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## The Weakest Point In The Christian Battle Line

**T**HE most distressing fact in the life of the average professor of religion is that he has never at any time wholly given himself to Jesus Christ.

While he doubtless did surrender to the Master when he first knew the Lord, the period of absolute abandonment to the love and service of Christ was all too brief, and after an evanescent enjoyment of God's rich grace, the professor again became enmeshed with the things of time and sense, and God's work and warfare ever thereafter took second, third or fourth place in the affairs of his life.

At a recent missionary meeting, one of the speakers told of a Chinese convert to Christianity who was very like many of the professors of religion in the homeland. The missionary and the converted Chinaman came to a small box and the missionary gave the convert a letter to be dropped into the box. The Chinaman had never seen just that kind of mail box before, and he approached the new device with distinct trepidation. At last, however, he ventured to reach the letter part of the way into the box, securely holding the half that he did not let go in. The missionary urged the Chinaman to push the letter on in, and he did push it a little further into the box, but held very carefully to the corner. Finally he declined utterly to drop the letter in, and brought it back to the missionary with the remark, "If I drop this letter in, I lose my stamp."

This is a simple, but very forceful illustration of the hesitancy witnessed in the lives of many Christians who may at times give half of themselves or even a larger proportion of themselves to God, but who always hold something in reserve too dear to the carnal heart to be surrendered. There is a story of a little child who got his hand fastened in the neck of a cut glass jar. The jar was so valuable that the parents hesitated long before they finally had about decided they must break the precious vessel in order to release the baby's hand. At last, however, the mother said, "Now, Johnnie, can't you, if you use every bit of your strength, pull your hand out of the jar?" "No, mamma," replied the lad, "I can't pull out my hand unless I turn my nickel loose." It is so with ten thousand Christians who will read the words that are here most lovingly, but earnestly, written down.

The one colossal, ever-present impediment to the onward march of Christ's kingdom in the earth is the half-hearted manner in which the members of our Church perform their Christian duty. None of us will ever forget the story in the divine record of the rich young ruler. He was almost in the kingdom. He was so near to the Master that Jesus, looking

upon him, loved him. But when the crisis came—when Jesus applied the acid test, and commanded him to go and sell all his goods and give the proceeds to the poor, he went away sorrowful, for he had great possessions. Not long ago, this writer heard in a missionary address the story of a Christian man who had consented to give \$25,000 to the cause of missions. It was counted a great achievement when this man, known for years as a small and sorrowful giver, had agreed to make his check for this great sum, to the end that the story of salvation might ring round the world. The foreign missionary sat in front of this great business man as he took out his check book and began to write his check. The missionary was on a tiptoe of expectancy and his heart pulsed and thrilled with joy as he contemplated the majestic uses to which this great gift could be put. But before the rich man reached the point of signing the check he broke down, burst into tears, turned a livid face to the missionary and exclaimed, "Oh, I can't do it! I can't do it! I love it too well! I can't give this money. I have had it too long!" The missionary turned sorrowfully away, having lost his gift, and with the full consciousness upon his heart that this professed Christian had lost his soul. Throughout the great wide world today are countless men and women who give mental assent to the truths of the Gospel, but who each, in his or her sacredly secret sphere, is hugging to the heart some darling sin or indulgence or jewel that takes precedence of Christ's cause and in reality is that professor's God. It may be a sin, and often is a sin, with which the Church member loves to dawdle. It may be a tract of land, a corner lot, a building, a bank account, a ruby, a diamond, a child to be indulged, a social standing to be preserved, a political ambition to be achieved, a worldly-minded wife or husband to be pleased or cheered, an illicit love to be treasured and encouraged—it may be one, or more than one of these, or some other temptation or indulgence. But whatever it is, it intervenes between the soul and duty, and blockades the strait and narrow path that leads the pilgrim up towards purity and God.

The first disciples cared naught for houses or lands or money or fame or position or political preferment or worldly gain. What a charming recital it is to anon reread the simple record of the self-sacrifice and self-abnegation that characterized John the Baptist, the twelve apostles, the great evangelist Paul, who shook the world, and the immortal company who wrote the inspired books of the New Testament! Not one of them owned houses or lands or bank account, and not one of them held in his heart the slightest sin or sentiment that was inimical

to the onward progress of God's great cause.

There was a hint of this same glorious abandonment to the Gospel of Jesus Christ when John and Charles Wesley flamed out upon the world. Not long ago in a great meeting held in one of our Southern cities a preacher was introduced to the audience with these words: "This is a preacher who is like the Methodists were when they had religion." Of course, measurably, this was said and received in jest, but it caused an arrest of thought to at least one auditor that day and led to the production of this article.

Brethren beloved, we call you anew to the old-time religion, to absolute self-sacrifice, to infinite liberality of heart, and peerless purity of life. It is not a question in our missionary work of how much of our money we shall give to God, but how much of God's money we shall keep for ourselves. All of our possessions belong to God, and if we meant what we said when we knelt at Christ's altar and took upon ourselves the vows of the Church, we will journey back to the first flush of that new-found love that glorified our hearts and caused the face to shine with grace divine when we thus first crept into the arms divine.

In a little while life's short day will find its end. We do not know what hour we may be called into the presence of the Eternal Judge. It is so pathetic, so heart-breaking, so terrible in all its consequences that in view of the fast hastening hours, we are so listless, so careless, so

self-satisfied, so self-centered and so tranquil in our half-hearted service of the King.

When Frances Willard came to the hour of death, she clasped her hands and looked heavenward, as her lips voiced these dying words: "How beautiful it is to be with God!" This dear woman had been with God ever since that eventful night in her youthtime years, when in the throes of what seemed then to be a fatal illness, she gave her heart to Christ. With singular purity, with matchless self-sacrifice, with patient heroism, with deathless devotion, she wrought out the miracle of her great good life, and it is no wonder that when the last moment came the words we have quoted fell from her gentle lips. If we would die like that, we must live like she lived. If we are to claim the death of the righteous, we must live the life of the righteous.

We close as we began: The overmastering tragedy of the Christian world is the indifference and the selfishness of Christians themselves, who while professing that they have a name to live, are, insofar as their work for Jesus and His great cause obtains, hopelessly dead. May the breath of God breathe upon this world-valley of dry bones and reclothe them with flesh and blood, to the end that the heralds of the cross may go forth conquering and to conquer, with the stainless banner of King Emmanuel held high aloft, and the conquering army of God marching onward to the step of millennial harmonies.

## Paul's Conception of Christ

**N**O man more fully understood the spirit and the mission of Christ than St. Paul. He was the inspired medium through which the doctrines of the gospel found permanent expression. He had intimate knowledge of and close acquaintance with the Master. From the time he was caught up into the third heaven and had personal intercourse with his Lord until he finished his course in Rome and went to his heavenly abode, Christ stood out transfigured before him. He knew his mind, his heart, his truth and the mission of his kingdom. When he wrote or spoke of him it was with authority.

Therefore, his vision of Christ was lofty and sublime. He saw in him the supreme Lordship of heaven and of earth, the indwelling of the fullness of the Godhead bodily. To him he ascribed pre-eminence in all things human and divine. He magnified him as being equal with God, though it was necessary for him to take on the form of a servant—live an humble life and die on the cross for our redemption; but out of this humiliation to become highly exalted and to have a name above every name and to be worshiped by

everything that has intelligence in heaven and upon earth. To Paul's vision Christ filled all things and met the universal requirements of life and of death and was the supreme head of the Church then, and now and forevermore.

There was nothing small in the apostle's conception of Jesus Christ. His epistles set him forth in colossal proportions. There he is the one world-wide character, the Savior of all men, the central figure in time and in eternity. It was for this reason that he gave up his earthly hope and fortune, as he met the Christ on his way to Damascus, and he was willing to become the filth and the offscouring of the earth in order to enjoy the privilege of preaching the Savior to a dying world. It was his faith in this sort of a Christ that sustained him when he faced storm, persecution, shipwreck, scourgings, imprisonments and death as a minister of the gospel. He was enabled to say: "I know whom I have believed and am persuaded that he is able to keep that which I have committed to him against that day!"

When a woman looks at you and smiles and says pleasant words to your face it sends a thrill into your being; but when to your back she thrusts the barb of an evil tongue into your reputation it makes you shudder.



who are true prophets of God and who have and will say and do the right thing, regardless of what personal loss may come to them.

I fear, my dear friend, that you, like the brave Elijah of old, have become discouraged and you write very much like he talked when he was living in a cave in the damp, darkness of a cave. Hear him: "I have been very jealous for the Lord God of Hosts (and he had, and so have you, Bob), for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword and I, even I only, am left; and they seek my life to take it away." Is it possible that you have come to the conclusion that you are the only true city pastor left? It seems so from what you say. Let me remind you that God answered Elijah: "I have left me seven thousand in Israel, all the knees which have not bowed unto Baal and every mouth which hath not kissed him."

Let me assure you, my dear Bob, your brethren in the city pastorates, many of them at least, are still true to you and God. Take, I beseech you, the old Book, your mother's Bible. It will be a true compass for you to guide you from the darkness and mists into the true light, where you may be your old joyous, optimistic, glorious self. But you have one other confession coming. I fear to read it. What shall it be? One confession, I am sure, you owe to your brethren. I leave to your common sense, your goodness, your sense of justice, what that confession is. Your friend and brother.

W. H. MATTHEWS, Corsicana, Texas.

REV. R. P. SHULER'S CONFESSION.

It stirred me. I laughed and cried while I read. But Bro. Shuler, there is a war on and soldiers are needed. The devil is doing business at the same old stand. Immoral, hypocritical people, who are devil-possessed, have their names on the Church books here and there, and sometimes they get up in the amen corner, and they do seriously hurt the cause, for one traitor on the inside, I mean of the visible Church, will do more injury to the cause than all the sinners on the outside can do.

But have not Christian Scientists urged that we "play like" conditions we would not have existed, do not exist? And if we can't do this, can't we persuade ourselves that since we are not the cause of such conditions that we might as well have a good time, keep off the toes, look after the material side, stay the time limit and from thence go to another good limit? Now I am not saying that any do this way, I am only offering a crumb of comfort, like the lady offered the tramp. He told her he was merely trying to keep soul and body together and she gave him a safety pin.

It is a consolation to know that some will be saved even if we follow the above-mentioned plan. Yes, some will be saved, especially those who die in infancy, even those prenatally murdered, and in preaching the funeral of older people whose lives were questionable, maybe we can think of something good they have done. They sat up with the sick a whole night! That is good, real good. Or at least, maybe we can think of something bad that they have not done. They have never tied a can to a poor dog's tail to see him run, no, not they.

Furthermore, Bro. Shuler, you went to the mourners' bench and you felt very badly; who do you think wants to feel that way now? Let them sign cards or hold up their hands. Why, if we get up a new way wherein there would be no sacrifices to make, especially since the flesh is weak, and there are so many things we might want to do. A man sold his wheat on Sunday. He said he knew it was wrong, but he made up his mind before he sold it that he would ask forgiveness immediately. You know there are those who forget that:

Justice and mercy meet together, Nor dares a creature guess Which of the glories brighter shone—The justice or the grace?

They think all is love and mercy. If we only had a new way we might get nearly all of the people's names on the Church books right away.

Of course if you feel that you are actually called to preach like those old fellows you wrote about, and the prophets, and Paul and Peter—but now that has been a good while ago—bet if you really feel that way, why your mother was right. God bless the mothers in Israel. If you feel that you must make an heroic effort to bring the kingdoms of this world to become the Kingdom of our Lord and his Christ or else be a hindrance, a dead weight and more, and have to give an account at the Judgment, why then, in that case, cry aloud and spare not, for according to your mother's

Bible, to stand before God unprepared would be awful.

So romp on the toes of sin with nails in your boots, but let them know that you are not only ready to preach or to die, but that you are also ready to move so that when four or five of your members, who think it is all right to sin so that it is done in a decent sort of way, get their backs up, you can ask the presiding elder to move you. Those fellows will make the same request, so you had just as well be beforehand. Yes, flee ye to another city and as ye go sing:

If I'm a soldier of the cross, A follower of the Lamb, I must not fear to own His cause Or blush to speak His name.

I can't be carried to the skies On flowery beds of ease, While others fought to win the prize And sailed through bloody seas.

For there are foes for me to face, Then I must stem the flood, This world is not a friend to grace To help me on to God.

You will likely move often, and that is not the way to the big job, but you will get to be an expert in packing. It may be that if all others who are called to preach would join in with you in a death-grapple against sin they might say, "Well, what's the use, the next man will be just as bitterly opposed to sin; we had just as well keep the one we have." Better not try to unraise yourself. Your mother was right.

JOSEPH B. DODSON, Rising Star, Texas.

SHULER'S CONFESSION.

I have read with considerable interest the first installment of "Shuler's Confession."

Evidently Shuler takes himself too seriously. He seems to be obsessed of his own heroism. In contemplating his own remarkable achievements and thinking of his warlike spirit, born of the mountains, he has come to hold his brethren in very low esteem, especially those residing in the cities.

The charge that our young friend brings against the ministry is without sufficient foundation to give it any degree of respectability among the thoughtful and intelligent people.

I am glad that R. P. Shuler came to Texas a few years ago, but we are not prepared to admit that he has any monopoly on enthusiasm and courage. There are 500 other preachers in Texas who are just as brave as he. We have twenty of them in the Cisco District. Shuler fights evil, and while engaged in the warfare, receives \$2500 a year. There are twenty preachers in this district who fight evil 365 days in the year and some of the boys only receive \$500 or \$600 a year. And, then, Shuler is sometimes in the limelight while hundreds of others fight just as bravely in obscure places. But Shuler's accusations refer especially to the city preacher. Hear him when he says: "I find the modern city preacher has but little time for battles, even if he were a soldier. It takes every moment of his days to study how he may preach without offending, act without wounding, step without encroaching, live without being in somebody's way."

Again he says: "His big job is

keeping all classes and kinds of folks friendly with him and laying a sure foundation for such popularity as will land him in another fine charge when the time expires at the present one."

Shuler was certainly excited about making his "confession" when he wrote the foregoing accusations. Now, there is so little truth in these charges that they appear to me to be a downright and outright misrepresentation, though doubtless Shuler did not intend to misrepresent.

Now, if Shuler knows any city preachers who are guilty of these things, let him give the names, and charges will be preferred against them when the Conferences meet.

Look at some of our city preachers, if you please. Does Sam Hay, at Dallas, deal in soft words? Has Bradfield, at San Antonio, ever been known to show the white feather? Is Culver, at Waco, a dispenser of soothing syrup? Did anybody ever hear of H. A. Boaz quailing in the presence of any foe? Did you ever see W. B. Andrews lower his arm to the enemy? Did anyone ever hear of John R. Nelson or J. A. Whitehurst becoming scared? When did John M. Barcus ever modify his principles in order to gain popularity? And these brethren, whose names I mention, are no better or braver than scores and hundreds of other preachers in Texas.

Tennessee is a good place to be born (this writer was born there), but it is no better place to be born than Texas. It is a huge mistake to suppose that the mountains of Virginia or Tennessee breed braver men than the plains of Texas breed.

Let Shuler preach as courageously as he can, but not impugn the motives or question the bravery of other Methodist preachers.

Shuler ought to have known better. Even the saloonkeepers of Texas know that the Methodist preachers are not cowards or peace seekers.

Shuler ought never to have made his confession. He should have kept it chained in the rock-ribbed caves of his storm-swept spirit.

Is Shuler about to lose his nerve? He admits it in his first article, but is inclined to deny it in his second.

The trouble with Shuler is that he has been looking through convex lenses at his own life and conduct, while he has been viewing his brethren through concave lenses. The result is that Shuler appears to himself to be a mighty Colossus striding up and down the face of the earth wielding a sword as long as a Norwegian pine, striking right and left, fore and aft, decapitating the giants that oppose his progress, while many of his brethren of the ministry seem like the little men of Lilliput playing with sticks and straws.

In his second article Shuler says, "Evidently something is wrong." That's nothing new. Something has been wrong for a long time.

I thought Shuler was both smarter and braver than his "confession" shows.

Smarter than to accuse his brethren of cowardice, and braver than to even consider the proposition of making ignominious surrender. There are hundreds of preachers in Texas who have never even considered the proposition of modifying their preaching to please the people. There are hundreds of

preachers in Texas who have never side-stepped the truth to avoid tramping on the pedal extremities of their parishioners. Shuler evidently takes himself too seriously. Hear him again when he says: "I am not sure but I was born a hundred years too late." His confession would lead us to believe he was born a thousand years too soon. He says, in another place: "I am ready to be a soldier." "But are there to be any more soldiers?" Shuler out-Elijah's Elijah. Just think of it! Shuler the only soldier in Texas Methodism and he trembling in his boots!

If I were you, Shuler, I wouldn't surrender. Rather than surrender I would bid farewell to Texas forever and retire to the solitude of my native mountains. E. P. WILLIAMS, Cisco, Texas.

AN OPEN LETTER TO REV. R. P. SHULER.

My Dear Brother Shuler:

I have read with great interest and concern your articles in the last two issues of the Texas Christian Advocate, entitled "A Confession." They show that you have reached a critical period in your ministerial career, and need help in your dire perplexity and disconcerting dilemma.

You seem to have gotten under the juniper tree, and have reached the dolorous conclusion that "I, even I only am left, and they seek my life to take it away!"

My dear brother, we are sometimes prone to think that there is no electricity in the atmosphere unless we see lightning and hear loud thunder; and that there is no patriotism unless the flag is waving and the brass band is playing; that there is no courage among the hosts of the Lord unless decapitation is going on among the priests of Baal by the hand of the servants of the Lord; but, remember, brother mine, that possibly there are seven thousand even in Texas who have not bowed the knee to Baal, and whose mouths have not kissed him; and who have, so far, failed to find the hidings of God's power in the storm, in the fire, or in the earthquake! None of the great forces of God are noisy. The heaven lifts without a grunt; salt saves without a crackle, and mustard seeds sprout and grow to great dimensions without any noise. Gravitation grips the universe into coherency in utter silence; "there is no voice nor sound;" and light wakes up the sleeping world to bloom and fruit without the blare of a single trumpet from the battlements of God. And, remember, my dear brother, that the most powerful personality that ever walked the earth, who shook down thrones, upheaved hoary institutions of evil begirt with power—"did not strive, nor cry, nor lift up his voice in the streets," nor through the press, but was so gentle that "the smoking flax he did not quench, nor break the bruised reed," in order to bring forth "judgment unto victory." My dear brother, even "Michael, the archangel, when contending with the devil about the body of Moses, durst not bring against him a railing accusation but said, 'The Lord rebuke thee.'" Have you showed this spirit of Michael? Paul wrote to a young preacher, like yourself, the following good advice: "The servant of the Lord should not strive, but be gentle unto all men, apt

to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will."

Our commission does not exactly read, "Go ye into all the world and fight the devil." Nor was it said to Simon Peter, "Larrup my sheep!" I am willing to grant you that this is the easiest kind of preaching to do, and every preacher is sometimes tempted to do it. It does not require any study to preach that way. It calls for nothing higher in the preacher than blatant and impudent bravado and vigor. That must be the best preaching that calls into exercise our best powers. And true preaching calls for intelligence, sympathy, patience, faith, hope and love! Just to stand up and abuse vice and meanness is an easy thing to do; it needs neither study nor prayer to do that very effectively. And with many stupid folk it is thought to be brave. But to foster, to mold, to educate, to rebuild, to save—this calls for the best work, for sympathy, self-sacrifice and intelligence, baptized with much prayer, just as it takes the healing beams of Nature's genial and fulfilling sunlight to make mosses grow on grave-stones and mistletoe spring from bruised and dying branches; to make lilies cover stagnant pools and ivy hide mouldering piles. Yes, the rough hand of the boor can break the bruised reed, and the ruthless foot of the fool can quench the smoking flax! Anybody can put up a board saying, "Keep off the grass!" But to make the grass grow—that is a different thing.

Jesus Christ came to change the Ten Commandments with a new spiritual meaning, making the greenery of spring to appear upon the bare branches, that the austere words of Sinai might bloom into the commandments of love. Mere repression of the lower is the policy of despair; expression of the higher ever smiles with hope. Christ did not come to repress human nature, but to inspire and direct it; not to kill its instincts, but to raise them and thrill them on the high imperishable framework of holy principles. His method was to transform temptations to sin into incentive to holiness. My brother, to combat error is good; to grasp truth is better. To close one's ear to the siren is good; to open the ear to Orpheus is better. To turn away from corrupting company is good; to seek the fellowship of the saints is better. To expel a base lust is good; to cultivate a pure love is better. To cease to do evil is good; to learn to do well is better. To drive out the evil spirit is good; to let in the Holy Spirit is better. To stand on your "mountain" you speak so much of, and cry "The wolf, the wolf!" is good; but to lead and feed the sheep is better. To recognize the fact that sin abounds is good; but to know that grace much more abounds is better. To cry, "Down with Babylon!" is good; but to show the New Jerusalem descending from God out of heaven is better. And, my brother, remember that it was in the wake of the angel that had "the everlasting Gospel to preach" that another angel cried, "Babylon is fallen, is fallen!"

So, my dear Shuler, to preach Christ is the only effective, the only lasting way to work true reforms in the earth. Do not take John the Baptist as your ideal. The least in the kingdom of heaven is greater than he.

In conclusion, my dear Shuler, do you realize that you have accused your brethren of being time-serving cowards? Believe me, there are seven thousand who have never bowed the knee to Baal, nor kissed him! They do not crave the limelight, nor do they pray like the colored brother, "O Lord, I beseech Thee to make thy servant conspicuous!"

They are brave, true, spiritual men who ask not what is safe, but what is true; not what is popular, but what is right; they heed but one voice, the whisper of inmost conviction; seek but one reward, the testimony of a good conscience. They suffer silently, and are glad that they are counted worthy to do so. They are far from crying out, "Just look at me, brethren; see how I suffer; the rich are threatening to withhold their gold, and I will possibly lose my job for my course in the pulpit, and for my fidelity to Jesus Christ!" Only imagine Paul, or Luther, or Wesley, making such a wail! The hero is not conscious of his heroisms, and the saint wist not that there was a glow on his face.

My dear brother, you can be brave without rolling up your sleeves and spitting on your palms. And it is anything but pleasant to hear you crying out from your hilly perch, under your juniper tree, to seven thousand of your peers, "Ye are all dumb dogs that can not, that dare not, bark!"

Your brother in the Lord, W. F. PACKARD, Marlin, Tex., March 5.



BOARD OF STEWARDS, M. E. CHURCH, SOUTH, TAYLOR, TEXAS

The above is the personnel of the Board of Stewards of our Methodist Church at Taylor, Texas, including the pastor and presiding elder. They are by name as follows: Back row from left to right, Dr. G. M. Jones, J. S. Jones, J. J. Myers, O. H. Sprengle, C. W. Lundell, A. C. Arnold and M. A. Dozier. Middle row, M. R. Kennedy, J. D. Seiders, J. H. Griffith, Walter Willis, and T. B. Gossett. Front row, W. H. Gossett, Arthur E. Ake, T. S. Armstrong, Gus Duce, J. J. Creed and J. F. Bowers. The above picture was made on the day of the first Quarterly Conference for this year. This was one of the greatest conferences in the history of the charge—perhaps the greatest in point of attendance, there being by actual count 180 persons present. This is one of the symptoms which might be looked for in a Church with such a Board as the above to manage its affairs. The officers of its Board are as follows: J. H. Griffith, President; J. S. Jones, Vice-President, and J. D. Seiders, Secretary-Treasurer. Everyone of these brethren deserve special complimentary mention if space were sufficient, but suffice it to say that they are all faithful and loyal and true. The presiding elder is very popular and the pastor is trying to meet the demands laid upon him. A very flattering prospect appears before the Taylor Church this year.

## Notes From The Field

## HARTSHORNE, OKLAHOMA.

We closed our meeting here last night. I have been here over three Sundays and on account of so much rain and mud have only had three congregations. We kept holding on hoping to have good weather, but it is snowing some here this morning. Brother Bryce's Church is much strengthened by our efforts here. He is in great favor with his people. I go to Walters to begin next. God be praised.—W. H. Brown, March 8.

## FARMERSVILLE STATION.

We are in the midst of our revival, began February 28; have had 97 conversions to date. I received 65 yesterday into the Church; baptized 43; town is deeply stirred; 140 present at services on second Monday morning. I am doing my own preaching and Curry, of Allen, leading the singing. The meeting will continue indefinitely; conversions every service; fourteen prayer-meetings running each afternoon in which 200 attend. Pray for us.—R. B. Moreland.

## RYAN, OKLAHOMA.

We closed our meeting in Ryan last night. There were 50 conversions and reclamations, and the Church greatly revived. Many in the Church came to the altar and were saved. All came and knelt at the altar and were saved in the old-fashioned way. The people say they have never seen such manifestation of God before in Ryan. I had Rev. E. I. Ailor, our pastor at Comanche, Oklahoma, to assist me, and he preached the plain gospel and the people were saved. He is fine help. We are serving a fine people and we love them.—M. T. Allen.

## BLUEJACKET, OKLAHOMA.

It has been some time back since I have had time to write the paper. We have been having some great meetings this winter and I have not taken time to write. Our first meeting was at Grandview. The Lord came down and was with us. Brother J. D. Edwards did the preaching. We added to the Church quite a good number. Next was at Anthracite and Brother J. W. Anderson did the preaching for us, which was good. We also had quite a number that came into the Church with us. Our charge is up in very good shape for the first of spring.—John Haggard, P. C.

## CARROLLTON REVIVAL.

We have been blessed with a gracious revival in Carrollton. The meeting continued for two weeks. I was assisted by Brethren L. P. Smith and J. W. Tinsler. The preaching was Gospel to the core. Convictions were deep and most of the conversions were at the altar. The Church was united, all jars and discords removed, many were converted and reclaimed. Forty-one were added to our Church; others will join other Churches. A remarkable feature of the meeting was that most—nearly all—the converts were strong men. Christianity and the Methodist Church and other Churches have been greatly strengthened in Carrollton. To God be all the glory.—D. F. Fuller.

## SADLER AND GORDONVILLE CHARGE.

We are not asleep up here. While we have not written much for the Advocate we are endeavoring to do what we can for our Master's cause. We began a meeting February 21 at Sadler, with Rev. J. R. Atchley, of Denison, doing the preaching for us. Notwithstanding the rain which hindered much and finally closed before we would have closed on account of the rain and mud, we had 20 conversions and reclamations, and much good was done by quickening the Church. We are sure many of the Church members will live more circumspectly than they did before the meeting. Atchley sure gets after sin, and the pastor who can secure his services in a meeting may consider himself fortunate.—J. D. Whitehead.

## GLAZIER.

Glazier is a small town of about 600 people on the Santa Fe Railroad and has an elevation of about 2800 feet. The people are of the grand old Anglo Saxon type, and of course are very big hearted. They have been very kind to us since we came, having surprised us with a nice pounding on last Saturday, which went down into the very depths of our hearts, because we know it came from honest hearts that wished us well in our new field of labor. We have had our first Quarterly Conference. Dr. Robinson, our presiding elder, was with us and preached on Sunday night, which carried the people as if by storm. All were delighted with him, and long for him to come again. We are to have our series of revival services soon. Rev. T. W. Sharp of Knox City will be with us. We are hoping and praying for a great meeting. Glazier has only eight appointments on the work and, of course, the preacher is kept a little busy, but at a later date we will come again.—C. Beck, Pastor.

## WEST POINT.

We have been on our new charge one third of the year. We are well pleased with our new work. We are in the best district in the conference, according to Conference Journal, and have decidedly the best presiding elder in Texas. However, that goes without saying. Our people have received us loyally and shown many tokens of love and appreciation. Our second Quarterly Conference has been

held. Dr. Godbey, our presiding elder, spent three days with us. He is loved by every one who knows him. It is a pleasure to be associated with him. We are starting off fairly well. Salary paid up to date, some of the claims have been provided for, small debt on parsonage paid, three members received. Sunday School doubled in attendance, congregations increasing, garden planted and a fine crop of White Orpington chickens coming on. Surely our lot has fallen in pleasant places. There are obstacles to overcome, wise and otherwise, which I prefer not to mention, but we are on the job and doing our best and by God's help we are expecting a good year.—L. N. Myers, P. C.

## PONTOTOC, OKLAHOMA.

Perhaps a few lines from this part of the field would not be out of place. I noticed that Brother M. B. McKinney said that he had started this year under the most discouraging conditions he ever began a year's work. I feel like he has expressed my condition almost perfectly. The Pontotoc Circuit, as reported in the minutes, paid for all purposes last year just \$98. I don't see how conditions could appear more discouraging. Yet, with a cordial reception among the people here, I shall put forth my best efforts to make conditions better this year. And yet, added to the above, we so far have had no Quarterly Conference. The presiding elder failed to come come at the time appointed and has not reported the cause, and we are still waiting. The weather has been so inclement that the people don't turn out generally. We very much hope that the attendance will be better when spring time comes. I want to say that I am very much pleased to have the Texas Christian Advocate as our Conference Organ and I hope to send you some new subscribers as the year passes. Hope to write more encouragingly before the year is out. More anon.—T. R. Houghton, Pastor.

## STAMFORD MISSION.

Dead? No; been resting in sleep, but waking up now and find ourselves face to face with great opportunities. Stamford Mission (formerly the Haskell Mission) seems to be a "mere speck" on the map of the Northwest Texas Conference, but with the promise of an awakening now in process this charge will be more than a speck at the next convocation of the Northwest Texas Conference. That which has hindered our progress was yielding to discouragement. But our people are rallying now, and we believe will continue to rally until there will be a great forward movement throughout the charge. Our possibilities are great, and courage and faithful service will enable us to realize upon them. Mention should be made of Rose Chapel Class. Under the leadership of Mesdames Theford and Vincent quite a surprise had been prepared and was in waiting for the pastor's family at our last visit, to wit, a nice pounding. Not necessary to enumerate, but a nice box, a bushel-bag, was "plum" full, and a lot put under the buggy seat besides. The inspiration that comes from such expressions is the effect of the spirit prompting them. May the Lord bless these good women and every one who was represented in that beautiful act!—M. L. Moody.

## BENNINGTON, OKLAHOMA.

Under the leadership of Rev. O. C. Fontaine, evangelist of the East Oklahoma Conference, we began at Bennington, Oklahoma, on February 7, a three weeks' series of revival services. It has been quite a while since the people of Bennington have had the privilege of such able ministrations of the Gospel as Brother Fontaine gave us. He is eloquent, fluent, logical and forceful in all his messages. Our Church and community were much edified by the meeting. There were five additions to our Church and some to the other Churches. Part of the time weather conditions were very unfavorable. I am quite sure that much more good will result from the meeting than we are now able to know. Brother Fontaine is very fraternal toward other denominations, does not sow seeds of dissension, but upon the other hand is quite apt in unifying the religious people of the community. After an acquaintance of twenty years with him it was certainly a very great pleasure to have him associated with me in this meeting. The work, in general, of the Bennington and Bokchito charge is moving along nicely. We hear much of the stress of finances, but expect, by God's grace, to live through it and be the better by it. We are hopeful of a successful year.—W. S. Lee, Pastor.

## DE LEON CIRCUIT.

We were delighted when we were read out at conference to return to De Leon Circuit for the third time. We have learned to love the good people of this work (which was not a difficult task) for their unselfish lives and noble characters. As an example of this we had a delightful surprise on last Monday evening in the way of a magnificent pounding from the people of Downing. It was one of those good old-fashioned poundings which always makes a preacher look good and feel better. This was no small affair, but one long to be remembered. There were so many nice things—flour, lard, shoulders, middling, fruit galore, peas, potatoes, salmon, corn, soap, etc., too numerous to mention here. While this is the first regular pounding we have had this year,

## Southern Methodist University

## THE BISHOP BOULEVARD.

At a recent meeting of the Executive Board of the Southern Methodist University the magnificent driveway leading from the Grand Entrance of Dallas Hall to the city limits of Dallas was christened "Bishop Boulevard" in honor of Dr. Horace Bishop, presiding elder of the Waxahachie District, the oldest active member of the Central (old Northwest) Texas Conference, and the Chairman of the Board of Trustees of our great school at Dallas, a man who has ever been in the front of the battles of the Church a case of expressing appreciation. However, this action was taken in the absence of Dr. Bishop and without his knowledge or even his suspicion of such action. It is simply a case of expression of appreciation for this veteran of the Church, while he can appreciate it. Nothing more fitting has been done by these men who have the good of the Church at heart than this.

The Waxahachie District at the Pastors' and Lay Leaders' Meeting at Red Oak February 17, passed resolutions assuming the "Bishop Boulevard" as its special part in the Grand Opening Club Movement, and indorsed the plan to raise at least Five Thousand Dollars for this enterprise within the next ninety days.

The gifted landscape gardener who planned the arrangement of the Campus designed this boulevard two hundred feet wide, the central feature of the grounds, and forming a most imposing approach to the greatest of college buildings in the South. The parkway in the center will be beautified by shrubs and flowers donated by friends of the institution and will be fenced off from the rest of the Campus to protect it from vehicles used in the construction of the remaining buildings. There is nothing that will add more to the beauty and impressiveness of the Campus than this magnificent driveway, and few things are more necessary just now. And we, as the Waxahachie District, have the honor of doing this great service to the University and at the same time of honoring this hero of the cross.

This work has been laid upon me and it is with pleasure that I have undertaken this labor of love. Let each pastor in the district as well as the friends of Dr. Bishop feel free to write me, indorsing the movement, and expressing your desire to co-operate in the work.

H. L. MUNGER,  
District Commissioner,  
Mansfield, Texas.

## RESOLUTIONS PASSED BY THE PASTOR'S AND LAYMAN'S CONFERENCE, RED OAK, FEB. 17, 1915.

Whereas, The Executive Committee of Southern Methodist University has named the principal street of its Campus "The Horace Bishop Boulevard," and it has been heartily

indorsed by Bishops McCoy and Mouzon and commended to the Waxahachie District as a plan and part of its campaign and to be credited to the district in raising the Opening Fund for the University, therefore, be it

Resolved, first, That we, the pastors and laymen of this conference, indorse the plan and pledge our co-operation with the District Commissioner of Education in raising the amount to pave, curb and beautify this avenue.

Second, That each pastoral charge and its pulpit be opened to the University representative and that each pastor render all the assistance possible to this campaign.

Third, That in recognition of this fitting honor paid our beloved presiding elder, that we do all in our power to complete this work by June 1, 1915.

This resolution was passed unanimously by rising vote of the conference. Signed by W. B. Andrews, H. L. Munger, Josephus Lee, S. B. Sawyers, B. R. Wagner.

H. L. M.

This boulevard is a necessity and this effort of the Waxahachie District to construct it in honor of their presiding elder, the President of the Board of Trustees of the University is succeeding. We will soon begin work on it.

FRANK REEDY, Bursar.

A GOOD MAN'S MISTAKE.

An official of the University approached a prominent and well-to-do man, a friend of the University, a few days since, and in thanking him for the hundred dollars that he had given, laid bare his hope that the amount would be followed by some larger gifts.

The good man replied: "To be sure I gave you a hundred dollars, and this fall I am going to send you one of the finest boys and one of the best girls in this State to help you out."

The good man's face looked puzzled, astonished, and then very much interested when the official told him that the University appreciated the \$100 and would be delighted to have the boy and girl in school, but that it would cost the University about \$225 a year to teach that boy and girl, above and beyond all the tuition fees they would pay in. That would mean that in four years the University would give to that boy and girl nearly \$1,000 worth of services. For this \$1,000 of service that it would actually cost, this well-to-do man was trying to pay the pitiful sum of \$100. "Where is that \$1,000 to come from?" asked the good man.

It comes from the revenues of invested endowment. There is a deficit on each student of the collegiate department above all tuition paid per year, of about \$125. If the University has not the endowment to furnish this \$125, then the institution goes to pieces or the student gets cheap work, or is refused al-

together. This applies to every institution in the United States, and is emphasized in the report of the General Board of Education of our Church.

The good friend did not want the University to contribute \$1,000 to the education of his children, for which he was paying only \$100, so he is seriously considering making a large contribution to the University's endowment fund, realizing that, after all, that is the life of the University. Other people are seeing the point likewise and thousands of boys and girls over the State are yearning that these people who see the point will follow up their convictions with definite subscriptions and establish the University and DO IT NOW.

The man of means ought to make large gifts because he should rejoice in the privilege of furnishing enough endowment to cover the deficit on the education not only of his own children, but of his neighbor's as well. And then a thousand dollars endowment now will be a thousand dollars of endowment a century hence.

Let's all talk endowment while we enumerate students.

A GREAT GIFT FOR THE LIBRARY.

The University Office takes much pleasure in publicly acknowledging the receipt of four large boxes of books from the private library of the late Dr. John Wesley Carhart, the noted scientist, of San Antonio, and the books are deeply appreciated because they were given to us by Dr. Carhart himself a year ago, to be delivered to us upon the occasion of his death. Many interesting volumes are found in this collection of books—medical, scientific and others of purely literary merit—all of great value to the student body of Southern Methodist University.

Just as we are going to press comes a telephone message from Rev. W. B. Wilson, at Midlothian, stating that the great Boulevard for the University, mentioned in this week's Advocate, is coming along wonderfully. Brother Munger, Brother Irvin, pastor, and Brother Wilson secured yesterday \$1500 in the good city of Midlothian, and the campaign waxes stronger daily. Some people are paying their subscriptions in advance; some are making new subscriptions of cash, and when spring opens it is certain that this magnificent addition to the University landscape will become a reality. All honor to the good people of Midlothian! No better in Texas. And they have a great pastor—true, loyal to the commands of his Church, to the University and to his people. And Brother Irvin follows a great pastor. Everybody at Midlothian loved Brother Brown, and the administration of these two loyal men helps to explain the accomplishments of their people. Their work will bear fruit.

## COMMERCE.

The greatest revival in the history of the town closed Thursday morning in our church. We began January 28; continued through February and to March 4, never missing a service. Rev. L. E. Conkin, of Celeste, preached seventy-two times. Cheerful and assured he stood in the face of misunderstandings within and opposition outside the Church, until every one acknowledged the victory. Without fear or favor he preached to the indifferent Church member and the backslider, until the time was ripe for harvest, when with an unflinching faith he flayed sin in every form and called the sinner to repentance. Then the Church began to reap the harvest; 210 conversions and 62 additions to the Church with others to come in. Twenty-six have united with the Baptist Church and several to the other Churches. Rev. and Mrs. A. C. Fisher had charge of the music for two and a half weeks, and rendered valuable assistance in the line of organization of forces and personal work. Bro. Fisher had charge of one children's service which was one of the best we ever attended. Miss Florence Dial, of Greenville, had charge

## WILLS POINT CIRCUIT.

Our first Quarterly Conference has come and gone. It was at Palmer Grove February 27, 1915. We had a great and good time—dinner on the ground Saturday. Everything good to eat and plenty of it. There were three places out of seven reported by their stewards. Paid \$69.50—presiding elder \$9.75 and preacher in charge \$59.75. Brother Smith, our beloved, did not get to come on account of Sister Smith being crippled, but he sent Brother Ritchey, of Grand Saline, who preached for us a most excellent sermon on Saturday, 11 a. m., and held the conference at 2:30 p. m. He presided like a Bishop. Everybody was well pleased. There is in Brother Ritchey no doubt good timber for presiding elder. We had no service Saturday night. Brother Ritchey preached at Wills Point Sunday for Brother Watson. So that left me to preach a presiding elder's sermon on Sunday. I dug and dug and did my best. We had a good service. This is our second year here. The people have been very kind to us. We have not had a general pounding this year,

of the young readings. A work is the F of 40 young w organizations new life. A Church last y for this year one of the 1 Texas Confer to next Sundi Hoss will be

At the No read out for 1 sible our belof off for Purley good folks on found a host that no preac ception. Grei they pound th to come and His grace up this may be of old Pleasa this charge fi large, if not circuit in the own Rev. W. mny commu and last seve well. Our fir the 6th and siding elder fine preaching to hear. Hi ment, or Ever ly be remem Russellism ca of truth. Du conference Br resolution aski to a more ct was adopted proper place. house was re road again to splendid little ple. The lad parsonage the tell you the But we woul the nice furni trust to see a an early date place have be so much rainy a sweeping re to this end Just help us ham we will Bishop; move bern.

At the last Conference, v Texas, we wcl on Hawley ct turned to thi one reason. we had only 1 do by the he We had secur begun improv other ways; v ple dearly an things for us and women o done; besides, hors this year our neighbors to be returned terly Conferen urday before ruary. Rev. J Friday night, rain and winds day at 11 a Ferguson, our splendid serm edited by his ( E. L. Evans, us on Saturd at 3:30 Judge years a succes ber of First also a brothei University an liant lawyers section of the to our laymen address and l us soon agai Quarterly Co every standp conference wi my statement, held at Hodg to send his j may be a gr men and wom it.—James T.

Call is a su sand populati ored. We hu meetings ever were about 1 pervading was in and the m It was a gen ice, Rev. L. preaching. S be done in e see him throu ed" up and l in a sane, s rapidly but s of emotional

of the young ladies' work and conducted daily readings. A monument to her painstaking work is the Florence Dial Missionary Society of 40 young women, just organized. The other organizations of the Church have taken on new life. And with 185 additions to the Church last year and about a hundred in sight for this year Commerce Church is becoming one of the leading Churches of the North Texas Conference. We are looking forward to next Sunday as a great day when Bishop Hoss will be with us.—R. F. Bryant.

PICKTON CIRCUIT.

At the North Texas Conference we were read out for Purley Circuit. As soon as possible our belongings were packed and we were off for Purley in Franklin County. Left some good folks on the Yowell charge, and certainly found a host of good people here. We feel that no preacher ever received a warmer reception. Great, big, open-hearted folks. Did they pound the preacher? My! you just ought to come and see! We pray the richest of His grace upon every one of them, and trust this may be the greatest year in the history of old Pleasant Hill Church. We have in this charge five appointments, with perhaps as large, if not the largest, membership of any circuit in the North Texas Conference. Our own Rev. W. B. Martin is now living in Harmony community. He served this charge first and last seven years. He certainly wrought well. Our first Quarterly Conference came on the 6th and 7th of February. The presiding elder was on hand and did some as fine preaching as its ever been our privilege to hear. His sermon Sunday on the Judgment, or Everlasting Punishment, will certainly be remembered by those who heard it. Russellism can't be fruitful under such a ray of truth. During the business sessions of the conference Brother Sam McClure presented a resolution asking that the parsonage be moved to a more central location. This resolution was adopted and Pickton selected as the proper place. Hence "Pickton Circuit." A house was rented and we were soon on the road again to another new house. This is a splendid little town with a fine class of people. The ladies of the town met us at the parsonage the next day after we moved. I'll tell you the rest if you will come to see us. But we would be ungrateful not to mention the nice furniture placed in this house. We trust to see a nice parsonage erected here at an early date. Our congregations at every place have been very fine indeed considering so much rainy weather. We feel the need of a sweeping revival at each appointment, and to this end we are preaching and praying. Just help us to pray for it, and then at Bonham we will be able to say, "Good year, Bishop; moved three times."—S. L. Habern, Bern.

HAWLEY CHARGE.

At the last session of the Northwest Texas Conference, which convened at Sweetwater, Texas, we were appointed for our second year on Hawley charge. We were glad to be returned to this field of labor for more than one reason. In the first place, we felt that we had only begun the work which we could do by the help of the Lord on this charge. We had secured a parsonage last year and had begun improving the parsonage property in other ways; we had learned to love our people dearly and felt that there were greater things for us to do in the salvation of men and women on this charge than we had yet done; besides, we were glad to have for neighbors this year the same good people who were our neighbors last year. Yes, we were glad to be returned to this charge. Our first Quarterly Conference was held at Hawley on Saturday before and the fourth Sunday in February. Rev. Z. R. Fee was to have preached Friday night, but was hindered by a severe rain and windstorm. On Saturday morning, Sunday at 11 a. m. and night Rev. C. N. N. Ferguson, our presiding elder, preached three splendid sermons and we all feel greatly benefited by his coming to us at this time. Rev. E. L. Evans, our local preacher, preached for us on Saturday night. On Sunday afternoon at 3:30 Judge H. A. Tillett, of Abilene, for years a successful worker and prominent member of First Methodist Church of that city, also a brother of Dean Tillett, of Vanderbilt University and withal one of our most brilliant lawyers and consecrated laymen of this section of the State, made a splendid address to our laymen. We were glad to hear the great address and hope to have Judge Tillett with us soon again. This was a most successful Quarterly Conference viewed from almost every standpoint, and all who came to this conference will testify to the truthfulness of my statement. Our next conference will be held at Hodges. Well, we are praying God to send his power down upon us that this may be a gracious year in the salvation of men and women and we are trusting God for it.—James T. Ross, P. C., March 4.

CALL.

Call is a sawmill town of about one thousand population—a little more than half colored. We have just closed one of the best meetings ever held here (so they say). There were about fifty conversions and the spirit pervading was fine. All denominations joined in and the meeting reached the whole town. It was a genuine revival from the first service, Rev. L. B. Saxon, of Jewett, doing the preaching. Some may wonder how it could be done in eight days, but one has only to see him through to know. He came "steamed" up and kept so and put on the pressure in a sane, sensible way and moved forward rapidly but surely. It was not a whirlwind of emotionalism nor a string of graveyard



MARFA M. E. CHURCH, SOUTH  
REV. J. C. JONES, Pastor

The above is a picture of our beautiful new church, Marfa, Texas, New Mexico Conference. It has just been completed at a cost of \$15,300. It has nine Sunday School rooms in basement, with a large auditorium for Sunday School work; a mothers' room, choir room, lavatory, etc. The main auditorium will seat four hundred people. This handsome structure was completed in the third year of Brother Jones' pastorate there.

tales, but the Gospel of Jesus Christ told in an earnest, effective way. Baptists say that Brother Saxon preached the best series of sermons ever preached here. He got hold of all classes and denominations and on every side you may hear something like this: "It was a great, good meeting." There are no hard feelings, but harmony and co-operation prevails. The superintendent of the public schools is a member of the Christian Church, and he declared that he wanted a school revival to follow and he gave his hearty support and attendance. When the collection came along there was the same hearty response from all sources, and Brother Saxon declared that he was fully satisfied with the same. The people of the town gave their time, prayers and efforts without which the meeting could not have been. We appreciate all their efforts and we all join in praise to Him who gave us the victory. The meeting closed Monday night and soon after services there was a knock on the door at the parsonage and in came men, women, and children—Methodists, Baptists, and so on—carrying flour, meat, eggs, and—you know what usually appears at a pounding. It was the best pounding the pastor had ever received. (There was some money, too). The pastor is supposed to be instant in season and out of season, to be cheerful and optimistic, to preach good sermons and keep up the fight, whether another human cares one cent about him or not, and he should, but who does not appreciate the expression of kindly interest—for instance, a pounding with some money?—J. C. Marshall, P. C.

MANGUM CIRCUIT.

Probably a word from the Mangum Circuit will be appreciated by some. I was returned for the second year, and beginning at White Flat, the first Sunday I preached to a large and appreciative congregation both morning and evening. Received six members and baptized Brother and Sister Webb's baby. We have a fine Sunday School here superintended by Brother John Crumly, who has an efficient assistant in the person of Jim Bradshaw. Brothers Burns, King and Hartin are stewards who know how to take care of the finances. B. E. Timmons and Uncle Henry Bradshaw are local preachers of White Flat Church. It will suffice to say that Uncle Henry is growing younger in the ministry. Verily, he is a Daniel in prayer. The second Sunday we preached at Wesley Chapel at 11 a. m. Received one member. We have an interesting Sunday School here superintended by Brother Nelson. Brothers Murry and Francis are the stewards. We extend condolence to Rev. M. M. Ratliff, who recently lost his mother. Brother Ratliff is teaching a promising class of young people in the Sunday School. From here we drove eight miles to the home of Brother J. R. Sprewell, and at 3:30 o'clock we said the ceremony that made Mr. Charley Slaton and Miss Cora Sprewell man and wife. From thence we drove nine miles to North Mangum and preached at 7:30 p. m. and received two members. Rev. E. Wiseman is looking well after the Sunday School here. The third Sunday we were at Center Point. Preached at 11 a. m. to an interesting congregation. Received five members and secured four subscribers to the Texas Christian Advocate. From here we drove seven and one-half miles to Gyphill and preached at 3:30 p. m. to the satisfaction of the writer, if not the congregation, and secured two more subscriptions for the Texas Christian Advocate. Brother B. R. Cameron is our successful superintendent here, and, by the way, he is progressive also, for he has just converted a union Sunday School, using other literature, into a Methodist Sunday School that is now using Methodist literature. We have an excellent class of young people here organized into an Epworth League, who are qualifying themselves for places of

greater responsibility in the Church. We returned to Center Point and preached again at 7:30 p. m. Brother J. S. Briley is our untiring superintendent. He keeps abreast with the progress of the Sunday School work by taking his teachers to the County and State Conventions of the International Sunday School work. Brothers George W. Isbell and Jim Olive are the stewards. They have the Scriptural qualifications and cover every inch of the ground. Rev. W. M. Donahoo is our right hand partner in the ministry. Verily he and his good wife have been as father and mother to the preacher and his family. Something like the thunderstorm that discomfited the Philistines prevented me from reaching Reed on the fourth Sunday. We will have somewhat to say of this point later on. Summing it all up, we are progressing fairly well on this semi-district. Great is the Texas Christian Advocate in our estimation. Our officials are reading it, and others, and all will be if we can persuade them to subscribe.—J. Calvin Morris, P. C.

BURKBURNETT.

Burkburnett is a prosperous town located in an equally prosperous farming community. The great oil fields of this section comes to our doors and has yielded immense wealth. With the development of the oil fields the town grew rapidly and people flocked to this place from various portions of the country. Our town has, for several years, had splendid Church facilities, but the moral status of the community has been far from ideal. Saloons were voted out two years or more ago, but our close proximity to the only saloon town in all this section of the State has not been without its blighting effect. Our Church has done fairly good work under the faithful ministries of the pastors of other years, but the other Churches of town have been sadly divided. For quite a while not one of them has had a regular pastor. With the coming of Brother C. L. Bounds to this work last fall, plans were laid for a revival campaign, which began the last Sunday in January, the pastor doing the preaching. For five weeks the meeting continued. At the close of the third week Rev. Mark Hines, of Wichita Falls, came to the rescue and relieved a pastor that had almost reached the point of physical exhaustion. They preached the old-time Gospel in its simplicity, its tenderness and its severity. A large choir rendered music that was soul-stirring. Members of the faculty of the local school did splendid personal work. The good women of the town held two cottage prayer meetings daily in different portions of the town. For five weeks, though burdened with domestic cares, they "prayed without ceasing." Gladly would we mention the names of this faithful band, but their names are inscribed on a more enduring volume. Into irreligious homes they carried their services and as many as three conversions resulted at a single meeting. This writer has never seen so faithful efforts put forth in a revival campaign as were witnessed in Burkburnett. Soon the work began to tell. Great crowds flocked to the services. Under the heart-searching and heart-rending sermons of Hines and Bounds strong men fell weeping at the altar. Trusting childhood, robust youth and tottering old age sought solace for their sorrowing souls at a common altar. Yea, the plain Gospel unaided by sensational methods has power to save the sin-sick soul. A total of ninety professions of conversion and about thirty additions to the Church are some of the results of this spiritual awakening. Many will join the Baptist and other Churches of the town. About the third week of the meeting a visiting minister preached at the Baptist Church in the morning and addressed a young people's meeting in the afternoon at which several conversions occurred. By invitation he preached at the Methodist Church at night to the revival congregation that overran the

building. The Baptist Official Board met next day and called him—an able young minister—to the pastorate of their Church. So the good work goes on. Everything indicates the dawning of a brighter day in Burkburnett. The moral atmosphere of the town has been greatly improved, backslidden Church members have been reclaimed and hitherto godless homes are now houses of prayer. Indeed, we are expecting a great year.—Milton Clendinin.

CARBON.

We have mentioned our return to Carbon in a former report in the Advocate. We now beg the space to report some happenings since the last report. We are still here on the job, looking for and expecting the best of all to come yet. Our Sunday Schools are doing fine work all over the charge. We had the pleasure of having Brother Hightower with us the first of January. He is sure the man for the place. Our people were delighted with his great addresses here. There was a new field opened up to us in the Sunday School work. We had 80 per cent according to the standard of efficiency of our Church. Since he has left we have added the other 20 per cent, making our school at Carbon A-1. We regretted very much that the weather was such that the country schools could not attend. We have arranged to have with us in May Brother W. E. Hawkins who is also in the field and is onto his job. As it will be impossible for everyone to get Brother Hightower, you will make no mistake to get Brother Hawkins. All the ten points of the Standard Efficiency can be put into operation gradually in any school. Of course it will be easier done where there is a Sunday School pastor. We mean here those that make it a specialty. For the day is near here when everything will be done by special means. At the close of the rally that Brother Hightower gave us we began a revival meeting. The preaching was done and done in good old shape by the Rev. R. J. (Dick) Tooley. The meeting only lasted thirty days. To say it was a success only mentions the work done. My Church was dug up from the bottom and given a good airing. The very work that I desired to be done was done just as I wanted it done. The very persons that I was so much interested in were the ones who were revived. Any pastor that will take the amen corner and say "Amen" to what the preacher will and does say need not be afraid to get Tooley; he is fine. He will be with me again in July at Bear Springs. We are looking for a great meeting there. Most of our people take the Advocate and we are now working up a good subscription for the Rankin Memorial. Every Methodist ought to feel proud to subscribe to such a worthy fund. Great was Dr. Rankin. Who will take his place? Brethren, pray for us—W. T. Singley.

FIRST CHURCH, FORT WORTH.

The new pastor, Dr. H. M. Dobbs, has made a most auspicious beginning at old First Church. He and his family were given a most cordial welcome by the entire membership of the Church. The congregation is already in love with their pastor, delighted with him as a preacher, and admire him as a man. At the end of the first quarter First Church is enabled to make a most excellent report. Large congregations gather every Sunday to hear one of the great preachers in our Church. Without ostentation, and seemingly without effort, he proclaims the Word of Truth with such eloquence and power that all who hear him sing his praises. If Kansas City has any more preachers like this one, we have room for them in Texas. Eighty-five members have been received into the Church since conference. Twenty-five of these were on profession of faith. The Church employs a pastor, an educational director, a secretary, a musical director and a janitor. The current budget for this year, exclusive of the Conference Collections, is \$13,500. At the end of the first quarter all the salaries and current expenses have been collected and paid in full; \$3000 have been collected, or \$1000 each month. Most of this has been paid in at the church through the monthly duplex envelopes. At the beginning of the year the entire membership of the Church was canvassed by the stewards for pledges, payable monthly, at the Church. The results have been most gratifying, and First Church expects to pay everything in full this year. The assessment for Conference Collections on this Church is \$3232, the largest, I believe, of any Church in Texas. First Church pays one-fourth of all the Conference Collections of the Fort Worth District. A Missionary Committee of twenty of the younger men assumed all responsibility for the Conference Collections at the beginning of the year. The result of an every member canvass made in January is that \$3000 has already been pledged and the pastor has not solicited a single subscription. The constructive ministry of Dr. Jno. A. Rice laid the foundation for a great forward movement in First Church. No Church in Texas is better organized or is doing more constructive, aggressive work. In the Department of Religious Education the interest continues to grow. One hundred members were added to the Sunday School during January and February. Sixty-five people are in Teacher Training Classes. The Junior Church is doing a great work among the children. A regular service is held every Sunday for all the children from 7 to 14 years of age. The Wednesday evening prayer meeting has from seventy-five to one hundred in attendance. We are in the "Win One Campaign" and our aim by April 4 is one hundred new members First Church. Methodism is very aggressive in Fort Worth and all the Churches are growing.—E. Rosemond Stanford.

REPORT OF HOUSTON METHODIST PASTORS' ASSOCIATION FOR THE MONTH OF FEBRUARY.

A. A. Wagnon, Seth Ward Memorial: Good interest throughout the month; Sunday School in good shape; our missionary program was a success.  
F. W. Rodetzky, Bering Memorial: Attendance in all departments better this month than last. Evangelistic campaign is growing.  
L. A. Graham, Assistant at First Church: Good Sunday School at Epworth.  
A. W. Gordon, Harrisburg: Interest is good. Evangelistic work on.  
H. G. Cook, McAshan Memorial: Good month; had a fine revival; 116 professions and 60 additions to Church.  
E. W. Potter, Grace Church: Sunday School fills the Church; large number of personal workers' cards signed for the evangelistic campaign.  
C. S. Wright, First Church: Church in all departments is in good shape; had 502 in Sunday School on Missionary Day; 16 additions.  
G. W. Muenink, Ebenezer: Attendance has been better than usual.  
L. J. Power, Tabernacle: Services are well attended. Evangelistic campaign is on in full force.  
H. M. Whaling, Jr., Woodland: Evangelistic campaign is growing; have had two additions on profession of faith.  
J. Kilgore, P. E.: Have held Quarterly Conferences at St. Paul's, Woodland Heights, Brunner Avenue, Iowa Colony, Leanne City, Velasco, Harrisburg, Humble and Washington. All of these places are in good shape and the work is doing well.  
H. K. Morehead, Brunner Avenue: Interest is good in all lines; attendance has been better than last month; have had four conversions and three additions. Things are warming up in the evangelistic campaign. The "Houston Methodist," a paper published in the interest of the campaign, made its first appearance last week. It will be issued each week until the close of the campaign. A great mass meeting is to be held March 10, at First Church, for all workers from the various Churches. This will be under the personal direction of our presiding elder, who is so wisely leading us in the campaign. Everything looks hopeful, indeed, for the accomplishment of great things during this city-wide campaign in Houston.  
HOMER K. MOREHEAD,  
Secretary Methodist Pastors' Association of Houston.

NOTES FROM SAN ANTONIO.

The San Antonio Methodist preachers met this morning with Dr. Harrison in the chair. The presiding elder and all the pastors, except F. M. Jackson, were present. Dr. Bennett, who was for years editor of the Western Methodist (Arkansas) was enrolled as a member of the body. The reports were splendid. Curry, West End: Good congregation; a most excellent laymen's meeting at night.  
Bradfield, Travis Park: Had a great week. Have made 800 or 1000 pastoral visits since conference. Had a wonderful audience yesterday morning auditorium and gallery packed. At night auditorium well filled. Great Sunday School and one addition.  
Barton, Government Hill: Fine day. Largest congregation to date. I preached on "The Church in the City." Splendid congregation at night.  
Cross, Prospect Hill: Had a very spiritual service. Best sacramental service I have had. Six new members.  
Kemerer, Alamo Heights: Had an increased congregation. Fine Sunday School; one addition. Spoke at the Rescue Home in the afternoon.  
Ratliff, Alamo: Fine congregations and four conversions.  
Batchelor, Englewood: Fine congregation and two additions.  
Hill, Laurel Heights: Congregations increasing all the while. Spirit of people encouraging. Largest Sunday School to date. Six new members.  
Hartsfield, McKinley: Great day. Packed house in the morning and one conversion. Five accessions.  
Groseloc, presiding elder: Was down at Poteet yesterday morning. Brother Simpson is doing a splendid work there. Preached last night at Palm Heights. Good crowd, fine service. Will leave tonight for Dallas to attend the meeting of the Board of Publication of the Texas Christian Advocate.  
GASTON HARTSFIELD.

A WORD FROM THE OUTSIDE ROW.

Ozora is being swept by a mighty revival. Men, women and children are being born into the Kingdom. Twenty-five accessions Sunday—more to follow. The grip of the revival on the community tightens with each passing day. Once more it is being demonstrated that the preaching of the Gospel, when honored by the Holy Spirit, brings forth results as of old. It is all nonsense, and worse, to harbor the delusion that the times demand a new kind of preacher, with a restatement of the faith once delivered to the saints. The same kind of preacher, preaching the same Gospel, with the same earnestness, enthusiasm and faith of our fathers, born out of a living, active experience in the soul is the supreme demand of the hour. All honest research, careful reading and study, and the use of every means afforded to become skilled workmen, but widens the horizon, intensifies vision, and fortifies the soul against the subtle attacks of the enemy, and adds to the strength and power of the preacher. The demand was never more imperious for thoroughly trained and fully equipped men in the ministry. It is criminal on the part of the man called to preach to

(Continued on page 12)

# Letter To Rev. W. H. Hughes

Mr. W. T. Graham, one of the leading Methodists of Dallas, on reading Rev. W. H. Hughes' article in the Advocate of February 25, entitled "Preparing Young Men to Preach," was inspired to write Brother Hughes on the subject. He touches on some points that are worthy of thought, and on the request of the Advocate Brother Hughes has furnished the letter for publication.

Rev. W. H. Hughes, Dallas, Texas.

My Dear Brother: Your splendid article appearing in the last issue of the Advocate not only greatly interested me, but was a source of genuine gratification. I am truly thankful that we still have at least one in the ranks of old-time Methodist ministers who is a living exponent of the verities of our religion as they are related to the essential qualifications of a preacher of the Gospel.

I most heartily agree with your statement that while an educated ministry is a good thing, we should not place all the emphasis on a college preparation, to the exclusion of gifts and grace, and a sound religious experience. I sometimes fear we are running wild on the "book-learning" business for our young preachers. In the article referred to I think you opened the way for another of equal importance, "A Call to the Ministry," and I hope you will see fit to set our folks right on that subject. You may be somewhat surprised at the prevalence of a notion in the minds of many active, consecrated laymen that they responded to God's call in following the particular vocation in which they are engaged, that a good man is called to be a merchant, a tradesman, lawyer, doctor, or what not, in the same sense a man is called to preach. Many of our people have lost sight of the fact, if they ever knew it, that the doctrine of a special call to preach the Gospel is peculiar to Methodism, that it is distinctly and distinctively a Methodist doctrine, and should not be confused with a call to service which comes to every man at the time of his conversion when he is born again and brought into the kingdom of God's fel-

lowship and grace. He obligates himself under a solemn promise to heed the injunction, "Go work in my vineyard," when he joins the Church and becomes identified with a people dedicated to a life of Christian service. But for a man to assume he is called of God to engage in a certain business, or pursue an occupation which he himself has made choice of, is not only absurd but dishonoring to the doctrine of a special and divine call to the work of the ministry.

No man ever feels that "woe is me" if I do not follow the occupation of a merchant or qualify myself for the profession of a lawyer or a physician, etc. Such a profound conviction as that comes only to those who are called to preach the Gospel, and the only class of men not left free to make choice of a vocation suited to their own inclination. God calls all men to be saved, and all who have been made heirs to the kingdom of grace to be coworkers with Him in the work of redemption, and in that sense a call is general in its application, but a call to the ministry of His Word is specific and is made only to those who become chosen vessels through a divine call.

Strange to say, we have a few preachers, and I fear, a number of laymen, not in harmony with the doctrine of our Church on this fundamental question, and seem oblivious to the fact that in advocating the prevailing notion that every man consecrated to a life of service is therefore called of God to engage in whatever occupation he may have gone into, they are in effect denying the teachings of Methodism and taking out all the emphasis we put upon a special call to the ministry. I sincerely hope you may find it in your heart to set our people right on this vital matter.

My sainted father, whom you knew intimately, believed implicitly in "Uncle Buck's" theology and religious integrity, and I am following him in his profound respect and brotherly love for you.

Hoping you may be spared for yet a long time to exhort us not to remove the "landmarks our fathers have set," and wishing for you continued strength and happiness, I beg to remain, Very cordially, your brother,  
W. T. GRAHAM.

## SHERMAN-GAINESVILLE DISTRICT INSTITUTE.

The joint institute of the Sherman and Gainesville Districts was held at Pilot Point, February 22-24. The pastors and delegates that were present had a most profitable and interesting time. Subjects discussed were those that concern every pastor and local church. A number of the pastors were absent, some were in meetings and were detained on that account.

The opening sermon was preached by Rev. P. R. Knickerbocker, pastor of Waples Memorial Church, Denison. The sermon was one invaluable to the speaker. He showed us the difference between the first and second mile Christian, the "three-striker" and the liberal soul. He told us how to conduct a general revival in the Church from the prayer-meeting that will prove very helpful indeed to any pastor and church that will follow it up.

These are some of the subjects discussed: "The Missionary Committee and Missions in the Sunday School," "The Duties of the Church as Evangelism," "The Work of the Committee on Social Service." This last subject was discussed in a most excellent paper by Mrs. C. A. Tait, of Sherman. The work of the women was well presented in two very fine papers by the secretaries of the two districts, Mrs. W. B. Shirley and Mrs. L. J. Reynolds.

The presiding elders of the districts were present and presided at all of the meetings, and to them must be given the credit for the well arranged program and the success of the institute.

Dr. J. E. Thorne preached a great sermon

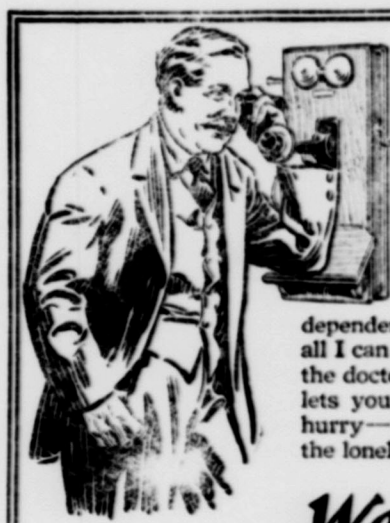
from the text: "The Field is the World." The people of Pilot Point gave us splendid entertainment, and our stay among them was most pleasant indeed. Rev. A. R. Nash, the pastor host, is due our sincere thanks for many courtesies shown. The institute closed with a rousing sermon by Rev. E. A. Maness, pastor of Key Memorial Church, Sherman.  
N. R. STONE, Sec.

## PASTORS' AND LAY LEADERS' CONFERENCE AND MISSIONARY INSTITUTE OF THE WAXAHACHIE DISTRICT.

The Pastors' and Lay Leaders' Conference and Missionary Institute of the Waxahachie District was held at Red Oak, February 17-18. Presiding Elder Bishop in the chair. The host was Rev. I. E. Hightower.

The Wednesday morning session was given over to a discussion of the matters of interest to the district. Rev. C. W. Irwin led a consideration of the "Importance of the Church Conference Under the New Policies of the Church." Rev. S. A. Ashburn spoke on the "Occasion and Wisdom of the Constant Increase in Assessments." Rev. D. L. Collier made an earnest plea for the superannuates.

In the afternoon Rev. G. W. Kincheloe discussed the "Every Member Campaign." Rev. W. B. Andrews spoke on the "Co-ordination of Missions and Church Extension." Brother Andrews emphasized the fact that missions is the heart of Christian work, and that the work of Church Extension and Missions is the same. "Theoretically," he said,



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"the Board should be more closely co-ordinated, but it is a question if such closer union would be a practical business venture." It was suggested that a closer co-operation might be effected by placing the work of Home Missions under the Board of Church Extension, leaving the Board of Missions in charge of the foreign work.

The Conference passed a resolution expressing appreciation of the work of the last General Conference in establishing the Committee on Lay Activities with its sub-committees, and urging the pastors of the district to study and put in operation these committees.

Rev. W. B. Andrews took the chair, and the conference entertained a resolution endorsing the plans of the Southern Methodist University in the matter of beautifying the Horace Bishop Boulevard, and unanimously pledged the support of the district therein.

Brother Collier's work was heartily endorsed by resolution of the conference, and the pastors of the district were urged to open their doors to him.

The conference decided to organize a District Brotherhood. A constitution was presented and adopted, and officers were elected as follows: Presiding Elder Bishop, President; Rev. W. B. Andrews, Vice-President; Umphrey Lee, Secretary; Hon. J. M. Alderice, Treasurer.

At 7:30 p. m. Rev. J. D. Young preached a splendid sermon on "Education."

Thursday morning there was an interesting discussion of the problems of the rural Church. This involved a consideration of the causes leading to the waning of certain rural Churches, and the manner in which these influences could be combated.

Hon. J. M. Alderice, of Waxahachie, addressed the conference on the "Laymen's Work." In an eloquent and inspirational way he spoke of the work of the laymen, and commended the present plan of his activity as the best method to develop the Churches, both urban and rural.

The conference agreed, as far as possible, to collect the assessment for Home Missions by the first Sunday in March.

The concluding paper was on the subject of "Planning for Revival," and was given by Rev. B. R. Wagner. The subject was earnestly presented by Brother Wagner, and evoked discussion by several of the brethren.

In every way the conference was a successful one, and was profitable to all attending.  
UMPHREY LEE, Secretary.

leader of the Stamford District. The men who will succeed in working out a plan to get our laymen active in the work of the Church will be entitled to a crown second only to John Wesley. Somehow or somehow else the chord to fire the hearts of our laymen into active participation in the work of the Church has not been struck. May God speedily send us the man who will touch it! We need their activity so much.

There was not a dull moment during the entire two days' session. I will risk my reputation as a man of splendid judgment as to the quality of a program by saying that I will put the presiding elders of these Western districts against the world in getting up a program that will always create an interest and hold the people till the last number is carried out. Since being in this Western country was at a gathering of the kind of which I am writing, where the presiding elder had worked out a program that during the last day of the meeting ran as follows: The opening subject was called at 9:30 a. m. the speaker occupied the floor till 11, the next speaker spoke from 11 to 1 p. m., then an intermission till 2:30 p. m., when the next man on the program spoke till 5:15, another intermission for supper, then a number in which three speakers occupied two hours, and in all this time the people remained in left in high spirits and inspired by the occasion. Such was the program prepared for the above occasion at St. John's, and well was it carried out and the people were sorry when it came to a close. The addresses made and the sermons preached were all up to the high-water mark. On Wednesday at 11 a. m. Brother E. R. Wallace gave us a splendid sermon on "Missions," and at the same time on Thursday Brother M. W. Rogers gave us a strong sermon on the "Office and Ministry of the Holy Ghost," which was exceedingly helpful. There were two debates during the meeting on the following questions: "Resolved, That Genuine Piety is Best Expressed in the Grace of Giving." Affirmative, O. P. Clark, E. E. White; negative, M. M. Beavers, J. W. Glance. "Resolved, That the Preacher Who Remains in His Study and Prepares His Sermon is a More Successful Soul-Winner Than He Who Visits From House to House." Affirmative, J. H. Hamblen, W. B. Woodruff; negative, George Smallwood, J. W. Glance. These debates created much interest and were well discussed.

by the parties having them in hand. In fact, all of the subjects were of such vital interest that the attention of the auditors never waned.

We adjourned Tuesday night to meet Thursday morning fifteen minutes later than our program called for to give the preachers an opportunity to attend the chapel services at the Stamford College. The two presiding elders, who should have gone out to the service, did not go, so they were on time at the hour of meeting at the church, but the preachers were absent; so the presiding elders, in the absence of the preachers proceeded to write and pass on the following resolutions, which they generously read before the body when the preachers appeared: "Passed at 9:25 a. m. We appreciate the hospitality of the people of Stamford and the untiring efforts of Rev. G. S. Wyatt for our comfort and pleasure; secondly, that we wish to express our high appreciation of our two presiding elders, Rev. J. G. Miller and Rev. B. W. Dodson, realizing that beyond all doubt they are the brainiest and most successful presiding elders in the whole M. E. Church, South, thirdly, That we petition the next General

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# "ON WITH THE BATTLE"

Dr. G. C. Rankin's Slogan.

"On with the battle," boys, my work is done,  
Never give up till the victory's won,  
The foe is retreating, keep up the good fight,  
"On with the battle," the goal is in sight,  
"Texas Lone Star" will still shine in splendor,  
When the smoke of the battle has floated away,  
And praises forever to God we will render,  
For prosperity, and peace that memorable day.

"On with the battle," a glorious reward  
Awaits every soldier, who is true to his Lord,  
"Well done" from the Master, will bring you sweet peace,  
Should you happen to fall, and get your release,  
What will it matter should no marble pile,  
Throw its dark shadow o'er your green grave,  
The hearts of the grateful will embalm you forever,  
For the battles you fought, and the life that you gave.

On history's page, in song and sweet story,  
You deeds of valor will for ages be told,  
While in the realms of light and of glory,  
You are walking the streets all paved with pure gold,  
Then, "On with the Battle!" though many be slain,  
Let it go on forever, o'er hillcock and plain,  
Till the last foe is driven to hell whence they came,  
And our country been saved from sin and from shame.

Whitewright, Texas. P. C. ARCHER.

## PREACHERS' CONFERENCE AND MISSIONARY INSTITUTE OF THE HAMLIN AND STAMFORD DISTRICTS.

These two bodies met in joint session in St. John's Church, at Stamford, at 9 a. m., February 21, and remained in session for two days. On the night of Feb. 21, as a kind of introductory service to the gathering, Rev. J. W. Hunt, pastor of St. Paul's, Abilene, addressed the St. John's Churchmen Brotherhood, which had been organized early in the month by the pastor with a membership of something like a hundred. When I say that the address was hortatory you will understand that it was speaking with the very brightest of sentences, full of strong points, which were forcefully forged home to the minds and consciences of the hearers. It was a masterly deliverance.

The two presiding elders of the respective districts and prepared a most excellent program, covering the two days' work, which was carried out with only one or two exceptions. Most all of the preachers of the two districts were present, and the manner in which they filled their places on the program indicated that they were in line trim. The laymen were conspicuous for their absence, only one layman who was to appear on the program being present, J. W. Therwanger, lay

## MORE LOAN FUNDS.

The office of the Board of Church Extension is in receipt of title to a section of Jefferson County, Montana, land. Rev. and Mrs. E. J. Stanley, of Whitehall, Montana, are the generous donors. The value of this land is conservatively estimated at \$7000.00. Bro. Stanley's interest in Church Extension is well known throughout all our borders. He had perhaps more to do with creating the sentiment out of which our organized Church Extension work came than any other, and has never failed in his interest from the beginning. He is greatly rejoiced over the good providence of God that makes it possible for him to give to the Board this \$7000.00 Loan Fund.

This contribution of Brother and Sister Stanley brings the total contribution to our Loan Fund Capital from the little Montana conference to \$43,020.81. Only three Conferences have gone beyond this figure, the Baltimore, the Louisville and the Missouri, and the Montana Conference is crowding the Missouri and the Louisville.

We are also in receipt of a check for \$250.00 from the wife of a Methodist preacher with the instruction that the amount is "to be appropriated where you think most needed," and with the request that the name be not published. We have added it to the Loan Fund Capital and are most grateful to the modest saint.

The total contributions to the Loan Fund Capital for the present fiscal year amount at this writing to \$97,278.99. There is urgent need for \$2721.01 additional to make the \$100,000.00 for the fiscal year.

W. F. McMURRY,  
Corresponding Secretary.

Confere Miller and for life; press our Ferguson, include li Confere fifth, that willngly t our labor As there tions it who wr having so presiding they had upon the v need th they must against al tions, the fered, just of the co which wa unanimous "Where dedicating "Where often lead "Where the absem passed res place them and "Where should be "Resolv consolat place Rev. ford Colle St. John's Strother t G. Miller to student to the S. J ing, at the devoutly I sufficiently usage as t such an r resolution Resoluti George C. were unan The confer lowship an

## MARLIN STITUT FEREN

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The inst morning at conducting such subje Studies," " His Force and Social Books for nerisms an Preachers" who were was much stions.

At 2 o'cl its many p its many e every at energy for extent befo letion par their plans canvass." Rev. W. Secretary l present and address on day School for 1915."

Rev. J. E der College nave a very situation at Friday n ject of "R the Import Charges" v of this dis into a pray Church in At 11 o' at Rosebud the Institue one present interesting they had e Resolutio of Dr. Geo

## REPORT

The Con North Te Church, S February 2 following Spragins, I Stuckey, B Dial. Every su





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Subscribers who desire the Advocate discontinued must notify us at expiration either by letter or postal card. Otherwise they will be responsible for continuance and debt incurred thereby. We adopted the plan of continuance at the request and for the accommodation of our subscribers and they in turn must protect us by observing the rule which stands at the head of the first column on the eighth page.

CHANGE OF ADDRESS.

Prompt notice should be sent us by subscriber of any change of address either of postoffice or street address. This important matter should not be left to the postmaster, pastor, or anyone else. It will cost the subscriber only a postal card or a two-cent stamp to send the notice, and much loss of time be saved. A subscriber who fails to notify us is responsible for the loss incurred in sending the paper on to the old address. This rule applies also to the subscriber who does not notify us at expiration if he wishes paper discontinued.

The Joint Board of Publication, composed of members from all the Texas, New Mexico and Oklahoma Conferences, met in annual session in the Publishing House, this city, Tuesday, March 9. Rev. J. H. Groseclose was elected President; Rev. G. S. Hardy, Vice-President; Rev. W. F. Bryan, Secretary.

The following brethren were present: West Texas Conference: J. H. Groseclose, F. B. Buchanan, J. T. H. Miller, Central Texas: T. S. Armstrong, J. A. Whitehurst, S. J. Vaughan, Texas: J. B. Turrentine, D. H. Hochkiss, H. C. Willis, North Texas: M. L. Hamilton, C. A. Spragins, W. F. Bryan, Northwest Texas: J. T. Griswold, J. G. Miller, G. S. Hardy, New Mexico: J. B. Cochran, East Oklahoma: N. L. Linebaugh, S. H. Babcock, A. P. Johnson, West Oklahoma: O. W. Stewart, W. M. Wilson, C. C. Barnhardt. There were no absentees.

The Board heard report from the Publishing Department, which was satisfactory to the Board. There were many changes in the personnel of the Board since they last met. The new members entered heartily into the spirit and enthusiasm of the occasion. They soon caught the step and will prove valuable factors in advancing the interests of their conference organ. Our Oklahoma brethren, it was pleasing to note, seemed "native to the manor born." We feel sure they will instill their enthusiasm into the hearts and minds of the brethren of their respective conferences. The Texas brethren received them cordially, they heartily reciprocating the brotherly feeling. The Oklahoma and Texas Conferences, so to speak, blended into one great Methodism. The Advocate is looking for great results from this happy union. The Advocate will leave nothing undone to present Oklahoma Methodism to its thousands of readers.

Rev. T. S. Armstrong, the retiring President of the Board, has been of great value to the paper during his incumbency of the office. While he retires from the presidency, he is still a member of the Board and will continue to exercise the genial spirit so characteristic of him.

Rev. J. H. Groseclose, the new President, is presiding elder of San Antonio District, and is a man of affairs, sound on the doctrines of our Church and will prove an invaluable leader.

The result of the work of the Board in the election of an editor is noted in another column.

Our New Editor



REV. W. D. BRADFIELD, D. D.

All Methodism stood appalled at the sudden taking-away of good Dr. Rankin. For days and days our thousands of readers have been wondering who could take his place. Tuesday, March 9, at the Publishing House, Dallas, Texas, the Joint Board of Publication met and prayerfully took up the duty of this grave task.

And now we introduce to our readers Rev. William D. Bradfield, D. D., of San Antonio, Texas, Editor of the Texas Christian Advocate. Dr. Bradfield is the first native-born Texan to occupy this position, having been born in Daingerfield, Texas, July 24, 1866. He will therefore be forty-nine his next birthday. He comes of sturdy stock and has a Methodist lineage far back into his family history. He was converted in April, 1883, under the ministry of Dr. J. W. Lively, and joined the Church at the same time. He was licensed to preach April, 1884, by Rev. W. L. Clifton. "Uncle Wash" would rejoice today with us, and doubtless does. Admitted on trial into the old Northwest Texas Conference in 1892, Bishop Hargrove presiding. Doctor Bradfield is highly educated and is a profound student of men and books, being the product of Central College, Southwestern and Vanderbilt Universities. He has served important charges during his ministry and has often been honored with places of trust in the highest tribunals of the Church. His appointments are as follows: Ballinger (1892-94), Weatherford (1894-96), Northwest Texas Conference; St. John's, Galveston (1896-1900), Tenth Street, Austin (1900-03), Texas Conference; Cook Avenue, St. Louis (1903-06), St. Louis Conference; Trinity Church, Dallas (1906-10), North Texas Conference; First Church, Austin (1910-14), Texas Conference; Travis Park Church, San Antonio (1914), West Texas Conference, and now Editor of the Texas Christian Advocate.

Doctor Bradfield is a man of large mold. In physique, in temperament, in mind, in spirit he is a man of huge proportions. His ruddy, open countenance reveals the man who understands human nature and can at once enter into the profoundest sympathy with men. You can approach him with the ease of the family circle. The gates of his inner heart swing wide open and all who will may enter--the child with its childlike griefs, and the grown-up bent with the weight of care. In temperament, Doctor Bradfield is at once teachable, and a teacher. He does not know it all and has the happy art of knowing it. And yet in the breadth of his unassuming knowledge he is pre-eminently a teacher of men. Having had the highest advantages of University life he comes to us laden with the richest stores of human knowledge, and has the knack of knowing how to impart it to the largest number for the largest good. In spirit he is intensely evangelical. Not that rapid sort of evangelism, but himself possessed of a spirituality that stirs the very soul and leaves a conviction and principle which abide and lead to the larger and holier life. Our editor is an intensely religious man--not in the mere profession, but from the fact that his inmost soul has been stirred by grace divine.

To set Dr. Bradfield in one phrase--he is a conservative progressive. He never jumps at conclusions nor rushes with the crowd. His movements are slow and ponderous. Himself a man of broad, profound and accurate thought he arrives at his own convictions, and when thus reached he is as immovable as the rock. He could not be radical and unsafe. No man can be whose premise is based on righteousness and whose conclusions are reached by slow and careful processes. Our Methodism is safe in his hands, since he is conservative enough to stick to time-honored doctrines and policies, and yet progressive enough not to ignore the enlargement of principles and usages that would make for the advancement of the Church. He is not an extremist nor a faddist, but an old-timer that fits the new age. Conservative in his views, progressive in his attitude, relentless in his position, teachable in his spirit, aggressive in his movements, safe in his leadership--in all these things Doctor Bradfield comes to us fitted and worthy to sit in the vacant chair of the sainted and lamented Doctor Rankin, who for sixteen years spoke with no uncertain sound. The Texas Christian Advocate and the mighty Methodism it represents are to be congratulated. Dr. W. D. Bradfield, editor of the Texas Christian Advocate, brethren!

THAT POOL HALL BILL.

The better element has long recognized the pool and billiard halls of our State as a sort of cancer on our civic life. Their damaging influence is felt in all our cities, and perhaps more so in the smaller towns of Texas. They furnish a place of amusement for fathers and sons who, held by the peculiar enticement of the games, ought to be around their own firesides. While those known as respectable sometimes frequent these resorts, the pool and billiard hall is invariably the gathering place of the bums and thugs of every city and town. Long has it been recognized that these institutions do not make for the moral and social advancement of those who are to make the citizenship of the future. Some few days ago a bill was introduced in the Senate by Hon. W. A. Johnson, who represents the Twenty-Ninth District of Texas, providing that pool and billiard halls close at 9:30 p. m., just the same as the saloons of the State. If the Texas Advocate had its way, since it stands for all that is for the protection and moral uplift of our great citizenship, it would wish a bill passed that would absolutely close these institutions for all time to come. But if this can not be done, we hope for the next best thing--the passage of this bill that would close them at 9:30 p. m.

JOINED IN DEATH.

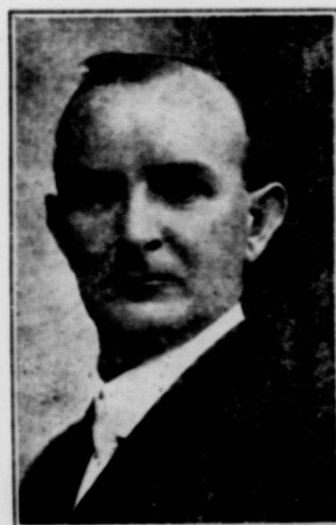
Relatives and friends, as well as the membership of First Church, Fort Worth, Texas, have been called upon to undergo a strange providence. Mrs. J. M. Richardson, aged seventy-eight, and a pioneer resident of that city, died at her home, 923, College Avenue, last Thursday afternoon, March 4. She had not been in good health for some time. Brother Richardson, being of the same age and suffering from the grippe and pneumonia, could not survive his good wife's death. He passed away just seven hours later. The whole circumstance is pathetic and touching. Mrs. Richardson went to Fort Worth with her husband in 1881. They settled on Main Street, just south of the old cattle trail near Ninth Street, when that city was but a village. She was born in Kentucky, and was the daughter of a Presbyterian minister. Her maiden name was Miss Mary Walters, and was a descendant of General Walters. Her ancestors were from Virginia, and she was married to Brother Richardson in Bowling Green, Kentucky, in 1856. Of this union a son and five daughters survive

them. They are: Rev. Sterling Richardson of the Central Texas Conference; Mrs. M. J. Lewis and Mrs. J. T. Nicks, of Hi-Mount; Mrs. Fred Brown and Mrs. J. W. Poindexter, of Fort Worth. The Advocate extends its tenderest sympathy to all these in this double loss they have sustained. May the Father above, who has always tempered the wind to the shorn lamb, deal with them gently in this hour.

The Advocate is heart and soul in the "One-to-Win-One" Movement. In last week's Advocate we spoke heartily about this great evangelistic movement. However, in that statement we inadvertently failed to mention the names of Brothers Burgin and Barcus, pastors in this city. How they slipped us is one of the mysteries of "the rush." No two men are more fully enlisted in Dallas District than are these two faithful brethren.

From one of our esteemed exchanges we note that in a decision just handed down by the Supreme Court of Mississippi the constitutionality of the May-Mott-Lewis prohibition law was sustained. This opinion makes it illegal for social clubs to keep liquor in private lockers. The Court, among other things, said: "Whiskey is a good thing in its place. There is nothing like it for preserving a man when he is dead. If you want to keep a dead man, put him in whiskey; if you want to kill a live man, put whiskey in him." This is an unusual deliverance for so high a tribunal. How we do need the stamina of such Courts!

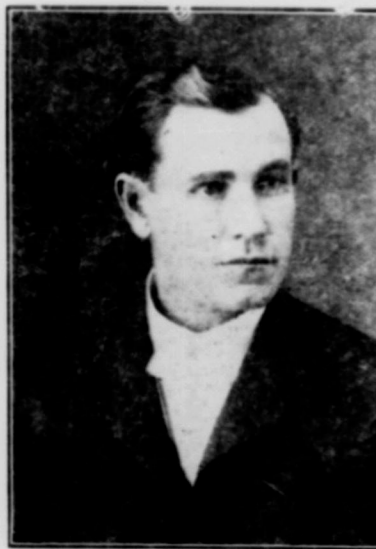
The "Diamond Anniversary," so says Dr. Ivey, will be the occasion for bringing out an historical issue of the Christian Advocate next May. On the first Friday of this year that Advocate entered its seventy-sixth year, according to the file number. However, the paper is older than that. It was established as the Southwestern Christian Advocate, in 1836, under the editorship of Rev. Thomas W. Stringfield. In 1849, Rev. John B. McFerrin became editor. The General Conference which elected him changed the name of the paper to the Nashville Christian Advocate. The General Conference of 1858 changed the name again to the Christian Advocate. Doubtless this historical number will be worthy of all the toil of the years that has built up a paper that stands for everything that is good and true in the history and making of our Zion.



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President Joint Board



REV. T. S. ARMSTRONG
Retiring President Joint Board



REV. G. S. HARDY
Vice-President Joint Board



REV. W. F. BRYAN
Secretary Joint Board

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Sunday funerals in Ottawa, Kansas, are a thing of the past. The pastors and undertakers have found out that it disturbs the needed rest of those who labor day by day, and seriously affects the hour of public worship in many instances.

Rev. I. C. Kiker, of Frisco, called on us this week. He is looking after the Advocate in his charge. Rev. Allen Tooke, of Franklin, was a pleasant caller at the Advocate office this week.

PERSONALS

Rev. T. J. Beckham, of Broadway, Gainesville, was in Dallas this week and called on the Advocate. We are always glad to see him. Rev. J. E. Roach, of Southwestern University, dropped in at the Advocate office this week.

Rev. E. L. Egger, the presiding elder of Terrell District, called this week. He wears the dignity of his office gracefully. He reports his district in fine shape. Rev. C. F. Smith, of Calvert, called to see us this week en route to the Church Extension meeting at Jacksonville.

Rev. and Mrs. R. E. Parker, of the Belmont charge, West Texas Conference, rejoice in the birth of a daughter on February 27, at the home of the new-comer's grandparents.

FURTHER CONTRIBUTIONS TO THE RANKIN MEMORIAL FUND.

- Rose Chapel S. S., by W. M. Vincent, Haskell, Texas.
Miss Ruth McKnight, Prosper, Texas.
Miss Dora McElhannon, Prosper, Texas.
Miss Ada Grady, Prosper, Texas.
Miss Belle Smith, Prosper, Texas.

On With The Battle Rankin Memorial Fund Day, Sunday, March 14 Let Everybody Help

To the Presiding Elders, Pastors, Superintendents, Missionary Societies and Readers of the Texas Christian Advocate: That the Rankin Memorial Campaign is growing more popular from day to day is evident by the great quantities of mail received by the General Secretary every day from every section and from many States.

The local executive committee have requested that Sunday, March 14, be observed in all our Churches and Sunday Schools as Rankin Memorial Day. The thing that will be needed to make a Red Letter Day of this occasion will be "Team Work."

Think of it for a moment! Nine hundred pastors and nine hundred superintendents in Texas alone presenting the matter and securing \$25 each, would amount to vastly more than the sum necessary. When taking into consideration the great number of pastors in Oklahoma and New Mexico, also the superintendents, who have already contributed...

- Mr. J. H. Hines, San Marcos, Texas.
Mrs. M. Peggy, San Marcos, Texas.
Mr. and Mrs. W. E. Berry, Hubbard, Texas.
Mrs. F. Dellis, Hubbard, Texas.
Mrs. M. E. Dellis, Hubbard, Texas.

- Miss Ruth McKnight, Prosper, Texas.
Miss Dora McElhannon, Prosper, Texas.
Miss Ada Grady, Prosper, Texas.
Miss Belle Smith, Prosper, Texas.
Miss Fula Cunningham, Prosper, Texas.













**Our Church News**

Bishop Warren A. Candler will hold the Baltimore Conference in Washington, D. C., March 24.

Sunday before last Bishop Murrah delighted our people of Brownsville, Tennessee, with his preaching.

Our Canadian exchanges convey the fact that Prohibition is making wonderful progress among the people of that great Dominion.

Bibles in 127 languages are ready for distribution, as needed, to the sailors passing through the Panama Canal.

Rev. Murray B. Kilpatrick, M. D., for twenty-six years a missionary of the American Baptist Foreign Mission Society in Burma, died last month at Hsipaw, Burma.

William Jewell College, the Baptist college of Missouri, offers to supply Churches, schools and other organizations with experienced student orators on the subject of World Peace.

More than 200,000 scholars in the Sunday Schools of our sister Methodism were led to Christ last year. The total number for the last seven years is 1,200,000.

Presbyterians and Congregationalists have united in a joint work among the 30,000 Italians in San Francisco. They have secured a Baptist preacher to take charge of the work.

There are seventeen Christians among the teachers in the Imperial University, Tokyo, Japan. Of the students, more than three hundred are professed Christians.

Dr. W. F. McMurry, Church Extension Secretary, will be with the East Oklahoma brethren in their mid-year Missionary Conference to be held in McAlester March 16, 17.

Yale University is gathering up current literature, such as newspapers, magazines, letters, etc., bearing on the European war, with a view to furnishing material for the pen of some future historian.

At the advanced age of seventy-eight Mr. Theodore M. Davis, the noted Egyptologist, died February 23, on the estate of Hon. W. J. Bryan, at Miami, Florida, where he was spending the winter.

Now the papers are saying good things about Rev. Frank E. Higgins, who so long fought whiskey and the devil as a "Sky Pilot" of the lumberjacks in Wisconsin and farther north, and who so recently went home.

The Methodists have no Annual Conference in Russia. They have what they call "The Annual Prayer Meeting of Methodist Preachers." The Russian is suspicious of anything called a "conference."

Rev. Stonewall Anderson, D. D., of Nashville, will preach the commencement sermon and deliver the baccalaureate address at the approaching commencement of Whitworth College.

It is stated that the temperance forces in the United States have for the past seven

years been closing saloons at the rate of forty a day, and that \$1,000,000 is now being spent annually in this great struggle.

Bishop Collins Denny dedicated our new church at Kingstree, South Carolina, the third Sunday in February. Bishop Denny has been giving much of his time to evangelistic efforts in various parts of the Church.

Berlin, the capital of the German Empire, is said to be in some respects the most "vicious city" in Europe. It is also claimed that, despite his frequent professions of religion, Emperor William's influence has helped to make it so.

Evangelist Lockett Adair, of Texas, and formerly on the Dallas police force, was temporarily marooned in Nashville last week by an acute illness. He was on his way to McMinnville, Tennessee, where he was billed for a revival.

The District Superintendents of the North Germany (Methodist Episcopal) Conference have sent a patriotic address to the Kaiser assuring him of their belief in the righteousness of the German cause and their appreciation of his Majesty's trust in God.

Dr. S. H. Wainright, for twenty years our efficient missionary in Japan, is in St. Louis, and will probably spend six months in this country. He is here in the interest of the Christian Publication Society of Japan, of which he is Secretary.

At the recent great Presbyterian Laymen's Convention held in Dallas, Texas, there were 1014 registered delegates, and it is known that a considerable number were present who did not register. Of those registered, 831 were from Texas and 183 from other States and countries.

At the recent meeting of the Board of Conference Claimants of the Methodist Episcopal Church it was announced that the Annual Conference of that Church had pledged to raise this year \$12,000,000 in endowments for the superannuated preachers and other claimants on this fund.

Dr. Edward Thompson, familiar to our readers, manager of the Sunday League of America, and originator of the "Go-to-Church-Sunday Movement," was prostrated in Indiana and was rushed to a hospital in Chicago. There is hope for his recovery.

Rev. Dr. J. W. Lee will preach the commencement sermon for Trinity College, Durham, North Carolina, Tuesday, June 1. Trinity always insists on the highest order of talent available for every public function of this sort.

The well-known pastor, Rev. E. C. Hudson, Ph.D., was stricken with uremic coma while preaching in his pulpit at Green Cove Springs, Florida, and died in a few hours. Rev. C. P. Moss, formerly of the North Mississippi, has been appointed to fill the vacancy.

Dr. H. L. Sutherland, one of the best known and most loyal Methodists in all the Mississippi Delta, died recently at the home of his daughter, Mrs. R. B. Johnson, of Cleveland, Mississippi. In his death, Methodism has suffered a great loss.

Dr. T. K. Cheyne, long-time Oriel professor of interpretation of Scripture, Oxford University, died last month. He was a destructive critic, and recognized as an eminent Biblical scholar and author.

Bishop Hughes, of the Methodist Episcopal Church, spent the last week in February at the College of the Pacific. He is known as one of their most evangelistic spirits, and held a series of special services for the student body.

Bishop Henderson, one of the chief pastors of the Northern Church, led an evangelistic campaign last month among the students of Cornell College, Mt. Vernon, Iowa. The religious life of the college was profoundly stirred.

Dr. G. P. Eckman, editor of the New York Christian Advocate, in addition to his editorial duties, has for some time at Poughkeepsie, New York, preached three evangelistic sermons on Sundays and two on other days, except Saturdays. Success crowns his efforts.

The memory of Dr. H. M. Hamill, of Nashville, Tennessee, late President of the International Sunday School Association, and of the late B. F. Jacobs, will be honored by the erection of memorial buildings on the grounds of the Association Training School known as Conference Point, Lake Geneva, Wisconsin.

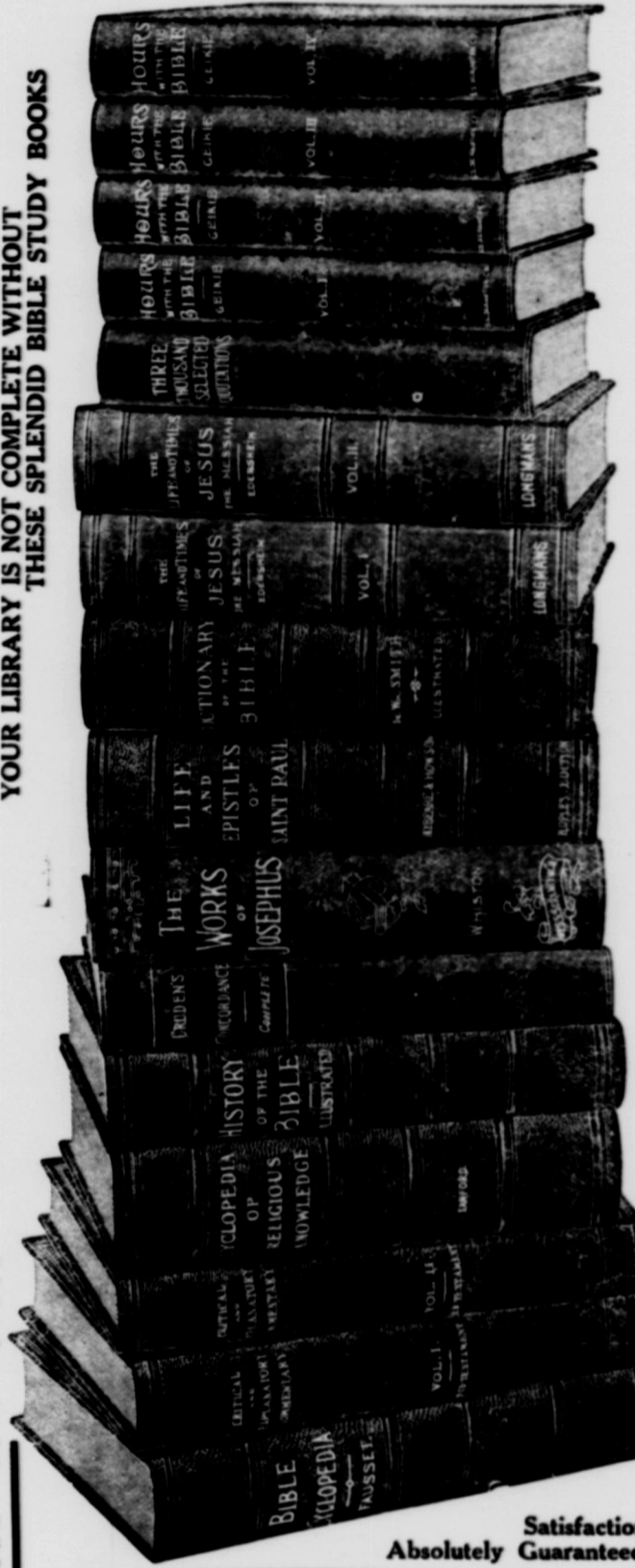
The Rev. Dr. Alexander Mann, of Boston, who was recently elected as Bishop Suffragan of Newark, New Jersey, has declined to accept the office. He is the successor of Phillips Brooks, and is following in the footsteps of his illustrious predecessor, who twice refused the office of Bishop before he finally accepted it.

The only Conference which last year paid as much as \$1 per member for missions was the German Mission, which paid \$1.10. The only other Conferences which paid 75 cents and more are: Los Angeles, which paid 97 cents, and Montana, which paid 75 cents. The Conferences which paid more than 50 cents and less than 75 cents are: Virginia, 72; South Carolina, 72; Denver, 70; Little Rock,

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**Kitto's Illustrated Bible History.** A brilliant work of immense popularity, filling up the gaps in the Scripture narrative and completing it in a rounded historic unity to the destruction of Jerusalem by Titus. 735 2-column pages, 220 illustrations. Former price, \$4.50.

**Edersheim's Life and Times of Jesus the Messiah.** (2 vols.) A vivid portrait of the society, life and intellectual and religious development of Christ's Palestine, to serve as a background for his own portrait; by a world famous Jewish scholar. 1,524 pages. Former price, \$6.

**Conybeare and Howson's Life and Epistles of St. Paul.** A splendid work of enduring popularity and authority; a lifelike picture of the great apostle and his work, an acute and illuminating commentary on his epistles, with a style at once full of fine scholarship and of literary charm. 917 pages; many fine illustrations, maps, charts, etc. Former price, \$4.50.

**Geikie's Hours with the Bible.** (4 vols.) Dr. Geikie has enriched these volumes with knowledge gathered through wide reading and study and through information obtained first hand—having traveled in Egypt, Syria, and throughout every nook and corner of the Holy Land. His graphic explanation on enable every teacher, Bible student and preacher to put old truth in clear, fresh and winning form. 2,110 pages, richly illustrated. Former price, \$9.

**Josephus' Complete Works.** The priceless writings of the greatest Jewish leader and statesman in the generation after Christ; History and Antiquities of the Jews, the Roman-Jewish War, which stamped out the Jewish nationality in blood and fire, etc. 978 pages. Former price, \$4.

**Sanford's Concise Cyclopaedia of Religious Knowledge.** A surprising treasury of information regarding Church and Bible History. Names, Places and Customs, Creeds and Sects, the early Church, Story of the Reformation, Young People's Societies, Cathedrals, Churches, etc. 985 pages, beautifully illustrated. Former price, \$3.50.

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68; West Texas, 64; Baltimore, 58; Pacific, 56; South Georgia, 56; Florida, 53; St. Louis, 50. The average for the other Conferences not mentioned range around "thirty cents." The lowest, Illinois, 14; Western Virginia, 22. Six hundred tons of flour will be shipped to Palestine by the American Jewish Relief Society. The United States collier Vulcan left Philadelphia, March 10, and carried nine hundred tons of supplies, of which the flour is a part, furnished by this society for the relief of the desperate food conditions prevailing in the land of Palestine. At the recent Presbyterian Laymen's Convention in Dallas two interesting incidents occurred. The alumni of Austin College presented a motorcycle to Rev. W. F. Junkin, of China. The alumni of Arkansas College presented a similar machine to Rev. Geo. T. McKee, of Africa. They will use them for transportation in those far-off lands. It is said that Rev. Edward Robie, D. D., now in his ninety-fourth year, is the oldest minister in active service in the country. He is pastor of the Congregational Church, Greenland, New Hampshire, and is still in his first pastorate, becoming pastor in 1851. This Church, organized two hundred and eight years ago, has had only seven pastors. Bishop Hoss spent the last Sunday in February as the guest of Dr. George Sexton, of First Church, Shreveport. He was the honoree at a great banquet where three hundred plates were laid. Among the principal addresses of the occasion, Bishop Hoss delivered one on "Methodism." He preached a great sermon on Sunday to Dr. Sexton's congregation. In the Legislatures of the New England States fifteen bills have already been introduced to destroy the legal safeguards of the Lord's Day. In a meeting in Park Street Church, Boston, Mr. Henry Sterling, representing the organized workers of Massachusetts, numbering from 150,000 to 200,000 men, said: "The majority are in favor of a strict observance of the Sabbath." Mrs. Margaret Nelson, of Boonville, Missouri, and now in her ninety-fifth year, is the oldest Methodist in Missouri Methodism. Because of her long and triumphant life, the people of Boonville propose a Memorial Church to her. Her three children, Mr. Louis C. Nelson and Mrs. Lon V. Stephens, of St. Louis, and Mrs. Charles E. Leonard, of Boonville, having themselves given \$25,000, make it possible for Boonville Methodism to put up a \$50,000 structure.