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"Breaking Down the Walls"

BISHOP EARL CRANSTON, in his book bearing the title as given above, addresses himself to the question of the unification of Episcopal Methodism with a candor that is refreshing and an earnestness that is really compelling.

"Woe is to me if I preach not the gospel of reconciliation to my own people. With this impelling message in my soul, and looking already through the vanishing mists of time into the faces of the reunited hosts of Methodism, with John Wesley at their head—in the land where love has its way—I plead, with the gladness of a great hope, for the peace of our Zion." These are among the opening words which win the heart of the reader from the start.

Bishop Cranston does not entertain for a moment the views of Bishop Thomas B. Neely concerning the "Plan of Separation," which we discussed in our last issue. The good Bishop freely admits that this plan is just what its name implies, no more and no less. "What our Commissioners did at Cape May was officially ratified by our General Conference in 1880," says the Bishop. "By that action," he continues, "it would seem that the irritating discussion of the Plan of Separation was officially closed."

"Whatever contention had centered around the 'Plan of Separation,'" continues this catholic-hearted Methodist, "it must be conceded that this language covers the point of legitimate standing as an Episcopal Methodist Church. Upon that treaty interpretation of the relation between the two Churches all subsequent interchanges of fraternal expression have been predicated."

The temper of the Methodist Episcopal Church, if we may venture a guess, may be judged more accurately by Bishop Cranston's contribution to Methodist unification than by Bishop Thomas B. Neely's.

"Breaking Down the Walls" is a book so charming, and we are so in love with its great author, that it is a matter of regret to us to offer any adverse criticism upon it at all.

Only once throughout his discussion, it seems to us, does Bishop Cranston's logic conspicuously limp and likewise only once does he say anything which seems to partake more of "the love of logic" than the "logic of love." And it cannot hurt the cause of Methodist unification if, in a Christian way, we attempt to point out these lame places.

First, the Bishop's argument that unification is needed because federation has proven a failure does not impress us. We are not specially encouraged to seek organic union on the ground that our former treaties have all been broken and that

our efforts to remove irritations through "The Federal Council of Methodism" have all failed.

The failure of fraternity and federation, if such be true as the Bishop alleges, would be an argument against unification rather than one for unification. If Methodists are not yet honest enough, to say nothing of being Christlike enough, to keep solemn treaties, what encouragement can there be in this sad fact to incite them to desire the yet closer relation of unification? The rebound of the Bishop's argument, it seems to us, is quite as great as its impact.

Second, the Bishop's argument that the subsequent treaties between our Episcopal Methodisms conclude and estop the Methodist Episcopal Church, South, from insisting that the conditions of the "Plan of Separation" be literally observed seems to partake of a species of "diplomacy" which, in the outset of his discussion, he frankly disavows.

The "Plan of Separation" is very explicit.

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 nowise 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.

The English tongue does not admit of clearer statements than are here found, and precisely these statements have made the presence of our brethren of the Methodist Episcopal Church in the South, in organized societies, a source of irritation to our own Church.

But, says Bishop Cranston, when the Church, South, agreed to a "Federal Council of Methodism," it surrendered "its traditional claim to the exclusive occupancy of Southern territory." His exact words are these: "It will be readily seen that in entering upon this method of finally determining every individual case of dispute in the field by a joint tribunal, the Church, South, actuated by a desire for harmony, in effect at least, surrendered its traditional claim to the exclusive occupancy of Southern territory" (page 64).

We know of no declaration upon the part of any General Conference of the Methodist Episcopal Church, South, nor of any act of its Commissioners which will justify the conclusion here reached by our good Bishop Cranston.

Another Episcopal View

BISHOP CRANSTON believes in the union of American Methodism, not only as a principle, but in the crucial features of the plan adopted by the Joint Commission at its May meeting in Chattanooga, in 1911. (For the plan see issue September 23.)

The crucial feature of the proposed plan is the reorganization of American Methodism in such a way that the rights of the minority may be protected, and of unification by such reorganization Bishop Earl Cranston is a bold and uncompromising champion.

Bishop Richard J. Cooke, in a contribution of nearly a dozen columns to Zion's Herald, December 29, presents a very different view. He cuts the proposed plan literally into ribbons. And that our readers may appreciate the virility with which he attacks the plan we give one of his paragraphs:

Examine the plan that is before us. It shows upon the face of it that it rests wholly upon the underlying feeling or conviction that there is such incongruity between people of the two Churches, such consciousness of latent hostility, such consciousness of incompatibility with one another, that we must think of a divided Church, a sectional Church, under the illusion of a united Church in order to have any sort of a plan of union at all. But where is the union? The South in this plan will not trust the North. It consolidates itself, but cuts up the rest. No section is to trust the other to make laws, rules and regulations for the whole. Each shall make its own laws. In this plan the supreme General Conference at bottom is nothing more than a clearing house for the boards. What spontaneity of thought or feeling is there in such a document? It is union by disruption. Instead of the union of Methodism, we have the disruption of Methodism. It is an impossible ultimatum, and could never have been a finality. The Methodist Episcopal Church is invited to commit suicide. It is to carve itself, under the guise of reorganization, into segments, fragments, divisions, each segment to think itself a unit, in itself independent and yet dependent, with about as much unity in a collective whole as there is in a scrap heap. Was there ever such a proposition? And all for what?

The reader must not conclude from this single paragraph that Bishop Cooke is hostile to the Church, South. He is not. On the contrary, he expresses the highest admiration for our Church. His description of her trials during the war and of her amazing recuperation after the war is as eloquent a passage as we have ever read.

The only statement in the Bishop's discussion which has a sting in it is his denial that the proposed plan of unification is the work of the Joint Commission. He says it was patterned after the Articles of Confederation of Colonial history and was "presented" by the Southern Commissioners.

Well, didn't the Joint Commission adopt the plan, and does not such adoption make it the plan of the Joint Com-

mission? Why, then, seek to excite prejudice against the plan because of its Southern origin?

Why should Bishop Cooke think that the whole structure built by the Joint Commission rests upon an underlying "consciousness of latent hostility?" The Methodist Episcopal Church contains a majority of Methodists in the United States, and can it be that Bishop Cooke asks the merging of all bodies of Methodism into one organization without any sort of guarantee that the rights of the minority bodies shall have constitutional protection?

Will Bishop Cooke say that the union of States in our Government rests upon an underlying "consciousness of latent hostility" because the rights of individual sovereign States are given constitutional protection? Are the States less loyal to the flag because their domestic affairs are controlled by their own Legislatures and their own courts?

The proposed Quadrennial Conferences in the plan of unification and the equal number of representatives from these Quadrennial Conferences in one House of the General Conference are designed simply to give each section of Methodism the rights and securities which each State now enjoys in the Government of these United States.

Bishop Cooke thinks it would be suicidal for the Methodist Episcopal Church to adopt a plan of union which will safeguard the rights of the minority; representatives of other Methodist bodies think it would be suicidal to such bodies to adopt any plan which does not contain such a provision.

The Situation

WE are now able to trace pretty clearly the currents of discussion concerning the proposed plan for the unification of our American Methodisms.

On the whole, the discussions have been conducted without partisanship and with a gratifying recognition of the right of each group of Methodists to its own views. The appeal to sectional prejudice has been missing, to a very large degree, in most of the books written on the subject of Methodist unification and in most of the articles which have appeared in the press.

That we have made little appreciable progress toward the desired goal of unification, however, must be apparent to all. Our discussions seem not to have taken us anywhere.

Bishop Richard J. Cooke says that we must be content with our efforts at fraternity. His very words are these:

Then again, it is questionable whether fraternal relations, if sincerely established in brotherly love, might not accomplish for the Kingdom of God all that may be expected from

(CONTINUED ON PAGE 8, COLUMN 1.)

Life
(A Lay Sermon)

By M. M. OFFUTT, Tyler, Texas

Lesson: John 1:1-5; John 17:1-4; 1 John 15:1-12.

Text: "He that hath the Son hath life; and he that hath not the Son of God hath not life." (John 5:12).

Science can make a perfect grain of wheat, in form and appearance, containing all the chemical constituents of the natural grain, but science cannot implant the germ of life in that grain or generate life within it. Science has proven to its entire satisfaction that it cannot do this, and therefore now declares and teaches that no inorganic or dead organism can by any power of its own generate life within itself, and has proven beyond any question of doubt, as clearly as science can prove anything, that all life is from life; that there can be no life except from antecedent life.

It has also proven that no dead organism can of its own power translate or transport itself into life or into a living organism, but that the passageway from the dead to the living is forever sealed to the dead, except the living reach down and lift or draw the dead into it. In other words, the mineral elements of the soil cannot possibly by any power of their own transport themselves into the living plant, but they must be oxidized by the air made soluble in water so that the plant can appropriate them, and then the plant must reach down with its roots and draw these elements up into it in order for them to gain entrance to the plants' organism, partake of its nature and enter into life.

Science further teaches that no organism of a lower order, either dead or living, can of its own power transform itself into an organism of a higher order, or conform itself to the likeness or nature of the higher organism, but that the higher organism must appropriate or consume the lower in order for the lower organism to partake of or be conformed to the nature of the higher. The plant cannot transform itself into nor conform itself to the nature of the animal, neither can the animal conform itself to the likeness and nature of the human, but the animal must consume and convert the plant into animal matter, before it can be transformed into animal likeness and nature, and so also must man consume and convert animal matter into human matter before the animal can be transformed into and be conformed to human likeness and nature.

Science teaches that the life principle is the same in all kingdoms, only that portion of the mineral elements of the soil which are made soluble and converted into water, so that the plant may appropriate them, can sustain plant life or be transformed into plant nature; only that portion of food consumed by the animal which is converted into blood becomes a life-sustaining power to the animal or is transformed from vegetable to animal nature and likeness.

We see, therefore, that nature performs many marvelous and almost miraculous things which science has discovered and uncovered to the mind of man, but science, with all of her great knowledge and her varied and wonderful resources for acquiring knowledge, has never yet been able to find the origin of life or even to satisfactorily define life. The best it has been able to do in this respect is to say that "life is the adjustment of internal relations to external relations," or, in other words, the correspondence of an organism with its environment. For example, the environment of physical life is air, water, food, heat and light, and if the organisms of the human body are by any means thrown out of adjustment with this environment, then life becomes impaired or wholly extinct, according to the measure of the lack of adjustment. A full and complete adjustment, then, of a physical organism to its environment is necessary to abundant and complete physical life. But this is a definition of that which sustains life rather than of life itself.

Since science has totally failed to find either the origin or a satisfactory definition of life we must turn to some other source for this information. When we turn to Revelation we find not only the

origin, but also the definition in these words: "In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by him; and without him was not any thing made that was made. In him was life and the life was the light of men." (John 1:1, 3, 4). "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." (Gen. 2:7). "The Spirit of God hath made me and the breath of the Almighty hath given me life." (Job 33:4). According to Revelation, then, all life is in and from God through Christ, and life, human life, at least, is the breath or Spirit of God in man and is the light of man.

Science might have given us a better definition of life than it has given by saying that life is breath, for science knows that where breath is there always life is, and where breath is not there can be no life, but since science could no more find the origin of breath than it could the origin of life, and fearing perhaps it would be called on to define breath and could not satisfactorily do so, I presume it forebore to give this definition. When, however, science declares that all life is from life, and there can be no life except from antecedent life, it necessary follows that life must always have been, is in fact without beginning or ending, else by the declaration of science itself there could be no life. Science, therefore, even while endeavoring to prove otherwise, has conclusively proven just what Revelation declares to be true, and Revelation is, therefore, corroborated instead of contradicted by science, as contended by many who do not know just what either science or Revelation does teach.

Revelation teaches that man spiritually is dead in trespass and in sin, and cannot of his own power generate spiritual life within himself, or translate himself from this dead kingdom of sin to the living kingdom of God, but that the living Spirit of a living God must first reach down, take hold of, vitalize and energize the spirit of man and lift man's spirit up into God's own spiritual realm before man can have spiritual life or pass from the kingdom of Satan into the kingdom of God. "It is the Spirit that quickeneth; the flesh profiteth nothing." (John 6:63). "For the letter killeth, but the Spirit giveth life." (2 Cor. 3:6). "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." (Rom. 8:11).

The environment of spiritual life is God, and just as we have shown by the teachings of science that complete correspondence of the physical organism with its environment is necessary to physical life, so also is a complete correspondence of man with God necessary to spiritual life, and this correspondence is by contact of God's Spirit with man's spirit, God dwelleth in man in the person of his Holy Spirit, which he has promised to all who believe on his Son. "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him and he in God." (1 John 4:15). "Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit." (1 John 4:13).

Revelation tells us that all flesh is as grass, meaning that all flesh is perishable, but might have said with equal truth that all flesh is grass, for science so teaches, that is, that all flesh maintains its growth and develops its form by feeding upon, consuming and transforming vegetable matter into fleshly matter, which is true evolution. Some so-called scientists, however, have promulgated that very false theory of evolution that organisms can of their own power change from their own form to the form of a higher organism, and that a monkey, in the course of a million, or ten million, or a hundred million years, they do not know just how long, changes himself from a monkey to a man. They know, however, that a monkey cannot do this in seven thousand years, because in seven thousand years of history no such thing has ever been seen by man or recorded by history. No, friends, if any monkeys are ever transformed into men it will have to be done by men eating the monkeys.

Christ said: "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you." (John 6:53). Which is to say, by a figure of speech, that man cannot partake of that life which is in Christ and cometh only from him, except Christ reach down and lift man unto or into himself and conform him to his own image or divine nature by the consuming, purifying and transforming power of the Holy Spirit of God. "He that eateth my flesh, and drinketh my blood, dwelleth in me and I in him." (John 6:56). That is, we can only eat his flesh, drink his blood and partake of that life which is in him by him dwelling in us and we in him.

Revelation teaches that the Kingdom of God grows and expands by the Spirit of God reaching down into the human kingdom and drawing man into his divine kingdom, and that the food of the members of the kingdom is the Word of God, which is Christ. But just as in the human kingdom only that part of the food which is converted into blood becomes life sustaining, so in the Kingdom of God only that part of God's Word which is rightly understood through the leading of God's Spirit and by the power of this Spirit writes his laws and his statutes upon our hearts, can bring spiritual life to us. "The words that I speak unto you they are Spirit and they are life." (John 6:63). That is, they will bring to us the indwelling of God's Spirit, which is life, if rightly received, understood and acted upon in accordance with the leading of that Spirit.

As there were for many years two schools of science and it has kept one busy exposing the errors of the other, so we now have two schools of theology with the same result. One of these adheres to the teachings of revelation as we have outlined them; the other, calling itself New Theology, contends that man can of his own power, by force of mind and will, continue to grow better and better until he transforms himself from an evil to a good man, conforms himself to the moral or material teachings of Christ, and thereby to his likeness or image, and in so doing fits himself for and translates himself into the Kingdom of God. But such a doctrine as we have already shown is altogether out of harmony with, and clearly opposed to, every finding of science and every physical law; and since law is only another name for order, it is impossible for one of God's laws to transgress or contravene another, else there could be no order, but all would be chaos. God's laws must of necessity be fixed, immutable and uncontravenable, and, therefore, every physical law must extend into and perfectly harmonize with every spiritual law, and vice versa.

Paul tells us that we know the things that are not seen by the things that are seen, and, therefore, any system of theology which is clearly controverted by every physical or seen law must be false. We find, then, perfect harmony and perfect analogy between science and Revelation and that each corroborates the other.

Morality may be a part of the teachings of Christ applied to human life, and Socialism may be a part of Christ's teaching applied to the body politic, for Christ taught both, but he taught far more than either, and neither moralism nor Socialism is Christianity. Christianity, Christ-likeness, oneness with Christ, is that active force or principle which unites us with and binds us together in Christ, conforms us to his image, writes his laws and his statutes upon our minds and hearts, and impels us to do those things which he has commanded us to do, and this active force or principle is the Spirit of the living God, which God gave to Christ, without measure, that he might give him to us with measure according as we yield ourselves to him. "If any man have not the Spirit of Christ he is none of his." (Rom. 8:9).

Some folks say that religion or Christianity is something you do and not something you get, but, my friends, I want to tell you that you will have to get something before you will ever do anything that is religion in the sight of God, and that something is the Spirit of the living and loving God abiding in you. "He that doeth righteousness is righteous," but no man can do righteousness or be righteous except God be in him, because all right-

eousness, as well as all life, is from God.

The moralist, the man who thinks he can gain heaven through self-righteousness, either sets up his own standard of righteousness or adopts that set up by others, and measures his life by the lives of others, but such a measuring stick is entirely too short to reach to the Kingdom of God, because man has no righteousness in or of himself. Even Christ himself said: "Why callest thou me good? There is none good but one—that is God." (Matt. 19:17). "The words that I speak unto you I speak not of myself, but the Father that dwelleth in me he doeth the works." (John 14:10). If Christ could not do righteousness of himself most assuredly man cannot. "Their righteousness is of me saith the Lord." (Isa. 54:17). "Even the righteousness of God, which is by faith of Jesus Christ unto all and upon all them that believe." (Rom. 3:22). "I will ascribe righteousness to my Maker." (Job 33:3).

The moralist, the materialist, will tell you that he knows there is a God, but he cannot tell you that he knows God, and there is a vast deal of difference between knowing there is a God and knowing God. Probably every person in this audience knows there is a President of the United States, and that his name is Woodrow Wilson, but very few, and possibly none of us, know Woodrow Wilson. If our lives depended upon knowing him we would have to get acquainted with him, and in order to do this we would have to come into personal contact with him. But this blessed old Book, God's message to man, says: "And this is life eternal that they might know thee, the only true God, and Jesus Christ whom thou hast sent." (John 17:3). Therefore if we would have eternal life we must know God and know Christ, and we can only know by contact with. Christ has promised that if we will open the door of our hearts by believing on him, and committing ourselves unto him, soul, body, mind and will, that he will come in and make his abode with us in the person of the Holy Spirit, that we may know him and through this Spirit he will reveal the Father to us. "Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in to him, and sup with him, and he with me." (Rev. 3:20).

Life, eternal life, and righteousness unto life then are all from God, and only from God, and come by the bestowal of his Spirit upon us through faith in his only begotten Son, our Lord and Savior Jesus Christ. "He that hath the Son hath life, and he that hath not the Son of God hath not life." "I am the way and the truth and the life; no man cometh unto the Father but by me." (John 14:3). "Neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." (Matt. 11:27). "No man can come to me except the Father which hath sent me draw him." (John 6:44).

Oh, friends, you who have not the Christ abiding in you, and who know not the Father, will you not let the Spirit of God, which is striving with you tonight, draw you to the Son that he may reveal the Father unto you and give to you eternal life in him? "Whoso findeth me findeth life." (Prov. 8:35). "And ye shall seek me and find me when ye shall search for me with all your heart." (Jer. 29:13). Friends, won't you come and search for him with all your heart, mind and strength that you may find him and find life in him? "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." (Matt. 5:6). "For the Kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." (Rom. 14:17). Come and be filled with his righteousness, with everlasting joy, and with that peace which passeth all understanding. "He that hath the Son hath life, and he that hath not the Son of God hath not life."

"Friendship," wrote Evelyn, "has in it something of all relations and something above them all. It is the golden thread that ties the hearts of all the world." Nothing is a surer indication of character than the sincerity and depth of one's friendships.

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The Year Of Jubilee

By REV. HORACE BISHOP, D. D.,
Waxahachie, Texas

Please get your Methodist Hymnal and turn to the hymn commencing with the words,

"Blow ye the trumpet, blow; the gladly solemn sound."

It is one of the finest productions of Charles Wesley. It is an allegory, based upon the Israelitish Jubilee.

This celebration was the culmination of their system of Sabbaths. The ecclesiastical year began with equinoctial moon. Fourteen days after the watchman on Mount Lebanon discovered the slight crescent in the west was the Passover. The next day, which was, by our time, the first day of the week, was the Sabbath. Every seventh day then was the Sabbath until the equinoctial moon of the next spring, when the Sabbath system was readjusted for the new year. This was their ecclesiastical year recognized by the civil authorities.

In addition to this hebdomadal Sabbath, the Levitical law made the seventh a Sabbatical year, when the land had to rest.

Then when seven Sabbatic years had passed came the year of Jubilee. It was ushered in with the equinoctial moon by the blowing of trumpets in every section and corner of the country. All Israel knew that the year of Jubilee had come. The trumpets meant that Jehovah in His goodness and mercy had redeemed the people. Hence the first verse in this allegorical hymn.

On the fourteenth day of the month the High Priest went into the Holy of Holies robed in his vestments, with bells and pomegranates on the skirts, keeping up the sacred music, declaring to the worshipers that notwithstanding he was in the presence of the Cherubim and ministering under the Shekinah, his life was preserved. There he made a full atonement for the sins of the people, himself included.

So Charles Wesley sings "Jesus, our great High Priest, hath full atonement made." And as the atonement was made by the sacrifice of a Lamb, so Wesley sings in the third verse, "Extol the Lamb of God, the all-atoning Lamb." (Mark, Wesley did not write exalt, but extol the Lamb.) He knew too well the misleading tendency of inaccurate language. He was not going to write anything that might suggest the Romish perversion of the sacrament, the elevation of the Host. He said extol, not exalt. It is a pity that sacred hymns have to be butchered by reckless writers and loose thinkers.

On the next day after the High Priest offered atoning sacrifice every Israelitish slave was free. So our poet writes, "Ye slaves of sin and hell, your liberty receive." The day after Atonement every debtor was free and every inheritance restored to its owner, for the land was inalienable, only for a time. So we have in the fifth stanza, "Ye who have sold for naught your heritage above, receive it back unbought the gift of Jesus love."

Finally, our preacher-poet writes the last verse, calling upon all to attend the Gospel trumpet and appear before the Lord to receive all the benefits of the year of Jubilee. This fiftieth year of our conference, it is hoped that our people will sing this hymn very often. The music is in the Hymnal.

The Peace Movements

REV. W. P. WILSON, Dallas, Texas

It occurs to me that the various movers for peace fail to take into their reckoning one party that must be consulted before consummation of the desired end can be attained. I do not believe the Almighty God is in any sense the cause of this great war. On the contrary, men, claiming to be servants of His Supreme Majesty, through inordinate selfishness and absolute contempt of divine law and divine instruction, have foisted this most bloody strife on neighboring peoples.

The man or nation who thinks for a moment that God is indifferent to the final

results of this mighty struggle is either stupid or basely mean. That he will see to it that good of a lasting nature to humanity comes out of this most bloody conflict will be in line of the divine procedure in all the past. It is to be borne in mind that while the ear of God is open to the cry of the raven and the pleading of the trusting widow and the helpless orphan, nevertheless he watches with ceaseless vigil the interest of the whole race.

This is God's opportunity to right some monstrous wrongs that have hindered, and still hinder, the progress of Christ's Kingdom. England committed the colossal crime of the last century when, at the mouth of her guns, she forced the opium trade on decrepit old heathen China. That one act, conceived by men, who loved mammon more than God, set back the divine movement to save the world more than all England had done to forward that movement in a hundred years.

The Divine Being would not treat England as a good father would treat his erring children did he fail to require that proper amend be made for this sin. A divine diagnosis of England's spiritual status probably would find her too much the worshiper of a mammon; in the next place too unChristlike in her treatment of other Christians. That this point is well taken, we recall an incident that occurred in July, 1914. Two Bishops of the English Church, laboring in the darkest Africa, were arraigned for trial by the Archbishop of England for inviting Presbyterian and Methodist ministers, who are laboring in the same field, to take communion with them. What must heathens think of the oft-repeated statement, "God is love?" That England is to learn some things by this war, and that she is learning something already, is evident. Russia is finding out that she has no divine right or authority to persecute the Jews as she has wantonly done in the past. A few years back the Japs relieved her of much of her intolerant spirit, and in this war she is coming to a still saner understanding of her real worth as a factor in God's world. The eminent praying Christian, the Kaiser, will find before this war is over that the blood of ten thousand Armenians is on his garments, and that God will require a reckoning at his hands; that the patience of the long-suffering God is becoming exhausted at a Christianity so unChristlike that it is devilish, there can be no doubt.

**A Task For The East
Oklahoma Conference
(Number Two)**

REV. SIDNEY H. BABCOCK, Shawnee, Okla.

The first act of the Board of Education was the settlement of the Patterson contract, because the continuance of that contract would have meant the loss of all the college property, the payment of none of its obligations except in terms of bankruptcy and, consequently, dishonor to the Church. This contract was terminated by entering into a contract with the Commercial National Bank by which the college conveyed to the bank the vacant lots on Spaulding Court subject to the taxes due thereon, gave the bank \$10,000, payable \$1000 per year at six per cent, evidenced by notes executed by the Board of Education and an additional \$10,000 without interest, to be paid out of fifty per cent of the sales of the property in the College Heights Addition. The bank surrendered to the college, without recourse, the notes aggregating in round numbers \$70,000, conveyed to the college all of the property in the College Heights Addition that had not been deeded, and secured from Mr. Patterson and wife a quit claim deed to the same in favor of the college. The terms of this contract have been fulfilled and indorsed by a majority of the Annual Conferences, but let the minority consider the answers to the main objections offered to the settlement.

One objection was that the settlement involved the Annual Conference in a \$10,000 debt. The fact is that the debt of the conference was reduced six times that amount. When an Annual Conference by formal resolution authorizes a corporation, and in the Articles of Incorporation claims the ownership of its prop-

erty, reserves the right to name its trustees and from year to year indorses the acts of those trustees, the fruits of that corporation belong to the conference whether they be good or evil. We cannot morally claim the one and reject the other.

A second objection was that the notes for \$70,000 were a part of the contract and payable only as the lots in the Patterson tracts were sold. This the bank denied and for several reasons, which I do not care to print, were better able to defend their position than was the college. But granting the correctness of the contentions, the winning of such a suit by the college would have only added to the debt of the college and in no way relieved it of the contract. The whole contract was obnoxious and the whole burden of the thing fell on the college, viz: the selling of the lots, and at fictitious prices, the payment of \$110,000 at six per cent interest before the deed to the property would be granted, the building of a college out of the next \$100,000 and a dreadful addenda of sharing future profits. It is easy to see that under such a contract the college could have never acquired a title to the property; contrariwise, it was sweeping from the college all of its property, together with its credit and its honor, leaving the college staggering to its doom.

A third objection was that a better settlement ought to have been made. Particularly objectionable was the conveyance of the Spaulding property to the bank when their security was a less valuable property. The answer to this objection is threefold:

1. However valuable the Spaulding property was, its only value to the college at the time lay in its asset in liquidation. Of course, it was desirable to hold the property, but the desire to hold is not ability to hold. The sad fact is, it was beyond our power to hold the Spaulding property. The taxes alone inhibited our holding it. But we could use it to liquidate our other indebtedness. It was far better to let it go that way than for taxes.

2. We are under moral obligation to the purchasers of lots to build a college on College Heights. Therefore, however less valuable the property may be, it is necessary for us to possess it.

3. No better settlement was offered for consideration. The proposition of the bank to surrender the old notes for \$40,000 new paper at six per cent was unthinkable from the college standpoint for many reasons. Only one need be mentioned, viz: The college would then have had over \$60,000 interest-bearing debt and a lot of taxable property with income enough to pay neither the taxes nor the interest.

In another article I shall mention the benefits of the settlement and write of the work that remains to be done.

That Bible Chair

By J. L. JAMES, Birmingham, Ala.

I hope no one will think me an "outsider" interfering, for I am a native Texan and ought to be interested in whatever a Texan should care to look into. I have had some experience in our Church schools, both as pupil and teacher, and it is as a teacher that I have become more and more convinced of the need of real instruction in Bible work, not only in our State schools, but elsewhere. There are two signs of the times especially good: One, that a movement is now under way to connect our Sunday Schools and public schools, by giving high school credits for Sunday School courses. The other, of course, is this modern willingness on the part of the State schools to allow the Churches to do this work. I note some think this will detract from our denominational schools. This I dispute, believing that the work of our Church schools has forced the State Schools to thus yield to the demand for religious instruction. Now, if they are going to have it, and they are, don't be deceived, we ought to be glad to give them our own viewpoints by our own men. Let this chance slip and our 800 Texas boys and girls will be getting their Bible training from other men than Methodists. There was a time when we could hardly touch the pupils of such State schools. Now that the various Churches have beaten down

the walls, shall we do wisely to sound a retreat, just as we are ready to march in and take the city? I would not take anything from Southwestern; I love her, though at my last visit there I got a sort of "Greenland's icy mountains" reception. I would not throw a stone in the way of the great S. M. U., for which I fought as faithfully as I knew in the days when it was only a plan and a vision. For my trouble I have received nought but knocks the public knows not of, but I believe I have never wavered in my loyalty since the day, nearly ten years ago, when I anticipated all other writers I know in suggesting through the Advocate a unified school system for Texas Methodism. But my loyalty does not prevent me from believing with Wesley that "the world is our parish," and that we owe these boys and girls all we can do for them. To desert them because "they went there knowing no provision had been made for their religious welfare" is to argue that nobody should have followed the Texas settlers in the early days. Did they not go to Texas knowing they were leaving behind them the Churches of their fathers? Shall we denounce the Church that sent Methodist preachers to look after them?

I learn that some think we have done enough in providing a Church and Sunday School plant for them. Now, I fall back here, on experience, and say that such an objector should know some of the awful ignorance that exists about our Bible, our Church and many things that are perfectly familiar to us preachers. I have heard a daughter of a Methodist preacher confess that she did not know why there are two divisions of Methodism—Northern and Southern. I have heard a son of one of the best known men in the South mix his Bible references in a public speech till he convulsed his audience. As for the answers I have gotten in the classroom—well, if the matter were not so distressing, it might furnish a field of humor peculiarly its own. But my experience has been in Methodist schools that they know enough in other schools, or have "ample opportunities" is rather straining to my powers of credence. If when they have the best of our Church and Sunday School instruction they come out as crude as some I have seen, then among those who would be called disloyal by opponents of this chair because they go to other than Church schools, what is the condition of their training and instruction? I hope that none will think I am "knocking" the Sunday Schools and Churches when I say that much that we give them there is merely inspirational and hortatory, rather than real instruction. I think any fair-minded expert in Sunday School work will bear me out in saying that in many, many of our Sunday Schools the instruction is very superficial and fragmentary. The presence of such men in their special fields for Sunday School "institutes," "conferences," "training schools," etc., is proof positive of my assertion. Now that the colleges have awakened to the richness of this field, shall we sell out our own birthright for the mess of pottage known as "all collections in full?" If so, we shall be mere priestly functionaries soon, and professionals at once. The trouble with certain foreign warriors now is not that they have not been trained, but that they have been trained wrongly—with most of the religion squeezed out. We want to avoid their blunders and their calamities. These Methodists are going and from some of our best families. The college boys and girls of Texas are going to run the State in the future. Shall Methodism dodge a responsibility? Or, shall we prove to them that we are real exponents of a world-embracing, missionary faith, one that will keep its eye and hand on its future doctors, lawyers, engineers and others, as well as its pastors and stewards and the like? What are you going to do about it?

No man can know the day nor hour when the Lord passes by, seeking goodly pearls and chosen vessels. When least expecting it, we are being scrutinized, watched, tested, in daily common places, to see if we shall be faithful in more momentous issues. Let us be always on the alert, our loins girt, our lamps burning, our nets mended and cleansed.—Maclaren.

NOTES FROM THE FIELD

LANCASTER.

On the first Sunday in January Bro. Josephus Lee, of Dallas, was with us in the interest of our Orphans' Home at Waco and preached us a splendid sermon on Christian Stewardship which was very helpful to all who had the pleasure of hearing him. The weather being unfavorable we had a small attendance at the service and Bro. Lee promised to return to us later and we look forward to his return with great pleasure, believing that it will greatly strengthen our people.—Henry F. Hood, Church Leader.

ANNUAL MEN'S SUPPER.

The annual men's supper served by the ladies of the Methodist Church to the men of that congregation and invited guests at the Majestic Building Thursday night last was a great success, there being about 100 present. Hal Sands was toastmaster for the occasion and S. L. Copeland led the music. After supper Dr. J. H. Walker made a talk on church building and the upbuilding of the Kingdom of God. The Sunset Quartet sang and received great ovation. Rev. F. M. Richardson made a talk and closed with a short talk by Jim B. Thomas.—Alvord News.

LAS CRUCES, N. M.

On the second day of January we began what has proven to be one of the most successful and interesting campaigns for souls that I have been my privilege to participate in. The success has not been so much in the number uniting with the Church as in the sweeping victory scored over adverse conditions, over deep prejudice against evangelists, and in deepened spiritual life of the Church. M. Columbus Hamilton, of Linden, Calif., led us in the struggle and proved himself adapted to the peculiar needs of our western work. His preaching was of the best, not only compelling close attention but also deeply moving his audience. We feel that the meeting has prepared the Church for one of the most effective years of its history.—T. L. Lallance.

NOVICE.

On December 2 we reached our home for this year. Began on this work last year. We did not have to move at Novice. We have a splendid little congregation and on Friday night, December 3, our Wesley class, led by the teacher, was heard at the front gate singing, "Count Your Blessings." In a moment the house was full of people and the dining table full of edibles. There was everything you could think of almost. Just one year ago we received similar treatment at the hands of these same folks, but this is just one place. We received a hearty welcome at other points. Our first Quarterly Conference is in the past. For some reason two of our Churches were not heard from. The other two have made the best progress almost in the history of each place, at least the best in years. At Novice we are planning for a simultaneous evangelistic campaign. On with the battle!—T. D. Ellis, P. C.

TENAHA.

My heart was made glad when Bishop McCoy read out among the other appointments of the Texas Conference, "Tenaha, A. G. Hall." Immediately I met Bro. W. F. Walker, Chairman of the Board of Stewards, Tenaha; Bro. A. S. Robertson, Superintendent of Sunday School, Lone Oak, and two elect ladies from Concord Church, Mrs. G. S. Dean and Mrs. J. E. Parker. We reached Tenaha on Saturday after adjournment of conference; were met by a number of the best people in the world who welcomed us in a way as to make us still more pleased with our appointment. Bro. W. B. Robertson took us to his home, where we spent a day or so, then we went to the home of H. C. Corley for a while. During this time the ladies were busy in and about the parsonage, and such a change as was wrought by them! Next came pouring in wood, corn, hay, flour, meal, pork, potatoes, syrups, too many things to mention. I'm preaching to fine congregations all over the charge in spite of a great deal of gripe and pneumonia, and feel myself fortunate indeed to serve these excellent people. Our Woman's Missionary Societies at Tenaha and Joaquin are active and well organized. Each of these places have a well attended weekly prayer meeting, in which it is a genuine pleasure to work. Our Sunday Schools are taking on new life with the beginning of the new year, Tenaha,

Joaquin and Lone Oak having put on membership campaigns. I did not aim to write a long letter, but must say a word about our first Quarterly Conference. It was a Christmas Conference. You've read of at least one before at Joaquin, well attended, everyone in fine spirits. Presiding Elder Elrod at his best, and that means something. Drop in, brethren, when passing through our beautiful little city, with its fine railroad facilities, and its finest of people, and visit this preacher, but no need to propose to him an exchange of appointments. No, not yet. My prayer is that God may strengthen and guide me and my people to great victories during the time that we shall labor together for God and His kingdom.—A. G. Hall, P. C.

TELL MISSION.

The last two and half months have been spent by us in a busy and happy way, among a fine people in a fine country. These good people know something of the art as to how to make the preacher and family feel at home and to provide for his needs. We have papered the parsonage, and have the paint bought to paint it. We have partly refurnished it. We had a good Quarterly Conference January 9, but were sorry our presiding elder, Rev. J. T. Putman, could not be with us as he was under continued treatment at Galveston. He sent us a good substitute, Rev. M. Phelan, of Chillicothe, who preached us a fine sermon and held our conference in a pleasing way. Pounded? Yes, ever since conference, but reached the climax two weeks ago. Another one of our appointments pounded us Christmas with \$18 cash. This kind of treatment is gladly received by us, inspires us to give these good people good sermons, good service in as much as lieth within us.—J. W. Leggett, P. C.

GOODNIGHT.

We left many good friends on the Lakeview Charge, where we were last year. But the Bishop read us out for the Goodnight Charge, so we packed our goods and in a very few days after conference we were on our new charge and at work. Our people received us very kindly at every appointment. The good people of Goodnight have given us a real nice pounding. There have been many expressions of kindness shown us all over the work, for which we are thankful, and very much appreciate. Our first Quarterly Conference just over, and it was one of the best that I have ever attended. Bro. Hall, our presiding elder, preached three splendid sermons. On Saturday at the eleven o'clock hour, a lady was converted while he was preaching, and in the afternoon at the opening of the Quarterly Conference she was baptized and received into the Church. Our people are delighted with our new presiding elder, and we are expecting a great year on the Clarendon District. We are expecting to do our best for the Texas Advocate—the best paper in the Connection.—J. H. Watts.

BEASLEY MISSION.

I preached twice on the first Sunday after conference to large and attentive congregations who seemed to be well pleased. We failed to find any suitable house in which to live in Beasley, and came to Wharton, and rented a fairly good house. We are comfortably situated for the year. This is the first time in over thirty years that we have been sent to a charge that was without a parsonage fairly well furnished. We were compelled to buy many articles necessary to go to house-keeping. It follows that our moving expenses and the necessary purchases have made our expenses run up to a large sum. This has worked a great hardship on us, but I suppose that we will pull through somehow this year by the help of the Lord and our good people. The Bay City and Glen Flora Missions were dissolved, and the fragments of those two works were given to me, and my work now consists of the following appointments: Beasley, Hungerford, Burr, Iago and Pledger, I preach in three counties—Wharton, Fort Bend and Matagorda. We not only have no parsonage on our work, but we do not own a single Methodist church house in all the bounds of our work, and have to preach in the Baptist Church at Beasley and in school-houses at all the other places. I have now made two rounds on this charge and have gone about half way on the third round. I have met a very cordial and hearty reception all over this work. We have many very fine people on this charge. Pounded, did you say? Well, I should say we have been heavily pounded, and the good

people of Iago and Hungerford especially have been very generous in their donations, and all the places have contributed something to make it easier for us to live. The Wharton people also have pounded us nicely, and I hereby wish to express our hearty thanks to them and all other kind friends for their generosity towards us. We are very happily associated with our dear Bro. Floyd, the splendid pastor of Wharton Charge. To him and his most excellent wife we are indebted for many kindnesses shown to us. Bro. Lloyd has made a very fine start and his people are delighted with him, both as pastor and preacher. I am working very earnestly and praying with all my heart and soul consecrated to the work, and I am expecting to have good revivals at all five of my Churches, and hope to see many precious souls happily converted to God, and brought into the Kingdom of Christ this year. I trust I may be abundantly blessed in this difficult field with many souls for my hire.—W. W. Horner.

PADUCAH.

We were very kindly received for the second year on this charge, and this kindness has been manifested in many ways. Pounded? I should say so! A continuous stream. The climax came last week when the Woman's Missionary Society presented this preacher a fine suit of clothes. Our work has been much hindered by sickness. Every member of the parsonage family has had a round with gripe, and it held this scribe about five weeks. Just now getting on foot. But the kindness of the people did not fail even during that time. Bro. McCarty, assisted by the pastor of the Baptist Church, (having had the misfortune to get his church burned on Christmas day), filled every preaching hour. Still the work has filled up till I can't see over it, but will keep working at it. We have two objects in view for the year. One is to pay our church out of debt, and the other is a great revival. We are working on the debt now, and expect to begin our meeting the first Sunday in February. We will have our Conference Evangelist, Rev. F. M. Neal, with us.—C. D. West.

LORDSBURG, NEW MEXICO.

We have just closed a two weeks' meeting here that has been a benefit to all of us. The spiritual life of the Church has received a quickening that is delightful to witness. The preaching and singing was done by Brother G. W. Forman, of the Los Angeles Conference. His Bible readings and sermons were practical and to the point, emphasizing the need of earnest and continuous prayer, the work of the Holy Spirit in the conviction, conversion and regeneration of sinners, with strong faith in God. His conduct of the choir, for he had full charge, and his solo singing were excellent and the all round interest increased day by day. We are preparing for the great campaign that will shortly take place and this meeting has sharpened the appetite of all our people in Lordsburg. The pastor and his wife were the recipients of genuine surprise party on Friday, January 21, the forty-second anniversary of their wedding. A lot of people visited the parsonage, brought along a lot of good things to eat and made a handsome present to the lady.—W. S. Huggett.

BUCKHOLTS.

We arrived at Buckholts on Friday after conference met at Longview and found out that we were to preach at Salem the first time, so we journeyed to Salem, not knowing what we were going to find, but we found it and we found a most lovable people. Being young in the work, I had not heard of Aunt Lizzie, but it seems nearly everybody else in the Texas Conference knew her, and I am happy to say I do, now. The new church there is a credit to the community and was replaced in two months from the time it was destroyed by the storm in August. We have received from that part of the charge some express shipment containing all kinds of good things. The following Sunday was our day at Buckholts and we were greeted heartily here, as well as at Salem, for the house was full of people at both services, and has continued so ever since. In the afternoon we preached at Adhall, a small but energetic neighborhood, and have since organized a live Epworth League there with seventeen members which is doing a fine work. Bro. Geo. W. Davis, our presiding elder, held our first Quarterly Conference January 21, and was well pleased with the outlook. We had more than one-fourth of conference collections and lack only nine dollars of having one-fourth of the salary. We have a fine Board of Stewards and men that take a great interest in the Church and it is due the

membership and their faithful labors that we have been able to make this good report. Our little Missionary Society of nine members is, beyond doubt, the best workers I know of. In two months they have raised \$87. How is that, brethren? We have started on our new church building at Buckholts and when we have it completed it will stand as a monument to Methodism. It will have a large auditorium, pastor's study and five Sunday School rooms. We claim no credit ourselves, but give God all the glory.—J. M. Gordon, P. C.

HUMBLE.

It has been about sixty days since Bishop McCoy changed his mind and appointed me to Humble instead of Normangee. I spent the years 1913 and 1914 here, and it was just like coming back home to come here again. Our reception has been all that one could wish for. Our Church membership is made up of a very fine class of people and they are responsive to every call of the Church. In the sixty days we have had twelve additions to the Church, reorganized our Epworth League, organized our very fine Mission Study class among the Leaguers. Our prayer meeting attendance has grown from five or six to from thirty-five to fifty people, and the increase in Sunday School attendance forty per cent. Our congregations comfortably fill the church at the morning hour and very often tax the capacity of the church at night. The Official Board raised the salary of the preacher in charge to \$1200 and are paying it monthly. Now, that doesn't mean that they have just promised to do that, but that they are actually doing it. We have raised for all purposes \$434. We expect to have a good year; the fact is, we are already having it. To the Lord be all the glory.—John B. Bell, P. C.

NECHES.

Neches is a nice little charge with three preaching places, with a little over half time at Neches, and one Sunday each at Brushy Creek and Mount Vernon. Have been most kindly received, pounded soon after our arrival by the Neches people, and all the work shows an interest in the plan of work and preacher, as well as the Church. The preacher had not far to move. Left many precious friends at Elkhart, but am still in the same county, Anderson, in which I am proud to have a home, also a place to work for the Lord. Preacher's salary was set at \$680, conference claims at \$350 and presiding elder at \$195, all of which will be paid easily if we keep going as started. We are delighted with our home and work, think that we will make it through by the love of the people and help of the Lord. Have had much fatal sickness and many deaths. The Lord bless us in time of trouble and make this an in-gathering year in the Spirit. The necessity is upon us. We greatly need recruits both in the local workers and in the leadership of the Church. Haven't a local preacher on this or the last charge (Elkhart) served in our Church. "Pray ye the Lord of the harvest to send laborers into His vineyard to work."—J. T. Hooks.

COMANCHE CIRCUIT.

We are here, part of us, at least—wife, Louise and pastor. The rest will follow in June, I trust with well earned laurels from college. We have made two rounds at all four of the Churches, and have seen and heard all the good things said by former pastors, I am ready to vote the charge "A-1 XXXX, name blown in the bottle" (as John R. Morris would say). You know "John R." is a Kentuckian, that is what makes him teach us young preachers such high sounding names for presiding elders and pastoral charges. This is a great country naturally and the people are greater by grace. When we got here from Waco, Bros. Tips and Kearney, with the largest span of dapple gray horses and black mules, I most ever saw, moved us from the ear to the parsonage. That same day the pounding began and has continued for two long, long months. Uh! and it's not half over. Indian Creek and Cottonwood, just in good swing and Sidney and White Point have already sent over a few drops, just enough to let us know there is a downpour to come from them when we get caught up with the taste of good things from the two first mentioned Churches. Now, if you poor preachers living, or rather existing, in the black land cotton belt, never ate sausage, spareribs and backbone that came from hogs fattened on peanuts, you haven't learned the alphabet, much less got to "banquet" of high living. This splendid people have the good things to give and hearts to go with it full of love and prayer for their pastors. Bro. Vaughan came on time and held our first Quarterly Conference at White Point; the day was

so early in the year (January 1) and the weather so inclement that we only had a partial roll of officials, consequently some business had to be postponed to second quarter. Brother Vaughan preached just like he had come from the "upper room," had results, one conversion, three joined the Church, one infant baptized. A big time puts it mildly, and tells our first Quarterly Conference experience. Bros. White and Alsop were with us and added to our joys as well as theirs. We shall look forward to our second conference with growing expectation. As we get better acquainted with the people and work and some of the pressing duties performed and behind us I want to press the Advocate, if possible, into every home. You know sometimes you have to press a good thing, Dr. Bradfield, to make it boom. It looks like the Advocate is good enough to boom into every home without a boomer, but it doesn't. So I am going to boom it. I am going to say by way of parenthesis (I want every one of my members to have Bible, hymn book, Discipline and Advocate), I'll say it from pulpit and in pastorate and see what we will see.—N. E. Gardner, P. C.

EAGLE PASS.

Closed a two weeks' meeting at Spofford last Sunday night. Rev. D. H. Beene, evangelist, was with us one week. The meeting was a glorious success, and, considering the size of the town and other conditions, it was the best meeting I have ever held. It was a great spiritual victory for our little Church there and a great victory for the community. They say it is the only revival our Church has ever held in the county. The Baptists held a meeting there two or three years ago with one or two conversions. We received fourteen into the Church there Sunday night, eighteen in all, at that point—since our arrival on the charge. The Church there will be a self-supporting station not many years hence. The church building is the most modern and up-to-date plant. For the money invested, I have ever seen anywhere. Let me say one word for Brother Beene, who gave me fine assistance the last days of the revival. As an all-purpose man, for a revival, he cannot be excelled. A first-class soloist and choir leader, a fine mixer, and, along with it all, he is one of the strongest Gospel preachers I have ever heard. His sermons are clear, to the point, evangelistic and are delivered with telling effect. I would rather have him for a revival meeting in any kind of a Church than any man I know. He is now holding a union meeting at Albany, Missouri, and after that he will be associated with Rev. D. L. Coyle, so I understand.—A. B. Davidson.

ELDORADO, OKLA.

Just closed an eighteen days' meeting at Eldorado, Okla. We had very bad weather for the most part. Out of 1300 people, one-seventh of that number had gripe or numps. Notwithstanding, these hindrances, we had what was pronounced the best meeting ever held there. Bro. L. P. Bloodworth was my helper. I would have said singer, but he is more than a leader in singing. He preaches and does any other kind of work that is needed in revivals. Lloyd will find a place at the top in the near future. I am praying for the greatest revival to come to Texas and Oklahoma that we have ever seen. I am working to make my prayer accomplish that end. Certain it is, that our greatest need is an old-fashioned Holy Ghost revival. The revival needed depends much on the preacher and his message. God commissioned Jonah to preach the preaching that I bade you. It was a short message, but sharp and direct. Christ commanded his disciples to preach the gospel, not a gospel. Paul commanded Timothy to preach the word. The whole Church must experience some vital truths before we shall witness this revival season. First, there must be a rediscovery of God. Blindness in past hath happened to Israel. We must get a vision of God as did Isaiah, that we may be inspired to greater faith. No nation or people will ever, or has ever, risen higher than their faith in God. When we get a fresh vision of God, his majesty, his holiness, his lordship, they will burn like coals of fire on the altar of our hearts. Preachers and people will be ready to answer, "Here am I send me." Second, we need a rediscovery of the fact of sin. Brethren, there is too much compromising, too much soft speech, too much dodging at this point. Sin blinds, sin kills, sin damns. Third, we need a rediscovery of the place of prayer. When we get into the upper room and inner chamber of prayer we will see another Pentecost. Fourth, we need a rediscovery of the importance of personal work or the personal

touch. slogan of the Holy (er after upon; set a engine pound; No Ch can d of her ment; not we buke (where. rangli amon ties y organi the to chri slate want need n We! Cry re work the p them t We ha three; the Mi year v \$190, a and n Dr. Gri preach satisfia He kn oudism he is l "preac and we ed our gether. report ary at added money church contra will pr or a t weeks, movin; least, brough return Matthe truck, found lying; our go wife. try to ly lineleu while for a day ni gether and pr a "God family. been d bids i memb; Martin ver kn McRae saucer have l for sp a grea not, fo love u and "C. E. .

touch. "One-to-Win-One" is a good slogan. Fifth, we need a rediscovery of the person and office work of the Holy Ghost. You shall receive power after that, the Holy Ghost is come upon you. The commercial age has set a standard of power for our great engines. They say you must have 185 pounds or you can't serve our purpose. No Church or society of the Church can do the work that God demands of her with less than the New Testament standard of power. Why could not we cast him out, is a stinging rebuke coming from the Church everywhere. There are reasons. Too much ranting, disputing and divisions among us. I have been in communities where there had been an earnest organized effort to denominationalize the town and little, if any, effort made to christianize them. I am filling my slate for summer meetings. If you want the old-fashioned revival and need me, just whistle.—M. A. Cassidy.

LORAIN.

We were delighted when Bishop McCry read us out for our third year's work on Loraine Charge. We love the people and every expression of them toward us has been that of love. We have made some progress in these three years. We received \$200 from the Mission Board our first year, last year we only asked for and received \$100, and this year we were given \$50, and next year we can stand alone. Dr. Griswold was with us the 23rd and preached two great sermons to the satisfaction of the Methodist people. He knows what the doctrine of Methodism is and, of course, that means he is familiar with the Bible and he "preaches the same." He is all right and we love him. On the 24th he called our first Quarterly Conference together. The stewards made a good report and estimated the pastor's salary at \$950 with eighteen per cent added for presiding elder. We have money raised for practically a new church at Loraine and we will let the contract this week. At Champion we will project either a house of worship or a tabernacle within the next few weeks. Our Sunday School work is moving along nicely. Last, but not least, I must tell of the nice things brought to the parsonage since our return: First, Brother and Sister Matthews brought a lot of garden truck, then one day we came in and found the largest half of a large hog lying on the dining table sent us by our good friends, S. D. Dunnahoo and wife. S. D. said he thought he would try to fatten me. To Mother Wimblerly we owe the thanks for a new linoleum on the dining room floor, while to everybody we are indebted for a generous pounding last Tuesday night. We had a great time together and after a Scripture lesson and prayer the crowd left with many a "God bless you," from the parsonage family. So many nice things have been done for us time and space forbids me telling all. We were remembered Christmas, Dr. and Mrs. Martin presented us with a set of silver knives and forks. D. O. and Mrs. McRae gave us a nice set of cups and saucers. But I can't mention all who have been doing deeds of kindness for space forbids. We are expecting a great year in every way, and why not, for we love the people and they love us, we have a great Methodism and "Our God is a consuming fire."—C. E. Jameson, P. C.

ELDORADO AND CRISTOVAL.

When the Central Texas Conference met at Corsicana November 24, I had no thought of transferring to another conference, but, when the matter of coming to this charge was suggested to me, I agreed to come if Bishop McCry thought it well to send me. So it came about that I was transferred to the West Texas Conference and stationed at Eldorado and Cristoval. Our good friends at Barnesville were exceedingly kind to us, and hauled our household goods six miles to the depot through rain and mud without charge. They won our gratitude for this kind act of kindness, and we are glad to have this opportunity of expressing our appreciation. We left Alvarado at 5:49 p. m., December 7, and arrived at Eldorado about 6:30 p. m., December 8, making the journey of nearly 400 miles in a little more than twenty-four hours. Pretty good time considering a six hour stopover and a journey of forty-six miles through the country from San Angelo to Eldorado. When we arrived here we found that there were kind-hearted, thoughtful people here. The good women of the Woman's Missionary Society had made complete preparations for our comfort. They had pounded us splendidly before our arrival. This pounding included everything necessary to a well furnished table, and made it unnecessary for us to visit the grocer for some days. In fact, we are still using the good things provided then. Since then good things have continued to find

their way to the parsonage. We have two good Woman's Missionary Societies, one at Eldorado and one at Cristoval, two Senior and two Junior Leagues. The work is very well organized and gives promise of real progress. Our first Quarterly Conference has been held. The charge made a good report, and the stewards assessed \$775 for the pastor's salary. Brother Buchanan, our presiding elder, preached four strong helpful sermons for us. These sermons, together with his kind words of encouragement, were very helpful to this pastor. We have three appointments, Eldorado, Cristoval and Kaffir. We have three Sundays at Eldorado, one at Cristoval and one afternoon at Kaffir. The people of Cristoval and Kaffir have shown the same spirit of liberality and kindness that has been maintained by the people at Eldorado, and have shown appreciation of our efforts. We have never been shown greater kindness by any people we have served than by the people of this charge. We earnestly desire to give them our best service, and expect a year of spiritual blessing.—T. M. Dalton, P. C.

DURANT, OKLA.

First Church, Durant, Okla., is in the midst of a great meeting. The people are filling the house in spite of the rain and cold. Already there have been many conversions and the interest is deepening with each service. Dr. A. L. Andrews, of Wichita Falls, and Prof. Robt. E. Huston, of Greenville, are with us. No one could desire finer service than these brethren are giving.—E. Thurston Campbell, Pastor, Jan. 31.

ELDORADO, OKLA.

We have been engaged in a revival meeting for over two weeks. We closed out last night (Tuesday, January 25), with good results. We had only a few conversions and just a few accessions, yet the good that was done cannot be estimated. The religious condition of the town was toned up and a large number of the Christian people have a greater vision of the work of the Kingdom than ever before. So many have taken a new lease on life. M. A. Cassidy, evangelist for the West Oklahoma Conference, did the preaching and it was done well. Mike can stand flat-footed and outpreach most any preacher I have ever heard. I don't believe he can be beat when it comes to giving the spiritual interpretation of the Holy Scriptures. His preaching did us all good and the great work that he and Lloyd Bloodworth, who had charge of the choir, did will live long in the hearts of the people of Eldorado. Everything is moving well with us now. We have a loyal people to serve and many of them are standing hard by the Church and are doing what they can for the advancement of Christ's Kingdom. The pounding came a few days ago with many good things to eat. The outlook for the year is encouraging and we are expecting a full report for conference.—J. L. Gage, Pastor.

COULTS MEMORIAL AND REV. J. N. McCAIN.

Some few weeks ago Rev. J. N. McCain and his Official Board met and began planning for the Revival Campaign which begins in March. He has organized and put to work the following committees: Social Service Committee, Music Committee, Advertising Committee, Evangelical Committee, with Rev. Witherspoon, Chairman, and he is full of religion, too, also has blank slips for prayer list, and they are being filled out. Fact is, McCain is preaching to more folks at Coult's Memorial than any pastor has ever done, so they told me last evening when I worshiped with them and the house half full, and you know what Sunday, the 30th, was. When his meeting begins everything will be at high tide, and if all pastors would make preparation, as McCain is doing, great things would happen for our Churches. The folks have pounded him and put a beautiful \$10 cook stove in the parsonage, and contract is let to build Sunday School rooms, and paint the church, at a cost of approximately \$500. He has already been in every home on his charge and his people love him. He has six junior stewards doing business. I am to assist him in his revival and I am not uneasy about preparedness.—W. M. Bowden, Conference Evangelist, Waco, Jan. 31.

WEATHERFORD CIRCUIT.

On Sunday, January 16, 1916, we began our revival at Bethel, four miles from Weatherford, a membership of ninety. Evangelist W. M. Bowden was on hand, and in spite of the terrible blizzard, a fair congregation greeted him. From the very start Brother Bowden got hold of the folks, and with his gospel sermons and

splendid solos which brought the audience to tears many times, interest increased and when weather permitted great crowds were on hand and deeply interested. Meeting closed today, January 30, with the following visible results: Thirteen conversions, one reclamation, four accessions to the Church and the Church greatly revived. I called my stewards together from each point, and after making an assessment for the preacher in charge and presiding elder, Bowden was on the floor, and in a few moments raised in cash and good subscriptions \$100 to purchase horse for pastor. He also assisted me in raising \$225 as a starter to build new parsonage, working old lumber into new one. He also whispered to the folks, and at noon today there was a fine pounding on back seat in church, such as hams, lard, sausage, etc. Brother Bowden is safe and sane. I recommend him to any pastor. He reaches folks. Bethel will always remember the great revival held by him as a time of refreshing. He was paid \$34.40 and his expenses. He was with us three Sundays and we would have done more could we have gotten to Church on wind-up. The work moves on nicely. By the help of the Church Extension Board the beautiful country church at Buckner is clear of debt. The year has indeed a splendid beginning for a great Jubilee Year.—J. Fred Petterson, P. C.

BRYSON AND JERMYN, DECATUR DISTRICT.

The great wheel Ecclesia of the North Texas Annual Conference has again revolved. We trust that it revolved "as it was moved by the Holy Ghost," for the breath of its mighty sweep onward, we, after two of as pleasant years as have passed in our itinerancy, were "picked up" from Bryson-Charge and caused to "bite" at Bryson-Bryson and Jermyrn charge—in the midst of great perplexities, confronted with greater possibilities and challenged by opportunities vastly more abundant than are the things that would depress with pessimism. On Friday, after Annual Conference, we left those dear people. A "lump" was in our throat, not only because of the many who love us, as we think, but, also, because of the few whom we are sure do not love us, these also being upon our heart. We were within our new bounds ready to preach on the first Sunday of the conference year at Jermyrn, at 11 a. m., and Bryson, 7 p. m. Within a few days wife and daughter came, then the "pounding," and on the 15th and 16th instant our new presiding elder, Rev. W. A. Stuckey, and the first Quarterly Conference, and many other things to help the "inner" and the "outer" man. When we returned from the above named conference to the nice, new parsonage, and the occupants thereof, we really felt like getting out onto the front gate post and crowing—the presiding elder said our report "takes the blue ribbon to date." Spiritually, there is a gratifying raise in temperature. You that come to the District Conference in April, to be held at Jermyrn, will see evidences of the truthfulness of these statements in the new aisle, carpets, chancel rail, curtain as hung on beautiful brass rings. This is already done, and we are assured that the pulpit and choir platform will be carpeted, a pulpit chair placed thereupon, and that a freshly-painted house of worship will greet your eyes, as well as a welcome from that people to all comers that will make you glad that you should have gone. We expect, also, to tell you then of improvements at the parsonage and the churchhouse at Bryson, which begin to be in evidence. Our presiding elder came to us sick on the occasion of our Quarterly Conference. He preached Saturday at 11 a. m., held conference in the afternoon, but was too much indisposed to preach at the evening hour, and so rapidly grew worse that, had there been no blizzard, as there was, he could not have preached on Sunday. He returned to Decatur on Tuesday a very sick man, with blood poisoning, where he lingered very near to "the gates eternal." He is now thought to be out of danger. So note it! He wins all hearts where he goes, and the outlook for the district is pleasing.—J. L. Sullivan.

TEXAS CONFERENCE.

The Executive Committee of the Texas Conference Board of Church Extension will meet at First Church, Houston, at 9 a. m., March 14. All applications to the General Board must be in the hands of the Secretary of the Conference Board before that time. This committee must pass on all applications to the General Board. Planks and full instructions may be had from Dr. W. F. McMurry, Louisville, Kentucky, or F. L. Ingram, Henderson, Texas. JESSE LEE, Pres. F. L. INGRAM, Sec.

FIELD NOTES.

The Field Secretary was in the the Sunday after conference, visiting Tabernacle and Brunner Churches in Houston. Every Sunday since conference has been occupied. Institutes have been conducted at Kilgore, Marshall District; Bedias and Richards, on the Anderson charge, Navasota District, Montgomery, Navasota District, Trinity and Grape-land, same district. A Home Visitation Campaign was projected and carried through at Conroe. Of the six institutes held since conference five were conducted in circuits and weaker charges. In this the stronger charges have materially helped by allowing the Field Secretary to come around on Sundays and present the conference Sunday School work.

At the District Missionary Institute of the Marlin District at Hearne arrangements were made for an extensive campaign through that district, embracing the entire month of April. Practically every charge in the district will be touched.

Since conference we have stressed Teacher Training, believing that this is the key to most of our problems, and that success here means success everywhere. We have enrolled about twenty-five pupils in the new course. A most encouraging feature is the fact that a number of our pastors, some of them in strong places, are enrolling for this course.

WALTER G. HARBIN.

GREAT LAYMEN'S CONVENTION. FORT WORTH, MARCH 8-10-12.

The Laymen's Missionary Movement Convention, to be held in Fort Worth, March 8-10-12, is to be the greatest gathering of its kind ever assembled in this section of our great State. It will be an opportunity for our laymen, pastors and presiding elders to get information and inspiration that will abide with them through the years. About seventy-five cities of the United States are being visited by teams of missionary experts, Fort Worth and Houston are two of these cities. The Fort Worth Convention will open with a big banquet in the Chamber of Commerce building Wednesday night, March 8. One dollar will entitle you to a plate at this banquet and to all the privileges of the convention. The morning and evening hours will be at the disposal of the team of experts and the work will be interdenominational. The afternoons will be given over to denominational conferences and institutes. The denominational meetings for our Church will be held in the First Methodist Church. The laymen and preachers of our great conference will do well indeed to take advantage of the unusual opportunity this convention affords. Make your plans to attend. A good suggestion is that each Church select one or more representatives to go. Write to S. J. Brient, Executive Secretary, Y. M. C. A. Building, Fort Worth, Texas. Enclose one dollar and ask him to reserve a plate for you at the big banquet. J. E. CRAWFORD, Conference Missionary Secretary, Central Texas Conference, 514 North 15th St., Waco, Texas.

POLICY FOR YEAR'S WORK.

The following "Policy for the Year's Work" was recently adopted by the Gatesville District Missionary Institute and Preachers' Conference: To the Presiding Elder and Members of the Gatesville District Preachers' Institute:

We your Committee on Policy, respectfully submit the following:

1. We would recommend a forward movement in both Sunday School and Epworth League work, the building up, strengthening and closer organization of present schools and Leagues, and the organization of new Leagues and Sunday Schools wherever practicable. That we, as pastors, encourage the attendance of our Sunday School Superintendents, teachers and League workers upon the Sunday School and Epworth League Conference to be held in Gatesville at a time yet to be announced.
2. We recommend an earnest co-operation of the pastors to the end that: (a) Each pastor shall pay all assessments in full and as early in the year as possible; that each pastor use the Missionary Committee as far as practicable. (b) That each charge shall experience a genuine revival of religion; that the pastors shall fall in line with, if not in exact time and method, at least in the spirit of the Simultaneous Evangelistic Campaign.
3. Believing that such will be helpful to the attainment of the ends expressed in the above recommendations, we would recommend the holding of Quarterly Divisional Institutes. The grouping of the charges and ap-

pointments of leaders is left to the judgment of our presiding elder, who, with a committee appointed by himself, shall perfect all necessary arrangements.

4. That we give the Women's Work our hearty co-operation in our several charges. (Signed) C. L. CARTWRIGHT, Chrn. M. M. SMITH, Sec.

EVANGELISTIC CAMPAIGN—WEST OKLAHOMA CONFERENCE.

The last session of the West Oklahoma Conference instructed that a simultaneous evangelistic campaign be arranged for by the Committee on Evangelism acting in co-operation with the presiding elders and District Committees on Evangelism.

On January 18, a meeting was held in Oklahoma City, in which a campaign was planned in exact accordance with these instructions. This meeting was composed of the Conference Board of Missions, presiding elders and the Conference Committee on Evangelism. The plan of campaign is expressed in a paper adopted by the meeting and which is given below. One of the significant things about this meeting was the fine spirit of agreement that controlled it. There was not a divided vote on any proposition or phase of the campaign, and many votes were taken in the process of shaping up the campaign.

The responsibility for the success of the campaign rests mainly on the District Committee of which the presiding elder is chairman and the local pastor. The conference committee is in general charge, but its relation to the campaign is that of agitation and counsel by the method of correspondence. Some of the presiding elders, and maybe all, have entered heartily and earnestly into the plans outlined and the prospects are that the campaign will be general and successful.

Ours will be simultaneous with the Texas-New Mexico campaign and we expect much help from the fine matter bearing upon this movement with which the Texas Advocate will be supplied each week during the campaign.

The following is the plan of campaign adopted for our conference:

1. That an evangelistic campaign be inaugurated, as far as practicable, in every Church in our conference between the second Sunday in March and the fourth Sunday in April.
2. That this campaign be inaugurated under the direction of the local pastor, who shall make the largest possible use of his evangelistic committee, local preachers and laymen.
3. That this campaign embody as essential features the "one-to-win-one" plan (or personal evangelism), Decision Day in the Sunday School, and the time-honored and approved protracted revival services.
4. That, wherever practicable, a religious census be taken, as a means of securing necessary information that will aid very materially in intelligently working the plans recommended in this campaign.
5. That this campaign be typed by the most earnest preaching of our fundamental evangelical doctrines, such as repentance, regeneration, witness of the Spirit, holiness of heart and life, the general judgment, and future rewards and punishment.
6. That the largest possible place be given to the presence and leadership of the Holy Ghost in equipping preacher and people for this campaign.
7. That this campaign be directed to the ingathering of Church members by earnestly emphasizing the claims of Church membership upon all who would be true Christians. But it should be understood that great care should be exercised in soliciting persons to unite with the Church lest those who are unconverted should swell the number of the unsaved who already make up too large a portion of our membership.
8. That the presiding elder of each district appoint a committee of four: two laymen and two preachers, who, with himself as chairman, shall constitute a district committee on evangelism, who shall be charged with the management of the campaign in each district.
9. That just as soon as practicable each presiding elder call a meeting in his district of all his preachers, Sunday School Superintendents, lay leaders and members of Church Evangelistic Committees for conference and inspiration. Other interests of our Church may be considered at this meeting, but we recommend that the largest place be given in such a meeting to this evangelistic campaign.
10. That, if our pastors desire to use evangelists during this campaign, preference be given to our conference evangelists, Rev. D. V. York, Eldorado, and Rev. T. S. Johnson, Oklahoma City. J. A. OLD, Secretary of Conference Committee.

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.)

Let us meet the doubter with a glowing, exalting, inspiring Christian experience. After all, a Christian experience is the one unanswerable proof of the genuineness of Christianity.

We must advance or lose the fight. The journey through these days of preparation must be made in deep humility, remembering the wormlikeness of man as he stands in the presence of God.

It is in vain that any man seek to avoid the unalterable necessity of a radical change of heart in the act of conversion. That change must be wrought by the preaching of the truth and the descent of the Holy Ghost. Other results by other processes are but the selfish subterfuges that often abide under the deceptive sheep-clothing of falsehood.

Too many men, with large equipment and scholarly attainment, are like David in the armor of Saul. After all, the human strength that may send a pebble at the open harness of sin is more mighty, when in the hands of God and directed by Jehovah's might, than all of human power, using self-built armors and fighting with self-whetted swords.

In successful revival preaching the one aim must be to get a verdict. It is not ours to produce a new style of oratory or climb one peg higher in eloquent delivery. It is ours to convince the jury. Many preachers are so busy with language as to forget that men sit before them, whose hearts and brains want facts and truths, rather than rhetoric.

THE ORGANIZER.

We are come to the days set apart for organization. Our forces are to be brought together. Plans and methods are to be carefully discussed and wisely adopted. Indeed these are important days.

Perhaps the most important factor in the work of organization is the organizer. Too much emphasis cannot be placed upon the office of the preacher as the head of this movement, standing in the very forefront of all its organization, its plans and its methods. His is the duty of piloting the good ship. How necessary that he be a man among men. How mercilessly humiliating if he be too little for the important task before him.

It is doubtful if anything in the organizer is so important, so far as surrounding himself with manly men and womanly women is concerned, as that he himself be a real man. The sissy preacher is a goner, when it comes to getting a following. Brethren, let us be masculine. Let us be masculine enough to appeal to those who do the really big things of life. The kind of fellow who can wear a shirt all week without getting the cuffs soiled is fine at wearing shirts and otherwise good for nothing. We once knew a young fellow who got a job in a hardware store and could not did work all day without soiling his clothing with the black of the wares he handled. He lost his job at the end of sixty days. Let's not be

too nice. These nice fellows always make you think of how well they will look in their coffins. Be men, unafraid of work, undismayed by men's tasks, and the world will follow you. We are appealing for the biggest, bravest, best in you at this time. Your leadership will largely determine your following. You as an organizer will in almost every instance type your organization. And remember this: Your organization will determine in large measure your results, its quality as well as its quantity.

THE ORGANIZED.

Most of the members in our Churches refuse to be organized. A Church of 800 members may usually count on about 100 who will actually get into harness and do team work for the Kingdom. The others insist on waiting until the Spirit moves them and the Spirit, not being a dredging machine, leaves them to their inertia. This is unfortunate, but it is too true to be taken lightly.

Therefore the organized membership of a Church is composed of the picked few. This situation has its favorable aspect. Only the boldest, truest, most faithful, most forceful, most to be trusted, offer themselves for organized endeavor. At the finish you have Gideon's picked legion, and it is not to be doubted that your results will be safer in their hands than in the hands of a multitude whose hearts are fearful and whose eyes refuse to watch. Therefore let no thought of discouragement come to your mind when a handful march into camp for the organization of your movement. Add to them of those who are like them. Train and equip your army, however small, and then go down to meet the enemy. You will find God already there and the foe discomfited.

Ten real Christians, thoroughly organized for service, with armor on and swords whetted, are not to be despised. It would be ten times as well if there were ten times as many of the same kind, but it might not be half as well if there were a round hundred who were only half as worthy. Let us accept the services of those who are willing to place their lives upon the altar. Let us call for a following who will dare to pay the price. Let us name the terms laid down by Jesus Christ, of self-denial, cross-bearing and discipleship. Then let us welcome those who accept those terms and join the army of the Cross. Let us organize this band, large or small, and, having waited for a season in the upper room, let us go forth to deliver our message, expecting the multitude to hear and be converted.

THE ORGANIZATION.

What kind of an organization do we need? What sort of a machine are we planning? These are important questions: (1) A spiritual machine. Therefore, we need men and women who are Spirit-filled, whose lives have known the assuring whisper of the God-sent witness. (2) A lifting machine. How necessary then that the men and women who compose it have power! It is our purpose to lift men from the mire and, through the grace of Jesus Christ, to assist their feet to the solid rock. Men who are not themselves connected to the heavenly powerhouse will be poor conductors of such might and strength as is demanded. (3) A light-giving machine. Ye are the light of the world, saith one whose very presence lighted up the centuries.

And thus we might number the characteristics of any effective organization that has as its aim the salvation of souls. But we have not the space wherein to give every picture of the Christian life in action. We have not columns enough in this

paper to describe all that is necessary in a well organized movement toward the great world-work of leading the lost to a Savior. May we sum it all in one word—companionship. No organization can expect to reach a sinning world that is not composed of men and women who first walk with God and then walk with men. We must prepare ourselves for companionship with men of sin by being much in the company of a Christ who can save. The one is not less necessary than the other. Christ no more thought himself in his proper place, standing on the mount of transfiguration, than he did when he stood by the side of the paralytic in the valley. One hand must reach toward God and clasp and cling to the hand of the divine. The other hand must dare to reach to the very cesspool and mire of man's deepest sin. The organization which does not embrace this reach is hopelessly powerless and pathetically inefficient.

In other words, your organization must reach all the way from the throne of the Eternal to the weakest mortal who totters over the brink of hell. It must swing itself from a blood-wet cross to the blackest stain that rebellious ever made. It must join the hands that are pierced with the hands that are slimy with crimes unnamable. It must swing a bridge across the chasm that through the ages has separated the fallen creature from his holy Creator.

WHEN THE MACHINE IS BUILT—WHAT?

There is nothing more powerless than a great engine on a grade, with its train of cars weighted with freight and its steam chest empty. An organization in the Church of God, devoid of power, empty of spiritual unction, lacking the might of Jehovah, is the happiest find that the Devil ever laughed over. One man with God may chase a thousand and two such joined to the Master of the Universe may put ten thousand to flight. But be it known to the Church of our modern day that a thousand strong are too weak and helpless to take a single fortress if they fight in the strength of Saul's armor.

The great steam engine can never be complete until the fires are built and the pressure of power is there. The light wires of your city are good for nothing until the motor whispers its message of power into their metallic hearts. The great turbine, so splendidly organized, is but a helpless heap of steel until the floods are turned on. My brethren, let us count our machine a failure until the Pentecost has fallen. Human organizations only live when God-touched. We will only establish in the world's mind our helplessness and give to sinful men new arguments with which to prove that the organized Church is shoddy, if we attempt to pull the load without the power of God. Not by the might of the most mighty among us, nor by the power of the most powerful organization that we can effect, but by the Spirit of the mighty and powerful Jehovah; for this is the very declaration that has fallen from the lips of the prophet from the master-mind of our God.

FLASHES FROM THE FIELD.

"Count on me to press the battle against sin, to organize for victory, to cry night and day for a real revival and the salvation of men."—O. T. Rogers, Trenton, Texas.

"I have joined the campaign for souls. That has been my business ever since I entered the ministry. Our conference did not unite with the Texas Conferences, but I am in the game, just the same."—A. P. Johnson, Caddo, Okla.

"I believe in it. Go it! We will get something started at our District

Institute."—A. L. Moore, Presiding Elder, Plainview District.

"Let every man with all his ransomed powers have the best revival that he can have, using all the earnestness and enthusiasm at his command."—C. E. Lindsey, Mart, Texas.

"This is a great movement and I believe in it. We will do our part to make it a success."—E. E. Robinson, Presiding Elder, Amarillo District.

"A weakening sense of sin is the most alarming menace of our day. We cannot bring on a real revival by preaching literature, delivering lectures or doing else than delivering the old Book's message of power. Let the Word of God have first place."—J. W. Fort, Corsicana, Texas.

"The Christian forces need today a vivid realization of the actual condition of lost men. Paralleling this vision, the Church needs once more to see the uplifted Christ. Blending the two, let us go out, trusting in that reigning Lord that guarantees to us the final victory of the forces of righteousness."—Alonso Monk, Jr., Hamilton, Texas.

"The lethargic spirit of many a man would be explained if we knew his parents and grandparents. Therefore, for our children's sake, we need a genuine revival of parental religion, which means deep piety at home and a positive religious interest in our offspring."—S. B. Knowles, Stephenville, Texas.

"This campaign should be a great inspiration to our young people in our Leagues and Sunday Schools. This is a challenge to every young man and woman whose heart thirsts for service. If we can harness our young life and get them to pray and work for souls, that within itself will be a mighty victory."—F. E. Singleton, Mexia, Texas.

"If the Church can be brought to the level of maintaining our covenant vows of separation from the world: if we would pay our vows to discountenance the world, the flesh and the Devil; if we would undertake afresh to cure our ignorance of God's Word; if we would rekindle our waning altar-fires of personal and family prayers; if we would return to regularity of assembling in God's house, then no one would say of us, as the Spirit said of Sardis, 'Thou hast a name that thou livest and art dead.'"—R. L. Scarborough, Lockhart, Texas.

"Yes, the fundamental doctrines must be emphasized. But we stress them as involuntarily, as naturally as a man shifts his foot to a solid place when making a lift. Beyond these, men must find that which can be tried out in their own experience. They must find God in the life of today and a God that is in reach of every man."—K. P. Barton, Brownwood, Texas.

And thus the thoughts that are throbbing in the hearts of the men who shall lead this mighty crusade to victory come to this editor. No man can read these flashes from men's thoughts and meditations without feeling a sense of security. The brethren are planning to feed the multitude on bread rather than mush. We are finding solidity beneath the feet of our movement. May it be the very rock upon which Christ has builded his spiritual kingdom.

TEN REASONS WHY EVERY CHURCH MEMBER SHOULD ENGAGE IN PERSONAL EVANGELISM.

1. It is the natural impulse of the newborn soul. The young convert in the glow of his first love always wants others, especially those dearest to him, to have the same blessing he enjoys. It is a calamity that he should find respectable Church members not trying to get others saved and thereby learns that one can be a respectable Church member and stiff

that holy impulse to help others. What a pity that our young converts should discover this! What a blessing it is to be spiritually born in a Church where all are soul-winners!

2. Self-preservation demands it. Can one long maintain a vital Christian experience who is not trying to save others? "Every branch in me that beareth not fruit he taketh away." The most prolific source of backsliding is inactivity. The prophylactic against backsliding is activity. He who dares to try to live a Christian life without trying to win souls is hazarding prospects for heaven.

3. He must do it to follow in the footsteps of our Lord. Jesus went about doing good. He was ready to help an official who came to him by night, and the woman at the well. He did not have a mania for preaching to a "crowded house" and so exhaust himself that he could not have time and strength to deal with the individual. Let the ambitious orator beware.

4. It is the only plan that will reach all the people. Not half the people in any city in Texas habitually attend the services at the Churches. At least half of the population of Texas, if ever reached, must be reached by some personal workers carrying the message to them personally. If we stop with those who attend the Church, we shall reach but a small per cent of the masses. Where did we get the authority for assuming that all who want and need our help must come to the Church? We are to go out into the highways and hedges and bring them in. This can only be done by personal evangelism, supplementing the pulpit evangelism.

5. We have positive orders from Jesus to do personal work. He commands us to preach the Gospel to every creature. To carry out that order will compel a vast amount of personal evangelism.

6. Constraining love will impel us to do it. When we have in us the mind of Jesus, we shall have the Christ love, the Christ sympathy, the Christ yearning for the lost. Could one possess this and not strive to save lost humanity round about him?

7. It is the most comforting kind of work one can do. The reflex joy is greatest. There is a reflex joy that comes to one who has fed the hungry and provided for the needy. But the keenest and profoundest joy comes when we have led a soul to Jesus. The soul-winners frequently have their cups running over.

8. It is the best service we can render to our fellowmen. The other service we render is temporary. The soul we win for Christ, if he remain steadfast, will be helped for millions of years. The truth is that the services we render in the physical realm are valuable only as they are related to and contribute to helping the man eternally. He who feeds the poor does well. He who leads the soul to Christ does better. He who ministers to both and makes bodily service contributory to soul-help does best.

9. It will be of unspeakable joy in heaven ten million years from now to meet and associate with those whom we have helped to a better life.

10. All the Church members and all the Churches must do this kind of work in order to be like the primitive Churches. We are all more and more amazed at the unprecedented success of the primitive Church. Its mighty unconquerable power is to be coveted. The first chapter of John clearly indicates how matters were carried on. The one who was won went out at once to win another. The call for "The Win-One-Method" is but a call to return to primitive methods of work in the Church. May there be a return to primitive methods and a revival of primitive power.
O. E. GODDARD.

He Thanked God And Took Courage (Acts 28:15)

By W. R. LOVE, M. D., Fort Worth, Texas

Paul was now a prisoner and on his journey to Rome. That journey had been connected with many very striking events. The good providence of God had been signally displayed towards him from its commencement to its termination. He had now nearly arrived at its termination when the brethren at Rome, being apprised of it, went to meet him. Some of them to Apii Forum, others to the Three Taverns. The former about fifty-two miles and the latter about thirty-three miles from Rome. This evidence of affection on the part of his brethren greatly refreshed his soul. As iron sharpeneth iron, so did the countenance of these rejoice the heart of the apostle. For when he saw them "he thanked God and took courage."

Let us notice the apostle's conduct respecting the past—he "thanked God," and his feeling in reference to the future—"he took courage."

Now the apostle's conduct is a model for the imitation of believers personally, or of the Church in her collective capacity. Let us consider at present, under the latter aspect, as including the conduct of Christ's body, the Church, and more especially as expressing the sentiment of that department of his Church assembling regularly within his house.

Now here two things are necessarily included—the grounds and the manner of our thanking God. We should thank God for our existence as a Christian Church. The Lord hath made us a people who were not a people. There was a time when each and all of us were in the rude quarry of nature—strangers, and foreigners, and aliens, without God, and without hope and without Christ in the world.

God called and convinced and saved us; collected us together, made us lively stones of his own spiritual house, and members of his own spiritual family, and of the household of God.

"This is the Lord's doings, and it is marvelous in our eyes."

We should thank God for our preservation as a Church to this day.

The emblems of a Church are a vessel at sea, exposed to the tempest and the storm; a bush enveloped in flames, a city besieged with powerful and malignant foes. God, notwithstanding, has preserved us. Christ has slept in the vessel, and when shipwreck seemed inevitable, has rebuked the sea and hushed the storm to rest. God has spoken out of the bush, and the flames have not devoured, but purified, his people. The Lord has dwelt in Zion, and has been round about her as a wall of fire and the glory in the midst of her.

We should thank God for the comforts and enjoyments his Church has afforded us. How often has it been to us a happy retreat from the world, from its cares, its dangers and anxieties. How often has it been to us a cooling shade in time of heat, a refuge in time of storm!

How often have we sat under his shadows, and his fruit has been sweet to our taste, and his banner over us has been love!

Have we not found it often to be Bethel to our souls—the gate of heaven—and we have sung the lines of the poet, "My willing soul would stay in such a frame as this, and sit and sing herself away to everlasting bliss!"

We should thank God for the tokens of divine approval in our prosperity. The cause has not retrograded, her lights have not waned, neither has she stood still. God has been rearing her walls; this man and that have said: "We will go with you, for God is with you." Zion's stakes have strengthened, cords lengthened, and friends multiplied.

Then can we do less, with such a delightful retrospect, than to thank God? But there is the manner of doing it. How should we thank him? It should be vocal. Our lips and voices, with a song of praise, should extol and magnify his holy name. Is any merry? Let him sing psalms. It should be spiritual. Our

souls, with all their powers, should be filled with the spirit of thanksgiving. It should be general, nay, universal. All his people should be engaged. The minister, the deacons, the elders, each and all should thank God; every heart provide a song and every lip celebrate it in lively accents of praise.

It should be harmonious—all in concert, all touch the strings of the harp together, until one long and loud chorus of praise fill the whole church, and ascend in one mingled cloud of holy incense to the throne on high.

It should be practical. While lip and heart bless God, the life should adorn his cause, and his love should constrain us to devote all we have and are to his glory.

Having seen the apostle's conduct respecting the past, let us consider his feeling in reference to the future, for he not only thanked God, but took courage.

Now, the experience of the past should inspire us with confidence and hope as to the future. For the difficulties and trials we have experienced we shall experience no more. We may have similar ones, but as Israel only once passed through the waters of the Red Sea, so the individual and collective trials of the past are over forever.

That part of the wilderness we shall never more retrace. Those enemies we shall see no more. Let us take courage because, amid all the changes, our Rock and Help is the same. No God like the God of Jeshurun—God all-sufficient and God unchangeable. His love, his pity, his power never vary. This is the God we adore. Christ, in all his merits and sympathy and fullness, remains unaltered and unalterable.

We have lived by faith in him, stood fast in him, borne fruit in him, conquered through him—we have had his merit to plead, his sympathy to succor, his fullness to supply us. We have them still, and we shall have them forever.

The Spirit's efficient agency is still ours to guide, support and comfort us.

Well might we despair if He withdrew His holy rays, if He removed His seat from our hearts, but He is still within us, the first fruits, the pledge of future blessedness, the hope of eternal glory, and He shall abide with His Church forever.

We should take courage because the promises of God, in all their variety and richness, shall never fail. These are the windows of the temple which let in the rays of comfort and joy. How sweet, how varied, how appropriate they are.

Well may they be styled "great and precious promises." Not one erased from the precious page. All intended for strengthening our hope and joy in God.

Let us, then, take courage in the prospect of meeting to celebrate the great jubilee of the Church in the heavenly world. When God shall gather all his saints together in one vast innumerable company on the plains of celestial light, and when all shall join in the grand universal anthem, and all shall sing "Alleluia, for the Lord God omnipotent reigneth, blessing and glory and wisdom and thanksgiving and honor and power and might be unto our God forever and forever." Amen.

The Country Church, By A Country Preacher

By REV. A. E. WATFORD, Joshua, Texas

I feel a delicacy in venturing this article, as so many more competent men have written on the subject, and being a young preacher, now in my sixth year in the work of the ministry, but all these years have been spent on the circuit and with the country Church. No question comes closer to my heart than that of the country Church; no article ever appeared on this question that I fail to read and ponder over its merits or criticize its errors. As yet I have read very few articles that hit the real proposition as I have seen and experienced it. I don't believe the real trouble is that the landlord has rented his farm and moved to the city, leaving it in the hands of a moving people who feel no interest in the Church. I believe this phase of the question has been over-estimated. I have pastored sixteen country Churches and that has not been my

real problem. However, I have had some of this trouble, but it was the minimum trouble I have had with these sixteen country Churches, three small town Churches, and I have found that I had as much moving in the small town Church as I had in the country, if not more. I have lived in the larger towns and cities and found that they had as much moving as anywhere on the face of the earth. I have talked with the city pastor and he tells me one of the biggest jobs is keeping up with the comers and goers. We can see very clearly that this is not our trouble. Our real trouble is that we have made all our plans to fit the conditions in city and the city Churches, and we are trying to run the country Church on the same basis and by the same method we used forty years ago. We have outlived the days of the old circuit rider and preaching once a month. No preacher, I don't care how efficient he may be, can do much with any Church coming in touch with it only once a month. He just can't succeed. We have got to get away from the once-a-month plan. The telephone, rural route and daily newspapers have brought country life in so close touch with the world that they, too, have gotten into this whirl of this pushing age. And again a new day has dawned along educational lines. All over the country you see good schools, with adequate buildings, and our country people are demanding the best. They resent, and justly so, too, the old idea that they are ignorant and stupid and "old country" and kindred notions.

Another difficulty we have thought, it seems, we have practiced, at least, that most any of our preachers could preach to these country people and that it was a good place for new beginners and the inefficient. Do we not give our young men to understand that if they will show themselves deserving we will give them a nice city charge? I'm afraid our preachers have had this idea too much in mind, as they have served this much-neglected people.

Do we not measure a man's success by the place he occupies, whether he serves city or country Churches? Am I wrong? I do not want to accuse my brethren wrongfully. But is it not the ambition of a large majority of our preachers to get away from the country and go to the city? Sometimes when the Bishop and his Cabinet can't give some preacher who has been serving the city Churches another city appointment, and gives him a circuit, does he not feel that he has been treated badly? I believe here lies some of the real troubles of the country Church. I may be wrong, but as sure as you live our country people feel this way about it. They also feel that the special efforts are made to advance the city Church. And is it not so? We talk about and deplore conditions of the country Church, but what are we doing to relieve the situation? Do we not make our largest contributions to help the city Churches? Somehow we have the idea that the city Church has just got to go. I know the city Church is important, and we need not to withdraw our efforts and they need strong men; but, while this is true, our country Churches are important, and they, too, need strong men. But instead of that we are getting hold of all the strong men we can and putting them in the city appointments and sending our weaker men to the country on starvation salaries, and, of course, they, under these conditions, begin to look toward the city Church. I am not complaining, for I have been treated better than I deserved. Had very good appointments, but I'm vitally interested in the country Church, and I believe we need to change our plan of operations if we ever develop the country Church.

Christ's mission was not only to the individual soul; it was one of world-conquest to the will of God—to rule the nations. Slowly but surely he is moving on to victory. The darkness over the world today is not the darkness of approaching night; it is the darkness of the hour just before dawn. The world's golden days are not behind it, but before it, and toward those days we are moving now.—Rev. Herbert Shipman.

Buy It! Read It!

REV. JOHN M. MOORE, Nashville, Tennessee

It costs only fifty cents. It has 170 pages. It says the things that ought to be said. It is imbued with the finest Christian spirit. Great Heart speaks through it. It lifts like the swell of the sea. Like an October breeze it freshens the soul of man—Bishop Earl Cranston, of the Methodist Episcopal Church wrote. Its title is "Breaking Down the Walls"—and that is what it does. The Methodism that is to be—it is that to which this valiant prophet devotes his strength, wisdom and holy zeal.

His arraignment of present divisions with their imitating and unchristian conditions cannot be gainsaid. His appeal for unification is well-nigh irresistible. He brings to American Methodism a great message which six millions of Methodists should receive. A few sentences taken at random may indicate something of his attitude and argument. "The bone of our denominationalism in American Methodism included as the spirit of self-aggrandizement." * * * "Since fraternal relations were established between the two Episcopal Methodisms, our (M. E.) official appropriations alone for use in the Southern States have gone beyond two and a quarter millions of dollars! This does not include the colored conferences, nor the white school work, nor the solicited special gifts to Churches and schools, which would double the sum." * * * "The one open way to unification is through such a reorganization of the separated communions of Methodism as shall constitute them one great organic entity, so equitably planned that every part can be utterly loyal to the whole body, and the whole best serve its mission by protecting and fostering every part." * * * "Is the Methodist Episcopal Church ready to propose to the smaller Methodist bodies a plan of reconstruction that would protect them against its overwhelming majority?" * * * "Or will she insist that, as a condition of union, the other Methodist bodies, so often invited to consider terms, must, if they come, pass under the domination of her numerical majority? That, in essence, is the crucial question that is now open to us, testing the quality of our purpose in seeking to unite Methodism." * * * "Our problem is one of reconstruction." * * * "The author ventures, for what it is worth, his judgment that our negro membership will not be a barrier to further negotiations between the two Churches."

This great senior Bishop of the Methodist Episcopal Church has spoken in the spirit of the utmost fairness, fraternal regard and Christian love. With such leaders Methodism and Christianity are safe. I wish that in our own Church this little book, with its great soul and high message, might have a circulation of not less than ten thousand copies. It has in the appendix the "suggestions" made to the General Conferences made by the Joint Commission on Federation and the action taken by our Church at Oklahoma City in May, 1914. This volume is destined to influence very greatly the two Methodisms in their present discussion of organic union. May its cause be divinely blessed to the sanctification of the intimate relation of America's great Methodisms.

Robert Louis Stevenson's story of the storm that caught a vessel off a rocky coast and threatened to drive it and its passengers to destruction is thrilling. In the midst of the terror one daring man, contrary to orders, went on deck, made the dangerous passage to the pilot house, saw the steerman lashed fast to his post holding the wheel unwaveringly, and inch by inch turning the ship once more out to sea. The pilot saw the watcher and smiled. Then the daring passenger went below and gave out a note of cheer: "I have seen the face of the pilot, and he smiled. It is all well." Blessed is he who, in the midst of earthly stress and storm, can say with equal assurance: "I have seen the face of my pilot, and he smiled."—The Expositor.



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THE SITUATION

(CONTINUED FROM PAGE ONE.)

corporate union. Certainly any artificial or carpenter-made union, which, lacking in reality and spontaneity, may occasion the loss of thousands of members in both Churches, will be productive of infinitely more evil in the South for all time than it possibly can be of good. Some things cost too much. It is within the rim of the probable that the union of Episcopal Methodism at this time, unless spontaneous, might be the greatest calamity that could happen to Methodism. Forcing the hand of God is not wise. It is only with the kindest feeling that I say that in every respect we shall have to be exceedingly careful in our handling of this exceedingly delicate subject, lest in helping the bird out of its shell we kill the bird. We may do more harm to Methodism than any good that can come to it from union.

Bishop Earl Cranston, on the other hand, says our efforts at fraternity and federation have proved a miserable failure and we must betake ourselves now to unification through reorganization. His words are these:

Where is our Methodist Palace of Peace? Two great General Conferences spent forty years and a lot of money and sentiment in building one known as the Federal Council of Methodism, but the first attempt to use it spread a local controversy over a continent. It simply proved that the whole head was sick and the whole heart of American Methodism faint from the long-burning fever of family strife. Only the Spirit of God and the brooding presence of the long-since reconciled leaders of last-century Methodism saved our peace palace from wreck. For the time, at least, it is like the international Hague—out of service.

In the midst of this confusion and uncertainty a voice from the vanished past keeps ringing in our ears. It is the voice of one who passed through the disturbing scenes incident to the separation of Episcopal Methodism—the voice of Bishop Thomas A. Morris, who was elected Bishop at the General Conference of 1836, held in Cincinnati, and just ten years before the organization of the Methodist Episcopal Church, South.

The wise and good Bishop, elected by a united Episcopal Methodism, observing later the plight of a divided Methodism, as quoted by Bishop McTyeire, said: "If the Plan of Separation had been carried out in good faith and Christian feeling on both sides, it would scarcely have been felt any more than the division of an Annual Conference."

If unification shall fail at the approaching General Conference of the Methodist Episcopal Church in May, and if federation is indeed a failure, is it yet too late to betake ourselves to the "plan" of our fathers? If the failure to observe the "plan" is responsible for the present discord of Episcopal Methodism in America, would not a sincere effort to observe it, even at this late hour, likely cure our strife and pave the way for a reunited Methodism?

Inclosed find price of the Advocate for another year. The editorial page and Brother Shuler's page are worth the price of the paper. J. M. MONCRIEF.
Waco, Texas.

THE MOTHERS' COUNCIL AND THE STATE FAIR OF TEXAS

Some time ago the city press of Dallas announced that the Mothers' Council was proposing to buy the space at the State Fair, which, for a number of years, has been rented to sellers of intoxicating liquors. The rent is enormous, but so anxious were the good women of Dallas to banish the saloon from the precincts of the Fair that they, nevertheless, were willing to pay it. Moreover, in this they were actuated by the desire to co-operate with the Fair management in protecting the Fair from any financial loss due to the proposed exchange.

Whatever else may be said of the good women, it cannot be justly charged that they were trying to hurt the financial end of our great Fair. For rarely has a body of reformers ever showed such consideration for the interests of those with whose policies they disagreed.

When the plan of the Mothers' Council became known, they were told that if they purchased the bar space at the Fair they must themselves run the bar. By whom or by what authority such a statement was made we do not know. The city press, however, carried this statement, presumably, from those interested in the sale of whisky at the Fair.

Good women bartenders! Of course, this was out of the question, and the plan was abandoned.

The next item which the city press carried was the answer of the directors of the Fair to a petition from the Council that no bar privilege be sold at the Fair. The first plan having failed, naturally the women would exercise that great American right—the right of petition. It appears, also, that the good women had inaugurated a movement for a city election whereby it might be determined whether or not the citizens of Dallas would so amend the city charter as to forbid the sale of liquor, not only in Fair Park, but in every other park of the city.

It was the latter action, doubtless, which inspired the surprising reply of the Fair directorate. For, surely the simple exercise of the American freeman's right of petition and, in this case, by those who had shown such a remarkable consideration for the interests of the Fair, could not have called forth the quality of reply which was sent out—a reply of which the whole citizenship of Dallas must be heartily ashamed.

The full reply of the directorate must be read in order to appreciate its amazing character. It is as stupid as it is ungalant. It lacks the qualities of diplomacy quite as much as those of courtesy. It is as illogical as it is bombastic. It is as unchivalrous as it is materialistic. Only a lawyer, who is acquainted with the sophistries of the forum and who is accustomed to browbeat the witness, could have produced such a document, and the president of the State Fair of Texas is a lawyer.

Here are a few of the very gallant things said in the reply of the Fair directorate:

We beg leave to call your attention to the fact that the stockholders have elected us charged with the duty of managing the affairs of this institution. * * * * We regret that you seem to think that your threat to bring on a referendum vote can influence our judgment in passing upon this question. We should like to remind you of the fact that many of the men who now constitute our board of directors are pioneers of this city and have ever had its best interests at heart as they have seen it. * * * * In conclusion, we pray to be permitted in turn to give the Mothers' Council some fatherly advice. We believe it would be an admirable idea if the Mothers' Council would direct the affairs of that organization, and permit directors of

the State Fair to run the Fair. * * * * We have heretofore been memorialized by those directly interested in the traffic to discontinue the sale of this privilege.

Here is a sample of the materialism in the reply—the cold materialism which values human life in terms of dollars and cents:

There are many vital interests to be considered in developing and conducting a cosmopolitan Fair such as we believe ours to be. It must be sufficiently attractive to draw the people and there must be enough entertainment to interest them while there. Every variety of entertainment and attraction so far as our means will permit we endeavor to furnish our patrons. There are those who delight in a beautiful picture. There are others who delight in fine livestock. Still others of our patrons are interested in farm implements. It is our purpose to furnish all these. It would be a poor Fair to have only pictures even if they were the finest in the world.

We also have to consider the matter of counter attractions. There are many very entertaining things down town, and if the attractions in the city exceed those upon the Fair Grounds, many who come to the city may fail to visit the Fair and we thereby lose this admission fee, upon which the Fair depends for its existence.

Yes, there are saloons "down town" and, according to a recent grand jury's report, other things of twin character. But, is the lawyer-president of the Texas State Fair proposing a great educational institution for Texas or an institution consisting of features designed to attract the basest element of our citizenship? Is the purpose of the Fair the inspiration and education of Texas citizenship in the arts of industry and agriculture, or is its purpose the mere making of dimes and dollars?

We give just one other quotation from the reply of the Fair directors:

The Fair has had much to contend against in the past. We have had no State aid, but much hostile State legislation. We have successfully combated all outside opposition and you need not blind yourselves to the fact that there is considerable jealousy and opposition to this institution by reason of the false idea that it benefits Dallas only. However, it may endeavor to be disguised, whenever the management by the directors of the Fair is opposed that is opposition to the Fair.

Bosh! What hostile State legislation has the Fair survived? The abolishment of touts, bookmakers and whole schools of racetrack gamblers? Why, the law which abolished these things was not a hostile law. The Fair, according to the annual reports by the directorate, has been better and bigger than ever. The gate receipts have been larger and more people have attended the annual exhibitions since this "hostile State legislation" than ever before in the Fair's history. Are these not the facts, Mr. Knight?

And, in the light of these facts, how dare the Fair directorate to say now that opposition to the managers of the Fair is opposition to the Fair itself?

Let the Council of Mothers proceed, and the chivalrous, right-loving men of Dallas will support them.

DEAN W. F. TILLET

The Christian Advocate of January 28 contains a strong and timely editorial on the annual report of Dean W. F. Tillett to the Board of Trust of Vanderbilt University at its meeting in June, 1915.

The report was published in the last number of the Vanderbilt University Quarterly. The motive for publishing the report prefaces its publication and is given as follows:

It was the judgment of the Board of Trust, as then expressed, and of other friends of the Biblical Department that this annual report contains some facts which the friends of the university within the Church will be glad to know and should know.

The following extract from the Dean's report is given:

A Church must control its theological

schools; and to do this it must determine the personnel of the body that shall elect the faculty, determine the doctrine and general course of study pursued in such schools, and decide how the money which is contributed toward these schools shall be expended and applied. No one can ask or desire that a Church should indorse, patronize and contribute support of a theological school when it is without a deciding voice in selecting the faculty and otherwise determining the policies and character of work done by the school.

I desire here to recall the fact that, while this educational Commission had under consideration the location of a theological school for the Church east of the Mississippi River and were inviting bids and propositions from any cities and institutions that were interested, a communication was addressed by the Executive Committee of the Board of Trust through the Chancellor to Bishop Candler as chairman of the committee with regard to the future conduct of the Biblical Department asking that representatives of the Board of Trust might have an opportunity to come before the Commission at such time and place as they might name and advise with the Commission with regard to the future management and work of the Biblical Department, the purpose of this interview being, of course, to discover and adopt some method of carrying on the Biblical Department that would be satisfactory alike to the Church and to the Board of Trust.

Bishop Candler stated in his very brief reply that my communication would be referred to the commissioners, etc.

The Commission having declined to enter into the proposed conferences, etc.

Dr. Ivey, the Advocate's great editor, "in the interest of sound history," as he says, makes the following accurate reply:

1. The communication referred to by Dr. Tillett as having been addressed by the Executive Committee of the Board of Trust through Chancellor Kirkland to Bishop Candler was not sent until the same had been given to the public several weeks before through the local secular press.

2. The communication consisted of a newspaper clipping and a very brief letter.

3. The newspaper clipping purported to contain certain resolutions passed by the Board of Trust.

4. The action contained in the newspaper clipping was not addressed to the Educational Commission or to any other of the authorities of the Methodist Episcopal Church, South.

5. The action expressed only willingness "to accord" to the Church "a share in the management of the Biblical Department."

6. The letter of Chancellor Kirkland to Bishop Candler was very brief, stating that the trustees would "be pleased to confer with any proper parties" regarding the matter. He did not state what parties he considered "proper."

7. Chancellor Kirkland's letter and the clipping were laid by Bishop Candler before the Educational Commission and were duly considered in spite of the fact that the action of the trustees had not even been typewritten, but was contained in a mere newspaper clipping and was not addressed to any authority of the Church.

8. The response of the Commission, which has been published in the Christian Advocate, was entirely respectful and self-respecting.

We are grateful that Dean W. F. Tillett still accords to the Church the right to govern, at least, its theological schools. In this respect the good Dean is still in advance of the Board of Trust of the institution of which he is Vice-Chancellor. The facts in the very magnanimous offer of the Vanderbilt Board of Trust to the Educational Commission are as given by Dr. Ivey.

There is yet another paragraph in Dr. Ivey's editorial which will be read with interest by the entire Church and with especial interest, we imagine, by the Tennessee Conference. The paragraph follows:

In fact, we must commend the Dean for speaking with impressive candor on certain points. One of these points is his real attitude to that court decision which denied to the Church the claims to the foundership, ownership, control and management of any and all departments of Vanderbilt University and left to the Church nothing but the slender thread of a confirming power, to be exercised only under humiliating restrictions. Now, the Dean says that the method of Church control made

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permanent and binding by the court "is the wisest and best for a Church to exercise over a university." He makes no attempt to conceal the fact that the Supreme Court of Tennessee made the very decision in reference to control that he desired it to make.

If Dr. Ivey is as accurate in his interpretation of the Dean's delight with the decision of the Supreme Court, as he is in matters of which we have personal knowledge, then we do not hesitate to say that for the first time Dean W. F. Tillett has made known his real position to the Church.

Dr. Tillett's strange silence during the Vanderbilt discussion disturbed many of his personal and warm friends, but they were repeatedly told that he was loyal to the Church in the controversy and that only for prudential reasons did he remain quiet. Moreover, they were told that on the floor of the Tennessee Conference he had openly protested his loyalty to the Church touching the Vanderbilt question.

In the Texas Christian Advocate, April 23, 1914, in a lengthy article in which he discussed "The Rights and Duties of the Church in Vanderbilt University," the Dean openly avowed the righteousness of the Church's claims in the following language:

This article is not written for the purpose of setting forth the points wherein the Church is disappointed in and dissatisfied with the decision of the Supreme Court in the Vanderbilt lawsuit. The discussion of this subject can now, in my judgment, not only do no good but can do harm by calling the attention of the Church away from the one and only duty that is before us—viz., that of calmly and wisely considering the Church's rights in and duties toward the University as these have been defined and declared by the court. Even if an argument should, as, indeed, I think it could, be presented to show convincingly that the Southern Methodist Church founded Vanderbilt University in the way it has founded all its institutions of learning—that is, through its Bishops, ministers, laymen and conferences acting for it—and that Commodore Vanderbilt gave his donation of a million dollars to an already founded and chartered institution, and was therefore, though gratefully referred to from the first as the founder, in reality simply its first and great benefactor and not, strictly and accurately speaking, the founder of the University—such an argument could at best only serve to make the Church more dissatisfied with the decision; it could not possibly alter in any way the decision itself. It behooves us now to devote our whole attention to considering the question as to how the General Conference can best exercise the rights and discharge the duties resulting from this decision of the court.

Certainly the Methodist Episcopal Church, South, cannot be blamed, in view of Dr. Tillett's past statements, for thinking that he shared its disappointment with a court decision which denied its ownership and control in Vanderbilt University, and with becoming charity it will now accept the rather belated disclosure of his real position.

Dean Wilbur F. Tillett's old Wesley Hall boys, however, will seracely be able to recognize their revered preceptor in his present effort to put his Church and its Educational Commission at a disadvantage before the public.

BISHOP HOSS AND THE ASBURY CENTENARY IN DALLAS

The representatives of various branches of American Methodism, Bishop Earl Cranston, chairman, have issued an address to the Methodists of America concerning the Francis Asbury Centenary.

Bishop Asbury died March 26, 1816, and it is designed that on the Sunday nearest the anniversary of his death a sermon shall be preached in every American Methodist pulpit in commemoration of his life and influence on the North American continent.

Two short paragraphs from the address of Bishop Cranston's committee are suffi-

cient to show the great debt of American Methodism to Francis Asbury:

When Francis Asbury came across the sea in 1771 he found here only a handful of Methodists; when he died in 1816 more than half of the Methodists in the world were on this continent. What John Wesley accomplished in Great Britain in a little over fifty years, Francis Asbury accomplished in the United States and Canada in less than fifty years. What Wesley as a leader and organizer was to British Methodism, Asbury was to American Methodism.

Asbury, in a letter written in 1807, stated that American Methodism in a little more than thirty-six years had become a body of 144,590 members and 536 preachers; while British Methodism in a period twice as long had gathered 150,974 members and 576 preachers—the former working among a population of from two to five million people; the latter among 30,000,000 people. In 1809 the American daughter had outgrown her British mother by more than 5000 members.

Dallas Methodism will appropriately celebrate the Asbury Centenary. Bishop E. E. Hoss, a member of the Executive Committee of the Francis Asbury Memorial Association, and one of the noblest sons of Asbury on this continent, will deliver an address under the auspices of the Dallas District Union League, at the auditorium of the Municipal Building in Dallas, at 8 o'clock Friday evening, March 17.

Sunday, March 19, Bishop Hoss will formally open the "Win-One" Campaign of the Dallas District. His sermon also will be delivered at the auditorium of the Municipal Building.

We congratulate the presiding elder and Dallas Methodism upon such arrangements.

A SUNDAY IN TERRELL

Despite falling rain and penetrating cold our church in Terrell was filled, both Sunday School room and auditorium, last Sunday morning. Upon expressing surprise, we were told that churchgoing is a habit with our Terrell people.

Rev. George C. French is in his third year at Terrell. His Church, especially of late, has been crowded to its fullest capacity to hear his sermons on certain social question of local interest to the city.

The local paper recently contained in full his vigorous sermon on the ballroom doings of local Elks in which alcoholic liquors were served. And that Brother French was right in his positions cannot be gainsaid.

What a pity that the Elks in our towns and cities insist upon setting certain social standards which our young people cannot conform to with either physical or moral safety.

We once heard George Stuart say that we have the Elks and the Eagles, and to complete the list, we only need the Buzzards.

Anyway, Brother French has courageously stood up and has done what he considered his duty. If not now, in years to come many whom he may have offended will thank him for his heroic service. And that he is even now in favor with his own people his crowded houses attest. His membership numbers 650 and his Sunday School has an average attendance of more than 400.

We met many friends, whom we have known for years, in the fine Sunday morning audience. Dr. Bass, Mrs. Dr. Powell, Mrs. F. M. George, G. A. Kelley, Senator Warren, Rev. J. F. Sherwood and other friends were at the morning service. Our theme was "The Cross," and we are not ashamed to say that we preach it often. The hour was a gracious one—to the preacher at least.

Of course, we were the guest of Brother and Sister Sherwood in their happy superannuate home. Their sunset is radiant.

Their presence in Terrell is a veritable benediction.

Nearly thirty-one years ago we were licensed to preach at the Quarterly Conference of Sulphur Springs Station, J. F. Sherwood pastor. Uncle "Wash" Clifton didn't want to license us only for the reason that the examination disclosed that we didn't know the Methodist Church had a Discipline! But Brother Sherwood, Professor Adkisson and the good laymen of the conference pulled us through.

A good dinner with the pastor and his family, an evening and a night with Brother and Sister Egger, the sweet fellowship in the home of our old pastor, and the blessings of God upon us in preaching, made the visit to Terrell one which we soon cannot forget.

REV. G. W. BACHMAN DEAD.

We have received the following information concerning Rev. G. W. Bachman, of the North Mississippi Conference. We regret to learn of Brother Bachman's passing away and tender our sympathy to the bereaved family.

"Rev. G. W. Bachman, aged 76, a member of North Mississippi Conference, died at his home in Winona, Mississippi, January 25. Funeral service was held at Methodist Church Thursday morning, conducted by ministers of North Mississippi Conference. Brother Bachman entered the ministry fifty-five years ago. For thirty years he served the conference as colporteur, retiring only a short time ago on account of failing health. Agents of the Publishing House state he was the best colporteur in the Southern Methodist Church. Twenty-four years as pastor and one year superannuated. Brother Bachman was known and loved by more people throughout the bounds of the two Mississippi Conferences than probably any other minister and his death will be universally felt."

PERSONALS

Rev. Sam C. Vaughan writes: "My, what a great article was N. R. Stone's in the last Advocate!"

Rev. Theodore Copeland, our pastor at Hot Springs, is in a union meeting at Wagoner, Oklahoma. He says it is a real revival.

Rev. E. F. Brown, our pastor at Chico, was a recent caller at our office. He reports his work as starting off well. Come again, Brother Brown.

Rev. F. A. Ray, of Azle, called to see us the past week. He is making a good start in his new charge and will have a good report at conference.

Recently we received a cut of our beautiful church at Haskell and greetings from the pastor, Rev. Ed R. Wallace. Thanks for the kind remembrance.

Brother W. K. Cantrell, a good Methodist layman who has recently moved to Dallas, called to see us this week. We appreciated his kind words and commendation.

Rev. J. T. Griswold, of Sweetwater District, was in Dallas the past week and called to see us. He reports his district in fine shape, and Methodism moving forward in the West.

Dr. G. M. Gibson preached the first sermon at the new University Church in the chapel of Dallas Hall, last Sunday. The first pastor, it is understood, will soon be announced.

Rev. J. W. Hunt, of St. Paul's Church, Abilene, was a pleasant caller at our office this week. Affairs are in good shape in his charge. Brother Hunt is one of our best pastors.

Rev. R. G. Mood, presiding elder of the Sherman District, writes that he knows of a chance for some live young man to go to a thousand dollar station in Kansas City. Write him.

Rev. Chas. L. Brooks, presiding elder of the Muskogee District, will hold his District Conference at Vian, Oklahoma, April 20-23. We appreciate an invitation to attend it. We wish to attend.

Rev. J. F. Tyson, of Palmer, called on us the past week. He reports affairs in good shape in his charge. He is at work doubling the Advocate list, as he always does in a new charge.

Prominent laymen will occupy the pulpit at Trinity Church during the series of sermons now being preached for men. "Religion and Patriotism," by Judge M. M. Brooks; "The Modern Man and His Obligation to the Church," by Dr. A. V. Lane; "Religion and

PURE BLOOD MAKES HEALTHY PEOPLE

Hood's Sarsaparilla removes scrofula sores, boils and other eruptions, because it drives out of the blood the humors that cause them. Eruptions cannot be successfully treated with external applications, because these cannot purify the blood.

Hood's Sarsaparilla makes rich, red blood, perfects the digestion, and builds up the whole system. Insist on having Hood's. Get it now.

Business," by J. E. Lee; "The Layman and His Church," by Dr. R. S. Baird, appear in the announcements.

Rev. E. L. Egger, of the Terrell District, called on us the past week. Terrell District is progressing, the pastor's salary has been raised in several charges and the outlook is good on all lines.

Mrs. T. B. Hilburn was recently operated on for appendicitis and is now in the sanitarium at Clarendon. Brother Hilburn writes that she is doing well. We express our hopes for her speedy recovery.

Dr. S. H. C. Burgin is preaching a series of sermons for men at Trinity Church, Dallas. "Sampson-the-Weak," "A Man Who Had Backbone," "The Power of Influence," and "The Sleep of Death" are his themes.

Dr. John M. Barcus invites us to his District Conference at Covington, May 2. If possible, Brother Barcus. The Hillsboro District never had a better presiding elder. Brother Barcus is now preaching twice a day in a meeting at Whitney.

Rev. Ed Morgan, our pastor at Madisonville, writes: "We have the finest girl you ever saw. Was born January 12. Mother and babe both getting along fine." How much the world owes to the babies born in parsonages! Hearty congratulations.

The Advocate sympathizes with Dr. and Mrs. Elbert Dunlap, members of our Trinity Church, Dallas, in the death of Mrs. William McGee, a sister of Mrs. Dunlap. Mrs. McGee formerly resided in Dallas, but had removed to Los Angeles, California.

We thank the presiding elder, Rev. Moss Weaver, for an invitation to his District Conference to be held at Sentinel, Oklahoma, the fifth Sunday in April. We attended Brother Weaver's conference last year and have never seen a better one.

Rev. R. C. Armstrong writes endorsing our nomination of Dr. J. H. McLean to write a history of Texas Methodism. "This matter has been neglected too long," says Brother Armstrong. A thousand or two dollars are needed to start the work. Who will help?

We sympathize with Brother and Sister H. B. Johnston in the loss of the latter's mother, who died in Gainesville January 21. The aged mother was 84 years old and had been a member of the Church for more than sixty years. Brother Johnston is our pastor at Bridgeport Station.

The Chair of Theology now being endowed by the Texas Conference in Southern Methodist University will be called "The Seth Ward Chair of Church History and Missions." Seth Ward! Our heart glows as we think of him. In one day Rev. C. S. Wright signed up \$3000 in Houston for the chair.

A note from Rev. Ashley Chappell tells of the death of Mrs. Mary Weaver, widow of Rev. Samuel Weaver, of the North Texas Conference, at Graham, Texas, on January 5, 1916. Brother Chappell writes: "She passed in tranquillity and the peace of God, leaving a well-raised and Christian family."

Rev. J. T. Bloodworth has just closed a fine meeting at Handley with Rev. C. V. Oswald. As is his custom, Brother Bloodworth made an Advocate speech and secured some new subscribers. Brother Bloodworth believes that the Advocate helps to make good Methodists of new members, as well as old ones.

Rev. R. C. Hicks, of Clarksville, writes: "Rev. C. E. Lamb is lying very low, with little hope of recovery. La grippe, with serious complications, bids fair to take him from us. He is conscious and serene. Let prayers be offered continually by the brethren, that it may please the Lord to spare this princely man to us a while longer." We hope to hear good news of him soon.

This subscriber is a Baptist lady who handed me her subscription, saying she had read several copies of the Advocate and regarded it as a very fine paper and wanted it to come along with her own Church paper. O. B. TURNER.

SUNDAY SCHOOL DEPARTMENT

DIVISION OF THE SOUTHWEST

REV. E. HIGHTOWER, Georgetown, Texas, Editor

CAMPAIGNING IN THE WEST TEXAS CONFERENCE.

Last week this department mentioned the District Sunday School Institute of the Beeville District.

Following that the "team" (meaning Rector and Hightower) proceeded to San Antonio. Rev. J. H. Groseclose had gone about preparing for the work in that district in his usual, thorough and painstaking manner, and we were not disappointed in the result. Though the weather was anything but propitious the attendance, both on the part of city folks and those out of town, was gratifying and the attention and interest were earnest and intelligent. Bro. Groseclose had offered a handsome banner to the largest out-of-town delegation that should come and remain at the institute as much as one whole day. Burney won the prize, but Bro. Booth and his good people from Pleasanton declared that but for bad roads and an auto accident the committee would have made a different award; and Center Point had rounded up a delegation of twenty-five who were all kept at home by a bad railroad wreck between that worthy community and San Antonio. Burney presented a delegation of eleven and Pleasanton could count twelve, in spite of rain and mud. But Pleasanton arrived behind time. Some of the results of this institute will be the revival of a city elementary teachers' association, a number of Teacher Training classes, some Cradle Rolls and Home Departments, and not a few Wesley Bible Classes. This editor is indebted to Bro. Groseclose and a number of the pastors for many thoughtful courtesies. If there is in our Church a finer class of men than those by whom the San Antonio District is served we have not found where they live and toil. Bishop McCoy has been good to the San Antonio District, and so far as we are able to judge the lady are duly appreciative.

A DAY AT CENTER POINT.

As Kerrville and Center Point could not get to the District Institute, Bro. Groseclose thought it would be only proper and right to send the institute to them. So this editor received orders to report for duty to Pastor Meredith at Center Point on Sunday morning. The plan was for Bro. Rector to go on to Kerrville and speak Sunday morning and bring the Kerrville people down to Center Point for an institute meeting Sunday afternoon and evening. The weather was good, and the plan worked like a charm. Evidently Bro. Meredith had done some good advertising. A responsive audience was present Sunday morning, and when we met for the institute at 2:30 p. m. the house was full and in the audience were eight or nine superintendents, and most of the others present were Sunday School officers and teachers. That was a rare opportunity and the "team" spread itself. A good audience greeted us again in the evening, and Hightower spoke and exhorted and Rector exhorted and spoke. Thus passed a day that will not be soon forgotten. Center Point is a Texas town with an unusual history. We took supper with Bro. Reese, whom we knew at Southwestern in 1885. He was born near where he now lives and is one of thirteen children, all of whom live in the immediate neighborhood of Center Point. There are still other Reeses, and a lot of Burneys, and some others. Center Point has never tolerated a saloon, and has no pool hall. The night we got there a small dance was pulled off, but we were assured such a thing had not happened before in a period whereof the memory of the oldest inhabitants runneth not to the contrary. Our Church will fight such tendencies with the Wesley Bible Class, and we both wish and predict success.

We saw at Center Point, on the Guadalupe River, what we did not

know could be found west of East Texas—lots of cypress timber. We were told that sections of the Concho produced plenty of crab apples, and Bro. Rector knows of a wild region where there are two sugar maples that were larger than a man's body thirty years ago. And they were not planted in that spot by the hand of civilized man. If Rector says so it must be so. Great is Texas!

CUERO DISTRICT AHEAD.

In all kinds of district work the presiding elder is the key man. This statement is finding abundant proof in the Sunday School campaign that is being conducted in the West Texas Conference. So far three District Institutes have been held, one each in the Beeville, San Antonio and Cuero Districts. The first two encountered wretched weather, but the attendance ran well toward the hundred mark, not counting those living where the meetings were held. At Victoria in the Cuero District the weather was not so bad, but it was still threatening. Here the attendance from abroad went well past the century mark and enough Victoria people were present from our own and other congregations to fill the commodious new church at all the sessions. Credit for this success belongs about equally to Secretary Rector and Presiding Elder Wilson. The meetings were well advertised and the presiding elder put his personal and official influence squarely behind the work. Results were gratifying in every particular. The hospitality of Victoria was unstinted, and Pastor Crutchfield is a princely host. We hope to see those good people again.

CONVERSIONS IN THE SUNDAY SCHOOL.

There is nothing more delusive than stock statements. One person declares a thing to be true, with or without adequate authority, and then other persons hearing the statement take it for granted that it is always and everywhere true, and it soon becomes a speakers' or writers' maxim. Not a few illustrations of this curious phenomenon are to be found in present day Sunday School writings. For instance the other day we saw this: "Those who have made a study of the situation tell us that only twenty out of every one hundred in attendance on our Sunday School confess faith in Christ and unite with the Church while attending Sunday School." To refute this statement it is only necessary to walk into any Methodist Sunday School in the country and ask all the pupils above the elementary division who are Church members to hold up a hand. It will be usually found that the percentage is nearer ninety than twenty. With all its deficiencies, if the home and the other agencies of the Church were doing their work as well as the Sunday School is performing its part in the evangelization of the world the millennium would seem a great deal nearer than it now appears.

The trouble about making general deductions from a local or partial investigation into Sunday School conditions is that so much depends upon denominational peculiarities, upon local conditions, and upon the measure of efficiency with which the Bible is taught, that what is found to be true of one group of schools may be very wide of the truth if applied to another group.

But after all is said, our Sunday School work is very far from that standard of efficiency which its importance demands, and there is large room for improvement in all our schools.

January 13, 1916.

To the Sunday School Board of the Central Texas Conference:

Dear Brother—It is our earnest desire that our Sunday School work be

accorded its rightful place as one of the most, if not the most, important interests of our Church.

Our endeavor should be in every way to magnify it and keep it before our people. We would respectfully ask that as a member of the Sunday School Board in your district you will become active in urging a district organization according to the plan of the General Sunday School Board, and to follow up in every way possible any plan to make this organization effective, and to make our Jubilee Year the greatest in our history, and that we, each member of the Sunday School Board, pledge ourselves to bring up our end.

Shall we enlarge upon the district organization as laid down and seek to have some kind of a rally held in every Sunday School in our district, especially stressing the leading movements, Teacher Training, Wesley Classes, Home Departments and Cradle Roll?

Take a copy of our Standards of Efficiency with you and talk and urge it at every opportunity.

We would earnestly ask that you actively look after our Children's Day offerings and take a personal pride in

seeing that every Sunday School bring up a good offering on that day.

The Annual Conference voted this year to give to the Board the Rally Day offering. Let us not forget this and by enthusiastic work we will have money enough in our treasury without any assessment to electrify our Sunday School interests in our conference.

One outstanding pressing need is trained teachers, and again we would ask that every member of the Sunday School Board in their respective districts look after the organization of at least one class in each school.

Let us all come alive and create a great respect for our Conference Sunday School Board by doing something and let them know that we are around. When our Field Secretary comes into your district, as far as possible, we would be glad to have your hearty co-operation and to visit every place with him.

Yours for the greatest time in this our Jubilee Year.

J. C. MIMMS, President,
R. F. BROWN, Treasurer,
W. C. RYLANDER,
Executive Committee.

EPWORTH LEAGUE DEPARTMENT

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

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

Topic for February 6: What Does Christ Want Us to Do? John 15:12-16.

We do not publish notes on the lessons in this department because we believe that every loyal Leaguer should be a subscriber to the Epworth Era and as that is our text for all League work we depend on that for the helps for the prayer meetings.

What results did you have in your League on Epworth Era Day? How many subscriptions were secured?

Did you send in your Chapter Membership fee last year? If not, you are now due \$5 to the Central Office. That efficient work cannot go on if our chapters do not do their part in supporting the necessary funds. Every chapter is due \$2.50 a year to the Central Office.

Are you intending to organize a League? If so, write to Dr. F. S. Parker for information. He has everything that you ought to know in order to successfully organize. His address is 810 Broadway, Nashville.

Lockney, Texas, Plainview District, Northeast Texas Conference, now has a Senior League. Mr. Leonard Barnes is President.

North Texas Conference officers met in Sherman last week for a midyear council concerning League matters. This Council meeting was closed by a general League rally at Travis Street Church, Sunday afternoon.

The First Church, Fort Worth League, is waging a membership campaign looking to the evangelistic campaign to follow later. In this contest cards bearing the following are handed out for signatures: "I hereby promise to attend the Sunday evening meetings of the Epworth League at least twelve times during the year, unless prevented by circumstances that make it impossible. This promise is not binding unless one hundred pledges are secured within thirty days."

Dallas District Union is conducting a membership campaign on a little different basis. Beginning with the first Sunday in February each League will strive to gain as many points as possible on the following score: Epworth Era subscriptions, 25 points;

new members under twenty years of age, 25 points; new members over twenty years, 25 points; payment of one year's local dues, 15 points. Each chapter is to report to the Secretary of the Union on Monday morning as to the number of points secured by his League on the week before.

THE EVANGELISTIC CAMPAIGN.

The greatest work of the year is before us. What we accomplish with the opportunities presented to us depends on the use that is made of them and of the talents given us. Committees have been appointed in all the conferences and are at work helping the Leagues to get some systematic and efficient method of doing work. Some of these committees have been published here. North Texas' committee is headed by its efficient President, Miss Meta Meadow, and Mr. Nell Gibson, both of Sherman. Mr. Thurman Stewart, West Texas; Mr. Sam F. Page, 1197 East Second Street, Austin. For the Northwest Texas Conference we have Mr. A. L. Moore, Plainview; Rev. G. W. Sheover, Tulla, and Rev. J. W. Hunt, Abilene, Texas. For Central Texas Conference we have H. E. Gettli, Fort Worth; R. H. Chapman, Fort Worth, and J. S. McCasland, Fort Worth.

The making of Christian character and the winning of souls to Christ are the corner stones of the Epworth League and on this foundation has the League been built. It is only by performing these functions that the Epworth League is justified in demanding the time and attention of our young people.

CENTRAL TEXAS CONFERENCE EPWORTH LEAGUE.

The Council of the Central Texas Conference had its midyear meeting in Fort Worth on Saturday, January 15. Hillsboro was chosen as the location for the annual meeting which is to be held June 5-8. Watch the Advocate for information regarding the conference meeting and other items of interest to this particular conference.

SOME FACTS CONCERNING THE RECORDS OF THE EPWORTH LEAGUES OF THE CENTRAL TEXAS CONFERENCE.

One hundred and nineteen in the conference out of a total of 637 Churches. Less than nineteen per cent of our Churches in this conference support an Epworth League. Increase in the number of Leagues last year, nineteen.

Total membership of Leagues, 4242. Increase in membership last year, 675.

Average chapter membership, 39.7. Number of Leagues that paid the chapter membership fee 58, number that failed to pay the fee, 61.

All the Leagues paid only \$197 on our African Mission Special, a decrease of \$199 paid to special mission causes the year before.

Arlington Senior League paid \$25 on the African Special, nearly twenty-five per cent of the total amount paid and has pledged double that amount for this year.

Total amount of money raised for all objects, \$2334, a decrease of \$767 from the year before.

The officers of the Conference League are as follows: President, J. J. Godbey, Arlington; Vice-President,

B. E. McGlamery, Gorman; Recording Secretary, L. H. Porter, Mineral Wells; Treasurer, J. L. Boswell, Dallas, care S. M. U. (home address, Hillsboro); Corresponding Secretary, Miss Mary Wallace, Corsicana. Each and every one of these officers stand ready to do all that is possible to forward the interest of the Epworth Leagues of this conference and desire that the Leagues feel free to call upon them for whatever service they can render.

J. J. GODBEY,
President Central Texas Conference
Epworth League.

RUBY KENDRICK COUNCIL OF MISSIONS.

Second Quarterly Report, September 15 TO DECEMBER 15.

| Receipts. | |
|---|-----------|
| Trinity | \$250.00 |
| Trinity Juniors (Mrs. Garlington) | 25.00 |
| E. S. Brown, McKinney | 3.00 |
| Sanger Junior | 5.00 |
| Key Memorial | 2.50 |
| Clarksville Mexican Special | 50.00 |
| Clarksville | 12.50 |
| Decatur District Mexican Special at Bridgeport | 42.00 |
| O. L. Hamilton, Lewisville | 2.50 |
| Centenary | 39.00 |
| Tyler Street | 6.25 |
| Decatur District (African Special) | 6.25 |
| Grand Prairie (African Special) | 4.00 |
| Grand Prairie | 2.50 |
| Denton Street | 40.00 |
| Aravis Street | 45.75 |
| Celeste | 6.25 |
| Wesley | 12.50 |
| Wesley Junior | 2.50 |
| First Church, McKinney | 12.50 |
| South Wilcox Street Junior | 2.50 |
| Verona Junior | 2.50 |
| Oak Cliff Junior | 6.25 |
| Denton | 12.50 |
| Terrell | 15.00 |
| Commerce | 22.50 |
| Commerce Junior | 2.50 |
| Commerce (to Miss Durham) | 15.00 |
| Lamar Avenue | 8.75 |
| Cash by Mr. Rue | 6.85 |
| Lambuth Lecture Offering at Dallas City Hall on Oct. 29 | 66.58 |
| Cash from interest account | 150.00 |
| Remainder of interest account | 800.00 |
| 6 months interest on \$800 at 4 per cent | 16.00 |
| Cash balance from first quarter | 500.15 |
| Grand total of receipts, second quarter | \$2197.08 |

Disbursements.

| | |
|---|-----------|
| Clarksville Mexican Special | \$ 50.00 |
| Melton Printing Co., Dallas | 22.00 |
| Postage and telegram | 2.00 |
| October salaries— | |
| Dr. Bowman | 83.35 |
| Miss Wynn | 62.50 |
| Rev. Collyer | 50.00 |
| Rev. Yun | 8.35 |
| Railroad fare of four Commissioners to Semi-Annual Meeting— | |
| Mrs. Jordan | 3.35 |
| Miss Meador | 2.40 |
| Mr. Graves | 2.55 |
| Mr. Wilkes | 1.20 |
| Expenses of Lambuth Rally on October 29 | 55.41 |
| Paper | 1.20 |
| Postage | 5.00 |
| November Salaries— | |
| Dr. Bowman | 83.35 |
| Rev. Collyer | 50.00 |
| Miss Wynn | 62.50 |
| Rev. Yun | 8.35 |
| December Salaries— | |
| Dr. Bowman | 83.30 |
| Rev. Collyer | 50.00 |
| Miss Wynn | 62.50 |
| Rev. Yun | 8.30 |
| African Special (Decatur District) | 6.25 |
| Decatur District Mexican Special at Bridgeport | 42.00 |
| Postage | 3.00 |
| Kendrick Memorial Church, South Mountain, Korea | 650.00 |
| Grand total of disbursements, second quarter | \$1458.96 |

Recapitulation.
Receipts for second quarter \$2197.08
Disbursements, second quarter 1458.96
Cash balance Dec. 15, 1915 \$ 738.12

DID IT SAVE A LIFE?

"While playing around the house," writes Wm. Buchli, of Nashville, "I stuck a rusty nail in my heel. The doctor lanced it three times. One said my leg was so drawn up that it never would be straight. For four months I could not get about only on crutches. A friend brought me some Gray's Ointment, which I began to use at once, and in four weeks I was sound and well, and playing ball." Gray's Ointment can always be depended upon to prevent serious blood poison, and to relieve malignant skin diseases such as Ulcers, Boils, Carbuncles, Old Sores, Festered Wounds, Poison Oak, etc. For a Free Sample, write Dr. W. F. Gray & Co., 850 Gray Bldg., Nashville, Tenn. 25c a box at drug stores.



DISTRICT SUNDAY SCHOOL INSTITUTE, BEEVILLE DISTRICT.

Gorman; Recording Porter, Mineral J. L. Boswell, Dal-U. (home address, pending Secretary, e, Corsicana. Each these officers stand t is possible to for- of the Epworth aference and desire sel free to call upon r service they can J. J. GODBEY, Texas Conference

WOMAN'S COUNCIL OF CHURCHES

Report, September 15.

Table with 2 columns: Name and Amount. Includes entries like Mrs. Garling \$250.00, Mrs. Matney \$25.00, etc.

First quarter \$500.15

Second quarter \$2197.08

MEMBERS

Table with 2 columns: Name and Amount. Includes entries like Special \$50.00, Dallas \$22.00, etc.

First quarter \$2197.08

Second quarter \$1458.96

5, 1915 \$738.12

FOR A LIFE?

ound the house," of Nashville, "I my heel. The doc- One said my hat it never would r months I could crutches. A friend ray's Ointment, e at once, and in and and well, out 's Ointment can upon to prevent l, and to relieve cases such as l, Old Sores, Feter- l, etc. For a Free F. Gray & Co., 850 Tenn. 25c a box at

THE HISTORY OF METHODISM IN TEXAS.

By Rev. J. W. Hill, D. D.

The readers of the Texas Christian Advocate will remember that about two years ago the editor—the late Dr. Rankin—said that quite a number of the preachers in Texas desired me to write a history of Methodism in this State, and remarked, in substance, that the matter was up to me to say what I was going to do about it.

I answered that I could not do it. That, if for no other reason, I was a busy pastor, and that no man in charge of a pastorate could undertake such a task without imperiling his efficiency in one direction or the other.

But it comes to pass in these last days that an available man for this much-needed work has appeared. He is better equipped than I or any other man I wot of; and it strikes me as the part of wisdom to lay hold on him and put him to work at the earliest possible moment. This man is Dr. J. H. McLean who was an intelligent "looker-on in Venice" before many of us were born, and for the last half-century has been actively engaged in making the history of our Church in Texas. He was contemporary with most of the fathers of the Church, and with many of them he was personally acquainted. There are a few other men who know certain parts of such a general history, perhaps, but surely there is no other well-equipped and practiced writer who has such a wide and extended knowledge of the whole field as Dr. McLean.

Now a word or two as to the contemplated book and how best to get to work on it. And, first, as to the book. It ought to embrace not less than six octavo volumes of six or seven hundred pages each. Of course there will be—or ought to be—many illustrations—pictures of men, women, places, churches and school buildings, representing the then and the now of the whole period covered by the chronicle. It goes without saying that the first volume should appear in the next two or three years at the latest. That will deal, of course, with the genesis of things—things with which Dr. McLean and his contemporaries, who will be of incalculable assistance to him, know more about than all the rest of the world could know. It is imperative that work on that tome should commence at once.

In order to this, there might be a stock company formed for the purpose of enabling the editor-in-chief to gather from every available source such data as will be necessary. This company could be composed at once, by subscriptions to the stock being announced through the columns of the Advocate. The company might be engineered by some brother in Dallas—Blaylock, Judge McCormick, Dr. Lane, R. C. Ayers, Judge Brooks or some other leading man of means living in that city; and when so formed books might be opened at once, and stock subscribers invited to come forward and pay in. If any one should object that the venture should first be authorized by the several Annual Conferences; and if it be thought advisable to wait for such indorsement before proceeding with the organization of the stock company, I answer: We can at least get busy in gathering such data as we may, and then turn it over, as fast as gathered, to Dr. McLean or to some one who will likely forward same to him. I think that there will be no hitch in getting the matter of his election to the place of editor-in-chief passed by all the conferences in Texas; but in the meantime we are all getting older, some of the old Methodists now living may be dead before the meeting of the fall conferences, and an irreparable loss to the enterprise be sustained on that account.

I shall not write more now. Further on I may, and most likely will, have something more to say. In the meantime, I now and here take \$25 worth of stock, and will double it if need be.

NOTES FROM REV. HORACE BISHOP.

I don't know what makes folks love me. I am not much account, and so far as I know I haven't helped anybody much, nor done any one much good. But they love me all the same. I have been wondering why it is. Not many of them have told me so but lots of them have a way of showing it without telling me straight. Now, there is Abe Mulkey; if he ever said, "Brother Bishop, I love you," I don't remember it, and I think I would have done so. But I know it without his saying so. And there is Doctor Campbell. I don't know for certain that he ever told his wife that he loved her. But I know he does love her; and me too, in a less degree. But what started me to thinking about it is, I have been sick; awfully sick. And Sallie has been a heap sicker than I have.

And our Christmas holidays were interfered with very feelyingly. But the love tokens that came in were enough to humiliate a saint, which I am not; only I have been baptized and have got religion.

And now that I am back home, here are piles of cards sent just to make me and Sallie feel good. Now, who would have thought that Comer Woodward would have dropped me a card all the way from Chicago? And that just because he loves me. And here is one from Walter Lang in Hillsboro, and another from Lawson Lowry of the same place. No business; just reminders. And here is one from Ben Crow, but I guess he wants a dollar, not for himself nor the little red Crows, but for that Church at Pleasant Hill. Well, maybe, I will give him a dollar some time before he and Uncle Sump get it out of debt. But Ben loves me or he would not dare to write to me for money for his Church. Bless my life, here is one from Mollie Cox, Fred's noble wife. I knew she and Fred always did love me, and they do yet. Here is one from Italy, without a sign of a name. But I guess who sent it. And it is O. K. Here is another from Hillsboro with no signature. Good gracious! Here is one from the Publishing House. If it is a dun I will just send it back for I paid in full the middle of November. No, it is not a dun. What has Emmett Hightower to say now? Oh, this is a letter telling me that he is on to his job. I knew that before. He loves me and I am inclined to think he likes me, too, but he hasn't said so yet; I am listening for it. What is this cute card about? Ah! I see. It is from Will Knight, Mayor of Hillsboro. All right, Will, I am glad to get it, but I knew it any how. Texas Woman's College sendeth greetings. I baptized Boaz; and had a delightful year with Jimdandy. Likewise, his good wife, and glad to hear from them. Here is a lovely card with a blue ribbon around it. It is from the whole McMillan family, including John and Sister Burkhalter. Bless their souls. If they don't all land in the new Jerusalem by and by, it won't be because their parents did not do their duty. But I believe the whole bunch will get there. Well, sir; who is this sending us this nice card from Dallas? Ah! I might have known it was Brother Joseph Lee and wife and their son, Umphrey. A glorious trio. I am glad they love me. Here is the nearest little card from Doctor Ivan Lee Holt. I wonder how he found out that he loves me. I have just got acquainted with him. I know now. It is his environment. But by and by he will love me independently of that.

Now, just as I expected, here is one from John and Ollie Guthrie. I can't do that subject justice. They don't mind telling me that they love me any old time. And here are the Carra-ways. How often have they made me feel happy in their home. They are bound to love me because they have always done so many nice things for me. Of course, while we were sick in Dallas, Lee and Gertrude Penn and Miss Alfa remembered us with love tokens and—otherwise. John R. Nelson, bless his soul, he is above suspicion. But I am glad to get the card if I did know it already. J. D. and wife sent one besides the T. W. C. meetings. Thank you both. No nearer token is here than the "Mind-thoughts" from Bro. Irvin, pastor at Midlothian. He is mighty near "the heart of Midlothian." Oh! both branches of the Glover family at Ennis have their tokens on my table now. They do me good, though I knew it all the time. The Halberts of Corsicana did not send theirs because it was necessary, but just because they loved to do it. Thank God for friends! Now come the Ashburns; all the way from Bruceville. Ain't it fine to have the love of such good people? What a charming home is theirs. Hello! Another one from Dallas! Ah, I see, it is from that accomplished and charming professor of Economics, John Wynn Barton. I brag on that man. If Herbert Peters and his wife have not thought about us this Christmas, I shall find out why. Oh! I spoke too soon. Here is their beautiful card right now. They have already sent me some homemade sausage to boot. The Lord bless them. This one looks like a wedding card. I wonder who sent it. Don't everybody know that I go broke every Christmas? I can't buy any presents for a long time. No, it is no wedding. It is F. L. Hawkins and wife who before many years will have their silver wedding. And their card is adorned with the "Gloria in Excelsis." I am not surprised at getting it. I suspected them of loving me or Sallie, one or both. Another Halbert! Well, well! This time from the mother. I can't write about it. It is too sacred. Now here is one from the Clark family, Maypearl, with love to the presiding elder. That is O. K., but I believe it is also personal. In fact, I know it is. Maypearl Circuit is fortunate. Bless my soul and body. A letter all the way

from Birmingham—Bishop McCoy. I hope Santa was good to him. He deserves all the love of all the Church, especially right now. My good friends, the Embrees, of Hillsboro, also send greetings. I tell you what, there are a whole lot of Presbyterians on the way to Canaan. Well, likewise, the Utleys—R. L. and Miss Joe. I married them. A Baptist to a Presbyterian. They are all right, and I am proud of them both. Well now, the Parr family; brave, good, true, noble. Put in all the good adjectives you know, and then tell everybody that such people as that love me. Of course, they love Sallie; they couldn't help it. Nobody could. But when people love me that way I just wonder at it. They must have religion or they could not all feel that way about me. Think of great big Ben Wagner loving me. Now, Brother Hook em Snivey, don't say Horace Bishop is conceited. For I beg to assure you that as far as they know you these same people love you, too. They love the Lord; and all who are redeemed by His blood. God bless them all.

Time and space fail me. There are hundreds of others. There are scores of boys in Texas named for me and not a scrub among them.

HORACE BISHOP.

OUR REPRESENTATIVE CHURCH: FIELD OBSERVATIONS.

By Rev. S. Stephen McKenney.

Having recently completed a round of official visits to seventeen Annual Conferences in the interest of the Washington City Representative Church, and having had sufficient opportunity to ascertain the sentiment which prevails concerning this cause, I am disposed to believe that some of the impressions received during this tour will be of general interest. Hence, I give the following brief report as an evidence of the favorable consideration with which this great enterprise is everywhere received. Since my election as Special Agent, October 10, 1915, I have visited the following conferences: Tennessee, West Texas, West Oklahoma, Northwest Texas, Texas, Virginia, Louisiana, Western North Carolina, Upper South Carolina, South Georgia, Central Texas, Mississippi North Mississippi, South Carolina, North Texas, Alabama and Florida. Without exception I found in every one of these great bodies a spirit of optimism and enthusiasm regarding the final outcome of this cause, and in many of them I found a generous co-operation which was gratifying in the extreme. Twelve of the above conferences had previously subscribed amounts ranging from \$2500 to \$10,000 while two others on this round pledged themselves to the task of raising \$8000. As a means of paying off the subscriptions already made some of the conferences appointed special days to be observed during the present year; some appointed special committees with certain plans adopted; others took personal pledges from the members of the conferences to cover said subscriptions, while still others placed their subscriptions as regular assessments upon the conferences. To summarize: The amounts which were definitely provided for on a systematic basis as a result of my recent tour and will be raised chiefly during the present year will aggregate \$31,000. Twenty-one conferences to date have subscribed \$111,000 in amounts which range from \$1000 to \$15,000 with approximately one-fifth of the entire amount paid. Moreover, other conferences are rapidly falling into line and making liberal assessments while hundreds of individuals in all parts of the Church are by contributions large and small becoming identified with this great movement. I am almost daily receiving contributions from those whose names are on our subscription rolls. There is every reason for encouragement upon the part of those who have this enterprise in hand, and the Commission is confidently anticipating that work will begin on this building in our Capital at no distant date.

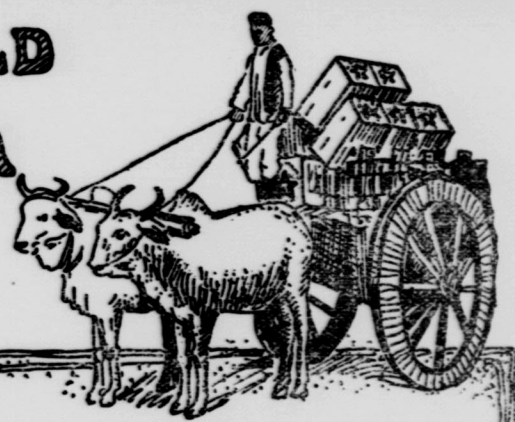
Weatherford, January 19.

BRENHAM DISTRICT MISSIONARY INSTITUTE AND PASTOR'S CONFERENCE.

This body met in the city of Bellville January 18-20. Fifteen pastors were present some time during the session. Some were detained by illness in the family; some by two-months-old teething babies; some by being engaged in meetings, etc. The absentees were much missed, and they really missed something. Rev. S. W. Thomas presided during the session with his usual fair-mindedness and suavity.

The opening sermon was preached on the evening of the 18th by H. B. Smith, of Rockdale. J. F. Carter, H. A. Matney, L. J. Power and W. H. Cram, representing the Conference Board of Missions, also preached.

IN OLD INDIA



ALTHOUGH the railroads run up and down the length and breadth of India, and autos are not unknown, the rough cart drawn by the sacred bull is still a common sight.

Occasionally we are obliged to call upon one of these picturesque primitive conveyances to deliver TEXACO Oils.

Our business in India includes not only the sale of large quantities of burning oils to the natives, but the supply of lubricants to the big cotton mills and other industries, and a great many other oil products.

This distant business is held by the quality of TEXACO Products. They must pay their way in such markets by their economy.

That is why TEXACO Petroleum Products are in demand the world over. That is why your neighbors ask for them and why you should use them.

There is a TEXACO Agent near you. Let us serve you through him.

The Texas Company General Offices: Houston, Texas Agents Everywhere

These sermons were good to the use of edifying, and also imparted information on various lines of Church work.

The well-arranged program was divided into three sections: Missions, Pastoral Work and Evangelism. A subdivision of the first topic embraced also missions in the Sunday Schools. The discussion on the first topic was led by J. L. Weatherby and Geo. E. Kemp, and other brethren participated. B. T. Bell made a notable address on the work in our rural territory. E. G. Coke, L. L. Lloyd, J. F. Carter and L. J. Power led a discussion on the pastor as a man and in his study. These were profitable to all present.

How the preacher must deport himself among his people was ably discussed by T. W. St. John, H. A. Matney and G. Z. Sadler; while Prof. Shaver, Superintendent of the Bellville Schools, spoke to us about the preacher's "do's and don'ts" which was worth while.

Our old reliable Brother Geo. H. Phair gave us a fine paper on the real nature of the revival. His long experience gave added weight to an excellent paper, well prepared. Bro. Carter also emphasized the revival, stressing especially the work of the Holy Spirit in this.

F. O. Favre and B. T. Bell delighted us with a comparative study of the protracted meeting and the "One to Win One" Campaign, and the mobilizing of the forces for a revival. New ideas came to us, and renewed inspiration also, as we listened to all these splendid discussions.

Brothers Cook and Sadler sounded

clear notes on personal evangelism and its possibilities, and our hearts burned within us as we thought of this important phase of the Master's work.

At last it fell to the lot of Brother Matney, Power and this writer to sum up the results of the Institute, and at the close of this a resolution was offered expressing our delight with the genuine hospitality of the Bellville people and Church, which was adopted by a rising vote.

Brother Sadler, the pastor, left nothing undone to make our stay pleasant and agreeable. The writer was commissioned to give this write-up—so here you are. H. B. SMITH, Rockdale, Texas.

The whale has the heaviest skin of any animal. Its pelt being in some places two feet thick.

SEEDS, ETC. Seeds For Sale

Cotton Seed.—Two thousand bushels, King'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-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.

APPENDICITIS

According to Cabot's statistics of cases with pain on the right side above the navel there were 781 studies OF WHICH GALL-STONES AND INFECTION OF THE GALL-BLADDER FURNISHED 648, Appendicitis 70, Cancer of the Liver 25, Kidney Stone 25.

Thus it may be seen how mistaken the popular notion is and in what great majority of cases abdominal pains and pains in the right side are due to liver-gall causes rather than Appendicitis.

In fact one in every ten persons has Gallstones and to them are due very much of the apparent Appendicitis trouble for which an operation is the very fashionable ordeal of modern civilization. Gallstone or Appendicitis operations should be undertaken with great caution as the necessity is more or less urgent, the danger is much greater, the mortality much higher and the consequences much more doubtful than most people imagine.

Our little LIVER-GALL Book will give you a lot of information and tell you fully of a remedy you can take at home, known as GALL-TONE, which innumerable sufferers have saved them great expense and suffering, avoided dangerous operations and saved their lives. This booklet will be sent free for the asking. Address Gallstone Remedy Co., Dept. 914, 219 S. Dearborn St. Chicago, Ill.

FROST PROOF CABBAGE PLANTS



Grown from highest grade seed. Prompt, safe delivery GUARANTEED. Cultural directions sent if desired. Early Jersey and Charleston Wakefield, Succession or Dutch. By express \$1.00 per single thousand. Three to five thousand \$3c. Five to ten thousand 75c. Post paid, 20c per hundred.

W. L. KIVETT, High Point, N. C.

Geraty's Frost-Proof FREE CABBAGE PLANTS

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 six weeks or a month sooner than home grown plants. Our prices by parcel post, postage paid, six of plants for 20c; 100 for 35c; 500 for \$1.25; 1000 or more at \$2.25 per 1000. By express charges collect, at \$1.50 per 1000. W. C. GERATY CO., Box 5, Yonge Island, S. C.

PASSING DAY

THE WAR.

There was launched during the week by the Germans a desperate drive in the Artois Zone in northern France. At or near the same time a Zeppelin air ship attack on Paris was made. Several tons of explosives were dropped from a great height and considerable damage was done in and about the city. The Allies' position at Saloniki, Greece, has also received its share of the bombs from above. Field fighting is almost impossible because of the severe weather and "Spring Drives" are again being talked of.

The Actual Blockade of Germany is claimed to be impossible without working an unfair disadvantage to adjacent neutral countries. In the meantime Col. House, who is President Wilson's personal representative, has started upon his return trip and when he finally reaches America again we hope to have a clearer idea of actual existing conditions in the main centers of the conflict. President Wilson's speeches on "Preparedness" seem to be meeting the approval of the vast audiences which have gathered at every place to hear them. Our President tells us to be prepared for any turn of events, at almost any hour. He says our Navy, from a statistical point of view, ranks fourth, but asserts a readiness now for war if it should be deemed necessary by our Congress, thereby intimating that our Navy may really rank second to none.

San Antonio's bicentennial exposition in 1918 will be directed by 300 or more commissioners representing cities and counties of Texas and other States and the Nations in the Pan-American Union.

Joe F. Cornish, of Temple, was in Dallas recently and stated that he had closed a contract for the construction of an interurban railway between Temple and Marlin. This road will be constructed by the Temple-Marlin Traction Company. Mr. Cornish said that the proposition was to build a standard gauge railway between the two cities and to operate the trains with gasoline motors. He said that approximately two-thirds of the right of way had been secured and that it was expected that construction work would begin in June.

Concerning Poll Tax Receipts issued, the following is the report from the largest counties of the State, exclusive of exemptions:

| Counties— | 1916. | 1914. |
|-----------|--------|--------|
| Dallas | 24,246 | 23,912 |
| Harris | 20,997 | 17,294 |
| Tarrant | 16,438 | 17,096 |
| Galveston | 8,915 | 8,913 |
| Travis | 7,841 | 10,242 |
| McLennan | 11,159 | 10,849 |
| Jefferson | 6,755 | 5,377 |

Reports from the State indicate that the number of poll taxes are about the same as they were for 1914.

The famous mine fire which has been raging now for more than sixty years and which started at Summit Hill, near the spot where Phillip Ginter discovered anthracite coal in 1791, has burned through the immense concrete wall which the Lehigh Coal and Navigation Company of Lansford, Pa., sank in front of it several years ago at a cost of more than \$1,000,000. It now is threatening the mammoth vein in the Panther Creek Valley, the largest and richest vein of anthracite in the world. The wall, which was sunk into the ground 100 feet, was fifteen feet thick, of solid concrete. Experts believed it would prevent the fire from spreading any further and eventually extinguish it. The fact that the flames have eaten through this huge barrier has caused grave fears among the Lehigh Coal and Navigation officials, who are now putting forth every possible effort to prevent the fire from getting into the vast beds of anthracite in the vicinity. A large force of men are at work drilling holes deep into the earth and into these openings water and slush is being poured directly on the subterranean fire in the hope of preventing a rapid spread, and, if possible, to extinguish it. Already this fire has destroyed millions of dollars worth of coal, while the sixty-year fight to extinguish it has cost enormous sums.

President Wilson's views concerning the advisability of creating a tariff commission have been fully set out in two letters to Majority Leader Kitchin, approving the idea, and explaining the reason for changing his opinion expressed last fall. The President made it plain that he was for a scientific study of the tariff without regard to the so-called protective policy. He added that the proposed commission would have nothing to do with the theories of policy, but would be charged only

with the duty of seeking facts to guide Congress in legislation. The commission the President would create would be nonpartisan. His first letter to Representative Kitchin says in part: "In common, I dare say, with every one who wishes to be thoughtful of the future economic prosperity and development of the country, I have been thinking a great deal recently about what it would be wise to do to provide the Government with the necessary data to furnish a sound basis for the years immediately ahead of us, years which will no doubt be full of many changes which it is at present impossible even for the most prescient to forecast, and the more I have thought about the matter the plainer it has become to me that we ought to have some such instrumentality as would be supplied by a tariff board."

OUR CHURCH NEWS

Bishop Candler is now on his episcopal round in Mexico and Arizona.

Bishop J. C. Kilgo, next Sunday, will begin a revival meeting at Emory College, Oxford, Georgia. We have Bishops of many parts, but Bishop Kilgo is tireless in his evangelistic work.

Bishops Denny and McCoy are under promise to assist in raising the endowment for Athens College for Women, Athens, Alabama. They propose \$25,000 for debts, and \$100,000 for endowment.

A bronze statue of Francis Asbury on horseback, in the garb of an eighteenth century itinerant, will be erected at Washington City as a permanent memorial of that great man. He was the first apostle to American Methodism.

The Wesleyan Christian Advocate (Atlanta, Georgia) says: "By the way, the last number of that paper 'put Atlanta on the map.' Brother Wilson, of the Texas Christian Advocate, was a delightful caller on Brother Lovett 'way down in Atlanta."

Thirty-eight bishops of the Protestant Episcopal Church in the United States, or within six of a majority, have declared their disapproval of their Church having part in the Panama Conference on Missions in Latin America. It is to be held in Panama February 10-20.

Zion's Herald says that it is announced from London that Rev. Dr. R. J. Campbell, who left City Temple, London, recently, to become a member of the Anglican Church, has bought up the plates of his book entitled "The New Theology," in order to prevent its further circulation.

The Congregationalist and Christian World, of Boston, is receiving many congratulations because it has reached the century mark. As a Congregationalist paper, it began its career January 3, 1816. We would like to be in the class that has lived a hundred years and is good for a hundred years more.

Among those of our Church who will attend the Conference on Missions in Latin America, to be held in Panama February 10 and 20, are: Bishop W. R. Lambuth, Bishop E. D. Moulton, Dr. Ed F. Cook, Dr. and Mrs. G. B. Winton, Mr. and Mrs. John R. Pepper, Mrs. R. W. MacDonell, Mrs. E. B. Chappell, Miss Belle H. Bennett, and Miss Mabel Head.

It is not possible to pass over in silence the centennial of the birth of such a man as Frederick William Robertson, the great preacher of Brighton, England, who was born in London, England, February 3, 1816. Although he died when only thirty-seven, his impress on his time was very great. He left his impress on his generation, and his sermons are still widely read.

Bishop Hoss has just been to Baltimore as a member of one of the commissions which decided the right of priority in American Methodist history. He was one of the speakers in that eventful meeting. On the advice of his physician, Dr. Sessler Hoss, he will not make the trip to Cuba, Bishop W. B. Murrah having agreed to take his place as President of the Cuba Missions at the approaching session.

It is not stale news when we say that any community with a \$25,000 schoolhouse and a \$500 church needs to put on its thinking cap. A progressive stock farmer who pays \$500 for a blooded hog, \$3,000 for a blooded bull, and then attends a Church which pays a preacher \$150 a year needs a gun-cotton explosion in the neighbor-

hood of his conscience. If in addition to this Church disparity he takes no Church paper, gets no good magazines, and buys no wholesome books for his boys and girls, he is in a fair way to sacrifice his boys and girls on the altar of allegiance to hogs and cattle. A little serious meditation here might save some fathers from such immolation—from such a lopsided progressiveness.

The Alabama Christian Advocate says: "Rev. F. P. Culver, D.D., pastor of the First Methodist Church in Waco, Texas, has been on a visit the past week to his brother, Mr. Roderick Culver, in Ensley. Dr. Culver is a native Alabamian, and is known all over the two conferences. He is a man of marked ability, and has in a very short time won the reputation of being one of the greatest pulpiterators in the State of Texas."

"The Texas Christian Advocate, noting the entrance of the Wesleyan Advocate upon its eightieth year, says some very appreciative words concerning the paper for which we return our thanks. Dr. Bradford knows a good paper when he sees it, for he is making just exactly one of that kind for the Methodists of his great State."—Wesleyan Christian Advocate. We gladly return the compliment. Great has Georgia been in Methodist history, and in keeping with it is the Wesleyan.

The three commissions of the Methodist Episcopal, the Methodist Protestant, and the Methodist Episcopal Church, South, met in Baltimore on January 26. The object was to decide the priority of America Methodism. They decided, unanimously, in favor of Robert Strawbridge as the organizer of the first Methodist society in America and of the log meeting house on Sam's Creek, Carroll County, Maryland, as the first Methodist Church in America.

The Midland Methodist says that the greatest Sunday School in the world, at Canton, Ohio, with an enrollment of over 5,000 and an attendance of over 2,000, combines the Sunday School and preaching service. The School opens at nine o'clock. When the time is ripe for a half hour's sermon, the preacher goes right into it without recess or intimation that there is any difference between the Sunday School and the Church. The congregation is dismissed at eleven o'clock, so that everybody gets home in time to have dinner at the normal hour. The plan is, at least, worthy of serious consideration.

YEAR 1915 REPORT OF AGENT OF HOMES FOR CONFERENCE CLAIMANTS OF THE NORTH TEXAS CONFERENCE, M. E. CHURCH, SOUTH.

We are now at work providing a home for Brother Alderson. The people of Royse City have agreed to pay five hundred dollars on his home, so you see Brother Alderson, we trust, will soon be comfortably housed.

The following report was made at our last conference:

We have fourteen parsonages for superannuates in good condition. We have secured two parsonages this year, valued at \$2400. One is located in Lewisville and the other at Ben Franklin.

We have paid out on parsonages this year the following amounts:

Terrell \$ 283.10
Greenville 197.00
Nocona 100.00
Rent for home for Rosser .. 100.00

Total \$580.10

The parsonages for superannuates are located at the following cities:

| City | Value. |
|--------------|----------|
| Bowie | \$ 1,500 |
| Frisco | 1,500 |
| Nocona | 1,200 |
| Oak Lawn | 2,500 |
| Paris | 1,200 |
| Oak Cliff | 2,000 |
| Nevada | 1,000 |
| Sherman | 2,000 |
| Decatur | 1,200 |
| Terrell | 2,500 |
| Greenville | 1,500 |
| Bellevue | 1,500 |
| Lewisville | 1,500 |
| Ben Franklin | 1,000 |

Total \$22,100

The superannuates and their wives are happy and contented in the parsonages provided for them.

The management of these homes is in the hands of the presiding elders as a Board of Managers and they urge that every assistance possible be given the Agents, Revs. F. O. Miller and P. C. Archer, in securing other homes for the comfort of these faithful heroes of the Cross.

F. O. MILLER, Agent.

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"THE ADDITION Culture"

ARE YOU SATISFIED?

WITH RENTING?
WITH YOUR NEIGHBORS?
WITH YOUR HOME ENVIRONMENTS?
IF NOT, BUY A LOT TO-MORROW
IN UNIVERSITY PARK

WHERE WE WILL HELP YOU BUILD A HOME
WHERE YOUR NEIGHBORS EMPHASIZE CULTURE
WHERE YOU CAN SAFELY RAISE YOUR FAMILY
WHERE YOU CAN EDUCATE YOUR CHILDREN
WHERE IT IS SAFE TO SAY
AT THE CLOSE OF DAY
YOU CAN HIDE AWAY
FROM THE CITY'S NOISE AND BUSINESS!

Make an appointment with our MR. M. M. GARRETT

Dallas Trust & Savings Bank

1101-1103 Main St. Exclusive Agents
H. D. ARDREY, Vice-President and Real Estate Officer.

REPORT METHODIST ORPHAN-AGE FOR JANUARY, 1916.

| Central Texas Conference. | |
|-----------------------------|----------|
| Blooming Grove | \$ 23.00 |
| Groesbeck | 100.00 |
| Granger | 20.30 |
| Bardwell | 13.00 |
| Godley | 6.00 |
| Cisco | 46.00 |
| Clay St., Waco | 25.00 |
| Midlothian | 63.00 |
| Italy | 36.84 |
| Mulkey Memorial, Ft. Worth. | 25.55 |
| Proctor | 5.00 |
| Bronte | 16.00 |
| Clifton | 6.20 |
| Bangs | 15.00 |
| Moody | 16.50 |
| Strawn | 10.50 |
| Mary | 12.00 |
| Rising Star | 33.75 |
| Walnut Springs | 27.36 |
| Lovelace | 12.30 |
| Granbury | 5.00 |
| Aquilla | 5.50 |
| Big Hill | 9.00 |
| Brazos Ave., Cleburne | 12.00 |
| Emmett | 22.00 |
| McKinley Ave., Ft. Worth. | 4.50 |
| Kerens | 15.00 |
| Horn Hill Mis. | 12.85 |
| Venus | 7.50 |
| Eddy | 13.00 |
| Fairy | 16.50 |
| Red Oak | 18.75 |
| Coryell | 22.35 |
| Mt. Calm | 14.00 |
| Irene | 6.50 |
| Oglesby | 20.00 |
| Bethel Station | 18.00 |
| Total | \$735.75 |

| Texas Conference. | |
|---------------------------|----------|
| Ward Memorial, Houston | \$ 9.00 |
| Texarkana, 1st Church | 24.00 |
| Bryan, 1st Church | 50.70 |
| Brenham | .50 |
| Overton and Arp | 12.20 |
| Fairfield | 25.90 |
| Shelbyville | 3.00 |
| Rockdale | 2.00 |
| Moreland, Houston Heights | 10.00 |
| Cleveland | 10.00 |
| Hempstead | 4.90 |
| Brookshire | 13.00 |
| Total | \$164.30 |

| Northwest Texas Conference. | |
|-----------------------------|----------|
| Canyon | \$ 15.98 |
| Jayton | 4.00 |
| Post Station | 17.50 |
| Panhandle | 11.25 |
| Rule Circuit | 98.18 |
| Haskell | 26.00 |
| Matador, 1st Church | 21.75 |
| Bombart | 13.00 |
| Baird Station | 29.60 |
| Tolbert | 10.60 |
| Tuxedo | 7.85 |
| Abernathy | 10.50 |
| Dumas | 7.90 |
| Total | \$273.81 |

| North Texas Conference. | |
|---------------------------|----------|
| Aubrey | \$ 10.60 |
| Forney | 12.35 |
| St. Jo Mission | 20.10 |
| Granbury Circuit | 6.50 |
| Van Alstyne | 40.00 |
| Tyler St., Dallas | 2.00 |
| Merritt | 28.70 |
| Ervasy St., Dallas | 35.00 |
| Crandall | 20.65 |
| Greenville, Lee St. | 18.00 |
| Petrolia | 12.00 |
| Ladonia | 30.00 |
| Winnboro Station | 35.00 |
| Trenton | 1.20 |
| Nevada | 13.55 |
| Hamlin | 5.25 |
| Collinsville | 16.70 |
| Krum | 20.00 |
| Missouri Ave., Ft. Worth. | 23.25 |
| Caddo Mills and Floyd | 16.15 |
| Total | \$427.00 |

| German Mission Conference. | |
|----------------------------|----------|
| Elm Creek | 10.00 |
| Bellville | 14.50 |
| Milam St., Houston | 30.22 |
| Llano | 14.73 |
| New Fountain | 17.00 |
| Cuero and Rabbe | 3.00 |
| Bartlett | 5.00 |
| Behring Mem. Mis., Houston | 5.00 |
| Total | \$100.10 |

West Texas Conference, by Conference Treasurer \$283.81
R. A. BURROUGHS, Manager.

CHURCH EXTENSION AID.

Brethren interested will please remember that no application will be considered by the Board of Church Extension at its Annual Meeting May 7th that has not been approved by the Conference Board or its Executive Committee. These Conference Boards, or their Executive Committees, meet early in March to approve applications and transact such other business as comes properly before them. When writing for application blanks information should be given as to whether aid is desired for church or parsonage, and as to the purpose of the trustees to apply for aid to the General or Conference Board, or both. A line to this office will secure application blank accompanied by detailed instruction.

Delay in preparing applications and, therefore, failure to place same before the Conference Board does not constitute an "emergency case." All concerned will please take due notice and govern themselves accordingly.
W. F. McMURRY,
Corresponding Secretary.

CONFERENCE BROTHERHOOD CALL, CENTRAL TEXAS CONFERENCE.

Rev. J. J. Callaway, who passed away so suddenly, was a member of our Conference Brotherhood. The mortuary fee of \$2.00 should be in my hands as soon as possible, not later than March 1. The money is greatly needed. Northwest Texas Conference brethren will send theirs to Rev. C. B. Meador, Munday.

Our Brotherhood is in splendid condition and doing a great work.
JOHN M. BARCUS,
Secretary-Treasurer.
Hillsboro, Texas.

ECZEMA IS ONLY SKIN DEEP

CRANOLENE KILLS ITCHING GERM

No internal medicine will cure Eczema—Only by the application of **Cranolene** can the Eczema microbe be destroyed.

You pay us no money until you say you are cured. Write today for Free supply.

Mills Chemical Co.
810 Main Bldg., Grand, Kan.
Show this to some unfortunate Eczema Sufferer.

Postal Will Bring You FREE What Mr. Atteberry Gratefully Paid \$5.00 For.
Mr. H. C. Atteberry, Eliza, Neb., writes: I have used sample box of Cranolene. It has done me more good than anything I have ever used. Enclosed find \$5 to pay for the good you have already done me."

DR. W. D. JONES DR. H. B. DECKEID

EYE, EAR, NOSE AND THROAT

701-2 Wilson Bldg., DALLAS, TEX.

"MAN IMMORTAL NOW."
Swedenborg's "Heaven and Hell." 500 pages, 15c postpaid. Pastor Landenberger, Windsor Place, St. Louis, Mo.

AN APPEAL.

Fort Worth, Texas, January 31, 1916. Recently I received a communication from Bro. Sensabaugh and others requesting aid for Rev. J. W. Bowden, of Meridian, who was a faithful supply in the Northwest and Central Texas Conferences for many years.

Since it was organized, Bro. Bowden has been an honorary member of Northwest and Central Texas Conference Brotherhood, and has paid his dues punctually, though not being a claimant on the funds.

Secretary Brotherhood 17 Years.

DISTRICT CONFERENCES.

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

- Cuero, at Cuero, March 6
McAlester, at Spiro, March 9
Beville, at Kennedy, March 21
San Marcos, at Lockhart, March 21
Clinton, at Custer City, March 23
Uvalde, at Crystal City, April 18
Muskegee, at Vian, April 29
San Antonio, at Potect, April 25
Terrell, at Roysse City, April 26
Abilene, at Moran, April 27
Chickasha, at Ryan, April 27
Stamford, at Albany, May 4
Hugo, at Antlers, May 8
Austin, at Manor, May 9
Marlin, at Teague, May 16
Clarendon, at Memphis, May 23
Sweetwater, at Fluvanna, May 24

TERRELL DISTRICT CONFERENCE.

The District Conference of the Terrell District will convene in Roysse City, April 26, 27 and 28. Rev. E. H. Casey will deliver the opening sermon Wednesday evening, the 26th. Committees will be announced later. E. L. EGGER, P. E.

CUERO DISTRICT CONFERENCE.

The Cuero District Conference will be held in Cuero March 6-9. Opening sermon on Monday night, March 6. District Conference committees will be as follows:

- License to Preach—J. T. Curry, D. A. Williams, F. M. Jackson.
Admission—R. G. Flummer, B. A. Myers, W. A. Dunn.
Orders—W. M. C. Crutchfield, A. Guyon, N. W. Carter.
A. W. WILSON, P. E.

MUSKOGEE DISTRICT NOTICE.

By reason of the removal of Stigler, and consequently our District Lay Leader, Mr. J. B. Holleman, from the Muskogee District, we have been left without a leader for that work. I have asked Dr. A. E. Bonnell, of Muskogee, to serve in that capacity until the District Conference, and he has agreed to do so. Of this appointment let all concerned take due notice. CHAS. L. BROOKS, P. E.

A HEARTY RESPONSE.

Some days ago I mailed letters to a number of our preachers inviting them to contribute \$1 each for a memorial window in our new church for Rev. W. B. Ford, who was killed by a cyclone at his post of duty here on April 28, 1902.

I have received many kind responses from the brethren addressed. The following is a sample: "Dear Brother Meadow: "I was at Granbury while Brother Ford was at Glen Rose. Heard of his death within an hour or so after it occurred, went over the next day and was present at his funeral. Took part in it. I esteemed him highly and am glad to contribute my dollar toward the memorial window.

"Success to you and the Glen Rose people in your new church enterprise. "Your brother, "S. J. RUCKER." If the ministers continue to respond the window is sure. F. L. MEADOW. Glen Rose, Texas, Jan. 26.

MARRIAGES.

PHILLIPS-HUTTO.—Married, December 16, 1915, at the home of the bride's parents, Mr. and Mrs. W. C. Hutto, near Tenaha, Texas, Mr. Amos Phillips and Miss Mary Hutto, Rev. A. G. Hall officiating.

YOUNG-WOMACK.—Married, January 4, 1916, at the Methodist parsonage, Tenaha, Texas, Mr. Frank Young and Miss Maud Womack, Rev. A. G. Hall officiating.

FLEMMING-McDONALD.—Married January 22, 1916, at the Methodist parsonage, Tenaha, Texas, Mr. W. J. Fleming and Miss Eva McDonald, Rev. A. G. Hall officiating.

HODGES-WYLIE.—At the courthouse, Farwell, Texas, December 13, 1915, Mr. Hodges, of Kansas, and Mrs. Nettie Wylie, Shawnee, Okla., Rev. Edward W. Morton officiating.

SHUMATE-WAITS.—At the courthouse, Farwell, Texas, January 1, 1916, Mr. Kay D. Shumate and Miss Winnie Waits, all of Clovis, New Mexico, Rev. Edward W. Morton officiating.

WINSTEAD-ASHBY.—At the Methodist parsonage, Farwell, Texas, January 23, 1916, Mr. J. M. Winstead and Miss Kathryn Ashby, all of Canyon, Texas, Rev. Edward W. Morton officiating.

CHURCH EXTENSION NOTICE OF EAST OKLAHOMA CONFERENCE.

The Executive Committee of the East Oklahoma Conference Board of Church Extension is hereby called to meet in Holdenville, Okla., March 7, 1916, at 3 p. m. All applications to the General Board must be properly filled and be in the hands of the Secretary, Rev. James E. McConnell, 11 E. Easton Street, Tulsa, Okla., before that time. Send to him for blank applications.

Executive Committee, and all members who care to come, please be on hand promptly. L. B. ELLIS, President.

Sweetwater District—Second Round.

- Ira, at Crowder, Feb. 19, 20.
Snyder Station, Feb. 20, 21.
Post Sta., at Close City, Feb. 26, 27.
Post Sta., Feb. 27, 28.
Dunn, at Dunn, March 4, 5.
Fluvanna, at Arab, March 5, 6.
Sweetwater Mrs., at Palata, March 11, 12.
Sweetwater Sta., March 12, 13.
Camp Springs, at Hobbs, March 18, 19.
Blackwell, at Hilton, March 25, 26.
Hermleigh, at Plainview, April 1, 2.
Trent Sta., at Nubia, April 8, 9.
Merkel Sta., April 9, 10.
District Cross Roads, April 15, 16.
Roscoe Sta., April 22, 23.
Westbrook, at Spade, April 29, 30.
Colorado Sta., May 6, 7.
Sylvester, Royston, May 13, 14.
Lorraine, Champou, May 20, 21.
District Conference will meet at Fluvanna May 24, at 2:30 p. m. J. T. GRISWOLD, P. E.

Fort Worth District—First Round.

- Kennedale Cir., at Cole Springs, Dec. 17, 18
Smithfield Cir., at Smithfield, Dec. 26, 27.
Riverside, Jan. 5, 6.
Missouri Ave., Jan. 26.
Weatherford St., Feb. 7, 7:30 p. m.
Mulkey Memorial, Feb. 7, 7:30 p. m.
McKinley Ave., Feb. 7, 7:30 p. m.
Highland Park, Feb. 4, 7:30 p. m.
Thomas Chapel, Feb. 5, 6.
Arlington, Feb. 6, 11 a. m., and 7:30 p. m.
Eulysie Church, Feb. 7, 11 a. m.
Polytechnic, Feb. 7, 7:30 p. m.
Clenwood, Feb. 7, 7:30 p. m.
Central, Feb. 9, 7:30 p. m.
First Church, Feb. 10, 7:30 p. m.
Sagamore and Sycamore, at Sagamore, Feb. 11, 7:30 p. m.
Grapevine Cir., at Grapevine, Feb. 12, 11 a. m., and 1:30 p. m.
Diamond Hill, at Diamond Hill, Feb. 13, 7:30 p. m., and 14, 7:30 p. m.
Boulevard, Feb. 15, 7:30 p. m.
Hemphill Heights, Feb. 16, 7:30 p. m.
Handley and Brooklyn Heights, at Handley.
District School of Methods for Sunday School workers, conducted by the General Office, at Nashville, at First Church, Feb. 18-26. JNO. R. NELSON, P. E.

Austin District—Second Round.

- Columbus, Feb. 19, 20.
Hatonia, Feb. 20, 21.
Ward Memorial, Feb. 27, a. m.
Hyde Park, Feb. 27, p. m.
E. L. Laker, March 4, 5.
Garwood Cir., at Chesterville, March 11, 12.
Weimar Cir., at Weimar, March 18, 19.
McDade Cir., at McDade, March 25, 26.
Flein, March 26, 27.
Waverly Cir., at Haynie's Chapel, April 1, 2.
Rastrop, April 5.
Smithville Cir., at Alum Creek, April 9, 10.
Smithville Sta., April 9, 10.
West Point Cir., at Ford's Prairie, April 15, 16.
Walnut Cir., at Plugetville, April 22, 23.
Fred Allen Memorial, April 23, 24.
Lagrange and Winchester, at L., April 29, 30.
First Church and University Church, May 1.
Liberty Hill and Leander, at Liberty Hill, May 6, 7.
Leander Cir., May 7, 8.
Manor, May 8.
The District Conference will convene in Manor May 9, at 9 a. m., and adjourn May 10. Pastors and official members are requested to push the campaign for conference collections and the evangelistic campaign with diligence until the District Conference. Stewards should make an earnest effort to keep the preachers paid in full, and to have full attendance and full reports the second Quarterly Conference. V. A. GODBEY, P. E.

Tulsa District—Second Round.

- Sopulpa, March 5.
Stroed, March 12.
Dempew, March 18, 19.
Bristow, March 19, 20.
Olmulkee, March 25, 26.
Bald Hill, March 26, 27.
Broken Arrow, April 1, 2.
Caweta, April 2, 3.
Haskell, April 8, 9.
Bisley, April 9, 10.
Beggs, April 15, 16.
Red Fork, April 16, 17.
Henrieville, April 25.
Boston Avenue, April 30.
Tigert, April 30.
Pasco, May 6, 7. J. H. BALL, P. E.

Clarendon District—Second Round.

- Claude, Feb. 13, 14.
McLean, Feb. 19, 20.
Lakeview, at Ledge, Feb. 27, 28.
Clarendon Mis., at Sunny View, March 4, 5.
District Missionary Institute and Conference at Shamrock, March 7, 8.
Shamrock Mis., March 11, 12.
Miami and Pampa, at Pampa, March 19, 20.
Wellington Mis., at Olympus, March 26, 27.
Clarendon, April 2, 3.
Hedley, April 9, 10.
Memphis, April 15, 16.
Wellington, April 22, 23.
Ouall, April 29, 30.
Wheeler, at Mobeecie, May 6, 7.
Zybach, at Dixon, May 7, 8.
Goodrich, at Llano, May 13, 14.
District Conference, at Memphis, May 23-25. A. W. HALL, P. E.

Stamford District—Second Round.

- Avoca Sta., Feb. 26, 27.
Munday Cir., March 4, 5.
Munday Sta., March 5, 6.
Weinert Mis., March 7.
Stamford Mis., March 11, 12.
Bonarton and Shady, March 18, 19.
Westover Cir., March 24.
Seymour Mis., March 25.
Seymour Sta., March 26, 27.
Ward Memorial and Bethel, April 1, 2.
Fueders and Nacuent, April 8, 9.
Goree Sta., April 15.
Haskell Sta., April 16, 17.

CLASSIFIED ADVERTISEMENTS

In this department may be advertised anything you want to buy, sell or exchange. The rate is TWO CENTS A WORD. No advertisement is taken for less than 50 cents. Cash must accompany all orders. In figuring costs of advertisement each initial, sign or number is counted as one word. We cannot have answers addressed to us, so your address must appear with the advertisement. All advertisements in this department will be set uniformly. No display or back-faced type will be used. Copy for advertisements must reach this office by Saturday to insure their insertion. We have not investigated the merits of any proposition offered in these columns, but it is intended that nothing of a questionable nature shall appear. You must make your own trade.

AGENTS WANTED.

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

ATTORNEYS.

A. E. FIRMIN ATORNEY-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, 50c, 65c; 1000, \$1.25. BLACKBURN PLANT CO., Mt. Pleasant, Texas.

BEST Frostproof Cabbage Plants, by mail, 100, 35c; 500, \$1.15; 1000, \$2.00. By express, 50c, 65c; 1000, \$1.00; 5000, \$4.50. RELIABLE PLANT CO., Longview, Texas.

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.

EVANGELISTS.

NOTED EVANGELIST—Enthusiastic, resourceful, successful, 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, 532 Decatur 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.

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.

LUMBER.

LUMBER DIRECT FROM MILLS—We sell loose bills complete, sash doors, slinkies, 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 Connell, near Beaumont, in Orange County on Southern Pacific. REESE CORRIHER LBR. CO., C. H. Connell, Pres., Office 712 First National Bank Bldg., Fort Worth, Texas.

Woodson Mis., April 20.
Throckmorton Sta., April 21.
Throckmorton Mis., April 22, 23.
St. John's, Stamford, April 29, 30.
Albany Sta., May 1.

The Stamford District Conference will convene at Albany Friday, May 5, 1916, at 9 a. m. The opening sermon will be preached Thursday, May 4, at 7:30 p. m. Committees will be announced later.

The Stamford District Missionary Institute will meet at Weinert March 14 and continue two days. Suitable program will follow. Wish all the preachers and delegates to take notice that District Conference will continue over Sunday. J. G. MILLER, P. E.

Marlin District—Second Round.

- Hearne, Feb. 19, 20.
Calvert, Feb. 20, 21.
Ermond, at Petteway, Feb. 26, 27.
Marlin, Feb. 27, March 88.
Reagan and Strangert, at S., March 4, 5.
Kesse, at Alto, March 5, 6.
Durango, at Cego, March 11.
Lott and Chilton, at C., March 12.
Rosbud, March 15.
Mayfield, at Sneeds Chapel, March 18, 19.
Travis, at Ben Arnold, March 19, 20.
Gause, at Milano, March 25, 26.
Cameron, March 26, 27.
Davilla, at Tracy, April 1.

Portum District—Second Round.

- Portum Cir., at Fawn, March 22.
Brages and Gore, at Gore, March 25, 26.
Warner and Webbers Falls, at Webbers Falls, March 26, 27.
Cretotah, March 29.
Muskegee Cir., at Howard Chapel, April 1, 2.
Muskegee, First Church, April 3.
Boynton and Morris, at Morris, April 8, 9.
Muskegee, St. Paul, April 12.
Wainwright and Augusta Avenue, at A., April 16.
Vian, April 19.
District Conference, at Vian, April 23-24. CHAS. L. BROOKS, P. E.

Muskogee District—Second Round.

- Muldrow, Feb. 15.
Hanson Cir., at Atkins, Feb. 19, 20.
Sallisaw, Feb. 23.
Stillwell Cir., at Bunch, Feb. 26, 27.
Westville Cir., at Watts, March 1.
Park Hill and Hulbert, at Park Hill, March 4, 5.
Fort Gibson, March 6.
Talequah, March 12.
Tamaha Cir., at Karima, March 15.
Whitefield Cir., at Rocky Kidze, March 18, 19.
Porum Cir., at Fawn, March 22.
Brages and Gore, at Gore, March 25, 26.
Warner and Webbers Falls, at Webbers Falls, March 26, 27.
Cretotah, March 29.
Muskegee Cir., at Howard Chapel, April 1, 2.
Muskegee, First Church, April 3.
Boynton and Morris, at Morris, April 8, 9.
Muskegee, St. Paul, April 12.
Wainwright and Augusta Avenue, at A., April 16.
Vian, April 19.
District Conference, at Vian, April 23-24. CHAS. L. BROOKS, P. E.

MISCELLANEOUS.

HELP WANTED by U. S. Government. \$75.00 month. Vacations. Steady work. Common education sufficient. Pull unnecessary. Write immediately for free list of positions now obtainable. FRANKLIN INSTITUTE, Department G174, Rochester, N. Y.

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

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

MALE HELP WANTED.

CIVIL SERVICE EXAMINATIONS open way to good Government positions. I can coach you by mail at small cost. Full particulars free to any American citizen of eighteen or over. Write today for Booklet CE-929 EARL HOPKINS, Washington, D. C.

PILES.

WHY suffer from Piles? Get rid of them quickly in the drugless way. Inexpensive, painless home treatment. Free from drugs and food-shames. Prepaid for 50c. Address J. A. MUSTAKIA, 616 21st Street, Galveston, Texas.

POULTRY.

GENUINE, pure-bred Brown Leghorn cock-citers for sale. \$1.50 each. ERNEST AIGNER, Burlington, Texas.

TOMATO PLANTS.

I HAVE an unlimited supply of the Acme tomato plants ready for the market at the following prices: 1000 for \$1.00; 500 for \$1.00. J. E. BUTTRILL, Willis, Texas.

ROSES.

EVERBLOOMING ROSES, 2-year-old, \$2.00 per dozen. Write for price list. Fruit trees, shade trees, etc. C. SHAMBERGER, Tyler, Texas.

SEEDS.

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

PURE SUDAN SEED, grown in isolated fields. Inspected, rogued, cleaned. No Johnson grass. The very best quality, germination guaranteed. Special prices for quick direct orders. 10 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 Mebane cotton seed and other improved seeds. Catalogue free. B. E. MILLER, Carlton, 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., or SMITH & LAMAR, Agents, Dallas, Texas.

Backholts, at Salem, April 2.
Fynn, at Concord, April 8, 9.
Normangee, April 9, 10.
Leon Mis., at King's Hollow, April 15, 16.
Centerville, April 16, 17.
Jewett, at Oakwood, April 23.

Two matters will be emphasized on this round: First, the evangelistic Win-One Campaign; second, the endowment of Southern Methodist University and a better equipped ministry.

District Conference will meet at Teague May 16. GEO. W. DAVIS, P. E.



Table with 2 columns: Conference, Amount. Rows include 10.00, 14.50, 30.22, 14.73, 17.00, 3.00, 5.00, Houston, 5.00.

By Con- \$283.81 HS, Manager.

CONFERENCE.

will please recitation will be ard of Church of Meeting May approved by the its Executive ference Boards, mmittees, meet approve applica- other business ore them. lication blanks given as to for church or the purpose of to aid to the Board, or both. ll secure appli- by detailed

lications and, lace same be- heard does not icy case." All take due no- lves according- McMURRY, ding Secretary.

THE BROOD CE.

, who passed a member of herhood. The would be in my ble, not later any is greatly as Conference s to Rev. C. B.

BARCUS, y-Treasurer.

M A IN DEEP

THING GERM Postal Will Bring You FREE What Mr. Atteberry Gratefully Paid \$5.00 For. Mr. H. C. Atteberry, Lilac, Neb., writes: "I have used sample box of Cranolene. It has done me more good than anything I have ever used. Enclosed find \$5 to pay for the good you have already done me."

L. B. DENEED

IOSE OAT

IAS, TEX.

"NOW." and Hell." 500 r Landenberger, Mo.

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.

GLEN ROSE AUXILIARY.

The following officers have been elected for 1916: President, Miss Cora Lilly; First Vice-President, Mrs. W. A. Samalin; Second Vice-President, Mrs. E. A. Milam; Superintendent of Mission Study and Publicity, Mrs. R. L. Bryan; Superintendent of Social Service, Mrs. C. A. Milam; Recording and Corresponding Secretary, Mrs. J. A. Herring; Treasurer, Mrs. F. S. Williams; Agent for Missionary Voice, Mrs. A. T. Robinson. May each one "be as wise as serpents and as harmless as doves" in the discharge of their different duties.

MRS. R. L. BRYAN, Publicity Superintendent.

HILLSBORO AUXILIARY.

The Hillsboro Auxiliary met in their regular literary and social meeting January 17 with Mrs. E. H. Edens presiding. After the splendid installation service by the pastor, Mrs. Edens gave her plans for the year and in turn called on each officer to do the same.

We had a splendid enthusiastic meeting and the President asked that the word discouragement be dropped from our missionary vocabulary, and we all agreed. We have a splendid band of women in Hillsboro, both in First Church and at Line Street. You shall hear from us again.

MRS. J. H. STEWART.

ROTAN AUXILIARY.

The following officers have been elected for the year: President, Mrs. A. T. Lowe; First Vice-President, Mrs. W. T. Bowers; Second Vice-President, Mrs. S. L. Culwell; Third Vice-President, Mrs. Jno. W. Wood; Fourth Vice-President, Mrs. L. A. Powell; Corresponding Secretary, Mrs. J. W. Porter; Recording Secretary, Mrs. O. L. Phillips; Treasurer, Mrs. R. L. Young; Agent Missionary Voice, Mrs. R. I. Smith. The Society is active in all local work and interested in all our Connectional work and we hope to make this the best year in its history.

MRS. CULWELL, Publicity Superintendent.

CENTRAL TEXAS CONFERENCE REPORT.

Report of Treasurer Central Texas Conference for the quarter ending December 31, 1915: Dues, adult, \$1223.93; Young People, \$43.65; Juniors, \$42.83; pledge, adult, \$2294.50, unreported; adult, \$619.49, directed; Young People, \$191.21; Juniors, \$89.75; Week of Prayer, adults, \$747.89; Young People, \$79.99; Juniors, \$16.72; Retirement, \$54.79; Bible Women, \$395.55; scholarships, \$185; foreign; Waco District scholarship, \$89.65; total, \$6215.63. Was sent to Mrs. Ross, the General Treasurer, for the fourth quarter.

MRS. W. L. PERRY, 519 N. 13th Street, Waco.

ANNUAL MEETING OF WEST TEXAS CONFERENCE.

The Woman's Missionary Society of West Texas Conference will convene in annual session in Uvalde, Texas, March 7-9. The first session will be Tuesday evening. There will be an executive meeting of conference officers and District Secretaries Tuesday afternoon at 3 o'clock.

Let each auxiliary elect one or more delegates at once. We hope there will be a large attendance. The usual convention rates will be secured.

We want this to be a meeting full of the Holy Spirit and we should all be much in prayer. Another notice will appear in a few days.

MRS. E. A. LILLY, Pres. MRS. T. A. BROWN, Cor. Sec.

MISSIONARY SOCIETY NOTES.

On Monday afternoon, November 29, the Missionary Society of the Methodist Church met with Miss Effie Williamson and Mrs. Joe Parrish at the home of Mr. J. M. Williamson. This event proved to be one of the greatest intellectual and spiritual feasts of our history.

We were honored by the presence of Miss Lelia Roberts of Bonham, who gave us a masterly lecture on Mexico, she having been identified with the educational work of that country for many years, having founded the famous normal school in the beautiful city of Saltillo and remained at the head of this institution until war

conditions caused her return to her homeland. Her lecture was replete with information from the beginning of the history of Mexico until the present hour. A large and appreciative number listened spellbound for an hour and thirty minutes to her beautiful descriptions of the country so dear to her. At the close of the lecture a delightful social hour was enjoyed by all. Beautiful Mexican music was rendered by the talented musician, Mrs. Eugene Erwin. We were served delicious refreshments—in this art the hostesses are unsurpassed. Our host was at his best and his presence together with his friend and neighbor, Mr. M. A. Galbraith, added dignity to the occasion. Just before the time to say goodbye came Elizabeth Chiles, in her most winsome way, handed our distinguished guest a package, which to her surprise contained many useful gifts.

The memory of this occasion will linger long in our hearts and we extend our sincere thanks to those who planned so graciously for our pleasure and profit. Out of town guests were Mesdames Leeper, Bywaters and Miss Annie Howell.

PUBLICITY SUPERINTENDENT.

OFFICERS ELECTED.

At a meeting of the Woman's Auxiliary of the M. E. Church, South, Monday, January 3, the following officers were elected: President, Mrs. W. A. Norris; First Vice-President, Mrs. J. D. Woodson; Second Vice-President, Mrs. M. A. Thomas; Corresponding Secretary, Mrs. Frank Driskill; Recording Secretary, Mrs. E. R. Stokes; Treasurer, Mrs. Joe Adams; Organ Treasurer, Mrs. Henry Powers; Superintendent Social Service, Mrs. Roy Deafree; Superintendent Supplies, Mrs. John McConnell; Agent Missionary Voice, Mrs. Douglas Austin; Superintendent Publicity and Study, Miss M. Craddock, Crockett, Texas.

LEXINGTON AUXILIARY.

At the last meeting of the Woman's Missionary Society the following officers were elected: President, Mrs. T. B. Carter; First Vice-President, Mrs. T. R. Bell; Second Vice-President, Mrs. E. M. Purser; Superintendent of Supplies, Mrs. W. D. Mathis; Recording Secretary, Mrs. Chas. Douglas; Treasurer, Mrs. A. A. Wheatley; Local Treasurer, Mrs. F. J. Kemp; Agent for Voice, Mrs. F. J. Purser; Superintendent of Study and Publicity and Corresponding Secretary, Mrs. F. O. Favre.

Our Auxiliary had a bazaar in December and realized nearly \$49. We are so delighted with our first effort that we expect to try it again.

MRS. F. O. FAVRE, Corresponding Secretary.

NEW OFFICERS OF MYRA AUXILIARY.

On January 12th our Auxiliary met and elected the following officers for the ensuing year: Mrs. Mary Graham, President; Mrs. Hattie Seawell, First Vice-President; Mrs. Edith Hay, Second Vice-President; Mrs. Grace Maxwell, Recording Secretary; Mrs. Bettie Gatewood, Corresponding Secretary; Mrs. Jeleana Clement, Treasurer; Mrs. Nannie Findley, Local Treasurer; Mrs. Willie Slagle, Publicity Superintendent; Mrs. Hattie Aldridge, Superintendent Supplies; Mrs. T. E. Farmer, Superintendent Social Service; Mrs. T. L. Gaston, Agent Missionary Voice.

Under the blessings of God we are able to make the following report of our last year's work: Dues, \$28.89; Conference Expense Fund, \$6; Conference pledge, \$25; Deaconess Retirement Fund, \$1.20; Scarritt Endowment Fund, \$1.20; amount spent on parsonage, \$98.95; church building, \$195.75; local charity, \$19.89; miscellaneous, \$46.45; district parsonage, \$7.25; Week of Prayer, \$12.12; value of box, Virginia Johnson Home, \$22.59; total amount raised, \$395.19.

MRS. WILLIE SLAGLE, Publicity Superintendent.

LOVINGTON AUXILIARY, NEW MEXICO.

Lovington Auxiliary, of Lovington, New Mexico, was organized August 28, 1912. About ten ladies participated in the election of officers.

We now have about fifteen paying members. About twenty enrolled. On September 10 we elected officers for another year: Mrs. E. H. Price, Pres-

ident; Mrs. E. D. Oliver, First Vice-President; Mrs. B. D. Tandy, Corresponding Secretary; Mrs. Sue Rogers, Recording Secretary; Mrs. J. D. Hart, Agent Missionary Voice; Mrs. W. B. Hamilton, Publicity Superintendent; Mrs. Ragal, Treasurer.

Our work has been a success financially—\$264 made; incidental expenses \$75; paid \$100 on our pastor's salary.

The best report I have to give is a truer vision of our Savior and an inspiration of his Holy Spirit revealed to us through our pastor's preaching. Brother Beauchamp seems ever possessed of the Holy Spirit, which makes his sermons glow with beauty and love to those who do not know God in the pardon of their sins. His work has been successful and appreciated.

Our work received a new inspiration when the new officers assumed responsibility and everything is moving along nicely.

Today ends the Week of Prayer and Self-Denial. Hope the collections will meet the emergency.

Pray for us that we may not only be successful financially, but spiritually and the work may grow in interest and benefit of the members of society and Church.

Let us keep close to God in earnest prayer and his grace will sustain us. MRS. W. B. HAMILTON, Publicity Superintendent.

TEXAS CONFERENCE.

Mrs. W. T. Spencer sent us a program of the Annual Meeting of their Conference Society at Marshall, February 8-11, 1916. The leading features are as follows:

Workers' Conference—Leader, Mrs. H. T. Cunningham.

Addresses of Welcome—Mayor H. O. Wilson, Hon. M. Turney, President Board of Stewards; Mrs. J. I. Hay, President Woman's Missionary Society.

President's Address—Mrs. O. L. McKnight.

Dialogue, "The Delegates' Mission"—Mrs. J. Blalock, Miss Davis.

Greetings—Rev. J. D. Turrittine, presiding elder; Rev. Dr. Solomon, pastor.

Department sessions every morning at 8:15 to 9 o'clock.

First morning, "Social Service"—Mrs. Paris Smith.

Explanation and discussion of exhibit.

Second morning, "Social Service in the Adult Auxiliary."

Third morning, "Social Service with the Young People and Juniors."

Question Box—Mrs. J. W. Spivey, Chairman.

Reports of Officers—First Vice-President, Mrs. A. S. Whitehurst; Second Vice-President, Mrs. W. H. Beasley; Corresponding Secretary, Mrs. J. W. Mills; Treasurer, Miss Hills; Auditing Committee; Superintendent Mission Study and Publicity, Miss A. Jones; Superintendent Social Service, Mrs. Paris Smith; Superintendent Supplies, Mrs. E. H. Ramsey; Superintendent Literature, Mrs. Geo. Call.

Young People's Evening—Mrs. Whitehurst, First Vice-President, in charge.

Presentation of Ribbon Flyers to Honor Roll Auxiliaries.

Missionary Pageant.

Inspiration Address.

District Secretaries' Session—Leader, Mrs. E. Rembert.

THE BUDGET PLAN.

First, I would advise doing what most up-to-date business houses do. That is, take an inventory of expenditures of the past year, reckon on possible different expenditures of the coming year, and from this make out your budget. If you are a live, growing Auxiliary, you should plan to increase your finances at least ten per cent. If your pledge was \$10 last year you should not make it less than \$10 for this year.

Now, for illustration, suppose you have an Auxiliary of ten members, your budget would be something like this:

Table with 2 columns: Item and Amount. Includes Dues for ten members at 20 cents per month for year (\$24.00), Pledge for ten members for year (\$25.00), Scarritt, per year (2.00), Retirement and Relief Fund at 10 cents per member per year (1.00), Conference Expense Fund at 50 cents per member per year (5.00), Improvement on parsonage, furniture (10.00), Social Service Local Relief Work (10.00), Incidentals (10.00).

Year's Budget \$87.00

You know then at the beginning of the year that you will have to need \$87 for the year's work. You will know that every quarter you will want to raise \$21.75 for you should plan to meet your obligations by the quarter.

The above is the Budget Plan. Now I will try to tell you how to adapt

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this to your Auxiliary; in other words, how to raise your budget.

First, emphasize the stewardship way of giving, and not to give as Mrs. X gives, but as the Lord has prospered you and as you yourself desire the evangelization of the world. Always have this in the foreground.

If you have a large membership I would advise the dividing of it into groups, preferably neighborhoods. Appoint your best and most faithful women to be the leaders of these groups, one of course, for each.

Call them together and, after prayer and again emphasizing the stewardship idea, send them out to every one on their lists to be seen privately, telling them how much they will pay per week, month or quarter towards meeting this budget, assuring them if they do this that they will not be expected to contribute any extra during the year. This does not mean, of course, that there will not be other opportunities for them to increase their gifts, for they might have a keener sense of stewardship later, nor does this budget include the Week of Prayer, which is always voluntary, given from a loving heart.

Now after these leaders have seen everyone on their lists, call them together again and find from each how much she can expect from her list for the quarter and the year. Add all these together and if it equals or exceeds your budget you are practically safe in your finances for the year, that is if your leaders do their work. They will have to be kept to the mark by the Treasurer and should have a meeting at least every quarter just before report time to have a reckoning.

By adopting this method you can see that the woman who cannot pay but 10 cents in is as much a member as the one who pays \$10.

If after all this preparation you find that your total does not guarantee your budget you might try the "Penny a Week" mite boxes as our Auxiliary did last year. We ordered 100 boxes for \$1.50 and distributed them wherever we could, by no means confining ourselves to the Auxiliary membership. We found at the close of the year we had received \$48.50 from them. Of course, some got lost and some had more than fifty-two cents in them.

If you give these to your leaders to distribute and have them open them every quarter I am sure you will find your finances in good condition.

Now when you come to make out your report and send your money off to the Conference Treasurer, you should send 25 cents per month per member and that will cover your obligations in regard to membership dues, Retirement and Relief Fund and Conference Expense Fund. Then you want to send one-fourth of the Scarritt and pledge for the year. Thus your finances are up all the time and there is no unseemly scramble at the close of the year for the deficit. But you can easily then put on a campaign to take care of such conditions as those that have arisen in our conference the past year.

We have tried this plan of finances in our Auxiliary for the past two years and are starting in on it again this year. The first year our increase was twenty-eight per cent and the second year was thirty-three per cent. There were no teas, bazaars or such, either.

By using the above method a society has so much more time for the inspirational side of the work that we are all inspired to give more.

Trusting that you can find something in this to be of help to you in planning your Auxiliary finances, I am,

ATHEA JONES.

"Hell's entire population is made up of fools—including the devil, all his angels and all who have gone there since, for if they had not been fools they would have not gone there at all. Read your Bible and see if that is not entirely true."

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A Woman's Appeal

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment, which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Sam-

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OBITUARIES

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

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

Poetry Can in No Case be Inserted.

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

BUFFALO—William Arch Buffalo was born in Tennessee, June 23, 1879. He married Emma Wright November 11, 1891, and to them were born four children. He joined the M. E. Church, South, some twenty years ago, and had been a true husband and a devoted father and a consecrated Christian. He departed this life January 20, 1915, and was laid to rest in the Handlett Cemetery, mourned by a host of friends. Weep not, mother and children, but live to meet your dear one in that home beyond.

J. W. CANNON, P. C.

SHAIDE—R. D. Shaide was born November 19, 1831, at Tusculum, Alabama; died January 6, 1916, near Palestine, Texas, where he had made his home since 1851. Served one year in the Civil War. Was married in 1854 to Sarah Jane Lanston. To them were born twelve children, seven of whom are living. He united with the M. E. Church, South, in 1862, and lived a Christian life. He was a faithful steward and a loyal man of God. We join other friends in extending to the wife and children sympathy and bid them, and all others, to look to the Lord and be saved and ready to go, as he was. He was buried in Fields Cemetery, Rev. J. T. Hooks officiating. His pastor, L. F. HARDY.

ZACHRY—On January 21, 1916, the death angel visited the home of Mr. E. N. Zachry and called for little Jesse Lewis, aged five years, ten months and ten days. The home has been made sad, for he was as a beam of sunshine, with his sweet songs and smiles, but another jewel has been added to heaven and mother and father realize more fully what heaven means to them. With the suffering that comes with diphtheria he tried to get relief, but as the curtains of night closed down the veil of mist was lifted and Jesse was permitted to look in upon the beauties of heaven where suffering never comes. So cheer up, mamma and papa, and he will look for your coming at the pearly gates.

J. W. CANNON, P. C.

GAINES—Clarence Milton Gaines was born April 16, 1899; died January 16, 1916. He was the oldest child of E. F. Gaines and leaves one brother and five sisters, a father, grandfather and many relatives to bow their heads in sad submission to the will of their heavenly Father and severely mourn their loss. He joined the Methodist Church when a boy and faithfully renewed his service to God a short while before he was called home. He was preceded by a loving and precious mother, whom he loved dearly, last October. The neighborhood will greatly miss him. The Church has lost a worker and the family a leader. A choice youth was our loss, but 'twas heaven's gain, and surely God has a right to call the best, sweetest and the most beloved unto himself. He was a noble young man, pride of the entire family, and counselor to his smaller brothers and sisters, but weep not for him; the Lord lent him to you for nearly twenty-six years to bless your life and family. Emulate his virtues and follow his good advice. He was much admired, being well made, of medium stature and strong physique, and well raised. His pastor, J. T. HOOKS.

TERRY—Mrs. Louisa C. Terry (nee Moreland) was born in South Carolina, May 2, 1842. Her parents moved to North Georgia, where she grew to womanhood. Both of her parents died when she was a child and she was left to share the fate of an orphan. In 1865 she was married to George C. Terry, to which union one child was born. When about fifteen years of age she was soundly converted and united with the Methodist Church, but after her marriage she went into the Baptist Church with her husband and lived faithfully in that Church until 1905. She came back to her own Church with her son and family. After the death of her husband she and her son, Brother W. L. Terry, moved to Dublin, Texas, at which place he taught school, his mother keeping house for him; and, after his marriage, she continued to make her home with her son and wife, and I have never seen more perfect harmony in a home. This grand woman was a mother not only to her

son, but to his good wife and children, and they were all perfectly devoted to her. For a few years after coming to Ryan, Mother Terry was active in the Church, and when I first knew her six years ago she was a power in prayer, but for several years she had been feeble and not able to be in her place, but she always told me, "I'm praying for you." And she was. Many of God's faithful servants enjoyed her unbounded hospitality and no hungry tramp was turned away from her door. A noble spirit has gone from us, but she has left a blessing upon our lives. Mother Terry was truly a great character and her life has been an ornament poured forth. She talked a great deal to her three grandchildren about religion and heaven, and during her last illness she told them to meet her in heaven and they promised her they would. About the last of November her health began to fail and she sank gradually until the end came, January 10, 1916. I asked her one day how she felt about getting well, and she said, "she wanted God to have his way," and said, "I am ready to go." The funeral was held by this writer in the Methodist Church on Tuesday, January 11, 1916. The floral offerings of the Woman's Missionary Society, her son and family and his business friends were a beautiful tribute to a noble, saintly life. Rest, dear mother and friend. Some day we will meet again. Her pastor, M. T. ALLEN.

MILLIGAN—W. A. Milligan was born November 13, 1854; died January 2, 1916. Brother Milligan died as he had lived, a devout Christian, leaving his wife only of that home that sheltered one child for eleven years of its life when it was called to the home not made with hands. Brother Milligan was a member of the M. E. Church nearly all his life. It is said he wandered away from Christ when a young man, but some twenty years ago, in Llano, Texas, he was reclaimed under the preaching of Rev. Abe Mulkey. He soon moved to Anderson County, Texas, where he was steward and Sunday School superintendent at Shaide, Fields and Mt. Alba, and he is missed by his brethren, yet we feel like he was rewarded in death for his suffering was great and his faith greater. He was laid to rest in Fields Cemetery, Rev. J. T. Hooks officiating. His pastor, L. F. HARDY.

CHATHAM—On January 14, 1916, as the sun began to throw its rays across the eastern hills, to greet the earth again with a new day, Miss Rutilda Chatham passed into eternity to the home of the soul. Born in Alabama December 25, 1871, came to Texas when about nine years old, spending most of her life in the Lone Star State. She sought first the Kingdom of Heaven, uniting with the Methodist Church at an early age. Thus she became one of the mighty pioneer mothers, who carried the burden of the day; evidence of her strength is shown in her family, in generously and kindly deeds were remembered by her many friends the last Christmas she spent on earth, making it the happiest she had known in many years. She is survived by four sons, J. T. Dunham; R. H. J. W. and R. C. Chatham, and one daughter, Mrs. R. A. Caruthers. Her favorite poem was Tennyson's "Crossing the Bar." Her remains were laid away at 10:30 a. m., January 15, in the Hood estate private cemetery, Aledo, Texas. We shall see her when we meet our Pilot face to face. MARCUS M. CHUNN.

BURNS—Rev. Walter Scott Burns, son of James and Abbie Greer Burns, was born in New Orleans, La., March 9, 1894, and died at Temple, Okla., January 5, 1916. His parents died when he was small and he was reared in an Orphans' Home in New Orleans. He finished high school early; was licensed to preach at sixteen years of age. In 1911 he entered Millsaps College at Jackson, Miss., but in the winter of 1913 was compelled to go to a tuberculosis sanitarium. Thinking he was well, he came to Oklahoma in October, 1913, and November 7, was admitted on trial in West Oklahoma Conference. He was appointed to Loveland Circuit, which he served one year, in November, 1914. He was appointed to Temple, Okla., but his health failed in three months and he was compelled to give up his work. He gradually became weaker, until he peacefully passed away. He never complained; was always ready to smile and welcome visitors into his room. Everything was done for him that human mind could think of by the people of Temple and his brethren in West Oklahoma Conference, Christian and sinner loved him. He was honored and respected by every one. He gave promise of being one of our best preachers. He was an orator, yet humble and tactful. His real work was stopped by the time of his

twenty-first birthday, yet he leaves a record of usefulness and a character stainless and lovable. We cannot understand why such a talented and promising young man would be taken, but perhaps he fills a better, a higher and a more useful place at God's right hand than he could fill here. Words of praise comes from old friends in New Orleans, from Mississippi and from new friends in Oklahoma. He told me everything was all right. The righteous are not forsaken, for Bro. Burns, not possessing anything, had money in the bank all the time he was sick and enough to bury him and pay all debts. Rev. W. H. Roper and others were especially helpful to him. Funeral services were conducted in Temple Church, of which he was once pastor, by Rev. W. H. Roper, presiding elder, Lawton District; Rev. L. D. Hawkins, pastor at Hastings; Rev. D. S. Alexander, Presbyterian pastor, and Rev. J. T. McBride, present pastor at Temple. Brother Burns was the last of his family that succumbed to that dreaded disease—tuberculosis. He is gone, but he left a pleasant memory of a good, pure young man, who served God while here, and we know he now enjoys eternal bliss with his ascended Lord and Master whom he served. His brother and friend, J. C. McBRIDE, Temple, Okla., Jan. 15.

WILLIAMS—Mae Williams, eldest child of Brother and Sister Marvin Williams, was born February 16, 1903, near Eden, Concho County, Texas. They moved to Ryan, Okla., about two years ago and were living about six miles east of here, where about the middle of November, 1915, Mae, after filling a large lamp with coal oil, and in lighting it her clothing caught fire and she was so severely burned she died from the effects of the burn January 12, 1916. We laid her frail body to rest in the Ryan Cemetery, January 13. She bore her suffering well for a child of her age. She told her parents she wanted to go and meet her little cousin, Imogene, in heaven. It was my privilege to be their pastor when Mae was a baby. I received her mother and father into the Church and baptized their little baby, and after twelve years I was called on to lay her little body to rest. God bless her memory and keep her loved ones and come day bring them all home where there will be no suffering nor pain nor separations, but all will be peace and joy. Their pastor, M. T. ALLEN.

MOORE—Mrs. Catherine Moore was born in Palestine, Alabama, November 19, 1839, and departed this life at Glidden, Texas, December 10, 1915. She was the daughter of James and Jemima Mitchell of Alabama. In 1853 she was happily married to Mr. A. L. Moore, who died several years ago. In their early life she, with her husband, moved to Texas and settled at Rutersville, Fayette County; afterwards lived in Lagrange several years, and spent the last nineteen years in the home of her son, Mr. E. L. Moore, at Glidden, Texas. She was a woman of strong character and sterling worth, and made her life a blessing in all its relations—with family, friends and neighbors. In early womanhood, she united with the Presbyterian Church and lived a consistent member until she was called to her reward. To mourn their loss she leaves two daughters and two sons and some grandchildren. The daughters are Mrs. Ella Campbell, of Fayetteville; Mrs. Mollie Campbell, Shulenburg; Mr. E. L. Moore, Glidden, and Mr. B. F. Moore, of Uvalde, Texas. The last named is a steward in the Methodist Church. In addition to those related by the ties of blood, there are a great many others who knew and loved her who feel a personal loss in this call of God's providence. Let us all so live that we may meet her in the "Father's house of many mansions." A. S. J. HAYGOOD, Pastor, Columbus, Texas.

GRANTHAM—Alonzo J. Grantham was born in Ashley County, Arkansas, October 4, 1864, and died at Gregory, Texas, December 2, 1915, his death being caused by fire which destroyed the family residence. The family was away from home at the time, with the exception of himself and Miss Lois, who barely escaped with her life. At about 3 o'clock in the morning Brother Grantham was awakened to find the house in flames and hurriedly assisted his daughter to escape, and rushing back into the house for something was overcome by the smoke and fell into the flames. It is certain that his spirit had fled before the flames reached his body. Alonzo J. was the son of James and Lon Grantham, who survive him. At ten years of age he was converted and joined the Methodist Church, and until the day of his death was a sincere, consecrated Christian. In 1881 he came to Texas

with his father's family, living near Cleburne, where on April 5, 1885, he was married to Miss Addie Howse. To this union were born four fair girls, two of whom are now married and two residing with the mother at Corpus Christi. In 1889 the family moved to Snyder and for years Brother Grantham was manager of the Snyder Mercantile Company, and one of the chief owners of the business. An immense trade was carried on throughout the Snyder country in the early days of that frontier town. For eight years he was County and District Clerk of Scurry County, and served in the City Council for several years after the incorporation of Snyder, the county site. During twenty-one years of his stay at Snyder he was one of the Official Board and superintendent of the Sunday School, and no organization ever had a more faithful, conscientious and efficient head. He was loved and honored by the entire Church as few men ever are. In 1912 he moved to Gregory, Texas, and finally became the manager of the Gregory Mercantile Company, where he built up a wide and favorable acquaintance and extended its trade. He immediately was elected to responsible places in the Church and served with his usual fidelity. A good man whose works shall follow him, whose influence for good will never die, being perpetuated in the hearts and lives of those who came in contact with him and passed on to others until we stand in judgment. A good man whose life we seldom see; a good man whose life was a benediction in fact and in memory. As one of his pastors, I pay these humble and sincere tributes to his character. He died as he lived—thinking most of others, least of himself. His is the imperishable crown. May God comfort and bless his loved ones and bring them without the loss of one to meet him in heaven. J. W. HUNT, Abilene, Texas.

KERFOOT—John S. Kerfoot, son of Samuel Kerfoot, of Virginia, was born in Hardin County, Kentucky, July 12, 1827. He married Miss Nancy A. Williams February 23, 1850. One year before their marriage they both joined the Methodist Episcopal Church, South. They lived at the old homestead until 1889 when they moved to Oklahoma, living at Kingfisher, Shawnee and El Reno. Eleven children blessed their home. Six have died. Five remain, viz.: Mrs. C. D. Arnold, El Reno; M. M. Kerfoot, Oklahoma City; Mrs. W. G. Phipps, Peoria, Illinois; John S. Kerfoot, Jr., Oklahoma City; and Geo. H. Kerfoot, Shawnee; also his wife, who was for sixty-six years his comfort and joy. Brother Kerfoot was a high-toned Christian and an intelligent Churchman. For sixty years he read the Christian Advocate. He organized a successful campaign against the saloons in Hardin County, which county remains prohibition until this day. He died January 5, 1916, full of years, faith and righteousness. The fruits of a well-spent life gave his death-day the touches of glory. S. H. BABCOCK.

PACE—Alfred S. Pace, son of Albert G. Pace, one of the early settlers of North Texas, was born at Greenville, Texas, March 7, 1861. He began his business career as an employee of the M. K. & T. R. R. He was promoted to a conductor and was an officer of their order until the day of his death, even though he severed his connection with the railroad. After he left the railway service he established a furniture business, first at Denison, Texas, then at Shawnee, Oklahoma. He married Miss Katie Sampson October 25, 1885. She and their five children—Lucile, Rolla, Bryan, Burford and Clark—survive him. He joined the Methodist Episcopal Church, South, in 1909, and from first to last was a faithful Christian and effective steward and for several years the chairman of the Board. The name of A. S. Pace stands for all that is good and nothing that is evil. He died December 27, 1915, leaving his family that goodly heritage of a noble, godly life and has gone to a glorious reward. S. H. BABCOCK.

BROOKS—W. W. Brooks was born in Iowa March 24, 1838; came to Texas with his parents in 1851 and settled in Burnet County, near the present site of Burnet. Here he attended the country school and the foundation was laid for a useful future. Later he entered the military school at Bastrop, but the Civil War interfered and he returned to Burnet and was married to Miss Martha Jane Pogue January 11, 1866. Of this union only two children are living—Mrs. A. R. Johnson, of Burnet, and Mrs. Dalton, of El Paso. Sister Brooks having passed away several years ago, Brother Brooks has made his home with his son-in-law, Mr. A. R. Johnson, where

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he passed away in great peace January 12, 1916. This is a brief sketch of the earthly career of a great and good man. He was converted in early life and united with the Methodist Church, of which he remained a faithful member. His religion was ever a vital force in his community. He was consecrated to service, liberal in finances and, although he had been without sight for several years, he was a constant attendant at Church services and a faithful member of the Sunday School. His devotion, prayers and words of encouragement cannot be forgotten. As a citizen he stood boldly for the right and served his country at different times as Clerk, Treasurer and County Judge. Truly it may be said that one of our safe leaders has fallen, but we know his labors were not in vain in the Lord. May his loved ones take comfort and be prepared to meet him.

J. P. GARRETT.

MILLER—Mrs. Bettie Miller (nee Miss Bettie Green) was born in Florence, Alabama, December 28, 1840, and died at the home of one of her daughters, Mrs. D. L. Irwin, in Fort Worth, Texas, January 2, 1916. Converted in early childhood, she at once joined the Methodist Church, and lived and died a devoted Christian and a loyal Methodist. Her dying testimony was that while she would be glad to live she was ready to die and willing to go whenever God should call. Her disposition was cheerful, hopeful and optimistic, and her bright, sunny life—not without its sorrows—was always an inspiration to others. Her life was characterized by self-sacrifice and loving service. The poor found in her a sympathizer and loyal friend. The orphan was her special care, and all who knew her loved and respected her. To her loved ones she left the rich legacy of a noble example, a pure and beautiful life, a name to be revered, a life worthy of their emulation. To these we extend our sincere sympathy, and pledge to them our earnest prayers, that at the last their end may be as hers—one of peace, perfect peace. C. R. WRIGHT.

TWADDELL—Jacob Carl Twaddell was born in Hunter, New York, July 6, 1835, and died at his home in Hubbard, Texas, December 23, 1915, being eighty years, five months and seventeen days old. He came, with an older brother, on a sailing vessel to Galveston, Texas, when but sixteen years of age and began the life of a pioneer in this new country. He made his way by steamboat to Houston, thence on foot to the stage station, twenty miles away, where he took the stage for Washington, from which point he rode a pony into Waco, then but a small village. He had experience on the frontier in helping the Government to move the Indians out of the State and as guard of the western frontier. In the early part of the Civil War he joined Captain Pete Ross' company and became a member of the Sixth Texas Regiment, Company G. And to quote his own language, "I stood to my post until the war closed and came out without a scratch." A greater thing than this he said: "I volunteered in another war (now forty-three years ago) to fight against sin. While I am not as good a soldier as some, I am in for this war until my Captain says, 'Lay down your arms; come up and possess the land.'" He was a consistent and active member of the Methodist Church for about forty-five years and most of that time was an exhorter, and for several years a steward. On August 17, 1870, he was happily married to Miss Leona Hill, and to this union there were born ten children—six sons and four daughters—all of whom, with their mother, survive him and, with many friends, mourn their loss. Brother Twaddell, in his last years, lost his sight and voice, but with patience and Christian fortitude he bore his affliction and left behind him a name which is as ornament poured forth. May richest blessings rest upon his loved ones! J. W. W. SHULER.

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West Oklahoma Notes

By REV. E. R. WELCH,
CORRESPONDENT

Rev. H. B. Wilson, our wide-awake pastor at Hooker, Clinton District, calls us on the facts as stated in last letter as to the Mangum District leading the conference in number of charges paying in full last year. We were writing on what we believed was reliable information, but perhaps we were slightly misled. We are glad to stand corrected in favor of the Clinton District and take off our sombrero to that noble band of workers under the leadership of Bro. Stewart, the progressive presiding elder and Bro. Wilson, the District Missionary Secretary. There were twelve charges paying all benevolences and eleven paying all salaries. Though assessed more per capita than any other district, the Clinton paid the greatest percentage.

Rev. W. J. Stewart has moved his family to Custer City in order to be in closer touch with his district, which is large and has sparse railroad facilities. However, with the aid of his "tin lizzard," Stewart usually gets there on time. He has closed his first round and expects to do institute work during the second round.

Sister Phillips, wife of our pastor at Clinton, has been ill for some time, but is much improved at this writing. Notwithstanding her illness and some other hindrances, Phillips is impressing himself most forcibly on the whole city. He has caught the ear of the public and will also catch the heart of Clinton when they come to know him for his worth. Phillips is not only one of our handsome fellows, but one of our very strongest preachers. His future is written large. Clinton is a very important point, demanding our strongest men. They have a handsome church, costing about \$29,000, but having some debt, which will be paid in due course of time.

Rev. J. D. Z. Munsey, brother of the celebrated W. E. Munsey, and one of the grandest heroes of the cross the writer has ever known, has fathered and nursed the Grand Valley work from its incipency. He resides at Grand Valley Church and is its beloved pastor. At present, however, he is in Colorado in search of health for his only daughter. May a gracious Providence grant her recovery, and may the life and usefulness of this faithful soldier of the bring line be precious in the eyes of the Lord. During his absence Rev. W. C. Bryan is supplying the charge. Bryan is one of our boys. The writer rejoices to recall that he perhaps under God was personally instrumental in helping him decide for the ministry and was, as presiding elder, chairman of the committee that gave him his license. One of the purest and truest of men and will fill a place of usefulness in the Church.

Rev. J. H. Bridges, pastor at Butler has been blessed with a great revival in his charge. He is in his second year and in universal favor with his people. He is a well equipped young man, holding an A. B. from Southwestern, and was for some time teaching, later having charge of the evangelistic singing for Brother York. His good wife is likewise equipped and the product of a parsonage and knows how to help a Methodist preacher succeed. The writer pronounced the words that united these two young hearts and will watch with peculiar interest their growing service to Zion.

Rev. T. Y. Hearn is at Leedy and everybody for miles around knew it the first week after his arrival. The pot boils when Hearn is around. He is no milk and cider man. Something worth while must be happening and it always does. Full of enthusiasm, joy and sunshine, the presence of such men can but be a benediction. Hearn carries weight.

February 8-11 will be held at Marlow the Chickasha District Institute. Presiding Elder Mitchell has planned a most interesting program largely devoted to the Sunday School interests.

January 3 at Purcell a Methodist Pastor's Association was effected with Revs. Patterson, Carson and Sessoms as charter members. They meet Monday after each first Sunday, and it is hoped that other pastors of that section of our Church will affiliate. Nothing but good can come from such an organization and there ought to be more such. All these above named pastors reported their

work in encouraging condition, cordial reception, including poundings, etc. Brother Patterson has organized a good League at Purcell.

Chickasha has long been known as one of the best residence cities of the State and for intellectual vigor, culture and genuine hospitality it is second to none, unless it is Ardmore. We remember well our delightful entertainment by Chickasha a year ago. Rev. J. Abner Old is the happy pastor. He follows a long line of strong men and is not lowering the standard. A fine church building, a commodious and convenient parsonage, a loyal people, a fine pastor, this combination is all one could ask for Chickasha.

Rev. J. L. Gage, of Eldorado, has just closed a fine meeting, being assisted by Rev. M. A. Cassidy, of Ada. There were not many accessions, but a general toning up of the membership. Eldorado is perhaps the most intensively cultivated Church we have and the material is necessarily limited and with such pastorates as York, Davis and Gage it will always be a cultivated field which should be always the case. Brother Lloyd Bloodworth, of Fort Worth, led the singing for the above meeting. Gage says the pounding has come and the goose honks high.

We regret to learn that Brother Webb, our pastor at Custer City, has been shut in under medical treatment for a month past. He feared that severe abscesses would permanently impair his hearing, but at present the signs of recovery are hopeful. Anything that takes Webb out of his parsonage is a calamity. We know that his capabilities are of the very highest quality, intellectually and spiritually. A strong, aggressive young preacher, good, clean mixer, wise, tender pastor, he can but succeed. Added to this he has one of the most delightful charges within the conference. Custer has a lovely brick church and first-class parsonage and the loyalty of the membership is proverbial. And the present relations of pastor and people are, therefore, ideal.

On the Woodford charge there is a real man, Lorenzo Patterson Dow Mann, and he is doing a man's work. His presiding elder says he is the best circuit man in the conference. But, then, good circuit men make the best station men and you may watch Mann. He is a live wire. He knows not fatigue or defeat, keeps abreast of the times and in touch with modern Church movements, believes in circulating books, tracts, and especially the Texas Advocate, among his people, preaches old-time Methodist doctrines and will not stay on a charge that cannot have a real revival. He is serving his second year and his people say they are getting the best preaching they have ever had. But I must hold up. My gravy will give out and some of the presiding elders will take Mann before conference.

At Lawton the star of hope is rising high. Rev. J. W. Sims is in high spirits. He has recently held a great meeting in which he was assisted by Rev. C. H. Booth, of Georgetown, Texas. There were fifty accessions and a general toning up of the membership. Since conference he has received a total of sixty members and expects to inaugurate a thorough Win-One Campaign that he hopes will augment the list by at least fifty more. But best of all for dear Bro. Sims is the regaining of his health. Last year he dragged out a miserable existence, but weighs more than ever before. This will be most welcome news to all his brethren and friends. Brother Sims is one of the long-time Oklahoma preachers, is much loved and appreciated by all, has filled both prominent pastorates and districts with credit and leaves behind him nothing but success. No one denied the great importance of Lawton, but it has been regarded as a hard field because of local conditions, but apparently Brother Sims means to leave Lawton in the class of the strongest and most desirable stations of the conference.

The Epworth League at Wilson came up in a body to Lone Grove and organized a League at that place. After the organization with thirty-seven members all repaired to the parsonage for a watch night service and candy-pulling. At Lone Grove a Missionary Society is being organized this week. Rev. R. E. Regan is the pastor and is a hustler. When a man can succeed in persuading Campbellite parents to let him baptize their baby, as did Regan recently, 'tis enough said. Most of us have had enough task convincing Methodist parents of their duties

along this line, but whoever can baptize a Campbellite baby deserves the blue ribbon. Brother Regan is losing to Madill one of his very best laymen, Dr. Ballard, son of one and brother to three other Methodist preachers of North Texas. He will be a great blessing to Brother House at Madill. However, another good Methodist physician, Dr. Heflin, comes from Walters to take his place. This time Brother Nelson is the loser.

Since conference Whitehead charge has been unsupplied. Rev. J. D. Salter has transferred Rev. E. E. Powers from Durwood Mission to this charge and he has entered hopefully on his work. Brother Powers was admitted on trial at Altus. From indications he will make us a good accession. With a new wife to help him succeed and with an encouraging field, we look for good things on Whitehead charge this year.

CLINTON DISTRICT, WEST OKLAHOMA CONFERENCE.

There are a few things about the Clinton District that you ought to know:

First, it is the extreme northwest part of the conference, usually considered to be the least part of the conference, but this is a mistake. The territory included in this district is really almost half the territory included in the five other districts of the conference. Our wide-awake presiding elder, Rev. W. J. Stewart, is compelled to travel over seven hundred miles to make a single round of quarterly meetings, provided he does not go home during a round. Last year he traveled in his automobile and on the train over seven thousand miles on a less salary than any other presiding elder in the conference.

Secondly, while the territory is largest the membership is smallest by seven hundred. While our membership is smallest, we paid more per capita on all assessments than any other district in the conference. Furthermore, the Clinton District leads the conference in number of charges paying all assessments in full, notwithstanding the fact that Brother Welch in a recent Advocate stated that the Mangum District led. This is one time that Brother Welch got his wires crossed. Twelve out of twenty-two charges paid every dollar on benevolences, while eleven paid or overpaid the salaries. While we were doing this we were not idle in other things. We had a number of meetings which resulted in a great many professions and additions to the Church. If it were not for the carelessness of some of the brethren in making their reports our district would have shown a net increase in membership over last year. When shall we learn to make our figures balance?

The personnel of the district this year is fine. Every man is at his post and at work. With two or three exceptions, both preachers and people are well pleased. We have several young men in their first year. They are already proving themselves heroes, and we are expecting them to make good from the beginning to the end.

During the last two years we have stressed full collections because we felt that our people needed education along these lines. The old Guyton District paid every charge out on benevolences two years ago, and we would have done the same for Clinton last year had every man put his shoulder to the wheel early in the year and continued till the task was done. It never seemed quite straight to me when a preacher reports at con-



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ference, "Salaries in full and benevolences 60 per cent paid."

This year we are stressing revivals as well as full collections. Plans have already been laid for revivals in many of the charges. Some good meetings have been held already, and others are in progress.

Brother Stewart has moved from Guyton to Custer City in order to be able to serve the district better and be at home more. We hated to have him go from this side, but we readily give him to the east side and his family. During the last year, I doubt if he was at home six weeks all told. Institutes are being held all over the district. One at Boise City and one at Baker's on the Goodwell Charge the first of January were greatly enjoyed by all who attended. Others are being planned.

Brethren, let us plan, pray and work for a great revival this year.

H. B. WILSON.

Hooker, Okla.

METHODIST ORPHANAGE.

To the Woman's Missionary Societies, Sunday Schools, Sunday School Classes, Epworth Leagues, and Individuals, who have been clothing the children at the Methodist Orphanage, at Waco:

We sincerely thank you for your generous help. This has been a great saving to the Home, but the greatest value has been its influence on the children you have helped to clothe. Your giving good, new clothing to these orphan children has been a challenge to the very best in them and they have responded, beautifully. No one thing has ever been done that has had such inspiring and helpful influence on the orphan children, as giving them good new clothes to wear. Your investment is well made and good returns are coming to the Home.

About two years ago, in an East Texas town, a good little Christian woman with her Sunday School class

of small girls, began to clothe one of the larger boys in the Home. A tender letter from this good woman touched the heart of the big boy. Then a box, with a suit, a new suit came, and with the box another letter from the same good woman, which read something like this: "Dear Boy: When my girls met me at the church to pack our little box for you, we prayed that the good Father's blessings might be upon you and that you may give Him your heart and be a good boy and useful man." Sunday night following this, the big boy, in the old-fashioned way, came to the altar and gave his heart to God, joined the Church, was put on the Board of Stewards, and last conference year raised more money on the pastor's salary than any member of the Board.

DOES IT NOT PAY?
You who can and will continue to clothe your boy or girl, for 1916, will you please write your decision to Dr. R. A. Burroughs, at once?
Sincerely,
W. T. GRAY,
Field Secretary,
Station A, Fort Worth.

You can't see beyond yourself. When the world looks all jangled and twisted to you, you need to be run in for repairs. If that don't do any good, the next best—throw yourself in the scrap-pile.

"Love is the river of life in this world. Think not that ye know it who stand at the little tinkling rill, the first small fountain. Not until you have gone through the rocky gorges, and not lost the stream; not until you have gone through the meadow, and the stream has widened and deepened until fleets could ride on its bosom; not until beyond the meadow you have come to the unfathomable ocean, and poured your treasures into its depths—not until then can you know what love is."—Becher.

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