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EDITORIAL

The evangelistic message, it must be said again and again, is an indispensable element in any true revival of religion.

The heart of the evangelistic message we have found to be the Cross of Christ. And that the Cross of Christ is the very core of the matter the Scriptures clearly teach and all great evangelists bear unmistakable witness.

The Cross of Christ has been defined thus far by its relation to the love of God and by its relation to the love of Christ. The full meaning of the Cross, however, will not appear if our definition shall stop here. The human mind will still inquire why the love of God and the love of Christ should have been given in an exhibition so tragic. And until something, at least, of the rational necessity for such an exhibition of love shall have been comprehended, we have not yet preached "the word of the Cross."

How meaningless the Cross of Christ would be without some rational explanation of its necessity no one has quite so well illustrated as Dr. James Denny in his great discussion "The Death of Christ." "If I were sitting on the end of the pier, on a summer day," says he, "enjoying the sunshine and the air, and some one came along and jumped into the water and got drowned to prove his love for me, I should find it quite unintelligible. I might be much in need of love, but an act in no rational relation to any of my necessities could not prove it." Likewise the world of men will find unintelligible the death of Christ if it can not be shown to have rational relations to their own needs.

"But," continues Dr. Denny, "if I had fallen over the pier and were drowning, and some one sprang into the water, and at the cost of making my peril, or what but for him would be my fate, his own, saved me from death, then I should say, 'Greater love hath no man than this.' I should say it intelligibly, because there would be an intelligible relation between the sacrifice which love made and the necessity from which it redeemed." Could anything be better said? And have we any explanation in these words of our ineffective preaching of the Cross? Have our messages failed to convict men of sin, of righteousness and of judgment? Have we been tempted to say that the Gospel has lost its power for this age of culture and of science? Really, after all, may it not be that we have not been

preaching the Gospel at all? May not the real trouble be that we have been doing the irrational thing of talking about the Cross in such a way that our hearers are left to imagine themselves in perfect safety on the world's sunny pier?

The Cross Defined By Its Relation To Sin

It is not enough, clearly, that men shall be made to see the Cross in its relation to the love of God and in its relation to the love of Christ only. They must see the Cross in relation to their own sins also. And until men shall see it thus, the death of Jesus remains without a rational explanation, and therefore has little more moral meaning than any martyr's death.

If Jesus himself did not understand his death to be related to human sin, what can be the meaning of such passages as these: "The Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many;" "This is my blood of the new covenant which is shed for many for the remission of sins;" "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?"

And if Jesus did not understand his death to be related to human sin, how has it happened that those who were closest to Him constantly defined it in such relation? In the name of the crucified and exalted Christ the first preachers of the Gospel proclaimed its central blessing to be the forgiveness of sins. At the close of his marvelous sermon at Pentecost, having recounted in outline the life, crucifixion, resurrection and exaltation of Christ, Peter exclaimed, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." Having recounted in similar manner the life, death and resurrection of Jesus in his sermon before Cornelius, Peter exclaimed: "To him bear all the prophets witness, that every one who believes in him shall receive forgiveness of sins in his name."

And surely the great apostle to the Gentiles defines the death of Christ in its relation to the sins of men. "I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures." This single truth is the joyous but solemn refrain in the Gospel which Paul preached.

The Cross of Christ never becomes intelligible until we understand that it is God's last effort to save perishing men. Christ is the friend who jumps into the stream of perishing men. He is made sin (a sin offering) for them. He is made a curse for them. He died in their stead and on their behalf, and it is in the heart's repose on his meritorious sacrifice

which gives men right standing with God.

Such is the uniform teaching of the New Testament Scriptures and, if such be not the teaching of Jesus himself, then he has managed to make himself the most strangely misunderstood being who has ever lived.

The Cross A Homage To The Holy Love Of God

The preaching of our times will never regain "spiritual profundity and poignancy" or the quality of "moral majesty" until the Cross is presented as a homage to the holy love of God.

The God of inspired revelation is a holy God. "Holy, holy, holy, is the Lord of hosts" was the cry of the seraphims heard by Isaiah. "Holy Father" was Christ's ascription to God. "Hallowed be thy name" is the prayer which Christ taught us to pray.

God is of purer eyes than to behold iniquity. He cannot be mocked by sin. Sin's wage is death. Sin cannot go unpunished. Nor can it be condoned. It must ever appear the horrible, deformed, damnable thing that it is.

God, a great theologian has said, must either inflict punishment for sin or himself assume it. And precisely the latter he did in the Cross. "God was in Christ reconciling the world unto himself." God in Christ was bearing our sins. God in Christ was numbered with the transgressors. God in Christ is the great sin-bearing God.

All that this means we cannot tell. Faint analogies, however, it has in human life. Who has not seen the mother bearing daughter's sin—weighted and shamed and crushed with her sin? Who has not seen the wife bearing in her heart husband's sin—humiliated, grieved and stricken with his sins?

In some such way as this the great sin-bearing God on the tree carried on his heart the sin of the world. On the Cross the sinless Christ offers and submits "to endure the closest contact with the moral evil that he abhorred; to feel all the grossness, selfishness, blindness, ingratitude and violence of the sinful hearts of men; to be regarded with indifference, suspicion, contempt or abhorrence by those for whom he had lived; to be despised, rejected and murdered by those over whom he had yearned in undying affection; to suffer the shame of a criminal's position and the agony of a disgraceful death."

The Cross is God's judgment upon sin. The Cross is the expression of God's abhorrence of sin. And this judgment and abhorrence the sinless Christ—the wisest of all, the strongest of all, the highest of all, the holiest of all—obediently and vicariously bears.

When men shall understand and feel

the moral meaning of it all—"he bare our sins in his own body on the tree"—then in penitence they will cry out, "Any suffering that is borne to save me from my sin ought to be borne by me, but art thou bearing it, O my God!" When men understand the moral meaning of the Cross the heart instinctively cries, "Jesus away from there; that is my place!" When once men have entered into God's own judgment upon sin and feel something of God's own abhorrence of sin the heart piteously cries, "Woe is me! for I am undone."

The Cross is the vindication of God's righteousness. Through the Cross he is both just and the justifier of the ungodly. God's love is manifested in the Cross, but it is holy love. God's forgiveness is extended through the Cross, but at tremendous cost.

The Divinely Exalted and Living Christ

In all our preaching we are to remember that it is the earthly character and passion of Jesus shining with the glory of his heavenly exaltation which pierces men. Not until Peter interpreted the flaming tongues and the strange spiritual presence at Pentecost as palpable evidence that God had exalted at his right hand the crucified Jesus as Lord and Christ did the tremendous significance of his person and passion burst upon the astonished minds of his slayers. Not until thus convinced that it was "the Holy One" whom they had denied and "the Prince of Life" whom they had killed did these murderers quake with fear. Not until assured that the crucified Christ is now the exalted Christ did the conscience-stricken Jews cry out, "What shall we do?"

The sense of sin, of righteousness and of judgment must still come through the apprehension of the exalted Christ. To the Jews such a sense came because they took part in crucifying Christ, to us it will come because we refuse to take part in him who was crucified; to the Jews such a feeling came because they delivered him up to death, to us it will come because we refuse to believe on him who was "delivered for our offenses and raised again for our justification."

The exaltation of Christ is the final argument for his righteousness. The one proof that he is competent to be the Savior of men is his presence at the right hand of God, and of his presence there the supreme proof is the presence of the Spirit here.

And the presence of the indwelling Spirit, making real in us what Christ has wrought out for us, is the demonstration that Christ still lives, and makes our devotion to his exalted Person as per-

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A Pretty Kettle of Fish

BISHOP E. E. HOSS, Muskogee, Oklahoma.

The General Conference of the Methodist Episcopal Church, which met in Minneapolis in 1912, instructed the Board of Bishops to appoint a Commission of seven members, three of whom must be from New York, three from Baltimore, and one from an outside conference, "to make careful inquiry and, if possible, determine" the question as to whether American Methodism really began in New York under Philip Embury, or in Maryland under Robert Strawbridge. It was also set out in the action of the General Conference that this Commission, when appointed, should co-operate with similar commissions to be appointed by the Methodist Episcopal Church, South, and the Methodist Protestant Church.

The invitation thus given us to participate in the settlement of this purely historical question was communicated to our College of Bishops, which accepted it in perfectly good faith, and named seven reputable Commissioners. The authorities of the Methodist Protestant Church, on a similar invitation, took identical measures. Now comes the strange part of the proceedings. Our Commissioners, those of the Methodist Protestant Church, and a majority of those from the "Methodist Episcopal Church, convened in the city of Baltimore on January 26, 1916, to proceed with their task. But they were met with a paper from the minority of the Commissioners of the Methodist Episcopal Church to the effect that they must decline to take any part in the proceedings, in view of the following notice which they had received from their Board of Bishops:

"Inasmuch as serious objection has been made to the work of the Commission appointed to consider the place of the origin of American Methodism, as well as to the composition of the Commission, we recommend that the said Commission defer further action in the matter committed to them until the approaching General Conference can clear up the legal and practical questions involved."

In the Methodist Episcopal Church, South, the Bishops have a qualified veto in regard to matters affecting the constitution, but it has never been heard of that they would have the courage to arrest a merely legislative action of the General Conference. If they were to try a performance of that sort it is likely that they would hear something drop! That, however, is not the thing with which I am concerned. It is none of my business whether they transgress the limits and functions of their office, and I shall not be rude enough to even discuss it. But there is a thing in this connection to be duly weighed and considered. The joint Commission, as finally constituted, was a Commission of three Churches, and not of one, and any attempt to interfere with its action by one of these Churches, without fully consulting the other two, was not civil nor courteous. We of the South went into the matter, not of our own motion, but on the formal request of our Northern brethren. Being in, however, we were entitled to be treated with due consideration.

It appears that the belated protest of the Northern Bishops was based on "objections made"—in the Church presumably: First, to the work of the Commission, and, secondly, "to the composition of the Commission." These are very radical objections. They go to the bottom of the whole business, and cancel all reasons for the existence of the Commission. Indeed, the Bishops evidently meant that, if they could have their way, the Commission should be entirely abolished, and all disputed questions be settled by their "approaching General Conference." If that single General Conference can clear up "all the legal and practical questions involved" what is the use of asking the assistance of anybody else in the premises?

I can easily understand how minority commissioners of the Methodist Episcopal Church should feel that their competency as commissioners had already been "discredited" by the protest of the Bishops, and can see that they would, therefore, feel it incumbent on them, for the purpose of protecting their self-respect, to

resign their office before even entering upon the merits of the issues involved. That again is not my affair, and I have no wish to make it my affair. But if the Bishops, in speaking of "the composition of the Commission" had any reference—even the slightest—to our commissioners, that is my affair. We chose our commissioners to suit ourselves, knowing them to be worthy men, fit to sit with their brethren of other Methodisms in reaching fair and honorable conclusions. The intimation that they were lacking in character or in competency deserves to be resented, and I do resent it very deeply. As far, moreover, as I am personally concerned, I shall decline to consider any farther invitations from our Northern brethren, however far-seeming they may be, until I have the definite assurance that they are not to be withdrawn or modified at the mere will of the senders. When an agreement has been made between two or more parties, that agreement cannot be altered except by the consent of all the parties concerned. The party that initiated the agreement is specially bound not to change it, nor to seek to change it, in any respect, without previously consulting the rest.

Whether Methodism began in New York or in Baltimore is an interesting historical question, but is not one that is vital to the success and growth of the Church. Any honest man, with all the available data put before him, ought to be able to reach a fair conclusion without passion or prejudice. In my judgment, the commissioners that met in Baltimore were honest men and did reach a correct and fair conclusion. If anybody had material facts in his possession that look in an opposite direction, he ought to have presented these facts. If such facts should be later discovered, I am quite ready to recognize their force. Nothing in affairs of this sort are compulsory as facts.

Why Build Methodist Colleges in Oklahoma

REV. SIDNEY H. BABCOCK, Shawnee, Okla.

I. The State needs more colleges. The opinion is widespread that our State institutions fully meet our educational demands. The opinion is contrary to fact. Our public schools require in round numbers 2400 new teachers annually. A graduating class of 400 in each of the six State normal schools would be necessary to supply them. Neither the physical equipment nor the teaching force of the normals is anything like adequate to such a task. Nor may we expect help from the other State institutions since their particular burdens are already more than they can well carry. The result is that of the 12,000, more or less, teachers employed in the public schools more than 2000 are holders of third grade certificates, are wholly inexperienced and with a few exceptions wholly inefficient, a large number have had no college training, while a large per cent come from other States. It is reasonable to suppose that since other States face like conditions the best teachers are employed at home and the culls shipped for foreign consumption. If, therefore, the State is unequal to the single task of supplying even partially-trained teachers, how immeasurably impotent it is before the coming years, groaning as they come for cultured heads and hearts to fill all of the positions of life. Nor will the State ever be proportionately any better equipped. To thoroughly meet the needs would require a taxation which would be an unbearable burden upon a majority of the people under a uniform tax law. Aside then from the kind of education, the Church must stay in the work in order that there may be any education at all for a vast number that now cry out for it.

II. The Church must help in the further awakening of the educational conscience. More now are clamoring for higher education than we are prepared for, but the unawakened is appalling. Not to speak of illiteracy, witness the large number of students who never finish the eighth grade, the larger number who never enter high school, the still larger number

who never finish high school and the overwhelming number who never attend a college or university. The obligation of inspiring the 600,000 and more pupils of the State to higher learning and of developing in the people generally a higher educational conscience rests heavily upon the Church. In the face of this great task, the State would be as helpless without the Church as police departments would be if the Church were banished. But that Church which makes an appeal for higher education and fails to provide the college therefor is "sick of palsy" and must be borne by friends to him who is able to say, "Thy sins be forgiven thee."

III.

The inmost *raison d'être* of Methodist colleges is the State needs the Methodist educational view. That view may be summarized in outline thus:

The preservation of the classics and the exploration of new fields.

The redemption of humanity in the blood-life of the Son of God.

The highest standard of ethics for the individual and society.

The catholic spirit crowned with Christian graces.

These are worthy principles and the whole world needs to be taught them. Methodism, always in the fore of the educational world, is just now entering a new and glorious era. Oklahoma Methodism will do her full share. We have had our schools, and a noble part they did in their day. In our effort to re-organize for larger work we blundered and lost, but we will

Laugh at the fall,
And baffled get up
And try again,

this time to win a greater victory than we would have won had we never lost at all. The need for Methodist colleges is imperative, not alone for Methodism, but for the State at large. It is not an opportunity merely; it is an obligation, a solemn call from God. The ignorance, narrowness, religious bigotry, social degradation and political corruption must vanish before the regenerating principles for which Methodism stands. Let us, therefore, with glad hearts take up this burden and speedily build and endow strong central institutions to be as suns that the light of our glorious gospel may radiate everywhere.

A Nation of Gamblers and Spendthrifts

REV. J. T. SMITH, Tyler, Texas

Are we not rapidly becoming a nation of gamblers? Are we not already a nation of spendthrifts? It may be that gambling in its worst forms "by professionals" is being suppressed to some extent, but the scene only shifted from the gilded hall or guarded and hidden resort to the open, where the multitudes gamble. The wager here does not depend on the skill of the wagerer, but the skill or swiftness of some third party. But it is "a game" and the bets are made. Aside from the card games, and games of other devices played in thousands of parlors, by tens of thousands of women daily, and the same sort of games played by men in the clubs and hotel rooms, on which in parlor and club games many thousands of dollars are staked, we have a vast number of other games, every one of which nurtures the gambling spirit. Take this list: Foot races, horse races, motorcycle races, bicycle races, boat races, auto races, etc. Then add to this baseball, golf, polo, football, basket ball and lawn tennis. Now add to this the prize ring for boxing, wrestling or prize fighting, and you have a list long enough and the spirit of game belongs to every one of them, and the spirit of gambling is born of the game. Not one of these games produce anything that adds to the morals of the nation. Not one thing that adds to the wealth of the nation. Not one grain of corn, not one grain of rice, not one potato, not one horse, cow or sheep. Not one foot of railroad. They produce the gambling spirit, broken noses, broken ribs and broken fortunes.

Let us look for a moment into the money cost of them. Less than two years ago the New York American League Club was

sold for \$410,000, and on top of that paid \$20,000 for one player. The St. Louis Americans sold for \$525,000. The Boston Nationals for \$500,000. These are only samples of dealings in human flesh. These players are bought and sold like horses. Add to this the value of the time spent by millions of our people annually to see these games, railroad fare, gate fees and the wagers, and you have a sum that will stagger the imagination.

Take next football, which is perhaps more expensive, and far more dangerous. It cost about a million dollars to build a stadium, and the crowds that attend just one big football game will run the receipts well beyond \$100,000.

But we reach the climax on time spent, and money cost in golf. There are 1302 golf clubs (big ones) in the United States. Some of these clubs are very exclusive, and the initiation fee is \$5000. But the average expense per member, annually, is put down at \$120 after the first year. The first year is \$182.50. There are 350,000 members in these clubs; 350,000 members at an annual cost of \$120 each year, the sum reaches \$42,000,000, and add to this \$17,500,000 for annual dues and you have \$59,500,000. Now you must add to this almost unthinkable sum \$97,000,000 for golf grounds and club houses.

Auto racing is another expensive and dangerous game. Not very many moons ago in an Eastern State a motordrome was built for auto races at an expense of \$3,000,000, and it is said the first race had an audience of 90,000 people at three dollars a head.

In 1910 when Jack Johnson, the negro pugilist, took the belt from Jeffries the ticket sales brought \$270,775, and in our large cities a troop of theater players will receive \$25,000 a week. If the above will not establish the fact that we are a nation of gamblers and spendthrifts, it will be hard to do.

These institutions, perhaps without an exception, ignore the Sabbath day. On the golf links those in training must play two days out of the week—Saturday and Sunday. They make ruffians of their devotees. In Philadelphia the crowd rocked the New York Giants after they appeared on the Streets in their citizens dress. In Boston Ty Cobb had to be escorted from the field by the police to keep the crowd from mobbing him.

These things do not stand for the moral, spiritual or intellectual benefit of any one, and yet we spend hundreds of millions on them annually.

The Church of Jesus Christ stands for all these, and labors day and night for them on less than a tithe of what is spent on this sporting. The Church is hampered and only doing a tithe of what it could do if it had the means. A theatrical troupe will receive \$25,000.00 for one week in any big city, and not a drunkard saved, a gambler corrected or any other vice cured and yet nothing is said. Billy Sunday goes to the same city and spends six weeks, with 50,000 conversions, and by reasons of the moral reforms of thousands of these saved to that city, many thousands of dollars are saved in court fees, besides the sunshine and joy that is carried into the homes, and because of the \$50,000 paid him and his helpers he is called a grafter and a fraud.

In the face of these expensive sports, the Church is called an expensive institution, and hundreds of thousands stay out of its reach because they hear that it's too expensive to attend its service or belong to its communion. Tens of thousands of those who belong to it spend their money on these worldly amusements, and have nothing left for the Church and cease to attend its service. It looks to me that it is high time that our pulpits and Church papers arouse themselves and seek to awake the public conscience.

"It is said that the world's great violin makers would break and mend, and crash and rebuild again. Somehow they thought it gave the violin a wider range. Oh, yes: There are nights when the stars refuse to shine. There are hours when the poor heart is left all bleeding and torn. Who knows? It may be that we must be shattered. The skillful hand that broke the instrument can rebuild it. He dreams of a way that shall bring out of life its sweetest harmonies, its softest melodies. Who knows?"

The Public School and the Sunday School

REV. E. HIGHTOWER, Georgetown, Texas

A growing interest in the week-day religious instruction of young people has brought forward again questions relating to the use of the Bible and the teaching of religion in our public schools. A few observations may clear away some obstacles and enable us to have an unobstructed view of the entire subject:

1. The public school in this country is not, and never can be made, a school of religion. Our courts have held over and over again that tax-supported institutions may not lawfully be used for private religious purposes. The Bible may be read and studied as literature, but any effort to give it a religious interpretation may be resisted and frustrated by a single patron of a public school. "Religious instruction means instruction in some faith. Matters of faith are of private judgment, and not of public choice."

2. The Sunday School is not furnishing adequate religious education. Its work is insufficient:

(a) As to time. The average Sunday School gives about thirty minutes a week, or twenty-six hours a year, to teaching the Bible. The average time given to a single branch of study—say arithmetic—in the public school is not less than seven thousand two hundred minutes, or a hundred and twenty hours, a year. Thus, our children are receiving more than five times as much instruction in every branch studied in public school as in the Bible, even where they attend the best conducted Sunday Schools we have. Under average conditions the contrast is even more to the disadvantage of the Sunday School.

(b) As to the subject itself. In most Sunday Schools the Bible is studied and taught only in fragments, and frequently by teachers whose knowledge of it is little more than gross ignorance.

(c) As to equipment. There is little in the average Sunday School room to suggest the presence of an educational enterprise. The tools that are deemed necessary even in the crudest public school are generally entirely absent in the Sunday School.

(d) As to the number taught. Various authorities estimate the per cent of young people of public school age in Sunday School at anywhere from twenty-five to sixty. All estimates are alarming.

(e) As to methods. Few Sunday Schools use modern school methods, either in conducting the school or in teaching the lesson. And yet, if our evaluation of religion is correct the school whose peculiar function is to teach it ought to be the best school in every community.

3. Little religious teaching is being given in American homes. The primary responsibility rests here, but it is a responsibility that most parents, even Christian parents, are delegating to the Church. And practically the Church has turned the task over to the Sunday School. The masses of our children and youth do not habitually attend preaching. This is a "condition and not a theory." This writer has ascertained, by actual counts extending over many Sundays in all kinds of Churches, that the attendance at Sunday morning preaching does not average more than sixty per cent as large as the attendance at Sunday School, and that a large majority of those at Church were not in the Sunday School on the same day. Something needs to be done, both to develop the sense of parental responsibility for the religious training of the young and to secure the attendance of our young people at preaching. But since the task of giving religious training to the young has been so largely turned over to the Sunday School it is certainly and immediately important that the Sunday School perform well this great task.

4. That religious training is an essential element in a well-rounded education is now clearly seen by skilled educators of all sorts. It is considered the function of education to develop character, and religion is seen to be the only foundation upon which character can securely rest. In a book just out, Prof. J. Weldon, of Leeds University, says, "The aim of education is the whole and complete life, and

in that everything that is natural to man has its appropriate place and function." That religion is natural to man no psychologist now has the hardihood to deny. Hence, "leaders of both the public school and the Church are awakening to the problem of religious education as a common responsibility." In union there is strength. If both State and Church are interested in the religious development of the child there is no reason why there should not be friendly co-operation between these two agencies in securing and guiding this development.

THE PRESENT STATUS

In the last decade there has been a growing recognition of the facts above stated, and the result has been a drawing together in many sections of the country of the leaders in secular and religious education, whose most popular institutions are the public free school and the Sunday School. This spirit of mutual co-operation has organized itself in various ways.

1. There has been a widespread introduction of the Bible into the literary courses of the public school. Some religionists have objected that to teach the Bible as literature is to divest it of its sacred character in the eyes of the student and thus deprive it of any religious value. It seems a sufficient answer to say that the Bible is its own best witness, and that knowledge of it obtained by a youth is clear gain to him, no matter how that knowledge is secured. The ark of God needs no zealot Uzzah to keep it from toppling when exposed to view. Many a man has started to read the Bible a scoffer and finished it a devout believer. The public school that teaches the Bible as history or literature certainly lays a good foundation upon which the Church may build.

2. Academic recognition has been suggested, and in some States and many communities in other States is accorded, for work done in the study of the Bible and religion. There are in progress certain experiments in correlating instruction in religion with the work of general education that deserve attention.

(a) The North Dakota Plan. The State High School Board authorizes a syllabus of Bible study. The work may be carried on in classes outside the public school and in connection with the Sunday School or other institution. Teaching may be done by pastor, priest or other person. Examination is given at the time of the other State examination, papers are graded by readers appointed by the State School Board, and credit is given to the extent of half a unit of the sixteen units required for high school graduation. The syllabus contains no religious instruction as such. No textbook but the Bible is prescribed. Any recognized version of the Bible is allowed. There is no insistence upon any theory of authorship or criticism, but memory passages must be committed from both Testaments. The work done must amount to ninety hours of recitation, besides the time spent in preparation.

(b) The Colorado Plan. The work is under a "State Council of Religious Education." A four-years' elective course is in process of preparation for use in the Sunday School by high school students. Credit will be given not to exceed one-fourth unit for each year's work. Teachers must have at least an A. B. degree, and must have special training in the subjects which they teach. Classes must be provided with separate rooms, desks, blackboards, maps and a lesson period must not be shorter than forty-five minutes and must be free from interruptions. Credit is based on forty recitations of forty-five minutes each for each year.

(c) The Gary Plan. This is in use at Gary, Indiana, and is being copied in New York City and elsewhere. It provides that all public school children may be excused from their classes for from one to six hours a week, in order to attend classes in their Churches. The parent or guardian selects the Church, and the Church provides the teacher. At the beginning of 1915 the following Churches were conducting classes for from one to six hours a day: Methodist, Episcopalian, Baptist, United Presbyterian, Congregationalist, Disciples, English Lutheran, U. S. Presbyterian, Reformed Jewish. The system involves certain definite arrangements on the part of

the Church and demands trained teachers.

(d) The Wenner Plan, proposed by Dr. George C. Wenner, is akin to the European plans, which provide for excusing all public school pupils for half a day each week in order that they may go to their Churches for religious instruction.

(e) Austin and Belton, Texas, are working on a plan similar to those in North Dakota and Colorado. Pupils may receive credit for work done in the Sunday School, provided the school complies with certain conditions laid down by the public school authorities and examination is given by some person approved by these same authorities.

It is significant that the initiative in the introduction of such plans has usually been taken by the State school authorities. Their willingness to correlate constitutes a challenge to the Church.

Recently the superintendent of public schools in a prominent Southern city stated in a public address that the only reason the Sunday Schools of the city were not correlated with the public schools was that there is not in that city a single Sunday School doing a grade work that would justify such recognition. And he is a Methodist, an ex-Sunday School superintendent, and at present a Bible Class teacher. It is well enough to promote some such plan as those mentioned above, but not until we are making good use of the time already at our disposal. A recent bulletin of the Northern Baptist Convention says, "Week-day instruction affords an opportunity to complement, not duplicate, the work of the Church school on Sunday." It adds, "It will not be worth while to draw children from the public schools, unless certain definite results are to be achieved, which could not be reached in any other way. We must be sure that there are specific and worth while things to be taught, disciplines to be covered, in order to secure definite educational results. We must be as clear at least as other educators as to the purpose of this school."

Correlation by some such plan as herein outlined could doubtless be effected in many cities and towns of the South, if only the Sunday Schools would merit recognition as educational enterprises. How much longer shall the Church merit the condemnation implied in the conundrum that a school is not a school when it is a Sunday School?

WHAT CAN BE DONE?

1. Every pastor and superintendent can become a student of modern educational ideals and methods as applied to the Sunday School. It is a pathetic fact that attempts to give the Sunday School that degree of efficiency as an educational enterprise which its importance demands are not infrequently frustrated by a pastor whose educational ideals were derived from schools and school methods of long ago. Many superintendents are too busy with other matters, and too tired when Sunday comes to do more for the school than simply conduct perfunctory opening and closing exercises in a way that has been faithfully followed in that school for years and years. We need a revival of intensive interest in the Sunday School. It is not enough to know that we have a Sunday School at a given point. It is equally important to know what kind of a school we have. The law of our Church makes it the duty of superintendent, pastor and presiding elder to see that our Sunday Schools are organized and conducted according to certain fixed standards. The Bishops should wake up the presiding elders, and the presiding elders the pastors, and the pastors the superintendents, and the superintendents the teachers.

2. The plans of correlation all call for trained teachers. This advertises the fact that much of our Sunday School teaching is being done by persons with no special training for such work. Many such teachers have natural gifts and are rendering excellent service. But the fact remains that on the whole the grade of work done by our Sunday School teachers is far below that to which our children are accustomed in the public schools. And the Sunday School will not largely influence the thought and conduct of our young people when it ceases to command their respect as a school. Much improvement has been made at this point in the last two decades, and much more is possible,

through teacher training classes, composed either of teachers already at work in the Sunday Schools, or young people who are willing to make teaching a life work in the Church and desire through special courses to fit themselves for this important task. With proper interest on the part of our leaders such classes may be formed and maintained in at least a majority of our Sunday Schools.

3. Every Sunday School can be organized and graded in accordance with well-ascertained principles of child development and natural interest. "The Graded Sunday School" has become a nightmare to some people, simply because they have not gone to the trouble to find out what the term means. What the authors and advocates of the movement toward a better grading of the Sunday School aim at is simply such organization for the school as shall enable it to accomplish the best possible results with the limitations of time and equipment under which it must work. It is certainly not impossible nor amiss to bring to bear upon the Sunday School the same degree of common sense that is exercised in the conduct of other schools.

4. We can encourage effort at correlating the Sunday School with other schools. The Church has much to gain and nothing to lose by such broadening and recognition of its work. We are met with the contention that to standardize the Sunday School is to secularize it. The same argument has been opposed to every forward movement in Methodism from the days of Wesley to the present. The genius of Methodism calls for goals, standards and methods. To standardize the Sunday School is to give whatever spiritual power it may possess a fair chance to deliver itself for the glory of God and the good of humanity.

A Long, Long Ways

H. G. H.

Was it in the Northwest Texas Conference last fall a brother got a prize of \$5.00 for being the one who had to move the greatest distance? Say about 363 miles.

Well, that sounds some. But this writer moved over 1500 miles to his first work. Up in Montana in early days a number of brethren had to move 1500 miles. How far is it from Midland to Brownsville, West Texas Conference? Close onto 900 miles. Several of our brethren have been shot out from the Bishop's Cabinet and landed that distance.

Time was when Georgia and South Carolina were in one presiding elder's district, with Phillip Bruce, presiding elder, and only six preachers and not a single churchhouse.

Buckner Harris was once presiding elder of San Antonio District, the work running from Selma, on the Cibola, to 200 miles north of El Paso—only 816 miles.

Old Mordecai Yell traveled a district once three times as large as all New England.

That \$5.00 brother named above had better expand a little to measure up to the old "has-beens."

But it isn't distance—going, going, going almost to the jumping off place—but it is sure-enough jumping off that should win the prize.

Think of Bishop Paine in 1849 riding horseback from Middle Missouri to Palestine, Texas, thence to Houston, thence to Seguin on the Guadalupe, thence back to Houston, on the back of a big raw-boned horse!

Why old man William Monk has done that sort of work over and over again.

Bishop Marvin used to be as happy as a saint after he had come off a 500-mile jaunt in an old stage coach. His body was frail, but his soul was giantlike in its immortality.

Bishop Asbury's Episcopal district used to be the United States of America—and he traveled it through and through and up and down—and his salary was \$60.

When our Bowles and our Perry exchange stations—Midland, Brownsville—they meet each other going and coming half way and are so proud they hardly speak. The idea of being a \$5.00 itinerant!

I see the Bishop has just moved a man from Nashville, Tennessee, to the City of Mexico.

NOTES FROM THE FIELD

OKLAHOMA CITY.

St. James M. E. Church, South, this city, is in the midst of a revival meeting, in which the pastor, Brother Snodgrass, is being assisted by Brother Johnston, Evangelist for the West Oklahoma Conference. Brother Johnston is reported to be delivering some great revival sermons which are being heard by congregations that sometimes fill the house to overflowing. The indications point to great results from the meeting.—St. Luke's Messenger.

SAN BENITO STATION.

We closed a two weeks' meeting last Sunday night with a full house. In the work we were assisted by two Valley pastors, J. S. Bowles, Brownsville, who did the preaching, and I. E. Wood, Pharr, who led the singing. These brethren did their work well. I have never had more satisfactory revival preaching by a brother pastor, and Wood belongs in the evangelistic singer's class. Visible results: Four buried certificates dug up, and seven accessions by profession of faith, and the Church is revived. In general we are having a good year. The attendance at all services is good; we have a loyal Woman's Missionary Society and a fine Sunday School. The conference collections are being taken with success. We are making efforts to retire some of our Church indebtedness this year.—J. Fisher Simpson, Feb. 25.

DUFFAU.

We were sent back for the second time to the Duffau charge by our good Bishop McCoy. Well, there are so many good things I might say about Duffau charge and its good people that I shall not try to say them all at this time. But, first of all, when we returned from conference, in a few days, the pounding came in due and ancient form and has continued all along. We love this people because they love God and try to serve him. We have received into the Duffau Church since conference twenty new members and have not held a revival yet (going to soon), but we are planning to enter into the "Win-One" Campaign, and hope to, by the leadership of the Holy Spirit, to reap great results. We have just held our first Quarterly Conference, and our presiding elder, who is capable of handling any proposition, was with us from Friday until Monday morning. How he did preach while here! It was not only while in the pulpit, but all the time. Every word secured to savor of the Holy Spirit. He is leading us well. But his preaching was greatly enjoyed by all who heard him. Well, we are planning for great things at Duffau, by the grace of God and the leadership of the Holy Spirit. Remember us, brethren, when at the throne of grace.—J. D. Ramsey, P. C.

FORT STOCKTON.

It is seldom the Church at Fort Stockton takes advantage of opportunities which are here to let the district at large know what she is doing. Will state briefly as possible that great things have been occurring in our midst. On January 30 we closed a two weeks' revival meeting at our Church, conducted by Rev. M. Columbus Hamilton, of Linden, Calif. We learned that Brother Hamilton was conducting a very successful meeting at Las Cruces, New Mexico, and that we could secure his services following its close. A meeting of the Official Board was called by our pastor and it was decided unanimously that the time would never come when the Church stood more in need of a revival than at present, and accordingly Brother Hamilton was called. Plans were made for a co-operative meeting of all the Churches of the town, and they all responded heartily and worked as a body for the salvation of souls. Especially do we wish to make mention of the Baptist brethren. All ecclesiastical differences were thrown to the winds, and so thoroughly was the blending of fellowship that the meeting was often referred to as the "Army and Navy" joined in their forces to put the Devil to flight, and with the Great Commander in charge of the forces, it was to a great extent successful. There were thirty conversions and reclamations, some uniting with us and some with the Baptist, and the spiritual uplift of our Church, as well as that of the other Churches, was wonderful and effective, and we feel that great and lasting good has been accomplished. Brother Hamilton is a great revivalist, and

we consider ourselves fortunate in securing the efficient services of such a clean, consecrated, godly man to conduct our meeting. In a final testimony meeting many Baptists and Methodists thanked God for sending him to us at this particular time. He is in truth the pastor's helper. We expect great things here this year under the leadership of Brother Conder, who not only has the love and confidence of his own people, but of every one in the community. As laymen, we realize the work has only begun; that the walls have been built up around Zion; that the seed has been sown, and it is up to the Church to see that it blossoms and brings forth much fruit in the Master's name—and we have faith to believe it will.—C. D. Proffitt, Layman.

ALEDO.

In fact, just about twenty-four hours after the Annual Conference, I found my new appointment and have been here ever since. Things are moving nicely. The Sunday School work is improving, prayer meeting well attended, and two new Leagues are doing well. Our first Quarterly Conference has passed. The salaries were raised about 20 per cent over last year. Of course, we can't expect otherwise, as our presiding elder, L. A. Webb, is up and doing. He is the man for Weatherford District. Things are moving. New members are coming in our Church all along, and we have launched into the Evangelistic Campaign in full blast at two places. Victory is now in sight. Having five Churches, half time at Aledo, I have fourteen speeches to make each month, and with the course I am taking at S. M. U., I am not idle. My people are very nice to me. I think they are unexcelled anywhere, so, by such people and with a live man on the district, watch us move.—Marcus M. Chunn.

QUINTON, OKLA.

We closed last night a great meeting; one among the best for Quinton. Thirty-five conversions and nine accessions to the Church. More to follow. I began February 9 with many difficulties to meet with; indifferent Church members; almost all kinds of worldliness and a carnival show; but, with all this, God gave us the victory. There were thirty-one sermons preached—all by the writer except four by our beloved presiding elder, J. M. Peterson, a man of God and a great preacher. He won the love and esteem of all who heard him. Yesterday, at 3 p. m., I organized the young people into a League—about thirty-five. They are greatly enthused over the beginning. We have three appointments—Quinton, Kinta and McCurtin. The Board of Stewards fixed my salary at \$800. Quinton and Kinta have paid the first quarter in full. Quinton is a good town of 1000 people. We have good sidewalks, electric lights, two strong gas wells, enough to invite manufacturers to come to Quinton. One of the wells was struck by lightning one night last week and is still burning. There are three Churches in Quinton. I am the only pastor in the town. Success to the Advocate. We feel very grateful to our God for his presence and power.—J. A. Grimes, P. C., Feb. 28.

COULTS MEMORIAL, WEATHERFORD.

After having been out of the pastorate for three years, in the Orphanage work, we were appointed to this splendid Church. Our reception was all that we could ask for. The pounding, which found its way to the parsonage, was great. The best of all, it continues. We have a fine Junior League. It was recently organized and is growing by leaps and bounds. We have the best Intermediate League in the conference. It is large in numbers and service. Our Young People are well organized and at work. They have raised nearly \$100 in the last thirty days. A more loyal and faithful band of young people could not be found. Our Woman's Society is doing a good work. They look well after every interest of the preacher's home. They recently placed a fine range stove in the parsonage. I never found a more loyal or faithful band of officers and teachers than we have in our Sunday School. Our Sunday school has grown until we are forced to provide more Sunday School rooms. We have solved the problem in a large measure of keeping the children and young people for Church by organizing a Junior congregation. We have

a very fine Board of Junior Stewards. They are active and successful in their work. Our Senior Board of Stewards are religious, faithful and successful in doing the work of a real steward. They unanimously raised the pastor's salary, all of which was appreciated. We are making some much needed improvements on our property. The contract has been let and the men are at work putting in three additional Sunday school rooms. This was necessary to care for our classes. The contract has also been let for the painting of the church and parsonage and some repair work on each. We hope to be in our new Sunday School rooms by the first Sunday in March. We are working, praying and planning for a great revival. Our people are co-operating in getting things ready for the greatest revival in the history of the Church. Committees have been appointed and are at work holding evangelistic prayer meetings. The congregations are increasing, and the people are consecrating and reconsecrating their lives to Christ and joining the Church.—J. N. McCain, P. C.

HARRINGTON, N. M.

I came here October 23, 1915. We found the field white unto the harvest. We have no Church here. No one else had any, so we proceeded to organize our people and started to put our Church in the front. We met with some opposition on the part of some non-progressive or union element. This is the country that seems to think the only thing that is needed are Sunday Schools and they of the union kind. We have preaching twice a month. The preacher from Clayton, New Mexico, comes and one night once a month. Took in two members Sunday night, Bro. and Sister W. Brown. I have two appointments. Have baptized one baby. This country is settling fast. Nearly all of the homestead land has been taken. We need more preachers here to put our Church in the front and keep it there. If I had a conveyance I could put in a great deal more time than I can. My stock are not acclimated. Am planning to hold a brush arbor meeting at the Creek Schoolhouse some time in the summer, and at the close of the meeting there will organize and will baptize seven or eight children. Am doing all that we can to push our Church and improve a farm at the same time. We will still send out the old familiar cry: "Come over and help us!"—D. Q. Owen.

BRAGGS AND GORE.

After a long time I will try to report for the first quarter on Braggs and Gore charge. First Sunday after conference I came to the work and preached at Gore in the forenoon, and then to Braggs and preached at night. The greeting was cordial. I then went back to Pontotoc and got my household stuff on the road and returned to Braggs, reaching here December 4 late in the evening and began housekeeping in the house the good women had rented and furnished for our use and comfort, all the same night, and Sunday morning we prepared our first breakfast in Braggs and had the pleasure of meeting good congregations morning and evening. The reception and treatment have been all that could be desired by the most exacting; and the work moves on nicely and with increasing interest. The congregations, as the weather gets better, and the Sunday Schools are well and picking up as the weather moderates, and spring weather will be a great inspiration to all our work. Have been working on our general collections. To the present we have raised our Home Conference Missions assessment in full, and a little more, and hope to make a good report on all of the assessments. This is a new charge and needs sympathy and help. So will say to the brethren, pray for Braggs and Gore.—T. R. Houghton, P. C., Feb. 22.

LAMPASAS.

It was my pleasure to be in two meetings, one at Miles and one at San Angelo, since the first of the year, associated with Brother Coale. They were in some points, at least, great meetings, but as is so often the case, we were compelled to close each of them too soon. Brother Hardon, who is in his second year as pastor at Miles, is doing a splendid work for the Church and the town. We were pleasantly and royally entertained in his home. We found at Miles some very choice spirits, as we did also at San Angelo, where our pastor, Brother Webb, is making things move. He has the confidence not only of the Church, but of the people of the entire city as well. A hard worker, he is accomplishing great things for the Lord. Especially

do I regret that the meeting at San Angelo could not have continued longer, for I believe that, with the grip it had on both Church and unsaved, there would have been the greatest revival in the history of the city. Brother Coale and I would most likely have had the mutual pleasure and profit of other meetings together this year, but that the Lord has been leading me out into the independent revival work, that is, into the preaching end of it. He is opening the doors in many quarters for me in that line and is blessing my labors in the salvation of souls. Am now in Lampasas holding forth in meeting for our able and genial pastor, Brother Read. Splendid crowds and fine interest. Hoping for great revival. Mrs. Fisher has been quite ill, depriving the work of her presence, but is improving rapidly and will soon be again in the field with me in my work, God willing. I am saying everywhere that the Advocate should be in at least every Methodist home. It gets better and better.—Albert C. Fisher.

LOMETA.

Upon reaching Lometa after conference we were given a most cordial welcome. The good ladies of the Church had set the parsonage in order and a most generous pounding was found in the kitchen. We have made a fairly good start. The Sunday School has doubled in attendance. We now have a splendid young men's Bible class of fifteen members and a young ladies' class of twenty-five members, both having been organized since conference. We have also organized a Senior Epworth League. The Woman's Missionary Society is doing good work. Some things have been done in a material way that are worthy of notice. The indebtedness on the McCreaville church, a little country Church near here that we serve one Saturday night and Sunday morning each month, has been reduced \$75 since conference. Both the McCreaville and Lometa churches have been insured since the beginning of the conference year. The parsonage has been painted and two of the rooms papered, and a beautiful buffet added to the dining room this winter. Spiritually, we have not made much progress. However, we have engaged the Bloodworth family, "The Evangelistic Family," for a revival campaign. Our meeting begins on the 27th. We are praying for a great awakening and ingathering of souls.—Edwin A. Hunter, P. C.

GREAT REVIVAL AT CADDO, OKLA.

We closed a very successful revival meeting February 24, with the assistance of Mr. Robert E. Huston, of Greenville, Texas, and some royal helpers among our own people. It was indeed a great meeting. Many say it was one of the best ever held in the town. We had about fifty conversions and several reclamations. The meeting did the Church great good in deepening the spiritual life of the people and in giving them a greater vision of the need of the Church in the community as a saving institution. The people were brought closer to God and a new tone of worship is heard in the voice of the people. The meeting brought the Church in touch with the young life of the town. We certainly have a splendid crowd of young people and I hope we shall be able to save them to the Church. The young people are the hope of the Church here. Mr. Robert E. Huston rendered valuable service in the meeting. He is a singer of rare ability and a personal worker who knows how to touch the life of the sinner. His talks were always to the point. He is truly consecrated and has a burden and passion for soul-winning. The people have been very kind to the pastor and his family. They have been pounding us ever since we came and saying nice things about our ministry. I ask all those who read these lines to remember me and my work in their prayers. To God we give the praise.—A. P. Johnson, P. C.

HAMMON, OKLA.

We have had a great meeting at Hammon, resulting in about 100 conversions and will add about fifty to our Church and quite a number to other Churches. One ne feature of the meeting was the union spirit. Baptists, Presbyterians and others working through the congregation and at the altar in perfect harmony. We had decided to have a meeting and rather hesitatingly sent for our Conference Evangelist, Dr. D. V. York. We were glad he came. His plain, practical preaching reached some men that no one else perhaps could have reached. His work was thorough; no dry-eyed, hold-up-your-hand conversions, but the old-fashioned altar service where penitents kneeled, shed their

tears as they were instructed, encouraged and prayed for. Dr. York did not spare himself and strongly impressed our people that salvation of souls was his main object. His methods were systematic and uncompromising. If he was an M. D. instead of a D. D. he would diagnose your case as follows: "You are lacking in vitality; in fact, it is nearly, if not, quite gone. I will first apply a blister and then if you will exercise yourself you will get well and be of some account." This the most of us did, with the above results. During this meeting emphasis was placed on child religion, many professed and became active workers, bringing in their mates and staying with them until converted. They have organized a prayer meeting of their own accord, showing themselves to be workmen approved unto God. During the meeting, while giving testimony as to the age when converted, one twelve-year-old year said, "I was converted when I was between five and six years old. They thought I didn't know what I was doing, but I did." She spoke with great emphasis as though indignant at the stupidity of the older ones in doubting her. We are singing "Praise God from whom all blessings flow."—T. C. DePew, P. C., Feb. 25.

PANHANDLE.

This is our second year and a little over three months of it gone, making about fifteen months, and during that time we have paid \$700 debts on the church property at Panhandle, Texas. This leaves the property entirely clear of debt. We have a loyal people. Last year they paid their assessment on Connectional claims, paid the pastor and presiding elder's salary with \$100 over. This year they have raised the salary \$100. We have received into the Church since conference sixteen new members. Our Sunday School is good, well organized and one-third stronger than last year. We had present at prayer meeting last Wednesday night sixteen. Our people gave us the pounding soon after we returned from conference, and it has been continued ever since. There is a temptation to measure people by dollars and cents. Well, our people are all right there. They do not forget that, but the Panhandle people are as religious as any charge I have served. This is a great country, and we have a great people. We are planning to put on the "One-Win-One" Campaign in March and keep step with the Church throughout Texas. Our Missionary Society is wide-awake and doing a great work. They are religious, self-sacrificing and sympathetic, watching for the opportunity to do something for the Master.—W. H. Strong, P. C., Feb. 22.

JONES-BETHEL AND WESLEY CHAPEL.

To say that we have been royally received is putting it mildly. Our people have given us a big-hearted welcome, and have loyally supported our plans for a forward move. We are delighted with our charge and already feel that this will be the best year of our ministry thus far. We have received thirty members and already a spirit of optimism and enthusiasm pervades the entire charge. Have overhauled and renovated the parsonage, put it on higher and better foundation, underpinned, repapered and retained the woodwork throughout. Besides this, the good women have put in new furniture, put art squares and linoleum on floors, etc. We began early in the year the plan for our "Every Member Canvass for Conference Collections." The proper committees were installed and immediately went to work. Our motto was "All collections in cash and subscription by March 1." The plan provided for a Layman's Rally at each appointment as a climax to our work. We had our rally at Jones-Bethel second Sunday in February and at Wesley Chapel the third Sunday. Hon. Morris Harrel was the principle speaker at Jones-Bethel and Hon. R. C. Dial at Wesley Chapel. These laymen did us valuable service, and we greatly appreciate their work, but we would be derelict in our duty if we failed to speak of the valuable and efficient work rendered by our own lay leader, Jeff D. Foonsee. He is the right man in the right place. Then, too, all the members of the Missionary Committee at each appointment did good service. Bro. R. H. Cherry proved to be the right man as chairman of the committee at Wesley Chapel. Well, as a direct result of all of this we have our conference collections, which run much higher than ever before, provided for. A little over fifty per cent in cash and the rest in good subscription. Have already paid our Foreign and Home Mission assessments, our Bishop's fund, and a good liberal offering for the Orphans' Home. We have money enough to pay a few

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more of our smaller assessments. Besides this, our Sunday School at Jones-Bethel has set as a goal \$100 special for missions, and Wesley Chapel will give her missionary day offering as a special. Also, both our Sunday Schools are alive and growing. Our Senior League at Jones-Bethel is the best we have ever seen for a small Church. The young people are deeply interested in their work. They are also pledged for a special on missions. The Junior League is also active. Our charge will give at least \$600 for missions and other conference collections for year. Our second Quarterly Conference will be held March 11-12. We are looking forward to a good report in all departments. We are in on the Win-One Campaign, and are endeavoring to direct our services that way. However, our protracted meetings will be held later. On account of so much rain the farmer will be busy right on through Spring. We are engaged to assist in two revivals during the campaign—at Quinlan in March, and at Caddo Mills in April. We are praying that these may be great revivals and that this charge may come on with the greatest revivals in its history.—J. Leonard Rea, Greenville, R. F. D. No. 1.

ROBY.

We have just closed a gracious revival at Roby, Texas with the Nazarene, Baptist, Presbyterian and Methodist. We had a gracious revival. Crowds crowded the altar. We have never seen so many at the altar nightly. It was a great union effort and we have never seen pastors work so harmoniously, for one purpose—the salvation of sinners. In all our ministry, Brother Young, the Methodist pastor, is certainly the right man in the right place. He is bringing things to pass. His Church is growing. He is a fine young man. He feeds his flock. He prepares each and every message, hence people are being attracted towards the Methodist Church. He is such a genial man, such a pleasant companion. How faithfully he worked to bring men to Christ! You would see him at the altar, back in the audience, begging sinners to give their hearts to Jesus. He was so kind to us, so generous, so thoughtful. His people love and honor him. He visits his people and prays in their home. He is a good liver. He lives right, hence his people follow him. You will hear good things at conference from the Roby Circuit.—Will J. Harney.

AQUILLA.

Perhaps one has been wanting to know what has become of the Aquilla preacher since our parsonage burned in January. We are back on the same old spot, in a new parsonage, a better house than we had before, and free from debt. The ladies of the Church have refurnished the parsonage from portico to garret. While our loss was total, yet we have not suffered for anything. The town stood by us to the last. All denominational lines were broken down and by the time the parsonage had burned down people came with their store keys, offered us their houses to use, brought us wraps, overcoats, shoes, money and sympathy. Truly "the lines are fallen unto us in pleasant places." I want to say that no people can stay any closer than the people of Aquilla have stayed by us. God bless every one of them. Not only in Aquilla, but we have received help from all over the district, which has made it possible for us to go on with the work. We thank you, one and all, for your sympathy and help. We are now in the midst of a revival meeting in Aquilla. Evangelist T. N. Lowery, of Waco, is doing the preaching, and he is preaching with power and God is placing his seal of approval upon his work. Several have already been converted. Brother W. T. Green, our own BILL, is directing the choir, and he knows how it is done. He sings for God's glory. God is leading us to victory.—R. L. Reese.

MERIDIAN.

On Wednesday evening, February 16, Mrs. S. S. Harris, who is traveling under the auspices of the Woman's Missionary Council, delivered an address in the Meridian Methodist Church. The occasion had been well advertised and a large congregation was present. On the following morning she spoke to the students of Meridian College. Both of these addresses were of a very superior order. They were thoroughly interesting, instructive and inspiring. Mrs. Harris' visit has been a real blessing to us. On Monday, February 21, we were favored with a visit by Dr. J. C. Granbery, of Southwestern University. In the afternoon Dr. Granbery spoke to our Woman's Missionary Society on the subject of "Social Service." A large number of women

were present and they received information and inspiration alike from the address. In the evening Dr. Granbery lectured in the auditorium of Meridian College on the subject, "Adapting Our Studies to Life." This lecture was a genuine treat. Although it contained considerably more thought and much less humor than is usually found in a popular lecture, it was pronounced by all to be one of the most interesting lectures ever delivered in the college auditorium. The stimulating thought with which the lecture is filled makes it worthy of a wide hearing. Meridian is greatly in debt to Dr. Granbery for what he brought us.—Ernest L. Lloyd, P. C.

WAGONER, OKLAHOMA—FIRST CHURCH.

Oklahoma has gone through one of the hardest winters that she has experienced in several years, but we believe that we can see the light of spring breaking over the eastern hill. We have had ice, sleet and snow until we were almost ready to cry out, "How long, Oh, Lord, how long!" But we will soon bask in the sunshine of spring and say, "Let the past be the past."

On January 16 we entered into a revival campaign for the advancement of the Kingdom of God and the salvation of souls. For this great work we had Rev. Theodore Copeland, D.D., of Hot Springs, Ark., as our leader. Yes, he was with us in great power. He is truly a great preacher as well as a great man. He is the best help that I have ever had in a revival meeting. To know him is to love him. To hear him is to be elevated. We think there is Bishop timber in him and will continue to so think until he is elected to that great office and gives us a charge that does not please us. He is able to stand at the front of Methodism. Why not place him there? Brother B. R. Ellis, of Dallas, Texas, led the singing for the meeting, and did it well. He is congenial and the preachers will make no mistake in using him. We had a great meeting, one that will abide. We are still receiving members into the Church. We all join and say God bless Dr. Copeland and his work.—Andrew N. Goforth.

EAGLE LAKE STATION.

We have just closed a great revival meeting here. Rev. E. N. Parrish did the preaching. We had fourteen additions on profession of faith; several other conversions. Some will unite with other Churches in the city. But the greatness of the revival consisted not only in the number of additions to the Church, but also in the conversion of some who were already in the Church, and in lifting the entire membership to a higher plane of spirituality. Parrish is one of our strongest and most effective evangelists. He is thoroughly conscientious and one of the choicest, most thoroughly consecrated men we have ever seen or known anywhere. He is fearless, forceful and deeply religious. Brother Parrish lives at Cleburne, or rather his family does. He lives all over the United States, holding revivals everywhere. No man could possibly make a mistake in securing his services in a meeting. He always has a great meeting. All in all, we are making progress at Eagle Lake. The town has suffered in the past two years by way of floods, but is getting on its feet again. Some of the kindest and best people anywhere are here. They are making our stay very pleasant in many respects. They are planning to raise the pastor's salary, and we expect to pay all collections in full this year; also we expect to keep revival spirit alive throughout the year. Best wishes to all the brethren.—L. C. Lilly, P. C.

GLAZIER CHARGE.

This is our second year on the Glazier Circuit. We were gladly welcomed back to this work after our Annual Conference. When we came to this work we found a few faithful ones at each of our appointments and last year our membership doubled. We have a larger membership here at Glazier than we had in all the classes combined when we came, and it is steadily growing. Dr. Robinson came and held our first Quarterly Conference January 10. He came with the power of God with him and all the people, as well as the pastor, know he gave us the greatest message that they ever listened to. Rev. Flowers and wife were with us in a two weeks' meeting in January, and they did a great work. The Church greatly built up. There were thirty conversions. Rev. Bwyer, of Cleveland, Ohio, is with us in a revival at Lipscomb, and we feel sure of a great meeting. The people at Coburn had a basket dinner last Saturday and pounded the pastor, but

we were not so we could be with them, but there are no words that can express our feelings of gratitude. We know we serve one of the greatest people, and we feel sure of a great year. There can be no better man than our true, consecrated presiding elder, Dr. E. E. Robinson, who, with his great life, to give us counsel. The people all over the work are always anxious to have him in their midst. We believe we have the Advocate in all the homes and it is being read. Pray for us that God will give us the victory in all things this year, and that we may go to conference with everything in full this year.—C. I. Beck, P. C.

NOLANVILLE.

Our first Quarterly Conference has just been held. All of the stewards were present, save one who was unavoidably prevented by the illness of a relative. The presiding elder, Bro. Rucker, preached three uplifting sermons to large and appreciative congregations. He throws himself unreservedly into the work of God's kingdom, which is very dear to his heart. The salaries were raised. It was the best financial report for the first quarter. More was raised on the benevolent claims during last year than during any other year. One hundred and three were present at Sunday School last Sunday. Nolanville has a population of 170. Pretty good attendance, isn't it? Thirteen of the twenty-one members of the Woman's Society were present at the meeting on last Monday evening, forty were present at prayer meeting on last Tuesday night, despite a Washington's birthday party in town at the same time. The ladies have re-papered one of the rooms of the parsonage and met this evening to re-paper the study. They have bought paint with which to paint the parsonage again. They are waiting till warmer weather to have this done. I have secured the finest sort of help for our revivals. Rev. C. B. Meador helps me at the Nolanville campmeeting; Rev. E. V. Cox assists me at Suzar Loaf, and Rev. J. A. Walkup is my helper at Brookhaven. All our Sunday Schools have been running despite the severe winter. Brookhaven, which heretofore has been unable to run a Sunday School very long at a time, has been operating one for several months. There are many good, true people on this charge. I thank God that my lot has been cast among them. "The future is as bright as the promises of God." We are "strong and very courageous," and our Captain is giving us victory.—L. B. Sawyers.

THURBER.

We are working up to and getting our forces organized for a "Win-One" Campaign. In fact, personally, I am now in the campaign to win one wherever I can. I may be a little slow, therefore I started early. I think it a great move if it is done right. I may not have started the best way. I hope to learn more about it next week in Dallas. I have always thought my greatest ability, if I have any greatest ability, is in personal work. It is so easy when you have one or two fellows to themselves to get them to do just what you ask them to do, or try it at least. I have found this true, not only in getting men to be religious, but in all difficult questions concerning the Church. When every other method has failed this has rarely ever failed. I never start in this way expecting to fail, only in this, that I may not get the opportunity I seek. Personal work in the "Win-One" campaign will be one of the features of the campaign. I am more anxious to do the work that so much needs to be done, it seems to me, than ever before. I want to be more efficient in winning men. I think we may do much by bringing those into the Church who hold their membership elsewhere. If they do not put in their membership with us and attend Church and work they will backslide as a rule. We have received four into the Church at Thurber and three at Mings since conference. Our American Sunday School at Thurber is gaining in enrollment, attendance, collections, Home Department, and we now have a Cradle Roll. The collections on Sunday in each month go to "missions; these two items added since conference. We have not been able to do quite as much at Mings, maybe. Dr. Spratt, the superintendent, has had pneumonia, and there has been much other sickness, but Mings will come. In the foreign Sunday School at Thurber the enrollment is seventy, attendance from thirty-five to sixty-three. Miss Frances Denton is superintendent, and a good one, too, and she teaches a class. Miss Grace Jackson and Mrs. Dodson each teach a class. These three each have a class in the

Southwestern University's Building & Endowment Campaign

Southwestern's New Science Building

CONTRACT TO BE LET AND WORK TO BEGIN NEXT MONTH.

To the present splendid student-body, the more than eleven thousand loyal old students and the hundreds of thousands of Methodists in Texas this is indeed a most welcome announcement. Since the notice in the daily press a few days ago that the architect had been selected and was at work on the plans of Southwestern's new building, many inquiries and letters of congratulation have come to us, all of which show in a marked degree that over the entire State the interest in the enlargement of the historic institution that has played such a great part in the religious and intellectual life of the State is intense. The spirit of co-operation is abroad and the erection of this building this year will set a new mile-stone in the Building and Endowment Campaign for funds. It will make those friends of the institution, who have just been "marking time" and Micawber-like, have been just "waiting for something to turn up." "STOP, LOOK AND LISTEN." With the assurance that the "home-folks"—the loyal citizens of Williamson, are going to do their very utmost to see that the future of Southwestern continues to grow brighter as the years go by, these friends will wait no longer, but will put a portion of the magnificent harvest the Lord has permitted them to reap into the wonderful mill that for forty-two years has been grinding out the finished product that has had such a splendid influence on the State and Nation. It is with pride that thousands of the most successful men and women in Texas today say "I was educated at Southwestern," and the memory of those happy days and the holy influences received at the school in the quiet, little old town on the banks of the San Gabriel, is still a part of their lives.

THE NEW BUILDING.

A few days ago the contract for the drawing of the plans and supervision of the construction was given to Messrs. M. L. Waller & Co., of Fort Worth. These people are known over the entire country as builders of the very highest character and ability. Mr. Waller has built a large number of school buildings in the State and all are giving splendid satisfaction. The Williamson County Science Building is made possible this year by the agreement of the subscribers to put the unpaid balance of their subscriptions into the treasury of the University, as it is needed to pay for the building as it is constructed. The building will be of reinforced concrete and steel, with mottled brick facing, three stories in height and a basement. It will have a frontage of about one hundred and twelve feet and will be more than seventy feet wide. Mr. Waller says, with the present inside arrangement we will have the best Science Building in the State. One thing, it will be fireproof and time-proof, with concrete floors, partitions, stairways, ceilings, etc., and will have the most modern equipment, including a wireless station. The approximate cost will be \$50,000. We had hoped to be able to print a picture of the building in this issue of the Advocate, but it was not finished in time. It will appear in another issue, which will also carry a detailed description of the new building.

Let the friends of Southwestern remember that the new Science Building is but a step toward other good things. After the contract is let in April, work will begin at once and the building will be finished in time for the opening of school next September. The students will enjoy their work and will do much better work in the new building.

American Sunday School. I preach to the foreigners two Sunday afternoons in each month. I am studying the Italian and Spanish languages so as to be able to talk to the older ones, although they want their children to be Americans. They are attending our public school, so they do not want a foreigner for their preacher. Miss Denton is doing good kindergarten and primary school work. She is busy as a bee, yet she is my Italian teacher. Miss Jackson is just as busy and has her work well in hand. It seems that every foreigner knows her and all greet her with a smile, though once in a while they call her Miss Baker. That only shows how Miss Baker ingratiated herself into their hearts and minds, just as Miss Jackson is doing. We hope that some time during the year Dr. Moore and Dr. Onderdonk will visit us, preach for us and help us every way possible. I think the Texas Advocate is one of the best papers published. I had never met Dr. Bradford but once before our last Annual Conference. I heard him deliver an address at Southwestern and at our last conference I heard him preach a great sermon. Since then I am not surprised that he is a great, good editor. I am doing what I can to increase the circulation of the Advocate.—J. B. Dodson.

MELROSE.

Melrose, did you say? Yes, Melrose Circuit is coming to the front, and why not? We have some of the best people the Lord ever made, and these great red land farmers, with elegant farm houses and well-filled barns, look good to the way-worn traveler. We found our Methodist folks somewhat discouraged when we came, especially here at Melrose. They said, "We can't even have a Sunday School here. The Baptists and Campbellites have got everything and gone with it," but we have got the Sunday School all the same, and it is a good one, too. My boy, Buren, is leading the forces in this department, and he has for his helpers as fine a set of young people as there is in this or any other country. Such young women as Cristobal Patton, Dorothy Hardeman, Lucile, Reece and Theo. Mangham have taken hold with a vim and determination that always brings results. Yes, things are brightening up around Melrose. The men who make up the Official Board are of the kind who do things. They have the good sense so essen-

tial and indispensable to efficient work, and, then, they have the means to back it up, and when they come to realize the necessity of doing something worth while, it will be done. With such men as Kit Patton and Dr. Hardeman, of Melrose, and Porter, Parks, Nat. Cisco, Jewel Smith and Joe Allen, of Fairview, and Vail Fall, W. H. Metaner, Arthur Wilson and Ralph Menefee, of Chireno, and Walter and Musy Thomas and Matthews, of Union; Rufus King and Robt. Parish, of Simpson Camp Ground; old L. C. Brown and James Brown, of Martinsville; Tom Bently and Barlis Fowler, of Cove Springs, with Brother Perritt, of Black Jack, to bring up the rear (Brother Perritt and his wife are the Church at Black Jack, and that Church always pays out), you needn't tell me that they can't do anything they set their heads and hearts to do, for they can. Our first Quarterly Conference was one of the best I have attended in a long time. Every Church on the work was represented, and the spirit of the conference was fine. So, altogether, we are hopeful, and if this preacher can ever get over la grippe we will be doing some more things.—John Helpinstill.

A GOLDEN WEDDING.

Uncle Ben and Aunt Josephine Wilson, of Mount Zion community, celebrated their golden wedding anniversary February 23.

Between ninety and a hundred children, grandchildren and other kindred, besides a few visiting friends who were present. The children and young people were engaged in various kinds of amusement, while the old people, of course, were relating the events and telling their experiences of the "old, old days."

Such a wedding dinner! About thirty feet of tables were coupled together laden with all kinds of good things to eat. In the center of the table was an extra big cake and on this big cake were fifty burning tapers, representing the fifty years of united pleasure and uninterrupted wedded life.

In the afternoon the photographer was engaged to take a picture of the entire group, and then the family posed for a family group.

Thus ended one of the most eventful days that two dear old people ever had. We all wish for them many more bright and sunny years in which to enjoy each other and their many, many friends.

MAC M. SMITH, Pastor.

Simultaneous Evangelistic Campaign

R. P. SHULER,
Evangelistic Editor.

PUBLICITY AND LITERATURE.
W. C. EVERETT,
PAUL B. KERN,
R. P. SHULER.

PROGRAM AND FINANCE.
O. F. SENSABAUGH
W. D. BRADFIELD,
I. N. NELSON.

The attack of some men on emotional Christianity is very much like the crusade of an ice box against August. If either happens, it will require a constant supply of ice to keep from warming up.

We sometimes wonder what God thinks of the wonderful wisdom of the Methodist preacher who knows how to get people saved without conviction, repentance and a change of heart. (See Prov. 12:15).

We now understand from a scholarly brother that the old-time Methodist revival is contrary to the culture of our schools. We have been wondering for some time what was the matter with some of our schools.

Organizations are not ends within themselves. Some of us organize so as to report our organizations. Every organization that isn't doing business in and for the Church is in the way. The sooner such a machine is sent to the junk pile the better for Zion.

Revivals of religion are hard on men who have declared large dividends in professions on very small investments of spirituality. They are afraid somebody will want to look over their books. It is best never to tamper with the religious ledger. If you are a hypocrite, people will find the red ink entry in spite of you, anyway.

DELIVERING MEN.

Andrew had the strange and wonderful ability to deliver men to Jesus Christ. We read not of his eloquence, his leadership, his learning or his fame with his fellows. He seems to have been rather obscure from many standpoints. Others appear to have outstripped and out-ranked him. But he possessed what many men would give all their earthly possessions for: the ability to lead men to the Master. He delivered Peter to Jesus. He delivered to Christ the lad with his loaves and fishes, when the hungry multitude sat upon the hillside. He brought the penitent and seeking Greeks to the Christ. And many others, before and after the ascension of our Lord, did Andrew deliver to the Master. We are not sure but that the "One-to-Win-One" plan originated with Andrew.

"HEARTFELT RELIGION."

We like the heading of this little squib. Had it been head-understood religion, most of us would have had a slim chance. Jesus made his plan to fit the human heart. What we cannot get into our heads we can get into our hearts, and often the experience of the heart will lend to the head both wisdom and understanding. A great deal of God's truth is too deep for men's foolish brains, but never too deep for the heart of trust and confiding faith.

What a wholesome revival we will have, if the hearts of men are awakened, cleansed and saved. Our attack should be on the citadel of men's hearts. How glorious, if the heart of the sinner shall be brought to know the love and forgiveness of a Savior! True, heartfelt religion usually carries with it a wee bit of emotion and warm feeling, very dissatisfactory to those pious refrigerators where the brains of the Church are iced and

preserved for purposes of investigation and research. But, when all is said, the heart stands as the very life-center of Christianity, and, therefore, the warmth of a really vital religious experience is not to be despised.

"THE WOOLING SAVIOR."

When man "fell out" with God a few thousand years ago he made a great mistake. A greater mistake was made when he left God and decided to find his way alone. He wandered a long way from home and forgot the way back. God sent more than one messenger and guide to assist him to return to the old home, but man had gotten blind and deaf and crippled in heart and soul. Then God came himself. He came to court man. He came on a wooing errand. He thought that perhaps man would be tired of his wanderings through thorns and over desert sands and would be glad to go back home. Strange to say, the heart of God was disappointed. But God, though discouraged, has not given up. It is your business and mine to assist God in wooing the heart of man and bringing the lost ones home.

THE SIMPLE GOSPEL.

This expression should always be understood as emphasizing the middle word. Jesus is not complex. His Gospel is not abstruse. Most men who magnify language in preaching but minimize their message. Jesus taught simple truths in simple words, using simple parables and delivering simple sermons. This does not mean that they were not the wisest, deepest, greatest words of truth that were ever spoken. Indeed, his simple truths were so deep that they have formed a never-failing fountain through the ages. They were so wise and true that the most intellectual have been forced to recognize them as of superlative excellence.

The present revival should give to the people the simple Gospel, the plain path, the sincere, artless story of a Savior for all mankind. If there is anything more sickening than the driveling jabber of idioecy, it is a pompous effort, on the part of a Methodist preacher, to appear linguistic in the delivery of a sermon. Words that the common people are not familiar with, used in a Methodist pulpit, is a sure sign that the speaker would be much more natural and much more easily understood if he were braying. Ours is the privilege of declaring the simplest, sweetest, deepest, grandest message that ever came to the ears of the hearts of men.

THE PESSIMIST.

Nothing kills a movement like the announcement that it is dying. Once persuade your army that it is whipped and you have rendered the enemy a more effectual service than if you should turn over to them every gun and all the ammunition at your command. Continuous groaning will naturally lead those within hearing to believe that somebody is sick. The difference between the whine and the yell is a difference between defeat and conquest. When we learn this, we will have learned to hobble the pessimist and turn him out in the back side of the pasture. He is no longer of real worth in pulling the load of your movement.

We know preachers who cannot preach, who are not great organizers and who do not make an extraordinary financial showing, but who do succeed. If they should heave one sigh or voice one moan, that would be the last of them. But they are everlasting yellers. They have eyes that glow with optimism. Their countenances are wreathed with the bloom of hope and expectancy. They

are boosters to the last ditch, and they always win. They are eagles among their fellows. They see only the cliffs. While others walk like oxen amid the marshes, they dare to fly and climb and claim the very blue of the heavens as theirs.

God pity the little soul who always fears that a ghost will jump from behind the next bush! We know men who seem to have been born in the dark of the moon and who have never been able to get out of the shadows. They are always sure that a freeze will strike about Easter; that it will pour down tomorrow; that the baby will catch the measles next winter; that their next pair of pants will not fit about the waistline; that the pullets will all be roosters; that the next Jersey calf will not be a heifer, and that their funerals will not be largely attended. From all such fog-surrounded souls, the Lord deliver the Evangelistic Campaign. A man who has religion ought to be an optimist in the midst of a desert. Surely, there is no excuse for pessimism, if God be for us.

IN THE MASTER'S HAND.

A musical instrument is never at its best save when in the master's hand. Little harmony can ever come from our lives, unless the Master touches with his fingers of love the harp-strings of our aspirations and purposes. Christians worthy of the title are those who have placed their talents and powers at the disposal of Jesus, the Christ. They dare sound the note he calls for. They gladly respond to his touch. They are as clay in the hands of the potter. Such souls become large with results because he is large with power. God grant that this revival season may find a multitude of volunteers who are willing to place themselves in the Master's hand.

THE CRITIC.

The Spirit of God is the only expert critic of a Gospel message. If you are feeding men chaff, however rhetorical and sublimely served, the Holy Ghost hands into the great Court an indictment, charging you with mocking God and betraying your fellowmen. If you are feeding men the wheat of truth, the Holy Ghost approves, however much unholly men may disapprove. Herein is the gist of the whole matter. Why fear the remarks of Ahab and Jezebel, if the Holy Ghost commands? No doubt the silversmith of Ephesus will raise an uproar if you proclaim the truth of God. There are still swine breeders who will invite any messenger from their coasts, if his message of salvation to men threatened the hog business. Let the criticism of evil men but spur you to declare the whole counsel of God. Jesus Christ preached more truth in three years than any other man ever lived and received more condemnation. If ye be persecuted and reviled for righteousness' sake, you are in most excellent company. The kind of preaching that pleases everybody on earth would give every angel in heaven acute indigestion and sicken the very heart of God.

BOLDNESS.

"Oh, a man has to live," says some preacher as he seeks an excuse for side-stepping his convictions, lest he offend some big payer of his congregation. It is a falsehood that he speaks to himself. A man does not have to live. Indeed a man will bid for the privilege of dying, rather than live with the yoke of cringing servitude about his neck. Thousands of ministers of the Gospel of Jesus Christ have proven to the world that a man does not have to live. Our Lord himself refuted that old lie and the refutation was written in blood. This revival campaign will not be

brought to full fruition by a policy that has the thread of compromise woven through it. The world has come to that light-embazoned day where to speak less than the truth merits and receives contempt. It matters not whose feelings are at stake, the truth must not be cramped, bent, twisted and made to suit occasions. If God has spoken, man will do well to repeat. The truth will make men free. It takes boldness and fortitude to speak the sometimes awful words of truth. Even Elijah, faced with that necessity, more than once lost his courage and needed reinforcement for the task. Moses thought himself not sufficient to go to Pharaoh upon such an errand, and must needs be prodded by Jehovah before sufficient boldness filled his soul.

But let us not make a serious mistake at this point. It is not necessary to get mad in order to be brave. It is not even a compliment to your boldness that you scold and upbraid. Showing spleen and using hard terms may be the cloak of cowardice rather than the robe of fortitude. No man need depart from the path of love in speaking the truth to his people. Out of hearts that grow with the warm fires of sympathy should our message of warning and admonition come. We should speak the fearful truth, that has to do with life and death, in such a helpful and even hopeful manner, that the sword we wield may, if possible, bring life.

FIGHTING THE DEVIL WITH LOVE

Love is a wonderful word. It has a mighty meaning. Its significance is star-high and slime-deep. It permeates every inch of space from the deep of hell to the high of heaven. A Christian who does not love is laughable. But it is just as righteous and as necessary to hate as to love. No Christian can love wrong, falsehood, sin, the world, the things of the flesh. A man who doesn't hate the Devil is just as mean as a man who doesn't love God. You are no more expected to love the good than you are expected and required to hate the evil.

Sometimes we foolishly decide that it is our Christian duty to love everything and everybody. God grant that our hearts may not have that leanness forced upon them, which must come from such a policy. There is no soul, however steeped in vice and tainted with crime, that we as Christians must not love. But, on the other hand, to love the vices and crimes of such a man, to excuse or condone them, to seek to apologize for their existence, is not only folly, but is itself a vice that leadeth to a crime.

We have heard of men who speak softly of sin lest they offend the sinner. We have never heard of a physician so foolish as that he covers up the cancer in order to cure its ravages. Sin is never whipped until it is exposed. The sinner never knows his danger until the scales fall from his eyes and he is permitted to look through the telescope of the Holy Spirit upon his inside life. The only way you can ever prove your love for the sinner is by your hatred of his sins. Preachers who never offend are preachers who send to the deep grave of eternity men and women whom they might have saved had they pointed out their maladies and acquainted them with the graveness of their sins.

A lady recently remarked: "Our preacher is perfectly lovely. He does preach such beautiful sermons. Everybody loves him. He has been pastor of our Church for years, and has never hurt anybody's feelings. He is so sweet and tender and fine. We all feel so good while he's preaching." Most anybody could write the rest of this paragraph.

OKLAHOMA DISTRICTS LINING UP.

By Walter W. Armstrong, Evangelistic Editor.

By some means it appears that the proposal for a simultaneous campaign of personal evangelism did not come before the East Oklahoma Conference at Muskogee. However, the Evangelistic Committee of our conference is planning an aggressive program of evangelism, co-operating with pastors in their charges and reaching into the extensive unoccupied territory in our conference limits. This effort to occupy new territory is one of the most hopeful and encouraging signs of a Scriptural and Methodist spirit of evangelism.

Four districts, the Hugo, McAlester, Madill and Shawnee, have decided to adopt the plans of the New Mexico-Texas campaign. The Vinita District will probably do likewise, and the remaining two districts may also join the movement. This writer has no information from them.

Pastors in these districts are urged to gather the Advocates of the past seven weeks and read carefully again the page devoted to this campaign. All necessary explanations will be found in those columns. Write Mr. W. C. Everett at Dallas, Texas, for samples of literature and blank forms to be used; or devise and print your own if you prefer. Send all news notes and information concerning the progress of this particular campaign in your charge to Walter W. Armstrong, Hugo, Okla. Nothing else is supposed to appear in this column. General information, suggestions and exhortations are sufficiently supplied otherwise on this page.

It will not be amiss to urge upon the brethren of these districts the importance of three things in this campaign: First, that the securing of a religious census, or of correct information concerning all the people in the territory served by your Church, is absolutely essential. If you are going to serve the territory and the people in a comprehensive and sensibly systematic way, you will unearth facts and folks that otherwise would not come to your attention.

Second, That the keynote of the immediate campaign is system—treating the Lord's work in our hands as a job, and going about it like business men. It is the principle of the business institution's follow-up system and of the organized Sunday School class effort for new members applied to evangelism. If the work is important, and we are in honest earnest about it, business methods and system will make us more effective. Keep track of everything and keep up with everything. Have a good, long talk with an up-to-date sales manager and think of this work while you are talking with him.

Third, That the secret of the whole thing is that it is personal religious work. It is hand to hand, face to face, and heart to heart. It is not the appeal of a stranger to a congregation, but the appeal of a man to his friend, new or old. And it is not to add to the number of Church members, but to add to the number and quality of Christians. It is really to be an old-time revival of old-time religion in old-time power—not the old-time of our fathers under brush arbors, but the old-time of the early Christians who went everywhere preaching the Word and making converts.

Reports of fine revivals with large results come from First Church, Durant, and Phillip's Memorial, McAlester. Full reports are not at hand but large classes of new members, a strengthened Church, and a revived spiritual life are said to have come out of both meetings.

ABILENE DISTRICT.

The first round of my fourth year on the Abilene District is finished. The following evidences of real progress might be of interest to the Church.

The officials of First Church, Abilene, advanced the salary of the preacher in charge, C. W. Hearon, from two thousand to twenty-two hundred and fifty dollars. Brother Hearon has raised the sum of thirty-seven hundred dollars to pay the debts on their church property. Only about seven hundred dollars of this amount was due, but they concluded to pay all and did so. The good women are improving and beautifying the parsonage and church property. This Church is in a prosperous condition. The pastor has a strong grip on Abilene.

St. Paul's Church advanced the salary of J. W. Hunt from two thousand to twenty-two hundred and fifty dollars. During the pastorate of Brother Hunt the debt on the church property has been reduced about twelve thousand dollars. On the balance of the debt they have ample time. The women of this Church have done and are doing great things for St. Paul's. They deserve much praise for their self-denial and heroic service. This Church is making progress.

J. T. Ross, in charge of St. Luke's, Abilene, has sold the church property and secured a better location. His people have commenced the erection of a new house of worship. He expects to build another church on his charge in the country and rebuild another. Abilene Methodism is moving forward.

Eula is a new charge formed last year. Z. R. Fee has secured a valuable piece of real estate for a parsonage at Eula. The good women of that congregation are raising funds to furnish their church with good pews. When this is done we will have valuable church and parsonage property at the head of this new pastoral charge.

Our Church at Anson has paid the sum of twenty-one hundred dollars on their church debt since conference. This leaves a balance of nineteen hundred which they have in good notes, payable in one year. In twelve months this Church will be out of debt. Anson is delighted with Brother Waddill. A better selection could not have been made for this charge.

J. W. Smith, in charge of Cross Plains, has purchased valuable property well located for a parsonage. He expects to make Cross Plains a station this fall. The good women are raising funds with which to furnish their church with pews and a piano. The accomplishment of these things will place this charge up toward the front.

Our Church at Ovalo has owed the Church Extension Board for several years. R. E. L. Stutts who is in charge of that work has raised this money. One prominent layman led with a good subscription, the people fell in line and a great victory was won. The church is ready for dedication. I predict that Robert Edward Lee Stutts will have a great year on that charge.

W. M. Merrell and his folks at Clyde are planning to build a new parsonage at that point and seat their church with up-to-date pews. His congregation sits on crippled stool bottom chairs. They are about as comfortable and not quite as safe as sitting on the floor. The parsonage which the preacher in charge occupies is not large enough for a small man to build a sermonette in. This man must have better church equipment and more parsonage room. These improvements will be made. Brother Merrell is in great favor with his people.

We received last year, by transfer, R. S. Watkins, who is in charge of Hawley. He will enlarge and improve the church at that point to meet the demands of an enlarged Sunday School and a growing congregation. He has made a good start and his people are pleased with him and his work.

The officials at Baird raised the salary of the preacher in charge two hundred dollars and are paying it in full each month. The good women improved the parsonage. A very liberal donation was made to our Orphanage by the congregation. W. Y. Switzer is in charge. Everybody well pleased. The man for the place.

J. W. Cadwell is serving his fourth year on the Putnam Charge. He has wrought well in that difficult field. The boll weevil ruined most of the cotton crop last year, but the people are hopeful. They are talking a new church at Bell Plains. They need it and ought to build it this year. They are well able to do it. Cadwell can induce them to build it if any one can.

Improvements are being made on the Tye Charge. M. H. Hudson has funds in hand to repaint the parsonage and church at Tye, also at Stith and to make other improvements as soon as the weather will permit. This charge is in a healthy condition.

The Caps Charge is one of the best

circuits in the district. B. J. Osburn has this work in charge this year. He is a new man in the district. He is a mover. He is visiting from house to house, preaching well and is very popular with all classes. He will have a good report at conference.

Moran was made a station last year. A. D. Jameson built a parsonage and paid for it. He has a well organized Church at work. He has a good Epworth League, a live Sunday School, a splendid prayer meeting and one of the best Missionary Societies in the district. They are going forward with the work of the Lord in that little city. Jameson will be the host of the Abilene District Conference which meets April 27-30.

The preacher in charge of the Tuscola work is building a splendid church at Shep. The Methodists have been preaching at that point for thirty years without a house of worship. A good house is now being built. E. L. Yeates is able somehow to build a church where all others have failed. This is the third church he has built in the Abilene District in three years. It is good to be able to do what others have failed to accomplish in hard fields. Many other minor improvements are being made in the district. The spirit of enterprise is in the people and we are going forward.

Every pastor in the Abilene District will enter heart and soul the Win-One campaign. There will be a large attendance at Dallas from the district. We will work the field that can be worked this spring and all other parts of the district during the summer. W. E. Hassler, who is in the S. M. U., will work with me during the vacation. He is a good choir leader and a great personal worker. We will hold six or eight evangelistic meetings. The Lord wonderfully blessed us in this work last year. The Lord is leading us and will lead to victory.

C. N. N. FERGUSON, P. E. Abilene, Texas.

PLANS OF THE FORT WORTH DISTRICT.

Just after Annual Conference the preachers of the Fort Worth District adopted a schedule of work for the first part of the conference year. They set apart Christmas Sunday as Methodist Orphanage Day, December and January to provide for the conference assessments, the month of February to emphasize Sunday School work, and from March 5 to April 23 to press One-to-Win-One Campaign. It was their purpose and has been their constant endeavor to do team work and swing the district in a great forward movement. There is inspiration and the assurance of victory in everybody doing the same thing at the same time. "If one can chase a thousand, two can put ten thousand to flight."

To plan work is one thing and to work plans is quite another. No plans, however meritorious, will work themselves. Men make plans and then men make plans work. The "Acts of the Apostles" are the things that count in making Church history. The preachers of the Fort Worth District work. The presiding elder works, the city pastor works, and the man on the circuit works—everybody works. If there should come one among us who won't work, we will bear with him for a season. If he won't work, he is among us but not of us. With these faithful men of God it is work, work, day and night, week through, and on Sunday when other men rest they are in labors more abundant. The time has come when the Church practically makes no progress without downright, old-fashioned hard work.

In working out our well-defined program there has been more plans and work, and work and more plans. Preachers, Sunday School Superintendents, Missionary and Evangelistic Committees, personal workers, everybody have had their hands full and have been going in a long trot. Practically every Church has been subsided with the campaign on missions followed by another campaign on Sunday Schools. As necessary to the success of these campaigns a Church census has been taken of the city in which was gathered reliable data concerning the people called Methodists, and that located everybody not attending any Sunday School or Church. A District Sunday School Institute has been conducted by the General Sunday School Board at First Church for eight successive days which was largely attended and of far-reaching results.

Conference collections have been provided for with gratifying success. Personal workers are now being instructed and trained for the Evangelistic Campaign. We have heard "the sound of going in the tops of mulberry trees and have gone out to battle." Our goal is one thousand new Sunday School scholars, one thousand conversions, and one thousand additions to the Church by Easter Sunday.

JOHN R. NELSON, P. E.

CHOCTAW DISTRICT, EAST OKLAHOMA CONFERENCE.

Have just finished the first round of Quarterly Conference and desire to make a report. I have traveled over two thousand miles, nearly twenty-five hundred and held thirty-eight services, thirty-five for the Indians and preached three times to white congregations. Have not missed a train nor an appointment, nor been sick an hour of the time. There have been conversions and backsliders reclaimed at several of our Quarterly Conferences and the outlook is hopeful over the entire district. Our slogan for the year is "A Revival in every charge and salaries and collections in full." I am getting our Indian brethren interested in the Texas Christian Advocate, which in my judgment is by far the best paper published in our Church and sending in subscribers to it every week.

Antlers Circuit, J. J. McElroy, P. C., was first visited, too soon for them to have done much, but their pastor is a good, true man and I expect a year of good, honest work, crowned with success.

We hold our District Conference in the bounds of this charge. Idabel Circuit was next: this is one of our self-supporting works, one of the best works in the District and served by one of our best men, Zadoc Anderson. We have people here we can rely on. Boktuklo comes next with one of the most lovable men I ever saw; a good man, one of Nature's noblemen, and a good preacher. Keep your eye on this charge. A. S. Williams is the happy pastor.

Rufe Circuit, served by Lincoln N. Ishcomer, is the third of the self-supporting works, and it is second to no charge in the District, measured by any standard, spiritual or financial. The pastor and people expect great things from the Lord this year.

Hugo, Bennington Circuit, has for its pastor Rev. L. W. Cobb, one of our superintendents, "the noblest Roman of them all." Brother Cobb has suffered from sickness in both himself and family; this has hampered him somewhat, but they will come out all right by the end of the year. He is much loved by his people. Rev. J. J. Baker, my interpreter, lives in this charge; he is another true, good man.

Le Flore Circuit comes next with Rev. C. B. Wade as pastor; he is an old school teacher and was once one of the Supreme Judges in his Nation; a good man, one of the best, and a good preacher, much loved alike by Indians and white men.

Rev. Griggs Durant, on McCurtain Circuit, the farthest charge north, is next in order; he is modest and unassuming, but enjoys the confidence and esteem of all who know him.

Rev. Eastman A. Jacob, P. C., of Bruno Circuit, is one of our most energetic men and best preachers. The revival fires are already burning on his charge, and souls were won to Christ under his preaching at the Quarterly Conference. I look for a splendid report from them this year.

Robert C. Imotichey is doing faithful work on Chickasaw Circuit and his people love and trust him.

Alexander S. Peter is starting off rather slowly on Jesse Circuit on some lines, but has had ten accessions to the Church already. This puts him ahead in additions. Washita Circuit has one of the strong men of the District for its pastor, James G. Frazier. Three of the four points on this charge in the Ardmore District once, and I was their presiding elder twenty-four years ago. They still remembered me. They are very hopeful of a great year, and have paid the assessment for Home and Conference Missions in full and presiding elder's salary to date. In conclusion, let me say that our Indian brethren are all very religious and I delight to serve them. Pray for us.

A. C. PICKENS, P. E.

GAINESVILLE DISTRICT MISSIONARY INSTITUTE.

The Gainesville District Missionary Institute met in Whaley Memorial Church, Gainesville, February 15, at 2 p. m. Of the eighteen pastors in the district, thirteen were present, besides a goodly number of laymen. The subjects discussed were: "Missions in the Sunday School," "The Study of Missions," "Collections in Full," "Prayer and Missions" and "District Evangelism." Each of these topics was divided into several sub-topics, and ably discussed by those assigned to places on the program. Our presiding elder, Rev. D. K. Porter, presided during the institute and was careful to make the meetings very interesting, practical and profitable. Two slogans were adopted for the district, viz: "1000 new members by Easter" and "Collections in Full."

From the enthusiasm that was plainly manifested by the brethren, we are led to believe that this year will witness great progress in the Gainesville District.



B. R. ELLIS, EVANGELISTIC SINGER
2115 San Jacinto Street, Dallas, Texas

"Mr. B. R. Ellis is a superb spirit; always pleasant and agreeable and one of the best singers I know. Any pastor or evangelist will do well to secure his services for a revival. I have never had a better helper."

THEODORE COPELAND.

Hot Springs, Arkansas.

MANY OTHER TESTIMONIALS, IF NECESSARY

It was decided to publish a District Bulletin during the Evangelistic Campaign.

A committee on evangelism for the district was elected, with the presiding elder as chairman.

A vote of thanks was extended to Brother Beckham and his congregation for their hospitality.

The Institute adjourned at noon February 16. O. E. MORELAND, Secretary.

SUMMER SCHOOL OF THEOLOGY.

Those in charge of the Summer School of Theology at Southwestern University are confidently expecting one of the greatest sessions in the history of the Summer School, both in point of numbers in attendance and also in point of the efficiency of the work.

During the session last June it was decided by the faculty representing the five conferences that each undergraduate instructor should correspond with all the men in Texas who are members of the class of which he is to be an instructor. It was contemplated in this action that by so doing the instructors would not only be able to interest more young preachers in attending the Summer School of Theology but that by furnishing outlines and suggestions concerning the books they are to teach they may be of great help in the work of preparation before coming to Georgetown. Doubtless most of the instructors have already entered into correspondence with the members of their classes.

For the benefit of the prospective Summer School students we give here-with a complete list of the instructors:

Class for Admission on Trial.

Swinton's Outline of World's History. Rev. C. U. McLarty, Crockett, Texas.
Discipline and Wesley's Sermons, Rev. F. A. White, Smithville, Texas.
Arithmetic and Geography, Rev. Z. B. Pirtle, Throckmorton, Texas.
Bank's Manual, Rev. W. H. Howard, Belton, Texas.
Grammar and Rhetoric, Rev. J. Sam Bares, Wichita Falls, Texas.

First Year Class.

Purves' Apostolic-Age, Rev. George M. Boyd, Uvalde, Texas.
Kern's Ministry to the Congregation, Rev. Rex B. Wilkes, Honey Grove, Tex.
Angus Green's Hand-book, Chapters 17-21, J. G. Pollard, Strawn, Tex.
Discipline and Wesley's Sermons, Chapters 1-26, Rev. W. Y. Switzer, Baird, Texas.
Tillett's Personal Salvation, Rev. E. W. Potter, Huntsville, Texas.

Second Year Course.

Bruce's Training of the Twelve, Rev. F. M. Boyles, Houston, Texas.
Sheldon's System of Doctrine, Parts 1 to 3, Rev. Joe F. Webb, San Angelo, Texas.

How to Conduct a Sunday School and the Kingdom in the Cradle, Rev. C. G. Chappell, Fort Worth, Texas.
Wesley's Sermons, 27 to 52, Rev. T. N. Weeks, Plano, Texas.

Angus Green's Hand-book, 1 to 10, Rev. A. W. Hall, Clarendon, Texas.

Third Year Course.

Davis' Elements of Psychology, Rev. Glenn Flinn, Beaumont, Texas.
Sheldon's System of Doctrine, Parts 4 and 5, Dr. A. L. Andrews, Wichita Falls, Texas.

Hendrix's Skilled Labor and Mott's Pastor and Modern Missions, Rev. R. P. Shuler, Austin, Texas.

Angus Green's Hand-book, Chapters 11-16, Rev. A. L. Moore, Plainview, Texas.

Fourth Year Course.

Tigert's Constitutional History, Rev. R. W. Nation, Rice, Texas.

Davis' Elements of Ethics, Rev. H. E. Draper, Austin, Texas.

Fisher's Grounds of Theistic and Christian Belief, Rev. C. A. Spragins, Greenville, Texas.

Jevon's Logic, Rev. H. P. Smith, Rockdale, Texas.
Fisher's History of the Christian Church, Rev. M. Phelan, Chillicothe, Texas.

Post-Graduate Course.

Cumont's "Oriental Religion," Rev. D. K. Porter, Gainesville, Texas.

Harper's "The Priestly Element in the Old Testament," Dr. H. M. Dobbs, Fort Worth, Texas.

Galloway's "The Philosophy of the Christian Religion," Dr. O. E. Goddard, Galveston, Texas.

King's "Rational Living," Rev. H. W. Knickerbocker, Austin, Texas.

General Lecturers.

As General Lecturers we have already engaged Dr. G. A. Johnston Ross, Professor of Homiletics in Union Theological Seminary, New York, and Dr. Ivan Lee Holt, Chairman of the Theological Faculty of Southern Methodist University.

The name of Dr. Ross is doubtless already very familiar to all our preachers through his reputation as a great pastor and preacher in both Scotland and America, and also as a professor at Toronto and at Union.

Dr. Holt needs no introduction to the preachers of Texas. Before he came among us his reputation as a brilliant scholar and an attractive and popular speaker had already preceded him. The Texas preachers who have not already had the opportunity of hearing Dr. Holt will no doubt greatly appreciate the opportunity thus afforded of hearing him in these lectures, and those who have heard him will gladly hear him again.

We hope shortly to be able to announce the name of the third general lecturer and also to make some very interesting announcements with reference to our morning chapel services and also concerning a series of addresses and discussions on the great theme of Evangelism in which we are all just now so deeply interested.

CULLOM H. BOOTH.

Phillips Brooks was once asked: "What is the first thing you would do if you had accepted a call to become the rector of a small, discouraged congregation that is not even meeting its current expenses?" He replied: "The first thing I would do would be to preach a sermon on, and ask the congregation to make an offering for Foreign Missions."—Men and Missions.



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THE DIVINELY EXALTED AND LIVING CHRIST

(CONTINUED FROM PAGE ONE.)

sonal and as passionate as that felt by the disciples while he was among them in the flesh. It is this which after nineteen hundred years still constitutes our religion a passion and which has sent devoted men and women on missions of love to the ends of the earth.

Let us not preach Christ so that men may get the idea that a past historic event on Calvary 1900 years ago is to be the object of their faith today. Christ hanging limp and dead upon the Cross is impotent to save. Christ stiff and cold on Calvary is impotent to vitalize and recreate humanity. A dead Christ wins no victories and directs no armies. A dead Christ neither regenerates the heart nor renovates the world. A dead Christ may be teacher, philosopher, reformer, but he is not Savior. Only a risen, ascended, exalted and living Christ has created Christianity.

BISHOP HOSS' COMMUNICATION

Elsewhere in this issue will be found a communication from the pen of Bishop E. E. Hoss on the action of the Bishops of the Methodist Episcopal Church in reference to the Joint Commission which was appointed to determine whether American Methodism had priority in New York or in Maryland. Bishop Hoss' communication is a vigorous one and speaks for itself.

We are in receipt of a communication from the Methodist Episcopal Historical Society in the city of New York. The society sustains the Bishops of its Church in their action and says:

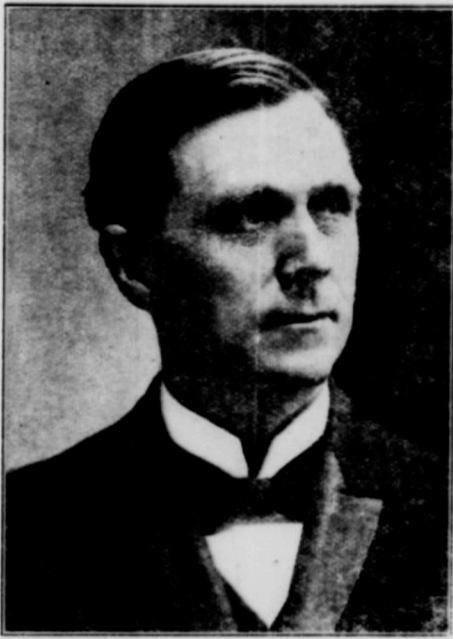
The claim for Methodist priority in New York is well supported by evidence, which is ready for submission to any tribunal which is acceptable to the Bishops, and the competency and impartiality of which is not open to question.

Well, whether Methodism had priority in New York or in Maryland is not nearly so vital to the American Methodism of today as whether its different branches will know how to be courteous to each other. Real respect for each other and courteous treatment one to the other will mean vastly more to the future of our Methodism in America than the settling any mere historical incident in our past history.

In entertaining a protest against the competency of the commissioners of the Methodist Protestant Church and of the Methodist Episcopal Church, South, we think the Bishops of our sister Church have blundered.

THE HONOR ROLL.

Rev. H. B. Owens, announces that the entire Board of Stewards of the Smiley Charge, are now readers of the Advocate. Keep your eye on Smiley Methodism!



SETH WARD CHAIR OF CHURCH HISTORY AND MISSIONS

At its session in Longview last fall the Texas Conference passed a resolution recommending that \$50,000 be raised within the bounds of the conference to endow a chair in our School of Theology at Southern Methodist University.

The selection of the name for the chair was left to Bishops McCoy, Candler and Mouzon and to the vice-president of Southern Methodist University, Rev. Caspar S. Wright.

The name has been selected and it is "Seth Ward Chair of Church History and Missions." Really could there have been any other? The early ministry of Seth Ward was spent in the Texas Conference. While a member of the Texas Conference he was elected as Assistant Missionary Secretary and from the membership of the same conference he was later elevated to the high office of the Episcopacy. Within the bounds of the Texas Conference, too, the mortal dust of our sainted Bishop now rests. "The Seth Ward Chair of Church History and Missions"--how beautifully fitting!

A more unselfish man than Seth Ward has never lived among us, nor a man of more attractive saintliness, nor a man of sounder judgment. A high sense of duty is the only thing that ever constrained him. None better than he knew that likely he would never return alive from the Orient whither his last episcopal duty led him, but the knowledge of even this did not deter him. His face was set always as flint whithersoever duty called him.

How fitting that the Texas Conference should speedily endow the chair named in honor of him among whose noblest utterances are the following:

I ask no greater privilege than to have some part in giving to Texas Methodism for the years to come a ministry that will lead in all the great movements for the uplift of the race and the evangelization of the world.

All Texas Methodism appreciates the splendid efforts of our three Bishops and of the vice-president of our noble Dallas institution toward making Seth Ward Chair of Church History and Missions a reality. Several thousand dollars have been promised and the good work still goes on.

GROWING IMPORTANCE OF THE SUNDAY SCHOOL

The Texas Sunday School Association held in Dallas last week the first annual convention of the adults and teen age classes of the Sunday School.

Workers of State and National reputation were present as speakers and some three hundred earnest teachers and other convention of the adult and teen age pencils in hand.

The growing importance of the Sunday

Acts 1:8: But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. A HEART THROB Gracious Father, I thank thee for this promise which saves me from a powerless life. Cleanse, thou, my heart that I may be a flaming evangel filled with thy Holy Spirit. For Jesus' sake. Amen.

School is seen in the progress of the organized adult class movement. Some five millions are now in these organized classes within the Sunday Schools of the United States and the numbers promise to grow until the Sunday School shall be the whole Church studying the Word of God.

The growing importance of the Sunday School is seen also in its correlation with the public schools in a number of States. Dr. Frederick Eby, of the University of Texas, presented this phase of the work to the Dallas convention.

Dr. Eby and his State Commission on Religious Education have worked out a plan of study in the Sunday Schools for high school credits. Similar plans have been in operation in Colorado, North Dakota and in many localities in other States.

The Texas Plan, briefly stated, is this: the city high schools are to offer credits of one-half unit toward graduation for work done in the Sunday School; the course of study is practically the same as the graded lessons for the Intermediate Department; the instruction given in the Sunday School must conform, or should conform, to the following conditions:

- 1. The teachers who give such instruction must possess training equivalent to that of one holding a first grade State certificate. 2. Forty consecutive minutes of class instruction must be given each week for a period of nine months in length. 3. A separate room must be provided for the class in order to insure proper conditions of attention. 4. Maps of Palestine and vicinity are required. 5. Blackboards. 6. An adequate Reference Library. 7. The city superintendent of schools shall prepare the final examination questions.

The Texas Plan we believe to be superior to plans tried in other States. The instruction is given in the Sunday Schools and at the regular hours of meeting. The teachers are the Sunday School's own teachers. The atmosphere in which the work is done is distinctly religious. The matter taught is devotional as well as purely historical.

This plan is already being tried in Belton and Austin and will increasingly spread throughout the State. The Sunday School will be made a real school and its methods and ideals will appeal more and more to the bright minds of our boys and girls in our high schools. The leakage in the teen age from the Sunday School, we believe, will ultimately be stopped.

THE BATTLE FOR SUNDAY IN OUR CITIES

Fort Worth is now engaged in a battle which all of our cities are being called upon to fight--the battle for Sunday. The city commissioners of Fort Worth have ordered an election for March 8 to determine whether or not the people of that city will abolish the State statute which forbids open picture shows on Sunday. This is the issue however it may be disguised.

The issue is downright lawlessness. The citizens of Fort Worth could with as much reason call an election for the purpose of annulling the statute against gambling, or stealing or murder. The legislature in granting home rule to the cities of Texas expressly declared that no city ordinance should be enacted which contravenes any statute of the State. The court of last resort has upheld the Sunday statutes of the State as prohibiting forms of amusements on Sunday to which admission fees are charged.

Rev. Jno. R. Nelson sends us a copy of "The Election Issue," the campaign organ of those who are opposed to overriding the State statute, in Fort Worth. A great mass meeting of nearly 1000 people protested against the proposed election. The following resolutions were passed by the meeting.

- 1. That we band ourselves together and stand as one man to defend the Christian Sabbath and uphold the laws of the State of Texas. 2. That the chair appoint a committee of twelve representative laymen to be known as an Executive Committee which shall have power to act in maintaining the sanctity of the Sabbath and upholding the laws of the State concerning Sabbath observance. 3. That the five ministers who are appointed by the pastors of the city with laymen on the committee to prepare a program for the meeting be constituted an Advisory Committee of this Executive Committee of laymen.

The executive committee is composed of the following laymen:

- B. W. Owens, Chairman; J. T. Pemberton, J. W. Stitt, M. D. Evans, G. E. Cowden, L. B. Rogan, J. P. Millican, F. W. Axtell, A. B. Randall, E. G. Shaw, E. R. Cochran, F. N. Graves.

The advisory committee consists of the following pastors:

- Rev. John R. Nelson, Hoyt M. Dobbs, C. V. Edwards, A. F. Carr, J. Frank Norris.

The local court has granted a temporary injunction restraining the holding of the proposed election.

We shall watch with great interest the outcome, and we wish the noble men of Fort Worth victory.

HON. S. J. HAY DEAD

The entire State will be shocked to hear of the death of S. J. Hay which occurred at his home in Dallas at 4 o'clock Tuesday morning, February 29.

A week ago, while attending a meeting of the city board of health, Brother Hay was stricken, but after medical treatment for a day or so he was able to return to his office for work. His condition became grave again last Saturday and despite all that the most skilled physicians could do the end came as we have announced. His death is reported as due to cerebro-spinal meningitis.

We were his pastor for four years (1906-10). At the beginning of our pastorate Brother Hay was manager of the Texas Paper Company and the city had not yet discovered how rare a man it had in the quiet, industrious and unassuming manager of one of its enterprises. Later the citizens of Dallas needed a progressive man for mayor, and called upon S. J. Hay to make the race. The issue was good government and the campaign was an exciting one.

In the campaign for mayor the city of

IN OUR

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Dallas was startled to find that it had in S. J. Hay a man of large brain, of wide information, of magnetic personality and of unimpeachable integrity. His leadership was so massive in the campaign that from this day his name has been associated with every large movement in the city. He was the first mayor under the commission form of government and was twice elected to that position.

Since retirement from the mayor's office he has been president of the Dallas Trust & Savings Bank. It was he who led in the recent campaign for the endowment of Southern Methodist University.

More than as a brilliant mayor of his city and more than as one of the city's leading financiers we remember him as a devoted Methodist and a consecrated Christian. He was a member of the Official Board of Trinity Church and for four years was president of the Board. He was one man whose absence from the Sunday's services always led to inquiry. Unless out of the city or sick he was always in his pew.

The Advocate extends tenderest sympathy to the stricken family. A heritage of precious memory is left them. Whether as a husband, or a father, or a brother, or a citizen, the name of S. J. Hay will live in the memory of Dallas as one of its noblest men.

THE GREAT INSPIRATIONAL MEETING ON

The First Methodist Church, Dallas, was filled Tuesday evening to hear Bishop Lambuth on "Prayer and the Revival." Dr. Jno. M. Moore conducted the devotional exercises. The attendance from over the State is large and quite a delegation from Oklahoma and New Mexico. The meetings will be spoken of at length in our next issue. The first service gives promise of a wonderful meeting.

A SUNDAY AT CRANDALL

Crandall is a growing little town of some five or six hundred people and is just fifty minutes out of Dallas, on the T. & N. O. Railway.

Rev. T. M. Kirk is pastor. Our people have an attractive frame building. Its seating capacity is 250 or 300. Brother Kirk is entering his second year at Crandall. He found a Sunday School of some thirty scholars and despite the cold day last Sunday more than 100 were present. Last year he had a gracious revival in his work and there were more than 200 conversions.

Seagoville and one other small appointment comprise the Crandall work. Two Sundays are spent at Crandall and two are given to the other appointments.

Last Sunday the church was filled both morning and evening. Brother Kirk understands the theory of music and has succeeded in gathering together one of the best choirs we have heard. The hymns were carefully selected and the music prepared our hearts for a most spiritual service. We do not know when we have enjoyed trying to preach more than at Crandall. The preacher helped us with an occasional hearty amen and the good people were as earnest and attentive as we have found anywhere.

The fellowship in the home of Brother and Sister Kirk was most enjoyable. We enjoyed especially the three bright daughters, the youngest perhaps, ten or twelve.

After all, brethren, it may be doubted if within the entire work of the Church there is any place so pleasant as our small charges where preacher and people know

each other and where the people are neighbors indeed. We shall long treasure the delightful day with Brother Kirk and his people at Crandall, and we rejoice, too, that henceforth we shall make weekly visits through the columns of the Advocate to at least a half dozen homes which the Advocate heretofore has not visited.

I do not say that you make yourself merry and happy when you are in a physical condition which is contrary to such mental condition; but by practice and effort you can learn to withdraw from it, refusing to allow your judgments and actions to be ruled by it. "What does that matter?" you will learn to say. "It is enough for me to know that the sun does shine and that this is only a weary fog that is round about me for a moment. I shall come out into the light beyond presently." This is faith—faith in God, who is light.—George Macdonald.

PERSONALS

Rev. A. L. Andrews, of Wichita Falls, called last week. Sorry to have missed him.

We appreciate a "New York Letter" from Dr. H. A. Boaz, who is at Columbia University.

Bro. B. R. Ellis, evangelistic singer, will lead the singing at the Inspirational Meeting in Dallas.

Rev. A. F. Hendrix, of Blossom, called this week. He is a hard-working and successful pastor.

We are indebted to Bishop Mouzon for a contribution for our Evangelistic Number. Thanks.

Bro. J. T. Bloodworth reports a fine meeting at Burnet. He will begin at Lometa next Sunday.

We were pleased to have a visit from Bro. T. H. Layman, of Golden, a noble steward. Call again.

Rev. J. F. Carter, of Bay City, has paid his Church debt. He delighted us with a visit this week.

Rev. Robert Paine, of Luling, has had a good revival, receiving twenty-one into the Church last Sunday.

Rev. A. L. Scarborough, of Lockhart, reports his work in fine condition. He was a pleasant caller this week.

Rev. L. L. Naugle, of Fairlie, reports his work in a prosperous condition. Come again, Brother Naugle.

Rev. John E. Roach, of Winnsboro, delighted us with a call this week. He will make Winnsboro a great Church.

"Methodism Was Born in a Revival," is the subject of a fine article sent us by Rev. J. W. Fort. Thanks.

Revs. Hubert D. Knickerbocker and Percy W. Knickerbocker charmed us with their smiles this week. What a pair!

Bro. H. B. Smith, editor, sends us the Journal of the Texas Conference. The mechanical features are fine. Thanks.

Rev. Franklin Moore, of Corsicana, finds time to look after the Advocate. We were glad to see him this week.

Rev. J. C. Winkel, of Leesville, was a pleasant caller at our office this week. He reports his work in fine condition.

Bro. Clovis Chappell, of Polytechnic, sends us an article on "The Man With His Ear to the Ground." Look for it. Thanks.

Rev. S. H. Young, of Roby, and Brother N. A. Morton, one of his laymen, looked in on us this week. Come again, brethren.

Rev. W. H. Matthews, presiding elder of the Corsicana District, invites us to his District Conference, at Frost, May 31. Thanks.

Mr. T. D. Elliott, of Coppell, appreciates the Advocate and while in Dallas a few days ago, called by to renew his subscription.

The Board of Trustees of Coronel Institute, San Marcos, has appointed Rev. Thos. Gregory, Judge De Witt Taylor and Dr. H. E. Shands,

all of San Marcos, as a committee to select a successor to Rev. Sterling Fisher, who recently resigned as President of Coronel.

Rev. J. David Crockett sends us his pamphlet on "The Design and Mode of Water Baptism." We shall enjoy reading it. Thanks.

Rev. and Mrs. Keener Rudolph, of Headrick, Okla., are rejoicing over the arrival of Clifford Keener, February 29, 1916. Congratulations.

Rev. J. F. Sherwood, of Terrell, superannuate member of the North Texas Conference, called to see us this week. Dear old pastor!

Bro. O. L. Hamilton, of Lewisville, has been elected Superintendent of the Sunday School in his home Church and has graded his school.

Rev. Chas. Spragins, of Kavanaugh, Greenville, called to see us. He is attending the Inspirational Meeting in Dallas. Always welcome.

Mr. J. B. Richmond, of Grapevine, was a pleasant caller. We are glad to meet these brethren and appreciate their interest in the paper.

Rev. R. F. Bryant, presiding elder of the Sulphur Springs District, looked in on us Tuesday morning. The work of the district is progressing.

Rev. C. W. Dennis, of McKinney District, and Rev. E. L. Egger, of Terrell District, North Texas Conference, were pleasant callers this week.

Rev. C. W. Webbell, pastor of Travis Park, called to see us this week. He reports 154 accessions to the Church since conference. A great pastor.

Rev. L. B. Elrod, presiding elder of the Timpson District, delighted us with his presence this week. He reports splendid progress in his work.

From the Houston Post we learn that Rev. John E. Green has been appointed by Bishop McCoy as City Missionary of Houston. A fine appointment.

Rev. G. R. Slagle, of Weston, and Brother W. J. Foster, one of his laymen, called to see us this week. They are attending the Inspirational Meeting.

"God's Fallen Sparrows," is the title of a booklet written by Bro. Edward M. Stuppel, of 222 Howard Street, San Antonio. See advertisement column.

Rev. Jerome Haralson has recently undergone an operation on one of his eyes at a sanitarium in Dallas. He has returned to his home much improved.

Brother Walter G. Harbin, Field Secretary in the Sunday School Forward Movement in the Texas Conference, sends us an article on the "Gary Plan." Thanks.

Rev. W. H. Vaughan, of San Antonio, never misses anything that is for the good of Zion. He is in Dallas attending the inspirational meeting and called to see us.

Rev. O. P. Clark, of Seymour, and Rev. W. M. Murrell, of Clyde, both of Northwest Texas Conference, were in Dallas attending the inspirational meeting and called to see us.

Judge W. Erskine Williams, of Fort Worth, sends us the program of the Laymen's Missionary Conference to be held in Fort Worth. The program will be found on another page.

Hon. Morris Sheppard sends us his speech delivered before the United States Senate on "Rural Credits." The Senate has no more hard-working member than Morris Sheppard.

Rev. W. A. Stuckey, judging from a recent letter to the senior publisher, is not thinking about dying. He has recovered from his recent attack of sickness and is his old self again.

Attorney-General B. F. Looney writes us a kind note. Mr. Looney is a candidate for reelection to his present office, and in our opinion Texas has never had a greater Attorney-General.

Rev. L. E. Hill, of Evant, speaks kind words of Hon. H. Y. Price, who is a candidate for the State Senate from the 27th District. Bro. Price has been a delegate to the Central Texas Conference for many years.

We appreciate very much the following invitation: "Mrs. Charles James Oxley announces the marriage of her daughter, Grace, to Mr. Henry Clinton Bennett on Saturday, the twenty-sixth of February, nineteen hundred and sixteen, Longview, Texas."

Hon. John W. Woods, candidate for Attorney General, was a pleasant caller at our office last week. He is a member of the Methodist Church and has been Lay Leader at his home Church in Rotan for many years. Bro. Woods

ENRICH THE BLOOD

Hood's Sarsaparilla, a Spring Tonic-Medicine, is Necessary.

Everybody is troubled at this season with loss of vitality, failure of appetite, that tired feeling, or with bilious turns, dull headaches, indigestion and other stomach troubles, or with pimples and other eruptions on the face and body. The reason is that the blood is impure and impoverished.

Hood's Sarsaparilla relieves all these ailments. It is the old reliable medicine that has stood the test of forty years,—that makes pure, rich, red blood—that strengthens every organ and builds up the whole system. It is the all-the-year-round blood-purifier and health-giver. It embodies the careful training, experience, and skill of Mr. Hood, a pharmacist for fifty years, in its quality and power to cure.

Ask your druggist for it today.

was Speaker of the House in the last Legislature. He is a prohibitionist and is a man of deep convictions.

Professor J. B. Hubbell, of the English Department of Southern Methodist University, brings us under obligation to him for an article on "Extension Teaching at Southern Methodist University."

Rev. J. W. Mill's Church, St. Paul's, Houston, is to be congratulated upon its vital interest in missions. A missionary in Korea is being supported by the contribution of a single member of the Church.

Rev. Emmet Hightower, Southwestern Divisional Field Secretary, reports a remarkable Sunday School Institute in Fort Worth, February 17-25. More than 300 regular students were enrolled. Such work will tell.

Rev. B. W. Dodson will debate with Rev. Lockhart, a Baptist preacher, the usual questions on Baptism and kindred subjects at Center Point Baptist Church, near Big Spring, March 14-19. Methodists need not fear.

Bro. M. H. Garrett, of Santa Anna, sends us a contribution in which he disagrees with us on our recent editorial on "Preparedness." We shall give it to our readers. Bro. Garrett is O. K. if he does disagree with the editor.

Miss Mary Hay Ferguson, Treasurer of the North Texas Conference Epworth League, sends us important announcements concerning the Ruby Kendrick Council of Missions. We wish to speak of the work of the Council in detail in a later issue.

From the Houston Post we learn that Miss Mary La Mar, a teacher in the public schools of Houston and a member of St. Paul's Church, has offered herself as a missionary in the foreign fields. She will worthily represent St. Paul's Church in any field.

Hon. C. H. Morris, candidate for Governor, has been a delegate to the Texas Conference for the past twenty years. For sixteen years he has been Treasurer of the Conference Board of Church Extension, and was a member of the last two General Conferences.

Hon. John W. Robbins, of Austin, is a candidate for Railroad Commissioner to succeed Hon. Allison Mayfield. Earl B. Mayfield, a cousin of Allison Mayfield, is one of the members of the Commission. Bro. Robbins was State Treasurer for eight years, is a devoted Methodist, an ardent prohibitionist and is widely known throughout Texas.

Rev. W. T. Renfro, of Corpus Christi, roundly defends Bros. Ham and Ramsey in the meeting held in Corpus Christi. The following words go straight to the mark: "Evangelists Ham and Ramsey have held revivals in most of the leading towns and cities of Texas, during the last five years, each resulting in from five to twelve hundred additions to the Churches participating in the meetings; and certainly if they were the conscienceless montebanks and irresponsible slanderers those reports indicate, God would not thus honor their ministry, nor would the Churches tolerate them. They now have enough calls to hold meetings from Texas towns to keep them busy for ten years, and many also from Evangelist Ham's own State, Kentucky."

NEW SUBSCRIBERS CAME WITH LITTLE EFFORT.

I have made a canvass for the Advocate because I esteem it to be the greatest "living" benefactor that I can put into the homes of my people, next to the Bible. I first thought that surely if I should try very hard that "ten" subscriptions might be secured. Though they came with so little effort that I then tried to make it fifteen; then twenty, and then twenty-five, until before I scarcely knew it the thirty-five mark was reached, counting three or four renewals. Work is going on well over here and we are expecting greater things this year than ever.

REV. C. A. GERMAN, Sentinel, Okla.

SUNDAY SCHOOL DEPARTMENT

DIVISION OF THE SOUTHWEST

REV. E. HIGHTOWER, Georgetown, Texas, Editor

FORT WORTH DISTRICT SCHOOL OF METHODS.

This is written during the progress of the Fort Worth District School of Sunday School Methods, which is being held in the time embraced between January 17 and January 25. The faculty consists of Dr. Bulla, Rev. J. W. Shackford, Miss Kilpatrick, Miss Peterman of our Dallas House, and the Sunday School Editor of the Advocate.

Dr. Nelson has a habit of doing things thoroughly. He and the pastors and superintendents of the district had advertised the School of Methods well, and the attendance has been large enough to crowd the capacity of the class rooms. In fact, it has gone so far beyond the expectation of the first plans that each member of the faculty had to be moved to larger quarters than those at first selected.

Dr. Shackford has a large class in teacher training, and so have Dr. Bulla, Miss Kirkpatrick and Miss Peterman for the Adult, Secondary and Elementary Divisions. In fact, there was so much demand for Miss Peterman's work that after the first two days her class was broken into two divisions—one for the afternoon and the other for the evening. Even ye editor, who is anything but a stranger in Fort Worth, had to seek larger quarters for his department of organization and administration, although he spent three weeks in the Fort Worth District last year. This is a compliment to the intelligent interest that pastors and superintendents and other officers are taking in the Sunday School, rather than to the leader. We have heard a few workers assign the fact that they attended institutes last year as a reason for ignoring the work being done now; but many of the most interested pupils are those who obtained a vision from the work of a year ago. When once our people realize that the Sunday School is really a school, and that proficiency is more important in this than in any other kind of school, they will cease to be satisfied with a mere smattering of information about the laws of teaching and the principles that underlie the successful conduct of a school, and will avail themselves of every opportunity to become efficient educators.

Dr. Hoyt M. Dobbs and his hospitable constituency of First Church have spared no pains to make the work of the faculty pleasant and effective, and we shall leave the city with a keen sense of obligation to this gentlemanly pastor, and also to Dr. John R. Nelson, presiding elder, and various and sundry others, not forgetting the ladies of the various Churches who took turn about serving luncheon to the school each evening at six.

We trust that the School of Methods may become a permanent affair for our Fort Worth Churches.

A QUESTION OF PERSONAL PRIVILEGE.

Some weeks ago we were informed in a personal communication from our Parent Board of Missions that the two missionary text books for the year, New Light in an Old Land and Heroes of Faith in China, although priced at fifteen cents the copy, would be furnished to pastors for the formation of classes at ten cents a copy. Acting on this information we stated in a number of public meetings that the courses could be bought for ten cents. Now complaints are coming in that orders sent in for the books accompanied by ten cents were turned down, and we are asked to explain. This we cannot do. Some of our Church machinery is out of joint, but not being the official "trouble shooter" for the Church we cannot say where the wheels fail to touch. Interested persons should write to Dr. E. H. Rawlings, 810 Broadway, Nashville, Tenn.

WHAT DO WESLEY BIBLE CLASSES STUDY.

Most Adult Wesley Bible Classes study the Adult Student. Some prefer the Sunday School Magazine. A few are satisfied with the Senior Quarterly. Some are even taking special courses of their own choosing, and doing it with the advice of our Sunday School Editor. Most Senior Wesley Bible Classes study either the Senior Quarterly or the Senior Graded Lessons. A few use the Adult Student or Magazine. Practically all Intermediate Wesley Bible Classes use either the Intermediate Quarterly or the Intermediate Graded Lessons, preferably the latter. Some Adult, some Senior and even a few Intermediate classes are taking our First Standard Teacher Training Course. A class may

take any of the above courses and be a Wesley Bible Class. But it is not such a class, and is not entitled to participate in the activities of Wesley Bible Class Federations and other organizations, until it is enrolled at Wesley Bible Class headquarters. Has your class enrolled?

NEWS AND NOTES.

Rev. Moss Weaver, presiding elder of the Mangum District, writes, "I am delighted with the way Mangum District is moving up with Sunday School work. If we keep up the present pace we shall make a fine showing. The institutes we held are telling for good." This information does not surprise us. When we were in this district the first week of the new year and a plan was proposed to the superintendents their response would be, "We can do it if anybody can." That spirit has reclaimed Western Oklahoma from an arid stretch of desolate land and made of it a land to be desired. It augurs well for the future of Oklahoma Methodism.

Mr. T. F. Sledge has been Superintendent of the Grand Cane Sunday School in the Texas Conference for twenty years. He is a first cousin of this editor and by that token has good Methodist blood in his veins, with a Methodist ancestry reaching back four generations to Nicholas Watters of Maryland, the first native Methodist itinerant that America ever saw. If heredity counts for anything Brother Sledge should be a good fit in any position in the Church.

WHAT IS A WESLEY BIBLE CLASS?

This question keeps bobbing up. Let us answer plainly. A Wesley Bible Class is a Bible class in one of our Sunday Schools that has organized in accordance with a constitution promulgated by our Wesley Bible Class Department, headed by Dr. Bulla, and has obtained a certificate of such organization and enrollment. A Baraca or a Philathea class is not a Wesley Bible Class unless, in addition to its other charter, it also has a Wesley Bible Class certificate. All Adult, Senior and Intermediate Classes in our Church should be enrolled as Wesley Bible Classes. Write Rev. Chas. D. Bulla, 810 Broadway, Nashville, Tenn.

HOW TO MAKE THE SUNDAY SCHOOL GROW.

In a recent number of the Advocate you asked for expressions from superintendents on how to make the Sunday School grow. My answer is, "Just make it grow."

Our school at Reagan has grown, but we do not hold what we get. Will some one please tell us how to do that? I know not, but the presiding elder says that Reagan has the best school in his district—not in numbers but in good points.

Every niche and corner of this town is worked for new scholars. This not done by fits and starts, but by a force of officers and teachers, as well as others, who are eternally working at the job from January 1 to December 31. When a new family moves in our force is right on the job, and the head of the family, as well as all the rest of it, is invited to Sunday School. If at first we do not succeed we try again, and again throughout the year, face to face, and then we write letters. This may look foolish, but it pays.

We have had a weekly contest on for nine years, with some slight changes, that works well; but it might not do so well in another community, for a plan that succeeds in one school might be a failure in another. Our counts are based on a penny. The banner does not necessarily go to the class that has contributed the most money. The prize has often passed to the class that has given the least amount. This encourages the children. It would take too much space to outline the plan. It is our own contraption.

A superintendent must have some originality to make a school go. He must get a vision and a plan, and then not stop until his plan is tried out. If a plan proves a failure, drop it as you would a hot iron.

A superintendent must have religion in his heart. He needs a good dose of it. If his cup runs over, just let it run. It takes grace sometimes to let it run and escape the fear of criticism. We seem to get so cramped up these days that if a fellow gets a little noisy he is dubbed as fanatical. I have seen preachers shout in the pulpit, but such a scene would cure a case of sore eyes now.

What kind of subordinate officers do we need? Men of God. Men who are to be found at their posts on Sunday morning. These we have. They take their places on the rostrum like men. One showing was enough.

In our school there is a place for each class to sit during the opening and closing exercises. The teacher for each class is found with the class. We have a place for everything, and everything in its place. We have a Sunday School room, but we are not fitted up with class rooms. This difficulty we manage with curtains and screens. Our main church building is fitted up in the same manner. It takes but a minute to put in the screens and run the curtains, before recitations and after. We sometimes use three instruments for singing—a large organ, a piano and a baby organ.

We do not have to go into the congregation at the opening of school to hunt up an organist, but when the signal is given a performer who has been assigned to the task for a certain period of time moves forward to the instrument. Also the chorister takes

his stand, and everything moves off like a piece of well oiled machinery.

We have a going Cradle Roll, Home Department, Beginners' Department and twelve classes. The Home Department has not been quite a success with us. Will some one tell us how to make it go?

From the opening signal at 10 a. m. until the close at 11 a. m. not a moment is lost. While the secretaries are getting the records the schools sing stirring songs.

Generally some brother is notified in advance that at a certain point in the program he is to lead in prayer, and when the time comes he proceeds, the school not knowing in advance who is to do this. We usually have three such prayers.

We do not wait for Brother Poke-easy to arrive, but the school begins on time; and it does not encroach on the pastor's time.

The writer is privileged to be superintendent of a school that is made up of some of the best people in Texas. There is a pull shoulder to shoulder for a better school all the while. This is the way we build up the Sunday School. J. M. NEEL, Reagan, Texas.

EPWORTH LEAGUE DEPARTMENT

EULA P. TURNER, Editor, 917 N. Marsalia 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 March 5: The Consecration of Strength. (Consecration Meeting). Ps. 29:1-11.

LISTEN!

All for Christ! The next six weeks will show how much we mean that when we say it.

This is the League's opportunity to reach the young people of your community. Will you do it?

When you receive the reporting cards for the purpose of reporting personal workers' groups, please give it your careful attention. Do not let this slip, but attend to it at once, for it means much to you in this work.

Mr. Culbreth is to be in Texas again soon. That is the best news we have had in a long time. He always brings help and encouragement with him. He comes into Texas about the middle of April and will proceed to organize some of the unorganized districts immediately following his arrival.

It has been suggested that the best way to get reports for the Advocate is for the Secretary of each League to write on a post card the most important happenings and plans that were discussed at the last business meeting and mail them to the League editor of the Advocate, not the next week, nor the next month, but on the very day of the meeting. Do it now.

The Dallas District Contest for increasing the efficiency of the Leagues in that district is progressing with great gains in membership and in Epworth Era subscriptions.

Mr. Chamblis Dean, who has been President of the League of First Church, Durant, Okla., is back in Texas again. We are glad to welcome such an effective worker home again.

HURRAH FOR VINITA!

We are delighted to have two copies of the Methodist Messenger, published by the Epworth League of the Methodist Church of Vinita, Okla. It is a live publication and contains much good news of the work that League is doing. One copy contains a list of the topics and leaders for the devotional meetings from now until the first of June. The subjects offered are so splendid and we are sure they will be well handled by the enterprising young people with the notice that is given them. There is an announcement of a Washington Birthday Social, also that a part of the pledge of \$30 to the Africa Special had been paid.

An efficiency contest has been authorized for the League and will be carried on for the purpose of educating the Leagues in the various departments of League activities. The details have not all been worked out as yet but it will last for three months and the losing side will banquet the winners. Following are the officers of the League: President, Chas. E. Hoole; Vice-President, Lucyle Was-

mund; Secretary, Robert H. Martin; Treasurer, Grace Beard; Superintendent First Department, Helen McGaha; Second Department, Myrtle Taylor; Third Department, Vivian Scott; Fourth Department, Audrey Taylor; Era Agent, Onice Thomas; Junior Superintendent, Dora Wolfe.

Good for Oklahoma! What's the matter with New Mexico?

REPORT OF C. T. COLLYER FOR THE QUARTER ENDING DECEMBER 31, 1915.

During the quarter under review I have completed twenty-seven years of service in the Orient. I was first in China for eight years, and from there, in company with the late Rev. C. F. Reid, was transferred to Korea to begin the work of the Southern Methodist Mission. I took part in the first service of our Church in Korea, which was held in April, 1897; our first convert was baptized May 2, 1897. Contrast this with the figures we published last year: 261 organized societies, 5588 baptized members, and 4183 probationers and adherents. Surely this is an indication that God is at work in Korea!

My work has been quite varied during the quarter. Being presiding elder of the Wonsan West District, I have held a round of conferences, which necessitated a ride of 306 miles on horseback. On account of the scarcity of missionaries we have to do double duty out here, and hence your presiding elder is also preacher in charge of every circuit and station on the district. Of course, with so many Churches to care for, it is impossible to visit any one of them many times during the year, and so we employ a certain number of Korean assistants. Many of these assistants will be our future ministers. But for the present we use them as "Supplies," and even though they have no more than exhorter's or local preacher's license. The regular preaching and the pastoral visitation is largely done by these men, and all honor to them for their self-denying efforts. Their being unordained means that the missionary is the only one who can administer the Lord's Supper, baptize, or marry; this factor involves an immense amount of travel. During the quarter I have visited at least once all of the Churches on each circuit.

Much time has had to be spent in Wonsan preparing reports of our work and plots of our Churches to be sent to the Governor General. Hence, I have been able to more frequently visit the Epworth Church in Wonsan than had been planned. A few words in regard to the activities of this Church may be of interest.

The work of the Sabbath begins with Sunday School in which all the members of the Church and a good many heathens are studying. This is followed by the preaching service. After this service there are always those who wish to talk over something with me. As we live about three miles from the church, Mrs. Collyer carries a lunch along. Just as soon as lunch is over it is time for the Children's Afternoon Sunday School. Were you to drop into this Sunday School I am afraid you would think it something like a "beer garden," but when you have been sometime in Korea you will learn that there is no occasion in Korean life when folks are expected to keep quiet—even a funeral is noisy! Since we succeeded in getting so many heathen children into this afternoon Sunday School we must in some meas-

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ure follow the noisy Korean methods for this is what the children understand and enjoy. The Sunday School over, I spend about two hours with the Korean helper in visiting some of the houses near the church. The first one we entered the other day was the home of a Christian young man whose father had so far refused every invitation to become a Christian. The father was so improved by the missionary's call that he came out to service that night and put his name down as a probationer.

The next home was that of a man who was injured in an accident some years ago. His wife has lost one foot by frostbite. He has been coming to Church either very late or staying at home for a number of Sundays because he felt that he had been unfairly treated by someone in the Church. Sitting on the floor of his little bedroom we got very near to his heart as we talked and prayed with him. Now for a number of Sundays he has been a changed man, and we have made him the leader of a new class in the Sunday School, with the result that we have no happier or more enthusiastic friend.

Another home was heathen. The novelty of a call from a foreigner so pleased the man that he sent out for several of his friends and thus gave us just the opportunity we wanted. The net result of the afternoon's visiting was five people came to the Church for the first time that night, and of these five in response to the invitation two arose before their comrades and gave their names as desiring to become Christians.

To say nothing of the Sunday and Wednesday night services let me just refer to the work among the women. Mrs. Collyer holds several classes for them and visits in their homes with the result that the number of women attendants has more than doubled within the two months we have had charge of this particular Church. During this hour I am taking to write to you our dining room is full of women studying the Scriptures under the guidance of my wife.

It is also my privilege to be appointed special Sunday School worker throughout our Mission. In this work I am holding institutes for the training of teachers both on my own district and on the other districts. And, as though I did not have enough to keep me busy, I have, on account of my interests in the Sunday School, been elected editor of the Sunday School page in the weekly paper that is jointly published by all the Missions in Korea. C. T. COLLYER, Wonsan, Korea, Dec. 31, 1915.

Stomach Sufferers GALLSTONE VICTIMS

and all who suffer from pains in Right Side, Back, Under Shoulders, in Pit of Stomach, Colic, Gas, Indigestion, Sick Headache, Dizzy Spells, Nervousness, Bad Color, Blues, Constipation, Yellow Jaundice, Torpid Liver, etc. Have you enough confidence in us and fairness not to take snap judgment and put us down as fakes, but to write for a copy of our valuable book of information and hear what we have to say, and what others knowing us or our remedy have to say, and decide for yourselves, fairly and without prejudice as to our honor and the merit of our remedy? Then address Gallstone Remedy Company, Dept. B-2, 219 S. Dearborn St., Chicago, Ill.

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

The whirlwind membership campaign of Dallas District will begin Tuesday, March 7. A very live meeting was held at the Methodist Publishing House February 23. Plans were discussed and committees appointed to direct the work of this campaign.

THE SWEETWATER AUXILIARY.

The Sweetwater Woman's Missionary Society has closed a most successful year's work. The new officers recently elected are as follows: President, Mrs. John Cox (re-elected); First Vice-President, Mrs. E. V. Glass; Second Vice-President, Mrs. M. D. Willis; Third Vice-President, Mrs. J. T. Griswold; Fourth Vice-President, Mrs. A. A. Chapman; Recording Secretary, Mrs. S. Z. Williams; Corresponding Secretary, Miss Sweet; Superintendent of Supplies, Mrs. Kinsey; Agent for Missionary Voice, Mrs. J. T. Hughes; Publicity Superintendent, Mrs. Frank G. Robertson, re-elected.

The Executive Board has met and formulated plans for work and will meet quarterly to discuss and arrange for more efficient work as the year progresses. The past year we have had an organized Bible Study, most interestingly, by Mrs. J. T. Griswold.

The Mission Study Class finished the study of two books and are beginning another.

We have adopted the calendar plan in raise money for local purposes and it has proven very pleasant and profitable.

We raised and expended \$450 the past year, besides much relief, provisions, clothing, etc., for the poor and needy.

At the conclusion of our social meetings in each month we have reports from the months, weeks and days.

We find these social meetings a delightful means of bringing our women nearer each other. At these meetings we entertain with a program interspersed with musical numbers, or often with entire program of music.

Our pastor, Rev. G. S. Hardy, has begun his second year with us, and his work is marked with spirituality and progress. He, and his splendid family, have been an inspiration to strive for greater service. The harmony and enthusiastic life of this society make it one of the greatest auxiliaries in the West.

MRS. FRANK G. ROBERTSON, Publicity Superintendent, 1101 Walnut St. Sweetwater, Texas.

AVOCA.

At our first meeting in January we elected our new officers as follows: President, Mrs. George Smallwood; First Vice-President, Miss Hanna Cato; Second Vice-President, Mrs. Slover Culwell; Superintendent of Study and Publicity, Mrs. C. W. Williams; Superintendent of Social Work, Mrs. T. M. Cato; Treasurer, Mrs. R. L. Hines; Recording Secretary, Mrs. J. L. Rennels; Corresponding Secretary, Mrs. Sid Jones; Agent Missionary Voice, Mrs. J. N. Culwell; Superintendent of Supplies, Mrs. Ora Clark. The past year we have maintained an interesting Bible Study Class with every member of the Auxiliary belonging. We have recently organized a Mission Study Class and women who are members of other Churches are joining it. We have just had the parsonage repapered, have added some new furniture and have helped to place a new piano in our church. We are now meeting each week instead of twice a month as formerly. Our members are gladly paying the 25 cents per month, besides contributing to the other funds. With this divine guidance and with the leadership of faithful officers we are planning to make this the greatest year spiritually and financially that we have ever had.

MRS. J. L. RENNELS, Secretary.

SOME THINGS WE SHOULD HAVE DONE ALREADY - SOME WE SHOULD DO NOW.

If you have not made your pledge for 1916 do not wait longer. Give the program to the presentation of our needs, our responsibilities, our privileges. After most earnest prayer take pledges in your Auxiliary. Do not undertake it without much prayer. You would not call one worker home. You are praying "the Lord of the harvest to send forth more laborers." Let's make our pledge a little larger.

If you are not getting literature for every department, inquire if all your

Auxiliary officers have written their respective conference officers. That is the only way your conference officers can possibly get a complete mailing list.

If you have not organized your young people and children, continue in prayer for leaders and that some avenue may be opened through which our future Church may be trained for her work. Much depends on our women just here.

If you have found it utterly impossible to organize Mission and Bible Study Classes, get one or more missionary and inspirational or devotional books and circulate them in your Auxiliary. We "perish for lack of knowledge."

There is much Social Service work in every Church. If you need help, write your Conference Superintendent. Letters of inquiry encourage her and she can help you.

Begin now making arrangements to send delegates to Sweetwater to our annual meeting. Keep it before your Auxiliary. It is the best investment you can make.

Enlist an inner prayer circle pledged to pray daily for the particular needs of your own Auxiliary as well as our work at large.

Your conference officers crave and need your most earnest prayers. Remember us now.

MRS. J. B. SMITH, Pres. N. W. Tex. Woman's Mis. Conf. Sagerton, Texas.

ABBOTT.

The Missionary Society of the Methodist Church, South, of Abbott, Texas, met in regular session when the following officers were elected for the ensuing year: President, Mrs. T. P. Conan; Secretary, Mrs. G. A. Oliver; Corresponding Secretary, Mrs. T. W. Sharp; Local Treasurer, Mrs. V. H. Sims; Auxiliary Treasurer, Mrs. Rose Hammond; Voice Agent, Mrs. J. T. Uzzle; Press Reporter, Mrs. S. O. Ryan.

PRESS REPORTER.

OAK LAWN.

The Woman's Missionary Society of Oak Lawn Church, Dallas, Texas, gave "Aunt Sallie" McFall a surprise party on her eighty-seventh birthday. The dear, good soul was so happy at the remembrance. She is a lifelong Methodist of the old type. There were four present besides herself who were over eighty years of age, "Uncle Buck" Hughes, Rev. W. F. Clark, Mrs. Porter and Mrs. Haynes.

CORRESPONDING SECRETARY.

CONFERENCE AT MARSHALL.

Place: The fourth annual session of the Texas Conference Missionary Society met in the historic old First Church in the little city of Marshall February 8-11. Everything had been done for the comfort and convenience of the guests by the various committees of the local Church. The attendance was large, over one hundred and fifty delegates being enrolled. All the officers were present, except Mrs. Beazley, the second vice-president and Mrs. Dies, Secretary of Beaumont District.

At the executive meeting of the officers Tuesday morning, plans were perfected for the program. At the Workers' Conference, presided over by Mrs. Cunningham, the ideal Auxiliary, with the things that go to make it up, and plans for more progressive work were the themes for discussion.

Tuesday evening was given over to a social time, when addresses of welcome from city, Church, clubs and Auxiliary were heard and responded to by the conference.

Marshall is the home of Mesdames Hartsell, Lane, Johnson, Dorrough and others of the "Old Guard," whose presence was a benediction, especially since they rejoiced so sincerely in the advance of the cause they loved.

Visitors: Dr. Paul B. Kern, of Southern Methodist University, brought us the inspirational message of love and service; Miss Norwood Wynn, of Mexico; Deaconess Grace Rowland, of the Girls' Co-operative Home, Houston; Mrs. Will Perry, of Mineola, our sweet singer, and Mrs. Nettles, of Dallas, a former member of our conference, were all appreciated visitors and helpful.

Bible Studies: Though various women of the conference conducted the Bible studies, each had been led by the Holy Spirit to present the need of prayer, and each member went home determined to more earnestly apply this great power.

Reports: Every department was able to show a healthy growth and

advance in the work. The campaign for new members and new Auxiliaries has been very satisfactory. The large number of young people present showed an increase in interest and in members. More than \$3000 increase over 1914 was reported in the finances. The work of each superintendent showed active growth.

Pledge: The pledge taking session showed enthusiasm and the Council representatives were instructed to make the pledge for Texas Conference \$10,000. Enough interest was manifested to insure its being paid.

Committee Reports: The reports of the committees are summarized in the bulletin, a full conference report will appear early as possible. A drill for the study of the conference report will appear in them, and every Auxiliary is urged to use the same.

Officers: No change was made in the conference officers nor in the District Secretaries except in the Secretary of the Pittsburg District, whose name will be announced later.

Departmental Institutes: A new and helpful feature of the conference was the morning institutes held by the First Vice-President and Superintendents of Social and Study and Publicity. Each had a separate room where splendid exhibits had been prepared, and those interested in special lines of work received much help.

Motto: Let us take "Thy Kingdom Come" for our motto and prayer for 1916 and do all we can to bring it to pass.

Annual in 1917. We were delighted to receive invitations from Palestine and Nacogdoches for our next annual meeting. As Palestine received the majority of votes the conference voted unanimously to go to Palestine.

MRS. J. W. MILLS, Corresponding Secretary.

LONGVIEW MISSIONARY SOCIETY.

At Longview Mrs. W. D. Sessum entertained the Reading Course of the Missionary Society in a pleasing way.

On entering the guests were assigned to tables upon which were conversation topic cards and questions on the second chapter of "The King's Highway," dealing with India's problems—setting forth the complexity of evils, social, moral and religious which make India the most difficult mission field in the world. Our leader, Mrs. Doyle, had appointed four chairmen, Mesdames Kirby, Boring, Taylor and Whitlock to preside at the tables. The answers to the questions written, and at the end of ten or fifteen minutes, all moved on changing tables until the round had been completed when the leader took up the papers to be graded.

Each member took part and it was a decided success. In November the Society was \$600 in debt but had been reduced to \$190 to our great joy.

Mrs. White sang "Four Leaf Clover" "O, Heart of Mine," to every one's pleasure.

The hostess assisted by Mesdames Rembert, Brown and L. A. Sessum served refreshments and we adjourned to meet with Mrs. Robert Brown.

Miss Alice Mae Nicholson and Mrs. Bethel were visitors.

The Longview Missionary Society was hostess to the Gleaners, Juniors and every woman of the Church in a condensed reproduction of the Annual Conference just held in Marshall.

Mesdames E. B. Rembert, W. D. Sessum, E. M. Bramlett, Oden and Lacy for the Adult; Mesdames J. Pope, Miller; Misses Douglass and Padon from the Gleaners, Miss Pearl White, President of the Juniors, impersonated the conference officers and gave us an instructing program.

Hymn—Publish Glad Tidings. Introduction of officers by President. Solo, Ave Verum, Millard—Mrs. White.

Report of Officers—Delegates. Solo, "A Perfect Day"—Miss Vanita Howard.

Reading, "A Modern Prayer"—Mrs. J. C. Miller.

A Conference Quiz—Leader, District Secretary, Mrs. E. B. Rembert.

Solo, "Just A-wearying for You"—Mrs. Miller.

Remarks by President—Mrs. W. D. Sessum.

Every phase of the work was brought out and we were made to know the strong and weak points.

A large number of societies had been organized and a decided increase in dues and pledges. Conference pledged \$10,000 for the coming year, \$2000 increase. Mrs. Bramlette made a stirring talk on social service and showed how this "newest and weakest department" is picking up.

Miss Althea Jones reported Texas Conference leading Southern Methodism in Study Circles. Miss Gladys Howard, representing the Gleaners, had an honor badge pinned on for general excellence.

Refreshments were served and we gained inspiration from our enthusiastic delegates and became better acquainted with one another.

PUBLICITY SUPERINTENDENT.

REPORT OF TEXAS CONFERENCE. WOMAN'S MISSIONARY SOCIETY FOR FOURTH QUARTER, ENDING JANUARY 1, 1916.

Table with financial data: Dues—Adults \$1947.73, Young People—membership offerings 85.62, Junior Division—membership offerings 52.64, Baby Division—membership offerings 12.25, Pledge—Adult 3870.11, Pledge—Young People 148.65, Pledge—Junior Division 73.67, Pledge—Baby Division 15.75, Scholarships—Foreign 52.15, Bible Women 34.75, Retirement and Relief Fund—Adult 92.81, Retirement and Relief Fund—Young People 3.16, Scarritt Endowment 43.80, Week of Prayer—Adult 1035.29, Week of Prayer—Young People 78.20, Week of Prayer—Junior Division 30.79, Mayo Scholarship—Vashit Home 5.00, Rio Special 1.00

Total sent to Council Treasurer \$7583.19, Conference Expense Fund—Adult 373.08, Conference Expense Fund—Young People 11.54, Total sent to Conference Treasurer \$7968.31

The following are the increases over fourth quarter, 1914:

Table with financial data: Dues—Adults \$466.21, Young People—membership offerings 47.47, Junior Division—membership offerings 28.41, Baby Division—membership offerings 9.55, Pledge—Adult 1069.13, Pledge—Young People 68.85, Pledge—Junior Division 54.33, Pledge—Baby Division 5.98, Relief and Retirement 33.46, Council Treasurer 1799.01, Conference Expense Fund 1766.77

Cash Receipts by Districts. Adults \$1103.28, 1st—Houston 922.55, 2nd—Marshall 826.85, 3rd—Timpson 813.53, 4th—Marlin 770.66, 5th—Tyler 765.81, 6th—Navasota 652.80, 7th—Brenham 602.61, 8th—Marshall 509.08, 9th—Pittsburg 447.76, 10th—Houston 34.11

Total \$7414.93, Young People \$112.42, 1st—Marlin 56.60, 2nd—Beaumont 55.75, 3rd—Timpson 28.99, 4th—Navasota 28.85, 5th—Navasota 24.00, 6th—Jacksonville 21.10, 7th—Tyler 17.74, 8th—Marshall 16.16, 9th—Houston 6.35

Total \$367.87, Junior Division \$35.00, 1st—Beaumont 34.11, 2nd—Timpson 28.49, 3rd—Brenham 17.74, 4th—Jacksonville 14.99, 5th—Marshall 11.88, 6th—Houston 6.94, 7th—Navasota 3.50, 8th—Pittsburg 1.20, 10th—Tyler 1.20

Total \$157.51, Baby Division \$8.13, 1st—Houston 7.00, 2nd—Beaumont 6.50, 3rd—Jacksonville 3.00, 4th—Brenham 1.80, 5th—Marshall 1.10, 6th—Pittsburg .50

Total \$28.00, Local Work \$8483.31, Value of supplies reported to Superintendent 550.43, Amount City Mission Board Treasurer 137.65

Total \$9171.39, Grand total for quarter \$17,139.79

Receipts. Balance brought forward \$151.31, Check to Board City Missions, Houston 108.87, Receipts from Auxiliaries 7968.31, Conference one-half of 1914 dues returned 200.00, Total receipts \$8428.49

Disbursements. By check to General Treasurer \$7583.19, Check to Board City Missions, Houston 108.87, Conference expenses 362.00, Total disbursements \$8054.06, Balance \$374.43

We rejoice to make the above report for the fourth quarter, it being by far the best quarterly report ever made by Texas Conference, combining the Home and Foreign Departments of previous years.

The Missionary Workers of Texas Conference are catching that larger, broader vision of the great commission. Even the little children are becoming enthusiastic. One little boy, Will Dies, son of our Secretary of Beaumont District, asked that he might give his only 50 cents (given him by his father for a special toy he wished) towards the support of Miss Charlie Holland, our new missionary, of whom he had heard through his mother's work. This just to show how the children will give willingly to the great cause of missions when they are taught.

It would be impossible to mention the fine reports made by each Auxiliary this quarter, the district reports will speak for them.

MISS E. L. HILL, Conference Treasurer, Livingston, Texas.

TO SUPERINTENDENTS OF SUPPLIES.

Dear Coworkers: Let us make the first week in April a shower-week for the girls in our Orphanage at Waco. Easter shower, if you please. Now this is my plan: I am asking four of our classes in Sunday School (the larger girls' classes) to give this shower for "our" girl. I mean the one our Auxiliary clothes. Am asking them to give whatever they may choose to give, just so it is dainty and pretty. You all must know that there is no money for anything more than bare necessities, and not enough for that, I am ashamed to say, and those girls (and boys, too), love pretty things just the same as our girls and boys.

Now, please get busy and make an earnest appeal to the girls in your Sunday School. Tell them all about the Orphanage. Some of them never heard much about it. Make an earnest appeal to them, and they will do the rest.

Does your Auxiliary clothe one of the Or-

MOTHER.

"Pale, withered hands, that nearly fourscore years Had wrought for others, soothed the hurt and tears, Rocked children's cradles, eased the fever's smart, Dropped balm of love in many an aching heart, Now, stirless folded like wan rose leaves pressed Above the snow and silence of her breast, In mute appeal they told of labors done, And well-earned rest that came at set of sun. From the worn brow the lines of care had swept As if an angel's kiss, the while she slept, Had smoothed the cobweb wrinkle away, And given back the peace of childhood's day. And on the lips the faint smile almost said, 'None knows life's secret but the happy dead.' So gazing where she lay, we knew that pain And parting could not cleave her soul again. And were sure that they who saw her last In that dim vista which we call the past; Who never knew her old and laid aside, Remembering best the maiden and the bride, Had sprung to greet her with the olden speech, The dear, sweet names no later lore can teach. And 'welcomed home' they cried, and grasped her hands. So dwells our mother in the best of lands. Anonymous.

Perhaps a gentleman is a rarer man than some of us think for. Which of us can point out many such in his circle; men whose aims are generous, whose truth is not only constant in its kind, but elevated in its degree; whose want of meanness makes them simple, who can look the world honestly in the face with an equal manly sympathy for the great and the small.—Thackeray.

GOD'S GREATEST GIFT AND OUR GREATEST WORK.

God's greatest gift to you at present is just the privilege of living. Not your ability to acquire "things," nor your power to hold them after they have been obtained; but just to live—to know, to think, to love, to have faith; this is life, and it is every man's greatest possession. Your greatest work is to do good. Not to a friend only, nor to some "worthy" one; but to friend and foe—to good and to bad, to rich and to poor. To make all life richer by pouring your good into it. This is your greatest work. Your greatest outlet flows through your words. Not through your gifts, nor through your genius, nor through your learning; but through your speech. True and kindly words are like noble ships at sea; they bring the riches and rare treasures of the unknown realm of one soul, and give them to another.—Exchange.

A Woman's Appeal

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment, which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—as change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Sewer, Rev. 187, South Bond St.,

GET A FEATHER BED

One 40 pound leather pillow \$11.00, One 20 pound pair pillows (all new) \$11.00, One 10 pound pair pillows (all new) \$11.00, One 5 pound pair pillows (all new) \$11.00, One 4 pound pair pillows (all new) \$11.00, One 3 pound pair pillows (all new) \$11.00, One 2 pound pair pillows (all new) \$11.00, One 1 pound pair pillows (all new) \$11.00, One 1/2 pound pair pillows (all new) \$11.00, One 1/4 pound pair pillows (all new) \$11.00, One 1/8 pound pair pillows (all new) \$11.00, One 1/16 pound pair pillows (all new) \$11.00, One 1/32 pound pair pillows (all new) \$11.00, One 1/64 pound pair pillows (all new) \$11.00, One 1/128 pound pair pillows (all new) \$11.00, One 1/256 pound pair pillows (all new) \$11.00, One 1/512 pound pair pillows (all new) \$11.00, One 1/1024 pound pair pillows (all new) \$11.00, One 1/2048 pound pair pillows (all new) \$11.00, One 1/4096 pound pair pillows (all new) \$11.00, One 1/8192 pound pair pillows (all new) \$11.00, One 1/16384 pound pair pillows 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PASSING DAY

THE WARS.

There has been something doing of more or less importance in all the theaters of war the past ten days, but the real activities have centered about Verdun. The Germans have been pounding away for a week in an effort to gain this very important strategic position, but the furious artillery fire of the French troops has checked the forward movement and the Verdun fortress is still in possession of the French.

for Peace policy will capitulate to the wisdom of the fathers and become real good and will answer 'Yea' on the vote of confidence that will be taken in the House and Senate.

Dr. Charles Carroll, of the State University of Arkansas died last week at his home in Fayetteville. Dr. Carroll was well known in Texas, having held the chair of chemistry in the Southwestern University at Georgetown.

Banks in Louisiana near New Orleans will be affiliated in the future with the New Orleans branch of the Atlanta Federal Reserve Bank instead of the reserve bank of Dallas, Texas, according to a decision by the Federal Reserve Board.

The great increase in ocean freight rates has resulted in the receipt by shipbuilding yards located on the Delaware River of more orders than they can fill. Sixty-one steamships, ranging from 300 to 10,000 tons, are being constructed in this vicinity.

The Brooklyn Institute Museum has recently purchased the beautiful 'Madonna Enthroned' painted by Bernardino Luini. The price paid for the painting was \$33,500. It represents the virgin enthroned in a chain of gold.

The George Washington Masonic National Association has selected a site on the crest of Shooters Hill near Alexandria, Virginia, for the proposed Memorial to George Washington. It will take the form of a temple for housing relics and pictures of the Father of His Country.

The annual rivers and harbors appropriation bill, aggregating \$39,000,000 in direct appropriations and authorizations for expenditures in various parts of the country, was favorably reported to the House. The bill is a net cut of about \$4,000,000 from the estimates.

A local insurance company at Des Moines, Iowa, last week wrote a policy for \$10,800,000 for the protection in transit of 72,000 horses from Los Angeles to New York for the French Government. It is said to be the largest live stock insurance policy ever written.

After a four days' session at El Paso, the Texas-New Mexico boundary hearing closed last week to meet again April 1 when the contention will be completed and the records forwarded to the United States Supreme Court for final decision as to the ownership of twelve miles of land in the Rio Grande Valley above El Paso.

United States Customs Inspector Morris Buttner, who contracted typhus fever while searching for typhus in the Juarez hospitals for the United States Board of Health, died at the local hospital at El Paso, after being ill less than a week. This is the first American death from typhus on the border.

'There are times,' said President Wilson last week, 'when I think I should like to change my job for that of an inspector.' The remark was made when Secretary Redfield presented him with a radio inspector's badge just before the President and Mrs. Wilson left the Government exhibition of safety first appliances at the National Museum.

A 'walkless' parade will be introduced in St. Louis by women suffragists during the Democratic National Convention there in June. It will be a feature of the appeal for a 'suffrage plank.' Two miles of women, forming a 'suffrage lane' from the Democratic headquarters at the Planters' Hotel to the Coliseum, will participate in the parade.

A great transmission line to furnish electricity to small towns near there will be run from San Angelo. It is planned to transmit the 'juice' so that farmers can have electricity in their homes, use it for their machinery and for their irrigation pumps. Neighboring small towns are also to be supplied. A similar plant is to be operated at Ballinger.

In the death of Mr. Lasker, Monday, one of the bulwarks of Galveston passed away. For forty-four years Mr. Lasker had been a factor in the building of his adopted city and was noted for his business acumen and loved for his philanthropies. He was a native of Prussia and came to America in 1854 and to Texas in 1860. At the outbreak of the Civil War, Mr. Lasker

enlisted in the Confederate Army and served the cause valiantly. He at one time served in the State Senate as Senator from Galveston. Mr. Lasker was seventy-six years of age, and until the illness which terminated in his death has enjoyed good health. In addition to members of his family in Galveston, he is survived by a son, Albert S. Lasker, President of the Lord & Thomas Advertising Agency in Chicago, one of the largest in the country.

General Carranza has made public a manifesto in which he told the nation that paper money issues of the Constitutionalists will not be repudiated, but will be considered a sacred loan made necessary by the fight for Mexican liberty and will be redeemed as rapidly as sound, economic policy permits. The manifesto promises that the present issue, which is easily counterfeited, will be supplanted by a new issue which it will be difficult to falsify.

The United States Senate has unanimously ratified the treaty with Haiti under which the United States assumes a protectorate over the turbulent island Republic, taking over control of its finances and police, guaranteeing its territorial integrity and undertaking to develop its resources. The treaty already has been approved by the Haitian Congress and its terms virtually are in operation under the eye of a strong American marine expedition.

OUR CHURCH NEWS

Rev. W. H. Evans, of Dallas, Texas, has just held a great meeting for Rev. J. L. Batton in Hoxie, Arkansas. There were twenty-eight conversions and twenty-eight children were baptized. Brothers Evans and Batton have been personal friends for more than forty years.

To the close of last year there had been enrolled in the Sunday Schools of our Church 6321 Wesley Bible Classes, with a total membership of 175,000. The conferences enrolling more than three hundred classes each are: North Carolina, 388; Baltimore, 330; South Carolina, 326; Upper South Carolina, 321; Florida, 318.

On February 29, 1916, one of the landmarks of California Methodism went to his reward. For forty-eight years Rev. Alexander Odom was an active itinerant in that great State. He died in Clovis, California, and a multitude attended his funeral. He belonged to the regime of the sainted Bishop Fitzgerald. He goes on the record of those whose heroism built our Methodism on the Pacific Slope.

Bishop A. W. Wilson, on his recent eighty-second birthday was visited by the editor of The Baltimore Southern Methodist. In that interview the editor says this is the way the Bishop talked: 'He made it clear that he was thoroughly in sympathy with all sane efforts for the betterment of mankind—through federated charities and soup kitchens, free schools and open forums, public baths and public libraries. But he was emphatic in his declaration that the first duty of the man in the pulpit was to 'save souls.' He considered it of prime importance that the minister should not lose the perspective and forget that his first duty was to preach the gospel of Christ unto salvation.'

Concerning the Associated Press dispatch which reported certain of our brethren as endorsing dancing and other worldly amusements, the editor of the Christian Advocate (Nashville) says: 'We saw in the daily press of last Saturday a news item which purported to come from Chicago and which represented 'Prof. Fitzgerald S. Parker,' Bishop Collins D. Denny, of Nashville, as 'championing' so 'worldly a thing as dancing.' It is true that this charge was modified in a succeeding paragraph to that of a simple objection on the part of the Church, South, to the 'listing of specified sins' in its Discipline. But the main object of the writer of the news item was accomplished, since the public fastened and feasted on the former charge. We happened to attend that conference and to hear those speakers. All that they did was to uphold the Methodist Episcopal Church, South, in its time-honored policy of not cataloguing the specified sins to which human nature is subject and which are emphatically condemned by the Church.'

UNIVERSITY PARK 'THE ADDITION Culture'

THAT PROPERTY CONTIGUOUS TO A UNIVERSITY IS A SAFE AND desirable investment is sustained by actual experience elsewhere, notably in Austin, the seat of the University of Texas. We quote from a prominent Austin business man: 'Ground and lot values in the University community, compared with select residence values elsewhere in Austin, are: East west of the University, 200 per cent higher; north and south of the University, 50 per cent higher—contributable directly to the permanence of the Institution, its immense investments, and the expenditure by students of over two million dollars every year in Austin.'

FOR PARTICULARS SEE MR. M. M. GARRETT Dallas Trust & Savings Bank 1101-1103 MAIN ST. EXCLUSIVE AGENTS. H. D. ARDREY, Vice-President and Real Estate Officer.

INFORMATION WANTED.

Pastors and others will please make inquiry for a Mr. Delta L. Floyd, formerly of Hot Springs County, Ark. Any information of his whereabouts will be gladly received by George A. Floyd, of Warren, Ark.

ANNUAL MEETING OF THE WOMAN'S MISSIONARY COUNCIL.

The Woman's Missionary Council will hold its sixth annual meeting in the First Methodist Episcopal Church, South, Atlanta, Ga., April 12-20, 1916. A Worker's Conference will be held Wednesday afternoon, April 12, at 2 o'clock and an inspirational service at 8 o'clock the evening of the same day. Delegates and visitors should correspond with Mrs. Alonzo Richardson, Cottage Park, Atlanta, Georgia, Chairman of the Committee on Entertainment, who will furnish a list of hotels and boarding houses. As the probable attendance will not guarantee reduced railroad rates, it will be best for groups of persons coming from the same or contiguous territory to secure party tickets.

FRANCIS ASBURY A Biographical Study By DR. H. M. DuBOSE

Advertisement for Francis Asbury biographical study. Sunday March 26 will be observed as Asbury Centenary. Special Edition 12mo. Cloth 215 Pages Price 50c Postpaid.

THE STUDY OF EARLY METHODIST BIOGRAPHY IS A CERTAIN MEANS OF PRESERVING METHODIST IDEALS. THIS STUDY WILL ALSO LEAD TO THE DEVELOPMENT OF A NEW EVANGELISM.

The personal history of Francis Asbury coincides so completely with the history of the early American Methodism that one sees through the story of the apostle, as through transparent crystal, the outlines of the age in which he wrought. American Methodists have neither used nor honored the name of Asbury as they should. This is inexcusable ignorance of his great work and of his great claims upon Americans in general.

In the present volume I have aspired to pass at least a little beyond the boundaries of other biographers of Asbury in an effort to produce not so much a detailed narrative of his wonderful, simple ministry as to construct from the details of the narrative a portrait of the wonderful simple man.—Prologue.

ORDER TODAY SMITH & LAMAR, Agents PUBLISHING HOUSE, M. E. CHURCH, SOUTH Nashville, Tenn. DALLAS, TEXAS. Richmond, Va.

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A TRIAL PACKAGE FREE TO ALL.

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F. A. Stewart Co., 204 Stuart Building, Marshall, Mich., send me at once a free trial package of Stuart's Dyspepsia Tablets.

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CHURCH EXTENSION—WEST TEXAS.

Time for meeting of Executive Committee has been changed from March 9 to March 10, 8 p. m., Travis Park Church, San Antonio.

H. G. HORTON.

DUBLIN DISTRICT—NOTICE.

The Dublin District Sunday School and Epworth League Conference will be held at Dublin, Texas, June 6, 7, 8. The program promises to be most helpful, and interested parties are urged to make arrangements now for this great conference.

S. B. KNOWLES, President.

SAN MARCOS DISTRICT.

San Marcos District, West Texas Conference, is represented at Inspirational Meeting by Revs. Thomas Gregory, presiding elder; J. F. Penneybaker, Seguin; A. L. Scarborough, Lockhart; J. T. King, Walder; R. E. Parker, Belmont; J. C. Winkel, Leesville.

CHOCTAW DISTRICT.

The District Conference for Choctaw District will be held July 27th to 31st at Old Cedar. Rev. A. S. Williams will preach the opening sermon on the evening of the 26th.

Committees for license to preach and admissions—James G. Frazier, Zedec Anderson and Griggs Durant.

For recommendation for orders—A. S. Williams, E. A. Jacobs and L. W. Ishomer. A. C. PICKENS, P. E.

OPENING SERVICE AT ST. LUKE'S, ABILENE.

The friends and former membership of the St. Luke's Church, Abilene, will no doubt be glad to learn that the congregation has just completed a new house of worship on Oak Street. On next Sunday, at 11 o'clock, Rev. C. N. N. Ferguson, presiding elder of Abilene District, will preach the opening sermon. Former pastors and friends of the Church are cordially invited to be present with us at that time.

JAS. T. ROSS, P. C.

FORT WORTH CONVENTION.

Held in Chamber of Commerce Auditorium March 8-10, 12, 1916.

Following is the program for the Fort Worth Convention:

Wednesday Evening, March 8, 6:30. Banquet—W. Erskine Williams, presiding. Welcome—Mayor E. T. Tye.

1. "A Tourist's View of Missions"—Dr. John N. Mills, Washington, D. C., traveler, lecturer, publicist.
2. "The Big Brother Among the Nations"—Dr. W. W. P.inson, Nashville, Tenn., General Secretary Board of Missions, M. E. Church, South.
3. "The War and Missions"—William T. Ellis, Philadelphia.

Thursday, March 9, 9:30 A. M.

The Hour of Prayer—J. W. Stitt, presiding.
1. "Increasing Christian Efficiency"—Dr. W. S. Marquis, Chicago, Ill., District Secretary Presbyterian Church in U. S. A.
2. "Building the Kingdom in China"—Dr. N. Gist Gee, Soo Chow, China, professor in University of Soo Chow, M. E. Church, South.
3. "Financing the Kingdom"—Dr. J. T. Henderson, Chattanooga, Tenn., Secretary Laymen's Missionary Movement, Southern Baptist Convention.

Thursday, March 9, 2:30 P. M.

Denominational conferences. Baptists in the First Baptist Church. Disciples in the First Christian Church. Methodist Episcopal South, in the First Methodist Episcopal Church. Methodist Episcopal in the St. Paul's Methodist Episcopal Church.

President, U. S. A., in the Taylor Street Presbyterian Sunday School room.

Presbyterian, U. S., in the Taylor Street Presbyterian main auditorium.

Other communions in the Convention Hall.

Thursday, March 9, 7:45 P. M.

O. S. Lattimore, presiding.
1. "The Present Missionary Opportunity"—Rev. Edward Henry Eckel, Warrensburg, Mo., Provincial Secretary Protestant Episcopal Church.
2. "The Growth of the Church in the South-west"—Dr. Hugh McClellan, San Antonio, Texas, pastor First Christian Church.
3. "The Greatest Business in the World"—Dr. Marquis.

Friday, March 10, 9:30 A. M.

J. C. Foster, presiding.
1. "Prayer and Missions"—Dr. McClellan.
2. "Outstanding Facts About the Far East"—Rev. John W. Lowe, China, missionary to China of Southern Baptist Convention.
3. "Missions and Spiritual Life"—Dr. D. Clay Lilly, Nashville, Tenn., Field Secretary Laymen's Missionary Movement in United States and Canada.
4. "The Bible in the Orient"—Dr. William I. Haven, Secretary American Bible Society.

Friday, March 10, 2:30 P. M.

Denominational conferences same places as Thursday.

Friday, March 10, 7:45 P. M.

R. H. Buck, presiding.
1. "The Hour Calls to Big Men"—Dr. E. H. Rawlings, Nashville, Tenn., Secretary Laymen's Missionary Movement M. E. Church, South.
2. "Upheaval and Progress in China"—Rev. A. R. Kepler, China.
3. Winning the World for Christ"—Dr. Fred B. Fisher, New York City, Associate General Secretary Laymen's Missionary Movement in the United States and Canada.

Meeting for Women, First Christian Church—Dr. W. F. Williams, Nashville, Tenn.

Saturday: Special sessions to be arranged. Sunday Afternoon, March 12, 3:30.

B. E. Looney, presiding.

1. "The New Courage in the Church"—Dr. J. O. Randall, Philadelphia, Pa., Chairman Evangelistic Commission M. E. Church.
2. "The World Crisis and Its Challenge to America"—Dr. Lilly.

Sunday Evening, March 12, 7:45.

John M. Adams, Presiding.

1. "Educational Missions in the Orient"—Prof. Gee.
2. "Missions as I Have Seen Them"—Rev. John W. Lowe.
3. "The Dedication of Our Possessions"—Dr. Henderson.

A TRIBUTE.

In memory of our Sunday School teacher, Mrs. W. C. House.

Mrs. House organized our class in January, 1915, and through her untiring efforts the young people of our Church have been drawn closer together and to God. She stood beautifully and bravely for the right, the true and the consistent in spiritual life; she loved God and humanity, she loved his service and feared not. She spared not sacrifice for him or for his.

We are grateful to God for having given us the year of association with her and pray for help in our efforts to imitate her life. CLASS. Madill, Okla.

McALESTER DISTRICT CONFERENCE.

To the Pastors and Delegates: Dear Brethren: We are preparing to entertain a "full conference." Tickets can be bought direct to Spiro from nearly all points in the district. Committees will meet all trains and place you in your homes at once. So far, only two pastors have sent lists of delegates. Find out who are coming and let us have their names. We hope for a great conference.

L. C. CRAIG, Pastor. Spiro, Okla.

DEATH OF W. E. MORGAN.

On Sunday evening, at 10 o'clock, February 13, 1916, W. E. Morgan, father of our brother pastor, J. Ed Morgan, of Madisonville, Texas, passed across the river to rest on the other side. Brother Morgan was born in 1835, being eighty-one years old. He was laid to rest at Smyrna, near Willsboro, at 12 noon, February 14, 1916. Brother Morgan leaves a wife, about seventy-six years old, and a number of children, to mourn his absence. J. HARVEY CARLIN.

MUSKOGEE DISTRICT.

The preachers of the district will recall that the Annual Conference designated the first Sunday in April as Francis Asbury Centenary Day. Let appropriate services be held in every congregation of the district in commemoration of the life and work of this pioneer of American Methodism. I trust no preacher will neglect that.

I wish also that each preacher would make a strenuous effort to have at least one-half his conference collections in hand by the time of the District Conference. The preachers on the Conference Board have not received a penny of their salaries, and some of them are in hard circumstances. Let us do our best to get relief to them.

CHAS. L. BROOKS, P. E.

A MESSAGE FROM REV. J. E. MORTON.

I have just returned from the bedside of my father, Rev. J. E. Morton. He requested me to answer through the Advocate the many letters he had received from his friends, also inquired as to his postoffice and his condition. Being confined to his bed all the time, he is unable to write, but appreciates very much the good letters he has received.

His postoffice address is Stephenville, Texas, Route No. 3. As to his condition, there seems to be little hope of his ever being any better, yet his faith in God abides, and he is still anxious only that the will of God be done and that he may be resigned to the same, and asks that you all may continue to remember him in your prayers. O. A. MORTON. Grafado, Tex., Feb. 23.

Terrell District—Second Round.

Kaufman Sta., March 12. Terrell Sta., 11 a. m., March 19. Forney Sta., 7:30 p. m., March 19. Kemp and Becker, at Becker, March 25, 26. Mabank Miss., at Mabank, April 1, 2. Chisholm Miss., at Heath, April 8, 9. Mesquite and P. Mound, at M., April 9, 10. Scurry Cir., at Bethel, April 15, 16. Hutchins and Wilmer, at H., April 22, 23. Lancaster Sta., April 23, 24. Fate Cir., at Mt. Zion, April 29, 30. Rosy City Sta., April 30. Elmo Miss., at Eden, May 6, 7. College Mound Cir., at Morrow's Ch., May 13, 14. Garland Sta., May 20, 21. Crandall Cir., at Crandall, May 27, 28. Rockwall Sta., June 3, 4.

The District Conference will meet at Rosy City, April 26, 9 a. m. The opening sermon will be preached by Rev. E. H. Casey, 7:30 p. m., April 25.

Committee for License, Admission and Re-admission—J. F. Holmes, R. E. Porter, T. L. Huffstutler.

For Deacon's Orders—C. B. Fladger, T. W. Preston, J. P. Humphreys.

For Elders' Orders—G. C. French, E. H. Casey, E. L. Wright.

On Northwestern University Scholarship—T. M. Kirk, G. W. Whisler, E. G. Roberts. Let me urge the pastors not to delay the election of delegates. Be sure to send me their names promptly.

E. L. EGGER, P. E.

McKinney District—Second Round.

McKinney Sta., March 5. Colma Sta., March 11, 12. Fossil Sta., March 18, 19. Anna and Melissa, at Chambersville, March 25, 26. Renner Cir., at Fannie Harrington Chapel, April 1, 2. Princeton Cir., at Blythe's Chapel, April 8, 9. Weston Cir., at Cottage Hill, April 15, 16. Prosper Cir., at Elm Ridge, April 22, 23. Blue Ridge Cir., at Fayburg, April 29, 30. Carrollton and F. B., at Carrollton, May 6, 7. Josephine Cir., at Honaker's Chapel, May 13, 14. Nevada Sta., May 14, 15. Allen and S. McK., at White's Grove, May 20, 21. Richardson Cir., at Cemetery Chapel, May 27, 28. Flano Sta., May 28, 29. Wylie Sta., June 3, 4. Farmersville Sta., June 4, 5.

The McKinney District Conference will meet at Nevada Tuesday, April 25, at 2 p. m. The opening sermon will be preached at 7:30 p. m. by J. W. Beck.

Committees are as follows: For License to Preach—T. N. Weeks, R. L. Ely, J. W. Beck.

Admission and Re-admission—C. A. Long, H. E. Anderson, E. H. Colburn.

Deacons' and Elders' Orders—S. C. Riddle, I. A. Hanson, Ira C. Kiker. Northwestern University Scholarship—D. F. Fuller, C. L. Bowen, George R. Slagle.

C. W. DENNIS, P. E.

Cisco District—Second Round.

Ranger, at R., March 4, 5. Eastland, March 5, 6. May, at M., March 18, 19. Rising Star, March 19, 20. Gordon, at M. Z., March 25, 26. Thurber and Mings, at M., March 26, 27. Scranton, at Scranton, April 2, 3. Breckenridge, at B., April 8, 9. Eolian, at P., April 9, 10. Wayland, at G., April 11. Caddo and Cedar Springs, at C. S., April 15, 16.

Sipe Springs, at S. S., April 22, 23. Romney, at Jewell, April 24. Gorman, April 29, 30.

Desdemona, at V., April 30, May 1. Cross Cut, at Byrds, May 6, 7. Staff, at Flatwoods, May 13, 14. Carbon, at C., May 14, 15. Strawn, May 20, 21.

District Conference will convene at Gorman April 25, at 11 a. m. Opening sermon at 11 a. m., by Rev. J. M. Wenne.

Committees are as follows: License to Preach—J. A. Dozier, J. O. Gore, M. D. Council.

Admission—E. M. Wisdom, H. W. Gillette, J. G. Pollard.

Orders—J. B. Dodson, J. M. Armstrong, W. T. Singley.

E. P. WILLIAMS, P. E.

CLASSIFIED ADVERTISEMENTS

In this department may be advertised anything you want to buy, sell or exchange. The rate is TWO CENTS A WORD. No advertisement is taken for less than 50 cents. Cash must accompany all orders. In figuring cost of advertisement each initial, sign or number is counted as one word. We cannot have answers addressed to us, no 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 Copyright registered in the U. S. Patent Office) removes iron rust 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.

ATTORNEYS.

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BARBER TRADE.

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

BOOKLET.

"GOD'S FALLEN SPARROWS" is the title of a booklet by Brother Edwin M. Stuppell, of San Antonio. It is a thrilling story of how God has kept him in his long affliction. The price of the booklet is twenty-five cents. On the proceeds of the sale he is depending for support. Buy his story and read it.

CABBAGE PLANTS.

BEST Frostproof Cabbage Plants, by mail, 100, 40c; 500, \$1.25; 1000, \$2.00. By express, 500, \$3.00; 1000, \$4.50; 2000, \$8.50. RELIABLE PLANT CO., Longview, Texas.

DRIED APPLES.

DRIED APPLES—Not bleached. Made from select, ripe apples. 100 pounds, \$7.25. Peaches, \$6.00. Sample, 25 cents. BERN CARLOCK, Whitener, Ark.

Gainesville District—Second Round.

Lewisville Sta., March 11, 12. Wooten Cir., at Whaley's Chapel, March 18, 19. Whaley Memorial Sta., March 19. Isola Cir., at Statikas Chapel, March 25, 26. Spanish Fort Cir., at Rowland, April 1, 2. Lea Cir., at Spring Creek, April 9, 10. Rosston Cir., at Rosston, April 15, 16. Aubrey Cir., at Green Valley, April 22, 23. Welch Cir., at Anthracite, March 11, 12. Myra and Hood, at Hood, April 30. District Conference, at Myra, April 27-30. Sanger Sta., May 6, 7. Valley View Sta., May 7, 8. Loos (preaching Sunday afternoon), May 7. Montague Cir., May 14, 15. St. Jo Sta., May 14, 15. Dexter Cir., at Mt. Zion, May 20, 21. Marysville Cir., at Van Slack, May 27, 28. Pilot Point Cir., June 2, 3. Denton Street, June 4.

D. K. PORTER, P. E.

Sulphur Springs District—Second Round.

Fecan Gap and Ben Franklin, at Ben F., March 4, 5. Lake Creek, at Brushy Mound, March 11, 12. Cooper Sta., March 12, 13. Riley Springs, at Harper's Chapel, March 18, 19. Cumby, at Cumby, March 26, 27. Pickett, at Harmony, April 1, 2. Wansboro Sta., April 2, 3. Yowell, at Jardin, April 8, 9. Sulphur Springs Sta., April 15, 16. Mt. Vernon Mis., at Panther's Chapel, April 22, 23. Mt. Vernon Sta., April 23, 24. Canino, at Parks Chapel, April 29, 30. Brashear, at Gafford Chapel, May 6, 7. Klondike, at Haydon's Chapel, May 13, 14. Saltillo and Weaver, at Pleasant Hill, May 20, 21. Sulphur Bluff, at Birthright, May 27, 28. Wesley Cir., at Peeries, June 3, 4. The Sulphur Springs District Conference will meet in Mt. Vernon, Texas, April 24-28. Committee on License to Preach—John E. Roach, J. H. Scrimshire, C. W. Kavanaugh. For Orders—W. D. Thompson, C. W. Glanville, S. M. Black.

R. F. BRYANT, P. E.

Weatherford District—Second Round.

Loving, at Jean, March 11, 12, 11 a. m. Grafado, at Salasville, March 13, 2 p. m. Olney Cir., Quarterly Conference at First Church, Olney, March 18, 2 p. m.; preaching at Ingleside, March 19, 3 p. m. Olney Sta., March 19, 11 a. m. Newcastle, March 19, 7:30 p. m. Graham Mis., at Upper Tank, March 24, 11 a. m. Elvasville Mis., at Ivan, March 25, 26, 11 a. m. Graham, March 26, 7:30 p. m. Whitt, at Poolville, March 26, 11 a. m. Santo, at Palo Pinto, April 1, 2, 11 a. m. Mineral Wells, April 2, 7:30 p. m. Springtown, April 8, 9, 11 a. m. Aledo, at Aledo, April 11, 11 a. m. Ayle, at Dido, April 12, 11 a. m. Millsap, at Holders Chapel, April 14, 11 a. m. Weatherford, First Church, April 16. Couts Memorial, April 23. Weatherford Cir., at Bethel, April 25, 11 a. m. L. A. WEBB, P. E.

Georgetown District—Second Round.

(Revised) Troy and Pendleton, at Pendleton, March 4, 5. Salado, at Salado, March 11, 12, 11 a. m. Temple, First Church, March 19, 20. Temple, Seventh Street, March 19, 21. Granger, March 26, 27. Midway, at Cedar Creek, April 1, 2. Belton April 2, 3. Oenaville, at Little River, April 8, 9. Rogers, April 16, 17. Hutto, at Round Rock, April 22, 23. Georgetown, April 23, 24. Thrall, at Lawrence Chapel, April 29, 30. Taylor, April 30, 31. Jarrell, at Prairie Dell, May 6, 7. Bartlett, May 7, 8. District Conference will meet in Taylor, Tuesday at 9 o'clock, April 18. T. S. ARMSTRONG, P. E.

EVANGELISTIC.

D. V. YORK, Evangelist, Eldorado, Okla.

Dear Brethren: If you need some good help in meetings, my P. O. is F. M. WINBURNE, 308 N. 11th, San Antonio, Texas.

G. A. KLEIN Evangelistic Party, 1507 Belmont, Nashville, Tenn. Single or union meetings. Our singers attract, inspire and hold the crowds. Assume all financial responsibility.

EVANGELISTIC SINGER.

SIDNEY K. BRIETZ, baritone, open for engagements after May 20, 1916. Address P. O. Box 482, Denton, Texas.

FOR RENT.

A RESIDENCE in West End, San Antonio, two stories, six rooms, close to San Antonio Female College, one block from car line. Address REV. M. G. JENKINS, Mimcoia, Texas.

FOR SALE.

470 acres land at Georgetown. Small farm, pasture and first-class improvements. THOS. DECROW, P. O. Box 183, Georgetown, Texas.

HELP WANTED.

MEN AND WOMEN WANTED FOR U. S. Government POSITIONS. \$75.00 monthly. Steady work. Common education sufficient. Full unnecessary. Write immediately for free list of positions now obtainable. Franklin Institute, Dept. H1174, Rochester, N. Y.

INFORMATION WANTED.

ANY information of the postoffice address of Joseph Tibbs or family will be thankfully received by FRED AARON and wife, of Canado, Jackson County, Texas.

SEEDS.

McGEE TOMATO—1,500 bushels per acre. Please send your address for the proof of this great fact. M. C. McCook, San Marcos, Texas.

Vinita District—Second Round.

Welch Sta., March 1. Chelsea and Aluave, at Chelsea, March 7. Claymore, at Foley, March 9. Welch Cir., at Anthracite, March 11, 12. Blue Jacket Cir., at Blue Jacket, March 12, 13. Locust Grove Cir., at Salina, March 13. Fairland Cir., at Wyandotte, March 18, 19. Alton Sta., March 19, 20. Adair and Pensacola, at Pensacola, March 25, 26. Inola and Talala, at Talala, March 29. Miami Sta., April 1, 2. Bernice and Ketchum, at Bernice, April 2, 3. Chapel Cir., at Vann's Chapel, April 8, 9. Pryor Sta., April 9, 10. Wagoner Sta., April 10. Jay Cir., at Butler's Chapel, April 15, 16. Grove Sta., April 16, 17. Cloteau and Big Cabin, at Cloteau, April 19. Kansas Cir., at Dripping Springs, April 23, 24. Wagoner, May 6. Spawmaw Cir., May 7. Centralia Cir., May 10. Cherokee Cir., at Impson's Chapel, May 13, 14. Vinita Sta., May 15.

District Conference will convene at Welch, Okla., April 26-30.

JAMES W. ROGERS, P. E.

Corsicana District—Second Round.

Rice, March 5. Corsicana, 11th Avenue, 7:30 p. m. Groesbeck, March 19. Barry and Embouse, at Barry, March 25, 26. Blooming Grove, March 26, 7:30 p. m. Kerens, at Prairie Point, April 1, 2. Harmony, at Mt. Zion, April 8, 9. Dawson, April 9, 10. Corsicana, First Church, April 16. Chalfield, April 22. Mexia, April 23. Emmett, at Brushy, April 29, 30. Frost, April 30, May 1. Thornton, Saturday, May 6. Wortham, at Richland, May 7, 8. Horn Hill, at Shiloh, May 13, 14. Kivim, at Cotton Gin, May 14, 15. Furdon, at Drane, May 20, 21. Corsicana Cir., May 27, 28. Every pastor is urged to join in the simultaneous revival commencing March 12 and ending Easter. Early collections—full collections. District Conference will meet at Frost at 8:30 a. m., May 31. R. W. Naton will preach the opening sermon 7:30 p. m., May 30.

W. H. MATTHEWS, P. E.

Denver-Durango District—Third Round.

Peulah (a. m. and p. m.), March 5. Hoelne (a. m.), March 12. Trinidad (p. m.), March 12. Trinchera (p. m.), March 13. LaVeta (a. m.), March 19. Walsenburg (p. m.), March 19. Concord (p. m.), March 20. School House (p. m.), March 25. Gardner (a. m.), March 26. Malachite (3 p. m.), March 26. Farmington (a. m. and p. m.), April 2. Bloomfield (p. m.), April 3. Cedar Hill (p. m.), April 7. Flora Vista (a. m.), April 9. Aztec (p. m.), April 9. Elko (p. m.), April 11. Sunnyside (p. m.), April 12. Redness (p. m.), April 14. Thomas Chapel (a. m. and p. m.), April 16. Ft. Lewis (p. m.), April 18. Hesperus (p. m.), April 19. Trimble Springs (p. m.), April 20. Mancos (a. m.), April 23. Durango (p. m.), April 23. Rye (a. m.), April 30. Pueblo (p. m.), April 30. Saguache (a. m.), May 7. School House (3 p. m.), May 7. Colorado Springs (a. m.), May 14. St. Paul's (p. m.), May 14. R. E. DICKENSON, P. E. Denver, Col.

 * **SPRING IN THE SOUTHLAND.**
 * W. G. Rabe, San Antonio, Texas.
 *
 * Softly the breezes of springtime are blowing,
 * Wafting the fragrance of flowers about;
 * Hill-sides their carpet of green now are showing,
 * Winter's chill winds have all been put to rout.
 *
 * Gaily the mockbirds their matins are singing,
 * Faying sweet tribute at Melody's shrine;
 * Woodland and meadow with music are ringing,
 * Why, then, should spirit of mortal repine?
 *
 * Trusting in Nature's benignant requital,
 * Ploughmen are busily turning the soil;
 * Sowing to them is a matter quite vital—
 * Wrapt in the seed lies the fruit of their toil.
 *
 * Come to the Southland where life is worth living,
 * Bask in the pure ozone that floats in our air;
 * Bask in our sunshine, so free and health-giving—
 * Come to the Southland, our skies are so fair!
 *
 * *****

THE PREACHERS' INSTITUTE.

On January 31 the preacher of the Sulphur Springs District met, in the Methodist Church in Sulphur Springs, for a preachers' institute. On account of bad weather and sickness several of the preachers did not attend. Those present, beside the presiding elder, Rev. R. F. Bryant, and the pastor host, Rev. W. D. Thompson, were Rev. J. E. Roach, Winnsboro; Rev. C. W. Glanville, Brashear; Rev. R. S. Kerr, Cumby; Rev. S. M. Black, Cooper; Rev. C. W. Kavanaugh, Weaver and Saltillo; Rev. M. H. Read, Pecan Gap; Rev. J. H. Scrimshire, Como, and Rev. R. F. Russell, a local preacher of Brashear. There were also a few of the local laymen present, who seemed to enjoy the work of the institute very much. The program was arranged with special reference to the practical work of the Church in the Sulphur Springs District. The devotional exercises were conducted by the presiding elder. In these brief, but forceful, talks he laid on our hearts the importance of a prepared ministry, a ministry not only conscious of the grave responsibilities resting upon it, but a ministry who is also awake to the vast opportunities that lie out before it, and who is prepared in mind and heart for this great work.

The first session was given to the discussion of the Sunday School work. After some well prepared and inspiring talks by Brothers Kerr, Kavanaugh and Black, Bro. Roach, the District Sunday School Secretary, outlined his plan for Sunday School work in the Sulphur Springs District for this year. The plan as adopted by this Preachers' Institute is to divide the stations and circuits of the districts into four groups, and to have at least one Sunday School Institute at some place in each group every quarter during this year. We will also strive to raise the standard of efficiency in every Sunday School.

The second session was devoted to the study of the financial situation in the district. This was discussed both from the retrospective and the prospective point of view. When we saw the situation as it really is, we were made to deplore the fact that our finances were so far short of what they should have been. We were made to acknowledge that there were many financial failures in our district. But while we deplore the failures of the past, we are thankful for the opportunities which this year holds out to us. The prospects are favorable, the signs are encouraging, and we are determined to move forward a few paces with our finances. In this session of the institute a resolution was passed that in every charge in this district we will strive to pay the missionary assessment by the first of April. Our financial goal for the year is for every charge in the district to pay everything in full.

Believing that the supreme work of the Church is to develop its spiritual life, we therefore took as our theme for the last session, revivals. There is no subject that strikes closer to the heart of Methodist preachers than this one. They sprang into its discussion with a zeal and enthusiasm which made each of us feel like he wanted to go back to his own charge and start a revival at once. Our slogan this year for the Sulphur Springs District is a real revival in every Church in every charge in the district. We are praying and planning for a great, spiritual awakening throughout our entire district. This was in the true sense of the word a real institute from which we received great benefit. Bro. Bryant is taking hold of the new work well, and he is in great favor with his preachers and his people. J. H. SCRIMSHIRE, Secretary.

PLAINVIEW DISTRICT INSTITUTE.

The Plainview District Laymen and Preachers' meeting convened in Plainview at 10 a. m., February 2, with

Presiding Elder A. L. Moore in the chair. After religious services conducted by the presiding elder, it was noted that thirteen out of seventeen of the pastors were present, with a goodly number of laymen and a few of our honored superannuates.

The meeting was opened for discussion of the following topics: "Needs of Our Work in the Country," "Prayer With Reference to the Pastor's Work," "What Ought the Pastor Expect from His People in Carrying Out the Work of the Church," "Importance of Getting Our Church Literature into the Homes of Our People," "Co-operation with the Women in Their Work," discussed by Ross, Black, Oxford, Pearce, Johnson, Leveridge, and a number of others.

Afternoon Session.

"How to Inspire and Lead Our Young People to Organize and Carry on Epworth League Work," "Laymen's Place in Church," "Plans and Methods for Raising Finances of the Church," "Has the Church Sufficient Resources to Meet the Demands of God in the Mission Fields," "Early Collections, Best Plans and Methods," "The Revival—What it is, When and by Whom Should it be Held," discussed by Haggard, Oxford, Sweeney, Swenson, Cook, Lutrick, Rippey, Dickenson, and many others.

Prof. W. B. Johnson made a good speech in favor of building Boys' Dormitory for Seth Ward College.

Evening Session.

"How to Make the Sunday School Conform to the Discipline," "The Pastor in His Study," by Lane and Shearer. The climax was reached in an able address delivered on laymen's work by our Conference Lay Leader, (that prince among laymen), Judge Works, of Amarillo. The whole session was a delight to all in attendance. The brethren came with something to say and said it. The very best spirit prevailed throughout the whole program. All seemed to be of one mind and working hard for great revivals and the best year in the life of the Plainview District to date. No discord or strife in any part of district. A. L. Moore is making good as presiding elder. He is studiously looking after every phase of his work. W. M. LANE, Secretary.

A BIT OF TEXAS-METHODIST HISTORY AND ELSE.

In the spring of 1833 Rev. James P. Stevenson preached under some live oak trees at San Augustine, the first Methodist sermon ever preached in the Republic of Texas. His father, Wm. Stevenson, also a Methodist preacher, was with him. Rev. James P. Stevenson was arrested for disturbing the peace and carried before the Roman Catholic Governor, who asked Bro. Stevenson why he came into the Republic to disturb their peace? Bro. Stevenson replied that his only object was to make bad men good and good men better; in fact, that was his only mission in life. When the Roman Catholic Governor heard this, he looked into Bro. Stevenson's face and replied, "If that is your only object, then you may go in peace and you will never be molested again; and I would to God we had more such men." Bro. Stevenson went back to Nashville, Tenn. Several strong young men returned with him to Texas, saying they would see that he was protected while he tried to preach. But he was never molested again. I was Bro. Stevenson's pastor when he died in Breckenridge, Stephens County, Texas, August 10, 1885. The next month, in September, I held a meeting in the Methodist Church in Breckenridge, doing my own preaching, over the protest of my physicians, who had cut a tumor out of my throat. This meeting resulted in the first conversion ever had in Breckenridge and created such a sensation that the Church was so

crowded that there was not standing room in the house. Infidels, and others that never went to Church before, were there to see what was going to happen.

In this meeting one of Bro. Stevenson's sons was converted and I received him into the Church. There were two incidents in this meeting. The first, a young woman, in whom they seemed to have but little confidence, would go in the altar and talk to the penitents to help them. Some of the older women came to me and said, "If you don't stop that girl from talking to the penitents, some of them say they will stop coming to the altar." I said, "You good women talk to her and stop her." They replied, "We are afraid she will offend us." Then I said, "If you can't I can." So I told the girl we needed her to stay in the choir and sing, and let some of the older women talk to the penitents. So, she thinking that I thought that she was the most important adjunct in the choir, sang with all her might and did not trouble the penitents any more.

The second incident was, a woman got happy and shouted. Next morning one of my members that was from Columbia, Mo., came to see me to know what was the best plan to stop the disturbance we had the night before. When I told him I did not know what he meant, he gave me to understand that he meant the woman shouting. I told him that was no disturbance and that I wished some more of them would get their hearts and tongues touched with a live coal from the altar. He said it was all right then, if I thought it right, but said he did not know that anybody but negroes and silly white folks shouted, and that he never saw a white person shout before.

J. DAVID CROCKETT.

SOME DOTS FROM BURKE.

By Mrs. J. D. Burke.

Dr. Horace Bishop's reminiscences vividly brought to my mind the conference held at Tyler in 1883, when there was an East Texas Conference. Yes, I was there to take a missionary quit, having failed to get any preacher to carry it, lest they should get it soiled. The weather was gloomy enough to accomplish just such feats. Sister Heartsell (God bless her all along the way) also wrote me to come and bring the quilt myself. I followed her advice, but was so beaten on the way that I did not reach Tyler until late Friday evening. Dr. Morton and myself were belated together, and at Troup took dinner at the same hotel and went on to the conference together. On the train he handed me a copy of the old Richmond Christian Advocate containing the account of the twelve hundred children (Rosebuds) that marched to the Church during the conference and of the wonderful work they were doing in Mexico under the direction of "Uncle" Larry. All of those little ones, I reckon, are at the head of households of their own, or at least, most of them, but some are in the churchyard laid and some have gone to sea; but the main thing I started out to call attention to was this: That of all the speakers who addressed the conference while I was there, Dr. Bishop is the only one who still lingers on this side the river. All, all, have passed over the river to rest under the shade. Dr. Morton spoke the night we got there on "Church Extension," of course, but, oh, how he preached as well! "Gather up the fragments and see that nothing be lost." I know Dr. Bishop will remember his taking a letter out of his pocket and reading of the death in New Orleans of one of Kentucky's noblest young men, who from the wine cup had gone down, down until at last he died in New Orleans and was buried in the Potter's field. He was one of Dr. Morton's boyhood friends, and on the streets of a city in Kentucky one day met him, tottering as he walked and putting a hand on each of the Doctor's shoulders, said: "I'm only the fragment of what was once a man, but try, David, to gather up the fragments."

I have observed Friday as a day of fasting and prayer in behalf of the fragments of humanity from that day to the present time. How many will agree to join with me? I'm a helpless invalid. I could not even stand upon my feet if my life depended upon it, but I can pray lying flat of my back as I am now doing while I write.

Dr. F. A. Mood preached from "Casting all your care upon him, for he careth for you." How he did handle his subject and bring out the special providence in the case of Moses, and years after, when he had succumbed to the fatal disease that was then making him so feeble, he would have to take hold on the pulpit to keep standing. As I read his life I better understand how he had



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tested that text, You remember Dr. Bishop when he was down with swamp or malarial fever and thought an he had accomplished toward founding southwestern would be lost, now that text came to him as a healing medicine and he soon rallied and went on and today all over the land we are reaping golden harvests from his sowing! Oh, why will not the people build what buildings are so sorely needed at Georgetown! God grant that they may and that right early.

I am too weary to write more, but I remember all who spoke or preached at Tyler in 1883, just two years after we came from Missouri to Texas.

that he so loved; did all in his power to make up the time he had lost. Bro. Ellis spent the last of his days on his farm near Woodbine, Texas; was known and loved by all; was a power in the Church; the last of his few moments were spent in the work for his Master. Taking a man by the hand who was not a Christian, said, "I am praying for you." Bro. Ellis fell on sleep April 5, 1915, without a struggle. He was buried at his old home cemetery at Van Slyke. There were many tributes paid to his sacred memory. He only took a step in the twilight and entered that glorious land he was seeking. May we so live that we will meet him in that better land—then we will understand the blessing that is farther on.

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.

SMITH.—Mrs. W. I. Smith was born in Merriwether County, Ga., March 3, 1839; departed this life February 15, 1916, at their home near Teal. Sister Smith leaves a husband, a bright little infant, six weeks old, father, three brothers and eight sisters besides the many friends to mourn her death. She was converted when only eight years of age, joined the Methodist Church, and always lived a faithful, helpful, inspiring Christian life. She was one of our best workers in the Church, was truly a "burden bearer," always interested in the welfare of others. We could see in her life that love we read about in first John 4:18: "Perfect love casteth out fear." In this perfect love death had lost its terror. She was willing, ready, when her Savior said, "Come up higher." We miss her, we mourn, yet we will not weep as those who have no hope for we shall see her again. Her pastor, J. W. LEGGETT.

ELLIS.—G. W. Ellis was born February 22, 1831, in Calloway County, Ky., was converted in early manhood, uniting with the Methodist Episcopal Church, felt the call to the ministry. To this he would not yield; this caused him to backslide, withdrawing from the Church. Later he was reclaimed, coming back into the Church

M. A. STOUT, P. C.

PERRY.—Brother John S. Perry, son of Robt. T. and Sarah C. Perry, was born in Maury County, Tenn., Sept. 4, 1853, and departed this life November 7th, 1915, having lived 62 years, 2 months and 3 days. He was reared near Columbia, Tenn. When 24 years of age he, with his parents and sisters, came to Texas, finally making his home at Prairie Hill, Limestone County, where he married Miss Fannie A. Gayden, October 12, 1884. To them three children were given, Beulah, R. Ernest and Gertrude. He was converted and received into the Methodist Episcopal Church, South, at Prairie Hill, Aug. 1885. He believed the doctrine of his Church, supported its institutions and was edified by her communion all the days of his life. He served his Church as steward until failing health relieved him. He believed in and practiced paying the tenth of his income. On account of failing health he and his invalid wife

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were removed in early summer from their home in Mertens to the home of their son, R. E. Perry, of Milford, Texas. He suffered with dropsy of the heart seven months but bore it all without a murmur. To his wife, son and others he announced himself ready to go. He often said he regretted to leave his loved ones, but said he was going to a better world, where all was joy and peace and happiness. And, on the sacred Sabbath at 5:40 p. m. he passed away, to the land where Sabbath never ends. In the afternoon of the next day at the home of his daughter, Mrs. E. A. Dickerson, of Mertens, Rev. J. D. Hendrickson conducted his funeral service, and he was buried by the Mertens Woodmen of the World in the Richland Cemetery, amid a shower of beautiful wreaths and flowers. He leaves a wife and three children, Mrs. Beulah Dickerson, R. E. Perry and Mrs. Gertrude Grilling of Hubbard, two sisters, grandchildren and a host of friends to mourn their loss. He rests from his labors and his works follow him. He was an extremist as a prohibitionist, a cleaner man morally never lived. We saw him grow in the hard places; for years he built himself character rich and Christly; he toiled, he prayed, he served, he struggled upward; the charm of his life was silence. May the great head of the Church comfort and sustain the bereaved ones. J. O. JORDEN. Thornton, Texas.

HAYS—Brother W. H. Hays was born in Georgia in 1854. Moved to Alabama in 1859. From there to Mississippi in 1876, and to Oklahoma in 1883, and came to this country, near Bowie, Texas, in 1902, and lived here until his death, which occurred October 2, 1915. Brother Hays was married to Miss Mary Wells in 1878. To this union nine children were born. Three infants preceded him to the better world, leaving a wife and six children to mourn their loss. Brother Hays was converted at the age of twenty-four, and joined the Methodist Episcopal Church, South, and lived a consecrated Christian until death. Brother Hays will be sadly missed by many friends, who hold him in loving remembrance, and hope to meet him again beyond the shadows in the land of light and peace. May the God of all grace comfort the wife and children. His pastor, R. L. PATTERSON.

GIPSON—B. T. Gipson was born June 19, 1851; died January 18, 1916, at San Antonio, Texas. His wife died many years ago and he spent the better part of his life in traveling and it was on a return trip from Old Mexico that he stopped to rest and laid down the busy tools of life. Death was so sudden that none of the children could reach him before the end—but loving hands did all that could be done to relieve his suffering. Brother Gipson never united with any Church. He was a good man and all loved him that knew him. "The lovely and loving brother, father and friend, died when the evening sun was most touching the western sky, the shadows were settling on his brow. He fell into that peaceful slumber that kisses down the eyelids still. For whether we are on the high seas at the morning sunrise, or at the eve, we must all take time to lay the tool of life aside and rest till Jesus comes and gives us our reward. The remains were shipped to Marysville, Texas, for burial. There, surrounded by all of the children and a host of friends, we buried him. Weep not loved ones as one that has no hope for we shall see them at that day. M. A. STOUT, P. C.

NAIL—Sister Amanda Nail, daughter of George and Mary Davenport, was born in Jefferson County, Alabama, January 27, 1840; married to Mr. R. H. Nail, July 16, 1857; moved to Texas, December, 1870, and died January 20, 1916, aged 76 years and four days. She leaves two sons, Lafayette and James; four daughters, Laura Holder, Sealtia Simmons, Bettie Keith and Lucy Cole, and her husband, Bro. R. H. Nail, with whom she had walked 58 years. Sister Nail was converted and joined the Methodist Church when fourteen years of age. Thus she was a Christian and a Methodist 62 years. After coming to Texas, she and her husband settled on Boons Prairie, near Franklin, at which place she died and was buried in the beautiful cemetery here. They at once united with the Church and became Methodists indeed. The door of their home was always ajar to the itinerant, and many brethren, living and dead, have found shelter and friendship therein. There they lived until age crept on. One after another of the children married until all were gone. Then the nest grew lonely and they followed the birds that had flown. The past few years they had lived among their children, rejoicing in the music of a

new song. Finally the saint grew ill. Two years she lingered. Then God pushed the bark out on another sea. The white sail lingered and moved on, leaving loved ones looking in the direction she had gone. All are sad. Dear Brother Nail was to see me today. We talked long. To him only a memory remains. The memory of a once fair girl, young wife, mother, noble Christian and loving keeper of home. The memory of a once nappy home where wife planted flowers and God made them bloom. The memory of its desertion when all had gone! It now looks like a winter's birds nest full of snow. Thank God for a home in heaven where the snows of separation do not fall. I. E. THOMAS.

ROGERS—George Washington Rogers departed this life February 6th, 1916, in the home of his youngest son, J. J. Rogers, of Red Bay, Ala., at the ripe old age of 82 years, 9 months and 13 days, having been born in the State of Tennessee on the 23rd day of April, 1833. He was one of the pioneer citizens of what is now Prentiss County, Mississippi. He was the son of Zimre Rogers who moved from Tennessee to Mississippi in the year 1835 and settled in what is known as the Blythe's Chapel neighborhood. He grew to manhood in Prentiss County and in the year 1854 was happily married to Martha E. Bowlen of Marietta, Miss. To this union were born nine children, five boys and four girls, three of whom preceded the father and mother to the eternal home above. The children who still survive are, Rev. J. H. Rogers, of Chelsea, Okla.; Rev. W. F. Rogers, of Sallis, Miss.; J. M. Rogers, of Booneville, Miss.; J. J. Rogers, of Red Bay, Ala.; Mrs. Anna Cunningham, of Booneville, Miss., and Mrs. Bettie Chase, of Booneville, Miss. The subject of this sketch was first of all a man. He was content to live a plain, simple, unostentatious life, though for years during the active period of his long life he was recognized as one of the leading men of his community and county and served as postmaster and justice of the peace for a considerable period of time. He always took an active interest in the work of the Church, being at various times Sunday School superintendent, class leader and steward of old Blythe's Chapel Church. He was a staunch Methodist, being firmly grounded in all the cardinal doctrines of the Church. His father was a member of the Methodist Church and all of the children now living are faithful, loyal members of the same Church. The writer of this sketch is one of a number of grandchildren who mourn the loss of their grandfather. Well do I remember my visits to his home during my early boyhood days. He was always kind and considerate, cordial and hospitable. The doors of his home were always wide open to any one in distress. His religion was a part of his daily life and he carried it into his business affairs. He was scrupulously honest and upright and at all times obeyed the Scriptural injunction and shunned the very appearance of evil. He sought not honor or fame, but lived a life of such usefulness to all with whom he came in contact that he was admired and respected by all who knew him. His earthly frame has returned to mother dust; his spirit has winged its flight back to the Creator who gave it life and his work here on earth is done, but the influence of his godly, noble and upright life will continue to exert a force for good which can not be accurately estimated until the end of time when all shall be called to account for the deeds done in the body. His mortal remains were laid to rest in the cemetery of old Blythe's Chapel Church by the side of the grave of his faithful companion who was taken from him about two years ago. He was faithful to God to the end and in his last hours gave evidence of the fact that he did not fear the journey through the valley of the shadow of death. Happy are they who die in the Lord. His children and grandchildren together with a host of friends sincerely mourn his demise, but may we bow in humble submission to the great loving Father who knoweth and doeth all things well. His grandson, BEN F. ROGERS. Madill, Okla.

DAVIES.—Mrs. Nancy Elizabeth Davies was born in Virginia, August 2, 1844; married Jas. F. Davies in 1866, to which union were born eleven children, two dying in infancy. But the great noble mother-heart was not satisfied with this but took three orphan boys to raise. Mrs. Davies was converted in childhood and joined the Methodist Church, lived and died a devoted, consecrated Christian woman. Her dying testimony was "Glory, glory, I will soon be at home!" and when asked if there was anything that could be done for her she said, "No, not on this old earth. I am going home to die no more." Of all the characters

I have ever known, she was the most patient in her suffering. A noble spirit has gone from us, but she has left a blessing upon our lives. Mother Davies was truly a great character and her life has been as ointment poured forth. To her loved ones she left the rich legacy of a noble example, a pure and beautiful life, a name to be revered. To the family we extend our sincere sympathy and pledge to them our earnest prayers. That at the last their end may be as hers—one of peace, perfect peace. Her pastor, C. H. RUSSELL.

PRINCE.—On the night of November 2, 1915, the death angel visited the home of Mr. and Mrs. F. B. Prince, and took from them their baby, Charles Wesley. Little Charles was born July 2, 1910. He was a child of unusual intelligence and possessed a great love for nature. He would often ask to be told the story of Jesus, and would often sing a hymn he had heard. Just a few hours before he passed away he said, "You sing, mamma." His bright smiling face and laughing blue eyes are sadly missed. His sweet little form and affectionate ways can never be replaced. But, we know he is safe with Jesus. So let us live to go to him where we won't have to part from him any more. HIS FRIEND. Village Mills, Texas.

MORTON.—Just a few days after the coming of the new year 1916, while all the world was busy laying plans for the future life on earth, Sister U. J. Morton was called by her Lord to begin her heavenly life. Many years of her life were spent in Erath and Comanche Counties. She was a woman of attractive personality, being industrious, intelligent and devoutly religious, she was a great power for good wherever she lived. The Morton family has done much to establish and maintain Methodism in this part of our great State. I remember, when a small boy, nearly forty years ago, that Bro. U. J. Morton was placed, as a supply, on the Stephenville Circuit. This circuit embraced at that time a large per cent of the territory now included in the Dublin District. It meant something in those days to be a preacher of righteousness in this frontier region. But while the work was a great strain on the preacher, demanding determination, conviction, courage and a continual renewing of the grace of God, the load always fell heaviest on the faithful wife left at home. But through all these years of hardships and privation Sister Morton was never heard to complain. Her conception of home can be read in the lives of her children. Rev. C. N. Morton, her son, was heard to say that: "Mother's consciousness of having kept the commandments of God was so real and her faith in His promises so complete that it never occurred to her that she could raise a child that would go off into sin." From a letter written by Mrs. Abbie Atlee, her daughter, I glean the following: "I feel that mother gave her life to the Church and to ministering to the preachers and leaders. Our home was always headquarters for the pastor, presiding elder and all visiting preachers and church workers. She gave herself unreservedly to the home to make it a home to all who came to her fireside. At the same time she took an active interest in the Church—supporting it with her presence and her influence." Many a tired itinerant preacher has found a resting place in her home as will be seen by the following quotation from one of her former pastors: "It seems that one of my nearest ties has been taken. Her appreciation of my pastoral visits and the welcome you all gave me to your home made me feel a relation of more than a pastor. I thank God it was my privilege to know such a spirit as Sister Morton. You have been highly favored with one of heaven's most choice spirits for a companion to walk so many years with you on life's pilgrimage. How many lives she blessed! How many hearts she comforted, none but Him who is infinite can tell!" She gave to the world ten children—all living now and wherever you find one of these, whether in the pulpit or in the pew, you find a faithful Christian worker in the Church she loved so well. It was my privilege to be in her home several times during her last illness. What a benediction it was to my own life to hear her say, even in her delirious moments: "O happy day that fixed my choice on thee, my Savior and my God." "Glory to God in the highest for His mercy endureth forever." She showed her appreciation for even the least act of kindness unto the very end, never forgetting to say, "Thank you." Fortunately indeed is the family or the community that is blessed with such a spirit as Sister Morton. We expect to meet her in heaven by and bye. H. B. CLARK, Pastor.

BROWN.—Mrs. Callie Brown, of San Antonio, Texas, was born November 27, 1872, and departed this life January 29, 1916. In 1901 she was married to O. T. Brown, now the Superintendent of Los Angeles Heights Sunday School, of San Antonio. To this union were born six children, the only girl having gone on before to the glory world. She was converted and joined the M. E. Church, South, in 1902, and ever remained a loyal and consistent member. The care of the home and children prevented Sister Brown from taking a very active part in Church work, but she loved the Church and was willing to make sacrifices for it. She loved her home and was a faithful wife and a devoted mother. Besides her husband and five noble boys she leaves several brothers and sisters to mourn their loss. Her pastor being sick, the presiding elder, Rev. J. H. Groseclose, preached her funeral at the church in the presence of many sorrowing loved ones and friends. May the God of all grace comfort and sustain Bro. Brown and enable him to bring up his five motherless boys in the nurture and admonition of the Lord. J. D. MAY.

WEAVER.—Mrs. Mary Ellen Weaver (nee Williams) was born in South Carolina, Abbeville District, March 27, 1843. Her father moved to Itawamba County, Mississippi, in 1848. Here she publicly and officially accepted Christ as her Saviour and joined the Methodist Church. She was married to R. L. S. Weaver, March 6, 1864. They came to Texas in 1870 and settled near Jonesboro, in Coryell County. To this union were born two daughters and four sons, all of whom are married and live in or near the community where she died. Sister Weaver was an ideal wife, a model mother and a queenly neighbor. She loved God, took great pleasure in attending her Church. She was especially fond of the Texas Christian Advocate, having been a subscriber and reader for forty-two years. She died a most triumphant death, January 21, 1916, and was borne to the Weaver Cemetery on the Leon River and her body laid quietly to rest, surrounded by many kindred and friends. Rev. Richard Hizer, pastor of Jonesboro charge, officiated. We commend the bereaved to the Christ she served for comfort in this time of sorrow. MAC M. SMITH, Pastor.

MORRIS.—Miss Anna Myrtle Morris was born April 30, 1895, and departed this life January 17, 1916. She was the daughter of Dr. and Mrs. J. W. Morris, Floydada, Texas. After an illness of about ten days and much suffering she fell asleep in Jesus, perfectly conscious and expressing her willingness to go if it was God's will. This sweet girl possessed many good and beautiful traits of character. Among others, was her disposition to lend a helping hand and say a sympathizing word to the one in need. The writer has known her oftentimes to deprive herself of personal comforts and pleasures to do some kindness for others. We shall see no more of her beautiful ministrations of sympathy and service here, for her sweet spirit has taken its everlasting flight to the God who gave it, while we are left to mourn her untimely departure. But some day we expect to meet her on the shores of sweet deliverance. To the father, mother, brothers and little sister, we would say look up; have hope. Anna Myrtle is not dead, just gone before to dwell with other loved ones and drawing us closer each day to the mansions of perfect rest and happiness. May we emulate her sweet life and when the final summons comes be able to say with her: "All is well." Her aunt, MRS. M. D. STEPHENSON.

ROARK.—Sister Roark was born in Troy, Ala., November 20, 1836, and died at her son's, W. L. Roark, near Pittsburg, December 26, 1915. Between these dates is a brief stretch of fifty-nine years which was spent in the service of God. She joined the M. E. Church, South, when fifteen years old and was a member of that Church to her dying day. Those who knew her best on earth say she was a good Christian woman. She was a subscriber to the Texas Christian Advocate and loved her paper. It continues to come to her son's home in the name of mother. Our prayer is that she, being dead, may continue to speak and that her influence may go out to her children and neighbors and draw them toward God and heaven. May her children "rise up and call her blessed," and follow in her steps. Her funeral service was held by Rev. W. H. Vance at old Macedonia Cemetery on December 27, 1915. A gap is made in our Church at New Hope, but maybe some one will come forward and fill up the gap. M. I. BROWN, P. C.

STEVENS.—A wave of sadness passed over our Church and community on Saturday evening at 9:15 p. m., February 5, when it was announced that Bro. James Ebenezer Stevens had died. A great man and a prince has fallen. Bro. Stevens was born in Bellevue, Ohio, on March 12, 1839. He came to Texas in 1865. He had lived in Coleman twenty-six years, having become a factor in all business and Church enterprises. He was the only man in business here who was here at the time he came. He was for more than forty years a devoted member of the Methodist Church, and for twenty-five years a steward and trustee at Coleman. He loved and honored his Church, ever ready with tongue, pen and purse to aid in his Master's cause. He was a liberal contributor to the new church building nearing completion, and was anxious to see the opening day. In lucid intervals of fevered delirium, he would ask if the church progressed. He has answered the roll call from above and found an abundant entrance into the Church triumphant. He was married to Miss A. F. Campbell in 1869, and to this union there were born three sons and one daughter, the latter, Mrs. Dr. J. G. Pope, preceded him to the heavenly home. The three sons, W. J. T. L. and Frank, were his partners in business, and companions daily, and the business will continue, J. E. Stevens & Sons. He was delighted to see his sons active in Church work. He and his noble wife were constant readers of the Texas Christian Advocate for more than forty years. Sister Stevens is one of our great women, and in loving remembrance and abiding faith, awaits the reunion by and bye. What a comfort to her to think of the long and sweet journey together, and as companion, father and friend, in home and community he was highly esteemed. His associates were of a high type in his early manhood. He was a schoolmate of Thomas Edison, the great electric genius, in Bellevue, Ohio. Let them emulate his great walk and worth. We laid his body to rest in the Coleman Cemetery to await the call in the resurrection morning, when our sleeping dust shall arise, and we shall know as we are known. M. K. LITTLE. Coleman, Texas.

CATARRH. Called an American disease, is cured by an American medicine, originated and prepared in the most catarrhal of American countries. That medicine is Hood's Sarsaparil. It cures radically and permanently, in that it removes the cause, cleansing the blood of scrofulous and all other impurities. It overcomes all the effects of catarrh, too, and builds up the whole system.

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Cream of tartar, derived from grapes, is used in Dr. Price's Cream Baking Powder because it is the best and most healthful ingredient known for the purpose.

Phosphate and alum, which are derived from mineral sources, are used in some baking powders, instead of cream of tartar, because they are cheaper.

If you have been induced to use baking powders made from alum or phosphate, use Dr. Price's Cream Baking Powder instead. You will be pleased with the results and the difference in the quality of the food.

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East Oklahoma Notes

By REV. LUTHER ROBERTS,
CORRESPONDENT

Rev. A. P. Johnson, of Caddo Station, has just closed a fine meeting with about fifty conversions and a large number of reclamations. Bro. Johnson did his own preaching in this meeting, and Prof. Huston, of Texas, led the singing. The Caddo Church is in fine condition, and Bro. Johnson is meeting every demand there.

Sunday, February 20, was observed as Fathers' Day by many of our Oklahoma congregations. Reports come of great services and great congregations for our pastors and people at Holdenville and Checotah on that day.

Rev. S. X. Swinme is in a very promising meeting at Talihina. He has the assistance of Rev. E. G. Kilgore.

At Valliant, Rev. T. J. Gross is holding his own meeting. The interest grows and the prospects are good. Report has it that no man among us is better loved by his people than Bro. Gross.

A fine meeting is reported at Kemp, where the pastor, Rev. W. I. Stevens, was assisted by Rev. W. R. Rosser. Bro. Rosser was called home by sickness in his family before the meeting closed, but he left a great inspiration with the people. Rosser is remarkably gifted and strong as an evangelistic preacher.

Rev. T. S. Stratton and his people at Broken Bow are planning for a great meeting. He is preaching to large congregations, and the outlook there is better than it has ever been for our cause.

Rev. D. A. Gregg is having a great year at Heavener. His collections are already in the hands of the Conference Teller. There were three conversions on Sunday, February 20, all heads of families. He is planning and expecting a sweeping revival.

Rev. A. S. Cameron continues in favor with his people at Idabel. They are determined on a revival and new church building.

Rev. W. W. Armstrong has been doing some very plain preaching to his congregation, First Church, Hugo, of late, from which great good is expected to come to the Church and the town. He is making a persistent, patient, earnest effort to make the Church mean more to community life. He hopes to erect an adequate house of worship, which is an imperative need in Hugo.

Miss Vallie Price, of Roff, District President of the Epworth League for Madill District, announces the District League Conference to meet at Roff, March 31-April 2. The program is in course of preparation.

Rev. R. T. Blackburn reports that Hugo District moves harmoniously forward. He is giving himself unsparingly to the work of his district, and his preachers and people are in love with him.

Rev. Chas. L. Brooks, presiding elder of the Muskogee District, announces that the following men have definitely accepted places on his District Conference program: President Chas. W. Briles, of the East

Central Normal, at Ada; Prof. W. W. Phelan, of the State University; Hon. Fred P. Branson, County Attorney of Muskogee County; President G. W. Gable, of the Northeastern State Normal at Tahlequah; President R. S. Hyer, of Southern Methodist University; Dr. J. J. Morgan, of the American Bible Society; Rev. R. T. Blackburn, of the Hugo District; Senator R. M. Roddie, of Ada; Dr. Sessler Hoss, of Muskogee; Dr. J. M. Culbreth, of Nashville, Tenn., and Rev. Luther Roberts, of Ada. A number of other men have been invited and will doubtless be present. All the pastors in the district and many laymen have places on the program. It is probable that Bishop Meuzon will hold the conference. One of the leading practical features of the program will be a model Sunday School conducted by Dr. A. E. Bonnell.

Mr. Frank Reedy, of the Southern Methodist University, recently occupied the pulpit of First Church, Ada, on Sunday morning and evening, and spoke with fine effect. He came on invitation of the presiding elder, Dr. N. L. Linebaugh, who expressed himself as greatly pleased with the work of Mr. Reedy.

Rev. E. C. Wallace is doing a fine work in his new charge, Afton. The stewards say he is "easy to collect for." He is to preach the opening sermon for the Vinita District Conference and the baccalaureate sermon for the Afton High School. He is a faithful preacher and a close student, having taken up the study of Greek at home. Edgar was born in this country, and has devoted the principal part of his life to the work of the Church in the Indian Territory and Oklahoma.

Rev. H. T. Breece, assisted by Rev. J. C. Cooper, of Fort Gibson, is in the midst of a splendid revival at White Church, in the Muskogee Circuit. It appears that the evangelistic note is being sounded throughout our conference.

Rev. R. C. Alexander will open an evangelistic campaign in Tahlequah on March 5. Evangelist Lovick P. Law doing the preaching. The presiding elder has arranged to be with them for a full week of the campaign. The large church debt is the problem at Tahlequah, but Bro. Alexander is using his utmost endeavor to meet it, and he will succeed. It is said that everybody loves "Bob."

Grace Church, Durant, recently experienced a great revival. The pastor, Rev. Jas. Lambert, secured for this revival the services of Rev. G. A. Marvin, evangelist, of Ardmore.

Rev. J. M. Cantrell, of Sapulpa, Conference Missionary Secretary, requests that pastors secure the home and conference missionary assessments as early as possible and send to the Teller. A number of our men on the rural charges are in large measure dependent upon this fund, and early payment means a great deal to them. When you send in your collections, notify Bro. Cantrell. He reports that his charge has already sent in \$75, while he has just been advised that Brothers White and Houghton, of the Mannsville and Brags charges respectively, have sent in \$10 each. If these two brethren do so well on these hard charges, much more is to be expected of those who serve stronger charges.

Ada, Okla.

SIPE SPRINGS.

"Praise God from whom all blessings flow." This is the expression we believe of every one on the Sipe Springs Charge. We landed in the field of our labors just as soon as possible after conference and have been busy ever since. We found as fine a bunch of folks as old Methodism ever produced. We had not straightened up things in the parsonage until it came an old-fashioned Methodist pounding of many and various good things. To say it made us feel at home is expressing it mildly, for truly we are. Many kindnesses have been shown us since we came for which we are very thankful. But, listen! We must tell you of our revival meetings. On the second Sunday in January we began a fight against sin at Macedonia, lasting almost two weeks, and through some of the coldest weather we have had in years, but we had a great meeting. We have organized a Senior League and the community is in much better shape spiritually. On the fourth Sunday we began at Sipe Springs. Truly it was a great meeting. Often the old-time shouting and praising the Lord were the demonstrations of the power of God among us. We had some fifteen conversions and reclamations, and the condition of the Church is far better because of the meeting. Rev. J. L. Bryant and good wife, of Siloam Springs, Ark., helped us in these meetings. Bro. Bryant did the preaching for us and he is certainly a good revivalist, a good preacher and withal a very fine man. Sister Bryant led our choir for us and she is a good one, too, and an exceptionally good worker among the young people. Truly, Sipe Springs Charge is on higher grounds, for which we give God all the praise. At the close of the meeting we raised an offering of about \$90 for Bro. Bryant, bought a good supply of song books and paid for them and raised in subscription all of Sipe Springs' share of the conference collections. We are expecting the greatest year in the history of the charge. May God give it to us in our prayer.—S. P. Gilmore, P. C., Feb. 24.

HASSE.

Our first Quarterly Conference for Hasse Mission convened Saturday, the 26th ult., with good attendance. At 11 o'clock Brother Vaughn, our presiding elder, preached on "Personal Evangelism." It was indeed a great spiritual feast and made us long to enter more earnestly than ever before into the win-one campaign. On February 11 we closed one of the most successful revivals at Hasse that has been here in several years (so they say). We ran for almost three weeks. Almost one whole week the weather was bad, but the people came. Brother L. G. White, of Comanche Station, was with us one week and did some excellent preaching. The result was nine conversions and thirteen additions to the Church. The Church was greatly built up and much good was done in many ways.—C. W. Griffin, P. C.

McLEAN HOME.

The McLean Home is now well assured. What was lacking at the approaching "Golden Wedding," March 22, will be provided by near relatives and friends.

The subscription now reaches \$1000 and we hope that on or before the 22nd, sufficient funds will be in the hands of the committee to enable them to present Dr. and Mrs. McLean with a title deed to the lot of their selection, as a pleasing feature of the Golden Wedding program, having good assurance that work will begin on the home soon thereafter.

In view of the foregoing statement, it is earnestly desired that all who wish to have part in this enterprise will report to me, if practicable, by the 15th of March. J. J. MORGAN, Secretary-Treasurer.

1304 1/2 Commerce St., Dallas.

SUNDAY SCHOOL CONFERENCE.

Sunday School Conferences will be held by C. P. Moore, Field Secretary of the Western Division, in the New Mexico Conference as follows: Gallup, March 12. Albuquerque, March 13. Cerrillos, March 15. Magdalena, March 17. San Marcial, March 19. Los Cruces, March 20. Alamogordo, March 21. Tularosa, March 22. Carrizozo, March 23. Other appointments will be announced later. C. P. MOORE, Los Angeles, Cal., Feb. 26.

MARRIAGES.

BUCKHANAN - FOWLER. At the home of the bride, near Ennis, Texas, February 27, 1916, Mr. T. E. Buckhanan and Miss Addie Mae Fowler, Rev. G. W. Kincheloe officiating.

Southern Methodist University

The following is a list of the applicants for scholarships, under the plan published in the Advocate two weeks ago, received at the Bursar's office to date:

LIST OF APPLICANTS FOR SCHOLARSHIP, FEB. 26, 1916.

- Miss Maurine Mills, Center.
- Edward E. Carter, Clarendon.
- Walter B. Rider, Tenaha.
- Miss Dena Mae Allison, Timpson.
- Vernon Fite, Timpson.
- Beryl Goodwin, Carthage.
- Otis R. Terry, Shamrock.
- Thos. A. Pierce, Hubbard.
- Miss Cecelia Stephenson, Irene.
- Roy G. Loveless, Hillsboro.
- Miss Frances Mike, Bryan.
- Jesse Denham, Bowie.
- Miss Felma Welch, Burkburnett.
- Charles Norton, Honey Grove.
- Miss Gladys Melton, Petty.
- Norris West, Lufkin.

It is taken for granted that a larger number still are in the hands of the various Special Representatives over the State and will be forwarded to this office later.

With the above applications in many instances come strong letters of indorsement. Letters indicating that the people are behind the candidates, and letters from the candidates appealing for an opportunity to equip themselves for success and leadership.

There was never a better appeal for collections than this proposition to the people, enabling several scores of the best young people of Texas to get a year of school and a firm foothold on the ladder of success at a crucial time in their lives. Next year would probably be too late for these particular young people. By that time they would probably have entered other fields and will never be able to go back for the needed equipment.

Let the other applications come immediately, and let everybody join in the campaign to pay their subscriptions, thereby putting the University where the institution proper does not have one cent of obligation, thereby getting \$88,000 from the General Board of Education, and placing beyond all question the resources of the University.

The limit of time for receiving applications for the scholarships has been moved up to March 15. But none should delay. Send in your application today.

In response to the call through the columns of the newspapers a few days since, the following appreciative progressive and splendid firms have forwarded to the University, free of charge, shipments of trees, shrubs and decorative plants for the beautification of the campus. Doubtless others will arrive in the very near future:

- McKinney Nursery Co., Dallas.
- Plainview Nursery Co., Plainview.
- Mr. J. M. Thompson, Waco.
- Sneed Nurseries, Tyler.
- The Austin Nursery, Austin.
- Moss Brothers Nursery, Hico.
- Mr. Geo. F. Verhalen, Scottsville.
- R. W. Fair, Arp.

All of this goes to show the interest of the people everywhere in

GREAT UNION MEETING PLANNED FOR EL RENO, OKLA.

El Reno will not be found far behind in the great evangelical work of the year in the Southwest. More than two months ago the Ministerial Alliance of El Reno, consisting of all Protestant denominations in the city, met with an evangelistic committee of three from each Church and organized for one united effort for a city-wide revival. After corresponding with several noted evangelists the united committee finally decided to invite the Klein-Boyd team, consisting of eight well trained workers from Nashville, Tennessee, to come to our assistance. Adequate arrangements are making and thorough organization of the religious forces of the city is being effected to the end the whole Christian community will move forward together in the meeting. I wish to use this opportunity to request our brethren, laymen and preachers, to pray with us for a gracious awakening and ingathering. Also to cordially invite them to come and assist in the work as they have opportunity. Those not far away could likely spend some time with us to a mutual advantage. Come, brethren. Pray for us! Mr. editor, this is a trunk line crossing. Don't fail to advise me when you can pass this way. And be certain to stop when you may.

W. L. ANDERSON,
Pastor M. E. Church, South,
El Reno, Okla., Feb. 23.

Southern Methodist University, an institution of the people, for the people and by the people in the name of the M. E. Church, South.

The nurseries are helping. Let everybody help.



A. C. CARRAWAY.

The above splendid young man, Archie Clark Carraway, is the winner of the first scholarship awarded in the big collection campaign to be inaugurated in March by Southern Methodist University.

There is a very loving and loyal, faithful and true representative of the University in the Waco District. No man in Texas has worked harder during the last fifteen months for the educational interests of Methodism than H. L. Munger. Immediately upon the completion of arrangements for the campaign Brother Munger proceeded to raise his \$2000, and young Carraway proceeded to push his application, with the result that before many others got their applications ready he had succeeded.

Young Carraway is the son of our pastor at East Waco, Rev. A. E. Carraway; is a graduate of the Taylor High School and has done college work at both Southwestern and Baylor Universities.

Having joined the Church when a small boy he has always taken a great interest in it and has been a leader in the organized class work of our Sunday School. During the short while he has lived in Waco he has attained such prominence in the City Federation of Organized Classes in that city.

In April, 1915, he announced a call to the ministry of his mother Church, and now with every effort at his disposal he is striving to equip himself for service.

Is it possible that anything more practical in the way of helping the cause can be found than the assistance of this young man? Does his record not prove his worth? Is there not an opportunity for him?

It is the hope of the University authorities that fifty or more like him may be found to receive these scholarships, and that at once.

TO THE PASTORS OF THE CENTRAL TEXAS CONFERENCE.

Just a word to remind the pastors of the Central Texas Conference not to forget our conference missionaries. They need the money we have promised them—every cent of it and more. The Board of Missions deeply regretted that it was impossible to promise more, so great was the need in many sections of the conference. But we want to pay what we have promised. These men who represent us in our mission fields must feel that our promise is worth "one hundred cents on the dollar."

The second quarter's drafts will be due March 15. Will not the brethren send their conference missions in at once that these drafts may be sent out promptly? We will need \$3500 to pay the March drafts, and there is nothing in the treasury to pay them. It is up to you to act at once, or the Board must borrow it. If the Board borrows it, interest must be paid, and to that extent will the Board be unable to pay in full the appropriations made to the various charges. Please, brethren, attend to this matter at once. Send your money to George E. Jester, Corsicana.

We are planning for a great mid-year meeting at Fort Worth March 9-10, in convention with the Layman's Missionary Convention. Let all members of the Board be present. The presiding elders are cordially invited to meet with us.

F. P. CULVER,
President Board of Missions.