaign for souls, and if there is any other creature of the Church he is after that. With him is associated one that is loved for her own and admired for her work's sake. They will get an abiding hold upon that people.

J. D. Kidd is doing a man's work at Alex and Bradley, signs of progress are already seen, and the influence of his ministry is being felt in this important charge—a new barn, furniture for the parsonage, a good living salary for the pastor are some of the visible results of his ministry. Sister Kidd renders valuable service in all Church work; the two boys are beautiful illustrations of a well ordered home.

C. F. Mitchell has been cordially received by the pastors and people of the Chickasha District. He begins his work auspiciously. His predecessor wrought well in this field. Several of the charges have advanced pastors' salaries over last year. He expects to hold a Missionary Rally and Sunday School Institute in February. You will notice that the Mangum district last year led all the districts in number of charges paying all assessments in full—also paid more or benevolences than any of the districts. It was his fourth and best year's work on that district.

Rev. A. B. Waldrip, a recent transfer from California, is in high favor with the Chickasha Mission people. His salary was placed at a satisfactory figure, a new parsonage bought, a new baby girl for a Christmas present, new pews for his Verden church, new ceiling in the North Chickasha church, arrangements for new pews in the Pocasset church. Waldrip is a man with genuine human sympathies and a brother's heart. Welcome, Brother Waldrip.

In conversation the other day a certain pastor stated that he had been in every home in his pastoral charge, and he had been there less than two months. Legs are good things for pastors to have. It is better to use legs in the preparation of sermons than outlines. Many pastors have missed many souls because outlines were substituted for legs. C. R. Wright is the man. We have heard of one of the most wonderful conversions in his pastoral rounds that has come to our notice. Wright is the right man for Lindsay.

I must close until the madam makes more gravy, and that she can't do until the brethren send more grease. Come on, brethren, don't be so modest. No grease, no gravy. You are waking up and improving. Thanks. It helps wonderfully.

You can invariably measure the greatness of a man by his enemies.

"There is a morality which is calculating, and there is a morality which blows like the wind, shines like the sun, drops like the rain—in uninviting blessings, unsolicited largesse according to a law of innate affluence. Such is the morality of Christ, with its cheek-turning, mile-going, cloak-giving impracticalities. Its beauty and its value are not in its immediate availability for commercial travelers, but in its absoluteness and self-expression; in its being an outlet for the grace of God."—Charles H. Oliphant.

A SUNDAY WITH THE UNIVERSITY

Fulfilling an engagement of some weeks' standing we preached to the faculty and students of Southern Methodist University last Sunday morning. The chaplain, Dr. Ivan Lee Holt, was in Galveston assisting Rev. Caspar S. Wright in his campaign for the endowment of the School of Theology.

The morning was bitter cold. Nevertheless, we found a splendid audience awaiting us upon our arrival at the university chapel. Superintendent Frank Reedy was just closing a fine session of his Sunday School.

We had no reason to complain of the Sunday School scholars. The great majority remained for the 11 o'clock service and others, in addition, came to the service. The great building was as comfortable as though it were summer, a pleasing contrast to the piercing wind and falling sleet on the outside.

A more sympathetic audience we have not found and Dr. Hyer himself was kind enough to say that he had never heard a sermon from us which he liked quite so well. His meaning, of course, may be as indefinite as a Greek oracle. Anyway, we enjoyed the service.

As we spoke to this choice audience concerning a conscious, voluntary sharing with God of his work in the world, we felt that indefinable something which assured us that the message was being given a sympathetic hearing.

Wednesday evening, January 19, a Church was organized for the university community. The distance is too great to admit of habitual attendance upon Church service in the city upon the part of the students. The authorities of the university, therefore, are of the opinion that the religious life of the students will be conserved best by a university Church. A wise conclusion, in our opinion.

Sufficient for to-day are the duties of to-day. Don't waste life in doubts and fears; spend yourself on the work before you, well assured that the right performance of this hour's duties will be the best preparation for the hours or ages that follow it.—Raph Waldo Emerson.

Formal Opening of Oak Lawn Church

Some two or three weeks ago we had the pleasure of preaching to our Oak Lawn congregation. The contrast between Oak Lawn and as we first saw it a few years ago and as we saw it Sunday, December 26, was so great that we could scarcely believe our own eyes.

The little frame building had been replaced by one of the most stately structures in all Methodism. The congregation had grown from a mere handful to one of the

The Sunday School auditorium is on the same floor with the main auditorium and these are separate from each other. The assembly room, the galleries and classrooms make the Oak Lawn Church a model for efficient Sunday School work.

Last Sunday the great auditorium was formally opened. Bishop E. D. Mouzon preached a masterful sermon on "The Essentials of Christian Unity." Methodism, all



OAK LAWN M. E. CHURCH, SOUTH.

largest in Dallas. A more representative congregation cannot be found in the city.

We spoke to a crowded Sunday School auditorium. In the audience were among the strongest men of the city. B. M. Burgher, Epps G. Knight, R. S. Hyer and others, too numerous to mention, are members of this growing congregation.

The service over, we were conducted through every department of the great building. The auditorium is superb and will seat, perhaps, a thousand people. The finishing is most inviting. The handsome organ was being installed. The art windows are exquisitely beautiful.

The basement is itself a church, well lighted, high ceilings, susceptible of convenient divisions—these qualities make it ideal for the work of a modern Church.

Methodism, congratulates herself upon the pulpit strength of our Texas Bishop. The sermon of last Sunday for strength, doctrinal soundness, beauty of diction and logical consistency has not been surpassed by even Bishop Mouzon. It is estimated that a thousand people heard this inspiring deliverance.

Sunday afternoon at 3 o'clock an audience of some five hundred gathered for a congratulatory service. Ministers from other Methodist Churches in the city and from Churches of other denominations spoke on this occasion. Dr. O. F. Sensabaugh, the happy presiding elder of the Dallas District, presided at the meeting. A special quartet rendered appropriate music. Brief congratulatory addresses were delivered by Rev. O. S. Thomas, a former pastor, and by the Revs. H. A.

Bourland, W. J. Johnson, S. H. C. Burgin, John G. Slator, John W. Logan, Harry T. Moore, William M. Anderson and J. Frank Smith. Dr. Sam R. Hay was absent on account of sickness and Dr. George W. Truett sent a written message of congratulation. The editor of the Advocate remained at home trying to thaw out the cold received on his trip to the university Sunday morning.

Sunday evening another large audience assembled to hear the sermon of Rev. D. K. Porter, a former pastor, to whom belongs the credit of having projected the Oak Lawn enterprise. Like Moses, he was permitted only to view from afar the promised land whither he was leading his people. D. K. Porter in all the coming years will share the glory of last Sunday. For reasons already indicated we could not hear his sermon. The sermon, therefore, we cannot describe, but the preacher we know to be one of the most intellectually alert and deeply devoted in Southern Methodism.

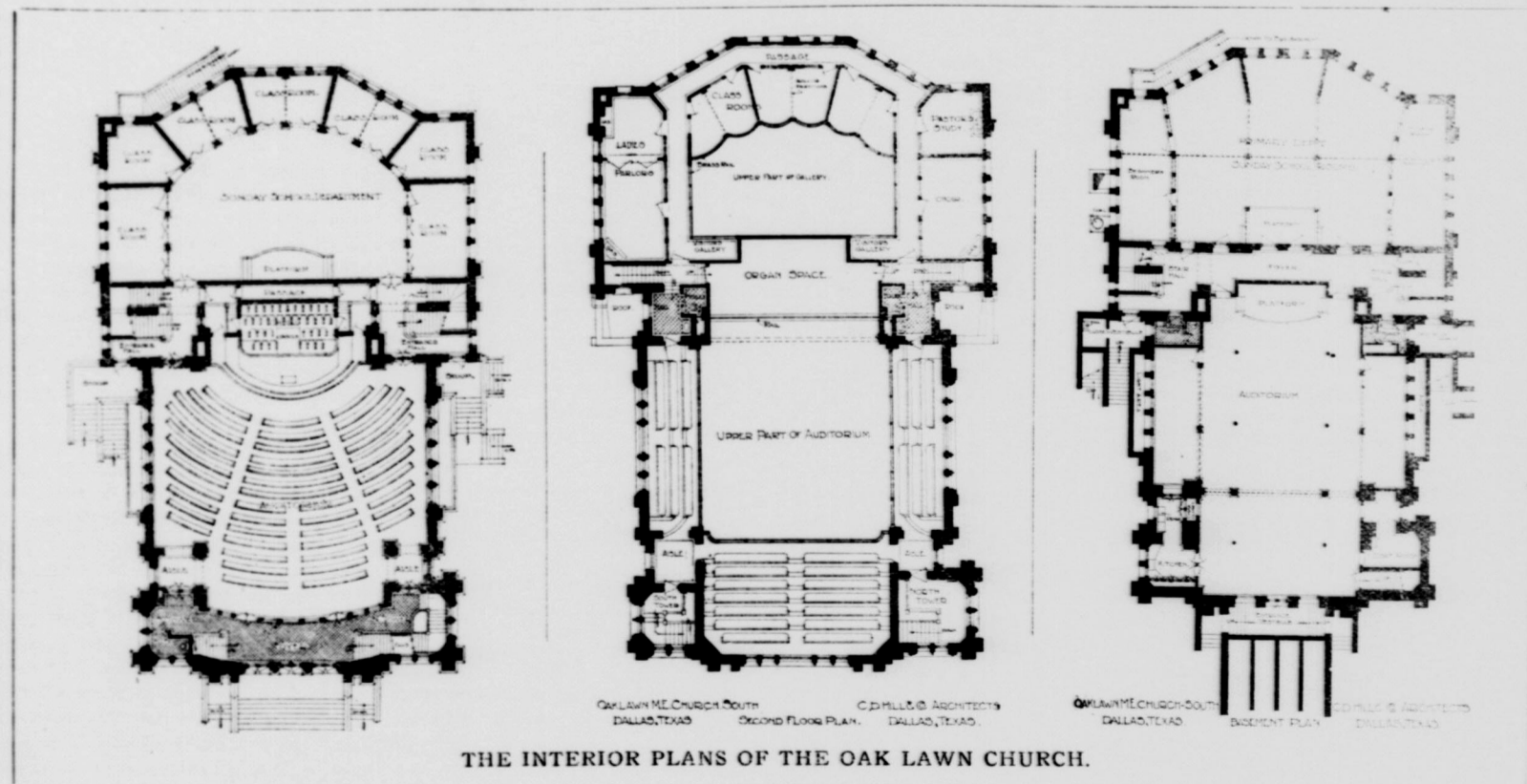
During the pastorate of Brother Porter the foundation of the great building was laid, the walls were erected and the roof placed during the ministry of Rev. J. A. Old, now of Chickasha, Oklahoma.

Rev. Claude M. Simpson, who is now in the third year of his pastorate, has brought the great enterprise to completion. An executive of rare ability, a preacher of unusual gifts, and a pastor of winning personality, Brother Simpson has wrought achievements little less than marvelous during his three years' labor.

We congratulate the Oak Lawn membership, their pastors, the untiring presiding elder, the city of Dallas and the Church at large upon this splendid achievement.

Your range of vision depends on the hole through which you are peeping. The man with a small caliber never gets the larger vision of this good old world.

If you censure your friend for every fault he commits, there will come a time when you have no friend to censure.



THE INTERIOR PLANS OF THE OAK LAWN CHURCH.

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.)

OUR GOAL!

* ONE THOUSAND REVIVALS *
Conducted by

* ONE THOUSAND PREACHERS *
Simultaneously in

* ONE THOUSAND CHURCHES. *

And

* ONE THOUSAND DECISION *
DAY SERVICES

* On Sunday, April 16, and

* ONE THOUSAND BIG CLASSES *
Received into the Church

* ON EASTER SUNDAY. *

* APRIL 23, 1916. *

How is that, brethren, for the goal of our movement? And should it be less? Indeed, is there any reason why it should not be reached in this victorious campaign for souls? Let us not convict ourselves of small vision and little faith by undertaking less than this goal would contemplate. Ours is a great God. He hath a mighty arm outstretched over Israel. The showers that have fallen upon the Church from his pillar of cloud and the fires that have dropped within the Church from his pillar of fire have not pauperized him. According to our faith, so will it be unto us.

My brethren, let us try our God and prove him. Let us, like Elijah on the mountain top of test, face the false gods of our times and prepare for a mighty vindication of the Christian religion. Let our preachers kneel in the valley and offer up their petitions. Then let them boldly ascend, until they stand upon the very crest, where all the multitude may hear, and there let them be unafraid as they proclaim our God supreme and all-powerful. Have not the fathers proved him? Have not the revival fires caught in the stubble of other days? Have not the multitudes turned their feet into the sanctuary, at the call of the evangels of our Lord? Why should we not expect it in this our day?

The only question is, Will we pay the price? Will we agonize upon our knees for souls? Will we rid our own lives of the unclean thing that has brought a curse upon Israel? Will we return from our Jonah-like journey, in the direction that we have chosen for ourselves, and go down to Nineveh at the command of the Lord? Will we deliver the prophecy of God, unmingled with Baal-thought or Baal-love? Will we be men of God, pure in life, clean in conversation, tested and tried in fortitude, full of faith and good works? Ah, it is a price that we must pay and there is no other way that we may sweep Texas and New Mexico with a mighty awakening.

PITTSBURG GETTING READY.

We have received an issue of the Church Bulletin of our Church at Pittsburg, Texas. It is full to overflowing and every word in it relates to the Evangelistic Campaign. We quote a veritable kernel of an editorial:

"Plan, prepare, organize, boost, push, pray, work, demand in the name and power of the great Captain of our salvation, and victory will be ours."

Brother Vance, pastor of this active Church, writes me these words: "Nothing but a heaven-sent, Holy

Ghost revival will do. It must not be merely a campaign for members. We are with you, working, planning and praying for victory."

The bringing of a backslider back to his Lord is as important as, and not less difficult than, the leading of a sinner to his Savior. What the Church needs today is a Gospel that will reach the lukewarm and save to a useful life the indifferent Church member.

Do not be disappointed because only about one-tenth of your members become enthused at the beginning of this crusade. It has ever been a fact that fully three-fourths of our people save their strength to yell with, after one-fourth have won the battle.

Preachers who are too intellectual to swallow the Genesis account of the creation might give the subject of the origin of man a rest during the Evangelistic season. Few people gather spiritual power from meditating on their ape ancestry.

The supernatural Christ, immaculately conceived, of virgin birth, being both God and man, must be the full-orbed sun of this day of evangelistic activity. To make our Lord less than all and above all in our hearts is to invite him to evacuate.

Brethren, let us not fail to pray, but let us be sure to put some of our prayers into action. We have always held that if David had been a little more careful about his actions, he might have saved himself a world of praying.

Let us not forget that a man soundly converted will mean one more agent in the world for righteousness. In other words, when a fellow gets a sure-enough case of old-fashioned religion, you will find another prohibitionist in the camp. To say that religion will do less is to make it shoddy.

If you have found a myth or a fable in the Bible, pray over the matter before you make the announcement. Perhaps it is a speck on your glasses rather than a bug in the butter. Our people do not need any more encouragement to doubt than they already have. If the preacher of the Gospel cannot find the way plain, it is certain that the sheep of our pastures have a poor chance at reaching the fold.

Every revival has in it a man or a woman, or both, whose lives are unworthy and openly sinful, and who, with the coming of the revival, develop quite an enthusiasm for personal work. The best thing to do in such a case is to go to the party and speak plainly and to the point. One such unworthy Church member can and will do untold damage. There must be confession and repentance before such a man or woman can be effective. The most ignorant man in town, who is genuine in his Christian life, will be worth far more as a personal worker than your most scholarly hypocrite. The demand of the world is for genuineness.

WHO WILL HOLD YOUR REVIVAL?

Several letters have come to us asking advice as to the securing of help for the Evangelistic Campaign in the way of evangelists and pastor-assistants. We shall give the list of the evangelists approved by the several Annual Conferences at an early date. In the meantime our advice would be: Wherever it is possible, let the pastor be the leader in this movement, and, if you want an evangelist, have him later in the year. There are many reasons why the pastor should be in the front in this evangelistic effort and so evident are

they to the ordinary mind that we will not attempt to give them.

We do desire to say, however, that no man is so capable of inspiring, organizing and training his own forces as the Captain who has led them in the past and is leading them in the present—that is, if he is worthy of his post of duty. But we hear much of preachers who are not evangelistic in their temperaments and are therefore disqualified when it comes to such activities. Such preachers should be working day and night to learn the secret of their weakness and cure the lame place in their ministry. What else has God called us for except to preach the Gospel of salvation and lead sinners to the Cross? If we cannot do that, we have missed the whole matter. There is nothing else to do. We are sent forth to preach the Gospel of the Kingdom, urging men to repent and flee the wrath to come. We are to evangelize the nations. It is the divine commission.

You may be fine at financing a church. You may be expert at leading in the social activities of your congregation. You may have at your finger tips the facts and methods, plans and purposes of the social service work of Methodism. All this is well and good, but all this, and many times more, are but side lines. A Methodist preacher's big job is calling sinners to repentance. If you can't do it, brother, you better find the place of prayer and go to work. Let us pastors prepare to lead and then let us lead in this mighty crusade for the lost.

QUESTIONS FROM CISCO DISTRICT

The Cisco District Pastors' Conference and Missionary Institute correctly placed the Evangelistic Campaign first thing on the program. Two very interesting questions were among those discussed. The first was, "Is it practical to carry on such a campaign on circuits as well as stations?" May we suggest that "yes" is the answer, written in big, black capitals? Why not a Win-One Campaign on the circuit? Are there not Christians there to win their fellows and sinners there to be won? Have not our circuit preachers the same privilege of organization and systematic effort that the city preacher possesses? Will not the same inspiration, the same organization, the same preaching of the Gospel produce the same results in the country and small towns that they produce in the larger centers? True, the circuit preacher has some difficulties to face, but so has every other preacher. The circuit preacher who will go from his knees into this movement and work like a Trojan will reap results and surprise many of the station men who think the circuit job an impossibility.

The second question was, "Should the Win-One Campaign Take the Place of the Usual Annual Revival?" But, brethren, the Win-One Campaign is itself to be a revival. If you want another in the circuits later in the summer, there is certainly no objection. But if you throw your heart into the campaign mapped out by the committee, appointed by the several Annual Conferences for that work, you will certainly find yourself in a revival. The only difference between this and the ordinary revival is that we are spending two months getting ready, while we ordinarily make entirely too little preparation. If your Win-One Campaign is to be nothing more than a few committees at work, you had best let the whole matter alone. If the revival fires do not burn, the rest of it will be worth but little.

SIN.

Brother Goddard, of Galveston, as quoted in last week's Advocate, stresses the necessity of preaching upon the fact of Sin during these

days of evangelism. No more necessary note could have been sounded at this time. Some of us preachers seem to have forgotten that there is such a thing as sin, from which the people must be saved. We have been preaching upon the "beautiful side" of the Gospel until we are not ourselves sure that there is a roaring lion going about, destroying men's characters and hopes of heaven. So expert on flowers are we that we have failed to warn our people of the thorns. It is high time to turn our attention to the Devil for a season and train our guns on his army of sinful practices and vicious tendencies. True, some people do not believe in a personal Devil. Bob Ingersoll did not—until lately. In fact, there will be a splendid time and a suitable place where folks, who care to, may get quite a line "of dope" on the Devil and be "chock full" of information concerning him through all time to follow. Anyway, sin is a very personal and dangerous thing. The facts are before us and we need not wait to learn the horrible truth.

But the preacher had as well find out that an attack on sin will create a stir in the camp. Herod and Herodias will be sure to get miffed. Many scribes and Pharisees and else will blink as to the wisdom of your course. Ahab and his fond wife will decide that you are not the proper man for the place. Indeed it will take a whole cartload of real courage to charge the citadels of sin. You will have to go down into your sandpit and draw on your grit. But the man who cries out against sin will follow in the footsteps of the prophets, and, though he may have to move, he will have the consolation of knowing that more than one of them had to move and had to be quick about it. By such preaching, a minister may imitate that Christ who was invited out of the coasts, where he was caught in the very act of interfering with hogs while he eliminated devils. But why should we hesitate? Is not sin the same red, blighting, blasting, damning thing that the prophets and our Lord rebuked? The preacher who is afraid to pay the price that he must pay in order to rebuke sin is unworthy of his Lord. Indeed, it may cost dearly to declare the whole awful fact of sin, but the dividend is worthy of the investment. It is doubtful if any man ever repented and was soundly converted, until after the horrible fact of sin had dawned upon him.

LETTER FROM A LAYMAN.

I am not a minister—just an ordinary layman with the one talent. However, I feel that an Evangelistic Campaign is badly needed that the membership of our Churches may be aroused by messages of power and of divine truth. It seems that St. James' exhortation to be doers of the Word and not hearers only is most appropriate in our times. Paul said that the Gospel is the power of God to those who believe, and the great trouble is that many of our people do not believe, else their faith would be manifest in and by their works.

Many are saying that the days of Holy Ghost revivals are passed and we must now gain recruits by other processes and fill our Church registers through other agencies. I sometimes fear our Church is growing top-heavy with theological Christians rather than men and women of faith. A Christian experience is what we need today above all other things.

It may be that the times are changing. Certain it is that men are changing in their desires and purposes. Our environments have very materially changed and the preaching of today seems to me to fail to draw as in the days of yore. All this has given rise to the idea that we must have new methods, such as please the people, whose lives are

unworthy, and satisfy those who have not satisfied Christ. But amid it all we note that sin has not changed. It is the same, withering, blighting, soul-damning power that it has ever been. Nor has God repealed any of his laws by which men are to be saved from their sins. Jesus said that His being lifted up would draw men, and that is true today.

May God's wisdom guide us in these days and may His power kill and make alive.

E. S. JOHNSON.

El Campo, Texas.

PROGRAM.

Simultaneous Evangelistic Campaign
Featuring the "Win-One" Plan
and Decision Day in the Sunday School.

January.

All pastors are urged to make this a month of preparation by reading, study and preaching on live evangelistic topics.

February.

Will be devoted to membership campaigns in the Sunday Schools and Epworth League. Do the first thing first by increasing the members. All pastors and superintendents are urged to begin at once making plans for this particular part of the campaign.

February 29 and March 1 and 2 are the dates fixed for the great Inspirational Meeting in Dallas. At least four Bishops are expected. Other great evangelistic speakers, such as George R. Stuart, Luther E. Todd and Chas. A. Goodell, of New York, have been invited, and the committee hopes to secure them all. The opening meeting Tuesday night will be devoted to the one subject of "Prayer," led by Bishop Lambuth. The others will follow Wednesday and Thursday. This is expected to be the greatest meeting of the kind ever held in the State.

Thursday, March 6, the Texas Christian Advocate will publish a special edition devoted exclusively to the Evangelistic Campaign. The reading matter will all be devoted to the one subject of promoting the Great Revival Campaign.

Sunday, March 12, the Revival will begin in earnest. One thousand preachers in one thousand charges will begin on the same job at the same time, each in his own way, but featuring the Win-One plan and Decision Day in the Sunday School. A genuine old-fashioned Methodist revival, none of the good old features left out, but some good new features added. Think for a moment what it means for such a line to all advance at once. Reader, there is going to be a stir in the old land this spring.

Sunday, April 16, Decision Day. This is the day that the pastors and superintendents and teachers have been praying and working for for weeks and weeks. It is the day on which the fruits of their labors will be manifest. Multiplied thousands of radiant souls will this day be added unto the Lord. It will be a great day.

Sunday, April 23, Easter Sunday. This is the day set apart for the reception of new members into the Church. Every pastor in Texas and New Mexico is expected to gather in his harvest on this day. The thought of one thousand long rows of new Church members lined up before one thousand pastors in one thousand churches will be a fitting climax to the campaign, and is an inspiring goal. There could be no better way to observe Easter, and all it stands for, than to receive at least fifty thousand new members into the Church in Texas and New Mexico at one time.

Children's Day, Sunday, April 30. Keep this in mind and make it a great occasion.

Finally—Church Letters. There are tens of thousands of them hidden away or lost and their owners out of the Church. Every one of them should be hunted up and brought in. No finer work can be done in this campaign and every worker is urged to make diligent search for them and when found never rest until they are in the pastor's hands.

W. C. EVERETT,
Publicity and Literature.

(Editor's Note: The Committee on Publicity and Literature, of which W. C. Everett, Dallas, is Chairman, is working away on details of the great campaign and will be glad to furnish further information on any point on request).

JUST ONE THING AFTER ANOTHER.

By Gulliver.

The late Sam Jones used to say that in as much as we reclined one-third of our time, sat one-third of our time and were on our feet one-third of our time, we ought to have a good shoe, a good chair and a good bed. Is it not so? And yet, beloved, when a man groweth fat, and must needs go on small feet, it is difficult to find any kind of shoe that will insure comfort. And comfort is a means of grace. Who can pray or meditate when his corns are twinging? Who can preach or listen to preaching in a cold or poorly ventilated room? Yea, more: Many a sermon has been spoiled both in the delivery and in the hearing of it on account of too much dinner or poorly cooked food, even of the best kind, taken in moderation. The cook is a great helper in Zion. Cooking schools are in a certain limited and modified sense, religious institutions. May their number and efficiency be increased more and more, say I.

Tacitus tells us that his father-in-law, Agricola, used to say that "it is a principle of human nature to hate those we have wronged." The old man stated only a half truth. It is a practice of perverted human nature to hate those we have wronged. Nature must be perverted before it will knowingly and willingly "wrong" any one. But human nature is shown forth in its fullness and completeness in the Man, Christ Jesus; and surely no one will accuse him of wronging or of hating any one. No; human nature and perverted human nature are two very different things. But it is a fact that men who wrong others never, or seldom, forgive them. This is seen away back in the Garden of Eden. When Adam did wrong, and by that wronged his Lord and Maker, he began at once to show his teeth. God could forgive the man and continue to love him; but the man could not forgive God until a process of reconciliation was inaugurated, according to which God might "be just and the justifier of him who believeth in Jesus." The doctrines of the Gospel—all of them—are laid along the lines of the eternal fitness of things.

An old colored preacher, discoursing on this subject, is reported to have said: "Brother, did you ever try to do a man dirt? If you did, he may forgive you, but you will never forgive him until you go and ask his pardon." Neither Plato, Bacon, Sir William Hamilton, or any other philosopher, ever bit the center with more accuracy. When you have wronged a man you will begin at once, as Adam did, to find an excuse to justify yourself; and in doing this, you will never see the good that may be in that man, but all the bad, since that is what you are looking for. Is it not so? I thank God that I have never tried to hurt the reputation of a brother or to "do him dirt." If I had, I should dislike him, and that would make me feel bad, and I do not like to feel bad. I could not pray with faith; I could not preach with "liberty."

I have recently read a very old and interesting volume—just two hundred and twenty-five years old. It is the work of Josef Lopez, a great Spanish prelate of the Order of Jesus, and whose work did much in aiding what is known in modern Church history as "The Roman Catholic reaction." This book is dedicated to Loyola and Francisco Xavier. It is written in the best medieval Latin, in fact the Latin is almost as good as that of Cicero or Livy. The style, of

course, is eminently "scholastic," but, in the main, the arguments are cogent and in a fraternal spirit. He manifests the shrewdness of the Jesuit in conceding nearly all the Reformers claim, and then pointing out that the theologians of the Roman Church have held to these things first and last. He quotes profusely from the "Fathers," ancient and modern; and unless the reader is versed in the real history of Rome and what she stands for, he will be carried away with much this writer offers as an apologist for the teachings of that hierarchy. The author directs his teaching to the priests altogether; and in the course and process of the work he manifests a knowledge of human nature that is positively wonderful! He classifies people—male and female—and instructs the "Magister" how to deal with each according to his or her nature. The book, first and last—lays bare the very heart of Rome, and displays in the clearest light the genius of her doctrine and polity. First of all, men must be held to the Church. Everything can, in a pinch, be conceded to the penitent except a break with the hierarchy. He may do all sorts of bad things, believe all sorts of errors, continue in the most immoral courses, if he only acknowledges the authority of the Church. One thinks of the edicts of the Emperors in the days of old Pagan Rome. Then, as all know who know anything about it, a man might worship any god he pleased if he did homage to the ruling dynasty and paid his taxes. One other thing our author would have all priests to avoid—scandal. The matter may be very bad—yea, very rotten, but it must not get out! The laity must not know about it. The world must be ignorant of it. In order to this, he gives much wholesome advice, and suggests many curious and ingenious dodges. But space forbids further words about this book. During my stay in San Antonio I became well acquainted with Rev. J. A. Phillips, the author of that very fine work, "Roman Catholicism Analyzed." Brother Phillips is deeply learned in Spanish lore, and has many valuable works in that language. He brought to my study the works of the celebrated Spanish prelate, Lagouri, and asked me to make some translations of certain Latin sections of the work about which he was not so sure. I made some translations, but soon discovered that there was much that I could not translate—yea, much that I was ashamed to read, even to him. I read it, however; and Brother Phillips will bear witness that it is too filthy to put into the English language—especially for the press. Especially were those passages dirty which dealt with what the priests should ask women and girls in the Confessional. And yet, some of our Protestant people will send their children to the schools under the auspices of that old "mother of harlots"—yea, and will give money to build up her institutions in this "land of the free and home of the brave," so-called. A hierarchy that is the mortal enemy to our American institutions—especially to our public schools and our freedom of the press, and holds that every child born of parents married by a Protestant is an illegitimate. Yea, more, much more, too much more to be noted here and now. Would to the Lord that our people would study the history of the Church, and see what a perversion of apostolic Christianity Roman Catholicism is! Verily, today, as in the days of the prophet who voiced the word of God to Israel, "My people perish for lack of knowledge." "The ox knoweth his owner, and the ass his master's crib; but Israel

The Caldwell Sanitarium MCKINNEY, TEXAS

TREATS CANCER AND ALL MALIGNANT DISEASES



A COMPLETE REFUGE FOR ALL SUFFERERS

Dr. Jas. A. Caldwell, founder and in charge, is a physician and surgeon of twenty-eight years' standing in McKinney and Collin County, and his wonderful achievements are widely known. In 1900 he made his marvelous discovery, a sure and permanent specific for Cancer in its most malignant forms. Dr. Caldwell's splendid array of the most modern appliances enable him to kill all cancerous growths in 2 to 5 minutes, and remove them in 5 to 10 days, and his patients are obliged to remain in the Sanitarium only 10 to 60 days during convalescence. The success of Dr. Caldwell's treatment is best evidenced by the growth of the Sanitarium which it has been necessary to enlarge from time to time to meet the requirements of those seeking treatment. The Sanitarium today is perhaps the largest and best appointed for the treatment of Cancer in the South. It is a notable fact that bodily comfort, state of mind, and proper environment have much to do with the well being of the patient. For that reason, those who come here, where they can get away from the cares and duties of home or business and be housed amidst attractive surroundings, improve much more rapidly in a given time than they would at home. This is an important factor in the treatment, not to be lightly viewed. But there is a far more important consideration in coming for personal attention. The continuous presence of the patient here affords us the opportunity at all times to see and note the exact conditions present. Any change can be at once detected and the treatment directed to meet the demands of the case. Then, too, the fine equipment of the Sanitarium in the matter of mechanical and electrical apparatus and instruments can often be used to advantage. It is our ardent desire to see every patient get well and we are prepared to adopt any measure which in our judgment will advance the interests of the patient and promote a successful and rapid recovery. Our endeavor is to make this Sanitarium a real home for those who are afflicted with Cancer; a place where the discouraged and heart-sick may be encouraged and receive deserved sympathy and treatment; a place where those who are cast down with bitter disappointment from failure of inefficient former treatment, may have a real uplift, renewed hope and ambitions realized.

RATES AT THE SANITARIUM

The rates at the Sanitarium are moderate. The cost for accommodations, including board, room, medicines and ordinary service of nurses (not including professional service), vary, depending on the accommodations wanted and demands made upon our time. We are able to satisfy the patient of simple tastes or the most fastidious. The fee for professional service depends on the necessities of the case, but in every case will be made mutually satisfactory.

WHAT THE HOME FOLKS SAY OF DR. CALDWELL

We, the undersigned, certify that Dr. Jas. A. Caldwell has been a citizen of McKinney, Texas, 25 years, he is reliable and has made good as a specialist in his line. CITY OFFICERS: H. A. Finch, Mayor of McKinney; J. W. Barnes, Commissioner; S. J. Massie, Commissioner; J. S. McKinney, City Marshal. BANKERS: E. B. Pope, Banker; L. A. Scott, President Collin County National Bank; J. W. Ashley, Cashier Collin County National Bank; J. L. Lovejoy, President First National Bank; H. E. Smith, Cashier First National Bank; Fred Emerson, Vice President First National Bank; E. M. Perkins, Cashier Continental State Bank; Roy Marcom, Bookkeeper Continental State Bank. CAPITALISTS: S. D. Heard, J. P. Crouch, R. L. Waddill, J. S. Heard, J. R. Brown. DRUGGISTS: W. B. Mitchell, Smith Drug Co., by H. O. Smith; Angus Hunter, R. A. Whitaker. ATTORNEYS: G. R. Smith, Wallace Houghston, R. C. Merritt, U. S. District Attorney; F. E. Wilcox, W. R. Abernathy, J. L. Doggett, former mayor. JUDGES: John Church, ex-County Judge, T. C. Goodner, ex-County Judge, J. M. Pearson, ex-District Judge. TELEPHONES: S. O. Scott, President McKinney Telephone Co., E. G. Woodley, Manager Union Telephone Co. Geo. T. Cobb, Vice-President and Manager McKinney Ice, Light and Coal Co. DOCTORS: Dr. F. G. Hedges, Dr. J. C. N. Smith, R. A. Whitaker, M. D.; J. Knight, Physician; Dis. Hoard & Hoard, S. H. Abbott, M. D., C. N. Abbott, M. D.; Dr. J. F. Cole, R. A. Lagout, D. D. S. PREACHERS: C. A. Long, Pastor First Methodist Church; P. F. King, Pastor First Christian Church; Clax A. Spragins, Presiding Elder M. E. Church, South; Dr. E. E. King, Pastor First Baptist Church; R. R. Rivers, Pastor Central Presbyterian Church; Rev. F. O. Miller, Rev. P. C. Archer, Agents for Superannuate Homes for the North Texas Conference; Rev. C. W. Dennis, Presiding Elder McKinney District. LODGES: G. E. Abernathy, E. C. No. 34, Knights Templar, McKinney; Dick DeArmond, P. G. and P. C. P. I. O. O. F. Encampment; J. C. Penn, P. E. R. of Elks; A. T. Church, Clerk W. O. W.; Senator Tom W. Perkins, Delegate to National Convention of the W. O. W.; J. Frank Smith, P. G. I. O. O. F.; F. C. Thompson, P. C. K. of P. Lodge; J. R. Gough, Attorney-at-Law and P. G. M. of the Grand Lodge of I. O. O. F. of Texas; W. C. Robinson, Past Grand Patriarch and Grand Representative Supreme Grand Lodge I. O. O. F. PUBLISHERS: Clint Thompson, Editor of Examiner; Walter B. Wilson, Editor Daily Courier-Gazette and The Weekly Democrat-Gazette. BUSINESS: Crouch-Hartzog Co., Hardware; Matthews Bros., Dry Goods; A. C. King, Mer. Eren Stewart Co.; Ben Estes, Merchant; J. T. Conch, Merchant; Price Stiff, Merchant; J. D. McKinney, Jewelry; S. E. Walker, Hardware; Geo. Wilcox, Lumber; W. A. Dowell, Hardware; Thos. J. Cloyd, Implements; R. Van Brown, Real Estate; M. T. Jones, Fire Insurance; D. M. Padgett, Bookkeeper; H. D. Mounzon, Photographer; S. A. Cotner, Barber; Tuck Hill, Stock Dealer; C. M. Spadley, Legislator; W. H. Love, Retired Farmer; J. R. Ray, Retired Farmer; Gabe Lucas, Traveling Salesman; S. P. Coffey, Liveryman; Vernon Garrison, Secretary Chamber of Commerce; H. E. Singleton, Farmer and Stockman; J. L. Franklin, County Auditor. HUNDREDS OF RECENT TESTIMONIALS on file from patients cured years ago, who have never had a recurrence of cancerous trouble.

FREE EXAMINATION AND CONSULTATION

Our treatment is without knife, X-Ray or Radium. If interested, write for our descriptive booklet, or more detailed information.

Address DR. JAS. A. CALDWELL, CALDWELL SANITARIUM, MCKINNEY, TEXAS.

doth not know, my people doth not consider."

Well, I am back in the old North Texas Conference. Hallelujah! My association with the preachers of the West Texas Conference was most pleasant and delightful. A finer body of men cannot be found in the entire Connection. And I say this sincerely and deliberately. They are brave, consecrated, alert, true. The fellowship I enjoyed with the San Antonio "bunch" was beyond criticism and all that could be desired. There are some of the finest people in the Church I served there I ever met. They are loyal to the Church, to the pastor and to the Lord. But Goldsmith was right when he wrote: "Such is the patriot's boast, wherever we roam, His first, best country ever is at home."

The little town of which I am present Bishop (I use the word in its original meaning) has a church auditorium which seats one thousand by actual count, and it is packed by morning and evening. At the evening hour the ushers are compelled, they claim, to turn many people away for lack of room. My predecessor tells me that the Sunday School numbers more than six hundred. It has a

fine orchestra of nine pieces and a large chorus choir. The music is very fine. Moreover, I understand that our Woman's Missionary Society is the "banner" society of the whole conference. Besides the largest "pledge" to the general work carried by any similar society, they are supporting a student at the Searritt Bible and Training School at Kansas City. Now all this sounds good to me. My predecessors have wrought well. Hicks, Casev, J. L. Pierce, R. F. Bryant and last named, but by no means least in importance, Rev. E. B. Thompson, who several years ago made the present conditions possible. That young old man lives here, and is the strongest arm the pastor has among those who labor together with him in the Lord. There is another fine man here, equally helpful and efficient—Rev. A. W. Gibson. He and Brother Thompson are both members of the North Texas Conference, sustaining the superannuated relation. I anticipate much fine fellowship with both of them.

From appearances, the "Official Board" of this Church is composed of picked men. They are certainly a good looking set. But this article is long enough for the present. When I get time and feel like it I will write some more.

THE PRAYER MEETING.

Once upon a time a preacher lived in a town the inhabitants of which were not interested in Church work. The prayer meeting seemed to drag, but few attended it. A few weeks before the meeting of the Annual Conference the preacher and his family went one Wednesday night to Church. It seemed that there was little or no interest manifest as the small crowd came in, but just before the service began a devout young woman asked the discouraged preacher that a special prayer be offered for a sick friend living at ——. After the usual singing, reading, talking, etc., had been done, all were asked to pray for the dear friend who was ill, and when the prayer was over a number were shedding tears of sympathy and were rejoicing in their hearts because God had spoken in answer to their prayers.

The preacher was encouraged, and resolved, first, that his prayers should be more direct and definite in the future; second, that on no account should the prayer meeting be neglected. A. G. HALL.

Your aspirations are worth infinitely more to you than your environments. Catarrh, an excessive secretion from an inflamed mucous membrane, is radically and permanently cured by Hood's Sarsaparilla.



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 SIX MONTHS 1.00
 THREE MONTHS50
 TO PREACHERS (Half Price) 1.00

OUR EDUCATIONAL TASK

(Continued from page 1)

Lamar School of Law, its exterior finish will be of Georgia marble. Through the generosity of Mr. Sam Tate these buildings, as well as the main building, whose exteriors are to be finished in marble, will not be more expensive than if constructed of less precious material.

The building seen in the center of the cut is the administration building, fringed, as I have said, by the Lamar School of Law on the right and the Candler School of Theology on the left. The plans for this building are not yet drawn.

To the rear of these buildings will be the quadrangle of the university. In the quadrangle will be buildings for science, history, languages, commerce, etc. In the rear of these space has been reserved for the Medical College, which is to be erected in more distant years.

The campus of seventy-five acres has three distinct plateaus. The buildings indicated will occupy the central plateau.

To the left of the Candler School of Theology is a ravine and beyond this the dormitories are to be erected. Two are now in process of erection. One of these is "Dobbs Hall," named in honor of Mr. Samuel C. Dobbs, of Atlanta, who is erecting it at a cost of from \$50,000 to \$75,000.

To the right of the Lamar School of Law is a second ravine and beyond this ravine will be erected the Teachers' College and the Woman's Dormitory.

The entire campus is susceptible of the most artistic treatment and a noted landscape artist from New York City for months has been engaged in this important work.

The School of Medicine is the successor of the Atlanta Medical College, which was founded in 1854. The school has property valued at \$250,000, a productive endowment of \$270,000 and a present enrollment of 235. Two gentlemen from the American Medical Association have recently commended the college as an A class medical college.

The Candler School of Theology has a productive endowment of \$500,000, a faculty of eight professors and a student body of ninety-five. The work of the school is being conducted for the present in the Wesley Memorial Building. Students are in attendance from Georgia, Florida, Alabama, Mississippi, Louisiana, Arkansas, Tennessee, North Carolina, South Carolina, Virginia, Kentucky, Oklahoma, Missouri and Iowa.

The work in the College of Arts

is still being done at Emory College, Oxford, which has been incorporated into the university. The endowment and other assets of the college is approximately \$700,000. In all departments Emory University has a present enrollment of 600.

The Chamber of Commerce of Atlanta is preparing for a campaign for \$500,000 for Emory and the presiding elders of the Georgia Conferences have pledged

THE ARKANSAS METHODIST EXPLAINS

In its issue of January 13 the Arkansas Methodist devotes some five columns to a discussion of "The Spirit and Attitude of Arkansas Toward Our Universities." The occasion for the discussion is clearly stated in the opening paragraph which, in part, we here reproduce:

The conferences in Arkansas took no action on the Educational Commission's report relative to Vanderbilt University, failed to approve the proposed charter of Southern Methodist University, and appointed no trustees for the latter. The secular press made sensational reports on these circumstances, and several of our Church papers have commented in such a way as to indicate that the real attitude of Arkansas Methodism has been misunderstood.

The reasons given by the editor for the above actions of the Arkansas Conferences, in the main, are those which may be found in Dr. Stonewall Anderson's report to the Board of Education in the July Bulletin, which is published by the Board, and in his discussions with the editor of the Texas Christian Advocate.

A careful reading of the editorial by Dr. Millar discovers no essentially new matter, save his criticism of Bishop Morrison because of certain rulings, and with this we have nothing to do.

Did space allow, we could run a very interesting parallel between the editorial written by Dr. Millar and the things which we heard Dr. Anderson say at the Missouri Conference and the other things which he wrote in the Bulletin and in the Texas Christian Advocate.

The editor of the Arkansas Methodist took us to task rather severely some time since for presuming to say that we were sorry to see his noble paper beginning to share the published views of our Corresponding Secretary, Dr. Stonewall Anderson. But, if the editor will study carefully his own editorial, and then review with equal care Dr. Stonewall Anderson's written arguments, he will be convinced either that great minds run in the same channel or will acknowledge his indebtedness to Dr. Anderson for the larger part of the things which he has had to say.

It is sufficient, for the present, to say that the objections of Dr. Stonewall Anderson, which the Arkansas Methodist now reiterates, did not appear formidable to twelve of the fifteen conferences to whom the charter of Southern Methodist University was presented, nor did they appear so to the Educational Commission. The favorable acceptance of the char-

ter, by an overwhelming majority of the conferences to whom it was presented, ought to dispose the Arkansas Methodist to think that perhaps, after all, the charter has some merit.

However, we do not wish to be understood as intending to say anything which may bring about any breach between Arkansas and other States west of the Mississippi which have seen proper to ratify the actions of the Educational Commission. A great task confronts us, an impudent enemy assails us and an unparalleled opportunity calls us. The situation demands a solid front, united hearts and unified efforts.

We should not, therefore, have said a word in reply to Dr. Millar's editorial but for his attack on us. We do not doubt that the heart of Arkansas Methodism is sound and loyal and we indulge the hope that Arkansas will fall into line with the rest of the Church for the accomplishment of the greatest educational program in our history.

But for the paragraph, which we now reproduce, we should have let the editorial pass without comment. The paragraph follows:

Although the General Conference and the Commission have not designated the Texas Advocate as the official interpreter of their policy and actions, it has assumed that function, and has charged Dr. Stonewall Anderson with being "a mischief maker" and virtually holds him responsible for the situation in Arkansas, and has criticised him again and again for daring to express an opinion differing from its own. Dr. Anderson has shown himself amply able to argue his own case, and has borne himself with admirable dignity in the discussion. He does not need our defense. We believe that in this affair he has kept within the bounds of propriety, but it would be unfair to him and to Arkansas to permit the impression to go unchallenged that he is responsible for the situation in our conference? We know that, at the recent sessions, Dr. Anderson, instead of suggesting opposition to the Commission, urged conservative and moderate action and absolute loyalty to the policy of the General Conference. The fact is that, in this instance as in many others, Arkansas has been almost wilfully misjudged, because the non-Arkansas world does not know enough about Arkansas, and Arkansas has been content to suffer in silence. Few realize the educational interest, the ferment, of the last decade in Arkansas. A large group of men has been carefully studying every phase of education. Many educational experiments have been tried and certain lessons have been learned. We desire to profit by unfortunate as well as fortunate experiences. While all deeply deplore the loss of Vanderbilt University, few would seek to recover it. Indeed, some of us regard the loss as giving us a clear field to reorganize and

adopt and execute an ideal modern policy. The Western Methodist, immediately following the adverse decision, was the first of our papers to suggest the wonderful possibilities. Arkansas men were among the first, twenty-five years ago, to advocate the connectionalizing of Vanderbilt University and to indicate the character of the real university as distinguished from a college. Some of us hoped for a genuine university long before S. M. U. was dreamed of. Then, as the only conference west of the Mississippi which once had a direct interest in Vanderbilt, we have been forced to consider the situation much more fully than have the Texas Conferences. The loss of Vanderbilt means more to us, and we are entitled to a longer period of mourning before contracting for new espousals. Vanderbilt is dead to us, but we are among the chief mourners. We do not seek to force our plans upon S. M. U. or the Commission, but if Texas is sincere in offering its institution to the whole Church, conferences outside of Texas have as much right to be heard concerning the organization as has Texas. Certainly Texas has a right to offer suggestions, and if it desires cordial co-operation will not resent the suggestions of those invited to cooperate. Some of us were preparing to offer certain suggestions in a respectful way before we learned through the Texas Advocate of Dr. Stonewall Anderson's ideas. When, to our surprise, we discovered that there was a disposition to resent suggestions, we delayed until there was a demand for light, and then, to be perfectly fair, published both sides of the controversy and expressed our opinion. We then waited for the conferences to act.

The editor of the Arkansas Methodist ought to be positively ashamed (and we believe he will be) of his statement that "Arkansas has been almost wilfully misjudged." And because we believe he will be ashamed of this statement we refrain from characterizing it as it deserves to be characterized.

The Arkansas Methodist in these utterances seeks to appeal to an instinct which lies very deep in us all. Liberty of thought and liberty of speech are principles for which countless thousands have died and for which other countless thousands would die. In effect, the editor charges us with intolerance, and an ugly impatience with the views of others which differ from our own.

Have we been intolerant toward our Corresponding Secretary of Education? Does not the Arkansas Methodist know that Dr. Stonewall Anderson and the editor of the Texas Christian Advocate occupied opposite ends of the poles from each other at the late General Conference on the Vanderbilt matter? Dr. Anderson voted uniformly with the pro-Vanderbilt part of the Oklahoma City Conference and we spoke and voted as consistently with the majority of that conference.

Did we exhibit intolerance of the views of others when we voted on every ballot for the return of Dr. Stonewall Anderson to the office of Corresponding Secretary of Education? We would have been ashamed of ourself if the thought had ever entered our heart to penalize a brother because he elected to take opposite sides from ours in the controversies at that conference.

We did assume, however, that when our policies were settled in

open debate that every loyal Methodist in the membership of the General Conference would henceforth give loyal support to the policies upon which the majority of the conference had agreed. The Educational Commission, to whom the General Conference intrusted its educational policies, had a right to expect co-operation on the part of other officers elected by the same majority which had created it.

The Educational Commission never once has been jealous of the authority given it, but cordially invited suggestions from our Corresponding Secretary of Education. The Secretary of the Commission, upon Dr. Anderson's request, sent him a full transcript of its executive sessions and the President of the Commission, per Dr. Anderson's own statements, invited suggestions as to the character of the proposed charters for our two universities.

When Dr. Anderson, therefore, without the Commission's knowledge or consent, published its proceedings in his Bulletin and accompanied such publication with his own criticisms, he did a thing which the Arkansas Methodist cannot justify. When he published the unfinished charter of Southern Methodist University and represented it as the finished work of the Commission, he made mischief for the Church and he who makes mischief is a "mischief maker." And, survive or perish, we stand by our characterization of this act of our Corresponding Secretary.

Had Dr. Anderson elected as a member of his conference or as a commissioner from his conference to controvert the views of the Educational Commission, and had he waited for the proper time to do this, there could have been no serious criticism. But when he used his office as Corresponding Secretary, months in advance of the meeting of his own conference, to foment dissatisfaction with the work of the Commission, in our opinion, he justly merited the criticism of "mischief-maker." And if proof is needed of the correctness of this judgment, the situation in Arkansas affords abundant proof.

BISHOP J. H. MCCOY

Bishop James H. McCoy, one of the four Bishops on the Educational Commission, was present at the Atlanta meeting of the Commission.

Wednesday evening, the 12th, he was one of the speakers at the banquet given to the Commission by the faculty of the Medical School of Emory University. The occasion was a rare one. The faculty, consisting of 100 members, was present, and the Dean of the faculty and other members talked seriously of the work being done and yet to be done in the college. Our School of Medicine has a larger attendance than the Medical Department of the University of Georgia.

Bishop McCoy is always ready for such occasions. His outline of what the Methodist Church proposes to do for our medical

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school in Atlanta greatly delight- ed the doctors.

Rev. Caspar S. Wright and the editor were guests of Bishop McCoy in his home in Birmingham Thursday night. Instead of spending the night in Atlanta in order to catch the train which makes connection with the "Sunshine Special" at Memphis, we accepted our good Bishop's invitation to spend it with him in Birmingham.

More delightful hosts we have never had than in the home of Bishop McCoy. The memory of the fellowship about that fireside abides.

Bishop McCoy will be in Texas within the next few weeks assisting Brother Wright in his great campaign. He will also be one of the speakers at the Evangelistic Inspirational Meeting to be held in Dallas the first of March.

We say again, as we have repeatedly said in these columns, that Bishop McCoy's presidency of our Texas Conferences has given eminent satisfaction to our people. A profound preacher, a charming president and a brotherly man, he is always welcome among us.

BISHOP CANDLER'S ADDRESS TO THE CHURCH

Elsewhere in this issue will be found the address to the Church by Bishop W. A. Candler, president of the Educational Commission.

It is a clear statement of the Commission's work and will be read with great interest by the entire Church. Don't fail to read it.

THE HALL AND SUMMERS DIALOGUE-DEBATE

In the Dallas City Hall auditorium next Sunday afternoon at 3 o'clock (January 23) will occur the famous Hall and Summers Dialogue-Debate.

Dr. William J. Herwig, assistant superintendent of the Anti-Saloon League of Texas, writes us concerning a wonderful mass meeting in Waco last Sunday. Three thousand people listened for an hour and a half to the remarkable Dialogue-Debate.

Dr. Herwig says: "The debate is just simply the greatest thing on the prohibition platform today."

What "Uncle Tom's Cabin" was to slavery, says the Chicago Tribune, the Hall and Summers Dialogue-Debate is to the liquor traffic.

The Battle Creek Journal says: "The greatest wallop the liquor traffic ever got in this part of the country was given in this Dialogue-Debate."

We congratulate the Anti-Saloon League of Texas for its enterprise in bringing to Texas this tremendous agency against the saloon. Standing room will be at a premium in the city auditorium next Sunday afternoon at 3 o'clock.

CHECOTAH, OKLAHOMA, 100 PER CENT

Rev. W. L. Blackburn, of Checotah, has placed all his Official Board on the Advocate list.



REV. J. M. BINKLEY

The death of Rev. J. M. Binkley removes from us one of the most conspicuous figures of Methodism in the Southwest. The end came suddenly at his home in Sherman Texas, last Thursday morning, January 13.

Prother Binkley was born in Robertson County, Tennessee, February 26, 1833. David Binkley, his father, was of German descent. Rebecca Adams Binkley, his mother, was a native of Virginia, belonged to the famous Adams family of that State, and was a lineal descendant of Lord Posey, of England.

Nobly born in the flesh, Brother Binkley experienced a yet more wonderful birth on August 17, 1851. This religious experience, which came to him in his eighteenth year, transformed his whole life and in the daily replenishing of the divine grace he has gone for these sixty-five years.

In 1853 the Binkley family removed from Tennessee to Texas and settled in Grayson County, and of this county Brother Binkley remained a resident to the day of his death.

He was licensed to preach on the Bonham Circuit, September 1, 1855, Rev. J. R. Bellamy being presiding elder of the district. He was received on trial into the East Texas Conference at its session in Rusk in 1857. Ordained deacon by Bishop George F. Pierce in 1859, at the session of the conference held in Palestine. Three years later ordained elder by Bishop Early at the session of the conference held in Marshall.

The appointments served by Brother Binkley are as follows: Alton Circuit, 1857-58; Rockwall Circuit, 1858-59; Sherman Station, 1859-61; Marshall Station, 1861-62; Palestine Station, 1862-63; Sherman Station, 1863-64; Sherman District, 1864-68; Kaufman District, 1868-69; Sherman District, 1869-73; Dallas District, 1873-75; Sherman Station, 1875-77; Sherman District, 1877-81; Dallas District, 1881-83; Sherman District, 1883-87; Bonham District, 1887-91; Agent for North Texas Female College, 1891-92; Sherman District, 1892-96; Gainesville District, 1896-98; Agent for North Texas Female College, 1898-1916.

Brother Binkley was twice married. On April 13, 1863, he was married to Mrs. Sarah F. Coutts, and to them six children were born. Bereaved of this noble com-

panion in 1874, he was married again in 1876 to Miss Anna A. Evans, and to them were born seven children.

Surviving this noble man are his wife, Mrs. Anna Binkley and the following sons and daughters: Mrs. Tom Randolph, of St. Louis; Mrs. S. C. Riddle, of Farmersville; Mrs. Paige Harris, of Houston; Mrs. T. U. Cole, Marvin Binkley, C. C. Binkley, Miss Mattie Binkley and Miss Reba Binkley, of Sherman; Mrs. G. W. Hubbard, of Mineral Wells, and James Binkley, of Chicago. He was also the grandfather of Mrs. Harry Potter, of St. Louis, daughter of Colonel and Mrs. Tom Randolph.

The last rites in honor of our departed leader were held in Sherman, Saturday, January 15. In response to a public proclamation by the mayor of Sherman, every business house of that city was closed from the hours 2 to 4 p. m. Travis Street Church was packed to its utmost capacity. The services were conducted by Rev. J. F. Pierce, the pastor, assisted by Dr. Jno. H. McLean, of Dallas, and Rev. R. G. Mood, presiding elder of the Sherman District. Many citizens of Sherman made appropriate and touching short addresses.

The beautiful words of Mayor Hassell, in his noble proclamation, we adopt as our own:

It sometimes happens that the life of an individual is so intimately connected with the foundation, building and growth of a community as to become a part of its very fabric. It sometimes happens that a personality is so outstanding, so commanding as to impress itself upon the life around it and to influence and shape the character and the lives of those who come in contact with it. Such an individual, such a personality was the Rev. J. M. Binkley, who died in this city on January 13. As pioneer, as citizen, as preacher and teacher his influence has gone beyond his city, his county and his State for he was known throughout the entire Southwest and wherever he was known he was loved and our loss is mourned as a personal loss in countless homes today.

The Advocate extends to the sorrowing family sincerest sympathy. God buries his workmen, but carries on his work. And in the promotion of his kingdom no influence is more potent than the cherished memory of lives well lived.

GIPSY SMITH ON THE PREACHER'S THEME

The Baltimore Christian Advocate recently gave extracts from the address of Gipsy Smith to the New York Preachers' Meeting.

This single paragraph we give to our reader:

What a magnificent theme we Methodists have—Christ! And what that means for this sinful world! Whatever theme you talk about you will never beat that; and nothing you talk about will so attract and satisfy the hungry hearts of men as Jesus Christ. And may I suggest to you that the people coming to your churches morning and evening on Sundays deeply in their hearts need Christ. Christ alone is the answer for human need. And the people will leave your churches with more rest and satisfaction in their hearts if you talk Christ than if you discuss any other problem under the sun. We have a wonderful theme and we cannot exhaust it. Preach it. I wonder

if we are as loyal to Christ as preachers as we ought to be? You will never preach him as you ought until you are loyal to him. You will never preach him as you might until you love him with all your heart. People know when you are preaching about him and when he is talking with you. Intimate association with Christ is the secret of success in preaching. Unbroken fellowship with him is the power of all preaching. We know when you are simply chattering. It is Christ in us that is to be the power. You need not defend Christ. He don't need patronage. Be loyal to him. He will defend himself. He is capable of doing it. A gospel of Christ at the center, pulsating, vibrating, moving, throbbing, loving—you will never find the gospel played out.

What is it to preach Christ? To expound his ethical teachings? Yes, this is to preach Christ. To exhibit him as a wonder-worker? Yes, he who does this preaches Christ. Measurably, at least, all this is involved in preaching Christ.

Christ, however, desired to be remembered most not as an ethical teacher, nor as a wonder-worker, but as a sacrificial Savior. He was thinking of his death when he said, "Do this in remembrance of me." His death, its inner meaning, was the subject of more discourses to the disciples than any other one thing.

Did not the apostle demonstrate that he had penetrated the very heart of preaching when he said, "God forbid that I should glory save in the cross of our Lord Jesus Christ?" He preaches Christ best who preaches the cross most.

In these coming days, to the evangelistic passion must be added the evangelistic message—the cross of Christ.

AN UNJUST CRITICISM

In our last issue we noted the investigation by the Attorney-General's office of the Young Men's Business League of Waco. The investigation was prompted by information which had come to the Attorney-General's office to the effect that the saloons and breweries were seeking to use certain business organizations for the purpose of furthering the payment of poll taxes.

The Young Men's Business League of Waco seems disturbed by the opinion of the Attorney-General's Department that it is unlawful for a commercial organization to engage in a canvass for the payment of poll taxes and by resolution has called upon General Looney to make public the findings of the department in its investigation of the affairs of the League.

The Attorney-General, in answer, says that he is prohibited by Article 1188 of the Revised Statutes of 1911 from giving any information except in the course of a judicial proceeding. This article is for the protection of corporations which may be investigated by the Attorney-General's Department.

Now comes the president of the Young Men's Business League of Waco and demands of the Attorney-General the publication of his findings, saying that the League is willing to waive the protection of secrecy granted by the law. He wants General Looney either to

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say the League is "clean" or proceed against it for the forfeiture of its charter.

There seems a disposition upon the part of some of our newspapers to criticize General Looney for declining to make public his findings in contravention of the law, or for his failure to enter suit precipitately.

Certainly the newspaper critics have not considered thoughtfully the grounds of their criticism. If they insist that the Attorney-General make known his findings, then they ask him to do something which the law seems expressly to forbid. The people of Texas expect their chief counselor-at-law to track the statutes of the State and will not justify any criticism of him because he declines to do otherwise.

On the other hand, if these newspaper critics insist that the Attorney-General's Department immediately enter suit, may they not be demanding something for which the department feels itself not entirely ready? General Looney has not been in the habit of going off half-cocked. He has instituted no suits without thoroughly knowing his grounds, and it ill becomes men on the outside to dictate to the department just how and when it must proceed.

The very life of republican government depends upon the purity of the ballot. The corrupt saloon has done more to give this country an impure ballot than all other offenders combined. The saloon is the recruiting station for most of the villainies in our National life.

The people of Texas, in our judgment, will take their hats off to General Looney for his determination to prevent commercial organizations from becoming the agents of saloons and breweries in poll tax campaigns, and, having duly warned such organizations, they will trust him to begin judicial proceedings when he considers himself ready.

The formal opening of our new church at Oak Cliff, Dr. G. M. Gibson, pastor, will take place next Sunday, January 23. Dr. Sam R. Hay, of First Church, will preach at 11 a. m. Dr. Hay was formerly a pastor at Oak Cliff. The editor of the Advocate will preach at 7:30 p. m. A full account of the opening will appear in our next week's issue.

OKLAHOMA AGAIN

Rev. C. L. Canter, of Martha, Oklahoma, adds ten new cash subscribers to his list this week.

You may own vast lodes of gold in some mountain-gulch and then be very poor. Wealth is not real until available.

SUNDAY SCHOOL DEPARTMENT

DIVISION OF THE SOUTHWEST

REV. E. HIGHTOWER, Georgetown, Texas, Editor

DOING THINGS IN WEST TEXAS.

Rev. A. E. Rector, Sunday School Field Secretary of the West Texas Conference, has planned the following District Institutes, which will have begun by the time this notice appears in print:

- Beeville District, Sinton, January 18-19.
- San Antonio District, San Antonio, January 20-21.
- Cuero District, Victoria, January 26-27.
- San Marcos District, Seguin, January 27-28.
- Uvalde District, Pearsall, February 1-2.
- Austin District, Austin, February 3-4.
- Llano District, Lometa, February 8-9.
- San Angelo District, San Angelo, February 10-11.

Programs for these various institutes have been made by Brother Rector in co-operation with the presiding elder. Much of the work will be done by local leaders, and both Brother Rector and this editor will take part in the work. Now, let preachers and superintendents and teachers rally to the leadership of their own conference officers and make this campaign mean much to the West Texas Conference.

IN THE MANGUM DISTRICT.

When the Divisional Secretary was invited to spend the first week of the new year with Rev. Moss Weaver, of the Mangum District, West Oklahoma Conference, he accepted with alacrity. Having spent some time with Brother Weaver in the Chickasha District last year, we knew that there would be no less groping after intangible results. We were not disappointed. Three sectional institutes were held, one at Duke, one at Carter and the other at Mangum. These meetings were the starting point for three goals, which Brother Weaver has set for the Sunday Schools of the Mangum District. The first is a win-one campaign, culminating in Decision Day. The second is missionary training in the Sunday Schools. The third is the observance of Children's Day by every school in the District. The second quarter of the year is to be devoted to the missionary lesson courses that have been prepared under the direction of Dr. Chappell. Samples of these courses were exhibited and nearly all the pastors and superintendents who attended the institutes promised to use the courses on missions in place of the regular lessons for the second quarter. All promised to observe Children's Day and Decision Day.

The attendance at Duke and Carter was gratifying. Owing to conditions which need not be described the attendance at Mangum left much to be desired.

Brother Weaver is also pushing Teacher Training in his district, and the institutes will result in the formation of a number of classes.

Comment us to the presiding elder who carefully plans his work and then energetically works his plans.

Of Brother Weaver's skill as an auto driver, of much good fellowship with him and his excellent family and other families and preachers, and of conditions in Western Oklahoma, limited space forbids us to write.

BIG PLANS FOR FORT WORTH.

After spending three weeks in the Fort Worth District last year, with Dr. Nelson present all the time, we wondered if he would ever care to hear Sunday Schools mentioned in his presence again. But that campaign evidently left a good taste in his mouth. When Dr. Nelson raised with him the question, "Can anything more be done to improve the Sunday Schools of the Fort Worth District?" The conference resulted in an agreement that should Dr. Nelson be returned to the district for another year a school of methods should be conducted in Fort Worth by representative of the General Sunday School Board. Dr. Nelson was returned, and with his usual promptness at once began arrangements for the aforesaid school of methods. The time agreed upon is February 16 to 25. The faculty will consist of Rev. Charles D. Bulla, D. D., Superintendent of Wesley Bible Class Work; Rev. Jno. W. Shackford, Superintendent of Teacher Training; Miss Elizabeth Kilpatrick, Field Worker, and the editor of this department. A program will be published and full details given later on. This will be a fine opportunity for our workers in all near-by towns, as Den-

ton, Cleburne, Waxahachie, Weatherford, Arlington and Hillsboro, to attend a real Sunday School normal.

ATTENDANCE CAMPAIGN—SUGGESTIONS WANTED.

By this time all our superintendents and pastors who read the Advocate know that the months of March and April are to be devoted to a great revival campaign in Texas, New Mexico and Oklahoma, and that a cardinal feature of this work is to be Decision Day in our Sunday Schools on April 16. On that day a great harvest of Sunday School scholars should be gathered for Christ and his Church. But souls cannot be won to Christ through this channel unless they are first brought into the Sunday School. Therefore the first step that is needed relates to building up the Sunday School attendance. Naturally such work has two aspects: (1) Regular attendance of those who are already members of the school; (2) the securing of new members. It occurs to us that for the next few weeks this department might well be devoted to a parliament of superintendents and pastors on "How to Increase Attendance in the Sunday School." What we need is not theory but plans that have been tested and proved a success. Will superintendents, under whose leadership a Sunday School has grown, please tell us, in short, pointed paragraphs, how the Sunday School was made to grow? If a plan has been a success the superintendent who used it may multiply his usefulness a hundredfold by telling other superintendents how he succeeded.

Brother superintendent, give us the benefit of your experience. You are a busy man, with many things to think about, so if you do not attend to this at once it will fade from your memory. Do it now. Sit down and write a brief statement of what you did to make your school grow and mail it to E. Hightower, Georgetown, Texas.

CENTRAL TEXAS CONFERENCE FEDERATION.

In Waco January 13 there was an important meeting of the Executive Committee of the Central Texas Conference Wesley Bible Class Federation.

Fort Worth was selected as the place of the Federation meeting this year—the exact place of meeting to be determined by the Fort Worth people, who will be responsible for all local arrangements. The dates for this year's Federation were fixed as May 10-12. The Federation will begin with an inspirational meeting on the night of Tuesday, May 10, and close on the afternoon of Thursday, May 12. A program committee, consisting of W. S. Rowland, of Temple; Hon. W. E. Williams, of Fort Worth, and E. Hightower, of Georgetown, was appointed to have charge of that feature of the work.

T. D. Whiteman of Waco, Federation Treasurer, was requested to ask each Wesley Bible Class in the conference for a small contribution to defray the expenses of the Federation.

Walter Crow, of Waxahachie, Secretary of the Federation, tendered his resignation, for the reason that he expects to be out of the State for some time, and it was referred to W. S. Rowland for any action which he might deem advisable.

The program committee expects to be able to present a very attractive bill of fare for this year's federation.

Mr. John R. Pepper, of Memphis, author of Thirty Years at the Superintendent's Desk, and other works on the Sunday School, has promised to serve on the program. Dr. Bulla and Miss Kilpatrick will be on hand. The best local talent, by which we mean the men and women of the Central Texas and other conferences of Texas who have made a success of Wesley Bible Class work, will have a prominent part.

Remember that the dates are May 10-12, and begin now to plan to be present.

Blessings light on him who first invented sleep! It covers a man all over, thoughts and all, like a cloak; it is meat for the hungry, drink for the thirsty, heat for the cold and cold for the heat; in short, money that buys everything, balance and weight that makes the shepherd equal to the monarch, and the fool to the wise; there is only one evil in sleep, as I have heard, and it is that it resembles death, since between a dead and a sleeping man there is but little difference.—Cervantes.

EPWORTH LEAGUE DEPARTMENT

EULA P. TURNER, Station A, Dallas, Texas, Editor

Topic for January 23: "Amusements That Are Worth While."—Eccles. S:1-15.

The Dallas District has just held one of the most successful institutes that it has been our pleasure to attend. A report of the meetings will appear in these columns later.

The prospect for the future is very bright. Read the report of the Fort Worth meeting and you will agree with us on this point.

Epworth bonds are being called in as fast as possible. If you hold one of these bonds you will confer a favor on the committee if you will send them in to Mr. Gus W. Thomasson, Dallas, Texas.

STATE WORKERS' COUNCIL.

On December 31 there convened in Fort Worth a meeting which will go on record as being the beginning of better days for the Epworth League in Texas. There were about twenty members of the Council and they were there strictly for business and the planning for the furthering of Epworth League interests in the State. President Sessions and the two secretaries, Mr. Ragsdale and Miss Nash, and your editor, were the State officers present and Brother Barcus, Brother Johnson and Mr. Ragsdale, of the Locating Committee; Dr. Parker and Mr. Culbreth, of the Central office; Mr. H. E. Gatti, President of the Fort Worth Union, and five local members from Fort Worth, with various of the ministers and friends of the League, who were present during most of the time of the meetings and who took part in the discussion, composed the personnel of the Council.

The meetings were held in the parlors of the First Methodist Church. In the opening session the President, in a brief statement of the purpose of the meeting, suggested for discussion the following topics:

1. State Work.
2. Assembly Work.
3. Local Work.
4. Financial Policy.
5. Missionary Policy.
6. Evangelistic Policy.

There had been called to meet in conjunction with the State Workers' Council a President's Conference, composed of presidents of all Conference Epworth Leagues this side of the Mississippi River, or those composing the Western District of the Epworth League of the South. It was decided to merge the two meetings.

State Work.

The history of our State work was reviewed and the present weak condition attributed to the fact that some years ago the conference had disbanded their organizations as conferences and become one State organization. The effort for the next year will be along the line of conference organization, and it is fully expected that the next few months will see the perfecting of an organization in each of the five English-speaking conferences in Texas. It pointed out that the Leagues which have accomplished the most in the past were those within the bounds of the North Texas Conference, which have been organized and working together.

The following resolution was adopted:

Resolved, That there be no change in our State organization and the work it is doing and that we co-operate in every way possible with the central office in perfecting their plans for a more intelligent organization of district and conference organizations.

That we endorse heartily the plan for Divisional Secretaries and believe that our Leaguers will give this their support.

That the plans outlined by the central office are good and will be greatly beneficial if they are worked. In order that this may be assured, we request that, if possible, Mr. Culbreth spend a few months west of the Mississippi River (in the Western District) with an office at Dallas, organizing conferences and districts and selecting dependable leaders, who can be instructed in their duties in order to insure success.

The Eastern and Central District, at their President's Conferences, held this fall, have decided to recommend to the Annual League Conference, which will meet next summer, that the appointment of a Divisional Field Secretary be made. There is no doubt that this will be done. The Western District can do no less than the other districts have done, es-

pecially when the need of a Divisional Field man is so keenly felt. There was much discussion of this point and many wanted to secure a man for the Texas field only, but after mature deliberation it was decided best to concur in the wishes of the central office and help the rest of the district to maintain a man who could help us all. The idea is that in a few years at most each State will feel the need of a State Field Secretary so keenly that there will be several instead of only one in each division.

Assembly Work.

Our Trustees and Locating Committee assured us that, while meeting with some difficulty in the finding of all the bonds and in a few other details, there was being made steady progress on the disposal of the Encampment property. It is believed that before next summer some suitable place may be selected and that the Encampment will be held on schedule time. That there will be some kind of a meeting is an assured fact and our Leaguers are urged to begin early to prepare for it. As touching that work the following resolution was adopted:

With reference to our Encampment we commend the efforts of our State President in his able work in closing up our affairs at Epworth-by-the-Sea.

We will, of course, depend on the Cabinet and the Program Committee to handle this for this year, but we express our wish that the Encampment be continued with the co-operation of the other departments of the Church, if possible; if not, then as an Epworth League Encampment.

That we believe a coast location appeals most strongly to the majority of our people and hope a suitable location can be secured on the coast.

We trust that a permanent location can be secured by the Locating Committee as early as possible and publicity be given to same so that our people may look forward to the Encampment and plan to attend.

If a permanent place cannot be arranged, then we ask that an Encampment be held in the best place possible to arrange.

Local Work.

Mr. Culbreth spoke of the plans for furthering the local work and advised that Conference Presidents appoint a District Secretary in each presiding elder's district, this secretary to be the connectional officer of the conference and all reports of every kind regarding work in that district to be made to this secretary, he in turn reporting quarterly to the President of the Conference and to the central office on blanks prepared for that purpose. This secretary is in no way to be confused with the secretary of the district organization, but is to work with the district organization as a connectional officer only.

It shall be the duty of the District Secretary to do the field work of the district either by correspondence or in person and to see that new Chapters are organized in localities where none exist. This can best be accomplished through the organization of district or local teams of organizers.

Every district should have at least one District Institute every year, preferably during the winter or early spring, so that it may in no way conflict with the summer conference of the Annual Conference League. The program of this institute should cover about two days, usually at the weekend and only discussions of reports and future plans should find place on the program.

The law of the Church, under the head "The Greater League," provides that every Chapter, by virtue of its being an Epworth League, is a member of the Annual League Conference.

Financial Policy.

The Council, after discussion of the plan, recommends to the local Chapters and to the conference organizations that the budget plan be adopted as the correct financial plan upon which to do business. When at the beginning of the year the budget is made out, including all the obligations which the Chapter wishes to assume, the members of the Chapter then have an idea of what it will take to finance the Chapter and can pledge accordingly.

It is recommended also that all funds (except those intended for directly local purposes) of all Chapters be transmitted to the Conference Treasurer and forwarded by him to the proper persons. This would prevent much loss of money and time and would insure the League getting credit for many of the pledges to specials which the Leagues make and

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collect, but which are not reported to the proper persons, and hence are lost sight of and no credit given. It is urged that the Conference Treasurer be bonded.

Evangelistic Campaign.

From the present time until Easter the State of Texas is to be swept with an Evangelistic Campaign. The Epworth League is evangelistic in its basic principles and will be most earnestly active in this campaign. In order that the most effective work may be done, the following plans were made with the hope that the Leagues over the State would put them into execution as soon as possible.

First: Take your pastor into your council and get his advice and pledge him your support.

Second: Institute a membership campaign for League members as giving an opening by which to get young people thinking of the Church organizations and what lies back of them. This opens the way for the presenting of the real issues of the Christian religion.

Third: Organize among those who are willing to work and urge all who will to join study classes. Let members of this class secure a list of those in whom they are interested and keep these lists for prayer and personal work, being, of course, very tactful. The study classes should meet at least once a week to counsel and pray together and to report. Get as many as possible to sign the Fellow Workers' Covenant.

Fourth: Plan for group meetings with adult organized Bible classes and secure co-operation with them in their efforts to win souls to the Master.

Fifth: Plan to carry out the Holy Week programs as laid down in the Epworth Era. These services are very helpful and offer an opportunity for reaching many who could not be reached any other way.

Sixth: Watch the Advocate. You will find a special page devoted to the Evangelistic Campaign every week. Read it.

Evangelistic Campaign Committee. Every conference organization in the State will appoint an Evangelistic Campaign Committee to help you in your local work. The following have been appointed:

Central Texas—Mr. H. E. Gatti, 1208 Humboldt Street, Fort Worth; Mr. R. H. Chapman, Fort Worth; Mr. J. S. McCasland, Fort Worth.

North Texas—Miss Meta Meadows, Sherman; Mr. Neill Gibson, Sherman; Mr. Thrumman Stewart, Sherman.

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THE WOMAN'S DEPARTMENT

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

WHARTON AUXILIARY.

On Tuesday, January 4, the Woman's Missionary Society of Wharton, Texas, met at the church and elected the following officers for the ensuing year: Mrs. W. W. Horner, President; Mrs. Tom Brooks, First Vice-President; Mrs. J. V. McMahan, Second Vice-President; Mrs. Henry Garrett, Treasurer and Corresponding Secretary; Mrs. H. E. Moore, Superintendent of Social Service; Mrs. H. J. Russell, Recording Secretary; Mrs. L. L. Lloyd, Superintendent of Study and Publicity.

MRS. L. L. LLOYD.

LUFKIN AUXILIARY.

With a prayer of thanksgiving in our hearts for the blessings which our society has enjoyed the past year, and for the renewed energy and zeal with which we start the Master's work the coming year, the Lufkin Auxiliary gladly begins systematic planning for 1916.

We are finding a joy in our Bible Study and a realization of the eminent need of the missionaries and the missionary field from the study course.

Our report for 1915 follows:

Amount collected for dues, \$109.95; amount collected for relief, \$3.90; conference expense fund, \$14.95; pledge, \$161.30; amount expended on parsonage, \$200.75; amount spent locally, \$191.20; box for Virginia K. Johnson Home, \$21.35; amount expended on district parsonage, \$5.00; Week of Prayer collection, \$15.00; Young People's local work, \$25.00; Young People's offering for connectional work, \$6.11; Young People's pledge, \$16.00; Young People's Week of Prayer collection, 40c; Young People's, number of members, 50; total amount raised from Baby Roll and Junior Division, \$35.68; pledge, \$20.00; number enrolled in both divisions, 69; grand total collected for all purposes, \$1060.59.

MRS. J. E. WILSON, Pub. Supt. Lufkin Aux.

SOME QUESTIONS AND ANSWERS.

Mrs. H. R. Steele has furnished us some questions raised as to the Woman's work and the answers:

"Why is the large amount of twenty-five hundred dollars set aside for the entertainment of the Council when it is needed, as they profess, on the field?"

"Why are such large salaries paid officers?"

"In the last statement one-sixth of the amount collected was deducted for expense of administrating. To whom does this go?"

"Women's societies of other Churches are administering much larger sums with far less expense. Why cannot this organization do likewise?"

"In 1914 the Home Department raised and expended \$267,523.22; the Foreign Department, \$283,807.52; total, \$551,330.74. The total cost for administrating on these amounts was 69-20 per cent—that is, one-sixteenth of all monies, and not one-sixth, as some have interpreted. In other words, 93 11-20 cents of every dollar goes directly to the work and workers on the field. Under the head of administration, for which the 69-20 cents is used, is included the cost of printing annual reports, leaflets for the instruction and conduct of the work, necessary expressage of the same, postage, and clerical work which must be done accurately and expeditiously; travel in the interest of the work, and salaries of five officers.

"Few, if any, business corporations administer so large an amount on so small a percentage. Fifteen to twenty per cent is given as a good economic basis for administration of the average business enterprise.

"It has been said that the woman's

societies of other Churches are administering larger sums with far less expense. Such women's societies do not exist as independent organizations, but are auxiliaries to their general boards. They do not administer upon their own funds, but turn them over to the general boards, whose rates of administration are higher than that of any women's boards. In other words, the women of such boards are collectors of funds, not administrators.

The annual session of the Woman's Missionary Council is the great inspirational meeting of the Church. Missionaries from foreign fields, deaconesses, and home missionaries from various sections of the country, and officers and members gather for the purpose of bringing together all facts, incidents, and histories, which create interest in the great missionary work. The cost of travel for those who bring these living messages must be met. In addition to this, because of its size, the Council is a self-entertaining body. The community where the Council meets and all the conference societies receive inspiration, which creates larger interest in the work and great educational influence is thus brought to bear upon the Church at large. The individual gifts from those who are inspired by information given at these Councils has in many instances more than equaled the cost of the meeting. When it is remembered that fourteen of the nineteen women of the Executive Committee give, without remuneration, a great part of their time in this service, and that they themselves are large contributors to the cause, it is easily understood that the expenses incidental to this Council work must be borne by the society demanding the work of them.

"Why are such large salaries paid to officers? The answer to this question is relative. When it is remembered that the Secretaries and Treasurer of the Woman's Missionary Council render the type of service for which men receive salaries twice or triple the size paid these women, the question is inverted: Why are the salaries not larger? The difference in the salaries is one of the economic problems that society is facing today. These salaries officers have come at the call of the Council from other lines of work. Some have renounced larger salaries to serve this woman's work. The Word of God says, 'The workman is worthy of his hire,' and when it is remembered that the Secretaries and Treasurer of the Council work continuously on an average from nine to fifteen hours a day, that they tarry not because of physical fatigue, but by diligence have helped to make the work, the question as to why they are paid such large salaries is begged. They have families or other obligations, and these divinely given obligations cannot be met without salary. Any organization must pay for efficient service.

This great missionary work demands co-operation and not criticism. Those who know it best and who give most generously recognize that the women of the Methodist Episcopal Church, South, in the missionary societies have wrought well and deserve indorsement and support. Any work need not hope to escape criticism. Friendly criticism is helpful, but the spirit that would obstruct is neither friendly nor constructive. There is a story of one who resented that ointment was poured upon the Master's head. This woman's work for the outcast, the foreigner, the heathen, the sufferer has called for the heroic. They have braved the seas, they have dared public opposition, they have dared to believe that the cross of Christ could lift all men, where a critical spirit or a less consecrated zeal would stand off and ask: 'Why this expenditure? Why this waste of life?'

WORK AMONG THE INDIANS.

God answers prayer. Years ago I was in charge of Butler Female College and Male Institute, Butler, Ga. It was a city school, the Mayor and City Council constituting the Board of Trustees. The town itself was largely under the domination of the saloon element. Petty politics, local and denominational prejudices ran high, and any effort to do religious work among the pupils was cause for great opposition. The school being under the manipulation

of these elements, I had a trying time, for all my influence for the higher interests of the pupils was completely neutralized. When, in the years gone by, I had been in charge of a Church school, scarcely a pupil ever entered our school who was not converted before leaving. Many of those pupils may be found now scattered over the country prominent in lives of usefulness. A goodly number of them are in the ministry. But in a city school, I learned

to my sorrow, that any effort to lead the pupils to God or influence them religiously was frowned upon and positively opposed. This brought me to my knees in earnest prayer, and one day, while agonizing over the situation, I asked the Lord that if it was his will that I continue in school work to please give me some school under the auspices of the Church where my influence for his cause among the students would not be neutralized and where I could work free and unembarrassed. Two or three weeks had passed away and I had just been re-elected to the head of the above named school, when I received a letter from Bishop Hargrove, asking me if I was accessible, should he need me for New Hope Seminary, a Choctaw school of a hundred Choctaw girls in the Indian Territory. Recognizing this as a prospective answer to my prayer, though different from anything that I had ever thought or dreamed, I answered Bishop Hargrove: 'Yes, the Lord directing.' In a few days I received another message from him, making the appointment. I stepped across the street to the office of the City Clerk, tendered my resignation, closed my affairs, packed my goods, and in ten days, with my family and a corps of teachers for the school, was on my way to the Indian Territory. We reached New Hope Seminary about the middle of August and began preparations for the year. Everything was new and strange to me, and I felt awkward and helpless, but assured that I was there by Divine appointment I went forward, confident of the Divine presence. A sense of my lack leaned me hard on Him. Here again I lifted my heart in earnest prayer to God for a definite object. I asked that he would save every girl that should enter the school during my administration. The school was a female school, for girls not under twelve years of age. It was a national school, belonging to the Choctaw Nation, but by special contract under the control of our Church and supported in part by both the Church and the Nation. It was limited to one hundred girls. The surroundings to me were wild and weird, but my heart was full and my faith was fixed.

I had been here only a short time when Willis Fulson came in to see me. His appearance attracted me and my interest was awakened as soon as I saw him. His was a conspicuous figure, and would have designated him among a multitude as superior to the common mass. He was tall and erect, straight as an arrow, his head in the air, eagle-eyed, a typical Indian, and, although as humble as a child, he carried himself with the air of superiority. He was reticent, as only an Indian can be, but when aroused to talk was fluent in conversation, and in the pulpit delivered himself in burning eloquence. While he tarried here on earth he lived a life of seraphic ardor, and when he went home he left to us a rich and glorious legacy. He and I became fast friends and much did he encourage and help me in my work. He was always a welcome guest at the school, and at that time, being a widower, he remained much of the time with us.

The school moved on with hindrances but no friction. With a fixed purpose I gave emphasis all along, and in the proper way, to the religious training of the girls, as well as to their intellectual and industrial training. At last there came an epoch in the work of the year. It was midwinter and the Christmas Sabbath had come. Each Sabbath we had been taking the pupils to the little church

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PASSING DAY

THE WAR.

Little Montenegro, after a stubborn resistance, has finally yielded to a superior force and capitulated to the Austrians. The King asked for a cessation of hostilities. The Austro-Hungarians replied that peace negotiations were only possible if the Montenegrin army unconditionally laid down its arms. The peace terms were quick of acceptance. Greece must get off the tologgan. It is up to King Constantine, in an ultimatum presented by France and Great Britain. Greece is required to deliver to Ministers of Central Powers their passports within forty-eight hours. Will Constantine do it? The King, it is said, retains the sympathy of the high military officers, but the attitude of the army is in doubt. In the Balkans no capital movement has been made by either side. Apparently both would prefer to meet attack, rather than make it. This, at least, gives the Allies time to strengthen forces and be better prepared for whatever may take place. The Russian drive in Bessarabia continues to meet with success, though the fighting has been most terrific and every inch of ground has been hotly contested by the enemy. A spirit of optimism prevails among the Allies on the western front. This is due to the fact they are better equipped in guns and munitions, which enables them to overcome attacks made by the enemy. The report that the British Navy, in finding a way to gather in the submarines that have played havoc in the Mediterranean, is serving to allay much anxiety. There have been only sporadic actions in Eastern Galicia during the past week. On the Italian front trenches, which

had been taken by the Austrians, have been evacuated by them, owing to the concentrated heavy firing by the Italians. As a whole, lethargy appears to be the real condition along the battle fronts.

No developments leading towards a settlement of the matters at issue between the United States and Germany and the United States and Austria and finally the United States and Great Britain, the former difference due to the submarine activities and loss of American lives and the latter to interference with commerce and seizure and search of vessels, is yet apparent. President Wilson and Secretary Lansing are pressing the claims of the United States to a settlement that must be satisfying to America.

The recent attack by Villistas on Americans in Mexico and the murder of about twenty mining engineers has raised the cry of intervention, but Wilson is at the helm and it is safe to say he will not run the great ship of State on any dangerous shoals. The matter of protection of Americans in Mexico is now squarely up to Carranza and the President will not act until the matter has been thoroughly investigated. Whether or not Carranza is to be held responsible for the death of Americans will depend upon developments. There was some excitement last week on the Texas-Mexican border as the result of the murder and it was necessary to place El Paso under martial law for several days. Quiet now prevails.

A voluntary wage increase of 25 cents a day has been granted to 25,000 mine and smelting employes in Butte, Anaconda and Great Falls.

Senator Morris Sheppard favors reduction of the postal rate to 1c for letters of local delivery and thinks it ought to be provided for when the postal appropriation bill is taken up for consideration.

Dr. Charles F. Aked, M.D., Rose-Ka Schwimmer, and other members of the Ford Peace Board, telegraphed from The Hague to Berlin for the permits to travel through Germany. The German military authorities say the delegates are undesirable.

Celestial Hall, the oldest dormitory at North Texas College, at Sherman, burned last week. The loss on the building and contents is estimated by Mrs. Lucy A. Kidd-Key at \$19,000 to \$12,500, covered by insurance. This was the only wooden building on the college campus.

Edward Rotan, President of the First National Bank of Waco, has been named as Class C Director of the Dallas Federal Reserve Bank. He is designated as Vice-Chairman and Deputy Reserve Agent, in place of Dr. W. E. McCaleb who recently moved to New York.

A bill offered by Representative Thompson of Oklahoma calls for payment of \$100,000,000 by the Federal Government to Confederate soldiers and their widows, the sum being the amount Mr. Thompson estimates was collected by the Government under the cotton tax law of July 1, 1882, and its supplemental acts.

George K. Chervie, who was with Theodore Roosevelt on the expedition and who recently returned from the Amazon jungles, told members of the Explorers' Club, in New York, that Colonel Roosevelt did not discover the "River of Doubt," as the Brazilian Government previously had known of the stream's existence.

Many ranchmen of the San Angelo section, who have had trees treated with hedged pecans, find that the experiment is a success. Many more now have the native West Texas pecans grafted with the paper shell trees. It is estimated that within a few years West Texas will be shipping at least \$150,000 worth of pecans a year.

Secretary McAdoo sent an estimate to Congress recommending an emergency appropriation of \$200,000 for use by the Agricultural Department in fighting the citrus canker. The disease to citrus fruit trees has made considerable headway in Florida and in some portions of Texas. Two bills are pending before the Agricultural Committee for \$2,000,000 and \$4,000,000. The committee probably will not allow more than is recommended by the department.

After one year's experiment with a few Jerseys and a flock of standard chickens on a seventy-one-acre farm, W. E. Ganus, who lives near Hillsboro, is so well pleased that he says he could never be induced to return to the one-crop system. He took in \$701.67 from the sale of the product of six cows, 287 dozen eggs, some chickens and turkeys and vegetables, and still has thirty head of hogs and

1000 bushels of corn. He calls the dairying and poultry raising a side line to his farming.

Oklahoma farm loan men are amazed at the number of loans that have been discharged by farmers this winter. The yields from staple crops have been good for two years and the mortgages are melting away from the farms like snow in the warm springtime. Interest charges that were in arrears for one or two years have been discharged in hundreds of thousands of dollars the last three months in Oklahoma. Many mortgages have been paid off in full or materially reduced.

A monster steel plant with a capitalization of \$2,500,000 is the latest industrial triumph for Texas. The plant will be located at Beaumont and several hundred men will be given employment. The plan contemplates the establishment of a plant with an initial daily capacity of 300 tons pig iron and cast iron pipe (water, gas and sewer pipe), requiring daily approximately 600 tons of iron ore, 300 tons of coke and 100 tons of limestone. The plant is to be gradually enlarged and the field of operation extended, adding steelmaking, particularly cotton ties, wrought and steel pipe, plates, bars and ultimately steel rails.

AN INTERESTING OCCASION.

On Christmas Day I had the pleasure of assisting Brother Binkley in baptizing his great-granddaughter, Nina Evelyn Cole, the daughter of Mr. and Mrs. Randolph Cole, of Roff, Oklahoma.

There were four generations present: Rev. J. M. Binkley, the great-grandfather; Mrs. T. U. Cole, the grandmother; Mr. Randolph Cole, the father, and the baby, Nina Evelyn. Besides there were present a number of other friends and relatives and the service was beautiful and impressive as their precious little girl to God and his service.

Brother Binkley's many friends and brethren, and they are legion, will be glad to hear from him and to know that he still abides. He sometimes gets very feeble, but his recuperative powers are really marvelous and he rallies and is able to get about frequently and meet his many friends in Sherman.

His interest in the affairs of the Church which he has served for so long and with fidelity remains unabated and if some of us don't get over to see him pretty regularly and keep him posted as to the affairs of the Church, we are apt to get a good dressing down when we do go.

He sends his love to all the brethren. His sky is clear and he is ripening for the kingdom.

R. G. MOOD, Sherman, Texas.

MORE BURIED HISTORY.

H. G. H.

Old William Monk may have left some scraps of written experiences as history personal to himself, but I have never heard of them.

This much do I know that when that grand old man passed into the higher immortality there was buried, so far as human touch is concerned, a volume of valuable history that is necessary to a complete record of Methodism in Texas. It is not recorded by Thrall.

While Wm. Monk was not the first man who left Methodist impression in the West, wherever he touched the soil of the human soul an indelible impression was left, and I am calling attention to this old hero for benefit of the future historian of Texas Methodism.

Horace Bishop has given a short, good pen picture of him. Wm. Monk was no ordinary man. He was tall, rambunctious, angular, but not homely. Ordinary men—men who know a man when they saw one—stood in his presence. His voice was deep, solemn, and said, "Listen, the day of judgment is at hand!" He loved children more than he did women. His exposition of Scripture was full and spiritual. Neither jest, wit nor humor. He delivered a serious message or he was silent.

He was admitted into the Alabama Conference on trial in 1849 (see Minutes of West Texas Conference, 1914) and traveled the frontiers of Mississippi, then the frontiers of the Texas Conference, then the frontiers of West Texas Conference, New Mexico, Arizona and eastern border of California. He traveled and preached over great scopes of country and organized hundreds of Churches. It is a pity that such history as his large experience and intelligent observation should be lost to the hands of the historian.

I named a few, now dead, of the West Texas Conference whose record is partially, if not wholly, buried with

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them. But I did not name Henderson S. Lafferty (local), Alifio Hernandez, C. A. Fisher, Robert H. Belvin, James G. Walker, W. T. Thornberry, Harrison A. Graves, Eli Y. Seale, James H. Tucker, J. W. Stovall, Mark A. Black, and many others. These men were in at the beginnings of Methodism in the great West, and many of them were first to light the fires of civilization on the vast and dangerous frontiers. While these men are dead their lives were full of history.

IT MUST BE DONE SOON.

The editor nominates Dr. McLean to write a history of Methodism in Texas. Some men use the pen too freely, but the makers of the history of Texas Methodism used it too sparingly for the reliable information of posterity. Their field was so large and task so great that opportunity for writing was poor indeed. Yet, how I wish they could have written more for the public. For instance, I met J. M. Binkley first in March, 1876. He was then presiding elder of Sherman District. His territory covered Wichita, Clay, Wise, Jack, Cooke, Grayson, Denton, Collin and portions of Fannin and Hunt Counties. But I have not read a column from his pen in all these years. Of him and others it may be truly said they made history, but did not write it.

Before Dallas or Sherman were on the map Preston was an important point in Grayson County. Near here was the first public worship of God in all North Texas, in the home of Daniel Dugan, who was converted in or near the old Stringfield Church in Maryland, in the close of the eighteenth century. Here also is the old home of Col. Coffee in which Robert E. Lee, John B. Hood, Wm. J. Hardee, Jefferson Davis, Albert Sidney Johnston and other celebrities were entertained. And in this community the writer and wife organized the first Sunday School in Grayson County North of Sherman. Unless some one secures the facts in good Brother Binkley's memory and puts them on record soon, some of our most thrilling and interesting history will be lost. Like others he may pass and carry these valuable facts beyond our reach. Stir good Dr. McLean to the work and it will be well and accurately done. D. F. FULLER.

A CORRECTION.

I wish to take this method of correcting an error which is shown in the West Texas Conference Journal for 1915. In the statistical report under table No. 3, of the Carrizo Springs charge, Valde District, is shown a deficit on each of the several items of the Conference Claims. This was caused by the fact that after the assessments were apportioned by the District Stewards, Big Wells was taken off the Carrizo Springs charge and placed with Crystal City. \$75 was taken from the assessments for Carrizo Springs and added to the Crystal City assessment. You will notice that Crystal City overpaid on every item that Carrizo Springs underpaid.

This report shows that Carrizo Springs did not pay out her assessment on the claims, which is a mistake. She did pay every cent of her assessment in full, after this change was made, and should have credit for it. The money was all sent to the Conference Treasurer before the meeting of the Annual Conference, the pastor's name placed on the Honor Roll and a certificate issued by the Treasurer to that effect, which certificate I have in my possession.

I make this statement in justice to the Carrizo Springs charge. I do not like for the impression to go out that they did not pay the claims, when it is a fact that they did pay every cent assessed against them for all purposes, and besides gave the pastor a handsome purse of \$100 at the close of our revival meeting last spring.

E. H. CRANDALL, Yancey, Texas.

WORTHY COMMENDATION.

In your issue of January 13th, Dr. O. E. Goddard furnished a splendid report of the third session of the Evangelists' Association of our Church. It would hardly be necessary to add our word but for the fact that the good Doctor, in his modesty, failed to tell of his own great address on "The Whole Gospel in Primitive Simplicity to the Whole Man by a Man Made Whole." My, my! it stands out

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TEXAS CONFERENCE MINUTES. Please insert the following corrections in the Advocate and the Journal of the Texas Conference. These are all chargeable to various persons, some to one cause and some to other causes.

Table of names and amounts: Levy Langdon Lloyd, not Levi Lee. Page 31, top line, read Benjamin Tucker Bell, not Hall. Condensed Minutes. Read sixty-sixth session, not sixty-ninth.

REPORT FROM THE CHRISTMAS OFFERINGS BY SUNDAY SCHOOLS FOR NEW BUILDING OF THE METHODIST ORPHANAGE. I desire to express my sincerest thanks to the more than one hundred Superintendents and Sunday Schools, who have thus far reported on their Christmas offering to our New Building Fund at the Methodist Orphanage.

Table of Sunday School Funds: Alice, Hope S. S. (near Marshall) \$ 1.15, Robert Lee 18.60, Omaha 10.00, Caddo Mills 6.00, Ross Sunday School 2.20, Elm Creek (near Decatur) 3.40, Queen City 5.12, Lorena 2.75, Laurence Chapel 4.95, Thrall 3.75, Killen 30.00, Sharp Sunday School 6.50, Bovina 7.50, Terrell 1.70, Pendora 9.48, Wheelock 5.00, Kirbyville 5.00, Kerens 7.15, Turnersville 5.00, Columbus 7.20, Bellevue 2.15, Dennisonville 14.15, Jasper 2.35, Hearne 26.00, Wingers 10.00, Beeville 15.20, Gainesville 12.25, Van Alstyne 3.80, Clifton 7.85, Moody 7.87, Westhoff 2.50, Sierra Blanco 18.06, Tyler (Marvin S. S.) 2.55, Wayside 3.00, Aspermont 5.00, Tule 3.08, C'asco 10.00, Matador 64.00, Marshall 34.90, Hamilton 5.00, Cason 5.00, Van Horn 5.00, Vera 7.00, Vernon 6.50, Osceola 10.00, Flatonia 5.00, Fairview 4.35, Fate 26.29, Fert Worth Central S. S. 10.00, Falfurrias 10.00, Friendship 15.00, Gonzales 55.00, Gatesville 13.16, Granger 5.00, Ciddings 109.00, Huntsville 18.73, Hubbard 2.15, Hillsboro (Line St. S. S.) 5.00, Hillsboro (Mrs. Vaughn's Class) 5.50, Fowth 10.10, Hallsville 25.90, Hereford 5.00, Ira 1.00, Ireddell 150.00, Longview 10.00, Liberty Hill 14.20, Liberty 1.50, Little Walnut 5.00, Lavernia 2.40, Lacy Mills 2.40

When the pain of a drear conviction of a lost life or a sinful heart is come upon you, do not go out with Judas into the night of despair; go out with Peter into the chill dawning, with Christ's look of reproachful love into your heart. Learn the meaning of that look, for it means forgiveness.—Stafford Brooke.

PASTOR'S CONFERENCE. Pastor's Conference and Missionary Institute for Timpson District will convene at Garrison, 2:30 p. m., Tuesday, January 25, and close Wednesday, January 26, 8 p. m. L. R. ELROD, P. E.

POSTOFFICE ADDRESS. Rev. Frank Wilkinson, Cuthand, Texas. W. M. S., EAST OKLAHOMA CONFERENCE. East Oklahoma Conference, attention Auxiliaries: Please send names of delegates to annual meeting of Woman's Missionary Society to be held at Okmulgee, January 25-28, to Mrs. O. K. Peck, 721 South Alabama Street. COMMITTEE.

MARRIAGES. DALE-DeLAY—At the home of the officiating minister, Rev. J. C. Calhoun, in Tyler, Texas, December 26, 1915. Linton A. Dale and Miss Earnestine DeLay, of Winona, Texas. HENDRIX-THOMPSON—At the Mission parsonage, Childress, Texas, Dec. 11, 1915. Mr. Philmore Hendrix and Miss Jessie Thompson, Rev. O. B. Annis officiating. Hillsboro District—Second Round. Preaching Dates. Whitney Sta., Jan. 24 to Feb. 5. Bynum, Feb. 6, 11 a. m. Honest Ridge, Feb. 6, 3 p. m. Line Street, Feb. 6, 7:30 p. m. Lee Summit, Feb. 13, 11 a. m. Munger, Feb. 20, 11 a. m.

CLASSIFIED ADVERTISEMENTS

In this department may be advertised anything you want to buy, sell or exchange. The rate is TWO CENTS A WORD. No advertisement is taken for less than 50 cents. Cash must accompany all orders. In figuring cost of advertisement each initial, sign or number is counted as one word. We cannot have answers addressed to us, so your address must appear with the advertisement. All advertisements in this department will be set uniformly. No display or 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 Copy-right 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 imitations and the penalty for making, selling and using an imitated article.

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San Marcos District—Second Round. Seguin, Jan. 22, 23. Manchaca, at Creedmore, Jan. 29, 30. Staples, at Harris' Chapel, Feb. 5, 6. Martindale, at Prairie Lea, Feb. 12, 13. Belmont, at Nixon, Feb. 19, 20. Luning, Feb. 21. Waelder, Feb. 26, 27. Dripping Springs, at Drippingwood, March 4, 5. Kyle, March 6. San Marcos, March 9. Harwood, March 11, 12. Gonzales, March 13. Loco-ville, at Bebe, March 14. Lyton Springs, at Clarke's, March 18, 19. Lockhart, March 20. Blanco, March 25, 26. District Conference, at Lockhart, opens with sermon, 7:30 p. m., March 21, and will continue until Thursday, March 23. THOMAS GREGORY, P. E.

Mangum District—Second Round. Lone Wolf, at Olive Branch, Feb. 5, 6. Elmer, at Carmel, Feb. 12, 13. Hinton, Feb. 13, 14. Elk City, at Spring Creek, Feb. 19, 20. Carter, at Bellme, Feb. 26, 27. Granite, at Willow, Feb. 26, 27. Sentinel, at Retrop, Feb. 27, 28. Mangum City, at White Flat, March 4, 5. Martha, March 5, 6. Delta, at Delta, March 11, 12. Mangum Sta., March 12, 13. Pleasant Hill and Bethel, at Bethel, March 18, 19. Potts, March 19, 20. Vernon, at Union, March 25, 26. Brookman and Deer Creek, at Brookman, March 26, 27. C. Avenue, March 19. Arcadia, March 26. St. James, March 26. Lexington, March 12. Weatherford, April 2. Geary, April 2. Blanchard, at Washington, April 8, 9. Epworth, April 9. Franklin City, April 15, 16. St. John's, April 16. Piedmont, April 22, 23. St. Luke's, April 23. Mimco, April 30. W. M. WILSON, P. E.

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

HOWETH—Mrs. Carrie Howeth was born February 19, 1861, and departed this life January 6, 1916. She was the mother of six children, four of whom remain to mourn the loss of a noble, Christian mother. Comparatively early in life she became a Christian and was a regular attendant at the various Church services until her malady made it impossible for her to attend. She was loved by all who knew her, and though she is not with us in bodily presence, still the influence of her Christian life is here. Her loved ones and friends followed her remains to the Oakwood Cemetery, where, beneath a beautiful floral offering, she was laid to rest. "Blessed are the dead which die in the Lord."

R. S. MARSHALL, Pastor.

HUFF—On January 2, 1916, Sister Elizabeth Huff passed to the other side. Grandma, as she was long familiarly known, was in her ninetieth year, having been born May 4, 1826. She professed religion at an early age and in a day when such profession meant a tarry at a mourner's bench, preceding it, and a life of righteousness to follow. She joined the Methodist Church, in which she remained until her death. At the age of nineteen, she was married to a Mr. Graham, who lived but a few years. Later she was married to a Mr. Henry Huff, whom she survived some forty-two years. Sister Huff was the mother of nine children, some of whom are left to follow on, while others had preceded her to the better land. She died in the home of her daughter, at Brenham, but was buried at Ridgeway, near Paige, in Bastrop County, where her home had always been.

J. H. GILLASPY.

OSHELDS—H. P. Oshields was born in Laurens District, South Carolina, March 5, 1848. Moved to Mississippi when quite small, where he lived until he was grown. He married Miss Fannie Colson, in Alabama, March 5, 1877, and moved the same year to Arkansas. To this union were born eight children. Three now living, all of whom were present at the funeral services. After a residence of twenty-two years in Arkansas, he moved with his family to Texas, in 1899, and settled in Wise County, near Paradise, where he died. Brother Oshields was thrown from a wagon and died from the injuries. He passed to his reward about 6:30 o'clock in the evening, December 4, 1915. Brother Oshields was converted and joined the Methodist Church forty-three years ago and has been a loyal Christian all the time. He was a steward on whom the pastor and Church could depend. No man in his community had any more influence for right than he. Among the last things that he did was to talk to a sinner about his soul's salvation. He died a triumphant death and has gone to his reward. Loved ones, let us meet him in heaven.

EARL M. JONES, P. C.

WILKIN—After a lingering illness of many months, Mrs. Elizabeth Wilkin, widow of the late J. B. Wilkin, passed quietly to the great beyond at one o'clock Monday morning. She had reached the advanced age of 83 years, 10 months and 25 days. Her last days were made comfortable and happy by her devoted daughter, Mrs. Florence McGrew. Mrs. Wilkin was born in Ohio, but has been a resident of Brenham for more than forty years. She is survived by one daughter, Mrs. Florence McGrew. Another daughter, Mrs. Lilly Boorman, died a short time ago. To her stepchildren she has always been a loving and devoted mother. Her husband, who was one of Brenham's prominent and well-known citizens, died about three years ago. The deceased was a woman of noble Christian character, with many amiable qualities for which she was generally loved. For many years she was a faithful and consistent member of the Methodist Church, and her long life was filled with good works. Funeral services were held December 21, 1915, the officiating pastors being Rev. S. W. Thomas, presiding elder of the Brenham District and the pastor. She was laid to rest beside her husband in the family burial ground at Prairie Lea Cemetery.

E. G. COOKE, P. C. Brenham, Texas.

MOORE—Mrs. Minnie Moore (nee Mitchell) was born June 16, 1882; died December 20, 1915, and was laid to rest in Corinth Cemetery to await the resurrection of the just. She united with the M. E. Church, South, at the early age of thirteen, and her departing message to loved ones was that all was well. Besides her husband, Brother T. J. Moore, she leaves to mourn their loss three small children, one sister and two brothers, with one half-brother, and a host of sorrowing friends. She was a dutiful wife, loving sister and devoted mother. Weep not, loved ones, as those who have no hope, but look forward to that day when all sad parting will be over, when we shall meet wife and mother on the brighter and fairer shore. "Let me tell you where is mother. She is on that blissful shore, where we'll meet our friends and loved ones and sad partings come no more."

W. W. THOMAS, Gary, Texas.

NANCE—James A. Nance, a native Tennessean, was born May 22, 1847, and died January 2, 1916. Converted at fifteen years, he joined the Methodist Church, remaining true to her till death. In 1874 he married Miss Mildred Ellis. This union was blessed by six children. Brother Nance served the Church as Sunday School Superintendent, Sunday School teacher, trustee, steward and Recording Steward. He ranked among the first in esteem as a Christian, a man and a Mason. He was a leader everywhere. Pneumonia was the cause of his death. A grief-stricken wife, six children, eighteen grandchildren and other near relatives, besides a host of friends, remain to mourn his unlooked-for departure. His earthly remains were brought into the church where he had worshiped half a century, where a great throng of sorrowing friends had gathered to pay their parting tribute to him. While sorrowing, we thank God for the triumphant home-going of our brother. May God mercifully bless the weeping family with a blessed reunion in the "sweet bye-and-bye."

J. C. WINKEL, Pastor.

GRAHAM—James H. Graham was born July 30, 1867, at Pilot Point, Denton County, Texas, and died at his home, four miles north of Rising Star, January 3, 1916, at 2:19 a. m., of typhoid pneumonia. He was married to Miss Lizzie Dryden, December 25, 1891. To this union were born five children, two dying in infancy, leaving a wife, one son, Frank, two daughters, Gorie and Willie, one brother, W. V. Graham, of Tioga, Texas, and one sister, Mrs. F. M. Robertson, Meridian, Texas, to mourn their loss. He was converted and joined the Methodist Church ten years ago, of which he lived a faithful and consistent member till death. He was not a very strong man physically, but he attended Church as often as his health would permit. He was a devoted husband, an affectionate father, a good neighbor and a good citizen. "May the good Father in heaven comfort the lonesome wife and three children who are left to battle life alone; and may they soon become submissive to this and be able to say, "We cannot call him back, but we can go to him."

EDGAR M. WISDOM, Rising Star, Texas.

AHLERS—Mrs. L. W. Ahlers (nee Miss Juliet Willella Shaver) was born at Fayetteville, Texas, April 6, 1859. She was converted and joined the Methodist Church in 1873. She therefore became a Christian early in life, being only fourteen years old at the time of her conversion. She was married to Mr. L. W. Ahlers, at Fayetteville, November 24, 1886. They were very happy together and almost idolized each other. He, however, departed this life a number of years ago, leaving her and two sons, Ben and Henry, whom she has now left. Sister Ahlers lives just across the street from the parsonage in Weimar, at the time of her death, December 11, 1915. She was a very dear friend of the parsonage family and was the first to meet us when we arrived in Weimar on our first appointment here, and no one outside of the immediate family will miss her like we of the parsonage home. It drew this preacher nearer to God as he stood by and saw those tender eyes as they were gazing steadfastly toward the skies. Methinks she saw something that those of us who were standing by could not see. They said her eyes were fixed. They were fixed—they were fixed on God. She lifted her hands. They said she was raising her hands for something, and so she was—she was raising her hands to her Savior, who took her in his loving embrace and carried her to the glory world. Her pastor.

ROY G. RADER.

ADAMS—Francis Marion Adams was born March 29, 1914; died December 3, 1915, aged one year, eight months and two days. He was sick only about twenty-four hours. God gave the little one to Brother and Sister Adams, and he has taken him away. And God alone knows how to comfort the aching hearts of father, mother, sisters and brothers. But a stronger tie, it could be, binds them to heaven. To the loved ones left to sorrow we say, Weep not; you will see little Marion again. But God will help you to say, Though he cannot come back to you you can go to him. Their pastor, C. F. McKINNEY.

SCOTT—Mrs. C. W. Scott departed this life January 9, 1915; was buried at Thompson Chapel Cemetery, where a large assembly of friends and relatives witnessed the sad occasion. Sister Scott was born in Van Buren County, Arkansas, in 1859; moved to Texas at the age of fourteen; was married to C. W. Scott April 29, 1878. To this union were born ten children, seven now live to mourn the loss of a fond mother. She joined the Church in 1884 and lived a true Christian life. At the time of her death she was a member of the new Church at Bend, Texas. Rev. E. E. Thomson conducted the services and spoke of the preparation for an immediate summons, for this good mother was four days from health to the tomb. A home without a mother is the saddest of sad. But the Lord giveth and the Lord taketh away, blessed be his name. Mother is gone, but not forgotten. No one can ever fill her chair—her place in the home. Dear father and children, look to Him who doeth all things well, and meet mother at the banks where we walk as David, through the valley of the shadow of death. She has left the cares and disappointments of life, but her memory to us shines as apples of gold in pictures of silver.

W. J. MILLICAN, Bend, Texas.

TURNER—William Turner, who departed this life at his home in Jacksboro, Texas, December 17, 1915, was born at Turner's Point in Kaufman County, Texas, July 1, 1875. His father and mother, Mr. W. D. Turner and wife, live at Chico, Texas. Their idea of parental duty is that it is far better to send out into the world intelligent, Christian sons and daughters than to accumulate property for sons and daughters at the expense of their intellectual and moral training. This idea being in harmony with God's will and Word, they were greatly blessed in their family life. When William was a small boy his parents moved to Wise County, where he grew up. From his childhood on through life, he was absolutely reliable. After finishing his high school education he associated himself in business with Mr. Allen Flowers at Cundiff, Jack County, Texas, and later married his daughter, Miss Claudia. To this happy couple were born three sons—Carvel, Carol and Robert, who are bright promising boys. May a double portion of their father's spirit fall upon them!

Bro. Turner was converted when a young man and joined the Methodist Church, after his marriage, under the ministry of Dr. M. H. Neely, at Jacksboro. He loved the Church and her ministers, and his seat was seldom vacant at the public services or official meetings. He attached great importance to Epworth League work. He was elected a delegate to our last Annual Conference, and was a member of our Conference Board of Church Extension at the time of his death. Bro. Turner was an excellent business man. He served Jack County two terms as County Clerk, and was cashier of the Jacksboro National Bank for four years previous to his failure in health. He believed the business of the Church should be managed as carefully and as systematically as any other important business. In his hands the finances of the Church were always safe. He was well aware that a deadly disease was preying upon his vitals, and for months he not only bravely contended with this enemy, but also trusted in and drew nearer and nearer to his Divine Friend. Some months ago he said to his mother: "I am trying to live each day as though it were the last." He was a loving and much loved son; a true and noble husband; a tender father; a true friend; an honored member of the Masonic fraternity, and above all, a Christian gentleman. I have known but few such men as "Billy" Turner. Many loved him, and we know where to find him. He is survived by his devoted wife and three boys; his father and mother, two sisters, Mrs. Dr. Braselton, of Bridgeport, Texas; Mrs. Ella Tucker, Ennis, Texas, and three brothers, Rev. T. P. Turner, presiding elder of the Shawnee District, East Oklahoma Conference; Frank Turner, Bridgeport, Texas, and Prof. D. A. Turner, Boyd, Tex.

L. P. SMITH.

Sister: Read My Free Offer!



I am a woman. I know how a woman's trials, how low down emotion, falling or displacement of pelvic organs, causing kidney and bladder weakness or constipation and piles, painful or irregular periods, catarrhal conditions and discharges, extreme nervousness, depressed spirits, melancholy, desire to cry, fear of something evil about to happen, creeping itching along the spine, palpitation, hot flashes, weariness, sallow complexion with dark circles under the eyes, pain in the left breast or a general feeling that life is not worth living.

I INVITE YOU TO SEND TODAY FOR MY FREE TEN DAYS' TREATMENT

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

MILLER—On Nov. 18, 1915, death removed from our midst Mrs. Myrtle Miller, the noble Christian wife of J. M. Miller. Mrs. Miller was dear to all of us, and we miss her so much. Especially is she missed in the home by this husband and two daughters, Ora and Cleo. To this family, mother and other loved ones on earth who shall see her face no more, we extend the tender and sincere sympathy of this community. We shall not soon see her like again, but the impress she left upon the lives of all who knew her will remain to bless those lives and inspire them through all the after years. A FRIEND. Willow, Oklahoma.

W. J. MILLICAN.

SQUIRES—Mrs. F. M. Squires was born in Palo Pinto County, Texas, July 10, 1887. Mrs. Squires was before her marriage Miss Eva Taylor, daughter of Brother and Sister J. M. Taylor, of Breckenridge. At the age of twelve she made a profession of religion and joined the Methodist Church. Since that time she has been a consistent Christian worker. For the past two years, since her marriage to Brother Squires, she has made Spur her home. Sister Squires brought her Church letter with her to Spur, and in the short two years she was with us proved her loyalty to God and to the Church. Especially, as one of our Sunday School teachers, we will miss her face among us. Besides Brother Squires there is left her infant baby girl, who bears the name of her mother. Our prayer is that she grows into womanhood as true a character as her mother. The funeral services were conducted January 8, 1916, at the Methodist Church at this place.

ED. E. WHITE, Spur, Texas, January 11.

KLOCK—Benneville Z. Klock was born October 21, 1832, in Schuylkill County, Pennsylvania, and died June 18, 1915, at Gallatin, Texas. He emigrated to Arkansas in 1852, and soon thereafter joined the Methodist Church, ever afterwards remaining steadfast. In 1861 he was married to Winnifred W. Franklin, who survives him and is now in her seventy-seventh year. Of six children only a daughter survives, the wife of Rev. H. T. Cunningham. For four years I was his pastor. He was a faithful, straightforward, devout Christian man. He loved the house of God and its holy worship. He neglected none of its institutions from the Sunday School to the preaching service. He loved the hymns of the Church and sang heartily all that were announced. He was a man of steadfast character, genial spirit and unswerving loyalty to his religious convictions. He left a good name wherever he lived and labored. He cultivated his Christian faith and went away in the fullness of the hope of the gospel. May heaven's light be bright for those he left in the shadow of earth's sorrow.

JOHN M. MOORE.

COOLIDGE—Wm. Jonathan Coolidge was born in Somerville, Mass., July 29, 1874, and departed this life at 3:10 a. m. December 27, 1915. He was a member of the Methodist Episcopal Church, South, having been converted and united with the Church in the summer of 1911. Our departed friend was a good man, well beloved by all who knew him. His big-hearted nature exerted itself everywhere and he was always ready to greet his friends with a congenial smile, a hospitable handshake and a kind word. His kind and affable disposition will be missed not only by his friends on the streets, but most of all by the inmates of his home; by his devoted wife and little children, who were the happy recipients of his untiring con-

siderations and ministrations. A good man has fallen from our ranks, a noble spirit has gone back to its Maker. We miss you, Brother Coolidge, for you were such a friend and brother that the lives with whom you associated cannot but feel their loss. But may the Comforter of whom we have the promise deal in merciful tenderness with all hearts that are bereaved. His pastor, LEO HOPKINS.

Overton, Texas.

CUMMINS—Rev. R. W. Cummins was born at Old West Port, where Kansas City now stands, January 12, 1859, and passed to his heavenly home from his residence in Sulphur, Oklahoma, December 11, 1915. He was the last member of an illustrious family who were pioneers in this Western country. His father was Indian agent when Kansas was a Territory. His first marriage was to a Miss Taylor, and during the war he became Major General under Price. The declining health of his wife caused him to move from San Antonio, Texas, to the mountains of North Arkansas, but she survived only a short time. After many years he moved to West Okla-homa and settled near Rush Springs, west of Park Valley. There in 1881 he married Miss Mary E. Quills, who has been a faithful and devoted wife through all these years. For the past twenty-five years he has been a faithful minister of the gospel. He served a number of churches with great success. In 1892 he moved to Old Sulphur and was appointed to that charge, where he had two of the most successful years in the history of the town to its present site he organized the Vinita Avenue Church and has contributed largely to building the two churches, preaching in the absence of his pastor and in every way possible helping his pastor. Retiring at night for a peaceful rest, after a busy day, he awoke about

California ON THE Sunset Limited AN ALL STEEL PULLMAN TRAIN FASTEST SCHEDULE TEXAS TO CALIFORNIA LV. HOUSTON 10:00 P. M. AR. EL PASO 11:00 P. M. AR. LOS ANGELES 9:45 P. M. AR. SAN FRANCISCO 1:00 P. M. The Hustler Leaving North Texas in the Morning Makes Connections with This Fast Train, Affording an Excellent Service. For Rates, Literature and other Information WRITE J. H. R. PARSONS, G. P. A. J. T. MONROE, A. G. P. A. HOUSTON, TEXAS.

Janu two o' was ph his ch ed aw strugg strong mism natura best a he we tition, l he wa Like / priest taught were Truly fallen! carry tions. great bless lastin WE bourn nesses Texas early he wa age h and I consist he to where best r to his Churc Casan they v others eford mourn hope, find h was t a Kim at his he pad by The 1 the he He r works death last e BEN thony Count died 3 Texas Noven Octob stock succes Count well k first n a few to the and M married had to this u Pen, I A few 'his h to re The n years ber 2 was l son a reurr great young do, ou one of knew. love a a help not w he did a grea the w four y first v home. was o so. I would ing hi wolf f that I but he We d at Ba from t that h and a and e wante and w sible t start t church of his husba one n childr reques of the my lli dear h attent and k Churel May t and g ample him l former

Offer!

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two o'clock, complaining that his arm was paining him. He arose, went to his chair and in a few moments passed away, peacefully and without a struggle.

WILKINS—William Albert Wilkins, the son of Emory and Bryce Wilkins, was born December 27, 1911; departed this life December 6, 1915.

WOOD—Robert Claud, son of Albin C. and Bettie Wood, was born in Springville, Alabama, and died at Hamlin, Texas, Nov. 30, 1915.

STONE—Willie, daughter of Mr. and Mrs. W. E. Stone, was born May 19, 1913, and died December 13, 1915, near Wylie, Texas.

JOHNSON—Mrs. S. A. Johnson died at Dallas, Texas, Dec. 15, 1915. She was born in Tennessee in 1859.

SPILLERS—Sister Sarah Jane Spillers (nee Hamilton) was born November 27, 1844; died November 30, 1915.

SEWELL—Little Ida Mildred Sewell, daughter of Brother G. R. and Sister Anne Sewell, was born September 22, 1913, and died of membranous croup December 28, 1915.

SAIN—Mrs. J. A. Sain (nee Ella Penn) was born on June 5, 1865, in Coffee County, Tennessee; was married to Joseph A. Sain November 29, 1891.

CANNON—Twas the end of a long and happy earthly pilgrimage which to Mrs. Georgia Mesely Cannon came, just as night had settled down upon mother earth Sunday evening, September 10, 1915.

WOOD—Robert Claud, son of Albin C. and Bettie Wood, was born in Springville, Alabama, and died at Hamlin, Texas, Nov. 30, 1915.

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VANDIVER—Vincent L. Vandiver was born in Hampshire County, Virginia, November 11, 1839; moved to Boone County, Missouri, in 1841; came to Oklahoma in 1894, and died from a stroke of paralysis at Piedmont December 5, 1915.

RILEY—Mrs. Clementine Boyd Riley whose maiden name was Dancer, was born in Paris, Tennessee, October 12, 1832, and died the home of her son, Rev. G. W. Riley, in Georgetown, Texas, December 8, 1915.

SNYDER—Ann Elizabeth Snyder (nee Wortham) was born at White Mills, in Hardin County, Kentucky, August 10, 1839; died at Sherman, Texas, November 30, 1915.

CLAUDE M. SIMPSON. SPILLERS—Sister Sarah Jane Spillers (nee Hamilton) was born November 27, 1844; died November 30, 1915.

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ARE YOU DOING YOUR BEST?

Sometime ago I had the pleasure of going through our Orphanage at Waco, Brother and Sister Burroughs are doing a great work there.

We ought to appreciate the loyalty and untiring effort this good couple are putting forth for the Home. There has been many improvements made, but they do need money so much to keep up this work.

Likely many do not know the need there, but if you could see it as I did you would be anxious to do all you could.

Conscience

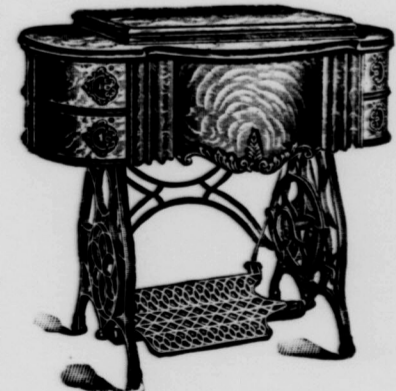
Conscience is sometimes merely apparent, not real, and especially is this true after such disease as pneumonia, typhoid fever, and the grip.

Conscience is sometimes merely apparent, not real, and especially is this true after such disease as pneumonia, typhoid fever, and the grip.

Conscience is sometimes merely apparent, not real, and especially is this true after such disease as pneumonia, typhoid fever, and the grip.

GALLSTONES

Wonderful success in treating Gallstones, Liver and Stomach troubles is reported from the use of GALL-TONE. The treatment embodied and perfected in GALL-TONE is used and recommended by the World's highest Medical Authorities.



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.

PERSONALS

In the Advocate last week the address of Rev. P. C. Archer was given as Greenville, Texas. It should have been McKinney.

Rev. Finis Crutchfield, of Henrietta, called on us the past week. He is one of the progressive young men of the State and is very popular with his people.

Rev. W. J. Johnson, of Grace Church, Dallas, Texas, made his first call at our office this week. He is starting off well and has had fifty-five additions since conference.

Rev. R. B. Moreland, of Decatur, dropped in on us the past week. He is delighted with his new charge and had much to say of his brand new presiding elder.

Rev. L. B. Saxon, of Grace Church, Palestine, Texas, was in Dallas buying material for his new church and called to see us. Brother Saxon reports his work in fine shape and expects to preach in the new building before many weeks.

In a note from Rev. T. F. Roberts, of the Creek District, Oklahoma Conference, we learn that his son, Milton, has again been operated on. He was resting well when Brother Roberts wrote. We pray for his speedy recovery.

Rev. D. K. Porter, of the Gainesville District, preached Sunday night at Oak Lawn Church, on the occasion of the opening of the auditorium. We appreciated his call at our office. The presiding elder harness is no new thing to him, he having filled that office efficiently in the West Texas Conference.

Rev. L. W. Harrison, superannuate of the North Texas Conference, dropped in to see us the past week. He is now living at Hale Center. We were glad to see his familiar face again. He reports that his pastor, Rev. B. H. Oxford, is starting well on his work and giving great satisfaction to his flock.

The Advocate has received the following announcement: Mrs. J. W. Jennings announces the marriage of her daughter, Jackie Lucille, to Mr. Hugh Davis Wallace, on Tuesday, January 11, 1916, Abilene, Texas. Mr. and Mrs. Wallace will be at home in Arlington, Texas. We tender congratulations and best wishes. Mr. Wallace is a son of Rev. E. R. Wallace, of the Northwest Texas Conference.

The Advocate has received from Mr. and Mrs. George C. Hollingsworth the announcement of the marriage of their sister, Pauline, to Mr. George W. Owens, Jr., on the evening of Monday, January 10, 1916, at Oak Cliff Methodist Church, Dallas, Texas. Mr. Owens is the son of Rev. and Mrs. G. W. Owens. He is the youngest of the children, all of whom are now married. We congratulate the young couple, and wish them a long and happy life.

Rev. M. N. Terrell, of New Boston, is passing through afflictions. He writes: "This preacher's whole family—five in number—has been in bed sick with malarial fever and is gripped for over a week. One of the children now has scarlet fever, and we are now quarantined. Being kept in for some time will interfere to some extent with our spring campaign. But God is good and we await the time with patience for a clearer day, praying in the meantime for sustaining grace."

WORDS OF APPRECIATION.

Owing to the fact that so many of the brethren and friends throughout the conference, and many from other parts of the State, have written us letters of sympathy, we shall not attempt to answer them all, but will ask them to accept this note as a reply to their many appreciative words. It would be impossible for us to express our appreciation of their comforting words. To be sure words cannot replace our loss, but none but the experienced know how much comfort a few words bring in the time of trouble. As I have two daughters grown, and my baby is eighteen months old, I suppose we are getting along as well as a home can without a mother.

May the good Lord bless all our sympathizing friends.

J. C. HUDDLESTON, Douglassville, Texas.

A STATEMENT FROM THE EDUCATIONAL COMMISSION.

The Educational Commission held a meeting in Atlanta, Georgia, on January 12 and 13, to deal with important matters concerning our two Universities, the Southern Methodist University at Dallas and Emory University at Atlanta.

The main business before the Commission on the first day of its session was the consideration of the charter proposed for the Southern Methodist University and the confirmation and election of trustees under the provisions of the charter.

The charter has been framed with a view to making the University Connectional and at the same time preserving the welfare of the institution as it is related to the Annual Conferences by which it was first founded and upon which it must rely for local management and support. This plan has been carefully worked out.

The charter embodies "The purpose of forever securing the ownership and control of said institution in the Methodist Episcopal Church, South." The title to the property of the University has been vested in the Educational Commission in trust for the Methodist Episcopal Church, South and the administration of the institution is committed to a Board of Trustees consisting of twenty-five members of whom not less than eleven shall be residents of the State of Texas, not less than four shall be residents of the State of Oklahoma, not less than three shall be residents of the State of Missouri, not less than two shall be residents of the State of Arkansas, one shall be a resident of the State of Louisiana, and one shall be resident of the New Mexico Annual Conference of the Methodist Episcopal Church, South."

Three of the Trustees are to be elected by the General Conference, and they shall be residents of the territory west of the Mississippi River, "provided that the Educational Commission shall elect the three Trustees to serve as such until the adjournment of the next General Conference."

The other Trustees are to be chosen by the North Texas Conference, the Northwest Texas Conference, the Central Texas Conference, the Texas Conference, the West Texas Conference, the East Oklahoma Conference, the West Oklahoma Conference, the German Mission Conference, the New Mexico Conference, the Missouri Conference, the Southwest Missouri Conference, the St. Louis Conference, the Little Rock Conference, the North Arkansas Conference, and the Louisiana Conference, the first seven conferences named electing two each, and the last eight named electing one each.

By this means it was designed to secure the wisdom of the Annual Conferences in the choice of Trustees, and a distribution wide enough to represent well the territory of the Church west of the Mississippi River, while retaining a sufficient number of Trustees near enough to the seat of the University to secure easily and at least expense a quorum for the transaction of business at all times, and to preserve local interest in the institution.

The charter further provides that "no Trustee shall be qualified to sit, serve or act, as such, until he shall have been confirmed by the General Conference of the Methodist Episcopal Church, South, or by some other agency appointed and authorized to confirm or reject Trustees"; and it provides that "the Educational Commission shall act as such agency until the next meeting of the General Conference," in 1918.

It will be noted that while all but three of the Trustees are chosen by Annual Conferences, the Trustees chosen by them are not so much representatives of these conferences as they are representatives of the whole Church selected from members of the Church resident within certain areas. Hereby it was hoped the best possible representation would be obtained and the watchful interest of the Annual Conferences be secured.

But it was provided that "if for any reason any one or more of the Annual Conferences refused or neglected to elect Trustees, then the General Conference should elect Trustees" from members resident within the territorial limits of the Annual Conference failing to elect, to serve until such Annual Conference exercised its right to elect Trustees.

"After the meeting of the next General Conference vacancies shall be filled as the General Conference may provide."

Thus the Southern Methodist University has been made Connectional with reference to both its ownership and government without violently rupturing the ties of affection and interest with which it came into existence. The Educational Commission con-

firmed all the Trustees designated by the Annual Conferences, and chose Bishop Edwin D. Mouzon, Judge Joseph E. Cockrell and Rev. William D. Bradford as Trustees for the General Conference.

The commission regretted that the Annual Conferences in Arkansas did not choose Trustees from that territory, and in obedience to the charter chose Rev. J. K. Farris, of the North Arkansas Conference, and Rev. J. L. Cannon, of the Little Rock Conference, as Trustees from that great State, feeling sure that these worthy brethren will be entirely acceptable to the Methodist people of Arkansas and to the entire Connection. The Missouri Conference also failed to name a Trustee, and the Commissioners chose Rev. C. C. Grimes, who will render the most efficient service, we doubt not.

The Commission was gratified at the reports presented concerning the opening of Southern Methodist University, and of the progress made in equipping and endowing the institution. The enrollment of more than 600 students the first session is regarded as a remarkable record and one in which the entire Church will take pride.

However, a large part of the task of building this institution remains to be accomplished. This is particularly true as regards the endowment. Much of the amount credited to this fund as yet is not productive. And even if it were all productive, the necessity would remain for largely increasing the endowment and resources of the University.

We heartily approve the plans formulated by certain of the Texas Conferences, at their last sessions, for the endowment of chairs in the theological department. The plans proposed seem to be feasible, and they have the sympathetic indorsement of the Commission.

Our University for the territory west of the Mississippi should have an endowment of not less than \$500,000, and this amount should be secured without delay.

The affairs of Emory University, our Connectional institution for the region east of the Mississippi River, were found to be in excellent condition.

In the three departments of the University now in operation, namely, the School of Liberal Arts, the School of Theology, and the School of Medicine, are enrolled considerably more than six hundred students.

On the magnificent campus in the Druid Hills Park, Atlanta, four new buildings are in process of erection. The work of beautifying the grounds is proceeding rapidly.

It is expected that the new buildings will be ready for use by the opening of the fall term in September, 1916, when it is proposed to open other departments of the University, including "The L. Q. C. Lamar School of Law," provided all is ready to open these departments fully equipped to do the very best work. It is the fixed policy of the University to undertake no work which it is not prepared to do well.

The Educational Commission congratulates the Church upon the fact that we have now well under way two Universities, the assets of which aggregate nearly \$5,000,000, and in which more than 1200 students are enrolled. And these Universities are absolutely in the ownership and control of our Church. This is a good beginning, but it is no more than a beginning.

It will not be expected by reasonable people that the work of the Commission should be completed in all its details in two brief years, but much has been accomplished for which all our people may well rejoice. Much more will be achieved in the near future, and the Commission hopes to report to the General Conference of 1918 two Universities so nearly perfect in organization that few, if any, material changes in their organization will be found necessary.

The Commission desires the cordial co-operation of the entire Church in carrying forward the important work which it was charged by the last General Conference. Our great Church, with a membership of more than 2,000,000, should have and must have at least two Universities of the highest character. No slightest heed should be paid to any who decry universities owned and controlled by religious denominations, and who assert that Churches are incapable of founding and directing such institutions. The Roman Catholic Church has its universities, and there are universities owned and controlled by States. What disability inheres in a Protestant Church for such work, while the Roman Catholic Church and American Commonwealths are admitted to be capable of doing it?

Our Church can have, and we believe will have, two Universities that will take rank with the best in our country. To this end the Educational

Commission invokes the active support and generous assistance of all our people. Signed on behalf of the Educational Commission, WARREN A. CANDLER, Chairman.

OUR CHURCH NEWS

The Methodist Episcopal Church spends \$412,000 every year for the education of the negro.

Dr. Arthur C. Peck is now in his seventeenth year as pastor of the City Temple Methodist Episcopal Church, Denver, Colorado. This is said to be the longest pastorate to date in American Methodism.

A committee representing our Church and the Methodist Episcopal Church in St. Louis is making plans for a great centennial celebration of Missouri Methodism, to be held in St. Louis during the month of April.

The American Jewish Relief Committee distributed more than \$1,500,000 for the relief of needy Jews in Europe, particularly in Poland, during 1915. The committee proposes to raise \$5,000,000 during the present year.

The Christian Advocate, Nashville, Tennessee, announces that it will make its last issue in March a doctrinal number. On that date Francis Astbury, the pioneer Bishop of American Methodism, will have been dead just one hundred years.

The Methodist Episcopal Church has in Europe 74,637 members, in Asia, 319,669; in Africa, 18,129. During 1915 the membership increases were as follows: Europe, 618 (not including the German Conference); Asia, 16,385; Africa, 1642.

The Southern Methodist Church, according to the latest information, had in 1915 the largest gain in membership in the last six years—56,418. The total number of Church members, including local preachers, is 2,192,975; and if the traveling preachers are included, the total is 2,193,565. A net gain of three per cent for the year is around for some encouragement.

A recent press dispatch states that Bishop R. G. Waterhouse is slightly improved in health, although he is not yet able to enter actively upon his work and perhaps will not for several months yet. He expects to remove at an early date to Emory, Virginia, his home for some years previous to his election as Bishop.

The Wesleyan Christian Advocate is our authority for saying that Columbia University now has a faculty of 962 and a student body of 16,177. This is far ahead of any other institution of learning in this country as to enrollment. In the last three years the increase of students has been something like 6000.

Fr. Eckman, who recently returned to the pastorate, after having served several years as editor of the Chris-

tian Advocate (New York) sent in the names of sixty-six subscribers to that paper, with promise of more to follow. He has also held a protracted meeting in his Church during which there were 299 conversions. Evidently editing a Church paper does not disqualify one for the pastorate.

The statement that religion has lost its hold on the men of our time is hardly borne out by such facts as the following: Gideons, 45,000; Brotherhoods, 200,000; Y. M. C. A., 597,000; Bible Classes, 5,600,000 men. Seven million men enrolled in the forces that are trying to bring in the reign of righteousness in our world is not an exhibit that shows that men are losing interest in religion.

Fifth Avenue Presbyterian Church, New York City, Dr. J. H. Jowett, pastor, proposes to raise an endowment of \$1,000,000 to guarantee that its work will be continued on a large scale even should it lose to other Churches a considerable proportion of its wealthy membership. Two members have promised each to give one dollar for every dollar contributed to this fund during 1916 up to the sum of \$100,000.

On a recent Sunday evening appropriate memorial services were held at the San Francisco Korean Mission, 1053 Oak Street, in remembrance of the late Rev. C. F. Reid, D. D. The fact that Dr. Reid was our Church's first missionary to Korea made this service especially appropriate, and special reference was made to his services to the Koreans in California and in the Land of the Morning Calm. Those participating were S. S. Whang, Y. S. Kang, E. Hong, E. M. Kang, David Lee and William Acton.

Our old hymns are receiving peculiar emphasis in these days when men are facing a hail of lead at the battle front. When the bivouac camp is along the far-flung line can be heard such old-time songs as "A-Wee-Wee-Wee," "Jesus, Lover of My Soul," "When the Roll is Called Up Yonder," "Lead, Kindly Light." There is a touch of pathos in it all, in our own land of peace, and in our pews on quiet Sunday mornings, we should not forget the boys who sing these old songs in the face of death.

The world is being much as the great European war. In it ravages historic places are being swept away. On the fields of carnage great poets, artists, musicians and inventors are passing away. Great educational centers are being depopulated—their professors and their students are on the altar. A late statement says that seven professors and one hundred and eleven students of the University of Munich have been killed in battle; the University of Karlsruhe, has lost four professors and sixty-eight students; and Kassel reports nine professors and one hundred and thirty-two students among the slain. Heidelberg, Magdeburg, Berlin, Potsdam, Hamburg, Mannheim, Breslau, Leipzig, and Dresden Universities have all sustained heavy losses. The sad part of all this terrible struggle is a world's loss in that mass of genius that has spilled its blood at the country's call.

Take An Inventory OF YOUR CHURCH SUPPLIES Now is the time to add some of the following items to your present supply and keep your Church supplied with the MODERN APPROVED SUPPLIES Collection Plates or Baskets. Individual Communion Set. The Standard Methodist Hymnals. Song Books for Sunday School and League. Proper Record Books for all departments. Stewards Books, Sunday School Records, etc. Hymn Boards, Sunday School Register Board. Maps, Blackboards, etc. Write today for price lists SMITH & LAMAR, Agents PUBLISHING HOUSE M. E. CHURCH, SOUTH Nashville DALLAS Richmond

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