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The Psalmist proclaims that the heavens declare the glory of God; the scientist says that the heavens declare the glory of law. Both are right. We cannot conceive of a capricious God. God is the God of order. Dependable law is but the mode of His procedure. However, we must never think of law as pushing God aloof from his creatures. Jesus never allowed his conception of secondary laws to quench his passion for prayer. Nor must we.

Have we not considerably overworked the word "inscrutable" as applied to the will of God? Indeed, do we not affront God by speaking of his will as a dark, meaningless thing? God has exhausted the energies of the Godhead to make his will clear to men. It is intelligible in nature; it may be spelled out in rock and flower and star. It is discoverable in providence. God's will may be discovered oftentimes in the very circumstances of our lives and in the aptitudes and capabilities of our souls. The will of God is revealed in the sacred Scriptures and the credentials of these Scriptures are that they have made men better; they have inspired our liberties, our art and our literature. Worthy of God, are they not? God's will, too, is exemplified in Jesus Christ. It is incarnated in his thought and life. "Inscrutable!" The will of God unintelligible and meaningless! No! Any man who is willing to do it may know what it is.

By shortening their swords the Romans are said to have lengthened their empire. There be some who tell us that the Church must shorten its creed, if it would extend the kingdom. Dr. P. T. Forsyth, in his great chapter on "The Preacher and the Age," thinks there should be a reduction of creed, but also a redistribution of emphasis in our preaching. For our part, we find no doctrine of our Church with which we should like to dispense. Read our twenty-five articles of faith, read the Apostles' Creed. Is there anything in these of which it were better if we were rid? We think not. But we do agree that our age calls for a redistribution of emphasis. Mr. Wesley was not specially concerned with the shortening of the creed of the Established Church, but he did mightily redistribute the emphasis in preaching. He tremendously emphasized those great doctrines which are verifiable in human experience. The atonement, forgiveness of sins, the new birth, the witness of the Spirit, holiness—these were the cardinal features in his preaching. And precisely such doctrines need emphasis today. Once these things are really experienced in the heart and life, other doctrines rightly fall in place as corollaries. When Christ is experienced in the soul as

mighty to save, it is easy to believe in his Virgin Birth, his pre-existence and the rest. Not a shortening of creed, we would say, is so much needed as a redistribution of emphasis in our preaching. Try it!

THINGS NEW AND OLD.

One of the most significant sayings of Jesus is found in these words:

"Every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, who bringeth forth out of his treasure things new and old."

The householder has both valued heirlooms of the past and newly-made ornaments of the present. He has an abundant supply, too, and is prepared to meet the varied tastes and demands of his patrons. Preaching has aspects like unto such business.

Was it accidental that Jesus represented the householder as having things "new" and "old?" Why was the householder not represented as having things great and small, or costly and cheap?

Well, what is it that has given the Christian Church the greatest trouble and has caused most of the schisms of the past? Is it not this—the "new" and the "old?" Did not the Jewish teachers of Jesus' own day assail him with this question, "What new doctrine is this?" Was not Paul likewise assailed as a subverter of the nation? Was not Luther anathematized as a teacher of strange doctrine? Was not Wesley under suspicion of preaching strange things?

Let us be glad, then, that the Teacher of teachers represents the scribe instructed in the affairs of the Kingdom as bringing forth things both "new" and "old." He has due reverence for the past, but he is not indifferent to the present. He holds to old truths but he gives them new applications. He speaks the old truth but in the intellectual vernacular of his times. He interprets the old gospel but his interpretation is colored by ruling ethical ideas of his day. He expounds the old principles but in the tongue wherein the people of his day were born.

This parable of Jesus is really the epitome of Church history. Every real contributor to the progress of the Kingdom has brought out of his treasures things both "new" and "old." Jesus proclaimed the old law but he filled it with a new meaning. He maintained historical continuity with the noblest in the past, but he startled his hearers with applications which seemed shockingly novel. Wesley preached the old doctrines but filled them with a meaning which offended because of its novelty.

We make a great mistake if we imagine that any age has exhausted the truths of God. Each age must state the old gospel in its own intellectual vernacular, and, when this is done, the old gospel will need to be restated for its successor. This re-

statement may bring commotion. The "new" may arouse protest. Men will protest that "what was good enough for our fathers is good enough for us." They will say that "whatever is new is false." Nevertheless, if the Kingdom is to come the sacred householder must continue to bring forth out of his divine treasures things both "new" and "old."

How greatly the Christian Church has been enriched by the application of this principle may be seen in the study of the doctrine of the Atonement. The sacred Scriptures represent the atonement as a ransom, a reconciliation, a propitiation. How variously men have interpreted this doctrine through the ages of the Church! Now one aspect of the doctrine is given emphasis and now another. The interpreters have been guided by the ruling ideas of their times.

In an age of brigandage the idea of ransom best expressed the atoning work of Christ; in an age of chivalry the conception of Christ's sacrifice as a satisfaction to God's personal honor had the emphasis; in an age of medieval monarchy the conception of Christ's work as a satisfaction to God's law had the emphasis; in the severe age of the reformers the cross was emphasized as a penal satisfaction to God's wrath; in our ethical age the emphasis is on the drawing and impelling influence of the uplifted Christ. Through the ages things both "new" and "old" have been displayed by the householder and still this sacred doctrine remains unexhausted.

UNDERLYING PRINCIPLES OF THE PENSION MOVEMENT.

The best statement yet given of the principles which underlie the movement to pension our preachers is made, in our judgment, by Joseph H. Odell in the April number of the Atlantic Monthly.

Pensions are given in recognition of the laborer's equity in the wealth which he has produced and are in the nature of deferred wages. These principles are now universally recognized by civilized governments and underlie the splendid economic justice of well-nigh all great corporations in their distribution of money to their worn-out employees.

Strange to say, the first to recognize these principles are the corporations which long have been denounced as soulless. Sentiment and the feelings of charity have in no way entered into the considerations of these corporations, but as a matter of exact economic justice they have divided their wealth with the men who have served them in the past and proportionately to such service.

The pension idea is now rapidly spreading throughout the Christian Churches and there are movements under way which look toward a proper care of minis-

(CONTINUED ON PAGE EIGHT, COLUMN ONE).

JUST ONE THING AFTER ANOTHER.

By Gulliver.

Apropos of the work of the Commission on Methodist Unity, and the color line in which the brethren seem to have gotten somewhat tangled up, I recall a conversation I had some years ago with a very shrewd, cultivated negro preacher, a member of the M. E. Church. I said to him that were I in his place I would leave that Church and unite with the C. M. E. Church—our Southern colored denomination. I called attention to the fact that in 1870 our fathers had set off and set up that very flourishing negro Church, and that they were free from all the uncertainty and confusion that must always characterize the relation of the colored people who held membership along with the whites in the Methodist Episcopal Church.

He heard me through, and then, with a condescending smile, as though he pitied my ignorance, answered: "It seems, Doctor, that you have not given as much thought to that subject as some of us colored people have been forced to give. We really do not 'find' ourselves as fellow-members of the same Church with our white brethren, and must always be to some extent handicapped by that relation. But what are we to do? Are we to secede? Are we to toil and labor and then go out empty handed? No, sir! When we go we will 'spoil the Egyptians.' We will stay with those brethren until they shall tire of us, and then they will set us 'off and up,' as you say, and we shall, with the havings and holdings they shall give us as a subsidy, be able to offer to unite with the C. M. E. Church on an honorable basis. In such a marriage we shall be able to bring a dowery of which neither we nor our children shall be ashamed." Wise talk, eh?

Speaking of negro preachers, not long ago I preached for one of our brethren of the C. M. E. Church at three o'clock in the afternoon. On our way to the meeting house, which was some distance from my home, I asked the brother what he had preached to his brethren at the morning hour. His answer was characteristic and suggestive, and if the clerical reader of these rambling remarks will promise not to preach it himself I will

"Tell the tale as 'twas told to me."

"My text, Doctor, was, 'And he pitched his tent toward Sodom.' You see, old Abraham was Lot's uncle, and he had been mighty good to that boy, and had set him up, when he came to manhood, in the cow business. Well, Lot prospered. But his cowboys and his uncle's cowboys got into a tangle, and they kept on fussing until old man Abraham got tired of it and said to his nephew that inasmuch as they were 'brethren' they ought not to be at outs, and made this proposition to Lot: 'You go to the right and I will go to the left, or I will go to the left and you to the right.' So Lot looked out on the prospect and, seeing the plain of Jordan, that it was well watered and, like to the Garden of God, without considering his poor old uncle's interests, decided to 'pitch his tent toward Sodom,' which great but wicked city lay just out beyond the green pastures which he had chosen for his grazing ground. So he 'pitched his tent toward Sodom.'

"Well, he made money, and in the course of time he concluded to move on into the city. I am almost sure that this move was at the instance of old Mrs. Lot and them gals. They wanted to get into society. Well, Lot, whom we shall from now on call Col. John Lot, was soon known to the Sodomites as a big, rich man, and the directors of the First National Bank elected him president. But there was living in that city a family named Belial; and them Belial boys were known all over the country as the lowest down gang that ever came down the pike. We read about that family in several places in the Scripture, and they are always noted as wicked, reckless people. Their main idea is to drink and gamble and dance and play the devil generally. They are always against everything good. They are always for a wide-open town and a hurrah-billy time. Now, these Belial boys saw a chance to pull old Col. John Lot's leg for some dough. Old Mrs. Lot had gotten the old man to buy her a big automobile, and the very first time she and them gals drove down the street in that new car them Belial boys hailed them gals and began their courtin'. Old Col. Lot was too busy with his cent per cent to pay much mind to how his family was carryin' on; and the upshot of it was that in the course of a very short time them Belials were sons-in-law of Col. John Lot.

"Now, notwithstanding John Lot

was selfish, and had treated his old uncle like a yaller dog, he was not as mean and low down as the people of Sodom, and it is said that they 'vexed his righteous soul from day to day.' Greedy and mean as he was, he was considered by the sacred writer as righteous compared to his neighbors. He remembered every now and then the teaching of his old uncle. He remembered, as he got older, them old altars where his faithful kinsman had worshiped when he, poor orphan boy, was yet a child. It all came back to him, and, though he had gotten rich, and was a big banker, he did not feel happy. Money can't make happiness. It can buy things to eat, but the really best things are 'without money and without price.' Well, the time came when the Lord would not stand for the wickedness of the Sodomites, and he had in mind to destroy the place with fire from heaven. Well, old man Abraham heard of it, and he began to pray. He asked the Lord if he would spare the city for the sake of fifty righteous people, and the Lord said he would. Then he asked him if he would spare the city for the sake of forty. And he said he would. And so he kept on jewin' the Lord down until he said he would spare it for the sake of ten, and Abraham let up on the prayin'. He supposed, of course, that there were as many as ten. But he did not really know how bad the town was. Most rich men are fooled in that way. Everybody is so nice to them that they think things are goin' on all right, when the town is as rotten as the devil. Well, that was the way with Lot. But the Lord remembered Abraham, and sent angels to fetch Lot and his folks out before he began to send down the fire. It's a great thing to have some one prayin' for you who believes in God, and who God believes in too. Well, the angels came, and, after being outrageously insulted, they told Lot to get his folks together and hurry up and get away before the fire fell. Well, Lot spoke to his sons-in-law about it; but them Belial boys, who always doubt the Lord and everybody else, just laughed at the old Colonel, and went back to their crap game. Well, the angels took Lot and his wife and them society gals and hurried them off. But old Mrs. Lot, though she was told not to look back, had been so taken up with them card parties and dances and other society foolishness that she looked back anyhow, and then what happened? She was turned into a pillar of salt! And there she stands today, as travelers tell us, as a silent but awful warning to those who forget God, to run after the sins of society and the money that furnishes the ability to indulge in them. And all this trouble came because poor old Lot started wrong. He pitched his tent toward Sodom. He did not go all the way at a jump. No man gets away from God at a single leap; but if he heads the wrong way—look out, he will get tangled up with them Belial boys, and they always run everybody who has anything to do with them."

I notice in the papers that about forty high school graduates failed to pass the required examinations at the Southern Methodist University. This means two things: first, that our great school has commendably high standards; and, secondly, the average high school needs inquiring into. This last I have for some time thought to be necessary. Several times I have had occasion to know that the average high school graduate needed to do more and better work. Just one example: A young lady told me that she "got by" in her Latin, by passing an "exam" on the first forty lines of Virgil! She stated, further, that she knew absolutely nothing about what the poet was writing about. Think of it! She "got by." No wonder that so many school girls and boys are so chaffy and silly. But, come to think about it, how can they be otherwise? They have to look after their football, baseball, basketball, theaters, movies and ice cream parlors. They have little time left for downright work on their books. I sometimes fear that we are returning to Hercules and his club, and to Samson and his jawbone. In the beginning the physical was especially emphasized. The man who was the tallest and strongest in the tribe was chosen to be the ruler. Later on, intellectual ability got the emphasis. For instance, among English people, the great schools of Cambridge and Oxford gave prizes and fellowships to those students who were found to be better able to construe Latin and Greek and German, and who could write the best essays on government, philosophy, criticism, etc. Special honor came to him who could write the best poem or novel or other form of belle letters endeavor. The great classics, ancient and modern, were studied with avidity, and

superior knowledge of them was amply rewarded. Such successful students were the envy of their fellows.

But now, we are coming to lay special stress on the power of the foot and leg, and the ability to be knocked down and rolled over without the sequence of a hospital experience or a funeral. Old Hercules has "come back," to use a modern athletic term. Not Sam Johnson with his facile pen, but Samson with his ass's jawbone leads the procession, and old Jack Johnson, the negro slugger, judged by modern views of honor, "takes the cake." Is it not so? Well, maybe we are reaching the crest of the wave of materialistic supremacy. The S. M. U. is setting a good example. Hold up the standard, brethren. It may cost something in the matter of prestige as it is based on numbers, etc.; but, in the end, as it always turns out, the fruit will be good.

In these days of censors, reviews and other means of criticism, special attention ought to be paid to the modern theological and psychological output. The land is being submerged with an amount of shallow speculation that, to the untrained mind, is hurtful in the extreme. The Bible is the worst cob-webbed book on earth, and, to quote Dr. Josepho Lopez, "each one" (of the so-called theological writers), "abounding in his own sense, is rather led by the devil than by sound, fundamental knowledge." All that is needed to give such "discoverers" an audience is to have a chair in some sort of so-called theological college or university. The fact is, as Mr. Wesley is quoted as saying, "there is more to know than the ignorant can imagine, and less known than the learned are willing to admit." Is it not so? There is often only a handful of wheat in a whole straw-cock of such publications, and the man who has read to any appreciable extent the great masters of the past, knows where those few grains come from. Fact is, the fathers had few things to consider, and they thought deeply. We are chief, gleaners and compilers, and when we wish to be considered "original" we often become heretics. Verily, "a little learning is a dangerous thing."

I am more and more suspicious of the preacher or writer who is always quoting some "learned doctor" of these modern days.

I hope the reader will not class me as a foggy. I am for all the real light that can be thrown on the great questions that confront us in these our "own times." I am for "higher criticism" that is really "high." But the sneaking, hypocritical infidelity that so many of the so-called "new school" slip into their discussions of these questions, I cannot get away with. They should be uncovered. We have men who are learned and orthodox who are able to tear off the mask, and they ought to do more of it for the benefit of our preachers and people.

But the reader may ask: "Why do you not write more about these things?" One of our Bishops rated me in just that fashion, and for that very thing. I protested that there were so many others who were so much more able than I that I shrank from the task. Then they said: "No, it is not inability; it is laziness. You are not willing to just crack down with the cold steel and dig up. You had rather write 'just one thing after another,' since that is easily done." The Bishop had insisted that I discuss in the papers and in the Review the great questions before the Church today. I promised that I would, and some time I hope to make the promise good.

JUST OVER THE LINE.

Rev. S. A. Steel, D. D.

I hear mighty fine reports about Marvin University—beg pardon, I mean the great school located at Dallas, called "S. M. U."—but which I wish could be named Marvin University. We have Emory University in the eastern section, and there would be eminent fitness in naming our western institution after the great Bishop. And he was a really great Methodist Bishop, true pioneer, a man of the highest type, whose name would honor any institution, and whose memory is worthy of being honored. Southern Methodist University is a misnomer. The institution must be too big to restrict itself to Methodist patronage, or to parade its denominational character. Marvin University, or Ruter University, would identify it with the Methodists, yet not in such a way that a Baptist, or a Presbyterian, or an Episcopalian, who would like to go there, would hesitate to do so for denominational reasons. I understand the occasion of giving it the name of Southern Methodist University. But it was a case of over-

doing the thing, of jumping so high that they leaped clear over the horse they intended to ride. It is time to change the name. I wish I had a million to give Dr. Hyer. I believe he would even be willing to name it "Steel University" for that! Let some rich Texan try him. A million, for one who could afford it, would be a mighty little price to pay for the enduring fame that would come from being identified with a great institution of learning. Who would have ever heard of Cornell if he had not given his money to build such a monument? Vanderbilt University will perpetuate the money of the old Commodore when his connection with railroads and ships will be buried in oblivion.

But going back to Marvin. I had only a slight acquaintance with him. He came to Richmond in 1876, I think it was, when I was pastor of Broad Street Church. He preached in the morning at Centenary and for me at night. I was invited to take tea with him at the home of Thomas Branch, where he was being entertained. When I met him he looked so wan and feeble that I felt it was asking too much of him to preach twice, and said to him that, while my people would be disappointed if he did not preach, yet I was sure they would prefer that he should take care of his strength. He replied: "My brother, I am all gristle. I'll preach for you gladly." And he did, giving a message on "The Wise and Foolish Virgins" I can never forget. My what a preacher he was! He looked like a messenger of heaven, and his frail body seemed to dilate with the ethereal spirit of his character. I was impressed with the dignity of his bearing in the pulpit. He knelt in prayer, as was the uniform custom of the Methodist preachers of that day, and instead of the jaunty, businesslike manner of the average modern prophet, he acted as if conscious of being in the august presence of God.

I do not get a chance to hear much preaching, but if we may judge by written discourses, there is a wide and a serious difference between the preaching of the past and present. Take Watson's sermons, which have long been my models, and compare them with, say the productions of the great English preachers, as we have them in "The Chief Corner Stone," edited by W. T. Davison. It is true, these are called "Essays," and not sermons; but they are very probably discourses delivered by the authors. No one who reads them can fail to see and feel a vast difference. They lack what for want of a better name I venture to call the sermon spirit, the tone and style of preaching. By the way, I violate no confidence when I say that in conversation with one of the Bishops recently, he told me that we are building great churches faster than we are making great preachers to serve them. Bradford, tell those young prophets out in Texas to aim high, and work hard, and make the masters their models, leaving the Billy Sundays to be themselves.

We like Shreveport. It is hard to follow George Sexton. Everybody in Shreveport, saint and sinner, Jew and Gentile, black and white, loves him. But they have given us a cordial reception and we start with the fair prospect of a useful and happy pastorate. It is a great Church, splendidly organized and equipped, and with the inspiration of a great record and a greater opportunity.

THE UNORGANIZED CHURCH.

Occasionally I meet a person who says that he does not believe in human organizations, but that he belongs to the unorganized disembodied Church of Christ. I am fully convinced that there is considerable embodied nonsense in such expressions. People who talk so freely about the disembodied Church forget to note the fact that the spiritual house—or Church of Christ—is made up of people who have flesh and bones. "Ye also as lively stones are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ." 1 Peter 2:5. Mark you, Peter was addressing his epistle to living people. "And he is the head of the body, the Church." Col. 1:18. The body, the Church, is evidently made up of living people. Everybody knows, or everybody ought to know, that the more thoroughly any good institution is organized the greater force it is for good. It is also understood what a force a well organized institution of evil is. The one who gives up a well organized Church, the medium through which Christ is doing his work in the world, and runs off after this unorganized disembodied phantom is off on a cold trail. It was necessary for Christ to come in the flesh in order to reveal the Father. It is also neces-

sary that he should have a well organized Church in the world made up of living people who possess his spirit and are ready to do his work. If that statement is not correct Christ should have appointed angels or disembodied spirits to do his work in the world and not men composed of flesh and blood like the apostles and their successors.

Paul testified that he suffered affliction for the advancement of an organized Church, composed of people. "I Paul am a minister who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the Church." Col. 1:23, 24. All this talk against organization is silly twaddle. I want to see the Church so completely organized that each individual member shall have some definite work to do.

It takes that to carry out the idea of a body. The figure is not complete unless every member is doing something. There are fine illustrations on every side to demonstrate what a working Church should be. Go into a great factory and look around. Everything at work. Every man and piece of machinery at the right place. All working toward the end for which the institution was made. The Church was set up in the world for the purpose of saving all nations. That is what the Church stands for, and Christ, our great head, has given direction to that end and every piece of machinery or member that is not working to that end is out of harmony with the institution. There is a point, though, with those who advocate the unorganized disembodied moonshine business to the neglect of Christ's regular way of doing his work. You see it takes no money to run a ghost of that sort. Disembodied missionaries do not eat and wear clothes. No orphan homes and educational enterprises to look after in a thing of that sort. C. G. SHUTT. Lawn, Texas.

TALKS WITH THE PSALMIST.

Psalm 132.

Rev. P. M. Riley.

I shall allow myself to think, O man, of sacred song, that thou wert present at the dedication of the first temple and that thy song celebrates that happy occasion. The gifted singers of earth have usually sought other themes for their songs; thou hast selected the dedication of God's house and more particularly that most central, fundamental and essential part of dedication, viz.: the placing of the Ark in its proper place in the house.

Thy song does thee credit. Thou couldst not have sounded a clearer note announcing the spirituality of thy own religion and of the religion of thy people. The magnificent temple with all its costly furnishings and its beautiful ceremonial did not deceive thee. Thou didst know and keep it ever in thy heart that unless God was in the temple and in the worship all would be ritualism, and formality, and ultimate hypocrisy. Hence, I judge that the absorbing part of the program of dedication to thee was the first part, the placing of the Ark in its place in the building. At least this is the point about which the melody of thy song beats. All this speaks of a spiritual heart and a spiritual conception of religion. Thy song does thee credit.

Thy song does honor to Jehovah. Whenever, dost thou ask? What greater honor, thinkest thou, man or angel can give to the Lord than to put him first and highest in our lives—in his proper place unquestionably. This thou hast done in thy song. Thou hast put him above the costly building; above the priests who minister therein; above the people who worship with loud shoutings and hearty rejoicing; above the greatest kings of Israel (Verses 14-18). Thou hast put him first and organized all else about him. David's last and greatest successor put it thus: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind."

Thy song is a means of grace to God's people.

(a) It is helpful to the Lord's people to learn what thou hast so clearly taught, that when the heart deeply and purely longs for the divine presence, in tabernacle, temple or life, Jehovah will come into that resting place. If we choose him and long for him he comes saying, "This is my resting place forever. Here will I dwell; for I have desired it." Before we desire him, he desires us.

(b) Another lesson thou hast set out, that worship—prayer, praise, atonement—is a failure, an impos-

sibility, until the Lord accepts and enters the temple. It is after the Ark is found and placed behind the curtains that thou talkest of worship (verses 6-8). We are sure thou wouldst have us make the inference that until God is in our hearts there can be no worship in our lives.

(c) It is a beautiful lesson on prayer thou hast given us. I note that thou prayest for others. The priests, the people of God, whom thou callest "saints," and the king, thou makest special mention of in thy prayer (verses 9, 10). What limitations hedged thy prayer about, I know not, but I am free to think that a prayer today, offered by one as sincere and devoted as thou art, for preachers, people and rulers, would about attain to the privilege and meet the obligation of Christian brotherhood. We note the contents of thy prayer. Thou askest only spiritual benefits. For the priests, garments of righteousness; for the people, religious enthusiasm and joy; for the ruler, continual audience with God. We are convinced with the appropriateness of these respective petitions. They are fundamental; a house may be reared thereon. They are germinal; an abundant and valuable harvest may be gathered thence. They are spiritual and belong to the category of things out of which character is made. Thou believest in answer to prayer, I am glad to note. Thou hast recorded the answer to thy petitions. To my petition for the Lord to enter and dwell in the temple (verse 8), this is his answer, "This is my resting place forever; here will I dwell." To thy petition for the priests he answers, "Her priests also will I clothe with salvation." To my petition for the people, this his reply, "Her saints shall shout aloud for joy." And to my petition for the ruler he makes answer, "There will I make the horn of David to bud: I have ordained a lamp for mine anointed. Upon himself shall his crown flourish."

Every answer is largely in excess of the petition. It is the divine way. He is great and all his gifts are like him.

Notes From the Field

EL PASO DISTRICT.

Reports for first quarter.

Charge—	Pastor	Accessions
Alamogordo, N. M.	J. J. Golden	20
Alpine, Texas	J. H. Messer	15
Buena Vista, Texas	A. C. Douglass	5
Clint, Texas	A. B. Weaver	6
Deming, N. M.	W. W. Nelson	19
El Paso—		
Asbury, C. K.	Campbell	30
East El Paso, F. C.	Collins	3
Highland Park, Dr. H. P.	Bond	14
Trinity, Percy R.	Knickerbocker	135
Fort Davis, Texas, J. W.	Campbell	12
Fort Stockton, Texas, M. O.	Williams	8
Hachita, N. M., Fred	Francis	8
Las Cruces, N. M., T. L.	Lallance	8
Lordsburg, N. M., J. E.	Fuller	2
Marfa, Texas, E. C.	Morgan	2
Sierra Blanca, Tex., W. S.	Huggett	9
Toyah, Texas, R. L.	Armor	8
Tularosa, N. M., J. T.	Lane	5
Van Horn, Texas, F. B.	Faust	15
Total		326

Of above numbers, many were on profession, with no meeting held as yet, though two are in progress.

The following are new men amongst us:

A. C. Douglass, from the Memphis Conference, who begins well at Buena Vista; as also Fred Francis, our only young bachelor, recent graduate from the Southwestern University, admitted on trial at conference, who comes to us from the bounds of the West Texas Conference; R. L. Armor, from the North Arkansas, wielding a potent hand on the Toyah Charge, now in the midst of a pastors' revival there; C. L. Williams, from Arkansas, who with his family makes his home with his brother-in-law, W. W. Nelson, in the Deming parsonage, and who begins as supply for several points contiguous, at one of which, Santa Rita, a splendid proposition has just been made to our Church by the Chino Copper Company, which if accepted will establish our work on a permanent basis, where he will be the only Protestant pastor in a town of five thousand; Percy R. Knickerbocker, from the North Texas Conference, with splendid congregations and every department of Church activity at its highest, rendering "first aid" to Asbury Church building enterprise, and ready to co-operate with the brethren of the conference every way.

The canvass for the Church paper is as yet incomplete, W. S. Huggett, however, having secured three new subscribers and Dr. Bond seven, his

entire Official Board, which places him on the honor roll. A new Missionary Society has just been organized at Highland Park with fifty-four members.

Fort Davis reports \$200 cash, a nucleus for a new parsonage, and Berino has liquidated about \$200 of debt on their new church. Asbury parsonage, complete at conference, and the new church with roof now on, to be ready for occupation March 1, the present outlay \$24,000, \$30,000 when complete and furnished, is a triumph of good taste, utility, economy, and the final perseverance of the saints.

Nine charges increase assessments for pastors' salaries, five report same as last year, and five others, most of them expecting to increase, have not yet set the amount.

We note with pleasure that Rev. George Ward, an honored supernuminate of our conference, who recently underwent an operation in Waco, has been able to return to his home in Fort Davis, and that Rev. J. T. Gillett, pioneer hero of the West Texas Conference, has recovered from recent attack of gripe at his home in Highland Park, El Paso.

With sorrow we record the death of Mrs. W. W. Nelson, wife of our Deming pastor, on January 1, who rests side by side with their boy in Pine Bluff, Ark., a former pastorate; also the passing away of the infant daughter of Rev. and Mrs. Argus Hamilton, who was buried in Buena Vista, Texas, January 10; and the death of Dr. W. F. Packard, former Trinity pastor, January 13, at the home of his daughter in Missouri.

The most gratifying item in the report is the fact that Rev. J. H. Messer has made three hundred and thirty-five pastoral calls. From the reports of the pastors I fear all are not so faithful in this much needed work of ministry. I hope each will make that an objective the next quarter. Pastoral visiting is not only the most powerful lever in the machinery of the Church, and as well a pastor's highest privilege, but one vital index of consecration. The good shepherd seeks not only his own, but also the wandering sheep. I have traveled since conference 4500 miles, preached thirty-five times, and made over a hundred pastoral calls.

HUBERT M. SMITH, P. E.

BROWNFIELD.

We were returned to Brownfield for another year, and our reception has been all that we could expect. Brownfield goes to half station this year and the stewards have unanimously fixed the salary at \$100 over last year. Interest in every department of the Church seems to be increasing, and we are expecting a great year in the Lord's work. Congregations are good and there is a spirit of harmony and co-operation manifested by all. We are now putting material on the ground for a new five-room parsonage which will be modern and up-to-date in every respect. This western country is a very difficult field, but we have here a loyal and big-hearted people, and we pray for Divine grace and guidance that we may accomplish a great work this year for the Master. We have every reason to believe from the good start already, that God will prosper the work and that this year will see many forward movements in his kingdom at this place.—J. M. Fryar, Pastor.

WAGONER STATION, OKLA.

After the shakeup in our conference last November I found myself, through the kindness of our great young Bishop, alighting at Wagoner Station—not in an airplane, but in a little automobile. We made the landing safely and in good time. I left some good friends at Holdenville; and Bro. Aston, the new transfer from Texas, will find that a great charge. Perhaps the most pleasant charge in the conference. We have here a good little city of 5000 people, a good brick church, built by that prince of fellows, Rev. J. D. Salter, and the last indebtedness paid by that other prince of good fellows, Rev. A. N. Goforth. He lives up to his name. The people here lovingly call him Goforthward. A very commendable trait is exhibited here, they speak kindly of all former pastors—a trait not always found in every charge. They have been so exceedingly kind and gracious to us that we almost forget the burdens of a move. We have here an elegant, refined, gracious people, who by their kindness and graciousness compensate all the burdens of a pastorate. The ladies have placed an elegant \$100 dining room set in the parsonage, and in many other ways contributed to the comfort of the pastor's family. The stewards have provided liberally for the support of the pastor. Our con-

gregations are growing, especially at night. The Church is well organized and there is a hopeful note pervading all departments. With love and good cheer to all my brethren, I am glad to say, "Everything is lovely and the goose honks high."—L. B. Ellis, Pastor.

PALACIOS.

It is about time that I should tell all the people about Palacios, my new home. We tin-henried into this lovely little "city by the sea" the last day of October. We found the parsonage in prime condition, and the doors open for our reception. Friends came to welcome us and made us comfortable in the new home. Then the pounding began and has not closed. Above all other good things I might say the Christian fellowship and brotherly love bid fair to become a "joy forever." We found our church embarrassed by a debt of \$700. After conferring with the Official Board we decided that our first effort would be to raise the Church debt. The entire membership fell into line and took step like the soldier, loyal and true, and, lo! the debt is paid. Our church will be dedicated January 27. We found good Sunday Schools, Epworth League and Missionary Society. Two of our Methodists support their own missionaries in the foreign field. The League is helping build a boat for the Congo Mission, and the Sunday School is doing special missionary work. We feel that we have been abundantly blessed in having been sent to this place, and if the Advocate readers want to know more about this garden spot of creation and her favored people let them come and see.—J. P. Garrett, P. C.

PADUCAH.

At the last session of the Northwest Texas Conference Bishop Mouzon assigned me to Paducah Station. In a few days after conference adjourned I found myself and family comfortably housed in the parsonage home. The second night after our arrival the good people stormed the parsonage with an abundance of good things to eat. We have never received a more cordial welcome, nor started a year's work with brighter prospects. We found a debt of \$2500 on our church building due January 1, 1917. At the first session of our Official Board I asked them what about that church debt? The answer was, "It must be paid." We planned to make December Church Debt paying month, and organized a campaign to pay the debt by the fifth Sunday in December, and sure enough by the fifth Sunday we had the money in hand to liquidate the debt, and on that date dedicated the church. We invited our presiding elder, Rev. M. Phelan, to preach the sermon, but the la grippe caught him, hence he was not able to be with us, so he sent Rev. R. A. Clements, of Quanah, Texas, to come in his stead and preach that sermon, and he preached a good one. Having our church debt out of the way we are making January Sunday School month. We purpose to build our school up to meet the standards of efficiency with a regular attendance of 200 at least. The work is starting encouragingly. The people are responding to my plans, and the year promises great things for God and his Church.—M. S. Leveridge, P. C.

CELESTE STATION.

Our conference collections are all provided for in cash and good subscription—nearly fifty per cent being in cash. Soon after conference we had our Missionary Committee elected by the Church Conference and began at once a campaign of education and inspiration. Three rallies were provided for—one to be December 10, another January 7, and the last January 14. The first and second of these rallies consisted of good, live, spicy programs centering around the main features of the "conference collections," the different items on the "assessments" being explained to the people. Too often this duty is neglected and quite a number of otherwise intelligent Methodists do not fully understand all that is contained in the Methodist phrase "conference collections." January 14, the day set for our third rally, opened up cold and threatening, but in spite of this fact a good congregation greeted the speaker of the day, Morris B. Harrell. This service had been extensively advertised, and the fact that Morris Harrell was to speak was a drawing card in Celeste, as he was raised here and the people appreciate his ability as a public speaker. His subject was "The Call of God to Men," and a more interesting and helpful address we have seldom heard. He spoke in convincing terms of God's calling men—both

preachers and laymen—and sending them forth to do his work, appealing especially to the laymen of today to hear God's call and go forth in harmony with the great Laymen's Missionary Movement. Following this address the writer presented the claims and took a collection covering about eighty per cent of the full assessments. This was followed up and within a few hours the entire amount had been done, such as securing the subscriptions of a few leading members so that we might have a foundation on which to stand. We are confidentially expecting a great year in all lines. Pray for us.—J. Leonard Rea, P. C.

DAWSON CHARGE.

Dawson Charge is making some progress. We reported a good net gain in membership at our Annual Conference. Also the finance was far in advance of any previous year. This year the Board of Stewards raised the preacher's salary to \$1200, an advance of two hundred dollars over last year and relieved the Mission Board from giving any further appropriation to the charge. Our people gave us a warm welcome for another year. Yes, and the pounding was all that any one could desire. We sent the Orphanage at Waco \$28 and thirty-four nice chickens on Christmas day. Our women are doing good work in their Missionary Society, and we are encouraged. We will have to build a new parsonage and a new church in the near future, so we can make further progress with the work here. We serve a fine people and trust to do some good at least.—I. E. Hightower.

CANADIAN.

We have entered the second quarter of our conference year. Rev. C. N. N. Ferguson, our new elder, has been with us, preaching and presiding very acceptably. Everything is promising for a good year. Our reception has been the most cordial; everybody seems to do their best to make us feel good and show their appreciation. Even some of them have gone so far as to comment favorably on the pastor's sermons. Their great kindness we reciprocate, and will give ourselves wholly to the service of the Church and people. We are expecting a great year with this noble band. For the size of the congregation I have never seen a finer bunch of laymen and elect woman; also, a fine band of young people. Our Senior Epworth League has seventy members; they pray and conduct every meeting; stand up and talk like young preachers. You will hear from some of this young life. Their consecration will lead them into larger fields, if I am not mistaken. My purpose is to help them.—J. E. Stephens, P. C.

CALALLEN-ODEM.

We were appointed to this charge at the last session of the West Texas Conference. Our predecessor, Bro. George Harris, had served this charge most acceptably for four years. He left both Churches splendidly organized and an exceedingly enviable reputation. It's a pleasure to follow a man so beloved by every one. Our reception was most cordial. Our parsonage, which is an unusually well furnished parsonage, had been set in order for us, and a splendid supper, consisting of baked chicken, pies, cake and all the necessary accessories, was awaiting us on the parsonage table. A most generous pounding was found on the table in the kitchen. The Board of Stewards raised the salary over what it was last year and have paid almost in full to date. We would be ungrateful indeed if we did not appreciate these things. But the things most greatly appreciated by us here are immaterial. The splendid attendance upon our regular services, the hearty appreciation of and response to the efforts we are making for the extension of the Master's kingdom, these are the things that inspire and help us. These good people are living up to the good name they long since established.—E. A. Hunter, P. C.

BROWNSVILLE.

Our people are justly elated over the fact that they have been able to make a payment of \$600 on their old and burdensome Church debt since the opening of the conference year. This reduces the debt to a little more than \$400. We hope to pay this by September 1. We thought when we began more than three years ago that if in four years we could reduce the debt to \$1000 we would accomplish a good work. But now we want to see it entirely wiped out. Much of our success is due to the faithful efforts



Pampa Parsonage Rev. J. S. Huckabee, Pastor

The above is our beautiful new parsonage, built and paid for since Brother Huckabee went to Pampa. He has received 107 into the Church and everything, of course, is in fine fettle out that way.

of the Woman's Missionary Society. I have never seen a more faithful band of workers any place than these here. The entire membership, small in number and light in purse, have been faithful under very trying circumstances. We rejoice that what looked like a sheriff's sale has been turned into a mighty victory for God and his cause. Our Sunday School Secretary for the West Texas Conference, Rev. A. E. Rector, accompanied the presiding elder, Rev. T. F. Sessions, on his second round of the district. He was somewhat hindered in his work by the norther that came with him, but he did us good work in the Sunday School Workers' meeting as well as in the pulpit. We are hoping and praying that this may be the best of our four years at Brownsville.—J. S. Bowles, P. C.

SULPHUR BLUFF CIRCUIT.

As there has not been anything in the paper from this part of the field, we will say a word this snowy morning. This is our second year at this place and we are delighted with this work. Have a Church to look after and they are well scattered, so it keeps us busy. Some of the best people live here. They are a part of the salt of the earth, and this preacher and his family feel that we are in the hands of our friends. The first quarter has passed and we are moving forward. Well, I have seen so much of the poundings. I did think that I would keep quiet about it, but I must say it was all one could wish for. Everything good to eat was brought to our table until it was loaded to the limit; also, our people at Nelta pounded this preacher with new hat and new pair of shoes, so we feel we are in the hands of our friends. We are planning for a good year and expecting great revivals. Am going after the collections.—J. S. Hughes, P. C.

SHIRO.

The good Bishop read us out for this place and we were here on time for the first Sunday after Conference and found a very fine people and they took us to their hearts and began to love us as true Methodists can do, and my, the poundings how they came by automobile and wagons until our grocery bill will be small for the first of the year at least. And we find a people who want their pastor in the homes with them and we are endeavoring to fulfill that desire and by the aid of our automobile we are going. My predecessor, Bro. D. W. Gardner, did a good work here and the people love him and some tears were lo when he was moved. He constructed a neat six-room parsonage while here and it has been our pleasure to help finish it since coming. It is a credit to any people to have a house like this for their pastor. We are very much in need of a modern church building here and the indications are that we will see this accomplished before summer is gone. We have some of the greatest opportunities here on this charge we have ever had and by the grace of God we expect to have the greatest report next fall we have ever had. Pray for us.—J. E. Buttrill.

LADONIA.

We have made a good beginning in our new field of labor. The Ladies' Missionary Society had our parsonage in readiness for us; our predecessor, Rev. W. R. McCarter, left the work in an excellent condition; and the people have not left anything undone for the beginning of a most successful year's work. The whole congregation came to prayer meeting on the first Wednesday evening, and after the meeting they all came to visit the parsonage. They did not take away a thing, but they left one of the best poundings that we have ever witness-

ed, and this is saying a great deal. It has been our lot to be given most delightful charges, but a better field we have never had than Ladonia. The stewards have made our salary for the year \$1200 and have paid up to date. This assessment is liberal for these people, but it was made gladly and unanimously, and unless the financial conditions are abnormal this year, every dollar of both salary and benevolences will be paid. The majority of our people are very religious and have expressed a willingness to uphold our hands in all that we undertake to do. Under such conditions we are bound to see a victory for the Lord this year. Ladonia has been on the Church map since the organization of the North Texas Conference fifty years ago. She has four of the best church buildings as are found in any town of its size in Texas. Our Methodist church building has just been completed and furnished, and there is not a cent owing for church or furniture.—Keener R. Isbell, P. C.

A FEW DAYS HERE AND THERE.

Since conference I have spent one week in Wichita Falls preaching for Bro. Barcus; one week at Rock Creek. A fine day with Bro. J. T. Bloodworth in his great revival at Petty; a few days with our young pastor, Bro. Breedlove, at Woodbine; a few days with Bro. O. T. Rodgers at Collinsville, and ten days with Bro. L. M. Manning at Dexter. I am planning to go to Noble to begin with our people there in a few days. I am trying to arrange to help all the brethren I possibly can and as best as I can. The Advocate is fine and our people are delighted with it.—W. H. Brown, Dallas.

LOCO CHARGE.

On December 28 wife and our daughter arrived at Loco. Brother W. H. Raden, of Loco, met us at Ringling with his car and took us to his home and entertained us until our household things got here. We had no house to live in, but the good people of the town rented a house for us to live in. We won't have to rent it very long. We are preparing to build a parsonage as soon as the weather will permit so the lumber can be put on the ground and the new parsonage will be built. We have on hand, in cash and subscription, between \$200 and \$300. Well, this isn't all. We have been received cordially by our folks. And I have something else to tell. The good folks one night after prayer meeting came over and gave us a shower of good things to eat, after which we talked and sang some good old familiar songs and then bowed in prayer. We had a good social time. We are planning for a great year. We have mighty good folks at Loco. We are delighted with the folks, especially the young people. We ask the prayers of the Advocate readers.—J. W. Williams, P. C.

TEMPLE, OKLA.

We just closed a great meeting at Temple, Oklahoma. Rev. W. M. Bowden, of Fort Worth, led the campaign for two weeks, including three Sundays. The last week we had a blizzard, a snow and the thaw and lots of la grippe and colds, but the meeting went right on. From twenty-five to thirty-five men in downtown prayer meetings. Conversions in business houses and blacksmith shops. Some of the leading men of town converted and joined the Church. Forty conversions and twenty-four received to date, and about twelve applications for membership in hand. This makes thirty-three members received since conference. We hope to make it 100 before year closes. Temple keeps everything paid in full and we see brighter days and larger possibili-

ties for our Church than ever before. We have a fine class of people to deal with. Brother Bowden is one of the hardest workers I ever saw. He does not get discouraged. He is young and has no cranky notions. He preaches strong, convincing sermons. His solos are sermons in themselves, and he most always sings two, one before preaching and one after. His singing is without affectation. He knows how to hold a revival and get people converted on their knees. We have collected for meeting and a car for pastor more than \$500. We have planned and appointed building committee and one thousand dollars subscribed to add a Sunday School addition to our church, which will cost about \$2000. If you have a proposition that you are trying to work out in your Church get Bowden. He will help you do it. Brother Bowden organizes and trains his own choir. If you are afraid something will happen don't get Bowden to help you. Our Church and town will do better now because of the revival. Bowden is all right.—J. T. McBride.

COMANCHE.

Beginning second week of meeting, prospects fine. Preached to great congregation last night. Ed G. Phillips (our own Ed), of Siloam Springs, Arkansas, is singing for us, and will have charge of the personal work, at which he is a past master. Knick's goose is flying mediumly high and honking some.—L. G. White.

COCHRAN'S CHAPEL.

We are here under the influence of the city of Dallas with its enticings of vice and the attractions of its great Churches with their convenience and inducing arrangements for the worshippers—just under the shadow of her wing—but all this does not keep this people from being a loyal people. This is the beginning of our second year with this folk. Last year we (they) recovered the parsonage and repapered it throughout and have paint to paint it, put a new piano in the church and did some other things regarding the spiritual phase of the Church life. A pounding also was an acceptable Christmas gift. Such material things as stated above are frequently done for the pastor the first year by way of a welcome to him, but when such poundings as the one which found its way to the parsonage a short time back come in on the second year it, in my way of thinking, means much. This was one of the largest poundings of which we have ever been the recipients. Space would not permit, neither would I burden you with the entire list, but I want to say that among this were two shoulders of meat, a sack of flour and one of meal, canned goods, fresh canned fruit and many other things went to make up the eighty-five articles. So there is no use of the preacher being other than having clean hands, a satisfied appetite and teeth well picked. Our attitude toward these people, like that of any sane and Christian people, is that which words do not express. We are praying for a good year in the fellowship of the Holy Spirit and the brethren. May the Lord bless our labors among this people to their good and his glory.—T. S. Ogle, P. C.

ELECTRA.

The atmosphere seems to be pregnant with hopefulness that has developed into prophetic assurances of a most fruitful harvest for Electra Methodism during the current year. This is one of the finest fields for development that I know in Texas Methodism. The people are here by the thousands that need God, but are looking for money and seeking pleasure. In the midst of these conditions we have as good bunch of faithful, loyal men and women as will be found in any communion. The spirit of go forward is the slogan of practically the membership. Bro. Conkin did a good deed in getting the Church to trade their four-room cottage for an up-to-date five-room bungalow with all modern conveniences. True we have the money to raise to pay the difference but we will do this now soon. In the next thirty days we will project a most vigorous campaign to build a new modern equipped church, a church worthy of the town and people who build it. The moneyed and the non-moneyed men and women vie with each other in such an enterprise. Our "safe and sane" presiding elder, Rev. J. Sam Barcus, joins encouragingly in the new church movement. My guess is that Methodism has and controls more than half of the wealth of Electra, outside of the oil compa-

an ever before. f people to deal n is one of the : saw. He does le is young and . He preaches mons. His solos selves, and he so, one before ter. His sing- ion. He knows and get people ees. We have and a car for 00. We have l building com- dollars sub- ay School addi- hich will cost ave a proposi- ng to work out wden. He will er Bowden or- own choir. If hing will hap- to help you. will do better revival. Bow- McBride.

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HAPEL.

he influence of h its enticing actions of its their conven- angements for under the t all this does from being a the beginning ith this folk. recovered the ed it through- paint it, put a and did some e the spiritual fe. A pound- ble Christmas ings as stated done for the by way of a t when such hich found its a short time econd year it, means much. largest pound- ever been the ld not permit, you with the t to say that shoulders of d one of meal, ned fruit and it to make up . So there is r being other ds, a satisfied I picked. Our people, like Christian peo- ds do not ex- g for a good of the Holy en. May the nong this peo- his glory.—T.

is to be preg- hat has devel- surances of a for Electra current year. fields for de- n Texas Meth- here by the od, but are seeking pleas- ese conditions h of faithful. will be found e spirit of go of practically Conkin did a he Church toottage for an ngalow with s. True we se to pay the do this now r days we will campaign to ipped church, town and peo- moneyed and nd women vie an enterprise. residing elder, ins encourag- ch movement. dsm has and of the wealth he oil compa-

nies, and they are most kindly inclined toward us. The salary of the pastor was increased over any former year, and payments made first of each month. Bro. Gilbert Irvine, pastor of Electra Circuit, is serving his third year, and is justly popular, both in his charge and mine. The circuit and station parsonages are in the same block and we are both much pleased. But above all else we are praying for, looking for, and expecting a great ingathering of souls, both into the Church and Kingdom of God. Why should we not? Once a friend of the then President of the United States said, seeing the great heap of letters and documents lying on his desk, "It must be an awful thing to be President," when the President showed his large teeth and said, "I like my job." —Thos. G. Whitten.

COPPERAS COVE.

The first Quarterly Conference for Copperas Cove charge convened in the Methodist Church at Copperas Cove January 22, 1917. After religious services, conducted by Rev. S. J. Rucker, our good presiding elder, the roll was called and the following responded to their names: J. S. Clements, B. P. Gilmore, Roy W. Jerry, Bart Harrison and J. Steve Stiles. The occasion was honored by the visit and presence of Mrs. C. F. Hamill and Mrs. M. M. Smith, of the Woman's Missionary Society. The usual delegates were elected to the District Conference. Pastor reported four members received by certificate. It was unanimously voted that the next place for holding the Quarterly Conference should be Pidoce.—Mac M. Smith, P. C.

CARTHAGE.

At the Annual Conference I was appointed to Carthage Station, where we found a most excellent people. I had just gotten the work organized and well under headway when word was brought me by Presiding Elder Elrod that I had been changed to Nacogdoches, caused by death of our friend and brother, W. H. Crum, who was much loved by the entire town, as well as his own Church. We arrived on Wednesday and went at once to work visiting the business and professional men. Notwithstanding the inclement weather Sunday, we spoke to good audiences morning and evening. We meet this week to organize our forces and expect full collections, one of the best Sunday Schools in the conference, increased circulation of Advocate and a gracious revival.—G. L. Taylor.

SAN ANGELO.

Four hundred and three persons, including converts, reclamations, consecrations and those with letters from outside Churches responded to the first gospel invitation extended by Dr. Charles Reign Scoville in the union evangelistic campaign here last night. Enthusiasm high. Interest intense. Crowds big. Tabernacle seats about 4000. Rev. Joe F. Webb, of First Church, has been sick abed with la grippe for ten days and hundreds are praying for his speedy recovery as he is a mighty power and exceedingly popular with the revival crowds. Rev. J. M. Perry, presiding elder, is a commanding figure at the meetings when he is in the city. He easily holds the title of champion "Amener" of the campaign. Rev. George L. Keever, of the Chadbourne Street Church; Rev. S. J. Estes, Superintendent of the Methodist Mission Sunday School, and Rev. Elmer J. Steggs, of the Eola Charge, who lives here, are doing stellar work at soul-winning.—Floyd Miles.

WHITE ROCK CIRCUIT.

You can't always make a correct estimate of a new work and a new people on first arrival, hence I have waited a whole year and more to write about White Rock Charge. We have three Churches, White Rock and McGrans Chapel, both of them old campground Churches with glorious histories. Of course many of the older ones in each Church have passed away but there yet remains a good healthy membership with vast opportunities for building up the kingdom of God. Bell's Chapel is a new congregation, organized about five years ago by Bro. T. W. Lovell. It is well united, well organized and fine-spirited with a good outlook. The people received us well last year and treated us the same to the end so far as our personal reception is concerned. There is a good body of laymen in the Church and as upright set of officials, I think, as I have ever served. I feel that I am better by having known them and labored with them during last year and I trust that I have some



Top Row—Ammie and Annie Jowell, aged sixteen years
Bottom Row—Flora, Dora and Cora Jowell, aged ten years

I had a rare experience while holding a revival meeting for Rev. Walter Griffith at Bynum, Texas, last August. I received eleven members out of one family into the Church, four by certificate and seven on profession of faith. There were five girls in number, twins and triplets. I don't suppose there is another case like it in the State where a preacher has received as many as five girls born at two births. The parents are Mr. and Mrs. Bill Jowell, Route 3, Hillsboro, Texas, and they have fifteen living children. I. E. HIGHTOWER.

A NEW CITY—OIL FIELD FIVE MONTHS OLD—TWO THOUSAND POPULATION.

(Goose Creek, Texas).

This place is located on the bay shore, Harris County, some thirty miles from Houston and also from Galveston, and about four from Cedar Bayou where there has been a Church since 1844.

For a number of years oil has thought to have been in this section and a few people have discovered it in small quantities.

But for over two years Mr. Charles T. Rucker has buried himself and family in this remote place, working day and night to develop something that but few had any confidence in.

Early last fall "gushers" were struck, and not only Mr. Rucker was rewarded for his incessant toil, but hundreds of others have shared in the financial gain. But of Mr. Rucker, it must be said that he was the patient, persistent pathfinder whose untiring energy is back of a movement that has turned a veritable wilderness into a teeming, throbbing city. Mr. Rucker is a faithful member of our Church and his wife is a true helpmate in every good work.

What does this new town, of perhaps more than 2000 people, mean to the Church of the Texas Conference, into which the people continue to pour by the hundreds?

An opportunity that is wonderful, and a responsibility beyond measure. The Church MUST see this opportunity and get under the weighty responsibility.

In the fall, October 1, I held a good meeting among those busy people. It was largely attended, with a number of professions and additions to our Church. I have had a Sunday School in the oil field for one year with eighty-five pupils now enrolled.

We hold service for them every Sunday afternoon, which is the most suitable hour for them. This does not interfere with my work at Cedar Bayou. Our membership at this old Church has been much help to me in this new oil field city. Last fall I bought a tent, so in good weather services can be held in the most suitable place. We can get ground to build on, temporarily, and also lots deeded to us in another place where we will have to build for the future. We will soon erect a temporary structure, in the heart of the resident district, and this building will be suitable for all kinds of weather.

I am planning for a city-wide revival in the early summer. "The field is white unto harvest." Let the TEXAS Conference keep awake! Let those who read, pray for my work here. IRVIN B. MANLY.

Cedar Bayou, Texas.

The bayonets used at the battle of Waterloo were nearly two feet long.

WEST TEXAS CONFERENCE NOTES.

By A. E. Rector, Field Secretary.

The Field Secretary so seldom has the privilege and pleasure of co-operating with the presiding elders in his Institutes, that it gives him special satisfaction to receive from Rev. T. F. Sessions an elaborately planned program embracing about two weeks. The territory to be covered was the lower Rio Grande Valley, which the newspapers down here have christened, "The Magic Valley." The name seemed to be fully justified when, after the dry, brown frost-killed country further north, the green, watered fields of the truck growers began to spread out along the railway track.

With cabbage at \$110 a ton, and other truck also promising, the spirit of the Valley is just now optimistic. Our Sunday School folks seem to have caught a fair share of the general enthusiasm. The first point was Raymondville. With a Sunday School only three months old, naturally the organization was incomplete, according to our Standard of Efficiency, but no school either young or old could have shown more pluck for the future. The pastor, O. C. Crow, and the Superintendent, C. L. Caldwell, didn't see why a young school and rather small one should not be standardized just as well as older and bigger ones. Accordingly they promptly gave their pledge to add, as soon as possible, every point necessary for a standard school. Harlingen has always been one of the best organized schools of the Valley and with J. H. Stucky and B. C. Davenport as pastor and superintendent in the lead, they are minded to go on to Sunday School perfection. They secured on the spot a promising Teacher Training class. San Benito is one of the oldest and strongest schools in the Valley. J. Fisher Simpson, the pastor, was in close and sympathetic touch. P. R. Foley is a new superintendent who realizes that he doesn't yet know it all, and is anxious to learn, and therefore ordered a book for information and inspiration. Several new points were pledged for the Standard.

At Brownsville the pastor, J. S. Bowls, and Superintendent E. A. Minsee, had the courage of their Sunday School convictions, and four new points were pledged to the Standard. One of these was a Teacher Training class—a point always worthy of emphasis. The Graded Lessons are not only used here throughout, but they are in great favor. The other schools visited are using them partially as a rule. B. W. Monsees has been superintendent for several years, but thinks he needs more information and inspiration, so he ordered two new books as B. W. Caldwell at Raymondville had done. Here, as everywhere in the Valley, our Sunday Schools have earnestly tried to enlist the interest of the soldiers with whom this section has teemed, and nearly everywhere I have been the uniform was largely in evidence.

At Edinburg, the county seat of Hidalgo County, we found an enthusiastic pastor and superintendent in the persons of Milton F. Hill and W. A. Thompson. In spite of very inclement weather the attendance of officers and teachers was unusually large. The superintendent ordered new books, and the points to be added to the organization are Wesley Classes to be enrolled, the Missionary Committee to be appointed and the Workers' Council to meet regularly.

In all of these institutes Bro. Sessions co-operated closely and added materially to the profit of the program. He held the Quarterly Conference so as not to conflict with the Sunday School program. The schedule consists of afternoon and evening sessions at each place in week days, with preaching once on Sunday by the presiding elder and Field Secretary at as many points as can be covered. The plan seems to work well. The other half of the program lies before us, and of that the next time.

"Life's reserves enter into its final grandeur. Balloonists say that in a far off height the discords of earth blend with and are at last lost sight of in one vast harmony. Had we our own way, life's disappointments and failures would be left out of the final consummation. It all seems now like one supreme travesty. And yet—oh, that we might find out the secret! And yet, these strange, mysterious things are a part of the mighty fabric. We cannot see their necessity now. Some day, when our vision is undimmed and our sordid sense is not quite so dull, we shall know. At last—at last, we shall know that these struggling tides are a part of life's majestic stream that rolls to an appointed end."

For Old and Young

FLAW-SEEING EYES.

It is said that when Raphael was hard at work on his famous frescoes in St. Peter's Cathedral, two churchmen made him frequent visits. "You have made the face of St. Paul too red," said one of the visitors, critically. "Yes," replied the artist, in not entirely good humor; "he is blushing to see into whose hands the Church has fallen." It does not follow that one who cannot paint a picture is therefore disqualified from criticizing it. But most of us are alarmingly, and some of us savagely, free with criticism. And the pathos of the situation is that most of our criticism is worse than wasted. A thunderstorm which sours the milk in the pantry usually clears the air outside. But the trouble with most criticism is that it sours the milk of human kindness without improving the atmosphere at all. Criticism is seldom a spur. It is frequently a drag. It is sometimes paralysis. "Let something good be said!"—George Clarke Peck.

THE VALUE OF STRUGGLE.

That ineffectual struggle of yours has seemed at times very futile to you, but in the eyes of God that ineffectual struggling had an infinite value. At least it broke the growth of habit, at least it troubled the surface of the waters, at least it was a glimpse of your best self, at least it showed there was something alive that was resisting. Never mind the failure; trials, attempt, effort, struggle—that shows you are alive. So long as you are fighting you are moving, you are living; so long as you are fighting you are going upward. I believe it, that no one can ever fail who goes on trying. Success is only an infinite renewal of fresh starts. Go on trying, and in these repeated trials there is at the last forever the success. Then look away from the clouds, and cease to observe the wind. Let the Word of God speak into your conscience and heart; you are not men to be the slaves of lust or the slaves of your bad temper. You are men to gain the victory over them; you are men to rise to the beauty, and kindness, and gentleness, and self-restraint, and temperance, and purity. That is what you are men for; God sees it is your conscience. You can, by looking away from those miserable clouds, and refusing to feel the severity of the wind, look out of yourself to God, his will, his power, his grace. What God wills is possible. Only try, and try again; never mind the failure, but go on trying, and there is victory, sure and certain victory, at the end of the road.—Canon Charles Gore.

FROM THE ALTAR STAIRS.

Beyond the veil the way continues to ascend. The soul which has acquired the habit of climbing continues to climb. There are higher heights—who dares name them? There are diviner visions—who dares portray them? There are more than angelic songs—how futile to try to strike them till the harp be sung! But there is One who gathers in himself the measures of all possible heights, the sights of all possible visions, and the melodies of all possible songs. At the mention of his name the soul which has conquered the altar stairs, presses up and on, along the glory heights. His name is God! J. I. Vance.

THE APPROACH TO GOD.

The only real limit is "the might of his glory," the limitless omnipotence of the self-revealing God. To that we may indefinitely approach, and until we have exhausted God we have not reached the furthest point to which we should aspire. And what exalted mission is destined for this wonderful communicated strength? Nothing that the world thinks great: helping some lone widow to stay her heart in patience, and flinging a gleam of brightness, like sunrise on a stormy sea, over some tempest-tossed life.—Alexander Maclaren.

HAVE A KINGDOM.

Yes, be a king, be a lord of yourself, though not of lands. Be captain of your soul. In a very true sense indeed Christ is the one Captain and Master, under whom we gladly serve. He is the Conqueror

at whose feet in proud submission we cheerfully, gladly bow. Nevertheless, while fully admitting this, there is something within us all, within the best of us, which promptly responds to that other sentiment,

"I am the master of my fate,
I am the captain of my soul."

God has endowed us with this royal prerogative. He has set us beside himself that we may, as it were, treat with Him on equal terms, so that if we choose to be his it may be a perfectly free choice, not in any way compulsory or forced. As we elect, so it shall be. One can thrust upon us, against our wills, either goodness or badness, happiness or misery. We direct our course to whichever point of the compass seems to us best, "in life and death a chainless soul." Who would have it otherwise? Who would sink to be a chattel or a machine? Who would be pitchforked into Paradise without movement of his own? "My mind to me a kingdom is," says one. Surely we can be ruler in this realm, contented, envying not, neither fearing nor fawning, far happier and higher than the monarchs of this world, unless they too have this independence, which is possible, for as the Emperor Marcus Aurelius assures us, "Even in a palace life may be lived well."—Pittsburgh Christian Advocate.

GOD'S WILL.

There is a beautiful figure in one of Wordsworth's poems of a bird that is swept from Norway by a storm. And it battles against the storm with desperate effort, eager to wing back to Norway. But all in vain; and so at last it yields, thinking that the gale will carry it to death. And the gale carries it to sunny England with its green meadows and its forest glades. Ah, how many of us have been like that little voyager, fretting and fighting against the will of God! And we thought that life could never be the same again when we were carried seaward by the storm. Until at last, finding all was useless perhaps and yielding to the wind that blowest where it listeth, we have been carried to a land that was far richer, where there were green pastures and still waters.—G. H. Morrison.

A THING FOR USE.

Religion is for every day. Its blessings and benefits, its comforts and sweet consolations, its guidance and its inspiration are for the commonplace men and women. It is something to take with one, something that will never be out of place anywhere, something that will add to life's joy its best touch of sweetness, and will mix with all life's sorrows, hope and courage and power. A man who has every-day religion in good, wholesome quantity can easily afford to be without a good many other things.—Christian Guardian.

WILLINGNESS TO SACRIFICE.

Look again across the seas at the armies in Europe. There we see a marvelous willingness to give blood to gain desired ends. My old University, Oxford, is empty. The University of Cambridge is empty. Edinburgh University is empty. The great industrial universities in Birmingham, Sheffield, and Manchester are empty. The young fellows are away at the front.

Look into the banks and factories and we find that the young fellows are all gone and girls are in their place. Very empty place means that a man has given his blood in the defense of his nation. Everywhere in Europe just now there is a readiness to consecrate blood in the defense of home and fatherland.

Last summer, when I was walking through a little village in Gloucestershire, I saw a woman standing at the door of a little cottage. She turned to me and said:

"Is there any war news this morning?"

I told her the news, and then asked, "Are you very much interested in the war?"

"Very much interested in it? Yes; I have five sons at the front, and I wish I had more to give!"

"Five sons! Five sons!—and wish I had more to give."

That is the spirit of the European

war—no sacrifice is too great to secure ultimate triumph.

How is it with the army of the Lord? How do we compare with the European soldiers in the extent of our sacrifice? Are we ready to give our blood to proclaim the incomparable splendor of our cause?

The first blood ought to be given when we pray. There is a way of bleeding when we pray. If I merely pray about myself or my family, there is no blood, but when I pray and do not remember myself at all, in the remembrance of other people, when my petitions go out like armies in loyal intercession, bearing other people to the throne of grace, then my prayers are red with life-blood.

Is my labor red with blood? We often tire ourselves with things of the world. How many really wear themselves out in the work of the Kingdom of the Lord?

In a biography, I read the other day of a man who said in a letter to a friend: "It is a glorious thing to get thoroughly tired out for Jesus." That is spending your blood as they are spending it for the world's liberty in Europe. That should be the spirit of the army of the Lord—red with the blood of sacrifice.—J. H. Jowett.

NUTS TO CRACK.

What tune makes everybody glad? Fortune.

Why ought Ireland to be rich? Because its capital is Dublin.

Why is U the gayest letter in the alphabet. Because it is always in fun.

Why is an orange like a church steeple? Because we have a peel from it.

When is a Scotchman like a donkey? When he stands on his banks and braes.

What insect does the blacksmith manufacture? He makes the fire fly.

When is the doctor likely to be most annoyed? When he is out of patients.

What is the color of the wind and the color of the storm? The storm rose and the wind blew.

What is the most remarkable animal in the world? The pig, because it is first killed, then cured.—The Continent.

TURKISH ENGLISH.

The Missionary Herald gives the following examples of the struggle of the young Turks at college trying to learn our language:

"Vapor is dried water."

"Steam is a post which the water makes in the weather."

"Hatchet, place for make the hat."

"I and my defunct mother were seated by the fireside."

"Here the tear of indigence is loaded over my thinks as a parasite."

"We heard the baying of the hen, the baying of the cow, the bawling of the hare, and the croaking of the pigs."

"Satin, a kind of water which used to show the weather."

"Scrubbed, to walk without boots."

"Proud, a man who has no wise and do himself big."

"Treacle, a swift food which is made of sugar."

"We are too much glad because we are going to near from after a durable tiresome of toil to enjoy a repose in the arm of our village."

"We have many chances in the college to improve the English language."

THE ART OF MAKING FRIENDS.

A lady who possesses millions said in my hearing recently, "I have three homes and six automobiles and every physical comfort, yet I am wretchedly unhappy. It seems as though I would be willing to give them all for a friend who really cared for me, just for myself—a true friend."

A man of affairs, who has every mark of material success, told me, "I am the most lonely and friendless man in New York."

Why were these people dissatisfied? In both cases, I am quite certain, it was because they had spent their money for that which was not bread; they had lived for self; they had failed to show themselves friendly.

It is a sad thing to atrophy at the top of one's being. It is a sad thing to shut one's nobler self in a room too small for the soul. It takes more than comfortable things to make comfort. The wings of the swiftest automobile cannot carry a man away from himself. Are we making new friends? Are we helping things along? What things have we done the past year that will live on in other lives made better by our presence?



H. K. TAYLOR, M. A., LL.D.,

Professor of Sociology and Director of Department of Public Welfare of Texas Woman's College.

It is with great pleasure Texas Woman's College announces that Prof. H. K. Taylor, M. A., LL.D., has been added to the faculty in the capacity of Director of the Department of Public Welfare and Professor of Sociology.

Dr. Taylor has had a very wide range of experience in teaching and on the lecture platform, having been President of Logan Female College, President of Kentucky Wesleyan College, and President of Northwest Missouri State Normal. By personal experience and contact he has become well acquainted with every grade of school, from the one-room rural school to the university. During his career as a teacher and administrator he has delivered a great many lectures on all phases of educational work, community and social center work, civic improvements, temperance, religious and economic subjects. Dr. Taylor is a man of very high ideals, strong Christian character, and is considered a great addition to the faculty of Texas Woman's College.

Since his connection with the college, he has been delivering lectures and lay-sermons in various pulpits in Texas and Oklahoma, and whenever and wherever he has gone his lectures have been received with great appreciation on the part of all concerned.

In ancient Athens there was a law that any man who had a lighted candle and refused to allow another to light his candle at it, should be put to death. A greater law exists in our souls that quenches the happiness of him who fails to give.—The Christian Herald.

PEOPLE WHO REMAIN YOUNG.

James Whitcomb Riley was quite a bit over sixty when he died. Although his age was not generally known, his frequent photographs show that he was not young in years. But any one who has ever read his intimate little child sketches, his delicious, half-humorous, half-pathetic verses, will agree with me that he was young, young in his heart.

My own grandmother died at the age of seventy-four, and she was young when she died. She took an active interest in all current events, in music and laughter and good books. I would stay with her afternoons after school rather than go out with comrades my own age because she was more interesting than they were—far better company. Her hair was silver, and her years counted up to a large total. That was all, for her heart was as young as the spring-time.

I've seen people who were old at twenty—gloomily, sullenly old, though their cheeks were firm and their hair untouched with gray. So have you seen such people. And I've seen women of eighty who walked haltingly and wore dim spectacles who were still wonderfully, triumphantly young.—Margaret E. Sangster, Jr., in The Christian Herald.

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REV. D. P. CULLEN—AN APPRECIATION.

Not for many a day has the writer hereof been so much pained, so deeply grieved at the death of any one as he was when he learned of the death of Rev. D. P. Cullen, which occurred on last Christmas Day.

For forty-five years or more I have known Brother Cullen intimately and to him, more than to any other human being outside of my father and mother and grandmother, I am indebted for whatever religious attainments it has been my pleasure to enjoy.

Shortly after the close of the Civil War Brother Cullen began preaching on what was then known as the "Augusta Circuit," a circuit which embraced the town of ugusta, this (Houston) county, where I was born and reared. My mother and grandmother were Methodists, and my father, while he was inclined to the Presbyterian faith, made his house the home of the Methodist preachers.

With this beginning I have known Brother Cullen ever since, and I knew him as well as I ever knew any one besides my own immediate family. I have followed him in all of his later trials and vicissitudes of life. It was at a "revival meeting" held in Augusta, now forty years ago or more, conducted by him, that I was converted—that time when religion became no longer a duty, but a pleasure, as some writer has defined the true meaning of "conversion."

Ever since then I have loved him almost as deeply as a son should love his father. I have felt great concern over his entire subsequent life, and have watched his wonderful but trying career with a never-ceasing interest.

I have been married twice and at both marriages Brother Cullen officiated, and at intervals as the years have gone by he has been so good as to write me very interesting and affectionate letters inquiring after my temporal, moral and spiritual welfare. So thus it is that the ties formed when I was a mere lad have grown and continued in this mutual way down to the time of his death.

I never expect to have another personal friend and counselor like him. Therefore, it so happens that I knew Brother Cullen in his younger days, in the prime of life and in his old age. I knew his unspotted character. I knew the unselfish and commendable motives that actuated and controlled his life and conduct.

I knew him when he was in the zenith of his strength and in full possession of all his faculties. I knew him as a man, as a citizen, as a preacher and as a Christian. In personal character he was unstained, as a citizen the great Commonwealth of Texas can never lay claim to a better one, as a preacher he was a man of great power and influence, and as a Christian and follower of the "meek and lowly Nazarene" few men, if any, ever excelled him.

All his professional life he was a power in the pulpit, and in his palmist days he had few equals and no superiors as a "pastor" and as an expounder of the gospel of Christ. On doctrinal questions he was clear and convincing, and from his lips I have heard fall some of the strongest sermons on faith, repentance, baptism, regeneration and all the other essential elements of true Methodism that I ever heard from any source. And I now recall how it was that my young mind just simply "drank in" and ever retained the reasons he would advance for his position on these great cardinal principles of the Methodist Church. I shall never forget them, and through my religious life I have revolved them a thousand times in my own mind and attribute to them, in a large sense, my own adherence to them.

therefor of a higher and better and more wholesome moral and religious atmosphere, which permeated the lives of our people and led them on to "higher things." Present conditions bear testimony to the great things they have done. Unquestionably their "works do follow them," and the world has been made better and nobler because they have lived. Truly they "wrought well" and lived to see the fruits of their labors in their declining days.

"Nobler than a ship safely ending a long voyage, and sublimer than the setting sun, is the old age of a just and kind and useful life, and an aged Christian, with the snow of time on his head, may remind us that those points of earth are whitest that are nearest heaven. To men of this character death is but the waiting room where they robe themselves for immortality."

Brother Cullen's wife writes me that "his end was peace," dying without a struggle and without a pain.

How well he fell asleep, Like some proud river, widening toward the sea, Calmly and grandly, silently and deep, His life joined eternity."

May God bless and care for his surviving wife and children. And he will. J. W. MADDEN. Crockett, Texas.

REV. D. P. CULLEN—A TRIBUTE.

"Honor to whom honor is due," is my explanation for offering this feeble contribution to the memory of Brother Cullen, my long-time friend and fatherly counselor. It was in the early days of 1887 that I first met him, and the occasion was the first sermon he preached at Edom, at that time his new pastoral charge. The effect the great sermon he preached that day had on me was glorious. The beginning of his pastorate on the Edom Circuit was the beginning of a new era in my Christian life and experience. I heard him deliver a great many sermons during his quadrennium on that circuit and I retained first impression as to his preaching to the last—that is, that he was a great preacher. I was licensed to exhort under his ministry and began active and public service in the Church. I would owe much to him if he had never sustained any relation to me except that of pastor. But there was another important sense in which he brought himself into a helpful relationship to me, and brought me under lasting obligations to him. I was a poor, struggling boy, without education and without the pecuniary means of going to school. He made it possible for me to go to school by taking me into his home and keeping me there several months without charging me one cent for board. I assisted his son, Bennett, in the work about the place and that was all I was ever allowed to pay for board. This gave me a start and enabled me to get a certificate to teach school, and thenceforth I was able to help myself forward. I would be a veritable ingrate if I did not love and revere the name of Brother Cullen. Briefly, I sum up the following items of commendation to him as a man and preacher:

- 1. He was an energetic man. There was not one drop of lazy blood in his veins. His was a life of hard work, and he had but little patience with people who were too lazy to work.
2. He was strictly an honest man. He would have sacrificed his personal effects if it had been necessary to pay every cent he owed any man.
3. He was a truthful man. His word was his bond.
4. He was a mighty man in prayer. I have heard the people weep and sob and shout under the spell of his voice in fervent prayer.
5. As a preacher of the Scriptures he was strong. I have seen the congregation mightily moved under his powerful sermons and sinners rush to the altar of prayer.
6. As a pastor he had a great influence. Hundreds were received into the Church during his quadrennium on the old Edom Circuit, and the charge took advanced ground and became much stronger than ever before.
Brother Cullen had his faults and sometimes talked with me about them. He was not always correct in what he did, for, like the balance of us, his judgment was not perfect and sometimes went astray. But in his case, thank God, there was much pure gold among the dross and a great deal of excellent wheat among the chaff. Our fellowship was sweet during the three years I was his pastor at Hallsville in recent years. I expect it to be renewed "over yonder."

M. I. BROWN. Cason, Texas.

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BISHOP A. W. WILSON. An Appreciation. Theodore Copeland.

Every new era in history has been created by a preacher. Guizot tells us that St. Paul did more for liberty and free institutions than any man who ever stood on Western soil. Martin Luther liberated the conscience of mankind, defied the thunders of the Vatican, and changed the front of the world. The Puritan preachers destroyed the divine rights of kings, vindicated the divine rights of all men, and became the harbingers of civil and religious liberty. A century and a half ago John Wesley created the great religious revival of modern times, a revival whose beacon fires still blaze across the world, and strangely warm the hearts of men.

Within the last two decades a new era has dawned on American Methodism, and we are confronted with problems and responsibilities which challenge our deepest solicitude for the kingdom of Christ. In the movements of this new day Bishop A. W. Wilson has been one of the most prominent and proficient actors. His massive intellect, his broad sympathy and his zeal for righteousness qualified him for a conspicuous place among the leaders of his generation. It was not inappropriate that he should be appointed among others to formulate plans for the unification of the two great bodies of Methodism.

Bishop Wilson was gifted with a prophet's vision, which enabled him to see the far-off divine events to which the whole creation moves. His vision power was akin to that of Judson in Burmah, Moffatt in Africa and Paton in the South Sea Islands.

The death of Bishop Wilson was to me a personal bereavement. During his month's stay in our home at Hot Springs, I learned to love and revere him for the beauty and nobility of his Christian life. His childlike faith and deep humility, his kindly interest in me and my family and my work, his abiding loyalty to the Church he loved left an impression on my mind which time cannot erase. I corresponded with him regularly, and his last letter brought to me an invitation to visit him at his home.

I have been informed that during the last session of the North Alabama Conference Bishop Wilson preached at Highlands Church, Birmingham, a sermon of great spiritual power. The resolutions recently adopted by the Main Street M. E. Church, South Greenwood, S. C., on the death of Bishop Wilson, contained these words:

"Resolved, That we are thankful that his last message, and, we believe his greatest, was delivered in our sanctuary, and we had the pleasure and the profit of hearing it. May profounder knowledge of Christ and richer experience in the things of God be ours by reason of that privilege."

The outward man in age and feebleness extreme was animated by a great soul whose powers were not impaired by the lapse of time. This man served his generation by the will of God, and ceased at once to work and live. Pine Bluff, Ark.

CHURCH EXTENSION AID.

1. The annual meeting of the Board of Church Extension, the meeting at which appropriations are made, will be held early in May, 1917.

2. The Board will not consider applications which have not been presented to the Conference Board of Church Extension, or its Executive Committee, for approval.

3. The Conference Boards of Church Extension, or their Executive Committee, meet early in March to approve applications and transact such other business as may properly come before them. Applications should be in the hands of the Secretary of the Conference Board of Church Extension at as early a date as possible.

4. Blanks for use in making application may be secured from this office, and when applying for blanks information should be given as to whether aid is desired for church or parsonage, and as to the purpose of the trustees to apply for aid to the General or Conference Board, or both. A line to this office will secure application blanks, accompanied by detailed instruction.

5. Delay in preparation of the application, and therefore failure to place same before the Conference Board, does not constitute an "emergency case."

6. Applications reaching this office later than April 1 cannot possibly be placed on the calendar.

W. F. McMURRY, Corresponding Secretary.

YOU NEEDN'T.

You needn't keep on feeling distressed after eating, nor belching, nor experiencing nausea between meals. In other words, you needn't keep on being dyspeptic, and you certainly shouldn't. Hood's Sarsaparilla cures dyspepsia—it strengthens and tones the stomach, perfects digestion, creates a normal appetite, and builds up the whole system.

L. A., LL.D., and Director of Public Welfare of Texas Women's Association...

here was a law... should be put...

AIN YOUNG. ley was quite a... died. Although...

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UNDERLYING PRINCIPLES OF THE PENSION MOVEMENT.

(CONTINUED FROM PAGE ONE).

ters who have given their best days in the service of the Church. Time would fail us to speak of the plans of Baptists, Presbyterians, Methodists, Episcopalians and Congregationalists which look toward the abolishing of haphazard methods for the care of their superannuated preachers and to the substitution thereof of measures which will provide for such heroes as a matter of exact justice.

Is the preacher a producer? It would seem almost too late to ask such a question. Has he not stood for ideals and policies which give value to property and sacredness to human life? Suddenly strike out of our civilization the things for which the preacher has stood, and what a depreciation of values would follow! It is he who has devoted his life to preaching the sacredness of human rights—the right to life, the right to domestic happiness, the right to property and the right to reputation. Eliminate the sentiments from the world which the preacher has espoused and how secure would be any of our human rights? Will the reader not think of this when he hears the next appeal in behalf of the Superannuate Endowment Fund?

But to come closer still. The Protestant Church in the United States has property valued at \$935,942,278, and raises and administers more than \$100,000,000 annually. To its capital account the Protestant Church has added 60 per cent in the past twenty years.

Well, who is it that has planned new churches and with almost exhaustless toil has pushed the raising of subscriptions? Who is it that pleads for foreign missions, home missions, education, Church extension, the orphanages, the Bible societies and the rest? Under whose guidance and inspiration does all the material and benevolent work of the Church get done? Every congregation of Christians knows the answer.

Moreover, who will say that the poorly paid preacher gets his share of this vast wealth produced by the faith of his heart and the toil of his hand? Who will say, then, that the preacher, when helpless and exhausted, is not entitled as a matter of simple justice to his deferred wage?

The Advocate earnestly commends to the Methodists of Texas Bros. C. D. West, of the Northwest Texas Conference; H. E. Draper, of the West Texas; D. L. Collie, of the Central; F. O. Miller, of the North, and A. A. Wagnon, of the Texas, who are devoting themselves tirelessly in their efforts to build homes and raise an endowment fund of \$1,000,000 for our Texas heroes—the superannuated preachers.

PROPOSED REORGANIZATION OF EUROPE.

The Entente Allies have found in President Wilson's note of inquiry an opportunity for a statement of the objects for which they are fighting which has thrilled the whole neutral world. The reply is nothing less than a proposed reorganization of Europe.

First of all, of course, the Allies demand the evacuation of Belgium, Serbia and Montenegro with indemnities and the evacuation of the occupied parts of France, Russia and Rumania with reparation.

The Allies next propose a reorganization of Europe upon the principles of nationality, security and economic freedom. They demand, further, the expulsion of Turkey from Europe. The further continuance of Turkey in Europe, it is stated,

is inconsistent with Christian civilization on that continent.

The execution of these terms will mean the return of Alsace-Lorraine to France, of Trieste to Italy. It will mean the practical dissolution of the dual monarchy of Austria-Hungary and the entire dismemberment of Turkey. Political safety and economic security are pledged to the lesser nations. Germany herself is pledged the right of existence and the fulfillment of her own national destiny.

Surely this is a noble program and, when carried out, will compensate measurably for the past expenditure of treasures of wealth and human lives. It is a program, too, which will command the admiration and applause of the whole civilized world.

Cannot our own Methodisms in America learn something from the proposed plans of the Entente nations? We have argued in these columns both earnestly and consistently for the recognition of the principle of nationality in the reorganization of our American Methodism. We have believed and now believe that our Negro brethren have the right to their own independent ecclesiastical organization. They have a right to control their own conferences and to elect their own Bishops. Self-realization is impossible to Negro Methodism so long as it is held in a sort of ecclesiastical serfdom.

Only as a temporary expediency did we at one time in our discussion of unification express the hope that it should not be demanded of our Northern brethren, as a condition of union, that their colored members be set off into an independent organization. But we have never doubted that this is the goal toward which we should aim. The principle of nationality in future reorganizations is the only principle whose recognition can bring peace to a warring world or a divided Church.

PILGRIMAGE TO SHERMAN.

It was the habit of our sainted predecessor to make occasional visits to Bishop Joseph S. Key, of Sherman. Very naturally we have fallen into the same habit. Like our predecessor, we grow hungry to look upon the face of our saintly Bishop.

Our Bishops scarcely realize the place which they have in the affection of the Church. We have never had a Bishop of whom we were not proud. Occasions sometimes arise when we differ with them in judgment, and this was true in the days of Asbury, McKendree and Soule. But no body of men are more esteemed and loved than the Bishops of the Methodist Church.

No living Bishop has a warmer place in the affections of the Church than Bishop Joseph S. Key. He has lived a saintly life and has been a wise counsellor. For years and years he was one of the most incisive preachers of Methodism. Now that he is in retirement, his home in Sherman is a veritable mecca in Texas Methodism.

Brethren never more willingly sat at his feet than now, and we doubt whether in any period of his life he was ever more helpful.

Bishop Key is remarkably well preserved for a man of more than fourscore years. His vision is considerably impaired, but his mind is alert. He keeps up with the affairs of the Church, and speaks with seasoned words concerning her problems. Despite the conservatism which comes with age, Bishop Key is an open-minded man. He is not devoted to the old simply because it is old, nor does he reject the new only for the reason that it is new.

When we left him last Thursday morning, after a refreshing evening of sweet fellowship, we said, "Bishop, have you a word for the Church?" "Tell the brethren," he answered, "that I am on the bank waiting for the boatman!" Truly it is light at eventide with this faithful servant of the Church.

Incidentally we learned that the college, with which the good Bishop has been associated for so many years, is having one of the most prosperous years in its history. Twenty new boarding students have enrolled since Christmas.

PRESIDENT WILSON'S MESSAGE TO THE WORLD.

In the Senate, Monday, January 22, President Wilson delivered an address in which he defined the terms upon which the United States will enter into a league of nations for the future enforcement of peace. The President was frank enough to say that he spoke as an individual, but indulged the hope that he was speaking for his Nation, and indeed for the whole civilized world.

The right (and even the duty) of speaking on this subject, we think, will be accorded our great President. For the world is really asking

what part the United States will play in guaranteeing the future peace of mankind.

Moreover, it is clearly the right of this Nation to define the terms upon which it will enter the proposed league of peace. And since the President alone can not prescribe the terms, it was proper that he should address that part of our government which has to do with our foreign relations.

The President's address is an exposition of the doctrine which has always been paramount in the thought and aspirations of the American people, namely, the doctrine of the equality of rights. He pleads that this doctrine may now be given universal application. He pleads that the doctrine of President Monroe may now be accepted throughout the whole world. This doctrine means nothing less than the recognition of the principles of nationality, security and economic freedom.

The Entente Allies, in the end, are bound to applaud this feature of the President's address. For the President's ideas accord, in principle, with their own ideas concerning the reorganization of Europe.

The Entente, at first, may not be pleased with the suggestion that the present war is to be a war without victory. But a deeper reading of the address shows that the President had in mind just what the Entente said when they proclaimed that it was not their purpose to crush the people of Germany.

The German Allies will be pleased with the President's stand for the freedom of the seas, but he will be thought to have preached a little too insistently the doctrine that all government rests upon the consent of the governed. The universal democracy which is dominant in the address will not be pleasing to the governments of the Teutonic allies.

In the end, however, we believe the warring powers will recognize the justice of what the President has had to say, and that an enduring world-peace is nearer since he has spoken.

OUR KILGORE CHURCH.

The new \$4000 church at Kilgore was dedicated last Sunday morning, the editor of the Advocate preaching the sermon. The building is large and well appointed. It would do credit to a town of many times as large as Kilgore. Despite a steady downpour of rain, a splendid congregation gathered for the dedicatory service. The trustees were able to present the building free of debt.

Rev. A. J. McCary is in the fourth year of his pastorate at Kilgore. He has been untiring in labor and success has crowned his efforts. He has six appointments on his charge, giving half of his time to the Kilgore Church. He has built a new church at McCary's Chapel also. The membership of his charge is now 400, and his salary has been raised from \$1000 to \$1100. The editor is indebted to Brother and Sister J. A. Knowles for their cordial hospitality. For delightful fellowship and laden tables commend him to the typical East Texas home.

A VICIOUS MEASURE.

The Parks Bill, reported favorably by the House committee, proposes home rule for towns of 5000 in the matter of Sunday moving picture shows. This measure seems innocent to the unthinking, but it is full of the deadliest peril to our Christian civilization. It means that our towns and cities shall rule the State and type its public morals.

A few years ago the Legislature enacted what is known as home rule for the larger cities. In so doing, the Legislature expressly stated that no city should have the authority to enact ordinances which are in conflict with any general law of the State. The city of Dallas, under the guise of availing itself of this act, passed an ordinance giving proprietors of moving picture shows the right to open their places for business on Sunday. This ordinance was clearly in conflict with the State statute which forbids the operation of Sunday amusements of this character for pay. The Court of Criminal Appeals, in a decision rendered by Judge Harper, had clearly and specifically upheld the Sunday law as prohibiting the Sunday moving picture show to which an admission fee is charged.

Now, what happened? The District Criminal Judge, Mr. Crawford, sustained by the overwhelming sentiment of Dallas, decided an appeal case in which he held that the city ordinance has priority over the State law and today the moving picture shows of Dallas are operating on Sunday in clear defiance of the State law.

Do we desire to extend such lawlessness to our towns of 5000 inhabitants? Do we desire to extend the anarchy which prevails in our larger cities to smaller towns? If so, let the Legislature enact the Parks Bill. For Dallas has demonstrated that the liberal element in our towns have little respect for law.

THE EVANGELISTIC CAMPAIGN

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

CONFERENCE EVANGELISTIC INSPIRATIONAL MEETINGS.

To be Held at Sweetwater, Hamlin and Amarillo, Beginning at Hamlin, March 6, 1917—Abilene, Big Spring and Sweetwater Districts to be Held at Sweetwater, March 7, 1917.

Wednesday Evening.

7:00 Devotional, W. E. Lyons presiding. 7:30 "The Church and Its Evangelistic Responsibility," Dr. Jno. M. Moore.

Thursday Morning.

9:00 Devotional, J. T. Griswold presiding. 9:30 "The Pastor's Evangelistic Responsibility," C. W. Hearon. 10:00 "Human Agency and How to Enlist It," D. B. Doak. 10:30 "How I Prepare and Conduct My Revival," B. J. Osborn; followed by general discussion. 11:15 "Divine Power in the Revival and How to Secure It," Dr. Sam R. Hay.

Thursday Afternoon.

2:00 Devotional, O. F. Sensabaugh presiding. 2:30 "Evangelism in the Sunday School," B. L. Nance. 3:00 "The Win-One-Way," J. W. Mayne. 3:30 "The Burden of Souls," A. L. Bowman. 4:00 "A Continuous Revival," W. P. Garvin. 4:30 "Fixing the Conference Goal," led by the presiding elders. 4:45 "Song and Praise Service," led by W. Y. Switzer.

Thursday Evening.

7:00 Devotional. 7:15 "The Revival We Need in Our Church Schools," O. F. Sensabaugh. 7:30 "The Revival We Need," Bishop E. D. Mouzon.

Plainview, Clarendon and Amarillo Districts to be Held at Amarillo, March 8, 1917.

Thursday Evening.

7:00 Devotional, A. L. Moore presiding. 7:30 "The Church and Its Evangelistic Responsibility," Dr. Jno. M. Moore.

Friday Morning.

9:00 Devotional, A. W. Hall, presiding. 9:30 "The Pastor's Evangelistic Responsibility," J. W. Story. 10:00 "Human Agency and How to Enlist It," A. J. Weeks. 10:30 "How I Prepare and Conduct My Revival," Geo. S. Wyatt; followed by general discussion. 11:15 "Divine Power in the Revival and How to Secure It," Dr. Sam R. Hay.

Friday Afternoon.

2:00 Devotional, C. N. N. Ferguson presiding. 2:30 "Evangelism in the Sunday School," B. L. Nance. 3:00 "The Win-One-Way," Jno. R. Henson. 3:30 "The Burden of Souls," J. E. Carpenter. 4:00 "A Continuous Revival," B. H. Oxford. 4:30 "Fixing the Conference Goal," led by the presiding elders. 4:45 Song and praise service.

Friday Evening.

7:00 Devotional. 7:15 "The Revival We Need in Our Church Schools," O. F. Sensabaugh. 7:30 "The Revival We Need," Bishop E. D. Mouzon.

Vernon, Stamford and Hamlin Districts to be Held at Hamlin, March 6, 1917.

Tuesday Evening.

7:00 Devotional, M. Phelan presiding. 7:30 "The Church and Its Evangelistic Responsibility," Dr. Jno. M. Moore.

Wednesday Morning.

9:00 Devotional, B. W. Dodson presiding. 9:30 "The Pastor's Evangelistic Responsibility," J. W. Hunt. 10:00 "Human Agency and How to Enlist It," C. S. Cameron. 10:30 "How I Prepare and Conduct My Revival," C. B. Meador; followed by general discussion. 11:15 "Divine Power in the Revival and How to Secure It," Dr. Sam R. Hay.

Wednesday Afternoon.

2:00 Devotional, J. G. Miller presiding. 2:30 "Evangelism in the Sunday School," B. L. Nance. 3:00 "The Win-One-Way," H. M. Long. 3:30 "The Burden of Souls," Ben Hardy. 4:00 "A Continuous Revival," Geo. W. Shearer. 4:30 "Fixing the Conference Goal," led by the presiding elders. 4:45 Song and praise service. 7:00 Devotional. 7:15 "The Revival We Need in Our Church Schools," O. F. Sensabaugh. 7:30 "The Revival We Need," Bishop E. D. Mouzon.

To be Held at Longview, January 31 to February 2, 1917.

Opening Evening—January 31.

7:30 Devotional half hour, W. F. Andrews. 8:00 "The Church and Its Evangelistic Responsibility," Dr. Jno. M. Moore.

First Day—February 1—Morning.

9:00 Devotional half hour, F. E. Luker. 9:30 "Why a Revival Campaign," C. T. Tally. 10:00 "Human Agency in Revivals and How to Enlist It," Glenn Flinn. 10:30 Symposium, "How I Prepare for and Conduct My Revival," leader, E. R. Barcus, 15 min.; M. N. Terrell, J. C. Carr and R. E. Beard 10 min. each. 11:15 "The Pastor's Evangelistic Responsibility," O. E. Goddard.

Afternoon—Institute and Pastors' Conference of the Marshall District.

2:30 Devotional, L. F. Brothers. Discussion and conference with reference to following subjects, the leaders only of the discussion being appointed: 2:45 "The Assessments," H. H. McCain, R. E. Beard. 3:15 "The Every Member Canvass and Early Collections," C. T. Tally and A. J. McCary. 4:00 "Specials for Missions," Wm. Dean White. 4:30 "The Sunday School," W. G. Harbin.

Evening.

7:30 Song and praise service. 8:00 "Divine Power in Revival and How to Secure It," A. L. Andrews. 9:00 Devotional half hour. A heart searching season. 9:30 "Evangelism in the Sunday School—Decision Day, Etc.," W. D. White. 10:00 "The Win-One-Way or Personal Evangelism," C. B. Garrett. 10:30 "A Continuous Revival, the Normal Revival," H. H. McCain. 11:00 "The Burden of Souls," H. D. Knickerbocker. 12:00 Fixing the district goals.

Afternoon.

2:30 Devotional, C. G. Hall. 2:45 "How Can the Laymen be Useful in Building up Weak Places in the District?" H. L. Griffin, R. M. Kelly and J. C. Carr. 3:30 "The Epworth League," H. H. McCain. 4:00 "An Exchange of Experiences, as to How We are Trying to Improve Ourselves as Workmen in the Kingdom," leader, W. S. Easterling.

Evening.

7:30 Prayer and praise service. 8:00 "The Revival We Need," Bishop J. H. McCoy; followed by consecration service.

THE WISDOM SISTERS SECURED FOR THE TEXAS CONFERENCE RALLIES.

The Wisdom Sisters, who so delighted the conference in Lufkin with their soul-stirring songs, have been secured to go with the "squadron" in the Texas Conference rallies. They will be in Houston, Jacksonville and Longview. They are now singing in the revival campaign in the First Church in Galveston. Galvestonians are enjoying them immensely. It will be worth what it costs to make the trip just to hear these girls sing. But, brethren, besides this we have a rich program which every pastor and every layman interested in a great State-wide revival should hear. Meet us in Houston, Jacksonville and Longview at the appointed times for the meetings.

REV. L. M. FOWLER DEAD.

A Pioneer Methodist Minister Passes Away After a Long and Useful Career.

After an illness of some four weeks at his home in this city, the spirit of Rev. Littleton Morris Fowler silently but swiftly left its earthly abode for its home with God, at 5:30 o'clock Saturday morning. The end came as no surprise to loved ones and friends who had gathered about and from day to day tenderly administered to the every want of the old hero. Brother Fowler, as he was tenderly and affectionately called by all our people, was in many respects a most remarkable character. He was born near San Augustine, then the Republic of Texas, October 15, 1841, being the only son of the Rev. Littleton Fowler, the first Methodist missionary to enter Texas in the year of 1837, the Republic then being comparatively a wilderness. To one who has read the history of the illustrious father can but see that great personality reflected in the son. For nearly fifty years Bro. Fowler was actively engaged in the ministry. Under the influence of his godly life and the forceful presentations of the immortality of man and a future life, hundreds were led in the paths of right living and whose lives will keep afresh the memories of our departed friend. He grew up under the ordinary environments of most Texas children between the years of 1840-1860, with the fortunate exception of refined and religious home-training. At the age of five years he lost his father, but was reared under the guidance of a mother who gave to her son the rare training she had received from a cultured and distinguished ancestry. In 1857 he entered McKenzie College, a Methodist school near Clarksville, Tex., where he remained until 1860. In the fall of 1862 he enlisted in the Fourteenth Texas Cavalry, C. S. A., in the company of Capt. John L. Camp, serving through the remainder of that terrible conflict under Generals Johnston, Bragg and Hood. He fought in thirteen battles, among them Chickamauga, Gettysburg and Jackson, Miss. At the close of the war he went to Tuscaloosa, Ala., where he was married to Miss Augusta Isabella Lynch, to which union six children, four daughters and two sons, were born. In 1872 he returned to Texas and settled on his father's old home place, near Milam, Sabine County, and it was here he began his ministry, joining the old East Texas Conference in 1872. During his active ministry he held many important positions in the gift of the Church. He was a man of indomitable courage and energy, and above all, an unfeigned devotion to his God. In the midst of obstacles and privations he never faltered. In years he was old, but in disposition he was young, jolly and cheerful, and enjoyed the companionship of the young. He was a man of strong convictions and had the courage to attack sin in high as well as in low places. In the zenith of his ministry he was one of the strongest preachers of his Church. He was liberal and comprehensive in his views upon all subjects and delighted in the companionship of his fellow man. While poor in worldly goods, yet rich in Christian graces, he was loved and esteemed by all who came in social contact with him, for deep down in the heart of every man there is a true admiration for the Christian graces, which is echoed in the sentiments voiced by Tennyson:

"Tis only noble to be good; Kind hearts are more than Coronets, And simple faith than Norman blood."

Funeral services were held Sunday afternoon at the Methodist Church, conducted by the pastor, Rev. H. H. McCain, and despite the steady rain which was falling many gathered to pay their last respects to our departed friend.

Besides the good wife the following children survive: Mrs. J. C. Howard, Longview; Mrs. F. F. Cain, Henderson; Mrs. Harry Lovelace, San Angelo; Mrs. F. Woodard, Pine Bluff, Ark.; G. S. Fowler, Afton, Okla.; Mrs. J. D. Woolworth, Keithville, La.—The Rusk County News.

KILL THE PARKS BILL—THE CHRISTIAN SABBATH IN JEOPARDY.

Our Sunday law should be strengthened, not weakened.

The Parks' bill pending before the House that gives authority to cities of 5000 inhabitants, or more, to govern their own amusements if enacted into law deals a death blow to the Christian Sabbath. Already in cities where the officers will not enforce the law,

CATARRH LEADS TO CONSUMPTION

Catarrh is as much a blood disease as scrofula or rheumatism. It may be relieved, but it cannot be removed by simply local treatment. It causes headache and dizziness, impairs the taste, smell and hearing, affects the voice, deranges the digestion, and breaks down the general health. It weakens the delicate lung tissues and leads to consumption.

Hood's Sarsaparilla goes to the seat of the trouble, purifies the blood, and is so successful that it is known as the best remedy for catarrh.

Hood's Sarsaparilla strengthens and tones the whole system. It builds up. Ask your druggist for Hood's, and insist on having it. There is no real substitute.

moving picture shows, theaters, vaudeville and shooting galleries are running every Sunday in defiance of the State law, and in contempt of the moral sentiment of the community. What will be the condition of things when the Sunday law is wiped off the State Statutes and these cities are turned loose?

If the fate of the Sabbath is left with the large cities, this holy day is doomed. In these cities the law-abiding citizens and moral forces are hopelessly in the minority. As county after county in Texas has voted out the saloon, saloonkeepers, bartenders, gamblers and the undesirable generally have drifted to the cities where liquor is sold until the element of the "baser sort" holds the balance of power. On all questions of civic righteousness, good government and moral reforms the saloon side outvotes the moral and Church side.

Is it not enough that the best citizens in these cities should be afflicted with legalized saloons, gambling dens, pool halls, public ball rooms, cabarets, and Hell's Half Acre without adding to this category of crime-producers the wide open Sabbath. They are already suffering under intolerable conditions and battling with associated evils that they cannot overcome. Their appeal is to the prohibition country not cursed with these unmitigated evils to come to their rescue in the fight to save the Sabbath.

Why should the cities be cut out and treated as a class with special legislation? What is peculiar about them that they should govern their own amusements and this right be denied the rest of the State? More and more the larger cities with their immoral elements, always backed by the saloon, are a menace to our civilization. The pertinent question in this State at this very time is, which is the bigger, the cities of Texas or the State of Texas, the creature or the Creator. The time has come to call a halt. The State needs to strengthen not weaken its grip on these centers of population.

The Parks' bill or legislation like it is class legislation, and such has been so decided by the Supreme Court in nullifying the pool room law.

It is not true this proposed legislation is for the benefit of the laboring people. Picture shows and theaters run every night during the week when the laboring man does not work. The eight hour law gives laboring people more time for recreation than any other class of citizens. The masses that toil are a Sabbath loving people and repudiate the organized effort to destroy the Christian Sabbath. Recently in Fort Worth when the Sabbath was the issue at the ballot box wards having largest labor vote polled up biggest majorities to preserve the sanctity of the Christian Sabbath.

Back of the movement to give cities and the larger towns a free rein in the government of their amusements is the film trust and other amusement companies. The picture show people, not satisfied with making money day and night during the week, are endeavoring to commercialize the Sabbath in order to fill their coffers with more money. Why should they not the same as other men be required to close their places of business on the Sabbath day?

Let friends of the Sabbath in every part of the State send petitions, write letters, and send telegrams to their Representatives and Senators to vote to kill the Parks' bill, and to do everything in their power to pass legislation that will strengthen the sanctity of the day appointed for rest and worship. JOHN R. NELSON.

I will try to get others to subscribe for the Advocate, our Church organ. It is well worth the price we pay for it. Inclosed find payment of my subscription up to April, 1918. A. D. TERRELL, Corsicana, Texas.

REPORT OF THE SOCIAL SERVICE COMMISSION OF TEXAS METHODISM.

This organization was created three years ago by the action of the five English speaking Conferences of Texas, the German Mission Conference, and what was then the Mexican Border Mission Conference, for the purpose of keeping alive before the Church the demands of her social mission of lending aid to movements in behalf of the Kingdom of God. Regular and successful meetings have been held in Austin, Georgetown, Houston and Dallas. At most of the Annual Conferences, as well as on many other occasions, the subject of social service has been stressed by the Commission. We have attempted also to give guidance to the newly created Social Service Committees of the local Churches.

In two larger undertakings the Commission has not been altogether successful. A memorial was sent up to the last General Conference asking for the creation of a connection-wide social service agency, and the members of the General Conference who were also members of the Commission were asked to promote the plan in the General Conference. While the General Conference did not take this action it did create the Social Service Committee of the local Church and adopt specifically the Social Creed of the Churches, the latter matter having been presented to the Conference by one of the members of the Texas Commission. The other large project was the formation of a Social Service Commission for the whole Church. Call for such an organization was published in our Church papers and representatives from several conferences outside of Texas met with those interested in the city of Houston at the time of the Southern Sociological Congress. Organization was carefully and satisfactorily effected, Bishop W. R. Lambuth being made President and W. W. Alexander of the Tennessee Conference, Secretary. The carrying forward of the work was placed virtually in the hands of the Secretary, but while Bishop Lambuth, who was not present at the Houston meeting, graciously accepted the office and responsibilities of President. For some reason which has never been made public—the secretary failed to publish the proceedings or to take any steps toward prosecuting the work. The organization was, however, at this time altogether out of the hands of the Texas Commission and great as was our surprise, and bitter our disappointment, we could do nothing.

Just at this time the Mission Board at Nashville appointed a Committee on Social Service, and later Dr. John M. Moore announced a plan for Annual Conference Social Service Commissions. The Texas Commission went on record as being ready to cooperate with the Mission Board and Dr. Moore. Our attention has not been directed to any special activity as a result of these plans of the Mission Board.

From the very beginning the Social Service Commission was embarrassed by the fact that distances in Texas are great and no financial provision has ever been made for traveling expenses. Nevertheless, many of the Commissioners have made sacrifices in order to attend the meetings. It seemed best, however, while retaining the state organization, to stress the Annual Conference Commissions more than had been done. We regret to report that these Conference Commissions apparently have not shown much activity.

The State Commission now finds itself in a perplexing situation. The Chairman has transferred his membership from the Central to the West Texas Conference, thereby losing his place on the Commission, and the Secretary, Rev. Frank Seay, of Southern Methodist University, has transferred his Conference membership outside of the State. It was my purpose to call a meeting of the Commission for reorganization in Austin in connection with the State Conference for Social Welfare which meets January 16 to 18, but it would be useless to call such a meeting unless a fair number of the Commissioners attend. The man who made the original suggestion of a Texas Commission, Dr. John A. Rice, is not now in Texas and it would seem that some of these Commissioners who at one time expressed interest have not seen fit to keep up an active relationship to this work. Any suggestions from Commissioners or others interested will be gladly received, and if there is a general desire for reorganization, as the former Chairman I will be glad to call a meeting and assist with the reorganization.

In conclusion, I want to say that the need for work of this character

was never more apparent than it is today and the reasons for the existence of the Commission still obtain.

JOHN C. GRANBERY,
In behalf of the Texas Social Service Commission.

WEST OKLAHOMA CONFERENCE Missionary Money.

The conference ordered through the report of the Board of Missions that the missionary collection be taken during the first quarter. Rev. M. E. Grimes, on the Prairie Hill Circuit, a country charge off the railroad, was the first in the conference to make a remittance. Rev. C. L. Canter, at Martha, and Rev. J. B. McCombs, at Lone Wolf, are ready to make remittances if they have not already done so. These are all in the Mangum District, and there are others ready to follow. Now while money is so plentiful is the best time to go after the conference collections.

Sunday Schools.
China is the mission field for our Sunday Schools this year. Let us study China and throw our tremendous support toward China in the Sunday Schools this year.

There is to be a Mexico Day in the Sunday Schools this year. A large chart is ready and likely in the hands now of each superintendent. Let the superintendent and pastor cooperate with the board in carrying out these progressive policies in all our schools this year. Literature on the Mexico Day can be had by addressing Dr. E. H. Rawlings, at 810 Broadway, Nashville, Tenn.

Mid-Year Meeting.
The mid-year meeting of the Board of Missions will be held at Lawton, March 14, 15. It will be composed of the presiding elders, members of the board and the conference and all District Lay Leaders. Business, organization and some stirring addresses will constitute the program.

J. W. SIMS,
Conference Missionary Secretary
West Oklahoma Conference.

EVANGELISM.

The preachers of the Central Texas Conference could not be charged with neglecting the revival meeting.

But few pastors or local preachers could be found who have not led in a good meeting during the year.

We are now well into the new year and should make our plans for a great meeting in every charge—and more.

May we not go into the "regions beyond" and hold some meetings where none have been held.

Our local preachers may find fields of fine service for our Lord and the people if they will go in.

Every pastor will find his people in need of a revival and should by his own effort, or the help of a brother pastor, or other ministerial help, seek to bring "down" such a revival as will be an "uplift" to all the interests of the Church.

The Conference Committee on Evangelism desires to give any assistance to all who may desire our help when possible to do so.

Pastors and others who are willing to give time out of their charges to holding one or more meetings will please advise me.

The names of the evangelists, indorsed and recommended by this committee, are published in the Journal of Central Texas Conference.

Now, without presuming to sit in judgment on any brother's task, may I ask the following suggestions: Let station preachers hold their meetings in the winter or early spring, and give to a brother on the circuit ten days or so in the summer.

Let pastors on circuits hold two or three days' meeting in the spring, preaching your best revival sermons, thereby drawing your people out of winter quarters and building up the congregation. The people will come to a protracted meeting when so announced who pay little attention to the regular service.

Again: Our presiding elders are true evangelists. Every one of them has held some great meetings in this conference. While in this office they may not have time to conduct a protracted meeting, their preaching and counsel will do much toward promoting the revival.

And now, brethren, let us pray earnestly and labor faithfully for a genuine revival "sent down from heaven."

If I, or any of the committee can serve you, command us.

C. E. LINDSEY, Chairman.

To pull a man out of a ditch we do not have to get down in the ditch with him; we must be above him, our feet upon the solid bank.—Edward Leigh Pell.

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.)

Topic for January 28: "Twelve Months of Missionary Progress." 1 Phil. 4:8-13; 1 Sam. 7:3-12.

This is a wonderfully fine program and can be made most effective with little effort.

NORTH TEXAS, ATTENTION.

The Secretary-Treasurer of the North Texas Conference Epworth League is in a receptive frame of mind. Those Chapters of the conference that have not sent in their remittances of five dollars, covering conference dues and Central office fees are urged to remit at once. This is the King's business and "the King's business requireth haste."

Also kindly send in a complete list of officers that our records may be complete. It is impossible to do any definite conference work without a correct list of the officers of the Chapters.

This information should be sent to S. A. Zumwalt, 2214 Thomas Avenue, Dallas, Texas, Secretary-Treasurer, North Texas Conference.

NOTICE TO EAST OKLAHOMA LEAGUERS!

The Chapter membership fee of \$2.50 for 1917 is now due and should be remitted at the earliest possible date to the undersigned, Conference Treasurer. Your attention is also called to the conference dues of five cents a member, for the support of the Conference League work. Please be prompt with your remittance.

CHAS. E. HOOLE,
Treasurer East Oklahoma Conference
Epworth League,
Vinita, Okla.

NURSERY, TEXAS, WEST TEXAS CONFERENCE.

The Nursery Epworth League has a membership of less than thirty, but as an institution of usefulness it is very much alive. We have just completed a course of study on Africa, to the general increase of missionary spirit.

Last year the League paid a mission special of twenty dollars. This conference year it has already paid and forwarded to the Conference Treasurer an African special amounting to thirty dollars.

The departments are organized and we have promise of a good year's work.

L. U. SPELLMAN, P. C.
(What a ringing testimony to the effectiveness of mission study! If a small League like this can do the work that we have here reported in the short time of a fraction of the conference year what might not a larger League be expected to do? Oh! fellow Epworthians, the question of one's ability to give is largely a matter of knowledge of the world's need. "For whosoever hath—a vision of the world's need—to him shall be given. * * * But whosoever hath not; from him shall be taken away even that hath." It does us good to receive this fine report from the pastor in charge. The young people will stand by a pastor who stands by them. May God richly bless this live group of young Christians.—E. P. T.)

LAREDO, TEXAS.

Laredo Junior Epworth League was organized in November and has at present a membership of fifty-five. They have just started on a thrilling journey "Around the World with Jack and Janet." Mr. Fred Miller is the enthusiastic conductor and everything is working up to the climax of the Jack and Janet party, to which every good traveler will be invited. Some very attractive diaries are being kept as the journey progresses.

The Senior Epworth League has been covering several miles of progress this year. Mr. Leslie McClanahan is the President. The weekly Thursday evening meetings include

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mission study and various attractions under the direction of the Department of Recreation and Culture, and the Sunday evening devotional services have been constantly deepening in spiritual tone. This League last fall initiated monthly union services with the other Protestant Churches of the city and was host to 175 young people at the first of these union meetings which took the form of a Hal-lowe'en party given at the parsonage. A union watch service also brought together a large number of young people as guests of the Epworth League. Thus the League is making a definite attempt to furnish adequate social life under Christian conditions and to unite all the young people of the city in a definite service for the great and common Master of them all.

(What a wealth of suggestion this report holds for us all! The social life of the community so often needs toning up to the standard set by our Christian ideals but there is lacking that concerted effort that is necessary to bring it about. This is particularly felt in our towns and smaller cities where the material for one's friendship is limited in amount by the small number of young people in the locality in which one lives. Perhaps more good could be accomplished by an Epworth League in this way than in any other. We are deeply grieved to read in last week's issue of the Advocate of the passing beyond of the faithful wife of Bro. Barr, pastor of the Laredo Church. We extend our heartfelt sympathy and prayer for him in his distress.—E. P. T.)

WHAT'S THE MATTER WITH THIS DEPARTMENT THIS WEEK?

My, my! Isn't it fine? Wouldn't you like to see it like this every week? Well, you know what it takes to make it this way every week, a little time, a little paper, a little ink, and a little "think," then a two-cent stamp. That's all. We've covered the field from Laredo to Oklahoma this week. Next! Step lively, please!

WE SHOULD LIKE TO KNOW.

Your editor is most happy over the news of this week's issue but there are still some things that we should like to know. You will find them on page ten of the Advocate for January 11. In the words of an Italian friend, "We are still waiting to listen."

Laredo answers the question regarding watch night services and the one regarding social service, and Nursery the one regarding missionary work. Laredo Juniors are the first to report the organization of a Chapter but it was organized before the new year began so we will have to class it all by itself and still wait to hear what Chapter will be the first to organize in Texas, New Mexico or Oklahoma, after the new year begins.

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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 Raggsdale, care Texas Christian Advocate, Dallas, Texas.

SHE HAS LEFT US.

Mrs. Florence E. Howell, whose name for years headed this page and whose pen so ably edited these columns and whose words were so welcomed by the dear readers of the Advocate, the members of the Missionary Societies. She loved them all. She was my friend. How I will miss her face and sweet welcoming smile at the gatherings. Dear sister, farewell. We know where to find you.

On Thursday, December 28, 1916, at the Joint Commission on Unification Bishop Candler preached a great sermon to the edification of all.

The Bible used in the reading of the lessons in the preaching service was first edition of King James' Version in English. It was printed in 1611. The Discipline used for consecrating the elements in the sacramental service was printed in Philadelphia in 1785.

The volume from which the hymns were announced was a copy of the fourth edition of a collection of hymns for the use of the people called Methodists. It was compiled by John Wesley in 1779 and was printed in London in 1784.

On Friday morning the Commissioners met in joint session in one of the rooms of the First Methodist Episcopal Church. Dr. John F. Goucher stood in the pulpit used by Strawbridge and read from the pocket Bible of Bishop Coke the thirteenth chapter I Corinthians. Dr. Goucher, who is the historical antiquarian of Episcopal Methodism, exhibited a number of other historical relics.

BUDA AUXILIARY.

The Woman's Missionary Society elected the following officers for the ensuing year: President, Mrs. J. T. Young; First Vice-President, Mrs. F. A. Heep; Second Vice-President, Miss Martin; Superintendent of Study and Publicity, Mrs. B. Rylander; Superintendent of Social Service, Mrs. Fannie Hacker; Superintendent of Supplies, Mrs. Lucy Dunnivant; Corresponding Secretary, Mrs. D. S. Garrison; Recording Secretary, Mrs. J. N. Hart; Treasurer, Mrs. J. D. Garrison; Agent for Missionary Voice, Mrs. Lon Rylander. PUB. SUPT.

NORTH TEXAS WOMEN, TAKE NOTICE.

The annual meeting of the North Texas Conference will be held at Whaley Memorial Church, Gainesville, February 12-16. Every auxiliary is urged to send a delegate (preferably your President). Send name of your delegate at once to Mrs. J. W. Allen, Gainesville, Texas. We will have with us Mrs. Hume R. Steele, our Council Educational Secretary. We hope to have one of our missionaries and a program that will be a feast of good things.

Every member is asked to pray daily that our Father will guide in all we do and say at every session. The presiding elders and all the pastors are cordially invited to attend the sessions.

MRS. L. P. SMITH, President. MRS. J. S. FULTON, Corresponding Secretary.

CHIRENO MISSIONARY SOCIETY.

The Woman's Missionary Society of Chireno met January 8 and elected the following officers for the new year: President, Miss Inez Holland; Vice-President, Mrs. S. S. Moss; Second Vice-President, Mrs. E. L. Warner; Superintendent Mission Study, Mrs. W. D. Lambert; Superintendent Publicity, Mrs. Jim Wilson; Recording Secretary, Miss Beatrice Mettaufer; Corresponding Secretary, Miss Nannie Holland; Treasurer, Mrs. Frank More; Agent for Missionary Voice, Mrs. Will Mettaufer.

Several new members have been enrolled and we are planning for a good year's work. MISS NANNIE HOLLAND, Corresponding Secretary.

HIGHLAND PARK, EL PASO.

An Adult Missionary Society, auxiliary to the Woman's Missionary Council, has been organized at Highland Park, El Paso, in the State of Texas, in El Paso District, in New Mexico Conference, on the 3rd day of January, 1917, with fourteen members

and the following officers: President, Mrs. Lawrence Funk; First and Second Vice-President, Mrs. A. A. Lee; Superintendent of Study and Publicity, Mrs. J. H. Cound; Superintendent of Social Service, Mrs. R. L. Nichols; Superintendent of Supplies, Mrs. F. J. Morris; Recording Secretary, Mrs. S. W. Shive; Treasurer, Mrs. C. W. Bretz; Corresponding Secretary, Mrs. S. W. Shive; Agent of Missionary Voice, Mrs. Anna McGee.

The society has now increased to thirty-nine members. The fourteen divided into two sides to solicit new members, the Blues and the Reds, and have secured this result. Mrs. Hubert M. Smith organized the society. H. P. BOND.

COOLIDGE, HILLSBORO DISTRICT.

Our Missionary Society has enjoyed a year of growth and prosperity. God has wonderfully blessed the labors of our hands.

We have a faithful band of women who love each other and who love the work we are doing.

I don't think a more harmonious society could be found anywhere.

There is never a hard feeling or misunderstanding, but love reigns supreme.

In summing up the year's work we find that the sweetest and best things accomplished can not be estimated in figures; and we will never know the amount of good we have done through our Missionary Societies until we reach our heavenly home.

Following is a brief report of our work for the year:

Table with financial reports: Amount of dues sent Conference Treasurer \$61.15, Amount of pledge sent Conference Treasurer 60.00, Amount of Conference Extension Fund sent Treasurer 9.55, Amount of Week of Prayer 7.50

We gave \$5.00 to help equip the Domestic Science Department of the Orphanage.

Sent one nice box to Co-Operative Home, Waco.

Sent one Christmas box to the Wesley House, Fort Worth.

Have expended nearly \$200 locally. We are standing on the threshold of a new conference year—bright and beautiful in its babyhood. Its brow is starred over with many fond hopes and possibilities, and with our Master's help and guidance we expect to do more this year than ever before.

We are planning and expecting to build a new church and a nice parsonage this year.

The following officers have been installed for the ensuing year: President, Mrs. A. J. Hancock; First Vice-President, Mrs. H. D. Huddleston; Second Vice-President, Mrs. Cauthen; Recording Secretary, Mrs. J. G. Gamel; Corresponding Secretary, Mrs. Rufus Burleson; Treasurer, Mrs. F. B. Hancock; Assistant Treasurer, Mrs. Clyde Reed; Superintendent Social Service, Mrs. B. P. Wallace; Superintendent Mission Study, Mrs. J. M. Pyburn; Superintendent Publicity, Mrs. A. W. Jowers; Bible Teacher, Rev. H. D. Huddleston; Superintendent Supplies, Mrs. J. K. Wood; Agent for Voice and King's Messenger, Mrs. W. A. Miller.

PUBLICITY SUPERINTENDENT.

THE UVALDE AUXILIARY.

The Uvalde Auxiliary, West Texas Conference, has finished a very good year's work. We lacked only four credits of being on the honor roll. We hope to get on next time and we also hope to improve on all lines this year. We have recently elected the following officers for the ensuing year: President, Mrs. J. G. Symth; First Vice-President, Mrs. G. H. Brigman; Second Vice-President, Mrs. G. M. Boyd; Corresponding Secretary, Mrs. Geo. Gibbens; Recording Secretary, Mrs. P. T. Long; Treasurer, Mrs. J. H. Shope; Local Treasurer, Mrs. T. H. McNelly; Superintendent Study and Publicity, Mrs. B. Y. Sharp; Superintendent Social Service, Mrs. W. D. Love; Superintendent of Supplies, Mrs. E. T. Hughes; Agent Missionary Voice, Mrs. Stanley Smith; Chairman Local Work, Mrs. A. J. Monagin. With such officers we should expect a good year's work. MRS. B. Y. SHARP, Superintendent Study and Publicity.

GORMAN, M. E. CHURCH, SOUTH.

The Woman's Missionary Society of Gorman, Texas, recently elected the following officers for the new conference year: President, Mrs. Frank Morrow; First Vice-President, Mrs. J. M. Armstrong; Recording Secretary, Mrs. E. W. Kimble; Corresponding Secretary, Mrs. J. E. Walker, Sr.; Treasurer, Mrs. H. K. Denton; Local Treasurer, Mrs. J. E. Walker, Jr.; Superintendent of Social Service, Mrs. Cozzo; Superintendent of Supplies,

Mrs. Tom Hailey; Agent for Missionary Voice, Mrs. George Morrow; Superintendent of Mission Study and Publicity, Mrs. E. V. Hufstedler.

We have nineteen members and have closed a very successful year's work.

Our financial report is as follows: Dues, \$44.40; pledge, \$45.50; Week of Prayer, free-will offering, \$7.41; retirement and relief fund, 45c; carriage expense fund, \$1.30; specials, \$4.50; value of boxes sent, \$8.80; amount paid on local parsonage, \$284.50; amount spent on district parsonage, \$5.00; total, \$401.86.

By the law of the society our very efficient former President, Mrs. E. W. Kimble, had to retire as leader. Through her work our society has attained an extra high standard of efficiency, and we as members thereof feel that we wish to express our deep gratitude and very high appreciation for the splendid example of wisdom, zeal, kindness and consecration of her, our much beloved friend.

Our society was first organized with Mrs. Kimble as President as a Woman's Aid Society twenty-one years ago. Nine years later she lay ill for six months and unable to attend. During this time the work ceased, but after her recovery it was reorganized, this time as a Woman's Missionary Society. Mrs. Kimble has served twelve consecutive years as President, rendering us such service as only one lives thus close to God can give.

But we now pledge our support to Mrs. Frank Morrow, whom we have chosen to succeed Mrs. Kimble as President of our organization.

MRS. E. VIRGIL HUFSTEDLER, Superintendent of Mission Study and Publicity.

NORTON AUXILIARY.

The Woman's Missionary Society of the M. E. Church, Norton, Texas, met Monday, January 1, 1917, in a business meeting presided over by Mrs. P. H. Gates from Wingate, Texas.

After devotional exercises the following officers were elected for the ensuing year: President, Mrs. G. S. Walker; First and Second Vice-President, Miss Dale Williams; Secretary, Treasurer and Corresponding Secretary, Mrs. Luther Williams; Superintendent of Social Service, Mrs. R. E. Dorsett; Superintendent of Supplies, Mrs. W. L. Williams; Superintendent of Study and Publicity, Mrs. J. D. Ramsey.

The business concerning the finishing of the interior of the new church was brought up and the women of the society pledged \$100 more, making \$217 in all.

They adjourned to meet Monday, January 14, in a special missionary program.

The society seems to be progressing nicely and is doing good work to be in the rural district, having an enrollment of nine. A VISITOR.

TEXAS CONFERENCE, WOMAN'S MISSIONARY SOCIETIES, RAILROAD RATES.

Reduced rates are on for the annual meeting on all roads leading into Palestine, February 5 to 10, inclusive. See your local ticket agent well in advance of date to procure same.

MRS. O. L. MCKNIGHT, President.

MRS. W. T. SPENCER, Recording Secretary.

TERRELL AUXILIARY.

The Woman's Missionary Society of the First Methodist Church, Terrell, Texas, has begun the year 1917 with the following newly-elected officers: President, Mrs. H. A. Hudspeth; First Vice-President, Mrs. W. B. Dashiell; Second Vice-President, Mrs. Geo. Powell; Treasurer, Mrs. A. S. Holmes; Corresponding Secretary, Mrs. Joel Bond; Recording Secretary, Mrs. D. M. Purvine; Assistant Recording Secretary, Mrs. R. D. McAfee; Superintendent of Publicity and Mission Study, Mrs. H. L. Arnold; Assistant Superintendent of Publicity and Mission Study, Mrs. T. T. Tanner; Superintendent of Supplies, Mrs. T. P. Davis; Assistant Superintendent of Supplies, Mrs. Robert Turner; Superintendent of Social Service, Mrs. O. F. Walton; Superintendent of Membership, Mrs. E. L. Egger; Agent for Missionary Voice, Mrs. J. W. Cooley.

An impressive installation service was conducted at the church on the afternoon of New Year's day by Mrs. J. S. Terry and our pastor, Rev. J. L. Pierce.

We have entered upon the work with renewed interest and zeal and are determined to make the new year better than any which have preceded it.

Thirty-two ladies have ordered books and are manifesting much inter-

Vapo-Cresolene advertisement for coughs, croup, and asthma. Includes text: 'For Whooping Cough, Spasmodic Croup, Asthma, Sore Throat, Coughs, Bronchitis, Colds, Catarrh.'

est in our new Mission Study—The South Today, by J. M. Moore.

Four new applicants for membership have presented their names this month.

The three Circle Captains, Mesdames Miller, Neely and Gantt, are busy with plans for the local work of the coming year and each officer seems deeply sensible of her responsibilities. May each woman on the roll be a workman approved of God.

MRS. T. T. TANNER, Assistant Superintendent of Publicity and Mission Study.

As the membership is, so is the Church. As the unit is, so is the whole membership. And if we today would become a reforming, transforming power in America, this is everlastingly the truth; it is a call from God to the Church "to sanctify yourselves." "Wash me and make me clean." Put aside all worldly things. Let there be holiness unto the Lord, until the very bells of the horses shall keep time with the music, "Holiness unto the Lord." Every man a prayerful man, every man Spirit-filled, every man in communion with us all into a habitation of God, for as you are, as I am, so will the Church be. If we are unholy, if we are unclean, if we are negligent, so will the Church lose its responsiveness.—Bishop Richard J. Cooke.

SKIN TROUBLES VANISH advertisement for Dr. Tinkle's Antiseptic Healing Oil. Includes text: 'SORES PIMPLES, ITCHING, RASH and other Skin Affections may be QUICKLY ERADICATED by the moderate use of this inexpensive and Harmless Remedy.'

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.

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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.

Vertical advertisements on the left margin including 'ORGAN', 'SCHOOL', and 'Blaylock'.

A TRIBUTE TO PROF. J. F. SIGLER

When I heard of the death of this good man and beloved friend there was a peculiar type of emotion experienced; while stricken with regret and sorrow at the temporary dissolution of sacred human ties, I was impressed most with the idea that a truly noble career had reached its fitting goal in home and heaven. And I could not but feel that truly there should be "no moaning of the bar" when such an one went out; but rather there should be thanksgiving for such a life and such an example, now accepted, crowned, completed. As his life had been the embodiment of faithfulness, so literally he fell at his post, and like a classic warrior might be said to have been borne home on his own shield, that shield held so firmly and fearlessly to the end—the shield of duty.

As I regard true goodness as the highest and most real greatness, I am impelled to offer this slight tribute of affection and consideration to one I deem so eminently worthy, and to record, for the benefit of others rather than for the poor meed of empty praise, something of my estimate of this truly splendid character.

He was, I think, first and foremost, a great teacher. That he felt his divine calling, and he honored it with a rare faithfulness and efficiency. He had learned to make his work the inspiration of life, and he imparted that spirit to others. In his chosen field of literature, his classroom was not a place of mere prating and pretense, but a sanctuary of beauty where the highpriests of genius presided and where souls were born to lofty ideals of life begotten of noble purpose and worthy aim and emprise, caught from the glintings of these greatest of teachers and masters of the realm of mind. And he whom I portray was the interpreter of these mighty dreams of the spirit, and acted as a medium to enkindle in his daily hearers a like enlightenment and uplift as himself had gained. How he loved Browning! He told me one summer that he must hear Corson on that line, and that he must go then, as he feared that celebrated teacher and interpreter might not be here much longer. So he went to Cornell one season for that purpose. And he returned with all the enthusiasm of a boy regarding what he had so richly received and was now empowered to impart with added charm and effectiveness. In fact, that was his supreme characteristic—his desire and qualification to impart. He had learned that lesson in his soul, and others reaped from it its exhaustless benefits.

He was a character-former of students. That seems to me one of the greatest qualities. He was so earnest for truth and right that some might have mistaken it for severity at times. But that would be a clear misinterpretation. If one will think at all and be honest with himself, he must realize that those flashes of indignation at wrong were but as the lightning strokes of love to purify from the murky effusions of error and evil that happiness might breathe and live. When I think of his life-long fidelity and devotion in this way, I can but honor him for it. He who succeeds in forming and training the character of the young does an exceedingly great and immortal work. Angels smile approval, I am sure.

He was a most indefatigable worker. I must find room to say that. When not dwelling and doting on his teaching and kindred employ, he would be busy about some outside activity, and actually took a joyful interest in mechanical contrivances. He imbibes thoroughly the Carlislean spirit of the dignity of labor, and the profit and necessity of it, and of the essential world brotherhood of honest endeavor. This is a great lesson to teach the young, and especially to try to show it to them, the indispensable need and splendid worth of downright, honorable work of all kinds, and the stigma and wretchedness of idleness and worthlessness, however gilded or disguised. He was a great Mason. And why? Not for ceremony and form, I am confident. But he had learned deeply the love of humanity, and this was one means or channel of its manifestation. His very soul, like a beagle for its prey, was searching for opportunity and occasion for doing good, and he did it.

Highest of all he was a deeply devoted Christian. He hung his boundless hopes on the conquering Christ. How often have I seen him, with tearbedewed tenderness talking to the students of old Polytechnic of the divine and all-loving Jesus, and showing them how he and he alone can give life and immortality here and now. And as, with soul-felt love, he engaged in this wonderful reach for good, he was help-

ed, for two reasons: God could cooperate, and they knew that he himself was endeavoring with might and main to embody in every day consciousness and conduct what he advocated.

All this is much to say, but the best is it is true, and if all who have been benefited and helped by the efforts and influence of this noble and fruitful life should cast but a flower of gratitude and acknowledgment it would make a mound of honor and appreciation beside which the catafalques of many of the so-called mighty would simply pale and vanish.

So let us not think of our friend as gone; the good must be here, only separated by the slight veil of the invisible; it is well to think of him as cheering us on to final triumph, and as we with the heart's vision see his grand old honest face, he is saying, "Be strong and of good courage, death is but the merest transition—I have met my Pilot face to face, and he has shown me the matchless, boundless meaning of life, for which that is but a preparation and foretaste. You too must conquer—all is right, forever right! God is love!"

W. F. MISTER.

CHILDREN'S DAY IN THE TEXAS CONFERENCE.

The reports on Children's Day collections in the Texas Conference during 1916 were gratifying. The total reported in the statistical columns of the conference journal is always more or less inaccurate. Giving the returns from the figures of the Conference Treasurer we have a total of \$1314.14. Two or three charges evidently placed their figures in wrong columns, so that amounts raised for Sunday School supplies appear as credits to Children's Day, while Children's Day collections are credited to Sunday School supplies. This gives a total in the statistical columns of several hundred dollars more than was received. Five charges report Children's Day but the amounts reported did not reach the Conference Treasurer. Several charges have no credit in the statistical tables but have credits with the Conference Treasurer.

The Marlin District is our banner district for this year, both in amount raised and in number of charges reporting, taking the place occupied by Houston last year. Eight districts show an increase over 1915: Beaumont, Houston, Marlin, Marshall, Navasota, Pittsburg, Timpson and Tyler. Two districts show a loss: Brenham and Jacksonville. Fifty-one charges make no report.

Altogether, we can take courage from the splendid showing of last year and look to the future with faith in God and our brethren. 1917 is going to be the greatest year in the history of Sunday School work in the Texas Conference.

As Rally Day offerings do not appear in the minutes, and it seems that our friends should have credit for their helpfulness, we beg space to record the charges reporting on this item.

Galveston, First Church, \$19.49; Texas City, \$15.00; Galveston, 33rd Avenue, \$10.94; Palestine, Centenary, \$8.35; Houston, Seth Ward, \$7.42; Wallis, \$6.36; Bryan, \$6.00; Orange, \$6.00; Brenham, \$5.91; Henderson, \$5.00; Lyons, \$5.00; Rusk, \$4.45; Franklin, \$4.10; Caldwell, \$4.00; League City, \$3.70; Bay City, \$3.00; Giddings, \$3.00; Anderson, \$2.35; Buckholts, \$2.35; Ogburn, \$2.00; Seabrook, \$1.50.

The Houston District shows the largest number of charges reporting and the largest amount for Rally Day.

The balance of our financial support was raised by the Field Secretary in the field. Among other items of income were nine revival meetings, the entire proceeds of which were reported to the Treasurer of the Sunday School Board and placed to the credit of the conference Sunday School work.

The brethren were uniformly kind in opening their pulpits for the presentation of our work and the way, where it was advisable, for institutes. The Field Secretary's date book is well filled already until August for 1917. The response to Sunday School Field work seems to have a larger promise for 1917 than ever before.

WALTER G. HARBIN, Field Secretary.

"Have you noticed that the Church did not cease because Judas fell? They put another man in his place and went right on."

"A man is the sum of all he sees hears, and feels. If he misses a sermon, or a prayer meeting, or any other good thing, he is that much poorer—that much less through all time and eternity."

OUR EDUCATIONAL CONNECTIONISM—AN APPROVAL.

Dr. J. E. Harrison, the President of San Antonio Female College, has written an article on our Educational Connectionism which ought to start a great forward movement in Texas, and throughout the whole Church. His article is neither founded on nor inspired by special interests of his own, for Texas Methodists will not forget how unselfishly he led in a movement to secure \$100,000 for Southwestern University, and how loyally he stood by the friends of Texas Woman's College in the effort to save that institution to the Church. And none can accuse him of having neglected any part he could take in founding the Southern Methodist University. At this time, when he needs money for San Antonio Female College, and when he richly deserves the support of the Church in his efforts, and his school merits it, he specially mentions the justice of the appeal of Coronal Institute for the help of the Methodist people. It is quite fortunate that the view Dr. Harrison takes of this matter is the one I have taken and advocated in my educational addresses for the last twenty years since we cover the same territory. In the work I am now doing on the platform and in the pulpit, it is my custom, as the public will bear me witness, to present our educational institutions in general, while I labor for Coronal Institute in particular. The conviction grows on me as I labor to raise money for our several educational institutions, and as I solicit patronage for them, that "we must hang together or we will hang separately." The failure of San Antonio Female College, or the failure of Coronal Institute financially, will cost Southwestern University and Southern Methodist University more in money and students than it would cost them to assume our debts and pay them out. Every failure breeds distrust in the ability of the Church to conduct educational enterprises and causes the people to withhold their gifts and patronage. We need a movement that will inspire the confidence and stimulate the generosity of our people, and Dr. Harrison has indicated the remedy. We multiply expense of travel for special agents; we increase the sum consumed in salaries; we mortgage our people by notes, which cover a number of years, to help one school, and close our eyes to the needs of others and turn a deaf ear to their appeals. I accepted the position of President of Coronal Institute, not to serve the West Texas Conference only, but the educational interests of the Church as a whole. My present position is the accident of the hour and a creature of a day, but my effort to secure the change of policy on the part of our Church and help to bring in a better day for our educational work is a live work.

Shall we wander in the wilderness, in the midst of educational anarchy, or educational chaos, or shall we make a definite plan, large enough to meet the needs of a great Church? And when we have made the plan, shall we put it on paper and hide it in obscure places, or redeem our pledges and work it in such a way as to bring credit upon us and success to our efforts?

The Baptists in Texas have not claimed to be connectional in any such manner as ourselves, but they have marshalled their forces and have made a great campaign which in turn inspired them to follow it with another one, and success has attended their efforts in a way that ought to make our leaders think and act at once. The Baptist Academy, located in San Marcos, did not struggle alone, or worse than that, in competition with others who solicited money for other schools, but they had the support of their leaders and their leaders came to San Marcos to inquire into their needs, and they have received more from that movement and from the appropriation from the General Board of Education in the State than would be necessary to pay all the debts of Coronal Institute. I hope this matter will not cease to find place in the Advocate until we have succeeded in the creation of a General Board of Education for Texas Methodism which will take charge of all our schools and marshal all our forces and move forward to the accomplishment of greater things for education by our Church.

V. A. GODBEY.

"There is no Hagar crying in the wilderness but God hears."

"You are greater than you would have been had you not known misfortune."

"The crust of oil never fails and the handful of meal is never exhausted until the need is passed."

BIG SPRING DISTRICT.

The Pastors' Conference and Missionary Institute of the Big Spring District met at Tahoka, Texas, January 10-12, 1917. All but three charges in the district were represented by the pastors, as well as many laymen from over the district, and the verdict was that this was the best and most helpful institute ever held in the district. The institute was opened Wednesday night with a sermon by Rev. Daniel Reese and during the two days the following brethren preached: Revs. D. B. Doak, A. E. Arnfield, J. P. Callaway and J. Watt Fulton. The preaching was up to the high spiritual watermark and had the true evangelistic ring. It was indeed spiritual, inspiring and edifying to sit and listen to these brethren as they brought the gospel with much power.

The presiding elder, Rev. W. E. Lyon, was on hand and presided with utmost satisfaction at every session. He never overlooked any subject that would tend to help or promote the interests of the Master's kingdom in the district, and his brotherly kindness and helpful counsel have won for him the love and loyalty of all the preachers.

The program covered the most essential things that are necessary to the success of the work, and all these subjects were thoroughly discussed by both preachers and laymen and in all the discussion not a discordant note was sounded, but there was optimism on every hand and all were determined to make the best showing, or work to that end under God, that the district has ever made. More laymen attended this meeting and manifested more interest in the work of the Church than ever before, hence we have room to feel confident that there is a general awakening and that great things will come to the Big Spring District this year in the building up of God's kingdom.

Space is not at our disposal to give the full program, but the subjects covered many of the most interesting in every department of the Church. The women's missionary work was given a place on the program and much interest was shown in this work, and every indication points to the forward movement of the women of the district.

The committee presented the following resolutions and they were adopted by the institute as a goal for the district this year:

- 1. That our goal shall be an all-in-full report this year. That every pastor will place himself at the disposal of the presiding elder to assist on any point in the district.
2. That February be the month for the every-member canvass for the benevolences and the fourth Sunday shall be the final canvass day on the stations.
3. That the pastors co-operate with each other in the revival meetings on the district as to time and place.
4. That the district be divided into sub-districts for developing the Sunday School work, and to arrange Sunday School Institutes to be held at places and time designated by the Executive Committee appointed by the presiding elder.
5. That we adopt the every-week Sunday School report on the district by the card system, to be sent by a secretary.
6. That the lay leader of the district co-operate with the presiding elder in an effort to provide some service for every Church in the district each Lord's day.

The following resolution was unanimously adopted:

Resolved, That each preacher in the Big Spring District attend and remain to the close of each meeting called by the presiding elder unless providentially called away.

Rev. R. F. Dunn and his good people and citizens of Tahoka entertained the institute in a very royal manner, and their kindness and hospitality will not soon be forgotten by the many who attended from over the district.

J. M. FRYAR, Secretary.

Trees
Fruit, shade, evergreens, roses, shrubs, perennials, bulbs, plants, seeds. Best assortment in the Southwest. Buy direct and save the agent's commission. We pay the express to your door. New catalogue free.
BAKER BROS.
FOUNDED 1884
Ft. Worth, Texas.

SUNDAY SCHOOL FIELD WORK.

Sunday School field work in the Texas Conference began the last Sunday in November with a Sunday School revival at Brookshire. Bro. E. C. Adams is our Sunday School Superintendent at Brookshire. He and the enthusiastic pastor, Rev. T. W. St. John, are doing a remarkable work in the way of reaching a large population of foreign-born Americans. Many of the pupils and some of the members of the Sunday School are Armenians. Over twenty joined the Church, a dozen family altars were erected; one young man was called to preach, and we went very thoroughly over the Sunday School possibilities in that territory. The Sunday School pledged to raise at least ten dollars for the support of our conference work by means of the Children's Day and Rally Day collections.

Our next stop was at Rockdale where Brother Smith, the editor of our Conference Journal, is in charge. With Bro. W. E. Gaither, Superintendent, and a most loyal corps of teachers he is building at Rockdale one of the best Sunday Schools in the Brenham District. They have the Sunday School fully graded and are using the graded literature throughout all departments. The Field Secretary was able to help them with some of the problems that always arise when the graded literature is introduced. This loyal Sunday School received a Standard of Efficiency from the Sunday School Board of the conference for sending in the largest Children's Day offering in the district before the first of June last year.

On the 31st of December the Field Secretary visited Trinity Church, Houston, where Rev. W. F. Davis, for many years Chairman of the Sunday School Board of the conference, and a most enthusiastic and whole-hearted Sunday School man, is in charge. Brother Sealander, the Superintendent, is a new man in his office, but is doing the work of a veteran. The Sunday School numbers more than it has during my two years observation of its workings.

Sunday night was spent at West End Church, formerly Brunner, where Rev. R. E. Ledbetter is pastor. Bro. Cullom has been Superintendent at West End for some time, and under his leadership this Sunday School has done most excellent work. It is especially strong in organized classes. These classes are doing valuable charity and religious work and furnish the pastor some of his most efficient and resourceful helpers.

Rev. R. E. Ledbetter will act as Conference Director of Teacher Training. He is admirably fitted for this work, having an A. M. from Birmingham University and a B. D. from Vanderbilt. He has just completed a correspondence course in the first course with the very highest honor. In conjunction with Dr. Shackford and the Conference Superintendent, Bro. Ledbetter is planning, and will put into effect at once, an aggressive campaign for Teacher Training in this conference.

On Wednesday night succeeding the last Sunday in December the Field Secretary visited West End again and went carefully over the ground of successful Teacher Training work, while Bro. Ledbetter went to Trinity Church on the same business. Strong classes will be organized at both of these Churches in the near future. Those in the Texas Conference interested in Teacher Training may address either Brother Ledbetter, or the Field Secretary, as may be more convenient.

Prospects for Sunday School extension were never brighter in this conference. The presiding elder of the Marlin District has called a meeting of his District Executive Committee for the 24th of January at Marlin, and the presiding elder of the Timpson District will call a meeting of his District Executive Committee at an early date.

We have but two districts organized, and shall, perhaps, not organize another until late in the year when we have observed carefully the workings of the district organization, and can check up our errors and successes and profit by experience. The way is open to organize in several other districts, and as soon as we have thoroughly tried out the plan, and as rapidly as our finances will permit, these organizations will be formed and worked.

We have arranged with presiding elders of several districts to spend two weeks in Sunday School work in their districts as follows:

- Houston, February.
- Beaumont, March.
- Timpson, April.
- Brenham, May.
- Navasota, June.

The Sunday School Board has expressed its willingness to allow its

Field Secretary to engage in revival work as far as may be necessary to take care of the Sunday School work. No small part of our income last year was derived from this source. Several meetings have been arranged for, and others will be as providential indications may suggest.

WALTER G. HARBIN,
Sunday School Field Secretary, Texas Conference.

VERNON MISSIONARY INSTITUTE.

The Vernon Missionary Institute met at Childress, Texas, December 28-29. While not a full attendance on the part of pastors there was a good number of laymen in attendance.

A couple of hymns were sung with spirit and prayer followed by a very fine talk on prayer by the presiding elder, followed by a round table talk on prayer and its place in Christian work.

The constituent parts of a real missionary Church were discussed. At 11 o'clock first day we had a missionary sermon by Rev. M. S. Leveridge, of Paducah.

Afternoon, first day—District Stewards' meeting, after which we had a very fine address by Rev. W. H. Terry, "A Man and His Money." This was a very fine address, pointed and convincing.

Rev. J. W. Leggett and Rev. J. O. Quattlebaum spoke to the subject, "Inspiring Our People in Missionary Work." Good speeches, both of them. At the evening hour we had a fine sermon by Rev. Zora B. Pirtle.

Friday morning inspiring devotional by Bro. Beck, followed by a splendid address by Judge Davidson on "The Work of the Laymen." Judge Davidson is our District Lay Leader.

At 11 o'clock a sermon by Rev. M. H. Hudson on "Prayer." The afternoon was given over to the discussion of Methodism and Evangelism. A number of very fine talks on this vitally important subject were heard.

The climax was reached at the evening hour when we listened to a great sermon by Rev. R. A. Clements, of Quanah. This was a great hour. The motto adopted: "A Revival in Every Charge; Collections in Full."

Every one left Childress with a new vision and determination, and with nothing but praise for Childress' hospitality.

The ladies of the Church gave a dinner the second day to all the members of the institute. This was a great social hour. M. M. BEAVERS,
Secretary.

WEATHERFORD DISTRICT MISSIONARY AND SUNDAY SCHOOL INSTITUTE.

The pastors and laymen of the western part of the Weatherford District met at Graham, Texas, Tuesday, January 9. All the pastors and a large number of the laymen were present.

Brother Webb, the much beloved elder, presided with the ease and grace of a good looking Bishop. Webb is a great leader of men. Hence, the old Weatherford District is pushing to the front.

Rev. A. C. Chappell, the popular and successful pastor at Graham, led the devotional service, reading part of the twelfth chapter of Romans. His exposition of this Scripture was the best I have ever heard.

Following this the subject of revivals was discussed. The pastors were optimistic and expected great things from the Lord in soul saving. Each one making thorough preparation for the work. Lay activities were discussed with profit to all present.

Dr. Brooks, of Mineral Wells, announced as his text 1 Thess. 1:8. He preached an uplifting sermon.

The conference adjourned for dinner—no luncheon, but a real dinner. Brother Chappell, who always does things right at the right time, had arranged, with the assistance of his splendid people, for all to be together at the noon hour. Hence, we were marched down to a restaurant, where an excellent meal was prepared. It was good to be there. Graham people know how to entertain people. They did their part well.

The conference met at 1:30 p. m. Rev. J. E. Crawford, Conference Missionary Secretary, conducted a round table talk on Missions which was very instructive. He followed this with a soul-stirring address on Missions. It was a great address.

The presiding elder made a splendid address to the conference on "Successful Salary Plans."

It was one of the best District Institutes I have ever attended. J. N. McCAIN.

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.

REV. C. M. KEITH.

We are greatly cast down because of the death of Rev. C. M. Keith. Bro. Keith was born in Alabama in 1854. In early life he moved to Arkansas. At about twenty-five years of age he was admitted on trial in the Little Rock Conference, where he traveled for some thirteen years and then transferred to the North Texas Conference. Some six years ago he came back to the East Oklahoma Conference. In November he was appointed to the Welch Circuit and he was to live in Welch. On December 26, while unpacking his books, a severe pain struck him in one of his lungs and he was soon very sick with pneumonia, and on January 7, 1917, at 8:15 p. m., he passed from his home below to his home in heaven. During his sickness he spoke to the writer about the kindness and devotion of his people. After his death Sister Keith remarked that no people could have been more thoughtful and helpful. Just half of their children are living and each of the five sons were with him in his last hours. The oldest of the sons lives at Ardmore, Okla. The other four will go with their mother to live in Tulsa, Okla. Bro. Keith was a strong preacher and a good man. Rev. J. C. Fowler, pastor of Welch Station, assisted the writer in conducting the funeral service, which was held in our church at that place and a large number of people in attendance shed tears of sympathy for the bereaved family and keenly felt the loss of this servant of God. We placed his body in a grave at Welch and came away with the hope of a resurrection and a happy meeting in the city of God. J. M. CANTRELL.

AKIN.—The subject of this sketch, Mrs. Eula Akin, was born May 7, 1896, and died December 30, 1916; twenty years, seven months and nine days old. Was married to J. C. Akin October 17, 1913, and joined the Methodist Church, South, July, 1915, and lived a consistent Christian life until death called her to her reward. She leaves a husband and one little son to mourn her absence. She was buried in the Jumbo Cemetery January 1, 1917, surrounded by a large concourse of relatives and friends; funeral service was conducted by the writer. She was always in her place at Church, when possible. She did what she could. She leaves a bright Christian influence as a legacy for her loved ones to follow, so look up, dear ones, and be true to God and some sweet day you will meet her in the bye and bye. E. T. BRIDGES.

McLENDON.—Mrs. Lucy A. McLendon, the daughter of Clem L. Watson, was born October 15, 1831, in South Carolina. She was married to Capt. C. W. Henderson at Belmont, Ala., on December 20, 1849. From thence they moved to Jewett, Texas, where they spent a happy, congenial life up to the death of Capt. Henderson, which occurred April 17, 1881. In 1894 she married Dr. Geo. McLendon, of Calvert, who died in 1899. After this she made her home in Fort Worth with her half-sister, Mrs. Geo. E. Estes. She joined the Methodist Church in childhood and lived a devout Christian life. She was kind and gentle, exhibiting in her daily walk those ennobling Christian virtues which go to make up sanctified womanhood. She was faithful to her trust in all the relations of life, as wife, sister, Christian, neighbor and friend. As her former pastor, I knew her to honor and love her. She was afflicted for some time before the end came, which occurred at San Antonio on January 3, 1917. She was buried the following day in the cemetery at Jewett, beside her first husband. She leaves to her relatives and friends the legacy of a good name and has gone to join the loved ones who preceded her to the home of the good. Those who mourn her death know where to find her. May the grace of God sustain them until the happy meeting "over there." R. C. ARMSTRONG.
Fort Worth, Texas.

CHISHOLM.—Miss Jessie Duncan Chisholm was born at Gay Hill, Washington County, Texas, April 26, 1887, and died in her home at Proctor December 15, 1916, leaving behind a father, mother, three brothers and two sisters to mourn her death; one sister had preceded her to the better world. She taught school four years, two at Stay Creek, one at Wilson, and one at Proctor; her health having failed she has been at home since 1912. Miss Jessie was converted in the summer of 1908 and joined the Methodist Church, South, in the fall of 1909. She was intensely religious and very active in her Christian duties. She was a faithful, earnest and helpful Church member and an active worker in the Sunday School, Woman's Missionary Society and in fact in all departments of the work of the Church. She was devoted to the Church she loved and in which she held membership. She labored with true devotion for the up-building of the Church. She possessed all the graces that go to make up the ideal Christian woman. They loved her most who knew her best. For sometime love and skill battled with the grim reaper, death. All that loving hands and skilled attendance of physicians could do were done to stay the dread messenger, but, no! She was one of God's most precious and perfect flowers, lent to us for a season to adorn the home and community in which she lived, and to point her loved ones to that "home beyond the skies, where sickness and sorrow and death can never enter." So look up, dear loved ones, Miss Jessie has only gone on before and awaits your coming in that land of pure delight. Amid sympathizing friends and loved ones her tired body was laid to rest in the Proctor Cemetery. The whole community is saddened by the passing away of this sweet-spirited young woman. There is a vacant chair in the home, but heaven is made brighter. May God in his great love comfort the broken-hearted loved ones in this sad hour, and may they take courage in looking forward to the glad reunion in a home that shall be eternal, where God shall wipe away all tears. Her former pastor, T. G. STORY.

WALTERS.—On January 11, 1917, Mrs. Nannie Marshal Walters succumbed to a stubborn attack of pneumonia and passed out of the earthly cares into the sublime reaches of the saintly land. Skilled physicians did what they could, so did loving hands, but all the same mother passed beyond this vale of tears. But we can see that mother as she stands over yonder with outstretched hand "alluring to brighter worlds and leading the way." Then why weep, dear husband and children; but rather through faith and courage pass on in her footprints and join her. Born on October 16, 1872, she lived over forty-four years to bless the earth, leaving six children and a devoted husband to mourn their loss. She had been a Christian for a number of years, joining the Methodist Church last summer. She went home with a conquering faith. C. H. GERMAN.

DAUGHTRY.—Mrs. Mary O. Daughtry (nee Young), was born in Tishomingo County, Miss., March 24, 1840, and died at Bangs, Texas, January 7, 1917. When nine years of age she was brought by her parents to Chapel Hill, Texas. She was converted at the age of eleven years and joined the M. E. Church, South. She married Josiah Daughtry March 30, 1858. To them were born five children, three of whom, with their father, survive to mourn their great loss. Sister Daughtry was one of the best informed and most faithful Christian women I have ever met. She kept up with the progress of the world and of the Church, never complaining of new organizations or forward movements, but praying for everything her Church undertook to do. All who knew her know where to find her. J. D. HENDRICKSON, P. C.

A BLESSING FROM HEAVEN

In this money-mad day so many remedies are being offered the public, that it is extremely difficult to find the right one. When we do find such, it is like a blessing from heaven. If you suffer from boils, bruises, burns, old sores, abscesses, carbuncles, poison oak and the like, waste neither time nor money in experimenting with other remedies, but get a box of Gray's Ointment at once, an old reliable remedy which originated in 1820. For the purposes mentioned it has no equal. To test its value before you buy, write Dr. W. F. Gray & Co., 350 Gray Bldg., Nashville, Tenn., for a Free Sample postpaid. 25c at drugstores.

PERSONALS

Rev. J. W. White, of Stillwell, Oklahoma, has been well received, salary increased and everything moves well.

Rev. W. F. Hodnett is now at Coweta, Oklahoma. He writes: "I have been changed and kindly received at Coweta."

Rev. A. N. Averyt, Sr., of the East Oklahoma Conference, died on the afternoon of January 20, at Muskogee, Oklahoma.

Rev. Lawrence Cohen, of Chickasha, Okla., sends us his Church bulletin. Bro. Cohen is doing a truly remarkable work at Chickasha.

Rev. David H. Aston, pastor at Holdenville, has been sick with la grippe for two weeks. He is improving. We hope to spend a Sunday with him soon.

Rev. A. L. Moore, presiding elder Plainview District, will hold his District Missionary Institute at Plainview, February 7. He has provided a fine program.

The stork visited the parsonage at Marysville January 16 and was quite generous, having left twins—a boy and a girl—with Brother W. E. Barberie and wife.

Rev. E. L. Egger, Bishop of Terrell District, called this week. He soon starts his second round. Terrell District is in good hands and the work moves off well.

Mr. A. G. Wills, of First Church, Dallas, is seriously sick with double pneumonia. He has lived a noble life before his family and his city. We pray for his recovery.

Mr. R. H. Connor, for many years a devoted member of the Methodist Church at Daingerfield, died at Terrell, January 11. The Advocate extends sympathy to the bereaved wife.

Rev. Hubert M. Smith, presiding elder El Paso District, sends us the following distressing news: Rev. Argus Hamilton and wife, of Buena Vista, Texas, are bereaved in the loss of a baby girl, who was buried January 10.

The Advocate joins a host of friends in extending condolence to Brother and Sister Hamilton.

Rev. B. J. Osborn, of Caps, and wife and son were pleasant callers at the Advocate. Mrs. Osborn and son had been visiting relatives in East Texas. Brother Osborn is one of our livest men, as the Advocate can testify.

Rev. Sam G. Thompson, presiding elder Brownsville District, publishes a fine program for his Pastors' Conference and Missionary Institute, to be held in Coleman, January 24-25. We wish every one could see our new Coleman Church.

Mrs. I. F. Betts, wife of Rev. I. F. Betts, presiding elder of the Jacksonsville District, has just undergone a serious operation in a local sanitarium at Houston. She is doing well and we trust that she may have a speedy recovery.

Rev. J. T. Curry, of the San Marcos District, called the past week. Brother Curry is one of our ablest men and a genial gentleman. His district is in good shape and he states he finds the Advocate well circulated among his officials.

Carl Lowrey, son of Rev. and Mrs. T. N. Lowrey, of Waco, died in a Chicago hospital, Tuesday morning, January 9. The Advocate extends deepest sympathy and prays that Bro. Lowrey may experience even a deeper note in his evangelistic work.

Rev. G. M. Byers, of Broken Bow, Oklahoma, writes that Broken Bow is a fine little station and the new year is starting well. The salary has been advanced more than \$300 and is paid up by the month. He is planning to put the Advocate in more homes.

Rev. W. L. Anderson, presiding elder Clinton District, is pushing the work of his district. A spiritual revival in each Church, the highest efficiency in all departments in the Church and full collections are the mottoes for the district.

The editor had the pleasure of a few minutes in the delightful home of Mr. and Mrs. R. M. Kelley, of Longview, upon his return from Kilgore. He was guest in this good home during the session of the Texas Conference two years ago. Where can richer hospitality be found?

Revs. W. A. Stuckey, C. M. Harless and J. Sam Barcus have arranged for an Inspirational Evangelistic Conference of their Districts at Wichita Falls, February 14-15. These brethren are the efficient presiding elders, respectively, of the Decatur, Gainesville and Wichita Falls Districts. A noble trio.

After three years of patient suffering Mrs. W. W. Nelson, wife of our pastor at Deming, New Mexico, died at Deming, January 1. Burial was had at Pine Bluff, Arkansas. Sister Nelson was a cultured woman, a graduate of one of our colleges, and was a devoted wife and Christian. The Advocate extends sincere condolence to the stricken husband.

The Board of Stewards, of First Methodist Church, Houston, through a committee composed of Messrs. R. F. George and Geo. T. Moore, passed resolutions on the life and death of Dr. W. F. Packard, their former pastor. The resolutions were ordered spread on the minutes of the Church. The tender words will doubtless be a comfort to Sister Packard in her sorrow.

The city pastors of Fort Worth are dead in earnest in their fight to preserve the Christian Sabbath. Nelson, Andrews, Norris and others are holding mass meetings, writing letters to our State Representatives and are doing other commendable things to defeat a pernicious bill which has been offered in the House. We wish them the success which their efforts merit.

On Sunday, January 14, 1917, by a unanimous and standing vote, the officers and members of Travis Park Church, San Antonio, Texas, adopted a series of tender resolutions on the recent death of Dr. W. F. Packard. He was formerly shepherd of that great Church, and no pastor could be more loved. The paper was signed by C. A. Keller, chairman Board of Trustees, and T. H. Flannery, chairman Board of Stewards. Sister Packard thus keeps another evidence of his precious memory.

Rev. Franklin Moore is preaching the best sermons ever heard in the Methodist Church. His people are highly pleased with him and he holds their closest attention all through his interesting discourses. Rev. Moore discusses interesting subjects, quotes unusually from the Scriptures, has a large vocabulary of choicest English and a splendid and pleasing delivery. It is a treat to listen to his sermons and he is fully up to the preachers of the city Churches.—Italy News-Herald, January 19.

Another old McKenzie College student, in the pure soul of Rev. L. M. Fowler, has been crowned. Brother Fowler was himself a pioneer in Texas Methodism. Rev. C. A. Tower, our pastor at Athens, called his Church in memorial session in memory of this good man—a former pastor. Resolutions, signed by W. L. Faulk, J. J. Faulk and E. N. Robinson, were presented and unanimously adopted. He was a great builder of Methodism in this State, and Sister Fowler has every token of the love his brethren had for him.

The congregation of the University Methodist Church are to be congratulated upon having as their new pastor the Rev. A. Frank Smith. He ranks among the foremost of the young Methodist preachers in Texas. He is a masterful and versatile speaker, presenting his views in a singularly captivating and alert manner. Modern subjects and practical truths make his preaching beneficial and exceptional. He is decidedly a man's man, but is a man with a message for not only the collegian but the general public as well. He ministers to large congregations, composed of some of Austin's best citizenship and a large contingent of students and members of the University faculty.—Austin Statesman.

We rejoice to hear of Bro. Smith's fine beginning at the University Church.

KIDD-KEY PROPOSITION ACCEPTED.

Sherman Chamber of Commerce on the night of January 23 accepted a proposition from the North Texas Conference of the Methodist Episcopal Church, South, in regard to Kidd-Key College. Work will begin tomorrow toward raising \$25,000. An additional \$35,000 will come from the Church. The present indebtedness will be liquidated and the interest of the Kidd heirs will be purchased. The school now has the largest enrollment in its history and this action will guarantee its continuance as the high-grade art and music school of the Church. The following campaign committee was appointed: P. G. Stinnett, W. R. Brents, T. U. Cole and D. S. Thompson.—Dallas News, January 24.

To be a Christian is to obey Christ, no matter how you feel.—Henry Ward Beecher.

CHURCH NEWS.

Bishop Lambuth is spending some weeks in New York and other points on important business connected with our Church. He will probably return to California about the first of March.

Chancellor James R. Day, of Syracuse University, has resigned as a member of the Joint Commission on Unification from the Methodist Episcopal Church. Dr. J. J. Wallace, editor of the Pittsburg Christian Advocate, was appointed in Dr. Day's place.

We note from an exchange that Rev. W. E. Kirby, our pastor at Brashear, Texas, was called to Tennessee by the death of his mother, a devout Christian woman, who entered into rest January 9 following a brief illness. The interment was at the family burial ground, near Baxter, Tenn. Many friends will remember with sympathy the bereaved family.

Rev. G. B. Winton, D. D., former editor of the Christian Advocate, (Nashville) has been elected Secretary and Translator for the Committee on Co-operation for Latin America. This committee, which represents the various foreign mission boards of our country, was provided for by the Conference on Missions in Latin America, held a year ago in Panama City, and it represents all of the Churches having missionary work in the Latin American countries. Dr. Winton will have editorial supervision of all of the publications in Spanish and Portuguese and will be the official translator for the various boards.

The Christian Advocate (New York) says that it may be that the plain people of America are staggered by the immensity of the task of relief which they are facing. Belgium, Poland, the Balkans, Armenia, stretch out their thin hands. It would seem that if every one of our hundred millions of people would give the price of a week's living it might prolong millions of lives. There are rich men who are already giving to the point of sacrifice. Two such men have for months been sending their checks to one of the relief funds at the rate of \$5000 a month. A caller stepped into the office of Charles R. Crane, at 70 Fifth Avenue, one day recently and laid down a check for \$25,000, on condition that his name should never be mentioned. This was his second large gift. One dollar in ten, of all that has come to the Armenian and Syrian Committee, has come from persons who were unwilling to have their names mentioned.

An exchange says that Labor Temple, New York City, an enterprise now under the direction of the Presbytery of New York, is open all day and far into the night every day of the week and is a great center of religious activity. In the parish house and Labor Temple combined 360,000 people attended the meetings during last year. There is a staff of sixteen salaried workers giving full or part time to the activities. The American International Church in Labor Temple conducts services in five languages—English, Italian, Hungarian, Russian and Ruthenian. While the Church is only a little over a year old, there are more than 400 communicants in its membership. The Sunday School numbers 1200 enrolled. From now on, because of a world half-rolled in war, there will be an increasing note of the missionary spirit. Shall we be able to care for this mighty influx that is sure to come? And it raises the question—should any Church door in this land of ours be open only one day in the week?

The Wesley Christian Advocate says that the Southern Presbyterian Church, as a result of a recent campaign, has added the sum of \$137,500 to its ministerial relief fund. This carries the total endowment for this cause to \$538,500. The interest from this fund added to the annual contributions from the Church will place nearly one hundred thousand dollars to be distributed for the support of seventy-five retired ministers, 146 widows of ministers and sixty-four orphan children of ministers for the next year. Last year a ruling elder of the Church agreed to give \$68,000 to this fund, if the Church would, within a year, add twice as much to the fund. The recent campaign shows that the Church exceeded the amount it was expected to raise. The Churches are beginning to wake up to the justice and kindness that take care of the men who have worn themselves out in its service. And it is right that the

widows should share in such a kindness, for they and the children of the ministers feel perhaps most seriously the deprivations that the minister's life must have.

REV. WILBUR FISK PACKARD, D. D.

After an illness of six months and two days, on January 13, 1917, Wilbur Fisk Packard entered into that "rest that remaineth for the people of God." After having pointed so many others to the Gates of Light and Life, he, also, hath journeyed thither. The Great Shepherd of all souls hath bidden this faithful under-shepherd home to the fold of rest.

The end came at the home of Dr. Lee L. McDonald, his son-in-law, here in St. Joseph, Mo.

Multitudes in the cities of this land where he held his great and faithful pastorates will sorely grieve that his going was so soon. But these will also rejoice to be assured that he was ready, and that in his soul were the depths of a great "peace that passeth all understanding."

Dr. Packard gave himself, with a complete devotion, to the Divine call. And God and men recognized and rewarded his sacrifice. He was sent by the Bishops, and gladly welcomed by the congregations, into the largest Churches in our great connection. And everywhere his labors were abundantly fruitful.

During his illness every means in human power was used to restore his health, but "the time of his departure had come," and it was the will of God that he should go. We bow in simple resignation to that will.

His funeral services were held in Francis Street Church, Monday afternoon, January 15, the writer, assisted by Dr. C. B. Duncan, presiding elder of the St. Joseph District, officiating. The fifteen Methodist pastors (North and South) acted as honorary pall bearers.

Sister Packard is as well as could be expected after the long strain of waiting and watching and ministering, while there slowly dawned the sorrow of the great separation. Her faith, like a firm anchor, holds. In the strength of a great Presence, her heart turns towards the future, and as she journeys on, the words of the gentle Whittier become her words:

"And while in life's late afternoon,
Where cool and long the shadows
grow,

I walk to meet the night that soon
Shall shape and shadow overflow,
I cannot feel that thou art far,
Since near at need the angels are;
And when the sunset gates unbar,
Shall I not see thee waiting stand,
And, white against the evening star,
The welcome of thy beckoning hand?"

ROBERT E. GOODRICH.

Francis Street Church, St. Joseph,
Mo., January 19.

MRS. W. L. BARR—AN APPRECIATION.

During sixteen years of itinerant labors as a Methodist preacher my circle of acquaintances has broadened until it circumscribes a host of choice friends. Some have come, like the morning sun, to shine with cordial warmth during the day, then pass out of objective consciousness until a retrospective mood grips the will and turns back the pages of memory to review the path over which life has progressed. Along that way emerges into resurrection freshness bright faces and beloved forms in the order in which they come to be known and appreciated—to glow in a brief but pleasing renewal of friend's union—then drop back among the undistinguished units of individuality which make up the mass. It is not thus with other friends; for in each past period of vanishing time some person has been found and attached to one's staff of beloved and familiar friends to abide in communion both constant and precious—as an invisible presence—a fragrant incense of truth and unselfishness, and a clinging comradeship. Such a one was the sainted wife of Rev. W. L. Barr, who recently passed to her crown of life from the parsonage in Laredo, Texas. Another writer will compose her obituary. My own heart is knitted to the heart of my stricken friend and brother in this time of bereavement.

A. Y. OLD.

Our work is moving along nicely. I am doing my best for the Advocate. Expect to keep talking Church paper till I reach the goal.

J. P. WATSON.

Kempner, Texas.