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## Facing the Facts

**T**HE discussion of the unification of American Methodism goes on apace in the Methodist Episcopal Church.

"Breaking Down the Walls," by Bishop Earl Cranston; "That They May Be One," by Dr. C. B. Spencer; "The Negro's View of Organic Union," by Dr. Ernest Lyon, and "American Methodism—Its Divisions and Unifications," by Bishop Thomas B. Neely, are among the recent noted contributions to the subject of Methodist unification.

The leading periodicals of the Methodist Episcopal Church carry, from time to time, earnest articles from weighty pens on this important subject. The approach of the General Conference, to be held in May of the present year, but serves to accentuate the discussion.

"It cannot be the part of Christian statesmanship," says Bishop Cranston in his interesting discussion, "to set expert historical accountants to the task of determining just who was to blame in 1844, or 1848, and how much, and giving us a balance sheet of debits and credits of culpability as a starting point for Methodist unification."

If Bishop Cranston means to say in this statement that we are to avoid censorious judgments and acrimonious discussions in our consideration of the desirability of organic union, all good men everywhere must agree with him. And precisely this, and only this, we understand him to mean.

This, however, is a very different thing from calling upon us to ignore the facts of our past history. The facts as we have made them must be seriously faced, and must be the real starting point in our efforts for unification.

Certainly a denial of established facts, by representatives of either Church, will make unification an impossible task. If the accredited facts of history are to be challenged at this late day, we had as well stop all discussion and try to reconcile ourselves to the continued friction, waste and injury of a divided Episcopal Methodism.

We are led to say these things in view of certain statements which are credited to Bishop Thomas B. Neely, in his "American Methodism—Its Divisions and Unifications."

The Baltimore Southern Methodist quotes Bishop Neely as saying that the General Conference of 1844 had no legal right to divide the Church and that "the so-called 'Plan of Separation' was not a 'plan of separation' at all. It had no such purpose" (Page 262).

Bishop Neely is further quoted as saying, "Thirteen of the conferences in the farther South withdrew from the Methodist Episcopal Church, their withdrawal being a protest against the action of the General Conference of the Methodist

Episcopal Church in 1844 in regard to Bishop James O. Andrew, and, in defense of their slave-holding Bishop, they formed a new denomination which, indicative of their locality, they called 'The Methodist Episcopal Church, South'" (Page 64).

In other words, the good Bishop understands that the relation of the Methodist Episcopal Church, South, to the Methodist Episcopal Church is that of secessionists. He understands our Church to sustain the same relation as the Wesleyan Methodist Church, which was organized in 1842 by certain abolitionists who had withdrawn from the Methodist Episcopal Church.

Certainly we do not wish to be understood as discrediting the sincerity of Bishop Neely, but we do wish to be understood as voting to him the distinction of having said the thing of all the things written or spoken in recent days, which is calculated most to postpone indefinitely the unification of American Methodism.

## The One Chapter of Which We Need Not Be Ashamed

**T**HE "Plan of Separation" is certainly the most creditable thing in the sad history of our separation. If separation of Episcopal Methodism had to come, then the "plan" of our Methodist fathers is by far the most creditable thing in connection with the separate existence of the two Methodisms since 1844.

The General Conference of 1844, held in the days of the greatest political and ecclesiastical excitement, was more Christlike, more conservative, than any conference held by either branch of the Church since that day.

The "Plan of Separation," solemnly agreed upon by our noble fathers, stands as a rebuke to the spirit of partisanship and ecclesiastical selfishness which has characterized so much of our subsequent history.

Had Bishop McTyeire never done more than write the account of the memorable conference of 1844 and carefully record the events of the next forty years, touching the relation of the two Methodisms, American Methodism would still be greatly his debtor. And it gives us unfeigned pleasure to note the corroboration of Bishop McTyeire's account, in such great detail, by Bishop Earl Cranston, in his "Breaking Down the Walls."

When it was found that the interests of Methodism in America would be best conserved by two branches of Episcopal Methodism, the General Conference Committee, appointed to consider "the declaration of the Southern delegates," was instructed, on motion of our own Dr. J. B. McFerrin, "to devise, if possible, a constitutional plan for a mutual and friendly division of the Church" (pro-

vided they could not otherwise adjust the difficulties then existing in the Church).

After two days of earnest and prayerful consideration the committee, composed of three representatives from the South, three from the Middle States and three from the North, reported the "Plan of Separation."

The "plan" is of such historic significance and is so vital to the present controversy that we feel justified in giving the preamble and first two resolutions, as follows:

Whereas, A declaration has been presented to this General Conference, with the signatures of fifty-one delegates of the body, from thirteen Annual Conferences in the slave-holding States, representing that, for various reasons enumerated, the objects and purposes of the Christian ministry and Church organization cannot be successfully accomplished by them under the jurisdiction of this General Conference as now constituted; and whereas, in the event of a separation, a contingency to which the declaration asks attention as not improbable, we esteem it the duty of this General Conference to meet the emergency with Christian kindness and the strictest equity; therefore,

1. Resolved, By the delegates of the several Annual Conferences in General Conference assembled, That should the Annual Conferences in the slave-holding States find it necessary to unite in a distinct ecclesiastical connection, the following rule should be observed with regard to the northern boundary of such connection: All the societies, stations, and Conferences, adhering to the Church in the South by a vote of a majority of the members of said societies, stations, and Conferences shall remain under the unmolested pastoral care of the Southern Church; and the ministers of the Methodist Episcopal Church shall in no wise attempt to organize Churches or societies within the limits of the Church, South, nor shall they attempt to exercise any pastoral oversight therein; it being understood that the ministry of the South reciprocally observe the same rule in relation to stations, societies, and Conferences adhering, by vote of a majority, to the Methodist Episcopal Church; provided, also, that this rule shall apply only to societies, stations, and Conferences bordering on the line of division, and not to interior charges, which shall in all cases be left to the care of that Church within whose territory they are situated.

2. Resolved, That ministers, local and traveling, of every grade and office in the Methodist Episcopal Church, may, as they prefer, remain in that Church, or, without blame, attach themselves to the Church, South.

The first resolution was adopted by 135 yeas and 18 nays; the second, by 129 yeas and 17 nays.

The "plan" further provided: That all the property of the Methodist Episcopal Church in meetinghouses, parsonages, colleges, schools, Conference funds, cemeteries, and of every kind, within the limits of the Southern organization shall be forever free from any claim set up on the part of the Methodist Episcopal Church, so far as this resolution can be of force in the premises.

Could anything be more Christlike and more healing than the way in which our fathers met the providential difficulties of their day? And suppose that the spirit of the men of '44 could have characterized the subsequent history of Episcopal

Methodism in America! Had we been as Christlike and conservative as our Methodist fathers, there would have been no problem of unification confronting us today.

## A Fact Often Recognized

**T**HAT the "Plan of Separation" was a "plan of separation" cannot be successfully denied.

No impartial student of the conference of 1844 can doubt that that conference intended it to be a "plan of separation." Nor can it be doubted that it was intended to be a "constitutional plan for a mutual and friendly division of the Church."

But, in fact and in law, was the "Plan of Separation" a "plan of separation?" Or, was it a mere scheme for secession?

Unfortunately, the Supreme Court of the United States was forced to answer these questions. The Southern Conferences promptly ratified the matters referred to them, but the Northern Conferences failed to ratify the proposed distribution of property. A suit at law was the result.

The Supreme Court of the United States, in deciding the case, said:

But we do not agree that this division was made without the proper authority. On the contrary, we entertain no doubt but that the General Conference of 1844 was competent to make it; and that each division of the Church, under the separate organization, is just as legitimate, and can claim as high a sanction, ecclesiastical and temporal, as the Methodist Episcopal Church first founded in the United States. The authority which founded that Church in 1784 has divided it, and established two separate and independent organizations, occupying the place of the old one.

Twenty years after the organization of the Methodist Episcopal Church, South, accredited representatives of the two Episcopal Methodisms met at Cape May and pronounced upon the legal and religious status of these two Methodisms. And the pronouncements of the Cape May Commission "were accepted as a finality by the ensuing General Conferences of both Churches" (McTyeire).

Because the conclusions of the Cape May Commission indicate a return of both Churches to the noble spirit of 1844, and because they are of such historic moment, we here give them in full. They follow:

Status of the Methodist Episcopal Church, and of the Methodist Episcopal Church, South, and their coordinate relations as legitimate branches of Episcopal Methodism:

Each of said Churches is a legitimate branch of Episcopal Methodism in the United States, having a common origin in the Methodist Episcopal Church organized in 1784; and since the organization of the Methodist Episcopal Church, South, was consummated in 1846, by the voluntary exercise of the right of the Southern Annual Conferences, ministers and members, to adhere to that Communion, it has been an evangelical Church, reared on scriptural foundations, and her ministers and members, with those of the Methodist Episcopal Church,

(CONTINUED ON PAGE 8, COLUMN 1)

**The Pastor**

By N. R. STONE, Lewisville, Texas

We shall speak of the pastor in his devotions, his reading and his preparation for preaching. While I hope by way of suggestion to help some pastor on these vital points, I must acknowledge that I feel deeply the need of instruction myself on the subject before me.

The pastor is the most important person in the community, and very naturally more is expected of him than anyone else. The high moral and religious ideals that he holds up to others are looked for in his own life—he is looked upon as a finished product of the gospel which he preaches. The pastor must be primarily a man of God and know God experimentally, no ex-officio grace belongs to the pastor; he is not good by virtue of his order. Notwithstanding his public devotions before the people on Sunday and Wednesday evenings and on all public occasions, he needs a quiet hour for prayer and meditation. Praying in the homes of his parishioners, and even around his own family altar, will not answer for that more quiet and secret hour when he is shut up alone with God. Above everything else the pastor should be religious. The people will not likely be more religious than their pastor—like priest, like people. It is not the gospel we preach, but the gospel we live that transforms the lives of men.

The duties of a pastor are multitudinous. He must conduct the regular Church services and attend all the extras, conduct the funerals and marriages, visit the sick, look after the poor and visit from house to house and, of course, give some time to reading and study. All of these and many other things are expected of the pastor as a matter of duty, but who can do them? The pastor's duty is not measured by his ability as a man. Some one said that he had so much to do that it was necessary to pray four hours a day. You see, he was going after help. The habit of a pastor's busy life must be one of prayer. If our ministry is barren of results the trouble is not in external conditions, but is here; not in our public administration, but in our private lives. Men of prayer and faith are the men that move the world, not men of learning. Education without consecration is barren. No amount of learning will make a godly man or an efficient minister. Bishop Marvin lived on his knees, and that was the secret of his pulpit power. We should pray until our prayers take hold of us and then they will take hold of God.

That power is prayer which soars on high  
Through Jesus' name to the throne,  
And moves the hand which moves the world  
To bring salvation down.

What shall a preacher read? To this question we answer that first of all he must read the Book. No other book or books can answer for it. He may have a great library and read many books and keep up on all the social, political and moral questions of the day, but all these will not answer for the Book. The Bible is the fountain from which flows all the streams of literature, but let us not slake our thirst out of the branch when the fountain is near by. Commentaries and works on theology must be read and studied, but these will not answer for the reading of the Book itself. We should take deep draughts from the fountain-head where the water is fresh and pure. We should read the Bible from cover to cover, like we read history or any other book. Should a preacher read everything? No; he could not if he would. Of course, he must do some general reading, but to say nothing of the papers and magazines one cannot read all the books that are written, for "of making many books there is no end." In a word, a preacher should know something about everything, and everything that may be known about one thing, and that one thing the Bible. With him preaching and teaching the Word must be the center around which all things converge.

Should a preacher read books on higher criticism, skepticism and infidelity? Yes, if he is mentally able to hold his balance. It might be a more interesting question to ask whether the subject of higher criticism should be opened in our institutions of learning, but to throw out a bone like that we might have something more interesting than a dog fight. A preacher

might read after some of the leading skeptics and higher critics with profit, such as Strauss, Renan, Schenkel, Wellhausen, Kuonen and König. There are two books that give the gist of the whole matter that should be read, and may be safely read, by every preacher, "The Problem of the Old Testament," by Orr, and "Modern Doubt and Christian Belief," by Christlieb. In these books the questions of higher criticism and skepticism are clearly stated and answered in a most masterly manner. Here you see the battle royal between men with bright intellectual swords. These books are interesting reading for any preacher. Should the preacher open the questions raised by the higher critics from the pulpit? No, it is our humble opinion that he should not.

A call to preach means a call to get ready to preach. That is not only true in an initiatory sense, but is also true in an immediate sense. Let me say just here, by way of parenthesis, that I believe most emphatically in a divine call to the ministry. I have no sympathy with the self-called, professional preacher. The man who makes his own choice and follows the ministry as a mere profession is not a minister of God. God selects his own workmen. Now, God does not call a man into the ministry and then turn him loose and leave him to work alone. Nay verily, for he has said, "Go ye into all the world and preach the gospel, and lo, I am with you always, even unto the end." Not with you in the general sense that he is in the world, but with you in that definite and vital sense in which he appeared when he spoke to you and called you into his ministry. We sometimes speak of the call to the ministry as though it were a closed incident, but let us remember, if we are the genuine article, God's hand is still upon us and we may still hear his voice ringing in the corridors of our souls.

We have ridiculed the Hardshell idea of opening the mouth and letting the Lord fill it until we have swung to the opposite extreme, and think that our sermons must be hatched up in our own brain and research. We are not willing to trust the Lord for the message, and are trying to carry forward his work by manipulations and organizations, and by preaching on attractive topics, making up our sermons out of everything that is pretty and interesting from the science and classics down to the almanac. The result of it all is our gospel, not the Lord's, is losing its power even to attract and hold the people. That kind of gospel never had any power in it to save. Just how far the ministry is responsible for the low spiritual condition of the Church, which is generally recognized and deplored, is the pressing question. Is the Bible waning in its influence? And has the gospel of the New Testament lost its power? The Bible should be the foundation and framework of all our preaching. The preacher is God's representative on earth, he is the mouthpiece of God, the interpreter of his Word to the people.

In preparing a message for the people our chief concern should be to hear the voice of God. We should not go before our people pretending to bear a message from the Lord, when we have not consulted him and he has not spoken to us and was not present when the message was being prepared. On the other hand, we should not undervalue the learning and thought of men, but no degree of acquaintance with the fruits of scholarly research can take the place of direct and prayerful study of the Word. Information we may find elsewhere, but inspiration we must seek here. The views of the latest and ablest critics are not so important as the messages of Moses and David and Isaiah and Paul and John. The people need the preaching of the Word in its simplicity and saving power.

**The Truth About Truth**

By C. O. SHUGART, Dallas, Texas

John Ruskin somewhere complains that in England more attention is given to wine cellars than to libraries. Taken by itself this remark might indicate an interest in education merely. Taken in connection with his further insistence that children be carefully taught the meaning and use of words in order to truthfulness,

it indicates his larger concern for truth. Education is a ship, truth is its cargo. Learning is only a set of blue prints; truth is a stately temple. Facts are no more than pigments; truth is the glowing canvas. While the great Cullinan diamond lay upon the rubbish pile men were delving laboriously into the bosom of the earth, scarcely even in their hopes daring to claim a reward so great as that which by its very immensity had gone unnoticed. In their search for diamonds they had missed the greatest diamond.

One can think of the opposite of a truth, which is a falsehood or an error, and the results of these can be determined, at least approximately. It might be possible to form an estimate of the number of human lives that were lost in the various yellow fever epidemics our country suffered before the menace of the stegomyia was recognized. But we cannot conceive an antithesis for truth; we can only imagine its absence, which is darkness and death. Nor can we estimate its results. Who will reckon up the heartaches and soul-sickness that has resulted from a system of religious thought that deifies a louse and pronounces motherhood unclean?

Frequently truth has wandered outcast because incapable of being housed in a strong box, preserved for exhibition in a bottle like a horned frog, or set down like the multiplication table on a bit of paper. There have been those who have incapacitated themselves for worship at the shrine of truth by their devotion to a truth. Cranks, mechanical and human, rotate in relatively small circles. Truth tracks the giant orbs of planets, suns and systems. A mortal man may hold a few ounces of earth in his hand, but to hold the earth in the hollow of his hand is reserved for the Almighty. So of truth. No human mind can monopolize it, and we only emphasize our own microscopical dimensions in the attempt. So ponderous is truth, so differing from mere fact, that it is impossible for two minds ever to behold it in precisely the same perspective, just as it is a physical impossibility for any two observers ever to see the same rainbow in the clouds.

Indeed, truth has sometimes seemed, like the rainbow, a mocking elusive thing, fatuously promising a pot of gold to foolish and blinded seekers. Says George Herbert Clark, "The being of truth is spiritual, eternal, universal; while language is human, mutable, partial." Thus a statement of fact, principle or theory can cover only a limited ground, and is lacking in universal qualities. If the language be English, it is meaningless to a Chinaman. If it be the English of Chaucer's time, we of today cannot read it without a glossary and footnotes. A fact is a guidepost, a steppingstone, a rung in the ladder.

The help whereby man mounts;  
That ladder rung his foot has left may fall  
Since all things suffer change, save God the truth.

Even the touch of our hands upon this ladder should be careful and reverent. Many a feeble soul has cherished the delusion of personal truthfulness while hurling firebrands into the very temple of truth. The habit of supposing, of taking things for granted, is as ancient as it is vicious. The Greeks supposed that the magnet had a soul and could therefore devise no mariners' compass. They supposed that the dwellers on Olympus were altogether like themselves, wherefore the impotence and gloom of paganism thickened about their academies, groves and temples. Today the Propylaea is a historical memory and the Parthenon is earth's most graceful ruin.

True, some great ones rose occasionally a little above this clouded atmosphere. Aristotle became the father of deductive logic, which is better than none; but its "Barbara, Celarent, Darii, Ferio" has gone down the centuries haltingly, and has perhaps deceived more persons than it has enlightened. Take the old saw: "No cat has nine tails. One cat has one more tail than no cat. Therefore, one cat has ten tails." State the proposition in terms of something a little less familiar than cats, and ninety per cent of humankind are helpless, dependent (as they are according to one authority) exclusively on deductive processes. If the proposition involves such intangible matters as man's religious nature or eternal longings, you have the very pitfall through which mil-

lions have fallen into the netherworld of superstition, intolerance and sin.

To Francis Bacon is generally accorded the credit of teaching the world the proper regard for a fact (the ladder rung, remember). He is called the father of induction, that method of thinking that carefully ascertains the largest number of facts, and heeds their united testimony. It is the method of patient inquiry and elaborate experimentation. Following it, Many have striven and many have failed, And many died, slain by the truth they assailed.

But its toll of martyrs has been no greater than that exacted by the method that it is supplanting, and its rewards have been how much greater! They may be summed up in the one word "science." (Perhaps we need to reflect upon the extent to which science is civilization.) It is not that we regard the knowledge of today as final. Paul distinctly affirms that it, as all knowledge, shall pass away. What care we when it is so fittingly represented by the ladder rung we shall soon have passed in our climbing? But we believe that an age of science is better than an age of supposition, and affords more of freedom and power. Our hearts burn within us as we remember who it was that said, "Ye shall know the truth and the truth shall make you free." "But," says some one of concrete, materialistic nature, someone who must talk of pounds and ounces, of miles and inches, "shall I ever reach the top of the ladder?" "To journey hopefully is better than to arrive," is the ready reply of Robert Louis Stevenson. That was a reverent saying of Lessing. "If God were to offer me in the one hand the immutable truth and in the other the search for it, I should say in all humility, 'Lord, keep the absolute truth; it is not suited to me. Leave me only the power and desire to search for it, though I never find it fully and definitely.'"

But what has all this to do with ordinary, every-day life? All life is largely (wholly, some think) a matter of adjustment. Physically, morally and spiritually, correct adjustment is life, and maladjustment is death. Adjustment to what? To that cosmic result the genesis of which is declared in the opening verses of John's gospel. The light that was in him and was the light of men, that shined in darkness and was not comprehended, was the light of truth. Christ, by whom were all things created, conceived himself as truth. An illustration of intensely practical sort is found in the contrast, to which Dr. J. A. Kern has called attention, between the lives of such men as Wordsworth, Browning, Tennyson and Longfellow, useful, steady in their moral purposes, full of days, with such men as Burns, Byron and Shelley, men of equal genius and promise, but men who in their devotion to baser ideals than Christ the truth, failed in their adjustment, and soon burned out their brilliant but well-nigh useless lives in the candle flames of their own crimes.

**A Great Revival Through Great Preaching**

By REV. O. T. ROGERS, Trenton, Texas

I am glad to believe a great revival is coming to Methodism, for, if I mistake not, the evangelical note is beginning to sound with clearer, stronger tone throughout our entire borders. And it will sound anew like the thunders of the Almighty as we preachers get to our closets and tarry there like our fathers until God shows us afresh his awful holiness, sin and its doom and the atoning Lamb of God, our only hope.

For two years I have purposed to formulate one more scriptural proof for the universal necessity of the New Birth and now, while preparing for revival, is surely the time. The whole Church is indebted to Bishop Kilgo for four strong papers on the New Birth in the General Organ since last November. If these were repeated in the Texas Advocate, there would be no need for me to write what follows. Suffice a brief quotation: "The gospel method is not reformatory; it is not educational; it is not voluntary, but definitely revolutionary." Surely the Bishop had in mind some Sunday School talk that for twenty years I have been fighting. Again: "The growing protest,

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expressed or unexpressed, against this cataclysmic experience as the initial experience in the Christian life must be reckoned one of the most fatal perversions of the gospel."

**BASIS OF THE NEW BIRTH**

Against the infantile purity advocates I have for years put forth this text and no one, great or small, has ever really touched it. The Master is so clearly stating the why, not the how of the new birth. The only reason he gives for its necessity as a universal experience is the fleshly birth, not because "of the following of Adam," as the Pelagians do vainly talk, i. e., not because of personal transgression does the child need the new birth, but because, and only because, it "is born of the flesh."

**PAUL AND JESUS**

It is my present purpose to call attention to Paul's emphasis upon his Lord's teaching, in 1 Cor. 2:14: "But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them (cannot see the kingdom) because they are spiritually discerned." This is manifestly a restatement of John 3:3. But who is the "natural man?" Can it be put simpler than to say he is one who has lived according to his nature—a natural child more or less grown up. No abnormal change has ever come over him. Under natural law he could not be other than he is. Is it necessary to affirm that a "natural man" presupposes a "natural" child? Surely not, but if not who then will dare affirm that even God can make a spiritual man out of a natural child without the new birth? The contrast here, just as in Romans 8 and in John 3:3, is unmistakably between two classes of men—two classes that include the race—natural and spiritual men—once-born and twice-born men.

Paul in this text emphasizes only the blindness and helplessness of human nature as Jesus did in John 3:3 "he cannot." But in his Roman letter, he reaches a deeper current. We are made to see that God's problem of saving either a man or a child is not merely a negative one of enlightening ignorance, strengthening weakness, but overcoming positive antagonism. In Romans 8, "after the flesh," "in the flesh" and "carnally," i. e., "fleshly minded" are all equivalent terms, describing one character, the "natural man" and "after the spirit," "in the spirit" and "spiritually minded" are corresponding terms, designating the spiritual man. But here we meet the startling statement: "To be carnally minded is death, because the carnal, i. e., fleshly (natural) mind is enmity against God!"

**WAR**

Yes, the war is on and the battleground is the human heart, since the devil, God's adversary, corrupted it, and it must continue to be so as long as the "world" without and the "flesh" within are allied with the devil against God and the souls of men. Let us raise the battle hymn: "Am I a Soldier of the Cross" and buckle on the armor anew, take the sword of the spirit and charge the foe, "advancing on our knees."

**Brief Comment And Else**

H. G. H.

Did I understand the pastor of the Methodist Church in San Marcos to say in two Advocates that "every other man you meet in San Marcos is an unbeliever?" An "unbeliever" is one who "does not believe." He was writing about religious matters. So the unbelievers about whom he speaks must be unbelievers in God, religion or Christ. For forty years San Marcos has been the "hub" of Methodism in West Texas. The Catholics lately dedicated a church and instruction house in that city and it was announced in the papers that they claimed a constituency in and around San Marcos of 10,000 souls. Then take the Methodist Church, Baptist Church, Campbellite Church, Episcopal Church, the Baptist College, Methodist College, State Normal School, Mexican and colored Churches, representing Protestantism; then hundreds of others who claim to be believers in God, religion and Christ; don't it appear that there must be a population of 20,000, 25,000 or 30,000 in and around San Marcos to make an unbeliever to every

believer? The statement is tough on the work of the Churches and schools.

In the line of comment: In Advocate of January 6 is an article, "The Call of the County Church," by H. S. Atkins. I undertook to read it seriously, but before I got through the incredulity and bombast of the whole thing, with its fearful length, surprised me; and, too, the idea of those brethren from Brush Hill Mission getting up a Church Conference after the preacher had left! Does Brother Atkins know there is such a book of rules and laws as the Discipline?

In same Advocate, Elmer T. Clark, of Missouri, writes about an open Cabinet in Methodism. He says some good things, but risks stretching the blanket when he looked over the crowd after the appointments were all known and said: "Isn't it great! Not a disappointed face in the crowd!" Methodist preachers do not show all that's in their hearts and lives on their faces.

In the Nashville Advocate a few weeks ago a young lay brother undertook to understand Methodist preachers and conferences by saying some of the preachers seemed to have an anxious look on their faces, and the young lay brother said they must be anxious to get a good, fat appointment. Little did he know about men upon whom the weight of the Churches rested—and, in addition, wife and children.

I was pleased to note from last Advocate that it seemed general opinion among Epworth Leaguers that the encampment be located on the Gulf, and, let me say, a much higher piece of ground than that upon which it was formerly located. No finer place than Corpus Christi Bay, a half-mile south of the city, on the prettiest bluff anywhere on the bay.

**Deuteronomy  
 (Chapter 32, Verse 11)**

By REV. W. H. HUGHES, Dallas, Texas

This text stands connected with the literal but inspired history of the delivery of God's people from Egyptian bondage, through the deep waters, across the desert waste filled with wild beasts, with difficulties and with enemies, to a land of freedom which flowed with milk and honey. Indeed, it is an integral part of this history. While this text is highly figurative, yet, when properly analyzed, it is one of the most forceful, instructive and consoling exhibitions of the providential care and parental love of our Heavenly Father toward his dependent children.

If we follow up the history of the Hebrew people this figure of speech shows that every providence of God toward his people, whether they be what we call severe or merciful, are all intended for our good. One of the most impressive features connected with the dealings of God with this Nation is that it so clearly presents God's dealing and providence with each individual man who comes into the world, because, in the final judgment, we are not to be judged as communities or nations, but as individuals. Nations are composed of individuals and can be judged only by the individuals who constitute them. Therefore, God makes his dealings with people teach how we are to interpret his providences toward us as individuals. Moses, under divine guidance, uses this figure of the mother eagle in her wise and tender care for her brood, which, fully analyzed, will help to clear up our Divine Father's dealings with his creatures.

Now, that we may get the full benefit of the lesson taught by the instincts of the mother eagle in preparing for and rearing her brood, let us learn something of her wise instincts and then apply them as Moses did to God's dealings with Israel and thereby learn how to interpret our Father's providences toward us as individuals. The eagle is said to be the largest, wisest and swiftest of all carnivorous birds. Her wisdom is said to be shown most clearly, first, in her preparation for and in raising her young. When she determines to raise her brood she exhibits wisdom in the location of her nest. She selects some mighty perpendicular precipice on the mountain side, far above the approach of all enemies from below and where the projecting cliff makes it safe from approach from above.

Having selected and located her nest in a safe place, the wisdom of the eagle is further found in the mechanical skill with which she builds her nest. She first selects and procures the heaviest timbers she can handle, with which she lays the foundation and framework. She then proceeds to gather and line her nest with softer material and finally finishes with the soft down from her own breast. Having finished the mechanical work, she proceeds to lay and hatch her young. She feeds and, in their helplessness, supplies all their wants until they reach the point where they should enter loftier spheres in which their creator designed them to move. But they are pleased with and in love with their native home and are disinclined to move out on their noble destiny. The mother determines, if possible, to cause them to use their powers to their own highest pleasure and begins to stir up her nest and flutter over her young. In stirring up the nest she removes the soft material of which the nest is composed, thus leaving her young on the rough and uncomfortable framework, which is to dissatisfy them with this pent-up and limited home. All this, to the uninformed, seems rough and unkind, but it is all for their good. It is to induce them to use their divinely-endowed powers and to move out to a noble field and to unlimited pleasures. Hence, we are told the mother eagle fluttereth over her young and thereby invites them to follow her. If necessary, the last prop is torn away and they are compelled to act. Thus they are launched out to act for themselves. On this first voyage the mother follows closely after them. She, with lightning speed, places herself between them and the enemy and "taketh them on wings and beareth them aloft to a place of safety," thus showing what we call severe providences in mercy are often sent to stop the prodigal's wild career and cause him to repent and return to his father's house.

Now, apply all this to the history of the delivery of the children of Israel from Egyptian bondage to the promised land and you have a clear illustration of God's providences toward his children.

Joseph, the favorite son of Jacob, was sold into bondage by his brethren to the Egyptians and reported to his father as having been slain by wild beasts, and Jacob wept for him as dead. Joseph was sold as a slave to Potiphar, and, by the treachery of his wife, was cast into prison. While he was in prison, Pharaoh, the king, had a vision of the seven years' famine which was to be in all lands. None of Pharaoh's wise men could interpret the vision, but his attention was mysteriously directed, by one of Joseph's fellow prisoners, to Joseph as one who, under God, could interpret the dream. Joseph told the king that the seven fat kine which he had seen in his dream signified seven years in which the earth should produce a super-abundance of everything, and the seven lean kine were seven years of drouth, in which nothing would be produced and in which all the abundance of the first seven years should be consumed. For his wise interpretation the king not only released Joseph from prison, but promoted him to the second place in the kingdom. When the famine threatened Jacob and all his with starvation and he learned that Egypt had abundance and to spare, he sent other sons for supplies. When they received the supplies the man demanded that the next time they came they should bring Benjamin with them or they would get nothing. Jacob, in his shortsightedness, misinterpreted these acts of providence which seemed severe, but which saved him and all his from starvation. He said, "All these things are against me." These mysterious providences drove Jacob and all his to Egypt and, to his pleasant surprise, to the embrace of his beloved Joseph and a land of abundant supplies.

They were located in Goshen, the best province of Egypt, where they were carefully fed and cared for, until a Pharaoh ascended the throne who knew not Joseph and who made them servants and slaves. But God had a noble purpose to be fulfilled by them. They were in love with the fleshpots of Egypt, though, and they were disinclined to leave and it became necessary for God, like the mother eagle, to stir up their nest and make it uncomfortable in order that they might

be willing to leave a land of bondage and seek a home of freedom and happiness. God had most mysteriously saved Moses, by the king's daughter, from death and she adopted him as her child and gave him all the advantages of the learning of Egypt and qualified him for the leadership of his people.

Thus, by what seemed to be severe providences, the people were made willing to leave Egypt and provided with a well-qualified leader. Hence, it is written, "By faith Moses, when he was born, was hid three months of his parents because they saw he was a proper child and they were not afraid of the king's commandments. By faith, Moses, when he was come to years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." When they started on their journey the Egyptians followed to destroy them, but God, as the mother eagle threw herself between her young and their enemies and took them on her wings and bore them above all danger, threw a cloud by day and a pillar of fire by night between Israel and their enemies. So God took them on his own strong wings and bore them safely on their journey. When they reached the turbulent river of Jordan, the stream they so much dreaded, it stood as a wall of protection for them on either hand and gave them a safe and happy crossing to a free and happy home which God had prepared for them.

Thus in this beautiful figure of the mother eagle's love and care for her young, and in the history of this typical nation, we have an illustration of God's loving providence toward his children in this life and a full illustration of the last words and promise of the Master to his disciples when he said: "Let not your hearts be troubled. Ye believe in God, believe also in me. In my father's house are many mansions. If it were not so I would have told you. I go to prepare a place for you."

**Winning Souls**

By R. S. SATTERFIELD, Pauls Valley, Okla.

I have just read what Brother Goddard has to say about books on evangelism. Have also clipped and filed the list of books he gives, some of which I have. May I add to this list: Christ's Way of Winning Souls, by J. C. Stigh; Every-Day Evangelism, by F. D. Lette; The Personal Touch, by J. W. Chapman and The Inner Chamber, by Andrew Murray. The Ministry of Intercession and With Christ in the School of Prayer, by Murray, are both good, but his Inner Chamber is better.

The Personal Touch, by Chapman, is such a book as almost any layman or young person will read. I recently gave each of my stewards a copy. A rereading of The Kingdom in the Cradle, by Bishop Atkins, would be time well spent in connection with this evangelistic movement.

No one has a friend until such an one becomes your star of hope despite the gathering clouds of adversity. Such an one is always a permanent fortification when one's affairs are in a state of siege.

A flower will not grow apart from light. The sun's warm rays paint the beauty of the flower. They transmute themselves into the rich juices of the fruit. There is an alchemy in light whose secret no chemist knows. Nor can a human heart grow apart from an environment that is warm and nourishing. The drooping heart is an infallible sign of a soil that is frigid and a shadow that's deep.

A discord is only harmony misunderstood. It is not always the silver chord that's out of tune. The ear may lose the power to catch the sweetest note. How true that is! Is the life of some struggling spirit a discordant note to you? Is the heart all out of tune? It may be that your ear is insensible to the sweetest strains. If we only knew that discord is harmony misunderstood—oh, if we only knew that—we would be filled by music soft and low as it comes from hearts that now disturb us.

NOTES FROM THE FIELD

HOLDENVILLE, OKLA.

All is well with my charge. We have been pounded, and the people say nice things about our ministrations in the pulpit. The Sunday School is growing and congregations fill the house. Our League is doing fine. The outlook is very hopeful for a good year.—L. B. Ellis.

PROSPER.

Our first Quarterly Conference is now in the past, and my faithful stewards made a good report. They also complimented us with a raise in our salary, for which we are very grateful. We have been received most heartily, back for this our fourth year. So we start out under the most favorable conditions of any year yet. Our Sunday Schools and Woman's Missionary Society are doing good work. We have planned for and are expecting a good revival in each congregation this year. Truly we serve a loyal and faithful people.—R. T. Ely, P. C.

CLARA, OKLA.

We are at Clara with J. Y. Bryce, the pastor, in the heart of a great revival. Yesterday was a good day for our Lord and the Methodist Church. Three great services. The house was crowded inside and out. At our day services sometimes we have two men to one woman. This is out of the ordinary. Brother Bryce seems to have the ear of the whole town. The people love him and so do I. Predict great things for him this year. He has a fine people to serve. The Baptists and the Methodists are working in perfect harmony.—J. D. Edwards, Wagoner, Okla.

WINDOM AND ROCKPOINT.

We start the new year with a great deal of hope and courage. Have been well received and well pounded. I never saw a more friendly or willing set of people in my life. This is a brand new combination we have here, but am sure it is going to work all right for the best interest of all. I find the tracks of Bert Baecmb Hall very thick around here. Brother Hall preached to this people a little over four years and is loved and highly respected by all. We hope to do great things this year and are planning as best we can for the Win-One campaign. Pray for us, brethren, when it goes well with you.—W. Byron Byars.

LIBERTY CHARGE.

After spending four very pleasant years at Woodville, according to the laws of the Church, I had to move to a new field of labor. Our lot fell among the people of Liberty. We found a very loyal people to God and the Church. When we got there we found the parsonage in need of repairs, but the Woman's Missionary Society went to work and fixed it up very nicely on the inside; so it is very comfortable now. We arrived here in fine time for hog-killing, and every time one killed a hog they remembered the preacher and family. But just before Christmas we were showered with a pounding that made the pantry table groan under the weight of the good things that were put on it. We are praying and trusting for a great year at Liberty, and I believe we will have it, for we are having forty in our midweek services. Interest is increasing every week.—W. C. Hughes.

GORMAN.

We reached Gorman, our new charge, in time to kindle a fire from the sparks left in the heater by our predecessor, and our successor moved to Ranger the day we left. This is the way our Church supplies the people with pastors. Brother Pollard and wife had wrought well and left many friends. Nevertheless our reception has been cordial, a generous "shower" constituting one item in the count. With sincere gratitude all kindnesses are accepted in the name of our Lord and with the prayer that we may not prove unworthy of them. Orphanage Day was observed by the Sunday School and Church. The first Sunday of the new year was opened for Brother W. C. Dunn as the representative of the Anti-Saloon League, one hour of the day being a union service in this interest at the Baptist Church. Brother Dunn is well on to this job, representing this great interest in such a way as to make and leave a good impression of this work. The Gorman people are worthy of high commendation for rallying so splendidly to the effort for the construction of a beautiful seven-room

parsonage to take the place of the old one which accidentally burned last summer. But for good insurance promptly paid Gorman would perhaps be without a parsonage today. We are now preparing for the "One-to-Win-One" Campaign. The Lay Activities' Committee have been elected. Our purpose is to do an aggressive year's work on all lines. As is often the case, we've lost some financial strength during the recent past and the people feel it keenly; but such losses furnish opportunities for the exercise of magnanimity on the part of the rest of us, and so it is hoped that this splendid little flock will buckle right down for an all-together, straightforward and persistent pull for a good record in 1916.—J. M. Armstrong, Jan. 18.

JOHNSON CITY.

We have had a fine reception and good pounding at Johnson City. The people are kind and responsive. We were late getting here, having been changed from Walnut charge, where we had made a good beginning. I am telling the people we shall have to work, and the harder, in order to catch up. Already some needful improvements on barn and buggy house are being made. I am taking collections for Orphanage. I sent my Orphanage money for Walnut before leaving. We are going to try the "One-to-Win-One" evangelistic plan in the country. A revival of the genuine sort is the great need of this country.—Sam J. Franks.

MANGUM DISTRICT.

The reception given myself and family by the good people of Mangum has made us feel very much at home. Never have we had a more cordial reception or a warmer welcome. These have been all we could wish. The ladies have been exceptionally considerate and kind in fixing up and furnishing the district parsonage. Myself and family are now comfortably and cozily housed. The words of welcome from over the district have been more than generous. We are very grateful indeed for all this kindness. May God bless the entire district and make this a great year for each one, as we shall be workers together with God in his vineyard. May peace, happiness and prosperity be the portion of this good people. May the grace of God at all times fill their hearts.—Moss Weaver, P. E.

PAULS VALLEY, OKLA.

Christian living and Church activities are not ideal in this charge, but there is much to encourage in the start of the new conference year. A nice increase has been made for the support of the ministry and is being paid monthly. The average attendance in Sunday School for the first seven Sundays after conference has been the largest in the history of the school. The Biz-Men's Bible Class is attracting to us many of the leading men of the town. The following are members: of the class: Congressman Thompson, the County Attorney, the County Superintendent of Schools, editor of a local paper, at one time the County Attorney, the County Weigher, leading merchants, lawyers, teachers in high school and others. The Woman's Missionary Society is doing excellent work in Bible Study and Mission Study as well as in raising money. We have received twelve into the Church since conference, four of them on profession of faith. We are praying and working for a genuine spiritual revival.—R. S. Satterfield, P. C.

PLAINVIEW.

"It is an ill wind that blows nobody good." Brother Leveridge, being sick with la grippe, I was invited to fill his appointment at Carr's Chapel. Sunday morning we preached to a very appreciative congregation. We spoke on "Prohibition" in the evening to a larger number than in the morning. The interest shown in this special service for temperance was certainly encouraging. The appointment at Sand Hill Tuesday night was a well attended and profitable service. On account of lack of advertisement and cold weather we postponed the meeting at Petersburg, but will get there soon. Brother Scott and family gave us one of the most enjoyable days Sunday we have had for some time. Monday we had the very great honor of taking dinner with Brother Carr, whom I had known when I was about seventeen years of age. He is one of our old-time local preachers and has served the Church nearly twenty-five

years as supply. This Church at Carr's Chapel is known to be one of the best organized in the conference. Who made it so? Brother Carr. But for many local preachers like Brother Carr there would be numbers of undeveloped communities where are now found Churches and work. The crowning service of the five we had on this trip was Monday night, when we spoke on the "Blanket Indian" to a large and attentive audience at Carr's Chapel. We began this year with a resolution to preach and lecture more than we have for many years.—A. E. Butterfield.

MAYSFIELD.

The first Quarterly Conference for Maysfield charge was held January 15, 16. Our presiding elder, Brother Geo. W. Davis, was on hand and did his work well. His sermons and brotherly association are always good and uplifting to those who hear him and are associated with him. The Church business, we think, is in fairly good

felts think a good feeder is a good preacher. Anyway the spirit of good will and Christian fellowship shown us here would make any normal human being do his best. Hardly, if one, week has passed without one or more such expressions of thoughtfulness. We are praying, hoping and working for a good year in the salvation of many souls and at the end to be able to say, "Everything in full, Bishop."—J. C. Marshall, P. C.

GRANBURY CIRCUIT.

As soon as Bishop McCoy read me out for Granbury Circuit I began to pray and plan for the year. I knew that the greatest need of the circuit was a revival. So, as soon as I had time to do so, I began my first meeting. The first meeting was at Waples, beginning December 12. Rev. R. J. Tooley, of Weatherford, Texas, did the preaching in this meeting. Had a good meeting. The Church revived; eight professions. Our next meeting was at Fall Creek. We also had Rev.

GOLDEN WEDDING ANNIVERSARY

On January 18, 1916, at their home in Stanton, Texas, Mr. and Mrs. W. D. Smith celebrated their golden wedding anniversary. There were present at the wedding banquet, fifty guests, and their family of six children, all present, except one son, who was unable to come. This half-century bride and groom have lived very useful lives. They have raised five sons and one daughter, all grown and have families of their own—there being fifteen grandchildren. Only once has the death angel visited their family, calling home an infant son of Mr. and Mrs. T. M. Smith, of Merkel, Texas. They have been members of the Methodist Church forty-seven years. Have lived devoted Christians doing much good at home and abroad. There were many beautiful gifts sent in by their host of friends and family. The wedding cake was decorated in gold. Six gold hearts to represent their six children, and fifty gold candles to represent the fifty golden years of their useful married life. They were at home to their many friends from 10 a. m. to 4 p. m.



MR. AND MRS. W. D. SMITH.

This grand old couple have been subscribers to the Texas Christian Advocate for forty-six years.

condition. The outlook is very promising for a good year. We serve a most excellent people. They are a liberal, loyal, high-minded, big-hearted kind of folk. I notice some of the brethren writing about the storms coming about the parsonage. Well, we have had no storm, but about a week after our arrival the gentle zephyrs began to rise and no one knows but a preacher and his family who have tried it how pleasant everything has been since the breezes began to blow. They fill our souls with inspiration and our bodies with edibles. The breezes reached the height of a gale when two of the ladies of Port Sullivan Church, about seven miles from the parsonage, drove up and unloaded about \$10 or \$15 worth of groceries. Then the gale subsided, but the zephyrs still blow. We are praying for success and trying to help God answer our prayers by doing the work and leaving results with Him.—E. A. Sample, P. C.

CHINA.

A norther has struck us, but we are not in "winter quarters." We will have a Church Conference tonight. Some of our folks do not know what that is. It was a move of about sixty miles the Bishop gave us at Longview. We were on the ground and held services the Sunday following and have been moving ever since. We have no parsonage here, but the good ladies of the Missionary Society rented a house and furnished it and pounded it. Then escorted the pastor and wife over to their new home. A parsonage will be built as soon as possible. The people are willing and anxious to do all they are able to do. Our \$1500 church at Nome is nearing completion. Another live woman's organization there is raising money to furnish the church. They gave several hundred dollars to help build it. Conference collections are being secured in cash and good subscription. "Early collections in full" is the slogan. Many are moving out, others in, but in spite of the unsettled condition the spiritual life and attendance grow. We have had several additions, one on profession of faith at the regular evening service. Sister W. T. Collier, at Amelia, gave us one dozen registered White Leghorn hens—layers, too. We received a half dozen wild ducks last week. This morning arrived a side of ribs and a gallon of sausage. Perhaps the

R. J. Tooley with us. Tooley is all O. K. He knows how to fight sin, both in and out of the Church. We began this meeting January 2, 1916. We had a great meeting indeed. The Church was in bad shape in many ways. Tooley rolled up his sleeves and went after everything and everyone just alike. There was much smoke for a while, but, thank God, we gained the victory in Christ's name. We had to drive out false doctrines, dancing, drunkenness, swearing, disloyalty to the Church and the like. We are now on higher ground. About forty reclaimed and converted; eleven to join the Church.—Henry Francis, P. C.

GOODWELL, OKLAHOMA.

Goodwell is located on the main line of the Rock Island Railroad, in Texas County, and is a fine little school town. The Panhandle Agricultural Institute is located here, in which nine teachers are employed. We also have a good public school, which employs three teachers. We have as fine body of students as one might hope to meet anywhere. We are delighted with our new field of labor. We have found here as refined and friendly class of people as we ever met, and they know how to take care of a preacher and his family. The regular pounding came soon after we got moved and there has been a continual coming in of fresh meat, canned fruits, chickens, eggs, butter and many other things. Yes, Santa Claus found his way to the parsonage, which, of course, delighted us. And some of the good people of Goodwell remembered the pastor's birthday on the 17th of this month. I had better say that Goodwell is only a half-station. We have two points in the country, one of which is in good working order, the other is newly organized, but both points are made up of big-hearted, loyal Methodists, so we feel sure of being able to do a good year's work for the Master among them. We have no parsonage, but the Epworth League at Goodwell is furnishing us a nice five-room brick house. Temporally we are faring fine. We are expecting a great year along all lines—especially a great revival in the Church. As a Church, we cannot expect to succeed without the great spiritual power to draw men. Our constant prayer is for a renewed baptism of the Holy Spirit on the Church. We are arranging to begin a revival campaign soon. There are some other

things of which we would like to speak, but space forbids. However, you will hear from us again, as we are beginning some special work in our Sunday School, and undertaking some great things for God. Pray for us.—W. E. French, P. C., Jan. 20.

PATTONVILLE.

Pattonville Circuit is in the bounds of the Paris District and has five appointments. The pastor lives at Pattonville. He lives there—doesn't just stay there. The roads the preacher travels are not good for automobiles, at least not long at a time, any part of the year. This is our second year, and, compared to last year (comparing ourselves last year and this year), we are getting a fair start. Last Saturday, the 15th, our presiding elder, Brother Morris, held Quarterly Conference for us and we had a representative from each appointment. A good payment was made on pastor's and presiding elder's salaries. Since our return to this charge we have traded parsonage property located some distance from church for property convenient to the church. We were enabled to do this with the help furnished by the Church Extension Board, and while thanking the Board for the much needed help, wish to say they never (in proportion to amount) made a better investment. Yes, sir; we were pounded good last year twice; but this year Cunningham and Lone Oak, the two places farthest away (maybe they know less about the preacher)—anyway they gave us a pounding consisting of everything, most, that we could possibly need. May God's richest blessings rest on all who contributed, and especially on the three good women who took the lead—Sisters Cherry, Adams and Wyatt. With the help of the good Lord we will do the best year's work we ever did. Have planned for a meeting at Pattonville and Cunningham early in the year. Pray for us.—C. F. McKinney, P. C.

CARBON.

I have not been heard from since I returned to the Carbon charge for the fourth year as pastor of this, great and good people. I have from time to time expressed through the columns of the Texas Advocate the royal reception that I have received from this people for the three years that I have been their pastor. All people know, or at least should begin to find out, just exactly where the little city of Carbon is, since the sun and moon cannot shine without giving to Carbon their full benefit. We share the same benefits that the greatest cities enjoy. We are known for our resources here. We are directly in the center of the peanut district, which, by the way, is the coming industry of the Southwest. I want to express here that I am not trying to get some one to come out here and take my place. I shall go by the power of limitation. Besides, I am not quite yet accorded that humble and honorable position of placing these preachers to their respectful charges, whether I am an elder (I mean now a P. E.) or not is yet to be seen and experienced by me, yes, and some others, too, and the Church will never know whether I would make a good P. E. till she has really tested me out. Oh, some of you can guess so closely to what I might do I suspect that knowledge, if widely known, it will forever debar me from that position—presiding eldership. I knew when I was read out for the last time for Carbon charge that I was going back to as good people as God ever made. Let me call your attention to some of the many things that are worthy of our mention. We have one of the best Sunday School towns that I know of anywhere in this conference. We have no loungers on the streets on the Sabbath day. We are as absolutely prohibition as can be live in reach of whisky at all. Our people are so highly moral that they are actually ashamed to be caught in company of one who drinks. We have no profanity here. Now some may swear I do not know, but I have heard only one oath since I have been here. These are as clean people as I have ever known. They are loyal to their Church and to their pastor, and are deserving of the best that can be had in the conference. This year enters in with some marks of a bright and prosperous year in the Lord. As to myself, I as the leader of the flock, have made some resolutions that I expect to carry out by the help of God. First, I shall be more prayerful in the future than I have ever been in the past. Second, I shall read my Bible more than I have been doing. Third, I shall read more good books and endeavor to build better sermons and preach with more power. To be plain, I am seeking that high life that all of us can obtain if we are willing to meet the demands of the Word of God. And I shall do my best to bring a full re-

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port to conference this fall. We have suffered here on these lines until we learned to adapt ourselves to the condition of the country. We have just had a splendid Preaches and Laymen's Institute, which was uplifting and very helpful to all who attended. We were somewhat deterred by the rain and mud, but we had the Institute all the same. We had a most excellent program prepared by our presiding elder, who is always equal to the occasion, no difference what it is. Brother Williams is a fine man, a most earnest and faithful man. You can count on him. He is a very religious man and a most excellent preacher and is in the favor of all the people. (Watch the Cisco District!) I am looking after the Advocate, have already sent in several new subscribers. Who of you could do without the Texas Advocate? Not I. All of us are more than pleased with Dr. Bradfield. God is certainly leading our Advocate forces. I desire, my brethren, to be useful and ornament the kingdom of God by a pure, holy life. Pray for me.—W. T. Singley.

SPIRO, OKLAHOMA.

Our first Quarterly Conference was held January 16. Dr. Peterson, our worthy presiding elder, preached an excellent sermon at 11 a. m., enjoyed a sumptuous wedding dinner, held our conference at 3 p. m. and because of la grippe went home at night. Since my return I have been seeking in every possible way to organize and develop our Church along all lines of Methodism. Evidences of advance along different lines are marked. We are praying for and expecting a revival to break out at every service. The McAlester District Conference will be held at Spiro some time in March. It is my sincere desire that this District Conference occasion may be a season of "times of refreshing from the presence of the Lord." We are glad to hear of the expected presence of Dr. Bradfield and the possibility of Bishop Mouzon's presence.—I. C. Craig.

BROOKSTON.

We moved from Chico to Brookston, a distance of 185 miles, at the last session of conference. We arrived at Brookston on the evening of December 10 and were taken to the home of Brother and Sister Scheide to spend the night pleasantly. Next evening we came into the parsonage. The people received us very kindly and their kindnesses have multiplied to this good hour. Did you ask if they pounded us? Well, that's what I call it in the old-fashion way, and it hasn't stopped yet, but seems to grow worse at times. The Missionary Society, than which there is no better, has papered part of the parsonage and will complete the job and are arranging to have the parsonage wired for electric lights, also have bought new dining room suit and new rockers, and other things. We have been to each appointment and in fact, in spite of the bad weather, have had services every Sunday since conference. We have a very fine people to serve in a fine black land country. Our first Quarterly Conference is a matter of history, and it was a good one. Dr. Alderson came over Sunday afternoon, preached a very fine sermon at night and held our conference Monday morning, January 3. Had a good report from the stewards on finances, considering the fact it was less than six weeks since the fourth Quarterly Conference of last year. We are trying to get our forces in shape for the evangelistic campaign in March. The supreme need of the work is a revival. Brethren, pray for us that we may have an old-time revival on Brookston work. I believe if we follow out the plan as outlined in the Advocate by the evangelistic committee most of us will have a revival. Not many subscribers to the Advocate here. I am going to canvass every home and expect to send in a good list. God bless the Advocate.—H. B. Chambers, P. C.

GRAND SALINE.

At the last session of the Texas Conference the good Bishop appointed me to this field. We made haste and delayed not to turn our feet in this direction, and on November 25 we arrived. The good people soon made us feel that we were among loyal friends. They have done everything that a people could do to make a preacher feel welcome. Truly we have never felt better nor been happier in any charge that we have served. The good women of the Missionary Society have almost completely refurnished the parsonage and made it as cozy as heart could wish. I believe we have the best Missionary Society in the bounds of the Texas Conference. Every department of the Church seems to have entered into the new year with renewed determination and greater zeal to make this

the best year to date that our Church has ever had in Grand Saline. The Sunday School is taking on new life and the interest is growing from week to week in this great work. We have reorganized it in all departments, and ere long we will be able to boast of the best school in this district. We are handicapped at present by a lack of facilities for caring for the school, but we are planning now and in a short while will build an annex to the church that will solve this problem. We have had the pleasure of preaching to a house full of earnest and intelligent people at every service. Truly it is inspiring to preach to such a people as these. Our good Board of Stewards, composed of eight of the best men in Texas, met last night and fixed the salary for pastor at \$1000 for this year, which is an increase of \$200 over last year. Truly we are "in clover up to our eyes," and as happy as mortals can be. We wish that it were possible to tell you all about this good town, but it is not. Come to see us and we will show you the best town and introduce you to the best people in Texas and let you hear the finest brass band in America.—W. Frazier Smith.

East Oklahoma Notes By REV. LUTHER ROBERTS, CORRESPONDENT

The last \$1000 of the debt on our church property at Poteau has been paid since conference, and in December Bishop Mouzon dedicated the building. It was a great occasion, and Brother W. A. Frazier, the pastor, speaking of the Bishop's preaching, says: "Of course, it was great." The house cost \$12,000. They are talking of putting in a pipe organ this year. This is Brother Frazier's third year, and he says: "Things are going mighty fine with us." He is preaching to larger congregations than ever. He reads good books, and is one of the growing young men of the conference.

Rev. C. A. Clark writes from We-woka Station that finances are advanced about 150 per cent over last year, and in addition his people have allowed \$240 for house rent, there being no parsonage. During the first month more than eighty per cent of the pastor's salary for the year was secured and placed in the hands of the treasurer. This was done by a complete canvass of the membership, getting every member to write twelve checks covering his monthly assessment, dating the checks on the first of each month for twelve successive months. They hope to have a good new parsonage in a few months.

At Caddo Station Rev. A. P. Johnson is filling the bill in every particular, according to reports which have come to this correspondent from several reliable sources. He has caught the ear of the young people of the town and they are following his leadership. He has some splendid people to serve.

From all over the conference come reports that our pastors and people are talking, planning and praying for great revivals. The matter seems to be on the heart of every pastor and presiding elder, and the Official Boards are earnestly and prayerfully discussing it. In many instances the Official Boards are insisting that the pastor hold his meeting. At Poteau the pastor is to hold his own meeting in April. At Holdenville it is understood that Dr. A. L. Andrews, of the North Texas Conference, will assist the pastor. At First Church, Ada, the pastor will, with the assistance of some of the neighboring pastors and probably an evangelistic singer, lead his own forces. At a number of places our Conference Evangelists will be called into service. We have a number of them who have had marked success in revival work.

Rev. C. B. Cross is a new man in the conference and is bringing things to pass at First Church, Muskogee. His good wife had recently to undergo a severe surgical operation, and as a consequence Brother Cross has had to do "double duty;" but she has sufficiently recovered to leave the hospital, and the indications are she will soon be well again. Through the influence of Bishop Hoss, the generosity of Dr. McMurry, the leadership of the pastor and the zeal of the membership, the huge debt of First Church has been reduced to \$1800, which is to be paid in three equal annual installments. A movement is now on foot to pay the entire amount in March, when the first installment is due, and about \$600 has already been pledged for that purpose. All salaries are up to date, the membership is enthusiastic, the congregations are large, and everything points to the fact that the next Annual Con-

ference, which meets at First Church, will find most cordial welcome. Cross is not a cross, but a crown.

The news comes that peace and harmony prevail throughout the Muskogee District. The District Stewards' meeting was a decided success. The stewards received with enthusiasm the suggestion of the presiding elder that the slogan for the year should be, "Two thousand conversions and full collections," and they decided to make the Muskogee District in fact, as well as in name, the biggest district in the conference. After the business had been transacted, the meeting stood at ease until 7 p. m., when all the stewards, trustees and preachers present repaired to the district parsonage and were served with dinner by Mrs. Brooks, wife of the presiding elder. All the District Stewards, trustees and preachers had been invited, but did not all attend. Just thirty-eight were served, and there was enough left for that many more. The stewards report that it was a decided success, and resolved that an account of the dinner be put in the minutes "so that the next presiding elder may see it and do likewise." The presiding elder has planned and announced three Missionary Institutes for the district at Salisaw, Tahlequah and Muskogee to be held in this month. Rev. J. M. Cantrell, Conference Missionary Secretary, will visit and speak at all of them. The pastors report that the presiding elder is doing some great preaching, and that the people hear him gladly.

Probably no man in the conference has had a more cordial reception than Brother W. L. Blackburn at Checotah Station. The congregations have increased until the house is taxed to its capacity. The work is thoroughly organized. All the auxiliaries are at work and the people are happy. The Board set Brother Blackburn's salary at \$1200 and all salaries are paid to date. They have let the contract for a new parsonage and already have plans under way for a new church. Good for Brother Blackburn, and good for Checotah!

Rev. J. P. Atkins was received on trial at the last Annual Conference and assigned to Whitefield Circuit. Soon after conference he was changed by the presiding elder to the Porum Circuit, where he has entered upon a most promising pastorate. He has a fine library and the indications are that he makes splendid use of it. Some of his people have reported to the presiding elder, "He is by far the best preacher and pastor we have ever had." Brother J. D. Clarkson, received last year as a local preacher from the Methodist Protestant Church, has been appointed to Whitefield Circuit, and that charge is going forward rapidly under his efficient leadership.

Rev. E. H. Winger, of the Warner and Webbers Falls charge, announces a revival effort to begin this week at Warner, in which he will have the assistance of Revs. W. M. Grose and J. P. Atkins. He is in his second year on this charge and begins well.

Fort Gibson Station enters upon a most promising year under the leadership of Rev. J. C. Cooper. He is one of the efficient men of the conference. The past two years he served Boynton and Morris, increasing the salary from \$600 to \$800. He is the only man in the Muskogee District who paid everything assessed against his charge those two years. He is showing the same degree of efficiency at Fort Gibson. His Official Board is on the Honor Roll of the Advocate. At the first Quarterly Conference his official attendance was 100 per cent. The first Sunday in February he will begin a meeting, assisted by the presiding elder. Fort Gibson is coming to the front.

Rev. W. A. Lewis, of Muldrow, has the sympathy of his brethren in the loss of his baby, the death occurring on the 14th instant. At Salisaw Station the parsonage has been overhauled since conference and the way is being paved for the building of an entirely new parsonage in the near future. Brother U. G. Reynolds has met and thoroughly mastered the situation there. He is a strong preacher and his people are delighted with him.

Rev. W. M. Trent, of the Hanson Circuit, is one of the most faithful and useful men in the local ranks of the East Oklahoma Conference. Last year he took charge of one of the most hopeless charges in the conference, and by his consecration and zeal brought order out of chaos, added one room to the parsonage, and reported a large number of conversions and additions to the Church.

The parsonage at Stillwell has been renovated throughout and looks like a new one. Rev. G. M. Byers is the pastor, and it is said that he is "the right man in the right place." The people gave him and his wife a re-

ception "equal to a Bishop's," and pounded them in great fashion. They also stormed the presiding elder, giving him a congregation of 130 in the middle of the week, on his first round. The outlook at Stillwell is good.

Rev. J. P. Palmer, who is not a year old in the Church and not three months a licensed preacher, was received on trial at the recent session of the Annual Conference and appointed to Park Hill and Hulbert. He is one of the most promising young men in the conference. Before he was ever licensed he had led thirty souls to Christ. His people on his charge are delighted with him. He is a close student of books and men, a clear thinker and fluent speaker.

Rev. E. L. Powell, licensed to preach at the last session of the Muskogee District Conference, is in charge of the Tamaha Circuit, one of the most "run-down" charges in the conference. He has entered with energy and enthusiasm upon his work and has made a "hit" with his people, and the charge gives promise of coming back into its own.

Rev. T. O. Shanks is in his third year at Vian Station. When he took the charge the Sunday School was a small, discouraged band, but now there is one of the finest of schools, and he says he has the best Epworth League in the conference. He reported a large number of conversions last year. He will entertain the Muskogee District Conference this year.

Rev. W. M. Grose is in his third year at Wainwright and Augusta Avenue (Muskogee), and he is more efficient today than when he began. His people love him, and rightly so. He is a pure, unselfish man. He literally lives in his work. And when he took that work there was scarcely anything there to take. It looked like a hopeless task but he set to work and brought things to pass. He had more conversions and accessions last year than anybody in the district.

Rev. T. R. Houghton, of Brags and Gore, is happy in his work. The people of Brags received him with open arms. The good women rented a house, furnished it, and pledged themselves to see that the pastor and his family were fed. They have left the salary to the men, and the men have attended to that. Every month the banker, Mr. Homer Anderson, hands Brother Houghton a check for his salary. Things are coming to pass there this year.

FROM BRO. HILBURN.

Please say to my friends, who might feel interested in my welfare, that I am rapidly recovering from my recent illness, and think I shall be stronger than I have been for several years. My condition was even worse than I expected when I asked the brethren at our conference to allow me to retire from active service. The operation was both difficult and dangerous; but, thanks to a kind providence and kind, skillful physicians, I am now feeling better than I have for twelve months and gaining strength rapidly. It was a real privation not to see or hear from my preacher brethren the three weeks I was in Dallas. Of the Dallas brethren I saw none save Brother Hay, who kindly called one time. He has my sincere thanks for this kindness. He will doubtless never know it's full significance until he shall hear his Lord say: "I was sick and you visited me," etc. I wish to record my very high appreciation of the good, sympathetic, cheery letter of Dr. Ivan Lee Hall, of the Theological Department of S. M. U., who called at the sanitarium just after I left. He so impressed me with his brotherly spirit that I can truly say: "Whom having not seen I love. I wish, also, to thank the Flower Committee of First Church for the beautiful flowers that not only broke the dull monotony of my room and thrilled me with their beauty, but so often lifted my thoughts to that country where flowers bloom forever, and no inhabitant says, 'I am sick.' Gdd bless all the dear friends who have thought of me and prayed for me in this time of affliction. My postoffice will be Clarendon, Texas, for the present. T. B. HILBURN.

MISSIONARY INSTITUTE.

The Missionary Institute of the Cleburne District convened at the Anglin Street Methodist Church, in Cleburne, Texas, January 12, lasting two days. And while they were the coldest days of the winter, so far, yet most of the preachers and some of the laymen of the district were on hand. Brother W. W. Moss, the presiding elder, had arranged a comprehensive program, which was carried out without a single number being omitted. Brother J. E. Crawford, Field Secretary of the Central Texas Confer-

BOOKS RECOMMENDED

BY THE COMMITTEE ON LITERATURE TO BE READ IN PREPARATION FOR THE GREAT SIMULTANEOUS EVANGELISTIC CAMPAIGN:

For detailed description of these books read reviews by Dr. Paul B. Kern published elsewhere in this issue.

Table listing books and prices: The Ministry of Intercassion, Andrew Murray \$0.65; Autobiography, Chas. G. Finney 1.25; Evangelism Exemplified, Luther E. Todd 1.00; The Price of Power, Holden .50; The Passion for Men, Hallenbeck .45; Taking Men Alive, Chas. G. Trumbull (Paper) .45; Taking Men Alive, Chas. G. Trumbull (Cloth) .65; Pastoral and Personal Evangelism, Chas. L. Goodell 1.00; The Child for Christ, A. H. McKinney .50; How to Bring Men to Christ, R. A. Torrey (Paper) .25 (Cloth) .50; Everyday Evangelism, Wm. Leete .50; The Soul-Winning Church, L. G. Broughton .50.

Sent Postpaid at Prices Listed. SMITH & LAMAR, Agts. DALLAS, TEX. Nashville, Tenn. Richmond, Va.

ence Board of Missions, and Brother M. S. Hotchkiss, of Fort Worth, Secretary of the Board, were present and did good service. Brother Crawford preached on the first evening a sermon that was greatly appreciated by all who heard it.

The closing sermon was delivered by Brother S. A. Barnes, of Ervay Street, Dallas. His subject was, "The Evangelistic Message." It was truly a great sermon, timely, forceful, scriptural and was delivered in the power of the Spirit.

The Anglin Street folks know how to entertain. The ladies fed the crowd in the comfortable basement of the church; and, by the way, there is not a better workshop for its size in the conference than Anglin Street Church. Brother Bickley is in great favor with his people. They are a busy bunch, and are bringing things to pass.

At the last session of the institute the following resolution was unanimously adopted:

Whereas, At the last session of the Central Texas Conference it was resolved that this Jubilee Year be observed by an Evangelistic Campaign with the goal of 50,000 conversions during the year,

Resolved, That we preachers and laymen of the Cleburne District shall earnestly pray God for and strive to the end that we shall be able to roll up our part of the great number, accepting 4000 as our share.

Two days full of prayers, thoughtful, lofty sermons, generous hospitality, delightful association, blessed two days! \*A. D. PORTER, Sec.

A PLEASANT OCCASION.

Rev. and Mrs. Ben Hardy entertained the Official Board, their wives and a few who have no wives, at a six o'clock dinner January 22. A nice new table had been put in the parsonage and it was indeed beautiful to behold when the folding doors were opened and the guests invited to enter.

A very elegant turkey, with everything that goes with it in the way of salads, pickles, olives, celery, cranberries, the vegetables and all followed by a most delicious dessert and coffee. How some Methodist officials and some women of dignity can eat so much at a dinner of that kind I can't imagine, but they evidently can, and instead of the proverbial groans from the table I think there were inclinations to groan among the guests.

It was indeed a brilliant affair and shows that Mrs. Hardy understands how to reach the hearts of the stewards.

A very pleasant hour was spent in the sitting room before the guests began to slowly take their leave, after insisting that it will be necessary for those functions to be kept up with strict regularity. A GUEST. Albany, Texas.

# 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.)

There is always a doubting Thomas ready to stamper every great endeavor. The beauty of our Methodism is that it does not stop every time some "calamity howler" throws on the brakes. Most spiritual nightmares can be cured by waking up. It would be a great thing if some people would try that.

In this day, when almost every daily paper carries the patented sermon of some Free-Thinker, it would be well to remember that these vendors of Unitarian slush and atheistic slobber fear nothing under heaven as they do a great revival of religion.

A dancing Sunday School teacher wants to know if she must quit the "work that is so dear to my heart" merely because she dances. My answer is, That if the work is so dear to her heart, she ought to be able to quit dancing. Surely her feet are further from her heart than are her brains.

One presiding elder writes that he is planning "An Upper Room" meeting with his preachers. Might that not be a move of much wisdom, my brethren? One preacher with one sermon, after an upper room baptism, has been known to bring more people to Jesus than the whole of his past ministry had resulted in.

Shall we succeed? Not if we put the emphasis upon the little and puny word, "we." True, God can succeed through us. He can even magnify himself in us. But let us never forget that when the human of itself has done its most, it is well to classify it as unprofitable.

God enters by invitation. He does not possess hostile citadels. If you want him, you should ask him. Ever has he opened his kingdom of power and his heavens of refreshing to those who knock at his portals. But it is only the seeker who finds the King, whose dominion reaches the furthest confines of human need.

## SEND IN THE RESULTS.

If we would provoke each other to good works, it would be well to send in the results each week for this page. Are you having conversions? Are members being received? Perhaps some brother is now holding his revival. Such results placed in these columns would be of untold benefit to those who read this page. Others would at once go and try to do likewise. The are would catch elsewhere. The spirit of work would become contagious. I cannot gather the figures and facts that should set the State on fire for God unless you, my brethren, give them to me.

## WHY NOT LINE UP?

Will not every pastor in Texas and New Mexico, who means to throw himself into this evangelistic movement, drop the editor a card and say so? It would be a genuine victory to start with, if one thousand such expressions should come to me. What a treat to be able to say by February 1 there are a thousand strong of loyal leaders in Zion marching on a common foe. Brethren, it costs you one cent and enough time to write down

the little message. This page would become a veritable shower of refreshing to Texas Methodism if it should chronicle that message of inspiration. We beg you give us the joy of being able to say that we have one thousand pastors pledged to the movement.

## THE PRESIDING ELDER'S OPPORTUNITY.

In recent years there has been much criticism of the office of the presiding elder. Certain it is that now is a favorable time to forever disprove in Texas and New Mexico at least a part of the charges that have been made. The door is wide open into that arena where more than fifty presiding elders, within the vast territory covered by this campaign, shall have the privilege of proving to the Church that the office is not senile or its occupants inefficient. We believe they will accept the opportunity as God-sent and "deliver the goods."

Let them prove themselves indispensable to this movement. Indeed they are indispensable, for on them hangs the burden of leadership. We challenge this body of men to lead and we pledge them a thousand preachers and congregations who will loyally follow our chieftains. Should not every Missionary Institute, every Pastors' Conference and every other district meeting sound the charge? Would it not be well to call special district meetings to plan and pray for this especial work? We have already emphasized the necessity of a large inspiration in the very beginning. This can certainly find no fountain so sure as in our district gatherings.

## ORGANIZED BIBLE CLASSES AT WORK.

The organized Bible Class can be, and must be, used largely in this campaign for winning the lost to our Lord. Young men are, especially adapted to the work of winning young men. The same is true of young ladies working with their sex. It is also true that few outside the circle of the young are being saved or will be saved in this campaign. The most effective workers in every revival are consecrated young people. They also have the largest and the ripest field.

May we not expect the most careful and earnest organization in preparing for this evangelistic effort. May we not lean heavily upon our young men and women and trust them for such co-operation as will count for the largest results. If your class aims at less than the reaching of every unconverted student for Christ it in reality has no aim. Indeed, you should not think of stopping there. A truly alive class will go outside itself in its efforts to sow and reap for its Lord. God grant that these organized classes may become places of power during the next few weeks. Surely in these resorts of the young of the Church we may expect a veritable storehouse of dynamics. Shall they be less than sources from which shall come the electric flash of Spirit-wrought might! Let us make them saving stations indeed, where many near-wrecked lives shall find shelter from the storm. The Church is looking to you, young men and women, and we do not believe you will disappoint us.

## A CONVERTED CHOIR.

We heard very recently of a paid quartet choir made up of a Jew, an avowed infidel, an opera singer and a society debutante and singing in a Methodist Church. Oh, mush! If we cannot get Christian men and women to lead our singing, we had best return to the "good old days" when the tuning fork assisted a singing master in "histing" the tune. How can such

a choir as above pictured sing the Gospel of salvation? Most choir complications that afflict our pastors and Churches are but the result of unconverted choir members, who seek to display their voices rather than sing a message of Gospel power. Might it not be well to have a revival of religion for some of our choirs?

A man or woman with a consecrated voice, who, baptized by the presence and power of God, sings a message, will lift any congregation nearer the throne. On the other hand, one of these drug-store-tinted vocalists, with a trill like an automobile car on a frosty morning, who uses a song to advertise her voice with, is an abomination that should never be inflicted upon a Methodist congregation. Oh, how our singers need a revival! Then would the old hymns ring until hearts and souls would mount to the Pisgah-crest of inspiration and stand a-tip-toe in the very presence of God. Let every Christian choir member in Texas and New Mexico go down upon their knees and get more religion. Then, if there be unconverted singers in our choirs, let their converted fellows go after them until our Churches ring with song under Christian leadership. It is a "strange tongue" indeed that praises God out of an unconverted heart. Let our choirs get religion.

## IS THE EPWORTH LEAGUE DEAD?

How many times of late has that question been asked! And in many instances it has ceased to be a question and has become a charge. We are charged with having given birth to an organization among our young people that has perished over night. We feel that this accusation is only merited in those instances where some Leagues have forgotten their mission of winning the young to the Church and training them for Christian service. Wherever Leagues have been working at the job that the organization was builded for there is life, vigor and growth.

Surely there is no organization within our Methodism that should enter more heartily into this Evangelistic Campaign than should the Epworth League. In this day when many of our young girls are said to be "as light as chaff" and when an equal number of young men are reported as being "as empty as husks," the young people of our Churches should go to their knees and become wondrously aroused for their kind. Is the age "going light"? This is not the question for old men, hovering over the grave, but rather the question for their strong sons. Surely there are burning questions, pulsing problems, clamoring tasks urging forward the youth of Christianity. The brainless and all-but-artistic modern dance has crept from the slime of the brothel into our homes and social gatherings, nor has it left its slime behind. The thirst for social position and power has swept many of our young girls from their moorings, while many of their mothers have been caught in the maelstrom with them. The modern tendency for undue and deadly-dangerous familiarity between the sexes hovers over this generation as a gathering storm. The desire of women to display the sensual charm and call attention in dress and otherwise, to the voluptuous and passion-arousing, is pointing to moral bankruptcy and spiritual decay, if there is not a cure.

Jesus Christ stands today, as he has ever stood, as the one and only hope of the race. The man of Galilee must lead us from this wilderness. Let our Leagues begin at once to pray and plan. The life of the organization and the life of the very Church demands activity. The destiny of our civilization hangs upon the shoulders of the few young men and women

who have not defiled their garments. Let these be days of communion with God and hours of holy purposes. Victory is ahead, if only our swords are drawn and if we, like true soldiers of the Cross, are unafraid.

## DO IT YOUR WAY.

Again we may insist that the Dallas Committee, this editor, and every other agency appointed by the Church to have to do with the Evangelistic Campaign, toward which we are planning, are unanimous in their decision that this campaign can only be made a success by each preacher and every congregation running each individual revival as seemeth good to those locally concerned. We have no iron rules and the omission is purposely. There are no laws to keep or break. We have bound no man with our own notions as to how to run a revival. We are making many suggestions and stressing a multitude of important matters, but when all is said and done, you are left at the helm of your own boat.

The one thing that seemed to us of super-importance was the fact that a genuine work was to be undertaken; that souls, wrecked by sin, were to be rescued by prayer, Gospel preaching and personal endeavor; that the Church was to be added to by those who are truly in earnest and that God's Kingdom was to be refreshed and revived. We do not care the weight of our little finger whether it be done with a cannon or high-power rifle. Our guess is that if we have one thousand such revivals, led by one thousand different preachers, in one thousand Churches, we will have at least one thousand different ideas woven into the movement and not less methods and plans at work. If the personality of the preacher and the individual ideas of the flock do not necessitate much diversity, in doing the work, we will be disappointed. We are glad that there are many ways to go up a hill. We are only concerned that Methodism in Texas and New Mexico stand upon the summit on Easter Sunday.

## WEST TEXAS PRESIDING ELDERS LINE UP.

The editor has upon his desk letters from the presiding elders of the West Texas Conference, and the Evangelistic Campaign is a go in that part of the Church. There is not a single district that will not be campaigned by the presiding elders with the goal of a great revival ever before their eyes. Their letters betoken their eager enthusiasm. They are a live bunch to begin with and will make things hum in this great movement.

Rev. J. W. Cowan, of the Lampasas District, writes: "The one thing needed in my district more than all other things, as I view the situation, is a genuine, Holy Ghost revival. It is my sincere desire and earnest prayer that we may have a real revival in every Church in the district. To this end we are planning, hoping and praying."

Rev. S. B. Johnston, of the Uvalde District, writes us that already his pastors are busy making a canvass of every charge and taking a religious census. He contemplates giving the organized classes of his Sunday Schools a large place in the campaign, providing prayer lists for various groups of workers, and otherwise interesting the young people in the work of soul-winning. Brother Johnston is laying the matter upon his preachers, Official Boards and Sunday School forces and expects to make the "Win-One" feature a success in his district.

Rev. J. H. Groseclose, of the San Antonio District, claims that we have stolen his evangelistic season for our

campaign, but "lows" that he will fall in line and lead San Antonio as she leads the State in the movement. He is planning an "Upper Room Meeting" among his preachers, at which time the campaign proper will be launched. Following this, he intends to call all the Quarterly Conferences in his district to meet at the same place and then and there expects to spend two or three days in an effort to charge the crusade for souls with enthusiasm and fire. He has set as a goal 1200 new members on Easter morning.

Rev. Thomas Gregory, of the San Marcos District, is so eager for the fray that he has already written us two letters concerning it. He commends the suggestions sent out from the Dallas Committee and pledges his district to the most hearty co-operation. He plans to launch the movement in his district at a meeting of all the pastors, when prayer and plans will mutually assist each the other.

The other presiding elders have not formulated their plans as yet, but are thoroughly in sympathy with the movement and promise the most hearty co-operation. In the Austin District already most of the Churches are in the act of preparing for the campaign. In the city of Austin the five Methodist Churches will follow the general plan and will close the evangelistic season with a simultaneous revival, every pastor doing his own preaching in his own Church.

## "THE BACKSLIDER."

We have a letter from Brother Ed. R. Barcus, our new pastor at Marvin Church, Tyler, in which he says so many true and important things about the backsliders within and without the Church that we shall reproduce all but the personal part of that letter. Brethren, read it with interest. It sounds a note that certainly needs to be sounded. The letter follows:

The country, town and city everywhere are filled with backsliders; those who have taken back that which they placed upon the Lord's altar when they got religion. No longer do they seek to please God, but rather seek after those things that promise pleasure, self-gratification and earthly reward.

If all those who once named the name of Christ, and before our altars swore allegiance to the Church, were today enrolled as believing, worshipping, active members of the Church, our strength and efficiency would be multiplied many fold. If all who have dropped out of the ranks would again enlist, then those who have sought to be faithful would be filled with new zeal and a new courage; and those who have never made a profession would be rid of the most effective stumbling block in the way of sinners. The world is demanding a Savior who can save and who can keep the saved from falling, which alone can be accomplished when men learn to be constantly loyal to Christ. Backsliders are the worst enemies of revival movements. They make the Cross of none effect. They say they have tasted the Bread of Life and found it bitter, by thus casting it aside. They say they have walked with the Lord and have found his ways unpleasant, by thus quitting his companionship. As the world interprets it, such a condition is a serious reflection upon our religion, bringing discredit upon our Savior and shame to his Church.

And so it comes to pass that the one thing we need above all others, in the Evangelistic Campaign we contemplate, is to cry out: "Return, O backsliding Israel!" The entire Church needs to pray, "O, for a closer walk with God!" Many of our so-called best men need to live better. Most of those who teach others need to be taught of God. We need a holy ministry. We need not to "work" less, but to "worship" more. There is so much bad in the best of us that we need afresh the cleansing power that is able to save the worst of us. Let the first stanza of our opening and closing hymn be "Return, O wanderer, return, and seek an injured Father's face. Those warm desires that in thee burn, were kindled by redeeming grace!"

"WHO WILL PREVENT DEFEAT?"

In spite of the covert appeal Brother Smith makes in a recent issue of the Advocate to certain worthy professors and honored Bishops for their sympathy against the special work of the Church in the State Universities, I wish, even yet, to say a few words. Brother Smith is very proficient in the use of the "argumentum ad populum," all of which means a "play to the gallery." This kind of argument is used only in case a man is short on reasons for his position. A wise old lawyer once advised the young lawyer, when he had no evidence for his client, to spend the time in berating opposing attorneys. When a hunter comes near a mother quail she will flutter, play crippled and fly in the opposite direction from the little quails.

Now, to the merits of the case: Shall the Church go forward to preach Christ, to teach Christ and to reveal Christ most effectively in our State Universities, or shall she not? That is the whole question. It is not now a question of the Church's work in the State Universities displacing that work done in the Church Colleges. If the Church wields such an influence in this new field as to make it unnecessary to have the Church College, who then can complain of its displacement but the "hanger-on?" It would simply be the Church's transfer of its work from one field to that of another. But, understand me, this time has not come and will not come unless and until it is justified. When it does, if it does come at all, let us not be sticklers for form, but promoters of the highest interests of our Church and the Kingdom of Christ. In the meantime let us all understand that there is no inherent opposition between our Church working in the Church College and in the State Universities at the same time. To the honor of Dr. Hyer and his coworkers, while at Southwestern University, let me say that never a word did they utter against the State University or any Church movement there, in order that thereby they might advance the interests of the Church College. They worked for the Church College on positive, not negative, grounds, and I dare say are still doing so. These two propositions should go hand in hand, and we should thank God that, as Methodists, we have such opportunities. There was a time when Methodists filled with the Holy Spirit fought their way through fiery trials in order to be able to tell of Christ to a world of souls who knew him not. How our hearts burn within us as we read of those noble souls—McKendree, Griffin, Bowman, Nolley, and many others—as they mount their horses and climb the mountains of Virginia and Tennessee, defying hunger and cold, swimming swollen streams, as they forge forward through Mississippi, Louisiana, Texas and Indian Territory—all that they may tell of Christ and extend the influence of the Church, thanking God when they have a part in molding the future of this great country, even though they have to make the opportunity themselves. They did not wait in their settled Churches until the settlers of this new

country should return to hear the gospel, for most of them never returned. Nor did they settle back in their restricted districts of the Eastern States where the Churches were established, and grumble and complain because of new responsibilities falling on the Church which called for new funds and greater activity. No, as heroes true to the Cross they rejoiced with every added responsibility, for to them responsibility spelled opportunity, and opportunity, used, meant a brighter halo of glory for our Master.

Our Church is wealthy now. It has the opportunity, as never before, of shaping the future policies of this Nation. It has the chance of forming the ideals of young lawyers and other students who will soon be in our State Legislatures and National Congress. Yet, we have leaders in our Church who say that, because these students will not come to us, we will renounce all obligations as to their religious life. My brethren, responsibility cannot be thrown aside at will. Pilate once washed his hands, but the blood of neglect was never removed. Again let me say, we are facing a condition and not a theory.

In standing for this forward step in the State Universities one is in danger of being called disloyal to the work already being done. Not for a moment would I minimize the work of the Church in the Church College, nor in the least, intentionally, belittle the sacrifices of the departed saints who have stood for this in the past when it was the only means of higher education. My own father was one of them, and it was my privilege to enter into the heritage of his and of others' labors. Nor, further, do I regard that field as "meager garden patches," except in comparison with broader fields awaiting our entrance. Space is determined only by comparison; New England fields are large compared with those of European countries, but only garden patches compared with Texas fields. The Church College field of the past and present is large within itself, but small compared with the opening fields of the future. Who can question this when we find in this new field of the State Universities of America 150,000 students? Who can question it when in the State Universities of the South there are about 35,000 students whose lives we may influence and in our Church Colleges we have 5000? Is not 5000 comparatively small when we think of 35,000? Furthermore, we have in the State schools as many Methodist young people as we have in our Church schools. We cannot say that we have no obligation to them because they went there of their own choice. Many of them went there after they had finished their academic course at our Church Colleges, and are taking special or graduate work. Have not we, as a Church, the same obligation to them as our fathers felt toward the pioneers in earlier days? If we show the same heroic spirit and earnest zeal that they did, will we backstep because of additional expense and effort? We are not lacking in money, we are not lacking in men; we are not lacking in ability; we are lacking only in vision, if we, as Southern Methodists, allow other Churches to step in and gather the golden grain wait-



YOUNG LADIES' CLASS, ESTELLINE, TEXAS, MRS. J. A. JOHNSTON, Teacher.

Top Row—Misses Blake, Rothwell, Duffel; Mrs. Johnston, Teacher; Misses Russell, Gregory. Second Row—Misses Stoker, Kelly, Eddins, Rigby, Simmons, Matheson. Third Row—Misses Miller, Rothwell, Payne, Miller, Gee, Crandall. Fourth Row—Misses Wilby, Grundy, Mrs. Mitchell, Misses Miller, Johnston, Mrs. Clark.

ing to be garnered by its own reapers. The other Churches are doing this rapidly, or are planning to do so. At the University of Oklahoma the General Board of Education and the General Board of Missions of the Presbyterian Church have worked together to put an adequate plant there for their Church, while we are limping along with a fourth-grade equipment, and not a single Church College in the State. It should be the plan of our whole Church to have at every State school a band of Church leaders equal in every way to the best professor in that school. This will soon place a stamp of life on the student body that the heresies of the ages, the temptations of the time and the doubts of the future, will never be able to remove. Indeed, "Who Will Prevent Defeat?"

W. L. BLACKBURN.

Checotah, Okla.

ANENT MOB VIOLENCE.

I read in your issue of November 25 a most able and timely article from the pen of Rev. C. M. Bishop, of Georgetown, entitled, "Can Mob Lawlessness in the South Be Cured?" It is so important to society and our civilization that it is high time that our ablest and best men should take up this question and solve it. I answer unhesitatingly. Yes: mob violence can be cured, but it will take drastic measures to accomplish the task.

First, I would suggest the passage of a law disfranchising participants. Secondly, assess against the tax

to be garnered by its own reapers. The other Churches are doing this rapidly, or are planning to do so. At the University of Oklahoma the General Board of Education and the General Board of Missions of the Presbyterian Church have worked together to put an adequate plant there for their Church, while we are limping along with a fourth-grade equipment, and not a single Church College in the State. It should be the plan of our whole Church to have at every State school a band of Church leaders equal in every way to the best professor in that school. This will soon place a stamp of life on the student body that the heresies of the ages, the temptations of the time and the doubts of the future, will never be able to remove. Indeed, "Who Will Prevent Defeat?"

Then give Travis County, the seat of government, jurisdiction to indict and try members of the mob, besides suspend the Sheriff of the county in which the mob violence occurred, especially where it is shown the victim was taken from his custody. You say this is drastic. It is, and it should be, for nothing reflects on a community more than the acts of the mob. The worst feature about mob violence is its resultant effects, the afterclap, for it is known that many men of fair standing often engage in such violence and this gives the lower class an excuse for resorting to these measures whenever opportunity offers. It breeds contempt for law, for courts of justice and brings deserved reproach upon society and government.

Outside of the proposition that mob violence is indefensible on any sort of ground, it is too often the case, and I personally know of several, where innocent citizens have been victims. Only a few years since a negro, not a thousand miles away from here, was arrested and placed in jail on a charge of assault upon an unmarried white girl. As usual, the mob gathered at the jail, and but for the bravery and backbone of the Sheriff and jailer, who stood them off with shotguns, an innocent and hard-working negro would have been murdered. I investigated the case and was convinced of his absolute innocence and volunteered my legal services and defended him. He was turned loose, as the evidence was overwhelming that he was innocent of the charge. Within two years after this happened a certain newly wed young woman wanted to accompany her husband to town. He, for some reason, refused to take her, and she, in order to wreak her revenge on him, gave the alarm that a cotton picker negro in the community assaulted her in her husband's absence. What happened? What would naturally happen? The community rose as one man, arrested the negro and killed him in public, and to their chagrin a few days after this the woman admitted that the negro was innocent of any wrong! Mob law! Mob violence! Here is a fair sample! You say the machinery of the law is slow. Yes, and it should be, when a prisoner's life, or liberty, is at stake. How many guilty men have escaped the law when charged and tried for these unnamable crimes? It may, and often does, take weeks and months to do so, but how much better is the effect on society and government.

Let others, like Dr. Brooks, and the great newspapers of the State, take up this subject and create a healthy public sentiment for law and order and against mob law, and let them bombard the Legislature of Texas until that body, in its wisdom, will pass an effective law, one that has teeth in it, then, and not until then. "Can Mob Lawlessness Be Cured" in Texas. E. O. CALL.

Corsicana, Texas.

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TEXAS INDUSTRIAL CONGRESS.

At the annual convention of the Texas Industrial Congress the prizes for the best field crops, live stock and gardens were awarded. The capital prize of \$500 was adjudged to Alvin Tiroff, of Willbarger County. Mr. Tiroff produced 4.64 tons of cowpea hay, 42.64 bushels of corn, two tons of kafir heads and 1.87 bales of cotton on four acres at a total net profit of \$244.11.

Lynn Walker, of Decatur, produced 117.9 bushels of corn on one acre and was awarded the first prize of \$200 in the Texas Corn Club. The second prize went to Frank W. Helton, of Wheeler County, who grew 83.89 bushels on his acre. Sam Villiva, of Jefferson County, ranks third, having a yield of 83.25 bushels.

In the forage crop contest, Karl Wolf, of Haskell County, won first prize. He grew 4.89 tons of milo heads on one acre. J. S. Calhoun, of Hall County, and Garland Whitte, of Floyd County, were awarded the second and third prizes. Mrs. Karl Wolf took the second prize in this class in 1914.

Irby Smith, of Hopkins County, led all contestants in the Texas Peanut Club with a yield of four and a half tons of peanuts and peanut hay. This crop cost \$2.41 per ton to produce and netted a profit of \$175. Wm. Norman Ray, of Comanche County, won second prize and produced 3.78 tons of hay and nuts. Leone Holmes, of Nacogdoches County, won the third prize. R. F. Oakley and his sister, Mary Oakley, of Nolan County, were awarded first and second prizes in the Kleberg Beef Club. In the Pryor Baby Beef Club Horace Hamilton, of Grayson County, was awarded \$200, having added 251 pounds in weight to his calf during a feeding period of 123 days at a cost of fifty-four cents per pound. Josephine Millberger, of Hill County, stood second.

Andrew Carey, of Taylor County, was first in the Hog Club. His hog showed a gain in weight of two pounds per day during a feeding period of 123 days. Pearl Lee, of Comanche County, stood second in this class. The reports of contestants in the Home and School Garden Class show some remarkable records.

Billy Minter, a ten-year-old school boy of Austin, on a backyard garden, measuring 10x20 feet, grew 573 pounds of vegetables, valued at \$32.32, at a cost of \$5. His net profit was \$27.37 per square yard. At this rate an acre would net \$6148. Willie and Fred Rosenberg, of Decatur, who cultivated their gardens on a commercial scale, each produced approximately \$200 worth of vegetables, netting them \$175 each.

The general averages per acre of the contestants are as follows: Cowpeas, 3.3 tons of dry hay; kafir, milo or feterita, 3.16 tons of heads, 68.04 bushels of corn, 1.18 bales of cotton, 2.94 tons of peanuts and peanut hay, 24.5 bushels of wheat and 57 bushels of oats. The average net profit of the boys and girls in the Pryor Baby Beef Club was \$5.16, and \$8.51 in the Hog Club. In the garden contest the average net profit was \$50.15.

The Congress has issued its prize announcement for 1916 and will send entry blanks to anyone upon application. Dallas, Texas.



THE HUSTLERS, ESTELLINE, TEXAS, MR. H. W. MITCHELL, Teacher.

Top Row—Holt Russell, John Cook, Lewis Cooper, Geo. Clark. Second Row—John Russell, Wesley McNeese, William Cooper, H. W. Mitchell, Teacher; Clifton Grundy, Elbert Johnston. Third Row—Henry Vardy, Hugh Miller, Lester Tackett, Ray Baker, Oscar Power. Fourth Row—Fred Eddins, John Vardy, Ervay Darby, Hume Russell, Henry Fagan.

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**A FACT OFTEN RECOGNIZED**

(CONTINUED FROM PAGE ONE.)

have constituted one Methodist family, though in distinct ecclesiastical connections.

Again, in 1910, the "Plan of Separation" was recognized as a "plan of separation." The Commissioners of the two Episcopal Methodisms and those of the Methodist Protestant Church met in Baltimore to consider plans for the unification of American Methodism.

These Commissioners solemnly declared:

We mutually agree that the Churches represented by us are equally apostolic in faith and purpose and have a common origin, the Methodist Episcopal Church, organized in 1784; that they are joint heirs of the traditions and doctrinal standards of the fathers; and that they have proved their loyalty to the evangelical faith and evangelistic spirit which characterized early Methodists.

We are mutually agreed that our fathers settled the issues of the past conscientiously for themselves respectively and separated regretfully, believing that only such action could insure continued access to the people they were called to serve.

The General Conference of the Methodist Episcopal Church approved these declarations in its session of 1912 and the General Conference of the Methodist Episcopal Church, South, at its session in 1914.

We have not attempted in this discussion to assume the role of an "expert historical accountant," nor have we attempted to give "a balance sheet of debits and credits of culpability" in the matter of our divided Methodisms, but we do insist that we cannot further the cause of Methodist unification by denying the facts of Methodist history.

**PAY YOUR POLL TAX**

Monday, January 31, is the last day for the payment of your poll tax. Have you paid it?

State and National issues will be up for settlement this year. A United States Senator from Texas and the President of the United States, among others, are to be elected this year. Local contests will likely arise out of the astounding revelations in the brewery cases. Every good citizen, therefore, ought to be a qualified voter, if male, and twenty-one years of age.

The apathy of otherwise good men touching electoral privileges is the peril of the Nation. The forces of evil, on the other hand, are always alert. The moral constraint upon good citizens seems unequal to considerations of livelihood for the bad.

"What do you think of the Irishman who votes twice in our elections?" asked a friend of another. "I think more of him than of the American who does not vote once," was the reply. And so do we.

There never was a person with genius enough to insure success without work. If you ever reach the goal of any ambition you must literally "work your way to it."

**TEXAS BREWERIES IN THE TOILS**

The State of Texas versus six Texas breweries is now being heard in the Eighth District Court, at Sulphur Springs, Judge William Pierson, presiding Judge.

The State's petition, prepared by the Attorney-General's Department, is said to be very lengthy. The Times Herald describes the petition as follows:

The charge against the breweries contain allegations that they violated the State Anti-Trust Laws by combining for fixing prices and making territorial arrangements to eliminate competition; that they collected by assessments and donations funds at the rate of \$1,200,000 a year for the past five years in order to promote anti-prohibition legislation and combat county and other local option elections; that they employed agents to disseminate propaganda; that they paid the poll taxes of thousands of persons of known sentiments so that these persons might be able to vote on liquor legislation; that they held meetings to arrange for the distribution of assessments and the raising of funds and that they exceeded in many other ways the corporate powers granted them.

The State's Attorney-General, the Hon. B. F. Looney, has done his work so well that the breweries have surrendered in advance of the trial. Up to this hour they have been able to defy the State and sneer at its efforts of detection and prosecution. At last, thanks to a patriotic and efficient Attorney-General, the proud and haughty whisky barons have had to come under.

These breweries, five in number, have already confessed judgment and acknowledged their guilt. These five have signed an agreement which we here reproduce. This historic document, dictated and prepared by the State's great Attorney-General, in coming years will be recognized as a new charter of Texas liberties and will be celebrated as the first real battle for the emancipation of the State from an unholy, wicked and relentless foe.

The text of the agreement was read to the court Monday, January 24, by General Looney and is as follows:

In order to settle the matters in controversy in the above styled and numbered causes, naming the breweries, the plaintiff therein, the State of Texas, by B. F. Looney, Attorney-General, and his associates, and, naming the breweries, by their attorneys or agents thereunto duly authorized make and execute the following agreement, to-wit:

1. The defendants waive dilatory pleas and exceptions interposed in said cases to plaintiffs' petition therein, and said cases are to be consolidated on the plaintiff's original petitions and trial amendments containing prayers appropriate for granting of injunctions herein-after mentioned and defendants' answers now on file therein, by order of the court, at the next regular term of said court, or at an intermediate special term thereof, if the same should be called by the court, said cases are to be called for trial and the parties thereto are to announce ready for trial, all parties thereto shall offer any material and relevant evidence desired by them, respectively, all parties to have any process for procuring witnesses or evidence in the preparation for the trial of said causes or in the trial thereof as may now be provided by law.

2. At the closing of the evidence upon such trial a judgment shall be entered therein in favor of the plaintiff and against each of the following defendants named:

(a) Adjudging and decreeing a forfeiture of the charters of the San Antonio Brewing Association, Lone Star Brewing Company, American Brewing Association, Galveston Brewing Company and Texas Brewing Company.

(b) Against said last named corporations and H. Hamilton et al., the persons named in the answer in cause No. 5167, the Houston Ice & Brewing Company under Article 1206, Revised Statutes, 1911, for the sum of \$262,000 against said parties jointly and severally, the form of the judgment in so far as consistent to that whereof a copy is hereto attached.

(c) Judgment shall be entered against, naming the breweries in the agreement, and against its officers, agents and employes, etc., and each of the parties who shall become trustees of said corporations, restraining them during the existence of such trusteeship from, directly or indirectly, in any manner, whatsoever, contributing corporate or trustee funds

for political purposes, entering into combinations in restraint of trade, or in any manner committing any of the acts of which the defendant corporations were charged.

(d) All costs of suits.

3. Eighty-seven and one-third per cent of all moneys expended by the Attorney-General's Department, or obligations incurred by said department in connection with all of the cases filed by the State and now pending shall be returned to the State of Texas through said department by the five defendants.

4. The aforesaid judgment shall be paid by said defendants to the Attorney-General within ten days after the entry of said judgment.

5. The plaintiff shall have the right as now provided by law to procure the testimony of any officer or employe of any of said defendants in any manner now provided by law in the preparation of said cases for trial.

6. This agreement shall be subject to the approval of the District Court upon the completion of the hearing of testimony, and said court shall be and is hereby authorized to enforce the same and to render judgment thereon, from which judgment there shall be no appeal or writ of error.

Dated December 16, 1915.

The breweries which are said to have signed this agreement are San Antonio Brewing Association, San Antonio; Lone Star Brewing Company, San Antonio; Houston Ice & Brewing Company, Houston; American Brewing Association, Houston; Galveston Brewing Company, Galveston, and Texas Brewing Company, Fort Worth.

The Dallas Brewing Company, Dallas, is the lone company of the six which is said not to have signed the agreement.

In the event the State wins against the Dallas institution, the entire cost of the court proceedings and the expenses of the Attorney-General's Department will be paid by the breweries.

It is now in order for rabid anti-prohibitionists to talk of the State "holding up" the business interests of Texas. Such anti-prohibitionists can only see the highwayman, at the muzzle of a shotgun taking another's property, in the Attorney-General's faithful discharge of his duty. The saloons and breweries of Texas have so debauched public sentiment that there are men in Texas, calling themselves patriots, who would damn the Attorney-General for respecting his oath of office.

To the shame of our great State be it said that there is a class of politicians in Texas whose living is made off the saloons and whose political hopes are grounded on the political influence of these corrupting institutions.

Such men sustain the same relation to the saloons that the procurer or procuress sustains to the bawdy. They are the political pimps of Texas and deserve to be driven forever into political obscurity and oblivion.

One of the attorneys for the breweries, in objecting to the reading of certain evidence, is reported to have said that he could see no reason for reading such testimony in view of the fact that judgment had been confessed already by the breweries.

Ah! Indeed! The faithful attorney to a wicked interest does not wish the people of Texas to trace the serpentine trails of the Texas breweries. These slimy trails lead direct to the halls of the Texas Legislature, they wind their hidden way to elections and at last the deadly serpent is found coiled up in the ballot box—the sacred ark of the liberties of the American people.

Take half an hour right now, make up a list of your members who are not subscribers to the Advocate. Then see or phone them today. You will find before the year is out that it was a day well spent.

The Church needs the Advocate in the homes of your people. You need an intelligent membership.

**AFFAIRS IN OKLAHOMA**

Our correspondents from Oklahoma are sending in as live matter as appears in these pages. We rejoice to hear of the vigorous work of Oklahoma brethren.

Especially are we interested in the educational matters of Oklahoma as they are being discussed by Rev. S. H. Babeock. Our brethren there have some knotty problems, but that they will ultimately solve them we have no doubt. Oklahoma Methodism must have her own schools. We rejoice in her interest in Southern Methodist University and appreciate her noble co-operation, but the Methodism of Oklahoma must have her home schools in addition or seriously suffer, not to say die. Command the Advocate, brethren, to the fullest.

Already we are having invitations to the District Conferences in Oklahoma and hope to reach a number of these conferences. We have received the program of the Chickasha District Institute to be held in Marlow February 8-10. We have never seen its superior. The object of the Wesley Bible Class Federation, How the Organized Class May Aid in Increasing Attendance, Putting the Bible into the Lives of Men, Personal Evangelism and One-to-Win-One are among the great themes to be discussed by such men as Fleetwood, Mitchell, Welch, Miller, Armstrong, Henson and others.

We regret exceedingly that our space will not allow the full publication of programs from our eighty or one hundred districts.

**ANTI-SALOON LEAGUE FIELD DAY IN DALLAS**

Last Sunday six of the Dallas Churches opened their pulpits to representatives of the Anti-Saloon League. Dr. A. P. Baker, of Columbus, Ohio, Superintendent of the National Anti-Saloon League of America, spoke at our Ervay Street Church Sunday morning and at Trinity Church Sunday evening.

Dr. A. J. Barton, Superintendent of the Anti-Saloon League of Texas, spoke at the Ervay Street Baptist Church at the evening hour. Dr. William J. Herwig, Assistant Superintendent, spoke at the North Dallas Christian Church at the evening hour and Rev. Attieus Webb spoke at the Tyler Street Methodist Church in the morning and the Mallalieu Methodist Church in the evening.

The feature of the day was the Hall and Summers debate in the auditorium of the Municipal Building at 3 o'clock in the afternoon. For two hours an audience that filled every available space in the auditorium listened to the debate. Men stood at the doors in large numbers and hung on the words of the speakers throughout the full two hours.

Amid vociferous cheering the great audience adopted the following resolution offered by Epps G. Knight:

Resolved, That we believe the sale of intoxicating liquors in public parks belonging to the city of Dallas, and especially in the State Fair Park while the great Texas State Fair is in progress, is detrimental to the public interest and a reflection upon the good name of the city of Dallas and should be forever prohibited by law. And to that end we strongly favor the submission to a vote of the people at the regular city election next April of an amendment to the charter of the city of Dallas prohibiting the sale of intoxicating liquors in any public park or upon any property belonging to the city of Dallas.

Preceding his offering of the resolution Mr. Knight said:

Every year thousands of boys and young men from all over our State, and young men from our colleges and universities, take their first drink at the State Fair grounds. Something ought to be done to remove this great evil that is yearly starting on the road to



**OKLAHOMA**

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rain some of the best young life and blood of our State.

The citizens of Dallas, in our judgment, would do well to heed the words of Epps G. Knight. The pastors and Churches of Dallas owe it to themselves and the State to vigorously agitate the matter of abolishing the sale of liquor at the State Fair.

We do not believe that the life of the great Dallas Fair depends for its existence upon a few thousand dollars which are received from the sale of permits to liquor men. The Dallas Fair survived gloriously the abolishment of the book-makers and racetrack gambling from its precincts.

The Fair is educational and inspirational in its mission and should not be made a school for the debauching of young men by drink.

**THE BAPTIST CAMPAIGN**

The campaign of Texas Baptists for a million dollars for their Texas schools is an inspiring movement.

Dr. George W. Truett has been released from his pastorate at First Church, Dallas, for a few months, and is vigorously and successfully leading the campaign. His own Church led off with \$25,000.

We wish our Baptist brethren the largest success. Their vision is worthy of their aggressive and growing Church. It will be remembered that Baptist friends aided finely in our campaign for Southern Methodist University and it is fitting that our own people should reciprocate at this time. We wish we were able to duplicate for Baptist Schools good Dr. Gambrell's subscription to Southern Methodist University many fold. Success to you, brethren.

**THE PASTOR AND THE MEN OF HIS CHURCH**

Dr. Ivan Lee Holt, of the School of Theology of Southern Methodist University, delivered an inspiring address to the Methodist pastors of Dallas last Monday morning on "The Pastor and the Men of His Church."

The underlying thought of the address is contained in the opening paragraph, which we here reproduce:

A few years ago the House of Bishops of the Episcopal Church sent forth to the Church a message in which there was this paragraph: "We should endeavor to throw ourselves into the actual breathing world around us, and speak to the living present, rather than to the dead past. We should seek to know the needs of our country, the tendencies, dangers, exigencies of our times, to what God calls us in his providence, what traces of his guidance and direction we can discern in past history, and whither he points us now."

The ministers of that Church, or any other, who can hear this ringing challenge to the Church of today, do not have very great difficulty in enlisting the support of the men of their congregations.

The whole curriculum of the modern college has undergone a radical change in recognition of the principle announced by the words quoted by Dr. Holt.

The college curriculum today is designed to adjust the student to the world in which he lives today. It is based upon the needs of the educated man of today. Hence the study of the classics of yesterday is augmented by the physical laboratory and the study of social and political science. The library, filled with what men are thinking today, has a large place in the curriculum of the modern college. The college is seeking to throw the student "into the actual breathing world around us."

The pastor, of all men, needs to be adjusted to the battling, breathing world about him. He needs to know the current of the thought of today and to speak

in terms of the thought of today. He needs to know and sympathize with the struggles of men of today.

Dr. Holt illustrated his thesis by Raymond Robbins, who has just concluded a remarkable series of meetings at the University of Texas. Raymond Robbins was born in the Northwest, went to Alaska and while there was converted by the reading of the New Testament, returned home and threw himself into the work of social amelioration. He studied at first hand the changing order in our industrial and social problems. He came to share the feelings of struggling men around him. He knew the throbbing world of his day and the result is that no man of our times is able to speak to men more effectively and with greater sympathy.

The pastor who knows his times, who is acquainted with the problems of the men in the pew, and who speaks with a note of both sympathy and authority, will have little trouble in interesting the men of today and enlisting them for the work of the Kingdom.

**REV. J. J. CALLAWAY**

The news of the death of Rev. J. J. Callaway, superannuate member of the Central Texas Conference, will be read with sorrow by hundreds and hundreds of friends. The end came suddenly at his home in Cresson Sunday morning, January 23, at 10:30 o'clock. He had attended the Sunday School that morning, leading the opening prayer and taking an active part in the lesson of the day.

Brother Callaway was born July 22 1857, at Pinckneyville, Alabama. He was converted at Liberty Church, Pinckneyville, August 26, 1873, under the ministry of Rev. W. D. Nicholson, preacher in charge, and joined the M. E. Church, South, on the same day.

Brother Callaway was licensed to preach by Rev. H. M. Sears, October 25, 1890, at Reagan, Texas. He was admitted on trial into the Texas Conference at Austin, November, 1891, Bishop O. P. Fitzgerald presiding. Ordained deacon by Bishop E. R. Hendrix, November, 1893, at Navasota. Ordained elder by Bishop Hendrix, November 29, 1896, at Bastrop, Texas.

Brother Callaway was married to Miss Emma Slaughter, September 31, 1880, and is survived by his devoted wife, one son, Oscar W. Callaway, Fort Worth, and four daughters, Mrs. John Strickland, Austin; Mrs. Mabel Harris, Capps; Mrs. Ed Holeman, Munger, and Miss Monnie Callaway, Cresson. His aged father lives at Pinckneyville and his brother, Dr. G. M. Callaway, lives in San Antonio.

Brother Callaway has been a member of the Texas Conference, the West Texas Conference, the Northwest Texas Conference and died a superannuate member of the Central Texas Conference.

He served the following charges: 1890, Bald Prairie; 1891, Rogers Prairie; 1892-4, Durango; 1894-6, Prairie Plains; 1896-1900, Matagorda; 1900-02, West Point and Winchester; 1902-04, Manchaca; 1904-06, Oakville; 1906-09, Tye; 1909-10 Strawn; 1910-11, Graford, 1911-12, Munger; 1912-14, Lovelace. In the fall of 1914 he was superannuated.

Brother Callaway was a fruitful preacher, as the following statistics, written by his own hand, indicate: 125 conversions at Bald Prairie, 200 conversions at Durango, 100 additions at Matagorda, "good revivals" at Oakville, 120 conversions at Tye.

The last sad services in memory of our departed friend and brother were conducted at Cresson, Monday, January 24, by Rev. M. L. Story, pastor, assisted by

Rev. M. S. Hotchkiss, of Mulkey Memorial, Fort Worth.

The Advocate extends sincere condolence to the stricken family. The memory of the beautiful life of the son, husband and father is indeed a heritage rich enough for the hours of deepest sorrow.

Tenacity of will, or willfulness, lies at the root of all courage; but courage can rise into true manliness only when the will is surrendered; and the more absolute the surrender of the will, the more perfect will be the temper of our courage and the strength of our manliness.—Selected.

**PERSONALS**

Dr. J. A. Landis, of Norman, Oklahoma, was a pleasant caller this week. He is an old Texas man and has been a reader of the Advocate since the days of Dr. John.

Rev. E. V. Cox, of Killeen, called the past week. Brother Cox is one of the Advocate's best friends. He is a good pastor and a good preacher.

Rev. G. R. Slagle, our pastor at Weston, called to see us this week. He reports some additions since conference and prospects for a good year. The revival campaign will not be neglected.

We are in receipt of an invitation to the Men's Annual Banquet of the First Methodist Church, Columbia, Tennessee. W. B. Ricks, a long-time friend, is pastor, and he is a live one.

Dr. Ivan Lee Holt recently assisted in the Raymond Robbins evangelical campaign at the University of Texas. Great good was done. When Dr. Holt is better known he will be in still larger demand.

Rev. George S. Slover, President of Clarendon College, delighted us with a call this week. He reports an enrollment of 300 in the college. Clarendon is one of our best schools and George S. Slover is one of our best men.

Brother H. D. Ballard, of El Paso, is an old subscriber. He says: "I gave my first subscription to Dr. John after hearing him preach at a country Church in Ellis County. I expect to continue taking the paper as long as I live."

Brother Robert E. Huston states in a communication that he has just closed a fine meeting at Joplin, Missouri, and is now at First Church, Durant, Oklahoma, in a meeting. Brother Huston is well known in Texas as a singing evangelist.

We were delighted to see Dr. W. F. McMurry, Corresponding Secretary of the Board of Church Extension, in our office this week. We forgot to inquire of his mission in Texas at this time, but we know he was busy in the interests of the Church. A great Secretary!

Rev. Caspar S. Wright, Vice-President of Southern Methodist University, is succeeding nobly in his effort to endow the School of Theology. With the assistance of Bishops Candler and Mouzon, he has just secured from the Houston District a pledge for \$20,000. Good!

In a letter from Dr. J. E. Harrison, President of San Antonio Female College, is contained the information that San Antonio Female College begins its second term of the school year "in good style." We have a noble school in San Antonio and a great man at the head of it.

Rev. R. L. Ely, of Prosper, passed through Dallas this week and called to see us. Brother Ely is a careful, conscientious pastor and the Church affairs grow in his hands. He considers the Advocate the pastor's friend and is one of the few who reported every subscription paid on his charge last year.

We were pleased to have a visit from E. M. Sweet, Jr. He is Inspector of the Indian Service. What the Government is doing for the Indian may be appreciated by the following facts: 100 boarding schools, 250 day schools, 6000 employes in the service, annual appropriation of \$10,000,000. Brother Sweet is doing fine work.

Robert Young Smith, son of Brother D. M. Smith, of Nashville, Tennessee, died Sunday, January 23. We are greatly shocked to hear this distressing piece of news. Two weeks ago Robert Young underwent a surgical operation and his strength did not return. The Advocate extends profoundest sympathy to the stricken family.

Rev. M. S. Hotchkiss, Rev. J. G. Pollard, Rev. J. S. Huckabee, Rev. J. Hall Bowman, Rev. M. K. Little and Rev. G. J. Bryan, all of the Central Texas Conference, were in Dallas the past week on educational matters. Brothers Hotchkiss, Pollard and Huckabee called at our office and made us doubly glad to see

**SEVERE RHEUMATIC PAINS DISAPPEAR**

Rheumatism depends on an acid in the blood, which affects the muscles and joints, producing inflammation, stiffness and pain. This acid gets into the blood through some defect in the digestive process. Hood's Sarsaparilla, the old-time blood tonic, is very successful in the treatment of rheumatism. It acts directly, with purifying effect, on the blood, and improves the digestion. Don't suffer. Get Hood's today.

them by handing in some subscribers. The other three did not have time to call, but phoned us cheering greetings. The Central Texas Conference are all good friends of the Advocate and prove it by their work.

We are pained to hear of the serious sickness of Rev. W. A. Stuckey, presiding elder of the Decatur District. Blood poisoning resulted from a fever blister in the corner of his mouth. His physician thinks the danger point is now passed. The Advocate prays that this noble and useful servant of the Church may soon be restored.

Rev. Jacob S. Sessums, of Lexington, Oklahoma, sends us an interesting account of the organization of a Methodist Pastors' Association, at Purcell, into the membership of which every pastor and every preacher in the Oklahoma City District is welcome. Rev. T. G. Peterson was elected president and J. S. Sessums was elected secretary-treasurer.

Mr. W. C. Everett, manager of our Branch Publishing House at Dallas, and who has been attending similar meetings for some years, has gone to Richmond, Virginia, to attend the annual meeting of the Sunday School Council of Evangelical Denominations of America, which is composed of the editors and publishers of Sunday School literature of thirty-five denominations.

Rev. Franklin Moore, our pastor at Eleventh Avenue, Corsicana, is bereaved in the death of his sister, Mrs. Etta Hardin, which occurred last week at her home in Okolona, Arkansas. Brother Moore lost his only brother, Dr. H. E. Moore, of Conway, Arkansas, in the fall. Both brother and sister were devout Christians. The Advocate extends sincere sympathy.

Rev. W. M. P. Rippey, an honored superannuate member of the West Oklahoma Conference, and who resides in Plainview, Texas, has been quite sick for some time, so we learn through Rev. J. W. Story. He has an attack of the grippe with some other complications. At this time he is somewhat improved, and there is good hope of his recovery. Brother Rippey is one of our very best men, and has a host of friends, both in Texas and Oklahoma, who will remember him at a throne of grace.

The Advocate has had many inquiries as to who H. G. H. is. We received a letter only this week wherein the brother made a guess, naming him "H. G. Hughes." H. G. H. is not ashamed of the name he bears. A part of the Advocate force has been well acquainted with him for nearly fifty years, and it seems a little strange that everyone does not know him equally as well. His "Texas name" is Rev. H. G. Horton and his address is Bishop, Texas. He is furnishing the Advocate with some splendid matter each week.

Mr. and Mrs. George W. Walling, Senior, recently celebrated the sixtieth anniversary of their wedding at their home in Austin. These are dear, noble friends of our two pastorates in Austin. Brother Walling is in his eighty-eighth year and Sister Walling is ten years his junior. Of their nine children seven are living: Mrs. P. C. Wells, Robert W. Walling, George W. Walling, Jr., Tom B. Walling, of Austin; Mrs. C. C. Wilkins, of Brownwood; R. B. Walling, of Houston, and Mrs. A. B. Clarkson, of Austin. Blessings on these dear old friends and their children!

Make February Advocate month.

Some pastors wait to get everything else out of the way before saying anything about the Advocate. You need the Advocate to help you with the other enterprises. Get your people to read the Advocate and your work will be easier.

As you go among your people mention the Advocate and ask them to take it.

An old steward testified in a Quarterly Conference in Dallas District that he had no trouble getting quarters from Methodists who read the Advocate.

We hope by special effort to place the paper in the home of every official.

A. A. PUCKETT, Boswell, Oklahoma.

I am going to do better for my Advocate this year. I never make a visit to a home but I try to place the Advocate there.

PRESTON FLORENCE, Elkhart, Texas.

SUNDAY SCHOOL DEPARTMENT

DIVISION OF THE SOUTHWEST

REV. E. HIGHTOWER, Georgetown, Texas, Editor

NEWS AND NOTES.

The North Carolina Conference Wesley Bible Class Federation was organized at Fayetteville January 19, 20. The Raleigh Christian Advocate of January 13 was "Federation Number," and gave nearly all its space to the movement. M. W. Brabham, Field Secretary of that conference, knows how to advertise and "boost" and we expect to learn of a great meeting at Fayetteville. On the program appeared the names of Rev. Chas. D. Bulla, Miss Kilpatrick, Mr. J. M. Nay and Bishop Kilgo. This is the fourth Conference Federation of Wesley Bible Classes. The other three, organized in the order named, are the South Carolina, Central Texas and Florida.

The Fort Worth City Federation of Wesley Bible Classes will at once begin preparations for entertaining the Central Texas Conference Federation, which meets there May 10-12. Fort Worth will do its full part.

GOOD NEWS FROM COLORADO.

In a recent personal letter Rev. R. E. Dickenson, presiding elder, chairman of the Sunday School Board and Field Secretary of Sunday Schools for the Denver Conference, has this to say of his work: "We had a fine District Conference last week and expect a good one next week. Our men are awake. On this trip of fifteen days I have held one District Conference, five Quarterly Conferences, helped secure four subscriptions to the Missionary Voice, sixty-six orders for booklets on China, sold four booklets on personal work, have spoken eighteen times and am still in the ring. We have definite enrollment goals for every Sunday School in the conference, except two. It is lots of fun." Brother Dickenson is presiding elder for the entire conference, but his district is divided into three divisions, and he holds three District Conferences, three Missionary Institutes and three Sunday School Institutes every year. He is an efficient member of our General Sunday School Board.

TAKING STOCK IN THE SUNDAY SCHOOL.

An Oklahoma superintendent sends us the following plan, which has been successfully used in his own school: The next teachers' meeting will be the first annual day for taking stock in the Sunday School.

No. 1. — will give a detailed account of the attendance for the last ten years of this Sunday School.

No. 2. — will give us a report of the leakage of the Sunday School and where they went after leaving out. Try to discover the leakage, and why the leakage.

No. 3. — will give us the statistics of the attendance at Sunday School in the town. You will estimate roughly the proportion of persons in the town that do not go to Sunday School.

No. 4. — will find out from the pupils how they were first brought in to the Sunday School and why they stayed there.

No. 5. — will find out what interested them most in the Sunday School and what they disliked.

No. 6. — will find out how many teachers in the school are holding diplomas of some sort in the Teachers-Training. You will also find out who would like to take such a training course and if possible to organize such a class.

No. 7. — will prepare an account of the number of socials held under the auspices of the Sunday School and the various classes, with an eye to studying their effect on the attendance.

No. 8. — will give us a report on the number of persons that are Church members.

(a) Numbers that are active Church workers. (b) Number that are not active Church workers.

M. J. IVIE, Supt. M. E. C. S., Sunday School, Lindsay, Oklahoma.

HOW IT WAS DONE.

In one respect we are convinced that the town of Hartley, in the Channing Circuit, Amarillo District, Northwest Texas Conference, is like no other place in the world. Its peculiar distinction is that every inhabitant of the town belongs to the Methodist Sunday School. The pastor is Rev. E. L. Nance. Thinking that an ex-

planation of this unusual phenomenon might be useful to others we wrote Brother Nance for information. Here is his reply:

"Yes, I'll tell you how we got that whole town in the Sunday School. The name of the town is Hartley, where I preach the first Sunday in each month. This village has a population of a hundred and twenty-eight souls. The first Sunday I was there, January 3, 1915, there were not enough persons present to hold Sunday School at the Sunday School hour. At 10:45 the superintendent invited me to make a talk to those present on Sunday School work. The invitation was accepted. In the course of my remarks I told them of the great organized class work and urged the classes to get together before the sun went down and organize, and I would meet with them and assist all possible. So that afternoon the Adult, Senior and Intermediate classes met and organized with all proper officers and committees. These classes set to work right away holding social, executive and committee meetings. The inevitable resulted. The Sunday School began to grow. Remember, the average attendance for 1914 was thirty-eight. The second Sunday in January, which was the Sunday following my visit, there were fifty at Sunday School. The third Sunday there were sixty-six, and the fourth Sunday seventy-seven present. The fifth Sunday the attendance fell back to forty-nine, but these had to brave a Panhandle snow storm to attend. But the first Sunday in February, my second appointment, there were present a hundred and three. Then we said, "Let's take the whole town for the Sunday School." The organized classes moved forward and took the town. The babies, of course, were placed on the Cradle Roll, and a small Home Department was organized for those old people who could not attend the main school. This department has done fine work, and the main school is now one of the best schools anywhere. How did we do this? Organized class work did it. It will do it every time, if we will harness up the members on organized class work and keep them at it. Who should keep them at it? The pastor, the superintendent, the teacher. They are the keys to the situation. Did you hear it? Can you remember it? Will you do it?"

MARY LAMBUTH, THE FRIEND OF THE OUTCAST.

James W. Lambuth was a flaming evangelist and he pressed on his way with a zeal which perhaps has never been surpassed since the days of Paul. "For a week or two," says Dr. Edward Leigh Pell, in his "Heroes of Faith in China," "he would spend his days preaching and teaching in the little chapel at Shanghai and at other points in that city, and then he would jump into his boat with a fresh supply of books and tracts and start out for a tour of the near by town. He had a great passion for humanity, and he went everywhere seeking people. Wherever he found a group of people standing about he would stop and show them Bibles or distribute a few tracts among them, and then he would begin to tell them about Christ. If he knew of a great religious festival going on anywhere within reach, he would hasten to it and get together a little group on the outskirts of the crowd and begin to tell them about his religion and show them wherein it would reach their needs better than theirs. Sometimes he would go alone. At other times he would take with him one of the native preachers.

"His young wife, left at home with the care of the house and a young baby, had gotten glimpses of Chinese women and children living near by that made her heart ache. She already had her hands full, but she could not rest for thinking of the unspeakable misery that darkened the homes of mothers who had never heard of a God that had any compassion for women in their sorrows or for little children. There were, indeed, a few high-class women here and those who did not seem at all unhappy, though their lives were fearfully narrow, owing partly to the prevailing idea that good women should stay at home out of sight and partly to the custom of foot-binding, which turned their feet into horrible little stumps and which made walking so difficult that they often went about the house on their knees. But the women of the humbler classes were not only foot-bound—they were bound in every way. In the eyes of their husbands they were inferior beings, and their minds were darkened by superstition, and

they had nothing to live for; and then there were the children. There were swarms of children in the neighborhood—more than people knew what to do with—so many that some mothers were glad to give away their girl babies, and sometimes some of them would grow desperate and throw them away. Every now and then one would come across a little yellow body floating in the water, and not infrequently one would meet a little girl on the street who had been cast away and had nowhere to go. The tender heart of the young American mother went out toward these little castaways; and before long there were four little mouths in the Lambuth home to feed, besides their own baby. For weeks Mrs. Lambuth taught and cared for these children as her own; then, realizing that here was an opportunity for her friends at home, she began to write to them of her plans and hopes and to urge them to lend a hand in opening schools for children—not only for the purpose of educating future

mothers, but also with a view to reaching the present mothers through their children. In a little while help began to come, and her work grew; but the need was so great that she continued to urge her cause; and at last the Methodist women of the South, aroused by her fervent appeals, organized the Woman's Board of Foreign Missions and went to her help in earnest."

In his "New Light in an Old Land," Dr. Pell says that the movement among Southern Methodist women to carry the gospel to the women and children of China owes its inspiration to Mrs. Lambuth, "who started her school partly to educate future mothers of China and partly to reach the hearts of Chinese women through their children."

Sunday School teachers will be glad to know that these two books have been issued by the General Sunday School Board as special three months' courses of study for the Intermediate and Senior grades.

EPWORTH LEAGUE DEPARTMENT

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

Topic for January 30: "Great Foreign Missionaries."—2 Cor. 8:16-23.

Evangelistic Committee of West Texas Conference Epworth League: Mr. Sam F. Page, 1407 E. Second Street, Austin, Texas, Chairman.

REPORT OF LEAGUE INSTITUTE.

A most profitable Epworth League Institute was held in First Church, Dallas, on the evenings of January 4, 5 and 6, conducted by Dr. J. Marvin Culbreth, of our Central League office at Nashville. The Leaguers had lunch together at the church on each of these three evenings, and the institute study followed a splendid inspirational address by one of the members of the League Board. The institute was well attended by the most active local Leaguers and a few out-of-town Leaguers.

January 4.

After a pleasing vocal solo, rendered by Miss Tommie Hays, Dr. Paul B. Kern opened the study hour with his splendid address on "The Distinctively Spiritual Side of the Epworth League." Dr. Kern reminded his young hearers that the first department of the Epworth League—the Department of Worship—is the most important department, since all other work of the League hinges on the activity of this department. He also declared that the Epworth League, as an aggressive spiritual force, is needed today just as greatly as it was needed at the time of its organization. The great task of the Epworth League was presented as that of bringing a new era into the spiritual life of the young of today. The Leaguers present were impressed with the thought of the great opportunity of the League in reaching the young through: 1. The like-mindedness of youth. 2. The susceptibility of youth to religious impressions. 3. The appeal to youth of the spontaneous religious life and the versatile program of the Epworth League.

Dr. Kern concluded with the forceful exhortation that the Leaguers strive to reach the unrecognized youth by the cultivation of: 1. A spirit of reverence. 2. More prayer. 3. A definite plan of progress. 4. A consciousness of Christ in our own lives. The watchword inspired by this helpful discourse was "Step one step higher tonight!"

The invocation was offered by Rev. C. O. Shugart.

Dr. J. Marvin Culbreth began the institute period with a few preliminary remarks, reporting that each of the three divisional meeting bodies from which he had recently come had recommended the placing in the field of three Divisional Field Secretaries, to work under the direction of the central office, and giving the following encouraging report as to the general status of Epworth League work: 1. For the past year the Epworth League shows a net gain in membership of something near ten thousand. 2. The Epworth Era now has a circulation of twenty thousand paid subscriptions, having grown (as a monthly magazine) from a circulation of eleven thousand in the past three years. 3. The central office starts the work of the new year with a balance on hand of one thousand dollars.

Dr. Culbreth stated that on each evening of the institute he would instruct how to carry out some definite program of activity. Coming back to his subject of "Neglected Values

of the First Department," he reminded that four of these neglected values are:

1. The Morning Watch is a definite agreement on the part of a group of members of an Epworth League Chapter that they will set aside a part of every day for Bible study and prayer." Dr. Culbreth urged that the Leaguers present see to it that a Morning Watch Covenant Group is organized in every Chapter there represented, and advised that each group agree to meet together for special prayer at least once a week.

2. Testimony.—"In offering personal testimony, there is a timidity on the part of the majority of our Leaguers, through fear of a lack of experience," but the institute students were advised that personal testimony must be encouraged, since this exercise helps in practical Christian living. The instruction was to, if necessary, pre-arrange the testimony meeting, and then help the neglected majority to speak by suggesting, asking questions and by testifying on subjects within their range of experience.

3. Personal Work.—"In studying the subject of "Personal Work," the following plan was outlined for the Dallas League to follow in participating in the coming Lenten Campaign: The local Chapter is advised to participate in a general survey of the local Church and the community, through the Sunday School, or otherwise. This general campaign begins January 1, extending through March, January being set aside for the formulating of a practicable plan, February for the spiritual preparation by prayer, study and inspirational meetings, and March for the strenuous active campaign. The Leaguers are arranging to have Rev. Robt. Shuler, of Austin, to open the month of spiritual preparation with a great inspirational meeting to be held in this city. Upon the order of the Dallas League Union, President J. Roscoe Golden appointed Mr. Gus W. Thomason, Rev. C. O. Shugart and Miss Ella L. Nash a committee to draw up a plan for the Leaguers of the Union to follow in engaging in a membership contest through the Lenten season.

4. In discussing the subject of "Preparation for Congregational Worship," our leader cautioned that we must not allow the Epworth League devotional service to become a substitute for any other activity of worship, and exhorted that we endeavor to engage the Leaguers in congregational worship by the following several methods:

1. Get the young people familiar with the Church hymns. 2. By making the Epworth League Devotional Program entirely different from the Church Program, so that the young people will not tire of the program of worship.

January 5.

The study hour was opened with the singing of "Nearer, My God, to Thee." The invocation was offered by Dr. O. F. Sensabaugh.

After a pleasing vocal solo by Miss Hazel Lake, a most inspiring address was given by Dr. Ivan Lee Holt on the subject, "Why the Epworth League Produces Leaders." Dr. Holt stated that, while there is both a positive and a negative interpretation of this subject, we will study only the positive interpretation, since the Epworth League does produce some of the most successful leaders. Changing the subject to "Why the Epworth League Ought to Produce Leaders," the speaker began his discourse from the viewpoint that since the changed times are changing our ideas of what we mean by leaders, we must remember that our conception of leadership must deal in "terms of heartthrobs

and changed ways of living." This helpful discourse left with the hearers the strong impressions that the only man who really succeeds is he who first has a vision of what he wants to be, and then, in spite of the scoffing of the world, keeps constantly in mind this vision, and at last works out the vision. The speaker closed with the exhortation that all young people must strive to store up moral courage, gain self-confidence (not exalted opinion of self), and cultivate ability to adjust themselves to new situations. Summing up the lesson, "The work of the Epworth League is inspiration, education and activity. We must have an ideal and work out that ideal with this organization. Constant looking at the ideal is necessary, though we grow tired of looking."

Dr. Culbreth took up the institute class, dealing with the subject of "Organization." Our ideal plan of organization was illustrated by a car-wheel drawn on the blackboard, the hub of the wheel representing the Annual Conference (North Texas, at Gainesville, June 1-4), the spokes of the wheel representing the district organization within the Annual Conference, and the little marks showing on the rim of the wheel representing the organized Chapters within the district. We, therefore, make our aim to organize every Annual Conference in Texas, to organize every district in each Annual Conference, and to organize a local Chapter in every pastoral charge. To make the conference organization efficient, we must: 1. Co-operate with the other conferences in arranging schedule. 2. Use the prepared conference program in order to arrive at uniformity of thought. 3. Have a Central Office representative in every summer conference. Dr. Culbreth proceeded with the instruction that the things which should grow out of our method of organization are: 1. An efficient reporting system. 2. A better financial policy. 3. A more effective plan of extension work.

1. The local Recording Secretary should receive a monthly written report from each officer in the Chapter. This local secretary should summarize these reports and send a quarterly report to the District Secretary; and the District Secretary should make his quarterly report to the Conference President and to the Central Office. From the District Secretary's report the Conference President may compile his report for the Annual Conference.

2. All finances, except funds used for local purposes, should be handled by the Conference Treasurer.

3. The extension work of the League, through organizing local Chapters, should be effected by the conference organization, rather than by the Central Office. For efficiency in local Chapters, it is essential that:

(1). We follow a policy outlined for the Chapter by the conference. (2). That we hold a monthly council meeting.

(3). That we enlarge the number of leaders. Dr. Culbreth closed the discussion with a very strong appeal to all to take care not to defeat the purpose of the organization of the Epworth League by shutting out the young people and working older officers.

January 6.

The invocation was offered by Dr. O. F. Sensabaugh.

Following the singing of "I Love to Tell the Story," Mr. Gus W. Thomason submitted the report of the Committee on Membership Contest Plan, which submitted plan was accepted by the Union.

Dr. Culbreth made a most impressive address on "The Joy of Youth in Service." He inspired all young people present with the very joy of being young; joy of health and growth in this period of exploration; joy in the dawning of new affectional experiences—in the sacred relations of the home life, and in the consciousness that divine love is built upon human affection; joy in the realization of freedom and the consciousness of power; and even the joy of service, without a thought of any adequate re-

A GREAT DISCOVERY OF 1823.

During President Monroe's first administration, nearly a century ago, Dr. W. W. Gray, a brilliant young physician of Raleigh, N. C., made a discovery, now a world-wide blessing. This was a certain ointment which prevented blood poison and counteracted all skin diseases. The wonderful dispatch with which Gray's Ointment cured ulcers, old sores, boils, tumors, felons, abscesses, etc., traveled fast, and, despite the absence of railroads and fast trains, soon became known and demanded the country over. The business was moved in 1850 to Nashville, Tenn., and continued there by Dr. W. F. Gray, a son. Any one by writing Dr. W. F. Gray & Co., 850 Gray Bldg., Nashville, Tenn., can obtain a trial box of Gray's Ointment free of charge. 25c at drug stores.

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ward. The closing thought expressed by this splendid discourse was, "Every task, however simple, sets the soul that does it free."

Dr. Kern conducted the institute class, discussing the subject, "Improving the League's Program of Activity." In this discussion, the leader dealt principally with the needs of the local Chapter, impressing the fact that we should strive to follow a larger program, made dynamic through its spiritual power. A round table discussion followed on the subject of "Enlarging Our Missionary Plan."

Dr. O. F. Sensabaugh made some very helpful remarks, exhorting the Leaguers to strive:

- 1. To increase our numbers,
2. To effect better correlation of our Church forces,
3. To learn more about our Church,
4. To discover new workers and new leadership.

Dr. Culbreth took up the last part of the study hour, impressing the following summary of the three evenings' institute work:

- 1. Learn how to pray,
2. Study the Epworth League Constitution,
3. Improve Epworth League program of activity, and thereby prevent the League work from getting one-sided.

In conclusion, Dr. Culbreth expressed appreciation of the spiritual, soul-satisfying associations which he had enjoyed with our young people in this institute.

By suggestion of one of our Leaguers, the Union responded with a rising vote of thanks to Dr. Culbreth, Dr. Holt and Dr. Kern for their very helpful instruction and for the very pleasing fellowship enjoyed between them and our young people.

Mr. Thurman Stewart, of Sherman, President of the North Texas Conference Epworth League; Mr. Ralph E. Nollner, assistant pastor of First Church, Fort Worth, and Dr. W. J. Johnson, the new pastor of Grace Church, were recognized by President Golden, and each offered words of greeting.

Rev. S. S. McKenney, of Weatherford (friend of all young people), was also a visitor at the institute on Tuesday evening.

After a beautifully rendered violin solo by Miss Wilson, the institute adjourned with the Epworth League benediction. ELLA L. NASH.

RESOLUTIONS OFFERED AND ADOPTED BY THE BREMOND EPWORTH LEAGUE ON THE FIRST SUNDAY IN JANUARY, A. D. 1916.

By Miss Lottie Mae Walker.

Resolved, 1. That I will be more faithful to God, beginning each day with prayer and reading the Scriptures, seeking first of all to please him rather than men or myself. On all things praying that his will be done and asking for wisdom and strength to follow in the footsteps of Christ.

2. I will try, at all times, to think pure and righteous thoughts, to feel happy and cheerful under any and all circumstances, and to do each day's duty well. If I cannot do the things I want to do I will find pleasure and happiness by liking what I have to do, and that I may do my best all the time. I will neither eat nor drink anything that will harm my body or make it less strong. I will be thankful for all things. First, to God, knowing that since I am his child he will take care of me, and whatever comes is best. Second, as soon as possible I will thank people for every favor or service rendered me. I will sympathize with all who are in trouble and try to help them by expressing it in words, a smile, a hearty handshake, or a written message. Too I will encourage those who are doing a good work, no matter how small or great that work may be. For one true compliment now will help more than all the flowers I could pile upon ten graves. I will help and always respect old people and all who are weaker than myself, whether richly or poorly dressed. Truly living, "as I would that men should do unto me even so will I do unto them." I will not speak while angry, unless I can control my voice and speak in a low tone. I will be careful, lest I say words for which I shall be sorry or ashamed. For a word once spoken can never be recalled. If I should have a misunderstanding with any one I will immediately, in a Christ-like manner, secure an understanding and settle it in a peaceful way.

The above resolutions were adopted as personal by each member of the League. We therefore ask that the Texas Christian Advocate and the Visitor publish them.

J. W. TURNER, S. S. Supt. and Member of Epworth League.

REMINISCENTIAL.

At the recent session of North Texas Conference I answered roll call the fourth time in the good town of Bonham. The first time being in November, 1877, thirty-eight years ago. I served Daingerfield that year, and reached Bonham by way of Jefferson and Texarkana. At that time our best school for coeducation was in the good town of Daingerfield. It gave the State some fine men, fully justifying its existence. In the school that year was Frank Mitchell, successful journalist, his wife, Lizzie Norris, a live member of old Wesley, Greenville; Brother Mathis, of Corsicana District, and W. D. Bradfield, editor Texas Christian Advocate, and others well worthy of mention. From Texarkana we had as fellow-passengers Drs. Clarke and Drinkhouse, of Pittsburg, Pa., and Baltimore, Md., editors of the leading papers of the Methodist Protestant Church. Dr. Clarke was a genial and versatile gentleman. I read the Recorder during his lifetime. Prompted by a Christly spirit, he visited Mr. Ingersoll in an effort to benefit him. It so impressed the arch infidel that he ever afterward spoke of the Doctor in affectionate terms.

Several things of note occurred during the conference session. Dr. M. H. Neely was in the forefront battling for prohibition under Article XX of the recently adopted Constitution. Strange, but true, there were those who believed him radical, and his leadership dangerous to the Church. But the Doctor belonged to God's militant host. And here let me say, evil can only be overcome by good. God has but one method of destroying sin, and that is holiness. There is no place in the kingdom of God for the individual who would either excuse or palliate sin and moral evil.

At this session Bishop W. M. Wightman presided. Bro. John B. McFerrin, Missionary Secretary; Dr. I. G. John, editor Advocate; Dr. F. A. Mood, Regent Southwestern University, were visitors, and Dr. H. A. Bourland was received by transfer.

Two amusing incidents occurred during the conference. The Bishop had addressed the class for admission. It was a great address, and, like all efforts of this polished man, literally sparkled with the scholar's brilliance. At the close of his address the Bishop requested Dr. McFerrin to add some remarks. The old commoner arose and said: "Responding to the Bishop's request, young brethren, I will speak to you of things which I know to be true. The Bishop has taken you on an excursion to the stars. All he has stated is true, or the Bishop had not stated it as fact. For my part, I have never been up among the stars, and must stay in the realm with which I am familiar. And this I know, faithful allegiance to your vows as Methodist preachers will bring you to usefulness and honor." Turning to Bishop Wightman in his inimitable nasal tone, he asked: "Where would I be today, Bishop, had it not been there is a Methodist Church and itinerant ministry?" The Bishop in amiable tone replied: "I do not know, Doctor." The old Doctor with ready wit said: "Well, I do. I would be plowing a lop-eared mule on an East Tennessee hillside yelling, 'haw, Beck.'" The conference roared with laughter.

As usual Saturday night was Missionary Anniversary. Doctors John and McFerrin were the speakers. J. M. Binkley, President of the Board, A crowded house greeted the orators. After a great address Dr. McFerrin turned to Binkley and said: "Binkley, is it really hard times?" The response was, "Yes, Doctor." The old Doctor, pointing to Brother Binkley's shining gold buttons, said, "He says it is hard times. But look at them buttons! Binkley, which would you rather do as a man called of God into this ministry, go to China and preach the gospel or give \$20 to send some one instead?" "Give the money, Dr. McFerrin," said Bro. Binkley. "Put him down \$20," said the old Doctor. And when the collection was ended for the evening between \$2,000 and \$3,000 was the result.

Two things I will add: Few men have rendered greater service to our holy Christianity in Texas than J. M. Binkley. I met him first in 1870. His district then reached from Wichita and Clay Counties western borders to Lamar, Hopkins and Wood in the east. Not many "hankered" after his job then. But he was faithful, and today, more than any other living man, has the facts of our Church history in North Texas. Going to and from conference in those days, the preachers would sing, and often the trainmen would wipe a tear from their eyes and speak of loved ones on the other shore. But it has been some years since I heard a song in either going to or from conference.

D. F. FULLER, Wylie, Texas.

THE CHURCH AND THE LABOR PROBLEM.

In the Texas Christian Advocate of July 15 I read an article by the editor about the "Relationship of the Church to the Laboring Class."

I indorse everything he wrote and more. If the Advocate will give me space I would like to offer a few remarks from a laboring man's point of view, being myself a laborer.

I know that the religion of Jesus has done an enormous amount of good in the world. I know of its saving power and its ennobling influence. I have seen its effects in innumerable instances. I have felt the presence of Jesus, and in imagination I have heard his voice. I know as well as I know anything, outside of a mathematical problem, that my "Redeemer liveth" and that sometime, not very far distant, I shall behold him. In the meantime, however unjust it may be, we have a battle to fight. The warfare of the laborer is twofold. Listen: He has to fight the vices and sin incident to his own life and the hypocrisy of those who—far above him socially and financially—are allied—for respectability's sake with the Church. I am not making any charge I cannot sustain.

If I were preaching a sermon I would have time and space to amplify this, but a few lines is all that I can offer now.

It is well known by the editor and all those who are in authority above and below him, that there are a great many wealthy men connected with the Church directly or by their connection by marriage.

It is not necessary for me to say that they do not fulfill the Scriptural injunction as to how they should apply their wealth.

I want to ask some questions along the line of relationship of employer to employe. I have read the Bible, not so much as some, but sufficient to get certain truths fixed indelibly on my mind.

In the eighteenth chapter of Ezekiel we find that "all souls are mine, saith the Lord." All souls, not a part. To skip over to the New Testament we find that we must love the Lord our God with all our soul, mind and strength and our neighbor as ourselves. Some of the fraternal orders can answer the next question better than some Church members can, "Who is thy neighbor?"

Now, don't anybody get it that I am criticizing the Church. I am not. The Church has a fearful load to carry. A load that it could not maintain except that it were backed by Divine power.

The thirty millions of people in the United States who profess to believe in the divine mission of Jesus would have an influence so pronounced that everything would move before it if they were sincere.

This is the keystone of the whole argument—sincerity. "If thine enemy hunger, if he thirst give him drink." Not only do we, the laborers not excepted, fall to thus treat our enemies, but do we even treat our friends that well?

When I accepted the religion of Jesus I took the whole. I did not make any reservation. If my brother needs a dollar more than I need it, or, in other words, if he or his family are in want, and I am in easy circumstances, I esteem it a privilege to minister to his wants and I am not allied with the Socialists either.

I am not a Socialist for the very obvious reason that a number of them underrate the Christian religion and I don't. The Church, in theory, is against every foe of the laborer and is in favor of every friend.

What the laboring class need more than anything else is sympathy.

It has been my fortune to know, in my time, a few comparatively rich men who did not abuse their wealth. One of them told me, when I was but a boy, that he did not think he had the right to dress in a style beyond that which his neighbors could afford. I knew that man as intimately as most any boy could know him. He was not a member, but a staunch friend of the Methodist Church. His gifts to the needy were immeasurable, and to make it better, nobody but he and the recipient knew, and very often the recipient failed to know who helped him. Before he died he almost built a nice church. I know what I am talking about when I say that he had as much of the true Christian character as I have ever seen in anybody. Whether he ever joined the Church or not I do not know, but I believe that when he knocked at the pearly gates the command was to come in. He is not an isolated instance. There are men and women, too, all over this land and country who are like unto him. This is what holds the body politic together.

Sympathy, yes, we need sympathy.

There is too much style, too much ostentation. I honestly believe that the building of such superb houses of worship make against the power of the Christian religion. I have been in great churches. I have heard some master sermons. I have heard choirs sing the heavenly music which seemed befitting almost a chorus of angels, but I have felt the presence of God stronger in a little old grove meeting than I ever felt it anywhere else. I do not believe my gifts are too rich to offer God, but I do believe that the Church has overdone the matter of building edifices.

The laboring man needs the Gospel. He needs preachers, divinely commissioned and divinely sent. I believe with all my heart in Christian education. I believe that the Church is making a mistake in sending young preachers, or wornout derelicts, to fight the battle against sin in the laboring world.

The laboring man requires a mental attraction superior to the attractions of the saloon. I do not think that I will be contradicted when I affirm that the investment would well be worth the price, "Behold all souls are mine."

The laboring man of today, like the Church, is pitted against a gigantic adversary. He, the creator of wealth, has to see the fruits of his honest toil taken away from him on every hand.

And let me reiterate again and again that what he needs is sympathy. "Help us to help each other, Lord."

It is not needful for me to call attention to what heights the laboring man has reached and, judging from the past, to what heights he may hope to attain. But let those who are in authority take notice: the foundation, a very essential part of the structure, is in the laboring class. From that class has sprung many great leaders. And from that class will spring many more. In my humble opinion the very best way to help the toilers is Christian education. The Catholics have taught us for a thousand years that there is a place for every one in the Church. Not only educate but teach every one, no matter how poor, how obscure, that he is an integral part of the whole.

The Church can handle this problem better than anything else can handle it. I am not opposed to fraternal societies. I believe they have a place and a mission, but the Church can reach lower and climb higher than any society can hope to. The conditions of membership in the various societies vary. In the Church the conditions are simple and easy to comply with. The mission of the Church is to rescue the perishing, lift up the fallen, etc. And I am glad that with all her faults she is doing this.

Some years ago I attended for a number of times services in the Gospel Mission, a little hall rented by some earnest Christians in Austin, Texas.

The leaders were a gifted woman and her daughter. The place was located almost in the heart of the vilest district in the city. They met there Sunday nights and perhaps two nights in the week. While attending these services the thought came to me of the life saving stations along the various coasts. Back inland the luxurious Pulman's carried their thousands of passengers in safety. Out on the broad ocean the palatial lines ploughed their way in calm serenity. But on the coast line, where the rocks and breakers were, were some humble buildings occupied by the hardy life saving crews. Their mission in toto is to save those who are perishing. In all the city of Austin I doubt if there was any religious organization which got closer to humble ones than did this. If I had time and the Advocate would give me space I might make some other suggestions on it. As it is I will only venture one or two more and then I will close.

Every sane man, who is not blinded by prejudice, knows that the liquor traffic is the greatest enemy the laboring man has. This traffic stands directly in the way of Christian or any other kind of education. It is the most salient weapon in the hands of the money powers whereby they keep in subjection and in a species of slavery the millions of poor.

So long as a man is in debt he is in a certain sense a servitor. And so long as the traffic prevails then will an immense number of the laboring class be in debt.

The question of saloons or no saloons is and has been the paramount issue ever since there were dram shops.

So there or here we are—the traffic stands in the very front against Christian education, for it knows that its very existence depends upon the illiteracy of the people.

The other suggestion is this: The Church, I mean all denominations, ought, it seems to me, make a superhuman effort to give the laboring class a Christian education. HENRY N. BANKS, Florence, Texas.

FAMILY ALTAR LEAGUE.

On January 9 there assembled in Haskell, Texas, members from all of the Churches in town, for the purpose of forming a Family Altar League. Rev. A. M. Martin, of Stamford, gave a powerful address on "The Effect of the Family Altar Upon the Life of the Children." Resolutions were then unanimously adopted whereby permanent organization was effected. Members will sign covenants pledging to have in their homes prayer and Bible reading and grace at meals. Further, they pledge themselves to induce others in the town, county and State to either join the Haskell League or to form a league in their own community.

We are profoundly impressed by the need of some such movement. As Dr. Brooks recently stated, we are living in a "ragtime" age. Who can measure the gain if the Lord's servants could change it into a "prayertime" age? We are all seeking devotion to kingdom causes, yet are doing little to inspire prayer, which creates devotion! We are wondering why folks make it a practice of attending the prayer meeting so little, forgetting the reason is that they practice prayer so little! Knee-drill and precious promise reading in the home will have as much influence on the growing children as protracted meetings, Christian education and children's auxiliaries all put together!

In this great world crisis, will not every preacher and devoted worker seek to embody the prayer spirit in the community by organizing a Family Altar League? Particulars of the organization here and its cotenant, free on application to Mr. J. R. Hutto, Haskell, Texas, or to the undersigned.

ED. R. WALLACE, Haskell, Tex., Jan. 10.

"If we can see God in history preparing the world for the incarnation, why do we now hesitate to co-operate in preparing for the conquest and the coronation?"

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PASSING DAY

THE WARS.

Most of the fighting during the last week has been done on paper; that is, those who are really directing the big war have been in council. Each side is seriously studying the situation and each side still insists to the world that they are invincible.

The Russians are somewhat on the offensive and may retake some of the territory lost in the famous drive last summer by Von Hindenburg and Mackensen.

England is kept busy by many new problems arising. The war in Persia around Kut-El-Amara, the uncertainty of Greece, Spain's attitude, and last, but not least, Uncle Sam's plea for a pond to sail our boats on, are a few of them.

In our own country the debate on "Preparedness" continues. Both Republicans and Democrats seem to be lining up with the policy of President Wilson, who is to leave Washington in a few days on a speech-making trip in behalf of Preparedness.

Villa remains hidden in the Western mountains of Mexico, but reports from there indicate that the ring around him is closing in.

Mrs. Mean Bear, said to be the oldest Ponce, died at Ponce, Oklahoma, January 24, aged 105 years. She was a devoted Christian and had a great influence over her race. There are over 700 persons in her immediate family.

Work of grading for the extension of the interurban system from Edmond to Guthrie, Oklahoma, began January 24 with a large force. John Shartell, president of the Oklahoma lines, says the work will be pushed and cars be running in 100 days.

Three California rifts in the north polar cap of Mars have been discovered by astronomers at Lowell Observatory. The observed position, it was said, indicated that the most conspicuous of these lay along the course of the known canal Cadmus. The rifts show the effect of vegetation coming through the snow.

John Linderholm, who, among other enterprises, colonized 60,000 acres of land near Houston, Texas, in 1894, died at Chicago, Illinois, January 13, aged 74 years. He is said to have introduced rice culture by well irrigation in Texas in 1900. He spent seven years in the California gold fields, where he went in 1860.

E. W. Kirkpatrick, of McKinney, has placed a large number of pecans of a very fine variety with the Business Men's Association of McKinney to be given to the people of Collin County, free of charge, also giving instructions how they should be planted. Col. Kirkpatrick says that the pecan tree is not only profitable, but is also very ornamental and can easily be grown with a little care.

The development of a sulphur deposit of eighty acres in West Texas, held by a Government mineralogist to contain sufficient sulphur to supply the world for 100 years, is being financed and directed by a company of Dallas men, it was announced by Eugene J. Russell, president of the company, which has been chartered with a capital of \$300,000. Mr. Russell said all of the stock has been disposed of.

With a few exceptions, the breweries of Texas agreed with the Attorney-General's Department to accept judgment without appeal or writ of error as follows: "Forfeiture of charters; penalties totaling \$276,000; to pay all costs of suits; to pay 87 1/2 per cent of all moneys expended by the Attorney-General's Department in connection with the cases, and an injunction restraining the trustees of the corporations from committing any of the acts complained of in the Attorney-General's petition."

W. Goodrich Jones, of Temple, Texas, father of Arbor Day in Texas, is the originator of a plan designed to create a beautiful shaded driveway out of the graded pike road connecting that city and Belton. He will circulate petitions for signatures of citizens of both towns requesting the County Commissioners to levy a small tax, less than one-half cent, for the purpose of planting shade trees and shrubbery along the route. The piked road is now being tarvated and when complete will be one of the finest stretches of country road in Central Texas.

According to the returns for the year 1914 the United States Government Income Tax Department report:

Table with 2 columns: Income level and number of people. Rows include: 60 people have an income of \$1,000,000+; 114 people have an income of 500,000+; 69 people have an income of 400,000+; 142 people have an income of 300,000+; 130 people have an income of 250,000+; 233 people have an income of 200,000+; 406 people have an income of 150,000+; 1,189 people have an income of 100,000+; 1,501 people have an income of 75,000+; 3,660 people have an income of 50,000+; 3,185 people have an income of 40,000+; 6,008 people have an income of 30,000+; 5,483 people have an income of 25,000+; 8,572 people have an income of 20,000+; 15,290 people have an income of 15,000+; 34,141 people have an income of 10,000+; 127,448 people have an income of 5,000+; 66,525 people have an income of 4,000+; 82,754 people have an income of 3,000+.

357,515 Total number of people who paid the Tax.

There will be a total eclipse of the sun on February 3. It will be visible as a total eclipse in a path beginning in the Pacific Ocean, extending eastward across the northern portion of Colombia, across the island of Guadalupe, passing northwest of the Azores and ending at sunset in the Atlantic Ocean south of Ireland. The sun will be in total eclipse for two and a half minutes, visible from the Islands of Guadalupe and Desirade. In Texas the partial eclipse will be visible from about 8 to 10 o'clock on the morning of February 3. It will start at 8:02 o'clock at Houston and end at 10:08 o'clock, astronomical calculations show. There will be four other eclipses in 1916, besides the partial eclipse of the moon on January 20. One will be of the moon and three of the sun. The only eclipse of the sun that will be visible in America will be that on February 3. The other eclipses of the sun will be in July.

One of our exchanges says that the Anti-Saloon League of America, which is now bending all of its energies and resources toward securing national prohibition, has established a branch office at Richmond, Va. Our readers are particularly interested in knowing that this branch will be under the supervision of Dr. James Cannon, Jr., who led the prohibition forces to victory in the last State campaign for prohibition in Virginia. Dr. Cannon is feared by the liquorites both in Virginia and in Washington. His clear head, coolness, courage and administrative capacity make him a leading figure in the Nation's battle with the organized saloon.

OUR CHURCH NEWS

The Christian Guardian, Toronto, has been publishing the names of the sons of Methodist ministers of Canada who are in active military service. The total to date is 218.

Although only one person in four hundred in Japan is a professed Christian, more than one-half of the decorations bestowed upon educators on the occasion of the coronation of the Emperor went to Christians.

The Arkansas Methodist says: "Rev. R. P. Snuler, as editor of the Evangelistic Campaign page in the Texas Christian Advocate, is magnifying his office. We shall have occasion to quote from his live, pertinent paragraphs."

More and more the onslaught on the liquor traffic is advancing. An exchange says that Wm. R. Hearst, the millionaire owner of a group of newspapers, has given orders that all advertisements of liquor and habit-forming drugs shall be excluded from his papers.

Bishop Candler said, in substance, that the Old World, in its turmoil of war, would empty its students into American universities. Bishop Mounzon, in his recent episcopal tour of South America, said that the young men of that country had eyes turned this way. And now thirty-five young men have arrived in New York from Brazil to receive an education from American Universities. But where?

The Pacific Methodist says that the work among Orientals in California has been adjusted between the various denominations that are at work among these foreign people. Each Church has a given number of blocks and all of the Orientals who live in these blocks, who accept the evangelical teachings, are supposed to worship at the place assigned by the Pacific Coast Association. The State of California is also divided. This renders co-operation possible.

It is quite a noteworthy fact and one of very much interest to Trinity (North Carolina) students to know that Dr. W. H. Glasson, head of the Department of Economics at Trinity, has a distinction which only two other men in the United States can boast of, that is, of being a collaborator of the department of history and economics of the Carnegie Peace Endowment. This society gets up different topics in history and economics and assigns them for research to various economists and historians both in the United States and in Europe.

It has often been said, as the great war proceeds, that one of its supreme effects will be a wide-spread religious awakening. Men, when face to face with death, have always turned to God for help. Paul Sabatier, the French author, says that France has found her religious self, her real soul, in this war. Stephen Graham, in his book, "Russia and the War," reports

the same feeling of religious fervor as having swept over Russia, taking there, as would be natural, a more mystical form. In England, in the great training camps, the workers for the Y. M. C. A. report such a responsiveness as they had never found among young men before. Similar reports of deepened religious sensibility come from Germany also.

We repeat a matter of note in last week's Christian Advocate: "Rev. John R. Thompson and Mrs. Thompson, honored citizens of Ruthertford County, Tennessee, both died January 12 at their home, near Murfreesboro, the wife dying at 2 o'clock in the afternoon of that day and the husband at 9 at night, Brother Thompson, who was eighty-seven years of age, had been a member of the Tennessee Conference since 1859, and was for some years President of Soule College, Murfreesboro. Mrs. Thompson was seventy years of age. Together they had journeyed for many years and in death were not separated."

Recently, in a Chicago paper, Bishop Quayle, that Bishop all to himself in our sister Episcopate, said: "An old man who had whiskers long enough to anchor by, put both hands into his whiskers and said: 'Brother Quayle, I have been preaching sixty-old years, and for over fifty-eight years I never came home, but a woman I loved met me at the door; and now,' he said, with a great gasp and sob, 'nobody meets me at the door.' And he said, 'Brother Quayle, I did not have enough money to pay for her funeral; but if I had all the money that the Churches I have served owed me and did not pay me, I would have ten thousand dollars, plus.' O Church of the Living God, we have got to be honest; we have got to be square for the sake of ordinary virtue, but we have got to do the square thing for our veterans."

In the last Christian Advocate (New York), Bishop Kilgo has a strong sermon on "The Gospel of the Eternal Kingdom." When he sent in the manuscript he wrote the editor a characteristic letter. It read: "You will find at least that I still hold to a 'calico' theology. I confess I got it from my sainted mother, and after all the studying I have done, I have come back to her faith, the faith in which she lived her beautiful life and went away with joy and assurance. I do feel that we are suffering from the deceptions of a secularized faith. If you decide to publish my effort at a written sermon, I pray it may help some toiling saint along the road to the city of our God, where I hope to get some day, I trust, before the sun goes down."

The Committee on Literature of the Simultaneous Evangelistic Campaign has requested me to give a review of each one of the eleven books which have been recommended for reading in connection with the present movement in Evangelism.

The Ministry of Intercession by Andrew Murray, is an invaluable little book on prayer. The reading of this volume, which is "A Plea for Prayer," will lie at the very foundation of any adequate preparation for real evangelism. It has stimulated the prayer life of thousands of Christian people.

Autobiography, by Chas. G. Finney, is a classic of Christian biography. Mr. Finney is one of the notable evangelists of all ages and the reading of his wonderful life, so marvelously blessed of God in bringing souls to Christ, will stir the enthusiasm of any earnest minister of the gospel.

Evangelism Exemplified, by our own Dr. Todd, is a book with which we are all more or less familiar. It is the story of the St. Louis campaign and gives in great detail the exact methods of planning and conducting a "One-to-Win-One" Campaign in local Church or city. At present it is the standard book on Evangelism from the standpoint of methods.

The Price of Power, by J. Stuart Holden, is a little book on the Holy

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UNIVERSITY DARK advertisement. Features: "THE ADDITION Culture", "I BOUGHT AND BUILT IN UNIVERSITY PARK", Dallas Trust & Savings Bank, 1101-1103 Main St., EXCLUSIVE AGENTS, H. D. ARDREY, Vice-President and Real Estate Officer.

Spirit and His place in the Christian ministry of soul-winning. This volume is well calculated to make us realize that the Spirit's presence is the one essential of a successful revival. The Passion for Men, by Hallenbeck, is an earnest and impassioned appeal for personal evangelism. The author is a minister of the gospel who has been a conspicuous leader among the young people of New York State and his book is the outgrowth of his efforts in behalf of the unsaved. The book is replete with fire and inspiration, and not without many pertinent suggestions of methods.

Taking Men Alive, by Chas. G. Trumbull, is another book on methods of personal evangelism, by the editor of the Sunday School Times. Dr. Trumbull's father, H. Clayton Trumbull, has written several excellent books on evangelism and in this one, by his son, much of the best experience of both men is gathered. Pastoral and Personal Evangelism, by Chas. L. Goodell, is a standard book on evangelism for the preacher, growing out of the experience of one of Methodism's leading pastors, whose record for evangelism, both pastoral and personal, cannot be surpassed. It has long held a foremost place in the literature of soul-winning.

The Child for Christ, by A. H. McKinney, is a manual for parents, pastors and Sunday School workers who are interested in the spiritual welfare of children and deals almost exclusively with conversion from the child's standpoint. It will be invaluable in carrying the campaign into the Sunday School field. How to Bring Men to Christ, by Torrey, has long been a well-known book among Christian workers. Dr. Torrey's wide experience and insistence upon the Word of God in soul-winning makes his book a manual of first importance. Everyday Evangelism, by Bishop Leete, of the Northern Methodist Methodist Church, bears some similarity to Dr. Todd's book, but covers the ground from a different point of view. It is both inspirational and practical and is written for the pastor primarily. In many quarters it has been of unusual value in aiding in the organization of local revival campaigns.

The Soul-Winning Church, by Dr. Lem. G. Broughton, the great Baptist divine, is an earnest appeal for congregational co-operation and pastoral leadership in local evangelism. It strikes the center of the problem and its direct and forceful pages have been used for God to usher in campaigns in many Churches of all denominations. The price of these books can be found by referring to the advertisement of Smith & Lamar elsewhere in this issue. PAUL B. KERN, Dallas, Texas.

Do not think that every burden you ask God to remove He will remove, nor that every favor you ask Him to bestow He will bestow. He has never promised to do so. Moreover, the first wish in your praying is not to be to get the blessing or the relief your own will before God's. It would be striking out this petition from the Lord's lesson in your praying. The first, the supreme wish, should ever be that God's will, whatever it may be, may be done. We are to say, "This desire is very dear to me; I would like to have it granted; yet I cannot choose, and I put it into Thy hand. If it be Thy will grant me my request. If not, withhold it from me, and help me sweetly and joyfully to acquiesce."—Rev. J. R. Miller, D. D.

- DISTRICT CONFERENCES. (All presiding elders are requested to at once make any corrections in, or addition to, the following list): McAlester, at Spiro, March 9; Beville, at Kenely, March 21; San Marcos, at Lockhart, March 21; Clinton, at Custer City, March 23; Uvalde, at Crystal City, April 18; Hugo, at Antlers, May 8.

TWO SPECIALS. Which are so popular that we guarantee satisfaction. 1. SUNDAY SCHOOL LESSONS, Vest Pocket edition in five volumes—Acts to Revelations—with leather-carrying case. 21c. Postage paid. 2. ENTIRE BIBLE in a set of 31 volumes, with leather case. 50c. Postage paid. AMERICAN BIBLE SOCIETY, Dallas, Texas, 1304 1/2 Commerce Street.

YOU SAVE MONEY ON THIS FEATHER BED BARGAIN. Just to advertise our goods we will give for a short time only, one 40 lb. Feather Bed, one pair 6 lb. Feather Pillows, full size, clean, new sanitary feathers and best linen proof ticking; one pair Blankets, one double Coverlet, one Sheet and one Pillow Case, all full size for only \$110.00. All first class goods, no trash. Satisfaction guaranteed. Mail money order now or send postal for free catalog giving full particulars. Investigate this offer, before you buy elsewhere and save money, money and disappointment. SOUTHERN FEATHER & PILLOW CO., Dept. 3189, Greensboro, N. C.

GET A FEATHER BED SAV. \$110. One 40 pound feather bed, one 6 pound pair pillows, full size feathers and best tick in a fitted with ventilators, 1 pair nice, large Blankets, 1 extra large Coverlet. Retail value \$200. Reduced to \$110 for cash. Delivery in nice condition and satisfaction guaranteed or money back. 30 lb. Bed \$60, 40 lb. Bed \$80, Pillows \$1 pair. Mail money order today or write for Catalog. Sanitary Bedding Co., Dept. 197, Charlotte, A. C.

DR. W. D. JONES DR. H. B. DECHERD EYE, EAR, NOSE AND THROAT. 701-2 Wilson Bldg., DALLAS, TEX.

SEEDS, ETC. Seeds For Sale. Cotton Seed.—Two thousand bushels, Georgia's best, free from boll weevil, King's, Simpkin's, Broadwell's, Tool's, Money Maker, and Bates' Victor, \$1.50 per bushel; 10 to 100 bushels, \$1.25. Big bolls, viz.: Cleaveland and Mebane's, \$1.50 per bushel; 10 to 100 bushels, \$1.35. The Ideal, per bushel, \$2.00; 10 to 50 bushels, \$1.60. Corn—Seven-ear Prolific, \$1.25 per peck, by express. Watermelon—Georgia's finest, Excel and New Triumph, one-fourth pound, 35 cents; \$1.00 per pound, prepaid. MARK W. JOHNSON SEED CO., ATLANTA, GA.

Geraty's Frost-Proof CABBAGE PLANTS FREE. We will mail free, postpaid, a package of plants for testing, to anyone who will write for same and report results after plants are matured. They will stand a temperature of 10 degrees above zero without injury, and mature three to six weeks earlier than hot-bed or frame grown plants if planted in the open field all week or a month earlier than home grown plants. Our prices by parcel post, postage paid, are 10 plants for \$1.00 for 25c; 50 for \$4.50; 100 or more at \$4.50 per 100. A by express charge collect, at \$1.00 per 100. W. C. GERATY CO., Box 5, Vantage Island, S. C.

THE CHANGED SKY: OR, A REAL FAIRY.

By Elsie Malone McCollum. It was such a little hand, Knocking at my door...

REPORT OF PASTORS' CONFERENCE AND MISSIONARY INSTITUTE, FOR CISCO DISTRICT, HELD AT CARBON, TEXAS, JANUARY 20, 21, 1916.

A splendid program having been arranged by the presiding elder, Rev. E. P. Williams, the meeting was called to order at Carbon, Texas, at 9:30 a. m., and devotional services conducted by the presiding elder.

Various questions of interest, such as "The Win-One Campaign," "Financial Methods," "The Every-Member Canvass," "The Preachers' Prayer Life," "The Church Papers," "Worldly Amusements," etc., were discussed with great interest and profit.

Rev. W. H. Matthews, presiding elder of the Waxahachie District, very ably represented the Board of Missions. In spite of many difficulties, the Cisco District has certainly made progress during the past year, and for this progress much credit is due to our very efficient presiding elder, Rev. E. P. Williams.

A WORD OF APPRECIATION.

I take this method of expressing my appreciation to my brethren for their many kind words of sympathy and comfort during these sad and lonely days. I intended writing each a personal word, but I find I cannot do this. My friends have been more comfort to me than ever before.

CHURCH EXTENSION—WEST TEXAS.

All applications to the General Board for donations or loans must be in my hands by March 1. Send to me for blanks. They are self-explanatory. Comply strictly with every point of law.

NORTHWEST TEXAS CONFERENCE BOARD OF CHURCH EXTENSION.

The Executive Board is hereby called to meet in Anson, Texas, March 3, to pass on applications to the General Board. Let all applicants observe the following suggestions: Send to the General Board of Church Extension, Louisville, Kentucky, for your blank applications, stating the kind desired:

Applications should be in the hands of the Secretary, W. E. Lyon, Big Spring, early, or send to A. W. Waddill, Anson. ED. R. WALLACE, Chairman Board. Haskell, Texas. POSTOFFICE ADDRESSES. Rev. W. J. Stewart, Custer City, Oklahoma.

WEST OKLAHOMA CONFERENCE CHURCH EXTENSION NOTICE.

The Executive Committee of the Board of Church Extension for the West Oklahoma Conference is called to meet in Chickasha, Oklahoma, March 14, 1916, at 3 p. m. If you have an application to come before the committee for aid from the General Board, either for a loan or donation, please send and get the proper blank and answer each question fully.

SUMMER SCHOOL OF THEOLOGY NOTICE.

If the members of the classes of the fourth year who expect to attend the Summer School at Georgetown (I hope that all who possibly can will attend) will communicate with me, I will be glad to give you some preliminary instruction in "Grounds of Christian and Theistic Belief."

PASTORS' CONFERENCE.

Pastors' Conference and Laymen's Missionary Institute for the Plainview District will convene in the Methodist Church at Plainview, Texas, February 2, 9:30 a. m. A. L. MOORE, P. E.

DUBLIN DISTRICT.

The Pastors' Conference and Missionary Institute for the Dublin District will meet in Stephenville at 2 p. m., Wednesday, February 15, 1916. The first afternoon and evening will be given to the study of our missionary interests, conducted by Rev. J. E. Crawford, Conference Missionary Secretary. S. J. VAUGHAN, P. E.

ITINERARY FOR FEBRUARY.

Iola, February 1, preaching at 7:30 p. m.; February 2, Institute at 9:30 a. m. and preaching at 11 a. m. Shiro, Feb. 2, preaching at 7:30 p. m.; February 3, Institute at 9:30 a. m. and preaching at 11 a. m. Mary's, February 3, preaching at 7:30 p. m.; February 4, Institute at 9:30 a. m. and at 11 a. m. Bay's, February 4, preaching at 7:30 p. m.; February 5, Institute at 9:30 a. m. and preaching at 7:30 p. m. Bay's February 6, preaching at 11 a. m. and at Shiro February 6, preaching at 7:30 p. m. Midway, February 8, 9. Madisonville, February 11, 12, 13. Cleveland, February 15, 16. Groveton, Feb. 18, 19, 20. Chappell Hill, February 23, 24. Bay City, February 27, a. m. Brazoria, February 27 p. m., and February 28.

WALTER G. HARBIN.

CORRECTIONS.

In last week's Advocate Rev. E. R. Welch, our Conference Reporter, said we built the parsonage at Anadarko last year. The parsonage has been built nearly five years. I think it was built under the ministry of Rev. J. V. Stanley. I had some photographs of it last year and sent one to the Advocate. I suppose that is why some of the brethren thought it was built last year. Much "obliterated" to you, Welch, for the other good things said. I. W. ARMSTRONG. Anadarko, Okla.

In the minutes of the North Texas Conference an error occurs in the financial report of Centenary Church, Paris. The minutes show a deficit in the missionary contribution, whereas this Church paid in full each and all the conference assessments, as is its regular custom. WARREN T. WHITESIDE.

MARRIAGES.

FORD-TRAMMELL—At the residence of the bride's parents, Aspermont, Texas, January 16, 1916, Mr. Oscar Ford and Miss Francis Trammell, Rev. M. M. Beavers officiating.

Chickasha District—Second Round. Rush Springs and Wood Lawn, at Rush Springs, Feb. 12, 13. Vaurika Sta., Feb. 13, 14. Terral Cir., at Terral, Feb. 19, 20. Ryan Sta., Feb. 20, 21. Erin Springs Cir., at Bailey, Feb. 26, 27. Alex and Bradley, at Bradley, Feb. 27, 28. Corum Cir., at Oak Grove, March 4, 5. Comanche Sta., March 5, 6. Chickasha Miss., at Pocomasset, March 11, 12. Anadarko Sta., March 12, 13. Maysville Cir., at White Head Hill, March 18, 19. Lindsay Sta., March 19, 20. Marlow Miss., at Marlow, March 25, 26.

Marlow Sta., March 26, 27. Cement and Fletcher, April 1, 2. Chickasha Sta., April 2, 3. Cutler and Ninkela, at Ninkela, April 8, 9. Duncan Sta., April 9, 10. Alfalfa and Colony, at Bois, April 15, 16. Carnegie Sta., April 16, 17. Ringer Miss., at —, April 22, 23. Mt. View and Ft. Cobb, at Ft. Cobb, April 23, 24. District Conference, at Ryan, April 27, 30. I expect all pastors to report missions in full at District Conference. C. F. MITCHELL, P. E.

Abilene District—Second Round. Anson, Jan. 30, 31. Enla, at Enla, Feb. 5, 6. Baird, Feb. 12, 13. St. Luke, Abilene, Feb. 20, 21. First Church, Abilene, Feb. 26, 27. Ayr, at Ayr, March 4, 5. Clyde, at Bethlehem, March 11, 12. St. Pauls, Abilene, March 18, 19. Caps, at Potosi, April 1, 2. Tuscola and Ovalo, at Tuscola, April 8, 9. Hawley, at Hodges, April 15, 16. Putnam and Cross Plains, at Cottonwood, April 22, 23. Moran, April 30, 31. District Conference, at Moran, April 27-30. C. N. N. FERGUSON, P. E.

McAlester District—Second Round. Stigler, Feb. 20. Coalgate, Feb. 26, 27. Philip's Memorial, 7:30 p. m., Feb. 27. Wilburton, 11 a. m., March 5. Barnett Memorial, 7:30 p. m., March 5. District Conference, at Spiro, March 9-12. Lenna Cir., at Lenna, March 17. Enola, March 19. Keota Cir., at Nowell's Chapel, March 25, 26. Spiro, 7:30 p. m., March 26. Braden Cir., at Braden, March 27. Atoka, April 1, 2. Kiowa, 7:30 p. m., April 2. Hartshorne, 11 a. m., April 9. Pittsburg Cir., at Pittsburg, 7:30 p. m., April 9. Coney Cir., at New Zion, April 15, 16. Gadsden, O. C., 3 p. m.; preaching, 7:30 p. m., April 16. Canadian Cir., April 22, 23. Ouinton Cir., O. C., 4 p. m., preaching 7:30 p. m., April 23. Allen Cir., at Allen, April 29, 30. Calvin Cir., May 6, 7. Dustin O. C., 4 p. m., and preaching 7:30 p. m., May 7. Ashland Cir., at Ashland, May 13, 14. Stuart and Alderson, at Stuart, May 21. Gwynon and Texhoma, Tex., March 19. Elk City, Feb. 26, 27. Hammond, at Moorewood, Feb. 27 (night). Taloya, March 4, 5. Tangier and Woodward, at Tangier, March 7. Bennett, at Bennett, March 8. Grand Valley, at Range, March 10. Tyrone, at Tyrone, March 11, 12. Hooker, night, March 12, 13. Boise, at Boise, March 14. Goodwell, at Goodwell, March 18, 19. Lakemp, March 20. District Conference at Custer City, March 23-26. W. J. STEWART, P. E.

Clinton District—Second Round. Custer, at Custer City, Jan. 30, 31. Clinton, night, Jan. 30. Foss, at Stafford, Feb. 5, 6. Gadsden, O. C., 3 p. m.; Feb. 6, 7. Erick, at Texold, Feb. 12, 13. Sayre, night, Feb. 13, 14. Berlin, at Liberty Hill, Feb. 15. Cheyenne, at Strong City, Feb. 16. Leeley, at Center Chapel, Feb. 19, 20. Bethel, at Fairview, Feb. 20, 21. Elk City, Feb. 26, 27. Hugo District—Second Round. Feb. 26, 27, Kemp Cir. March 4, 5, Heavener Sta. March 5, 6, Poteau Sta. March 11, 12, Antlers Sta. March 12, 13, Talihna Sta. March 18, 19, Wister Cir. March 25, 26, Cameron Cir. April 1, 2, Idabel Sta. April 3, 4, Garvin Cir. Feb. 27, 28, Bismark Cir. April 9, 10, Broken Bow. April 15, 16, Ft. Towson Sta. April 22, 23, Boswell and Soper Cir. April 23, 24, Bennington and Bokchito. April 29, 30, Muskogee Cir. May 3, Hugo Sta. May 6, 7, Hugo Cir. May 13, 14, Ida Mission. May 20, 21, Howe Cir. May 27, 28, Grant Cir. District Conference at Antlers, May 8-11. Opening sermon on the evening of the 8th. We expect each pastor to urge a full attendance of the lay delegates. Come prepared to stay until the conference closes. R. T. BLACKBURN, P. E.

Lawton District—Second Round. Davidson, (O. C.), 2 p. m., Sat., Feb. 12. Davidson, 11 a. m., Sun., Feb. 13. Tipton, (O. C.), 4 p. m., Sun., Feb. 13. Tipton, 7:30 p. m., Sun., Feb. 13. Ft. Anger, (O. C.), 2 p. m., Sat., Feb. 19. Ft. Anger, 11 a. m., Sun., Feb. 20. Frederick, (O. C.), 5 p. m., Sun., Feb. 20. Frederick, 7:30 p. m., Sun., Feb. 20. Lake Valley, (O. C.), 2 p. m., Sat., Feb. 26. Lake Valley, 11 a. m., Sun., Feb. 27. De Young, (O. C.), 2 p. m., Fri., March 3. De Young, (W. E. H.), 11 a. m., Sat., Mar. 4. De Young, (W. E. H.), 2 p. m., Sat., Mar. 4. De Young, (W. E. H.), 7:30 p. m., Sat., Mar. 4. De Young, (F. M. S.), 11 a. m., Sun., March 5. De Young, 7:30 p. m., Sunday, March 5. Valley View, (O. C.), 2 p. m., Sat., March 4. Valley View, 11 a. m., Sun., March 5. Sappington, (O. C.), 2 p. m., Sat., March 4. Sappington, 11 a. m., Sun., March 5. Grege, (O. C.), 2 p. m., Sat., March 11. Grege, 11 a. m., Sun., March 12. Walter, 7:30 p. m., Sun., March 12. Walter (O. C.), 10 a. m., Mon., March 13. Cedar Creek (O. C.), 2 p. m., Sat., March 18. Cedar Creek, 11 a. m., Sun., March 19. Green Valley, (O. C.), 3 p. m., Sun., March 20. Green Valley, 7:30 p. m., Sunday, March 20. Martin Chapel, (O. C.), 2 p. m., Sat., March 25. Temple, (O. C.), 7:30 p. m., Sat., March 25. Temple, 11 a. m., Sunday, March 26. Martin Chapel, 7:30 p. m., Sat., April 1. Cordell, 11 a. m., Sun., April 2. Snyder, 7:30 p. m., Sun., April 2. Snyder, (O. C.), 10 a. m., Mon., April 3. Dill, (O. C.), 2 p. m., Sat., April 8. Dill, 11 a. m., Sun., April 9. Hobart, (O. C.), 5 p. m., Sun., April 9. Hobart, 7:30 p. m., Sun., April 9. Snyder, 7:30 p. m., Sun., April 2. Snyder, (O. C.), 2 p. m., Sat., April 15. Grandfield, (O. C.), 7:30 p. m., Sat., April 15. Grandfield, 11 a. m., Sun., April 16. Mayflower, 7:30 p. m., Mon., April 17. Lawton, (O. C.), 8 p. m., Mon., April 17. W. H. ROPER, P. E.

CLASSIFIED ADVERTISEMENTS

In this department may be advertised anything you want to buy, sell or exchange. The rate is TWO CENTS A WORD. No advertisement is taken for less than 30 cents. Cash must accompany all orders. In figuring cost of advertisement each initial, sign or number is counted as one word. We cannot have answers addressed to us, so your address must appear with the advertisement. All advertisements in this department will be set uniformly. No display or black-faced type will be used. Copy for advertisements must reach this office by Saturday to insure their insertion. We have not investigated the merits of any proposition offered in these columns, but it is intended that nothing of a questionable nature shall appear. You must make your own trade.

AGENTS WANTED.

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

ATTORNEYS.

A. E. FIRMIN ATTORNEY-AT-LAW Notary Public 807 S. W. Life Building, Dallas, Texas.

BROOMCORN SEED.

HIGH GRADE EVERGREEN DWARF BROOMCORN FOR SALE—I am making a specialty of growing these seed. Awarded first premium on Broomcorn the last three years at Wichita, Kansas. Largest Broomcorn market in the world. Free pamphlet on Broomcorn culture. Broomcorn is paying crop. CHAS. C. MILLER, ELK CITY, OKLAHOMA.

BARBER TRADE.

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

CABBAGE PLANTS.

We have selected and bred our strain of field-grown Cabbage Plants until our plants will stand 10 degrees above zero, and mature 95 per cent good, solid heads month earlier. 200 prepaid, 55c. By express, collect, 80c. 60c-1.00, \$1.25. BLACKBURN PLANT CO., Mt. Pleasant, Texas.

DRIED FRUITS.

DRIED APPLES, not bleached, made from select, ripe apples. 100 pounds, \$7.25; peaches, \$6.00. Sample, 25 cents. BERN CARLOCK, Whitener, Ark.

CABBAGE PLANTS.

LARGE AND HEALTHY, Early Jersey Wakefield, Charleston Wakefield, Succession, and Flat Dutch. Prices, 500 parcel post, \$1.00; 100 parcel post, \$1.50. By express, 1000, per M, \$1.25; 5000, per M, \$1.00. Order from us, and get good plants. JARRARD GROCERY CO., Albany, Ga.

FROST-PROOF CABBAGE.

WE have selected and bred our strains of our field-grown frost-proof Cabbage Plants until they will mature 95 per cent solid heads and stand 10 degrees above zero. 500 65c; 1000, \$1.25. BLACKBURN PLANT CO., Mt. Pleasant, Texas.

HELP WANTED.

DO YOU WANT \$75 A MONTH? Thousands U. S. Government jobs now obtainable. Steady work. Common education sufficient. Write immediately for free list of positions. Franklin Institute, Dep't F174, Rochester, N. Y.

EVANGELIST NOTICE.

I am now making out my itinerary for the year. Write me from any place in Oklahoma, Texas or New Mexico. Six years' experience in evangelistic work only. D. V. YORK, Eldorado, Oklahoma.

Shawnee District—Second Round.

Wetumka Sta., Feb. 5, 6. Welchka Sta., Feb. 6, 7. Okchma Sta., at Ferrisport, Feb. 12, 13. Okchma Sta., Feb. 13, 14. Wewoka Sta., Feb. 19, 20. Seminole Sta., Feb. 20, 21. Bearden Cir., at Redmond, Feb. 26, 27. Paden Cir., at Paden, March 4, 5. Sparks Cir., at Davenport, March 11, 12. Asher Cir., at Adell, March 18, 19. Wanette, at Mt. Zion, March 19, 20. Konawa Sta., March 25, 26. Mand Sta., March 26, 27. Eastboro, April 1, 2. Tecumseh, April 2, 3. Shawnee, First Church, April 8, 9. Shawnee Cir., at Trinity, April 9, 10. Union Chapel, April 15, 16. T. P. TURNER, P. E.

San Antonio District—Second Round.

Preaching Dates. Feb. 6, West End. Feb. 13, Travis Park, 11 a. m. Feb. 13, Alamo, 7 p. m. Feb. 20, Laurel Heights, 11 a. m. Feb. 20, Englewood, 7 p. m. Feb. 27, Alamo Heights and East End. March 1, 3, "Preparedness Congress." March 3, Simultaneous O. C., 6:30 p. m. March 5, Ponce, at Summerset. March 5, Palm Heights, 7 p. m.

EVANGELISTS.

NOTED EVANGELIST—Enthusiastic, successful, safe, sane and spiritual, using Methodist Methods, endorsed by leading Southern Methodist Ministers. Has a few open dates for the Southwest. Terms, free will offering. Address Evangelist, 512 Deatur Street, Brooklyn, New York.

I have a few open dates before Brother Lowrey will begin work. Will begin dating right away. TERRY W. WILSON, Twelve-Twenty-Nine Boulevard, Houston, Texas.

Six years' experience in eight Southern States. University training both literary and theological. Conference Evangelist for the Memphis Conference and endorsed by the Committee on Evangelism of the West Texas Conference. Open for dates anywhere. Address DOW B BEENE, San Antonio, Texas.

LUMBER.

LUMBER DIRECT FROM MILLS—We sell house bills complete, sash doors, shingles, all kinds mill work, direct to consumer. Don't matter what competitors say, if saving money is your object, we are the people to see. Mills at Connel, near Beaumont, in Orange County on Southern Pacific. REESE CORRIHER LBR. CO., G. H. Connel, Pres., Office 712 First National Bank Bldg., Fort Worth, Texas.

MISCELLANEOUS.

BROTHER accidentally discovered root cures tobacco habit and indigestion. Gladly send particulars. T. R. STOKES, Mohawk, Fla.

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

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

REAL ESTATE.

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

ROSES.

EVERBLOOMING ROSES, 2-year-old, \$2.00 per dozen. Write for prices on fruit trees, shade trees, etc. C. SHAMBURGER, Tyler, Texas.

EVERBLOOMING ROSES, 2-year-old, \$2.00 per dozen. Write for prices on Fruit Trees, Shade Trees, etc. C. SHAM CURGER, Tyler, Texas.

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

PURE SUDAN SEED, grown in isolated fields. Inspected, rogued, re-cleaned. No Johnson grass. The very best quality, germination guaranteed. Special prices for quick direct orders. 100 pounds, \$1.00; 25 pounds, \$2.00; 50 pounds, \$3.50; 100 pounds, \$6.00; 1,000 pounds, \$55.00; double sacked. Also have 2,000 bushels extra fine Improved Melrose cotton seed and other improved seeds. Catalogue free. B. E. MILLER, Carlton, Texas.

SINGER AND PASTOR'S HELPER.

CAN assist in spring meetings. Most of my time already engaged for the summer months. MARVIN W. BOWDEN, 1420 Cogan Ave., Brownwood, Texas.

TITHING.

THE LAW OF GOD ON TITHING, or God's Plan to Support the Church, by Rev. John A. May, of the North Alabama Conference. A Book pastors will do well to circulate. Sixteen pages. Price, 10c per copy; \$2 for 25 copies; \$3 for 50 copies; \$5 for 100 copies, postpaid. Order from Rev. John A. May, 123 South 11th Street, Gadsden, Ala. O. SMITH & LAMAR, Agents, Dallas, Texas.

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

THE WOMAN'S DEPARTMENT

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

Miss Rhoda Drago, one of our deaconesses in Dallas, was badly burned last week, but we are glad to say not seriously. Her clothing caught fire from an open grate. We are greatly distressed over the accident, for she is capable, brave and good. Her life is consecrated and given to the work of helping others. We want to show her how we love her and appreciate her services. We pray she may have sustaining grace to bear this trial.

TEXAS CONFERENCE NOTICE.

The Annual Meeting of the Texas Conference Woman's Missionary Society will be held in Marshall February 8 to 11, 1916, at the First Methodist Episcopal Church.

MRS. O. L. MCKNIGHT, Pres. MRS. W. T. SPENCER, Rec. Sec.

EAST OKLAHOMA CONFERENCE.

Mrs. H. J. Fowler sends to us a program of the annual meeting of the Woman's Missionary Society of the East Oklahoma Conference at Okmulgee, January 25-28, the leading features of which are as follows:

Program.

Tuesday, January 25, a. m., executive meeting conference officers and District Secretaries.

Discussion of Problems by District Secretaries.

Report of Conference Corresponding Secretary, Mrs. M. E. Mackey, Durant. Report of District Secretaries; report of Auxiliaries.

Report of Superintendent of Study and Publicity, Mrs. H. J. Fowler, Poteau. Discussion; introductions; announcements.

Report of First-President, Mrs. C. E. Castle, Wagoner.

Report of McAlester Mining District, Miss Laura Harris. Discussion: What Shall Our Conference Do to Help this Enterprise, Mrs. C. L. Crowl, Leader.

The Auxiliary Meeting, How It Can Be Made Interesting, Mrs. A. F. McGarr, Muskogee. Announcements; adjournment.

Scarritt, Mrs. R. L. MacDonnell. Treasurer's report of presentation of loving cup; Questionaire on fund, Mrs. J. A. Mercer, McAlester; pledges.

Report of Superintendent of Social Service; discussions, Mrs. W. R. Greer, Chelsea.

Report of Second Vice-President, Mrs. E. T. MacArthur, Atoka.

Report of District Secretaries; report of Auxiliaries.

Methods Hour; Value and Use of Literature, Mrs. H. O. Dolan, Seminole; adjournment.

WEST OKLAHOMA CONFERENCE.

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

Report of Treasurer of West Oklahoma Conference for the year ending December 3, 1915:

Table with financial data: Dues, Adult 2736.89; Dues, Young People 50.49; Dues, Junior Division 80.70; Dues, Baby Division 14.50; Pledge, Adult 1610.97; Pledge, Young People 57.50; Pledge, Junior Division 81.35; Pledge, Baby Division 1.08; Bible Women 60.00; Retirement and Relief Fund Adult 129.35; Retirement and Relief Fund Young People 2.20; Week of Prayer, Adult 310.60; Week of Prayer, Young People 11.37; Week of Prayer, Junior Division 9.26; Scarritt Endowment Fund 81.29

Total sent Council Treasurer \$5236.47 Amount of conference expense fund 541.80

Total sent Conference Treasurer \$5778.27

The Bible Woman is supported by the Young Ladies' Auxiliary at Ardmore, Oklahoma, named Alice Harr Whittington, located in Korea, with the Mary Helen Bible School.

MRS. JOSEPH RAINES, Treasurer.

COPPERAS COVE AUXILIARY.

Copperas Cove Auxiliary elected new officers as follows: President, Mrs. John Clements; First Vice-President, Mrs. H. R. Gaddy; Second Vice-President, Mrs. N. H. Rather; Corresponding Secretary, Mrs. Judson Clements; Recording Secretary, Mrs. Boyer; Treasurer, Mrs. Janet Allin; Voice Agent, Miss Willie Brooks. Sunday evening, January 9, 1916,

7:30 to 9 o'clock, public installation. The following program was rendered: Opening Hymn No. 335, "He Leadeth Me;" prayer, Brother Waddill; Scripture lesson and comment; "Life and Light," Mrs. Rather; quartet ("Sweet Galilee"), Mrs. Cloe Lamber, Johnnie Clement, Misses Boutwell and Coe; reading (Charity), Mrs. Boyer; Reading (Giving), Mrs. Henry; duet ("It Pays to Serve Jesus"), Mrs. Wallace, Mrs. Gaddy; reading (Missions), Mrs. Allin; reading, "Every Christian a Volunteer," Mrs. Hamill; reading, "Entertaining the Savior," Mrs. Mayes; report of President's Address, Mrs. Gaddy; address by pastor; solo, "Come Unto Me," Miss Boutwell; installation of officers; song; doxology; benediction.

This closed a successful year, 1915, for our Auxiliary. On roll, 22; average attendance, 12; visits to sick, 825; financial report, all totals, \$344.65. God has wonderfully blessed our every effort this past year and we are looking forward for great things this year, 1916. MRS. H. R. GADDY, Reporter.

TEXAS CONFERENCE NOTICE.

The Woman's Missionary Society of Texas Conference will convene in annual session in Marshall, Texas, February 8-11. Please let every Auxiliary which expects to be represented send names of delegates at once to the Chairman of the Homes Committee, Mrs. C. A. Price, 302 S. Lafayette Street. Do this promptly, so that you may get your cards of assignment to homes.

MRS. C. A. PRICE, Chairman Homes Committee. 302 S. Lafayette St., Marshall, Tex.

PERRIN AUXILIARY.

Mrs. F. K. Benson, President; Mrs. J. G. Holmes, First Vice-President; Mrs. J. W. Lamb, Agent; Mrs. W. R. Ford, Treasurer; Mrs. J. W. Apling, Recording Secretary; Miss Ella Marks, Corresponding Secretary. MISS ELLA MARKS.

ROANOKE AUXILIARY.

The Roanoke Woman's Missionary Society has just closed one of the most successful years of its existence. Everything was paid up in full and prescribed studies completed. At the annual election of officers, held in December, Mrs. Charles Medlin was re-elected President; Miss Frances Howe, Corresponding Secretary; Mrs. Henry Howe, Recording Secretary; Mrs. W. L. Cornwell, Treasurer; Mrs. E. L. Jones and Mrs. W. N. Vernon, Vice-Presidents; while Mrs. J. W. Roark, who so ably conducted the Mission Study Class the past year, was re-elected to the same position. MRS. W. L. CORNWELL, Corresponding Secretary.

WOMAN'S MISSIONARY SOCIETY OF GALVESTON.

The Woman's Missionary Society of the First Methodist Church, Galveston, with a membership of seventy, has in many ways closed the best year's work in the history of the organization. For the past two years our faithful, untiring and efficient President, Mrs. James R. Stanton, and corps of officers, have left nothing undone for the betterment and upbuilding of the society. We meet every Tuesday afternoon. We have had monthly executive meetings Monday preceding the regular business Tuesday. There we pray and plan our work, each officer bringing in something for the advancement of her department, and trying to plan progress along all lines of the work. We hold our business meetings on the first Tuesday; the second is given to mission study. We were most fortunate in having for our teacher, Mrs. E. H. Burr, a graduate of the Holden Institute, and a well trained worker. Our class numbers twenty-two. The third Tuesday we meet in social session in the church parlors, with four of our ladies acting as hostesses, unless invited to a private home. Short programs of music and readings are given, followed by a "get-acquainted" half hour, during which light refreshments were served. The fourth is devoted to the literary program, with fifteen minutes for the Bible lesson. Then we take up the great subjects that have been outlined in the Year Book. We have carried on every department of our work, save the duties of the First Vice-President. We appreciate the work of our Second Vice-President, Mrs. J. T. Gossett, so much

that I here give you her report for the last quarter:

Mrs. Gossett's report: Dues, \$2.89; Week of Prayer, \$2; spent for missionary literature, \$3; total, \$7.89; to Mexican protegee, box of Christmas things; a Study Class studying "Around the World With Jack and Janet." Twelve meetings this quarter. Gave program at Old Woman's Home, and four programs at Sunday School on Missionary Sunday. Donated fruit, candy, etc., to poor family Christmas.

The Corresponding Secretary has presented Christian Stewardship quarterly, according to plans outlined, as has the Social Service Superintendent, Mrs. C. F. Southwick, who, with her committee, has done a great work, ministering to the sick, relieving the destitute and rescuing the perishing. She was never too busy or too tired to go when and where duty called, and her work will live after her. For eight years we clothed and helped to educate a little Mexican girl, and last June, when she graduated, she asked the privilege of naming her successor. A little Mexican girl about nine years of age, whose mother had been educated in this same school, was selected, and after providing her with a complete wardrobe we now consider her our charge. Mrs. T. E. Thompson, a saintly woman and the oldest member of our society, having on account of ill health been obliged to move to Virginia, out of appreciation of her many good deeds and kindly service, we made her a life member. The Treasurer's report will show finances in a very fine condition.

Our pastor's sympathy and encouragement has been a source of constant inspiration. He stands for all that means spirituality and progress.

Officers for 1916: President, Mrs. H. B. Goodman; First Vice-President, Mrs. J. B. Woolford; Second Vice-President, Mrs. B. E. A. Burrell; Corresponding Secretary, Mrs. J. Allen Newton; Treasurer, Mrs. H. H. Haines; Recording Secretary, Mrs. J. W. Pennington; Superintendents: Missions, Study and Publicity, Mrs. W. A. Smith; Social Service, Mrs. Fred Tolman; Supplies, Mrs. R. C. Ehlert; Agent Missionary Voice, Mrs. S. K. Witter.

MRS. J. X. LEHMANN, Publicity Superintendent. 913 33rd St., Galveston, Tex.

REPORT OF ALBANY AUXILIARY.

The annual election of officers of Albany Auxiliary was held at the appointed time and the following women were elected: President, Mrs. H. C. Arndt; First Vice-President, Mrs. Ben Hardy (wife of pastor); Second Vice-President, Mrs. J. T. Lowery; Third Vice-President, or Publicity Superintendent, Mrs. J. H. Sammons; Assistant, Mrs. John Clark; Fourth Vice-President, Mrs. S. S. Diller; Corresponding and Recording Secretary, Mrs. Louis Shofft; Treasurer, Mrs. G. C. King (Janie Deats); Superintendent Supplies, Mrs. T. A. Deats; Parliamentarian, Mrs. W. T. Powers.

Our work has been far from satisfactory, yet we feel that the time has not been entirely wasted and hope to do more during the present year than we have during the past. We put a nice new dining table in our parsonage before Christmas and were it possible would leave nothing undone that would add to the comfort and pleasure of the occupants of same. We feel grateful to "the powers that be" for sending Brother Ben Hardy and family to us, and by the help of God we hope to help them accomplish great things in a spiritual way for the Church in Albany.

MRS. J. H. SAMMONS, Publicity Superintendent.

PLANS FOR THE NEW YEAR.

Mrs. F. B. Rudolph, Superintendent. Now that the officers have been elected and duly installed, committees appointed and the program for the year arranged, of course the new President is stressing the fact that two things are to be emphasized this year, as never before, efficiency and definiteness.

After taking stock of the past year's work by reviewing the reports of the adult, young people and children, the chairman of the membership committee, which should be you Home Guard Superintendent, should begin her work for the year by announcing the slogan, "Enlist every member of the Church this year."

If she will secure the Church roll, and district the territory, appointing a superintendent for each district, then furnish each superintendent with a list of members in her district, this will encourage the Superintendents of the districts to canvass the territory thoroughly for women who are not members. If each woman could be especially interested in specific ones, who have not yet been enlisted, wonderful results would follow.

The chairman of each district will

plan in a systematic way to give every woman and young person a cordial invitation to join the society, making them feel that they are needed. They will, of course, keep in touch with all new members and prospective members, by visiting them, telephoning them and sending them our Missionary Voice and the splendid books that we are finding so delightfully fascinating in our mission study course.

In comparing reports of Woman's Work in North Texas Conference it is encouraging to know that \$870 more has been collected this year that has just ended than the previous year, and that the increase in number of societies number six, but it is a matter of deep regret that 254 copies of the Missionary Voice have been discontinued, and that there is another decrease of 343 in number of members.

We are glad to note that one district has gained five new auxiliaries and has an increase of seventy-four in membership, yet another district has lost the same number of auxiliaries—five—and 118 decrease in members. Why is it that while we are rejoicing that there is a splendid gain in four districts, with seven new auxiliaries added, we are made sad by the reports that in seven districts there has been a loss of seven auxiliaries and 447 members?

Some one has wisely said that "Meager results can often be accounted for by the lack of definite planning." Plan your work thoroughly and then thoroughly work out your plans. It is our instructed motto, for we are reminded that "Definite work can be accomplished only through definite plans," and "that the success of missions lies in three things, an aim, a purpose and a business policy."

When the sorrowing child said to the disappointed mother, "I did not intend to fail in my studies and miss being promoted," the mother dropped a wise seed-thought when she responded, "Perhaps you lost because you did not intend not to fail."

Every new member is counted in the membership campaign—there is no premium put on Home Guard members, because there is always rejoicing when the hindrance to her becoming an active member is removed. But we must not neglect to keep in touch with those whose obligations keep them away from the regular meetings. We must not let Mrs. Lonely dwell in our midst. She will soon learn to be glad to hear of and have a part in the things that we are doing, if we love to tell her about them, and it is the especial privilege of the Home Guard Superintendent to know that this is done.

TERRELL MISSIONARY SOCIETY.

The Terrell Missionary Society is still a very live society. Officers for 1916 are as follows: President, Mrs. R. H. Cook; First Vice-President, Mrs. W. B. Dashiell; Second Vice-President, Mrs. E. L. Egger; Corresponding Secretary, Mrs. Joel Bond; Treasurer, Mrs. A. S. Holmes; Recording Secretary, Mrs. H. E. Harper; Superintendent Supplies, Mrs. T. P. Davis; Superintendent Home Guard, Mrs. M. S. George; Superintendent Social Service, Mrs. Rowell; Superintendent Mission Study, Mrs. Geo. Powell; Agent The Missionary Voice, Mrs. Cooley.

We have about seventy-five members, with an average attendance of thirty. We observed the Week of Prayer with an all-day service of prayer and consecration. Collection, \$17.50. Our pastor gave the prayer meeting evenings, half the time, during the month of October, to the Missionary Society. The ladies filled the program with missionary information covering every phase of woman's work. One evening a city mission worker from Dallas, Miss Drago, talked to the congregation. The last program of the discussion, "The Pastor's Duty to the Missionary Society," and "The Society's Duty to the Pastor," was very interesting, the presiding elder, Mr. Egger, taking the former and the President of the Missionary Society, Mrs. R. H. Cook, the latter. Large crowds were in attendance during the entire month, and good is expected as the result. At the close of the month the pastor, Rev. G. C. French, and wife gave a reception in

the parsonage to the entire Missionary Society. This was a delightful occasion. An interesting, short program was followed by delicious refreshments. Nearly every member of the society was in attendance.

Our one sorrow, regret, or whatever name it should be called by, is that we are not gaining new members. We know we should. We have a Church membership of at least two hundred women—members who seem interested when we have open meetings, but who do not join with us in what seems to us a great and glorious work. We want this year to grow more spiritual. This is the note stressed by our President in her acceptance of her office for this year and the whole society join with her. Pray for us.

MRS. GEO. POWELL, Publicity Superintendent.

AN INTERESTING MISSION STUDY CLASS.

We think we have a model Mission Study Class in Roanoke, Texas, and want to tell you about it. We rather doubted the wisdom of taking up this additional work, with the children in school, but they were so enthusiastic over the thought that we secured as teacher Mrs. J. W. Medlin, Jr., a woman with original ideas, and a firm determination to make a success of what she undertakes. Mrs. Medlin is a daughter of Rev. J. T. Bludworth, a well-known member of the North Texas Conference.

We meet on Saturdays at 3 o'clock, at the homes of the members. We use appropriate songs and readings in connection with the lesson. We found the lesson on India especially interesting. We sent out little invitations to the members, written in rhyme, asking them to bring a visitor to the meeting. After the lesson we had a little review on the preceding lesson. This was in the form of a contest, the questions being written on sheets of paper. To the most successful contestant, we awarded a little prize, which was a hand-painted picture of an Indian boy. Our refreshments consisted of a salad made of the fruits native to India, and sandwiches tied with tiny ribbons of the national colors of India. We always present each one with a miniature flag of the country we study.

The lesson on Burma was equally interesting. This time the invitation was Bell-shaped. On one side was written, "O may the yellow temple Bell of Jesus' love to Burmans toll." On the other side was: "Please come on Saturday next to hear about this bell so dear, that far away in Burma swings, and softly in a temple rings." A specimen of Burmese writing appeared in another place. At this meeting we opened with a song, "Burmese Belles," sung to a familiar air. We also showed the picture of Mrs. Judson, the first woman missionary to Burma, and a brief account of conditions in Burma as she found them one hundred years ago. We add new members at almost every meeting, and from a class of six we have grown until we now number thirteen. A great deal of the success is due the teacher, who leaves nothing undone to make the book interesting. Perhaps when we have finished the book we will write and tell you more of our meetings, and the Roanoke Juniors.

MRS. W. N. VERNON.

You Needn't.

You needn't keep on feeling distressed after eating, nor belching, nor experiencing nausea between meals.

In other words, you needn't keep on being dyspeptic, and you certainly shouldn't. Hood's Sarsaparilla cures dyspepsia—it strengthens and tones the stomach, perfects digestion, creates a normal appetite, and builds up the whole system.

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Jan The twenty The g obtain: to ap money the rs should Rest other ( the Ol stances P Extr can be sent. LA: of J. July: ed th age o recral dear, her. diseas in Jai waste at Sa mornl to fin her th Sal LIS was b this l of a ( to be 2nd jo and t Broth combe A wif relatv he is v last v ready meet i there Sal MAJ born 2 of Wn Matthe the tir of thir her of whom as lon She w the lo hercul she w Tom 3 four ch She let her go Her pl find h Salo JAR: Decom early e ed the she liv She w to Mr. three home a negan worker friend, mother meet h ducted to rest the lov await tl left us Salad BAGO of Mr. January hand u Baggett. 1898, thirteen and nol always for her pneumo days. J good-by in heav father. three br tives an On Janu rec in th mother. she is g her. Sh hour. at Gunki about ll very mu friends a religious have bee better th ripen int blessings stricken ducted b Layne, J.

OBITUARIES

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

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

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

LANCASTER—Lela Vada, daughter of J. D. and E. A. Lancaster, was born July 25, 1900; was converted and joined the M. E. Church, South, at the age of ten years and she lived a consecrated Christian life. Lela was a dear, good girl, loved by all who knew her. She fell a victim to that dread disease, tuberculosis, and fell asleep in Jesus April 18, 1915. We laid her wasted body to rest in the cemetery at Salado to await the resurrection morning. Her loved ones know where to find her. May they be ready to find her there. Her pastor, E. R. PATTERSON, Salado, Texas, Jan. 12.

LISENBE—Brother A. E. Lisenbe was born March 6, 1883, and departed this life September 22, 1915. A son of a Christian parentage, he grew up to be a Christian. He was converted and joined the Church at an early age and tried to live a consistent life. Brother Lisenbe was married in December, 1910, to Miss Mollie Markham. A wife, three small children, a host of relatives and friends mourn because he is with us no more. Among the last words he uttered these: "I am ready to go." May all the loved ones meet him in the land of light, where there will be no more good-byes. E. R. PATTERSON, Salado, Texas.

MATTHEWS—Willie Harkey was born November 19, 1883, the daughter of Wm. H. and Addie Harkey. Sister Matthews was a devout Christian from the time of her conversion at the age of thirteen or fourteen years, a member of the Methodist Church upon whom the pastor could always rely as long as her health would permit. She was a patient sufferer and through the long months of suffering with tuberculosis was not heard to complain. She was married April 7, 1905, to Mr. Tom Matthews. To them were born four children—two boys and two girls. She leaves a host of friends to mourn her going. She died January 7, 1916. Her place is vacant here, but we will find her again in heaven. E. R. PATTERSON, Salado, Texas.

JARNEGAN—Hattie Berry was born December 9, 1874; was converted in early girlhood and immediately joined the Methodist Church, in which she lived a consistent Christian life. She was married December 12, 1900, to Mr. R. V. Jarnegan. To this union three sons were born to bless the home and make it happy. Sister Jarnegan was a good woman, a faithful worker in the Church, the pastor's friend, a good neighbor and an ideal mother. We miss her here, but will meet her in heaven. Her pastor conducted the service and we laid her to rest in the Salado Cemetery, beside the loved ones gone before, there to await the resurrection of the just. She left us October 6, 1915. E. R. PATTERSON, Salado, Texas.

BAGGETT—Death visited the home of Mr. and Mrs. J. E. Baggett on January 9, 1916, and laid its cold hand upon their daughter, Miss Inez Baggett. She was born October 28, 1898. She professed religion when thirteen years old. She was a bright and noble Christian girl. She was always ready to do what she could for her God. She was taken with pneumonia and was only sick eleven days. Just before death she bade all good-by and asked them to meet her in heaven. She leaves behind her father, mother and five sisters and three brothers and a number of relatives and friends to mourn her going. On January 10 her body was laid to rest in the Gunsight Cemetery. Father, mother, brothers, sisters and friends, she is gone. We know where to find her. She is at home in the Father's house. Last summer, in our meeting at Gunsight, she talked a good deal about living a better life and was very much interested in some of her friends and loved ones who were not religious. By her death impressions have been made on her friends for a better life. O, may these impressions ripen into real fruitage! May the blessings of heaven rest upon the stricken ones. Funeral service conducted by her former pastors, P. W. Layne, J. A. Noel, W. L. BOYD, P. C.

WEAVER—James Wiley Weaver was born February 23, 1854; departed this life January 12, 1916, and was laid to rest January 14 in the Wardville Cemetery. Brother Weaver leaves a wife and several children and grandchildren to mourn his departure. Brother Weaver had lived a devoted Christian for thirty years and said he was ready to go and enjoy the mansion that Jesus had gone to prepare for him. I want to say to those that are left behind, Weep not as those that have no hope. His pastor, JOE H. MILLER.

HIGGINS—Mrs. Mery E. Higgins (nee Perce) was born in Sevier County, Arkansas, February 13, 1872, and died January 7, 1916. When but a child she moved with her parents to Texas, where she lived until her marriage to W. V. Higgins, May 12, 1903. With her husband she came back to Arkansas, where she spent the remainder of her life. When but a young girl, Sister Higgins was converted and joined the Methodist Episcopal Church, South, in which she lived a faithful member. She was an untiring worker both in the Church and Sunday School. As a girl, she was kind and obedient to her parents, a devoted wife and loved by all who knew her. May God richly bless her loved ones who are left behind and lead them all to the haven of rest where we never more say goodbye. Her pastor, G. C. JOHNSON, Ola, Arkansas.

CARDWELL—Chas. S. Cardwell was born in Northport, Ala., October 11, 1855, and died at his home in Brownfield, Texas, November 23, 1915, aged sixty years, one month and twelve days. He was married to Miss Pearl Herring, March 25, 1888, and to this union were born nine children, seven of whom survive him, together with the wife and other relatives and friends. He professed religion and joined the M. E. Church, South, at the age of twenty years, and remained a true and faithful member until his death, filling places of trust and responsibility in the Church. He was a good steward and looked after the welfare of the preacher. He died very suddenly, but he was ready. A kind and true husband, a tender and indulgent father, a loyal friend and an upright citizen has been called from labor to rest. Our acquaintance was very brief, having just come to the charge, but we loved him. We shall meet again. To his widow and children we extend sympathy and pray God's blessings upon them in their sad affliction. J. W. FRYAR, Pastor, Brownfield, Texas.

POLK—Mrs. Emma Amanda Polk (nee Gainer) was born January 18, 1814, and died at her home in Taiban, New Mexico, December 31, 1915, aged seventy-one years. Her remains were laid to rest in the cemetery at Plains, Texas, Sunday, January 2, 1916. She was married to J. K. Polk, December 18, 1868, and to this union were born seven children, five of whom, together with the husband and one brother, Judge J. T. Gainer, of Plains, Texas, survive her. She professed religion when quite young and joined the Methodist Church. She was a true Christian and exhibited all those traits of character that go to make a noble life. A devoted wife, a kind and tender mother and an affectionate friend has passed hence and joined the choir invisible. She was ready when God called and laid down her cross to receive a crown. May God comfort and support those sorrowing ones, and may they so live that after awhile they will clasp hands with her on the other side. J. M. FRYAR, Pastor, Brownfield, Texas.

GALLOWAY—Emma Galloway (nee Babcock) was born in Fernet County, Texas, July 25, 1869; was married to W. D. Galloway, December 2, 1894. She was the mother of five children, three of whom went before her to the better world. Her husband, two daughters and other loved ones mourn their loss. When a young woman she joined the Christian Church, but later on united with the M. E. Church, South, in which communion she lived a faithful member till her death, which occurred at her home, near Johnson City, Texas, January 11, 1916. Mrs. Galloway was much esteemed in this community, as an evidence of which a large congregation attended her funeral on the coldest day of the season. As long as her health would permit she walked side by side with her husband, who is one of the most faithful members of Johnson City Church. She rests in peace. God bless the lonely husband and dear daughters, with all the dear ones, and bring them all together in the "sweet-by-and-bye." Her pastor, SAM J. FRANKS, Carbon, Texas.

RUDE—Mrs. Sarah Isabel (nee Alexander) was born February 2, 1834, in Belva, Illinois. She was married to J. J. Rude in Trenton, Tennessee, June 20, 1854, and came to Texas in 1858, and settled in Collin County. She moved to Mangum, Okla., in 1890 and lived there until 1902. Then moved to Claude, Texas. Her husband preceded her in 1902. To them God gave nine children, who still survive her. She was converted at the age of fifteen years and joined the Methodist Church. Grandma Rude was a faithful Christian until her death. She was loyal to her Church; was one of the best of mothers. Our loss is irreparable. We shall not see her like again in this world. She died at her home in Claude, January 13, 1915. We laid her worn body away in the Claude Cemetery January 14, where God will guard her dust until the resurrection of the just in that great day when he shall say, "Come up higher." Weep not, fond children, as those who have no hope. You shall see Grandma again if you be faithful. C. S. CAMERON.

YATES—Mrs. E. C. Yates (nee Nelson) was born in Buncombe County, North Carolina, August 6, 1833. She professed religion and joined the M. E. Church, South, when about thirteen years old and remained a life-long member. This was written by herself: Holds membership at Marlow, Okla. This was found in dear Aunt Bet's trunk after she had gone home; a meager record of eighty-two years and of seventy consistent Christian years. Not a word of war and reconstruction; of daughterly care for a deaf mute father and a stricken mother-in-law; of faithful sisterhood and careful motherhood to her two sons; of dark days of poverty with plenty of nothing but faith in God; of deeds of fragrant Christian charity toward others; of the fifteen invalid years; of faith in God even in her Gethsemane; of the last terrible battle with pain; of the souls led to Christ by her and the others on the way to add to the tale of her life which she tells thus briefly. Truly she was the most wonderful Christian I have ever known. M. MOSS RICHARDSON.

GRIGGS—Fannie E. Griggs was born in Loudoun County, Virginia, November 28, 1841, and passed over to heaven January 7, 1916, from her home in Floydada, Texas. She was married to Geo. R. Griggs, November 5, 1874. Two children were born to this union and she became mother to two stepchildren, who never knew until they were most grown and were informed that she was not their real mother. None could tell any difference in her affection and treatment of children and stepchildren. She was converted in early life and soon after coming to Texas in October, 1876, united with the M. E. Church South, and remained a loved and honored member of same until God called her home. Sister Griggs was a kind neighbor, a loved and loving Christian character. She leaves her husband, children and grandchildren and a host of friends to mourn her departure. Her friends were "legion." She was afflicted more or less for some years before her death, but she remained gentle and patient. Was resigned to the will of God. The Church militant and community are poorer, but the Church triumphant is far richer since her change of state. W. M. LANE, P. C.

TRIMBLE—Mrs. Mary A. Trimble was born in Cherokee County, Alabama, November 12, 1831. She was converted to God in early womanhood, and united with the M. E. Church, South, and remained a most true and loyal member the remainder of her life. She was a Methodist after the old Wesleyan type. She believed much in prayer and fasting; was very correct in her daily walks of life. She was married to Mr. Francis Trimble, March 6, 1851. This was a model and happy union. God in his wisdom took into his care and keeping Brother Trimble in 1878. Sister Trimble has left a rich heritage here to her grandchildren. Her example is a living reality to them. That faith of hers now glows into a living ray of light. That love of hers is now a life of immortality. Those walks of hers are steps of a well-guided life. Those prayers of hers are living monuments that outstrip the skies. For several months Sister Trimble had been confined to her bed. She suffered until December 30, 1915, when God said, "This enough, come up higher." She was ready to go. Her body was laid to rest in the Carbon Cemetery December 31, 1915, to await the resurrection. May the same hand of God lead and guide those left here to mourn the departure of this saint of God. W. T. SINGLEY, Carbon, Texas.

BAKER—R. H. Baker was born in West Virginia forty-two years ago on January 6. Was converted and joined the M. E. Church when he was twenty-four years old. Married Hattie E. Price April 30, 1909. Died January 10, 1916. Brother Baker was an honored member of the Board of Stewards at the time of his death. He has lived an honorable, upright life, one worthy of emulation. Has been true to God and his fellow-men. Saint and sinner say of him, "He was a good man." His warm friend and business partner said, "You cannot say too much in his favor." His childhood friend said, "He never sowed any wild oats." "He has been absolutely clean all his life." He loved God, his wife, his Church and all men. We miss him very much. He had been ill more than two weeks, but was thought to be much better. On the morning of January 10 he was taken suddenly worse and was dead in a few moments. Among his last words were these, "Jesus, Jesus, bless my soul." His untimely death was a shock to the whole community. We trust that it will be a means of a great awakening and turning to Christ. We feel that we have added largely to our treasures up yonder. W. M. LANE, P. C. Floydada, Tex.

TEAS—R. M. Teas, son of A. G. and Ann Eliza Teas, was born December 23, 1843; died November 23, 1915, in Nixon, Texas, where he had recently been taken for medical attention. He was married to Miss Mytie Dixon in 1891. To this union there were born three children, one son and two daughters. Brother Teas professed faith in Christ and united with the M. E. Church, South, when he was but a boy, and until the day of his death he lived in the Church of his choice. For a number of years he had been a great sufferer, but in the midst of all this suffering he bore up bravely. Having been for years afflicted with an incurable malady he always tried to bear his trials as a brave soldier. The spirit of true Christian fortitude characterized him during all his troubles in life. The burdens and cares endured by our departed brother were not a few and most trying indeed, and his was an experience in life that called for an unusual patience and Christian courage. A few days before his passing away it was my privilege to call at his bedside and talk with him about his religious experience. Among the expressions of assurance he used were these: "My faith is in God; if it were not for my religion my troubles and afflictions would be more than I could bear." Our brother has passed out of an earthly state of suffering into a heavenly state of peace and happiness. The Lord was with him on earth and now he is with the Lord in glory. H. BASCOM OWENS, P. C. Smiley, Texas.

LIVELY—Eugene M. Lively, a pioneer of Dallas County, was born near Bowling Green, Kentucky, August 29, 1847. When he was six years old his parents came to Texas and settled near Cochran Chapel, six miles north of Dallas. Here he grew to manhood, taking advantage of such educational facilities as the country then afforded. He was happily married to Miss Margaret Elizabeth Jenkins, April 24, 1872. To this union were born two sons and five daughters, all of whom are living. Theirs was an ideal home with the comforts and conveniences of life, where father, mother and children worked together to make it a happy one. Perhaps few men ever loved home more than he. He left it only as the duties of citizenship called him away. Many years ago, when the writer was pastor of the family, he many times found this home a resting place for a tired itinerant preacher on a big circuit. Brother Lively was a man of high sense of honor, meeting the obligations of life as a true man, but, while trying to do his duty to others, as he saw it, he came as nearly attending to his own business and letting others alone as any one I have ever known. He detested oppression and sham of every sort and loved the generous and good with a heart sincere. He joined the Methodist Church when sixteen years old, and, while he was never demonstrative in his nature, he loved the Church dearly and faithfully kept the vows he took at her altars. Respected by all who knew him and loved by those near him, this good man went to his reward May 7, 1915, and amid a large concourse of sorrowing relatives and friends the funeral was held at Oak Lawn Church, conducted by the writer, Uncle Buck Hughes and the pastor, Rev. C. M. Simpson. The body was laid to rest in Cochran Chapel Cemetery to await the call of the Master, when redemption's work is complete. O. S. THOMAS.

PAULK—Joel Paulk was born in Georgia, December 3, 1819. He came to Texas in 1873 and settled in Blanco County, where he lived until his death. For a number of years he was a member of the Methodist Church. The call of the death angel on December 24, 1915, released him from poor health, which had been upon him for about a year past, and confinement to his room for a month. So far as we can learn he left no relatives in this part of the State, but he survived by a wide circle of friends. He was liked by all who knew him. His pastor, D. G. DECHERD.

MORTON—Mrs. S. M. Morton (nee Wallace) was born June 1, 1878, in Wise County, Texas. She was married to Mr. M. E. Morton, December 13, 1899. She professed faith in Jesus Christ at the age of fifteen years, and joined the M. E. Church, South, the same year. Sister Morton was a devout Christian. She loved her Lord and her Church with a consuming zeal. She was also a devoted wife, a self-sacrificing mother. That dread monster, consumption, consumed her vitals, and God took her to himself. She died at their home in Sweetwater, Texas, December 22, 1914. She leaves three children and a heart-broken husband to mourn their loss. Weep not, fond loved ones, as those who have no hope. C. S. CAMERON.

LAIN—On January 1, 1916, our hearts were made sad when the death angel visited the home of Mike and Jennie Lain and claimed their only girl, Lorene. She was three years, one month and nineteen days old. Her stay on earth was just long enough to entwine her sweet little life into the hearts of her parents and two brothers. Her little body was laid to rest in the Bolivar Cemetery to await the resurrection. To those who grieve over her going are comforted with the thought that God doeth all things well. The Master said, "Suffer little children, and forbid them not to come unto me, for of such is the kingdom of heaven." May the grace of the Lord sustain you in this trying hour, is our prayer. Her aunt, NANNIE MILLER, Sanger, Texas.

CALLIHAM—H. L. Calliham was the son of Mr. A. and Mrs. Eliza Calliham, of Selma, Texas. He was born in Claiborne County, Tennessee, April 29, 1864. With his parents he came to Texas in 1870. He was married to Miss Nova McWhirter, December 20, 1888. He came to Carson County in August, 1890, where he has since resided, and where eight of his ten children were born. His family and business life has been such as to commend him to love and respect of all who knew him. He leaves, besides a host of devoted friends, his stricken wife and children, his father, now of Celina, Texas, his brother, S. W. Calliham, a steward in the M. E. Church, South, two sisters in Claude, and Mrs. J. M. Floyd, Mrs. A. J. Finley and Mrs. W. G. Perkins, of Celina, Texas. We laid his body away in Claude Cemetery January 14, amidst a host of sorrowing friends and grief-stricken relatives. C. S. CAMERON.

Loss of appetite is an ailment that indicates others, which are worse—Hood's Sarsaparilla cures them all.

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If you suffer from bleeding, itching, blood or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment; and will also send some of this new treatment free for trial, with references from your own locality if requested. Users report immediate relief and speedy cures. Send no money, but tell others of this offer. Write today to Mrs. M. Summers, Box 187 South Bend, Ind.

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I believe eczema can be cured to stay. I mean just what I see CURE-D and NOT merely patched up to return again. Remember, I make this statement after handling nearly a half million cases of eczema and devoting 12 years of my life to its treatment. I don't care what all you have used nor how many doctors have told you that you could not be cured, all I ask is just a chance to prove my claims. If you write me TODAY, I will send you a FREE TRIAL of mild, soothing, guaranteed treatment that will surely convince you as it has me. If you are disgusted and discouraged, I dare you to give me a chance to prove my claims. By writing me to-day I believe you will enjoy more real comfort than you really thought this world had for you. Just try it, and I feel sure you will agree with me. DR. J. E. CANADAY, 1178 Court Bldg., Sedalia, Mo. References: Third National Bank, Sedalia, Mo. Send this notice to some eczema sufferer.

ntire Missionary delightful oc, short program leous refresh- member of the nee. rot, or whatever led by, is that r members. We have a Church st two hundred seem interest- meetings, but s in what seems ous work. We more spiritual. d by our Presi- of her office for whole society or us. O. POWELL, Superintendent. SSION STUDY model Mission ke, Texas, and it. We rather taking up this the children in so enthusiastic we secured as lin, Jr., a wom- and a firm de- ncess of what Modlin is a Bludworth, a of the North rs at 3 o'clock, members. We nd readings in son. We found pecially inter- tle invitations ten in rhyme. visitor to the son we had a ceeding lesson. a contest, the on sheets of successful con- a little prize, ed picture of estments con- of the fruits ndiches tied national col- a present each g of the coun- a was equally the invitation one side was fellow temple burmans toll. "Please come ar about this way in Burma temple rings." e writing ap- ce. At this a song, "Bur- milliar air. We of Mrs. Jud- missionary to unt of condi- ment them one We add new very meeting, re have grown reteen. A great e the teacher, lone to make perhaps when book we will of our meet- Juniors. VERNON. distressed after erieving nausea t keep on being should be. s dyspepsia—it tomach, perfects appetite, and in the German to seven and a VAL titan ILLEGE serical school in reliable. Metro- positions. Write ges put you in a other schools. something for count on any 7 days. Cata- emphis, Tenn. vation life, 20-Premium e, or disability refund. Write hville, Tenn.

REPORT OF FINDINGS COMMITTEE.

Unanimously Adopted By Lay Leaders' Conference, Nashville, Tenn., January 4-6, 1916.

We, the Executive Committee and Conference Lay Leaders of the Laymen's Missionary Movement, Methodist Episcopal Church, South, assembled in Nashville, Tenn., January 4-6, 1916, reaffirm our faith in the Laymen's Missionary Movement as a providential movement planned of God, touching intimately the life of the Church, vitalizing every department of its work and opening up before the laymen an opportunity for adequate service for the kingdom, and from this meeting we go out with larger vision and better knowledge to bring to our various home conferences a fresh impulse in the work so close to our hearts.

There have emerged in our days of discussion some points that we think important and wish to emphasize this year:

- 1. We request the presiding elders and preachers in charge to make definite engagements for the lay teachers, which will not conflict with, but fit into their plans, and to use them to lead services in Churches which do not have preaching every Sunday.
2. We urge that meetings of the District and Church Leaders be held to explain the work and discuss plans to perfect it in the local Church.
3. We ask that a Laymen's Day at the District Conference be arranged where possible.
4. We urge the leaders to put the emphasis upon business conferences with business men, rather than public speaking; and on institute work, rather than inspirational talks.
5. We ask each District Lay Leader to make a demonstration of effective lay activities in at least two Churches—one city Church and one country Church.
6. We urge the importance of preparation for the canvass and thorough co-operation between the stewards and the Laymen's Committee. It is better to use three weeks in preparation and one day or night in the canvass than to use a day for preparation and three weeks to canvass.
7. We would correlate the Board of Stewards and Missionary Committee by having the strongest man in the Church a member of each.
8. Try to put the "Missionary Voice," the Conference Organ, and, if possible, the General Organ, in every home.
9. We commend the action of the presiding elders of the Louisiana Conference in passing a resolution to have the Every-Member Canvass in every Church in their respective districts.
10. We earnestly request the presiding elders, the pastors and the lay leaders at all revival meetings to call for volunteers to assist in holding services in every Church every Sunday.
11. We emphasize the fact that tithing is the reasonable, business-like and Scriptural method to be adopted by men for providing finances for the Church and recommend that preachers shall at intervals deliver sermons on stewardship, and that the practice of tithing be urged by all our leaders.
12. We commend the helpful literature issued by the movement and urge that it be intelligently distributed in every Church, in order to give information to our people and inspiration to our leaders.
13. An Every-Member Canvass should be made on the basis of weekly giving, after a business-like estimate has been made on the basis of the tithe after an intelligent study of the resources and the needs of the local Church and the opportunity for world-wide service.
14. We recommend a conference-wide simultaneous Every-Member Canvass for the following year's finances, the same to be made in one day, if possible, shortly prior to the Annual Conferences.
15. We recommend post-canvass meetings to be held at regular intervals for the purpose of making reports concerning collections of offerings and the reassignment and re-canvassing of such persons as may be negligent in carrying out their pledge of support of the system in use, and for the assignment and canvassing of new members.
16. We recommend that Laymen's Institutes be held for practical discussion of the work of the Laymen's Missionary Movement. Some conferences have found it very helpful to hold these meetings at the time of

- the District Stewards' meeting, others in neighborhoods or in District Conferences.
17. We urge our Conference, District and Charge Leaders to co-operate with the presiding elders in providing and securing an adequate support for every preacher in charge in the district.
18. We recommend specials for Churches, Sunday Schools, Epworth Leagues and individuals, after consultation and co-operation with the Board of Missions.
19. We consider that the presiding elder and preacher in charge are the logical and divinely appointed shepherds and leaders and earnestly recommend that all plans and efforts be made and executed under their direction and with their approval and co-operation.
20. We believe the Every-Member Canvass equally as effective in the country as in the city.
21. We recommend as books suited for the reading and study of laymen the following: "The Present World Situation," Matt; "The Church of the Open Country," Wilson; "Churches at Work," White; "The Call of the World," Doughty; "Efficiency Points," Doughty; "A Man and His Money," Calkins; "The Practice of Charity," Devine; "Junaluska;" "How to Help," Conynnton; "One-to-Win-One Helper," Todd; "Evangelism Exemplified," Todd; "Heroes of Faith in China," Pell; "A New Light in an Old Land," Pell.
22. We emphasize the importance of the work of the Evangelistic and Social Service Committees and urge the thorough organization and development of the work of these committees, and that the work of each be planned after a prayerful study of local conditions.
23. We recommend that such men be elected to the office of District Leader as will promise to study the literature and devote some time to the work.
24. We urge that the District Leader plan with the presiding elder to hold institutes and business conferences with the men of the Churches to make the work effective in his district.
25. We recommend a meeting soon after this assembly closes of each Conference Leader with his District Leader, when a program similar to the one used at this meeting shall be presented and an intimate and sympathetic touch established between these men. The Conference Leader's work should be done largely through his District Leaders, and always in co-operation with presiding elders and pastors.
26. We recommend that the Conference Leaders arrange with the proper authorities for an afternoon or evening during the Annual Conference at a time when the Bishop, the presiding elders and preachers can be present with the laymen, and that reports be made of the state of the work in every district and that information be given as to the motive and method of the work.
27. We recommend that the Boards of the various conferences provide the expenses of the Conference Leader in his visitations and correspondence.
28. It is the sense of this body that the great General Laymen's meeting, due for 1916, be held at Lake Junaluska, July 30-August 6, and we return home to do our best, by every means in our power, in co-operation with the Secretaries of our Laymen's Movement, to deliver at Junaluska this coming summer a great delegation of Southern Methodist laymen.
We look with confidence to the coming year in our work and pledge our best efforts to make it the greatest we have had.
GEO. L. HARRELL, Chairman;
W. B. STUBBS,
W. S. HOLMES,
M. A. CHILDERS,
A. C. TIPPENS, Secretary.

SPECIAL WORK FOR DR. HORACE BISHOP.

The recent session of the Central Texas Conference adopted the following:
"Dear Brethren—Your committee, appointed one year ago to prepare for the celebration of the Golden Anniversary of this conference, respectfully present the following report:
"First—We recommend that this Jubilee Year be observed by an Evangelistic Campaign with the goal of 50,000 conversions during the year, and that this campaign be conducted (1) by preaching on those doctrines which have made Methodism, such as Repentance toward God, Salvation by Faith alone, Atonement in the blood of Christ, Regeneration by the Holy Ghost, the Witness of the Spirit to our personal acceptance with God, Holiness of Life, the Resurrection of the

dead, and Eternal Judgment. (2) By constant recognition of the need of a deeper work of grace in the hearts of the preachers and people to be secured by secret prayer, reading the Bible, and constant communion with God. (3) By instructing the people on the relation between spiritual life and Christian liberality, accompanied by the determination to bring up full financial reports on pastors' salaries and conference collections. We recommend the adoption of Hymn No. 294 in our Hymn Book as the Jubilee Hymn and the Motto, "Stand in the way and see, and inquire after the old paths and walk in them."
"We recommend that John P. Mussett, our only surviving charter member, be appointed to preach the opening sermon of the conference at Waxahachie.

"We further recommend the appointment of Horace Bishop, W. L. Nelms, J. M. Barcus, John R. Nelson and James M. Robertson on Executive Committee, whose duty it shall be to keep this entire matter before the Church, through the Advocate and otherwise, and prepare a program for the celebration of our Golden Anniversary. That Horace Bishop be elected Conference Historian."
The Executive Committee thus provided for by this action of the conference, met in Fort Worth January 18 and among other plans adopted to carry out the purpose of the conference requested Dr. Horace Bishop to write a series of short articles for the Advocate urging our preachers to give emphasis in their preaching to the fundamental doctrines of the Bible as essential to a thorough and widespread revival.

W. L. NELMS, Sec.

CENTRAL TEXAS RESPONDING TO THE BIBLE CHAIR CALL.

Brother Frank Singleton has guaranteed \$200 of the \$800 necessary to swing the Bible Chair. Another preacher has guaranteed a smaller amount. We are expecting to hear from H. D. Knickerbocker with every mail. The committee hopes to name the man within thirty days who shall occupy this important post. Let the brethren come to the rescue of a mighty undertaking.
To show you that we are not asking you to help a sluggard to assist a drone or feed a doleful idler, let me give you a few facts shown by the West Texas Annual Conference that is recently out. University Church led the West Texas Conference in members received, infants baptized, and stood second to Travis Park in amount of money raised for all purposes. It has the largest Missionary Society in the conference, the largest Epworth League, the largest Sunday School, the largest special for missions, the largest amount raised by League and Sunday School and the largest organized Bible Class of young men. You are not asked to pour your money into a rat hole. It is not a crippled machine that calls to you. We are giving, doing, progressing, advancing. If we had not already proven worthy of your help it would be time to question the advisability of doing more. If we were not helping ourselves, you might find an excuse for turning your backs upon us.
Indeed, we are but asking for more help to man the great machine that Methodism has here. We will repay the Church a hundredfold for the investment. What other preachers in the Central Texas Conference will agree to raise \$100 to see the ship move forward on her journey?
R. P. SHULER.

STATE-WIDE CONVENTION FOR ORGANIZED ADULT SUNDAY SCHOOL CLASSES

The first State-wide convention for organized adult Sunday School classes will be held in Dallas, February 24-27.
The organized adult Sunday School class movement gives promise of making the Sunday School the most potent force among Church organizations. If the Sunday School is ever to become the whole Church studying the Word, the organized adult class movement will make it so.
It is estimated that in North America are being organized each Sunday in the year 200 adult classes. The problem of the Sunday School is its adult problem,



FORMAL OPENING OF OAK CLIFF CHURCH

One thousand and seventeen people, by actual count, attended the formal opening of our new Oak Cliff Church, Oak Cliff, Dallas, last Sunday morning.

The cut of the building, which appears herewith, gives the reader some idea of how well our people have built. The building is most commanding and inviting. It is constructed of handsome brick. The great columns in front make it very imposing in appearance.

The interior arrangements are all that could be desired for a great working Church. The Sunday School room is below the auditorium. Its windows are above the ground some three or four feet, the ceilings are high, classrooms surround the assembly room—all these features go to make a most excellent Sunday School workshop.

The auditorium and galleries seat more than a thousand people, as demonstrated by last Sunday's count. The acoustic properties are perfect. A conversational tone in the pulpit is perfectly audible in every part of the great auditorium. The ceiling lights are concealed, the windows are artistic and beautiful, the settings are in a great semi-circle, the galleries are easily reached and the whole effect is most inviting. The church corner, Marsalis and Jefferson, is by far the most eligible lot in Oak Cliff.

Twenty-four years ago, Dr. Sam R. Hay, then a boy preacher, was pastor of the Oak Cliff congregation. It was fitting, therefore, that he should be invited to preach the opening sermon. His text was Psalms 118:15: "O Lord, I beseech thee, send now prosperity." His theme was "The Elements of a Prosperous Church."

The sermon was a strong, timely and eloquent deliverance from a man with a burning heart. We heard high praise on every hand of the great sermon and the great service.

Rev. O. F. Sensabaugh presided at the afternoon congratulatory services. Dr. Hay gave a historical sketch of the Church. Greetings were heard from the following pastors of other Churches in

and this problem, happily, is being solved by the adult class movement.

Mr. W. C. Pearce of Chicago, the international superintendent of adult classes, and Dr. Chas.

the city: Rev. Glenn Sneed, Trinity Presbyterian Church; Rev. John W. Logan, Congregational Church; Rev. W. A. Hewitt, Central Baptist Church; Rev. W. F. Galbraith, Presbyterian Church; Rev. L. G. Haskins, Christian Church; Rev. S. S. Russell, First Baptist Church; Rev. S. H. C. Burgin, D. D., Trinity Methodist Church.

At the evening hour the editor of the Advocate preached to some eight hundred people. The attention of the great audience was most inspiring.

Dr. G. M. Gibson, the pastor, is in the first year of his pastorate, having succeeded Rev. E. R. Barcus, to whose wise planning and constructive work the great building, more than to any other one man is due. George W. Owens, than whom no man in Texas is more widely known, made the completion of the building, at so early a date, possible by lending the congregation \$15,000. His absence from the opening services, owing to personal sickness, was greatly regretted by all.

Dr. Gibson, a scholarly and practical man, is completing with great skill a work so skillfully begun. He and his family already occupy a warm place in the hearts of his people.

Many of the strong men in Dallas are among the membership of Oak Cliff Church, and by their unstinted liberality have made the great building possible. The following noble men constitute the Board of Stewards, C. E. Brown, Chairman; J. T. Owens, Vice-Chairman; Ralph Malone, Secretary; Bruce Thomas, Treasurer; C. R. Burton, Dr. J. R. Beachum, C. W. Bell, W. M. Board, F. W. Chatfield, W. M. Crow, A. C. Cason, W. L. Diamond, E. Duncan, Dr. B. E. Greer, Dr. D. H. Hancock, Sam Hargreaves, J. R. Hill, W. L. Kendrick, J. B. Keahey, Dr. W. M. Lively, D. C. McCord, R. L. Nyroth, J. L. Owens, A. E. Rennels, W. A. Skillern, Dr. E. B. Strother, H. H. Spragins, D. S. Switzer, Micha Ward.

We congratulate Texas Methodism upon this auspicious opening of one of the best church buildings in the State.

D. Bulla, of Nashville, Tennessee, superintendent of the Wesley adult class movement in our own Church, will be among the distinguished speakers at the February meeting.