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THE NEXT REVIVAL.

The coming revival is the theme of which many writers delight to speak. Some tell us that the next revival will be "ethical" and others that it will be "social," in its character.

If such writers mean to say that the revival which is to come will result in a higher individual and social morality, they are correct. For every genuine revival of religion in the past has left as its residuum precisely these things. Individual men and women have been made better husbands and wives, better fathers and mothers, better employers and employes. Vices and injustices which were once tolerated are found to have passed away and the social life of the entire community has been measurably changed.

These results have uniformly followed upon revivals whether community-wide or nation-wide in their extent. The Wesleyan revival did for the whole of England what lesser revivals have done for communities. England had a new morality after the Wesleys had wrought. Social injustices were ameliorated. A gigantic slave-traffic became intolerable and historians vie with each other in saying that the great revival changed the social life of England to such an extent that a second French revolution was prevented.

If such writers, however, mean that the next revival is to come in response to ethical and social programs—if they mean that the emphasis in the coming revival is to be on the "ethical" or the "social"—if they mean this, then they have inverted the whole order by which the revivals in the past have come. Such advocates may succeed in inaugurating reforms, but they are not on the way to revivals.

The emphasis in the great Wesleyan revival was on the spiritual. "Methodism, first and last," says her greatest historian, "is the re-affirmation of the spiritual element in Christianity. It is the re-emergence in history, and in human consciousness, of the great spiritual forces which are the vital and essential characteristics of Christianity."

The Methodist revival was neither doctrinal, nor political, nor ecclesiastical, nor ethical, nor social, but its fundamental emphasis was upon the spiritual. It treated not the symptoms of disease, but went to the root of the whole matter. It was dynamic because spiritual.

Mr. Wesley did not succeed in making himself better through any regimen of reform or ethics. The external treatment of ritualism and legalism did not help him. Nor could he have succeeded better with the masses of his day in attempts at ethical or social reform. On the contrary, he became a new creation when he surrendered to Christ and reposed for personal salvation upon Christ's own meritorious sacrifice. The personal and vivid experience of salvation through faith in Christ was

the dynamic which impelled his whole ministry. And it was his call to the men of his day to share with him this glorious experience which produced the Methodist revival.

The doctrines which Mr. Wesley preached were those which could be tested in individual personal experience. He preached faith and holiness and love, but, most of all, he preached a glorious Christ which compels and produces all of these.

No, the next revival will not be "ethical" or "social"—if by these terms it is meant that the first emphasis must be upon the ethical and social. The next revival will be as was the last. Its first and supreme emphasis must be upon the spiritual.

PREACHING TO REAL MEN.

One of the most surprising things to us is the frequency with which we hear pastors speak slightly of pastoral visiting. It is the most common thing to hear pastors magnify their office as preachers and they seem to think that they can do this the more successfully by disparaging their office as pastors.

Is there any argument by which such pastors may be made to see the necessity of the pastoral function? We doubt it. The pastor's heart is the first need of such men and until they have this, we doubt whether anything that any one can say will cure them of their dislike of the pastoral office.

Nevertheless, we venture to quote one short, sharp paragraph from Phillips Brooks' lectures on preaching. The great preacher gives the last word on the necessity for pastoral visiting. Here it is: "The preacher needs to be pastor, that he may preach to real men. The pastor must be preacher, that he may keep the dignity of his work alive. The preacher, who is not a pastor, grows remote. The pastor, who is not a preacher, grows petty. Never be content to let men truthfully say of you, 'He is a preacher, but no pastor;' or, 'He is a pastor, but no preacher.' Be both; for you cannot really be one unless you also are the other."

The preacher needs to be pastor, that he may preach to real men! The preacher, who is not a pastor, grows remote!

It is said of John Wesley that he had the power of making each individual in his audience to feel as though he were being addressed alone. When John Nelson, the stonemason, heard Mr. Wesley he said, "I thought he spoke to no one but me, and I durst not look up, for I imagined all the people were looking at me."

How does such a quality of preaching come? Is it the pure gift of God? Is it given to the remote preacher who shuts himself in seclusion from his people? Not at all.

John Wesley was able to reach a stonemason's heart because he knew stonemasons. No man was oftener among the peo-

ple than John Wesley. No man visited the people more methodically. No man knew the people more intimately and the result was that when he preached he preached to real men. He did not discourse to men as he surmised them to be, but he preached to them as he knew them to be.

How remote is the pulpit from the pew in many of our churches! In the pulpit is a preacher whom the people do not know, and in the pews a people whom the preacher does not know. The preacher is not a real man to the people nor are the people real men to the preacher. Only the holy office of pastor can make the preacher real to his people or the people real to their pastor.

AN UNWARRANTED AFFRONT.

The Presbyterian Advance (published in Nashville, Tenn.) delivered itself as follows a few issues since:

Considerable interest was awakened in religious circles by the announcement that the College of Bishops of the Methodist Church, South, had entered into an agreement not to appoint professors or students to Vanderbilt University. Interest was increased by the refusal of Bishop Hoss, presiding at the sessions of the Louisiana Conference, to appoint Drs. Thomas Carter and H. B. Carre as professors in Vanderbilt University, the appointments having been recommended by the Committee on Education. We have learned from sad experience that uninformed members of other Churches may commit grievous wrongs in their judgments upon the actions of a Church with whose polity they are not entirely familiar, but we feel constrained to remark that, whether the Bishops were within their rights or not in entering into this agreement, the great majority of the people of other Churches will regard the action as very inexpedient. Vanderbilt University is the same that it has been for years, except for the fact that the College of Bishops are denied visitatorial rights over the institution. These gentlemen, who are now "local preachers," are just as capable and efficient as they ever were. To the outsider it looks like an effort to boycott Vanderbilt because of the failure of the College of Bishops to establish their claim to visitatorial rights over the institution.

If this policy is adhered to Nashville is likely to have some "local preachers" who will outrank the Bishops in popular estimation. The situation is complicated by the fact that, just a few weeks ago, the Old Jerusalem Conference in Tennessee voted to appoint Dr. Tillett and Dr. E. O. Brown to positions on the Vanderbilt faculty, and whoever the presiding Bishop, he seems to have acquiesced in the will of the conference.

This deliverance is as surprising as it is offensive. The editor of the Advance suffers himself to be made a carrier of both falsehood and slander. "Vanderbilt University is the same that it has been for years, except for the fact that the College of Bishops are denied visitatorial rights over the institution!" Is it? What makes an institution, Dr. Clarke? Do brick and mortar make an institution? Does a campus make an institution? If so, Vanderbilt University is indeed the same. We had been under the impression, however, that the spirit and atmosphere are the soul of an institution.

Will Dr. Clarke say that the spirit and
(CONTINUED ON PAGE EIGHT, COLUMN ONE).

A PLAN OF METHODIST UNION.

John M. Moore, D.D.

(An article which appeared in the Nashville Christian Advocate March 3, 1911, two months before the Joint Commission met to formulate the now historic "Suggestions.")

Methodist union in the United States must necessarily mean a new ecclesiastical organization with a new name, and in many respects a new polity. The three Churches that are now considering, through a Joint Commission, the question of union as well as that of federation, cannot undo or ignore their history, nor disregard the labors, sentiments and principles of the masterful Christian men who have made their respective Methodisms possible, necessary and powerful. No imperialistic ambition will justify any union or federation that discredits the past of any one of these honorable organizations. No semblance of absorption could be tolerated by the representatives of any Church that can boast of the leadership of such an illustrious line of distinguished men as have made glorious the three great American Methodist Churches. Before union can be entered upon, the questions as to the new name and general polity of the new organization must be answered.

The union of the American Methodists of the Negro race is just as desirable and important, if not more so, as the union of the white Methodists. There is no satisfactory reason, and practically no excuse, for the existence of four groups of negro Episcopal Methodists, since there are no doctrinal, political or sectional differences, past or present, to keep them separate. There are about 1,600,000 negro Episcopal Methodists in the United States, 550,000 in the African Methodist Episcopal Church Zion, 500,000 in the African Methodist Episcopal Church, 250,000 in the Colored Methodist Episcopal Church, and 300,000 in the Methodist Episcopal Church. There are now in 1916, 1,850,000. Do not the leaders among the white Methodists owe it to the negro Methodists to use their friendly offices in bringing about this greatly desired union? The lamented Bishop Gallo-way was stricken just at the time when he was entering upon this labor of love. Union of white Methodists and negro Methodists into one Church, however large or small the negro element, would not be desirable, or scarcely possible, at this period of our social, political and religious life. Any negotiations for union should proceed upon the plan of having a united negro Methodism as well as a united white Methodism. Any other plan will encounter grievous difficulties and fail to achieve the results for which union is contemplated.

There need be no difficulty in finding a common name for a new organization made from the Methodist Episcopal Church, Methodist Episcopal Church, South, and Methodist Protestant Church. The words common to all the names are "Methodist Church." This name will not please those who desire union to be a species of absorption rather than the creation of a new organization. It would save the Church from the deplorable use of initial letters, such as "M. E." and "M. E., South," and would be satisfactory to those who have regard for the future as well as for the past. To the words "Methodist Church" might be added "of America," or "of the United States of America."

Those who have proposed plans of union have declared either for a reunited Methodist Episcopal Church, with such a system as now exists in the two Episcopal Methodisms, or for a reunited Episcopal Methodism with three or four General Conferences after the order of those now existing in the two Churches. If other plans have been before the Commission, they have not been publicly announced. The first plan bears on its face the semblance of absorption, and is also open to the severe criticism of unwieldiness of its General Conference and in its general operations of the denomination. The second plan destroys denominational unity, and leaves the bonds of connection solely in the College of Bishops and in the Connectional Boards. Without a stronger bond than these there would be opportunities for displays of sectionalism and rivalry, which should not exist in a Christian Church. The federalism of the first plan and the States' rights of the second should find a satisfactory expression in the new organization. These two thoughts are embodied in the following proposed plan:

Let there be one General Conference and five Synodical Conferences. The three Synodical Conferences east of the Mississippi River could be made

to embrace more than one million members each; the two west of the river would have more than one million members between them, with fair prospects of large increase with the decade. (There are now, 1916, more than 1,600,000.) The General Conference, made up of representatives of all the Annual Conferences, should have no electoral powers, but be a lawmaking body with the exclusive right to deal with doctrines and ritual.

The Synodical Conferences should have the power to make such laws as would not conflict with those made by the General Conference. Certain sections of the Church might need such legislation as would not be satisfactory or desirable to the entire Church. The Synodical Conference should have full electoral powers. It should elect its quota of the Bishops, which quota may be determined upon a basis of Church membership. It should elect the editor of its synodical organ, or any officers which the General Conference should decide that it should have. It should elect its quota of the various General Boards. The General Boards thus constituted by the Synodical Conferences should elect their General Secretary or administrative officer. The General Book Committee should elect the Publishing Agents. Whenever a General Board required a synodical representative in its officery, he should be elected by the Synodical Conference or its representatives in the General Board. Synodical Boards should probably also be created to carry out the policies of the General Boards, and to carry on such work as could not be well done by the General Boards. The rules and regulations of such boards would be determined by the General Conference. They would have their own administrative officers, who might be elected by the Synodical Conference or the boards.

Neither this plan nor any other can meet the objections of those who, by virtue of their mental constitution or social articulation, are strenuously and unalterably opposed to the union of the three Churches upon any basis. There are some persons who believe there is really no reason for union, and that the Churches as they are would accomplish greater and better results, with all their overlapping and rivalry, than they would in one organization. Their opinions must be respected. Then, there are some who believe that the peculiarities of the politics of the three organizations form fundamental differences which can never be adjusted, and that any efforts at union must necessarily fail. For instance, will the Methodist Protestant Church agree to an episcopacy? If so, what alterations of the present form will be desired? There are many vexing difficulties in the way, and many important adjustments will be necessary before any plan can be consummated, and it is certain that union cannot come with a breath of sentiment. But there is a great company of conscientious Christian men and women in these Methodist Churches who would rejoice at the proposal of a practical plan that would make union possible and desirable. The general outline here proposed may render the service of showing how union might be possible. It provides for unity where uniformity has been more or less obtained even in the two Episcopal Methodisms—namely, in their legislation. They have followed each other quite closely in their lawmaking. A General Conference with only lawmaking powers, including the rights of review and doctrinal declarations, need not be unwieldily or domineering. With certain lawmaking privileges in the Synodical Conferences, there is no reason why every section may not have practically such regulations as it may wish. With the electorate wholly in the Synodical Conferences, political combinations would be obviated to a large extent, and legitimate representation of every section in the general officery of the denomination would be insured. An episcopacy elected by the Synodical Conferences could have just the same powers, and be more intelligently chosen, than it can be even now by the General Conferences of the two Episcopal Methodist Churches. General Boards would be more carefully constituted by Synodical Conferences than they are even now by the General Conferences. The selection of general administrative officers of the boards can be more judiciously made by the boards than by any General Conferences. If union is desirable, the above proposed plan would do much toward making it possible and practicable.

It has come to pass that thought and action are nothing until they show an earning capacity. To this Rome all roads lead. But to build that Rome means dissolution and oblivion. There is yet something above the price of rubies.

THE PARABLE OF LEAVEN—WHAT DOES IT TEACH?

(Number One.)

In our interpretation of this parable we shall be governed by certain facts about the nature of leaven and its effect upon all things that come under its power, and also about the Scriptural usage of leaven as a symbol or figure of sin.

It is an indisputable fact that leaven corrupts all it leavens from the original purity of the thing it affects. If the baker does not put his leavened dough into the fire of his oven before it "falls" it is wholly unfit for food.

The distiller must put his "sour mash" or leavened mass of fruits into the fire to save the alcoholic spirits from leaven that tends to rot or destroy all it leavens unless arrested by fire or some powerful agent that will destroy the germ of leaven before it reaches rottenness or putrefaction. One rotting apple will leaven a barrel full if allowed to remain in contact with the good ones, but no amount of good ones can restore one that is rotten to soundness again. There is no power on earth that can restore the "sour mash" or leavened mass of fruit to the pure meal and unfermented fruit. If it were not for the fire that arrests the process of leaven we could have no light bread to eat nor alcohol for chemical purposes.

The next fact that I shall allude to here is that in every case where leaven is used in the New Testament in a figurative or symbolical sense it represents sin of some kind. Our Savior warned his disciples about the "leaven of Pharisees, which is hypocrisy," and again he admonishes them of the Pharisees' leaven of "false doctrine." We read of the "leaven of malice," and Paul admonishes the Church at Corinth of the leaven of fornication (chapter 5) and warns the Church at Galatia of the leaven of Judaism, which "would make Jesus Christ of no effect" unto them, and reminds both of these Churches that "a little leaven leaveneth the whole lump," in direct reference to these two destructive evils. He tells those at Corinth who were not corrupted that "Ye are unleavened."

The Jews, to whom Christ was talking, regarded leaven as an impurity or corrupting substance that unfitted them for the solemn feast of the Passover, which must be kept with unleavened bread after all leaven had been purged from their dwellings. Dr. Clark says that they were so strict in clearing their house of all leaven that if they should see a mouse run across the house with a crumb of bread they would cleanse their house over again for fear that some particle of it might still remain. Could these Jews, the disciples of Jesus, have any other conception of leaven except that it was impure and represented something that corrupts or represents moral or spiritual uncleanness?

There are many kingdom parables, some of which Jesus did interpret and some of them he did not. Among those he did interpret are the "Sower," "The Tares," "The Drag Net," "The Ten Virgins," "The Pounds," "The Talents" and "The Marriage Supper." Among those he did not interpret are "The Mustard Seed," "The Leaven," "The Hidden Treasure," "The Pearl of Great Price." And no interpretation of the latter can be correct that contradicts those interpretations which he has given.

Since our Savior has given so many parables differing one from another it is evident that no one or two of them can exhaust the mysteries of the kingdom, and that each one teaches some fact or phase of the kingdom of heaven that the others do not fully explain or set forth. Now, let us consider what our Lord teaches in this parable. What does the "three measures of meal" represent, and what does the leaven, which a woman takes and hides in the three measures of meal, represent? A number of Christians have hastily concluded that the "meal" represents the world of mankind and that the gospel of the kingdom, or the Church, in her influence over the world is to leaven the "whole lump." And it is common to hear of the "leaven of the gospel" and "the leaven of Christianity" or "the leaven of the kingdom," all of which are without foundation in the Scriptures, for the Bible, as we have shown, has much to say about the leaven of sin, but nothing

to say about a leaven of truth nor leaven of purity nor leaven of righteousness, for the good reason, as I believe, that a thing cannot represent virtue and vice in the same way, and for the further reason that sin spreads like leaven until it effects all who allow it to remain in their lives or in their Churches, while the kingdom of God does not extend itself in that way, as we shall attempt to show.

If we take the parable of the "Sower," we find the seed must fall into good ground if it bring forth fruit unto life eternal, and that the seed which fell among thorns was "choked" so that it yielded no fruit to maturity. It is the "word of the kingdom" that falls into "an honest and good heart," who, "having heard the Word keep it." "Born again, not of corruptible seed but of incorruptible, by the Word of God, which liveth and abideth forever."

Now, since "leaven" "corrupts" it cannot represent "the word of the kingdom," which is the "incorruptible seed" by which Peter says we "are born again," and except we are "born again" we cannot see the kingdom of God. If the parable of the sower represents the method or manner of the extension of the kingdom how could the "leaven" represent it also, since it is a corrupting element that will corrupt and destroy all it leavens unless arrested by fire or some powerful destructive agent? In the parable of the "Sower" four classes of hearers are represented, but one class hear the "word of the kingdom" unto their salvation. If the gospel of the kingdom operated like leaven it would leaven all it touches, because it is a Bible truth that "a little leaven leaveneth the whole lump." If we notice the wording of the "Parable of Leaven" we shall find that it is the resultant effect of the leaven that is like the kingdom in some phase of its development in the world. "The kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal, until the whole was leavened." It is the leavened condition of the kingdom in its earthly realization and development which our Savior alludes to in this parable. Yet some will insist that the "leaven" represents the universal spread of the kingdom in the earth and the world is the "meal," "the whole lump" that is to be "leavened." We have heard many glowing periods of fervent oratory about the "leaven of Christianity" and "the leaven of the Church," which is to save the whole world before the "end of the age" by her conquering force. Many of our best pulpit orators have quoted Matt. 16:18 and Rev. 11:15 to prove that the Church will conquer all foes and "the kingdoms of this world shall become the kingdom of our Lord and of his Christ, which two passages of Scripture have suffered much abuse by their misuse. And the later one has a mistranslation in Authorized Version which changes the meaning of the original by making "kingdom" plural when it is the singular number, and the verb "is" changed to "are," evidently to accommodate that Scripture to the translator's opinion of the meaning of that prophecy which foreshows the complete overthrow of Satan's kingdom and the ultimate triumph of the "King of Kings and Lord of Lords," who will "put down all rule and all authority and power, for he must reign until he hath put all enemies under his feet." For he (not the Church) must reign until he hath conquered the "prince of this world" and until he overthrows the "world rulers of this darkness," who have so long wielded their scepter in this sin-smitten world. As this article is sufficiently long, we shall attempt in the next to bring out more fully the Scriptural teaching in relation to this parable and bring incontrovertible facts of history, ancient and modern, to show that our Savior does not teach that the gospel of the kingdom is a leaven that leavens the world, but that the kingdom itself is subject to invasion by sin and if not "purged out" (1 Cor. 5:7) or destroyed by the fire of the Holy Spirit and corrective chastisement will ultimately corrupt the whole kingdom in its earthly realization and development.

R. F. DUNN.

Character is the product of antagonism. The muscle is made strong under severe strain. We appreciate the strength of an ocean-going steamer by the many and terrible storms she weathers. The wearisome journey to the distant mountain-height is necessary for the larger vision. To have nothing against which we must struggle bravely is to develop a character at once insipid and worthless.

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JESUS OR CHRIST.

J. E. Godbey, D. D.

I have seen in the Texas Christian Advocate an article which suggests the reflections following:

The doctrine of Jesus' divinity is not definitely asserted by any title which the Scriptures apply to him. In the annunciation, it was said to Mary by the angel, "Thou shalt call his name Jesus, for he shall save his people from their sins."

As for the term Christ, it means simply, "The anointed," and is applied to one especially chosen of God and ordained to a particular function, as a priest or king. Saul was called "the Lord's anointed," or the Lord's Christ, as were David and Cyrus; so there were Christs before the Christ was revealed who was appointed to be king and priest forever.

Jesus called himself the Son of Man. But this title was also given to Daniel and Ezekiel. Even the title Son of God is applied in the Scriptures to Adam, to angels and to believers.

The first question asked a candidate for baptism in the Unitarian Church is, "Do you believe in Jesus Christ the Son of God?" Confining their interpretation of these titles to what they necessarily imply, the Unitarians reject the doctrine of divine nature in Jesus as we Trinitarians teach it.

The divinity of Jesus is not implicitly asserted in any of the titles referred to. It is not therefore asserted and established by the simple defending of any of these titles. Those who reject the Trinitarian doctrine of the Divine Sonship do not repudiate the appellations which the Scriptures give to Jesus.

The name Emmanuel, used by Isaiah to characterize the great deliverer, and meaning God with us, seems more nearly than any other to express divine nature. Yet there are many ways in which such a title may be construed. Matthew interprets it as referring to Jesus; but neither Jesus nor his disciples employed it.

The argument for Jesus' divinity is ample, but it is not technical. It is not established in asserting his right to any of the foregoing titles. The argument is in the character, teaching and work of Jesus of Nazareth. The doctrine of Jesus' divinity in the form which it has assumed is based upon the whole work of our Lord, and grows out of it, and man will believe in whom Christ is properly presented, and who, out of their experiences, speaking by the Spirit can call him Christ and Lord.

He who forgave sins; who, by his own power and not as a delegate raised the dead; who declared that all power in heaven and earth was given to him; that he would judge all men and assign them to their spiritual and eternal destinies; who said, "I and my Father are one," "He that hath seen me hath seen the Father;" who was crucified but rose from the dead; who said, "Before Abraham was I am;" who came from God and went to God, to the glory which he had with the Father before the foundation of the world, him we must believe to be Divine, or with those who condemned him to death reject as a blasphemer.

ORGANIZING THE LOCAL CHURCH.

(A paper read before the Fort Worth Pastors' Association, December 11, by Rosemond Standford, M. A.)

The Christian minister to be successful needs not only a clear vision, but a well-organized plan of operation. In his Yale lectures, Dr. Chas. E. Jefferson says, "There are two kinds of ministers whose careers are tragic. The first are those who see not clearly what it is they are to do. The second who see with some degree of clearness the destination, but are too careless or precipitate to build the agencies by which the goal may be attained. Both classes of men arrive nowhere."

Efficiency in the Church demands organization. The cry "too much machinery" is the voice of the past or the pessimist. The modern automobile is more complicated by far than

the two-wheel ox cart, but when understood and manipulated by an up-to-date business man or pastor it is more efficient. Some, however, prefer the ox cart and the unorganized Church. The genius of Methodism has been its emphasis on evangelism and its superb organization. Whitefield was a great evangelistic preacher, but his voice is now still. Wesley had a genius for organization and he lives a hundredfold. One distinguishing feature of Methodism from its very beginning has been the use of the laymen. More than half of the sermons preached in the Methodist pulpits of England, we are told, are delivered by lay preachers.

The machinery of Methodism in America is peculiarly adapted to modern methods of efficiency. A new profession has already arisen, efficiency experts, with a peculiar genius for organization and religious education. For most Churches the pastor must be the chief expert. He ought to have a gift for analytic and synthetic criticism of methods, and be able to prepare a constructive program for the local Church. Restlessness in the pulpit or the pew is detrimental to the best planning. "A man who expects a short pastorate has many inducements to do surface work. He is tempted to do only those things which will make a show."

To properly organize the local Church we should get clearly in mind the aim of the organization. The Church is not to be organized simply that we may see the wheels go around, but to accomplish something. The pastor is the overseer of a certain territory, and the manager of numerous and powerful forces. What does he expect to accomplish? How does he expect to do it? He must plan, organize his forces and put his people to work. First, let us utilize the organizations we already have and then supplement when more are needed. Much of our splendid machinery is standing idle. The Church Conference is the place to begin. This is the most democratic conference in the Church and each individual member in the Church should be made to feel that he has a part in planning and carrying on the work. The committee on lay activities elected by the Church Conference can be made very effective.

One of the chief aims of the Church is evangelism and new members. Let the evangelistic committee, composed of both men and women, take the lead in this work. This committee can be enlarged for the One-to-Win-One Campaign and be a permanent outlook committee for new members. This committee when well organized and instructed can keep the pastor informed of every new family who moves into the community. An energetic and enthusiastic committee can get almost the whole Church interested in winning people to Christ and membership in the Church.

Another aim of the Church is social service. Let this committee be elected from among your best men and women, but do not duplicate and overlap unless absolutely necessary. These committees are to develop workers and not to overwork a few faithful prominent members. Enlist special workers from time to time, and, above all, work this committee and find something worth while for them to do. Let them revise the Church roll, visit the sick, investigate all the poor families in the neighborhood, beautify the church grounds and plan a constructive program for the young people. The Church today must have a clean-cut message for the social needs of man.

A third aim of the Church is to develop a missionary conscience. The missionary committee gives the younger men who are not on the Board of Stewards a splendid opportunity for service. And it is a good training school. At McKinley Avenue the missionary committee this year at its first meeting assumed the entire responsibility of securing pledges and collecting the conference collections. The twelve men on this committee divided the territory into twelve districts. Twelve lists with accurate addresses were made indicating the amounts pledged and paid last year. The pastor was asked to present the claims at the morning service and at two o'clock the Every Member Canvass was begun, with instructions to see every member who

had not made a pledge at the morning service. Seventy-five dollars more than the assessment last year was reported in pledges at the evening service.

A fourth aim of the organized Church is a sound financial plan. The Board of Stewards should be organized with the necessary officers and the following committees have been found useful: (1) a finance committee, composed of the most liberal and progressive men on the board, whose duty it is to estimate the budget including the salaries and to see that the contributions are large enough to cover the budget without a deficit at the end of the year. (2) A house committee to look after repairs and to keep the house comfortable and well ventilated. (3) A reception committee to welcome strangers and make every member feel at home. (4) A music committee to protect the pastor from a powder magazine. (4) A publicity committee to advertise the services and put the work of the committee before the community.

A brotherhood for the men and a men's banquet once or twice a year is one of the best ways to reach the men. A well-organized and graded Sunday School is a necessity, but cannot be touched upon at this time. There is no more important work than organizing and working with the children. The women are fully capable of running their work, but are entitled to the hearty support and cooperation of the pastor. The secret of a well-organized Church is to plan the work and work the plan with a spirit of earnestness and enthusiasm. No plan will work itself. The preacher is always the key man.

DuBOSE'S HISTORY OF METHODISM.

H. G. H.

Smith & Lamar, 1916, 592 pages, clear print, excellent paper, captions of chapters full, index unique, commencing where McTyeire left off, language plain and choice in expressiveness, utterly free from distracting footnotes, modern and popular newspaper style of punctuation, price \$2.

Twenty-eight pages read and other parts examined. Not a prosy sentence. As to footnotes, the worst example of that literary habit is Lord Macaulay's "Life of Samuel Johnson," followed by Carlyle's Sketch of Robert Burns.

McTyeire says but little of Texas Methodism, along with some errors, hardly anything about most important matters, but DuBose is as full as could be possible in a condensed account covering so much ground.

His sketches of all the conferences—yes, all of them—are charming and so satisfactory.

Possibly the Mexican work was too scantily touched—but, truth to tell, a history of that work has never been written—and I think, in connection with a "History of Methodism in Texas," the Mexican work is worthy of being included in a separate volume. There are heroic men connected with that work dating from 1860-1861, whose deeds are worthy of record on earth as well as on high.

DuBose proves that "the preponderating element in Church history is biography." The 11th chapter of Heb.

DuBose has this advantage in sketching history from 1884 to 1916—that was the mightiest half century of Methodism and the world—running up to the very days of unification.

DuBose is remarkably accurate in his brief account of conferences in Texas. It is difficult to remember any great name left out, and his style is a model for the Texas historian. Thrall has most of the facts and names up to close of his history, but sometimes they are jumbled.

The Texas historian will suffer the paucity of materials for the first twenty years of Texas Methodism. Thrall has done well, but another historian must do better—even if he has to draw a little upon his imagination—for you know much readable history is based on tradition. In those early days men were making history—not writing it.

After awhile I want to quote one or two things from DuBose's history. Bishop, Texas.

GET READY FOR YOUR JOB.

This is the age of the trained man. The men who succeed are the men of one idea of which they make a hobby.

The best way to prevent a gun from scattering is to put in a single shot. Even specialists today have their specialty.

The specialist does not have to look for a job. The job is looking for him.

Everything is crowded downstairs. —Madison C. Peters.



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Mothers wonder where the package of Puffed Wheat goes. For it never lasts very long.

It goes very often to hungry children who eat the morsels dry. For Puffed Wheat and Rice are very much like confections.

These bubbles of grain, airy, flaky and toasted, are delightful in any way.

Don't Restrict Them

But remember that Puffed Grains are whole grains with every food cell exploded.

They are fitted for foods by Prof. Anderson's process as no grains ever were before.

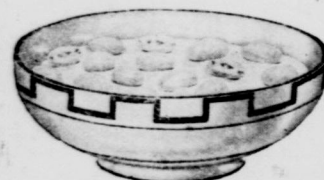
Children need whole grains. They are rich in elements lacking in flour foods. And everyone must have them.

Here every atom feeds. One ounce of Puffed Grains is worth ten ounces of some foods. Let children eat what they will.

Puffed Wheat Puffed Rice and Corn Puffs Each 15c Except in Far West

These are bubble grains, thin and flimsy, with a most delightful taste. Serve like other cereals. But serve them also in bowls of milk. Let children eat them dry. Use them as wafers in soups, as nut meats on ice cream.

If you believe in whole-grain foods, these are the best forms known. Use them in any way you can, in place of foods not half so good for children.



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Notes From the Field

PAINT ROCK CIRCUIT.

Just a few lines to let you hear from us. I was sent to the Paint Rock Circuit at the Uvalde Conference, this being my second work in Texas. The people here received my mother and myself in a most cordial manner, as shown by many kindnesses, such as showers, poundings, gifts, etc. At Christmas the men of Paint Rock presented me with a splendid suit of clothes and the ladies gave me a much appreciated auto coat. Thus far the work has started well. Eight people have already united with the Church. The prayer meeting is well attended. Large congregations are found at all points. The stewards at the first Quarterly Conference increased the salary. We all believe that this new year will be a successful one for our charge. Bro. Perry is showing his splendid qualities as our new presiding elder.—C. Excell Rozzelle, Pastor.

WATER VALLEY CIRCUIT.

On the Big Lake Circuit, our former charge, we thought those people with whom we worked for two years, some of the best people we ever met, and they were. But we find the heart of these people measured with that same yardstick. No sooner were we in the parsonage, where the people could make an estimate of our molar facilities, than the old-time habit of pounding was practiced. There have also been some improvements made on the parsonage in the way of papering. Our first Quarterly Conference was held at Carlsbad. It was an occasion more like what old preachers tell of years ago than the pastor, in his short experience, was accustomed to. Rev. J. M. Perry is not at all disposed to hold a Quarterly Conference in the back end of a grocery store when business men and farmers are willing to leave their work on Saturday afternoon and come with their wives to the church to attend to the Lord's work. And he won the hearts of our people in the four sermons he brought us on that occasion. We are praying for, and expecting, a good year's work with these good people.—Homer Miller, P. C.

HONDO.

To our gratification we were returned to this delightful charge. A more desirable field of labor would be hard to find. No charge in the conference is better equipped to prosecute successfully the work of our Lord. During the pastorates of our predecessors a magnificent addition was made to the old building, which gives us ten class rooms. We have twelve classes and some of these are organized. There are two Leagues. They both are doing splendid work. The Junior League has made some improvements on the parsonage and gave a nice pounding to the pastor. The Senior League during last conference gave \$35 to Coronel Institute. And on Saturday before Christmas they presented fruits, candies and nuts to four hundred Mexican children. The Missionary Society has done some needed work on the parsonage and has money on hand to further prosecute their work. The Church, just prior to Christmas, gave us a magnificent pounding. Besides this a hog, two turkeys, spareribs and sausage have found their way to the parsonage. The fourth Sunday was Orphanage Day. An offering of \$65 and more was made. We have a splendid Board of Stewards. Our first Quarterly Conference has been held. Our beloved was on hand and preached a good sermon. When it goes well with you remember us at a throne of grace.—J. W. Long.

ALTO STATION.

We were glad when Bishop McCoy, at the Texas Conference, read us out for Alto, because we had already heard much of this delightful appointment. Alto is situated in one of the best sections of East Texas, and is surrounded by good farming country. What we had heard of this people was not exaggerated. They received us kindly and took us into their homes until the parsonage was ready for us. When we did go to the parsonage we found the women of the Church there installing new furniture, namely, chairs, rugs, a dining table and a cook stove. As they were making provision for our comfort, they did not forget to bring along with them the Methodist pounding. Good things to eat are still coming. These people do not forget the pastor when they kill hogs. We have been feasting on sausage, backbone and ribs. Our Sunday School is doing good work under the superintendency of Brother Gus

Rounsaville. We have a faithful Board of Stewards with Bro. E. M. Decker as chairman. Our presiding elder, I. F. Betts, has been with us and has held our first Quarterly Conference. The pastor's salary is paid in full. We have already received in cash and in subscriptions about half the conference collections. It is a pleasure to be associated with Bro. M. F. Daniel, of the Alto Circuit; he is a brotherly man and is rich in religious experience. All in all, we have a bright prospect for a good year. We are happy in the work.—J. Coy Williams, P. C.

SANGER.

We have never had a more hearty reception than at Sanger. The pounding is like a wet spell in Texas, big to start with, then daily. Sunday night Dr. Harless preached a great sermon on, "The Spirit of Methodism," then had Quarterly Conference. After this the installation of the Official Board and then came an hour of social intermingling, during which time the wives of the stewards served hot chocolate and cake to the audience in our big League room. The League gave an appropriate program. At 12 o'clock we were on our knees being dismissed by Dr. Harless. The Quarterly Conference elected a parsonage building committee. The missionary committee made a good report on collections of benevolences. Cash in bank to pay Foreign Mission assessment. Think will have Home Mission assessment soon. Presiding elder and preacher paid to date. W. B. Shirley was elected charge Lay Leader, W. K. Miller Sunday School superintendent and A. C. Price steward. Rev. O. E. Moreland, our predecessor, had everything in readiness for us. To our friends on former charges we extend the greeting of the season. Pray for us. You have a big place in our hearts.—T. W. Lovell.

CENTER.

We closed out our four years on the Daingerfield charge. They were years filled with work. I feel that we made progress both spiritually and materially. I feel that we were made stronger in every way. I know, as upon the dying days of 1916, that I am more determined to fight the good fight of faith and lay hold on eternal life. We have never met a more hearty reception in our lives than we received on reaching this city. They met us in cars at the station and brought us to the parsonage, where there awaited us a goodly number of the good ladies who had prepared us one of the nicest dinners I ever saw, and also a nice pounding. This is the material side. Now to the spiritual. We have been greeted by large, enthusiastic crowds that gave every evidence that they are ready for a forward move. This Church has been served by some of the strongest men. They have all left an imprint of their lives and ministry. The two last pastors went home to glory from this charge, and, of course, that, to a great extent, demoralized the Church and the wonder to me is how they managed to keep going, but they did and I found a good Sunday School and one of the best Home Mission Societies in the conference. They were holding Week of Prayer when we arrived. It was a great occasion. They raised something like \$50 in their freewill offering. The prayer meeting is moving right along. We had something like 100 present the first pray meeting I held. We had Brother J. W. Treadwell with us the third Sunday in December. He gave us a great gospel sermon. He is doing a great work for Alexander College. The stewards unanimously made the pastor's salary \$1500 for this year; that is a \$300 raise. We have helped eat four turkeys and three others to follow. As Dr. Knickerbocker says, everything is lovely and the goose honks high.—C. H. Adams.

BYARS, OKLA.

Bishop Morrison assigned me to a new charge at our last Annual Conference. It's the hardest work I ever had. If it had not been for the kindness of my brethren and friends I believe I would have given up; but from the least to the greatest the people stood by me in sympathy and love. I stood in my place till Christmas, and I own up I got nervous again. But I received cards from Perry and I believe from almost every family, and then the brethren of my conference capped the climax with Christmas greetings. Dr. McMurry sent me a beautiful card with the best of greetings, and then my children and grandchildren and also great-grandchildren took dinner with us on Christmas day

—thirteen in all—at the table at once—four generations. I said glory to God! I will not surrender. I thought inasmuch as our pastor was away I would have a Watch Night meeting. When we had our program about completed it collapsed. I was feeble, so we called it off. At 10:30 I woke up. I got up, put on my clothing, stirred my fire and got my Bible and turned to Psalms thirty-three and read a part of them to the fortieth, and then I took the old Hymbook and sang, "When I Can Read My Title Clear," and "Amazing Grace," and "O for a Closer Walk with God." You may think I was all alone, but I was not. I had a good time. Wife said the people will think there is something the matter. God bless the Church and all its members.—J. D. Massey.

DAINGERFIELD.

After spending three pleasant years at Mt. Enterprise and Caro we were moved to Daingerfield. It was with great reluctance that we had to part with our many friends there, but we can say with the Psalmist, "The lines are fallen unto me in pleasant places," for this is a pleasant charge. On our arrival we were met at the station by our stewards, carried to the parsonage, where a hot dinner and a hearty welcome awaited our coming. About 7 p. m. the pounding began in full blast and the best of it is, it is still going on. There is not a more generous, cultured and refined class of people in the Texas Conference than Daingerfield is composed of. My predecessor, C. H. Adams, has put in four faithful years on this charge and has endeared himself to this entire town. I never followed a preacher loved more by his people than he. Our best wishes and prayers go with him and his good family to their new field. Our presiding elder, W. H. Vance, came to us on December 18. He preached a most excellent sermon Sunday night and held our Quarterly Conference Monday morning. He was in fine trim. Brother Vance is so brotherly and congenial till every one feels at perfect ease in his conferences. You may look for a good report from Pittsburgh District, for we can't fail with such a live, enthusiastic bunch of preachers, being led by so wise a leader as W. H. Vance. We are starting off just splendid. The Board of Stewards unanimously voted to increase our salary \$200, making it \$1200. Our Sunday School is taking on new life; in fact, every department of the Church is doing fine work. Dr. W. D. Bradfield, editor of the Texas Christian Advocate, of Dallas, visited our town last week, spending the holidays with his relatives, and while here he preached for us from the text, "Thy Will be Done." It goes without saying he preached a great sermon. Daingerfield feels proud of Dr. Bradfield and well she may, for he is one of her fairest sons. With best wishes for the Advocate force.—L. H. Mathison, P. C.

DALBY SPRINGS.

This is our second year on the Dalby Springs Circuit. Last year was a good year, but we are starting with greater prospects this year. December 30-31 was the occasion of our first Quarterly Conference, held at Lawrence Chapel. W. H. Vance, our beloved presiding elder, was at his best and preached one of his powerful sermons Saturday at 11 o'clock. We had dinner at the church, which can only be appreciated by those who were present and those who know of the hospitality of this community. But the best came Sunday at 11 o'clock when our presiding elder preached, as he always does, with the power of the Holy Ghost, and six were converted and reclaimed and there was joy in heaven and on earth. God always blesses the efforts of the man who goes from the secret place to the pulpit. The financial report was good, and the stewards assessed for the pastor's salary the same as last year. We are expecting some great revivals this year.—W. G. Jones, P. C.

BLANKET.

It was with glad heart that we heard the Bishop read us out for Blanket for another year. No preacher was ever more royally received by any people than this one was. Saint and sinner seemed to be glad we were returned. Many were the words and acts of welcome which we heard and received, which has made us resolve to do the very best work possible. The pounding came "in due and ancient form." It was of the bumper type, a protracted kind, for we are still receiving, and more yet to follow. All departments of the Church are moving off nicely. The Sunday Schools and Epworth Leagues are very enthusiastic in their work. The missionary society is humming. A more loyal band of women can hardly be found

anywhere. Our beloved presiding elder, Sam G. Thompson, came to us on December 23 and held one of the most pleasant and enthusiastic Quarterly Conferences we ever attended. The Board of Stewards willingly, enthusiastically and unanimously raised the pastor's salary a hundred dollars, all of which we do appreciate. We had a great year with these good people last year, but we are praying for and expecting a much greater this year. We have set our meeting to begin the first Sunday in March, with Joe Fort, of First Church, Corsicana, to do the preaching, and with the pastor and officials to push we believe, by the help of God's Spirit, we will gain the victory. We are organized to do great things for our Master this year. Remember us in your prayers.—L. L. Felder, P. C.

CELESTE STATION.

We are well into our year's work at Celeste. Had a royal reception on our arrival and a big pounding followed soon. We are having splendid congregations and a spirit of optimism, for a great year prevails. Already we have seen tokens of the coming revival, having had two or more conversions and twelve additions to the Church. We are at work on our conference collections, having about 40 per cent already provided for, and expect to secure in cash and good subscription the whole amount before January is gone.—J. Leonard Rea, P. C.

TYRONE, OKLA.

I am at Tyrone, Oklahoma, way up in the long neck of Oklahoma, lying between Kansas and Texas, a very fine country and the citizenship very rarely equaled in the State. I am in fine health and fine spirits. I have been busy since I reached here. Most of my conference claims are in hand, subscription and otherwise. I want to be able to report in full by February. I was with Brother Algood in a revival at Hooker in December. Had a good meeting. I will begin my first meeting on my new charge (it bears the name of Liberty) at Nobisco, January 7, first Sunday. Then we will begin third meeting at Apelton, home, at this place. I will assist Rev. Taylor. He is a fine fellow. His people seem to love him. We will begin the meeting third Sunday in January. From there I will go to Victory for two revivals. From there will begin third meeting at Apelton, Oklahoma. Then I am open for dates from the brethren anywhere in the Clinton or Hooker Districts up till June, at which time I expect to begin my fourth revival at Liberty. This is my last place to hold a meeting on Liberty charge. After this date mentioned I will be open for dates, say from third Sunday in June. Now brethren, I am ready to assist any who may need me in your revival work. My presiding elder and folks have agreed to take hands off of me and consented to let me hold said meetings after said above dates. I am your District Evangelist for Clinton and Hooker. Now I will name the dates I will be engaged: January, February, March up till third Sunday in April. Maybe will be open July, August, September, October, November. I very much desire any of you brethren who may or will need me in any of their meetings to make dates with me as soon as possible, so I can finish my slate.—T. Y. Hearn.

HUNTSVILLE STATION.

The Church in Huntsville is taking the work of our Orphanage seriously, and is developing a clientele that may be depended on to manifest a healthy interest in the institution. Instead of a Christmas tree we have found it better, for us and the Orphanage, to have the "Whate Gift Service," and encourage the whole Church to make a donation of money or new clothing—preferably both—for the Orphanage. We have done this for three consecutive years, and are fully convinced of the wisdom of it. The result of the service this year was \$152.40 in cash and 215 packages of new clothing worth not less than \$75, we think. The plan is to give the afternoon preceding Christmas to this service, beginning late in the afternoon and dispensing with the evening service. The service is beautiful, inspirational, and cultivates, in a substantial way, the grace of charity and helpfulness. This Church for a long time one of the first Churches of the Texas Conference continues a mighty force for good. The opportunities and responsibilities are enough to keep the preacher and the leadership of the Church on their knees. A new church building—one of the best in all Texas, and it paid for—a large membership of refinement and Church loyalty, hundreds of students in the State Normal College for teachers, and a Sunday School great in numbers and

Janua... efficien... advants... respons... ship... Adams... sor... E... and is... pected... the Ho... torate... for b... every... organ... and co... organ... have e... young... man o... every... is fami... and se... busine... greatly... co-open... painsta... Carr F... still li... Dr. J... the su... School... effort... School... This, t... eration... cers a... is the... and e... The fir... nightn... are co... for la... pastor... the fu... Churel... last y... \$3100... lows:... ence c... sions... ucatio... \$600 f... Churel... than f... planni... campa... have... Louis... of the... the st... afford... ial B... four c... each... Culve... Janua... Dea... be h... gene... MAN... We... ning... and t... will... ready... here... good... whisp... confes... one o... Texas... how... been... tions... that... preac... to wi... hear... meeti... crow... thou... had... dism... thing... to h... lost... it ha... that... \$1000... mind... stew... salar... are c... about... is it... with... pecti... Chai... On... sessi... ence... Baily... ning... char... mad... that... We... spen... and... we c... hand... daug... "tun... John... nobl... the l... very... ly"

efficiency—these are something of the advantages, and are suggestive of the responsibility resting on the leadership here. The inimitable "Bob" Adams was my immediate predecessor. His work here was wonderful, and is indicative of what may be expected of him as presiding elder of the Houston District. During his pastorate the church was built and paid for before the opening service, and every department of the Church was organized and perfected as it was not and could not have been before. The organization is the most perfect I have ever seen. Ben H. Powell, the young, vigorous and intelligent Chairman of the board, has his hand on every detail of the Church work. He is familiar with the minutest detail, and sees that every thing is done with business-like accuracy. His work is greatly facilitated by the enthusiastic co-operation of a board no less loyal, painstaking and consecrated. Prof. Carr Pritchett, long a leader here, still lives in the work of the Church. Dr. J. W. Thomason, for sixteen years the superintendent of the Sunday School, puts the same intelligence and effort into the work of the Sunday School that he puts into his business. This, together with the hearty co-operation of the best company of officers and teachers that I have known, is the explanation of the greatness and efficiency of the Sunday School. The finances of the Church, often the nightmare of the pastor and board, are comparatively easy. The budget for last year was \$11,000, and the pastor gave less than a single day to the finances or business side of the Church. The Church paid the pastor last year \$2000 and paid more than \$3100 for benevolences, divided as follows: Regular assessment for conference collections \$962, special for missions \$1037, special for ministerial education \$400, Orphanage \$155 and \$600 for the poor. The ideal is every Church paying more for benevolences than for pastoral support. We are planning for a great evangelistic campaign this spring. We are to have the Rev. Frank Wright, of St. Louis, and his assistants. The people of the town and country around, and the student body at the normal school afford a great opportunity. My Official Board has instructed me to bring four of our most prominent men here each year during my pastorate. Dr. Culver, of Waco, will be here Sunday, January 14, and Dr. H. M. Dobbs, Jr., Dean of the Seminary at Dallas, will be here Sunday, February 25.—Eugene W. Potter, Pastor.

MANSFIELD RAISES PASTOR'S SALARY.

We believe that Mansfield is beginning one of the best years of her life and the Mansfield Methodist Church will do her full part. You have already heard of the dissatisfaction here caused by the removal of our good pastor of last year. It was whispered around just at the close of conference that Mansfield was to get one of the best preachers in Central Texas Conference. We did not know how this could be, as we had never been considered one of the best stations, and observation had taught us that the best stations got the best preachers. However, we were willing to withhold judgment until we could hear our new pastor. At our first meeting we had a record-breaking crowd. The sermon was great, we thought possibly the best the preacher had, but we have learned that Methodism truly has a system of doing things that enables the small stations to have great preachers. We had lost some of our best members and it had weakened us. We had thought that our Church could not pay over \$1000, but we have changed our minds and by unanimous vote of the stewards have raised our pastor's salary to \$1200, and feel then that we are only paying Rev. Josephus Lee about half his worth. Our Church is in good spiritual condition, and with the leader we have we are expecting great things.—B. B. Rawdon, Chairman of the Board of Stewards.

BAILEY CIRCUIT.

On Monday morning of the last session of the North Texas Conference, Bishop McCoy read us out for Bailey Circuit. Well, on Friday evening we drove into the bounds of the charge, halting at Randolph, and made it known to the people there that the "new preacher" had arrived. We were given a hearty welcome. We spent the night with Brother Beeman and his estimable wife. The next day we came to Bailey and were taken in hand by James R. Fowlkes, wife and daughter. He is Lay Leader and "tune hister." The nephew of Rev. John Davis, Jim is one of God's noblemen, and his wife president of the Missionary Society and one of the very best we have met with. "Finally" our few goods shipped came and

we moved into the parsonage. Then from the prayer meeting about seventy-five people uninvited came home with us, making as if they wanted to stay all night at the parsonage. They brought meat, potatoes, canned goods, 150 pounds of flour, sugar, coffee. Oh, well most everything good to eat. Well, Hickory Creek came over with a like expression of welcome. We feel like surely the lines have fallen to us in pleasant place. God bless each one of these good people. Our work starts off well. Prospects look good for a prosperous year.—C. B. Golson, P. C.

PINE HILL.

Last year was a prosperous one for this charge in many ways. At the last session of our conference we were returned to Pine Hill for another year. The people have received us gladly. Our first Quarterly Conference was held December 23-24. Rev. L. B. Elrod, our much loved presiding elder, was on hand and seemed to be at his best, and that means a great deal. We had a good conference and the prospects are bright for a good year. Some of the best people to be found anywhere are in the bounds of this charge and the prayer of our heart is that God may so lead and direct us that we shall be able to help them in their efforts to live the Christian life.—A. A. Rider, P. C.

LAWN.

"A genuine pounding?" Yes. We, too, have been pounded, and this in a new town and a new parsonage, and the best of it was there was no denominational lines shown in the crowd. They were all here. To say we were surprised does not half way express it, for we really did not expect anything of the kind, everything being so new and the Church so recently organized. One good sister said she had been reading the Advocate so that accounted for it. We heard the singing sometime before they reached the house, and when they opened the door and came through the hall with a tramp! tramp! tramp! as though the whole town were coming on to the dining room, and then it was pound! pound! pound! until the table was loaded. (Nothing perishable, everything substantial.) Then onto the piano. Such singing as only big-hearted good people can sing. A few talks, prayer, more singing and handshaking and they were gone. What does all of this mean? It means we are with good people who are eager and anxious to build up the cause of Christ in this new growing Western town. It means they are going to stand by us in our efforts to do good while here. As in other places in the Western country, we find an overwhelming crowd of young men, young people. We feel the great responsibility, but enter into the work with a hope of seeing a great ingathering of this "young life" into the Master's service ere the year 1917 shall close.—Mrs. C. G. Shutt.

SPIRO, OKLA.

We have had a very pleasant and auspicious beginning of our fourth year. Better financial conditions prevail and we have already secured subscriptions to cover all claims for the year. The attendance on the regular services is better than at this time previous years. Our splendid Sunday School fills capacity of our church, forcing us to make provision for more room before bringing in new pupils. Our presiding elder, Dr. J. M. Peterson, held our first Quarterly Conference December 31. He preached a great sermon for us Sunday morning and made an excellent address in our Watch Night service Sunday night. This preacher and all his people are delighted with Dr. Peterson's reappointment to the McAlester District; in fact, the entire district seems to be in the same mood toward Dr. Peterson. Our thrifty town is growing. According to reports our merchants shipped over ten thousand bales of cotton. This is about half the amount shipped from the leading cotton county in Oklahoma. Our town council passed an ordinance Wednesday night to issue no more license for pool halls or bowling alleys. There is a marked decrease in the amount of whisky used. The editor of our town paper said to me this week, "There were fewer drunk men Christmas week than he had ever seen before in Spiro." The Arkansas officers are going after the whisky men. Judge Little, of Sebastian County, Arkansas, sentenced a bootlegger yesterday to five years in the State penitentiary. He said: "It gives me great pleasure to sentence you the limit of time. If I am Circuit Judge when your time expires I will take great pleasure in sentencing you for five years again for a like offense." Such officers and such execution of law over in Arkansas, seventeen miles from Spiro, make

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conditions much easier for us in LeFlore County. We look forward with pleasant anticipation to the coming of Dr. L. A. Banks February 14.—L. C. Craig.

CUMBY.

In three or four weeks, at the close of the meeting now in progress, we expect to report a great revival at Cumby. Gospel Evangelist Conkin, that apostle of song, Huston, both of Greenville, and Miss Eula McGuire, a well-equipped personal worker of Celeste, Texas, are here since the last day of the old year, 1916. We are being revived and souls are being saved. The people are hearing; sins are being denounced with the sharpness of a two-edged sword; the ills of unrighteousness uncovered and discovered, and the Christ Jesus, the only and all-sufficient remedy prescribed in tenderness—that is the road to a real revival into which we are now entering.—J. L. Sullivan, P. C.

MIDLOTHIAN.

I always like to tell or write good news. We preached our first sermon here the Sunday following the adjournment of the Annual Conference, and from that good hour the people have made us feel at home among them. Our congregations have been large and attentive, and no little kindness has been shown us since our arrival. The parsonage has been overhauled throughout, a modern sewage plant installed, and up-to-date fixtures in bath room, and we have decided to put in an electric range and other modern conveniences. Upon our arrival Mrs. J. C. Kimmel opened her house to us till the parsonage was overhauled, which kindness we very greatly appreciated. At the second regular meeting of the Official Board, last Tuesday night, the salary of the preacher was fixed at \$2000. There was a manifest desire on the part of the Board to put Midlothian in the column of first-class appointments, and so they did, for this salary, all things being considered, brings it into

that class. The above indicates a raise of six hundred dollars over the previous year. We are laying our plans to overhaul the church, and have everything pertaining to this charge up to date, even the preacher. Those who preceded us have wrought well, and their work is largely projected into this forward movement. We were delighted to find our good friend and brother, Rev. W. H. Crawford, domiciled in a neat, new superannate home, the gift of these good people. In order to measure up to the spirit in which the people have received us, and interest they are manifesting, we will have to "get a move on us." By God's help we purpose making this a great year. The Advocate is to our liking! May God continue to abundantly bless "ye editor."—J. C. Mimms, P. C.

GIDDINGS MEMORIAL, BRENHAM.

Bishop McCoy reappointed me to this charge at the last conference at Lufkin. This station is one of the oldest in our Methodist Israel, and is fast regaining its one time importance and "A" grade standing. Have now entered on my third year with excellent prospects. Have had 55 additions to the Church during my two years here, 30 being on profession of faith. At present the preacher's salary stands at \$200 more than two years ago. Other comparisons are: Presiding elder \$50 more, conference collections nearly \$60 more. This illustrates the growth of the Church in an easily verifiable way. These things have not been done without strenuous effort and supreme sacrifice, neither are they recorded boastfully; but to enhearten the whole Church and especially those particularly interested in Brenham, a community largely consisting of Lutherans and Catholics in their Church affiliations. The pastor has conducted his own revival. During his pastorate some of the most prominent citizens have become members of this Church. Prayer meeting attendances have grown splendidly. We have bought a large tent and are

(Continued on page 12)

Stamford College

Is closing one of the most successful terms of its history. Enrollment 235 for term, \$3500 improvements on property, nearly 1000 volumes added to library, work in all departments first-class.

Second Term Opens Jan. 22.

Nearly all old students will be with us. New ones enrolling daily. Our standing, Class A. Fine accommodations. Write today. Enroll right away.

J. W. HUNT, President.
R. A. SMITH, Dean.

For Old and Young

THE MOST BEAUTIFUL SIGHT.

You ask for the most beautiful thing I ever saw. I have looked upon the beautiful things in nature and art of this country, Europe, Asia and Africa, but the most beautiful thing I ever beheld was in Orleans, a town of southern Indiana. I had been called by telegram to assist in a revival meeting. It was the most marvelous I ever witnessed. Two children, a girl of twelve and a boy of ten years, were among the seventy converted at the first call. They made their way to the outer door and brought their father—a railroad engineer, just off his engine. They knelt beside him and pointed him to Christ and he was brightly converted. The world has no more beautiful scene.—T. J. Bassett.

THE UNAPPRECIATED LIFE.

There is a certain value in obscure lives that are not obscuring careers, that go unnoticed, not because of any inherent defect in them or lack of clear witness to true things, but because the world does not always know where the most valuable worth lies or the biggest potentialities are to be located. A so-called obscure personality may shine with a steady, undimmed light that is comparable to the tallow dip. "How far that little candle throws his beams! So shines a good deed in a naughty world." There is many a little-noticed character here or there in the byways of the world that is not adding to, but is subtracting from, the darkness that surrounds. For every bit of such devotion to the true, and of witness to the heavenly, let us be thankful—and take pains every now and then to express that gratitude to the person concerned.—Zion's Herald.

THE FARTHER VIEW OF LIFE.

We laugh at the man who frets and vexes himself over transient conditions though they were permanent ones. The most ridiculous people you meet with in traveling, the people you estimate at the lowest figure for good sense or good breeding, are the fussy ones who are always grumbling about the food, or the waiters, or the beds, or the hot weather, professing to find nothing as anticipated, or as they have been accustomed to having it. But do we recognize the larger application of this principle? Suppose we simply enlarge the spaces a little, and set this life of sixty, seventy, fourscore years over against the eternal life of the future. As the vestibule is to the hall, as the half-hour of transit on the car is to the day's business, so is this life to that. Do we realize it? Do we really look upon this life as only the ante-chamber or the few minutes of travel to the place of full occupation? Can we bring ourselves to regard our real life as beginning only when this life of transitoriness shall be over, to look for our permanent interests in the life beyond, and to treat the affairs of this life accordingly? Let's try!—Exchange.

EACH HIS BROTHER'S KEEPER.

We all know very well that we are each our brother's keeper. We are all agreed that he was a poor specimen of the race who, in the beginning, questioned it. We know that we are, in all kinds of ways, responsible for one another; so that a good man today could not sleep at night if he knew that some one was in dire distress whom he could relieve without doing injury to him or to others. To the question, "What best use can I make of my life?" the answer must be found by each one for himself, in the light of all his circumstances. St. Paul, speaking after thirty years' experience, in which he was sure to have met all kinds of people, and to have seen all methods tried, St. Paul, who was old enough to have observed how certain principles of behavior worked, and how they bore the test of time, St. Paul gives it as his mature and considered opinion that the best and surest maxim which a good man could take with him into life is just this: "As ye have opportunity, do good to all men, especially to them who are of the household of faith."—Rev. John A. Hutton, D. D., in The Christian World.

"Suffering together with Christ," "being crucified together with Christ"—those Pauline expressions were

looked upon as somewhat mystical and strange in our everyday life, but they have become great realities. Unless the truth of this dying with Christ and surrendering with Christ, and abandoning everything for Him, permeates our ideals and carries them to the very throne of God, all else we may do does not amount to very much. Sacrificial service, taking the burdens of others upon our own shoulders, carrying them to the cross of Christ, and lifting up others to Him—lifting, giving, suffering, dying, if need be—this is the great divine reality that is taking hold of the minds and is gripping the hearts and lives of the men and women of today. The ideals of self-culture, of personal rights, of knowledge and power are small and shabby compared with the greatness and glory of this divine reality.—Bishop John L. Nuelsen.

The man who went immediately to his own brother with the declaration, "I have found the Messias," revealed a trait of character worthy of emulation. He waited not for form or ceremony but went directly to his brother declaring he had made a great discovery. It required courage to do that, but his was a courage that originates. All too frequently there is fear lest we shall break with the methods of the past. . . . We are constantly debating in our minds whether or not the methods we adopt will meet the approval of men. Up to a certain point such a course is fitting and proper. When, however, adherence to the methods of the past becomes a shackle that binds, then it should be broken. The courage that is born in the soul when Christ is received as the divine Lord will send a man out somewhat reckless of the methods of the past and yet also careful as to his procedure.—Bishop Adna W. Leonard.

THE BIBLE.

The Bible is the begetter of life; the uprooter of sin; the revealer of God; the guide of history; the fashioner of law; the friend of science; the comfort in sorrow; the foe to superstition; the textbook of ethics; the star of death's night; the light of the intellect; the enemy of oppression; the strength in weakness; the promise of the future; the pathway in perplexity; the illuminator of darkness; the escape from temptation; the forerunner of civilization; the charter of all true liberty; the inspiration of philosophies; the secret of national progress; the soul of all strong heart life; the steadiest in the day of power; the embodiment of all lofty ideals; the guide and hope and inspiration of man; the ornament and mainspring of literature; the mold of institutions and governments; the regulator of all high and worthy standards; the answer to the deepest human heart hungerings.—Bishop William F. Anderson.

INTEGRITY THAT COSTS.

Robert C. Ogden related the following incident: "I will tell you what I consider an example of business honesty. A friend of mine, who died not long ago, held securities of a certain railroad property. Shortly before his death some one told him, on unimpeachable authority, that the railroad was about to go to pieces, and that he had better unload the securities. But he refused to do it, for some one else would have been the loser. And he was not a man of means. Sure enough, the railroad company went to pieces. It was put into the hands of a receiver, and my friend's securities were reduced to almost a nominal value."

"How can I learn the lesson?" some one asks. Christ will teach you. He says, "Come unto me, and learn of me." "The orange," says the Rev. W. L. Watkinson, "was originally a bitter berry, yet it has been transformed and transfigured into an apple of gold. And our poor, cold, selfish hearts are capable of being wonderfully ennobled and adorned by the riches of love, compassion, sympathy and bountifulness."—J. R. Miller.

NIRVANA VS. LIFE.

Gautama the Buddha, the "Enlightened One," taught that every man could only secure peace in practical oblivion. The final extinction of all desire, aspiration, effort, and even of personality itself, was the one worthy goal of the faithful. This theory involved nothing more or less than spiritual

suicide. Strictly speaking, from the religious standpoint, Buddhism is an unrelieved Sahara of the dreariest negation and atheism.

Diametrically opposed to its despair and nothingness is the great message of the divine Lord, "I am come that ye might have life, and that ye might have it more abundantly." He revealed to the grateful perception of the race the sanctity and value of humanity and its eternal place in the perfected economy of the kingdom of heaven. His early life was a demonstration of the essential worth of man. His teaching enlarged upon this glorious reality as conveyed in the Incarnation. "Because I live," decreed the Master, "ye shall live also." Again, this hope was distinguished by its catholicity. All who will may share in its assurance and its bliss. Aristotle, pursuing the same matter, arrived at the cheerless verdict that the blessed life was possible only for a small number. He excludes slaves, paupers, the poor, the diseased and the unfortunate. One has but to read the first Beatitude to note the contrast. "Blessed are ye poor!" "Blessed are ye that hunger!" "Blessed are ye that weep!" These are the expressions of the Christian doctrine of beatification. It is as though they declared the miserable to be the chosen offspring of God; the poverty-stricken the possessors of the heavenly prize.—The Christian Herald.

"ARE YOU SATISFIED WITH US, SIR?"

One of the most haunting incidents of the war that we have heard of recently was in connection with one of the Yorkshire regiments. Returning, a pathetically diminished remnant, from some splendid exploits in which they had added luster even to the record of the British soldier, the only thing the men had to say to their commanding officer was the question spoken by one of them: "Are you satisfied with us, sir?" Back of the question we could read some of the perhaps often expressed dissatisfactions of that same commanding officer, but we could read also the confidence and love of men for the one who stood to them as the representative of the land for which they were ready to lay down their lives. And we wonder how it would be if you and I got into the habit of those Yorkshire soldiers, and after the deeds that we carried through from day to day and hour to hour we looked up into the face of our Great Commander and asked that simple, earnest, searching question: "Are you satisfied with us, Sir?"—Christian Guardian.

LIFE'S LUBRICANT.

Good cheer is a great lubricant. It oils all of life's machinery.

Good cheer is a great producer. It adds wonderfully to one's ability and increases mental and physical power. It makes hosts of friends and helps us to be interesting and agreeable.

Good cheer will attract more customers, sell more goods, do more business with less wear and tear than almost any other quality.

Optimism is the greatest business-getter, biggest trader, truest achiever in the world.

Pessimism has never done anything but tear down and destroy what optimism has built up.

In the business office, in society, in politics, in workshops, everywhere, the favorite is always the cheerful fellow with the bright smile and bright thoughts.

Good natured, cheerful ones do not waste their vital energies as rapidly as grumblers or the too sober, too sour ones do. They work and live with much less friction.

Good cheer is a simple habit. It is one of the best in all the list.—The Christian Herald.

TALK TO YOURSELF.

A lawyer has in his motto, "Think twice before you speak; then talk to yourself." His significant comment upon it was, "If my clients followed that motto, I would lose half my business." He also remarked that the first lawyer in whose office he served taught him the important lesson to keep his mouth sealed on all occasions when not absolutely necessary to open it.

Hasty speech is often erroneous and regrettable. To say the very least, it is frequently ungrammatical, slangy, incoherent, and unintelligible. People express themselves in bad English oftentimes, not because they do not know the laws of language, but because they do not think before they speak. Many a one uses current

slang because too careless to make choice of equally strong and much more elegant terms. We voice our thoughts loosely and in language which needs to be explained and re-explained because we have not taken time to use the right words in their right connections.

Sometimes our words give offense, not for the reason that they were so intended, but because we did not think of their probable effect and of how such words would sound to us if uttered by others. Are our words angry and violent? Perhaps they would not have been had we thought twice. How many words of slander and bitter recrimination have men been obliged to take back with shame—they did not think twice before they spoke. Surely the numerous words of profanity and blasphemy are not the sane product of second thought. "I didn't think" is the only apology people have to offer; but why did they not think?

"Then talk to yourself"—that is fine advice. Every good man has some serious talks to himself—not always complimentary. He weighs himself and finds himself wanting. He reprimands himself sometimes and he says plainly, "You have been a big fool." A man never feels more ashamed of himself than when he puts himself out of court. These talks to self never do other people any harm, and they do self a world of good. Sometimes when you feel like giving other people a sermon or lecture, it would be well to dismiss the audience and address your remarks to yourself.—Onward.

THE QUEEREST LAMP IN THE WORLD.

So accustomed are we to the electric lights and gas that even a lamp seems strange and old-fashioned in these days, and a tallow candle is regarded almost as a curiosity, to be looked at but never used.

But all places are not so well supplied with lights as we are, and in out-of-the-way places there are very strange things used for lights.

Away up in the northwestern coast of North America the natives have the queerest lamp in the world, so say the wise folks who know about such things. This lamp is nothing more nor less than a fish, a slim little creature, whose body is composed so entirely of oil that as soon as he dies and is properly "smoked," he can be lighted as easily as the wick of a kerosene lamp by applying a match to his mouth!

The candle-fish, as this queer living lamp is called, can be very easily caught, and as these fish come along the coast at certain seasons of the year in shoals that number hundreds of thousands, there is no reason why the natives of that section should not have all the light they need, and then be able to supply their neighbors.

The candle-fish is "combed" out of the shallow water with the great wooden rakes or "combers," which have teeth set close enough together to keep the slim little fish from escaping. Men, women and even the little children help in these big combing bees, the older people going out some distance from the shore in the boats and driving the fish in. Then the little boys will run into the waves, and with their great combs haul the fish on the shore by the thousand.

The women and the children dry the little candle-fish, removing the oil from those that are to be used for food, and leaving it in the ones that will be used as lamps.

When the little candle-fish is to be used as a lamp, he is fastened by his tail to a block of wood, with his tiny nose sticking straight up. Several other candle-fish are nailed around him, if a bright light is wanted. Then a match is applied to each little mouth, and a grand illumination results. So full of oil are the little creatures that they burn brightly, without any smoke, until the very tips of the tails are consumed.—Apples of Gold.

Egypt relied upon her corn, Phoenicia upon her purple dyes, Athens upon her splendors, Rome upon her invincible armies; but these have long since passed away and their ancient glory is but a memory. Palestine had her Syrian skies whose stars kept vigils while humble shepherds kept watch on her sacred hills. She lives in her Christ of the Ages. True! a carpenter's son and the child of peasantry. But Palestine lives forever because the son of Mary walked the highways of Jerusalem and along her quiet roads.

Scrofula, with its swollen glands, runny eyes, inflamed eyelids, cutaneous eruptions, yields to Hood's Sarsaparilla.

To the People of Texas and their Legislators Elect:

This is a paid advertisement intended to give reasons why the present law of Texas relating to the incorporation of oil companies should be amended so as to allow Texas corporations like those of other states to pursue all of the several branches of this single business.

The Texas Company is engaged in purchasing, refining and marketing petroleum, and as a part of its business owns and operates a system of pipe lines. It is incorporated under the laws of Texas and is handicapped seriously by the inadequacy of its charter powers. It has no direct power to prospect for and produce crude oil. And as the law now stands it can obtain this power only by reorganizing and taking out a charter in some other state, thus becoming a corporation of that state and ceasing to be a corporation of Texas.

Heretofore the stockholders, by a separate producing organization, have borne the burden of obtaining the necessary crude supplies; and but for this arrangement the company could not have succeeded. This was workable when the organization was small and operations were on a narrow scale. But with the growth of the business and with varying and shifting stock ownership it has become subject to too many complications. The company is now manufacturing in Texas and marketing in nearly every country in the world the various finished products of Texas crude oil. It now has more than 10,000 employees, and its stockholders number about 4,000 including approximately 2,000 employees.

The competitors of this company are engaged in all branches of the business. Two of its principal competitors in Texas operate as limited partnerships or joint stock associations and therefore may pursue any business that an individual might pursue, the only restriction being such stipulations as the shareholders see fit to make among themselves. Another principal competitor is organized as a holding company, incorporated under the laws of another state, and owns the stock of three Texas corporations, one engaged in producing oil, another in refining and marketing, and a third in operating pipe lines, so that on the whole the stockholders have the benefit of an organization which covers all branches of the business.

The statement just made is not in criticism. The plan of including all branches of a single business is logical. Moreover, as applied to the oil business it is universal in all of the oil producing states and in foreign countries. In practically every state of the Union, except Texas, a corporation of this kind has the charter power to produce oil.

And it may not be inappropriate to say further in this connection that the limitations which the laws of Texas place on the charter powers of The Texas Company do not stop at the boundaries of the state; they follow the company wherever it goes; they follow it into other states and foreign countries where its competitors carry on all branches of the business and where the state of Texas can not prevent them from doing so. If anywhere on the Globe this company should do an act in excess of its powers as defined by the laws of Texas its charter would be subject to forfeiture.

No one would think of precluding a company engaged in the lumber business from going directly to the natural source of supply, taking timber leases or buying standing timber, and in that way acquiring its raw material. There as in the oil business the manufacturing merchant takes the raw or crude material and turns it into finished products. In each case the supply is limited as regards both locality and extent and the matter of obtaining supplies of the particular kinds needed and obtaining them at the times when needed and in the places where needed is of supreme importance. The same thought may be applied to mining or any industry where the operator must lay out large sums in plant and marketing facilities and is not warranted in doing so unless he is to have a free hand in obtaining the raw material. He must be allowed to protect his investment, otherwise he is at the mercy of hostile forces and can be destroyed at their will or upon an event of chance. To exclude an oil company from taking leases and producing oil, and thereby require it to buy from those who may happen to have wells and produce some oil, would mean to any concern operating on a large scale precisely the same that it would mean to the owner of a sawmill if he should be prohibited from acquiring standing timber and required to buy his logs at retail. And furthermore, as previously indicated, it is not a question of what might be ideal if we were at the inception of this industry; the business has pitched itself along certain lines; and these lines are universal and world-wide.

The position of The Texas Company was fully explained to the last legislature, but there was opposition to the bill introduced for its relief, and the matter was delayed and finally crowded out near adjournment. The company did not then, and it does not now, ask any special favors, or for the enactment of a law which would not apply to all similarly situated, or for any change in the settled policies of the state; but it did desire and it still desires some fair and suitable relief; such legislation as will remove the handicap and accord it those lawful corporate rights that are enjoyed by companies organized in such states as California, Oklahoma or Louisiana. It will present the matter to the Thirty-fifth Legislature.

THE TEXAS COMPANY

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AN UNWARRANTED AFFRONT.

(CONTINUED FROM PAGE ONE).

atmosphere of Vanderbilt University are the same as in those happy years when (to use the words of Bishop McTyeire) the institution was "in the care of the Methodist Episcopal Church, South?" Will the editor of the Advance say the spirit and atmosphere of Vanderbilt University are the same as in the first twenty-five years of its history when no man sat in the membership of its Board of Trust who had not been either nominated or confirmed by the Church?

However much the editor of the Advance may proclaim that Vanderbilt University is now what it was in the golden days of its history, we know better. For seven years we sat in its halls and for some three years was a member of its Board of Trust, and we say that Vanderbilt University is no more the institution it was in the days of McTyeire and Garland than a woman of the streets is the innocent creature she was when she knelt as a child at her mother's knee.

Is an institution the same whose Board at one time rejoices in the ownership of the Church and at another time vehemently denies that the Church either founded or owns it? Vanderbilt University neither in moral character nor before the law is what she was years ago. For a civil court reduced the Church's control of the university to the vanishing point. These things are well known to most men and the Advance is hardly excusable for its ignorance of them.

Moreover, the Advance takes up a vile slander against our Bishops. It circulates the slander that their disappointment at the court's refusal to allow them to exercise visitorial rights is the secret of the whole Vanderbilt trouble and of their own refusal to appoint professors and students to that institution. The Advance ought to leave such calumny to the enemies of Methodism. It ill becomes the organ of a sister Church to repeat such slander.

"If this policy is adhered to," says the Advance, "Nashville is likely to have some local preachers who will outrank the Bishops in popular estimation!" Yes, Nashville has made popular heroes of a treacherous Board of Trust and we shall not be surprised to see Professors Carter and Carra "outrank" our chief pastors in "popular esteem" in that city. But we are pained and surprised that the Advance is so ready to bestow upon them the crown of its own approval.

GREATEST VICTORY IN HALF CENTURY.

The Webb-Kenyon law, passed by Congress March 1, 1913, has just been finally passed upon by the Supreme Court of the United States. The opinion of the Court upholding this law absolutely, and incidentally upholding the West Virginia law, which forbids shipment of liquors for personal use, is the greatest victory against the liquor traffic in a half century. In importance it stands next to the adoption of a National constitutional prohibition amendment. In rendering the decision the Chief Justice used these very significant words:

"The all-reaching power of government over liquor is settled. There was no intention of Congress to forbid individual use of liquor. The purpose of this act was to cut out by the roots the practice of permitting violation of State liquor laws. We can have no doubt that Congress has ample authority to prevent paralyzing of State authority. Congress exerted a power to co-ordinate the National with the State authority."

Closely following upon this victory came the passage in the United States Senate, by a vote of 55 to 32, of the Sheppard Bill abolishing saloons in the District of Columbia. The House of Representatives, it is believed, will overwhelmingly concur. President Wilson, without doubt, will sign the bill. The National Capitol is indeed setting a good example for the State Capitol of Texas. "On with the battle!"

GROWING SENTIMENT IN FAVOR OF SUBMISSION.

Since our last issue the Dallas News has come out in a ringing editorial for submission. President William Capps, of the Fort Worth Record, also has issued a ringing statement in favor of submission and thereby clearly defines the Record's position in the pending contest.

We welcome the accession of these papers to the ranks of those who are contending that the instructions of the people shall be obeyed. The action of these great dailies is certain evidence of the growing sentiment in favor of submission.

The question at issue is larger than that of prohibition. It involves the very foundations of government. Democracy itself is at stake. For, if political servants will not obey the instructions of their masters, the people, how can popular government itself be maintained? The very foundations of such government are removed when representatives refuse to obey their instructions.

The disobedient representative is an embezzler of power. He repudiates the sacred right of the people to rule. And this is the issue now: Shall the people rule?

The whisky contention that Senators shall be controlled by the vote of their districts in a State-wide election is a monstrosity. It is the purest subterfuge. It is an after-thought and has been invented to save the bloody liquor business. The people, as the News well says, understood that they were voting on a State-wide issue and were giving State-wide instructions. No district assumed to give district instructions but all understood that they were participating in a State-wide contest and should be bound by the majority of the votes cast on this issue in the election.

Democracy in Texas is on trial. No party organization in Texas is big enough to defy the will of the people. No Governor can thwart the people's will and remain in their favor. No Legislature can flout the mandate of the people and retain their seats. They will be scourged from office as corrupt embezzlers of power.

Let the people keep their eyes on their servants at Austin. A corrupt liquor oligarchy shall not rule Texas. Let mass meetings be held from the coast to the Panhandle and from Red River to the Rio Grande. Let petitions be sent to our prohibition representatives to stand for a constitutional convention, if a corrupt liquor minority shall dare to defeat the people's instructions for a prohibition amendment. Submission, in one form or another, we shall have and in behalf of this position public sentiment is surely growing.

A MEETING OF VAST IMPORTANCE.

The Educational Commission is preparing for a meeting, in Dallas, April 4-5, of vital importance to our Methodism west of the Mississippi River. The Commission will invite some five hundred leading laymen and ministers to attend their April meeting in Dallas. Rev. C. S. Wright, Vice-President of Southern Methodist University, will attempt to see in person the invited guests from six States and Texas may expect to witness the most important meeting in the history of our Methodism in the Southwest.

We have made a remarkable beginning in the launching of our two new universities, but only a

beginning. The plans for Emory are more advanced and the meeting to be held at Dallas will be in the especial interest of Southern Methodist University. The full program of the proposed meeting will appear later. It is known now, however, that Mr. Asa G. Candler, of Atlanta, will be among the speakers of the occasion. Bishop Candler, of course, will be present and will direct the interests of the meeting. We shall be disappointed if the April meeting of the Educational Commission does not make history in the educational annals of our great Methodism.

PAY YOUR POLL TAX.

Only twenty days remain in which poll taxes for 1917 can be secured. The last receipt will be issued at midnight, January 31.

Never were there greater issues before our Texas people. Foremost among these is State-wide prohibition. The people of Texas will confront this proposition either in the form of a constitutional amendment submitted by the Legislature or of an amendment submitted by a constitutional convention. Prohibitionists must be ready. Even now in the saloons of Texas can be found the familiar card, "Pay Your Poll Tax." The whisky crowd never sleeps. The very life of their occupation is at stake and they may be depended upon to be ready when the State is called upon to vote on the question of prohibition.

The Churches and schools could not do a more patriotic thing than to post cards everywhere urging the people to pay their poll taxes. Adult classes in the Sunday Schools should organize county-wide campaigns and no friend of sobriety and righteousness should be found without a poll tax when the books are closed at midnight on January 31. Just twenty days remain!

DU BOSE'S HISTORY OF METHODISM.

Dr. H. M. Du Bose, Book Editor and editor of the Methodist Review, has given to the Church a remarkable account of Methodism during the period 1884-1916. His volume is a supplemental volume to McTyeire. It covers the doings of Methodism throughout the world, and gives large emphasis to the work of our own branch of Methodism. Dr. Du Bose has brought a trained intellect to his task. He is the cotemporary of the events which he relates. Indeed, he has helped to make much of the history which he now gives to the world. Dr. Du Bose at all times has done well the work which the Church has intrusted to him, but his best work—far the best—is his "History of Methodism."

TAKING THE UNIVERSITY TO THE PEOPLE.

We congratulate the School of Theology of Southern Methodist University upon its Extension Courses. "The History of Our Bible," by Professor Holt; "Apocalyptic Literature," by Professor Seay; "Adolescence," by Professor Kilgore, and "The Efficient Church," by Professor Kern, are the courses offered. Lectures on these subjects will be delivered on each Tuesday of the week. The work will begin at 10:30 o'clock and close at 4. This is admirable. The interurban facilities into Dallas make it entirely practicable for many of our preachers to give the one day to study under the direction of men who are masters. Is not this taking the university to the people? Surely there are many of our pastors who will avail themselves of this opportunity.

THE CENTENNIAL OF TEXAS METHODISM.

One hundred years ago Methodism was planted in Texas. The Annual Conferences passed resolutions last fall in favor of the observance of 1917 as the centennial year. The conferences elected representatives with instructions that they should direct the centennial observance. The general committee met at the Publishing House, Dallas, Tuesday morning, January 9. An Executive Committee, consisting of John H. McLean, Horace Bishop, E. L. Shettles, W. C. Everett and W. D. Bradfield, was elected. H. M. Whaling, Jr., was elected secretary. The committee will urge that each pastoral charge, each presiding elder's district and each Annual Conference celebrate the centennial year with appropriate services. Each pastoral charge is urged to have its centennial services during the month of May. The presiding elders are urged to have their district services at the District Conferences. Carefully prepared histories of the charges and districts should be given. Typewritten accounts of the charges and districts are to be sent to Rev. H. M. Whaling, Jr., Dallas, who will preserve them in the library of Southern Methodist University for the future historian of Texas Methodism. It is hoped that this year may see a centennial volume of Methodism in Texas. The Executive Committee will fully explain the movement in a later issue of the Advocate. This is a move in the right direction. The history we make should be written also.

THE EVANGELISTIC CAMPAIGN

REV. O. E. GODDARD, D. D., Editor.

EVANGELISTS.

Our Church now wisely makes provision for men of special gifts along evangelistic lines to devote themselves entirely to that work and yet maintain membership in the Annual Conferences. Surely God does endow some men with special gifts and powers and call them to this work. A Church shows good judgment in making its system of government sufficiently flexible to utilize the unusual man. It may have been thought by some in olden times that unless a man had the gifts for a successful pastorate we had no place for him in our itinerant system. We may have under such delusion failed to make places for men of genius. "There are diversities of gifts."

Under our present regime men who have the ability and the disposition to work anywhere can be appointed general evangelists. The Board of Missions, through its Home Department, has supervision over these men. Those who desire to labor within the bounds of their own conference may be appointed conference evangelists. The Conference Board of Missions through its Committee on Evangelism has supervision of these men. Local preachers who desire to evangelize in a small way may have the endorsement of the Conference Committee on Evangelism and do their work under proper legal supervision. Thus the whole evangelistic force from men of nation-wide fame down to the humblest local preacher may do their work decently and in order with the endorsement and commendation of our great Church. No man, great or small, need leave us or feel that he is inhibited. We have a legal place for him and much for him to do.

It has been asserted in these columns that every pastor ought to be a pastor-evangelist. This we reaffirm with repeated emphasis. But even when every pastor shall have become an efficient pastor-evangelist there will be need for the specialists here and there—situations that can only be met and solved by men who are experts in this special line. The evangelist, the specialist, the man giving his time exclusively to this one kind of work, is indispensable among us. He has his places and it is just as important, just as honorable, just as divine as that of the pastor, presiding elder or Bishop. These men of God should never be spoken of lightly or contemptuously. Those whom God calls, and on whom the Church puts its approval, deserve all the consideration that we give other men endorsed and sent out by our Church.

That the evangelists have faults no one will deny. So have pastors, college and university men, presiding elders and Bishops. Evangelists may some time be too frank in pointing out the faults of pastors and others in the Church whose work they see from a different angle from those who do the work. Likewise we pastors and others who see the evangelist's work from a different angle from which he can see it know his faults better than he knows them. There are two patent faults of the evangelists known to all but to themselves. The two rocks on which they are liable to go down, the Scylla and the Charybdis, are egotism and the mercenary motive. In the white heat of a revival the evangelist preaches with more than ordinary power. People by the thousands commend the sermons. Some of them sincere and some insincere. Some evangelists have been thus made over till they get "spoiled." If they go into a community and do not get the usual amount of petting they get peevish. This weakness is an unconscious one to the evangelist, but other folks who run can read. The mercenary motive creeps into the lives of some evangelists and like a vampire sucks out their spiritual power has some plausible excuses. The life and work of the successful evangelist is so very strenuous that he cannot hope to live long. He is not so good a "risk" as a pastor for insurance companies. Hence he reasons that he should receive a larger remuneration. His wife and children must be provided for. Our people, in the fervor of a revival, will contribute more liberally than they will under a cold collar during the whole year. Hence by a little manipulation the evangelist can get out of a community a sum altogether out of proportion to what they pay the regular pastor. The evangelist can find a place for the money and evolve a good reason why he should accept it. Before he is aware of it he is resorting to means for getting a large collection that he would not dare do in the beginning of his career. In the course of time he becomes to his brethren as a mercenary

man and known to God as one more concerned for self than for souls. It is then high time for him to retire from the field. Such a course is not necessary, indeed should never be, but every observing man knows that some have gone over that route. These words are written to the young evangelist to beware. Let all the evangelists take this just as we pastors should take the exhortations and warnings they give us. Let us be mutually helpful the one to the other. Let us supplement each other's work and thus do the will of Him who sits upon the throne.

WHAT SOME OTHERS ARE SAYING.

Mr. W. A. Johnson, the manager of The Model Laundry, in Galveston, returned from a trip through the State last week. Without knowing my intense interest in the awakening revival spirit throughout our Church, he said: "I notice every Methodist preacher I hear preach is stressing soul-saving." He then said among other places he attended Travis Park Church in San Antonio. Said Brother Webdell was calling penitents, and, better still, getting them converted. Mr. Johnson is an alert business man and notes carefully the drift of things wherever he is.

A young lady school teacher spent some time in Houston recently. She said every Sunday night in the First Methodist Church was like a revival, was a real revival. She wondered how Bro. Knickerbocker could hold up at that tension all the while. I told her there was no danger of his getting excessively corpulent while going at that gait, but it was far better to wear out than to rust out. She thought it wonderful that a preacher could have so many conversions at the regular services.

Rev. J. E. Morgan, the new presiding elder of the Navasota District, Texas Conference, writes that he is heart and soul in the revival movement for Texas. Says he is going to stress it all over his district. Bro. Morgan is having conversions at the regular preaching services on his rounds. Why not conversions when a presiding elder preaches, a Bishop preaches, a college president or university professor preaches. Our evangel, the good news we proclaim, ought to bring men to Christ everywhere.

Rev. J. W. Fort, our evangelistic pastor in Corsicana, is just bubbling over with optimism. He is expecting the rallies to start the greatest movement for soul-saving Texas has ever seen. Among other things in a letter to this editor he says: "I will say that we are to have three big inspirational meetings. One will be held here in Corsicana, one in Waco and one in Ft. Worth. I have letters from Dr. Culver and Doctor Nelson in which they say 'We are going to make her go, and you can count on us to help with all our might.'" Then Bro. Fort adds: "I'm going to put my soul into this movement, and help to pull off the greatest thing ever staged for Texas Methodism." All this has the right ring. Look out for results in the Central Conference this year.

Rev. Mark N. Terrell, of Mount Pleasant, Texas Conference, after expressing appreciation of what is appearing on this page, says: "I am specializing on evangelism. In other words, I'm praying daily that my whole life may be on the altar for soul-winning. I grab at everything that will help me to this end. Hitherto the Holy Spirit has blessed my humble efforts along this line and I'm praying that this may be the greatest year in my ministry up to date. Since coming here I have received eighteen into the Church; had some conversions." Good for Bro. Terrell. May he and his whole church be fired with a holy zeal for soul-winning that shall result in the greatest year Mount Pleasant has ever seen.

The truth is that every Bishop, every presiding elder, every pastor and every layman with whom I have talked on this subject commend this aggressive movement for a great State-wide revival that shall mark a new era in Texas Methodism. Every soul sensitive to spiritual movements feels that we are on the verge of something that will be unprecedented. "According to your faith, so be it unto you."

IMPORTANT REQUEST TO PRESIDING ELDERS.

After each series of rallies it is desired that we have from that conference a symposium from the presiding elders on "The Revival Plans for My District This Year." Immediately following the rallies held in the West Texas Conference will each of the pre-

siding elders furnish me with a statement of his plans for revivals in his district this year? Likewise after the rallies held in the Texas Conference I desire a statement from each of the presiding elders in that conference as to his plans for revivals in his district this year. Thus with all the conferences. It is not for me to say how many words an elder should use in telling this, but I would suggest anywhere from two hundred to four hundred words. If the presiding elders will kindly comply with this request I shall be greatly obliged. It will make most interesting reading to see the various plans contemplated in the fifty or more districts. Let the presiding elders of the West Texas Conference keep this in mind and report immediately after their rallies. Make this page a good publicity medium for your district.

POINTED PARAGRAPHS AND PUNGENT PROPOSITIONS.

A Church in which no souls are converted might as well close its doors or start a moving picture show.

A preacher under whose ministry no souls are converted ought to surrender his credentials or go to the altar and get something that will put power into his preaching.

If old "Brother Doolittle" and old "Sister Gad About" would get busy for God and stay on the job there would be more soul-saving and less gossiping in the Church of today. See?

If the gouty brethren and rheumatic sisters could manage not to be so badly "ailin'" on Wednesday nights and so well on "movie nights" the prayer-meeting would at least have more bench warmers.

Pity the preacher who must proselyte to increase his Church roll. A proselyting preacher would purloin pumpkins if there were no penitentiaries.

Activity of the lachrymal glands is not an infallible sign of spirituality, but the saint who cannot shed a tear over a lost world—yes, a lost neighbor, son or daughter—needs the dews of heaven to moisten his arid soul.

"Good year, Bishop, collections in full," has been on duty long enough. Let us change it to "Good year, Bishop, a hundred souls added to the Church on profession of faith." I wonder if the stereotyped form has not led many young preachers to think that we emphasize collections more than conversions.

Did you say you never could call penitents? What, then, were you called on to call? "I am not come to call the righteous, but sinners, to repentance." Cry aloud and spare not else the sinners' blood will be upon your skirts.

Don't put a little roll under your arm and go out to hold an institute. Go out with the sword of the Spirit to do mighty work for God. Preach the Word. Be urgent in season, out of season. Expect God to make bare his mighty arm of power. The old-fashioned Bible, the old-fashioned gospel, and the old-time power are as indispensable today as in the former days. A diluted gospel, sugarcoated, will not melt stony hearts nor subdue stubborn wills. We cannot dispense with the supernatural. This matter of redemption is essentially a supernatural affair. However efficient our methods and proficient our workers, we cannot yet afford to superannuate God.

Did you say you did not have time for an altar service Sunday morning? Did you say that the choir always had to agonize over some solos, duets, quartettes, or anthems? Some special music now and then can be relished by the best of men, but to make it the chief thing, to allow it to usurp the place that should be given to preaching and altar service is an unpardonable innovation and an unwarranted perversion of Methodist order of worship. Consecrated singers can do much for the kingdom, but deliver us, good Lord, from a choir which, after its performances, does queer things instead of giving prayerful attention to the preaching and altar work.

A STUDY OF CONFERENCE MINUTES. (Continued.)

I have before me the journal of the North Texas Conference. The average number of additions on profession of faith is about twenty to the pastoral charge. Strange enough this is the same average we found in the Texas and the Northwest Texas Conferences. Shall we not find a conference in Texas in which we have reached more than twenty per charge on profession of faith? The districts in point of numbers received on profession of faith rank as follows: Dallas, Greenville, Paris, McKinney, Sulphur Springs, Bonham, Gainesville, Sherman, Wichita Falls, Decatur.

Continuing the classifications of charges as hitherto, to-wit, those which

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It has been successfully used for forty years in many thousands of cases the world over.

There is no better remedy for skin and blood diseases, for loss of appetite, rheumatism, stomach and kidney troubles, general debility and all ills arising from impure, impoverished, devitalized blood.

It is unnecessary to suffer. Start treatment at once. Get a bottle of Hood's Sarsaparilla from your nearest druggist. You will be pleased with the results.

added one hundred or more on profession of faith as "A," those which added from fifty to ninety-nine as "B," those which added from twenty-five to forty-nine as "C" and those which added from one to twenty-four as "D" and those which added none as "E," the North Texas Conference makes the following record: Class "A" two, class "B" eighteen, class "C" fifty, class "D" one hundred and thirteen, class "E" five.

Another point of similarity between this and the conference already reviewed is that two men, only two in this conference as well as in the two conferences whose minutes have already been reviewed, added one hundred or more on profession of faith. Another point of similarity is that in all three conferences the major part of the charges are in class "D," that is among those which added from one to twenty-four on profession of faith.

The journals of the West Texas and the Central have not yet been received. They will be reviewed later.

Since writing the above the journal of the West Texas Conference has reached my table. It shows an average of a little more than twenty-two additions on profession of faith for each pastoral charge. The districts rank as follows: Beeville, San Antonio, Cuero, Lampasas, Austin, San Angelo, Uvalde, San Marcos. Pastoral charges as hitherto classified run as follows: "A" two, "B" seventeen, "C" thirty-six, "D" ninety-eight, "E" seven.

This gives the West Texas Conference the highest rank in the number of additions on profession of faith per charge.

PERSONALS

Rev. J. V. Davis, of Caddo Mills, called recently. Bro. Davis is one of our best men.

Rev. E. F. Lancaster, of Josephine, called recently. He is locking after the Advocate, as he always does.

Rev. J. H. Stewart, of Hillsboro, was among our callers this week. He reports progress at First Church.

Rev. J. D. Odum, superintendent of the Orphan Home Society, has placed 186 children in homes. A noble work indeed.

Rev. J. T. Griswold, presiding elder Sweetwater District, says his district is making "a record-breaking beginning." Good.

Rev. R. L. Ely, of Mesquite, called this week. Bro. Ely is a pastor in whose hands every interest of the Church prospers and grows.

Rev. Thomas Gregory, presiding elder of the Lampasas District, has had a cordial reception on his new work and is pleased with the outlook.

The "legislative number" of Bob Shuler's Free Lance is a hummer. His review of the past efforts of the liquor forces to corrupt the Legislature is especially fine.

Rev. J. G. Miller, presiding elder Stamford District, called to see us this week and reports that St. John's, Stamford, has paid off her debt of \$16,000. This is glorious news.

Rev. R. C. Armstrong has been elected Field Secretary of the Interdenominational Lord's Day Commission of the State of Texas. No better selection could have been made.

Dr. Hoyt M. Dobbs, Dean of our School of Theology, and his good wife are happily domiciled in their new home near the University. Dr. Dobbs is entering energetically upon his new work.

State Senator I. E. Clark, of Schulenburg, writes us that he will introduce his Pari-Mutual Bill during the present session of the Legislature. And the editor will meet Senator Clark before the committee.

Mrs. Martha E. Ragsdale ("Aunt Patsy"), called to see us this week to discuss "Synthetic Bible Study."

(Continued on page 16)

SUNDAY SCHOOL DEPT.

REV. E. HIGHTOWER, Editor
Georgetown, Texas.

NEWS AND NOTES.

Of the fifty-two Teacher Training Classes reported for December only four fall to the credit of the Southwestern Division. They are distributed as follows: North Texas one, at Pecan Gap, near Sherman; Northwest Texas one, at Abilene; Texas two, at Gause and Grapeland. Let us hope that this small showing is due to the proximity of the Annual Conference season rather than to lack of interest on the part either of superintendents and pastors or of the teachers themselves.

Under the leadership of Dr. S. R. Hay, presiding elder, a School of Methods for the Dallas District will be held in the city of Dallas, beginning February 13 and closing February 18. The faculty will consist of Dr. E. B. Chappell, Dr. Chas. D. Bulla, Miss Minnie Kennedy, Miss Nelle Peterman and E. Hightower. Dr. Chappell will be principal lecturer, and the departmental work will be in the hands of the other members of the faculty. The program will be distributed in due time. The local committee of arrangements will consist of W. C. Everett, B. M. Burgher and J. A. Siceloff. The meetings will be held at Trinity Church.

The Divisional Secretary is gathering information for the Divisional Conference, which will be held at the Publishing House in Dallas, February 15 and 16. This conference will consist of the officers and members of Conference Sunday School Boards in Texas, Oklahoma and Colorado, and will consider the administrative work under our present Sunday School law. Most of the boards have arranged to pay the expenses of their officers, and some the expenses of the entire Board to this conference. Drs. Chappell and Bulla and Miss Kennedy will participate in the proceedings.

Dr. E. B. Chappell has finally consented to favor both Southern Methodist University and Southwestern University with a series of lectures on "How to Study the Bible." The series will consist of five lectures, and will be given at S. M. U., beginning February 13, and at Southwestern, February 20. It will pay all the Texas preachers and other Sunday School workers who can possibly arrange to do so to hear these lectures.

Rev. B. L. Nance was appointed Sunday School Field Worker for the Northwest Texas Conference at its recent session. He is no novice in this kind of work. For two years he sustained a like relation to the Central Texas Conference, and last year he gave much of his time to field work in the Amarillo District. Brother Nance sends the following account of his work since his conference adjourned last November:

Table with 2 columns: Item and Count. Wesley Bible Classes organized and drilled 45; Home Departments organized 7; Cradle Rolls organized 7; Teacher Training Class organized 1; Men enrolled as new members of the Sunday School 224; Women enrolled 129; Children 125; Persons enrolled in the Home Department 178; Children for the Cradle Roll 100.

This is certainly a remarkable record for less than six weeks of work. Brother Nance's address is Clarendon, Texas.

Dr. John R. Nelson will give the entire month of February and the first third of March to Sunday School work in his district. He is organizing a team and will do the work well.

SOMEWHERE ON THE BORDER.

Chas. S. Bulla. The best thing about Texas is not its map, though that spreads over a considerable patch of creation. It was the pull of the breezy-spirited Texans that held me for a month in the Lone Star State.

Uvalde. Dr. T. N. Ivey told the readers of the Christian Advocate about our arrival at the seat of the West Texas Conference, October 20. He failed to state, however, that it was by grace of the hospitality extended to the Sunday School man that he was taken in. It was past midnight and two miles from town that the hackman called out: "Is Bulla in this crowd? I am to look after him." I made no attempt to prove an alibi, but meekly followed my guide and tucked the

editor of the Advocate in a corner of my room. I could have a good time in Timbuktu with Ivey and a copy of the Blue Back. My Sunday School message was delivered to the conference on Friday afternoon. Rev. A. E. Rector, the true-hearted Sunday School Field Secretary, was reappointed to his important work.

Houston. Sunday and Monday, October 22 and 23, were spent in Houston, from whose three million dollar dock steamships will ply the waters of the Gulf of Mexico and all oceans. Methodism must stand at the prow of this progress and do its part in directing the affairs of this marvelous city.

Prof. P. W. Horn, Superintendent of the Public Schools of Houston, who has aircastle visions of modern school buildings by night, and pulls them down to earth during the day, gave me all the time there was to speak to his great Men's Bible Class in First Church on Sunday morning. Mr. Fred T. Wilson, an attorney, is the wide-awake President of the Houston Wesley Bible Class Federation. Brother Knickerbocker gave me his place in the pulpit at First Church at 11 a. m., and Brother Mills at St. Paul's at 8 p. m. I addressed the Houston Wesley Bible Class Federation Sunday afternoon, the preachers' meeting Monday morning, a Leaders' Conference Monday night, accepted an invitation to return to Houston, and slipped out of town.

San Antonio. I always have an abroad-at-home feeling when in San Antonio. There is an indescribable charm about this Alamo city, founded by Don Alonzo de Leon in 1689.

Two meetings were held in Travis Park Church and a conference of leaders at Travis Club October 24 to 26. Our Bible classes will more closely relate themselves to our own Church, looking to a San Antonio Wesley Bible Class Federation.

The preachers and such Bible class workers as J. W. Woodson, Claud J. Carter, Ben P. Lane, J. Floyd Smith, Miss Hattie J. Rankin, and Miss Kathleen Murphy will wisely lead in this movement. I always notify Dr. J. E. Harrison when I go to his town, so that he may invite me to speak to his girls at San Antonio Female College. He did so, and I accepted.

With Brother Groseclose I visited the San Antonio Mission and Training School, founded by Dr. W. W. Pinson during his pastorate at Travis Park Church. This institution is being successfully managed by Mr. and Mrs. H. M. Schoolfield. Sixty-six girls have been cared for in this good home during the year.

I met some Virginia boys in khaki on the street and went out to Camp Wilson, the tented city of fifteen thousand troops. The Young Men's Christian Association, with five branch buildings and seventeen Secretaries, is doing a noble work at Camp Wilson. Services are held on Thursday and Sunday evenings and Bible classes on Sunday mornings. As I take leave of San Antonio I make this notation: If there is a more alert presiding elder in Southern Methodism than J. H. Groseclose, I have lost his address. (Concluded next week.)

EPWORTH LEAGUE DEPT.

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

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

The New Year has come and gone. It is devoutly to be hoped that in making your resolutions you did not forget the Advocate and its League Department. Let us hear from you.

The January Epworth Era is out and it is worthy of special mention for its volume of information and its completeness. If you are in doubt as to the officers of the various conferences and districts refer to this issue of the Era. Every issue of our great central organ improves on those preceding it.

The last issue of the Era is of particular interest to Texas Leaguers because of the fact that the face of the new business manager of the Central Office appears therein. Mr. R. E. Nollner, who is now one of the Central Office family, was, until his appointment to this position, the assistant pastor of the First Methodist Church, Fort Worth, Texas. His influence has been strongly felt in his own Church and conference and thence throughout the State. Mr. Nollner's stay in Texas was too short for a great many of us to become well acquainted with him, but long enough

for us to be glad that one from among our number and who knows our Texas conditions has received this promotion. We wish him every success and congratulate the Central Office on this addition to the force.

WE SHOULD LIKE TO KNOW

- What Chapter will be first to organize in Texas, New Mexico or Oklahoma, after the new year begins?
What Chapters observed Watch Night and what form of observation they had?
What Chapters are doing any particular missionary work?
What Chapters have special plans for raising their missionary specials?
What Chapters have Mission Study Classes?
What Chapters belong on the Honor Roll as being published in the Era?
What Chapters are doing Social Service work in their own communities?
What Chapters are having specially good devotional meetings and how they manage it?
What Chapters are having interesting and well attended literary socials and what their programs are?
What Chapters are doing a thousand and one things that the other Chapters who read these pages want to know and could profit by?
Who in these Chapters is going to write them to the Advocate that the others may profit by them?
Have you had a kindness shown in the way of a suggestion?
Pass it on!!!

ANOTHER NEW DEPARTURE.

What a wonderfully fine thing it will be when our Central Office is able to carry out the splendid plans that are being constantly worked out for the improving of our system. One of the most effective means of accomplishing the work whereunto we have set our hands is by a personal and direct contact with the Central Office, the great power plant which runs the machinery of our organization. The coming of Dr. Parker and Mr. Culbreth to Texas meant more to the awakening of Epworth Leaguedom in Texas than any one other thing. And the continued visits of the representatives of the Central Office will be of increasingly greater help as their visits become more frequent and touch more of the Chapters who so sadly need help. It is true, no doubt, that the more a Chapter knows of how to do Epworth League work the more it wants to know and the more anxious it is to have these visits from our experts.

In view of the above facts it is a source of great pleasure to know that we are soon to have a Divisional Secretary for the Western District who is to devote his time to visiting the Chapters and helping in whatever way possible. We quote from one of our exchanges:

"The Divisional Secretary will have headquarters within the bounds of his division. He will spend his entire time in the field. His duties will be to hold rallies, conduct institutes, visit weak Chapters, organize new Chapters, and promote the Summer Conferences of the Epworth League in his division.

"The Divisional Secretary will be elected by the General Epworth League Board, and work under the direction of the General Secretary. The disposal of his time within the bounds of any Annual Conference will be determined by the Conference Cabinet in consultation with the General Secretary. His schedule of visitations ought to be fixed in the conference of presidents each fall.

"It will be seen that, in either of the two divisions, the Field Secretary will be able to give an aggregate of at least five weeks' service to each conference group. In this time he will be able to conduct several series of institutes, help the District Secretaries meet their problems, and be of great service to the entire Cabinet.

"It will be the policy of the General Board to use the Divisional Secretaries largely in developing the Epworth League in the rural regions. "The aim will be to choose thoroughly prepared and finely endowed young men for this important work. Graduates who have scored success in the pastorate and who know the Epworth League are available.

"The forward movement in the Epworth League is to be supported by relying upon three resources: Conference dues, the proceeds from the Chapter Membership Fee and the Anniversary Day offering on the second Sunday in May. Two of these

resources should be immediately available, namely, the conference dues and the Chapter Membership Fee. A call is being made upon all the Chapters in the Central and Western Divisions to remit these funds at once to the Conference League Treasurer."

The territory is divided as follows: "The Eastern Division embraces all the conferences bordering upon the Atlantic, from Maryland to Florida, eleven in all. The Central Division embraces the conferences in Illinois, Kentucky, Tennessee, Alabama, Mississippi and Louisiana, ten in all. The Western Division embraces the conferences in Missouri, Arkansas, Oklahoma and Texas, eleven in all.

"The Eastern Division was not included to undertake to support a Field Secretary. "With the exception of a single conference in each division, both the Central and the Western Divisions voted unanimously in favor of the Divisional Secretary, and made liberal appropriations for this purpose. It only remains now to collect the funds in order to be in a position to employ the two secretaries that have been provided for."

The Western Division is already in possession of a good part of the funds for carrying on this splendid work. The North Texas Conference agreed to take care of the first month's salary and the other conferences in their turn will care for the other months.

Let us look forward to great things and do all in our power to bring them to pass.

EPWORTH LEAGUE EFFICIENCY.

One of the best things that has happened in our general League policy in the past year is the change in the financial policy which now makes the Conference Treasurer responsible for the collecting of the moneys which were formerly sent to the Central Office. It is a great relief to the Central Office to have only one treasurer in each conference to whom to look for collections instead of the thousands of local treasurers as formerly. It is also a means of reaching more of the local Chapters as the Conference Treasurer is in more direct touch with the various Chapters than the Central Office could possibly be. It will save a great deal of trouble and extra work if the treasurers of the local Chapters will send all funds of every sort, except that raised for purely local work, to the treasurer of your conference and not to the Central Office direct.

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TALKS WITH THE PSALMIST.

Psalm 130.

Rev. P. M. Riley.

Verse 1.

What are you doing in "the depths," brother man? What sort of a place is it? How did you get there? How long did you stay there before you thought of calling on the Lord? Did you call to others before you did to him? What can I do for you? (This doubtless should have been my first question.) Here is a rope—it came from heaven—it is guaranteed to lift any man out of the pit—it is called "The Glorious Gospel." It has blood on it. That blood came from the heart of God's dear Son. It is heaven's mark of indentification and seal of genuineness. Lay hold, man; lay hold and be lifted from those gloomy depths and cleansed from thy slime and filth.

Verse 2.

You talk like the trouble was with God's ears. It is with thy voice. Whenever thy voice rings with faith and sincerity his ear will be attentive. And why should he hear the voice of thy supplication? Canst thou give any reason? I like thee because thou dost give no reason. Thou knowest none. No reason can exist outside God himself. "By grace are ye saved."

Verse 3.

Thy question opens a crack in the door. We know now why thou art in the depths, in trouble and sorrow. Thy "iniquities" have thrust thee down there. Sin always does that. "Be sure your sin will find thee out." "The wages of sin is death." "The soul that sinneth it shall die."

Verse 4.

This is one of the best things thou knowest—that any man knoweth. How didst thou learn it? Where? When? God taught thee this: how else couldst thou or any other man know it? Blessed revelation! (1) God only can forgive. "Against thee, thee only, have I sinned." (2) God is willing to forgive. He has put himself on record. "Who forgiveth iniquity and transgression and sin." (3) He waiteth to bestow pardon. "If we confess our sins he is faithful and just to forgive us our sins and to cleanse us from unrighteousness."

Verse 6.

Thy words indicate a new attitude towards God. I verily believe thou are out of "the depths." This is the new song. It is sung by the newborn soul and also by the restored disciple. In "the depths" we cry unto the Lord for deliverance, repenting and confessing; out of the depths we wait for the Lord. Where he leads we will follow. We long for his coming; we pant for fellowship, for companionship with him.

Verse 7.

Falling into the pit and getting out has enlarged thy vision and thy heart too, I dare to think. In the pit thou didst ever talk of thyself. "Hear my voice, my supplication." Thy thought was not of others and thy prayer was not for others. Thy vision was limited in the pit. In this thou hast not been different from the countless multitudes who have followed thee. I who am separated from thy day of falling and recovering by many centuries tell thee this. But now that thou are out of those depths thou findest there are others, and thou approachest them the finest motives and the best equipment; thine own experience of his loving kindness and abundant redemption. Thy exhortation has the finest ring. Send it out over the land. Some will hear, but most probably will forbear.

Verse 8.

Thou art a man of great faith now. Thy faith does not stop at the half-way house. Thou believest that the Lord will redeem from all iniquities. It often takes an experience like thine to give this vision to a man's faith and the courage to match it. Let me whisper it to you—it shames me to speak it aloud—not all in my day are believing this sweeping truth backed by God's power and holiness; some are rejecting it as a thing impossible and our lives are not clean and enriched. O for an experience in which so great faith may be born!

TO THE METHODIST PREACHERS AND OTHERS.

When a calamity befalls our fellowman there are times when some friend should speak out. This is one of those times now, so I am feeling constrained to speak out. I trust my dear brother collaborators, in whose interest I write this statement, will fully understand my object in

doing so is simply to help put him on his feet again, and in proper preparation to do his Master's work.

Some days ago the Texas Christian Advocate contained the painful announcement that the entire library and household effects of our Brother Dow B. Beene, evangelist, of San Antonio, Texas, No. 325 Martin Street, was destroyed by fire, entailing a loss of \$2500 upon him.

Brethren, stop and think what this loss means to our brother; besides, he is "a stranger in a strange land," which makes it all the harder. He will greatly miss that library. He will have to have more household goods to keep house. If we were in his condition, would we not greatly appreciate help in replacing the keenly felt loss?

Well, sit down, right now, as I am doing, and write him a check, a fine expression of sorrow, any sympathy, for \$2.50 or more, and send it to him at the above address, for he needs it. Also, if you can open the way to engage his services in a meeting right away, or later, do so, for he is fine help in evangelistic labor, and then that will be another way we preachers can and should render him assistance in a time of need.

H. BASCOM OWENS.

Manhaca, Texas.

EVANGELISTIC AND INSPIRATION CONGRESS, SAN ANTONIO, JANUARY 23-24.

Tuesday, January 23—Opening Evening.

7:30 p. m.—Devotional Half Hour, J. T. Curry.

8:00 p. m.—Address, "The Church and Its Evangelistic Responsibility," Dr. John M. Moore.

Wednesday, January 24—Morning.

9:00 a. m.—Devotional Half Hour, T. F. Sessions.

9:30 a. m.—Address, "The Pastor's Evangelistic Responsibility," C. W. Webdell.

10:00 a. m.—Address, "Human Agency in Revivals and How to Enlist It," F. R. Hill, Jr.

10:30 a. m.—Symposium, "How I Prepare For and Conduct My Revival," J. M. Alexander.

(Leader 15 minutes, followed by three ten-minute talks, to be supplied.)

11:15 a. m.—Address, "Divine Power in the Revival, and How to Secure It," Glenn Flinn.

Afternoon.

2:00 p. m.—Devotional Half Hour, S. B. Johnston.

2:30 p. m.—Address, "Evangelism in the Sunday School—Decision Day," Etc., H. M. Ratliff.

3:00 p. m.—Address, "The Win One Way," D. E. Hawk.

3:30 p. m.—Address, "A Continuous Revival, The Normal Revival," A. W. Wilson.

4:00 p. m.—Address, "The Burden for Souls," Joe F. Webb.

4:30 p. m.—"Fixing the District Goals."

Evening.

7:30 p. m.—Prayer and Praise Service, G. M. Boyd.

8:00 p. m.—Address, "The Revival We Need," E. D. Mouzon.

Followed by Consecration Service. At least one layman and the pastor are expected to represent each charge.

Entertainment on the Harvard plan—bed and breakfast free. The Cuero, Beeville, Uvalde, San Marcos and San Antonio Districts are included in the Congress.

WOMAN'S DEPARTMENT

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

TO THE PUBLICITY SUPERINTENDENTS OF CENTRAL TEXAS CONFERENCE.

In mailing out to you the January Bulletin I enclosed a blank report for each Auxiliary Superintendent of Study and Publicity. Please fill out the blank report at once and return to 1302 Herring Avenue, Waco, Texas. MRS. R. F. BROWN, Conf. Supt. Study and Pub. 1302 Herring Ave., Waco, Texas.

LONGVIEW AUXILIARY.

We're celebrating "Harvest Day." At the church on Wednesday next. We've an attractive program, You must come or we'll be vexed. If you can't come, send a message, A poem, or a note will do, And we'll read it when your name's called, But we'd rather have just you.

In response to the above attractive invitation composed by our talented First Vice-President, a large number

met at the Methodist Church Monday afternoon for a Missionary Social.

After a splendid devotional on tithing by the pastor, Mrs. E. B. Rembert took charge of the meeting, explaining that "Harvest Day" can only be celebrated when all of our obligations have been met. She called for reports from the officers to show what has been accomplished this year. The greatest improvement was made in Social Service Department. When Mrs. Pat Rembert, Treasurer, gave her report, announcing that \$400 had been collected from fifty members for dues and pledges this year and that it was all in three weeks earlier than usual, there was general rejoicing, and a rising vote of thanks given to our faithful Treasurer. The program was especially good, consisting of a vocal duet by Mesdames White and Kelly, a solo by Miss Virginia Nichols, violin duet by Mrs. Searcy Birdsong and Alvin Goldstein and a playlet by the Helpers, under Miss White's direction, in which the girls in costume showed the contrast in the heathen worship and the Christian with the open Bible. Each number was thoroughly enjoyed. During the social hour Mesdames Oden and R. G. Brown, Jr., and the Helpers served sandwiches, pickles and hot tea. At the last business meeting the following officers were elected: Mrs. T. L. Bramlette, President; Miss Pearl White, First Vice-President; Mrs. L. A. Sessum, Second Vice-President; Mrs. Welborne, Recording Secretary; Mrs. Boring, Corresponding Secretary; Mrs. Rembert, Treasurer; Mrs. Zeigler, Superintendent of Publicity; Mrs. Stuckey, Superintendent of Supplies; Mrs. E. M. Bramlette, Superintendent Social Service; Mrs. R. G. Brown, Jr., Superintendent Local Work. With such efficient officers we are sure of a splendid year's work.

PUBLICITY SUPERINTENDENT.

ANNUAL MEETING CENTRAL TEXAS CONFERENCE.

At the executive meeting held at Waxahachie in November it was decided to hold the annual meeting January 23-26 at Fort Worth. The Church that will entertain the conference will be announced soon. Remember to elect your delegates at your first meeting in January. Let us pray for a great conference.

MRS. R. F. BROWN,

Conf. Supt. Study and Pub. Waco, Texas.

ATTENTION, AUXILIARIES OF EAST OKLAHOMA CONFERENCE.

The annual meeting of the Woman's Missionary Society, East Oklahoma Conference, will meet in Ada First Methodist Church, January 30 to February 2, 1917. The first session will open Tuesday afternoon at 2 o'clock.

Select your delegates at once and send names to Mrs. W. A. Riley, 431 East Eighth Street. The program will be a feast of good things. Our own missionary, Miss Lillie Reed, from Korea, will be with us. We hope to have a Council officer and deaconess from Hartshorne with us. Will not each member pray daily for the presence and guidance of the Holy Spirit in all sessions? The presiding elders and pastors of the conference are cordially invited to attend our meeting.

MRS. J. C. TOWLER, President. MRS. M. E. MACKAY, Cor. Sec.

BOSWELL, OKLA.

The Missionary Society of Boswell, Okla., recently elected the following officers for the year 1917: President, Mrs. J. E. McCleary; Second Vice-President, Mrs. J. F. Ball; Superintendent Publicity and Mission Study, Mrs. Pate; Superintendent Social Service, Mrs. J. R. Bryant; Superintendent of Supplies, Mrs. Roy Easter; Secretary, Mrs. Geo. Yoe; Treasurer, Mrs. Wm. Oliver; Agent Missionary Voice, Mrs. A. A. Puckett

GLEN ROSE MISSIONARY SOCIETY.

The Woman's Missionary Society of Glen Rose recently elected the following officers for the new conference year: President, Miss Cora Lilly; First Vice-President, Mrs. W. A. Sandlin; Second Vice-President, Mrs. E. A. Milam; Superintendent Literature and Publicity, Mrs. R. L. Bryan; Superintendent of Social Service, Mrs. C. A. Milam; Recording and Corresponding Secretary, Mrs. F. L. Meadow; Treasurer, Mrs. F. S. Williams; Agent for Missionary Voice, Mrs. A. T. Robinson; Superintendent of Supplies, Mrs. C. E. Gallagher.

We have twenty-five members and have closed a very successful year, notwithstanding the difficulties under

Vapo-Cresolene For Whooping Cough, Spasmodic Croup, Asthma, Sore Throat, Coughs, Bronchitis, Colds, Catarrh. Don't fail to use Cresolene for the distressing, and often fatal affections for which it is recommended. It is a simple, safe, effective and drugless treatment. Vaporized Cresolene stops the paroxysms of Whooping Cough and relieves Spasmodic Croup at once. In asthma it shortens the attack and insures comfortable repose. The air carrying the antiseptic vapor inspired with every breath, makes breathing easy, soothes the sore throat, and stops the cough, assuring restful nights. Cresolene relieves the bronchial complications of Scarlet Fever and Measles and is a valuable aid in the treatment of Diphtheria. Cresolene's best recommendation is its 37 years of successful use. Send postal for Descriptive Booklet. FOR SALE BY DRUGGISTS THE VAPO-CRESOLINE CO., 62 Cortlandt Street, New York or Leeming-Biles Building, Montreal, Canada.

which we have labored, and we hope to emphasize the work of the different departments more this coming year, for we expect to accomplish great things in the Master's name at Glen Rose this new conference year. MRS. R. L. BRYAN.

CROWELL M. E. CHURCH, SOUTH.

Because we have been silent is no sign we are not at work. We have had one of the best study classes in our society this year under the supervision of Mrs. Mark Henry. It has been spiritual and instructive. Mrs. John Shawver has done a great work with the young people and Miss Emily Purcell has made rapid progress with the children.

The society met at the Methodist Church December 4 and the following officers were elected. President, Mrs. Mark Henry; First Vice-President, Mrs. John Shawver; Second Vice-President, Miss Emily Purcell; Superintendent Mission Study, Mrs. T. L. Hughston; Superintendent Social Service, Mrs. Hines Clark; Corresponding Secretary, Mrs. Tom Ferguson; Conference Treasurer, Mrs. Chas. Andrews; Local Treasurer, Mrs. J. A. Stovall; Recording Secretary, Mrs. M. L. Bird; Agent Missionary Voice, Mrs. Sam Bell; Superintendent of Supplies, Mrs. J. B. Williams; Superintendent of Publicity, Mrs. M. W. Rogers. The society pledged \$500 on the new church.

MRS. M. W. ROGERS, Reporter.

HARD COLDS.

People whose blood is pure are not nearly so likely to take hard colds as are others. Physiology goes into the reason. Hood's Sarsaparilla makes the blood pure, causing healthy action of the mucous membrane and giving strength and tone to all the organs and functions. This great medicine recovers the system after a cold, as no other does.

"Do your very best under all circumstances and resolve to make every legitimate effort to succeed in the thing which you undertake; support your fellow-workers; always encourage the man, wherever found, who is trying to do well—these are the high purposes which are found in every noble life."

IT IS TOO LATE NOW TO TALK CHRISTMAS.

But it is not too late to talk Advocate Machines for early 1917 delivery. The machine is no stranger to you, as your neighbor more than likely has one, and if she could not get another she would not part with it for any amount of money. She has told you of the wonderful achievements of the silent wonder, perhaps the most noiseless thing about the place—and the most useful.



The Advocate Machine is a new model Drop-Head Automatic Lift, and is complete with all attachments. It is the equal of most machines sold by dealers for \$75.00, but our arrangement with the factory enables us to ship the machine direct to your station at one-third its true value.

\$25.50

Secures the machine for life and the Texas Christian Advocate for one year. The machine is guaranteed by the factory as well as ourselves. You are thus doubly secure in your purchase. Remit Express or Postoffice Money Order. BLAYLOCK PUBLISHING CO., Dallas, Texas.

Notes From the Field

(Continued from page 5.)

planning with an evangelist for a big revival campaign in the summer. I thank God every day for my coming here, even though, at first, the signature to the marching order did not seem to be His. Fine congregations wait on the message, and everybody in every department seems to be in fine fettle. The presiding elder, Rev. Jesse Lee, late of Texarkana, away on the far-flung State line, is taking nicely to his new work. He is preaching some mighty big sermons if they are all like what he delivered here on December 3. There was something volcanic about that one, and it, moreover, had a great deal of present-day reality about it. The Lord of Hosts is with us; the God of Jacob is our refuge. The future is as bright as the promises of God.—Ernest G. Cooke, P. C.

McASHAN MEMORIAL, HOUSTON.

The first meeting of the Official Board of my new appointment revealed as gloomy financial prospects as I ever saw. The hardest appointments we have ever served did not present as dark a picture for a new year. Our most excellent new church with its splendid equipment, made possible by the worthy labors of my predecessor, could hardly counteract the gloom of financial conditions spread out before us two weeks before Christmas. The membership seemed to think themselves exhausted over what they had done toward building the new church, and yet an indebtedness of over two thousand dollars hung over us. We looked over the situation carefully for a point where it would be possible to "start something." The point was found, and to make a long story short, the last Sunday morning of the old year we came before the people with a financial plan, and raised in money and personal notes the last cent of our church indebtedness. You can't imagine the rejoicing that followed.—Oscar W. Hooper, P. C.

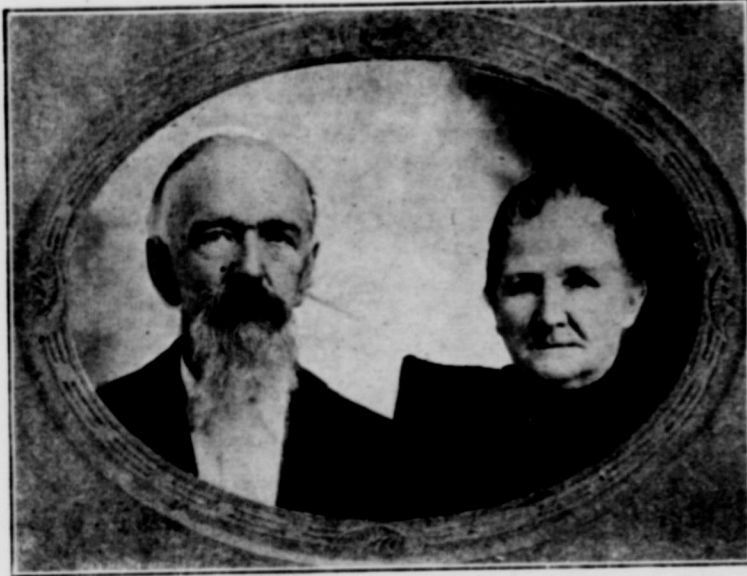
GIDDINGS CHARGE.

Perhaps a few words from this part of the moral vineyard may be of some interest to the many readers of the Advocate. At the last session of the Texas Conference our good Bishop McCoy read me out to the Giddings Charge, and I hastened home and came to this place as soon as we could get ready to do so. We left many warm friends on the Beasley Charge, and in the town of Wharton where we lived last year, and they said they were very sorry that we were going to leave them. But we have found good friends here who had known us while on the Lexington Charge, and have made many new friends here since our arrival. The people here have received us very kindly indeed, and we have made a good start. It is well known that the congregations in Giddings for several years have been small, but they have improved rapidly since we have been here. We had a record breaking congregation yesterday and last night, and the people said that more people were in the Methodist Church that day than had been seen in our church in ten years. I gave them two sermons on the 13th chapter of I Cor., that beautiful "Hymn of Love," as Dr. Karnac called it, and the people paid profound attention to the exposition of that wonderful chapter. Our first Quarterly Conference was held here in part on the fourth Sunday in December, and Bro. Jesse Lee, our brand-new presiding elder, was with us, and preached a great sermon on the faith and character of Abraham. Bro. Lee is a fine man, a splendid preacher, and we believe that he will make us a magnificent presiding elder. He is wide-awake on all the interests of the Church, and I am sure that he will see that all his preachers will be well taken care of this year. I wish to say before closing, that I have just finished reading the biography of that truly great man, Dr. David Morton, by Bishop Hoss, and I desire to call attention of all our preachers to this great and pro-

foundly interesting book. Dr. Morton was truly a great man, and he could not have had a better biographer than our Bishop Hoss, whose classic and beautiful style of writing has been a blessing to our Church for so many long years. Dr. Morton did a wonderful work by organizing the Board of Church Extension, and also "The Woman's Parsonage and Home Missionary Society." While I was President and Vice-President of the Board of Church Extension in the old Texas Conference, which embraced a period of about eleven years, it was our great pleasure to have Dr. Morton with us frequently and we always enjoyed his great addresses on Church Extension very much indeed. When I was President of that Board the women had no conference organization and it was partly through an article that I wrote for the Advocate, and an earnest appeal that I made to the women of the conference that they went to work and effected such an organization, and I am profoundly glad that they have made some grand achievements, and have done much noble work in their field of labor. I most heartily wish that the women of every Church in all this great conference would organize a regular missionary society, and carry on the work in a satisfactory way as the Women's Missionary Council want them to do, and drop the little Ladies' Aid Societies, that have been established in so many Churches that are so utterly lackin' in the true missionary spirit, but enough for this time. We ask the earnest prayers of all our many friends all over Texas that we may succeed in this difficult field of labor.—W. W. Horner.

DeLEON, BLOOMING GROVE AND WHITNEY.

My home is in Comanche County in the bounds of DeLeon Circuit. Rev. H. B. Clark is my pastor for his second year with us. He did us a faithful year's service last year and is starting off well for the present year. I had the good fortune to visit my son, Rev. C. N. Morton, who is pastor at Blooming Grove. I spent Christmas week with him and the good people of his delightful charge, and it was a very great pleasure to me to learn from all sources that my son and his family are in high favor with their people. They have already entered into hearty sympathy and cooperation with him in carrying forward the enterprises of the Church. They had given them a generous poundings. They certainly have excellent prospects for a good year. I had the distinguished and honored pleasure of preaching to his congregation at 11 a. m. the last Sabbath of the old year 1916. They were exceptionally attentive and responsive. It was a delightful service. On my return home I spent the night of January 2 at the town of Whitney, where Rev. J. H. Walker is the pastor, and he, having knowledge of my passing through his town, kindly entertained me in the very bosom of his congenial family at the parsonage, for which I feel myself their "debtor." This is Brother Walker's third year at Whitney and he is evidently in very high favor with his people as was evidenced to me by the following joyous scene which it was my unbounded pleasure to witness: After supper Brother Walker and I were engaged in a pleasant conversation in the sitting room, when a brother and his wife came in and in a very short while another brother came in and very soon he was followed by a very fine group of people, young and old, ladies and gentlemen, who brought with them a magnanimous poundings for the pleasure and benefit of the inmates of the parsonage. After the storm had abated in some degree, we were crowded into the room where the piano was and enjoyed some rare music rendered by several of the ladies, who took it by turns at the piano, and finally, before the crowd dissembled, Bro. Walker stood and addressed the company with an appropriate talk, expressing appreciation with many thanks for their unmistakable expressions of brotherly kindness and love in the articles they had brought for the pantry and the purse containing silver coin, presented to Sister Walker. He then pledged himself to them, "By the grace of God," to render to them the very best service of which he was capable. The company then dissembled to their homes and, after a happy social hour, we retired for a sweet night's rest. Next morning, after we enjoyed devotion together, and a bounteous breakfast, I bade the family farewell, and Brother Walker accompanied me to the depot, and we had incessant converse up to the very moment that I bade him a brotherly farewell, and stepped aboard the train and pursued



SIXTIETH WEDDING ANNIVERSARY CELEBRATION.

A. J. Barnes and wife, Eliza Barnes, were born in Georgia and came to Texas in 1866. They have lived in and around Alvarado, Johnson County, Texas, since that time. They expect to celebrate their sixtieth wedding anniversary, and take this method to invite all related either by consanguinity or affinity. This anniversary will be held at the residence of A. J. Barnes, in Alvarado, Texas, January 29, 1917. The mayor of Alvarado will deliver the welcome address. A most pleasant and enjoyable affair awaits all who come.

ny journey home. I pray heaven's richest blessings to attend all those whom I have mentioned in this note from the field. Happy greetings to all the Advocate force, especially to the editor and publishers.—U. J. Morton, L. E., DeLeon, Texas, R. 2.

LAKE CREEK.

Jack Conkin and troupe were with me at Lake Creek just prior to the Christmas holidays, and we had about sixty-five conversions in a week. I intend to push the Advocate this year. Command me when I can serve.—W. B. Simmons, P. C.

OFFICIAL STATEMENT.

"To the Ministers and Members of the Methodist Episcopal Church and the Methodist Episcopal Church, South:

"We send you greetings in the name of our common Lord.

"Upon our coming together in the city of Baltimore, we had before us the report of the Joint Commission adopted at Chattanooga in 1910, the report adopted by the General Conference of the Methodist Episcopal Church, South, at Oklahoma City in 1914, and the report adopted by the General Conference of the Methodist Episcopal Church at Saratoga Springs in 1916.

Vital Issues Defined.

"It was agreed that the fundamental and vital issues between us were as follows:

"The General Conference and its powers.

"The Jurisdictional Conferences, their number and their powers.

"The status of the colored membership of the Methodist Episcopal Church in the reorganized Church.

"We rejoice to say that the Spirit of God has been with us. Our fellowship in Christ has been intimate and refreshing. Our discussions have been frank and brotherly. We have been of one mind and one heart in our purpose to advance the interests of the kingdom of our Lord and Savior Jesus Christ.

"It was believed that if agreement should be reached touching the three items mentioned above, with time and patience and with the help of the Holy Spirit, the details of a plan for the unification of Methodism could be worked out.

In Agreement on Many Questions.

"We are happy to be able to report that we find ourselves in general agreement concerning many of the questions involved. However, in view of the magnitude of these questions it was manifestly impossible for us to reach final conclusions. For further consideration, therefore, we have referred these subjects to strong committees, with instructions to present a detailed report at a session of the Joint Commission to be held on June 27 at a place to be designated.

"It is our fervent hope that the spirit of brotherly love and Christian fellowship so evidently manifest in all the deliberations of the Joint Commission may prevail throughout our Churches, and we earnestly call upon all our people to continue instant in prayer for the guidance and blessings of God upon the work so auspiciously begun."

THEY CARRIED SUNSHINE.

How long since you made a shut-in happy? And it was one of our superannuates! He's a sunny soul, though scarcely able to talk and cannot walk a step. We saw him Sunday—and his face was a sea of smiles.

The Woman's Missionary Society of Oak Cliff Church gathered up everything imaginable that's good to eat and last Thursday morning dumped it all on the table of Rev. F. A. Rosser—and a purer, nobler man God never gave to North Texas Methodism. So great was the surprise, and so great was the blessing, that the good women left having found out the secret—it is better to give than to receive.

For forty years Brother "Frank" Rosser has been a faithful preacher in the North Texas Conference. And now in the gloaming of a twilight that fast is deepening, he sits in his chair awaiting the last swish of the boatman's oar. And there'll be no moaning at the bar when Brother Rosser puts out to sea. In the midst of his suffering he smiles and his face is always radiant with the coming glory.

During these forty years he has served such places as Texarkana, Pittsburg, Jefferson, Terrell, Paris District, Greenville—Wesley Church, Sulphur Springs, McKinney District, Honey Grove, Gainesville—Denton Street, Deatur, Pilot Point and Henrietta. At the latter place, in the fall of 1913, he took the superannuate relation.

His sister, Mrs. Hattie Jackson, widow of a North Texas preacher, is connected with Scarritt Bible and Training School in Kansas City. His son, Dick, and his daughter, Birdie, are with the Telephone Company in Dallas.

But that noble wife—the one who has stood by him all these years, and the one who smiles when pain dips toward despondency—what shall we say of her! Attentive, self-sacrificing, laughing through a mist of tears, this dear woman is brave enough to weather any storm. And blessings on the good women of Oak Cliff! They brought sunshine for many a day. Wouldn't it be a happy thing if all his old parishioners would remember him! Who knows the loneliness of declining days? Brother Rosser sits alone, dreaming of the past. Call on him when in Dallas—425 East Twelfth, Oak Cliff. Drop him a line. This is a plea for all our retired heroes. Let's make these old soldiers' last days glow with the brightness of the coming, glorious day.

No enduring fact was ever built upon a delusion. If Jesus Christ was not the Christ of His own claims, then nothing could save Him from oblivion.—Bishop Woodcock.

They that love Jesus for Jesus' sake, and not for the sake of some consolation of their own, bless Him no less in tribulation and anguish of heart than in the greatest consolation.—Thomas a' Kempis.

To work, to help and to be helped, to learn sympathy through suffering, to learn faith by perplexity, to reach truth through wonder—behold; this is what it is to prosper, this is what it is to live.—Phillips Brooks.

SKIN TROUBLES VANISH SORES PIMPLES, ITCHING, RASH and other Skin Affections may be QUICKLY BANISHED by the moderate use of this inexpensive and Harmless Remedy. DR. TINKLE'S (ANTISEPTIC) HEALING OIL. Ask your Druggist or send 5c to Tinkle & Levien, Winters, Texas, for Large Family Bottle containing enough for Dozens of Treatments. FREE COPY DR. TINKLE'S GUIDE TO HEALTH.

"HE WALKED AND TALKED WITH GOD."

REV. W. HARRY CRUM, A Friend and Brother.

My personal bereavement is such in the death of dear Brother Crum that I am unable to express the sorrow that is so keenly felt. He came from Missouri to Texas Conference one year after I came. Since that time our association and friendship have been most intimate. Two years ago he was with me in a meeting, and again last year. He preached great sermons—great in thought and simplicity. He stayed in my home, where his unassuming, gentle life and fervent prayers blessed everything. When he came to help me in a meeting I was able to tell the people to do and live as Bro. Crum did. He did not have a habit or any behavior that a little child could not safely pattern its life after. He lived and spoke in the open. He loved everything that was beautiful, and was kind to everything and everybody and he tried to help every living soul.

He has left us in sorrow, but has gone far beyond earth's clamor, to be at home with God. I. B. MANLY, Cedar Bayou, Texas.

The dear old Advocate has been my companion for a number of years and I do not think I could do without it. D. P. SINK, Vernon, Texas.

I dearly love the Advocate. Have been reading it all my life; in fact, I learned to read in it. I do all I can to get it in all Methodist homes. KATIE STATTON FINLEY, Haskell, Texas.

CHURCH EXTENSION NOTICE.

The Executive Committee of the Church Extension Board of the North Texas Conference will meet sometime in March. Should you need application blanks for either church or parsonage for help from the General Board, we will send them at once. We can furnish blank deeds with the "trust clause" and "trustee's reports." If you have not received your donation made by the Board at conference, please execute the mortgage and refunding bond sent you and return to Dr. W. F. McMurry, Louisville, Ky., and he will notify our treasurer, Rev. G. A. Jones, Denison, Texas. Your check will come by next mail. L. D. SHAWVER, Secretary Board, 407 E. Munson St., Denison.

BOARD OF MISSIONS.

I hereby call a meeting of the Board of Missions of the East Oklahoma Annual Conference, at Holdenville, Okla., January 16, 3:30 p. m. If any of the presiding elders or any others have business with this Board, please be present. N. L. LINEBAUGH, President Board of Missions East Oklahoma Conference, Vinita, Okla.

POSTOFFICE ADDRESSES.

Please announce that I get my mail at Dawson or Comanche, Texas, and not Harmony, Texas. REV. N. E. GARDNER.

It is so easy to rejoice in afflictions—if the other fellow has them.

Order This Month

Prices Will Be Advanced

10% on the "hundred rate" on Feb. 1

Coleman's World Famed SONG BOOKS

"HERALD" PUBLISHED IN 1915

The Popular Favorite Song Book. Prices, this month, \$12.50 and \$20.00 per 100. After Feb. 1, \$13.75 and \$22.00 per 100.

NEW EVANGEL WORLD EVANGEL

Published in 1911. Published in 1913. Prices, now, \$15.00 and \$25.00 per 100. After Feb. 1, \$16.50 and \$27.50 per 100. Always Specify Round or Shaped Notes.

This advance only partially covers The Heavy Advance in Prices of Paper, etc.

Send all orders to ROBT. H. COLEMAN, Slaughter Bldg., Dallas, Texas

ATTENDANCE CONTEST IN OUR SUNDAY SCHOOLS.

The larger Sunday Schools in Texas, Oklahoma and New Mexico, the territory of the Advocate, have been asked to report their attendance every Monday for publication in the current number of the Advocate. This is open to all the larger schools and all are invited to mail reports regularly to W. C. Everett, 1308 Commerce Street, Dallas, Texas, so they will be sure to reach him not later than eight o'clock on Tuesday morning. Reports received later than that hour cannot be included in the list.

The list will be made up every week according to the number in attendance. For instance, this week Marvin Church, Tyler, Texas, is number one, with 654 in attendance. Other schools are going to contest the right of this Church to stand at the head permanently. Much interest is being shown and we hope a healthful rivalry will be developed. Only the number in actual attendance must be reported.

Attendance Sunday, January 7, 1917: Sunday School— Attendance 1.—Tyler, Texas, Marvin.....654 2.—Dallas, First.....573 3.—Temple, First.....552 4.—Denton, First.....542 5.—Dallas, Tyler Street.....539 6.—Wichita Falls.....531 7.—San Antonio, Travis Park.....525 8.—Beaumont, First.....503 9.—Dallas, Grace.....501 10.—Dallas, Ervay Street.....492 11.—Oklahoma City, St. Luke's.....472 12.—Fort Worth, Polytechnic.....470 13.—Dallas, Oak Lawn.....469 14.—San Marcos.....452 15.—Austin, University.....451 16.—Dallas, Oak Cliff.....435 17.—San Angelo, First.....426 18.—Clarendon, First.....425 19.—Waxahachie.....388 20.—El Paso.....384 21.—Georgetown.....382 22.—Waco, Austin Avenue.....381 23.—Hillsboro.....371 24.—Dallas, First.....350 25.—Terrell.....349 26.—Cleburne, Anglin Street.....343 27.—Muskogee, Okla., First.....343 28.—Vernon, Texas.....337 29.—Bonham, First.....336 30.—Paris, Lamar Avenue.....332 31.—Corpus Christi.....331 32.—Marshall, First.....321 33.—Huntsville, First.....318 34.—Dallas, Oak Lawn.....309 35.—Corsicana, First.....291 36.—Port Arthur.....288 37.—Okmulgee, Okla.....283 38.—Dallas, Highland Park.....279 39.—Snyder.....276 40.—Muskogee, Okla., St. Paul's.....274 41.—Altus, Okla.....273 42.—Paris, Centenary.....267 43.—Ada, Okla.....261 44.—Mineral Wells.....260 45.—Vinita, Okla.....255 46.—Roswell, N. M.....254 47.—San Antonio, McKinley Ave.....254 48.—Memphis, Texas.....223 49.—Waco, Morrow Avenue.....218 50.—Fort Worth, Boulevard.....215 51.—Uvalde.....210 52.—Bryan.....207 53.—Coleman.....198 54.—Waco, Elm Street.....196 55.—Loekhart.....187 56.—Dallas, Forest Avenue.....176 57.—Merkel.....170 58.—Decatur.....164 59.—Laredo.....156 60.—Farmersville.....140 W. C. EVERETT, Secretary, Dallas, January 9.

THE LONGVIEW EVANGELISTIC RALLY.

The rally at Longview has been announced for January 31-February 2. We are glad to tender entertainment to all who will come, on the sole condition you notify me at least a week in advance and say when to expect you. Better do it now! Come along, praying for and expecting a great time in the Lord! WM. DEAN WHITE, Longview, Texas, January 8.

DATES WANTED.

I'm neither dead nor speechless, and when wanted and needed can help in your meetings. F. M. WINBURNE, 308 N. Frio St., San Antonio, Tex.

PERTINENT.

The Christian Advocates of the Methodist Episcopal Church have been losing money recently, and losing it badly, dropping \$353,000 in the last four years. But there is another side to it. A Mr. J. W. Fisher puts it this way. He said: "I am a tanner, and have lived in the woods for forty years. But I want you all to know that I would be a backwoodsman now if it had not been for the New York Christian Advocate. That paper has made me a country-wide and world-wide Methodist. And, under the blessing of God, I personally have given to the educational and other benevolent enterprises of the Church, through the influence and information of our Church papers, more money than all the publishing deficit amounts to." It is unfortunate that religious journals should so often be published at a deficit, but at the same time we should remember some of the items on the credit side of the ledger which do not appear on the yearly balance sheet.

DOCTOR WANTED.

Wanted, a good doctor who is a Methodist. We have a good town. About 520 in the public schools. Best of roads. Address TEXAS CHRISTIAN ADVOCATE, Dallas, Texas.

CLASSIFIED ADVERTISEMENTS

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

AGENTS WANTED.

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

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.

BUSINESS CHANCE.

Here's your chance. Make a nice income every day in a business of your own. Swell confectionery, cafe and bakery in good West Texas town of 500. Large brick veneer business house, together with costly fountain, stock and furniture, only \$1250. House alone cost \$2500. Box 86, Sagerton, Texas.

CENTRAL TEXAS CONFERENCE.

As requested by you I have had printed in pamphlet my Jubilee Address. I can furnish it while they last at five cents the copy, or thirty-five cents the dozen. JNO. M. BARCUS, Hillsboro, Texas.

EVANGELISTIC.

EVANGELIST.—Am ready to close dates for meetings in 1917. Write early, if you desire my services, as my slate may be full soon. J. C. WILSON, Conference address, Box 192, San Antonio, Texas. Home address, Alpine, Texas.

EVANGELIST AND SINGER.

Thirteen years evangelist and pastor, experienced chorus leader and soloist. University training, both literary and theological.—DOW B. BEENE, San Antonio, Texas.

LAY EVANGELIST.

Thirty-five years experience. Will hold Sunday School Institutes, home revival, Church revival, religious census or assist pastors, not for money, just a living and expenses. W. E. HAWKINS, Sr., 1420 Hemphill, Fort Worth, Texas.

KILGORE CHURCH DEDICATION.

All former pastors of Kilgore Church are invited to be present at Kilgore, Sunday, January 21, 1917, when Dr. W. D. Bradford, editor Texas Christian Advocate, is to dedicate our new church. A. J. McCARY, P. C.

POSTOFFICE ADDRESSES.

Rev. J. C. Marshall, Grayburg, Tex. Rev. G. F. Fair, Spur, Tex. Rev. E. A. Staggs, Box 717, San Angelo, Tex.

MARRIAGES.

LATIMER-BECK.—At the home of the bride's parents, Sumner, Texas, November 23, 1916, Mr. Edgar Latimer and Miss Lena Beck, Rev. F. C. Adams officiating.

LUSLEY-MOODY.—At Mt. Tabor Church, Caviness, Texas, November 8, 1916, in the presence of a large audience of friends, Mr. Arthur L. Lusley and Miss Vista Moody, Rev. F. C. Adams officiating.

BELL-BURK.—On December 21, 1916, Mr. Robert Bell and Miss Cleo Burk at the home of the bride's parents, Judge Burk, County Judge of Foard County, Rev. M. W. Rogers officiating.

HECK-HOMEYER.—At the residence of the bride's father, at Burton, Texas, in the afternoon of January 3, 1917, Mr. G. M. Heck, of Giddings, Texas, and Miss Stella Homeyer, Rev. W. W. Horner officiating.

SNEAD-SLOAN.—On December 26, 1916, near Brandon, Texas, at the home of Mr. and Mrs. A. B. McDaniel, sister and brother-in-law of the bride, Mr. John C. Snead, of Robert Lee, Texas, and Miss Theodosia Sloan were married, Rev. Sory, pastor of the M. E. Church at Brandon, officiating.

GILLESPIE-MOODY.—At the Methodist parsonage in Crowell, January 3, 1917, Mr. Chas. H. Gillespie, of Coleman, Texas, and Miss Irene Moody, of Truscott, Texas, Rev. M. W. Rogers officiating.

STARNES-SHUTTLESWORTH.—At the home of the officiating minister, in South Park Heights, Tyler, Texas, at 2:30 p. m., Wednesday, December 27, 1916, Mr. Herman Starnes and Miss Eula Bell Shuttlesworth, Rev. J. C. Calhoun officiating.

LUMBER, SHINGLES, SASH, DOORS, ETC.

Complete house bills shipped anywhere. Examination allowed. No advance required. Grade and count guaranteed. Send estimate. INDEPENDENT CO-OPERATIVE LUMBER CO., Lake Charles, La., "The Home of Long Leaf Pine."

MISCELLANEOUS.

BROTHER accidentally discovered root cures both tobacco habit and indigestion. Gladly send particulars. T. B. STOKES, Mohawk, Florida.

FOR SALE—Watkins Wagon Territory. Daily sales \$5.00 to \$20.00. South half Clay County. W. H. KERBO, Blue Grove, Texas.

MEN, WOMEN wanted everywhere. U. S. Government jobs. \$75.00 to \$150.00 month. Vacations. Common education sufficient. Write immediately for free list of positions now obtainable. FRANKLIN INSTITUTE, Dept. T171, Rochester, N. Y.

RHEUMATIC SUFFERERS—I have the greatest remedy known for rheumatism and lumbago. Write for booklet of sworn testimonials. Box 875, Wichita Falls, Texas.

PHYSICIAN WANTED.

Would like to hear from a young physician that wants to make a change, who is a member of the Methodist Church. A good opening for the right man. Address, BOX 14, Detroit, Texas.

PLANTS.

STRAWBERRY and Rhubarb Plants cheap. Address ADAMS & SON, Fayetteville, Ark.

REAL ESTATE.

Will sell or trade equity in a fine corner lot on Mocking Bird Lane just two blocks from S. M. U. campus. This is a no opportunity for some one. I. F. BETTS, Jacksonville, Texas.

A few good lots near the S. M. U. for sale on easy terms. See or write me if you want a good home. A. A. WAGNON, Denton, Tex.

TOMATOES.

McGEE TOMATO—1200 bushels to the acre no longer causes surprise. Please write for particulars. M. C. McGEE, San Marcos, Texas.

TO THE PASTORS OF THE TEXAS CONFERENCE.

If any of the pastors of the Texas Conference can use more copies of the Journal of the last session than were originally sent, kindly drop me a note to that effect, and more can be had. H. B. SMITH, Editor of Journal.

NOTICE.

The Mission Institute for Clinton District, West Oklahoma Conference, will be held as follows: Northern half of district, at Hammon, January 9, 10; southern half of district at Dill City, January 23, 24. Each will begin Tuesday at 7 p. m. and last through Wednesday p. m. service. Every pastor, local preacher and lay leader in the district is expected to attend one or the other. W. L. ANDERSON, P. E.

Keeps Our Bodies Warm.

Pure, rich, red blood is a necessity in the production of animal heat. It keeps our bodies warm. We all know very well that when the arteries that carry it to a limb are bound or tied, the temperature of the limb is immediately lowered.

There is a suggestion in this that, at this time of year especially, we should take Hood's Sarsaparilla, if our blood is impure, impoverished or pale. Hood's Sarsaparilla makes the blood good in quality and quantity. It has an unequalled record for radically and permanently removing blood diseases, scrofula, rheumatism and catarrh, and giving strength and tone to the whole system. It is a scientific combination of roots, barks, herbs and other medicinal substances that have long been used by successful physicians. Get it today.

Let those interested clip these Quarterly Conference rounds, as they will appear but twice in the Advocate.

Lawton District—Second Round.

Lawton, Feb. 4. Mountain Park, Feb. 10, 11. Mountain Park. Indian Work, Feb. 17, 18. Cedar Creek, Elmer, Feb. 24, 25. Anadarko, March 4. Altus, March 11. Snyder, March 12, 7:30 p. m. Frederick, March 18. Hastings, March 24, 25, Martins Chapel. Temple, March 26, 7:30 p. m. Walter, March 27, 7:30 p. m. Grandfield, March 30, 7:30 p. m. Manitou, March 31, April 1, De Young Chapel. Davidson, April 7, 8, Oaks Chapel. Cement, April 11, 7:30 p. m. Alfalfa, April 14, 15. Headrick, April 20, 7:30 p. m. Randlett, April 21, 22, Valleyside. Tipton, April 30. District Conference, April 25-29, Tipton. S. J. LAMAR, P. E.

NATIONAL PROHIBITION LEGISLATION.

The Congress in session at the present time is the same Congress which was in session from December, 1915, to September, 1916, and yet in the few weeks, from the opening of the session in December until the Christmas holidays, this Congress has taken favorable action on more prohibition legislation than it did in all the ten months of the long session; and, indeed, more than any preceding Congress has done.

There is a reason for this which can now be given which could not have been given before. Last spring, when the National Legislative Committee of the Anti-Saloon League was pressing for the reports by the committees of both houses on the District of Columbia, on the Judiciary and on Postoffices, in order that the bills for prohibition in the District of Columbia, for the submission of National Constitutional Prohibition and for prohibition of liquor advertising in the mails might be reported out and placed on the calendars of the respective houses, action was greatly hampered by the impending National elections. Very free and full consultations were had with the friends of prohibition in both houses, and in view of all the facts, a definite agreement was reached between the National Legislative Committee of the Anti-Saloon League and the ranking officers of the Woman's Christian Temperance Union on the one side, and the prohibition leaders in Congress on the other side, that if the National workers of the Anti-Saloon League and the Woman's Christian Temperance Union would agree that the prohibition measures should be carried over until after the election, the leaders in Congress would use their utmost endeavors to secure speedy and favorable reports on all prohibition legislation then pending in Congress, and thus opportunity would be given for action upon that legislation under the most favorable conditions. It was in view of that agreement that the House Judiciary Committee postponed indefinitely, that is, to date not stated, the consideration of the National Prohibition Resolution, it being thoroughly understood that it would be taken up whenever the Anti-Saloon League workers asked for it in December. There was some adverse criticism of Congress and some suggestions that the National Legislative Committee of the League had been out-generaled. It was impossible to explain the situation at that time, but now that the agreement with the House leaders has been carried out, it is fair to all parties that this statement be made:

1. Certainly, the prohibition leaders in Congress have fully carried out the agreement referred to above. At the first meeting of the Committee on Judiciary, Congressmen Webb and Carlin forced the fighting and secured a favorable report on the resolution to submit National Constitutional Prohibition Amendment, the vote being 12 to 7.

2. On the very next day the House Committee on Postoffices reported out favorably the Randall Bill to exclude liquor advertising from the use of the mails throughout the entire country.

3. The Senate Committee then began to take action, and the Senate Committee reported favorably the bill for prohibition in Hawaii.

4. At the very first opportunity, as soon as the Immigration Bill, which was pending in the Senate had been disposed of, the Senate took up the bill for Prohibition in the District of Columbia, fully debated the same, and finally set January 9 as the time for the taking of the vote. It is conceded that the bill will be passed by the Senate, but the amendment offered by Senator Underwood, of Alabama, which submits the question to the vote of the adult population of the District, male and female (except those who cannot read and write, and who have not paid their taxes due to the Government), and which failed of adoption by a tie vote of 38 to 38, will be again voted on, and it is not absolutely certain whether it will be defeated or not, as the absence of one or two Senators, or the failure to secure satisfactory pairs, may determine the question. The chances at present are in favor of the defeat of the referendum. It is a fact which our Southern people should take note of that Southern Senators who in their own States have favored very decided restrictions of the suffrage, have voted to submit to the population of the District of Columbia the question of District prohibition, although the people of the District have never voted on any other question, and it is not expected that they will vote on any other question. In other words, these Southern Senators are utterly inconsistent when it comes to dealing with the liquor traffic, and

their constituents should remember this fact.

5. The Senate Committee on the Judiciary set a special day for the consideration of the National Constitutional Prohibition Amendment, and on that day reported the resolution favorably by a vote of 13 to 3.

6. The Senate Committee on Postoffices and Post Roads reported favorably the bill to exclude liquor advertisements from the use of the mails in "dry" territory.

The above are things actually accomplished in the first three weeks of the short session of Congress. The Anti-Saloon League workers are now pressing for a rule for the consideration of District Prohibition, the National Constitutional Amendment, the Anti-Advertising Bill and the Bill for Prohibition in Hawaii. It will be absolutely necessary to secure the adoption of a rule by the House of Representatives if these measures are to be favorably acted upon at the short session. The prohibition leaders in Congress have pledged themselves to secure the necessary action by the Committee on Rules if it can possibly be done.

It is hoped that under a special rule the District Prohibition Bill can be taken up and passed by the House within a week after its passage by the Senate, and should the Senate adopt the Underwood referendum amendment, it is hoped that it will be stricken out by the House and defeated in conference committee.

There is a tremendous amount of work to be done by Congress in the nine weeks remaining of the session, for all the Appropriation Bills must be finally passed by both houses, and the legislation desired by the President, including the Railway Wages' Bill. The District Prohibition Bill and the Anti-Advertising Bill ought to be passed, and the vote secured on the Prohibition Amendment Resolution. Of course a two-thirds vote in both houses for the Constitutional Amendment Resolution is longed for, and if the leaders in both houses of both parties agree that it is a good political move to get the question out of Congress, a two-thirds vote will be secured, but otherwise it is exceedingly doubtful what the vote will be.

JAMES CANNON, JR., Chairman National Legislative Committee Anti-Saloon League of America.

"THE TENTH SHALL BE HOLY UNTO THE LORD."

At the beginning of the New Year, the majority of us made some resolutions. Did we consider the Lord's commandments and the things he would have us do? Are we keeping these resolutions? We could do no better thing than to promise and then to heartily give more of our time, our thought and our substance to him. How many included the resolution "Of all that thou shalt give me, I will surely give the tenth unto thee." Few realize that all we have belongs to the Lord, and with each blessing he sends us comes the responsibility of disposing of it in such a way as to glorify him. The more we have the greater our responsibility. Really the tenth is already the Lord's and unless we give more we are not giving of our substance. "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings."

The Orphanage New Year has indeed a bright and encouraging appearance. Abundant blessings have come and all are happy and hopeful. Please, friends, let this condition remain through 1917. Pray with us, work with us and give with us, that we may make the Home what the Lord would have it be.

In distributing your "tenth" please remember his little ones at the Orphanage. They have no parents to care for and train them and if the Church does not do the Lord's work, who will? We are hoping and praying that many of you will resolve to give so much of your substance each month to the Orphanage. You would be indeed serving the Master in an acceptable manner. "Bring ye all the tithes into the storehouse that there may be meat in mine house, and prove me herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." R. A. BURROUGHS.

SUNDAY SCHOOL SPECIALS FOR METHODIST ORPHANAGE.

- St. Paul's S. S. near Wylie \$ 5.00
Whiterock S. S., near Clarksville 10.00
Menard Sunday School 4.29
Hempstead Sunday School 5.00
Con Wentworth, Utopia 2.50
Whitesboro Sunday School 13.25
Mrs. S. R. Simmons, Cedar Creek 2.00

Table listing various Sunday schools and their contributions, including Elm Ridge Sunday School, Rhome Sunday School, Winchester Sunday School, etc., with amounts ranging from 1.17 to 16.00.

Through the Rockies in November

18 Miles per Gallon of Gas Easy Starting--No Carbon No Engine Trouble

This from the driver of a stock Maxwell who is using only--

TEXACO GASOLINE and TEXACO MOTOR OIL

on a coast-to-coast trip.

He left Newark, N. J., November 16th and wrote from Flagstaff, Arizona, November 25th, stating that he had covered 3048 miles on 166 gallons of Texaco Gasoline and 5 3/4 gallons of Texaco Motor Oil.

Texaco Motor Products will give the same dependable performance in your car--under all conditions of roads or weather. Look for the Texaco dealer's sign.

THE TEXAS COMPANY

HOUSTON, TEXAS DEALERS EVERYWHERE



Jan... The twenty... The p... obitua... to spi... money... the ra... should... Res... in the... cumsta... in ano... Po... Extr... can be... is sent... DUJ... of B... Onola... partes... her h... conve... immed... Churc... till he... for sh... Her y... Trinit... rectio... weep... for w... CUI... est m... ferenc... been... eral J... ville... 25, 19... for ac... he pa... usual... lay d... strugi... and t... Bro... tors... Bro... in his... were... they... rest u... HUI... was l... Hicco... Decen... feased... alway... was a... South... which... row, I... misae... as a... in all... who... D. M... ago... two b... are li... loved... bless... virtue... pure... DOI... Biant... died... 25, 19... Dowl... thre... two to... mothe... eral... of fri... Dodd... fourte... her pi... happy... light... place... She J... when... and n... daugh... death... King... THA... born... near... 1916... Patton... given... the m... are liv... in Churc... checks... years... becam... licens... long... called... His lif... and es... trained... fulness... ly he... the de... works... COLJ... parted... Christi... distres... cember... two m... not be... more... count... lower... active... and pu... compla... distres... was n... plain... Christi... to the... sible... here... wisdon... him to... the car... taking... Mrs. C... more... father... lom, w... by the... sicians... to no... a comp... exampl... works... family... fortitud

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.

DUNLAP.—Enid V. Dunlap, daughter of B. U. and Dora Dunlap, was born at Onalaska, Texas, April 5, 1904, and departed this life August 13, 1916, at her home in Trinity, Texas. She was converted at the age of nine years and immediately joined the Methodist Church. She lived a Christian life up till her death, which came so suddenly, for she was sick only about three days. Her young body was laid to rest in the Trinity Cemetery to await the resurrection. While we miss her, yet we weep not as those who have no hope, for we shall meet her again. J. F. KIDD, P. C.

CULLEN.—Rev. D. P. Cullen, the oldest member of the old East Texas Conference, joined the same in 1864, has been on the supernumate list for several years; died at his home in Hallsville on the morning of December 25, 1916. He had been in feeble health for some months, though the morning he passed away he seemed as well as usual and went about the home alone; lay down and passed away without a struggle. He leaves a wife, two sons and two daughters to mourn their loss. Bro. J. W. Cullen is one of our pastors, only one of his children lives here, Bro. Bennett Cullen. Bro. Cullen was in his eighty-fourth year, hence they were not surprised at his demise; but they have hope. May God's blessings rest upon them. His pastor, I. F. PACE.

HULSEY.—Mary Elizabeth Hulsey was born May 23, 1849, and died near Hickory Creek, Fannin County, Texas, December 8, 1916. Sister Hulsey professed religion when a child and was always a consistent Christian. She was always devoted to the M. E. Church, South, the Church of her choice, and to which she belonged, but she wasn't narrow, rather liberal. She will be greatly missed in her home, in the church and as a neighbor, for she filled her place in all these to the gratification of all who knew her. She was married to D. M. Hulsey about forty-five years ago. To them were born four children, two boys and two girls, all of whom are living. May the Lord whom she loved and in whom she found comfort bless them, and may they emulate her virtues and meet her in the home of pure delight. C. B. GOLSON.

DODD.—Mrs. Mammie Dodd (nee Blanton), was born June 20, 1858, and died near Randolph, Texas, November 25, 1916. She was married to Jack Dodd July 10, 1910. To them were born three children—one died in infancy, two twins survive with the father. Her mother, father, two grandfathers, several brothers and sisters and a host of friends to mourn their loss. Sister Dodd professed religion when she was fourteen years of age and lived up to her profession. She was a bright and happy Christian, her chief joy and delight were in her Lord's service. Her place in the Church will be hard to fill. She joined the M. E. Church, South, when she was converted. As a wife and mother she was devoted; as a daughter, obedient and loving. In her death ours is the loss but hers is the Kingdom of Heaven. Her pastor, C. B. GOLSON.

THACKER.—James R. Thacker was born in Mississippi March 16, 1833, died near Randolph, Texas, December 2, 1916. He was married to Miss Susana Patton October 25, 1868. To them were given nine children, six of whom, with the mother and several grandchildren, are living. Bro. Thacker was converted in early life and joined the M. E. Church, South, but lived a rather checkered Christian life for a few years, but when he settled down he became as solid as a rock. He was a licensed exhorter about one-half of his long life and many sinners have been called to righteousness by his ministry. His life will live on in this community and especially in his children whom he trained and cared for lives of usefulness. He leaves a noble family. Truly he was a good man. Blessed are the dead that die in the Lord and their works do follow them. His pastor, C. B. GOLSON.

COLLUM.—Bro. George Collum departed this life in the triumphs of Christian faith, after a protracted and distressful illness, on the 28th of December, 1916, at the age of 73 years, two months and sixteen days. He had not been able to stand on his feet for more than thirty-eight years on account of a bad fever that settled in his lower limbs. Yet he had filled a very active and useful career in both private and public life, cheerfully and without complaint, through it all. Even in the distressing illness of his last days he was never heard to murmur or complain, but with a remarkable degree of Christian fortitude, patiently endured to the end. Everything that was possible to be done for him to keep him here was done; yet God in his infinite wisdom and boundless mercy, took him to his home on high. Never was the care of a devoted wife more painstaking, tender and untiring than was Mrs. Collum's to him. Never was a son more faithful in his devotion to his father than was his son, Dr. C. C. Collum, whose medical skill, supplemented by the best available skill of other physicians, was used to the limit; but all to no avail, he had to go. He leaves a competency of worldly goods and an example of righteousness and good works as a heritage to his bereaved family and an example of Christian fortitude to all those who knew him. A FRIEND.

MANN.—William Homer Mann was born January 31, 1893, at Amity, Ark., died at his home in Headrick, Okla., December 1, 1916. He was the son of J. A. and S. E. Mann, both strong Methodists. In this home he received Christian training as both taught and practiced by father, mother and elder children. He leaves one grandmother, father, one brother, three sisters, wife and many friends to mourn their loss. He came to Oklahoma in 1911. Was married to Miss Willie Grace KeRr, January 30, 1916, and was a devoted husband till death. He professed faith in Christ and united with the M. E. Church, South, in 1911. Although at times he was not satisfied with his religious experience, during his illness he took a stronger hold upon the promises of God and in the last great triumph of faith was borne by immortal wings to the world above. His pastor, N. U. STOUT.

BURNETT.—John Thomas Burnett was born February 24, 1843, in Italer County, Mississippi. He was converted and joined the Methodist Church when seventeen years old. On January 3, 1861, he was married to Miss Sarah Elizabeth Walker. He served four years on the Confederate side in the war between the States. In 1869 he and his young wife moved to Texas and settled in Burleson County, where they lived till 1881, when they moved to Erath County and settled near Duffau. About ten years ago he moved to Clarlette, Erath County. On the morning of December 16 his spirit quietly passed from the home here to the home above. For nearly fifty-seven years he was a member of the Methodist Church, serving as steward most of that time. The Church militant has lost a good, faithful member. The father and three of the children, on the other side of the river, await the coming of the aged mother and the other eight children. May the family be unbroken over there! JOHN W. HAWKINS, Pastor.

CHALK.—Mrs. Margaret C. Chalk was born in Alabama September 23, 1840. She received her education in Tuscaloosa, Ala. The date of her conversion is not known here. She was married to W. B. Adams in her native State and soon after the war they came to Texas, located at Garland. They later moved to Greenville, where they lived until 1870, when they moved to Pilot Point. In 1877 Mr. Adams died and in 1881 she was married to Rev. J. W. Chalk, a former member of the North Texas Conference. "Aunt Mug," as she was familiarly known, was visiting with her nephew, Rev. S. B. Johnston, at Uvalde, when she was taken ill. After a short illness, she died December 17, 1916, and was buried at Pilot Point, Texas, December 20. Mrs. Chalk was a remarkably saintly woman and she left behind an imperishable record of Christ-like living and tender ministrations. Everybody who knew her loved her. It is the unanimous opinion of the people here that no better woman has lived among us. We thank God for the riches of His grace manifested in her life. E. V. COLE, P. C.

ROBERSON.—William Herbert Roberson was born April 8, 1897, near Duffau, Erath County, Tex. His parents had him dedicated to God in infancy. Rev. C. L. Ballard performing the baptismal rite. Herbert professed religion when eleven years old, then when about sixteen he was reclaimed and united with the Church. About seven years ago with his parents he moved to Clarlett, Erath County. On November 24 he went with his parents, Bro. and Sister Lewis Roberson, to Waco to be operated on for appendicitis. It was soon evident that his case was a serious one; all that human skill could do was done, but the Father above saw differently. With a quiet prayer on his lips the immortal spirit left this tenement of clay about 11:30 o'clock on November 9, and went back to the God who gave it. Herbert gave every evidence of being prepared to go. He left a bereaved family, earth has lost much but heaven is the richer. No family reunion or Christmas festival can call Herbert back here, but what a glorious reunion that will be over in the Father's house of many mansions! No good-byes spoken there! His pastor, JOHN W. HAWKINS.

TILLER.—Charlie Annabelle, daughter of W. C. and Ida E. Tiller, was born in Henry County, Alabama, June 30, 1890. She came, with her parents, to Texas in 1900, and two years later, in 1902, joined the Methodist Episcopal Church, South, in which Church she lived a consistent Christian life until God called her home November 10, 1916. She lost her own father and was raised by a stepfather, J. A. Kent, who loved her as if she were his own. Annabelle was a loving and obedient daughter, a loving and kind sister and a loyal member of the Church. She was always at her place in Sunday School, League and the services of the Church. She was well versed in the Bible for one so young and had a good insight into the meaning of the Scriptures. She was the idol of the home and it was a sad day when the family must give her back to the Lord who gave her to them. She was tenderly laid to rest in the cemetery in Kirbyville, Texas, amid a large concourse of sorrowing relatives and friends to await the resurrection. To the loved ones left behind, I would say take courage, be loyal and true to Christ and His Church and some day there will be a meeting that has no end. Her pastor, P. R. WHITE.

CHAMBERS.—At her home in San Jose, California, October 30, Mrs. Margaret Latta Chambers, wife of the late W. F. Chambers, who preceded her just six months, passed peacefully to the beyond. While her death was not unexpected, yet when it came profound sorrow and sadness settled heavily upon our hearts. While we realized that sooner or later we must give her up, still we hoped she might remain longer. Sister Chambers was born in Graves County, Kentucky, September 27, 1844, was married to W. F. Chambers October 20, 1864, moving to Texas with her family in 1870, living in Stephenville where she reared her five children until May, 1905, moving with her husband to San Jose, California, where she spent the remainder of her days on

earth. She was a member of the Methodist Episcopal Church, South, from early girlhood and lived a daily consistent Christian life. When the end came she was ready, having expressed a desire to go. She knew her Master whom she had loved and served so long. She talked to God continually for days before the end. May the readers of the Advocate pray that the children may walk in the footsteps of their parents. May the mantle of the father fall on the oldest son, and a mother's influence which is still with us, keep us from turning aside. Her devoted daughter, MRS. CORA CHAMBERS RUFF.

Let those interested clip these Quarterly Conference rounds, as they will appear but twice in the Advocate.

Lampasas District—Second Round. January 13, 14, Kempner, at Oakalley. January 20, 21, Johnson City. January 27, 28, Bertram, at Chapel Hill. February 3, 4, San Saba Circuit, at Chappell. February 10, 11, Marble Falls. February 12, Burnet, at Lake Victor. February 17, 18, Mullin. February 24, 25, Cherokee, at Valley Springs. February 26, Llano Station. February 27, Llano Circuit, at Oxford. March 3, 4, San Saba. March 5, 6, Richland Springs. March 7, 8, Fredonia, at Katemey. March 10, 11, Mason. March 13, Lampasas. March 17, 18, Lometa, at Long Cove. March 22, Star at Moline. March 23, Center City at Bethel. March 24, 25, Goldthwaite. District Conference at Goldthwaite beginning March 27, 7:30 p. m. THOMAS GREGORY, P. E.

Uvalde District—Second Round. Hondo, Jan. 27, 28. Yancy, Jan. 28, 29. Big Wells, Feb. 3, 4. Crystal City, Feb. 4, 5. Carrizo Springs, Feb. 5. Utopia, Feb. 10, 11. Sabinal, Feb. 18, 19. Laredo, Feb. 24, 25. Dilly, March 3, 4. Cotulla, March 4, 5. Uvalde, March 10, 11. Batesville, March 11, 12. Rock Springs, March 14. Sansom, March 17, 18. Devine, March 24, 25. Moore, March 25, 26. Pearsall Station, March 31. Pearsall Circuit, April 1. Del Rio, April 7, 8. Eagle Pass, April 8. Fowerton, April 6. S. B. JOHNSTON, P. E.

Sherman District—Second Round. Trinity, Jan. 14 (meeting at 11 and 7:30. Quarterly Conference later). Pottsboro and Preston, at Hagerman, Jan. 20, 21. Preaching at H 11 and Quarterly Conference at 2 (20th), and preaching at 11 (21), preaching at Pottsboro 3 (21), and at Preston at 7:30 (21). Collinsville and Tioga, at Ethel, Jan. 27, 28. Preaching at 11 and Quarterly Conference at 2, and preaching also at 3 (28th); preaching at Tioga at 7:30 (27th). Pilot Point, Jan. 28, 29; preaching at 11 and 7:30 (28th), and Quarterly Conference at 9 (29th). Pilot Grove, at Gray Bill, Feb. 3, 4, preaching at 11, and Quarterly Conference at 2 (3rd), and preaching at 3 (4th), and at Pilot Grove at 7:30 (4th). Whitewright, Feb. 3, 4; Quarterly Conference and preaching at 7:30 (3rd), and preaching at 11 (4th). Howe, at Ferguson Chapel, Feb. 10, 11; preaching at Ferguson's Chapel at 11, Saturday and Sunday; Quarterly Conference at 2, Saturday; preaching at Gunter at 3 (11th), and Howe at 7:30 (11th). Travis Street, Feb. 18, 19. Waples Memorial, Feb. 25, 26. Sadler and Gordonville, at Sadler, March 3, 4; preaching at 11 and 7:30 Saturday, and Quarterly Conference at 2; preaching also at 7:30 (4th). Whitesboro, March 4, preaching at 11 and Quarterly Conference at 2:30. Key Memorial, March 11, 12. Bells, at Everheart Memorial, March 17, 18; preaching at 11, Saturday, and 3, Sunday; Quarterly Conference at 2 Saturday; preaching at Bells at 7:30 (18th). Van Alstyne, March 17, 18, preaching and Quarterly Conference at 7:30 (17th), and preaching at 11 (18th). Sherman Circuit, at Southmayd, March 24, 25; preaching at 11 and Quarterly Conference at 2, and preaching at 11 Sunday; preaching at Cedar at 3 (25th), and Friendship at 7:30 (25th). Sherman and Denison Mission, at Tom Bean, March 31, April 1; Quarterly Conference at 2 p. m., and preaching at 11 a. m. (31st), and preaching at all the other Churches. Dates arranged later. Let the pastors and officials cut out this round and keep it. D. K. PORTER, P. E. Sherman, Texas.

San Marcos District—Second Round. Blanco, at Blanco, Feb. 3, 4. Staples, at Harris Chapel, Feb. 10, 11. Martindale, at Frentress, Feb. 17, 18. Harwood, at Depton's Creek, Feb. 24, 25. Leesville, at Leesville, March 3, 4. Gonzales, March 10, 11. Waelder, at Waelder, March 13. Luling, March 17, 18. Belmont, at Old Nixon, March 18. San Marcos, March 20. Manchaca, at Creedmore, March 21. Kyle and Buda, at Kyle, March 23. Seguin, March 25, 26. Lytle Springs, at Seawilla, April 1, 2. Dripping Springs, at Henley, April 14, 15. District Conference at Seguin April 27-30. Opening service and organization, Friday night, 27. Adjournment of conference at noon, Monday, 30. Every pastor and lay delegate is expected to be present at the opening and remain to the close of the conference. These items are reported every Quarterly Conference: Amount collected

this quarter, number members collected from, number members seen, do you attend Sunday School?, do you take the Texas Advocate?, do you have family worship? All the officials not stewards make report on last three items. I am getting a complete record of the district. J. T. CURRY, P. E.

Cleburne District—First Round. Alvarado Station, Jan. 6, 7. Venus Station, Jan. 7, 8. Joshua, Jan. 10. Grandview Station, Jan. 14. Burleson, Jan. 14, 15. Godley, Jan. 17. Morgan, Jan. 20, 21. Walnut Springs, Jan. 21, 22. Lillian Circuit, Jan. 24. Granbury Circuit, Jan. 27, 28. Granbury Station, Jan. 28, 29. Parker Circuit, Jan. 31. Glen Rose Mission, Feb. 3, 4. Glen Rose Station, Feb. 4, 5. W. L. NELMS, P. E.

Cuero District—Second Round. Yoakum, preaching, Jan. 7. Provident City, at Hope, Jan. 13, 14. Yoakum, Q. C., Jan. 15. Hallettsville, Jan. 20, 21. Goliad, Jan. 27, 28. Seadrift, at Pt. O'Connor, Jan. 29, 30. Victoria, Jan. 31. Midfield, at Midfield, Feb. 1, 2. Palacios, Feb. 3, 4. Lolita, at Lolita, Feb. 5, 6. El Campo, Feb. 10, 11. Edna, Feb. 17, 18. Pandora, at Dewville, Feb. 24, 25. Nixon, March 3, 4. Lavernia, at Parita, March 10, 11. Stockdale, March 14. Nursery, at Thomaston, March 17, 18. Smiley, at Westhoff, March 24, 25. Pt. Lavaca, at Fanin, March 31, April 1. Cuero, April 4. Ganado, at Ganado, April 7, 8. Runge, April 14, 15. A. W. WILSON, P. E.

Gainesville District—Second Round. Lewisville Station, Jan. 7, 8. Aubrey Circuit, at Green Valley, Jan. 13, 14. Spanish Fort Circuit, at Prairie Mound, Jan. 20, 21. Woodbine Circuit, Quarterly Conference and Efficiency Institute, at Calisburg, Jan. 25-28. Denton Station, Quarterly Conference and Efficiency Institute, Feb. 1-4. Denton Street Station, Feb. 11, March 23. Whaley Memorial Station, Feb. 18, March 21. Pilot Point Circuit, at Mustang, Feb. 24, 25. Bonita Mission, at Prairie View, March 3, 4. Montague Mission, at Barrell Springs, March 10, 11. Dexter Mission, at Walnut Bend, March 13, 14. Saint Jo Mission, Quarterly Conference and Efficiency Institute, March 15-18. Rosston Mission, at Rosston, March 24, 25. Marysville Circuit, at Sivell's Bend, March 31, April 1. Myra and Hood, at Hood, April 7, 8. Era Circuit, Quarterly Conference and Efficiency Institute, at Era, April 12-15. Sanger Station, April 21, 22. Valley View Station, April 26. District Conference, at Valley View, April 26-29. C. M. HARLESS, P. E.

El Paso District—Second Round. Trinity, Jan. 7, morning and evening. Chamberino, Jan. 14, morning. Berino, Jan. 14, afternoon. Anthony, Jan. 14, evening. La Mesa, Jan. 21, morning. Mesquite, Jan. 21, afternoon. Las Cruces, Jan. 21, evening. Highland Park, Jan. 28, morning. Ysleta, Jan. 28, evening. Tuscarora, Feb. 3. Alamogordo, Feb. 4, morning. Asbury, Feb. 4, evening. Buena Vista, Feb. 10, 11, morning. Fort Stockton, Feb. 11, evening and 12. Sanderson, Feb. 17, 18, morning. Alpine, Feb. 18, evening, and 19. Marfa, Feb. 23, 25, morning. Valentine, Feb. 24. Sierra Blanca, Feb. 25, evening, and 26. Hodeo, Feb. 28, March 4. Lordsburg, March 10, 11, morning. Deming, March 11, evening, and 12. Hanover, March 18, morning. Pterro, March 18, afternoon. Santa Rita, March 18, evening. E. El Paso, March 21, evening. Saragosa, March 24, 25. Hondale, March 28, April 2. Pastors will arrange suitable hours for Quarterly Conferences. I will report quarterly to the Texas Christian Advocate number of accessions on each charge with items of financial and general interest. The first report should show also number of new subscribers to Advocate and assessments for pastors, while the second, the one given at our District Conference, should give in addition to above items, also amounts collected to that date on pastors' salaries and on conference collections. HUBERT M. SMITH, P. E.

"There is many a Christian who feels the irksomeness of the duties of life and feels his spirit revolting with the firm resolve to find pleasure in those duties and to do them well and finish the work which God has given us to do, that is to drink Christ's cup."—F. W. Robertson.

"God is love; and to love men till private attachments have expanded into a philanthropy which embraces all—at least the evil, and enemies with compassion—that is to love God."—Robertson.

Better Than Spanking

Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 187, South Bend, Ind., will send free to any mother her successful home treatment, with full instructions. Send no money, but write her today if your children trouble you in this way. Don't blame the child, the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

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PERSONALS.

(Continued from page 9)

"Aunt Patsy" is only 81 years of age, but her contact with eternal things has kept her young. Each year she reads her Bible from cover to cover. Do you wonder that she keeps young?

Rev. J. S. Lamar, presiding elder of the Mangum Districts, reports that the work of his district starts well. On his second round he will canvass for the Advocate. And no man can do this better than a presiding elder.

Rev. Millar Burrows, Secretary of the Rural Development Association of Van Zandt County, sends us an account of the third meeting of the association. We express the hope that every county may have such an association.

Bishop E. D. Mouzon was speaker at the Methodist Pastors' Association of Dallas last Monday morning. His account of the work of the Joint Commission at Baltimore was most interesting. Bishop Mouzon is one of the strong men on the Commission.

Mrs. C. S. Bobo, of Norman, Okla., and Mrs. G. W. Ragsdale, of Dallas, were pleasant callers at the Advocate office the past week. Mrs. Bobo is the very efficient corresponding secretary of the Woman's Missionary Societies of West Oklahoma Conference.

Dr. S. E. Burkhead states his New Year's wishes for us as follows: "Mellow moons, happy skies, bright constellations, palms in cluster and knots of paradise" to you and the Advocate during 1917." Thank you, Brother Burkhead. The same to you.

Bro. J. J. Moore, a teacher in our Sunday School at Osceola, Texas, suggests that the Sunday Schools raise an offering for the orphans of Europe, and that the European nations be notified that the money may be had upon the termination of the war. A good suggestion.

Rev. L. P. Smith, Missionary Secretary of the North Texas Conference, has just returned from the meeting of the secretaries in Nashville. He says he is ready to assist the brethren in raising their missionary offerings. His address is 305 W. Page, Station A, Dallas.

Dr. A. L. Andrews, pastor of First Church, Fort Worth, has had 76 accessions since conference. The editor sat in the pulpit with him last Sunday evening. The sermon was strong and spiritual and, under such preaching, the audiences are growing from Sunday to Sunday.

Rev. M. K. Little, of Coleman: "Please state for us that Mrs. Little has just gotten home after forty days and is doing well. Our thanks to many friends for kindnesses. What would this old world be without sunshine and love that can come from Christian fellowship."

Brother B. H. Woods, of Eleventh Avenue Church, Corsicana, called this week. He states that his pastor, W. J. Hearon, is starting a fine year's work, and that Brother Hearon and his wife are consecrated workers. We were glad to see him and are glad that he is among the Advocate's readers.

Mr. L. B. Jenkins, of Daingerfield, and Miss Susie Brooks, of New Boston, were married in Jefferson, Tuesday, December 26, Rev. Mark N. Terrell officiating. The groom is a nephew of the editor and the bride is of one of our best East Texas families. The Advocate extends its blessings.

Rev. D. L. Coale, our general evangelist, recently moved to Dallas, has had a year of great success. Over 4000 converted this year, over 100 consecrated to the ministry and ninety young ladies to special work. God is greatly blessing him now, as in the past. His address is 202 Haynie Avenue, S. M. U., Dallas, Texas.

Hon. Morris Sheppard is to be congratulated upon the passage of his bill in the United States Senate for the prohibition of the sale of liquor in the District of Columbia. The bill passed, January 9, by a vote of 55 to 32. Senator Morris Sheppard will have the thanks of the Nation for his conspicuous ability and courage in this matter.

Dr. A. J. Barton and the editor of the Advocate were among the speakers at a rousing submission mass meeting in Fort Worth last Sunday afternoon. The district court room was filled to overflowing. Our pastors are standing solidly for moral reform in Fort Worth and the State. Of course, the intrepid John R. Nelson is leading.

Rev. W. E. Lyon, presiding elder Big Spring District, sends us an extensive program of his Pastors' Conference and Missionary Institute to be held at Tahoka, Texas, January 10-12, 1917. The "bill of fare" shows

a great treat in store. The demand on our space is so great that the Advocate regrets it cannot print these excellent programs in detail.

Mrs. T. G. Whitten is sick in a local sanitarium in Dallas. The Advocate wishes for her an early and complete recovery.

Mr. A. G. Wills, the honored treasurer of First Church, Dallas, is recovering from an attack of pneumonia. We trust that he may be in his wonted health soon.

Rev. J. T. McCain is in his second year at Couts Memorial, Weatherford. The editor preached for him last Sunday morning. His Sunday School is flourishing, and his Church membership is growing. This charge was our second work (1894-1896). Many dear friends have gone to their long home since that day, but there were many faces in the congregation last Sunday which are dear to us.

Rev. J. Frank Norris discovered the editor in his audience just prior to his going to the First Methodist Church last Sunday evening, in Fort Worth. We delivered a few words before leaving for Dr. Andrews' service. The two galleries and the great auditorium of Dr. Norris' Church were packed to their fullest capacity. We doubt if a like scene can be found elsewhere in the whole Nation.

ANOTHER HERO GONE.

On the morning of December 25, 1916, from his home in Hallsville, Texas, Rev. D. P. Cullen went to the home above. It was a fitting time for the old hero to hear the clear call of the final reveille—for it was Christmas morning, the morning the angels sang.

Dabney Phillips Cullen was the son of Charles and Rebecca (Penick) Cullen, and was born in Lauderdale County, Tennessee, July 6, 1833. He had, therefore, reached the ripe old age of nearly eighty-three and one-half years. In his old home county he was gloriously converted when ten years of age. In 1846, near the City of Mexico, Missouri, he joined the M. E. Church, South. Was licensed to preach October, 1852, by Joel Sanders, of Vernon District, Louisiana Conference; admitted on trial into that conference in 1855, Bishop Kavanaugh presiding. In 1858, at Mansfield, Louisiana, Bishop Pierce presiding, he was ordained deacon; ordained elder at Rusk, Texas, 1867, by Bishop McTyeire.

In the fall of 1864 he transferred to the East Texas Conference. Since that early date the boundaries have been often shifted and at his death he was a member of the Texas Conference. He was the oldest member of the original East Texas Conference.

While in the Louisiana Conference he served Dugdamonia in 1856; Washita, in 1857; Farmersville, in 1858-9. In the fall of 1859 he was sent to Montgomery, where the Civil War changed his course. He became chaplain of the Twenty-seventh Louisiana Regiment, at Vicksburg, and held this position from 1860 to 1864. That fall he came to Texas, as a transfer to the East Texas Conference.

Reaching over the years from 1864 to the time of his superannuation, in the fall of 1902, he faithfully served Palestine Circuit, Kickapoo Circuit, Crockett Station, Longview, Crockett Circuit, Mineola, Edom Circuit, Canton, Hallsville, Arleston and Kelleyville. At Crockett, December, 1902, he asked for the superannuate relation.

Brother Cullen was met at the Gates of Pearl by a host of the redeemed and he will meet a host of those redeemed through his ministry. Leading souls to Christ was his supreme passion. In speaking to us he said: "The love and confidence of the people to whom I have preached is next to heaven to me. For fifty-seven years I have tried to preach with the abiding conviction that the indwelling of the Holy Ghost was necessary to a successful ministry."

OUR CHURCH NEWS

The Baptist Record, Jackson, Miss., says that the Baptists of Nashville, Tenn., within the past sixteen years have grown from nine to nineteen Churches and have doubled their membership. During that time they have built sixteen new houses of worship—an average of one each year.

The Western North Carolina Conference, at its recent session, proposed to raise \$100,000 endowment fund for its own superannuated preachers. Our



Orphan Home Society

Rev. J. D. ODOM, Superintendent. 5529 Reiger Ave. Dallas, Texas.

THIS SOCIETY is chartered under the laws of Texas. Is Christian, but non-sectarian. Superintendent appointed by the Central Texas Conference. Not in competition with orphanages or other institutions that provide for children, but cooperates with them. Does not take wards over three years old, though places many children for unfortunate parents, orphanages, juvenile courts and other institutions, regardless of age. Have provided for more than 200 children from six States and have placed children in eight States and in more than forty counties in Texas. Furnishes no servants. Keeps in touch with the homes in which children are placed. Faces shown here are children adopted in good homes. If you know an unfortunate homeless child or a home that wishes to adopt a child, write the Superintendent.



universal shame is the neglect of faithful pastors in their old age. It's the mired wheel. Every preacher, even if it appears a bit selfish, owes it to his own sunset days to swell this worthy fund.

The Pittsburgh Christian Advocate is our authority for saying the Rev. James W. Lee, D.D., a well-known figure in St. Louis and all Southern Methodism, is organizing a national movement to purchase and preserve the house in which the poet Eugene Field was born in that city. The house has recently become the habitation of a criminal gang.

The Advance, of Nashville, says that in the recent death of Dr. G. W. Bailey, of Philadelphia, a great lay leader passed away. Dr. Bailey—a retired physician—was most widely known as president of the World's Sunday School Association and for his great activity in the work of the Sunday School, but he was long prominent in the affairs of the Presbyterian Church.

Rev. Wallace M. Crutchfield, recently of the West Texas Conference, but now our pastor at Ada, Okla., has been on a visit to his sister, Mrs. J. F. Morelock, Westmoreland, Tenn. While there he held a great revival. Wallace is a Crutchfield to the manor born. A revival is their native air. The Christian Advocate says our people at Westmoreland rank him as a great preacher.

Hon. Asa G. Candler, brother of our beloved Bishop, began the new year as Mayor of Atlanta, Georgia. He is perhaps the richest man in the South, and a Methodist from crown to sole. He proposes to give all his time to the interests of that city—and that at a salary of \$4000 per year. Isn't that Christian patriotism? And will not Atlanta's civic life be after the fashion of the Sermon on the Mount?

An exchange says that thirty or more young men of Trinity College, North Carolina, have volunteered their services for the moonlight night schools of that State during the nights of the winter. The record of the work that has been done in these schools is as surprising as it is thrilling. When men and women fifty years of age learn to read by attend-

ing these schools it shows an eagerness for knowledge that should secure whatever of helpfulness is needed to for instruction in these schools.

In the death of Mr. Joseph F. Mason, manager of the Detroit Depository of The Book Concern, our sister Methodism loses a faithful servant. Dr. Spencer, for a long time editor of Central Christian Advocate, says: "Integrity might from the whole generation select him as her sample. It has made our heart heavy to think we shall see him no more on earth. But his passing only lays up one more treasure in heaven, where such as he belong. Quiet, reserved, sincere, faithful, of such is the kingdom of heaven anywhere, here or in the skies."

The following figures concerning business conditions in Atlanta since prohibition are furnished by Mr. Cooper, Secretary of the Chamber of Commerce, and they show how prohibition has hurt (?) the city: Prohibition went into effect in Georgia in 1908, said the telegram. Atlanta bank clearings that year were \$230,000,000 and last year \$739,000,000, exceeding all other Southern cities, except Louisville and New Orleans, and within \$3,000,000 of the latter, although New Orleans has 60 per cent more people. Atlanta has invested in buildings since 1908, \$43,000,000. The increase in population for the decade ending 1910 was 70 per cent. The increase since then indicated by school enrollment is near the same ratio.

Dr. Morgenthau, who represented our Government in Turkey until recently, has been lecturing in different parts of the United States on matters in Turkey. The other day, while lecturing, he was interrupted with the following question from a man in the audience: "What about the missionaries in Turkey?" The former Ambassador hesitated for a moment, and then deeply moved, said: "When the roll of heroes and saints in this war shall be made up—and it will be a long one, for many valorous deeds have been performed—the names of the American missionaries in Turkey will be at the head of the list." The Wesleyan Christian Advocate justly remarks that this should be ample answer to an opposer of missions, or to the character of the men and women who go as foreign missionaries.

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