

ity's
paign
S BUSY

In other
not to be

n for \$300,-
immediate
endowment
This is ab-
in order to
of an "A"
the stand-
of Educa-
South, and
y cover the
running ex-
subscribers
lar of it will
sonal super-
nent securi-
our utmost
the raising
l, we are go-
an "All or
propose to
um, by Feb-
back to the
riptions. In
secure \$75,-
ing, negoti-
ary 1, 1917,
n with these
d void. The
taken on a
ents.

re" and this
a section of
for \$300,000,
ing we con-
s and stand-
if it were, as
essential. If
will, all el-
e failure w. U

re Church to
Necessities
ges to the
\$3000 a year
r the affairs
t good time,
pledge our-
n the income
will so sup-
e University
ning.

r the Church,
e University
me, common
"do-able"—
even in war
is reasonable
mend itself
well as the
friends of this

ERBOCKER.

ned to meet
Thursday,
eports of the
will be con-
ork of carry-
Finance Com-

piring young
association
is distinctly
walk makes

IAN NEAL.

ng in nasty
low your fog-
in wrecking

ory
nts

long cher-
possible for
ng the best
willing to
public, but
ganizations
municate
n, Texas

TEXAS CHRISTIAN ADVOCATE

Entered at the Postoffice at Dallas, Texas, as Second-Class Mail Matter Under Act of Congress March 3, 1879. OFFICE OF PUBLICATION, 1804-6 JACKSON STREET

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

Volume LXII DALLAS, TEXAS, THURSDAY, FEBRUARY 17, 1916 Number 28

EDITORIAL

The work of the Holy Spirit relates both to the world of believers and the world of unbelievers.

The Spirit's work in the life of the believer is to foster, strengthen and deepen the Christian life. He assures of sonship with God, for one thing. The mere hope of being a child of God he raises into a deep and comforting conviction. He inspires the fruits of a holy life and he imparts power for service.

In the world of unbelievers the work is very different in its nature. Here the Holy Spirit's work is one of convincing, convicting, reproving. The great themes which he continually presses home are sin, righteousness and judgment. The world's views of these things are far afield. They need correcting. True views need to be pressed home. And until this is done evangelical conversion is not possible for those who long have entertained false views of these fundamental things.

A conviction of righteousness and of judgment is quite as much needed as a conviction of sin. Evermore the tendency is to blur over the notion of right. The essential distinction between right and wrong tends to vanish from the sinning heart. It is always a possibility that the sinning man may reach a stage in his career when he will "call evil good and good evil," when he will "put darkness for light and light for darkness." The sense of judgment to come, likewise, is weakened in the man whose habit has been one of much and long sinning. Even the fear of such judgment little restrains him from his evil ways. To keep fresh in the heart of the unbelieving world right views of sin, of righteousness and of judgment—would you not say that this is a work in every way worthy of the convicting Spirit of God?

The Holy Spirit may effect these states of soul, both as to believers and unbelievers, without the use of ordinary means, such as the spoken or written word. Indeed, the testimony of converts from heathenism lead us to believe that he sometimes does. But the habit of the Divine Spirit is to work through means. The written or spoken word he uses for the accomplishment of his work, and the effectiveness of that work is usually measured by the appropriateness of the instrument placed in his hands. Given the appropriate instruments, the Spirit's work may be most confidently expected. And where his work seems to fail, the failure may be traced to other than himself. The failure may be charged up to the resisting heart or it may lie in the imperfect instrument which he was asked to use.

The Weakness of Modern Preaching

The twentieth century has the best intellectually-trained ministry in the history of the Church. This is not to say that there were not individual preachers in the past who were as well trained as any in our day, but it is to say that there is a larger diffusion of learning throughout the Christian ministry of today, as a whole, than at any other age of past history.

He would be a bold man, however, who would say that the gain in intellectual preparedness is an exact measure of the gain in evangelical effectiveness in the ministry of today. That there are individual ministers of today who are as effective as any the Church has ever known may be admitted—may be— but certainly it cannot be said that as a whole our ministers are more effective than those of the past.

We have just taken from the shelves of our library and reread three books of unusual strength—"The Heart of the Gospel," by James M. Campbell, D. D.; "The Cruciality of the Cross" and "Positive Preaching and the Modern Mind," both by Dr. P. T. Forsyth.

Each of these great authors impresses us as a profoundly spiritual man, each writes sanely and with evangelical fervor, but each speaks of "missing notes" in much of our modern preaching. And the alarming thing is that these "notes" are precisely the themes which the Holy Spirit came to present to a lost world.

"There is something lacking," says Dr. Forsyth, "to our preaching, by general consent. It lacks the note, the energy of spiritual profundity and poignancy as distinct from spiritual sympathy, and of moral majesty as distinct from ethical interest. * * * The note of judgment has gone out of common piety." Again, "The appetite for praise is much more keen than for perfection * * * So religion takes, in this respect, the color of the time; and in preaching a love without judgment it swamps conscience in heart, and laps the sin in a warm mist of kindness for the sinner." Again, "What religion needs most is to regain the moral salt of judgment."

"Here we touch the weakness of much of our modern preaching," says Dr. Campbell. "It is shorn of its power because it has dropped out of sight the great evangelical motive which constitutes the living heart of the gospel; it has failed to work the great motive-force which is found in the sacrifice of Christ."

"Spiritual profundity and poignancy," "moral majesty," "judgment," "the moral salt of judgment," "evangelical motive"—these are the "missing notes" in so much of our modern preaching. In other words, under much of our modern preaching men are not convicted of sin,

of righteousness and of judgment. The reality and enormity of sin, the awfulness of a Holy God, the certainty and doom of judgment are not resultant emotions from much of our modern preaching.

Has the Holy Spirit relinquished his holy office as the reprover of sin, of righteousness and of judgment, or is human nature so changed that it is no longer susceptible of these emotions, or is there failure in the modern minister to furnish the appropriate instrument for the use of the Divine Spirit?

The Heart of the Gospel Message

It is a comforting sign of the day that ministers everywhere are becoming solicitous, more and more, that they shall have not only the evangelistic passion, but that they shall deliver the evangelistic message as well. For they have learned that the evangelistic message is quite as essential as the evangelistic passion, if a great revival of religion is to be had.

Dr. Forsyth is eminently correct when he says that "Christianity has grown out of the Cross." The very heart of the gospel message is—The Cross.

The Cross surely was central to all the great apostles had to say. The refrain throughout Paul's letters is "God forbid that I should glory save in the Cross." A crucified Christ only he determined to know and to preach. And his gospel should be preached not with "wisdom of words" lest the Cross should be made of none effect.

When the first apostles were given a vision of the risen Christ—a vision of the conquering Christ who was crucified, of a living Christ who was dead—it was the most logical thing for them to ask why such a Christ should have died at all. For certainly a Christ who could survive death could have prevented death. Why, then, should he die?

Exactly this must have been the historical situation, and as a result these first disciples must have been thrown back upon Christ's own words concerning his death. These words, it is true, had been spoken in their very ears, and by Christ himself, but until now they never seriously challenged the attention and study of the first companions of Jesus.

Jesus while yet with his disciples had spoken of his death as a great constraint, or necessity, laid upon. "He must go unto Jerusalem," etc. No outward constraint was it, but the constraint of his own loving heart. He had spoken of his death as a "ransom." The very soul of his vocation was this—"to give his life as a ransom for many." He had spoken of his death as establishing new covenant relation between God and man in which the forgiveness of sins is its fundamental blessing (Dr. James Denny). "This is

my blood of the new covenant, which is shed for many for the remission of sins." He spoke of his death after his resurrection as the fulfillment of the Scriptures. "O fools and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things and to enter into his glory?"

The classic passage in the sayings of Jesus concerning his death is found in these words: "Thus it is written and thus it behooved Christ to suffer and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."

The heart of the gospel message (Jesus himself being witness) is the Cross. How absurd to say that Jesus said little of his death! And the climax of absurdity is to say that the Apostle Paul invented the doctrine of the Cross!

And let the critics of the New Testament evangel remember this: That the disciples' doctrine of the Cross was the translation of their own experience. A holy experience of salvation through Christ was translated into dogma. An experience which made its possessors new creations—an experience which filled its subjects with a passion like unto that of their Lord—an experience which lifted religion from a rite into the heights of a holy passion—this experience was translated into their doctrine of the Cross.

Let the critics of the New Testament evangel remember that before the disciples "began to write down a single word the death of Christ had ceased to be looked upon by them as a sign of failure, and had come to shine with a new glory as the fulfillment of his Messianic mission. They had also come to have personal experience of its power in their salvation. Of their recovered faith and new-born experience their writings are largely the record. Had this faith and experience not sprung into being they would have had nothing to write about."

Religious Alliance of the Teutonic Powers

Some weeks ago we called attention to a dispatch which stated that the government of Hungary had passed a bill which bestows upon Mohammedanism in Hungary the rights which are now enjoyed by the Catholic and Protestant religions in that empire. We foresaw in that act a possible revival of Islam in Europe and asked if other Teutonic allies would follow Hungary's example.

The answer has come sooner than we expected and the answer is an emphatic yes. German leaders are already expressing spiritual sympathy for Mohammedanism.

We quote from the Literary Digest, February 12:

(CONTINUED ON PAGE 8, COLUMN 1.)

James Osgood Andrew
H. G. H.

He held the second session of the Rio Grande Conference at San Antonio, November 29, 1860, and there it was my privilege to be ordained deacon by him.

The war was coming on and he was unusually serious, commending us to have faith in God "Yes," said an old west-erner, "and keep your powder dry."

The last time I laid eyes on his noble form he and Dr. Boring were riding down South Flores Street going out to the old missions. Four or five young preachers, who had just received appointments to rough mission fields at his hands, were at the street corner. The old Bishop lifted his hat and waved it at us and we waved back. He came to us no more.

He was born in Georgia in 1794; admitted on trial in South Carolina Conference in 1812; made Bishop in 1832; died in 1870.

Now, I quote from the historian of Georgia Methodism: "At the conference held at Charleston, South Carolina, December 19, 1812, Bishop Asbury presiding, Lovick Pierce brought up from Broad River Circuit the recommendation of James Osgood Andrew.

He was the son of John Andrew, the first native Georgia who had joined the traveling connection.

James Andrew was not a promising looking lad when he was somewhat reluctantly licensed by the Quarterly Conference to preach, but he was a good boy, of good parentage and might make a useful man, they thought. Preachers were needed. He was required to preach a trial sermon. After he came out of the church an old brother said to him, "James, I voted for you, but if I had heard that sermon I would not have done it." It required the earnest entreaties of Epps Tucker to induce them to grant him license. A friend gave him a little black pony on which he started as second man on the Saltcatcher Circuit."

"At the conference of 1832 twelve delegates were elected to General Conference to be held in Philadelphia in May. They were James O. Andrew, Samuel K. Hodges, Wm. Arnold, Andrew Hammill, John Howard, Ignatius A. Few, Benjamin Pope, Elijah Sinclair, Wm. J. Parks, Allen Turner, Lovick Pierce, Thomas Samford. They left Georgia together and rode to Philadelphia on horseback. It was evident that the Episcopacy must be strengthened and James O. Andrew and John Emory were elected on the first ballot. Andrew was the first Georgian ever elected to the Episcopacy. He was reluctant to accept the position. He was forty-two years old. He had richly cultivated his mind and had developed wonderful native powers. He had fitted himself to minister to all classes. His responsibilities now weighed upon him. The General Conference relegated to the Georgia Conference the duty of fixing his salary and they put it at \$600. He was fifty-eight years in the ministry and died at the home of his daughter in Mobile, Alabama, in 1870, and is buried at Oxford, Georgia."

Texas Getting on the Water Wagon

WM. J. HARWIG, Assistant Superintendent
Anti-Saloon League of Texas

Prohibition now covers every Southern State, with the exception of Texas, Louisiana and Florida. Through the passage of a stringent sealed package law, liquor can only be bought in sealed packages and cannot be drunk on the premises where bought. The iron grip of the liquor traffic upon Texas is slowly loosening. Prohibition sentiment in the State is stronger and more pronounced than ever before. That there is an awakened sentiment among commercial interests there can be no question; less newspapers champion the cause of rum. A few years ago the trade had no difficulty in finding newspapers by the score that gladly took their money in payment for advertising space. But very few great newspapers, weekly or daily, permit liquor advertisements.

In every community you hear of a prominent anti getting on the water

wagon. Seldom do you hear of a prohibitionist falling from grace. Sentiment has been growing from year to year until the map of Texas is now beginning to look white.

Texas has approximately 3200 saloons. Of the 252 counties, 183 are entirely dry, while 48 are for the most part dry, and only 21 are entirely wet. Of the entire population of 3,896,542 in the State, 2,356,033 live in the dry counties, while 1,540,509 live in the partly dry and altogether wet counties. It is conservatively estimated that not less than 700,000 people live in the dry areas of the counties that are part dry, giving a total population of 3,056,033 living in dry territory, and 840,509 living in entirely wet territory, or about 78 per cent living in dry territory and 22 per cent living in wet territory.

About 56 per cent of all the saloons of the State are to be found in the eight largest cities. They are:

Cities	Population	No. of Saloons
Houston	92,122	393
Beaumont	25,000	53
El Paso	49,505	156
San Antonio	115,963	393
Waco	28,707	79
Dallas	111,986	207
Fort Worth	94,494	176
Austin	33,218	158
Galveston	49,289	192
Total	591,384	1,804

These cities have a combined population of 591,384 and have 1804 saloons. It is clearly to be seen that the problem in Texas is in the large cities. There are no cities in Texas with a population of twenty thousand or more that are prohibition.

There are thirty cities in Texas with a population of between 5000 and 10,000. Seven are wet, while 23 are dry. The following are the wet and dry cities with population:

City	WET	Population
Brenham		5,000
Del Rio		5,000
Orange		5,527
Port Arthur		7,663
Texas City		5,000
Taylor		5,314
Yoakum		5,000
	DRY	
Brownwood		6,967
Ballinger		5,000
Belton		5,000
Big Spring		5,000
Bonham		5,000
Bryan		5,000
Corsicana		9,934
Denton		5,000
Ennis		5,669
Gainesville		7,624
Georgetown		5,000
Greenville		9,000
Hillsboro		5,000
Kingsville		5,000
Lonzview		5,155
McKinney		5,000
San Marcos		5,000
Sweetwater		5,000
Sulphur Springs		5,151
Terrell		7,050
Uvalde		5,000
Waxahachie		6,205
Weatherford		5,974

The following are the wet and dry cities in Texas with a population of 10,000 and 20,000:

City	WET	Population
Brownsville		12,433
San Angelo		10,321
	DRY	
Amarillo		13,588
Ablene		12,806
Denison		14,409
Marshall		12,984
Palestine		11,412
Paris		12,081
Sherman		13,157
Temple		12,704
Texarkana		11,772
Tyler		11,393

There are 246 cities in Texas with a population of 1000 to 5000. Of this number 185 are dry, while 61 are wet

The population was taken from the 1910 census.

"Let the man who has the blues take a map and census table of the world, and estimate how many millions there are who would gladly exchange lots with him, and let him begin on some practicable plan to do all the good he can to as many as he can, and he will soon forget to be despondent."

We, ourselves, are to be measured by the distance we have gone into other desti-nies.

The Atonement

H. LEE VINCENT, Clifton, Texas

There are three questions which demand attention in reference to the atonement. The first which instantly suggests itself is the necessity for an atonement, or the grounds, upon which the sufferings and death of the Savior is predicated; the next and no less insistent one is, how could the death of Christ save or what the atonement did for the race; and lastly the practical question of the derived benefits from the atonement.

We profess that Jesus died for the sins of the whole race. The second Article of Religion states that his life, death and sufferings were sufficient "to be a sacrifice, not only for original guilt, but also for the actual sins of men." Hymnology is rich in statements of the blessings that result from the crucified and risen Lord. The Scriptures declare it in the prophecies, such as Isaiah 53 and Zachariah 13. Our Lord stated positively, more than once, that he was to die to save men. The Old Testament sacrifices are declared to be a type of the Lamb that should take away sin by a perfect offering. The epistles are fraught with statements and expositions of the work of Christ dying for the world.

The ground of atonement is fallen humanity. Every realm except man has kept the law of their being under which they were created. The animals have remained animals; plants have lived in their prescribed sphere; the planets and stars have revolved in their divinely-appointed orbits. Only man has sinned. Somewhere in humanity there has been a catastrophe, and in its wake is a wreck as fearful and destructive as would follow were a world to swing out of its given orbit.

The first man was a perfect being. It is foolishness to presume that the Creator would make all else in order, under law, and cast the crowning work of his creative genius upon the world, a disorganized and unregulated piece of machinery, full of power, capable of dominating the world. He made man perfect and expected him to continue good and righteous. But man sinned and broke his law, and left the divinely-appointed orbit.

The Creator set to work to bring back humanity, and devised a plan of restoration or redemption or atonement. This had to be a Divine plan, because man, when once out of his sphere, could no more get back than could the earth, if it were to swing out of its orbit. It demanded a superhuman power, a power superior to the law under which man was to live and which he had broken. The true statement of depravity is that man was without God; and it is not defined by deeds of sin that men commit, but by the state in which Adam was found after he had disobeyed God. Depravity is not what man did, but what and where he was.

Wrecked humanity, helpless to restore itself, crying out to God to get back to him, his own child that was lost, brought Jesus Christ upon earth, that he might redeem and bring them back to God.

Still, the question arises, How could the Son of God by suffering and his death save? We say it was necessary that he die, but what was in death to save? There are many views as to how the death of Jesus Christ could produce an effect on the race and how by his men could live. We have more clearly presented, perhaps than any other, the sacrificial idea of his death. We dismiss the question by saying that he was offered up to bear sins as a substitute. This concrete view had been set forth by deduction from the sin-offering in the Temple. The worshiper led the lamb to the priest and reasoned that in some way his sins were transferred to the victim, which paid the penalty for the worshiper.

There was back of this outward act of sacrifice a deeper idea that priest and worshiper often overlooked. Paul sets it forth in the ninth chapter of the Hebrews. He declares that the truth of meaning of sacrifice lay in the shed blood, or the life of the victim. There is another idea contained in sacrifice also set forth in the epistle to the Hebrews, and that is the work of the priesthood. The priests are declared to be a type of Christ, and what made the sacrifices a type of the atone-

ment was the union of the priesthood and the victim offered.

In that way the Old Testament offerings were a perfect type of the atoning work of Christ. Had he suffered simply as Divine his death would have been nothing more than a sublime tragedy, and had he suffered simply as human his death only have been pitiable. The suffering and death of Christ were efficacious simply because of the union of the two natures—divine and human—in him. The death of the two together forever cemented humanity and divinity together. He did not die as a substitute, but humanity itself died in his nature. Died and went back to God. And I repeat the secret of his atoning power lay in the union of the two natures in him. He placed man back with God in his rightful orbit and relationship.

Now, the practical truths which follow this view of the atonement are, at first consideration, startling. We come to the consideration of the effects, or benefits, derived by man from the death of Christ. We find the confession and belief that he died for the whole race. But when we put the question in another form and ask did he by his death save the whole race, we are answered both negatively and positively. There are, however, only two views regarding the work accomplished in humanity by the death of Christ that are worthy of consideration. One is the election view and the other is the universal view.

The election view of the atonement is stated in many and varied ways from an absolute election of a certain definite number of individuals that took place in mind of God before foundation of world to the election by faith of individuals who would upon their acceptance of Christ become participants in the benefits of his work. This view might best be expressed about as follows: Christ died for the race of man, and when an individual accepts Christ he then becomes a child of God and is an heir of salvation. He has not prior to that time been in any sense touched by the death of Christ. In other words, this view forces one to the conclusion that Christ's death can never touch man except as many may turn and, by repentance, come under the provision of grace.

The universal view of the work of Christ is the only one which swings out into unmeasurable spaces and accounts for his work and benefits, "Far as the curse is found." An extreme view of this position has robbed it of even a careful consideration by many who unconsciously believe it; viz., once saved eternally saved.

I have heard men preach election by faith and in the next breath declare that infants dying were saved. These two things are not so. If one is elected to salvation by faith, then there is no other way. That is if the work of Christ only benefits mankind by an act of faith on part of man, then do not charge God with discriminating in favor of an infant.

Now, we confess that children are members of Christ's Kingdom. Jesus himself declared in positive and direct statements that children were saved "of the kingdom of heaven." We, then, grant them salvation without their asking, and preach to adults that no one can be saved or become a participant in the benefits of the atonement except the individual who repents and exercises faith.

The truth is that every soul of man was touched and redeemed in the death of Christ. His salvation is a universal salvation. So that everyone of the race born into the world, rich and poor, of all races and climes, of pious God-fearing parents, of the abandoned, vile and outcast, legitimate, illegitimate—all are born sons of God, saved, redeemed, washed in the Blood of the Lamb. Christ did not die for a part of the race. He died for all, "As in Adam all die even so in Christ shall all be made alive." Christ made on the cross a full, complete and perfect oblation for the sins of the whole world. If he died for all, then are all saved. If he did not die for all, then he discriminated against certain individuals.

The problem of sins finds here the only possible solution. If regeneration were the casting out of the nature of Adam and the destruction of that which is sin and the making of men the children of God, how would then the children of Christians

iesthood and
lament offer-
the atoning
fered simply
ve been noth-
edy, and had
in his death
he suffering
r lay in the
in him. He
his rightful

which follow
are, at first
come to the
or benefits,
th of Christ.
belief that he
but when we
form and ask
e whole race,
gatively and
rer, only two
omplished in
rist that are
e is the elec-
the universal

atonement is
l ways from
tain definite
t took place
oundation of
h of individ-
acceptance of
in the bene-
v might best
ows: Christ
and when an
then becomes
of salvation.
e been in any
of Christ. In
es one to the
th can never
ay turn and,
the provision

the work of
h swings out
and accounts
"Far as the
eme view of
f even a care-
who uncon-
e saved eter-

h election by
i declare that
L. These two
elected to sal-
no other way,
ist only bene-
faith on part
God with dis-
infant.

ren are mem-
Jesus himself
et statements
f the kingdom
at them salva-
and preach to
saved or be-
benefits of the
idual who re-

ul of man was
the death of
universal sal-
the race born
or, of all races
aring parents,
outcast, legiti-
born sons of
ashed in the
did not die for
d for all, "As
Christ shall all
le on the cross
t oblation for
d. If he died
If he did not
inated against

here the only
ation were the
of Adam and
ich is sin and
ildren of God,
n of Christians

be sinful! God's children filling the world with devils! The fact that the progeny of all degrees of morals and religion may rise to be moral and good argues that all have an even start in life so far as possibilities are concerned. And to make each child born evil and sinful is as difficult of solution as it is repugnant to moral sensibilities and reason. The only rational conclusion is that children are all born heirs of salvation and saved by the blood of Jesus Christ.

Every sinner, then, is but an apostate, who has once been saved and a child of God, and has wandered away from him; and is like a sheep which has left the fold, and the Good Shepherd "which giveth his life for the sheep" is seeking to bring him back where he belongs; and is like the son of his own father, and has gone into a far country, but is being longed for and sorrowed over back at his father's house, which is still his, though he has wasted what was originally given him.

God is not out in the devil's domain thieving for what he can possibly retrieve on humanity. He is seeking his own. "He came unto his own and his own received him not." They turned away from him and went away, one to his field, another to his merchandise, another to pleasure, but they are still the lost sons of God.

What a ground of appeal to men! Men the strayed children of God! Who can resist the love of God, who has redeemed them and made perfect their redemption, and then they have gone astray? What vast field for preaching! What oceans of Divine love into which the tired heart of the preacher himself may sail on voyages of richer experience!

Jesus, the name high over all
In hell, or earth, or sky!
Angels and men before it fall,
And devils fear and fly.

His only righteous show,
His saving truth proclaim;
'Tis all my business here below
To cry "Behold the Lamb!"

Happy, if with my latest breath
I may but gasp his name;
Preach him to all, and cry in death,
"Behold, behold the Lamb!"

The Gary School System

REV. R. C. ARMSTRONG, Fort Worth, Texas

In the Advocate of January 6 is an article from Rev. Wilber F. Crafts, Ph. D., endorsing the Gary educational system, which is well calculated to create an erroneous impression. He favors this plan because of its religious provision. At first thought, this appears to be a very desirable, if not to say, feasible plan. But in the light of investigation it proves to be neither desirable nor feasible. This plan originated with the Catholics, who are enemies of our public school system and will never be found trying to improve the system, but deplete and destroy it if possible. We are forced to accord to them vigilance and activity in subserving Catholic influence and interest. This doubtless is a subtle effort to accomplish by indirection what cannot be accomplished by direct methods.

The Gary plan originated with Mr. William A. Wirt, a Catholic, who is superintendent of the public schools at Gary, Indiana, which is a small town situated on the south shore of Lake Michigan. It is a small town built up in the last fifteen years by the United States Steel Company. The population is made up largely of foreigners. No doubt environments are such there that Mr. Wirt had but little difficulty in foisting his plan upon that community.

Mr. Wirt is a cousin of Mayor Mitchell, of New York, who went to Gary to study the Gary plan. He was so delighted with it that he retained Mr. Wirt at a cost of \$10,000 to transplant the system in New York. Let it be remembered that Mayor Mitchell is a Catholic and a Knight of Columbus. Mayor Mitchell is strongly supported in this matter by Mr. W. A. Penderghast, Comptroller, and a staunch Catholic. This plan provides for a six, seven or eight-hour scholastic day to be divided into periods for academic study, vocational training, play and instruction in morals of industry. The vocational contemplates instruction in the various trades and departments of industry. To

secure the religious training it will be necessary for the pupils to leave the schoolhouse and resort to a church building or denominational school building for religious instruction.

Dr. Crafts laments that "today fully three-fourths of religious homes and fully one-fourth of public schools have given up even daily reading of the Bible, and the only appreciable religious teaching on week days has been given to those Catholic children whose parents could be induced to send them to parochial schools which have thus come into competition with the public schools." It is not a fortuitous combination of circumstances that has brought the parochial schools into competition with our public schools, but a deliberate purpose manifest during the past to supplant our State schools with Catholic institutions. The Catholics are largely, if not wholly, responsible for the elimination of the Bible from our public schools and then they anathematize and brand them as ungodly. Many Catholic parents are constrained by priestly pressure to send their children to parochial schools rather than to public schools.

The Doctor says, "It is not surprising that when this plan was transplanted to New York, the Catholics with their abundant supply of parochial teachers and with priests trained to teach as well as to preach should have been ready at once to take one period or more a day of all the Catholic children in the public schools of the Bronx, where the plan is being tested." Then he goes on to say that it will take the Presbyterians, Methodists and other Protestant denominations quite awhile to get ready for this work.

No doubt, this Gary plan meets with the hearty concurrence of the Catholic Church, and in New York where sixty per cent of the public school teachers are Catholics, they will find no difficulty in making quite a swoop. But from the Protestant standpoint it is impracticable and undesirable. According to the outline only about four hours during the day is given to academic training. Thus limited, it would require many years to get a public school education. But few children, the Catholics excepted, would go from one-fourth of a mile, or possibly a mile, from the school they attend for religious instruction, unless they were forced to do so, and but few parents would force them. It is to be much desired that the Protestant people of New York and elsewhere will discover the Italian hand in this move and let it severely alone.

What Is The Christian Life?

WILS WILLIAMS, Austin, Texas

While it is to be lived and exemplified in this world, the Christian life gets its source and its inspiration from above. Its author, Christ Jesus, expressly declares that the kingdom he came to establish is not from this world, but from heaven and hence he denominates it the Kingdom of Heaven. He who would enter upon this life must be "born from above," must be "a new creation" in Christ Jesus. The underlying principles of this kingdom are to be found in the Sermon on the Mount. So much higher is the blessed life, which this sermon portrays, than the life of the flesh, or selfish interest, that it startles many by its high claims and its rigid demands, and few there be that so diligently seek as to find it. But thrice happy is he who, finding it, lives it to its fullest scope and to its deepest reaches.

HOW TO LIVE IT

Jesus Christ announced as the program of his life the destruction of the works of Satan and the overthrow of his dominion. It is, therefore, the manifest and imperative duty of his followers, as true soldiers of the Cross, to co-operate with him in this great conflict, and thus effect the salvation of a lost world. We thus see the necessity for the Christian getting Christ's conception of the business of life and his motive for pursuing it, and of having Christ's presence and power, through the Holy Spirit, in the accomplishment of life's aims and purposes. Obedience to Christ's commands is the condition of a complete and worthy life. Prayer is the one exercise that will keep the Christian in communion and touch with the source of power—God. Service

to humanity is the one sphere in which the Christian makes the best investment of his time and talent. The Church is the one organization designed for the development of the spiritual life, and it is through this channel that the Christian puts forth some of his most effective efforts and makes his most significant spiritual advance. But it must not be forgotten that it is through individuals rather than through organizations God works for great religious and social ends.

I desire to close this article by giving its readers St. Paul's prescription for a successful life: "Overcome evil with good." When you root out the evil in your own life, put a positive good in its place. When you help to effect a needed moral or social reform, put to work in its place agencies that are permanently uplifting and inspiring in their character. And only thus can this world be transformed into the Kingdom of Heaven, and the desire of Christ's great loving heart realized. Let us be consecrated to this purpose.

PURITY OF HEART.

The lighthouse keeper's most difficult task is making his glasses clear on sleety nights when the ocean spray freezes upon them. The ship is somewhere off in the storm. The light is clear within the tower. But if the glass of the lantern is allowed to grow thick with ice the light is dimmed as it pours forth the sailor's help. Cleansing of heart and life are necessary for clearness of vision in spiritual things. The assurance of Christ is that the pure in heart are happy, for they shall see God. The vision of divine life is not given to eyes that are dimmed by gazing upon unclean things. The thoughts of the heart do not rise to God when they are bowed to earth by the pressure of impurity. The vision of God belongs to those who have kept themselves apart from evil for his sake. Just as a boy who goes out from the home with his mother's kiss upon his lips and the pressure of her hand upon his shoulder avoids what he knows is evil and defiling for her sake, so that he may look into her eyes without flinching when he comes back at night, so the child of God keeps himself clean from defilement for the sake of his communion with his Father.—Congregationalist.

THE TEMPTATION TO HATE.

Perhaps it is not necessary to say we must resist such temptation with all resoluteness and determination, and yet it may be that such word needs to be said, for the temptation to hate at such a time as this is a very searching and subtle one. There has never been any abrogation of the command which states that the Christian man is to love his enemy. It still stands, and it means today what it has always meant. Of course it has never meant that the follower of Christ is called upon to ignore moral values, that he must overlook offences against justice and righteousness and truth and treat them as if they were not; it has never meant that the Christian must not have a passion against evil and aim at its overthrow and destruction with steady and unalterable purpose. But it has meant, and it still means, that the follower of Christ, as a man among men, is a center of love and not of hate; that his life, just as Christ's life, preaches a gospel of reconciliation and fellowship and brotherhood.—Christian Guardian.

It is not keeping expenses down, but keeping faith and enthusiasm up, that gives a clear balance sheet. Give the Church heroic leadership, place before her ideals, keep her on the march for larger conquests, and the financial problem will take care of itself.—Evangelical Messenger.

THE GREATEST GAIN.

The greatest advantage that man can possibly attain in this world is when he gives himself to God. When Aeschines perceived every one giving Socrates something for a present, he remarked to the philosopher: "Because I have nothing else to give, I give thee myself." "Do so," said Socrates, "and I will give thee back again to thyself better than when I received thee!" This is just what Jesus Christ promises to do, though he fulfills this promise in a vastly higher and fuller sense than ever a human servant could do. Let any man give himself, heart and soul, to Christ, and he will find himself again, transformed, purified, re-inspired, introduced to a holy freedom, and in every way a better man than he was when under the power of evil in the world.—Zion's Herald.

A FEW EXTRACTS FROM OUR MAIL.

- I long to see the time when every Methodist home will be readers of the dear old Advocate. G. D. MITCHELL. Tecumseh, Oklahoma.
- I think the Advocate is the greatest paper published. W. K. ANDREWS. Austin, Texas.
- The Advocate is fine. O. L. CARRINGTON. Pritchett, Texas.
- I enjoy the Advocate and feel that I cannot do without it. MRS. O. P. CUSHMAN. Marshall, Texas.
- The Advocate is a great paper and I enjoy it. A. O. EVANS. Arkadelphia, Arkansas.
- Though away in California, we read the Texas Christian Advocate and keep up with all the movements there. We enjoy reading the field notes, personals, editorials, etc. I am closing my fourth year at San Bernardino. Received thirty-four into the Church since conference. W. J. LEE. San Bernardino, California.
- The Advocate brings us food that is not obtainable through any other source, and it is delightful and healthful. J. W. BOWDEN. Meridian, Texas.
- I appreciate your excellent paper and read it first of all. W. A. MASSIE. Weatherford, Texas.
- I read the Advocate with great delight. I like it better and better all the time. W. F. STALLINGS. Wills Point, Texas.
- Keep coming with the Advocate, which seems to always go forward. Almost a year of the new editor has proven the wisdom of the choice. C. E. DEESE. Guy, New Mexico.
- LAWTON, OKLAHOMA, 100 PER CENT. The inclosed twelve subscribers place my Church on the honor roll. It is exceedingly gratifying to me to get it there, but I really had no trouble when things got just right. I will continue my canvass and hope to send many more names. J. W. SIMS. Lawton, Oklahoma.
- On yesterday afternoon I presented the claims of the Advocate to four families and secured three subscriptions. E. L. LLOYD. Meridian, Texas.
- Other subscribers shall follow this one. I never forget the Advocate's interests. R. B. CURRY. Bellevue, Texas.
- Hope to get my ten subs, as Glenwood is not a candidate for the bottom of the list of Fort Worth Churches in number of Advocates. J. W. PATISON. Glenwood, Fort Worth.
- Send the Advocate twelve months to the following six names and inclosed find check for same. Will send others soon. Z. V. LILES. San Saba, Texas.
- The presiding elder helped me to put the Board on the 100 per cent roll and I handed out the samples that were sent me last Sunday, mentioned the need of the Church paper in every home, and secured four subscribers. I enclose names and amount herewith. J. C. COOPER. Fort Gibson, Oklahoma.
- I am going to have the One-to-Wine-One Campaign in my charge and among the things I am going to push to the front is the Advocate. In preaching repentance and faith, if we would also preach the necessity of taking our Church paper, and not stop till we get it in the homes of our people. I do not think we would have so many backsliders and dead Churches. Count on me to do some real work this year for the paper. J. M. FRYAR. Brownfield, Texas.

NOTES FROM THE FIELD

MARIETTA, OKLA.

I am getting along fairly well with my work. My wife, who took her bed on November 1, is now able to sit up part of the time, and is, we think, fast on the road to recovery of her health. We thank God and take courage. I will do what I can for the Advocate as soon as possible.—R. H. Crosby, Pastor.

CAPITOL HILL, OKLAHOMA CITY.

Just closed a fine meeting; sixty-two conversions and reclamations and it was raining and snowing all the time. But God just proceeded to send the blessing upon the people. Large crowds came to hear Brother Matlock, of Frost, Texas. He is a great leader in the fight against sin. We expect to have them again in the summer.—A Steward.

RANKIN, OKLA.

Just closed a ten-day meeting on my second point. Thirty-five additions to the Church, members revived, congregations fine. Sunday School in splendid shape. Preparation made for a new church building. A fine lot is donated. Good subscriptions started. I believe in a revival every service. If the Church is wide-awake it will be so. I expect to get in all my benevolent collections by Easter Sunday. I make fifty pastoral calls regularly every week. If I miss any at the Sunday service the first part of that week I call on them.—S. Sherman, P. C.

CADDO, OKLAHOMA.

Preparations are being perfected for the revival services which will begin at the Methodist Church Sunday morning. There will be an immense choir led by Robert E. Huston, one of the best singers to be had; it will be composed of singers from every church, and promises to give some excellent music. Rev. A. P. Johnson, pastor of the Church, will do the preaching. He is one of the best preachers that Caddo has ever had, and his efforts ought to be appreciated. He is intensely in earnest; he believes what he preaches, and brings the gospel to men and women in its purity without the fandangles of the professional revivalist. He abuses no one, but seeks to convince men of the wrong of sin. He wars not upon men, but upon what they do; and he endeavors to show men that there is something better for them to do than live a life of uselessness and waste. Everyone is cordially invited to attend all the services. You are sure to be interested and benefited.—Caddo Herald.

GIDDINGS.

We were glad when we were told to remain at Giddings for another year. Soon after conference we were substantially pounded, enough groceries came for over a month's use. Mrs. Whitner, of Burton, caused us to rejoice with a very fine turkey and a bountiful supply of as good sausage as ever was eaten in a Methodist parsonage. Now that is saying a good deal, for whenever there is a hog butchered and sausage made in the neighborhood of the parsonage the preacher is recognized as a beneficiary. But the question is, What is your Church doing for the cause of the Master? We are doing some real good work. Our Sunday Schools are running very nicely. We have a union prayer meeting in Giddings—Methodists, Baptists and Presbyterians. The fraternal spirit that exists in the Churches is enjoyed very much and I think is beneficial to the work of God. Sometime during the year we will hold a union revival in which we shall endeavor to bring many to Jesus. Have received one into the Church by vows and baptized two children since conference.—G. C. Cravy, P. C.

ROSENBERG.

Soon after conference we landed in Rosenberg, as the Bishop commanded. We received a hearty welcome from the people here, and in due time were led to the parsonage to find waiting for us a large company of the members of the Church and neighbors who gave us a delightful reception, invited us to walk in and go to work and be happy in our new charge. The Woman's Missionary Society and some of our faithful laymen had given the inside of the parsonage a new coat of paint, some new furniture, rugs and art squares, and, in fact, a general overhauling, so that things looked very homelike. Yes, the pounding was there, on the dining table, and in the pantry, and a good one, too.

Our predecessor, Rev. T. C. Sharp, had wrought well for a year with this people, and many are the kind comments and evidences of his faithful labors during his stay here. Our Sunday School, Epworth League and Woman's Missionary Society are well organized and doing effective, faithful work. We have organized a Young People's Missionary Society since coming to the charge, which has already done some fine work and promises to do much during the year. Our people here have suffered greatly during the past three years from overflows and storms, but we are hoping for good crops this year and a marked improvement in the work.—H. A. Matney, P. C.

A GREAT REVIVAL IN McALESTER, OKLA.

The month of January has been indeed the beginning of a new year with the Methodist Church in McAlester. Burke Culpepper and his singer, John U. Robinson, began a meeting with us the first Sunday and closed the next Sunday. There were more than 250 professions. One hundred and fifty gave their names for our Church, the rest going to other Churches. We have already received 109 from the meeting, making a total of 129 since conference. Culpepper is a truly great evangelist. His converts join the Church, and they come, saying, "We are here for business." The men have started the Gospel Team work, the young people have organized an Epworth League and the children a Junior League. More were in the prayer meeting last week than the oldest member ever saw there before. The working force of the Church has been doubled. But we are not over the hill yet. A campaign for a new church building will soon be on and the future of this Church will be bright or dark as this campaign succeeds or fails.—J. A. Parks, Pastor.

ERIN SPRINGS.

We have been very kindly received in our work this year. Everything looks hopeful. The pounding came a few weeks ago, with lots of good things to eat, and did not stop at a pounding, but they keep bringing backbones, spareribs, sausage, butter, eggs, syrup, potatoes—everything that's good to eat. We have organized against "Can't" and taken "Try" for our motto. We have planned for a clean sheet this year. The entire charge is praying for it. We have repared the parsonage; have ceiled one church the first quarter. We were second best on conference claims. Our people are anxious for a revival. We are making a home to home canvass for conference collections, and haven't been turned down yet by anyone. Those who do not belong to any Church are responding. The charge is twenty by forty miles. It is a pleasure to visit in the homes. We spent the greater portion of one night in a home, praying and talking with the inmates, the wife of the home being seventy years of age; were converted and added to the Church. We are expecting great things of the Lord this year.—A. L. Barrett, P. C.

WELCH CIRCUIT, OKLA.

We are still on the move. We have had the slickest time up here we have had in many years and now it looks as if we were going to have the muddiest time, but the Lord knows what we need much better than we do. We thought last spring that the rain was going to make us lose a crop, but if it had not rained as it did the church hogs would have eaten us up; so after all the Lord gave us a real good season and we made lots of corn and hay and now our corn is worth 65 cents per bushel, so the Lord is very good to us in all things. Well, we have just closed the greatest revival of our life. We run three weeks with snow and sleet and rain and mud, but the Lord was with us. The writer did the most of the preaching, as it seemed almost impossible to get help. We had Brother Taylor, of Vinita, with us five services, which gave us a good start, and my people stood by my side through the fight until we closed out last Sunday night with the greatest meeting that ever came our way. Old men and women were sure-enough saved; whole families were saved and came into the Church. Our Church at Grandview is on the move. It always has been a great class, but now it looks better than ever before. We received into the Church last Sunday fifty-four new members, with more to come in later. We saw fathers lead their wives and children to the altar

and they were saved. Bless our Lord's name for his great power to save! There were about seventy souls saved. Have midweek prayer meeting. The Sunday School is climbing; the League is moving high. We begin another meeting at Anthracite next Sunday. Pray that the Lord will have his own good will with us; also don't forget my dear wife, who is unable to be with me, for she is struggling with a paralytic stroke. Dear brethren, help me in prayer. May God help you to pray with faith that I may feel your prayer in my life. I love my Lord, but at times it seems almost impossible for me to meet my expenses with my dear wife and four children.—John Haggard, P. C., Feb. 9.

MANNSVILLE, OKLA.

We have been here four days. Some twenty young folks saved up to date. We are having a hard fight here. We find sin in high and low places, but there are some of God's faithful ones here, standing right by Brother White, the faithful pastor. Three good services yesterday. We are expecting great things this week. Never was a truer man than Brother White.—J. D. Edwards, Feb. 14.

EMPORIA, KAN.

Evangelist Charles Reign Scoville tonight ended his Emporia, Kan., campaign by preaching his sermon, "The Second Coming of Christ," to more than 5000 persons. One hundred and five persons "hit the glory trail" at the conclusion of the discourse, making a total of 177 for the day and a grand total of approximately 400 for the meeting. Scoville extended the invitation exactly thirty-seven times.—Guy S. Williams.

PAOLI, OKLAHOMA.

The work on the Paoli charge continues to grow and prosper. We are having some bad weather, which has hindered us some. When we arrived on the charge, Paoli was only getting one-fourth time, but soon after our first Quarterly Conference the stewards and the membership decided they wanted half time, and accordingly set about to arrange the finances. This they did in splendid shape. Our beloved presiding elder agreed to all this at the aforesaid meeting. The Sunday School has been graded and the graded literature introduced, which is proving very satisfactory indeed. The League was duly organized with about fifty members, and is doing good work. The Missionary society is loyal in every respect, and is busy. They will place a piano in the church in the near future. We have found many true and tried friends, and are mightily encouraged to do our best for God and the Church this year. The salary of pastor and presiding elder has been raised over last year, and a splendid report was made the first quarter. I am praying for a great revival all over the charge. Brethren, what we need is a Holy Ghost, Spirit-filled ministry. The pew needs it as well, but we preachers ought, as ambassadors of Christ, to be filled always with the Spirit of God. Then we would have a better chance to keep the revival fire burning in the hearts of the people. No water will run higher than the place from whence it comes. We can't preach an experience to the folks that we do not possess ourselves with a power to sink it into their hearts. Let's keep the fire burning on our own altars. Amen.—Alonzo L. Williams, P. C.

FORT WORTH-GLENWOOD.

Met fine reception. Pounding arrived simultaneously with our arrival, followed by multitudinous kindnesses that continue to this good day. Church has been repapered throughout and all woodwork revarnished, so that the inside appearance is that of a new church. Our Adult Class, known as the Hix Bible Workers, have relieved the congestion somewhat by erecting for their use an additional room to the church, same being thoroughly completed in harmony with rest of building, electric lighted, gas heated and was used by them yesterday for the first time. Our prosperity is becoming our embarrassment, as already we have received nearly 150 new scholars in Sunday School, with our enlargement canvass just well begun, and we are now taxed for room. Congregations good and growing, though, along with others, we have had gripe, nasty weather, and for good measure much other sickness beside. Our first Quarterly Conference has just been held with the unusual feature of every official member present. Pastor's salary fixed at \$100 above last year, and presiding elder, of course, in proportion. This by unanimous vote, as was the vote on every other measure proposed "for the good of the order."

The Woman's Society has more than doubled and is very much alive to every good work. The pastor now fairly well "city broke," is inspired to be and do his best by a people liberal in words of appreciation and abundant in works of co-operation. We have had some additions to the Church and are thoroughly awake to the One-to-One-Win-One Campaign, as is also the entire Methodism of the city. Watch Fort Worth! Sent some subscribers. More a comin'—J. W. Patison.

FIRST CHURCH, CORSICANA.

When something good and out of the ordinary takes place, then is it not right that mention should be made of it? The old debt that has been over this church for six or seven years has been lifted. It had run up to fifty-three hundred dollars. We have covered every dollar of it in cash and notes, and at this time are covering with a good margin. Our congregations are larger than they have been since I came here. The pastor's salary was advanced to \$2750, and every dollar of it is paid for three months of the new year. Since conference we have given \$107 to superannuate homes. Have sent \$582 cash to the Orphanage. There is a glorious future ahead of this great Church, which is now one of the great Churches of our Methodism. God has wonderfully blessed us, and we start the third year with the brightest of the three. May the good Father bless all the brethren in the great work of winning souls.—J. W. Fort.

WINTERS.

This is our second year at this place. The Lord wonderfully blessed us last year. We received seventy-five into the Church, paid all claims against the charge, and made other improvements, both on the church and parsonage. We were kindly received again last year. The poundings came both last year and this. Since conference we have succeeded in paying a debt on the church of \$875 and the interest, which ran it up to \$900. Have sent a check for \$44 to the Orphanage, and we have organized a Church at an evening appointment out about eight miles from town. We are trying to get ready for a sweeping revival. We had hoped to hold our meeting in the spring, as we did last year, and more especially that we might join in with the simultaneous movement over the State, but there were some conditions which seemed to indicate that the meeting at a later time would be better. So we have secured the services of Evangelist Coale and his helpers beginning the third Sunday in July. We expect, however, to work the Win-One method as far as we can; in fact we are doing that now. We hope to have our dedication service the second Sunday in March, but no definite arrangements will be made later. Friends, we need your prayers to the end that this Church may become a powerhouse in the building up of God's kingdom in these parts. We have a good people, a people who are loved very much by the pastor, but we need power. Perhaps that is the greatest need throughout the length and breadth of our Commonwealth. It can come only in answer to prayer and consecration of the heart-life to God, and when the people "willingly offer themselves" for service. I am praying for, looking for, and expecting a mighty awakening throughout Texas. The Lord grant that it may come.—T. E. Bowman.

MORROW STREET, WACO.

I am so pleased with the progress of Morrow Street Methodist Church that I am doing the unusual thing for me—sending a report of its success. Last Monday, in answer to a call sent out by the pastor, Rev. H. L. Munger, five hundred members came to make welcome more than fifty new members that Brother Munger has received into the Church since the first of December. This without a special meeting. Leaders of the different departments of the Church made speeches of welcome and opened wide the way to their special fields of labor, thus assuring all the new members of a place for active service. During the evening's program and pleasures, the pastor announced that seven thousand dollars had been provided to liquidate the debt on the magnificent lot the Church purchased some time ago and had been so anxious about. This announcement was responded to with great applause and added much happiness to the already joyous company. This victory has given cheer, hope and universal delight to the Church. This almost miraculous work has shown anew the genius and ability to organize and secure co-operation of this pastor "who built the church in a day." With so many strong members added and this brilliant achievement that gives

so much strength and courage to Morrow Street we will not be surprised at successes that may come to this splendid pastor and his co-operating members. In addition to words of welcome and hearty hand-claps the congregation furnished as extra elegant refreshments, the emblem of Christian hospitality. All those who know the throes of anxiety of this good Church will want to give cheers and congratulations to the happy pastor and his noble congregation. Let me add that Waco District is moving out grandly and we are laboring to magnify every claim that our Church has. Together with the pastors we are working and praying for great revivals. We also extend a cordial welcome, yea an invitation to our representative men to come and help us to make the greatest district in Southern Methodism. With hoping that the Advocate may soon be in every Methodist family in the district, I am, yours to help and fraternally.—J. A. Whitehurst, P. E.

DENISON MISSION CHARGE.

At the last session of the North Texas Annual Conference, when the list of appointments were read out and Denison Mission called, the name of R. J. Kiker was announced as supply. This is the second time we have served this charge, having served them three years before. Regardless of the fact that we have had all kinds and sorts of weather, the crowd at both places have been good, especially at Harless Chapel in the Cotton Mill Addition. On Sunday nights, when the weather is even cloudy, cold and rainy, the house will be packed. Our Sunday School at this point is growing under the leadership of our Brother W. J. Smith. At West End our school meets Sunday afternoon with good attendance. Our work is so arranged that each place is a full station. In other words, we have preaching at each place every Sunday. We preach at the West End on the second and third Sundays and the other Sundays are filled by Brothers G. A. Jones and J. M. Holt, two very efficient local preachers in Denison and very valuable help to their pastor, Brother L. D. Shawver, of Trinity Church, of which Church the writer is a member. We have a live Woman's Home Mission Society at Harless Chapel. Recently they purchased a number of chairs and furniture for our church. They expect to raise money to repaper and paint the church this year. We expect to hold revivals on the work whenever the time comes. We are hoping for an abundant harvest of souls. There are two Churches in the Cotton Mill Addition—Baptist and Methodist. They are in perfect harmony with each other. We have no fights or fusses and get along very nicely. Whenever the Baptist have no preaching services they attend the Methodist Church. We had a great service last Sunday night. House full and one addition on renewal of Church vows. Thursday night Rev. L. D. Shawver, pastor of Trinity Church, preached an able sermon for us. His subject was, "Holy Ghost Regeneration." Campbellism and Second Blessingism reaped their reward in due season. Shawver can clean up this bunch nicer than any fellow we have ever heard. He does it so nicely. Some fellows get their hands, or else, dirty when performing this sort of operation, but Brother Shawver somehow chloroforms or gives them an anesthetic; then commences to operate, and he has his operation done and clean before they know it. Cotton Mills has been infested by every wind of doctrine that ever has or will blow. Recently the Second Blessing folks have pitched a tent in our community, but the weather has put them out of business. We have no fight to make with anyone, but we are Methodists and expect to hold our ground wherever we light.—R. J. Kiker, P. C.

DENTON STREET, GAINESVILLE.

It is a great heritage to succeed a pastor so well beloved as Dr. J. L. Pierce. His friends are countless in his own Church and the general community. But a loyal and devoted people have received the present pastor and family with a welcome that is genuine and compelling. The ladies of the Missionary Society have striven to make us comfortable and acquainted by material improvements and a public reception. The Official Board have entered heartily into a revision of the financial system and the membership have been responsive, indeed, so that finances are said to have doubled, a deficit has been cared for, the salary has been raised, and everything paid to date. The Sunday School, with faithful officers and teachers, now proposes to increase the attendance 100 per cent within sixty days. The Epworth League is waging a campaign this

and courage to will not be sur- that may come to and his co-oper- addition to words ary hand-clasps rished as extra s, the emblem of t. All those who f anxiety of this ant to give cheers to the happy pas- siongregation. Let District is moving e are laboring to e that our Church h the pastors we praying for great extend a cordial itation to our rep- esent and help us atest district in m. With hoping may soon be in ally in the district, and fraternally.— E.

NON CHARGE.

on of the North ference, when the is were read out e called, the name announced as sup- pond time we have , having served before. Regardless e have had all weather, the crowd e been good, es- s Chapel in the ion. On Sunday weather is even iny, the house will unday School at ng under the lead- ther W. J. Smith, school meets Sun- h good attendance ranged that each station, in other reaching at each ay. We preach at the second and the other Sundays ers G. A. Jones and very efficient local son and very valu- pastor, Brother L. rinity Church, of r writer is a mem- ive Woman's Home at Harless Chapel. chased a number of are for our church. ise money to re- te church this year. ld revivals on the e time comes. We a abundant harvest re two Churches in dition—Baptist and are in perfect har- other. We have no and get along very r the Baptist have fees they attend the . We had a great y night. House full n on renewal of hursday night Rev. pastor of Trinity an able sermon for was, "Holy Ghost Campbellism and m reaped their re- son. Shawver can nch nicer than any ver heard. He does ne fellows get their y when performing ration, but Brother w chloroforms or esthetic; then com- te, and he has his nd clean before they Mills has been in- vind of doctrine that blow. Recently the folks have pitched omunity, but the them out of busi- io fight to make with are Methodists and ur ground wherever Kiker, P. C.

ET, GAINESVILLE. eritage to succeed beloved as Dr. J. L. nds are countless in and the general com- yal and devoted peo- d the present pastor a welcome that is apelling. The ladies nary Society have us comfortable and aterial improvements ception. The Official cred heartily into a financial system and have been respon- hat finances are said , a deficit has been lary has been raised, paid to date. The with faithful officers ow proposes to in- dance 100 per cent ays. The Epworth ng a campaign this

month for new members and there is great promise. Last Sunday night was given over to the League for an open meeting, and it was a telling service. The house was packed and the program of music and short talks was greatly inspiring and the chief address, by Prof. Paul Kern, of Southern Methodist University, was the greatest on Epworth League principles I have heard. We are looking with enthusiasm to the coming of the Annual League Conference in June. The slogan is "One Hundred Leagues Represented and 500 Delegates Present." Tomorrow will begin the District Missionary Institute, and Brother Porter has arranged an attractive program, and from it we are expecting district-wide profit. Our Evangelistic Campaign will begin March 12. We are preaching, praying, planning and organizing in preparation. We are building our hopes upon organized machinery of man, save, as the engine directs the power of steam, we hope to utilize and conserve the power that God alone can give. A glorious hour has struck for the Church when all Texas and other conferences move together to reach and save fifty thousand souls for the kingdom. But, to emphasize the "Lenten" Campaign, is of itself a psychological license of post-Lenten liberties. Mind you, I believe now is the time and am going to drive the pressure of the whole line into the local ranks, if possible, but I'll not stress the "Lenten" part of it. A simultaneous and tremendous effort to save souls, whether in April or October, is the duty of redeemed men and agencies, and I believe the present movement has a background beyond conference ballots—even in the heart of lost men and in the command of a world Savior. If the thousands are saved, the praise shall be His.— C. C. Young.

NEW YORK LETTER.

The Trustees of Texas Woman's College have put me under lasting obligations by giving me a six months' vacation and thereby allowing the privilege of a few months for special work in Columbia University and Union Theological Seminary. For several years past my time had been given almost exclusively to administrative work and but little opportunity was offered for books. I was hungry for such intellectual food and have enjoyed every hour thus far in my stay.

For three weeks I have been feasting on lectures and sermons and books. Every hour of the day I have felt a positive relish for everything I heard or read. Just how long this will continue I cannot say. I have attended daily from 3 to 7 lectures and have devoured almost a half dozen books. At this rate I may get satisfied after awhile. But how I am enjoying it!

Well, some of my Texas and Oklahoma friends who may do me the honor to read these lines may want to know something about the impressions made on me by the city and the two great schools. Having visited the city two summers ago and having seen everything of interest then, I have not cared to "see the sights" again. But I may say something about the city later.

But the schools I have watched with much interest. Just a word about the Theological Seminary and the preaching I have heard. The Union plant is superb. The buildings and grounds are all that could be desired even in a great city. Everything is first-class. Nothing more could be desired in the way of buildings and equipment. The plant covers two entire blocks of the city. It is 200x450 feet.

The student body is just about what I expected. They are here from all over the land—two hundred and seventy strong. Many of them are mature men, seeking greater efficiency in their work. So far as I am able to observe they are about like the men in Columbia University. In fact, a number of them do some work in Columbia. Thus far they have been "rather distant." They stand aloof, but when I have approached them have found them ready to make a new acquaintance and get or give what information they could. They are a clever set of earnest men, who have a great purpose in life. The majority of them appear to be between twenty and thirty years of age, though some are older.

three times on Sundays. I may be a little partial to our Texas men, but I honestly believe I could pick a half dozen men in Texas who could easily surpass anything I've heard here yet. I have heard during these three Sundays five so-called "stars of the first magnitude." Not a one of them preached as I have heard Bradford, Hay and Bishop Mouzon preach frequently. Of course, these New Yorkers may do better on other occasions, but they did not equal our Texas stars when I heard them. Their sermons have been good and wholesome, but they have lacked that convincing quality, that stirring appeal and helpful uplift experienced when listening to our Texas men. Already I believe Texas Methodists get about as good preaching as America affords—or the world as for that.

I am thoroughly enjoying my work here for the time, but Texas is the place for me and Fort Worth in particular. When I am through with my work here I will be ready to go back to Fort Worth to put my heart and soul into the building at Fort Worth of a genuinely great college for the women of the Southwest.

Am glad to hear that T. W. C. has opened the second term of this year with an increased attendance over that of the first. Watch her grow! Nothing can keep her from becoming the greatest Woman's College and Conservatory in all that fair land.

When Andy Jackson died and some of his religious friends, anxious about his welfare, asked his colored servant if he thought Gen. Jackson was in heaven: "I dunno," he replied, "but I 'lows he is, for nobody gwine to hinder him, ef he wanter go." Nobody wants to hinder T. W. C., but if any one did he could not. She is destined to be great.

H. A. BOAZ.

401 W. 118th St., New York City. P. S.—Rev. H. M. Whaling, Jr., has recently come to New York from Drew Theological Seminary. He was there making special preparation for his work in S. M. U. Union Seminary offered work he desired and could not get at Drew. He is here, therefore, and will remain for the spring term. He is hard at work. Two Texans are now in Union, and no lonely hours for either. H. A. B.

"WE ARE TRAVELING HOME TO GOD IN THE WAY OUR FATHERS TROD."

Rev. Horace Bishop, D. D., Waxahachie, Texas.

I am instructed to write a few articles about revival preaching. I should like to ask indulgence on account of my limitations, but as I am under orders I will take no space to tell why I am not fitted for the task. Methodist preachers are so familiar with the fundamentals that it might seem a work of supererogation to mention them. But we need to have line upon line, precept upon precept, here a little and there a little, even concerning the most obvious facts.

I am inclined to make a distinction between a fact and a doctrine. Christianity is first of all a set of facts, so related to each other as to be the basis of a system of doctrines. All evangelistic work relies on those facts. The first great fact on which all other facts depend, is the existence of God. Not a god, but God. I don't like to hear Methodist preachers try to prove that there is a God. That is not a subject of controversy. God is. He exists from everlasting to everlasting. Trying to prove a God is the introduction of logic, and admission of the possibility of his non-existence. He is not at the end of a syllogism. He is a personality ever present, omniscient, omnipotent and eternal Spirit. He is not found by metaphysical or logical investigation. Psychology does not reveal him. He is a Person to be known by persons. He has revealed himself.

The next great fact, recognized by our fathers and all great preachers, is "The Soul." I believe some prefer the word Personality. I am indifferent about that. The human soul is immortal. Our blessed Lord assumes both of these facts as true. God and the immortal soul. They who kill the body cannot kill the soul. "I will that they who have been with me may be where I am, that they may behold my glory which I had with Thee before the world was." Many passages assume this as a fact.

The next fact is human depravity, recognized by universal consciousness. I am not speaking of the Fall. That is a historic fact. But the one necessary for us to recognize is that we are far from original righteousness. I have never known or read of one so conceited as to believe that his moral nature is conformed to "The Beatitudes." The old Roman poet, as well as Paul, was ready to admit this. "My reason this, my passion that per-

suades; I know the right and I approve it, too. Condemn the wrong and yet the wrong pursue."

Universal atonement is based on universal depravity. I have never known or read of a great and successful evangelist, from Wesley down, or up, who did not believe and preach human depravity as the ground of redemption. Preach it, brother; you yourself know it is true! Preach it! The people will believe and acknowledge it. Preach it, for the Word of God declares it! Preach it, for your Methodist ritual is full of it! Preach it, the Holy Spirit will confirm it! Preach it, for you cannot believe in the necessity of the new birth without it! Omit it, and you bid good-bye to David, Isaiah, Jeremiah, Ezekiel, John, Paul and the gospel of our Lord himself!

Along with the doctrine of human depravity is the fact of sin. All have sinned. I suppose you believe it, for every time you administer the sacrament of the Lord's Supper you begin with the prayer, "We acknowledge and bewail our manifold sins and iniquities, which we from time to time most grievously have committed, by thought, word and deed, against thy divine majesty, provoking most justly thy wrath and righteous indignation against us." This is a collect. If the congregation do not speak it audibly with you, yet you are speaking it for all the communicants, even the little child at his first communion.

The first chapter of Isaiah is an interpretation of the divine view of sin. "Hear, oh heavens, and give ear, or earth. I have nourished and brought up children, and they have rebelled against me. As a result the sinner has gone away backward until he has become degraded in understanding below the brutes; 'The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider.'" Consequently he is not only in profound spiritual ignorance, but has become diseased until the whole head is sick and there is no soundness, but wounds and bruises and putrefying sores.

This disease is both contagious and infectious. The country is desolate. Strangers devour the land. The daughter of Zion (the Church), instead of being the perfection of beauty is like a booth in a garden of cucumbers. The very ritual, ordained as a means of worship, is perverted. I am full of the fat of fed beasts. Bring no more vain oblations. Incense is an abomination. Your new moons and your sabbaths I cannot away with. It is iniquity, even the solemn meeting.

The New Testament is full of the same preaching. Moreover we learn there that sin is not only rebellion against Jehovah, the Father who nourished and brought us up, but against the unspeakable love expressed in the atoning sacrifice of Christ. Our fathers talked about the exceeding sinfulness of sin. They could find no adjective to express its awfulness, save a derivative from the word itself. Hence they addressed their hearers as "poor sinners," "poor mourners," "poor lost and undone backsliders."

By virtue of the authority vested in them, in the name of Christ, they commanded men to repent. Under their preaching sinners were convicted. The Holy Spirit so confirmed the word that deep, pungent conviction of sin resulted from the command to repent. Methodists had no use for cheerful mourners. When Uncle Randall Odum, of East Texas, went to help in a meeting and found the "mourners sitting up looking pearl" he quit the meeting and went home. Conviction brought seriousness that found no place for mirth or trifling while the soul was under condemnation. No prosecutor ever labored more earnestly to convict a criminal than the Methodist preacher labored to "show the people their transgressions." Will we see such things again?

THE WIN-ONE CAMPAIGN.

The program for the Inspirational meeting to be held in the First Methodist Church in Dallas was published in the Advocate last week. It is being printed in neat form and will be mailed to every preacher the last of this week.

One of the interesting features of the program will be a Round Table Luncheon in the Palm Garden of the Adolphus Hotel, Wednesday, March 1, at 12:15 p. m. This elegantly appointed banquet hall is on the eighteenth floor of the Adolphus and affords perfect conditions for a most interesting Round Table function.

Bishops McCoy, Mouzon and Lambuth, Dr. Todd and all the other speakers will be there and every guest will have the privilege of asking questions and talking back until satisfied. This will be an interesting and instructive, as well as a very unique, feature of the program and will enable those who come from a distance to put in full time that day.

The price of the luncheon will be sixty cents—pay at the door.

Indications point to an inspirational meeting of great success and power. It is hoped to generate enthusiasm and zeal at this meeting that will influence every worker in the territory to be reached. The attendance promises to be large.

From over the State the cheering news comes that in almost every charge preacher and people alike are quietly working away on the details of the Revival Campaign. Others are getting ready and will soon be in line, so the whole line will advance at once. May the greatest success attend every effort.

W. C. EVERETT, Chairman Publicity Committee.

OKLAHOMA METHODISTS—ATTENTION!

Oklahoma City is one of the fourteen Southern cities in which a convention of the great National Missionary Campaign is to be held. The date for the convention in Oklahoma City is March 5-8. It is to be held in our St. Luke's Church. The ministers and the laymen of the different denominations in this city are planning and working together to make a great success of this convention. We are expecting a large attendance from every part of the State. The program of the convention and inspiration of this conference and fellowship of Christian men will justify the expense and effort required for your attendance. Dr. W. W. Pinson and Dr. E. H. Rawlings will represent our Church on the program of the convention and will be ready to assist in any denominational meetings for which we may plan. It is desired that we have a conference for our own denomination on Wednesday afternoon. The preachers and laymen of the Oklahoma City District will meet on Tuesday afternoon at the Methodist Headquarters. If any other presiding elder of the State desires to call a meeting we shall be glad to provide a convenient place for the meeting. Our Church should have a large number of representatives in attendance at this meeting. We need the benefits of the convention and we need the denominational conferences for the purpose of making plans in which we may co-operate for the advancement of our work. Let every presiding elder in Oklahoma assist in bringing the convention to the attention of our people and in securing their attendance. May we not hope that every charge shall be represented by the pastor and one or more laymen? Every one who attends is expected to register and pay a registration fee of one dollar. In this way the expenses of the convention are paid and there will be no collections. The registration fee entitles you to all the privileges of the convention and to a place at a banquet on Monday evening at the City Auditorium. It is desired and expected that 1200 or more Christian men will sit together at this banquet. Be one of the number. For further information write to any of our pastors in the city or to me.

W. M. WILSON, P. E., Oklahoma City District.

NORTHWEST TEXAS CONFERENCE FOURTH SUNDAY IN FEBRUARY.

Upon the recommendation of the Social Service Commission of the Northwest Texas Conference the brethren by vote passed a resolution to observe the fourth Sunday in February in the interest of the Rescue

Home at San Antonio. Take a collection for the work and send the amount to J. D. Scott, West End San Antonio, Texas.

The preachers said they were sure enough going to put into practical application this promise, using fourth Sunday of February, or the day as near thereto as possible, and we are confidently expecting every pastor to make good this promise. Surely at no time has the Home needed worse than now the financial help that would result if every pastor would do his best this one time for the work as the current expenses fell quite behind last year. J. D. SCOTT.

METHODIST PASTORS' ASSOCIATION.

The places included in this Association are: Purcell, Noble, Blanchard, Paoli, Lexington and as many others as wish to be with us.

B. C. Perry conducted the devotional service, reading for the Scripture lesson Rom. 12:1-13.

Noble Charge, Carson: Sunday School good. January 29 had 19 present; February 6 there were 72 present. Prayer meeting growing. On February 6 the regular service was good, with 125 present at the evening service and nearly all of them young folks. Starts revival February 15.

Blanchard Charge, Perry: Best Sunday School of the year on January 30. Prayer meeting growing. Women have planned a banquet for February 11 and have invited 70 men and out-of-town speakers.

Purcell, Peterson: Congregation increasing. January 19 Sunday School had 47 present; 35 at the morning service; no evening services. February 6 Sunday School had 88 present; the congregation at the morning hour was usual; no evening services. League good, with 24 present.

Lexington, Sessums: January 29 Sunday School had only 27; no morning service, but the evening hour was good, with 125 present and nearly all of them young people. February 6 Sunday School had 79 present; 125 present at morning service and 129 present at the evening hour, at which time the larger part of the congregation was young people.

The Sunday School superintendents of the several charges were invited to meet with the pastors, and as many superintendents as may desire to be with us, at the next regular meeting, which is March 6.

JACOB S. SESSUMS, Sec.

A PARABLE.

Once upon a time there lived a Methodist preacher in a distant city who wanted some lots sold in another city for the benefit of the Church in his own city. The lots had been given to his Church by a saintly member who lived in his city. Said preacher wrote a preacher in city where lots were located to sell the lots and send him the money. Said request was received and the preacher made two trips on car, wrote four letters and spent a day's time trying to help the preacher in said distant city cash the lots. He was unable to do as requested, but was out 28 cents cash, besides his time and trouble. Said preacher in said distant city paid no postage, not even enclosing stamp for return of papers. Moral: When you want anything done, get some preacher to do it and let him pay his own expenses while he is working for you. SENEX.

God's opinion of riches is shown by the sort of people he gives them to.

ST. PAUL, THE TRAVELER @ ROMAN CITIZEN BY WM. RAMSEY. 50% DISCOUNT FROM REGULAR PRICE. We have just made a lucky purchase of one hundred copies of this great book at a price that enables us to offer it to you at just half the Regular Price. \$1.75 While this stock lasts we will send it to you prepaid for \$1.75 Former price was \$3.50. Just one hundred copies to be had at this price. Smith & Lamar, DALLAS, TEXAS.

Simultaneous Evangelistic Campaign

R. P. SHULER,
Evangelistic Editor.

PUBLICITY AND LITERATURE.

W. C. EVERETT,
PAUL R. 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.)

An ecclesiastical scold disqualifies in the first inning. We must speak the truth and speak it boldly, but we must always remember that the truth does not need to be supplemented by spleen or vicious language.

Gideon's organization was the heart of Israel. After all, a religious movement does not need multitudes so much as it needs men. God has a way of removing a mountain into the sea without hand-spikes.

But let us not forget that it sometimes becomes necessary for a Methodist preacher to deal with a defunct carcass. We never get anywhere trying to ignore the stench within that nauseates the whole community.

We hear a great deal these days of the smooth preacher. We know not just what that means, but if it means the ability to win the applause of the artificial, the veneered, the "outward Christians," it is a very poor compliment. Real men are not fools. They desire to be dealt with honestly. If they are sinners, they know it and soothing apologies for their meanness, delivered from the pulpit, will not merit their genuine commendation. No preacher can gain the permanent love and respect of his flock without dealing fairly and with faithfulness in his message to their souls.

41 MORE CHURCHES ADDED.

The following churches have been reported as in the campaign since last week: Harwood (four Churches), Skidmore, Maysfield, Houston (nine Churches), Brookston, Bastrop, Walnut, Brownfield, Denison, Claude, Strawn, Columbus, Eagle Lake, Flantonia, Cleburne, McGregor, Granbury, Garwood, Lagrange, Liberty Hill, Leander, McDade, Manor, Smithville, Weimar, West Point, Big Spring, Stamford, Albuquerque (New Mexico), Gonzales. This makes a total of 115 reported to date.

FROM NEW MEXICO.

At a meeting of the presiding elders of the New Mexico Conference held in Albuquerque, New Mexico, it was unanimously decided to enter most heartily into the Evangelistic Campaign and to urge our preachers to enter into this campaign with every power of their being.

We desire to go on record in the columns of the Texas Christian Advocate, not only as being in sympathy with this simultaneous movement, but as being determined to put forth every effort we can to marshal the forces of the Church and bring victory to the cause of Christ in the New Mexico Conference.

And we hereby call on the preachers of this conference to plan for a great revival in every charge.

GEO. H. GIVAN, P. E.,
Albuquerque District.
H. M. SMITH, P. E.,
El Paso District.
S. E. ALLISON, P. E.,
Roswell District.

SHERMAN DISTRICT ABLAZE WITH IT.

The preachers of the Sherman District convened in the Missionary Institute, adopted the following plans

for the Simultaneous Evangelistic Campaign: For the month of March, "to go to Church Sunday," setting aside the first Sunday to treat on the plans and reasons for the revival, the second Sunday, Family Day; the third Sunday, the Young People's Day; the fourth Sunday, Denominational Day, expressing the glories of Methodism. Then, with this start, to hold simultaneous evangelistic services in connection with the other Churches, if possible, ending with the grand climax of the reception of members Easter Sunday. They arranged for a special editor to send notes to the Texas Advocate, a special editor in each town to keep the town papers full of the campaign.

CENTER SHOTS FROM LETTERS RECEIVED.

If 1000 pastors will become aflame with zeal and earnestness and say, it must be done, our members will catch the spirit and with one accord we will make possible the desired "Pentecost"—C. A. Bickley.

I am praying that the real fires of a great revival will soon break out and sweep the whole country.—J. M. Fryar.

I have faith in God, faith in the plan, faith in our people. Great things are going to be accomplished.—Jno. M. Neal.

In preparing for the revival campaign that we are approaching, I am stressing above all things else the need of continued, heart-searching, secret prayer.—Jno. G. Pollard.

I have heard nothing but encouraging notes from our preachers of the Big Spring's District respecting the campaign.—W. E. Lyon.

Oh, that old Texas may move Godward in leaps and bounds during these coming weeks.—J. H. Stewart.

I think that the Simultaneous Evangelistic Campaign now in Texas and New Mexico is the most far-reaching movement in which our Methodism has ever engaged.—A. W. Hall.

THE INSPIRATIONAL MEETING.

The preacher that misses it should have an excuse that would stand hatched at the Judgment. The personal worker that misses it will miss a source of inspiration that might make your life doubly powerful. The committee has asked every Church to send at least one member to carry back the message of this great meeting. Remember the dates: March 1 and 2. Remember the place—Dallas. Remember the meeting—yours. The program is a winner.

THE CALL TO PRAYER.

Brother Glenn Flinn, the Chairman of the Dallas Committee, has issued a call to prayer. February 20-27 are named as days for special devotional preparation. It is important that the spirit of prayer continue from these days throughout our whole campaign. The bending of the knee joints have a way of opening up the chambers of the heart. Indeed, there is but little distance between the knee and the human will. Much praying will produce much bending in thought and life, in purpose and ideal, toward the One to whom our prayers ascend.

The mighty battles of every revival have been fought in the place of secret prayer. Wrestling with God until the coming of the day is the only tested path to victory. We do not thus persuade God to bless us. He is already persuaded. But we do thus set the time and name the place for the blessing. It is not our business to convince God in our prayers. God is already convinced as to our need and his ability to supply. Our prayers avail in that he uses them to unlock the fountains of his refreshing that the waters of blessing may flow into the drouthy places.

CHRIST TEACHING MEN TO PRAY.

The Lord's Prayer is not the only prayer Jesus has taught the disciples who have called upon him. Every man who truly prays finds himself face to face with the great Teacher. Christ teaches men today how to pray and what to pray for. We must never be guilty of praying our own prayers. We must always pray the Lord's Prayer. We do not mean that we must repeat the one he taught his disciples, but we do mean that we must repeat the one he teaches us. So many of us have been praying our own prayers that we have not prayed at all. Christ has a way of whispering a prayer into your heart and onto your lips that you may whisper it back into his ear. That is the kind of prayer that can and does remove mountains of difficulty into the placid sea of satisfactory solution.

A SUBSTITUTE FOR PRAYER.

Most Church members say prayers. Few pray. A man may close his eyes, say some words, whisper an "amen" and find himself no nearer a throne of help than when he began. Mournful accents and pious pleadings do not constitute prayer. Prayer is a kind of understanding between man's God and God's man. It is the language of comradeship. Our prayers amount to little unless our lives amount to much. The best way to learn how to pray is to learn how to live. Few hillocks are disturbed these days, because few men are really in position to pray.

God does not require perfection that a man may approach him in prayer. But man's will, his purposes, his endeavors must all point that way. God is a detective and goes into the closets of your heart and there discovers what you are in longing, in purpose, in effort. If he finds you genuine within, he hears you genuinely and gives you a genuine response. We once knew an old card-playing, dance-promoting sister, with her little heart choked to death with worldliness, whose son sickened and died. She became very angry with God because he did not hear her prayers for the recovery of her boy. Pitiful as is the fact, that woman did not pray at all. She could not pray. However near God may have been to her, she was certainly out of hearing distance of him. Brethren, let us get on praying terms with God and it will then be unnecessary to send up these veneered and highly embossed petitions, which have more rhetoric than unction and more wording than worth.

THE TEST OF REAL PRAYING.

"Is the controlling purpose of your life to please Jesus?" This question is given by Dr. Gordon as the testing question when it comes to genuine praying. What about it? Does the society woman, who argues that card-playing and dancing and wine-serving and all the rest of it is harmless, ask the further question as to whether such stuff will "please Jesus?" Does the business man, who decides it is right to sell certain things because others sell it, go a little further and rest his case on whether or not it will "please Jesus?" Do our young people ask that question before and above all others? Indeed, our failure to measure up to this test may be the secret of the dry-rot in many a Church and the defunct spiritual life of many an individual.

What is prayer? Prayer is the expressed desire of the man or the woman who, deep in heart and soul, purposes "to please Jesus." All the rest is mockery. But that kind of praying means business. If God's promises are worth the breath it took to speak them or the ink it took to pen them, that kind of praying will rob heaven, if necessary, to enrich the

life of the supplicant. Let us stand the test and then dare put God to the test. Let us make good and follow up by demanding that he make good. Let us measure ourselves by the above yardstick and then let us measure God by his abounding promises.

"IN MY NAME."

Some execrably smart people among us have ceased praying "in Jesus' name." No longer do they base their petitions upon the assumption that Jesus Christ is their attorney at the bar of God. They pose as needing no mediator. Jesus evidently thought differently and said as much. If you hem these fellows, they will at last be forced to confess that they are not sure of the man whom we call Jesus. The most pitiful thing about this whole matter is that they brazenly pronounce pious prayers in the face of their sometimes boasted infidelity.

The most powerful refutation of their position is the fact that tens of thousands of answers to prayers abound in the testimony of Christians and they are all the answers of the prayers that were prayed "in Jesus' name." When Methodism permits men to stand in her high places, who have wound a question mark about the person of Jesus Christ, she makes the mistake of sending out torpedo boats to sink her own ship. Methodism dare not move upward or onward, save "in Jesus' name." When a Methodist gets to where that wonderful name is of no longer significance in his prayers, he had best join the Unitarians, or else go to the Devil straight.

"GOD IN HIS HEAVENS."

Most of us believe that. It is absolutely false. God is in his world. You do not even have to cover a mile of space to find God and get his attention. He is not engaged on the other side of the universe. He is in the States of Texas and New Mexico, though it would scare some of us to death if we really believed it.

Indeed, God is so very near to us that we should be very slow about lying to God in our prayers. He is so keen on the trail of every one of us that it is very difficult to deceive him. We must come clean. He has had his eye on that dirty spot ever since you let the Devil smear his smutty finger across your heart. Let's clean up before we invite God in. He knows us too well to accept an invitation from most of us, unless we renovate our premises.

"FAITH"

The crowning achievement in effectual praying is the exercise of faith. It is not enough to believe that God can do or even that God will do. It is only enough when he believe that God does. Many men believe on God, who do not believe in God. Christian faith is nothing short of acceptance. It is so strong a belief in the goodness and power of God, as that we count the thing for which we pray accomplished and render thanks as if we finish our supplications. Less than this may be an attempt at faith, but it is not faith.

Elijah was just as sure of the falling fires before they fell as after. That is faith. Moses never came to the place of acceptance until he realized that God not only could, but out-general Pharaoh. When his faith was ready, then he was ready. On the other hand Sarah prayed for a child and laughed at the idea of one being born to her. That is the kind of thing many of us call faith. Faith is the substance, not the shadow, of things hoped for; the evidence, not the possibility, of things not seen. And why not? Surely God has qualified to where we can trust him!

"A PRAYER LIST."

A prayer list is a vital necessity, if you intend to become a soul winner. Too many of us shoot a blunderbuss into the ear of the good Lord. We scatter all over creation. God only needs the core of the heart of the acorn, in order to make a great oak. Let's center on somebody. Let's get a heart, all full of sin, upon our heart, all full of prayer, and lift it to that heart, all full of love. Carry a prayer list in the vest pocket of your brain and specialize on that list. To be used if needed.

OUR BISHOPS SPEAK.

"Paul charges Timothy, before God and the Lord Jesus Christ, and the coming judgment, to preach the Word, the doctrines, which alone can bring men to Christ."—H. C. Morrison.

"The supreme element in man's nature is the spiritual, and his supreme need is, therefore, spiritual awakening. Nothing can substitute this without deluding and damaging the soul. Neither culture nor social position, not even Church membership, can supply this spiritual necessity."—W. A. Candier.

"Strong works on Evangelism, especially of a biographical character, are most helpful to any preacher seeking to be a soul-winner."—E. R. Hendrix.

"When and where has anything been done without wise planning? John Wesley was not only a great preacher, but also a great organizer. Training and organization—these make the difference between a mob and an army. May the Spirit of the living God breathe new life and power into our organizations and our plans."—Edwin D. Mouzon.

"The greatest evangelistic field in the world is the Sunday School. To neglect the use of it for that purpose is, therefore, exceedingly unwise. No sane business man will neglect or fail to cultivate a branch of business from which he derives ninety per cent of his gains. This is the part the Sunday School contributes to the growth of the Church. To neglect it is criminal. Let no pastor be unwise enough to disregard this sacred opportunity."—James Atkins.

"There is little benefit in simply getting up a great stir and gathering in a large number of additional members. In fact, if they should bring with them their old wordly habits of thought and life, they could be no contribution to the Church's welfare. I sincerely hope that in all your present movement in Texas you may put a supreme emphasis upon the necessity of a new heart and the right spirit before God."—E. E. Hoss.

"We need to pray that men shall realize God. True prayer makes God real. We need to pray that men shall know God in the forgiveness of their sins. Prayer is the key to both pardon and power. The resources of the spiritual kingdom yield only to importunate prayer. Let all Christian workers in this campaign be as 'one soul striving for the faith of the Gospel.'"—W. R. Lambuth.

About such thoughts let much of our thinking revolve in these days. Our Bishops have stressed the things that need emphasis. Let us follow the leadership of these men, upon whose tongues we find the call of the prophet to the Church, a call requiring that we emphasize the fundamental doctrines of Christianity, a call to a spiritual awakening and nothing less, a call to evangelistic reading and study, a call to thorough organization and planning, a call to redeem the time in our work with the child life of the Church, a call to the absolute importance of the doctrine of "The New Birth" in these times, and a call to prayer.

THE PREACHER.

The preacher is just a man. A man with flesh and bones like other men. A man with heart and brains like some other men. His flesh can be bruised, his bones can be broken, his heart can be torn and lacerated, his brain can be discouraged till thought and action are almost paralyzed. Most preachers have one wife and some children. His wife is generally better looking and smarter than he is. A preacher that marries any other sort of woman gets fooled. His children generally take after their mother. That is fortunate.

The preacher 999 times out of a 1000 is a real good man. The preacher is a brave man, daring to take the right side and lead the open fight against all sin, and for all righteousness, and that, too, when he knows he will lose somebody from his congregation and from his pay list. He has pitched and led most moral battles that have uplifted the world. The preacher rarely fights with his fist or carnal weapon, then only when every fiber in his being rises up and demands redress to save his moral manhood. When he does fight thus some one not looking for it gets whipped. Amen!

The preacher, though brave, is a very meek man and bears many slurs and insults before resenting anything. To illustrate: I was driving with a preacher, a small man, to an appointment not many moons ago. His little horse was a good goer, and at a sudden turn in the lane, where the road was very narrow, we met a big man driving a big cow of the male persuasion. We had some difficulty in passing, and the big man driving the big male cow opened his big mouth and roared forth on the dusk of the evening air, "If you had been anybody but a preacher you would have waited till I got by."

The preacher responded: "That's so, that's so; how do you do, brother?" Personally, I did not feel like saying my prayers. I felt hot. I wanted to weigh 200 pounds just then, but I did not. Another case: A young preacher was dogged after by a drunken man to drink with him. He made every reasonable protest, and tried to get away from the fellow, but without avail. Then he gave him a sound whipping. The drunk man found himself at home next morning, which was Sunday. His face and eyes were swollen. He observed his wife getting ready for Church. He said: "Wife, are you going to attend your Church today?" "Yes," she replied. "Why do you ask?" "I just wanted you to go to the Methodist Church this time. If that preacher down there can preach like he can fight he is worth hearing," he replied.

Say, reader, do you know that preachers' wives are just like other women? Well, they are, I know. I live with one. They get hungry and want a hunk of cornbread and a plate of speckled peas, cooked with good bacon just like the banker's wife does. And once in every few years they want a new hat and a new dress and puff box, and some sweet-smelling powder that makes the air smell good as they go down the street. His children, too, have wants same as other normal children. Yes, they do; yes, they do.

And say, reader, as we are passing the parsonage this Saturday evening, and it's now 10 o'clock and the preacher's children are all in bed, let us just slip up to the window and see what a preacher and his wife talk about.

Listen, the preacher's wife is talking, asking, "John, what are you going to preach about tomorrow?"

He answers, "I am going to preach on 'Have Faith in God.'" "That is a good text, John; I hope you will have liberty." Then she leans over and pats him on the cheek with her left hand, while she holds the socks she is darning for him in the other, and says, "Say, John, do you know how long it has been since I had a new hat?" "No, Mary, not exactly. How long?" "Almost two years, and I need one so much, and I need a new dress, too; and the children, poor dears, are really ashamed to go to Sunday School or anywhere else. Their clothes are almost threadbare and shoes worn out. John, don't you think you can let me get the hat and dress, and, at least, some of the things the children need? I hate to ask you, but I have waited almost as long as I can."

The preacher brushes a tear from his cheek and says: "Mary, I am so sorry to say so, but I must. My stewards have informed me that they are going to fall full twenty per cent short on my salary, and it will take every cent I will get to pay what I owe. I am at my wits end to know what we are to do. But we will 'have faith in God.'"

If anyone thinks that is not a real picture, ask the recording angel, and if you can hear an angel talk, you will hear dropping from the skies the whisper, "Too true, too true!" But you will hear more about it in the judgment day. Read Matt. 25:42, 43.

J. T. SMITH.

Tyler, Texas.

FEW COMMON SENSE THOUGHTS CONCERNING WATER BAPTISM.

Words Used.

The preacher in the act of baptizing uses these words: "I baptize thee in the name of the Father and of the Son and of the Holy Ghost," Matt. 28:19.

Why Baptize With Water?

Not to get sins forgiven, but because they are forgiven already. That is clear from Acts 2:38: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of your sins." The "repent" here means to turn from disbelief in Jesus to faith in him. Because of this change from disbelief and rejection of Jesus to faith and trust in him, Jesus forgave them their sins. Then they were baptized because already their sins were forgiven on the condition found in the word "repent." In Luke 5:14, Jesus gives the meaning of the English word "for" as it relates baptism to forgiveness. Having cleansed the leper he said to him: "Go offer for your cleansing," just as Peter a few months later said to the repenting and forgiven Jews, "He baptized every one of you in the name of Jesus Christ for the remission of your sins." The leper having been cleansed of his leprosy by the Lord, the priest sprinkled the water upon him, in recognition of his recovery and to show that he is no longer a leper. Read Lev. 14:1-7. This act of the priest officially released him from the leper camp and was his credentials readmitting him to his former place with his family and restoring him to his lost standing and society. Even so the person forgiven or his sins is by baptism publicly released from his former outward connections with sin and returns to the household of faith and to the society of the saints. Read 2 Cor. 6:14-18. With the adult baptism follows forgiveness as the ceremonial cleansing of the leper followed the real cleansing. What God does for a man in forgiveness is conditioned upon what a man does for himself in repentance, and comes after repentance. What some other man does for a man, as baptizing him, comes after, not before, what God does, and in the recognition of what both the man and God has done—the man's repentance and God's forgiveness. "Repentance and remission of sins should be preached in his name among all nations." Luke 24:47.

Element.

The element is water unmixed with any other substance. The Lord says in Ezekiel 36:25 that he will sprinkle "clean water" upon you, and in Hebrews 10:22, "Having your bodies washed with 'pure water.'" Muddy water in a creek, a pool, or a tank, used for baptizing is just as objectionable as muddy water in a glass used for baptizing. But the Bible

meaning of "clear water," "pure water," is water with no blood or ashes in it. When water was first used by Moses and the priest in purifications or baptisms it had in it the "blood of bulls and the ashes of the heifer." Heb. 9:13, 14, 19. This water with ashes and blood in it was used in the Church for 1400 years, until Christ came. The ashes and blood in the water pointed to Christ's blood that really taketh away the sin of the world. John 1:29. After Christ's death and resurrection the element used in baptism was no longer needed to point to his death, the Lord's Supper does that. Therefore the blood and the ashes were left out of the water. In Ezekiel 36:25 the Lord said they would be left out. "Then will I sprinkle clean water upon you." Only a few years after the ascension of Jesus the inspired writer in Hebrews 10:22 said that it was the custom then to use only the "pure" element in baptizing. "Draw near with full assurance of faith, having your hearts sprinkled from an evil conscience and your bodies washed (baptized) with PURE water." It is now a living element, not a dead element. Live people, spiritually alive, are to have the clean, pure, living element sprinkled upon them. Infant children are not forbidden, "for of such is the Kingdom." Mark 10:14.

Quality First.

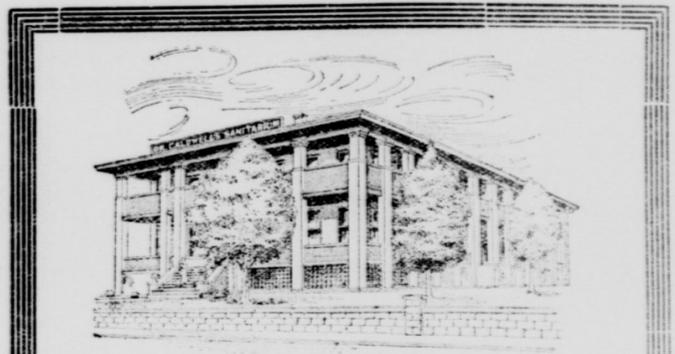
Quality, not quantity, holds first place in Bible usage. Standing or pool water was unclean to the Jew and he would not use it. They must have "running" or living water. Lev. 14:5. This is why they went to the rivers, the streams and springs for their purifications or baptisms. John did not go to the rivers to find water to immerse the people in, but to find the running or living water. He baptized at Aenon because the "much water" there were springs of water, not pools of water. He was hunting quality, not quantity—the pure, living element.

Sprinkle and Pour.

Sprinkle and pour are the same mode. The rain sprinkles or pours. Both are from above and upon. The Lord said two things in Ezekiel 36:25. First, that when he had come the blood and the ashes would be left out of the water used for baptism. This has been done. In the second place, he said that the change from the impure to the pure element to be used in baptism would not change the manner of the use of the pure element. He says that the "clean," "pure" element is to be applied by sprinkling just as the mixed element had been applied. "Then will I sprinkle." About nineteen out of every twenty have had the clean, pure water applied to them in that way. The Church gets her authority for sprinkling water for baptism from the Lord. He taught Moses and the others to do it that way. Christ, in the prophecy, said that he was going to do it that way. And so he did it that way. He purified or baptized more disciples than John. John 3:25-26; 4:1-2. He did it again at Pentecost, when 3000 were baptized in one day. For Acts, second chapter, is a literal fulfillment of Ezekiel 36:24-27. He is doing it now in our day, as nineteen Christians out of every twenty are baptized by sprinkling. This is a literal fulfillment of his promise in Ezekiel 36:25. John did it as Jesus did it. When the Jews saw John baptizing the multitudes by sprinkling the water upon them they thought he must be the Christ. John 1:25. So many came to be baptized by John it looked very much like he was going to "sprinkle many nations." Isaiah 52:15. Therefore, they said, "Art thou the Christ?"

Applying the Clean, Pure Water to the Head is Baptism.

This is just as true in immersion as in affusion. This is why immersion is baptism. The candidate may be up to the waist, to the arms or to the chin (there is no law or rule fixing the depth) yet the only part of the body that can be baptized is that part above the water. The other is already under the water and for that reason cannot be baptized. When the back of the head presses into the water the water is displaced until the front of the head is even or below the surface, then the water pours in upon the front of the head and upon the face. This done, the candidate is baptized, and it has been done by pouring. In one of two ways the candidate may receive water baptism. He may wade into the water and let the water pour upon his head and face or he may stand at the altar of the church and have it poured out of a glass or sprinkled upon his head. The front part of the head is the part to be baptized. "Till we have sealed the servants of our God in the forehead." Rev. 7:3; "And they shall see his face, and his name shall be in their foreheads." Rev. 22:4. (The Bible knows nothing of one man submerging another man in water.) When the body was submerged it was always done by the in-



The Caldwell Sanitarium, MCKINNEY, TEXAS.

According to the figures given by the New York Life Insurance Co. for 1915, three greatest enemies of human life were Tuberculosis, 950, Pneumonia, 772, Cancer, 707. Dr. Caldwell by his wonderful discovery and his own method of treatment is curing 85 per cent of all cases of cancerous maladies that come to his Sanitarium, after other remedies have failed, and 95 per cent of those that come to him for first treatment. Without the use of knife, X-Ray, or Radium.

Free examination, and consultation. Write for booklet or information.

Address DR. J. A. CALDWELL, McKinney, Texas

dividual himself. See Naaman and the other lepers. 2 Kings 5:14; Lev. 14:8. He "dipped himself." And he shall "wash himself in water." When one person did it for another person he never dipped him into the element, but always put the element upon him by pouring or sprinkling. "He shall sprinkle upon him that is to be cleansed." Lev. 14:7. "Then will I sprinkle water upon him." Ezekiel 36:25. "Having your bodies washed with (not in) pure water." Heb. 10:22.

Baptize the Head.

The only way the whole body can be baptized is by affusion. As has just been shown, the whole body cannot be baptized by immersion. Pour or sprinkle the water upon the head and it can run all over the body, even down to the feet. "It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments." Ps. 133:2. Why is it that when the head is baptized the whole person is baptized? The head is the representative of the body. Baptism is only a representative act. Samuel anointed Saul by anointing his head. 1 Sam. 10:1. The priest was anointed when the oil was poured upon his head. Ps. 133:2. Jesus said that Mary had anointed his body for the burial when she poured the precious ointment upon his head. Mark 14:3, 8. If there are some among us wanting baptism to represent the manner of Christ's death, pouring the water is the only way by which to do it. Out of his side poured the water and the blood. John 19:34. "He poured out his soul unto death." Isa. 53:12.

God's Beautiful Design.

The very fact that in immersion the water frequently forces itself unnaturally into the open upturned nose and mouth is a reminder that there is a misfit. The body in that position, with great inconvenience receives the ordinance. No fit, no design. Change the position of the body and try it again. Stand the body upon the feet, now put the water upon it in any quantity you may choose, and observe that the eyes, nose, mouth, ears and every other part of the body is a watershed. In this position the water runs not into the body but all over it and off of it. God's beautiful design. "He who runs may read."

From Above.

Water coming from above and upon the head lifts the thoughts and affections to things above. "Every good gift and perfect gift is from above and cometh down from the Father of lights." James 1:17. Material blessings come from above. "I will pour water upon him that is thirsty and floods upon the dry ground." Isa. 44:3. "For as the rain cometh down, and the snow from heaven, and watereth the earth and maketh it bring forth and bud, giving seed to the sower and bread to the eater." Isa. 55:10. In like manner spiritual blessings come from above. "So shall my word be that goeth forth out of my mouth." Isa. 55:11. "I will pour my Spirit upon thy seed and my blessing upon thy offspring." Isa. 44:3. Christ, God, the throne and heaven are above. The Spirit came from above upon Jesus. "Set your affections upon things above." Col. 3:2.

This may be done in the very act of affusion. Even the most timid girl, standing at the altar of the Church to receive baptism with the clean, pure water, need not be scared for fear that she may get strangled, for there is no muddy water to run into her nose and mouth. The mind is perfectly composed and the thoughts and the affections may rise to the open heaven above. What a means of grace is this sacrament when thus administered! Individuals or Church denominations may demand more than this, but the Lord and the Bible are satisfied with it and demand no more.

T. W. LOVELL.

Greenville, Texas.

FROM A SUPERANNUATE OF THE TEXAS CONFERENCE.

There is one thing certain—God will not fail. His word abideth forever. His promises and covenants will not be broken, and those who walk before him in obedience and faith are safe in this world, or in any other world. "All things work together for good to them that love God." Life is blessing, death is triumph, eternity is the divine presence and unbroken bliss of ceaseless ages. Whatever comes to this world, the true Christian is safely anchored to the "Rock of Ages." Disasters may come, sorrows may befall us and hearts may ache with human misery, the most devout souls be burdened with anguish and unspeakable grief, yet in the midst of it all there is a calm assurance and blessed restfulness.

If the clouds of human sorrow and suffering overshadow the world, we are to have the stronger faith for the coming of the days of final victory, and labor more earnestly to gather in the sheaves.

It is a blessed thing to live with a consciousness of security and restful knowledge of the chief thing—to be and to do his will, whatever comes. Those of us who believe the Bible believe that we must submit to his will "who doeth all things well."

So, after thirty years of an active life in the ministry of the M. E. Church, South, we are learning to stand still and see the good work go on. For more than two years we have been waiting, and we trust patiently, in our little home with my sadly afflicted companion who is confined to her bed all the time and suffers constantly, and so far as we can see, no hope for her recovery. We have done all we know to do, and still there is no relief. We can simply wait, labor and pray and commit all things to Him who rules the universe. As we face the new year a feeling of sadness comes over us as we realize that we must still watch and wait. Give us the prayers of our heart.

J. D. BURKE.

Burke, Texas.

You narrow life the moment you doubt yourself.

A WARNING.

To feel tired after exertion is one thing; to feel tired before is another. Don't say the latter is laziness—it isn't; but it's a sign that the system lacks vitality, is running down, and needs the tonic effect of Hood's Sarsaparilla. It's a warning, too—and sufferers should begin taking Hood's at once. Buy a bottle today.



BLAYLOCK PUB. CO. Publishers

W. D. BRADFIELD, D. D. Editor

Office of Publication--1804-1806 Jackson Street

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

PUBLISHED EVERY THURSDAY AT DALLAS, TEXAS

Subscription rates table: ONE YEAR \$2.00, SIX MONTHS 1.00, THREE MONTHS .50, TO PREACHERS (Half Price) 1.00

RELIGIOUS ALLIANCE OF THE TEUTONIC POWERS

(CONTINUED FROM PAGE ONE.)

That the political alliance with Islam is welcomed by the Church in Germany seems to be the natural conclusion from a number of sources. Some welcome the Oriental faith as an ally, others as a field for missionary work. Chief and foremost is the statement of Prof. Friedrich Delitzsch before a representative Berlin audience, which, we are told, included many clergymen and theologians. The professor said that "Islam, so far from being a barren and retrogressive faith, leaves the door wide open to religious, moral and social progress, and that, therefore, no German Christian need be ashamed of an alliance which, begun in time of war, will be cemented and bear worthy fruit in times of peace." This statement, with others emanating from religious sources of authority more or less on a par with that of Professor Delitzsch, are brought together in an article in The Churchman (New York), from which we quote:

"Professor Wilhelm Hermann, of Marburg, in a lecture reported in the Christliche Welt of March 18, endeavored to show that it is precisely as Christians that the German people have every reason to look upon the German-Turkish alliance with complete satisfaction. Professor Troeltsch likewise in the same journal declared the alliance of the Central Powers with Turkey to be also an alliance with Pan-Islamism, and he adds: 'Islam is therefore recognized as one of the great acknowledged religious world-powers, which can no longer be a missionary objective, but must be left, just as is the Christian world, to its own inner religious development.'"

There are some faint protests in Germany against the position of Professors Delitzsch, Hermann and Troeltsch, but it is not at all certain that their views will not prevail.

What has the Christianity of official Germany which Mohammedanism has not? The German God is as cruel as the Allah of Mohammedanism. The fundamental virtues of humility and peace taught by Jesus have been held up to fine German scorn. And, indeed, there is little to choose between the teachings of philosophers and soldiers of Germany and those of the followers of Islam.

The Church will need to humble herself and develop an apostolic Christianity else the civilization of Europe is threatened to be turned back a thousand years.

THE SOUTHERN METHODIST HANDBOOK FOR 1916.

The Southern Methodist Handbook for 1916 by Dr. T. N. Ivey, editor Christian Advocate, is on our table. An examination reveals it to be a veritable storehouse of useful information. It is the result of a vast amount of work and brings to the reader's eye information clearly and compactly stated which would require months of investigation to ascertain. It is indeed the "tool chest" which its editor claims it to be, and is indispensable for the busy Methodist worker. It is published by our House at Nashville.

The Advocate is great and is growing greater all the time. C. M. HARLESS.

THAT THE CHURCH MAY KNOW

In a recent issue of the Advocate we made reference to Dr. Tillett's annual report to the Board of Trust of Vanderbilt University at its June meeting in 1915. Since making that reference a copy of The University Quarterly, containing Dr. Tillett's report, has reached us.

The report of Dean Tillett was published in the Vanderbilt Quarterly because, in the judgment of the Board of Trust, it contained "some facts which the friends of the university within the Church will be glad to know and should know."

We agree with the Board that those whom it denominates "the friends of the university within the Church" should know Dr. Tillett's position, but we think that the entire Church also, which has honored him for more than a quarter of a century as the teacher of its young ministers, should know Dr. Tillett's attitude on the Vanderbilt matter.

The paragraph of Dr. Tillett's report which may be said to sum up his views is as follows:

Believing, as I do, that the Biblical Department of this university was established for the purpose of educating young ministers for the Methodist Episcopal Church, South, and feeling none the less sure that it was the desire of every member of the Board of Trust and of every member of the faculty that it should continue to do this work in the future as it has in the past; believing, further, as I do, that the decision of the Court gave the Church every right of control over the university which it had exercised in the past and that it made permanent and binding that method of Church control which is the wisest and best for a Church to exercise over a university; and believing yet further, as I do, that the Church by its action has withdrawn from the university and not the university from the Church, I now feel providentially justified, not only in using what of ability and influence I have in developing the Biblical Department as an independent and non-sectarian school of religion, but I feel that in the providence of God, in view of all the circumstances and events that have transpired, this is the duty of myself and my colleagues and of the Board of Trust, and I am only hoping that God will overrule what I believe to be the serious mistake of my Church in a way to bring about the larger usefulness to the Biblical department and its wider and more beneficent service to the larger Kingdom of Christ as that kingdom is represented in and by all the Churches that are working for the spread and upbuilding of his kingdom.

We have discussed in previous issues of this paper the Vanderbilt question, but our readers will pardon us for offering a few observations on these statements of our former teacher:

1. Dr. Tillett believes that the Biblical Department of Vanderbilt University was established for the purpose of educating the young ministers of the Methodist Episcopal Church, South. And in this he is correct, but were not the founders of this department the founders also of all other departments of the university? Do not the Memphis Resolutions, which mention the Biblical Department, mention also the other departments? By what process of reasoning, therefore, does he think that the Biblical Department belongs to the Church in any sense differing from the character of its ownership in other departments? Did the Supreme Court make any distinction as to departments of the university in its decision declaring that the Church did not establish the university? The Court's position is more satisfactory to the Church than the Dean's. All or none!

2. Dr. Tillett believes that the Board of Trust desired that the work of educating our young ministers should be continued in the Biblical Department of Vanderbilt University. And in this, too, he is correct. The Board of Trust undoubtedly desired that the university should en-

Ezekiel 34:2: Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord God unto the shepherds; woe to the shepherds of Israel that do feed themselves! should not the shepherds feed the flock?

A PASTOR'S PLEA

Heavenly Father, I thank thee that thou didst call me to be a pastor. Forbid that a single sheep or lamb in my flock should look up and not be fed. In the name of the Good Shepherd, Amen.

joy whatever prestige association with a great Church could give it, provided, however, that the Church would be content with "a share in the management of the Biblical Department." This is the language of the Board's own resolution, and further than this the Board, as at present constituted, would never have gone. If Dr. Tillett thinks differently, it is because he does not know the gentlemen who compose that Board. We sat with them in Board meetings for three full years and, moreover, sat by the side of a number of them in the classroom, and it is not immodest, therefore, for us to say our opportunity of knowing the Board was better than the Dean's.

3. Dr. Tillett believes that the decision of the Court gave the Church every right of control over the university which it had exercised in the past. This is absurd. For seventeen years one of the Bishops of the Church was president of the Board with the right of exercising veto power. For nearly twenty years the entire College of Bishops was recognized as a Board of Supervisors. For years in the university's history it was recognized that no one could sit as a member of the Board without previous confirmation by the Church. The decision of the court changed all this. How, then, can Dean Tillett say that the court's decision left intact all the rights of control formerly exercised by the Church?

4. Dr. Tillett believes that the wisest method of Church control of its universities is secured when their boards nominate and the Church confirms. Yes, the Church was satisfied with this method of controlling Vanderbilt until its Board attempted to take out a new charter in which the name of the Church was eliminated, and until it voted off the Board the entire College of Bishops as supervisors of the affairs of the university. But for such action and but for the court's subsequent denial of the Church's ownership in the university, and its curtailment of even the confirming right, the Church would have been willing to continue the method by which it controlled the university.

5. Dr. Tillett believes the Church withdrew from Vanderbilt University and denies that the university withdrew from the Church. This is absurd. The Church held on to the university as in grim death through the years of litigation, spending nearly \$40,000 in defense of its rights, and at last was knocked loose by the astounding decision of the civil court—a decision which assailed hitherto undisputed history and counted as nothing the Board's own repeated confessions that it held Vanderbilt University in trust for the Methodist Episcopal Church, South—a decision

which, in the last analysis, exalted legal technicalities above the facts of history.

6. Dr. Tillett now proclaims himself a witness before the whole world to what he terms "the serious mistake of my Church." The reasons given by him, however, will discredit—not his sincerity, but his judgment—and the growing success of our new universities, we hope, will convert what seemed disaster into a crowning victory for the Church.

If Dr. Tillett really believes that the Biblical Department of Vanderbilt University was established for the purpose of educating young ministers of the Methodist Episcopal Church, South, and if its endowment, as he says, is some \$450,000 (the larger part of which being the undisputed gifts of Methodists), then, we submit, it would be becoming in him to stand for its return to the now recognized theological schools of our Methodism. And how W. F. Tillett as we knew him and as we loved him can get his consent to use Methodist money in buying Methodist ministerial students away from Methodist schools we shall never be able to understand.

AS A MATTER OF INFORMATION

Having graduated in both the Academic and Theological Departments of Vanderbilt University naturally we have been interested to know how our old alma mater started out on her new career as an independent school. But until now we have found no one who could give us the desired information.

Dr. H. C. Tolman, Dean of the College of Arts and Science of Vanderbilt University, in the October-December number of the University Quarterly, gives the record of new students entering the College of Arts and Science and the School of Engineering in September, 1915. The total number is 158.

The institutions from which these students came are given by Dean Tolman. Three schools in Nashville, namely the Hume-Fogg High School, the Ward-Belmont College and the George Peabody College, furnished thirty-eight of the 158 students entering in September last, leaving 120 as coming from all other schools in the South. The University of Texas furnishes the lone student from our great State.

The Quarterly also gives the number of theological students as follows: "Since the fall term opened forty-five theological students and candidates preparing for the ministry or for other forms of missionary and distinctly Christian service have entered the university."

Dr. Tillett thinks the Biblical Department, "in the providence of God," has entered upon "its wider and more beneficent service to the larger Kingdom of Christ."

Well, we do not wish Dr. Tillett and his university any harm, but what a pity that a few ambitious men should have diverted the institution from the plans of its founders and those of its largest single benefactor, good old Commodore Vanderbilt! Mr. Vanderbilt (Chancellor Garland tells us) was constrained to make his gift to the corporation of the Central University of the Methodist Episcopal Church, South, because he believed our great Church would insure the university a dependable constituency. What a pity, we repeat, that ambitious men with dreams of a "New Harvard of the South" and else should have upset the old Commodore's cherished hopes! The sin of these ambitious men is as great against Commodore Vanderbilt as it is against the Methodist Episcopal Church, South.

We strove earnestly during our mem-

February 17, 1916
s, exalted legal
acts of history.
claims himself
world to what
mistake of my
en by him, how-
is sincerity, but
growing success
hope, will con-
into a crowning

believes that the
Vanderbilt Uni-
the purpose of
of the Metho-
outh, and if its
some \$450,000
being the un-
lists), then, we
coming in him
the now recog-
of our Metho-
lett as we knew
can get his econ-
ony in buying
ents away from
ll never be able

FORMATION

th the Academ-
ments of Van-
ly we have been
our old alma
now career as
ut until now we
uld give us the

of the College
nderbilt Univer-
number of
gives the record
the College of
School of Engi-
915. The total

which these stu-
Dean Tolman.
le, namely the
the Ward-Bel-
leorge Peabody
eight of the 158
ember last, leav-
all other schools
ersity of Texas
t from our great

ves the number
follows: "Since
five theological
repairing for the
ns of missionary
service have en-

Biblical Depart-
e of God," has
and more benefi-
ter Kingdom of

r. Tillett and his
ld have diverted
ans of its found-
t single benefac-
Vanderbilt! Mr.
arland tells us)
his gift to the
al University of
Church, South,
r great Church
ity a dependable
we repeat, that
ms of a "New
and else should
dore's cherished
mbitious men is
dore Vanderbilt
hodist Episcopal

uring our mem-

bership on the Board of Trust of Vander-
bilt University to get our fellow members
on the Board to realize that it requires
a student body as well as a faculty and
an endowment to make a university.

We have been wondering what Dr. Til-
lett will do with his great lectures on
"Calvinism," "Arminianism," "Moral
Free Agency," "Future and Eternal Pun-
ishment," etc., now that he enters upon
his "wider and more beneficent task."
These great lectures cannot be recon-
structed to suit the "points" of liberal
theology in his new program. Will not
the Dean give his Church one last service
by publishing his great lectures upon
which his old boys so voraciously fed?

BISHOP MCCOY BUSY IN TEXAS

Bishop McCoy is now in Texas in the
interest of a number of important matters.
Last Sunday morning he preached to a
capacity audience at First Church, Dal-
las. He spoke out of his heart to our fine
people at First Church. He told them of
the strategic position which they occupy
not only in Dallas, but in Texas Metho-
dism. He told of his deep interest for a
representative church building on the spot
where the membership now represents
Methodism to the city and to the State.
He had sent Dr. Sam R. Hay to Dallas
that our people might rise and build.

The sermon which followed is said to
have been a great sermon. The immense
audience was deeply impressed. Bishop
McCoy is spending this week in Green-
ville in the interest of Wesley College.
After this week he will yoke up with Rev.
Caspar S. Wright in the interest of South-
ern Methodist University.

Both Bishop Mouzon and Bishop Mc-
Coy are rendering incalculable service to
the cause of education in Texas. Both
are models of industry to their brethren.

A SUNDAY IN MINERAL WELLS

The editor spent Sunday, February 13,
in Mineral Wells, preaching for Dr. Henry
F. Brooks, pastor of the First Methodist
Church. The day was clear but cold.
Audiences which entirely filled the audi-
torium both morning and evening greeted
him.

Mineral Wells has greatly improved
since our visit a few years ago, large new
buildings have been erected and some
sixty thousand dollars expended for pay-
ing. The new postoffice is a beauty and
the new Crazy Well Hotel is massive.

Our First Church has kept pace with
the growth of the city. It now has 825
members, fifty-one having been received
by Dr. Brooks since conference. The
Board of Stewards, consisting of twenty-
three members, has in its membership
leading professional and business men of
the city. The editor of the Daily Index,
Mr. C. W. Wilson, is the Lay Leader of
the charge, and already a part of the
conference collections is in hand.

First Church has a Brotherhood of 100
members, which has been organized re-
cently by the pastor. Every phase of
Church work is looked after by the vari-
ous committees of the Brotherhood. The
Board of Stewards, consisting of twenty-
three members, has in its membership
leading professional and business men of
the city. The editor of the Daily Index,
Mr. C. W. Wilson, is the Lay Leader of
the charge, and already a part of the
conference collections is in hand.

The work among the women and the
young people is equally advanced. The
Woman's Society last year raised \$1519,
and more than 200 children and young
people are in the Epworth Leagues.

Mrs. B. R. Beeler directs the splendid
choir. The pastor's salary has been raised
to \$2400 and he is provided with one of
the most comfortable parsonages in the

conference. Throughout the year, we
were told, 100,000 visitors may be found
in Mineral Wells, and First Church min-
isters to its share of these.

The services Sunday were inspiring. In
the large audiences we recognized many
faces whom we have known in other years.
The presence of Mr. and Mrs. G. H. Allen,
Judge and Mrs. R. D. Hart, Mr. and Mrs.
Alf Hedick, Mrs. W. D. Ligon (whose
noble husband and our father were asso-
ciated as partners in the practice of medi-
cine at Daingerfield in the seventies) and
others made our visit to Mineral Wells
most homelike.

The fellowship with the pastor and his
family, a Sunday dinner with Brother
and Sister W. I. Smith, a visit to Brother
and Sister Allen on the forty-ninth anni-
versary of their wedding and a visit to
Mrs. W. D. Ligon now in her eighty-third
year made our stay in Mineral Wells re-
freshing indeed. Dr. Brooks certainly has
an inviting field and in every way is
measuring up to his great opportunities.

PERSONALS

Hon. F. P. Works writes nice things about
the Advocate. And he knows.

Mr. J. E. Russell, of Grand Prairie, was in the
city this week. We enjoyed a call by him.

Rev. L. G. White is preaching to packed
houses in Comanche and his work is progress-
ing finely.

Bro. B. R. Ellis did fine work in the Wagoner,
Oklahoma, meeting. His singing was very in-
spiring.

Mr. J. N. Nickens, of Garland, was among the
visitors who called this week on the Advocate.
We were glad to see him.

Rev. J. H. Scrimshire, our pastor at Como,
delighted us with a visit this week. He re-
ports progress in his work.

Rev. W. A. Dunn writes that he has a pleas-
ant charge in Goliad. Bro. Dunn is a hard
worker wherever you put him.

Bishop W. A. Candler is home again after his
visit to our Mexican work in Texas. He has
an abiding interest in affairs in Texas.

Rev. R. S. Satterfield, of Pauls Valley spent
a few days recently in the capital city of Ok-
lahoma to the delight of many friends.

Rev. E. T. Wynn, of East Oklahoma Confer-
ence was operated on for appendicitis, at Wes-
ley Hospital, February 9. He is doing well.

Rev. W. E. Lyon, presiding elder of Big
Spring District, invites us to his District Con-
ference. He is in a great country and is doing
a great work.

Dr. O. E. Goddard, of First Church, Galveston,
invites us back to our old charge where
we were washed away in 1900. He certainly
may expect us.

Dorothy Lee Gilleland, February 6, 1916,
eight pounds. Congratulations, Brother and
Sister Gilleland. Meridian Methodism has an-
other accession.

Rev. W. J. Moore is now on a strenuous
Sunday School tour in the Brownsville Dis-
trict, Tenn. Look for his article in our special
evangelistic number.

Rev. Lockett Adair is holding a remarkable
meeting at Evansville, Ind. Two hundred
and thirty-one professions to date. Good for
our Texas preacher!

Rev. W. E. Garrison, of Welch, Oklahoma,
highly commends the Advocate in its advocacy
of the evangelistic campaign. Isn't Shuler
good? Read his page.

Hon. John Davis, a member of our First
Church, Dallas, is a candidate for the United
States Senate. He is an intelligent man, a good
citizen and is highly esteemed.

Hon. Eugene Black, Representative of the
First District in Congress, writes kindly about
the Advocate. And the Advocate goes to
Congress! Thanks, Bro. Black.

Rev. J. T. Bloodworth, of Polytechnic, is
doing fine work as an evangelist. Associated
with him are his wife as personal worker, L.
P. Bloodworth as soloist and chorister and
Mrs. L. F. Bloodworth as pianist. Fifteen

meetings were held last year resulting in hun-
dreds of conversions. Brother Bloodworth's is
indeed "the evangelistic family."

We acknowledge an invitation from Rev. S.
J. Rucker, presiding elder of the Gatesville
District, to attend his District Conference at
Meridian, April 24. Wish we could.

Rev. Elmer Crabtree, our pastor at Bristol,
and his fine layman, Brother E. T. Bentley,
called to see us this week. They were in Dal-
las in the interest of seating their church.

Rev. R. L. Ownbey, of St. John's, Oklahoma
City, recently delivered in that city his lec-
ture on "Boys Will Be Boys." The Daily Okla-
homan gave two columns to this fine address.

Rev. R. H. Grinstead, a supernumate mem-
ber of the West Oklahoma Conference, sus-
tained serious injury recently by a fall on the
icy ground. Brother Grinstead lives in Okla-
homa City.

We have just received a copy of St. Luke's
Messenger, Oklahoma City. Rev. Frank Bar-
rett, pastor. It is the official organ of St.
Luke's Church and is worthy of that great
Church.

Rev. C. C. Hightower, of Missouri Avenue
Church, Fort Worth, reports his charge in good
condition and Methodism moving forward in
his city. We enjoyed a visit from him this
week.

Rev. W. D. Thompson, of Sulphur Springs,
was a pleasant caller this week. We spend
next Sunday with him and his people. Nearly
31 years ago we were licensed to preach by his
congregation.

Dr. Ivan Lee Holt, of the School of Theology,
is in great demand in Dallas. He delivered a
capital address on "The Individual in Society"
before the social service school in the City Hall
last Monday.

Rev. Elmer T. Clark, our pastor at Shaw
Avenue Church, St. Louis, sends us fine articles
for our evangelistic number in March. Thanks.
Have you read his fine book on "The New
Evangelism?"

Rev. Sterling Fisher, after many years of
faithful and successful service as president of
Coronal Institute, San Marcos, has resigned,
his resignation effective in June. A better man
we do not know.

The entire Church will rejoice to know that
Bishop Waterhouse has been able to resume
his work. He preached to the Trinity Junior
Church and addressed the Trinity Brotherhood,
Los Angeles, recently.

The Advocate deeply sympathizes with Dr.
W. F. McMurry, Corresponding Secretary of
the Board of Church Extension, in the loss of
his mother last week. Heaven will mean more
now because mother is there.

Mr. Matt Zollner, who resides near Fate,
Rockwall County, made a pleasant call at the
Advocate office this week. He is one of the
many successful farmers in his section. We
were pleased to greet him.

Judge A. J. Harper is a candidate to suc-
ceed himself on the Court of Criminal Appeals.
He wrote the recent decision of the Court on
the Sunday moving picture show and that de-
cision will go down in history as one of the
great decisions of his Court.

Rev. F. M. Winburne, after an extensive visit
among his old haunts in Mississippi, is back in
Texas. He is now in San Antonio, and
"threatens" to help any brethren who may need
his services in revival meetings.

Dr. John M. Moore, of the Home Department
of the Board of Missions, will deliver an ad-
dress before the Evanston meeting on the pro-
posed plan of Methodist unification. He speaks
kindly of the Advocate. Thanks.

Hon. Morris Sheppard and Hon. Jacob E.
Gallinger have introduced a Joint Resolution
for submitting the prohibition amendment to
the United States Senate. Morris is a Dain-
gerfield boy and we are proud of him.

We appreciated the invitation of Brother and
Sister H. H. Hawley, of First Church, Dallas,
to dine with Bishop McCoy, Dr. and Mrs. Hay,
at their home last Sunday. An engagement in
Mineral Wells prevented our acceptance.

Dr. Stonewall Anderson writes us that an
Educational Conference will be held under the
auspices of his Board in Birmingham, April
4-6. His last Bulletin (February) is unusually
full of interesting matter. Do you read it?

An exchange of pastors has just been made
in the Oklahoma City District. Rev. C. F.
Sheppard goes from C Avenue Church, in
Oklahoma City, to Arcadia, and Rev. T. J.
Durham goes from Arcadia to C Avenue.

Dr. Sam R. Hay preached to a crowded house
at First Church, Dallas, last Sunday evening,
on "The Boy Without a Chance." Bishop Mc-
Coy pronounced the service one of the greatest
he ever saw. If Hay only had a building!

BANISH SCROFULA

Hood's Sarsaparilla Cleanses the
Blood, Skin Troubles Vanish.

Scrofula eruptions on the face and
body are both annoying and dis-
figuring. Many a complexion would
be perfect if they were not present.

This disease shows itself in other
ways, as bunches in the neck, in-
flamed eyelids, sore ears, wasting of
the muscles, a form of dyspepsia,
and general debility.

Ask your druggist for Hood's Sar-
saparilla. This great medicine com-
pletely eradicates scrofula. It puri-
fies and enriches the blood, removes
humors, and builds up the whole
system. It embodies the careful
training, experience, and skill of Mr.
Hood, a pharmacist for fifty years,
in its quality and power to cure.

Scrofula is either inherited or ac-
quired. Better be sure you are quite
free from it. Get Hood's Sarsapa-
rilla and begin taking it today.

Bishop Mouzon and Rev. Caspar S. Wright
returned from Marshall with \$2500 "signed up,"
and from Galveston with \$2525. This is fine,
brethren. The Seth Ward Chair of Church
History and Missions will surely materialize.

Rev. W. H. Evans, evangelist, familiarly
known as "Wild Bill" Evans, has recently
closed a fine meeting at Hoxie. His house so
overflowed with people that Hoxie is contem-
plating inviting his return for a tent meeting
in the summer.

Rev. Robert E. Dickenson, of Denver, writes
in appreciation of the Advocate. He says our
Methodists by the hundreds are going to Colo-
rado. He is Field Secretary of our Sunday
School Board and also presiding elder in the
Denver Conference.

Rev. J. T. Curry, chairman of the Committee
on Evangelism in the West Texas Conference,
has sent out an instructive letter to every
preacher in the conference, concerning the cam-
paign in March-April. A live committee: Curry,
Hartsfield, Godbey, Fisher and G. G. Johnson.

Rev. W. H. Evans ("Wild Bill") united in
marriage Mr. W. H. Holloway and Miss Laura
Frances Porter at the home of the bride's
mother in Oak Cliff, last Thursday. The Ad-
vocate wishes that both happiness and useful-
ness may attend the career of these choice
young people.

Rev. N. D. Wood, who went from the West
Texas Conference to Oregon, writes from Wes-
ton, Oregon: "This is our third year at this
place. The work of the Church moves on well.
We are in the grip of the coldest spell of
weather that I have experienced since coming
here seven years ago. The snow is forty inches
on a level throughout this valley. Pretty rough
on a Texan. Don't you think?"

We were pained to receive the following tele-
gram upon our return from Mineral Wells Mon-
day at noon: "San Antonio, Texas, Feb. 13,
1916. My mother's beautiful and noble life
closed on earth today. J. E. Harrison." For
nothing are we more grateful than for our visit
to this noble woman during our pastorate at
San Antonio. Sister Harrison was a rare, saintly
woman. Our sincerest sympathy.

We were pleased to see Dr. S. P. Brooks in
our office. Dr. Brooks is a candidate for the
Senate to succeed Hon. C. A. Culbertson. Dr.
Brooks for years was the honored president of
Baylor University. He is a big man—big in
body, big in intellect and big in heart. All
Texas knows him. "Section hand—college presi-
dent—Senator?" is the way the New York
Independent speaks of him. And whether S.
P. Brooks reaches the Senate or no, he still
will remain an inspiration to the aspiring youth
of Texas.

Rev. Clovis G. Chappell, pastor of Polytech-
nic, writes of Rev. A. P. Lowery: "It has been
a genuine pleasure to us to have Brother A. P.
Lowery with us while he has been taking his
vacation. He and Mrs. Lowery are members
of Polytechnic Church and are very faithful
in their attendance and genuinely helpful in every
way. Brother Lowery is one of our sanest
and most effective evangelists. He is recom-
mended by our Committee on Evangelism.
After his first winter's vacation for some years
he is to begin his work again the first of
March."

From the St. Luke's Messenger we clip
the following: "A suite of rooms has been
opened on the 5th floor of the Campbell Build-
ing to be known as Methodist Headquarters
for any and all Methodists and their
friends who may come to the city as
visitors and who may desire a place to
rest or get information such as the Head-
quarters may be able to give. A large room
has been arranged for the accommodation of
Board and Committee meetings of both the men
and women of our Methodist Churches in the
city and State. A local furniture dealer will
be asked to furnish and equip this room as a
compliment to Oklahoma Methodism." Good
for the Oklahoma Methodists!

SUNDAY SCHOOL DEPARTMENT

DIVISION OF THE SOUTHWEST

REV. E. HIGHTOWER, Georgetown, Texas, Editor

NEWS AND NOTES.

In a private letter to this editor, Mrs. Hamill says, "The Children's Day program is ready, that is my part of it is ready. I believe you will be pleased with it. The subject this year is The King's Garden, and it develops very prettily."

The presiding elder of the Austin District, and the pastors of our city Churches there, all declare emphatically that the plan of correlation between the Sunday Schools and the high school has been a decided success in the accomplishment of its object, which is to induce thorough Bible study.

Dr. V. A. Godbey, presiding elder of the Austin District and a member of our General Sunday School Board, has certainly made a good record for Sunday School work in his three years on that district.

The Boy Scout movement is having a phenomenal growth in America. During the last four months of 1915 about four thousand men were enrolled as Scout leaders.

The Northwest Texas Conference Sunday School Board is alive and well. From an Amarillo dispatch in the Dallas News of February 3 we take the following: "The Executive Committee of the Sunday School Board of the Northwest Texas Methodist Conference met in Amarillo and outlined plans for work in all of the Churches of the Conference."

FEDERATION OF BIBLE CLASSES.

The federation of all the Bible classes of the various Methodist Churches of the Dallas District was effected last evening at a luncheon in the basement of the First Methodist Church, which was attended by 100 Bible class and Church leaders.

The following addresses were made: "Available Literature," the Rev. C. O. Shuart, pastor of the Tyler Street Methodist Church; "Organization," the Rev. S. A. Barnes, pastor of the Ervay Street Methodist Church; "Enrollment," J. W. Blanton; "Federation," the Rev. J. Coy Williams, pastor of the Forest Avenue Church;

"Constitution and By-Laws," B. M. Burgher; "Our Conference Board," the Rev. W. C. Howell, of Van Alstyne, President of the Conference.

Mr. Howell said that three Churches of the Dallas District contributed in mission specials last year an amount equal to the total of the amounts contributed by all the other Churches of the conference.

The following officers of the Federation were elected: J. A. Rogers, President; C. M. Smithdeal, Vice-President; Mrs. A. W. Crawford, Secretary; and A. L. Nyroth, Treasurer.

The Program Committee was instructed to produce addresses from Dr. C. D. Bulla, of Nashville, Secretary of the Adult Bible Class Department of the Methodist Church, and Miss Elizabeth Kilpatrick, of Corinth, Mississippi, a noted lecturer and Bible class leader.—Dallas News, Feb. 5.

THE UVALDE DISTRICT IS ALL RIGHT.

On the first day of the present month this editor and Rev. A. E. Rector went to Pearsall in the severest blizzard of the winter. The occasion was the Uvalde District Sunday School Institute. When we discussed the prospect on the train Brother Rector looked solemn and we felt doubtful. Brother Hatfield was at the train with his car and when Brother Rector solemnly asked if anybody had come Hatfield replied, "O, yes; I have been taking care of them since yesterday." And they kept coming. More than sixty were there from out of town, and some of the visitors traveled as far as two hundred miles by rail and others came eighty miles by auto to attend the Sunday School Institute. The secret? The presiding elder and the District Superintendent of Sunday Schools asked them to go. We are more and more convinced that our people are loyal, that they look to their own Church for leadership, and that they will respond to the call of the pastor, the presiding elder, or any regular authority of their own Church, where they would pay not the slightest attention to any other voice.

WHY THIS LEAKAGE.

At the Central Texas Conference last year nearly two hundred dollars more was reported for Children's Day than reached the hands of the Conference Treasurer. Nearly all the Conference Journals in the Southwestern Division show similar discrepancies. Under the new law the only person responsible for this condition is the pastor. In the chapter on "The Preacher in Charge" in the Sunday School law enacted by the General Conference of 1914 we find these words, "It shall also be his duty to see that the last Sunday in April, or as near thereto as practicable, shall be observed as Children's Day, and that an offering is taken, and to forward the same at once to the Treasurer of the Conference Sunday School Board."

AUSTIN DISTRICT.

Knowing what we did of Dr. and Mrs. Godbey as leaders in the Sunday School cause, we felt that going to the Austin District to hold a Sunday School Institute would be much like "carrying coals to Newcastle." The dates were February 3, 4, and the weather was cold and wet and many roads leading from various parts of the district were impassable. Nevertheless, there were present some good out-of-town delegations, and the interest of the local Sunday School workers was very encouraging. Prof. Simmons, of the State

University, who is District Sunday School Superintendent, was present most of the time and presided at the meetings. It was a real pleasure to see Mrs. Godbey looking so well after the serious illness of last year, and to hear her discuss Sunday School work with her well-known intelligence and vigor. When it comes to looking after the Sunday Schools of his district, Dr. Godbey is a "workman that needeth not to be ashamed." A significant fact about the Austin Institute is that while Austin has been a rallying point for all kinds of Sunday School conventions, there were people at this Institute who never saw a Sunday School Conference, Convention or Institute before. Our Methodist people look to us for leadership and refuse to follow the voice of any strange shepherd. Dr. Godbey and his District Officers have planned a vigorous campaign of Sunday School enlargement and improvement.

FIELD DATES OF BRO. HAWKINS.

Just after the holidays Brother Hawkins mailed us a list of his dates for the first two months of the new year. But, unfortunately, he had not then recovered from the dietary excesses of Christmas week and sent his letter to Georgetown, Tennessee, and did not discover his mistake until the letter came back a few days since. Meantime he was wondering why we did not publish his dates. Cutting in now, we give what will be left of the round after this sees the light.

- Temple, First Church, Feb. 18, 19, 20.
Fort Worth, School of Methods, February 21-25.
Smithfield, February 25, 26, 27.
Dallas, March 1, 2.
Special Work, March 4-11.
Ennis, March 17, 18, 19.

EPWORTH LEAGUE DEPARTMENT

EULA P. TURNER, Editor
917 N. Marcellis 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 29, "How to put the Bible into life." Ps. 119; 105-112.

The Evangelistic Committee of the West Texas Conference Epworth League is as follows: Sam F. Page, Chairman; Hauns Lafrance and Eswin L. Wice, all of Austin.

What are you doing during this campaign for the winning of new recruits? Write to the chairman of your committee for help.

AUSTIN.

Each League in the city has been taking in new material which gives promise of becoming most efficient help in the future. Since the first of the year a City League Union has been in the process of organization. This will mean a great deal to the work locally. The first meeting will be held on February 11, at the University Church. This will be in the nature of a League rally with a very informal social evening following.

SAM F. PAGE.

We should be most delighted to publish news from the Texas, West Texas, Central Texas, Northwest Texas and Oklahoma Conferences if we could only get our hands on such news. We are busy people and do not have time to go out hunting for news. If you will send in the news from your conference or chapter we will gladly give it space.

DECATUR DISTRICT LEAGUE.

Since the beginning of the Decatur District we have had a District League, also and through all these years as the District Treasurer I have watched with pleasure the growth and development of our missionary work, not only in dollars and cents but also the expansion and spiritual growth of many young lives in our district, as well as the extension of God's kingdom in other lands. To say that we have distributed nearly three thousand beautiful missionary dollars in these few years does not tell what has been done, nor can it be estimated but the reflex action on our own lives has been worth the effort to say nothing of the blessings of the beneficiaries. Most of the Leagues raise their money by voluntary offerings, and pay it systematically, weekly or monthly, and proportionately according to their ability. Who can't pay two or five cents per week or ten, twenty-five or fifty cents per month? This is the Bible plan of giving (and no less than the tenth). You will always have missionary funds if you follow this plan, and it is really surprising how fast the dollars accumulate.

Our young people are missionaries indeed, for through the monthly missionary meetings, Mission Study classes, etc., they have received information, which begets inspiration and a desire to reach out a helping hand to the last man in the last place. The Superintendents of Missions of the Leagues all over the district send their report and monthly offerings to me, and I in turn send a report back to them, showing what each League in the district has blessed and the amount they are saving monthly, thereby keeping each League informed not only of their own work, but also the work of every League in the

district. This also stimulates the Leagues to keep up with the best.

This year our money is sent through the Ruby Kendrick Council of Missions and as we read the report each quarter on the League page of the Advocate of our excellent Treasurer, Miss Mary H. Ferguson, we feel glad that we have a part in this great work. MRS. W. O. JORDAN.

EPWORTH LEAGUE CONFERENCE OFFICERS HOLD INTERESTING SESSION.

At the Travis Street Methodist Church, Sherman, on Saturday afternoon, evening and Sunday afternoon, the Cabinet members of the North Texas Epworth League Conference met together for counsel and to make plans for the coming Annual Conference to be held in Gainesville next June.

President Thurman Stewart, who lives at Sherman, presided at all the sessions and the following officers attended the meeting: Austin S. Dodd, Vice-President; Miss Cornelia, Third Department, both of Clarksville; Miss Jamie Webster, First Department, Paris; Miss Ella Nash, Second Department; Miss Ada Wilkison, Fourth Department, and Miss Mary E. Capers, President of the Ruby Kendrick Council of Missions, all of Dallas; Miss Lollie Dorsey, Assistant Junior League Superintendent, of McKinney; Mr. Wm. H. Rue, Secretary-Treasurer, of Gainesville, and Miss Meta Meadow, Vice-President of the Ruby Kendrick Council of Missions, who lives in Sherman.

One of the most encouraging features of the various reports was the fact that heretofore only about forty of the Epworth League Chapters of the North Texas Conference have been co-operating with the Annual Conference, and the Secretary reported that he was now in touch with seventy-seven Chapters. The slogan this year is "One Hundred Epworth League Chapters" represented at the Gainesville meeting, and the officers were all confident that fully that many would be on hand for the June meeting.

The plan agreed for the June meeting differs greatly from the line of work followed in the Annual Conference heretofore. The day sessions will be given over to the work of the conference, with a good portion of the time to be devoted to institute work and round table discussion of plans and methods to be used in the various departments of Epworth League work. The institute work to be given by a representative of the Central office from Nashville.

One of the attractive features of the program agreed upon and one that will no doubt be of much practical help to the delegates will be a "Model Epworth League Devotional Service," which will be held at the regular League hour on the Sunday of the conference. The leader will be chosen at an early date and all the details carefully planned to make it truly an ideal service. All of the Cabinet members were enthusiastic over the prospects for the greatest conference in our history, and the meetings were all inspirational, and splendid harmony and good fellowship prevailed.

Members of the local Chapters and also from Denison and Whitewright had been invited to attend the rally held in the auditorium of Travis Street Methodist Church Sunday afternoon, but the inclement weather prevented a large attendance. However, more than seventy-five Leaguers braved the elements and each officer of the Cabinet briefly outlined the plans for the year. Miss Walsh, of Sherman, delighted the audience with a splendid solo. President Stewart had planned to organize the Sherman

Not a Pimple Anywhere in Sight

And Any Woman May Become Free From All Blemishes of Face or Skin by Using Stuart's Calcium Wafers.

One of the greatest blessings a woman can have is to be possessed of a fine fair skin on face, neck and arms. A little attention now and then to the blood condition makes this possible. Women are great sufferers from blood disorders and hence their complexions are marred because of this fact.



"A Beautiful Complexion Always is a Center of Admiring Glaze."

Stuart's Calcium Wafers, which are as pleasant to take as a peppermint, give in an exceedingly short time a complexion that will rival the ideals of an artist to produce. They act in such a natural way, by cleaning out the pores, throwing off all skin discolorations and blood impurities, that they do their work of beauty building almost before you can believe it possible for them to act at all. You may obtain a box of these delightful wafers from any druggist anywhere. Price, 50 cents.

Free Trial Coupon

F. A. Stuart Co., 322 Stuart Bldg., Marshall, Mich. Send me at once, by return mail, a free trial package of Stuart's Calcium Wafers.

Name _____
Street _____
City _____ State _____

District, but because of the fact that a number of the Chapters were not represented, the organization was postponed.

The Ruby Kendrick Council reported that they hoped to raise \$1000 for the African special by the date of the Gainesville meeting. We greatly missed Miss Mary Hay Ferguson, of McKinney, our faithful Treasurer, who was kept at home on account of illness.

The Cabinet members were delightfully entertained by the Travis Street Leaguers. The writer and Miss Dorsey missed the car Sunday afternoon, and were rewarded by a most delightful afternoon spent with Misses Meta and Hazel Meadow. Mr. Rue, Miss Walsh and Miss Hazel Meadow gave us a delightful concert, which we greatly enjoyed, and are looking forward to hearing them sing at the Gainesville meeting. On to Gainesville! One hundred strong! Let this be our battle cry over North Texas until the date of the June conference is at hand. MARY E. CAPERS.

There are 300,000 people living in the polar regions of the earth.

CHURCH SUPPLIES

CHURCH BELLS SCHOOL
Ask for Catalogue and Sample Tracts
Plan No. 31
Established 1890

BLMYER B. CHURCH
Write to Cincinnati Nat. Foundry Co., Cincinnati, O.

The Best Way
The use of the INDIVIDUAL COMMISSION SERVICE.
ICE has increased the attendance at the Lord's Supper in thousands of churches. It will do so for your church. Send for illustrated price list.
INDIVIDUAL COMMISSION SERVICE CO.
514 N. Grand Avenue St. Louis

in Sight

Become Free of Face or Stuart's fers.

it blessings a be possessed of ace, neck and a now and then makes this post-great sufferers and hence their ed because of



ion Always is ing Gaze."

fers, which are a peppermint, y short time a ival the ideals . They act in y cleaning out f all skin dis-impurities, that beauty build-can believe it act at all. x of these de-ay druggist ents.

Coupon

322 Stuart . Send me at a free trial 's Calcium Date

the fact that a s were not rep-tion was post-council reported e \$1000 for the e date of the e greatly miss-rguson, of Mc-Freasurer, who account of ill-

s were delight-e Travis Street and Miss Dor-day afternoon, a most delight-th Misses Meta Mr. Rue, Miss l Meadow gave rt, which we re looking for- ing at the On to Gaines-ron! Let this r North Texas ur conference E. CAPERS.

people living in e earth.

PPLIES

SCHOOL

use of the INDIV- COMMISSION SERV- las increased the ance at the Lord's e in thousands of . It will do so for b. Send for illustrat- IN SERVICE CO. St. Louis

e Best Way

use of the INDIV- COMMISSION SERV- las increased the ance at the Lord's e in thousands of . It will do so for b. Send for illustrat- IN SERVICE CO. St. Louis

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.

WEST TEXAS CONFERENCE NOTICE.

The Woman's Missionary Society of the West Texas Conference will convene in annual session in Uvalde, March 7-9. Please let every auxiliary which expects to have delegates present send their names at once to the Chairman of the Committee for Homes. Please do this promptly.

MRS. J. H. SHOPE, Chairman Committee. Uvalde, Texas.

GRAFORD AUXILIARY.

The following officers have been elected for the year: President, Mrs. Robert Lee; First Vice-President, Mrs. Geo. Hobbs; Second Vice-President, Mrs. Hamilton; Third Vice-President, Mrs. Powell; Fourth Vice-President, Mrs. R. H. Pate; Corresponding Secretary, Mrs. Morton; Recording Secretary, Mrs. Pink Bailey; Treasurer, Mrs. Sam Lee; Agent Missionary Voice, Mrs. Bishop.

MRS. BERT MADDOX, Publicity Superintendent.

ELECTION OF OFFICERS.

The Woman's Missionary Auxiliary met at the M. E. Church, South, January 3, 1916.

Opening song No. 339. Prayer by the pastor. Mrs. J. W. Smith was elected President; Mrs. Geo. Tucker, Vice-President; Mrs. Clay Hoge, Third and Fourth Vice-President; Corresponding Secretary, Mrs. E. O. Riggsby; Recording Secretary, Mrs. Dave Wheeler; Mrs. M. M. Liles, Agent for Missionary Voice; Superintendent of Local Work, Mrs. Flora Ward.

MRS. PRICE REESE, Press Reporter.

LEXINGTON, OKLAHOMA.

The Missionary Society of the Methodist Church, South, of Lexington, Oklahoma, met in regular session, when the following officers were elected for the ensuing year: President, Mrs. Leta Collins; First Vice-President, Mrs. Julia Sherman; Second Vice-President, Mrs. Lula Farris; Secretary and Corresponding Secretary, Mrs. W. R. Ferguson; Treasurer, Mrs. Winnie Sessums; Superintendent of Publicity, Mrs. Albe Brownell; Superintendent of Social Service, Mrs. Amanda Tuggle; Superintendent of Supplies, Mrs. Mary Higbee.

SECRETARY.

TULIA AUXILIARY.

The Tulia Auxiliary of the Woman's Missionary Society met and elected officers for the ensuing year: Mrs. G. E. Bruce, President; Mrs. J. O. Bass, First Vice-President; Mrs. E. W. Flynt, Second Vice-President; Mrs. W. A. Porter, Corresponding Secretary; Mrs. M. G. Stanford, Recording Secretary; Mrs. D. Zimmerman, Treasurer; Mrs. A. W. Sternberg, Superintendent of Study and Publicity; Mrs. J. M. Simpson, Superintendent Social Service; Mrs. J. A. Caldwell, Superintendent of Supplies; Mrs. J. V. Glenn, Voice Agent.

All departments carrying on their work. SECRETARY.

WEATHERFORD, FIRST CHURCH.

The following are the officers of Auxiliary of First Methodist Church, Weatherford, Texas, for the year 1916: President, Mrs. J. W. Braselton; First Vice-President, Mrs. J. M. Berry; Second Vice-President, Mrs. H. F. Leach; Superintendent Mission Study, Mrs. H. C. Shropshire; Superintendent Social Service, Mrs. Ben Hartley; Treasurer, Mrs. T. M. Bullock; Recording Secretary, Mrs. S. H. Boyles; Corresponding Secretary, Mrs. J. S. Smith; Publicity Superintendent, Mrs. Preston Martin; Superintendent of Supplies, Mrs. M. D. Akard; Agent for Missionary Voice, Mrs. W. A. Brown.

MRS. J. S. SMITH.

BAIRD AUXILIARY.

Baird Auxiliary of the Missionary Society of the Methodist Church elected for the coming year the following officers: Mrs. A. M. Miller, President; Mrs. J. C. Barringer, First Vice-President; Mrs. Hugh Ross, Second Vice-President; Mrs. W. G. Switzer, Superintendent of Study and Publicity Work; Mrs. T. H. Floyd, Assistant of Study and Publicity Work; Mrs. Tom Park, Superintendent of Social Service Department; Mrs. B. L. Boydston, Superintendent of Local Work; Mrs. W. T. Wheeler, Corresponding Secretary; Mrs. Wesley Turner, Secretary; Mrs. J. W. Percy, Treasurer.

We have begun the new year with a new pastor, with whom all seem

much pleased, judging by the way they come to hear him. Brother W. Y. Switzer and his wife seem earnest and devoted to the Master's cause. May each official be thoroughly consecrated to the work. MRS. T. H. FLOYD, Assistant Publicity Superintendent.

SANCO AUXILIARY.

The Sanco Auxiliary was organized in March of last year, being nearly one year old, and we have a report of which we are proud.

Although we are weak in numbers, we are steadily doing things. We have had about an average of six adult members, sometimes more and less.

We have sent to the Conference Treasurer for dues, \$12; sent box to Holding Institute, \$2.50; done charity work to the amount of \$8.60; Christmas mite box to pastor and wife, \$3.50; furnishings for parsonage, \$14.85; local work, \$26.15; total, \$68.40. We row have on hand \$43.30. Who can beat us on a report from an infant society? SECRETARY.

AUSTIN SOCIETIES.

Three months ago the Methodist Churches of Austin met with the Ward Memorial Auxiliary and organized a City Mission Board.

We elected Mrs. W. H. Adamson our President, and with so efficient a leader we are sure our missionary interests will be in safe hands. We met with the University Methodist Church on January 28 and had a good program, a fine attendance and a social hour.

We have not publicly declared our goal yet, but there are whispers of a Wesley House.

Our Auxiliaries are doing fine work and we are expecting increased numbers and zeal to result from the Evangelistic Campaign.

MRS. H. C. CRAIG, Publicity Superintendent.

PALACIOS AUXILIARY.

The following officers were elected for 1916: President, Mrs. Wheeler Phillips; First Vice-President was left vacant; Second Vice-President, Mrs. B. A. Myers; Superintendent of Study and Publicity, Mrs. Georgia Key; Superintendent of Social Service, Mrs. R. L. Orr; Superintendent of Supplies, Mrs. Stamford; Recording Secretary, Mrs. C. Ifland; Treasurer, Mrs. Daxter; Corresponding Secretary, Mrs. Lou Skinner; Agent Missionary Voice, Mrs. Bowden.

The installation service was conducted by Rev. B. A. Myers in a very impressive manner. It made us have a stronger desire to do more for our Master than ever before.

MRS. GEORGIA KEY, Superintendent of Publicity.

INSTALLATION AT HENRYETTA, OKLAHOMA.

Mrs. J. C. Fowler, Conference President of East Oklahoma Woman's Missionary Society, and Mrs. J. A. Mercer, Conference Treasurer, visited the Henryetta Auxiliary on their way home from the annual meeting at Okmulgee. A splendid audience greeted them, considering the rain, sleet and bitter cold. The two ladies made inspiring, helpful addresses, and, after special music by the choir, installed the following officers for the year 1916: President, Mrs. C. H. Buchanan; First Vice-President, Mrs. Ed Buckner; Second Vice-President, Mrs. Holland Evans; Superintendent of Mission Study, Mrs. Nettie Lincoln; Superintendent Social Service, Mrs. Rosa Hefley; Superintendent Supplies, Mrs. Lenna Vaughn; Corresponding Secretary, Mrs. Henrietta Meeting; Recording Secretary, Mrs. C. E. Schureh; Treasurer, Mrs. Mabel Holmes; Assistant Treasurer, Mrs. T. Pemberton; Agent Missionary Voice, Mrs. Louise Inman; Chairman Local Work, Mrs. Laura Craig.

SECRETARY.

GRANDVIEW AUXILIARY.

Report of Grandview Auxiliary for the year 1915: Sent Conference Treasurer for dues, conference expense fund, retirement and relief fund from Adult, Young People and Junior Societies \$120.30; pledge, \$90; Young People's pledge, \$10; Week of Prayer, \$8; Scarritt Training School, \$4; Home Guards, \$1.80; total, \$243.19. Coffee sale, \$6.60; play, \$7.25; dollar meeting, \$20; candy sale, \$12.75; twenty-five-cent investment, \$28; parcel post sale, \$12; hen sale, \$30; doll bazaar, \$62.25; total, \$211.90. Expense communion service, \$25; girl at Orphanage, \$30; Parcel post, 90 cents; charity, \$2.12;

dolls for bazaar, \$30; box of quilts for Orphanage, \$21; expense for Virginia K. Johnson Home, \$15; tea cakes for Orphanage by Juniors, \$5; German parsonage, \$1; total, \$222. Amount sent Conference Treasurer, \$243.19. Total of year's work, \$565.19.

We have elected the following officers for the year 1916: President, Mrs. A. G. Jones; First Vice-President, Mrs. C. C. Hayden; Second Vice-President, Mrs. Olin Watford; Superintendent of Study and Publicity, Mrs. D. D. Pitts; Superintendent of Social Service, Mrs. T. H. Haynie; Recording Secretary, Miss Leonora Ingle; Corresponding Secretary, Mrs. J. W. Aldridge; Treasurer, Mrs. T. R. Hutchins; Superintendent of Supplies, Mrs. J. B. Ingle; Agent Missionary Voice, Miss Ingle.

May we make 1916 a great year spiritually and financially. MRS. D. D. PITTS, Pub. Supt.

POLYTECHNIC AUXILIARY.

On January 6 at the regular monthly social and literary meeting Mrs. J. W. Downs installed the following officers: President, Mrs. M. J. Thompson; First Vice-President, Mrs. W. T. Eubank; Second Vice-President, Miss Olive Suggert; Corresponding Secretary, Mrs. C. F. Andrews; Recording Secretary, Mrs. C. C. Blanford; Treasurer, Mrs. Henry Lowe; Social Service, Mrs. Julian Norton; Mission Study, Mrs. Jno. R. Nelson; Publicity and Press Superintendent, Mrs. Kirk P. Mussett; Supplies, Mrs. Thomas Horton.

The Mission Study class was organized the first week in January and under the leadership of Mrs. Jno. R. Nelson "The King's Highway" is most interesting.

A weekly Bible Study class has been organized. It will be our pleasure—more than that, our privilege—to have Mrs. Downs as teacher. The Chicago University text book will be used. At the beginning of the year our roll shows 113 members.

One month of our new year is gone, hardly long enough to realize on our "New Year resolutions," but we are learning to say of every failure, every lack in our work, that we have prayed too little, loved too little, worked too little. MRS. K. D. H.

CAMERON AUXILIARY.

The Woman's Missionary Society, of Cameron, is active and progressive under the splendid leadership of Mrs. C. D. Lay. This year our Study Circle will be under the direction of Mrs. Jeff D. Hefley, and we look forward to a year of zealous enthusiasm in this work. Last Sunday our pastor, Rev. H. C. Willis, took a collection after preaching a wonderful sermon and secured subscriptions for more than nine hundred dollars for conference collections and the parsonage debt, with which the Woman's Missionary Society has struggled so long.

Monday afternoon, January 24, with Mrs. W. H. Triggs presiding, the following officers were installed for the new year, with most impressive ceremonies: President, Mrs. C. D. Lay; First Vice-President, Mrs. W. W. Greer; Second Vice-President, Mrs. L. J. Hefley; Recording Secretary, Mrs. J. R. Young; Corresponding Secretary, Mrs. R. S. Boykin; Treasurer, Mrs. Chas. Price; Local Treasurer, Mrs. R. H. Johnson; Assistant Treasurer, Mrs. R. H. Williams; Superintendent of Supplies, Mrs. Charles Coleman; Superintendent of Local Work, Mrs. B. J. Baskin; Superintendent of Publicity, Mrs. Jeff T. Kemp; Agent for Missionary Voice, Mrs. Jeff D. Hefley.

The report of our last quarter's work was the best we have had for some time. Number of members, 47; new members added this year, 1; subscribers to Missionary Voice, 15; number Bible Women supported, 1; scholarship supported, 1; missionaries supported, 1/2.

Financial Report — Dues, \$40.05; pledge, \$15; Week of Prayer, \$8.55; Retirement and Relief Fund, \$2.75; Conference Expense Fund, \$13.05; specials, \$76; total, \$155.40. Amount spent on parsonage, \$211.65; amount for local charity, \$52.35; grand total, \$419.40. MRS. JEFF T. KEMP, Press Reporter.

TYLER STREET, DALLAS, TEXAS.

The Woman's Missionary Society of Tyler Street Methodist Church, Dallas, Texas, held a very interesting all-day meeting Monday, January 21, when the following program was given: Beginning at 10 a. m., devotional service, conducted by Mrs. L. P. Smith, President of North Texas Woman's Missionary Conference.

Mrs. Smith gave a very interesting and instructive talk on the pledge, stressing the importance of a larger pledge this year. Our money represents ourselves—we cannot all go, but can send.

Mrs. Rudolph, Superintendent of the Home Guards of North Texas Conference, gave an interesting talk on her work, and threw bouquets at



Face Washday With a Smile

GET some TEXWAX. Shave off about half a cup full, put it into the wash boiler with the clothes. It makes the dirt fly, and yet cannot harm the most delicate fabric. It eliminates the need for heavy rubbing.

And when you iron, it makes the linen fresh, crisp, and white. The iron slides more easily and reduces the work.

Try it once; you will come back for more, and also find out about the other TEXACO HOUSEHOLD PRODUCTS. They are on a par with TEXWAX for producing results and saving work. Some of them are:

TEXACO LIQUID WAX DRESSING For Floors

TEXACO HOME LUBRICANT For Sewing Machines, Clocks and many other uses.

TEXACO QCKWORK METAL POLISH

There is a TEXACO AGENT near you. He will be glad to sell you any of our complete line of Petroleum Products.



The Texas Company General Offices: Houston, Texas



Tyler Street Auxiliary in this department.

A beautiful duet was sung by Mesdames Moffet and Allen, after which an inspiring talk by the Auxiliary President, Mrs. J. L. Chandler, was made.

The noon hour having arrived an appetizing lunch was served and enjoyed by all present.

At 1 p. m. the devotional service, conducted by the pastor, Rev. E. O. Shugart, after which Mrs. W. C. Nimmo, presented needs of the work and workers in the different mission fields, each country being represented by a lady dressed in native costumes.

A cradle song was sweetly sung by little Allie Angell.

Mrs. O. F. Sensabaugh, District Secretary of the Dallas District, very impressively presented "Christian Stewardship," after which the pledge cards were distributed, and Miss Elizabeth Burke sang a sweet solo.

"Individual Responsibility" was the subject of a very fine address given by Mrs. J. S. Turner, of First Church, Dallas. A beautiful instrumental solo was rendered by Miss Edith Wilmans, which closed the exercise.

Although the weather was cold and disagreeable the day was profitably and pleasantly spent and many left with renewed resolve in their hearts to do more in the Master's vineyard while it is day, for the night cometh when no man can work.

MRS. W. C. NIMMO, Pub. Supt. Tyler Street Aux.

PURCELL, OKLAHOMA.

On Thursday, January 24, 1916, the Missionary Society met with Mrs. A. T. Matthews at Love Hotel, for the purpose of installing the newly elected officers. Owing to the bad weather and there having been so much sickness among the different members it was our first meeting since Christmas.

An impressive installation service was conducted by our pastor, Rev. Peterson, and the officers for the year 1916 are as follows: Mrs. L. T. Hine, President; Mrs. N. C. Wood, Vice-President; Mrs. B. H. Rackley, Second Vice-President; Mrs. T. O. Head, Assistant Second Vice-President; Mrs. Mollie Miller, Superintendent of Publicity and Study; Mrs. A. F. Tooley, Superintendent of Social Service; Mrs. Joe Strassburger, Superintendent of Supplies; Mrs. A. T. Matthews, Corresponding Secretary; Mrs. F. P. Morris, Treasurer; Mrs. J. R. McDonald, Press Reporter. Mrs. G. E. Martin, Agent for Missionary Voice, made a pledge of \$20 to the Western Oklahoma Conference. We are looking forward to a larger and greater work

this year. We pray that each officer and member will realize that they have a part in the work we are to do this year and will go forth with willing hands to do their best.

Pray for us that we may be successful, both spiritually and financially, and that the work may grow in interest and benefit the members of Society and Church.

May we ever keep close to God in prayer and his grace will ever sustain us. MRS. A. T. MATTHEWS, Corresponding Secretary.

ROCKPORT AUXILIARY.

Election of officers, December 8, 1915: President, Mrs. Barnum; Publicity Superintendent, Mrs. Wells; Corresponding Secretary, Mrs. Lowery; Recording Secretary, Mrs. Beetley; Treasurer, Mrs. Court; Assistant Treasurer, Mrs. Beetley. We heartily welcome our new President, Mrs. B. Friend had been our President five years, faithfully discharging her many duties. When she was not able to go to Church she phoned to the members to meet at her home. She resigned, and resolutions were passed by the society appreciative of her worth and valuable services.

MRS. M. L. BEETLEY, Rec. Sec.

New Feather Beds Only \$5.40

Special Feather Pillows \$1.00 per pair. Sanitary and Dustless Feather. Best Ticking. Satisfaction guaranteed. Write for FREE catalog and our wonderful FREE OFFER. Agents wanted. SOUTHERN FEATHER & PILLOW CO., Dept. 1168 Greenport, N. C.

GET A FEATHER BED

One 40 pound feather bed, one 6 pound pair pillows (all new feathers and best ticking fitted with ventilators) 1 pair nice, large blankets, 1 extra large Counterpane. Retail value \$20. Reduced to \$5.42 for cash. Delivery in nice condition and satisfaction guaranteed or money back. 36 lb. Bed \$5.92, 40 lb. Bed \$6.92. Pillows \$1 pair. Mail money order today or write for Catalog.

Sanitary Bedding Co., Dept. 427 Charlotte, A.C.

EPWORTH PIANOS

AND ORGANS for homes and churches sent on approval. Factory prices and easy terms. Send for free catalog. State which piano or organ. Williams Piano & Organ Co., Desk R, Chicago.

EDUCATIONAL



THERE'S MONEY IN A BUSINESS EDUCATION. One thing you want to do—MAKE MONEY. Our modern courses, taught by efficient instructors, will prepare you to command a big salary. Courses: Bookkeeping, Banking, Shorthand, Typewriting, Spanish, Penmanship, English. Address P. E. COOPER, Galveston, Tex.

PASSING DAY

THE WAR.

All merchant vessels carrying mounted guns will be considered war vessels by Germany after February 29. Notice has been given the world. In view of this it will be interesting to know whether our American citizens will continue to travel on the Allies' merchant ships while they will be subject to a torpedo without warning. In spite of nets and careful watching it is going to be most dangerous. The grave question is, Will the United States accept a mere warning as sufficient protection to her citizens upon the seas? When we pause and think a moment upon this question we begin to understand then what Mr. Wilson recently uttered when he said he did not know what any hour might bring forth.

In the half-sitting, half-reclining position that she had assumed for more than fifty years, Mollie Fancher, Brooklyn's famous invalid, died last week.

The Leipzig Fair, the fourth fair to be held in Germany during the war, will be opened March 6. The German authorities have granted special facilities in the way of passport privileges for neutrals.

A bushel of corn, containing seventy ears of reed yellow dent, sold for \$125 at the Carrollton, Mo., seed corn auction. It was the prize bushel and was raised in Cooper County. The next highest price paid was \$25 for thirty ears, raised in Carroll County.

A farmer near Grant City, Mo., recently spent the greater part of the morning chopping his sheep from the icy ground, to which they had been frozen during the night's sleet. The sheep seemed none the worse for the experience.

That Germany had offered Nicaragua a larger sum than the United States for an option on the Nicaraguan canal route was urged in the Senate recently as an argument for early ratification of the pending treaty.

A House judiciary sub-committee, by a vote of four to three, has recommended to the full committee the reporting to the House "without recommendation" of the Susan B. Anthony constitutional amendment for Nation-wide Woman Suffrage. This is in accord with the action of the committee in the past.

Hans Schmidt, the former New York priest, must die in the electric chair at Sing Sing. Governor Whitman has refused to commute the sentence of death, declaring he would be recreant to duty if he interfered with the judgment of the court. Schmidt will be electrocuted Friday, February 17.

Of the 322 townships in New York State, 421 were dry on October 1, 1915, while only four of the sixty-two counties in the State are entirely dry. The four entirely dry counties are Delaware, Schuyler, Tioga and Yates. The populous wet counties are massed around New York City and Buffalo.

Mrs. Vitale, forty years old, widow of a former pastor of an Italian Mission in New York, was operated on last week for the ninety-seventh time in nine years. The first operation was in New Orleans for appendicitis. Since she has been afflicted with chronic ailments which necessitated the surgeon at short intervals.

Belvidere Brooks, Vice-President of the Western Union Telegraph Company, died suddenly last week at his home in New York. Mr. Brooks was fifty-seven years old. He was born in Texas, son of Belvidere and Nancy W. Brooks. His father, a captain in a Texas regiment, was killed at Shiloh when the future manager of the

Western Union was three years old. The lad began work at twelve years as a telegraph messenger. A few months later he was an operator. Mrs. Brooks, who was Miss Alpha Gerald, daughter of Judge Gerald, of Waco, died three years ago. Four sons, Gerald, Belvidere, Geo. B. and Joseph, all living in New York, survive.

Col. E. M. House, President Wilson's personal representative, surprised guests of the Retz-Carlton in London by asking for a suite on the top floor. For some time guests have shunned the upper floors on account of fear of Zeppelins. Col. House when asked if he was not afraid, said, "No, I'm from Texas and was raised on excitement."

Census Bureau experts estimate that the population of the United States on January 1 last was 101,208,315, and that by July 1 it would be 102,017,202. On July 1 last year they figured the population at 100,339,318. Western States have led in growth, Washington heading the list, with Oklahoma, Nevada, North Dakota and New Mexico following in the order named.

Keith Edward Dalrymple was so flashily dressed in Chicago as to excite the suspicion of a policeman, who took him to jail. It was then learned that young Dalrymple had been sought far and wide as the heir to \$100,000. Young Dalrymple ran away from his home at Siloam Springs, Arkansas, in 1908. His father prospered in the oil business and moved to Port Allegheny, Pa., where he died four years ago.

The American man, to dress as a "gentleman," shouldn't think of having less than fourteen suits and ten overcoats, according to delegates to a convention of the National Association of Merchant Tailors of America at St. Louis. Then they exhibited an official clothes chart, showing the conservative cost of this minimum wardrobe. It was \$2060. Of course, this didn't include boots, shirts, hats and other accessories.

A Census Bureau estimate for July 1, 1916, gives Texas a population of 1,429,566, a gain of 75,756 for the last year, and an increase of 333,024 since the 1910 census. The estimate for population on January 1, 1916, is 1,386,638. Estimates of the population of the large cities have not been completed. The department announces that Texas has increased its population more rapidly than the country as a whole.

What appears to be the first spring frost on Mars for this season has just been detected by the astronomers of the Lowell Observatory in latitude 54 degrees and longitude 285 degrees. The north cape itself is inactive process of melting, a circular rift having appeared half way through it, which is widening and which is connected with the border by radial tributary rifts. The cup is surrounded by a clear, blue band unlike the tint of the vegetative markings.

Thos. A. Edison celebrated his sixty-ninth birthday last Friday. Describing his past achievements, his present work and his future hopes all in one phrase, he said, "I'm just playing chess with Nature. The wizard does not like dinners because they are made up of eating, drinking, smoking and talking—the things which he thinks men overdo. "Cut down your food to one-third or one-fourth of what you have been eating," he said. "I eat three meals a day. That's habit and nothing else, but I eat a quarter of what the average man does. I know it, because I see it at my own table."

Madame Meunier, known in France as "Madame Daredevil," is dead, but the tradition of her exploits in the first days of the war still lives in the French army. She was the wife of a farmer at Lessart, near Nanteuil-le-Haudouin, in the region northeast of Paris, occupied for two weeks by the Germans before they were forced back to the Aisne. Mme. Meunier, the story goes, remained in her home when the Germans came, and drove through the German lines in a cart, carrying provisions and wine to the French and English wounded in the hospital at Nanteuil-le-Haudouin, telling the German sentries on the way that she had provisions which had been requisitioned for the General Staff.

The Bureau of Markets, says the Dallas News, is asking Congress for an appropriation of \$125,000 to enable it to give more extensive attention to the marketing of perishable fruit crops throughout the season, and Dallas probably will be made the chief

point in Texas to disseminate information of marketing conditions to the products of that State. The department will designate twelve cities for this purpose, telegraphing the market conditions to each of them daily through the Weather Bureau. The new policy would mean enlarging the bureau plant in Dallas and publication of a full-sized weather map, and the information would be placed at the disposal of shippers by mail and telegraph on the morning of the next business day. Representative Sumners and J. R. Babcock, of the Dallas Chamber of Commerce, impressed upon the department the necessity for the extended service in Texas.

President Wilson urged 800 representative business men at the convention of the Chamber of Commerce of the United States at Washington to awaken to the world-wide opportunities for trade occasioned by the war and to put American products into every market. "He meant this in no selfish manner," he said. "It is the destiny of this country in its commerce to act as the great storehouse of supply for the other nations of the world at war. In the next few decades," he added, "America must take the commercial leadership of the world as a service made necessary because of the war. The slow processes of history will praise the stand that this Government has made for real neutrality," he said amid cheers. "We have been holding war at arms' length and we are determined to keep out of it if possible, but all about us the world is hot and there is constant danger. The principal benefit that I believe will result from the war will be that you must get a move on," he said, "and go forth in commercial conquest whether you will or no. America must take the leadership."

OUR CHURCH NEWS

Dr. George J. Mingsins, under whose ministry Jerry McAuley was converted, died recently at New York, aged eighty-seven years. He was for many years Presbyterian city missionary for New York City.

At the Laymen's Missionary Convention in Birmingham, Ala., week before last there were 1,266 registered delegates. The three leading Churches represented were: Methodist, 498; Presbyterian, 291; Baptist, 269.

Just one hundred years ago the first New Testament in Chinese was issued from a press in Canton. Last year the American Bible Society and the British and Foreign Society circulated in China more than a quarter of a million copies of the Bible.

A gain of 6,762 in Sunday School membership was made in the North Carolina Conference during 1915. This is the largest recorded in the history of that Conference since 1869. The correct figures now show a Sunday School enrollment of 89,266. The Church membership is 89,704, this being a net gain of 4,500 during 1915.

Our Arkansas preachers propose to give emphasis to the work of evangelism during this year. At a recent meeting of the presiding elders of the Little Rock and North Arkansas Conferences it was decided to inaugurate at once a simultaneous evangelistic campaign throughout the two Conferences. Rev. J. D. Hammons, Rev. W. B. Hays, and Rev. P. C. Fletcher will keep this work before the Church.

At a meeting held several weeks ago by members of the West Oklahoma Conference Board of Missions, presiding elders, and Committee on Evangelism plans were agreed upon for a simultaneous evangelistic campaign throughout the West Oklahoma Conference. The campaign is to be conducted, as far as practicable, in every Church between the second Sunday in March and the fourth Sunday in April.

The (New York) Christian Advocate says that Billy Sunday has done one amazing thing: Up in Syracuse there was the rector of rich old Saint Paul's Episcopal parish, with judges and merchants—and it is whispered, even brewers—in his congregation. When the other evangelical Churches agreed to assist the Sunday Campaign Saint Paul's hung back. Its rector opposed the move. But he attended the tabernacle services, listened and went again. Then came the "hoozy" sermon, and the deacons were broken up. The rector, Dr. James Empringham, offered himself to the Anti-Saloon League for any work they might have in hand. They had been looking about for a man of his communion

UNIVERSITY PARK
"THE ADDITION Culture"

HERE is a "TONE" characterizing a residence section adjacent to any great University which does not exist anywhere else. The reason for this is easily understood: Those choosing this atmosphere have in view the fundamental idea and the highest ideals in homebuilding, environment of culture, educational facilities, and all the modern improvements for comfort and health which this class of citizenship demands. Our patronage emphasizes refinement, intelligence, culture. If you are interested in these considerations, and wish full information, call on

MR. M. M. GARRETT

Dallas Trust & Savings Bank
1101-1103 Main St. Exclusive Agents
H. D. ARDREY, Vice President & Real Estate Officer

to put in charge of a district in which the Protestant Episcopal is in some respects the strongest denomination. He accepted, resigned his parish, and since the first of this month has been New York city superintendent of the Anti-Saloon League. Dr. James Empringham, who is thus introduced to the metropolitan Churches, takes this step at a sacrifice of salary and comfort. He leaves a long and successful pastorate among a people who by formal resolution have attested him as "a man of blameless purity, of willing and enthusiastic energy, a student of originality, breadth and keenness, possessed of unusual talents as a preacher and teacher." As for Dr. Empringham himself, he said recently in his own pulpit, on announcing his decision: "What led me to this decision? My five main reasons are five sons. My people in England are giving themselves in war time to save their country. I am an American citizen. I cannot do less than give myself for my country in time of peace to protect her from a dreadful foe that not only destroys the bodies of my fellowmen but ruins their souls."

In a recent notice sent out by Bishop E. R. Hendrix our Senior Bishop says: "At the desire of the Army and Navy Departments I have appointed, by authority of the College of Bishops, a committee residing near Washington who will aid in passing on applications for chaplaincies in the army and navy from our Church. The committee is as follows: Rev. E. V. Regester, Alexandria, Va.; Rev. B. F. Lipscomb, Petersburg, Va.; and Rev. W. B. Beauchamp, Portsmouth, Va. Applicants will accordingly furnish this committee with duplicates of recommendations."

THE OLD PREACHERS REMEMBERED BY AN AGED SAINT.

I take the liberty of publishing the following much appreciated letter: Laredo, Texas, January 24, 1916.

Brother Collie: I noticed in one of the late Advocates your call for help towards building homes for superannuated preachers, and as this is a subject very near my heart I send you five dollars. I wish it were many

times as large. I will be 80 years old my next birthday, and don't feel as if I could do much. Respectfully,
MARY C. REED.

I am sure that this "mother in Israel" will pardon me for giving this letter to the Advocate for publication, as it may encourage others to do likewise. If all who read this letter, and who have also seen my appeal through the Advocate, would respond as this good sister has done with a donation from one to five dollars, I could meet all the demands upon me as the Conference Agent in taking care of our worn-out preachers.

DANIEL L. COLLIE,
Agent Superannuate Homes, Central Texas Conference.

TO THE LAYMEN OF THE NORTHWEST TEXAS CONFERENCE.

It is suggested that our laymen, especially leaders and committeemen, both district and local, attend as far as possible the Laymen's Rally to be held at Fort Worth on March 8 to 12, 1916, and that they arrange to be there on Saturday, the 11th of March, with a view of taking part in a consultation service of our Northwest Texas Conference laymen, which we shall hold during the afternoon and evening of March 11, in the Sunday School room of the First M. E. Church, South, at Fort Worth. We will first meet at 1 o'clock Saturday afternoon, and then determine on such further hours for other meetings as will not interfere with the general rally services.

We have decided upon such meeting owing to the fact that a great many of our men are expected to be in attendance upon this rally, and because of our widely scattered territory, and lack of a centrally located, accessible place of meeting. We have matters of importance to consider and trust that many of our laymen will attend. **F. P. WORKS, C. C. L.**

A NOTE FROM SISTER HUGHES.

I want to ask the prayers of all praying people for my husband, Rev. J. S. Hughes, who has been dangerously ill with blood poison for three weeks. He is some better at this writing, but is still very sick.

MRS. J. S. HUGHES,
Sulphur Bluff, Tex., Feb. 6.

Kidd-Key Conservatory

This great school, located in Sherman, Texas, is organized with five departments—viz: Music, Expression, Athletics, Painting and Drawing and Modern Languages.

1st.—Music:
1st.—Vocal. Mr. and Mrs. Louis Versel and Miss Ethel Rader, Teachers.
2nd.—Instrumental.
1. Violin and Orchestral: A. C. Gracey, Teacher.
2. Piano: (a) Primary Department: Misses Maggie Fulton and Gertrude Porter, Teachers.
(b) Public School Music: Miss Jennie Hill Barry, Teacher.
(c) Harmony: Frank Renard and Mrs. Fikel, Teachers.
(d) Artistic Piano: Director, Hans Richard; Franklin Cannon, Frank Renard, Pettis Pipes, Wilson Fraser, Mrs. Eikel, Cara Phillips and such others as needed.
3rd.—Pipe Organ. Louis Versel, Teacher.
4th.—History of Music. Mrs. Eikel, Teacher.
5th.—Expression. Miss Ida Rountree and Miss Spencer Tarrant, Teachers.
6th.—Athletics. Miss Lavilla Bilger, Teacher.
7th.—Painting and Drawing. Miss Eva Fowler, Teacher.
8th.—French, German and Spanish. Miss Scamp and Miss Bilger, Teachers.

For further information
Address **MRS. L. A. KIDD-KEY, SHERMAN, TEXAS**

Learn Music At Home!

New Method—Learn To Play By Note—Piano, Organ, Violin, Banjo, Mandolin, Cornet, Harp, Cello, or to sing. Special Limited Tuition Offer. You pay only for music and postage, which is small. No extras. Beginners or advanced pupils. Everything illustrated, plain, simple, systematic. Lectures given with each course. 16 years' success. Start at once. Write for Free Booklet Today—New **J. S. SCHOOL OF MUSIC, Box 287, 225 Fifth Avenue, New York City**



MEXICAN BORDER CONFERENCE.

The Mexican Border Conference was held in El Paso, February 2-6, Bishop Candler presiding.

Because of war conditions, five of the pastors were not present; but, altogether, we had a fine conference. There was a net gain of over 100 members. All agree that Northern Mexico is white unto harvest as never before in its history.

The following are the appointments for this year:

APPOINTMENTS.

MONTERREY DISTRICT.

Jackson B. Cox, Presiding Elder. Monterrey—Benjamin Fernandez. Saltillo—Julian Castro. Teran—To be supplied. Piedras Negras and Allende—Tarlo Reyes. Villa Aldama—To be supplied. Camargo—To be supplied. Monclova—To be supplied.

The following are serving charges in the Texas Mexican Mission: D. W. Carter, Basilio Soto, Santos Romo, A. R. Cardenas, Basilio Soto, Jr., Ramon Lopez y Lopez, E. B. Vargas, R. G. Farias, Zenon Morania, L. F. Castro, P. G. Verdusco, Pedro Grado y A. R. Penn.

CHIHUAHUA DISTRICT.

J. H. Fitzgerald, Presiding Elder. El Paso and East El Paso—F. S. Montelongo. Chihuahua—R. C. Ortega. Maria—Marcos de la Garza, supply. Toyan—Ramon Garcia, supply. Alamogordo—To be supplied. Torreon—E. P. Munoz. Durango—Miguel Narro. Cuernavaca—To be supplied. Nombre de Dios and Mucros—To be supplied. Panuco and Avino—To be supplied. The following are serving charges in the Pacific Mexican Mission: J. F. Corbin, Joseph Thacker, Ramon Maldonado and J. P. Flores.

TRANSFERRED—To Central Mexico Conference, Juan N. Pascoe; to the Louisiana Conference, N. E. Joyner.

APPOINTMENTS FOR THE SCHOOLS AND HOSPITAL.

Laurens Institute—Leandro Garza Leal, Director. Methodist Normal School at Saltillo—Miss Leila Roberts, Director; Miss Frankie Hoyer, Missionary. McDonnell Institute—Miss Nellie O. Biern, Director; Miss Joanie Pearson, Missionary. Palmore College—Miss Lizzie Wilson, Director; Miss Lucy C. Harper, Missionary; Miss Annie Churchill, Missionary; Miss Edith Park, Missionary. Lynn Patterson Institute—Laurence Reynolds, Director; Miss Charlie May Cunningham, Missionary. Seth Ward College—To be supplied. Monterrey Hospital—To be supplied. Effie Edington School—Miss Frances Montague, Director; Miss Jessie Burford, Missionary.

SUNDAY SCHOOL INSTITUTE.

A Great Opportunity—A Rare Treat. Fort Worth District Sunday School Institute at First Methodist Church Feb. 17-26, 1916.

Following are the faculty and textbooks of Fort Worth District Sunday School Institute, held at First Methodist Church, Fort Worth, February 17-26, 1916:

Rev. J. W. Shackford, Teacher Training—"The Pupil, the Teacher and the School." Rev. E. Hightower, Organization, Administration—"The Superintendent and His Work." Rev. C. D. Bulla, D. D., Adult Division—"The Adult Worker and His Work." Miss Elizabeth Kilpatrick, Secondary Division—"The Intermediate Worker and His Work." Miss Nellie Peterman, Elementary Division—"The Elementary Worker and His Work."

Thursday, Feb. 17, 7:30 p. m.—"Get-Together-Meeting"—Addresses by members of the faculty, our distinguished guests. Reports of local Churches concerning census taking. Daily program, beginning Friday, the 18th: 5:00 p. m., Institute in two sections, Elementary and Secondary. 6:30 p. m., Supper at the church. 7:30 p. m., Institute, joint session and departmental sections in two periods.

Pointers.

- 1. No registration or tuition fees. 2. School of Methods, or Institute, conducted by General Office at Nashville, Tennessee. 3. Every member of faculty a Sunday School expert, employed by our great Church: Dr. Bulla, head of the Wesley Organized Class movement; Dr. Shackford in charge of the Teacher Training Department; Miss Kilpatrick, Sunday School Field Worker; Rev. E. Hightower, Divisional Field Secretary, and Miss Peterman, representative of the Methodist Publishing House. To sit at the feet of these gifted and experienced Sunday School workers for eight consecutive days is the opportunity of a lifetime. Can you afford to miss? 4. At the close of Institute certificates of proficiency will be awarded to all who have completed the course. 5. Last year the Fort Worth District broke all records in Sunday School work as to attendance and especially raising the Standard of Efficiency. This year our goal is 1000 new scholars and every officer and teacher a

skilled workman. Can we count on you?

A cordial invitation is extended to pastors and Sunday School workers outside of the Fort Worth District, and contiguous to Fort Worth, to attend our District Sunday School Institute. They will be made welcome and afforded every facility possible for enjoying and being benefited by this great occasion.

(Signed) John R. Nelson, W. J. Baker, M. D. Evans, S. J. Briant, C. S. Knott, O. O. Odom, District Sunday School Committee.

REVIVAL AT NORFOLK, NEB.

I have just returned from Norfolk, Neb., where we, O. L. Martin, and myself, closed a great meeting on January 30. Notwithstanding the weather was the coldest for years, reaching forty degrees below zero, the crowds came and the Lord gave victory. There were over 300 professions of conversion and reclamation. Two hundred were received into the Methodist Church at one service, making the largest number that I have ever seen received at one service in the Methodist or any other Church, and I have been in some great meetings. E. G. PHILLIPS.

A CORRECTION.

Please let me correct one error in Article Number Three of "A Task for the East Oklahoma Conference," because the error confuses the meaning. In the sentence "The value of the property at the time of the first and second contract was so desperate that the equities of the case were difficult to determine" I wrote, or should have written, the word "disparate," instead of "desperate." By the word "disparate" I wish to emphasize the fact that the estimated value of the property at the time of the first and the second contract was so dissimilar that there was no logical connection between the two estimates, thereby making the equities in the case very difficult to determine. With all good wishes, S. H. BABCOCK.

A CORRECTION.

In your issue of February 10 my name appears as J. Y. Boyd, instead of Bryce. J. Y. BRYCE. Colbert, Okla.

MISSIONARY INSTITUTE FOR NAVASOTA AND HOUSTON DISTRICTS.

The presiding elders of the Navasota and Houston Districts call the preachers of the two districts to meet in Houston, March 11, 15, for counsel.

We place the institute at this date to take advantage of the great Missionary Convention which will be in session at the same time and this will constitute the missionary part of our program.

In the afternoons we will meet at First Church to discuss local problems. It is greatly desired that all the brethren will be present.

E. L. SHETTLES, R. W. ADAMS, Presiding Elders.

TEXAS CONFERENCE.

For the Laymen's Convention to be held in Houston, March 12-15, we are planning to entertain "on the Harvard Plan" (home with breakfast) all our preachers, and as far as possible our Lay Leaders.

Notify us by March 1 when and by what train you expect to arrive. If by any chance we do not meet you upon your arrival here, go to First Methodist Church and home will be assigned.

J. W. MILLS, St. Paul's Church. W. F. DAVIS, 1215 Lorraine St. H. G. COOK, 3405 Magnolia St.

MIDYEAR MEETING BOARD OF MISSIONS, CENTRAL TEXAS CONFERENCE.

The midyear meeting of the Board of Missions this year will be held at First Church, Fort Worth, March 3, 10.

The first session will be held at 2 o'clock in the Philathea room unless otherwise announced. At this date the great Laymen's gathering for North Texas will be in session, and some of the strongest men on the American platform will speak. The Board earnestly desires the attendance of all the members, both lay and clerical, and also all the presiding elders of the conference. City Churches will arrange for their entertainment. No program will be prepared by the Board, but we will have the opportunity of hearing some of the greatest speakers and best posted men on missionary topics and problems in America, and several of our Connectional men will be present and speak.

Sessions of the Board will be held on afternoon of the 9th and afternoon of the 10th, and all business necessary to be transacted will be attended to. The officers of the Board have had to borrow \$2000, and the second quarter's drafts will call for more than \$3000 additional March 15. Heed the call of the President of our Board. M. S. HOTCHKISS, Sec. Board.

SERIOUSLY INJURED.

Rev. Grinstead, a supernannate preacher, residing at Capitol Hill, fell Monday, February 7, and dislocated his left shoulder. He has suffered much, though the doctor successfully reset it. Many who know him throughout Methodism will feel a keen sorrow over the news. R. C. AUBREY. Oklahoma City.

IMPORTANT NOTICE.

A three days' Educational Conference for all Southern Methodism will be held April 4-6 at Birmingham, Alabama. The prospects are good for a great conference. The program will be published in full in the near future.

STONEWALL ANDERSON, Corresponding Secretary.

CHURCH EXTENSION.

The applications for help from the General Board of Church Extension must be filled out and in the hands of the Secretary by the first day of March. The Executive Committee of the North Texas Board of Church Extension will meet some time between March 1 and 10. Look for the call of this in the Advocate by the President of the Board.

Secure your blanks from L. D. SHAWVER, Secretary Board, 407 E. Munson St., Denison, Tex.

CHURCH EXTENSION—WEST TEXAS.

Executive Committee will meet at Travis Park Church, San Antonio, March 9, 1916, 8 p. m. All papers must be in my hands at Bishop by March 1. H. G. HORTON. Bishop, Texas, Feb. 13.

MIDYEAR MEETING—NORTH TEXAS.

The Board of Missions and the presiding elders of the North Texas Conference will hold their midyear meeting in First Church, Dallas, February 29, beginning at 9:30 a. m. Some very important matters will be discussed. It is earnestly desired that every presiding elder, every district leader and every member of the Board be present. JOHN M. MOORE, President.

POSTOFFICE ADDRESSES.

- Rev. J. M. Baker, Route 3, Granbury, Texas. Creek District—Second Round. Enchee Cir., at Pickett's Chapel, Feb. 19, 20. Wewoka Cir., at Wewoka, March 4, 5. Honey Creek Cir., at H. Creek, March 18, 19. Okmulgee Cir., at Big Cusseta, April 1, 2. Senoia Cir., at Salt Creek, April 15, 16. Broken Arrow Cir., at Davis Chapel, April 29, 30. Sapulpa Cir., May 6, 7. T. F. ROBERTS, P. E. Mangum District—Second Round. Granite, at Willow, Feb. 26, 27. Sentinel, at Retrop, Feb. 27, 28. Martha March 4, 5. Mangum Cir., at Gyp S. H., March 5, 6. Delhi, at Delhi, March 11, 12. Mangum Sta. March 12, 13. Ft. Hill and Bethel, at Bethel, March 18, 19. Halls, March 19, 20. Vinson, at —, March 25, 26. Brinkman, at Brinkman, March 26, 27. Hendrick, at Hendrick, April 1, 2. Blair, at Blair, April 2, 3. Eldorado, April 8, 9. Dine, at Duke April 9, 10. Prairie Hill at Roch, April 15, 16. Doylen, at Metcalf, April 16, 17. Altus, April 22, 23. MOSS WEAVER, P. E. Big Spring District—Second Round. Andrews, Feb. 20, 21. Seminole, Feb. 26, 27. Gail, March 4, 5. Lanesia, March 12, 13. Lanesia Mission, March 11. Brownfield, March 25, 26. Wilson Mission, April 1. Taloka, April 2, 3. Stanton, April 8, 9. Madisonville, at Lovelady, April 12. Coalboma, April 15, 16. Big Spring Miss., April 22. Big Spring Sta., April 23, 24. Stanton, April 29, 30. The Big Spring District Conference will be held at Stanton, April 20-23. The different committees will be announced later. W. E. LYON, P. E. Navasota District—Second Round. Anderson, at Richards, Feb. 20. Grapeand at Lovelady, at Lovelady, Feb. 27. Madisonville Sta., March 3 and 5. Midway, at High Prairie, March 4. Madisonville Cir., at Madisonville, March 6. Shiro, at Iola, March 11, 12. Belott at Liberty Hill, March 18, 19. Porter Springs at Percilla, March 19. Millican, at Tomhall, March 26. Willis, at New Waverly, April 1, 2. Dodge and Oakhurst, at Riverside, April 2.

CLASSIFIED ADVERTISEMENTS

In this department may be advertised anything you want to buy, sell or exchange. The rate is TWO CENTS A WORD. No advertisement is taken for less than 50 cents. Cash must accompany all orders. In figuring cost of advertisement each initial, sign or number is counted as one word. We cannot have answers addressed to me, so your address must appear with the advertisement. All advertisements in this department will be set uniformly. No display or black-headed 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 IRON RUST SOAP CO., 4054 Lancaster Ave., Philadelphia, Pa. Gartside's Iron Rust Soap (Trade Mark, Print and Copy-right registered in the U. S. Patent Office) removes iron rust, ink and all unwashable stains from clothing, marble, etc. Good seller, big margins, agents wanted. The original, 25c a tube. Beware of imitations and the penalty for making, selling and using an infringed article.

FARM FOR SALE.

FOR SALE to Methodist family, 51 acre farm, improved, \$24 per acre cash. Three-quarter mile good school, churches, etc. P. O. BOX 134, Gary, Texas.

FOR SALE.

I WOULD like to hear from some good Methodist man who would like to buy out a good factory and territory. The only I can in a county seat town of 2000; fine country, a good paying business. No one but a good Methodist man need apply. GEO. W. LEWIS, Pastor of M. E. Church, South, Illinois, Okla.

FREEZE-PROOF CABBAGE PLANTS

GENUINE Freeze-Proof Cabbage Plants, one headed, month earlier, head grown, early and late varieties. Prices: By parcel post, one hundred, \$9.90, 1,000 \$1.97; by express collect, 500 62c, 1,000 \$1.25, over 3,000 \$1.00. No better plants grown. No other plants grow. No lot of plants. BLACKBURN PLANTS CO., Mount Pleasant, Texas.

MALE HELP WANTED.

CIVIL SERVICE EXAMINATIONS open way to good Government jobs. I can in each year by mail at small cost. Full particulars free to any American citizen of eighteen or over. Write today for booklet CE-920 EARL HOPKINS, Washington, D. C.

MISCELLANEOUS.

HELP WANTED by U. S. Government. \$2,500 month. Vacation. Steady work. Complete education sufficient. Full uncertainty. Write immediately for free list of positions now obtainable. FRANKLIN INSTITUTE, Department 6174, Lancaster, N. Y.

SECOND-HAND SONG BOOKS.

SECOND-HAND Song Books for Sale.—We have fifty copies of "DIADEMMS" and fifty copies of "REVIVAL PRAYERS No. 2," in fairly good condition, for sale at \$2.00 for either lot. They are worn some, but not marked up much. Many of the backs are partly gone but nearly all of them are complete in songs. There are several copies over in each lot, which will make up for any that may be defective. This price is 1.00 lb. Hillsboro. Address C. W. MCGUNE, 304 Line St., Hillsboro, 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.

TOMATO PLANTS.

I HAVE an unlimited supply of the Acme tomato plants ready for the market at the following prices postpaid to you: 1000 for \$1.50; 500 for \$1.00. J. E. BUTTRILL, Willis, Texas.

Greenville District—Second Round.

- Wesley Sta., Feb. 27. Navanough Sta., Feb. 27. Greenville Mis., March 4, 5. Lee Street Sta., March 5. Jones-Bettel and Wesley Chapel, at J. B., March 11, 12. Lone Oak Sta., March 18, 19. Dunlan Mis., at Cash, March 25, 26. Celeste Cir., at Antioch, April 2, 3. Merit Cir., at Hatfield's Chapel, April 2. Celeste Sta., April 2. Fairie Mis., at Center Chapel, April 8, 9. Commerce Sta., April 9. Caddo Mills and Floyd, at F., April 12. Campbell Cir., at Twin Oak, April 22, 23. Wolfe City Sta., April 27. District Conference will be held in Wolfe City, April 27-30. C. M. HARLESS, P. E.

Marlin District—Second Round.

- (Corrected and Complete.) Hearne, Feb. 19, 20. Calvert, Feb. 20, 21. Fremont, at Petteway, Feb. 26, 27. Marlin, Feb. 27, March 8. Reagan and Stranger, at S., March 4, 5. Kosst, at Alto, March 5, 6. Maysfield, at Sneed's Chapel, March 11, 12. Travis, at Ben Arnold, March 12, 13. Durango, at Cego, March 18. Lott and Chilton, at Chilton, March 19. Kesselbud and Boheman Mis., March 22. Gause, at Milano, March 25, 26. Cameron, March 26, 27. Davilla, at Tracy, April 1. Buckholts, at Salem, April 2. Flynn, 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. Wheelock, at Edge, April 28. Marquez, at Owensville, April 29. Franklin, April 30. Fairfield, at Mt. Zion, May 13. Teague, May 14. District Conference, at Teague, May 16. GEO. W. DAVIS, P. E.

San Angelo District—Second Round.

- Paint Rock Cir., Feb. 19, 20. Holland, Feb. 26, 27, 11 a. m. Sterling City at Garden City, Feb. 27, 7:30 p. m. Miles, March 4, 5, 11 a. m. Chadbourne Street, March 5, 7:30 p. m. Eola, at Mullin, March 11, 12, 11 a. m. First Church, March 12, 7:30 p. m. Stegwood, at Merzom, March 18, 19. Eden, at Live Oak, March 25, 26. Brady, April 1, 2, 11 a. m. Menard, at Melvin, April 2, 7:30 p. m. Rochelle, at Pear Valley, April 8, 9. Sonora, April 15, 16, 11 a. m. Eldorado, at Eldorado, April 16, 7:30 p. m. Ozona, April 22, 23, 11 a. m. Big Lake, at Barnhart, April 23, 7:30 p. m. Water Valley Cir., April 26. Junction, at Copperas, April 29, 30. District Conference, at Miles, May 25, 1916. F. B. BUCHANAN, P. E.

EVANGELISTS.

D. V. YORK, Evangelist, Eldorado, Okla. NOTED EVANGELIST—Enthusiastic, resourceful, successful, sane, sane and spiritual, using Methodist Mission, 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.

EVANGELISTIC SINGER.

ANY ONE wishing a singer, write me for engagements. W. HARLEY BOTELEK, 902 S. Canino St., Cleburne, Texas.

Walker County Mis., at Crabb's Prairie, April 8, 9. Huntsville Sta., April 7, 9. Croveton Sta., April 16. Onalaska, at Carmona, April 17. Unity Sta., April 17. Crockett Sta., April 18. Gosport Sta., April 20, 21. Navasota Sta., May 7. Brazos County Mis., May 21. Bryan Sta., May 20. Cool Spring, at C. S., May 27, 28. Cleveland, at C., May 28. Montgomery, at Huntersville, June 3. E. L. SHETTLES, P. E.

Cleburne District—Second Round.

- Godley and Cresson, at Bono, March 4, 5. Venus, Preaching, March 12. Alvacado, March 19, 20. Jossina and Egan, at Concord, March 25, 26. Glen Rose Sta., March 31, April 2. Glen Rose Miss., at Hill City, April 1, 2. Granbury Sta., April 9, 10. Burleson, at Crowley, April 15, 16. Brazos Ave., Cleburne, Preaching, April 16, 7:30 p. m. Grandview, April 22, 23. Anglin Sta., Cleburne, Preaching, April 23, 7:30 p. m. Barnesville, at Green Brier, April 29, 30. Grandview, April 30, May 1. Parker, at Chapel Hill, May 6, 7. Mann Sta., Cleburne, Preaching, May 7, 7:30 p. m. Venus, Quarterly Conference, May 8. Walnut Springs, May 13, 14. Blair, at Bethany, May 20, 21. Anglin, Sta., Cleburne, Preaching, May 21, 7:30 p. m. Morgan, at Kopperl May 27, 28. Brazos Ave., Cleburne, Preaching, May 28, 7:30 p. m. District Conference, at Grandview, April 12. W. W. MOSS, P. E. Tyler District—Second Round. (Revised List.) Edgewood, at Edgewood, Feb. 19, 20. Emory Mis., at Fords, Feb. 26, 27. Emory and Point, at Emory, Feb. 27. Alia, at Golden, March 5. Jig Sandy, at Winona, March 12. Calton, at Wesley Chapel, March 17. Willis Point Cir., at Turners, March 18, 19. Willis Point Sta., March 19. Grand Saline, March 20. Lindale Cir., at Harris Chapel, March 25, 26. Lindale Sta., March 26. Marvin, March 27. Cedar Street, April 16. Tyler Cir., April 22, 23. Edom, April 29, 30. Quitman, May 3. Colfax, at Marvin Chapel, May 6, 7. To the Pastors: Brothers, I want to help you in every way possible, and my best chance to do so is with your official members, but I see very few of them outside of your quarterly meetings. Do your utmost to have full attendance at your meetings. Advertise it, and pray for it. J. T. SMITH, P. E.

February 17, 1916
RK
section adjacent
where else. The
hoosing this at
and the highest
are, educational
and health which
sizes refinement,
siderations, and
Bank
Exclusive Agents
Officer
will be 80 years old
and don't feel as if
Respectfully,
MARY C. REED.
this "mother in
me for giving this
ate for publication,
e others to do like-
ad this letter, and
my appeal through
ld respond as this
se with a donation
dollars, I could meet
on me as the Con-
taking care of our
EL L. COLLIE.
e Homes, Central
OF THE NORTH-
CONFERENCE.
that our laymen,
nd committeemen,
deal, attend as far
rmen's Rally to be
h on March 8 to
they arrange to be
the 11th of March,
ing part in a con-
of our Northwest
laymen, which we
the afternoon and
11, in the Sundv
the First M. E.
Fort Worth. We
1 o'clock Saturday
en determine on
for other meetings
e with the general
I upon such meet-
fact that a great
are expected to be
this rally, and be-
ly scattered terri-
centrally located,
meeting. We have
nee to consider and
of our laymen will
WORKS, C. C. L.
SISTER HUGHES.
he prayers of all
my husband, Rev.
has been danger-
d poison for three
ne better at this
I very sick.
J. S. HUGHES.
ex, Feb. 6.
tory
ganized with five
ing and Drawing
lass Ethel Rader,
ggle Fulton and
nnie Hill Barry,
Fikel, Teachers.
lchard; Franklin
s, Wilson Fraser,
others as needed.
arrant, Teachers.
r. Bilger, Teachers.
TEXAS

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.

CHOICE—The subject of this sketch, Mrs. Bobbie Choice (nee Hickman) was born January 23, 1877, in Parker County, Texas. When only ten years of age she professed faith in Christ and joined the M. E. Church, South. She was married to W. L. Choice, December 23, 1897 and to this union were born six children, one of whom preceded mother to heaven some time ago. She leaves to mourn their loss her husband, five children, two sisters and two brothers, with a host of sympathetic friends, whose lives have been enriched by the sweet influence of this Christian woman. Sister Choice was conscious that the end had come, and before going called her husband and children to the bedside and told them to meet her in heaven. She said, "God bless my brothers. I love them all." On December 23, 1915, this faithful wife and mother fell quietly on sleep only to awaken in the blessed land where sorrow and death and disease can never come. Just a little while, loved ones, and we shall go to meet her. Her pastor, A. C. STERLING.

NANCE—Sister Lucy J. Nance was born February, 1850, and died January 10, 1916, at the home of her son, W. S. Bradshaw, who lives at Mangum, Okla. Sister Nance was first married to John Bradshaw, January 2, 1868. They had eight children born unto them, seven of whom are still living—W. S., J. H., J. M. and Roy Bradshaw, all of Mangum, Okla.; Mrs. W. B. Hart, of Hansford, Texas; Mrs. J. H. Randolph, of Doolin, Okla.; Mrs. C. J. Whetner, Matador, Texas. Sister Nance was married the second time to J. L. Nance six years ago, and she has lived in and near Hollis, Okla., ever since. Sister Nance was converted when she was a child and joined the M. E. Church, South. In this faith she lived through life. In this faith she found peace in the midst of life's troubles, joy in spite of its sorrows and grace to sustain and comfort in every time of need. In this faith she died triumphant. Sister Nance was not in good health for some time before her death. She went to visit children at Mangum, and from there she went to her home where no trouble nor sorrow ever entered. Sister Nance was a member of the Woman's Missionary Society at Hollis, where she lived and was loved by all who knew her, and when she died the members sent a nice lot of flowers to the funeral service. Sister Nance also had six stepchildren that loved her and often spoke of her and how good she was to them and everyone she met. Sister Hudson, one of her stepchildren, was with her when she died, and all of the stepchildren, with their wives, attended the funeral service. She has gone on to enter upon a blessed reunion with those who have gone before. It will not be long until we shall meet her again in that blessed life in which we shall be free from all sorrow and pain and God himself shall wipe all our tears away. May God bless Grandpa and keep you, is the prayer of your pastor, GEO. W. LEWIS, P. C.

COLTER—Isah Colter was born in Washington County, Kentucky, December 18, 1853. He professed religion at the age of twenty and joined the Cumberland Presbyterian Church, in which communion he lived till seven years ago, when he joined the M. E. Church, South, with his wife. In these Churches he spent his life as a consistent member of the family of God. Brother Colter was a charter member of the K. of P. Lodge at Ferris, Texas. These kind friends attended his funeral in a body and assisted in the last sad rites, when we laid his body to rest in the old Wilmer Cemetery to await the dawn of the resurrection morn. He died December 16, 1915, at Dallas, Texas, in St. Paul's Sanitarium, of a serious operation, from which he never recovered. It was whispered from mouth to mouth, "A good man has gone from us. We shall miss him." Bro. Colter was intelligent, well-informed, a great reader. His opinions were not hastily made up. He weighed all the evidence and then spoke. As might be expected, when he made up his mind he was not easily turned

from his course. He was a member of the Official Board of the Church, and was always safe in the councils of the Church. Brother Colter was married to Miss Eliza Harper, of Ferris, Texas, December 25, 1889. This was a happy home, but it is broken. Sister Colter and little "Rubie," their adopted daughter, whom he so much loved, survive him. May that grace which alone can comfort us in our bereavement sustain his friends and those who loved him. Be true to God and you shall see him by-and-by. J. R. HUMPHREYS, P. C.

WARREN—Mrs. Mollie G. Warren was born in Sutherland Springs, Wilson County, Texas, June 26, 1869, and departed this life January 16, 1916. We covered her with flowers and left her tired body in the Floresvine Cemetery to await the coming of our Lord. Sister Warren was the daughter of Mr. and Mrs. T. S. Wyatt, two of Wilson County's pioneers. They were of those who sacrificed to make the history of Texas glorious. February 13, 1889, Sister Wilson was happily married to J. H. Warren. To this union were born nine children. Walter, the eldest, went home to heaven at the age of four years; Miss Lallah, Misses Gladys, Ada, Anna, Louise and Melba; Mr. Hal and Oscar remain with her husband to mourn their loss. She also leaves a sister, Sister Warren was converted at Sutherland Springs in 1888 and joined the Methodist Episcopal Church, South, to which she remained faithful till God took her home to live with Jesus. Sister Warren was an affectionate, true wife and a model mother. The husband and children miss her; but they know where to find her, and if they follow the leading of the God she served they shall meet her again out beyond life's struggles and death's cold circle, where partings are not known. W. N. CARL, P. C.

BLACKWELL—Mrs. S. P. Blackwell (nee Encherow) was born in Cooper County, Missouri, in 1852, and passed to her reward from the home of her son, Mr. T. C. Blackwell, Hatfield, Ark., January 3, 1916. In an early day the family moved to Nacogdoches, Texas. Sister Blackwell was the mother of six children, two daughters having preceded her to the better land. Two sons, Mr. H. F. Blackwell, of Canton, Texas, and Mr. T. C. Blackwell, of Hatfield, Ark., and two daughters, Mrs. B. F. Eleazer, of Sulphur, Okla., and Mrs. Chity, of Vernon, Texas, survive her. Sister Blackwell gave her heart and life to her Lord at the early age of thirteen, remaining steadfast in faith to the close of her life. She possessed those elements of character which make for power, both in the Church and family life. Sincerity, patience and devotion were prominent virtues with which she impressed all who knew her. A true Christian woman has left us. A faithful mother has gone. Friends and loved ones will miss her. Good-by, dear mother, the world will never be the same without you, but heaven will be more glorious since you are there. In the morning of the resurrection we shall meet again. Till then, good-bye. W. A. GOVETT.

BRANSFORD—Sarah Ada Bransford (nee Scott) was a native of South Carolina, having been born in that State on December 23, 1849, and died at Muskogee, Okla., August 7, 1915. She was converted and joined the M. E. Church, South, in her early young womanhood, and lived a consistent Christian life until she was called home. Her home was ever open to the itinerant, and her children were taught the utmost reverence for these servants of God. She was a reader of the Texas Christian Advocate for twenty-five years. She was married to Felix G. Bransford in 1868, who died in 1898. To them were born seven children, four boys, Cecil, who died in infancy, Milton, Randall and Felix and three girls, Minnie Wright, who preceded her to the better world in 1910, May McDonald and Grace Bulls. It was a source of great satisfaction that she lived to see all of her children grown to manhood and womanhood and active members of the Church. She was always glad when they said let us go unto the house of the Lord. Her life was lived in such a way that she had no fear of death, but rather welcomed it as a summons from her Father above. Such a life leaves its benediction, and truly can it be said of her, "She has not lived in vain." May the Father in heaven bless the children of this godly woman and help them to emulate the lives of their father and mother and make an unbroken family at the right hand of God. The services were conducted by her pastor, W. M. Onsbay, and Rev. W. J. Walker. A. WALL.

CHERRY—Mrs. Sunora Cherry (nee Glass) was born in Chickasaw County, Mississippi, September 2, 1849, and departed this life December 25, 1915. She came to Texas in 1856, and settled a few miles south of Omaha. Her mother died in 1857, leaving three children, Mrs. Hattie Thigpen, J. N. Glass and herself. She was married to J. W. Coffey in 1866. To this union six children were born, five of whom are still living. Mr. Coffey died in 1880 and she was married to J. T. Cherry in 1882 or 1883. To this union two children were born, one of whom, Mrs. Jimmie Beasley, she was making her home with, her husband having died a number of years ago. She was converted in 1871 or 1872, and united with the Methodist Church, since which time she has always manifested a great interest in the Church and its advancement. She was one of the most charitable and unselfish women it has been our pleasure to meet. We feel that He whom she has so faithfully served all these years has rewarded her accordingly. We hope to meet her in the better world, where the sufferings and unfortunate things of this life are unknown. Her pastor, B. C. ANDERSON.

MARIS—At Brazoria, Texas, November 24, 1915, the spirit of little Warren Russell Maris, son of Elwood and Mary Maris, left its earthly habitation and winged its flight to the home above. Had he remained on earth until February 1 his sojourn would have been but two short years. But he tarried long enough with us to endear himself to the hearts of all who knew him. Before the Heavenly Father took him home, fair of form and face and strong in mind, the young life promised a noble manhood, and fond were the hopes and high the aspirations of parents, children and friends for a life so promising. But the foe that lurks in every vale and rides on every breeze of this fair land of ours claimed the fair frame and God let the temple fall and took the fair inhabitant to its mansion above. He is not dead. The grave has only closed above that which is subject to change and dissolution, while the immortal spirit enjoys freedom from earthly limitations in realms of light and love. And so with stronger faith in Him who said: "Suffer the little children to come unto me," and "in my Father's house are many mansions," we would say to the parents and brothers and sisters to press on to meet him, the same sweet, lovable face, clothed upon with immortality and freed from corruption and the taint of sin. The will of God be done. Amen! His pastor, H. A. ABNEY.

JENKINS—Mrs. Susan Emma Jenkins, beloved wife of Rev. M. G. Jenkins, passed to the home of the blest in San Antonio, Tex., on Sunday, Nov. 28, 1915, and her remains were conveyed to Mineola, Texas, for interment. She was the daughter of Malcolm and Susan Monroe, and was born in Thomas County, Georgia, on March 22, 1846. She was married to Brother Jenkins on July 7, 1865, at the home of her birth. Converted in early life and becoming a member of the Methodist Episcopal Church, South, she was trained by her godly parents to walk the way of a pure and virtuous life. Her young sweet life grew and developed into a lovely and symmetrical Christian womanhood, which ever afterward characterized her. We learn by letter from Brother Jenkins that his now glorified companion "suffered intense pain for two months. One daughter, Mrs. Lula Harris, and her sister, Mrs. Estelle Brennan, of Houston, Texas, were with her nearly the whole time of her illness until she breathed her last. All that the physicians and prayerful and watchful loved ones could do was unavailing. She said a short before time before becoming unconscious, 'My dear Savior has heard my prayer,' doubtless referring to passing from pain to endless joy and endless bliss. Besides the castles of her triumphant spirit were assembled those who loved her, where she had lived for eight consecutive years, where she lived and where she died. Among the weeping throng were Rev. J. E. Harrison, President of San Antonio Female College; also Wesley Peacock, each of whom paid beautiful and touching tribute to her memory. Truly, I am bereft, sadly bereft. In the language of President Peacock, 'I have truly walked through the valley of the shadow of death.' Having been their Presiding Elder, I was often in the Jenkin's home and closely connected with them, and I learned to know her well. Sister Jenkins was with her gifted husband throughout his active itinerant life, helping and encouraging him in the work that both of them so dearly

Sister: Read My Free Offer!



am a woman. I know a woman's trials. I know her need of sympathy and help. If you, my sister, are unhappy because of ill-health, if you feel unfit for household duties, social pleasures, or daily employment, write and tell me just how you suffer, and ask for my free ten days' trial of a home treatment suited to your needs. Men cannot understand women's sufferings. What we women know from experience, we know better than any man. I want to tell you how to cure yourself at home at a cost of about 12 cents a week. If you suffer from women's peculiar ailments causing pain in the head, back, or bowels, feeling of weight and dragging down sensation, falling or displacement of pelvic organs, causing kidney and bladder weakness or constipation and piles, painful or irregular periods, catarrhal conditions and discharges, extreme nervousness, depressed spirits, melancholy, desire to cry, fear of something evil about to happen, creeping feeling along the spine, palpitation, hot flashes, weariness, sallow complexion with dark circles under the eyes, pain in the left breast or a general feeling that life is not worth living, and learn how these ailments can be easily and surely conquered at home without the dangers and expense of an operation. When you are cured, and able to enjoy life again, you can pass the good word along to some other sufferer. My home treatment is for young or old. To Mothers of Daughters, I will explain how to overcome green sickness (chlorosis), irregularities, headaches, and lassitude in young women and restore them to plumpness and health. Tell me if you are worried about your daughter. Remember it costs you nothing to give me home treatment a ten days' trial, and does not interfere with daily work. If health is worth asking for, then accept my generous offer and write for the free treatment, including my illustrated booklet, "Women's Own Medical Advisor." I will send all in plain wrappers postpaid. To save time, you can cut out this offer, mark your feelings, and return to me. Send today, as you may not see this offer again. Address, MRS. M. SUMMERS, - - - - - Box 187 SOUTH BEND, IND.

loved, and was his comfort and mainstay in the later years of his retirement from active service. In her passage, he has indeed met with the severest loss and experience he ever had. In Georgia, Texas, or Louisiana, wherever their appointment put them, this couple, "true as steel" to each other, to God and to the Master, lived lives of thorough devotion in the bonds of perfect love, in all the varied and trying happenings of Methodist itinerant life. As he has done his work well in the pulpit, so she has been the heroine of the parsonage—with cheerfulness, patience and inspired ability as wife, mother and elect lady, she did her duty as God directed her. Many besides those of her kin and household were helped by the touch of her hand, the sweetness of her words of love and sympathy, and the resplendent living before them of the Christ-life. There is nothing I could say more than that she filled out in all with which she had to do the character of a wholly consecrated servant of God. Fallen on sleep and passed from mortal view, her ransomed spirit is happy in the Father's house on high. Separated for a while, our brother, and her daughter, and all who loved her, in God's good time will find her in glory, and all shall be at home with God forever and forever. JOHN T. SAWYER.

RANKIN—Finis Ewing Rankin was born in Bellville, Tennessee, January 27, 1856, and died at his home in Midland, Texas, January 12, 1916. He grew to manhood in the town of his nativity, and there spent the major portion of his life. He was married to Miss Eliza Juliett Smith, of Bellville, July 27, 1879. To this union were born three children, two sons and a daughter. He and his young wife were converted and joined the Methodist Church in an old-time Methodist revival under the ministry of Rev. Robert L. Craig. Fortunately for them and for the Church, they were "put to work" and entered at once upon a useful career of Christian service. They moved to Midland, Texas, about the year 1898, and he at once engaged in the cattle business, which proved very fortunate and successful. He retired from active business pursuits just a few years ago, and lived quietly and comfortably among his neighbors, and in the sunshine of his happy home. Upon coming to Midland he and his wife immediately allied themselves with the Church here and consecrated their talents and means to the advancement of the religious life of the community. They believed in Christian education, and invested accordingly. Brother Rankin was an efficient steward and trustee in the Church during the greater part of his life, and he held both these offices at the time of his death. He loved God and humanity; was a loyal member of the Church, a true and faithful husband, a devoted father and an honorable Christian citizen. His funeral was conducted in the Methodist Church by this writer in the presence of a multitude of sorrowing friends and neighbors. The Board of Stewards were the ballbearers, and we laid his body to rest in the cemetery at Midland. He is survived by his two sons, J. P. and Porter Rankin, and their mother, of Midland, and his daughter, Mrs. T. S. Barcus, who is a graduate of the Webb School of Bellville, Tennessee, also of Southwestern University, and whose home is in Fort Worth, Texas, where her husband is pastor of Boulevard Methodist Church. May the grace of God console and comfort the sorrowing relatives. J. M. PERRY, Midland, Texas. Pastor.

STEPHENS—Mrs. Eva Lela Stephens (nee Eva Lela Rhoades) was born May 2, 1890, and died February 5, 1916. Sister Stephens had been sick several months, having been in bed four months. She was converted in the revival held at Wolfe City, Texas, by J. B. Andrews in 1911, and joined the Methodist Church. Her membership remained there until she transferred to Wesley Chapel, of which she was a member when she died. She leaves two brothers, John and Colvin Rhoades, a husband, Brother Egbert Stephens, three children, together with many other loved ones and friends. Sister Stephens died in the triumph of a living faith in Christ. She loved to talk of heaven, her future home. She left no doubt as to her relation to God, but said she was ready to go. She was buried at Mt. Carmel by the writer. J. LEONARD REA.

SEEDS, ETC.

Seeds For Sale

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

MARK W. JOHNSON SEED CO. ATLANTA, GA.

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 \$2.50. Five to ten thousand \$5. Post paid, 25¢ per hundred.

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

Geraty's Frost-Proof CABBAGE PLANTS FREE

We will mail free, postpaid, a package of plants for testing, to anyone who will write for same and report results after plants are matured. They will stand a temperature of 10 degrees above zero without freezing, 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 earlier than home grown plants. Our prices by parcel post, postage paid, are 50 plants for \$2; 100 for \$3; 200 for \$5.50; 500 or more at \$1.50 per 100. By express charges collect at \$1.50 per 100. W. C. GERATY CO., San G. Youngs Island, S. C.

YOU DRILL-CULTIVATOR



Get ONE CAR PLANT FOOD ALL FOR 40 CENTS. FLOWER SEED GARDENING BOOKLET 25c. And an order for 30 papers of King's Guaranteed Vegetable Seed at 5c a paper. I do it BECAUSE I wish to add thousands of customers to my list. I can afford to BECAUSE I increased the tool, put up seed and fertilizer bags, and cut cost. ALL FOR \$1.50. PLANT FOOD—Enough for a small garden 20-cents, each 10-cents. By Parcel Post 25c Extra. DRILL CULTIVATOR—Malleable paper seed box twice as far, dropping 1 or 2 seeds at time stronger plants result. CULTIVATOR features able to the Value of the tool. THE SEEDS ARE FREE! All is done to insure trials. See our Seed GUARANTY. You get 30 papers choice Vegetable Seed NORTHERN Grown and all sections. TO Take SAMPLE OUTFIT and ALL Agt's 50 Money making cards. New BY Plan. Outfit does all the talking. SEND FOR FULL PARTICULARS T. J. KING, Seedman, Richmond, Va. POST

Offer!

because of ill health, social pleasures, or just how you suffer, of a home treatment understand women's from experience, we nt to tell you how to about 12 cents a week- ular ailments cause ita, feeling of weight g or displacement of bladder weakness or e irregular periods, is, extreme nervous- desire to cry, fear of weeping feeling along business, shallow com- eyes, pain in the left is not worth living,

TREATMENT about the dangers and you can pass the good to Mothers of Daughters, headaches, and lassitu- are worried about a ten days' trial, and my generous offer and Medical Advice offer, mark your feel- dres.

BEND, IND.

Eva Lela Steph- Rhodes) was died February 17, 1916, having been in ie was convert- l at Wolfe City, lrews in 1911, thodist Church. ained there un- Wesley Chapel, member when s two brothers, ides, a husband, iens, three chil- ary other loved ister Stephens of a living faith d to talk of ome. She left relation to God, dy to go. She 'armel by the ONARD REA.

ETC.

For Sale

thousand bushels, boll weevil, King's, of's, Money Maker, r bushel: 10 to 100 v.: Cleveands and i; 10 to 100 bushels, hel, \$2.00; 10 to 25 n-car Prolific, \$1.25 ss. Watermelon- ind New Triumph, s; \$1.00 per pound,

IN SEED CO. GA.

ROOF PLANTS

Grown from high- est grade seed. Prompt, safe de- livery GUARAN- TEED. Cultural directions sent if desired. Early Jersey and Char- leston Wakefield, express \$1.00 per sin- gle thousand set. Five paid, 300 per hundred.

VETT, N. C.

FREE

a package of plants for for for same and report. They will send a com- s zero without injury, earlier than hot bed or if to the open field on in home grown plants. prepaid, are 10 plants for 10 or more at \$2.50 per set, at \$1.50 per 100, Yonge Island, S. C.

LIVATOR

Y FOOD ALL FOR IN SEED 25- COKLET of King's Guaranteed sign. GET with to add them- sators to my list. If you are interested, send me the name of your county and the name of your nearest post office. I will send you a copy of the book "The Value of the Soil" and a copy of the "Livator" book. See how to get the most out of your soil. The book is written by a soil expert and is a must for every farmer. It is a free gift to those who order the Livator. The book is written in plain, simple language and is easy to read. It is a must for every farmer. It is a free gift to those who order the Livator. The book is written in plain, simple language and is easy to read. It is a must for every farmer. It is a free gift to those who order the Livator.

DUFFY and ALL cards. New BY H the talking. POST HCLAIRS hmond, Va. POST

HART—C. O. Hart, son of John T. and Lunda Hart, was born in Georgia July 21, 1858. Died at his home near Pittsburg, Camp County, Texas, November 17, 1915. Brother Hart was twice married. His first marriage was to Miss Ella Reeves. To this union there were six children born—three boys and three girls. Brother Hart joined the Methodist Episcopal Church, South, in early life and remained a true member unto the end. Brother Hart's health began to fail about three years ago. Something like stomach trouble laid hold on him. His suffering was great, yet he never complained and bore his afflictions with Christian fortitude. The writer of these lines had known this good man for a number of years and always knew him to stand for the right on every moral question. His religion was ever a vital force in his community. He was consecrated to service, liberal in Church finances. A good man, whose works shall follow him, whose influence for good will never die. I will say to the aged mother and stepfather, Brother J. A. Redus, and children, Weep not as those who have no hope; emulate your son and father and all will be well. His funeral was preached by Rev. J. F. Bevel, assisted by Rev. S. B. Waller, a Baptist minister, and the body was laid to rest in the Reeves Chapel Cemetery November 18, 1915, to await the resurrection morn.

J. F. BEVEL, L. D. Pittsburg, Texas.

DAWSON.—Another good man has gone home. A faithful soldier has laid down his armor and weapons of warfare to take up palms of the victor. A weary toiler has at last found rest. We weep and are disconsolate over his departure, but truly rejoice in his great and ultimate victory. Jordan Letael Dawson was born in Lynchburg, Va., April 19, 1856. Reared by a consecrated Christian mother, he was early led to know the Lord, to whom he gave his heart in boyhood and united with the M. E. Church, South. When just past his twentieth year he answered a definite call to preach and was licensed by the Quarterly Conference of the Madison Mission, Lynchburg District, Virginia Conference, October, 1876. L. W. Way, preacher in charge, and J. D. Blackwell, presiding elder. Bro. Dawson was an expert boot and shoe maker by trade. In 1876, shortly after he was licensed to preach he came to Texas and settled at Lonview, earning his livelihood by plying his trade, while he preached as a local preacher as opportunity afforded. Feeling impressed to give his whole time to the ministry, and believing that a call to preach was a call first for the best possible preparation, he spent some months at the Alexander Institute at Kilgore, Texas, under the tutelage of that prince of Christian gentlemen and educators, Dr. I. Alexander. In the fall of 1879 he was admitted on trial in the East Texas Conference, and assigned his first year (1880) as junior preacher under J. C. A. Bridges on the Pine Hill Circuit. In 1881, Carthage Circuit; 1882-4, Nacogdoches and San Augustine. Here he met Miss Cora Davis, of San Augustine, to whom he was married February 26, 1884. In 1885-6 he was at Center; 1887, Pine Hill; 1888, Mineola; 1889-90, Nacogdoches; 1891-2, Crockett; 1893-6, Brushy Creek; 1897, Trinity and Groveton; 1898-1901, Carthage; 1902, Rusk Station; 1903-11, Chaplain East Texas Penitentiary, Rusk; 1912-14, Garrison; 1915, Jefferson. At the session of the Texas Conference, he having suffered a total failure of health during the year 1915, he was granted a superannuate relation. Scarcely a fortnight after the adjournment of the conference the Great Bishop of the Church of the Living God, even our Lord Jesus, distinctly called his name and assigned his place. "My faithful servant, J. L. Dawson, for eternity, Heaven." Promptly he obeyed the summons, and, surrounded by every member of his family, in the home of his son, Rev. F. D. Dawson, in Jasper, Texas, as the dawn was breaking in the east, he bade farewell forever to earth's joys and sorrows and took his departure to the realms of everlasting day to be "forever with the Lord," November 26, 1915. There survive him his widow, four sons and one daughter who mourn his departure. His children have followed their father's example and are all members of the Church. Truly a good man has gone from us. He was faithful, uncompromising, unselfish—an Israelite in whom there was no guile. As a preacher he was far above the average; as a pastor attentive and faithful; as a friend, true; as a father, kind, firm and companionable; as a husband, tender, loving, constant. May the Lord multiply his kind in the earth. "Servant of God, well done! Rest from thy loved employ; the battle fought, the victory won, enter thy Master's joy."

W. F. DAVIS.

NEWTON—Mrs. Emma Newton (nee Tyson) was born January 3, 1855, and died February 8, 1916. We had known her only about two months, but she impressed us as being a true Christian. Her very countenance showed that her soul was filled with such simplicity as the lowly Nazarene possessed. She was a member of the Methodist Church at Mayfield. She leaves a husband, one child about two years old and many other relatives and friends to mourn their loss. May God comfort those who are left behind and lead them through this and other trials that may come in life.

E. A. SAMPLE, P. C. Maysfield, Texas.

TUNNELL—Horace Winford, the youngest son of Mr. and Mrs. J. N. Tunnell, was born October 1, 1910, and died January 27, 1916, after a short illness, with pneumonia. He was the baby of a family of seven children. His father, mother, three brothers, three sisters and a host of friends are left to mourn his departure. He was the pet of the home, not because he was the youngest, but because of his kind and loving disposition. Brother and Sister Tunnell have taken special care of their children's spiritual interest, all of them being Christians and members of the Church. The funeral was conducted by the pastor in the church on January 28, 1916, at 4:30 p. m., and interment was made in the Rising Star Cemetery. May the good Lord be with the family during this sad hour and may they all live so as to be an unbroken family around the throne of God.

EDGAR M. WISDOM. Rising Star, Texas.

ODUM—Vernet Auston Odum, only son of Brother V. D. and Sister L. C. Odum, was born at Wells, Texas, December 30, 1896, and died at Durant, Texas, November 26, 1916. He was converted and joined the Methodist Church June, 1913, and lived a consistent and useful Christian life ever afterward. He leaves his parents, four sisters, many relatives and a host of friends to mourn his going away. In his death the Church has sustained a great loss. On Sunday morning, at Wells, the writer, assisted by Brother W. F. Crawford, under whose ministry he was converted, conducted the funeral services, in the presence of one of the largest congregations ever gathered together in the town. Loved ones, mourn not as those who have no hope, for all members of the family being devout Christians know where to find him, and expect to meet him where partings come not.

J. R. MURRAY, P. C.

ALLEN—Mrs. Myrtle E. Allen (nee Purch) was born November 7, 1890, near Mountain Springs, Cooke County, Texas, where she lived and grew to womanhood. She professed religion August 4, 1903, and joined the Baptist Church in which she lived a consecrated Christian life until God called her home, January 10, 1916. On December 21, 1911, she was happily married to Mr. Clay J. Allen. To them was born one sweet little girl. Myrtle was a noble, good woman. She loved her home and all of its interests. She will be missed so much in the community and especially by those so dear to her, for to know her was to love and admire her. She leaves an aged father and mother, brothers and sisters and a host of relatives and friends, and, above all, a broken-hearted husband and that sweet little three-year-old girl to mourn their loss. May God help us all to be faithful and meet her after while. Her friends,

C. L. MILLER. Valley View, Texas.

BARENTINE—Mary Dulcinea Barentine (nee McCain) was born in Mississippi January, 31, 1842; died Jan. 30, 1916. She professed religion about the age of fifteen in Smith County, Texas, and joined the Methodist Episcopal Church, South, and remained a faithful member till her death. Sister Barentine was the daughter of John James, and Mary D. McCain. When a child she came to Arkansas, where she lived five years and from there came to Smith County, Texas, where on March 22, 1860, she was married to Henry L. Barentine. To this union were born several children, seven are living to mourn her death. Soon after the close of the Civil War they settled near Dexter, Texas. She was a member of Mt. Zion Church, near Dexter; was loved in her community and spoken of as one of that was kind and ready to help those in need. To the bereaved ones we would say: "Mother is not dead, but liveth a new life in the glory world, her sufferings are all over, she has only gone on before to welcome her dear ones. Look to Christ day by day, whose grace alone is sufficient for every trying hour."

Her pastor, E. L. HARRIS.

MURR—Jalie Lewis was born in Newport, Tennessee, December 27, 1861; came with her parents to McKinney, Texas, in 1873; was married to Austin Murr, December 13, 1880, and died January 18, 1916. She was the mother of one daughter and five sons, who, with their father and numerous relatives, survive to mourn her departure. The writer served this dear lady as pastor for two years. She was eminently a good woman. The husband and children had a most precious gift in her, for she was kind, affectionate and faithful. Her neighbors loved her, and the Church was honored in her life. Devout in spirit and able in prayer, she was a most useful member of Christ's body. May her mantle fall upon the daughter, and her godly example be a main-spring to the life of sons and husband; and may they meet her again where partings and sorrows are no more.

D. F. FULLER.

CONNER—Little Emma Kate Conner was born February 28, 1908, and died of membranous croup January 4, 1916. Little Emma Kate was the baby darling of Mr. and Mrs. R. L. Conner, who, with brothers and sisters to mourn their great loss, in whose hearts she will ever remain as the brightest jewel of their home, time may frost their hairs and furrow their cheeks, but this little one will never grow old to them. The superior intelligence with which God saw fit to endow this precious little life made it like the visit of an angel. Her suffering was very acute, but she bore it like a heroine and remained conscious to the last. She often spoke of heaven. Who knows but that God permitted her, like Stephen, to see the heavens open and the angels coming to welcome her to the spirit land. It is truly hard to give her up, but the sweet Christian spirit of the devout father and a consecrated mother bowed to the will who doeth all things well, looking for the resurrection of the last day, when they will meet their little darling again. I baptized little Kate when but a baby. God bless all who mourn, is the prayer of their pastor,

JESSE L. SMITH. Gouldburg, Texas.

SMITH—Mrs. Ann Smith (nee Searl) was born in Devonshire, England, May 15, 1843. She came to Galveston, Texas, with her parents before the war; joined the Church at old Ryland Chapel, Rev. I. G. John, preacher in charge; was married to George Smith, September, 1868, who came from Worcestershire, England, at the close of the war. Her oldest daughter was the last one baptized at Ryland Chapel, by Dr. Alexander, when St. John's Church was built. Her husband was sexton about four years, then we moved to Rice, Navarro County, Texas. There was no church at that place. Bro. Vaughan, of Chatfield Circuit, preacher in charge, and Bro. Andrew Davis, presiding elder, held the first meeting under a brush arbor and organized the first Methodist Church at that place. There her husband had his local preacher's license renewed from the Wesleyan Methodist. Lived there about fourteen years, then moved near Walnut Springs, Bosque County, Texas. No Church here. The writer and Rev. J. J. Harris held the first meeting here. She lived near this place about thirty years. She died January 3, 1916. She was laid to rest at Oden's Chapel Cemetery. Rev. J. D. Ramsey, Duffau, and Rev. Mac-M. Smith, of Turnersville, held the service. She leaves one son and three daughters and the writer, her husband. Thank God we sorrow not as others which have no hope, for if we believe that Jesus died and rose again, even them also which sleep in Jesus will God bring with him. By the grace of God we expect to meet in an unbroken family in heaven to separate no more forever.

GEORGE SMITH, L. D.

RIDER—Arthur Rider was born April 25, 1881; died January 21, at Tenaha, Texas, where he had been called to the bedside of his sick parents. He was taken sick Sunday morning and died the following Friday at 5:00 o'clock a. m. He joined the Methodist Episcopal Church, South, in early childhood and remained a faithful member of same until his death. Being elected steward in 1915, in which capacity he served with pleasure and credit, both to him and the Church, to the end of his short life. And of him it can be truly said "he was faithful unto death." He was the preacher's friend, his home the preacher's home; his life was a "living epistle known and read of all men." He loved God and his Church supremely and was one of the most faithful and devoted men I ever knew. Service for his Master was his delight, punctual and prompt in his dealings with God and with man. A

man of prayer, a loving husband and devoted father, a friend to all who knew him. A man of sterling worth, in the two years as his pastor I saw nothing in his life to criticize, but many things to commend. He was married to Miss Annie Moore December 8, 1901. A devoted Christian mother and wife who with five children are left to mourn the loss of their best early friend. He also leaves a father, mother and four brothers—Rev. A. A., of Pinehill; Rev. A. E., of Livingston; A. O., of Tennessee community and Walter B., who is with his parents at Tenaha Texas. We shall miss his godly counsel, brotherly advice and hearty co-operation, but we pray God's richest blessing to rest upon his bereaved and broken-hearted loved ones and may his sweet mantle of charity fall upon us all and may we be more true because we knew him. Weep not as those who have no hope, but prepare to meet him in the land beyond the sorrowing, suffering world. His pastor,

W. W. THOMAS.

ROBINSON—Mrs. Emma George Robinson was born in Bowie County, Texas, January 24, 1860. She was converted and joined the Methodist Church in her eighteenth year, in which she remained a faithful member until the Master called her to that rest promised to the finally faithful. She died at the family home in Marietta, Oklahoma, January 3, 1916. She was married to Mr. J. F. Robinson, a very devout Christian man, November 9, 1885. Theirs was a very happy married life. Sister Robinson lived to see her three daughters married. They are: Mrs. Frank Cochran, of Wynnewood, Oklahoma; Mrs. McKnight Graham and Mrs. Julius Askew, of Marietta. All the children were with her when the end came, except one child, a boy who preceded her to the glory world, dying at the age of eleven months. Brother Robinson is almost heartbroken at his loss, and the girls have lost the dearest of mothers. But they do not mourn as those who have no hope, for Sister Robinson was one of the sweetest Christian characters that we have known. She was happy in her home and happy in her faith in Jesus Christ and in the hope of eternal life. Truly it may be said of her, "Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors." She is at rest, her sufferings are over. We laid her body to rest in the Green Hill Cemetery to await the great day when the earth and the sea shall give up their dead. "We shall meet beyond the river where the surges cease to roll." Her pastor, R. A. CROSBY.

PEUGH—Mrs. Adeline Peugh (nee Parks) was born in Montgomery County, Indiana, December 9, 1855. She was married to W. F. Peugh at Tama, Iowa, October 21, 1875. Three children blessed this union, two of whom, Roy Peugh and Mrs. Elsie Irion, survive, together with the husband. She was one of the pioneer settlers of the town of Higgins, Texas, and she and her husband have been intimately associated with the progress and upbuilding of the town through all of its vicissitudes and triumphs. Thirty years ago she united with the M. E. Church and on coming to Higgins two years later, with the M. E. Church, South, of which Church she was a consistent member at the time of her death, January 13, 1916. She was active in Church work. A good woman has departed. A faithful and affectionate wife, a loving mother, a sympathetic friend, always ready to respond to the call of distress. She will be sadly missed by many friends who hold her in loving remembrance and hope to meet her again beyond the shadows, in the land of light and peace. May the God of all grace comfort the husband and children.

B. F. GASSAWAY.

HILL—E. P. Hill died January 16, 1916, at Lockhart, Texas. He was born June 10, 1833, in North Alabama (Madison County). Moved to Mississippi (Morris County) in 1834, and spent his boyhood days there. At eighteen years of age he started to Texas in a wagon. After the hardships, only known to the early pioneer, he landed at Austin, Travis County, in 1851. He was married to Miss Maggie Davidson November 28, 1858. After thirteen years of happy life his wife died September, 1865, leaving him a widower with four orphan children, one of whom still lives—E. P. Hill, Jr., of Bell County. He joined the Southern Army March 1, 1862—Company G, No. 16, Texas Volunteer Infantry, under Captain T. W. Moore. Brigadier H. E. McCullough. He was a faithful soldier and a beloved messmate. December 21, 1868, he was married, the second time, to Miss Mary Lovell. There were born to this union eleven children; nine are still living—D. M. Hill, H. H. Hill and M.

C. Hill, of San Antonio; Jim Hill, Mrs. L. H. Mienheimer and W. C. Hill, Lockhart; T. S. Hill, of Temple; D. L. Hill and J. L. Hill, of Luling. Under the preaching of Bro. Burris Bro. Hill was wonderfully saved and united with the Walnut Creek Methodist Church, in Travis County, in 1856. He has lived a consistent Christian life from that day. Those who knew him, loved him and never doubted his piety. He was saved and is safe with the Christ whom he loved so well. He has been a constant reader of the Advocate since 1857. He loved his Church and her institutions. Moved to Caldwell County in December, 1866, died January 16, 1916. Truly the Church has lost a friend.

ROBERT PAINE.

HUTCHINS—Alvin A. Hutchins, son of Mr. and Mrs. W. T. Hutchins, was born September 16, 1894, and died at his home near Elliott, January 25, 1916. Alvin was converted and joined the Methodist Church when about fifteen years of age, and while his life was short it was not a failure. He was a modest young man of high moral integrity and exemplary habits. He was a model son and brother and a loyal, consecrated member of the Church to which he belonged. At the approach of death he was submissive and as composed as it is possible for one to be at such a time. He will be missed in the home, the Church and community, yet we will not weep as those who have no hope, for we shall see him again. May the good Lord sustain the bereaved family in their sad hour.

L. B. TOOLEY.

BURROWS—Mrs. E. J. Burrows (nee E. J. Lewis) was born in Mount Vernon, Kentucky, on January 14, 1831, and died in the home of her daughter, Mrs. F. A. King, in Texarkana, Texas, March 1, 1915. Mrs. Burrows spent about forty-seven years of her life in Bowie County, near Dalby Springs. The last fifteen years were spent in New Boston and Texarkana, in the home of Mrs. King. She leaves five children—Mrs. Mary E. Holden, of Oklahoma; Mrs. Alice M. Patton, Geo. W. Burrows and Mrs. Laura M. King, of Bowie County, and Mrs. Lillie B. Oliver, of Somerville, Texas. Mrs. Burrows was the widow of that prince of preachers, statesman and soldier, Rev. H. M. Burrows. Brother Burrows was for a time in the itinerant ministry in Kentucky and in Texas, later a local preacher and Captain and then Major in the Southern Confederacy. He died June 2, 1890, in his beautiful home in Dalby Springs, Texas. The writer knew Sister Burrows in the latter months of her life. For two years she had been blind, for a time bedridden, yet her presence was sunshine and her room was full of inspiration and radiance. She no longer needed eyes to read her Bible. She knew the book. It was on her tongue and in her heart. The darkening of things temporal had made radiantly bright things eternal. In some solemn grand way, spiritual presence had come down and taken possession in her room, and the sick chamber were made glorious. Half in awe, we came and went, beholding peace, seeing faith quietly triumphant, and watching Christianity in full flower, we saw death come, but there was no sting; we saw the grave open and there was victory, but victory did not belong to the grave. Her pastor,

W. F. ANDREW.

Don't think less of your system than you do of your house. Give it a thorough cleansing, too. Take Hood's Sarsaparilla.

A thoughtful writer says, "We thank friends and family for what we receive from them, and shall we treat the Giver of all good with less consideration?"—The Rev. W. J. Hart, D. D.

Constipation.

Don't use harsh, irritating, drastic purgatives or habit-forming laxatives. Taking physic to move your bowels only makes your Constipation worse, so that you soon are dependent upon medicines. They do not touch the real cause—the source—of your trouble (livergall complaint) with which almost half of humanity is afflicted. Send for our free Medical Book and be advised of the proper and natural method of curing your trouble Gallstone Remedy Co., Dept. #16, 219 S. Dearborn St., Chicago, Ill.

DR. W. D. JONES DR. N. B. DEGREED EYE, EAR, NOSE AND THROAT 701-2 Wilson Bldg., BALLAS, TEX.

A Distinctive Reason

What is the chief reason for the superiority of Dr. Price's Cream Baking Powder?

There are several good reasons, but there is one which distinguishes Dr. Price's from other baking powders.

This reason, which every woman should know, is that Dr. Price's Baking Powder is made from cream of tartar, which comes from grapes. This means a healthful fruit origin. It means natural food as distinguished from mineral substitutes used in other baking powders.

There is no alum nor phosphate in

DR. PRICE'S CREAM BAKING POWDER

MADE FROM CREAM OF TARTAR DERIVED FROM GRAPES

NOTES FROM THE GATESVILLE DISTRICT.

When this scribe went out of the Gatesville District eleven years ago it was then near the bottom of the list, it being considered an affliction to be appointed its elder. But under the wise leadership of such men as S. W. Turner, J. M. Sherman, S. J. Vaughan and M. K. Little, it steadily advanced until when I came on the district more than a year ago. I found it among the best six of the conferences, manned by a fine set of men, nearly all of them young and active. As an evidence of their popularity, more of them were returned this past fall than in any other district of the conference, barring a single exception.

The record these men made the past year was excellent, in many cases the best that the man and his work had ever had. It was not a year for new enterprises, but the parsonage projected by Brother Waddill at Turnersville was completed, a new \$10,000 church was entered by Brother Huddleston at Valley Mills, and it is now under construction, and the debts at several places were reduced. In spite of the stringency of finances, larger salaries were assessed and the aggregate paid was greater than in any previous year, with a single exception. Ten charges paid salary in full, a record equaled by only three other districts in the conference. More was paid on the conference collections than ever before, a total of \$7543 being collected. Only three districts had as many charges that paid in full.

Better still, it was a year of great revivals. There were between 1200 and 1300 conversions and reclamations reported, with 477 additions to the Church on profession of faith, only four districts reporting more. But owing to heavy removals and purging of some badly kept rolls, we reported a slight net loss in membership.

The League work in the district received great quickening. Our six Senior Leagues were increased to twelve, and the membership practically doubled. It was well demonstrated that successful Leagues can be conducted in small towns and even in the country. The number of Sunday Schools was increased from forty-four to fifty-eight, and the number of scholars was increased about fourteen per cent. A most successful Sunday School and League Conference was held.

The new year starts off well. A finer set of men is not to be found than we have in this district. The old men returned, hung up their hats, and settled down to do even better work than during the past year. The new men have been well received, and are already in great favor with their people. The twenty-one pastors have lined up for a great year. Salary has been increased in at least seven charges, reduced in only one. First payments are better than last year. Waddill has reduced by more than half the heavy debt that has vexed the Church at Copperas Cove for ten years. The rest will likely be paid this fall. Cox has the situation well in hand at Killeen and will materially decrease that debt in the near future. The folks there know a good thing and have increased the salary \$300. Bowman is preaching like a Bishop at Moody. Neal, the pendulum 'twixt a smile and a tear, is

playing at will on the hearts of the people at McGregor. Vincent has captured Clinton. Cosgrove has hit the ground running and it is doubtful if any rattlesnake will be able to overtake him this year. Hoyt has wings in his grasp at Oglesby. Cartwright continues to grow in favor at Gatesville. The irrepressible Monk is entering upon his fourth year at Hammon, determined to make this his best year. That young wheel-horse, C. B. Dutz, is hard at it. Heizer will have the best year of his life at Jonesboro, and that is saying much. Pauline Mae Smith is presiding the second time at Turnersville. Waddill is at work to bring Fairy charge to the front. Hill has eight appointments on the Evant charge and expects a great year. Brockett has cut down his patch and is doing intensive farming this year. He did well last year, but will do better this. Sawyers has great ambitions for himself and his charge, and is striking for great things at Nolanville. The people have provided a larger house for Lackey to live in; still regard him as a great preacher, and are ready to pay accordingly. Huddleston and his people have organized a mutual admiration society at Valley Mills, and are attempting and doing great things down there. Gwinnley begins well and will do well at Coryell, though he will have to hurry to excel his record of last year. Lloyd is pushing the Sunday School and other interests at Meridian. A valuable man in home, in the district and to the entire Church. Gilleland's people think that a great mistake was made in sending him to them, that Will ought to be a Bishop. With such men we are expecting a great year in the Gatesville District. Our District Conference will be at Meridian, April 24-27, and the editor is on for a great speech in behalf of that great paper, the Texas Christian Advocate.

S. J. RUCKER.

LAWTON DISTRICT INSTITUTE, OKLAHOMA.

The pastors of the Lawton District, Sunday School superintendents and lay leaders met in Lawton February 7, 8, in an institute. A goodly number were present and a splendid interest was manifested throughout the institute.

Our faithful presiding elder, Rev. W. H. Roper, is certainly a live, wide-awake man, deeply interested in all of the work. His very heart and soul is in the work, and under his wise leadership much good was accomplished in the institute, and by the grace of God the district expects to attain higher heights this year than ever before. The opening sermon was preached Monday, 11 a. m., by the writer. The institute proper convened Monday, 2 p. m. Rev. S. E. Henderson led the devotional exercises. Live subjects were discussed and ably so, by Ellis, Richards, Hawkins, Davis, McBride, Sims, Douglass, Reagan, Templeton, Searcy, Buttrill, Myers, Rice, Sampley, Sweet, Humphreys, and perhaps some others whom we have forgotten. Sister Roper the District Secretary of the Woman's Missionary Society also contributed to the success of the institute.

Sunday School work, financial plans and methods and the evangelistic campaign were all thoroughly discussed.

A committee was appointed by the presiding elder to digest the sayings

and conclusions of the Institute and submit suggestions looking to a campaign of special missionary activity, and the inauguration of plans for the securing of early and full collections. We will give a few points contained in the report:

First, that we seek to secure every penny of our benevolent assessments in every congregation, and that we hereby pledge ourselves not to rest this side of collecting same in full. And that the presiding elder, the conference lay leader and every pastor of every charge of the district in every possible way bring this matter to the closest attention of every Church.

Second, that when our assessments in full shall have been provided for in our Every-Member Canvass Campaign or otherwise, that the month of May be set aside for the securing of Missionary Specials in Leagues, Sunday Schools and congregations.

Third, that where plans are not definitely otherwise laid that the fourth Sunday in February be fixed as the day for the Every-Member Canvass.

Fourth, that it is the opinion of this committee, and the sense of this Institute, that should a dollar or a dime's deficiency be in the collection of any benevolent assessment on any charge of this district this year that the pastor of the same cannot escape the blame, evade the responsibility, or divorce himself from the fault of such failure; and, further, that the measure of his efficient fidelity will indelibly determine the degree of his success or the die of his failure.

The above is pretty strong, but nevertheless as a rule it is true. No doubt there are some exceptions. But as a rule if the pastor's salary is short the stewards are to blame, and if the benevolent collections are short the pastor is to blame.

The report was adopted by a unanimous vote.

Brother Sims, our pastor at Lawton, is doing a splendid work. He has just closed a good meeting and the Church is in a prosperous condition. A vote of thanks was tendered the presiding elder, pastor and the good people of Lawton for their kindness.

B. M. NELSON, Sec.

NORTH TEXAS FEMALE COLLEGE.

To the Former Pupils and Friends of the North Texas College and Kidd-Key Conservatory:

You have seen the published notice of the loss by fire of Colonial Hall, our only wooden building on the campus. We had a small insurance. The old building was large and roomy and served us a good purpose in its day. Indeed, another is a necessity, so we must rise up and build, and we have resolved to do it.

The Sismet people are rallying to our help with real enthusiasm, but it will cost us considerable to replace the old house and we must have help. To whom shall we look for sympathy and help sooner and more confidently than to you who know our needs and remember your old College home?

This appeal is to you, girls—help us at once. We do not intend to go in debt, and hence must know soon how to "cut our garment."

Write to me at Sherman and send us a good contribution.

Yours faithfully,
L. A. KIDD-KEY.

TO THE PASTORS OF THE TEXAS CONFERENCE.

The President of the Conference Sunday School Board gives to each presiding elder at the beginning of the fourth round a little book in which the presiding elder records the names and addresses of the Sunday School Superintendents on the various charges.

Last autumn this was done; and the presiding elders secured the names and addresses.

But in the confusion incident to our former chairman, Rev. H. M. Whaling, leaving the pastorate and entering the faculty of S. M. U.; and a new chairman entering into office when conference was practically ready to adjourn the books were lost and both the Conference and General Boards were left without these addresses.

To secure these addresses is a huge task; and is too much to ask for a busy pastor who serves as officer of a Conference Board without remuneration and never without considerable expense. It seemed that the Field Secretary was the only person who could be expected to do the work.

Letters were addressed to the pastors, and all except about thirty have replied. For this hearty response we are grateful, and we are sure that replies from the other pastors will be forthcoming. But we believe it is now wise to take this means of asking the brethren who have not sent in the addresses of their superintendents, please to give this matter immediate attention, especially on account of the necessity the General Board is under of having these addresses in order that they may keep

Southern Methodist University

Of the People, By the People, For the People

Southern Methodist University is appreciative of the fact that nearly 20,000 persons have taken of their means a small portion and with the aggregate given to the Church one of its most conspicuous educational institutions. With their money and prayers and generous support, they have enabled it to open with the largest student body of collegiate grade ever recorded by any institution of our country for its initial year.

Southern Methodist University is a success because the masses of our people are behind it; and because it has remarkable facilities for doing the work "whereunto it is sent." Its administration knows no other ambition than the propagation of the principles of our Methodism, and the equipment of our children for the best service to the Church and State.

It is a success because it is continually increasing its equipment and endowment without any deficit in operating expenses or embarrassment of mortgage or clamorous creditor. Few commercial institutions are in better condition financially today than Southern Methodist University.

But the institution cannot stay where it is. The institution must keep pace with the demands of the people for its service, and the hope of its immediate growth is the financial integrity of the thousands of good people who have due, past due and immature payments upon their subscriptions.

If S. M. U. can collect all that will be due her before May 1st she can furnish just reason for a "Hallelujah Chorus" when the Board meets at Commencement.

TO THIS END LET'S ALL PAY UP!

If we will pay we may by order of the Executive Committee of the Board of Trustees offer to fifty or more of the most deserving young people in Texas scholarships in S. M. U. for the year 1916-17, under the following plan.

One preacher in each presiding elder's district has volunteered to act as the Special Representative of the University and to award scholarships worth not more than \$200 each to such young people as may be selected by the subscribers to the University funds. For every \$5.00 paid on these subscriptions the University's representative will issue a vote and when executed by the subscriber it will be placed to the credit of the young person named thereon, provided the applicant has qualified according to the following rules:

Rules Governing Scholarship.
No. 1. Name must be announced by the district representative officially before March 1. This is positive and no nominations will be accepted after this date.

No. 2. Must be a resident of district in which the scholarship is awarded.

No. 3. The scholarship applies only to the Academic Department, but can be used by either Freshmen, Sophomores, Juniors or Seniors.

No. 4. The scholarship is good for the year September, 1916, to June, 1917, only.

No. 5. The scholarship is absolutely nontransferable.

No. 6. Applicants for the scholarship must furnish the required entrance credit; namely fourteen standard entrance units, either by graduation from an affiliated high school or preparatory school, or upon examination at the opening of school. Any prospective applicant who is doubtful about his ability to furnish these entrance units should write for a catalogue of the University, addressing FRANK REEDY, BURSAR.

our superintendents informed of the plans and forward movements of the Church. WALTER G. HARBIN, Conf. S. S. Field Sec. for Board.

There is danger that the discussions of peace and war may occupy too large a place in pulpit and press and may divert the people from supreme attention to the supreme issue, the redemption of men from sin and their reconciliation with God. It is easy to allow the by-products to usurp the place that rightfully belongs to the main good. Peace and prosperity and liberty and law can come in any permanent form only to a race that is saved and sanctified by the gospel of Christ.—Christian Observer.

No. 7. Applicants will forfeit the scholarship should they depend on entering by examination and fail.

No. 8. Applicants whose tuition is otherwise provided, such as young ministers, ministers' children and honor graduates of affiliated high schools, will receive value of scholarship in fees, board and room in the order named.

No. 9. Holders of these scholarships must live in the dormitories of the University; the exception being the Dallas District.

No. 10. No students of the University who matriculated in the year 1915-1916 are eligible for the representative.

No. 11. The scholarship can be awarded only by the district representative.

No. 12. Positively no part of the scholarship will be refunded or transferred to apply in succeeding years if the student withdraws from school, either on account of failure in examinations, breach of discipline, sickness or any other cause whatsoever.

N. B. For obvious reasons there will be no exceptions to the above rules.

The special representatives of the University by districts are as follows:

- Central Texas Conference.
 - Brownwood, Rev. M. K. Little, Coleman.
 - Cisco, Rev. J. G. Pollard, Strawn.
 - Cleburne, Rev. G. J. Bryan, Grandview.
 - Corsicana, Rev. F. E. Singleton, Mexia.
 - Dublin, Rev. G. F. Campbell, Dublin.
 - Gatesville, Rev. J. Hall Bowman, Moody.
 - Georgetown, Rev. W. H. Keener, Temple.
 - Hillsboro, Rev. J. S. Huckabee, Penelope.
 - Waco, Rev. H. L. Munger, Waco.
 - Waxahachie, Rev. C. N. Morton, Mansfield.
 - Fort Worth, Rev. M. S. Hotchkiss, Fort Worth.
 - Weatherford, L. A. Webb, Weatherford.
- North Texas Conference.
 - Bonham, Rev. W. R. McCarter, Ladonia.
 - Dallas, Rev. L. L. Cohen, Dallas.
 - Decatur, Rev. W. A. Stuckey, Decatur.
 - Gainesville, Rev. C. C. Young, Gainesville.
 - Greenville, Rev. C. M. Harless, Greenville.
 - McKinney, Rev. C. W. Dennis, McKinney.
 - Paris, Rev. R. C. Hicks, Clarksville.
 - Sherman, Rev. P. R. Knickerbocker, Denison.
 - Sulphur Springs, Rev. R. F. Bryant, Sulphur Springs.
 - Terrell, Rev. T. L. Huffstutler, Mesquite.
 - Wichita Falls, Rev. R. B. Curry, Belleview.
- Texas Conference.
 - Beaumont, Rev. C. F. Smith, Beaumont.
 - Brenham, Rev. J. E. Carter, Bay City.
 - Houston, Rev. H. A. Coole, Houston.
 - Jacksonville, Rev. D. H. Hotchkiss, Palestine.
 - Marshall, Rev. W. D. White, Longview.
 - Navasota, Rev. A. A. Wagoner, Trinity.
 - Pittsburg, Rev. Jesse Lee, Texasana.
 - Timpson, Rev. A. T. Walker, Timpson.
 - Tyler, Rev. J. T. Smith, Tyler.
- West Texas Conference.
 - Austin, Rev. V. A. Godfrey, Austin.
 - Beeville, Rev. S. B. Beall, Beeville.
 - Cuero, Rev. J. T. Curry, Yoakum.
 - Lampasas, Rev. J. W. Cowan, Lampasas.
 - San Angelo, Rev. F. B. Buchanan, San Angelo.
 - San Antonio, Rev. Gaston Hartsfield, San Antonio.
 - San Marcos, Rev. Thomas Gregory, San Marcos.
 - Uvalde, Rev. G. M. Boyd, Uvalde.
- Northwest Texas Conference.
 - Abilene, Rev. J. W. Hunt, Abilene.
 - Amarillo, Rev. E. E. Robinson, Amarillo.
 - Big Spring, Rev. J. T. Hicks, Big Spring.
 - Clarendon, Rev. A. W. Hall, Clarendon.
 - Hamlin, Rev. J. H. Hamblen, Hamlin.
 - Plainview, Rev. O. P. Akker, Plainview.
 - Standford, Rev. G. S. Wyatt, Standford.
 - Sweetwater, Rev. J. T. Griswold, Sweetwater.

It is specially important that all young persons interested apply at once either to their district representative or to the University office.

Let our friends all remember that the University is glad to thus accept these fifty young people, because the people have made the institution, and the institution expects to serve the people.

WORKERS' CONFERENCE. Workers' Conference and Doctrinal Institute of Rusk Division, Jacksonville District, met at Frankston, Texas, January 29, 30, devotional conducted by Rev. W. B. Moon.

The conference was well attended and enjoyed by all. The sermons were a rare treat to Frankston Methodist people, and we feel that our Church will be strengthened for future work. We extend a cordial and hearty invitation to all those taking part to visit us again in the near future. We also regret the illness of our pastor, C. B. Fuller, and wife, which caused his absence from us Sunday. MRS. FAYE DIXON, Frankston, Texas.