

# TEXAS CHRISTIAN ADVOCATE

Entered at the Postoffice at Dallas, Texas, as Second-Class Mail Matter Under Act of Congress March 3, 1879.

OFFICE OF PUBLICATION, 1804-6 JACKSON STREET

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

Volume LXII

DALLAS, TEXAS, THURSDAY, JANUARY 13, 1916

Number 23

## The Probable Moral Effects of Our Prosperity



HE financial prosperity of the United States is nothing less than bewildering. The estimated wealth of the Nation, during the past fifteen years, has more than doubled—increasing from eighty-eight to one hundred and eighty-seven billions of dollars.

Our trade balance last year was approximately three billions of dollars. Our export and import trade amounted to five billions. Our gold stock on December 1 was \$2,260,687,000.

All crops last year were of record-breaking size, save cotton, and even this brought more money than the year before.

Ninety-four leading railways report their net earnings per mile last year to be \$542, as against \$401 the year previous.

The war orders placed in this country are estimated at two billion dollars. The Du Pont powder firm is said to have paid on October 1 a dividend of two hundred per cent and its stock was reported to be worth 750 for one.

The United States, it is estimated, produces forty million tons of steel annually. The cities which are war-supply centers are growing as if by magic.

There is said to be in process of formation a corporation to be capitalized at fifty billions, the purpose of which is to promote vast industries throughout the entire world.

Current Opinion, of January, discusses "the probable political effect" of "our amazing business revival."

Certainly it is of interest to think upon the "probable political effect" of our vast prosperity. That our prosperity will land Mr. Wilson for a second term many devoutly pray; that it will not as many more, perhaps, fervently hope.

The serious question for the people of the United States, however, is the probable moral effects of our staggering prosperity. The Secretary of the Department of Commerce touches the vital question for our people when he speaks of a probable "moral overstrain" upon the Nation as the result of its bewildering prosperity.

A recent writer asserts that no prosperous civilization has remained moral. The wise man prayed, "Give me neither poverty nor riches; feed me with food convenient for me."

The days of poverty have been the Nation's best days for character; they have been the days for art; they have been the days when men's hearts turn most to God. The years of poverty have been the revival years in the history of the Church.

We know of no Nation which has died because of its poverty. Many have died because of softness and needless self-indulgence. Once stoic peoples, through af-

fluence and indulgence, have become weak and effeminate, the prey of others and of themselves, and have passed from the stage of action to give place to better and stronger races.

That these days of unexampled prosperity are critical days for our Nation we do not doubt. They are days in which we should busy ourselves in ridding the Nation of the saloon and other agencies of evil by which reckless people will destroy themselves. They are days in which we should insist most that the business of government is to create conditions in which it will be as easy as possible for our people to do right, and as hard as possible for them to do wrong.

Most of all, these days of our national prosperity are the days in which the preacher should thunder to the people of the righteous God, of the certainty of judgment, of the cross of Christ, of a heaven to be won, and of a hell to be shunned.

## What The Country Church Must Do To Be Saved



T seemed pretty well agreed at the recent meeting in Columbus, Ohio, that the country Church is suffering because of two things.

The country Church is suffering because of the absentee landlord who has moved with his family to the city and because of the absentee pastor whose time is shared by many Churches.

These were the two things oftenest mentioned by the speakers and seem to us to be by far the most serious difficulties in the way of the progress of the country Church.

The absentee landlord is no fanciful difficulty. In 1900 the number of farms in the United States was 5,739,657, and of these 2,025,286 were operated either by share or cash tenants. These figures mean that there were quite two million absentee landlords in our country in the year 1900.

If the country Church is to be saved, the absentee landlord must share in its support. The Church membership of himself and family is usually removed to the city where he has gone to reside, but he cannot relieve himself of the moral obligation to assist in the support of the Church which he has left behind.

The city pastor, whose Church has been so large a beneficiary in the past from the country because of removals to the city, has no reason to object to such assistance and should not hesitate to remind such a member of his duty to the struggling Church around which his tenants live.

The moral obligation to support the struggling country Church rests not less lightly upon the absentee landlord, even though he should not hold actual membership in the Church.

It will require the mutual co-operation

of both the city and the country to save either. For certainly neither can be saved without the other. How long would the average city Church live without the constant recruits from the country, and how much longer can these recruits be sent in if owners of the land shall not assist in the support of the very Churches at whose altars such recruits are convicted and converted?

Shall it be accounted an incredible thing that our great Church should be reasonable enough and religious enough to solve the difficulty of absentee landlordism as it relates to the life and destiny of the rural Church?

If the country Church is to be saved, the absentee pastor must make larger use of the as yet unused assets of his Church.

One-half of the members in the average Church, says the author of "Rural Christendom," have no Church-going habit, two-thirds contribute little to the support of the Church, five-sixths have little interest in general Church work, nine-tenths do no work for Christ either in teaching, public prayer, administrative or benevolent work, and ninety-five of every one hundred never led a soul to Christ or have ever attempted personal work in the winning of souls.

This is a terrific arraignment of the average Church, and may be too severe, but what pastor does not feel every day of his life that his efficiency as a pastor is challenged by the unused assets of his Church?

Why should any country Church be without services on the Sabbath in which the pastor is preaching elsewhere on his circuit? Has he no Sunday School superintendent, Church leader or local preacher? Has the usefulness of the local preacher entirely gone in American Methodism?

The glory of British Methodism is its great army of lay and local preachers, and with this example of apostolic Christianity before us we do not hesitate to say that closed doors on the Lord's day of Methodist Chapels are the reproach of American Methodists.

## The Call Of The Country



HE increased attention given to the rural sections of the Nation is one of the most hopeful signs of our day.

Nothing which Mr. Roosevelt did while President will yield a more lasting benefit to the people of the United States than his inquiries, through a scientific commission, into the conditions of country life.

The Commission on Country Life was composed of an able body of agriculturists and political economists. Hearings by the commission were held in some thirty States and answers to a series of questions, which the commission formulated, were

received from more than one hundred thousand people.

The commission emerged from its investigations with a distinct program of the needs of the rural sections of our country. The three primary needs of these sections were announced as "communication," "education" and "organization."

The Church cannot be said ever to have neglected the country. Her preachers have been the first to appear among the settlers in any section of our country. The pioneer preacher has usually gone before the pioneer in every other occupation.

For the first time, however, the Church has its commission which is studying with scientific accuracy the needs of the country. The Commission on Church and Country Life, launched by the Federal Council of Churches, deserves a place of equal dignity alongside the great commission of Mr. Roosevelt.

The Church's commission is interested in all the items mentioned by the national commission, but to the items of communication, education and organization it adds the even more important item of Christianization.

The telephone, the rural free deliveries, good roads, interurbans and the parcel post are rapidly supplying the first item in the inventory of the country's needs. The smothering isolation of country homes and country communities is rapidly disappearing.

The Government's interest in "new farming," the extension work of agricultural colleges, the growth of the country newspaper and the establishment of efficient public schools are supplying in an increasing measure the second item in the inventory of the country's needs as given by Mr. Roosevelt's great commission.

With the coming of these needed items of communication and education there are not lacking signs of the appearance of the third item—organization. That the country people are capable of organizing does not admit of dispute, and that they are beginning to do their work in an organized way admits of as little dispute.

Perhaps the most potent organization in any State is its organization of farmers. No politician today dares to announce his candidacy for anything without a plank designed to appeal especially to our rural population.

For commercial, political and social reasons the rural population of this country is being cemented as never before by great organized movements.

These are among the potent causes which make the call of the country sound so loud in the ears of the American people. For decades in our history the tides have been running heavy toward the city. These tides are not yet spent, but they are flowing with diminished volume.

The United States Census (quoting

(CONTINUED ON PAGE 8, COLUMN 1.)

## Just One Thing After Another

By GULLIVER

A lady once said to me concerning her preacher: "I am ashamed of him. He is so untidy. He seems never to have combed his hair and if his shoes were ever shined they have lost all trace of the polish. Moreover, the man spits all over himself, and if he ever used a toothbrush he shows no signs of it when he comes to our house. And his table manners are horrid! He drinks coffee out of the saucer, and puts food in his mouth with a knife. I try to teach my children good manners and how to behave at all times and places, but our preacher is in my way." Now, this man was a student and a good preacher. He was, moreover, a pious man and consecrated. But he negated all his good qualities by his bearish social manners. His good sermons were delivered to prejudiced ears—prejudiced because of his slovenliness. No wonder the man never rose to distinction in the conference commensurate with his intellectual and spiritual merits.

Mr. Boswell once asked Dr. Johnson if he were not afraid the reviewers would "write him down?" That old philosopher answered: "No, sir; no man writes another down; men write themselves down." Is it not true? I have heard preachers say that the "Bishop and the elders always had it in for them, and would never give them a chance." Those brethren really believe that, and I am sure it not only makes them very unhappy, but correspondingly hinders them in the work to which they are assigned. Such brethren should very carefully examine themselves and see if perhaps they are not somewhat to blame. Of course, it is possible for misfits to be made—and sometimes they are made—but in the long run men get pretty much just what their gifts, graces and usefulness warrant. I have known one or two cases where the jealousy and littleness of a presiding elder undertook to degrade a fellow laborer, but the matter was soon righted, and the presiding elder got what was coming to him.

Most of our preachers come from the country—as do most of our successful men in all walks of life—and sometimes it happens that the parents were not educated, and the "mother tongue" tangled up nouns and verbs in a most confusing manner. The result frequently is that though the boy afterwards went to school and learned "what was what for Brawley," the old-time bad grammar and improper pronunciation of words clung to him, especially when he was off guard and more especially when he was engaged in easy, abandoned social conversation. And it comes to pass that when he makes one of those slips, the high school girls and boys nudge each other; and though the preacher may know a thousand times more than all of them put together, his lack of grammatical accuracy compromises him and renders him less influential with those youngsters. I have been pained at this more than once. On one occasion I heard a presiding elder repeat again and again that "had rather do so and so as" something else. I heard another intelligent and studious man using "oned" for once; and another declared that he had not "saw" so and so. Now, all this is unpardonable in these days of cheap books written by men and women who, however incorrectly they may think, always express themselves according to grammatical rules. But enough on that score.

I am not an official, nor do I wish to be a self-appointed censor of my brethren, but there are some things I wish to call the attention of my younger brethren to, for which later on, if not now, they will thank me. I remember that more than once I felt a little stung when some elder preacher pointed out to me some faults I had not noticed, and but for the curing of which, I should have been less efficient than even I have been.

First. Much time is frequently wasted, and sometimes the force of a sermon is destroyed, by the preacher, after he has concluded his sermon, repeating "announcements" and insisting on the people hearing them again and again. I have known preachers to do this at great length, when half of the congregation

were putting on their coats and the other half so much offended as to lose the force of the discourse—if, indeed, it had had any force. My young brethren, "such things ought not so to be."

Another bad habit is that of preaching to the ceiling or to the floor of the church. We are supposed to preach to the people; and when our eyes are roving about over the heads or under the feet of our congregation, it appears as though we were not much in earnest about what we were saying, or that we were ashamed either of the "message" or ourselves. Well, we ought to be ashamed of ourselves if we continue to act in that silly, ridiculous manner. Look the people straight in the eyes, brethren, and their responsive, attentive countenances will help you very much in the delivery of your sermon.

Again, do not take yourself seriously. Take the Bible and religion and the Lord and all that belongs to him and his gospel seriously, but remain yourself. Just be a man among men. Be a clean, kindly, generous, helpful man to men. The people are not fools—at least all of them are not—and they know when you are unnatural and putting on airs that do not belong to you. You know that the term "hypocrite," in the original, means an "actor." That is the sense in which our Lord used the term. A great woe is pronounced against the Pharisees of those days, because they "appeared unto men to fast." They just "appeared"—they were merely acting—they were hypocrites. I shall never forget a word of exhortation given by my friend Sterling Fisher to the members of the State Epworth League, assembled at San Antonio, several years ago. Just in what connection he said it I have forgotten, but very earnestly he said, looking the multitude right in the eyes and pointing his finger at them: "Don't be hypocrites; don't be a coward." That's it, brother, in a nutshell. Just bravely, modestly, be what you are.

Last, but not least, read and study the simple Word. This sounds like a chestnut, and seems, in this connection, to be superfluous. But it is not. In these days there are so many books written about the Bible and what it does or does not teach, that this scaffolding—however beautiful—sometimes hides the greater beauty of God's original building—the plain, written Word. Moreover, the reverent reading of the Scriptures tends not only to a better knowledge of their teachings, but to piety—personal piety—as well. Men should read the Word of God as the best possible "devotional literature." It is more to the purpose—to the best purpose—that we "be," rather than that we "know." The apostle tells us that "whatsoever was written aforetime was written for our learning, that we through patience and comfort of the Scriptures might have hope." I shall never cease to thank old Dr. Jordan for his lectures on how to read and study the Bible with this very end in view. Better throw the "Helps" and "Homilies" and "Commentaries" to the dogs rather than by their too much use to neglect the plain text of the inspired Word. By the way, let's all read the Bible through this year of grace, 1916. What say you, brethren?

## Playing Preacher

By R. H. GRINSTEAD, Oklahoma City, Okla.

A few years ago, while pastor of a certain charge, I entered a mercantile establishment. Soon a young lad came in at a brisk gait. He was accosted by one of the clerks with, "What's your hurry?" To which he promptly replied, "I am playing preacher—begging." The lad voiced the general sentiment of the world, that preachers are beggars. The preacher of the gospel is not a beggar or pauper, but God's ambassador proclaiming salvation to a lost and fallen world. He alone carries an open mission of love to all men. The world is his parish. He goes forth bearing precious seed, following our Chief Sower, "who went about doing good." The whole time of the preacher is the Lord's; it is his mete to do the will of the Master. God has established his Church on earth, and made ample provision for its support and maintenance. The ground of ministerial support does not rest upon choice merely; God has "or-

dered that they who preach the gospel should live of the gospel." It is an imperative duty. The minister is represented as a workman who is worthy of his support; if he is devoted to his work, diligent in his every duty, he should be paid like men in other vocations of life. Money is necessary for the extension of God's Kingdom, the building of Churches, missionary operations; in fact, the conversion of this world is largely one of money. No Church can long survive in its various evangelical operations without financial support. Men with no higher motive than that of morality are under infinite obligations to support the gospel. Wherever Christianity goes it erects a standard of morals, and men must conform to that standard or forfeit the respect of those around them. Morality, as such, has a cash value in all business relations. It is the condition of successful commercial life, of successful professional life. In fact, it is the gateway to all those great trusts which communities and nations delight to bestow upon the men who are adjudged faithful. Men are indebted to the gospel for life, property and liberty, for the benefits of intellectual and Christian civilization. A man indeed must be hard-hearted and fiendlike who has all his life been under the moral force of the gospel, the definite and didactic teachings of the Holy Bible, and the many wholesome and gracious forces that pervade society, and in the face of all this ignore the claims of a preacher and relegate him to the ranks of a beggar. He but repeats the ingratitude and rebellion of the Prodigal Son, who, on the account of his wealth, made haste to proclaim his independence of the father who gave him all he had. In every country where Christianity has been established it has been done through the labors and sufferings of the preachers.

## Prayer Meeting

By E. A. MANESS, Sherman, Texas

Lots of people have said a lot of things about prayer meetings. Various opinions have existed and do exist as to the efficiency of the modern midweek prayer meeting. Some say it has become a useless appendage upon the body, ecclesiastical. Others say it has no spiritual value to its credit, but might be utilized as a "midweek club." And as a menu for this midweek meeting some such bill of fare as the following, of course, would be acceptable: Was William Shakespeare really William Shakespeare, and if he was not, who was the real Shakespeare? Discuss President Wilson's program of preparedness. Luncheon. Checkers and chess and dominoes. Benediction. Others would make the prayer meeting a Church literary organization for the study of its denominational history, polity and creed.

As this writer sees it, however, it ought to be a prayer meeting or not be anything at all. It is better not to have any meeting than to substitute some kind of comedy-farce.

A prayer meeting is where folks pray, and if they don't pray it is no prayer meeting. But can a pastor successfully run a midweek prayer meeting for six months at a time, or a year at a time. In the past I would have doubted the possibility of a successful prayer meeting extending over a stretch of six months, but recent events in the pastorate have changed my mind. Since June of 1915 the smallest attendance at prayer meeting in Key Memorial Church, with one exception, has been fifty-five, and the attendance has run up to as high as one hundred and eleven. Last Wednesday night there were seventy-two people at prayer meeting. Last Wednesday night, a week ago, four persons practically committed and recommitted themselves to Christ and the Church. A big Sunday School boom and a big Epworth League boom and a big Woman's Missionary Society boom with prayer meeting attendance down to zero is a bad sign.

"Prayer is the Christian's vital breath,  
The Christian's native air."

And when he leaves his native air all these other booms are but a galvanized effort at a worthless substitution. If fifty per cent of the Church membership will attend the midweek prayer meeting for

the next four months that revival we have been talking about for 1916 will break out of itself with well-nigh irresistible energy. There are no short cuts to spiritual power. An all-day luncheon with readings and tracts and songs and two one-minute prayers is not a week of prayer. I wonder sometimes what God and the angels think when such a farce is pulled off. The midweek prayer meeting may become and ought to become one of the most helpful services in the Church. Before we have any other revivals and booms may the good Lord give us a revival in prayer meetings.

## Intercollegiate Co-operation

By GID J. BRYAN, Grandview, Texas

The extraordinary enrollment at Southern Methodist University has had little effect upon the number of students at Southwestern University. Southwestern has never had a more encouraging opening. To the Church, these institutions bear the relation of daughters of the same mother, Methodism, and exist to render honor to the Church and to God.

But to each other they bear the relation of mother to daughter. Southwestern University made Southern Methodist University possible. It should ever be remembered that Southern Methodist University was founded by the friends of Southwestern University. Like a mother, Southwestern has given of her purest blood to her daughter, and as a mother she will rejoice in the growth and glory of the new university.

It will be found that the older institution has made one more great sacrifice for the newer school. Probably a very large percentage of her best students have gone to the new institution, especially among the upper classes. This is as it should be. Much depends upon the character of the student body this first year. Standards of honor and integrity must be set. The "moral" character which enables students to master their lessons must be a standard present this first year. Seasoned character, weighed in the balance and not found wanting, must lead a student body. What institution is so well fitted as Southwestern University to supply the manhood needed in our new student body? No better environment can be found in all our country than that around this old institution. If she has given her heart's blood to ennoble our new university, it is not cause for regret but for rejoicing. The same forces that produced the nobility of the old student body will produce it in a new body of students. The light from Southwestern University will not be dimmed by the luster of Southern Methodist University. They will help each other. The light from each will combine with that from the other to add a greater glory to Methodism, to education and to the whole Christian Church.

Let every member of the Church rejoice in the success of both institutions. Together they will do what neither could do alone. Every Methodist has a vital interest in both. To love either will not make the love for the other less. The writer knows this from experience, for he will never cease to thank God that Southwestern University is his alma mater and that he had some small part in helping to found Southern Methodist University.

The new institution has a mighty work to do, but the older school has no less work before her. One has just begun to grow, the other must continue to grow to fulfill her mission. These great institutions and the other schools of our Church need ever-increasing support to do their ever-increasing labors. These children must be loyal to Methodism, but the Methodist Church must also be loyal to her children. Every dollar put into these great schools will be transmuted into manhood and womanhood, and every prayer for them will unlock the treasures of God to be poured out into Christian character.

Existence is one great drama; but you have the choice to see what you wish.

Many a man with brain, imagination and heart capable of high flight, has been brought within range of the enemy by some secret passion that held him from his place among the stars.

at revival we for 1916 will high irresist- short cuts to day luncheon and songs and not a week of mes what God a such a farce k prayer meet- to become one in the Church. r revivals and l give us a re-

operation

view, Texas

ment at South- has had little of students at Southwestern ouraging open- sers of the same exist to render God.

bear the rela- r. Southwest- ern Methodist should ever be ern Methodist by the friends sity. Like a given of her hter, and as a the growth and ly.

e older institu- great sacrifice roably a very t students have tion, especially t. This is as it upon the char- this first year, integrity must haracter which r their lessons t this first year, hed in the bal- ting, must lead nstitution is so n University to ed in our new r environment untry than that m. If she has to ennoble our cause for regret me forces that the old student ew body of stu- thwestern Uni- d by the luster iversity. They light from each om the other to thodism, to edu- ristian Church. Church rejoice stitutions. To- t neither could list has a vital either will not ther less. The experience, for hank God that is his alma ome small part thern Methodist

a mighty work ool has no less has just begun outinue to grow These great in- schools of our sing support to labors. These Methodism, but ist also be loyal dollar put into be transmuted hood, and every ek the treasures t into Christian

drama; but you it you wish.

ain, imagination t flight, has been f the enemy by held him from

ROMANISM AS IT IS TODAY.

By Rev. J. A. Phillips.

The supreme effort of the Roman Catholic hierarchy in the United States is to persuade both Protestants and Catholics that there is no need to investigate the interior workings of Romanism. The impression must be made that Rome has changed; that she is broad and tolerant; that the persecutions of the Inquisition were due to the times; that the superstitions of the Mexicans and of other Catholic peoples are due to their innate superstitious tendencies and not to Romanism.

The tricks of the Roman Catholic Church are very interesting. They seem to be very astute and they create the impression that they can do almost anything they undertake. The fact is they are being continually caught up with. Their plaints are in the minor key. They are forever complaining of being persecuted. Now and then they get desperate, but it does not forward their cause to any appreciable extent.

If only they can get Protestants to take up their plea they rejoice. For instance, you often hear that when a converted Mexican comes to die he calls for the priest. I have talked with a dozen or more Americans and Mexicans, preachers, who have worked for twenty or thirty years among Mexicans as missionaries and as native workers. I also have had some experience myself, having buried several score. I have heard of only one who called for the priest.

The point is made that Mexicans and Mexico are Catholic and that Protestants should not interfere with these people. And yet we learn that the Catholic hierarchy has sent its best expert to Austin to proselyte Protestants.

Protestants are advised to never criticize the Roman Church; that it is harsh and that Rome does not do that way. Now listen! Has the Protestant world ever put forth an omnibus condemnation of errors with this addition to each one of the propositions, "Let him be anathema!" What does the word "anathema" mean? Webster's New International Dictionary defines it, "A ban or curse pronounced with religious solemnity by ecclesiastical authority, and accompanied by excommunication." But that is exactly what the Roman Church did in the syllabus of errors condemned by Pius IX.

"Oh, but that was a long time ago," says some Protestant whom the Romanists have properly taught. All right. Let's take "Catholic Belief," published in 1884, by Benziger Bros., printers to the Holy Apostolic See. On page 254, at the last of the Creed of Pius IV, which every Catholic is required to believe, "And I condemn, reject and anathematize all things contrary thereto, and all heresies which the Church has condemned, rejected and anathematized." Is the year 1884 a long time ago?

Then let us take "The Catholic Church from Without," by Rev. James A. Carey: "The claims against the Church are founded on falsehood. The Church of God has been deliberately, maliciously falsified. Not to speak of our nations, there are millions in our own land who are bitterly prejudiced against the Church, and all their prejudices are based on lies. \* \* \* It must be obvious to all how indisputable are the claims of the Church, and how miserably weak is the case of her adversaries when it is manifest that they are forced to lie against her. Their case would be non-suited by the standards of any court of justice in the world."

That booklet was published in 1913. And it is simply bombast. The case against the Catholic Church is not based on lies, but upon facts which Rome has no right to deny.

Within the last fifty years Rome has killed about sixty people in Mexico whose only crime was an attempt to teach those people the religion of the New Testament.

The Catholic Encyclopedia is a very recent work and as mild as Rome has any right to be. It says, article Heresy: "The Church's legislation on heresy and heretics is often reproached with cruelty and intolerance. Intolerance it is; in fact, its *raison d'être* is intolerance of doctrines subversive of the faith."

The same Encyclopedia gives the following as part of the virtue of the sacramentals: "One of the most remarkable effects of sacramentals is the virtue to drive away evil spirits whose mysterious and baneful operations affect something the physical activities of man. To combat this occult power the Church has recourse to exorcism and sacramentals. \* \* \* The episcopal blessing, the aspersion of holy water, every sacramental unction, prayer in a dedicated Church, and the like, effect the remission of venial sin, implicitly or explicitly." That is recent enough to satisfy the most up-to-date, and it is superstitious enough to satisfy the most superstitious pagan.

The Moral Theology of Alfonso Liguori was duly authorized as late as July 5, 1835. Hear Liguori: "Theologians commonly designate as a mortal sin the theft of twenty-five cents from those who are ordinarily poor, and twenty cents from those poor who live of their daily wages. For theft from artisans, 62 1-2 cents, or rather that which they ordinarily earn in a day. For theft from those who live of their rents, some exact seventy-five cents, others \$1, others \$1.25; but if they live in poverty, then even the theft of less than seventy-five cents would be mortal sin. For theft from the very rich, \$1.75 to \$2. For theft from merchants of ordinary wealth \$1, if they have small means, 62 1-2 cents. For theft from magnates and communities, \$1, from sovereigns, \$2."

There is a catechism published in the United States, with ecclesiastical license, requiring all good Catholics to exterminate every newspaper that defends liberty of conscience, liberty of worship or liberty of the press. That catechism bears the date of 1911. Is that not recent enough?

We must remember that an ex-cathedra document is as modern as it is ancient. If it is a thousand years old it is as binding as if it had been issued yesterday.

If Rome dared to be strict with the members of the Catholic Church it would be necessary to expel several hundred thousand members and many priests in this country. Every member, priest, bishop, archbishop, cardinal who favors liberty of conscience, liberty of worship, the legitimacy of civil matrimony, separation of Church and State, education by the State is a heretic.

What has all this to do with the fellow who insists that he is a Catholic and that he does not favor these things? Just this: He is placed in a position of inconsistency, and his religion, instead of being an inspiration to him, is a clog to his conscience. Most people make a sort of compromise with their Church and their vital creed. Protestants live below their Church doctrines, but these teachings are worth something to them. You often hear it said, "Any Church is good enough

if you live up to it." That would perhaps apply to Protestant Churches, but it does not apply to Romanism. Consider the fully authorized teaching of Liguori on stealing. That is contemptible to a good man. Many Romanists repudiate that sort of morals. But it must discourage them to think that their own Church teaches it and that through a saint and with the authorization of the Pope, who is regarded as infallible. Now when the priests and bishops labor and plan to keep that highly authorized teaching out of the hands of high-minded Catholics, and when these members find that the so-called Church of certainty and infallibility has been practicing sleight-of-hand on her members they are hurt. It is natural for them to repudiate all religions. This is what Catholic countries have done.

If the reader of this article does not believe these allegations let him test it this way: Put it to some Catholic of his acquaintance. The first thing he will do is to deny that the Catholic Church teaches the things mentioned in this article. If you insist, he will only get angry or tell you that he is not interested in those questions; that the writer had better attend to his own business; that it is impossible for a Protestant to understand Romanism; that you can pick out many things in Protestant doctrine and practice that are inconsistent, etc. But you will note one thing: he will not meet you with the facts, nor will he face the facts which I have adduced.

Protestants should try to grasp the fact that Rome has ex-cathedra doctrines to which you can hold her in an argument—that unity, infallibility and supremacy are the chief boasts of the Church. Strip the Catholic Church of these things and it is much worse off than are Protestant Churches, because of the humiliation.

Much fallible doctrine is thrown as a tub to the whale to those who would examine Catholic claims. This keeps us busy for awhile. If Rome is criticized on account of this fallible teaching she defends herself easily enough. Once the investigator gets aroused and undertakes to get at the infallible teaching, he is thwarted in every conceivable way.

Take one instance of juggling with infallibility, "Faith of our Fathers," by Cardinal Gibbons, page 131: "According to that system (he means Catholicism), Christ says to every Christian: Here, my child, is the Word of God, and with it I leave you an infallible interpreter, who will expound for you its hidden meaning and make clear all its difficulties." One would naturally think, on reading that, that the translations and the explanatory notes were regarded by the Catholic Church as infallible and that they covered all the ground of interpretation of difficult passages. Nothing of the sort. Rome does not claim infallibility for her translations or for her authorized explanatory notes, and many difficult passages are skipped.

In the same work just cited we find on page 68: "If your Church and her ministers are fallible in their doctrinal teachings, as they admit, they may be preaching falsehood to you, instead of truth. If so, you are in doubt whether you are listening to truth or falsehood. If you are in doubt, you can have no faith, for faith excludes doubt, and in that state you displease God, for without faith it is impossible to please God."

One would conclude from that that when a Catholic hears a priest delivering a sermon he

knows that the priest is infallible. But Rome does not believe that the priest is infallible. Any priest is liable at any time to preach or teach error. That is what the Catholic Church believes. Even the Pope himself is liable to error, unless he is teaching as Pope and not as a private doctor of the Church.

The teaching of Rome as to superstition in the use of sacramentals, her anathemas against Protestants, her unscrupulous methods at proselyting and the deception of Protestants and even of her own honorable members, her doctrine as to intolerance, her teaching as to stealing and other immoralities, are all up-to-date. There is no advantage whatever to any good man in belonging to that Church, but great disadvantage.

BURIED HISTORY.

H. G. H.

The suggestion that the history of Methodism in Texas be written reminds me that much history has been buried in the death of many of our old men of whom there is very little record left—for instance:

Thomas Myers, once a missionary to the Indians in Indian Territory, before the days of Oklahoma State, and at same time John B. McFerrin was in the same work. Uncle Tommy Myers was in West Texas as a preacher before hundreds of our present preachers and some of our Bishops were born. He was a charter member of the old Rio Grande Conference, held the first camp meeting west of the Nueces, the first preacher in many of our pastoral charges, went to Mexico at the close of the Confederate War; returned in 1855 broken in health and purse; lived many years at close of his long life at Rockport; is buried there. He had a most retentive memory. I knew him well and long. He put nothing on paper. What a volume of old-fashioned Methodist history is buried with him!

I think of the history buried with John S. Gillett, Wesley Smith, H. V. Philpott, Buckner Harris, A. F. Cox, W. H. Seat, Asbury Davidson. The lives of all these men were full of history. Some one told me Wesley Smith left a record of his life and career. But I have never seen it. All these named above were members of Rio Grande and West Texas Conference, save Wesley Smith.

Where can the history buried with Mordecai Yell be found? Not on earth, I'm afraid. I have talked with Thomas Myers and Mordecai Yell often and found their memory charged with worlds of facts in which no one seemed interested, but without some note of which the history of Methodism cannot be written—except scantily.

In the life of John W. Devilbiss, by H. A. Graves, and life of Andrew Jackson Potter, by same author, there is much valuable record.

Old Jesse Hord, buried at Goliad, wrote a good deal, and Thrall, in his history, uses some of it. I have talked with Jesse by the hour and found that he had forgotten more than most men ever knew, or ever will know, of Methodist history.

There is more Methodist history of the past lying loose around Corpus Christi, San Antonio, Austin, San Marcos, Gonzales, Semin, Goliad, Uvalde—just in the Far West—than could be gotten into one volume. But your readers will please take note of the fact that this crudely written piece is not an attempt at history.



Ask Children

How they like wheat best. They will all say, "Give us Puffed Wheat." These bubbles of wheat are to them a confection.



Ask the Doctor

He will say that whole wheat was never before so fitted for food as in Puffed Wheat. Every food cell is exploded. Digestion is easy and complete.

Ask Yourself

What is the best way to serve wheat. Look at these kernels, puffed to eight times normal size. Note how airy and flaky and crisp. You never saw a wheat food so delightful.

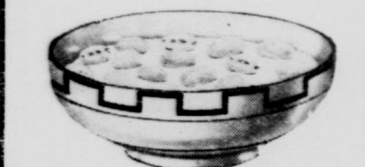
Puffed Wheat 12c  
Puffed Rice 15c  
Corn Puffs—Bubbles of Corn Hearts—15c

Puffed Grains are all made by Prof. Anderson's process. Every food cell is exploded by steam. All are toasted tit-bits, thin and flimsy, with a most enticing flavor.

All are scientific foods. Never before was any cereal so fitted for digestion. There are all these reasons why these grains should be largely served in puffed form.

The Quaker Oats Company

Chicago (1189)



NOTES FROM THE FIELD

DAVILLA CIRCUIT.

We were glad when Bishop McCoy read us out to come back and be with the Davilla people another year. Davilla used to be the educational center of this section of the country. At one time there were two academies here. While it is not so great an educational center at present, we have the intelligent citizenship that was educated here. These people also know how to treat their preacher good. Since our return there has been a continual pounding from all points on the charge. Sweet potatoes by the tow-sack full, backbones, ribs and sausage galore. On the night of December 29 we had a storm—a storm of friends. They came in a body and visited the dining room first. When they left the table was covered with all kinds of good edibles. We can never forget these good people for all these loving acts of kindness and for the many Christmas presents we have received. We are determined to put forth every effort to give these people our very best. We are praying and planning for a great year at all five of the Churches on our charge.—S. A. Weimer, P. C.

WARD MEMORIAL, AUSTIN.

At our last Annual Conference I was appointed to this charge. I left some as good people as any man ever served on the Liberty Hill and Leander charge. Our reception at this place was all that heart could wish. The ladies of the Missionary Society added some much needed furniture and recovered the floors of our parsonage. The pounding came in due and ancient form. Our Church is growing in all its departments. Twenty-five additions to date. Several of these on profession of faith. The attendance at Church services is good. We have one of the best Sunday Schools in the City. Our Superintendent, Brother L. J. Bailey, is one of the best I have ever had. Our Leagues and prayer meetings are all well attended and much interest is manifested. We have a most excellent Missionary Society with forty-five members. Our President, Sister George, is a splendid leader. Our first Quarterly Conference was held December 20. Our presiding elder was on hand, preaching and presiding to the delight of all. Some of the officials said that the report for the first quarter was the best that had been made in ten years. The stewards gave the pastor a raise in salary. We have a most excellent people to serve. The outlook is very hopeful and opportunities for doing good are numerous.—M. J. Allen, P. C.

BUTLER, OKLAHOMA.

About one month before Christmas the people at Butler decided that they wanted a revival meeting. Plans were made and executed. Having secured Dr. D. V. York, our Conference Evangelist, we went into the work with all diligence. Having known Brother York, we turned him loose and followed his leadership. He knows how to conduct a revival, and, best of all, believes in using the old-fashioned mourner's bench, and is especially fond of the old songs, and preaches the old-time religion. We began the cottage prayer meetings and held in every home that we could reach. We also held services in nearly every business house in town. We even got religion and the pool hall business mixed up—that is, we held two services in this place of business. Brother York mounted a table and preached to a large crowd standing all over the house, and some looking in from the door. Folks actually shouted. We had more old men interested in the service than I ever saw in any town, large or small. The Christians worked faithfully, doing just what the leader suggested. And this is the only way to have a revival. For unless the pastor and Church stand by the evangelist and do not get scared when he goes after sin, fearing he will tear up their "little playhouse" or make some old sister mad because he hits her "pet sin," there cannot be a genuine revival—the preacher's hands are tied and the Holy Spirit has no chance to work on sinful men. But we tried to follow the leader and especially the Holy Spirit. Thus we had fifty-two conversions and reclamations, and people are still coming into the Church. We recommend Brother York to all who want the old-time gospel preached plainly and fearlessly. If you use him, give him the reins and stand by him and he will help you work. But you say, "I do not like his methods." Well, there are other people that we do not like so well, but when we see that God is using a man,

and the Holy Spirit gives him results, we can look over the faults. At the close we raised the church debt, which has been a thorn in the flesh to these people, and Brother York dedicated the church Sunday night. Everything was left in good condition, for Brother York ties everything around the pastor when he will let him.—J. H. Bridges, P. C.

LAWTON, OKLAHOMA.

We are in the midst of a very promising revival. There were thirty-three members received into the Church yesterday, Sunday, January 9. Every inch of space was filled in the church last night, and many turned away for lack of room. Rev. Cullom H. Booth, of Georgetown, Texas, is doing the preaching, and Rev. W. J. Richards, of Grandfield, Oklahoma, is leading the singing. The meeting continues this week. The outlook is hopeful. Since conference we have repaired the church and beautifully painted the church and parsonage until now we have, easily, the prettiest church property in the city. Our Sunday School is larger than at any time since I have been connected with the Church and the Official Board is better organized and doing better work. They paid me the first month's salary one week after the adjournment of conference and paid the second month's salary at the end of the first month. There is a harvest in Lawton for somebody; pray that I may be able to reap Southern Methodism's share of it.—J. W. Sims.

RISING STAR.

We arrived in Rising Star in due time, after one of the best sessions of the Central Texas Conference held in Corsicana, where we were never better entertained, nor where we had better preaching, in place of the accustomed dry anniversary. The committee selected our best preachers and they brought the house down every time. We were expecting to return to Thurber for the fifth time, which was the thought of many others, but not so with the Bishop, hence we have fallen among the best people of the whole conference, and in token of that they have received us with both arms wide open and with one of the most generous poundings we have ever had, and it has been kept up, too, in the way of fresh meats, etc. We have had our first Quarterly Conference and our presiding elder, Rev. E. P. Williams, was at his best with one of his great sermons. The salary was raised \$50 over last year. We have taken our Orphanage collection, which amounted to \$32.75—more than twice as much as the charge paid last year. We are having the gripe now, which is affecting the services of the Church quite a bit, but it is giving away. We are praying and planning for a great year, and I trust this will be truly a jubilee year.—Edgar M. Wisdom.

BETHEL AND PLEASANT HILL.

Bethel is located in one of the best farming sections in Southwest Oklahoma. One general merchandise and one hardware store, post-office, one drug store, cotton gin and blacksmith shop, and the best rural school in Harmon County. Our church will compare with the above good things mentioned. We have a better building than the one our Annual Conference was held in at Altus. This church was complete, except pulpit chairs, when we arrived. The good women have purchased the chairs. Brothers C. C. Bell, L. E. Schell, E. S. Johnson and T. R. Waller are the stewards. They will do to depend on. They bring things to pass. Brother J. A. Dickerson is our loyal superintendent. Other good men and women, not a few, space will not permit, us to mention. Pleasant Hill—the name is indicative of the good-natured people. Brother W. S. Currey claims for this Church the first to be organized in Greer County. Here we met our new beloved for the Mangum District, who presided over our first Quarterly Conference. Brother Weaver is every ounce a preacher in the pulpit and will test 100 per cent in the presiding chair. Every interest of the Church is carefully considered. And as a good lady said to me, as I introduced myself to her, "Well, Brother Morris, we are glad to have you as our pastor. We know you, Brother Gage told us all about you." I say, Brother Weaver, we are glad to have you as our presiding elder. We love you, and the folks over here know you. I have told them about you. You will ever find a welcome in

our midst and have a warm place in our hearts. Gould is the only point of our work that touches the railroad. We have a large, commodious church here, and the folks don't need indoctrinating, for Rev. G. M. Moon is their spiritual father. He and Brother Jim Combs are the local preachers. W. W. Gilstrap, J. H. Wade and S. H. Bailey are the stewards. Brother Coleman superintends the Sunday School. Our interests and needs are the constant care of these good folks. Our Sunday School force at Bethel motored over to Duke Tuesday, January 4, to the Sunday School Institute. This trip was made possible by two big-hearted laymen, who left their business and went with us, because they make the interest of their Church first. At this writing Brother Weaver, with the help of Rev. Emmett Hightower, Mrs. McCollister and others, is holding three Sunday School Institutes in the Mangum District this week. Yes, the Texas Christian Advocate is in our plan for the year. Have secured 13 new subscribers and three renewals since conference. Methodism is here to stay. This is a great country, but no greater than the opportunities that confront the Church. We have a typical "Hollydale Circuit." Brethren, pray that the Holy Spirit, through us, will awaken "Brother Standback."—J. Calvin Morris, P. C.

PROCTOR.

I am beginning my second year as pastor on the Proctor Circuit and am delighted with the prospects for a great year. The work is moving off nicely and is taking on new life in almost every department of Church work. We had a good year last year; but we are planning for the greatest year that this circuit has ever had before. Everything starts well for the "jubilee" year. Our congregations are growing rapidly at every service and the Lord is blessing us wonderfully. No better people live than those of the Proctor Circuit, and none are more kind to their pastor and his family. After the services on the third Sunday night in December, to my surprise, I found my buggy loaded to its fullest capacity with good things to eat, until it seemed to squeak and groan under its burden, and this was just the beginning. The following day, at sundown, three of the good women of Proctor drove up to the parsonage gate, called for help and of all the good things to eat they had them, and, of course, this preacher ever received. These tokens of love and appreciation still continue to come in to gladden our hearts. Truly, "the lines have fallen unto us in pleasant places." Our reception lack has been indeed and in truth cordial. Blessings on these true and loyal followers of the Master. We are planning an Evangelistic Campaign for March. Watch for our report.—F. G. Story, P. C.

BELLEVUE.

This is January 7, 1916. It seems only a short time since I was preparing to hold a quiet protracted meeting at South McKinney, and yet that was just one year ago. Time and tide wait for no man, it has been said, nor is that any truer than that time flies when one is filled with energetic service in the kingdom. Last year holds in its history some of my greatest experiences, but a new year has come laden with its golden opportunities. Unfortunately we were called home from our conference at Bonham on Saturday, but thank God for a presiding elder who is not an Egyptian mummy nor a sphinx; we were informed as to the probability of our appointment. It appears Missouriian Methodism, though the vanguard, is making tremendous advancements under the method of co-operation. So, on Monday morning, we began to pack and Tuesday night our car of goods was in Fort Worth, and my family and I were in Mansfield, with my dear parents, on the road to Bellevue. Thursday afternoon, just as the sun began to sink beneath the western horizon, I cut the engine out, threw on the break of my automobile and stopped in front of the parsonage here in Bellevue. We had heard how the good women were turning things upside down, spending a lot of money and energy in preparing a pretty new house for their new pastor and family. I rather think these dear women have set the pace for others in this manner. How delightful and cheery our new home is, because the women "had a mind to work." That is all it takes. Any society of women can raise a lot of money for local work if they would merely have the heart and head to tackle the job. God bless the women! And from the first time we hit the ground here until now we have not stopped. We have been in thirty-seven different homes, made about forty-four pastoral visits. We

try to have prayers in them all. Our congregations are very good indeed for this terrible scourge of gripe. We represented the Orphanage cause at the proper time with a total offering of \$57.80. Have a receipt for some right here before me. How about that, Loys? This week we are observing our Week of Prayer, with a total attendance of approximately 110 and an offering of \$12. Brethren, I have promised God that this year shall represent absolutely the best he can do with me. It is my purpose that so far as in me lies I will pay the price for a truly great spiritual year. My heart is tremendously burdened for my charge that every heart may become ablaze with the mighty love of God. Join me at a throne of grace to this glorious end. Yes, we are happy. I absolutely would not change my appointment today with any living man. There is only one cloud above my horizon today and that is the Devil does his best to keep me back in a lukewarm, half-hearted service on the one hand, and to change a victory into a defeat at every turn on the other. Pray for me. My heart goes out to you.—R. B. Curry.

GRANT, OKLAHOMA.

After considerable delay I write to let you know that we are yet in the land of the living, though, like the Dutchman, "mit a tight squeeze." We were returned by the conference at Muskogee to this charge for the second year. We accepted the assignment as cheerfully as we could, knowing that we had some excellent people here, but knowing at the same time that the constituency of the Methodist Church in this charge was in very bad financial condition. The appointments on this charge are on three rivers, and two or three lakes, all of which were overflowed three times this year, at times and in ways most destructive ever known before, leaving most of our people but little to subsist upon, and the merchants having a mortgage, of course, took what little there was left. But enough of this tale of woe. We came to our year's work, knowing that though the Lord might have had nothing to do with our return, yet he can make all grace and wisdom abound for the work. The people pounded us a little on our return, which, though small yet was sweet, for it was a token of appreciation and satisfaction. We pray God's blessings upon them. Other friends, elsewhere, have been very kind to send us material tokens of love and appreciation. We pray God's richest blessings upon them. My wife, myself and three children have been in a gripe's hand the past eight days, and are just now convalescing and hope to be out soon. The work is moving on as well as could be expected. I have filled all of my appointments, except the two last Sundays, being gripping I attempted to preach here in the home church on the first Sunday, but had to surrender to the gripe. Will write again after my first Quarterly Conference, which is to be held here on the 29th and 30th inst. We ask the readers of the Advocate to pray for us that we may not flinch or fail our Lord and in these conditions that we may be true to him.—J. M. Hively.

SMILEY.

You can't always sometimes tell just how well you are going to like things in general on your arrival among a new people and in a strange land, until time proves all things. But since our coming among these good people evidences very evident have been in process of transpiring which go to prove "the lines are fallen unto me in pleasant places; yea, I have a grody heritage." Not only were we given a most cordial welcome, a "rousing pounding" and made to feel thoroughly at home in these parts, but these good people have been so considerate of the creature comforts of this pastor and his family that ever since our arrival here something good has been prepared and brought to the parsonage. There are two or three other things I desire to mention which since our labors began here have been done that affords the new pastor very much pleasure. Due credit must be given the good women of Smiley Church in their ever-ready spirit to beautify and add to the comfort and value of their parsonage property. Just a few days ago a band of these kind women came to the parsonage with their hands and arms full of rose cuttings, bulb plants and shrubbery, and, with their own hands, took part in planting them out, which not only improves, but adds very much to the appearance of the parsonage place. Through the efforts of the Woman's Missionary Society not only had they made considerable improvements to the parsonage, putting it in a more desirable and valuable condition, which we found awaiting our

coming. But desiring to make a still more inviting and commodious home for their pastor, they have provided for an additional bed and bathroom, which, when completed, will make the parsonage home very attractive and accommodating. Another decided material and forward movement made upon the charge is the raising of the preacher's salary, made by the Board of Stewards, at the first Quarterly Conference, thereby advancing this charge to half-station work. I could say much more in praise of these good people and the pleasant and growing situation of the charge, but will not now.—H. Bascom Owens, P. C.

LAKEMP, OKLA.

We reached Lakemp just five days after the adjournment of the conference at Altus, moving a distance of about 300 miles, or possibly not quite so far. Lakemp is a town twenty miles from the railroad, but in the very heart of a fine agricultural body of land. Some 200 or more people and a fine public school, one good church building and a fine set of business men with crowded houses. We also found warm hearts to greet us and an anxious people for a pastor. After we had been here a short while we were pounded in the regular Methodist way. The good things to eat are not all gone yet. We want the presiding elder to come to see us while these things last. The preacher is at home in a nice little parsonage almost entirely furnished. The good people look well after these things needful in the parsonage. The pastor was presented with a nice new chair—the rocking kind—by the women of the Sunday School. We are having a real good prayer meeting, and the Sunday School is doing fine. We will organize our Epworth League just as soon as we can find enough material, there being only a few young people here. Not unlike other places, we have our difficulties and problems. But we are praying earnestly for the removal of these things that God's kingdom may come and over all others prevail. Our meeting is to begin the second Sunday in January. We are praying for a great ingathering of souls and for the upbuilding of the Church. We are observing this week as Week of Prayer and self-denial. We ask the prayers of the Church that there may be great results follow this movement. Brethren, great is our fight, great is the cause. Let us pray and work as never before.—F. C. Harrell.

MUSKOGEE CIRCUIT.

This is our first year on the Muskogee Circuit, and our stay so far has been very pleasant. Our people have tried to add everything they could to our comfort. We have some as loyal Methodists here as there are anywhere in Methodism. We are located at Oktaha, a town of about 100 inhabitants, on the M., K. & T. Railroad, fourteen miles south of Muskogee. Oktaha has two Churches, the Congregational and our own Church. Brother Cartwright served this charge for the past four years. He is one of our very best local preachers. He is loved and very highly respected by the people of this charge. Thank the Lord for the heritage he leaves us and may success crown his labors wherever he goes. Our first Quarterly Conference convened at White Church, January 5, and at the close of the session we succeeded in getting all of the officials present to subscribe for the Christian Advocate. We only lack four of having the Advocate in all the homes of our officials. At 7:30 p. m., January 5, we were permitted to listen to one of the greatest preachers of the East Oklahoma Conference, Rev. C. L. Brooks, our beloved presiding elder. His theme was "The World's Need of the Gospel, and the Church's Responsibility." At the close of the service two men came forward, convicted of sin, and asked that the Christians pray for them. The service was a great inspiration to every one present, and with new energy and a brighter hope, we begin the new year, believing that with God's help and the leadership of our presiding elder, and together with the prayers of all the brethren, we will labor to bring lost souls in to the kingdom of our Lord.—H. T. Breece, P. C.

STANTON.

In due time, after adjournment of conference, we shipped from Stamford and arrived in Stanton, Saturday, November 18, and found hospitable entertainment in the home of Brother A. L. Houston and his family until the arrival of the parsonage family a few days later. Sunday, November 19, preached to a good congregation, which gave us a warm welcome. Those who have gone before have wrought well and many kind words are spoken of them, of which this incumbent is glad. A fine Sunday School, with en-

ng to make a still commodious home... they have provided... ed and bathroom... ted, will make the... ry attractive and... other decided ma-... movement made... the raising of the... ade by the Board... first Quarterly... advancing this... on work. I could... raise of these good... sant and growing... arge, but will not... vens, P. C.

OKLA.

mp just five days... nt of the confer-... ing a distance of... possibly not quite... a town twenty... road, but in the... agricultural body... more people and... one good church... set of business... houses. We also... o greet us and an... pastor. After we... rt while we were... ular Methodist... gs to eat are not... ant the presiding... e us while these... acher is at home... nge almost en-... the good people... things needful in... pastor was pre-... new chair—the... e women of the... are having a real... and the Sunday... We will organ-... ue just as soon... h material, there... ng people here... nes, we have our... ms. But we are... of the removal... d's kingdom may... ers prevail. Our... e second Sunday... praying for a... souls and for the... church. We are... as Week of... al. We ask the... a that there may... ow this move-... at is our fight... Let us pray and... —F. C. Harrell.

CIRCUIT.

on the Mus-... ray so far... ant. Our people... everything they... We have some... ere as there are... sm. We are lo-... of about 400... K. & T. Rail-... south of Musko-... Churches, the... ur own Church... served this... four years. He... st local preach-... very highly re-... of this charge... the heritage he... success crown his... goes. Our first... convened at... y 5, and at the... ve succeeded in... cials present to... istian Advocate... having the Ad-... nes of our offi-... January 5, we... en to one of the... the East Okla-... r, C. L. Brooks... ng elder. His... d's Need of the... ch's Responsi-... of the service... rd, convicted of... the Christians... service was a... every one pres-... energy and a... n the new year... d's help and the... residing elder... e prayers of all... labor to bring... kingdom of our... P. C.

N.

ndjournment of... from Stamford... Saturday, No-... hospitable en-... of Brother A... amily until the... ge family a few... November 19... congregation... welcome. Those... have wrought... ords are spoken... s incumbent is... chool, with en-

thusiastic superintendent and teachers, an active Woman's Missionary Society and a prayer meeting growing in interest, all of which give good promise for the future. The W. M. S. has put a nice duofold and a nice iron bedstead in the parsonage since conference. Then, on the evening of December 2, as the parsonage group settled for the evening's reading and study, sounds of footsteps and happy voices of men, women and children (and wagon) from without disconcerted the group within. Opening the door the storm filled all the house where we were sitting and other rooms, also, with parents and children and young men and maidens—and packages, large and small, and too many to enumerate, but all fully appreciated, but above all the beautiful spirit which prompted the expression. Such a spirit gives inspiration to a larger purpose and a fuller service, and this we pledge to these good people, asking in return their prayers and sympathetic co-operation in the great work to which we severally are called. Let us follow Christ and curs will be the victory.—M. L. Moody.

East Oklahoma Notes  
By REV. LUTHER ROBERTS,  
CORRESPONDENT

At a banquet recently held by the men of First Church, Shawnee, a move was launched to make a \$20,000 addition to their Church. About \$10,000 was subscribed at this meeting and it is understood that the balance will be raised and that work will begin in a short while. The present building was erected several years ago, when the town was young, and is wholly inadequate to the needs of that growing Church. With this additional building and remodeling, it will be one of the best houses of worship in the conference. Rev. S. H. Babcock is in his third year there and begins what promises to be a prosperous and fruitful year.

Rev. A. G. White writes from Mansville that telephone and electric lights have been installed in the parsonage, some new furnishings have been added, and the place is made more comfortable for the parsonage family. He reports good Sunday Schools at all his three preaching places. His charge has paid more than twice as much on the pastor's salary than they had at this time last year. He is making January a special for conference missions. This is Brother White's second year at Mannsville, and he and his people will have the privilege of entertaining the Madill District Conference this year.

The debt on our Church at Tishomingo has finally been raised, and Dr. N. L. Linebaugh, the presiding elder, dedicated the house last Sunday. The house was erected during the pastorate of Rev. A. D. Shaw, some six or seven years ago. Rev. J. C. Fowler is the pastor at present, this being his fourth year.

Rev. R. M. C. Hill is reported as making a fine beginning on his new charge—Hartsheerne. He is energetic and always has something doing.

Rev. J. C. Curry and wife, of Atoka Station, have been spending the Christmas holidays visiting Brother Curry's old home in South Carolina.

Rev. E. T. Campbell announces a revival campaign to begin in First Church, Durant, on the 23rd instant, in which the forces will be led by Dr. A. L. Andrews, of the North Texas Conference.

Rev. J. L. Edwards, a local preacher of great usefulness, died at his home in West Ada, on the night of December 31, and was buried the following day in the Ada Cemetery. He was fifty-six years old and had been a licensed preacher in our Church since boyhood. For some years he did effective work as a supply in this conference, serving Hollis, Stonewall, and other places. He leaves a wife and seven children. He had just been elected superintendent of the Sunday School at Asbury Church, Ada, and his death is a serious blow to that congregation. In the absence of his pastor, Rev. B. F. Stegall, this writer conducted his funeral in Asbury Church, and the large company of people who attended that service bore testimony to the esteem in which Brother Edwards was held by those who knew him. He attended services occasionally at First Church, and his fervent amens and his public prayers were an inspiration to the worshippers. He was a good man, full of faith and the Holy Ghost.

The program has been arranged for a joint inspirational Meeting for the Southern Districts of our conference—the McAlester, Hugo, Shawnee and Madill Districts—to be held at Durant February 8-10. The opening sermon will be preached on Tuesday night by Rev. S. H. Babcock. There will be two sermons a day, and the following

men are put forward for this work: S. H. Babcock, R. T. Blackburn, J. M. Peterson, C. A. Clark and Luther Roberts. The presiding elders have arranged the program, and it provides for a thorough discussion of all the phases of the evangelistic campaign upon which we hope soon to enter in this section of the conference. It will be urged that every pastor, with some of his laymen, be on hand at the opening service and remain until the final adjournment. The promoters of this meeting plan, and expect, to have at least one hundred in attendance. Let all the brethren begin now to plan and pray for the greatest meeting of the kind ever held in the bounds of our conference. If we will throw ourselves enthusiastically and religiously into it, it can be done. Aside from the benefits to be derived from the various discussions, the spirit of fellowship such occasions promote, is of incalculable benefit to the preacher. It is understood that a meeting of like character will probably be held by the Northern Districts—the Muskogee, Tulsa and Vinita. Ada, Okla.

SAN ANTONIO'S YOUNG PEOPLE'S REVIVAL.

One of the brightest and most encouraging features that go to the up-building of God's Kingdom is the activity of our young people in matters pertaining to the salvation of souls about them. The time is past when we can allow ourselves to say that our young people are standing back and are failing to take the initiative in the vital questions of life. Perhaps the clearest proof of this was demonstrated when the young people of San Antonio banded together in November for the winning of their friends to Jesus Christ through a united effort. The San Antonio Baraca-Philathea Union, composed of forty-two classes, launched the plan and Miss Kathleen Murphy was appointed as the Chairman of the Young People's Revival Committee. Our own "Bob" Shuler was only too glad to offer his services to the young people for two weeks, and on November 6 the big gospel tent was raised on the corner of Avenue D and Travis Street, just one block from Alamo Plaza, the center of town. The tent easily accommodated almost a thousand people, and when the hour for the opening service on Sunday night came the tent was packed thirty minutes before the song service began. Prof. Edward McKenzie, known as one of the very best singers in this section of the country, had charge of the choir of eighty young people and the meeting began with the greatest amount of enthusiasm possible. For a week preceding the revival the young people, directed by E. E. Dilley, Secretary of the Y. M. C. A., met each night for their "Personal Workers' Council" and planned and prayed for the salvation of the unconverted members of the young people's classes in the city. Rev. Shuler preached with power from on high and won the hearts and love of every one immediately. His untiring efforts brought countless blessings each service, not only to the young people of the congregation, but to the older ones who were profited greatly by the services. A striking example of the thoroughness of the interest among the young folks was that of the Rally Meeting on the second Sunday afternoon. The meeting was announced in all the classes and Churches for a rally of the young people in the afternoon. It began to rain and a stiff "norther" came up just about noon. Many expected to see only a few present at 1 o'clock, but, thanks for the disappointment, the tent was literally filled with the enthusiastic young people of the San Antonio Churches. Rev. Shuler gave them a message that filled each with inspiration and caused every one to buckle down to the opportunity of a great harvest of souls. The following week brought added blessings and scores of young and old alike went forward determining to live a better and consecrated life. Over two hundred were directly influenced for the Christian life in this effort. Friday, the closing night at the tent, presented a scene that will linger in the memories of the Christian people for some time. About a dozen little Mexican boys were led to the altar of the Lord through the effort of several workers in the Mexican district and a very impressive service marked this part of the meeting. As the boys knelt, surrounded by Christians on their knees in the sawdust, Rev. Frank Onderdock uttered a prayer in the Mexican language and then in English. It was touching and a most appropriate scene for the closing of the revival. On account of the large crowd unable to be accommodated in the tent, the last meeting, which was Sunday night, was held in the Travis Park Methodist Church. The message by

Rev. Shuler was one of the strongest ever heard in our city. The house was packed and many turned away, there being not even standing room left. This closing service was one of the biggest ever held in the Travis Park Church and great good resulted when the invitation was given. The result of this great revival by the young people will not be measured today or tomorrow, but away out in the future the lives of many of our young people will revert back to that happy and holy two weeks in the tent when Bob Shuler gave the best he had for the youth of San Antonio.

J. FLOYD SMITH,  
Secretary for Boys Y. M. C. A., San Antonio, Texas.

THE McLEAN HOME—LET'S BUILD IT QUICKLY!

All special friends of Dr. and Mrs. John H. McLean, please take notice! In a recent issue of the Advocate it was suggested that a movement be started to present these honored servants, retiring from a service of our Church of fifty-five years, a home of their own where they can for a while enjoy their own "vine and fig tree." Quietly and quickly the enterprise has taken shape, a committee appointed with the writer as Secretary-Treasurer, and now comes this announcement that we are ready to receive your gifts.

Already the subscriptions reach a total of \$600, and the cash receipts, \$270. Let's build it quickly and thereby promptly, as well as generously, show our love for these dear servants of God, whose lives have meant so much for us. Remember, this is not a conference movement, nor a charity measure; it is a straight-out gift, straight from the heart of personal friends. Hurry, now, for we must have this home ready for the Golden Wedding. We are receiving amounts thus far all the way from \$1 to \$50.

The location will be left entirely to Dr. and Mrs. McLean. The committee has determined that there are to be no "strings" of any sort to this gift.

J. J. MORGAN,  
Secretary-Treasurer.  
Dallas, Texas.

OUR CHURCH NEWS

It now appears that the proposed union of the Methodists, Presbyterians and Congregationalists of Canada is a far-off dream. The doctrinal differences of the three are a little too much for them to get together. And it seems that political differences played their part.

Dr. S. A. Steel, pastor of Washington Street Church, Columbia, S. C., has been invited to deliver the address at the 1916 reunion of Hood's Texas Brigade at Rockdale, Texas. Dr. Steel has accepted the invitation, and we risk nothing in saying that he will bring to the veterans a message well worth the hearing.

Institutions of learning of the Methodist Episcopal Church have increased their capital funds fully \$12,000,000 during the past four years and ten months, according to the reports which were presented at the annual meeting of the Board of Education of the Methodist Episcopal Church held in New York recently.

Dr. David Thompson, who was the first ordained Presbyterian missionary to go to Japan, died recently at Tokio, aged eighty years. He was a native of Ohio, born September 21, 1835; and in November, 1862, left this country for Japan. There was not a Protestant Church member in Japan when he reached there, and it was six years before he baptized a convert.

It is claimed that there are in the student body of the University of Tokio, Japan, no Shintoists, 200 Buddhists, 1000 atheists, and 2500 agnostics. This condition of things in this great center of learning in Japan emphasizes the necessity of the widest possible circulation of Christian literature, to which our Dr. S. H. Wainwright is devoting so much time both in Japan and America as Secretary of the Society of Christian Literature in Japan.

Clarence W. Reid, second son of the late Dr. C. F. Reid, was killed recently by an electric train running into his automobile at a street crossing in Oakland, Cal. He had been married less than three months. His wife and a friend were with him, but neither of them was seriously hurt. Brother Reid was a local preacher. He was a surveyor and lived on his father's farm, near Oakdale, Cal. He was born in China twenty-eight years ago, while his father was a missionary in that field.

**BOOKS TO BE READ**  
IN PREPARATION FOR THE GREAT  
**Win One Campaign**  
THESE BOOKS WERE SELECTED BY  
**DR. PAUL B. KERN**  
AT THE REQUEST OF THE GENERAL COMMITTEE ON PUBLICITY AND LITERATURE  
SENT POSTPAID AT PRICES LISTED  
The Ministry of Intercession, Andrew Murray, Postpaid, \$ .65  
Autobiography, Chas. G. Finney, Postpaid, 1.25  
Evangelism Exemplified, Luther E. Todd, Postpaid, 1.00  
The Price of Power, Holden, Postpaid, .50  
The Passion of Men, Hollenbeck, Postpaid, .45  
Taking Men Alive, Chas. G. Trumbull, Paper 45c, Cloth .65  
Pastoral and Personal Evangelism, Chas. L. Goddell, Postpaid, 1.00  
The Child for Christ, A. H. McKinney, .50  
How to Bring Men to Christ, R. A. Torrey, Paper 25c, Cloth .50  
Everyday Evangelism, Wm. Leete, Postpaid, 1.00  
The Soul-Winning Church, L. G. Broughton, Postpaid, .50  
ORDER FROM NEAREST HOUSE  
**SMITH & LAMAR, Agnets**  
PUBLISHING HOUSE M. E. CHURCH, SOUTH  
Nashville, Tenn. DALLAS, TEXAS Richmond, Va.

The Joint Commission of our own Church, the Methodist Episcopal Church, and the Methodist Protestant Church, appointed to decide whether John Street Church, New York, or Sam's Creek, Maryland, has the right to claim priority of organization in American Methodist history, will meet in Baltimore, Maryland, January 25-27.

On January 7 the Wesleyan Christian Advocate, Atlanta, Georgia, started on its eightieth year. What an influence it has been among Georgia Methodists! No wonder that great State has given to the Church men of mighty mold! At the helm in all these years have been such giants as Summers, Wightman, Myers, Kennedy, Haygood, Potter and Glenn. And among them are to be reckoned W. C. Lovett, the present editor, and R. F. Eakes, his assistant. We congratulate the Wesleyan upon its eightieth birthday.

Bishop W. R. Lambuth left by the Southern Pacific for New York last Tuesday evening, January 4. He goes to attend the Congress of Missions in that city. That over, he will proceed through points in the South to Dallas, Texas, where he will attend to business in connection with the Southern Methodist University, and will get back home in about sixty days. After a few days at home he will proceed to Panama, to attend the Pan-American Missionary Congress. Whatever others may do, our Bishops eat no idle bread. So says the Pacific Methodist.

From the Yearbook for 1916, of our sister Methodism, we gather that the corporate wealth of the Methodist Episcopal Church is \$327,346,917. The number of churches is 28,752; number of members, including probationers, 4,633,123; enrolled during the year, 32,933; net gain in probationers now on roll, 20,192; net gain in full members on roll, 83,897. There are 18,766 preachers in full connection; on trial, 1758. The total receipts for foreign missions for 1915 were \$1,188,243. The value of church buildings is \$213,325,168. The number of schools is 256, representing a total endowment of \$28,164,924, and 74,044 students. The total enrollment in the Sunday Schools is 4,497,467, showing a gain of 313,894. There are \$19,839 Epworth League members.

The Christian Advocate (New York) has this editorial remark: "Bishop Hoeg, who is just returning from Australia, writes home that from the day he entered the country he was continually hearing about Wm. Taylor, 'California Taylor,' as they call him, Bishop Taylor, as we call him, who visited that southern land half a century ago, preaching everywhere with deep and lasting results. He says: 'There was not a community which I visited or even a community which I entered that did not contain at least a few persons who had been blessed by him. His converts filled the churches by the thousand with the dependable laymen who have ever since been prominent in all religious activities and sent scores of others into the ministry. Till the judgment day comes his tracks are not likely to be obliterated.'"

The members of the Executive Committee of the Laymen's Missionary Movement of our Church and a number of Conference Lay Leaders were in conference at Nashville from the evening of January 4 through January 6. During Wednesday and Thursday three sessions were held daily. They discussed the various questions related to the work of the Lay Leader of the local Church, the District Lay Leader, and the Conference Lay Leader. It was a profitable meeting for those present, and these leaders among our laymen in the various conferences doubtless went back to their fields of service better equipped for the important tasks to which they have been called. Those present at the conference in Nashville were: J. R. Pepper, Memphis, Tenn.; F. M. Daniel, Mammoth Springs, Ark.; T. S. Southgate, Norfolk, Va., (these being members of the Executive Committee); A. W. McLeran, Lay Leader of the Florida Conference; R. C. Dial, North Texas Conference; B. F. Fritts, Holston Conference; W. W. Ball, Kentucky Conference; G. L. Harrell, Mississippi Conference; I. N. Ayers, New Mexico Conference; L. M. Stevenson, North Alabama Conference; W. B. Stubbs, South Georgia Conference; J. E. Edgerton, Tennessee Conference; G. C. Hodges, Upper South Carolina Conference; O. H. Searcy, West Oklahoma Conference; M. A. Childers, West Texas Conference; W. D. Smith, Western Virginia Conference; R. F. Burden, North Georgia Conference; W. S. Holmes, Louisiana Conference; J. H. Bohmfalk, German Mission Conference.

**Ornamental Trees**  
SHRUBS, evergreens, roses, perennials, plants, seeds, fruit trees, etc. Buy direct and save 50 per cent. Best collection in the South-west. Catalogue free.  
**BAKER BROS.**  
FORT WORTH, TEXAS

**Geraty's Frost-Proof CABBAGE PLANTS FREE**  
We will mail free, postpaid, a package of plants for testing to anyone who will write for same and report results after plants are matured. They will stand a temperature of 10 degrees above zero without injury, and mature three to six weeks earlier than hot-bed or frame grown plants if planted in the open field six weeks or a month sooner than home grown plants. Our prices by parcel post, postage paid, are 50 plants for \$2; 100 for \$3; 500 for \$1.25; 1000 or more at \$1.25 per 1000. By express charges collect, at \$1.50 per 1000, & W. C. GERATY CO., Box 5, Yonges Island, S. C.

**New Year's GREETING!**  
THE OLD, OLD STORY  
For the  
NEW, NEW YEAR!  
One PURITY SERMON from every minister and one SUNDAY SCHOOL OFFERING before Easter and the \$8000 debt on God's House of Mercy—the Virginia K. Johnson Home—will be cancelled. Brethren, please help us women who labor with you in the gospel!  
**MRS. VIRGINIA K. JOHNSON**  
Sta. A, Dallas, Texas

OUR CHINA MISSION CONFERENCE.

The late session of our China Mission Conference, which was held in Soochow, was one of more than usual interest. First, Bishop Hoss was in the chair, and in both executive and preaching ability he ranks among the greater members of the Episcopal College. He took charge of the opening services of the conference, and the exposition of portions of the letter to the Ephesians, and clearly translated into the Chinese by Dr. A. P. Parker, was most helpful to both the Chinese and foreigners. Secondly, the conference sessions were held in the spacious auditorium of the new St. John's Church. This large and beautiful building, said to be the best house of worship for the Chinese in the Republic, is a splendid expression of the generosity and deep interest of the members of the St. John's Church in St. Louis. A nobler and more useful gift they could not have made to our great college center in the city of Soochow. The erection of this church in that community has well-nigh doubled the efficiency of all the great institutions in that immediate locality. There stands our Soochow University with its large and splendid faculty of foreigners and Chinese, and its four hundred students. In near proximity to the University stands the Laura Haygood High School for Girls with its fine equipment of buildings and teachers and its large student body. From these institutions only a few steps distant stands the well-known hospital of the Woman's Council, which is doing a grand work that is yearly extending its usefulness in all directions. And just on toward the west a few steps stands the new famous hospital that was built by Bishop Lambuth in his early missionary days, and has now been in charge of Dr. W. H. Park for more than thirty years. In these two hospitals combined there are many thousands of patients treated every year. A little further toward the west stands the great St. John's Church already mentioned above. Really, I am tempted to attempt a description of that edifice, but for fear of failing to do it justice I desist. It was erected under the immediate and constant superintendence of the Rev. W. B. Nance, of the Soochow University, and the tasty touches of his architectural and artistic skill are observed with pleasure on every hand. The proceedings of the conference were made interesting by the fine reports from the presiding elders and pastors. Large gains in membership were made. There are now more than six thousand members and of this number some twelve hundred were received during the year. Besides, there are more than nine thousand probationers on our rolls. Large gains were reported on the amount raised for the support of the ministry. Also considerable advance was made in the number of Sunday Schools and Sunday School teachers and pupils. Last year a new program in Sunday School work was begun under the advice of Bishop Atkins. A well prepared Chinese gentleman, a member of our Church, was employed as Sunday School Secretary and placed in this great field with good equipment, to improve the Sunday Schools in all respects. The results of this first year's work are satisfactory and they show the wisdom of Bishop Atkins in giving rise and direction to this new movement. Our Sunday School Board is alive to the needs and demands of the time and are pushing this arm of the service with much energy. I have to report some interesting news from this the Huchow District. The work in this field began about twenty-four years ago. From the beginning the work prospered and gave signs of future development. This humble scribe and his wife were sent out to the city of Nanjing to open the work. Our first chapel was opened in that city and from that point as a center the work was extended in all directions. At the large town of Hutsung, which is located fifteen miles distant toward the southeast, a chapel of one room below and one above was opened. That was twenty-three years ago. There the gospel has taken a strong hold and has spread wonderfully. In the Hutsung Church there are now one hundred and forty members, including twelve who were received on last Sunday. On the 25th inst., at the first Quarterly Conference of this circuit, the Board of Stewards came up bravely and assumed the whole support of their pastor. In doing this they increased their quarterly almost twofold over the last year. This Hutsung Church now has the distinction of being the first self-supporting Church in our China Mission Conference. You may be sure that day was one of the happiest in my missionary experience of more than twenty-seven years. From the first this has been one of the chief aims and hopes in my mind in my efforts to build up the Church. Now that we have one self-supporting

Church in China, it will not be long until others will emulate this worthy example and self-sustaining Churches will come to be the usual order.

You have doubtless been interested in reading the papers to learn of the decided reactionary movement that has been set on foot for the purpose of changing the Republic into a constitutional monarchy. The latest news tells of the widespread popularity of this movement and of the greatly preponderating majority that stands for the change. But out here it is too well known that this is not a free nor a full expression of the desires of the people as a nation. The movement was originated by the elder leaders for the most part, and these men were never favorable to the Republic. They are the "mossbacks" who are naturally opposed to reform and national progress. It is well for the nation that this change has been stopped for the time, and it might be far best for the masses if it is stopped for good, for there is very strong opposition to this change on the part of the large number of the young men and women of China who have been educated abroad, and who are the real patriots of the country. They would never rest content to live under a monarchy of any sort. They have enlightened minds and lofty ideals of the great nation that this people is to become, and they cannot be easily turned aside from their noble purposes.

The action recently taken by Russia, France, Britain, Japan and Italy practically amounts to a strongly opposing force to this movement, at least for the present and until peace is made in Europe, and it will be respected by the Government. Already the general conditions have improved. The excitement is subsiding and business is improving. So we are hoping that the nation may be kept from internal strife, and the meanwhile we are busy preaching the everlasting Gospel of the Son of God to these thousands, and many of them are favorable to it and are enlisting in the army of our God.

I am simply proud of the great paper you are making for us. May your success increase with the passing years, and may the richest blessings of our God abide upon you.

Faithfully yours, J. L. HENDRY, Huchow, China, No. 29, 1915.

A GREAT CAUSE FORCEFULLY REPRESENTED.

There is nothing that is more pathetic in the life of a preacher than the scene that is enacted each year at our Annual Conference, when some sainted veteran of the Cross in our ranks, either because of declining health or the approach of old age, is no longer able to do the regular work of a pastor, and is called upon to step aside and give place to a younger and more efficient man. Of course, there is no place left for him except the superannuated list, so his name is referred to the committee on conference relations.

This, however, is not a calamity within itself, but it becomes such when we consider the meager provision for his support during the remaining years of his life. I am sure there is not a preacher in the West Texas Conference who does not rejoice in the fact that our conference at San Angelo determined to make a definite campaign for the more adequate support of these worthy and worn servants of the kingdom of God.

We are to understand, however, that conference action is one thing and that consummation is another. The great question is, Shall we reach our goal?

The conference took every advanced step when it decided to raise an endowment of \$100,000 for the support of these heroes of the Cross. They were equally wise when they decided that Brother H. E. Draper was the man to enter the field for the raising of this amount, and the presentation of the claims of the superannuates.

I am sure that all who heard Brother Draper present this cause at conference will not be surprised to hear that he is complete master of the subject and holds the people spellbound as he leads them step by step into the very heart of the subject.

In this great question, however, in which every preacher is directly concerned, there is a question that each must answer for himself, and upon this depends the success of the plan. Will we throw open the door and give him the right-of-way in our charge? or will we fear that he comes to add new financial burdens to our charge? Permit me to say, after having Brother Draper with me December 19 and 20, that there is a rare treat in store for every preacher and congregation who will conform to his plans and give him a free hand.

His theme is one that the pastor naturally feels a delicacy in approaching and the evangelist is too busy with his own task to give this subject much time. Brother Draper begins his dis-



IVY'S TEXAS GOING DRY.

The above is an interesting map of prohibition territory as it now exists in Texas. The white counties, 181, are dry; the gray, 48, are partly dry; the black, 20, are all wet. Five counties in Texas became dry in 1915.

ussion by showing the relation of the tribe of Levi to the Israelitish people, and forcefully impresses upon his audience the place of the ministry from the very earliest times as part of God's established order.

From this point he turns the divine provision for the support of the tribe of Levi and under this head shows how homes and cities were provided for them to dwell in, also showing God's plan and command with reference to the tithe and its use in the support of the Levites.

He then makes a strong point on the call to the ministry and reveals the preacher's sacred obligation to the people and to God, the conference demands upon him is reviewed and the requirements and qualifications necessary for conference membership. He also reviews the hardship and privation incident to the early years of the pastor and in many cases his entire life.

The matter of saving a competency, as in the professions of life, is shown to be entirely beyond the preachers reach. From this point he plunges into the very heart of his subject and presents this man, the man of his theme, the man responsible to God, the man of such adequate preparation, the man of whom the conferences demand this unremitting, efficient service, he is the preacher, the superannuate preacher of this theme, he is poverty-stricken and homeless.

It is an inspiration to follow him and to watch the congregation grasping every word, and at the close there will be results, the very results you will want.

Brother, when he comes, open the door, prepare the way and under the guidance of the Divine Spirit he will be a benediction to you and yours.

R. E. DUKE, Liberty Hill, Texas.

BIBLIOGRAPHY ON REVIVALS.

It was my purpose to take time and make an exhaustive study of the books available concerning revivals and then write an article that would justify the above heading. But the pressing and multitudinous duties of the pastorate and other Church work have rendered that impossible. Yet something must be written to help some of our young preachers who are constantly asking what books to buy to prepare themselves for the great "Win One" Campaign we are to have in the spring. Perhaps this article will provoke some who have the time and ability to give us a real article on "The Bibliography of Revivals." All I have done here is to go to my own library and classify the books on my shelves. (In talking with a minister the other day about books on revivals he deplored the fact that there was such paucity of literature on this subject. There are more books already written than any busy pastor can read.) My purpose is to suggest to the pastor of limited means and small library which books appeal to me as most helpful to us in pre-

paring for the oncoming campaign. I have graded these in order in which they appear. My advice to the young preacher is, to begin at the top if he has not that one and come down the line as far as he has time to read them and means to pay for them. My supply as will be seen is not large. Other pastors may have larger and better collections. But I submit these for the benefit of the young men who have asked me concerning this matter:

- Personal Evangelism Exemplified, Todd; Individual Work for Individuals, Trumbull; The Win-One Helper, Todd; Personal and Pastoral Evangelism, Goodell; The Tongue of Fire, Arthur; The Revival and the Pastor, Peck; A Handbook of Revivals, Fish; How to Promote and Conduct a Successful Revival, Torrey; How to Bring Men to Christ, Torrey; Catching Men, Brushingham; The Pastor His Own Evangelist, Chapman and Goodell; Revivals: Their Laws and Leaders, Burns; The Soul-Winning Church, Broughton; The Passion for Souls, Jowett; Revival Lectures, Finney.

Any or all of these books can, of course, be purchased through Smith & Lamar, O. E. GODDARD, Galveston, Texas.

"HANDBOOK OF ALL DENOMINATIONS."

By Rev. M. Phelan, Northwest Texas Conference.

I have just read this splendid book, and wondered all the time why some one had not written such a book long before this. It is just the book that every preacher and layman, who desires to be posted as to the origin, history and present standing of the numerous denominations of our Nation and other countries should have in their library. It is not a book to be borrowed, read and returned to the owner, but one that should be bought, read and returned to your own library to be referred to on a moment's warning. There is no effort on the part of the author to please you with beautiful sentences and well-rounded periods, but to give you facts; to put in a concise yet clear and sufficiently full form the facts as they really are as to the origin, history and present condition of each and every denomination. All the Churches are thus brought under large obligations to the author for the manner in which he has done his work. In dealing with the origin of the different Churches he makes no effort to cover up or shun any fact, but gives it just as it is. He shows a perfect knowledge of the work he had in hand, and an honest purpose to deal with each denomination just as he was warranted in doing by all authentic historians. The preachers of all Churches will doubtless be grateful to Mr. Phelan for such labor on his part as has resulted in such a useful and laudly needed book. The mechanical work is all that could be asked, having been publish-

ed by the Publishing House of the M. E. Church, South, at Nashville.

In the Introduction, written by the late Dr. Grass Alexander, we find these words: "The manual is so serviceable and so convenient and so informing that I have already decided to use it as a textbook in my classes in Church history in the Southern Methodist University." Let every preacher order one at once and be glad that he did so for the remainder of his natural life.

G. S. WYATT.

"Can you realize that, in all the past eons of eternity, there has never yet been a moment of darkness, nor a tear shed, in the kingdom of glory?"

A GREAT DISCOVERY OF 1820

During President Monroe's first administration, nearly a century ago, Dr. W. W. Gray, a brilliant young physician of Raleigh, N. C., made a discovery, now a world-wide blessing. This was a certain ointment which prevented blood poison and counteracted all skin diseases. The wonderful dispatch with which Gray's Ointment cured ulcers, old sores, boils, tumors, felons, abscesses, etc., traveled fast, and, despite the absence of railroads and fast trains, soon became known and demanded the country over. The business was moved in 1850 to Nashville, Tenn., and continued there by Dr. W. F. Gray, a son. Anyone by writing Dr. W. F. Gray & Co., 850 Gray Bldg., Nashville, Tenn., can obtain a trial box of Gray's Ointment free of charge. 25c at drug stores.

"On With the Battle!"

has been heard and read by thousands over this great Southwest; now the one who for so many years uttered this battlecry is silent. But he has left behind a message for you in

THE STORY OF MY LIFE

By DR. G. C. RANKIN



Order today and read the message that has been written for you. \$1.00 post paid to your address.

G. C. RANKIN, JR. 1802 JACKSON ST., DALLAS, TEX.

THE KINGDOM OF GOD—A WITHIN KINGDOM.

Doubtless we would be wiser and better Christians if we gave more heed to the nature of Christ's militant kingdom. "My kingdom is not of this world." These are words with which Jesus, when arraigned before Pilate, made answer to the question: "Art thou the king of the Jews?" These words are immediately suggestive of the nature of Christ's kingdom. Paul gave us an analytic definition of this kingdom as a kingdom of experience. If we would have further testimony concerning the house of this kingdom's exercise let us listen again to the words of Jesus as he declares: "The kingdom of God cometh not with observation... but, behold, the kingdom of God is within you."

In all ages man has sought a governor outside of himself, to whom he might perform his devotions, and it has been that only as he has found his governor, "The Only Wise God," and learned to love him, that a kingdom of peace and joy has been planted within him. Blessed thought, that he who is "King of kings and Lord of lords" can plant his kingdom in the hearts of men! If we rejoice because of this possibility, may we not rejoice "with joy unspeakable" that the possible has become real?

No King Without a Kingdom.

There can be no King without a kingdom, nor can there be a kingdom without a King. As there can be no Governor without a government, there can be no government without a Governor. For the benefit of him who may be technically inclined, let us pause long enough to brush aside a seeming possible error in this foregoing statement. It may be remembered that in the history of nations rulers have died and the people have been temporarily left without rulership. True, flesh and blood has fallen, but when we remember that government, even of a temporal kind, is not an aggregate of animated bodies, but a harmony of intelligence, we shall then not be in so great a hurry to visit the government cemetery. Let us remember that government is principles statuted, not on paper, for the combined output of paper for the days of the papyrus till now could not make a government. Rather, let us find statuted in heart and life these indicated principles, which make their only potent announcement through acts of flesh, blood and brain. Indeed this is the only government worthily so-called; and men are worthy citizens in the degree in which they receive and regulate their lives by these principles.

Imagine, if you can, a king without subjects, and, hence, without a kingdom. Is not his a pitiable plight? Annihilation has well-nigh wrought its worst. In his extremity he is under the dire necessity of seeking for relationship. He must ally himself to the government of another, or else remain a hopeless, helpless incongruous blot on the page of natural law. Alexander, crying for more worlds to conquer, is saner and happier by far than he who sits on this spectral throne wielding a broken scepter over the ashes of a dead kingdom—or, rather, sits in doomed expectancy, vainly listening for the travailing cries of a kingdom that cannot be born.

Without a leader Israel murmured, judging Moses to have forsaken them. The inborn desire to have a governor revealed itself in a molten calf. Having lost by forfeit the favor and counsel of God, Israel's first king in sorrow groped his way to the haunt of a witch, that her enchantments might become the counsel of his future; but for his transgression he died. Sad the scene on Gilboa, when the Philistines pressed him sore and the Spirit of the Lord was departed from him, to see him with his own sons fall upon their swords.

No Happiness Without Rulership.

No man can be happy who is not ruled. This may have a paradoxical ring to those who chafe under the orders of their superiors; but the nature of Christ's kingdom need only be remembered to pacify one on this score. If I may call your memory to the witness stand, doubtless the testimony will be unanimous that your life has been happier since you have been ruled by fixed principles, and have directed your goings toward a worthy goal. It is to be doubted if the nomadic Arab had a high conception of happiness. Certain it is that the souls of men cannot rest till they become actuated by life-principles whose very purpose is to give rest to the weary and heavy laden. Paul never preached to a more restless congregation than when he declared the "Unknown God" to his polytheistic wiseacres.

Man's Governor Must Merit Man's Devotion.

No man can be happy in the serv-

ice of a king who does not merit man's devotion. Neither can one render his best service to one who cannot understand the servant's task. Thus a republic seeks out one of clean life, having large understanding of the people's life, coupled with legislative and executive ability, to be her ruler.

It was once our lot to be hired to a ranchman who had spent his life till seventy years of age in a flour mill. He was not unkind to his men, nor was he exacting, yet his almost total lack of knowledge concerning cattle and the laws of farming was often at such variance from ours as to make the relationship between us unpleasant. Happy are the subjects of the Kingdom of God in that our Great High Priest can be touched with the feelings of our infirmities. He thoroughly understands the nature of our task and the ability with which the task must be performed.

Self-Evident Kingdom.

This kingdom is self-evident and self-conscious. We would not attempt to define or prove the character of this kingdom; it is ours to accept and experience. It needs no argument to insure its being, and no analysis to make its subjects conscious of its presence and power—it is enough that the Father, Son and Holy Spirit have established and declared this kingdom, and what more eminently concerns us is, are we in this kingdom and is this kingdom in us?

Another Truth.

This kingdom is not one in which the king derives honor by process of subjugation. Instead, He reveals Himself by incarnation, through human agency and direct wooing of the Holy Ghost, thus convincing the sinner of Christ's merit, mercy and power, till of his own choice the poor floundering sailor lays hold of Christ, the Life Line, and is lifted aboard the "Old Ship of Zion."

With the eye of the soldier we sometimes review the victories of the past, then glancing in all contemporary directions we see the flag of Calvary being planted in new territory, with a faith that draws distant victories nigh, we feel that with the taking of a few more strategic points we'll hold a grand rally, and with a hallicujah charge rush the enemy, subjugate all opposing power and take the world for Christ—but, no we won't. The same tactics of an unchanging King and an unchanging Kingdom will hold to the last. If you are true to Jesus Christ you are his present-day incarnation; and the Spirit which brought him to earth must continue to send evangelists to sinful men to lead them to a life-giving, life-receiving hand-clasp with the Son of God, that with new vision the newborn man may leap from the brambles of his former way up to a throne of royal manhood, with an eternal kingdom builded in his bosom. THOS. EWD. GRAHAM. Aztec, New Mexico.

THE THEORY OF ANNIHILATION.

In these days of wild speculation and looseness of religious thought it is very necessary for all people to be very careful about what we believe, lest we be led astray by designing men who are drifting into all sorts of error and dangerous heresies. The Apostle Paul warns us against the false teachers of his day, and we would do well to take heed to his teachings in our day. The same dangerous teachings of false philosophers that Paul had to combat are found in the writings of men today, and we must beware lest our people be spoiled and led away from "The faith once delivered unto the saints." Jude 1:3. These wise words of Paul also deserve careful consideration: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Col. 2:8.

Among the most dangerous theories taught in our day is the doctrine of the annihilation of human souls. This was invented by designing and mistaken men who are trying to get rid of the Bible truth that the souls of wicked men will have to be punished in the future world for the sins that they have committed in this world. Now, this is not a new theory, as some have supposed, but was invented in the early years of Christianity, as I propose to show. There are a few traces of this doctrine in early Church history. Some are disposed to find the first intimation of this theory in Justin Martyr where it is said that the souls of the wicked should be punished as long as God wished them to exist and to be punished. Similar expressions are used by Irenaeus. At the beginning of the fourth century Arnobius taught this theory, but had only a few followers. This theory was also maintained by a few writers of very inferior note, such as Samuel

Bourne, J. N. Scott, and a few others. They took the name of Destructionists, assuming the point in dispute, viz., that the word destruction in Scripture means annihilation. Strong and able men took up their pens and completely refuted their arguments and fallacies and the theory almost died out because there was absolutely no Scriptural support for such a dangerous and hurtful doctrine as that. Some of the annihilationists contend that the wicked will be punished for a while, and then they will be entirely destroyed, or wiped out of existence. Now we ask, is it credible that this partial punishment just for a while is the awful punishment that our Savior was talking about when he said, "And if thy right eye offend thee, pluck it out, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that the whole body should be cast into Hell." (Matt. 5:29.) Read also next verse. Can any sane man believe that when Christ said, "Then shall I say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels," that he meant that those persons were to be annihilated, and not punished at all?

Paul, our Lord's greatest apostle, used these strong words, "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels. In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." Now we ask in all seriousness, how can any rational man who knows the meaning of words, read the above language, and then contend that those words convey the idea of annihilation, or total extinction of being?

Note that the punishment will be everlasting.

Now, if the theory of annihilation be true, then the wicked would not be in existence at all to be punished anywhere. How could even God punish something that had no existence whatever?

According to the theory of the annihilationists the souls of the wicked will be blotted out entirely, and will no longer exist after the resurrection of the dead. How, then, could they be punished with everlasting destruction when they are not in existence at all?

This theory is utterly inconceivable and cannot be accepted by men with sound minds who really know the Bible and its teachings on this subject. The advocates of that dangerous theory deny that the souls of men are immortal, and that they can and will be blotted out of existence. But we know that their theory is false and delusive and has been invented for a purpose. In the Bible, which is our only infallible guide, we read these words: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Gen. 2:7. In Gen. 1:27 we read this: "So God created man in his own image, in the image of God created he him; male and female created he them." Now, we know that God is immortal, and as he made man a living soul in his own image, then we are bound to believe that man is immortal, because God is immortal. The advocates of the annihilation theory have never made an attempt, as far as I know, to overthrow this undeniable fact. If they have any way to refute this argument I would like to see it. I will carefully examine it when I see it. One of the strongest and most satisfactory arguments that I have ever seen against the theory of annihilation is found in a great book which I have recently read, entitled, "The Christian Faith." For the benefit of our readers I will give a quotation from this scholarly writer which settles this question as clearly as words can express the ideas herein set forth.

This learned author says: "My own objections to the theory of annihilation, however it may be grounded and elaborated, are just two: First, it is entirely lacking in that ethical quality which belongs to every truly Christian doctrine. Wherever we land in our theories we simply should not, will not, land in a bog of moral mitigation. And to me this view is worse than moral mitigation. Preach annihilation to a sinner, and you preach with his own inclination. In his highest personal state the sinner would dread annihilation, but in his more usual individual state he would crave it. The statement will be contradicted by many, but I am sure that this theory of annihilation is even less ethical than is the theory of second probation. Proclaimed generally in the Church it would rot the moral fiber of the gospel. Second, the theory of annihilation is impossible in theodicy. That God in his omniscience would create men only to throw them

away at last, a useless waste, "as rubbish in the void," is to me inconceivable from any standpoint in theodicy. But one could discover at least the possibility of a moral value in the torture. For it was barely conceivable that the structure of the final universe required an endless objective record of the sinner's dreadful rejection of God's mercy. Annihilation, though, I cannot relate to theodicy in any way whatever. Once I tried to see if it might not be morally utilized through the memory of the saints in their eternal life, but soon in earnest thinking the point became fanciful and impossible. Now, in our consideration of the future condition of the wicked there are very peculiar and important reasons why I should ask you to keep my moderate claim clearly in mind.

My own personal problem, then, I will give you frankly and exactly. I simply say that for me the New Testament teaches persistently the endless punishment of all men who die in personal hostility to righteousness.

The case does not rest with the meaning of one word whether it is a quantitative or qualitative word. No Christian doctrine depends upon the significance of a word, or even upon the significance of an isolated text. Every Christian doctrine eventuates, it is a whole trend of Scripture come to a necessary issue. When we further ask whether this endless punishment is a conscious punishment or not, my answer is this: To protect the tremendous moral urgency of the New Testament, that awful voice of warning, I require the feature of consciousness just as much as I require the feature of endlessness. The content of the doctrine, as I hold it, is this: For all the wicked who die obdurate there will be a divine punishment which will be realized by them consciously and ever lastingly.

My problem, the problem which for many years has been not only in my mind, but also in my heart, is to harmonize this awful doctrine of eternal punishment with our complete Christian conception of God. In other words, my problem is to place the doctrine in a Christian theodicy.

The Problem Met.

With diffidence, because I well know that many Christian ideas and feelings I have not utilized, I will briefly indicate in what way it has been necessary for me to meet the problem. And when I say "necessary for me to meet the problem" I mean both that I had to meet the problem and that I had to meet it in this precise manner. Some of the safest thinkers we have in the Christian Church do not believe that it is wise to try to push an inch further than the content of the New Testament doctrine. I fully appreciate their discretion, but I must see a doctrine touch some possibility in theodicy or I cannot rest. I cannot carry about in my Christian life a bundle of mysteries which seem to hide an antagonism in doctrine. And I speak out only to help men who are constituted as I am myself. No, there is yet another motive for utterance, for I am hoping sooner, or later to get some important indications at this difficult point from the range of Christian consciousness about me. In speculating I have met my problem in the following way:

1. Our stopping place, the point beyond which theodicy does not require us to go, is the idea that, under the law of expression, there is to be a vast final universe, which shall absolutely manifest the holiness of God as culminating in moral love. That is the final arrangement of all persons and all things must plainly evince the facts that the structural finality in God is holiness, that his personal relation to this holiness is one of intense and unyielding concern, and that his infinite love itself is but the supreme phase of this moral concern.

2. In this final universe there are to be just as really, as there are in this world, two kinds of service—a voluntary service given by the creature in freedom, and an involuntary service yielded by the creature under compulsion. See "The Christian Faith," by Dr. O. A. Curtiss, pp. 469-463. Now I wish to say that Dr. Curtiss is one of the profoundest Greek and Hebrew scholars in America today and he has given these great questions careful study for many years and has proven in his masterly work that the Bible clearly teaches the doctrine of endless future punishment, and that this is in perfect harmony with the holiness and justice and mercy of God. We beseech our readers, especially those who have been led astray by Mr. Russell and his superficial satellites, to study carefully all the foregoing truths and arguments, and see for themselves that this doctrine is perfectly true and Scriptural. It is common for men of small minds and little scholarship to make fun of the advocates of this doctrine and to indulge in foolish criticisms of the great the-

ologians who teach this doctrine. But, my dear friends, this is too serious a question to joke about. We must be in tremendous earnestness in regard to a matter of such supreme importance as this is. It is too dangerous for men to trifle with the Word of God and to handle it deceitfully as so many light-minded men are doing. If sinners are taught the doctrine that there will be no punishment in the future world they will take advantage of this doctrine and live on in sin and die in that condition and be forever lost without any possibility of repentance beyond the grave. I met a young man in Houston very recently who admitted that he was not religious, but that he believed as Russell is teaching; and that is the direct result of the false teaching of this great heretic who is misleading so many thousands of people.

I beg my readers to study the Bible closely and follow its divine teachings. Forsake your sins and live good, earnest, Christian lives, for this is the only safe way to do.

W. W. HORNER, Wallis, Texas.

THE HOPEFUL SPIRIT.

Lord, I pray for the gift of a hopeful spirit. I am ashamed that I, who claim to be a child of God, should ever have gone about with drooping head and fainting heart. Thou hast assured me that all things work together for good to them that love the Lord, and yet I am troubled lest the end should be ill. Thou hast taught me that I can do all things through Christ which strengtheneth me, and yet I am often miserably with the fear of failure. Lord, forgive me my sin and help me from this moment to play the man. Help me to hold up my head. Turn my face toward the sun. Turn my face toward the Sun of Righteousness. Make me conscious of thy truth, conscious of thy love, conscious of thyself, that I may lose all consciousness of the things that fill me with fear. Lord, in the darkest hour give me the faith to say to my soul, "Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God, for I shall yet praise him who is the strength of my life and my God." Amen.—Edward Leigh Pell, D.D.

HELP IN GREATEST NEED.

The Bible gives man help at the point of his greatest need. Man is a sinner, and needs a Savior; he is blind, and requires a guide; he is weak, and needs a staff on which to lean; he is immature, and demands a course of teaching as to sacred mysteries, and the revelation of a principle of spiritual life. All these requirements are met by the Holy Book, which is fitted to do for man what no other so-called "Bible" of non-Christian faiths can do. The Scriptures have this in their favor among other things, that they can be tested, by any one who wants to try them out, in the midst of the work and the warfare of life. Tried by this practical test the Bible works well. It is a good book on which to live, and a safe book by which to die. In every phase and aspect the Bible is the book of God, and therefore, it is the book for man.—Exchange.

California ON THE Sunset Limited

AN ALL STEEL PULLMAN TRAIN FASTEST SCHEDULE TEXAS TO CALIFORNIA LV. HOUSTON 10:00 P. M. AR. EL PASO 11:00 P. M. AR. LOS ANGELES 9:45 P. M. AR. SAN FRANCISCO 1:00 P. M.

The Hustler

Leaving North Texas in the Morning Makes Connections with This Fast Train, Affording an Excellent Service.



For Rates, Literature and other Information WRITE

J. H. R. PARSONS, G. P. A. J. T. MONROE, A. G. P. A. HOUSTON, TEXAS.



House of the M. Nashville, written by the manual is so serene and so in- already decided ok in my classes in the Southern y." Let every at once and be or the remainder G. S. WYATT.

at, in all the past re has never yet darkness, nor a dom of glory?"

VERY OF 1820 Monroe's first ad- a century ago, brilliant young N. C., made a old-wide blessing. ointment which on and counter- The wonder- old sores, boils, sses, etc., trav- the absence of rains, soon led the country over. in 1850 to Nashville, by Dr. W. F. Gray, e Dr. W. F. Gray & ville, Tenn., can ob- 's Ointment free of es.

Battle!" ed by thousands vest; now the y years uttered t. But he has for you in MY LIFE RANKIN

ad the message for you. \$1.00 ess. IN, JR. DALLAS, TEX.



BLAYLOCK PUB. CO. Publishers

W. D. BRADFIELD, D. D. Editor

Office of Publication—1804-1806 Jackson Street

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

PUBLISHED EVERY THURSDAY AT DALLAS, TEXAS

SUBSCRIPTION—IN ADVANCE

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

For Advertising rates address the Publishers. All ministers in active work in the Methodist Episcopal Church, South, in Texas, are agents, and will receive and receipt for subscriptions.

DISCONTINUANCE—The paper will be stopped only when we are so notified and all arrearages are paid. BACK NUMBERS—Subscriptions may begin at any time, but we cannot undertake to furnish back numbers.

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.

All remittances should be made by draft, postal money order, or express money order, or by registered letter. Money forwarded in any other way is at sender's risk.

CHANGE OF ADDRESS

Prompt notice should be sent us by subscribers 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.

Subscribers asking to have the direction of a paper changed should be careful to name not only the postoffice to which they wish it sent, but also the one to which it has been sent.

THE CALL OF THE COUNTRY

(CONTINUED FROM PAGE ONE.)

"Rural Christendom," by Charles Roads, shows that in the decade 1880 to 1890 two-thirds of the increase of our population went to the cities, the other third going to the country. In the decade 1890 to 1900, however, the increase in city population was 6,736,000, while the increase in country population was 6,374,000.

This tremendous movement to the country must be kept in view constantly if we are to have a balanced discussion of the problems of the country Church.

EDITOR R. P. SHULER

R. P. Shuler is a success wherever you put him. He is a hard man to stay with in the same town. Hard, not because he is unbrotherly, not because he takes underholds. Not that.

His attractive preaching and his big, brotherly heart simply draw the crowds his way and his collaborators in the ministry must keep going and always going lest they be found with diminished congregations. We know. We have tried it with Shuler.

Especially are we pleased with the burning words of this man as an editor. Our readers have observed that an evangelistic campaign is on in Texas and that Brother Shuler is campaign editor. A page of the Advocate is devoted each week to the campaign and the early writings of the campaign editor indicate that every phase of the campaign will be thoroughly discussed. Our preachers and laymen cannot afford to skip the campaign page of the Advocate.

RETURN OF BISHOP HOSS

The whole Church will be gratified to learn that Bishop Hoss, after an absence of nearly six months, is home again. He reached his home in Oklahoma last week.

There is no more open-eyed traveler than Bishop Hoss. The skill of his pen which made the Christian Advocate among the greatest of American periodicals still abides. The entire country has journeyed with Bishop Hoss in these recent travels. The Christian Advocate and the Dallas News, notably, have contained articles from the pen of this good man, and so realistic have these articles been that we all have seen through the eyes of Bishop Hoss.

Australia, Korea, China, Japan and the Philippine Islands will all be new countries to us when the articles of Bishop Hoss shall have been finished.

We rejoice that a good Providence has returned our Bishop in safety and with the thousands of our readers we send Bishop Hoss our love.

BISHOP MOUZON

We express admiration of Bishop Mouzon for the whole-hearted way in which he is devoting himself to the interests of the Church.

As a Bishop he certainly is observing the rule, "Be diligent. Never be unemployed. Never be triflingly employed."

Since his return from South America Bishop Mouzon has been busy holding conferences, preaching, dedicating churches and campaigning for Southern Methodist University.

Recently he conducted institutes at the University of Texas and all reports indicate that he spoke direct to the hearts of the students. Two communications, now on our desk, are loud in their praise of the Bishop's work in Austin.

At the present time Bishop Mouzon is campaigning with Rev. C. S. Wright, Vice-President of the Southern Methodist University. Ten thousand dollars for our School of Theology have been pledged in two of the districts visited.

The Poteau Sun, of Poteau, Oklahoma, says of Bishop Mouzon's dedicatory sermon in Poteau:

Measured by each and every standard of good preaching, the Bishop's sermon on this occasion was a great one; the people actually sat still for once and listened to the gospel story as told by a man who has preached the same discourse, and other similar ones, to many peoples in other climes, for a Bishop is necessarily some traveler, and Bishop Mouzon has seen active service in many fields of labor before his elevation to the episcopacy. There is nothing of the poser in the pulpit methods of Bishop Mouzon; he is very profound in thought, and yet, withal, as humble as a little child. We have seen and heard several of our Bishops; we like all of them, but we have decided that the real preacher of the College of Bishops is none other than Bishop Mouzon of Dallas, Texas.

Blessings on this busy servant of the Church.

EUROPEANIZING AMERICA

From Zion's Herald we take the following:

Not more than one-third of the 7,000,000 immigrants who became a permanent part of the population of the United States during the past decade have given any evidence whatever of desiring to become American citizens. There were admitted to the country 10,000,000 persons, but 3,000,000 returned to the land of their birth. From those who have remained as much as \$300,000,000 a year has been sent back to Europe. What is worse, only a third of those who are living here have acquired, with any degree of mastery, the language of the country.

The facts here given should invite the serious attention of statesmen and Churchmen.

The Herald quotes from an article of George Creel, in The Century Magazine,

in which he says that this Government must adopt "a policy that will regard every alien as a ward of the Nation, to be guarded, aided and directed from the very day of his arrival to the day of his naturalization."

The recent troubles in this country in the matter of plots for the destruction of property have made thoughtful men ask whether the immigrant ought to be admitted to our shores without a declaration upon his part of his purpose to become a naturalized citizen of the United States. Certainly it is to be doubted whether aliens should be permitted to live year after year among us without declaring their fealty to our Nation.

International complications might easily create serious problems for us among the unnaturalized foreign population of this country.

We had as well understand at the outset, however, that mere naturalization papers are not all which will be required to make Americans of our foreigners. The influence of our public schools alone will not accomplish this end.

The problem is one in which the Church must co-operate with the missionaries and schools. Until foreigners are converted to our Lord and are filled with devotion to our Sabbath the process of Americanizing is only begun.

The most serious thing is yet to be said. If we fail to Americanize the European, will he not Europeanize us?

In a democratic country it is entirely possible that just this thing should happen. This is a government by public sentiment. Sentiment is everything in a republic like this.

If the European among us retains his European ideals and disseminates them, to that extent he is Europeanizing us. Europe may win this continent without sending over a single dreadnaught or firing a single gun. Let European ideals of license and European sentiment against constituted authority prevail in this country and its Europeanization is complete.

BEE COUNTY GOES DRY

Bee County, by a majority of 21, voted dry Saturday, January 8. Only one small box, at which only 12 votes were cast, remained to be heard from, so a special dispatch to the Dallas News said.

Beeville is the county seat of Bee County, and the county has a population of more than 12,000.

There are many people in Texas, doubtless, who are opposed to prohibition on principle but who refuse to tolerate the political dominance of Texas by the saloon.

Years ago Senator Chilton, whom the anti claim, predicted that the saloons of Texas would be wiped off the earth the day they undertook to run the politics of the State.

Heedless of this warning by one of Texas' greatest statesmen, the saloons and breweries have raised huge funds for the election of members to the Legislature and have been implicated in political corruption in many other ways.

Saloons of Texas have been headquarters for the distribution of poll tax receipts. They have voted aliens at Texas polls and only by cudgeling the saloons into insensibility have we been able to get them to respect the laws of the State.

It is precisely this situation in Texas which is making allies for prohibition of many respectable men formerly counted as anti-prohibitionists. Recent results in Bell County, San Patricio County and Bee County attest the truth of our statements.

Our hat is off to the patriotic people of Bee County.

OUR LIST OF OFFICIAL EVANGELISTS

In the coming days of our evangelistic campaign in Texas and New Mexico many of the brethren may need evangelistic help.

We are glad that we have no irresponsible evangelism in our Church. Our department of evangelism has now become a co-ordinate branch of the Church. The Board of Missions is empowered "to endorse, recommend and employ" evangelists. Bishops, upon the recommendation of Annual Conference Boards of Missions, may appoint members of Annual Conferences as general evangelists. We are indebted to the Christian Advocate for the list and addresses of our general evangelists. These men, remember, will enter your charge with the full confidence of our Church. They are:

- Rev. J. B. Andrews, Siloam Springs, Ark.; Rev. J. M. Bass, Macon, Ga.; Rev. L. B. Bridgers, Gainesville, Ga.; Rev. J. E. Brown, Siloam Springs, Ark.; Rev. Raymond Browning, Lincoln, N. C.; Rev. D. L. Coale, San Antonio, Tex.; Rev. Burke Culpepper, Memphis, Tenn.; Rev. J. E. Green, Houston, Tex.; Rev. J. O. Hanes, Birmingham, Ala.; Rev. Walt Holcomb, Nashville, Tenn.; Rev. Bob Jones, Montgomery, Ala.; Rev. G. A. Klein, Nashville, Tenn.; Rev. H. C. Morrison, D.D., Wilmore, Ky.; Rev. T. B. Price, St. Louis, Mo.; Rev. W. C. Swope, Charleston, Mo.

FOR EQUAL SUFFRAGE

The action of the Senate suffrage committee in reporting favorably an amendment providing for equal suffrage is certainly a news item of more than usual interest. The committee made its report on January 8. The report was signed by the following Senators: Thomas, Owen and Hollis (Democrats); Sutherland, Clapp and Jones (Republicans). The names of only three members of the committee were not signed to the report.

The report, among other things, said: Manhood suffrage has been from time to time extended. Every enlargement of the franchise has been a natural and logical development of the principle of popular sovereignty. We may assume that universal male suffrage is an established factor in our system of government.

In our opinion, every argument and every principle upon which universal manhood suffrage rests demands the extension of its privileges and responsibilities to women. They are subject to the laws, are taxed for the support of Government and subject with men to a common political destiny. They comprise fifty per cent of our population. They are citizens in all other respects. Together with the men, they constitute the people. In patriotism, intelligence, devotion to welfare of the Government and in capacity for franchise, they are in no wise inferior to men.

Neither logically nor justly, therefore, can unlimited suffrage be recognized as an essential to our republican form of government and its existence at the same time be limited to one-half of the people, arbitrarily segregated from the other half by the accident of sex.

The report pays the following tribute to the activities of women:

Woman's activities, her participation, sacrifices and her misfortunes in the great conflict now raging over three continents have for all time disposed of the contention that she should not be armed with the ballot because she can not wield the sword. She has taken man's place in all the industrial pursuits of organized society, she has maintained his Government, manufactured his ammunition, observed and enforced his laws, operated his machines, bound up his wounds, buried his dead and has been his comrade in arms upon the firing line. Man has become conscious of her powerful cooperation in war; he will soon recognize the justice of her demands to share his burdens in public affairs in times of peace.

The editor does not usually sidestep great questions in these columns, but he now asks for a little further time for meditation. Of one thing, however, he is sure: It will require arguments stronger than those based upon mere sentiment if the equal suffrage movement is to be arrested.

Jan... TI... out t... Th... orgat... Soutl... New... last... Way... In... ing r... despi... in E... quote... telling... the n... to th... philo... as th... vatio... them... do an... own... restra... demo... the h... holy... nation... of Cl... Th... that l... doxy... occas... for sa... mess... impet... fore... to its... Let... thoug... man... desir... and l... again... U... blun... vile... The... maki... A... leave... Post... Of... wher... mess... prop... ceive... to th... a thi... wrot... W... hinti... peru... Chu... Post... unif... TI... busin... little... egy... law... Ce... from... thing... nocen... by la... La... men... ciety... TI... its h... the e... The... the C... ciety... Th... be sa... but t... Chur... enact... from... endg... from... WI... vined... then... apolo...



OFFICIAL STATEMENTS

Our evangelistic work in Mexico many years ago was purely evangelistic.

We have no irresponsible members. Our denomination is now becoming a Church. The power is now in the hands of the "unemployed" evangelists. We are in the hands of the general evangelists. We are in the hands of our confidence of our

Spring, Ark.; Rev. L. B. Brown, Rev. J. E. Brown, Raymond Brown, D. L. Coale, San Culp, Houston, Tex.; Rev. J. E. Brown, Ala.; Rev. J. E. Brown, Tenn.; Rev. J. E. Brown, G. A. Klein, Morrison, D.D., Price, St. Louis, Charleston, Mo.

SUFFRAGE

The suffrage committee has adopted an amendment to the constitution which is certain to be passed. It is more than usual in its nature. It is signed by the names of Owen and Herland, Clapp. The names of the committee were

things, said: from time to time of the franchise development of the franchise. It is a system of government and every manhood suffrage of its privation. They are for the support of the men to a franchise of fifty. They are citizens with the men, in patriotism, in the Government, they are

and therefore, can be used as an essential part of government. It is limited to the time of the segregated. It is a tribute to participation, sacrifice, and the great conflict of the men. It is a tribute to the men, in patriotism, in the Government, they are

and therefore, can be used as an essential part of government. It is limited to the time of the segregated. It is a tribute to participation, sacrifice, and the great conflict of the men. It is a tribute to the men, in patriotism, in the Government, they are

Laws are not for the regeneration of men, but exist for the protection of society as a whole. The Post would have the Church preach its high ideals, but remain indifferent to the crystallizing of these ideals into law. The Post would have the preachers save the Church, but remain indifferent to society.

The real business of the Church, let it be said, is not to save itself, exclusively, but to save society as well. And if the Church saves society it must inspire the enactment of laws which will protect it from the vicious. Above all, it must edgel the saloon, society's greatest enemy, from the face of the earth. When the Post denies that we have divined the real meaning of its editorial then it will be time to make honorable apology.

THE HOUSTON POST

The Houston Post recently took a fall out of us as follows:

The Texas Christian Advocate, the official organ of the Methodist Episcopal Church, South, Conferences of Texas, Oklahoma and New Mexico, has an interesting editorial in its last issue under the caption, "Justifying the Ways of God."

In support of its own observations respecting righteous immanent divinity in the world despite the gunpowder that is being burned in Europe at the present time, the Advocate quotes the following from the Christian Intelligencer: "In what sense is God visiting the nations in judgment? By giving them up to the inevitable results of their unchristian philosophies and creeds. By letting them try, as they wished, to work out their national salvation through force of arms. By allowing them to do as they have for years prepared to do and surrendering them to the fruits of their own worldly ideals, God has withdrawn His restraining hand so that the nations might demonstrate to themselves and to the world the baneful effects of reckoning without the holy imperatives of Sinai and Calvary. The nations have paid small heed to the message of Christianity."

That is admirably said for a sectarian paper that has never been accused of lack of orthodoxy. The Post remembers that upon one occasion in the past the Advocate rebuked it for saying practically the same thing—that the message of Jesus—of Christianity—had been imperfectly delivered to the world and, therefore, that it had only measurably conformed to its teaching.

Let the editor of the Advocate get the thought clearly in his mind that God gave to man Reason to enable him to work out his destiny along lines of least resistance in life, and He uses no big stick to force his will against its own potential volition.

Usually the Post writes clearly, even bluntly clear. As a rule there are no veiled meanings in its editorial utterances. The Post, as a rule, has the merit of making itself understood.

A careful reading, however, of the above leaves us in doubt of exactly what the Post is trying to say.

Of course, the Post does not mean it when it says that we ever denied that the message of Christianity had been often improperly delivered or as often poorly received. If it should mean this, point us to the sermon in which we ever said such a thing, or the editorial in which we ever wrote it.

We suspect, rather, that the Post is hinting at the Church's teaching on temperance. The temperance teaching of the Church is the "big stick" of which the Post is complaining and to which it has uniformly objected.

The Post's philosophy of the whisky business is that it should be subjected to little, if any, restraint. The Post's theology is that you can't make men good by law.

Certainly not, but you can restrain men from murder and theft and other such things by law. You can protect the innocent by law. You can protect society by law.

Laws are not for the regeneration of men, but exist for the protection of society as a whole.

The Post would have the Church preach its high ideals, but remain indifferent to the crystallizing of these ideals into law. The Post would have the preachers save the Church, but remain indifferent to society.

The real business of the Church, let it be said, is not to save itself, exclusively, but to save society as well. And if the Church saves society it must inspire the enactment of laws which will protect it from the vicious. Above all, it must edgel the saloon, society's greatest enemy, from the face of the earth.

When the Post denies that we have divined the real meaning of its editorial then it will be time to make honorable apology.

WORK FOR THE RURAL CHURCH

The recent meeting in Columbus gave a suggestive program of work for rural pastors and their Churches. The program contains the following points:

1. Temperance, wherever the community is suffering from intemperance or lawlessness; a campaign for no license or prohibition; law enforcement; Sabbath observance.
2. Public health and sanitation.
3. Good roads.
4. School education for rural life, and ordinary consolidated schools.
5. Intellectual development by means of libraries, lectures, reading circles, clubs and similar agencies.
6. Provisions for public recreation, and a Saturday half-holiday for agricultural laborers.
7. Promotion of demonstrations of recreation on Church grounds, if no better place can be had.
8. Better farming and better homes, with special stress upon extension work of agricultural colleges.
9. Beauty of village, residences and private grounds.
10. Celebration of religious and patriotic holidays, observance of old home week, and production of historical pageants.
11. Education of the people by preaching on community planning.
12. Establishment of a supervised social center or community house.
13. Local federation for rural progress and other community programs.
14. In general, promotion of co-operation among farmers in their production, buying and selling.

Of course, the chief emphasis, both of the city pastor and the country pastor, must be, always, on the distinctly spiritual. "The chief end of the country Church," as Mr. Pinchot so well said, "is not raising of crops and flocks. It is the production of men marked for their personal character, and the development of a community civic righteousness."

While speaking of the country Church, we desire to say that in one thing, at least, it has the pre-eminence. To the everlasting credit of the rural Church let it be said that three-fourths of rural America is now without the saloon.

In the movement which is really saving America the country pastor and his Church stand at the front.

ATTORNEY-GENERAL LOONEY TO BE COMMENDED

The following special to the News, dated Waco, January 7, shows how important it is to the people of Texas to have a man in the Attorney-General's office who is true to their interests:

W. A. Keeling, Assistant Attorney-General, came to Waco today and served formal request on the officers of the Young Men's Business League here that he be permitted to examine the books and records of the organization. The request was signed by Attorney-General B. F. Looney and bears the seal of the Attorney-General's department.

Information had been secured by his department, Mr. Keeling said, that the liquor dealers and the brewery interests had attempted to organize a corporation, to further the payment of poll taxes, and when advised that they could not operate, for such purposes, under the law, that they then appealed to the commercial organizations to carry on their propaganda. It was the intention of the Attorney-General's Department to aid the commercial organizations that had been imposed on by those directly interested in the payment of poll taxes, he said.

The result of Mr. Keeling's investigation of the affairs of the Waco League has not been announced. Certainly the Young Men's Business League was not organized for the purposes for which it is alleged the whisky interests are seeking to use it.

It has been alleged again and again that the liquor interests in the State have furnished large sums of money for the purchase of poll taxes.

The law requires the elector to purchase

in person his own poll tax. The law forbids the payment of one's poll tax by another.

The hope of the whisky business lies in securing large numbers of poll taxes for the venal classes in our cities and ignorant aliens in rural sections.

The entire State of Texas will be under lasting gratitude to General Looney if he can defeat the liquor business in its business in its efforts thus to corrupt the ballot of Texas.

The formal opening of Oak Lawn Church, Dallas, will take place Sunday, January 16. Bishop E. D. Mouzon will preach at the eleven o'clock hour and Rev. D. K. Porter will preach at night. The afternoon will be devoted to receiving fraternal greetings from various denominations in the city.

PERSONALS

Brother R. C. Moon and Brother Strong, of Lawson, were pleasant callers at the Advocate office the past week.

Rev. J. D. Massey reports that his health is improving at Perry and that the work of his new charge is going well.

Rev. J. F. Holmes, of Rockwall, passed through Dallas en route to Celina, and called to see us. He reports prospects fine for a good year in his charge.

Rev. Willmoore Kendall is preaching to large audiences at Weatherford, Oklahoma, and is meeting all the demands in that important pastorate.

Rev. C. W. Dennis, of McKinney District, visited Dallas this week. We were glad to meet him in the Advocate office. He is making good as a presiding elder.

Rev. N. L. Linebaugh, of Madill District, Oklahoma, was in Dallas last week and called to see us. He reports Methodism in his district in good condition.

Rev. J. A. Siceloff, of Jarrell, passed through Dallas this week en route to Missouri to visit his father, and called on the Advocate force. Brother Siceloff is one of the bright young men of the Central Texas Conference.

Rev. J. D. Salter, presiding elder of Ardmore District, has been in Oklahoma City for several days, under the treatment of a physician, but has recovered sufficiently to return home.

Rev. S. S. McKenney was in Dallas the past week and called to see us. He is enthusiastic over the prospects for the Washington City Church and has no fears that Methodism will not stand by the enterprise.

Judge J. E. Cockrell, Rev. C. S. Wright and the editor of the Advocate left for Atlanta Monday afternoon to attend the meeting of the Educational Commission. They will return the latter part of the week.

Rev. Chas. E. Lamb, of Clarksville, heartily seconds the nomination of Dr. J. H. McLean to write the history of Texas Methodism. Brother Lamb was for many years an effective member of the North Texas Conference.

Rev. J. M. Binkley, of Sherman, the grand old patriarch of the North Texas Conference, has been seriously ill, but we are glad to learn he is somewhat better. He appreciates highly cheering messages from his friends.

Rev. Horace Bishop, of the Waxahachie District, called on us this week. He has been a victim of that popular malady, the grippe, but is on his feet again. Rev. W. B. Andrews has looked after the district during Brother Bishop's illness.

PURE RICH BLOOD PREVENTS DISEASE

Bad blood is responsible for more ailments than anything else. It causes catarrh, dyspepsia, rheumatism, weak, tired, languid feelings and worse troubles.

Hood's Sarsaparilla has been wonderfully successful in purifying and enriching the blood, removing scrofula and other humors, and building up the whole system. Take it—give it to all the family so as to avoid illness. Get it today.

Rev. P. C. Archer, who was injured just before Christmas by an automobile, while visiting in Fort Worth, has sufficiently recovered to return to his home in Greenville. Brother Archer is still suffering some, but is able to move about.

The Advocate congratulates the parents on the arrival of a little Lightfoot at the home of Mrs. Lightfoot's parents in Dallas Tuesday night. Rev. W. L. Lightfoot, the happy father, is stationed at Dimmitt in the Northwest Texas Conference. Brother Lightfoot has been in Dallas since before Christmas.

The Official Board of the Ervay Street Church at its regular monthly meeting last Monday adopted a budget for 1916 allowing for an advance of \$400 in the salary of Rev. S. A. Barnes, the pastor. Ervay Street Church has made wonderful progress, spiritually and financially, under the pastorate of Rev. Gus Barnes, and every department of the Church is in fine working order. Mr. R. S. Tate was retained as General Superintendent. The Official Board will lend their best efforts to the service of the Church this year is the promise.

The Advocate received the following sad message from Rev. C. N. Morton, of Mansfield, Texas: "I have just returned from De Leon, Texas, where I was called to attend the funeral of my mother, Mrs. Malvina Morton, wife of Rev. U. J. Morton. All of her ten children were at her bedside during her illness. For forty-nine years she and my father have walked side by side. She lived a beautiful life and died a triumphant death. A suitable memoir will be prepared and furnished the Advocate later." We extend sympathy to the bereaved family.

Rev. W. D. Parrish, Commissioner of Education, has begun his work under the direction of the Campaign Committee. There are now many indications that this effort to recover the property and to establish a Methodist school in Oklahoma will succeed. Brother Parrish is to be assisted in his work by Rev. H. E. Snodgrass, who has been appointed Assistant Commissioner. Brother Snodgrass reluctantly left the pastorate at Norman, where he had already made a most satisfactory start, in order to assist in this very important undertaking. With the co-operation of the pastors of the State, these brethren will lead our Methodism in a successful campaign.

THE ADVOCATE WILL HELP HIM.

I have a new church building on hand, but in spite of our building enterprise I am going to do some good work for the Advocate. C. S. HARKEY, Galveston, Texas.

This is a brand new subscriber and I am sending it to you as a New Year's gift, and in the words of the brethren in their write-ups to the Advocate, "There are more to follow." P. S. WILSON, Webberville Circuit.

It is my earnest desire that this shall be the greatest year for you and the Advocate in them all. I shall make a strenuous effort to have the Advocate come to every home in my Church. Already the entire Official Board takes it.

R. B. CURRY, Bellevue, Texas.

Excessive wealth generates no happiness. And yet we enter the race—the last one of us.

SUNDAY SCHOOL DEPARTMENT

DIVISION OF THE SOUTHWEST

REV. E. HIGHTOWER, Georgetown, Texas, Editor

CHINA IN THE SUNDAY SCHOOLS.

We are glad to note that our Church authorities have decided to do some very definite missionary teaching in our Sunday Schools. Heretofore the work done in this line has been rather too general to prove effective. For 1916 our Sunday Schools are to study China. The plan embraces two sets of monthly missionary programs on China and a quarter's graded lessons for the Immediate, Seniors and Adults. These courses are well worth while.

The Missionary Messenger has been discontinued and the monthly program will be found only in the Workers Council.

GOOD SUNDAY SCHOOL GOALS.

The following Sunday School Goals have been adopted by the Sunday School Board of the Texas Conference, and we earnestly commend them to all the Sunday School workers in the Southwest:

- 1. Increased membership in every Sunday School.
2. New Sunday Schools in every district.
3. Every adult in a Bible class and every Bible class a Wesley class.
4. Every mother's baby on the Cradle Roll and every baby's mother in the Home Department.
5. Every teacher trained. A Teacher-Training class in every Sunday School.
6. Missionary Day, missionary program and a missionary offering in every Sunday School.
7. Children's Day observed in every Sunday School, the offering stressed and promptly remitted to the Conference Treasurer.
8. Definite decision for Christ urged in school every Sunday.
9. Seven thousand five hundred additions to the Church from the Sunday Schools of our conference.

YOUTH AND HOMESICKNESS.

What are you doing for the lonesome young people in your town or community? The first time this editor went away from home he was a licensed preacher and a college student, but he took a good homesick cry every day for the longest time. Many another boy, to say nothing of girls, is doing the same thing. Some of these lonely young people are near you. At the time when they first leave home and find themselves among strange people and in a strange environment they are peculiarly responsive to sympathy and personal interest. Many go astray at this crisis in their lives simply because the agencies of evil take more interest in them than do the servants of Christ. A friendly hand clasp, an invitation to your home or even to your Sunday School class, may turn the scale on the side of truth and right in some hour of trial and save a soul from death. Is it not worth trying? The young girl in the hall bedroom and the young man in the cheap boardinghouse need friends.

A GOOD PLAN.

Mr. R. N. Watts, newly elected Superintendent of First Church, Corsicana, Sunday School, has formulated the following plan of organization and work, which we submit for the consideration of other superintendents who desire an efficient system for their schools:

The general officers of the school as now organized are: Superintendents, R. N. Watts, A. L. Brooks, W. L. Holman; Secretaries, W. R. Humphreys, C. B. Haley, J. G. Gunter and Lawrence McGill; and Miss Jessie May Hillard; Aides to the Secretaries, Wm. Lee Holman and Leslie Bonner; "Welcome," H. E. Metcalf, Clarence Lennon, Dave Stealy and Tom Watkins; Finance Committee, A. L. Brooks, J. L. Weiler and Frank Haslam; Publicity Committee, Tom Watkins, Miss Jessie Hamilton and Lucy Willis; "Chorister," Jack Haslam; Orchestra Leader, Miss Bush.

The Department Superintendents are: Mrs. W. L. Holman, Mrs. W. H. Matthews, Miss Mabel Whyte, Mrs. A. E. Haslam, Mrs. Geo T. Jester, and one vacancy. Practically all the old teachers were re-elected, but several vacancies remain to be filled.

One of the Associate Superintendents, Mr. Brooks, will have supervision of the teaching forces of the school; while the other, Mr. Holman, will have the promotion of "Missions," "Social Service" and similar

work of the school and the observance of "Special Days," "Promotion Day," etc., etc.

The organization of the Sunday School and division of responsibility among three superintendents and other general officers and what their respective duties are are explained as follows:

Superintendent, R. N. Watts—Conduct of public exercises of the school. Represents the school on the Official Board. Plans for building up the school (increasing membership). The building and physical equipment. Fostering the school spirit (esprit de corps). Financial management and promotion. Organizing and co-ordinating all forces at work for the school.

Associate Superintendent (Educational Director), A. L. Brooks.—Selection of division heads. Selection and training of teachers. Grading the school. Selection of courses of study. Promotions and recognitions of pupils' work. Preparing children for Church membership. Educational equipment.

VALUE OF PERSONAL INFLUENCE

Dr. H. C. Trumbull, that great Sunday School leader, declares that in his boyhood he was more influenced by personal influence than by any lesson that ever was taught. He says: "There was comparatively little of thorough or systematic instruction in Bible truth in my boyhood days, but there was influencing then, as in the days of David and Paul, and as there is today. I can particularly recall two of my teachers out of several. One made it his whole endeavor to instruct. He declared the truth explicitly and with plainness, but he was at no special pains to influence his scholars personally. The other was a man of less knowledge, but was possessed with zeal for souls. His 'teaching' was out of the question book, and was somewhat perfunctory. But when the lesson was over, then the teacher would reach forward toward his class, and laying his hands tenderly on the knees of one scholar and another, would look into the scholar's eyes with eyes that were brimming with loving tears, and would say with a tremulous tenderness that carried the weight of his whole soul in the words, 'My dear boy, I do wish that you would love Jesus and give him your whole heart.' All the instruction out of the question book of one of those classes and out of the great brain of the teacher of the other class has long ago passed from the mind of the scholar who tells this; but the influence of the persistent pleader for Christ and for souls is fresh and potent today, and the pressure of those loving hands on that scholar's knee is felt after forty years as while those hands still rested there."

The point is evident. We may not all be great teachers, but please God, we may all be soul-winners.

TO PASTORS AND SUPERINTENDENTS.

The position of Field Secretary of Sunday Schools is no small matter. In accepting this position in the Central Texas Conference I do so feeling the responsibility, the burden and the privilege of being chief superintendent of five hundred and fifty Sunday Schools.

Any man accepting a position as a conference worker to have any success must necessarily be a man of convictions, and any one is simply an apology who has none, and seeks only to please. Any man with convictions and the courage of those convictions will make some mistakes, yet if he is a Christian and worthy of his position he is willing to see his mistakes and is willing to make correction.

To this end he courts criticism and will always profit thereby. The man who gets mad, disgruntled and grouchy because some one does not see things as he does, will never grow in power, first over himself then in leadership of others. If he is in earnest and his work is on his heart he fully appreciates advice and counsel, and just in proportion as he will pray, study and be willing to profit by his mistakes will he be successful.

I do not state that I am above error, that I am infallible, yet I do say that I would be unworthy of the position if I did not have convictions of my own and the courage so to state when seeing anything that needed correction if I failed to kindly but firmly call attention and advise correction. I have thought sometimes that my diagnosis

of the disease was correct, but the corrective administered was too severe, or too much.

So I say to the pastors and superintendents that my percentage of success last year in correcting certain low ideals in the Sunday School work seems to have been far more than my mistakes, and this year, while profiting by my mistakes, we are hoping that the year will be the greatest yet in results that will abide. In the past few years we have been overwhelmed with plans and methods and have to a great extent neglected that which makes the plans and methods a permanent success—first, the power, then the plans and methods will abide, and they will never abide but will always be fleeting and unreliable otherwise.

There is a work to be done among our fathers and mothers, Sunday School officers and teachers and members of the Church that calls for deep, earnest and spiritual heart to heart talks first about their own lives and actions that is surely molding the character of their children, the Sunday School pupils and setting the standard of the future Church. First, God, the Holy Ghost, in us, lived out in our everyday lives, first, last and all the time. Without him in the hearts and lives of our fathers and mothers, Church members and officers and teachers, we are doomed to failure, and our successes are today far, far below our possibilities and privileges, we are not having the success desired and we should be willing to prayerfully and yearningly go into these questions.

If we swing away from our old anchorage, our fundamentals, if we allow ourselves to be overwhelmed quantitatively rather than qualitatively, our desire to make a big show rather than less show and more permanency, we will fail. So I am coming among you this, another, year very prayerfully and hopefully, coming to you first of all feeling my own dependence upon divine guidance, seeking first the cleansing of my own heart, that out of that cleansing I may bring a message that will cleanse other hearts, especially those having the soul-destiny of others in their hands. If any brother reading these lines feels that it would be unwise to have me come to his congregation, I would be glad to have him write me, after prayer, and give me plainly his reasons. I will pray and come to see him and we can get together. "We be brethren."

Finance.

At the close of the conference the Sunday School Board had one dollar and three cents in the treasury, therefore I will have to finance the position until you give us the big Children's Day offering that I know is in your heart to do. The Board requests that you allow the Field Secretary the privilege of passing the hat once during the week, and the incidental offerings on the Sabbath during the Institute.

Open up the way by writing me that you want me and as soon as I can arrange an itinerary your way I will be glad to come. It does me good and helps me to receive invitations. Pray much for me. W. E. HAWKINS, 1429 Hemphill, Fort Worth, Texas.

THE LORD'S UNUSED MONEY.

What a glorious conference at San Angelo from October 29-25, 1915, but I feel that one backward step was taken and I want to enter my protest against it. When the report from our schools was submitted it started a heated discussion which ended in the appropriations being lessened. This ought not to be in view of the needs of one school in particular, our own Southwestern. We could wish that our schools were self-sustaining, but our State schools are not, and so long as we give free tuition to over two hundred pupils in the above school in the nature of the case it cannot be. One brother made an earnest plea against raising the assessments, alleging that they fall heaviest on the poor circuits and caused great hardship on the preacher and his family. This is getting at the effect and not the cause. Brethren, let's get at the root of this matter. I think you'll find a canker-worm there that is sapping the life out of the tree and causing it to blight and its fruit to shrivel up. It is selfishness. We pay for what we want. If we wanted religion, if we hungered and thirsted after it we would be willing to pay for it. It's a matter of taste. Our people go to shows—picture and circus. No matter how hard the times are, they turn out by families. The picture shows are filled night after night. It is a matter of training as well as taste and the preacher is the one to train. Have you made the Church first in the lives of your people? Have you stressed Christian stewardship as you ought? If I were a preacher I'd have but two texts—John 3:16 and Malachi 3:10, and I wouldn't take a candidate into the Church without stressing "and support its institutions." We take more inter-

est in a thing we put our money into and, vice versa, we put our money into the things we are vitally interested in.

I have more faith in the man who pays than in the one who prays—alone. Pay and pray are like faith and works—they go together. You help God answer your prayers when you invest in his kingdom. The preacher in the past has been almost afraid to preach on the subject of "thrift" for fear some sensitive member might think he was referring to his salary. Why the title is more than that. That is only a small part. It is to advance the kingdom of God in every way. A man is only half converted when he regards his money as his own. He is not wholly saved until he holds it in trust for God—his money, time and talents. The meek and lowly posture we often hear referred to is our attitude toward God—not men. Brethren, ye are ambassadors of God—sons of God, therefore princes. Hold up your heads. Ye are the salt of the earth—the peers of any men. You are servants, but not slaves—not men-pleasers, but God-pleasers. Information is what our people need. The people perish for lack of knowledge. They're drinking milk like babes when they should be eating meat like strong men. Don't pauperize your work. There isn't a work in the bounds of our conference that is paying too much, but how many are paying a mere pittance of what belongs to God, not to speak of freewill offerings. There are rich men on circuits—ranchmen—who are not giving proportionately as much as the poorest house servant or day laborer. The city has its problems as well as the circuit and the load is measured accordingly, but they each need a larger vision—circuit and station. If we had the love of God shed abroad in our hearts not only we but our possessions would belong to him. The old idea of charity has been changed to love. In former times when we used to beg for money and give suppers and bazaars to help the Church along the idea got abroad that it was a charity institution. Thank God, we're better educated now. Our Lord is no pauper. The cattle on a thousand hills are his, the whole earth belongs to him. When a girl at school a whole room under one teacher failed save one. The head of the institution told the teacher something was wrong with her—that when a whole room failed the instruction must not have been clear and she must either have another examination or change her grades. Brethren, when a whole Church falls down on its collections something's wrong, unless cyclones, fires, drouth or things over which we have no control come upon us and then might we not ask ourselves the question, "Is the Lord not collecting his own? The Crossed Church in Arkansas is practicing tithing and we read of the marvelous work it is doing. God is proving himself as he said he would in Malachi. Try him, brethren. Sacrifice belongs not alone to the preacher and his family. We are not selfish. We want you to have a blessing, too. The trouble is we're using God's money for our own selfish purposes and God says we are thieves, and you can't get around it. Get people to practice what you preach. It's no good unless you do. How much do we spend on ourselves? What per cent? Isn't God good to let us enjoy 90 per cent and only require 10 per cent for himself? Some people can't pay—very few—but there are many more who can and won't, who say "What's mine's mine." Is it? And whose are you? We never pay too much. I'm reminded of the old negro who on visiting another saw her little boy writing on the floor in axony and inquired the cause. "Too much watermelon!" replied her friend. "O no, that ain't it! Too little boy! Couldn't be too much watermelon! Brethren, we can't do too much for God. The trouble is we never do enough. Let's get the vision and give it to our people. We can't afford to compromise one inch. The least we can do and be honest is to pay the Lord a tenth. The best we can do is to give all to his service—ourselves, our time, our talents.

MRS. J. F. WEBB, San Angelo, Texas, Box 656.

Scrofula, with its swollen glands, running sores, inflamed eyelids, cutaneous eruptions, visible to Hood's Sassaaparilla.

Hill's Business Colleges

You want to make big money, and we can prepare you for doing it and put you in a paying position. Three months with us would mean more than a lifetime at other schools. It will pay you to come to us, if you are 1,000 miles away, because we will do something for you. Clip this ad, bring it with you, and we will give you 15 per cent discount on any course you wish to take and 20 per cent on double courses, if done in thirty days. Catalogue free. Address R. H. HILL, Pres., Waco, Tex.; Little Rock, Ark.; Memphis, Tenn.

Methodist Benevolent Association

A Mutual Benefit Brotherhood for Southern Methodists. Issues Whole Life, 20-Premium Life, Term to 60, and Disability Certificates. Benefits payable at death, old age, or disability. Over \$165,000.00 paid to widows, orphans, and disabled. Over \$14,000.00 reserve fund. Write J. H. Shumaker, Secretary, Methodist Publishing House, Nashville, Tenn.

THE MAN ON THE JOB.

The nation likes the man who stays on his job especially when that man is the President, and who willingly forfeits the vacation to which he is entitled because, as he says: "I simply feel that I have forfeited my liberty for the present and that my nearest duty is the most obvious and imperative duty. I have been obliged to say this to all invitations, however tempting in character." This is a good example for any man doing a difficult work.—Congregationalist.

The New Organ for the New Church if Built by ESTEY will be a musical instrument always musical. It will have back of it years of experience in building millions of dollars worth of pipe organs for churches all over the world, and also the guarantee of a maker who never ceases to be responsible for an organ that bears the name Estey. Estimate and specifications on request. ESTEY ORGAN COMPANY Brattleboro Vermont

ADLER'S PLAN SAVES HALF Before you decide on an organ for Church, Sunday School or Young People's Society, you should get my big FREE ORGAN BOOK and details of my direct-from-factory prices. I will save you 50% on any size or style organ! Weight prepaid for 30 days absolutely free trial. Price no less and terms no way better. Send for your free copy today! No Church, Sunday School or Young People's Society need be without a sweet-toned, beautiful, durable, highest grade organ. My organs won a highest prize at St. Louis World's Fair and National Convention Exposition. Fifty year guarantee. Send postal for big, free book of all styles of organs for homes, churches, Sunday Schools, etc. C. L. ADLER, Pres., ADLER ORGAN CO., 6014 W. Chestnut Street, Louisville, Ky.

POCKET S. S. COMMENTARY For 1916. 81 LEAF-PAGE SCISSOR Edition on Leather and 1-1/2" for the whole year, with right-to-the-point practical H. L. P. and Spiritual Explanations. Small in Size but Large in Impression and Power. Every Bible Lesson for 52 weeks (Empire of Young People's Society, Muffs, Pledges, etc.) Book Cloth, 50c. Morocco, 75c. Interlocked for New Year, postpaid. Strange Tables. Agents wanted. C. L. W. NOBLE, Missouri Bldg., Chicago, Ill.

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

CHURCH SUPPLIES BOWDEN BELLS FOR CHURCH Sweet Tone Far Sounding Durable Catalogue Free. AMERICAN BELL & FOUNDRY CO., NORTHVILLE, MICH.

CHURCH BELLS SCHOOL Ask for Catalogue and Special Donation. No. 21 East Main Street, Established 1858 THE C. S. BELL CO., Hillsboro, Ohio.

EDUCATIONAL Metropolitan BUSINESS COLLEGE Dallas, Texas

The highest standard commercial school in Texas—the most reputable and reliable. Metropolitan graduates get the best positions. Write for catalogue.

Hill's Business Colleges You want to make big money, and we can prepare you for doing it and put you in a paying position. Three months with us would mean more than a lifetime at other schools. It will pay you to come to us, if you are 1,000 miles away, because we will do something for you. Clip this ad, bring it with you, and we will give you 15 per cent discount on any course you wish to take and 20 per cent on double courses, if done in thirty days. Catalogue free. Address R. H. HILL, Pres., Waco, Tex.; Little Rock, Ark.; Memphis, Tenn.

Methodist Benevolent Association A Mutual Benefit Brotherhood for Southern Methodists. Issues Whole Life, 20-Premium Life, Term to 60, and Disability Certificates. Benefits payable at death, old age, or disability. Over \$165,000.00 paid to widows, orphans, and disabled. Over \$14,000.00 reserve fund. Write J. H. Shumaker, Secretary, Methodist Publishing House, Nashville, Tenn.

Jan ANU TEJ The of Te annua Febru ily send the Cl tee, M yette that y signum Chairi Delc the W sionar Normi send 1 West near 4 arrive of Ok terurb 6 in U trains Tuesd ATTE Plea altera the W North ruay 1 phries Pre ANNU I The Missio Okmul session 2 o'clock meetin Distric at 10: will b meetin one of be m ence 1 us in M MI PROG M. S. Paris, Tues Meetin the Di Tues Rev. J deers, Corres ders I Bennel Wed Mrs. I Orga Repe Noon Wed Mrs. V Repe Hon intend Wed Mrs. P "A V mission Thur Rev. W Bush Com Noon Downs. Thur Service Child Vice-P Thur "The Young Preside Frida J. L. Y Repo School Bush Noon Downs. Frida Black. Selee Elect Frida Rhoda "A V

**ON THE JOB.**  
The man who stays  
ally when that man  
and who will Engly  
ion to which he is  
as he says: "I simv  
forfeited my lib-  
sent and that my e  
most obvious and  
I have been obliged  
invitations, however  
eter." This is a  
any man doing a  
nigregationalist.

**Organ for  
Church if  
will by  
TEY**

musical instru-  
ays musical. It  
back of it years  
ence in building  
dollarsworthof  
ns for churches  
world, and also  
ntee of a maker  
er ceases to be  
le for an organ  
the name Estey.

and specifications  
request.

**ORGAN COMPANY**  
Vermont

**ADLER ORGAN CO.**  
direct-from-factory  
1909 big money.

**ADLER ORGAN CO.**  
Street, Louisville, Ky.

**COMMENTARY**  
"PROVINCING Edition  
for the student with right  
H.E.L.P. and Spiritual Explan-  
tion. My organ was highest  
Fair and Best and Comers-  
year guarantee. Send postal  
order for organs for homes,  
schools, churches, etc.  
L. ADLER ORGAN CO.,  
Street, Louisville, Ky.

**R. H. B. DECHERD**  
**NOSE**  
**ROAT**  
DALLAS, TEX.

**SUPPLIES**  
Sweet Tons  
Far Sounding  
Durable  
Catalogue Free  
CO., NORTHVILLE, MICH.

**SCHOOL**  
Special Donation  
Established 1858  
L. Hillborn, Ohio.

**IONAL**

**olitan**  
**COLLEGE**  
Texas  
commercial school in  
e and reliable. Metro-  
best positions. Write

**Leges**  
and put you in a  
e at other schools.  
ill do something for  
t discount on any  
tury days. Cata-  
Memphis, Tenn.

**oiation**  
ole Life, 20 Premium  
d age, or disability.  
Preserve fund. Write  
Nashville, Tenn.

## THE WOMAN'S DEPARTMENT

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

**TEXAS CONFERENCE NOTICE.**  
The Woman's Missionary Society of Texas Conference will convene in annual session in Marshall, Texas, February 8-11. Please let every auxiliary who expect to be represented to send names of delegates at once to the Chairman of the Homes Committee, Mrs. C. A. Price, 302 S. Lafayette Street. Do this promptly, so that you may get your cards of assignment to homes.  
MRS. C. A. PRICE, Chairman Homes Committee, 302 S. Lafayette St., Marshall, Texas.

**DELEGATES.**  
Delegates to the annual meeting of the West Oklahoma Woman's Missionary Conference, to be held at Norman, January 17-20, will please send names to Mrs. Bert Baggett, 524 West Symms Street; also state as near as possible what train you will arrive on. Those who come by way of Oklahoma City remember that interurban cars leave on the hour from 6 in the morning until 12 at night. No trains will be met by committee after Tuesday.  
COMMITTEE.

### ATTENTION, AUXILIARY PRESIDENTS.

Please send names of delegates and alternate to our annual meeting of the Woman's Missionary Society of North Texas to be held in Paris, February 8-11, 1916, to Mrs. S. C. Humphries, 95 S. Main Street.

### MRS. J. N. WOOD, President Centenary Miss. Society.

### ANNUAL MEETING OF EAST OKLAHOMA CONFERENCE.

The fifth annual session of the Missionary Society will be held at Okmulgee, January 25-28. The first session will be Tuesday afternoon at 2 o'clock. There will be an executive meeting of conference officers and District Secretaries Tuesday morning at 10:30. Mrs. R. W. Macdonnell will be with us during the whole meeting. Let every auxiliary send one or more delegates, and let us all be much in prayer for the conference that the Holy Spirit may direct us in all our ways.  
MRS. J. C. FOWLER, President.  
MRS. S. L. SMITH, Rec. Sec.

### PROGRAM OF W. M. S. NORTH TEXAS CONFERENCE.

Program for annual meeting of W. M. S., North Texas Conference, at Paris, Texas, February 8-11:  
Tuesday, February 8, 2:30 p. m.—Meeting of Executive Committee with the District Secretaries.  
Tuesday evening, 7:30.—Devotional, Rev. M. L. Hamilton. Address of officers, President, Mrs. L. P. Smith; Corresponding Secretary, Mrs. J. Sanders Fulton; Treasurer, Mrs. Frank Bennett.  
Wednesday morning.—Devotional, Mrs. L. P. Smith.  
Organization.  
Report of Officers.  
Noon Bible Hour, Mrs. J. W. Downs.  
Wednesday afternoon.—Devotional, Mrs. W. H. Johnson.  
Reports of District Secretaries.  
Home Guards—Home Guard Superintendent, Mrs. P. B. Rudolph.  
Wednesday evening.—Devotional, Mrs. P. C. Archer.  
"A Voice from a Foreign Land"—A missionary.  
Thursday morning.—Devotional, Rev. W. T. Whiteside.  
Business hour.  
Committee Reports.  
Noon Bible Hour—Mrs. J. W. Downs.  
Thursday afternoon.—Memorial Service, Mrs. Anna Garlington.  
Children's Hour—Led by the Second Vice-President, Mrs. Arthur W. Shaw.  
Thursday evening.—Devotional, "The Green and Gold of Life"—Young People—Led by the First Vice-President, Mrs. S. A. Barnes.  
Friday morning.—Devotional, Rev. J. L. Morris.  
Reports of Denton Dormitory and School of Missions.  
Business.  
Noon Bible Hour—Mrs. J. W. Downs.  
Friday afternoon.—Devotional, Miss Black.  
Selection of place of meeting.  
Election of officers.  
Friday evening.—Devotional, Miss Rhoda Drago.  
"A Voice from the Home Land."  
FLORA THOMAS,  
Recording Secretary.

### WEST OKLAHOMA CONFERENCE.

By Mrs. C. L. Canter, Martha, Okla., Superintendent Study-Publicity.  
**Annual Meeting.**  
The business session of the Woman's Missionary Society of this conference convenes at Norman, Okla., on Tuesday morning, January 18, at 9:30 o'clock. My last information is that there will probably be a meeting or service on Monday evening, January 17. Delegates from a distance please bear this in mind. The Norman ladies have said they will be ready for you on Monday, and as Bishop Lamuth will only be with us one day (Tuesday) be sure and be present at the opening session that morning.  
No auxiliary can afford not to send one or more delegates this meeting, as there's a treat in store for all who attend. Mrs. Macdonnell and perhaps "Mother Johnson" will be present. The meeting will close on Thursday night with one of Mrs. Morgan's best programs by the young people. On to Norman!

### El Reno Y. P. M. S.

Mrs. R. F. Jones, the wide-awake First Vice-President of El Reno Auxiliary, writes that one of the members of the Young People's Society will teach the Mission Study Class this year. This is excellent training for our young women.

### Mrs. Cherry's Son Ill.

We are grieved to learn that the son of Mrs. H. A. Cherry, Conference Recording Secretary, is critically ill of appendicitis.

### JOAQUIN AUXILIARY.

The Woman's Missionary Society of Joaquin is progressing nicely. We have much to be thankful for in the restoration of our President, Mrs. W. R. Crawford, under whose wise guidance we are kept ever faithful, loyal and true. Week of Prayer was observed and nice program carried out. At the close Rev. Elrod, presiding elder, delivered one of his matchless sermons. Offerings amounted to \$17.  
Mrs. Earl Crawford has consented to assume the responsibility of First Vice-President for the coming year. Everybody is happy over this and will render her their co-operation.  
The Mission Study Class is just beginning a new work with valuable suggestions received from Miss Althea Jones. The class seemed inspired to efficient work. Too much cannot be said in praise of these two conference officials—Miss Jones, Publicity Superintendent, and Mrs. Paris Smith, of Social Service. They are always ready to lend a helping hand.  
Being sadly in need of funds our auxiliary decided to give an entertainment, which proved a great success from every viewpoint and left us a neat sum for "specials."  
On Thanksgiving Day a widow, sick and in need of cheer, was liberally "pounded." Many good deeds are reported from time to time and we believe that each member has an earnest desire to grow in grace and a knowledge of His will concerning us. The President has read in our hearing Mrs. Spencer's message in recent Advocate concerning the great annual meeting to be held in Marshall, February 8-11. Joaquin Auxiliary expects to be represented.  
MRS. CLARA S. RAMSEY,  
Supt. Pub. and Social Service.

### Keeps Our Bodies Warm.

Fat, rich, red blood is a necessity in the production of animal heat. It keeps our bodies warm. We all know very well that when the arteries that carry it to a limb are bound or tied, the temperature of the limb is immediately lowered.  
There is a suggestion in this that, at this time of year especially, we should take Hood's Sarsaparilla, if our blood is impure, impoverished or pale. Hood's Sarsaparilla makes the blood good in quality and quantity. It has an unequalled record for radically and permanently removing blood diseases, scrofula, rheumatism and catarrh, and giving strength and tone to the whole system. It is a scientific combination of roots, barks, herbs and other medicinal substances that have long been used by successful physicians. Get it today.

### THE UNIVERSITY BIBLE CHAIR.

Now, concerning spiritual gifts, brethren, I would not have you ignorant.—1 Cor. 12:1.

Under the quoted title, "Who Will Prevent Defeat," in the Advocate of December 16, J. T. Smith, of Tyler, puts himself "on record against the proposed Bible Chair" at the University of Texas, and undertakes to "give some reasons why." His reasons are two:

1. With a Methodist Bible Chair at Austin, the religious environment there will be so wholesome that Methodist schools elsewhere will have to base their bid for patronage upon their educational equality with the State University or else shut shop so far as competition is concerned.

2. The proposal was placed before Texas Methodism "when things were in a whirl" and the indorsements obtained from the several bodies which have passed upon it were "no real test of the mind" of these bodies.

Comes now an undergraduate in the University of Texas, a twenty-year-old youngster, with an eighteen-year-old membership in the Methodist Church, in short, one of those 700 Methodist students about whom Brother Smith is so unconcerned, and asks leave to present another side of the case.

The proposition that wrong conditions at Austin must be kept wrong in order that things may seem the better in Church schools elsewhere looks rather wobbly when stripped down to its real self. Brother Smith, I take it, knows that the biggest Baraca class in Texas Methodism (and three other Sunday School classes, for that matter) are crowded out of the University Methodist Church for want of room in the church building and for two years have had to depend on the generosity of the University Y. M. C. A. for the roof over their heads on Sunday mornings. He is aware, I suppose, that many of the 700 he cares so little for now go to the classes of the Texas Christian Bible Chair, which is in charge of an able minister of the "Campbellite" persuasion, and to similar classes conducted by Presbyterian brethren. He understands, I presume, the opportunity lost to the Church now for the want of just such a man as the Bible Chair would bring to us to influence personally, not only Methodist students, but students of no Church affiliation at all.

He realizes all these conditions, apparently, reckons them wrong—and rejoices. Strange to say, his pleasure is not in the thought that these things can and must be righted by the Methodists of Texas, but rather in the thought that they are, as he hopes, to remain unrighted so as to afford a flattering contrast, forsooth, in favor of other Texas institutions of learning. In such a stand, whatever of merit, whatever of broadness, whatever of charity there be, Brother Smith has the credit of it.  
In a State as large as Texas, as rich as Texas, as populous as Texas, talk about competition between great schools is folly. As between two universities tending toward one great and common end, that dissension and competition should spring up is hurtful at once to the disputants as well to the cause of education as well. No university can excel in all things. Rice Institute, for example, may come to the front in engineering. Texas in law, and Southern Methodist University in the classics, and so on with the other larger schools of Texas. There is room for all and patronage for all. "Now are the many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee; nor again the head to the feet I have no need of you."  
As to Brother Smith's second argument, I grant his being in a position to know the history of the matter. However hurried the adoption of the proposal, that surely is no reason for a hasty rejection of it now. The merits of the question are now as they were in the beginning. Brother Smith admits that a Bible Chair in Austin would give students here "moral discipline," "the best religious influences," and "loyalty to the traditions and glories of Methodism." And yet he is glad that it "looks as if the thing was gone."

One of the traditions and glories of Methodism is that it had its starting place in a great State university. Doubtless Brother Smith comforts himself with the reflection that there are probably haystacks as available about Austin as were those about Oxford to Wesley and his comrades, so concludes that no Bible Chair is needed. Be that as it may, it is no boyish boastfulness that prompts the statement that there are students in the University of Texas who are resolved that this good thing for themselves and them that come after them shall not fail.

If Brother Smith cannot help them, without his help, there are men and women at this great school who earn their way there by washing dishes and doing a hundred other distasteful tasks for the sake of an education, who will stint themselves yet a little further to see this "poetical vision, this beautiful day dream," take shape and find its place alongside the other agencies for truth and righteousness in the University of Texas.

They have done its like before. You do not have to seek far to find on the campus and about it some of the boys and girls who, back in the days when funds were being raised to pay the cost of the church building, went out from the University pledging half of their first month's wages to that purpose. And they paid their pledges. A recently graduated student gives \$100 a year to the support of our young people's missionary in Brazil. The missionary, himself, is a product of the University Methodist Church, where he was converted and chose his life work. Young folk of that character will have this Bible Chair if earnestness and energy will put it there.

If this be not good Methodism, make the most of it. Whether there be more of the Methodist in the man who felt like saying, "The world is my parish," and died outside of the Methodist Church, than in the man who says "we must teach our people to believe in our Church schools," and closes his fist on his money; whether there be more of nobility and generosity in the spirit that prompted the question, "Is a candle brought to be put under a bushel" than in the spirit that says, "I believe we have all we can do to take care of our own"—these are questionings I leave to heads that are older and wiser than mine.  
LYNN W. LANDRUM,  
Austin, Texas.

### "CHRISTOLOGY" AND OUR BISHOPS.

These rainy days have given me most welcome opportunity to finish a remarkable book, "The Person of Jesus Christ," by Mackintosh. My first study of it has given me so much pleasure that I desire to thank our Bishops for recommending this book so strongly and would exhort all the brethren to get it if you haven't it, and give it careful reading.  
I confess to opening the book with some anxiety. Glancing over the Table of Contents I dipped in here and there to taste our author's theology at crucial points and being fairly satisfied with my tasting I smacked my lips and settled down with prodigious appetite to devour it course by course. It leaves a sweet taste in my mouth. It sets well on my stomach. It is the most satisfying book read by this scribe in a long time. The historical review of the doctrine from Apostolic days down to the present seems full and fair. He threads the maze of age-long controversy with a firm and steady tread; and at the close we stand facing the truth, looking with clearer vision into the face of our Lord, assured that the Cross which our fathers preached and which we ourselves have tried, though so poorly to uplift, means more to us and more to the world than ever before.  
In the above note of praise I must correct one small extravagance. "Evolution" was the first word in the Index seized upon. And, after a second and third reading of pages 137-40 on that subject do not find myself fully satisfied. He does not seem quite so clear and strong here as the subject demands in this trying hour. But if there be a "fly in the ointment" anywhere it seems to be lodged in the "Appendix!" He does not believe the "virgin birth of our Lord to be essential to Christian faith; otherwise, St. Paul was no Christian." But "the story has an exquisite natural fitness and its vogue is nearly impossible to explain save by the hypothesis of its truth." He does not concede to the destructive critics that Luke 1:31-35 is in interpolation, but he does admit that "Mark knows nothing of the story." "Outside these narratives the New Testament is completely silent." "In the case of St. Paul, again, silence can only mean ignorance of a story even then jealously guarded within a narrow circle." In all of which I seem to make out clearly the legs of a fly! Fortunately it is in the appendix and our surgeons are quite expert these days. Because Mark and Paul do not speak of the birth as do Matthew and Luke, therefore they know nothing of it! Cannot some brilliant mind conceive of another and perhaps better reason for their silence than ignorance? Mark and Luke both being for years companions to Paul, too! Dr. Clarke calls attention to fifteen other important circumstances omitted by Mark and John in the beginning of their Gospels. How very ignorant they must have been!

We might agree with these modern critics that it had been possible for God to be "made flesh" after the

their way there by washing dishes and doing a hundred other distasteful tasks for the sake of an education, who will stint themselves yet a little further to see this "poetical vision, this beautiful day dream," take shape and find its place alongside the other agencies for truth and righteousness in the University of Texas.

If this be not good Methodism, make the most of it. Whether there be more of the Methodist in the man who felt like saying, "The world is my parish," and died outside of the Methodist Church, than in the man who says "we must teach our people to believe in our Church schools," and closes his fist on his money; whether there be more of nobility and generosity in the spirit that prompted the question, "Is a candle brought to be put under a bushel" than in the spirit that says, "I believe we have all we can do to take care of our own"—these are questionings I leave to heads that are older and wiser than mine.  
LYNN W. LANDRUM,  
Austin, Texas.

"CHRISTOLOGY" AND OUR BISHOPS.  
OPS.  
These rainy days have given me most welcome opportunity to finish a remarkable book, "The Person of Jesus Christ," by Mackintosh. My first study of it has given me so much pleasure that I desire to thank our Bishops for recommending this book so strongly and would exhort all the brethren to get it if you haven't it, and give it careful reading.  
I confess to opening the book with some anxiety. Glancing over the Table of Contents I dipped in here and there to taste our author's theology at crucial points and being fairly satisfied with my tasting I smacked my lips and settled down with prodigious appetite to devour it course by course. It leaves a sweet taste in my mouth. It sets well on my stomach. It is the most satisfying book read by this scribe in a long time. The historical review of the doctrine from Apostolic days down to the present seems full and fair. He threads the maze of age-long controversy with a firm and steady tread; and at the close we stand facing the truth, looking with clearer vision into the face of our Lord, assured that the Cross which our fathers preached and which we ourselves have tried, though so poorly to uplift, means more to us and more to the world than ever before.  
In the above note of praise I must correct one small extravagance. "Evolution" was the first word in the Index seized upon. And, after a second and third reading of pages 137-40 on that subject do not find myself fully satisfied. He does not seem quite so clear and strong here as the subject demands in this trying hour. But if there be a "fly in the ointment" anywhere it seems to be lodged in the "Appendix!" He does not believe the "virgin birth of our Lord to be essential to Christian faith; otherwise, St. Paul was no Christian." But "the story has an exquisite natural fitness and its vogue is nearly impossible to explain save by the hypothesis of its truth." He does not concede to the destructive critics that Luke 1:31-35 is in interpolation, but he does admit that "Mark knows nothing of the story." "Outside these narratives the New Testament is completely silent." "In the case of St. Paul, again, silence can only mean ignorance of a story even then jealously guarded within a narrow circle." In all of which I seem to make out clearly the legs of a fly! Fortunately it is in the appendix and our surgeons are quite expert these days. Because Mark and Paul do not speak of the birth as do Matthew and Luke, therefore they know nothing of it! Cannot some brilliant mind conceive of another and perhaps better reason for their silence than ignorance? Mark and Luke both being for years companions to Paul, too! Dr. Clarke calls attention to fifteen other important circumstances omitted by Mark and John in the beginning of their Gospels. How very ignorant they must have been!

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

Well, I am glad I can see these and other reasons for believing the "record," but without the reasons I can and do believe the "story," because I believe in the Holy Ghost and that the "Scriptures were written by holy men of old as they were moved by the Holy Ghost;" and hence if but one of the Gospels had recorded the "story" it would have been just as true and reliable as if all four had done so.  
But in spite of this small fly, which, after all, is in the "appendix" and which I'm sure some will contend is nothing but a bread crumb when scientifically analyzed, the book is truly great and must prove an unspeakable blessing to many troubled minds. So I would exhort after the Bishops: Get the book, everybody, and read it.  
O. T. ROGERS.

### Hard Colds.

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

### Lieutenant Hulings, United States Navy,

has invented a "baby submarine," which can be carried on the deck of a battleship.

**Gail Borden EAGLE BRAND CONDENSED MILK**  
The Original  
Crispy Muffins—Light As Air—  
are made with Gail Borden Eagle Brand Condensed Milk. In all cooking where milk and sugar are required use pure, rich, "Eagle Brand." With it you can make delicious rice, muffins, rich velvet cream, and hundreds of dainty desserts.

### YOU SAVE MONEY ON THIS FEATHER BED BARGAIN

Just to advertise our goods we will give for a short time only one 40c Feather Bed and two Feather Pillows (all new, clean, no sanitary fears and best quality) for only \$10.00. All first class goods, no trash. Satisfaction guaranteed. Maximum order we will give to free credit purchase. Five dollars. Inquire for offer, before you buy elsewhere and save yourself money and sleep better.  
**SOUTHERN FEATHER & PILLOW CO.**  
Dept. 216—Greensboro, N. C.

### FROST PROOF CABBAGE PLANTS

Grown from highest grade seed. Prompt, safe delivery GUARANTEED. Cultural directions sent if desired. Early Jersey and Charleston Wakefield, Succession of bunch. By express \$1.00 per single thousand. Three to five thousand, \$2.00. Five to ten thousand 75c. Post paid, 25c per hundred.  
**W. L. KIVETT, High Point, N. C.**

### natural order of generation and yet

escape the "law of sin and death in His members," but if a natural child could so escape the reign of natural law, would we not have a greater miracle—a greater tax on faith than the Scriptural account demands. And this our author himself affirms against Schleiermacher, page 532. He believes the "story" of the virgin birth, it seems, not because Matthew and Luke record it, but because of the evidences: "the excellence of the tradition together with the spiritual fitness of virgin birth, they seem to involve each other much like the arms of a great arch rising up to meet and join."  
Well, I am glad I can see these and other reasons for believing the "record," but without the reasons I can and do believe the "story," because I believe in the Holy Ghost and that the "Scriptures were written by holy men of old as they were moved by the Holy Ghost;" and hence if but one of the Gospels had recorded the "story" it would have been just as true and reliable as if all four had done so.  
But in spite of this small fly, which, after all, is in the "appendix" and which I'm sure some will contend is nothing but a bread crumb when scientifically analyzed, the book is truly great and must prove an unspeakable blessing to many troubled minds. So I would exhort after the Bishops: Get the book, everybody, and read it.  
O. T. ROGERS.

### ECZEMA

Also called Tetter, Salt Rheum, Pruritus, Milk Crust, Water Poison, Weeping Skin, etc.  
I believe eczema can be cured to stay. I mean just what I say. CURED and NOT merely patched up to return again. Remember, I make this statement after handling nearly a half million cases of eczema and devoting 12 years of my life to its treatment. I don't care what all you have used nor how many doctors have told you that you could not be cured. All I ask is just a chance to prove my claims. If you write me TODAY, I will send you a FREE TRIAL of mild, soothing, guaranteed treatment that will surely convince you as it has me. If you are disgusted and discouraged, I dare you to give me a chance to prove my claims. By writing me today I believe you will enjoy more real comfort than you really thought this world held for you. Just try it, and I feel sure you will agree with me.  
DR. J. E. CANADAY  
1178 Court Hill, Sedalia, Mo.  
References: Third National Bank, Sedalia, Mo. Send this notice to some eczema sufferer.

PASSING DAY

THE WAR.

The position of the British forces in Asia Minor is the most absorbing event of the past week. The Turks appear to have come up on the "blind side" of the Britons and have completely surrounded their garrison at Kut-el-Mara. A large force have gone to the relief of the beleaguered British, but their path is not strewn with roses, as they must fight their way through a Turkish army numerically stronger by two to one. London advices say that not since the Boers surrounded a British force at Ladysmith has a British army faced similar peril.

The Austrian onslaught in Montenegro is being prosecuted with increased violence, menacing some important positions close to the Adriatic coast. There has been no fresh developments on the Russian front, where the cold weather has again set in. The Russians, however, have been employing their time in fortifying the positions recently acquired. In France and Flanders the activities are purely local, as they have been for some weeks.

There are no new developments in the diplomatic war being waged between Secretary Lansing and Austria-Hungary in the Ancona and Persia matter. In the former case the admission of responsibility has slackened the tension some, but the Persia affair is yet to be dealt with. Secretary Lansing is also pressing affairs with Great Britain in their interference with our commerce—their ship seizure and embargo propaganda. There has nothing been given out that indicates that there will be any modification in the tone of Secretary Lansing's notes to King George, the Kaiser and Francis Josef on matters at issue with Great Britain, Germany or Austria. In the meantime Congress is in session. The President has a legion of friends of preparedness for peace, but there is also an opposition in the preparedness policy that is growing in intensity if not in numbers.

Judge W. F. Ramsey, of Austin, has been appointed Chairman and Federal Reserve Agent of the Dallas Federal Reserve Bank in place of E. O. Tension, who tendered his resignation to Federal Reserve Board at Washington.

Andrew Carnegie is spending the winter cruising in a houseboat in Florida. While Mr. Carnegie's health has recently shown considerable improvement, his condition at times during the last year has been such that his physicians have recommended the present trip.

Prairie dogs are fast disappearing in the Concho country. Two Government experts are going from ranch to ranch instructing ranchmen how to poison the pests. The ranchmen are readily taking to the work. It is expected that by next summer not a prairie dog will be alive in this immediate section.

Ed Woodall, one of Hillsboro's leading bankers, has been appointed by Judge Horton B. Porter as receiver of the Hill County Agricultural Fajd and bond fixed at \$3500. The institution is to be made more particularly an agricultural exposition and the receivership will in no way interfere with the annual exposition.

Chinese cotton manufacturers with Government aid have made far-reaching plans to wrest from the Japanese their heavy trade in cotton goods and yarns in China, according to information reaching official circles here. China, the largest market for cotton goods in the world, long has been supplied chiefly by Japan and India.

Secretary Redfield, in a memorandum on business conditions transmitted to President Wilson, pictures the country as in the most prosperous state of its history. The warning is added, though, that war's inflation of commerce will last only until the war's end and that business foresight alone will prepare the United States for peace.

A new Federal Court district is created for Western Texas, and two of the existing districts geographically revised, in a bill introduced by Representative W. R. Smith. The new district is to be called the Western District, with Amarillo, Lubbeck, Pecos, San Angelo and El Paso as court towns. Wichita Falls is placed in the Northern District, with Dallas, Fort Worth and Abilene. Waco, Austin, San Antonio and Del Rio comprise the Central District, while the present Southern and Eastern Districts remain unchanged. In a statement Mr. Smith

says that the new district in Western Texas is to relieve Judge Maxey, who is overburdened, and to meet the conveniences of the people of the western part of the State. It will also reduce the expenses of litigation in that portion of the State, he says.

That the proposed war tax on gasoline will be a death blow to the independent refining industry was the prevailing opinion of members of the Western Petroleum Refiners' Association, which met in convention in Tulsa, Oklahoma. The proposed tax was denounced by the two score of refiners present. The association will, it is said, work against this measure.

Recent observations of Saturn at the Lowell Observatory show a remarkable change, it was announced, in the color and brightness of the planet's ball, which is now of a pinkish brown tint and strikingly darker than the rings. Comparisons of the stellar magnitude of the planet with Capella, Treceon and Mars also show that its brightness is much less than predicted.

Because of the prosperous condition attending the steel and iron trade, the finance committee of the United States Steel Corporation, acting on the recommendation of the heads of its subsidiary companies, decided to increase the wages of its common laborers by about 10 per cent, the advance to take effect February 1. Increases also will be made among other classes of employes.

Dr. John W. Ruskin, Arctic explorer and photographer of wild animals in their native haunts, who is now in Texas, was a member of the Harry Whitney Arctic hunting expedition that rescued Dr. Frederick A. Cook on his return from a two years' search for the North Pole. Dr. Ruskin is firm in his belief that Cook discovered the pole. He said that subsequent expeditions are slowly proving the work of Dr. Cook and to him should go the credit for making the discovery.

Statistics are being gathered showing the feasibility of Trinity River navigation. These statistics will include the number of bales of cotton, bushels of small grain and other commodities that would be transported by water if the river were navigable. It will also show all kinds of freights, tonnage and value that would be handled. These statistics will be for the purpose of interesting the people generally in the movement to improve the river.

The facility with which industrial America has taken up the manufacturing paralyzed by the European war, with special reference to the great strides in dyestuffs and tin plate production, was reviewed by William C. Redfield, Secretary of Commerce, in an address before the officers and directors of the American International Corporation, which two months ago took over ships of the Pacific Mail Steamship Company and put them under the American flag.

Complete rehabilitation of the historic frigate Constitution which has lain at the Boston Navy Yard since 1897, where she was launched a century before, is planned by the Navy Department, which asked Congress today to appropriate \$150,000. The Constitution, famed in song and story for exploits in the war of 1812, was once ready to be sold for junk, but the House, swayed by a recitation of Oliver Wendell Holmes' famous poem, changed its mind on the verge of voting and determined to keep her as a relic.

The River of Doubt, which Col. Roosevelt discovered in South America, has been traced to its source in the Cordillera Goral (Andes) Mountains, by two Americans, George and Stephen Gester, of California, engineers. They described the river as getting its supply from glaciers and running for 900 miles from the boundary between Bolivia and Brazil into the Madeira River near latitude five. Pictures taken along its course were lost, they said. The two engineers reached the headwaters of the River of Doubt by crossing the Andes with pack mules from Lima, Peru.

United States Judge Henry D. Clayton, of Alabama, in addressing the Grand Jury at New York, that was impaneled to resume the investigation into the activity of German agents in this country, said: "You gentlemen are entering upon your duties as American citizens. If any of you have had the misfortune to be born in a foreign country I hope that you can truthfully say now that you love America more than the land of your birth. I have no sympathy with any naturalized citizen who is given to carping criticism of this Government or who cannot say that he loves

The Caldwell Sanitarium

McKINNEY, TEXAS

TREATS CANCER AND ALL MALIGNANT DISEASES



A COMPLETE REFUGE FOR ALL SUFFERERS

Dr. Jas. A. Caldwell, founder and in charge, is a physician and surgeon of twenty-eight years' standing in McKinney and Collin County, and his wonderful achievements are widely known. In 1909 he made his marvelous discovery, a sure and permanent specific for Cancer in its most malignant forms. Dr. Caldwell's splendid array of the most modern appliances enable him to kill all cancerous growths in 2 to 5 minutes, and remove them in 5 to 10 days, and his patients are obliged to remain in the Sanitarium only 10 to 60 days during convalescence.

The success of Dr. Caldwell's treatment is best evidenced by the growth of the Sanitarium which it has been necessary to enlarge from time to time to meet the requirements of those seeking treatment. The Sanitarium today is perhaps the largest and best appointed for the treatment of Cancer in the South. It is a notable fact that bodily comfort, state of mind, and proper environment have much to do with the well being of the patient. For that reason, those who come here, where they can get away from the cares and duties of home or business and be housed amidst attractive surroundings, improve much more rapidly in a given time than they would at home. This is an important factor in the treatment, not to be lightly viewed. But there is a far more important consideration in coming for personal attention. The continuous presence of the patient here affords us the opportunity at all times to see and note the exact conditions present. Any change can be at once detected and the treatment directed to meet the demands of the case. Then, too, the fine equipment of the Sanitarium in the matter of mechanical and electrical apparatus and instruments can often be used to advantage. It is our ardent desire to see every patient get well and we are prepared to adopt any measure which in our judgment will advance the interests of the patient and promote a successful and rapid recovery.

Our endeavor is to make this Sanitarium a real home for those who are afflicted with Cancer; a place where the discouraged and heartick may be encouraged and receive deserved sympathy and treatment; a place where those who are cast down with bitter disappointment from failure of inefficient former treatment, may have a real uplift, renewed hope and ambitions realized.

RATES AT THE SANITARIUM

The rates at the Sanitarium are moderate. The cost for accommodations, including board, room, medicines and ordinary service of nurses (not including professional service), varies, depending on the accommodations wanted and demands made upon our time. We are able to satisfy the patient of simple tastes or the most fastidious. The fee for professional service depends on the necessities of the case, but in every case will be made mutually satisfactory.

WHAT THE HOME FOLKS SAY OF DR. CALDWELL

We, the undersigned, certify that Dr. Jas. A. Caldwell has been a citizen of McKinney, Texas, 25 years, he is reliable and has made good as a specialist in his line. CITY OFFICERS: H. A. Finch, Mayor of McKinney; J. W. Barnes, Commissioner; S. J. Massie, Commissioner; J. S. McKinney, City Marshal. BANKERS: F. B. Pope, Banker; L. A. Scott, President Collin County National Bank; J. W. Ashley, Cashier Collin County National Bank; J. L. Lovejoy, President First National Bank; H. E. Smith, Cashier First National Bank; Fred Emerson, Vice-President First National Bank; E. M. Perkins, Cashier Continental State Bank; Roy Marcom, Bookkeeper Continental State Bank. CAPITALISTS: S. D. Heard, J. P. Crouch, R. L. Washburn, J. S. Heard, J. E. Brown. DRUGGISTS: W. B. Mitchell, Smith Drug Co.; by H. O. Smith; Angus Hunter, R. A. Whitaker. ATTORNEYS: G. R. Smith, Wallace Houghton, R. C. Merritt, U. S. District Attorney; F. E. Wilcox, W. R. Abernathy, J. L. Doggett, former mayor. JUDGES: John Church, ex-County Judge, T. C. Goodner, ex-County Judge, J. M. Pearson, ex-District Judge. TELEPHONE: S. O. Scott, President McKinney Telephone Co., B. G. Woodley, Manager Union Telephone Co. CROCKERS: W. A. Dowell, Vice-President and Manager McKinney Ice, Light and Coal Co. DOCTORS: Dr. F. G. Hedgas, Dr. J. C. Smith, R. A. Whitaker, M. D.; J. Knight, Physician; Drs. Hoard & Hoard, S. H. Abbott, M. D., C. N. Abbott, M. D.; Dr. J. F. Cole, R. A. Largent, D. D. S. PREACHERS: C. A. Long, Pastor First Methodist Church; P. F. King, Pastor First Christian Church; Clas. A. Spragins, Presiding Elder M. E. Church, South; Dr. E. E. King, Pastor First Baptist Church; R. R. Rives, Pastor Central Presbyterian Church; Rev. F. O. Miller, Rev. P. C. Archer, Agents for Superannuate Homes for the North Texas Conference; Rev. C. W. Dennis, Presiding Elder McKinney District. LODGES: G. E. Abernathy, E. C. No. 34, Knights Templar, McKinney; Dick DeArmond, P. G. and P. C. P. I. O. O. F. Encampment; J. C. Pynn, P. E. R. of Elks; A. T. Church, Clerk W. O. W.; Senator Tom W. Perkins, Delegate to National Convention of the W. O. W.; J. Frank Smith, P. G. I. O. O. F.; F. C. Thompson, P. C. K. of P. Lodge; J. R. Gough, Attorney-at-Law and P. G. M. of the Grand Lodge of I. O. O. F. of Texas; W. C. Robinson, Past Grand Patriarch and Grand Representative Supreme Grand Lodge I. O. O. F. PUBLISHERS: Clint Thompson, Editor of Examiner; Walter B. Wilson, Editor Daily Courier-Gazette and The Weekly Democrat-Gazette. BUSINESS: Crouch-Hartong Co., Hardware; Matthews Bros., Dry Goods; A. C. King, Mgr. Boren-Stewart Co.; Ben Estes, Merchant; J. T. Cough, Merchant; Price Staff, Merchant; J. D. McKinney, Jeweler; S. E. Walker, Hardware; Geo. Wilcox, Lumber; W. A. Dowell, Hardware; Thos. J. Cloyd, Implements; R. Van Broxon, Real Estate; M. T. Jones, Fire Insurance; D. M. Padgett, Bookkeeper; H. D. Mounzon, Photographer; S. A. Cotner, Barber; Tuck Hill, Stock Dealer; C. M. Spredley, Legislator; W. H. Love, Retired Farmer; J. K. Ray, Retired Farmer; Gale Lucas, Traveling Salesman; S. P. Coffey, Liveryman; Vernon Garrison, Secretary Chamber of Commerce; H. E. Singleton, Farmer and Stockman; J. L. Franklin, County Auditor. HUNDREDS OF RECENT TESTIMONIALS on file from patients cured years ago, who have never had a recurrence of cancerous trouble.

FREE EXAMINATION AND CONSULTATION

Our treatment is without knife, X-Ray or Radium. If interested, write for our descriptive booklet, or more detailed information.

Address DR. JAS. A. CALDWELL, CALDWELL SANITARIUM, McKINNEY, TEXAS.

America first, last and forever. If any citizen has come here from another country to evade military service let him not criticize our institutions here. If he desires to do so, let him get off the face of the earth or go back and fight for the country from whence he came."

The immediate construction of a temporary vehicle bridge across Galveston Bay, to be built on treated wooden pilings, was requested by the County Commissioners' Court of the steam railways operating the causeway at a special meeting of the court recently held. The order of the court was entered after several citizens had spoken in favor of it and I. H. Kempner and E. O. Flood had spoken against it. The vote of the court was unanimously in favor of the request. The road will serve vehicle traffic pending the restoration of the causeway.

Mrs. Mollie Ford Reagan, widow of the late Judge John H. Reagan, died at her home, Fort Houston, two miles west of Palestine, Sunday night. Mrs. Reagan was born on her father's plantation one mile from the scene of her death, in 1847. She was the daughter of Col. John H. Taylor. She spent her childhood on the plantation, which was a typical old Southern home, where she lived until her marriage to Judge Reagan on May 31, 1866. The first eight years of their married life was during the troublesome time of reconstruction days, and while he was disqualified for citizenship, which was restored to him in 1874 by the general amnesty act. Prior to the Civil War, Judge Reagan held elective offices from Justice of the Peace to Congress. Mrs. Reagan was known throughout

the United States and was greatly beloved by all who knew her. For sixteen years she was social leader of the ladies of the Texas delegation and as such was intimate with Mrs. Grover Cleveland, Mrs. Benjamin Harrison and the diplomatic corps of Washington.

A BOOK FOR YOUNG MINISTERS.

I wish to recommend to the alert young ministers of our Church in Texas a little volume, the reading of which has recently given me much pleasure. Its title is "The Social Problem: A Constructive Analysis," and the author is Prof. Charles A. Ellwood, Ph.D., of the University of Missouri. The book is a most readable one, and in the clearest possible language depicts the conditions in our Western civilization which cause many publicists to declare that we are already "at the crossroads," and to predict revolution or decay. Even so renowned a sociologist as Prof. Giddings, of Columbia University, is quoted as saying "that our present tendency in the United States is toward anarchy in all those fields of human interest which we have not yet brought under the iron hand of our central government." While appreciating at the full the dangers which threaten our civilization, Dr. Ellwood does not yield to pessimism, but proposes constructive methods of dealing with the complex problems which challenge us. He refers to the many specific remedies offered for the correction of abnormal conditions in society, such as "public health crusades," "eugenics," "feminism," "socialism" and the like, showing the inadequacy or irrelevancy of each of

them, though not denying the importance of some of them as having a place in any proper general scheme of social redemption. But he lays special emphasis upon the spiritual and ideal of individual character in any solution of it.

This book furnishes the sanest and most intelligent constructive discussion of the social problem which I have anywhere seen. Prof. Edward A. Ross, of the University of Wisconsin, says of it that it is "the best existing application of sociological thinking to practical problems." Moreover, while it is a scientific study from beginning to end, it is written from the standpoint of complete sympathy with the Christian view. Prof. Ellwood is himself an active Christian worker, a member of the Presbyterian Church. The present writer happens to have had the pleasure of a somewhat intimate acquaintance with him and regards him not only as one of the best equipped men in his field in the whole country, but also as a scholar whose sanity of thought has been distinctly aided by his earnestness as a Christian man. In a recent letter to the writer, Prof. Ellwood says: "I consider that we must have a Christian sociology before we can get a Christian society." Exactly so. Hence the importance of the study of this subject by Christian pastors and leaders. And this is the reason I have ventured to write this brief article concerning this quite notable little book.

C. M. BISHOP, Southwestern University, Jan. 3.

"Honor the Lord with thy property and with the income of thy prosperity; and so shall thy fields be fruitful and thy lank also declare dividends."

Jan THE (TI ASSO South Th ism Moor const effect ured. evam time adjus evam and With ion fu gellist suppl tor, never back who which the d Tw called in N the e and l secon days the n to da year accepbly evam; the e er co are 1 have confe isms meml preac tution made will just ing. ing a confe born no st new legal large who go by comp Stuar the o them. gret that time ing ed hi presi great and gram symp ment. speed long; expre of it. meeti thrus oritie an ut atmop perva er fo write; and li er W. Wh It wa elder follow W. ! fury; comb Youn pract Coale Broml remin ful an defati the u Stuarl vokim; clings ous e; sonal gospel; our o Glenn tary o eliation; ters ; distim person other; ings; sense deep ity; l "hot p Bob J undisc and 3 and p hoary appea sessio took 1 Of the them Bro.

ium

COMPLETE REFUGE FOR ALL OFFERERS

ing in McKinney and a sure and permanent refuge him to kill all sin in the Sanitarium

icines and ordinary pills made upon our ice depends on the

W. R. Abernathy, Judge, Orange Co.

Church; Class, A. for Central Presby- terence; Rev. C. W.

and The Weekly

lenying the impor- tance as having a general scheme of But he lays special spiritual and ideal ter in any solution

ies the sanest and constructive discus- sion which I Prof. Edward A. city of Wisconsin, "the best existing logical thinking to Moreover, while n from beginning n from the stand- ing sympathy with the of Ellwood is him- tion worker, a sbyterian Church, happens to have a somewhat inti- with him and re- as one of the best field in the whole s a scholar whose as been distinctly ness as a Christ- cent letter to the d says: "I can- have a Christian can get a Christ- ity so. Hence the study of this sub- stors and leaders. n I have ventured article concerning the book.

C. M. BISHOP, niversity, Jan. 3,

with thy property e of thy prosper- ds be fruitful and re dividends."

THE EVANGELISTIC ASSOCIATION

(Third session of the Evangelistic Association of the M. E. Church, South).

The future historian of Methodism will have to credit Dr. John M. Moore with having done some real constructive work, the far-reaching effects of which cannot yet be measured. Our great evangelical and evangelistic Church has been for some time trying to reach some amicable adjustment by which men of special evangelistic gifts might be utilized and made a real part of machinery. With the new law that makes provision for a regulated and legalized evangelism conducted by specialists as supplementary to the work of the pastor, the evangelistic movement was never brighter. It is too late to look back into the dead past and discuss who was to blame for the troubles of which none of us love to speak. "Let the dead past bury its dead."

Two years ago Dr. John M. Moore called a conference of the evangelists in Nashville. A goodly number of the evangelists met him. A helpful and hopeful conference was had. A second one was called during the holidays a year ago. This was larger and the necessity of such meetings began to dawn upon those attending. This year a third meeting was called. The scope and personnel were considerably broadened. Others than regular evangelists were made members. All the committees on evangelism, whether conference or general committees, are members. All evangelists who have the endorsement of their annual conference committees on evangelism are members whether they be members of the conference or local preachers. At this meeting a constitution was adopted and the meetings made permanent. Annual meetings will be held in Nashville. The one just closed was a truly great meeting. Dr. John M. Moore was the ruling and dominant personality of the conference. The meetings were first born in his head and heart. He had no small part in bringing about the new law that makes such meetings legal. He is gathering around him a large number of efficient evangelists who will be heard from as the years go by. The major part of them are comparatively young men. Dr. George Stuart and Dr. H. C. Morrison were the only venerable looking men among them. Dr. Stuart expressed the regret that he had been born so soon, that he was growing old just at the time the present movement is taking form in the Church. He expressed his satisfaction at seeing Bishops, presiding elders, city pastors from our greatest pulpits, and leading editors and university professors on the program and taking such an active and sympathetic interest in this movement. Bishop Atkins made a great speech and Bishop Murrah came a long distance to be at the meeting and expressed his delight with the trend of it. There was not in the whole meeting a disloyal note sounded nor a thrust direct or indirect at the authorities of the Church made. It was an unspeakable delight to breathe the atmosphere of brotherly love that pervaded the meetings. Every speaker found a receptive audience. This writer found them very responsive, and it looked to him like every speaker was at his best.

What shall I say of the program? It was opened by the portly presiding elder of the Nashville District. Then followed the pastor-evangelist Jas. W. Moore, with his "evangelistic fury"; the red-blooded, brawny Holcombe; the scholarly and courageous Young, of the Emory University; the practical, intense and fast-growing Coale; the polished and classical Bromley; the volume of whose words reminded one of Niagara; the successful and dependable Browning; the indefatigable Mann in labors abundant; the unique, inimitable and only George Stuart; the daring and thought-provoking Bishop Atkins; Klein who clings to methods that climb to glorious culminations; Molley whose personal sorrows did not becloud of the gospel of sunshine which he preaches; our own cultured and gentlemanly Glenn Flinn; Dr. Zartman, the Secretary of the Interdenominational Association of Evangelists with headquarters at Winona Lake, who has the distinction, young as he is, knowing personally more ministers than any other man in the United States; Rawlins, of Kentucky, who has common sense and religion; Tadlock with his deep consecration and manifest ability; Burke Culpepper who becomes "hot pepper" in fighting sin and Satan; Bob Jones, that master of men and undiscovered genius for generalship, and Morrison that versatile, fervent and powerful man with his shock of hoary locks. All these and this writer appeared on the program in regular session. Many others equally useful took part in the general discussions. Of the five men from Texas, four of them were from the Texas Conference. Bro. E. L. Shettles, the ponderous

presiding elder of the Navasota District, was there and in his time he oscillated between the conference and delving around in the old book stores, looking for antique and rare books. John Green could be seen and heard. He will never be inaudible nor invisible till the last sad rite has been said. No other speech provoked more hearty applause than the one made by Rev. Glenn Flinn in telling of the "Win-One Campaigns" being planned for by the States west of the Mississippi River. Coale of Texas ranks among the best.

Arkansas was ably represented by Rev. Forney Hutchinson, the most popular Methodist pastor in Arkansas and who would likely be held in like esteem in any State in the Union where he might live. Missouri was ably represented by her best evangelists and most successful pastor-evangelists.

One of the most gratifying results of these meetings is the perfect understanding between the specialists in evangelistic work and the authorities of the Church. The understanding is now perfect and the love and sympathy mutual. Another manifest result is the increased momentum it will give to the already increasing interest in evangelism throughout the Church. When evangelism becomes the dominant note of the Church, it will be but coming back to the frame of mind of those who founded our great Church. In the beginning Methodism's distinguishing feature was its evangelistic zeal and fervor. In all probability the distinguishing feature of the Methodism of the future will be its zeal and fervor in soul-winning. Another helpful and hopeful feature is that it is fostering the sentiment that no one should count himself a full-fledged and acceptable member of the Church who is not trying to "win one." The "win one" slogan is evidently of God. It has come to stay. May all our members try to win one.

The outlook for our great Church along evangelistic lines is most hopeful. It is most likely that the year 1916 will surpass all previous years in soul-winning. Revival fires are beginning to burn nearly everywhere. The passion for soul-winning is becoming contagious. The present movement makes a plea for all the soul-winning talent of the Church. The specialists among the ministry may find themselves. The "unused laymen" may find themselves. The fields are white unto harvest. Laborers are coming forth in answer to prayer. Let us go up and possess the land.

O. E. GODDARD, Galveston, Texas.

OFFICE OF THE CONFERENCE TREASURER, WEST TEXAS CONFERENCE.

The following is a list of collections, received by me from the various sources mentioned, for the use and benefit of the Orphanage at Waco, by the pastors and Churches of the West Texas Conference, and the showing is such a remarkable one, and the donations are so vastly superior to any former collections that special notice should be given the pastors and their associates for collections of this character. This report shows the very great liberality of the people of the West Texas Conference in contributing to meritorious causes when the matter is properly brought to their attention by the pastors and those having these matters in charge. The generosity of the people of this State in relieving the suffering and mitigating the conditions of the Orphanage poor of our Church deserves well of all praise which may be given under circumstances of this character.

C. C. WALSH, Conf. Treas., W. Tex. Conf.

From November 1, 1915, to December 31, 1915.

Table with 2 columns: Name and Amount. Includes D. A. Williams, R. S. Pierce, W. H. H. Biggs, J. F. Simpson, I. T. Morris, L. A. Alkire, E. G. Hocutt, J. M. Alexander, H. S. Goodenough, R. G. Flummer, S. W. Kemerer, A. F. Scarborough, E. S. Adair, S. M. Hull, W. D. Williamson, S. J. Frank, A. T. White, J. W. Black, A. S. J. Haygood, O. C. Crow, Nat. B. Read, W. N. Carl, J. E. Morzan, A. Y. Old, J. H. Clark, L. A. Alkire, A. Guyon.

Table with 2 columns: Name and Amount. Includes T. N. Barton, J. E. Buck, Geo. L. Keever, Joe F. Webb, G. T. Hester, E. Y. S. Hubbard, L. U. Spellman, John M. Lynn, John N. McKay, C. W. Hardon, J. W. Rowland, R. E. Duke, B. W. Allen, R. A. Rowland, J. H. Maxwell, P. S. Wilson.

Table with 2 columns: Fund Name and Amount. Includes Total, Following amounts have been received on Building Fund, Geo. L. Keever, St., P. A. Williams, A. Y. Old, Nat. B. Read, Total, General Fund, Grand total.

JACKSONVILLE DISTRICT MISSIONARY INSTITUTE AND PASTORS' CONFERENCE.

The Jacksonville District Missionary Institute and Pastors' Conference will meet in Athens January 26-28. Opening sermon Wednesday night by Rev. D. H. Hotchkiss. Every pastor is expected to be present.

I. F. BETTS, P. E.

McKINNEY DISTRICT INSTITUTE.

The Missionary Institute for the McKinney District will meet at Anna, Texas, January 25-27.

The opening sermon will be preached Tuesday evening, January 25, by Rev. P. R. Knickerbocker, Conference Missionary Secretary.

C. W. DENNIS, P. E.

BROWNWOOD DISTRICT PREACHER'S CONFERENCE AND MISSIONARY INSTITUTE.

The Brownwood District Preacher's Conference and Missionary Institute will meet in Brownwood, Texas, Tuesday, January 18, at 2 p. m., and will finish its work Thursday, January 20. The team of workers from the Conference Board of Missions, led by Rev. J. E. Crawford, Conference Missionary Secretary, will be present and conduct the Missionary Institute. Every pastor, the District Lay Leader, the District Secretary of the Woman's Missionary Society, together with other interested workers, are fully expected and urged to be present. Rev. K. P. Barton and the Church in Brownwood will extend to the conference a most cordial welcome and entertain all who come.

SAM G. THOMPSON, P. E.

BRENHAM DISTRICT INSTITUTE.

The Brenham District Institute will be held at Bellville, January 18-20. A full attendance of preachers and laymen is earnestly desired. Several brethren, representing special interests, will be with us. Let's strive to make it an occasion of great profit.

S. W. THOMAS, P. E.

DISTRICT MISSIONARY INSTITUTE.

The District Missionary Institute of the Decatur District will be held in the Methodist Church in Alvord, beginning January 26, 7 p. m., opening sermon by Rev. R. N. Huckabee. A splendid program has been arranged and every pastor and Lay Leader is urged to attend.

W. A. STUCKEY, P. E.

CHURCH EXTENSION NOTICE.

Let all the preachers applying for blanks for aid state whether it is to the Conference or to the General Board that they wish to make application. W. E. LYON, Secretary of Board of Church Extension, Northwest Texas Conference, Big Spring, Texas.

BIG SPRING DISTRICT.

We hold our District Institute and Pastors' Conference at Lamesa, February 9, 10. A suitable program will be sent each pastor in due time.

It is earnestly hoped that the District Lay Leader and the Charge Lay Leaders will be present. We hope to have a good representation of our local preachers. W. E. LYON, Presiding Elder, Big Spring, Texas.

TOBACCO HABIT BANISHED

In 48 to 72 hours. No craving for tobacco in any form after completing treatment. Contains no habit-forming drugs. Satisfactory results guaranteed in every case. Write Newell Pharmaceutical Co., Dept. 89, St. Louis, Mo., for FREE Booklet, "TOBACCO REDEEMER" and positive proof.

CLASSIFIED ADVERTISEMENTS

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

AGENTS WANTED.

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

ATTORNEYS.

A. E. FIRMIN, ATTORNEY-AT-LAW, Notary Public, 807 S. W. Life Building, Dallas, Texas.

BOOKKEEPER.

WANTED—Position as double-entry bookkeeper in Texas or New Mexico, by a local preacher of the M. E. Church, South, who is also organist, choir leader and Sunday School worker. Address, BOX 433, Columbia, Miss.

BROOMCORN SEED.

HIGH GRADE EVERGREEN DWARF BROOMCORN FOR SALE—I am making a specialty of growing these seed. Awarded first premium on Broomcorn the last three years at Wichita, Kansas. Largest Broomcorn market in the world. Free pamphlet on Broomcorn culture. Broomcorn is raising crop. CHAS. C. MILLER, ELK CITY, OKLAHOMA.

BARBER TRADE.

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

CABBAGE PLANTS.

GENUINE Freeze Proof Cabbage plants. Sure header. Month earlier. Field-grown. Five hundred, 65c; thousand, \$1.25. BLACKBURN PLANT CO., Mt. Pleasant, Texas.

DOCTOR WANTED.

DOCTOR WANTED—Panhandle town. Old doctor nearly 63, almost blind, only doctor here; wants to quit, nothing to sell. BOX 26, Alameda, Texas.

HELP WANTED.

CHAS. C. BELL, Texas Conference Evangelist. Brethren who desire me to help them please address me at Lexington, Texas, as early as possible.

DO YOU WANT \$75 A MONTH? Thousands U. S. Government jobs now obtainable. Steady work. Common education sufficient. Write immediately for free list of positions. Franklin Institute, Dept. F 174, Rochester, N. Y.

EVANGELIST.

Six years' experience in eight Southern States. University training both literary and theological. Conference Evangelist for the Memphis Conference and endorsed by the Committee on Evangelism of the West Texas Conference. Open for dates anywhere. Address DOW B. BEENE, San Antonio, Texas.

DEATH OF MRS. W. H. MATTHEWS.

Mrs. Willie Harkey Matthews died at the home of her mother, Mrs. W. T. Foster, in Salado, on January 7, 1915. VARA HARKEY, Salado, Texas.

POSTOFFICE ADDRESSES.

Rev. L. Christian, Crosby, Texas. Rev. C. E. Lynn, Childress, Texas. Rev. R. T. Capps, Cross Cut, Texas. Rev. C. W. Young, Merkel, Texas.

MARRIAGES.

ROBINSON-AVERY—On January 4, 1916, at Fort Worth, Texas, Mr. L. C. Robinson and Miss Mattie Avery, Rev. Thomas Reece officiating. ROBERTS-RANEY—At Fort Worth, Texas, January 4, 1916, Mr. Thomas B. Roberts and Miss Sallie Raney, Rev. Thomas Reece officiating. FOWLER-MURPHY—At the Methodist parsonage, November 24, 1915, Sidney Alvin Fowler and Georgia Murphy, Rev. J. C. Winkel officiating.

LESTER-KECK

At the home of the bride's mother, Mrs. Fannie Keck, John B. Lester and Fannie Mae Keck, Rev. J. C. Winkel officiating.

MISCELLANEOUS.

ANY INTELLIGENT PERSON may earn steady income corresponding for newspapers. Experience unnecessary. Address CORRESPONDENTS' PRESS BUREAU, Washington, D. C.

Nasal Catarrh Treatment guaranteed. IRVIN HARRIS, Waxahatchie, Texas.

LEARN TELEGRAPHY—Easily and quickly learned. Railroad wire practice. Position secured or tuition refunded. Write, DALLAS TELEGRAPH COLLEGE, Dallas, Texas.

IF YOU HAVE Tuberculosis or have a friend who has tuberculosis, throat trouble or bronchial affection, write today for free booklet about Creolina, the great new discovery. Costs you nothing. Creolina Distributing Agency, San Antonio, Texas.

CALDWELL'S SANITARIUM, McKinney, Texas, for treatment of internal and external cancers. Come or write for book of information.

POULTRY.

COFFMAN'S S. C. Reds, championship winners of South; breeding stock very cheap; eggs from inest matings at utility prices. D. G. COFFMAN, Red Top, Josephine, Texas.

RED TOP CANE SEED.

PURE red top cane seed delivered to any point in Texas in lots of 100 pounds or more at \$1.15 per bushel. Pure Thomas seed corn, the best drought resisting corn known in South and Southwest Texas, \$2 per bushel f. o. b. Beville. A limited amount of pure Texas Seeded Ribbon cane seed, 5c per pound. All seed pure and guaranteed free from Johnson grass. For further particulars, address R. E. JONES, Box 445 Beville, Texas.

REAL ESTATE.

FOR sacrifice sale at Plainview, Texas, two-story house, containing eight rooms, situated one block south of Seth Ward College. Is a most desirable purchase for home or investment. If interested, write F. A. HARMON, Box 374, Cleveland, Miss.

SEEDS.

MCGEE TOMATO—1,200 bushels per acre. Please send your address for the proof of this great fact. M. C. McGee, San Marcos, Texas.

SONG BOOKS.

FOR SALE—One hundred copies of the Large Hymnal, in perfect condition, at a great sacrifice. Also three hundred copies Great Revival Praises. This is the book used by Billy Sunday. Very fine for evangelistic service and Sunday School. Five cents per copy. P. R. KNICKERBOCKER, Waples Memorial Church, Denison, Texas.

The May meeting of the College of Bishops will be held in Louisville. Bishops Candler and Hoss are scheduled to deliver addresses on Francis Asbury, the first apostle to American Methodism. There is a great treat in store for the man who happens to be there.

Hugo District—First Round.

- (Revised.) Jan. 15, 16, Tuskahoma. Jan. 19, Idabel. Jan. 20, Valliant. Jan. 22, 23, Howe. Jan. 26, Broken Bow. Jan. 27, Garvin. Jan. 28, Grant. Jan. 30, 31, Wister. Feb. 3, Hugo, First Church. Feb. 4, 5, Boswell and Soper. Feb. 5, 6, Bennington and Bokchito. Feb. 19, 20, Ida Mission. R. T. BLACKBURN, P. E.

El Paso District—Second Round.

- (Revised.) Trinity, Jan. 15, 16. East El Paso Church, Jan. 16, 17. Las Cruces, Jan. 23, 24. Van Horn, Jan. 30, 31. Marfa, Feb. 2. Alpine, Feb. 5, 6. Fort Davis, Feb. 6, 7. Fort Stockton, Feb. 13, 14. Buena Vista, Feb. 16. Lordsburg, Feb. 20, 21. East El Paso Mission, Feb. 26, 27. Clint, Feb. 27, 28. Alamogordo, March 4, 5. Fortuna, March 5, 6. Toyah, March 12, 23. Penning, April 3, 4. La Mesa, April 10, 11. HUBERT M. SMITH, P. E.

LOOK at the Label on Your Paper. It shows the standing of your subscription. If it reads, for instance, 10Nov15 your subscription expired on the 10th of November, 1915, and should be renewed.

OBITUARIES

The space allowed obituaries is twenty to twenty-five lines, not about 170 or 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written should remit money to cover excess of space, to-wit: At the rate of One Cent Per Word. Money should accompany all orders.

Resolutions of respect will not be inserted in the Obituary Department under any circumstances, but if paid for will be inserted in another column.

Poetry Can in No Case be Inserted.

Extra copies of paper containing obituaries can be procured if ordered when manuscript is sent. Price, five cents per copy.

**CASTEPHENS**—Thomas Marvin Castepheens, son of Mr. and Mrs. J. E. Castepheens, was born September 28, 1893, in Mulberry Canyon, in DeWitt County. He died October 19, 1915, at Merkel, Texas. He was sick for several weeks with typhoid fever. The funeral services were conducted by Rev. W. P. Garvin, pastor Methodist Church, Merkel, Texas, assisted by Rev. L. A. Humphreys, pastor Methodist Church, at Roscoe, Texas. Marvin had lived in Roscoe nearly two years, engaged in business. His parents live in Merkel. They were frontier settlers in this part of the country and devoted members of the Methodist Church. He was one of a large family, who were prominent in Church circles in both Roscoe and Merkel. His life was short, but not a failure. Of a modest disposition, he was a very careful business man. He attended Church regularly and will be missed by a large company of friends. His death was a shock to his immediate family as well as to his friends. We all loved him and feel sad on account of his leaving home. He died as he had lived. Though young in years and full of prospects, he quietly submitted and, like a tired child, he fell on sleep to awake in the great beyond. We will not weep at those who have no hope, but as seeing Him who is invisible. His pastor, L. A. HUMPHREYS.

**CALLISON**—Brother Alexander Callison was born June 14, 1842, died November 1, 1915. He moved to this town early in life, where he had lived most of the time until his recent death, which came as a great shock to his family and friends, who seemed to have a right to expect him to remain with them for several years to come. His death came by an accident in which he fell from a wagon and was crushed beneath the wheels. Brother Callison was a soldier in the Confederate Army, where he served faithfully for four years, having won the Iron Cross. But it was in the army of the Heavenly King where he won the greatest distinction. For nearly all of his long and useful life he was a soldier of the Cross of Jesus Christ and a member of the Methodist Church. He took his religion seriously, and as it always does, when a man gives God a chance at his life, it made of him one of the most noble, exalted, Christian characters. He lived a beautiful life that made all who knew him love and honor the God he professed to worship. The Church here will miss him. The entire community will miss him, but most of all will be missed by his devoted wife, who in all likelihood will join him soon in the home that Jesus has gone to prepare for her and all who love and trust him, also will be missed by his five children whom he leaves behind, but they are also trusting in their father's God and do not mourn at those who have no hope. May God bless and keep them all until the day of Jesus Christ, is our sincere prayer. His pastor, L. C. LILLY.

**KENDALL**—Mrs. Judith Kendall was born July 18, 1841. Professed faith in Christ at the age of nineteen and united with the Church. She was first married to Mr. H. F. West in 1865. Four years later death dissolved this union. A few years thereafter she was united in marriage to Captain W. A. Kendall, of Pilot Point, Texas. She was the foster mother of four of the best of the nation, and seven by the last. She lived to see all the last children grown and have families of their own. Captain Kendall was exceedingly fortunate in securing a wife who was so devoted to his children. She loved and cared for them until she was nearly before her death Captain Kendall lost his eyesight, but her love and devotion to him never faltered. Last April, while visiting her stepson, R. L. Kendall, and stepdaughter, Mrs. Newton, at Gainesville, she took sick and, after a brief spell, she fell into a sleep from which she never awoke. We laid her body to rest beside that of Captain Kendall in the Pilot Point Cemetery. I knew her well. She was a good woman, devoted to her husband and adopted children, true to her Church and loyal to her pastor. She was ready for the summons. Her lonely spirit yearned and longed for a reunion of her departed loved ones. The link was reached, the river crossed and she has joined the happy throng above. She and her husband were my tried friends. I hope to meet them again. Her sister, Mrs. Stacy, of Dallas, Mrs. Sherwood and the late Rev. E. F. Sherwood, mourn her going and are looking to greet her again. Her former pastor, TOM J. BECKHAM.

**GARRISON**—W. B. Garrison was born in Carroll County, Georgia, May 8, 1847. Was converted and joined the Methodist Church when a small boy. Served under the command of General Johnston during the closing years of the war between the States, came to Risk County, Texas, in 1866, where he engaged in farming and gunning until 1897. He then moved to Hill County, Texas, where he engaged in the same business; also in merchandising. He came to Medina County in October, 1907, and settled on a farm about eight miles from Homol, from which place he ascended to the home of the soul December 9, 1915. He was twice married—first to Miss Mary Watts in 1872. Two children, Miss Anna and E. S., were born to this marriage both are living. His first wife only living a few years, he was married to Miss Laura Higgins in 1879. To this union were born four children, James and Miss Hattie, the two oldest, are living, but the two younger, a daughter and son died when mere children, aged fifteen and thirteen respectively. He also leaves one brother, T. S. Garrison, a prominent layman of the Methodist Church in East Texas and four sisters, Mrs. Carter, Mrs. Daniels, Mrs. Johnson and Mrs. Willis, to mourn their loss. But these bereaved ones sorrow not as those who have no hope. As stated before, he joined the Church when very young and remained a loyal, consistent member until the end, which came quietly and triumphantly. He was a courageous man, always taking his position on the side of what he believed to be right and for the moral uplift of humanity. It is difficult to estimate his loss as citizen, husband, father, brother and Christian. Earth is poorer and heaven is richer by his going. May the blessings of our loving Father guide the loved ones left behind to the haven of rest. JOHN M. ALEXANDER.

**SLAY**—Mary Luella Slay (nee Wells) was born near Tuscaloosa, Alabama, April 8, 1872; departed this life November 13, 1915. She came to Texas in 1875 and settled near Ocala, in Hill County. She first married W. T. McFadden, who died. She married G. T. Slay July 20, 1884, in Ellis County. Eight children were born to this union, five are dead and three living. Sister Slay was a true wife and devoted mother. She was a Christian from early life, and was faithful to death. Her husband, with four children, survive her. After services, conducted by the writer in the M. E. Church, South, at Ponder, Texas, her body was laid to rest in the Siler Cemetery to await the pleasure of Him who has power to raise all of us. L. D. SHAWVER.

**CLAY**—Brother L. H. Clay, a native of Tennessee, for several years a resident of Texas and late of New Mexico, met a tragic death on November 22, being struck by a Santa Fe train and instantly killed. For nearly five years he resided in El Paso, in Las Cruces, New Mexico, held in highest esteem by the citizens of that town. Brother Clay was Superintendent of the road work of Dona Ana County, a position of responsibility which he filled to the utmost satisfaction of the Road Board, who reposed unusual confidence in him. He was converted and joined the Church at seven years of age and has been a lifelong Christian. Such a career was the natural fruitage of his early home training, both parents being devoted Christians, his father for twenty years Sunday School superintendent and his mother for fifteen years the teacher of the same class. He was a member of the Board of Stewards at Temple, Texas, during the pastorate of Rev. J. H. Shuler and at Las Cruces, where Rev. Campbell was pastor. The family Church letters were never in a trunk. The first Sabbath after arriving at a new place they were given to the pastor. His record as a business man was one of straightforward honesty and unimpeachable integrity. His home life was most beautiful. He was a devoted husband and the companion of his boys, living before them an exemplary life. In 1900 he was married to Miss Edna Gilder, of Waco, Texas. He is mourned by his consecrated wife and two mainly boys, Bartley, aged 13, and Louie, aged 13. The grief of the latter at the grave was touching. As the casket was being lowered he exclaimed, "Good-bye, daddy, I will meet you in heaven." C. K. CAMPBELL.

**WOOLLS**—Miss Louie Woolls was born May 9, 1892, and, as was to be expected, considering the household in which she was reared, she came early under the influence of the gospel of Christ and connected herself with the membership of the Church in which she lived a beautiful, useful life until she peacefully passed away November 12, 1915. Her father, a son of T. G. Woolls, an honored member of the West Texas Conference, preceded her March 19, 1912; also one brother, July 25, 1910; her mother, four sisters and her only brother, an immediate family survive her. A brief, bright, earthly life, radiant while it lasted with sunshine and joy for those around, has come to a close. It is impossible to estimate all that this loved one was to all in the household to which she belonged, but the magnitude of the loss is the measure of the constancy of her piety. She was rather frail of body, but that, instead of marring her cheerfulness, gave it a finer and more sensitive quality, hence it is that today her loss is keenly felt by all the good people of the community. Her piety was of the kind that formed a pattern through her purity, her truthfulness and, above all, through that affection which embraced all who loved the Lord Jesus Christ. There has been left, by this young woman, not only a devoted and loving heart, but the heart of every member of her household, and those on her companions in whom she will, so to say, live anew. For the rest we know whether Louie has gone. She is with Jesus—safe, happy, pure and perfect. Blessed consolation to the family! What would we do at such a time without it? The loved one is also such a time without it. The veil between this and the heavenly life is not one of distance, but of nature.

**LINDSEY**—Rev. Marion Lee Lindsey was born at Mayfield, Texas, March 11, 1874, and obtained release from the duties of this life at Center, Texas, August 10, 1915. At twenty years of age he began his ministry, was admitted on trial into the traveling Connection at the session of the Texas Conference held at Cameron. He served in order the following charges the number of years indicated: Lyons, 1; Mt. Vernon, 3; Kosse, 1; Fulshear and Brookshire, 4; Jasper and Kirbyville, 4; Beattie, 2; Navasota, 1; Timpson, 4, and finished his course at Center Station at the end of six months of most acceptable and successful service. Bishop E. R. Hendrix, at the session of the Texas Conference held at Bastrop, ordained him deacon, and two years later, at Tabernacle, Houston, Bishop Galloway ordained him elder. At the end of the fourth year in the ministry, in old Mt. Vernon Church, on the circuit by that name, Brother Lindsey was married to Miss Julia Bergin, Rev. G. A. Lett, presiding elder, officiating. It would be difficult to imagine a happier union or a more appropriate marriage for a Methodist preacher. The faithful wife and their four children, Eugene, the oldest, five in Timpson, are, of course, beyond consolation and yet glad always in the memory of the strong, manly, affectionate and true husband and father who has gone. Brother Lindsey was to me a most remarkable man and from a very close personal friendship and association I write him down as one of the most brotherly men, one of the truest in his home, one of the most successful pastors, one of the best preachers I have known. From a Baptist home and training he came through study and deep conviction to be an unswerving, strong preacher of Methodist doctrine, from the great handicap through the lack of educational advantages, he went on fighting his way to intellectual freedom, developing under God into a really great preacher. Then he was so friendly, so kindly, so generous, so tender the people loved him; no wonder they protested the "time limit" at the end of his exhortation. He was the man to send to an appointment that must have a "well balanced man." It might have been said of him as it was of another great soul, "One cannot be angry with him, for he never allows you come." No wonder the Church loves M. L. Lindsey; no wonder the preacher brethren loved him; no marvel all the men testify to that memorial service at Longview, if they had known him at all, wished to bear testimony to the value of his friendship and the real worth of his life among men, and I know he deserved it all, for as I knew him, "He was a good man, full of faith and the Holy Ghost and much people were added unto the Church." Good-bye, Brother Lindsey; our association here has been interrupted, but there are tender memories, there are abiding possessions because of associations which were helpful; we remember you as one "faithful unto death," and we know that your labor is not in vain in the Lord. J. W. MILLS.

**STORY**—Lois Fern Story, the sweet little daughter of Nathan and Nora Story, was born January 30, 1912; departed this life December 12, 1915. Just one year, ten months and eighteen days God allowed this flower to bloom, then he plucked her to be with him forever. These little jewels are precious; they grow into our lives, take root deep in our affections, then death ruthlessly tears them away from us, making no explanation whatever. May God's blessings be seen in her going and may the father and mother be drawn closer to God. Our prayers are for the bereaved ones. L. D. SHAWVER, P. C.

**WILSON**—Mrs. Sarah Magdalene Wilson was born in North Carolina, April 18, 1834. She was the daughter of Maj. Wm. H. Bryson, who was ninety-six years old at his death. She died nearly eighty years old, having lived in Las Cruces, New Mexico, held in highest esteem by the citizens of that town. Brother Clay was Superintendent of the road work of Dona Ana County, a position of responsibility which he filled to the utmost satisfaction of the Road Board, who reposed unusual confidence in him. He was converted and joined the Church at seven years of age and has been a lifelong Christian. Such a career was the natural fruitage of his early home training, both parents being devoted Christians, his father for twenty years Sunday School superintendent and his mother for fifteen years the teacher of the same class. He was a member of the Board of Stewards at Temple, Texas, during the pastorate of Rev. J. H. Shuler and at Las Cruces, where Rev. Campbell was pastor. The family Church letters were never in a trunk. The first Sabbath after arriving at a new place they were given to the pastor. His record as a business man was one of straightforward honesty and unimpeachable integrity. His home life was most beautiful. He was a devoted husband and the companion of his boys, living before them an exemplary life. In 1900 he was married to Miss Edna Gilder, of Waco, Texas. He is mourned by his consecrated wife and two mainly boys, Bartley, aged 13, and Louie, aged 13. The grief of the latter at the grave was touching. As the casket was being lowered he exclaimed, "Good-bye, daddy, I will meet you in heaven." C. K. CAMPBELL.

**HUFF**—Mrs. Eva May Huff (nee Veazey), daughter of Mr. and Mrs. H. C. Veazey, was born in Bell County, Texas, August 14, 1887. Her father died when she was only two years old and her mother two years later. At the death of her mother the home was broken up and May was taken in charge by her sister Cora, Mrs. T. M. Poteet. In her sister's home she found a loving and wholesome Christian training, for her sister and husband proved not only true brother and sister, but mother and father as well. She had the advantages of the public schools and prepared herself to teach and taught two years near Waxahachie, Texas, on October 4, 1899, she was married to Mr. E. M. Huff, of Rhine, Texas, she was married to Rev. E. M. Huff, of the New Mexico Conference. She left at once with her husband for New Mexico. For several years she made a faithful wife of an itinerant Methodist preacher. He was reassigned into the West Texas Conference in 1896, and appointed to Moulton Circuit. He served Corpus Christi Station for the next two years, 1897 to 1899; San Marcos Station in 1899; Seguin, 1897 and 1892, and Cibola Circuit in 1873. In the fall of 1900, he was assigned to Bandera County, where he engaged in farming and stock-raising until 1898, when he was elected County Judge of Bandera County, and removed to the town of Bandera. He was then well advanced in years, and finding the duties of that office onerous, he resigned the office and returned to the city of San Antonio. The last years of his life were spent in quiet retirement with his beloved wife, in their own home near the town of Boerne. I knew Brother Harper all his life, as my father's friend, and they shared the joys and hardships of the early itinerants. In 1883 my father's family and his became neighbors in the Sabal Valley, where sleeps the precious dust of my father and mother. After the death of my father, my wife and I were in the hope of retaking my father's place as pastor of the church covering his failing health, and I was appointed to take my father's place as pastor of the church that I might be with my mother and her large family of young children. Thus I became the pastor of Brother Harper and his family, who were the best type of Christians in that country. As a local preacher he had for some years supplied the charge as pastor, and no pastor was ever better loved. His wife was an angel of mercy to the sick, and he buried the dead and comforted the sorrowing throughout all that country. They dispensed a generous and cordial hospitality, and their home was a Christian home where prayer and praise were offered morning and evening. Brother Harper was an educated man and a reader of good books, but the Bible was his constant abiding and studying. He preached regularly, conducted revivals, was always ready to respond to the call of the pastor, and many were led to Christ under his ministry. Preaching the gospel of Christ was always his first and foremost duty, but he was too busy laying up treasure in heaven, preaching the gospel and showing kindness to his neighbors. Some men with his opportunity would have bequeathed to their children a fortune; he to his children the example of a life devoted to the service of God and his fellowmen, and a name which all who knew him hold in reverence. With advancing years the infirmities of age rested heavily upon him. For a dozen years or more he was almost and at the last entirely blind, but his wife and his grandchildren were eyes to him, and he sat in the shadows, peaceful and serene, listening to the reading of his beloved Bible or the Church papers, commenting on what was read, praying and rejoicing, waiting for the summons of his Lord. He had been ready and eager to go, and, as has been said of another, I believe that he is an acquisition to even his fellowmen and angels in heaven. In his age and glorious place as blessed with the care and companionship of his wife, the wife of his youth, whose whole life has been a ministry of love, and who survives him, three children had gone before him—Sue, his own beloved companion, who died in 1907; Anna, the youngest daughter, who died in 1913; and Matt, a bright and promising son, who died in his youth. There remain two daughters, Mrs. J. W. Garrett, of Del Rio, and Mrs. John Perrin, of Boerne, and three sons, Bro. R. D. Harper and Lacy Harper, of California, and Bro. Dan Harper, of Arizona. In Brother Harper's going there has been broken one of the few last links that bind the West Texas Conference to the hard and heroic days of our fathers. STERLING FISHER.

**BRYANT**—Golda Mae Bryant, born November 25, 1915; departed this life November 25, 1915. The infant of T. Bryant and wife, Callie. "The Lord gave and the Lord taketh away, blessed be the name of the Lord" should be the praise on our lips when he takes our children, for sin has not entered their little lives to mar the happiness. May this be the tie to bring the family closer to God. L. D. SHAWVER, P. C.

**TEAR**—R. M. Tear, son of A. G. and Ann Flora Tear, was born December 23, 1848; died November 23, 1915, in Nison, Texas, where he had recently been taken for medical attention. He was married to Miss Myrtle Dixon in 1891. To this union there were born three children, one son and two daughters. Brother Tear professed faith in Christ and united with the M. E. Church, South, when he was but a boy, and until the day of his death he lived in the Church of his choice. For a number of years he had been a great sufferer, but in the midst of all this suffering he bore up bravely. Having been for years afflicted with an incurable malady he always tried to bear his trials as a brave soldier. The spirit of true Christian fortitude characterized him during all his troubles in life. The burdens and cares endured by our departed brother were not a few, but he was indeed, and his was an experience in life that called for an unusual patience and Christian courage. A few days before his passing away it was my privilege to call at his bedside and talk with him about his religious experience. Among the expressions of assurance he used were these: "My faith is in God; if it were not for my religion my troubles and affliction would be more than I could bear." Our brother passed out of an earthly state of suffering into a heavenly state of peace and happiness. The Lord was with him on earth and now he is with the Lord in glory. H. BASCOM OWENS, P. C. Smiley, Texas.

**HARPER**—Rev. John L. Harper, a member of the old Rio Grande Conference, and of the West Texas Conference, and for many years a most active and useful local preacher, a man full of faith and of the Holy Ghost, died at Boerne, Texas, in the eighty-seventh year of his age, on October 25, 1915. Son of Judge Geo. W. and Malinda F. Harper, he was born in the town of Linden, Marengo County, Alabama, January 26, 1829. While he was still an infant the family moved to Sumter County, Alabama, where they lived until he was nineteen years of age, when they moved to Scott County, Mississippi. In the year 1852, when twenty-three years of age, John L. Harper moved to Gonzales, Texas, and began the practice of law, which he continued successfully for five years. After the death of his mother, in 1857, he was converted, and feeling himself called to preach the gospel of Christ, he gave up the practice of law, and was admitted on trial in the Texas Conference in the fall of the same year. He became a member of the annual Conference at its organization in Alabama, where they were held at the town of Goliad, Texas, November, 1859, and at that session was received into full connection and ordained deacon by Bishop Pierce. From this conference he was appointed to El Paso, 750 miles by stage from the seat of the conference. August, 1860, he was married to Miss Anna Leona Smith, in Corpus Christi, Texas, and following November was appointed to Goliad. When the conference met in Corpus Christi in 1861, he had joined the Confederate army, and he was granted a furlough at his own request. He was reassigned into the West Texas Conference in 1866, and appointed to Moulton Circuit. He served Corpus Christi Station for the next two years, 1867 to 1869; San Marcos Station in 1870; Seguin, 1871 and 1872, and Cibola Circuit in 1873. In the fall of 1874, he was assigned to Bandera County, where he engaged in farming and stock-raising until 1898, when he was elected County Judge of Bandera County, and removed to the town of Bandera. He was then well advanced in years, and finding the duties of that office onerous, he resigned the office and returned to the city of San Antonio. The last years of his life were spent in quiet retirement with his beloved wife, in their own home near the town of Boerne. I knew Brother Harper all his life, as my father's friend, and they shared the joys and hardships of the early itinerants. In 1883 my father's family and his became neighbors in the Sabal Valley, where sleeps the precious dust of my father and mother. After the death of my father, my wife and I were in the hope of retaking my father's place as pastor of the church covering his failing health, and I was appointed to take my father's place as pastor of the church that I might be with my mother and her large family of young children. Thus I became the pastor of Brother Harper and his family, who were the best type of Christians in that country. As a local preacher he had for some years supplied the charge as pastor, and no pastor was ever better loved. His wife was an angel of mercy to the sick, and he buried the dead and comforted the sorrowing throughout all that country. They dispensed a generous and cordial hospitality, and their home was a Christian home where prayer and praise were offered morning and evening. Brother Harper was an educated man and a reader of good books, but the Bible was his constant abiding and studying. He preached regularly, conducted revivals, was always ready to respond to the call of the pastor, and many were led to Christ under his ministry. Preaching the gospel of Christ was always his first and foremost duty, but he was too busy laying up treasure in heaven, preaching the gospel and showing kindness to his neighbors. Some men with his opportunity would have bequeathed to their children a fortune; he to his children the example of a life devoted to the service of God and his fellowmen, and a name which all who knew him hold in reverence. With advancing years the infirmities of age rested heavily upon him. For a dozen years or more he was almost and at the last entirely blind, but his wife and his grandchildren were eyes to him, and he sat in the shadows, peaceful and serene, listening to the reading of his beloved Bible or the Church papers, commenting on what was read, praying and rejoicing, waiting for the summons of his Lord. He had been ready and eager to go, and, as has been said of another, I believe that he is an acquisition to even his fellowmen and angels in heaven. In his age and glorious place as blessed with the care and companionship of his wife, the wife of his youth, whose whole life has been a ministry of love, and who survives him, three children had gone before him—Sue, his own beloved companion, who died in 1907; Anna, the youngest daughter, who died in 1913; and Matt, a bright and promising son, who died in his youth. There remain two daughters, Mrs. J. W. Garrett, of Del Rio, and Mrs. John Perrin, of Boerne, and three sons, Bro. R. D. Harper and Lacy Harper, of California, and Bro. Dan Harper, of Arizona. In Brother Harper's going there has been broken one of the few last links that bind the West Texas Conference to the hard and heroic days of our fathers. STERLING FISHER.

**RODGERS**—On the morning of November 5, 1915, at 2 o'clock our hearts were made sad as the spirit of little Ernestine Rogers passed into the beyond. She was the grand daughter of Brother and Sister A. W. Kennan, of Bono, Texas, with whom she lived. Her father and mother died when she was but a baby. She rose Monday morning as usual and went to school, but was brought home before night with appendicitis, and Wednesday morning she passed away. Physicians and relatives and friends did all they could, but grim death gained the victory. Ernestine was 19 years and 17 months old, was a member of the Church and a regular Sunday School pupil. She loved God and was a bright, sweet-faced little Christian girl. While her going is sad, yet we look not at the newly-made mound in the Bono Cemetery, but look beyond the clouds to the city of God, where we shall meet her again, when we shall rise to be like Him who took little children in his arms and blessed them, and said, "Of such is the kingdom of heaven," and to loved ones we would say, Weep not as those who have no hope, but look to God who will give grace to help in every time of need. Her former pastor, A. E. WATFORD.

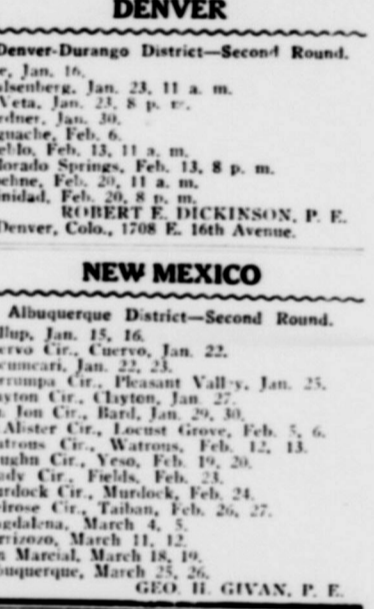
**MASHBURN**—Charlie Ervin Mashburn was born December 28, 1890, and died December 23, 1915. He was the son of Brother and Sister H. W. Mashburn, whose membership is at Wesley Chapel Church, near Wylie City. Charlie was not a member of the Church, but before he died he left evidence that he was ready to go. He said that he was going to meet his brother, Herbert, who had died about three months before. Thus in the last days of his life his words indicate that he made peace with God by accepting Christ as his Savior. While it is extremely dangerous to put off to the last his most important affairs, yet we thank God that in his great and tender mercy he will accept us even in our last moments. It was not our privilege to know Charlie in his well days, but they say he was a good boy—kind, affectionate, obedient. It was mighty hard for his parents to give him up. They had already buried a daughter and a son—the letter only three months ago. From the human viewpoint it is hard, but remember, dear loved ones, that these have passed beyond the vale of sorrow and are safe in that home above. Let us not think of them as dead, but alive forevermore. The funeral services were conducted by the writer and interment made at Wesley Chapel. To the parents, and other loved ones, let me say: Look up with faith, hope and confidence in Him who doeth all things well, and may heaven's richest grace be yours. Remember He hath said, "My grace is sufficient for you." Your pastor, J. LEONARD REA.

**HARPER**—Rev. John L. Harper, a member of the old Rio Grande Conference, and of the West Texas Conference, and for many years a most active and useful local preacher, a man full of faith and of the Holy Ghost, died at Boerne, Texas, in the eighty-seventh year of his age, on October 25, 1915. Son of Judge Geo. W. and Malinda F. Harper, he was born in the town of Linden, Marengo County, Alabama, January 26, 1829. While he was still an infant the family moved to Sumter County, Alabama, where they lived until he was nineteen years of age, when they moved to Scott County, Mississippi. In the year 1852, when twenty-three years of age, John L. Harper moved to Gonzales, Texas, and began the practice of law, which he continued successfully for five years. After the death of his mother, in 1857, he was converted, and feeling himself called to preach the gospel of Christ, he gave up the practice of law, and was admitted on trial in the Texas Conference in the fall of the same year. He became a member of the annual Conference at its organization in Alabama, where they were held at the town of Goliad, Texas, November, 1859, and at that session was received into full connection and ordained deacon by Bishop Pierce. From this conference he was appointed to El Paso, 750 miles by stage from the seat of the conference. August, 1860, he was married to Miss Anna Leona Smith, in Corpus Christi, Texas, and following November was appointed to Goliad. When the conference met in Corpus Christi in 1861, he had joined the Confederate army, and he was granted a furlough at his own request. He was reassigned into the West Texas Conference in 1866, and appointed to Moulton Circuit. He served Corpus Christi Station for the next two years, 1867 to 1869; San Marcos Station in 1870; Seguin, 1871 and 1872, and Cibola Circuit in 1873. In the fall of 1874, he was assigned to Bandera County, where he engaged in farming and stock-raising until 1898, when he was elected County Judge of Bandera County, and removed to the town of Bandera. He was then well advanced in years, and finding the duties of that office onerous, he resigned the office and returned to the city of San Antonio. The last years of his life were spent in quiet retirement with his beloved wife, in their own home near the town of Boerne. I knew Brother Harper all his life, as my father's friend, and they shared the joys and hardships of the early itinerants. In 1883 my father's family and his became neighbors in the Sabal Valley, where sleeps the precious dust of my father and mother. After the death of my father, my wife and I were in the hope of retaking my father's place as pastor of the church covering his failing health, and I was appointed to take my father's place as pastor of the church that I might be with my mother and her large family of young children. Thus I became the pastor of Brother Harper and his family, who were the best type of Christians in that country. As a local preacher he had for some years supplied the charge as pastor, and no pastor was ever better loved. His wife was an angel of mercy to the sick, and he buried the dead and comforted the sorrowing throughout all that country. They dispensed a generous and cordial hospitality, and their home was a Christian home where prayer and praise were offered morning and evening. Brother Harper was an educated man and a reader of good books, but the Bible was his constant abiding and studying. He preached regularly, conducted revivals, was always ready to respond to the call of the pastor, and many were led to Christ under his ministry. Preaching the gospel of Christ was always his first and foremost duty, but he was too busy laying up treasure in heaven, preaching the gospel and showing kindness to his neighbors. Some men with his opportunity would have bequeathed to their children a fortune; he to his children the example of a life devoted to the service of God and his fellowmen, and a name which all who knew him hold in reverence. With advancing years the infirmities of age rested heavily upon him. For a dozen years or more he was almost and at the last entirely blind, but his wife and his grandchildren were eyes to him, and he sat in the shadows, peaceful and serene, listening to the reading of his beloved Bible or the Church papers, commenting on what was read, praying and rejoicing, waiting for the summons of his Lord. He had been ready and eager to go, and, as has been said of another, I believe that he is an acquisition to even his fellowmen and angels in heaven. In his age and glorious place as blessed with the care and companionship of his wife, the wife of his youth, whose whole life has been a ministry of love, and who survives him, three children had gone before him—Sue, his own beloved companion, who died in 1907; Anna, the youngest daughter, who died in 1913; and Matt, a bright and promising son, who died in his youth. There remain two daughters, Mrs. J. W. Garrett, of Del Rio, and Mrs. John Perrin, of Boerne, and three sons, Bro. R. D. Harper and Lacy Harper, of California, and Bro. Dan Harper, of Arizona. In Brother Harper's going there has been broken one of the few last links that bind the West Texas Conference to the hard and heroic days of our fathers. STERLING FISHER.

**DENVER**  
Denver-Durango District—Second Round.  
Rye, Jan. 16.  
Walsenburg, Jan. 23, 11 a. m.  
LaVeta, Jan. 23, 8 p. m.  
Gardner, Feb. 20, 8 p. m.  
Pueblo, Feb. 13, 11 a. m.  
Colorado Springs, Feb. 13, 8 p. m.  
Hoehne, Feb. 20, 11 a. m.  
Trinidad, Feb. 20, 8 p. m.

**NEW MEXICO**  
Albuquerque District—Second Round.  
Gallup, Jan. 15, 16.  
Cerro Cir., Cuervo, Jan. 22.  
Tremonton, Jan. 22, 23.  
Corona Cir., Pleasant Valley, Jan. 25.  
Clayton Cir., Clayton, Jan. 27.  
San Ion Cir., Bardi, Jan. 29, 30.  
McAlister Cir., Locust Grove, Feb. 5, 6.  
Watrous Cir., Watrous, Feb. 12, 13.  
Vaughn Cir., Yeso, Feb. 19, 20.  
Garden Cir., Fields, Feb. 23.  
Murdock Cir., Murdock, Feb. 24.  
Melrose Cir., Tailan, Feb. 26, 27.  
Magdalena, March 4, 5.  
Carrizozo, March 11, 12.  
San Marcial, March 18, 19.  
Albuquerque, March 25, 26.  
GEO. H. GIVAN, P. E.

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



**THE ADVOCATE MACHINE**  
Is cheap in price only. Those who have used higher priced sewing machine say it is the equal of many sold for \$75.00. Our arrangement with the factory to ship direct to you cuts out the middle man's profit, and you are benefited thereby. The Advocate Machine is a NEW MODEL, DROPHOED, AUTOMATIC LIFT and is sold on a guarantee of the factory, as well as our own. We prepay the freight from factory to your station. Remit the price, \$25.00, which includes one year's subscription to the Texas Christian Advocate. Address BLAYLOCK PUB. CO., Dallas, Texas.

The morning of November 5, our hearts were made of little Ernestine Rogers...

El Paso District—Second Round. Jan. 16, 17, La Mesa. Jan. 23, 24, Las Cruces...

Roswell District—Second Round. Pottales, Jan. 15, 16. Rogers, at Lakeside, Jan. 23...

Beville District—Second Round. Jan. 15, 16, Brownsville. Jan. 16, Corpus Mission, at Riviera...

McAlester District—First Round. Spiro, Jan. 15, 16. Braden Cir., at Braden, 7:30 p. m., Jan. 16...

Oklahoma City District—First Round. Franklin, Jan. 15, 16. Wheatland, Jan. 16...

Amarillo District—First Round. Vega, Jan. 16. Amarillo, Polk Street, Jan. 22, 23...

Clarendon District—First Round. Hedley, Jan. 15, 16. Goodnight Mis., Jan. 21, 22, at Goodnight...

Hamlin District—First Round. Roby, Jan. 16, 17. Rule, at Rule, Jan. 22, 23...

Plainview District—First Round. Abernathy, Jan. 15, 16. Silvertown, Jan. 22, 23...

Stamford District—First Round. Alkany, Jan. 22, 23. St. John's, Stamford, Jan. 23, 24...

Sweetwater District—First Round. Trent, at Trent, Jan. 15, 16. Westbrook, at Westbrook, Jan. 21...

Vernon District—First Round. Odell, Jan. 15, 16. Lazare, Jan. 22, 23. Dumont, Jan. 29, 30...

San Angelo District—First Round. Eldorado and Christoval, at E., Jan. 22, 23. Junction, at Junction, Jan. 29, 30...

Uvalde District—Second Round. Moore, Jan. 29, 30. Peasall, Jan. 30, 31...

Uvalde District—Second Round. Moore, Jan. 29, 30. Peasall, Jan. 30, 31. Yancey, Feb. 5, 6...

WEST OKLAHOMA

Ardmore District—First Round. Ringling and Loco, Jan. 15, 16. Joiner Circuit, Jan. 16, 17...

Chickasha District—First Round. Marlow, Jan. 16, 17. Mowbray, at Mowbray, Jan. 15, 16...

Creek District—First Round. Sapulpa Cir., at Sapulpa, Jan. 15, 16. Broken Arrow Cir., at Broken Arrow, Feb. 5, 6...

Lawton District—First Round. Hastings (Q. C.), 2 p. m., Saturday, Jan. 15. Hastings, 11 a. m., Sunday, Jan. 16...

Mangum District—First Round. Blair and Heister, Jan. 15, 16. Hedrick and Midway, Jan. 22, 23...

McAlester District—First Round. Spiro, Jan. 15, 16. Braden Cir., at Braden, 7:30 p. m., Jan. 16...

Oklahoma City District—First Round. Franklin, Jan. 15, 16. Wheatland, Jan. 16...

NORTHWEST TEXAS

Amarillo District—First Round. Vega, Jan. 16. Amarillo, Polk Street, Jan. 22, 23...

Big Spring District—First Round. Wilson, at Tahoka, Jan. 15, 16. Tahoka, Jan. 16, 17...

Clarendon District—First Round. Hedley, Jan. 15, 16. Goodnight Mis., Jan. 21, 22, at Goodnight...

Hamlin District—First Round. Roby, Jan. 16, 17. Rule, at Rule, Jan. 22, 23...

Plainview District—First Round. Abernathy, Jan. 15, 16. Silvertown, Jan. 22, 23...

Stamford District—First Round. Alkany, Jan. 22, 23. St. John's, Stamford, Jan. 23, 24...

Sweetwater District—First Round. Trent, at Trent, Jan. 15, 16. Westbrook, at Westbrook, Jan. 21...

Vernon District—First Round. Odell, Jan. 15, 16. Lazare, Jan. 22, 23. Dumont, Jan. 29, 30...

Uvalde District—Second Round. Moore, Jan. 29, 30. Peasall, Jan. 30, 31...

TEXAS

Brenham District—First Round. Bellville, at Bellville, Jan. 15, 16. Sealy, at Sealy, Jan. 16, 17...

Beaumont District—First Round. Newton, Jan. 15, 16. Beaumont, First Church, Jan. 23, a. m.

Houston District—First Round. Iowa Colony, Jan. 16. Angleton, Jan. 19...

Jacksonville District—First Round. Rusk Cir., at Atoy, Jan. 15, 16. Gallatin Cir., at Gallatin, Jan. 22, 23...

Marlin District—First Round. Maysfield, at Maysfield, Jan. 15, 16. Cameron, Jan. 16, 17...

Marshall District—First Round. Ogburn Cir., at Simpsonville, Jan. 15. Bethany Circuit, at Mt. Zion, Jan. 22...

Navasota District—First Round. Goveleton, Jan. 16. Okmulgee, at Saron, Jan. 16, at night...

Pittsburg District—First Round. Cason, at Cason, Jan. 15, 16. Daingerfield, at Daingerfield, Jan. 16, 17...

Wichita Falls District—First Round. Petroli Cir., Petroli, Jan. 15, 16. Byers Cir., Byers, Jan. 16, 17...

Wichita Falls District—First Round. Petroli Cir., Petroli, Jan. 15, 16. Byers Cir., Byers, Jan. 16, 17...

Wichita Falls District—First Round. Petroli Cir., Petroli, Jan. 15, 16. Byers Cir., Byers, Jan. 16, 17...

Wichita Falls District—First Round. Petroli Cir., Petroli, Jan. 15, 16. Byers Cir., Byers, Jan. 16, 17...

Wichita Falls District—First Round. Petroli Cir., Petroli, Jan. 15, 16. Byers Cir., Byers, Jan. 16, 17...

Wichita Falls District—First Round. Petroli Cir., Petroli, Jan. 15, 16. Byers Cir., Byers, Jan. 16, 17...

Wichita Falls District—First Round. Petroli Cir., Petroli, Jan. 15, 16. Byers Cir., Byers, Jan. 16, 17...

Wichita Falls District—First Round. Petroli Cir., Petroli, Jan. 15, 16. Byers Cir., Byers, Jan. 16, 17...

Wichita Falls District—First Round. Petroli Cir., Petroli, Jan. 15, 16. Byers Cir., Byers, Jan. 16, 17...

CENTRAL TEXAS

Brownwood District—First Round. Wingate, at Drasco, Jan. 15, 16. Winters Sta., Jan. 16, 17...

Cisco District—First Round. Gordon, at Russell Chapel, Jan. 15, 16. Thurlock, at T., Jan. 16, 17...

Cleburne District—First Round. Godley and Cresson, at C., Jan. 15, 16. Burleson, at B., Sunday night and Monday...

Corsicana District—First Round. Harmony, at Harmony, Jan. 15, 16. Emmett, at Emmett, Jan. 29, 30...

Dublin District—First Round. DeLeon Cir., at Ross Ch., Jan. 15, 16. DeLeon Sta., Jan. 16, 17...

Gatesville District—First Round. Meridian Sta., Jan. 14, 15. Meridian Cir., at Dyersville, Jan. 15, 16...

Hillsboro District—First Round. Hillsboro, First Church, Jan. 17. JNO. M. BARCUS, P. E.

Waxahachie District—First Round. Red Oak Cir., at Red Oak, Jan. 15, 16. Fortson Cir., at Nash, Jan. 22, 23...

Weatherford District—First Round. Newcastle, Jan. 15, 16. Ehasville Mis., Jan. 20, 11 a. m., at Ehasville...

Weatherford District—First Round. Newcastle, Jan. 15, 16. Ehasville Mis., Jan. 20, 11 a. m., at Ehasville...

Weatherford District—First Round. Newcastle, Jan. 15, 16. Ehasville Mis., Jan. 20, 11 a. m., at Ehasville...

Weatherford District—First Round. Newcastle, Jan. 15, 16. Ehasville Mis., Jan. 20, 11 a. m., at Ehasville...

Weatherford District—First Round. Newcastle, Jan. 15, 16. Ehasville Mis., Jan. 20, 11 a. m., at Ehasville...

Weatherford District—First Round. Newcastle, Jan. 15, 16. Ehasville Mis., Jan. 20, 11 a. m., at Ehasville...

Weatherford District—First Round. Newcastle, Jan. 15, 16. Ehasville Mis., Jan. 20, 11 a. m., at Ehasville...

Weatherford District—First Round. Newcastle, Jan. 15, 16. Ehasville Mis., Jan. 20, 11 a. m., at Ehasville...

Weatherford District—First Round. Newcastle, Jan. 15, 16. Ehasville Mis., Jan. 20, 11 a. m., at Ehasville...

DALLAS DISTRICT—FIRST ROUND

Cochran and Maple, Jan. 29, 30. Forest Avenue, Feb. 6, 7...

Decatur District—First Round. Bryson and Jermyn, at J., Jan. 15, 16. Post Oak Mis., at Prospect, Jan. 16, 17...

Gainesville District—First Round. Aubrey Cir., at Aubrey, Jan. 15, 16. Lewisville Sta., Jan. 16, 17...

Greenville District—First Round. Merit Cir., at Merit, Jan. 15, 16. Caddo Mills and Floyd, at Floyd, Jan. 16...

McKinney District—First Round. Anna and Melissa, at Anna, Jan. 15, 16. McKinney Sta., Jan. 16, 17 p. m.

Paris District—First Round. Pattonville, at Shady G., Jan. 15, 16. DePort Sta., Jan. 16, 17...

Sherman District—First Round. Sherman Cir., at Pecan, Jan. 15, 16. Van Aistyne, Jan. 16, 17...

Sulphur Springs District—First Round. Cumby Cir., at Cumby, Jan. 15, 16. Pickett Cir., at Martin's Chapel, Jan. 22, 23...

Terrell District—First Round. Chisholm Circuit, at Chisholm, Jan. 15, 16. Scurry Circuit, at Scurry, Jan. 22, 23...

Wichita Falls District—First Round. Petroli Cir., Petroli, Jan. 15, 16. Byers Cir., Byers, Jan. 16, 17...

Wichita Falls District—First Round. Petroli Cir., Petroli, Jan. 15, 16. Byers Cir., Byers, Jan. 16, 17...

Wichita Falls District—First Round. Petroli Cir., Petroli, Jan. 15, 16. Byers Cir., Byers, Jan. 16, 17...

Wichita Falls District—First Round. Petroli Cir., Petroli, Jan. 15, 16. Byers Cir., Byers, Jan. 16, 17...

Wichita Falls District—First Round. Petroli Cir., Petroli, Jan. 15, 16. Byers Cir., Byers, Jan. 16, 17...

Wichita Falls District—First Round. Petroli Cir., Petroli, Jan. 15, 16. Byers Cir., Byers, Jan. 16, 17...

Wichita Falls District—First Round. Petroli Cir., Petroli, Jan. 15, 16. Byers Cir., Byers, Jan. 16, 17...

Wichita Falls District—First Round. Petroli Cir., Petroli, Jan. 15, 16. Byers Cir., Byers, Jan. 16, 17...

Ervin Mashburn er 28, 1909, and died De- her Christian son of Broth- Mashburn, whose mem- Chapel Church, near Wole- is not a member of the e he died he left evide- to go. He said that he s months before. Thus in his life his words indic- ce with God by accept- off. While it is extrem- off to the last this most vents, yet we thank God who has tender mercy he will our last moments. It was a know Charlie in his will he was a good boy—kind, nt. It was mighty hard give him up. They had daughter and a son—the months ago. From the it is hard, but remember, hat these have passed be- roas and are safe in that us not think of them as evermore. The funeral ducted by the writer and Wesley Chapel. The loved ones, let me say: h, hope and confidence in all things well, and may ace be yours. Remember grace is sufficient for you!" J. LEONARD RIA.

Denver District—Second Round. Jan. 11 a. m. p. E.

Mexico District—Second Round. Jan. 22, 23. Jant Valley, Jan. 25. Jan. 29, 30. Just Grove, Feb. 5, 6. trouse, Feb. 12, 13. Feb. 19, 20. Feb. 23, 24. lock, Feb. 24. n, Feb. 26, 27. 4, 5. 18, 19. 1, 25, 26. GEO. H. GIVAN, P. E.

an Spanking of cure children of bed- a constitutional cause for M. Summers, Box 187, will send free to any ful home treatment, with end no money, but write ildren trouble you in this the child; the chances are This treatment also cures ople troubled with urine ight.



ate Machine ice only. Those who r priced sewing ma- the equal of many y. Our arrangement y to ship direct to middle man's profit, nefited thereby. The e is a NEW MODEL, TOMATIC LIFT and rantee of the factory, own. We prepay the tory to your station. \$25.00, which in- s subscription to the Advocate. Address CK PUB. CO., s, Texas.

Constipation. Don't use harsh, irritating, drastic purgatives or habit-forming laxatives. Taking physic to move your bowels only makes your Constipation worse...

# Simultaneous Evangelistic Campaign

R. P. SHULER,  
Evangelistic Editor.

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

PROGRAM AND FINANCE,  
O. F. SENSABAUGH  
W. D. BRADFELD,  
JNO. R. NELSON.

(Note: Please send any matter relative to this campaign to the editor at Austin, Texas.)

January is set apart as "a month for special personal preparation." That doesn't mean your neighbor. That means you.

We are also supposed to obtain "spiritual equipment for this great soul-winning campaign" during this month. That doesn't mean that you will have to pray for your neighbor. It means that you must pray for yourself.

The month is to be devoted by the preachers to "subjects that ever produce spiritual power." Brethren, we will have to lay our sermon on "The Tuneful Twit of a Tweedee" away for a later date.

The preacher is supposed during January "to stress those truths that have ever produced great conviction." Let us examine our preaching and see whether it is producing conviction for sin or perchance affording the sinner a soothing excuse for his meanness.

These are to be days of seed sowing and crop tending. The preacher who doesn't attend to the tasks of preparation will garner a harvest of weeds. Let us plant for a hundred-fold of ripened grain.

The time to string your fish is after you are sure they are fish. Too many of us have been stringing tadpoles. Let's go in for converts to Jesus Christ and then we'll have something to string.

Those who do not believe in shouting need have no fears. Most of our shouting Methodists are in heaven, while the ones that are left are so intimidated that they have to get mighty happy to even say "Amen."

Let the circuit rider try a revival in cold weather. This "summer religion" sometimes perishes with the coming of frost. "A good time to hold a revival" is usually a mighty sorry time, for it generally presupposes that the people have nothing else to do at that time.

It may be muddy in March and April. If it is, you can separate your sheep from your goats without holding a class meeting. Only the true and tested will stay by you in the mud. And, therefore, the greatest revivals are often held in muddy weather.

One presiding elder writes us that he would organize for this campaign if we were sure it would be a revival and not a "member grabbing" crusade. Brother, she's going to be a revival! We expect to grab some members at the close, but we expect them to be the revived kind.

January is a great time to start some family altars, to resurrect some private prayer, to get alone with God and do some meditating. We can't manipulate a revival. It falls as the fires fell in answer to the prayer of Elijah. We need an upper room ex-

perience, if indeed men shall be slain and made alive for God. True, you can have committee work of a kind without prayer, but you will scarcely tag your game until the stench of decomposition will arise. Brethren, let us pray!

## THE CROSS OF CHRIST.

These are days in which every preacher should hold the cross of Christ before the people. That He was slain for our redemption is a wholesome doctrine and worthy of all the emphasis that we can place upon it. Entirely too many people are trying to satisfy themselves with the idea that it is the life and not the death of Jesus that is of super-importance. We hear much of His having been a good man, a great example, a wonderful teacher; and we hear entirely too little of His blood shed for the sins of many.

My brethren, the idea of the cross must be widespread and deep-rooted, if a great revival is to break out among us. We have substituted too many things for the blood. Ritual can no more take the place of righteousness than can a star of the night fill the office of the sun. By faith in His death, man is justified. There is no adequate, much less a permanent satisfaction for sin, save in the cross of Christ.

## FAITH IN THE OLD BOOK.

No dritter can preach a great saving Gospel. If you are not anchored, you will be a poor anchor for the soul of the lost. How can the man without a chart or compass for himself pilot a lost brother through the storm? The preacher who is not sure that he believes the Bible will be a blind and stumbling guide for the blind about him and the ditch is sure of its prey. Blessed indeed is the man who can boldly stand before his people and proclaim, during this evangelistic season, his faith and confidence in the old Book.

It is not necessary to apologize, even to the most scholarly, for your sure faith in the Word of the living God. The smarter a man is, the more surely he will take you for a fool, if you preach the Book without believing in it. Let us preach the Word during these days, brethren, and let it be yea and amen.

## AN UNPUBLISHED LETTER.

We have received a communication, whether for publication or not, we cannot tell. In fact, we could not use it, if it were for publication, since it is long enough to take up all the space allotted us and since it drips with such pessimism as to make a dill pickle seem sweet. It is an extended onslaught on the old-time idea of revival and a bitter wall for fear this otherwise glorious movement may deteriorate into sentimental nonsense and emotional slush. The writer upbraids the fathers for their lack of intelligence, hurls great globs of defiance at the "tears and whining" of the mourner's bench and generally plays havoc with the revival notions of other days.

We are not especially concerned with the article or letter, whichever it may be. In the first place, it is not the province of the editor of this paper to prescribe the kind of revival each individual preacher shall conduct. If this brother, or any other brother as for that, wants a modern, up-to-date, latest pattern, all leather, fully adorned, glossily varnished, self-starting, electric lighted revival, why let him have it. This brother is very much opposed to weeping in a revival. Well, who has said that he must have weeping in his revival? All

we want is a revival of religion where people are genuinely converted. If our brother can have that without "tears and sighing," well and good. If he gets the results without any sentiment or emotion, we are not in the least upbraiding him. All we want is that he permit us to do a little tear-shedding, if we feel like it, when it comes to our meeting.

Now, brethren, we want short expressions from you for this page. But we want live, enthusiastic, optimistic, boosting articles. If you have a corpse to dispose of, take it to another grave.

## TRUNK MEMBERS.

While the aim of this campaign is to do more than merely get members, it is also specified in Section 5 that an intense effort should be made to untrunk a few thousand Church letters within our territory.

A trunk member is a curiosity. Indeed he is a puzzle. He belongs, but yet he isn't a member. In other words, he has his membership, but he doesn't belong. He is, but he isn't. He does, but he doesn't. He is a kind of voiceless speaker, a sort of eyeless sightseer, somewhat akin to a brainless thinker. He might be compared to a finless fish, a wingless bird or a waterless river. He keeps his Methodism and usually his religion under lock and key. When he takes either of them out for inspection there is the scent of mothballs and the yellow tinge of age and idleness.

"Are you a Methodist?" you ask. "Oh, yes," responds the trunk member. "Where do you belong?" you question. "I belong in my trunk," he rejoins. As a usual thing, such men go to preaching in their trunks, pay the preacher in their trunks, support missions in their trunks, should be buried in their trunks, that the trunk might serve the double purpose of a coffin and kindling wood. Suppose one of these fellows should get to heaven and there should be no trunks there, what would he do with his membership?

Most trunk members can be identified by close scrutiny. Their pocket-books are usually locked. You always have to rope them in if you ever get them in. If you ask them why they are not in the Church, some grievance against the preacher is always the key to the situation. They have checked off the roll, but have never turned over many checks on rolls to the benevolent assessments. You must always handle them with gloves on. They are not baggage, but they must be begged.

But really they are often fine folks and might be most useful to the Church. They have not gone to seed. They have only gone to their trunks. If you can save them from their trunks they will often develop into your most useful members. But it is a difficult job. When a fellow's religion has been locked up in a trunk for a few years he is usually afraid for it to appear in public. Brethren, let us go after our trunk members. It will be a great thing indeed if a few thousand musty Methodists are rescued from association with old wedding dresses and mothballs in the bottom of the family trunk.

## RINGING CLEAR.

Among the letters we are receiving concerning the Evangelistic Movement we wish to call special attention to four. They ring clear on four of the most important things to be emphasized. Rev. T. F. Sessions, presiding elder of the Beeville District, urges that we make this a great, stirring revival, rather

than a membership campaign. I take the liberty of quoting a few sentences from his letter:

"Is this plan pregnant with the revival essentials that will produce a revival? I hope so. If so, that revival will grow out of the preachers and the people getting a hold upon God, and the work of the Holy Ghost in producing conviction for sin. We need not so much joining in the movement as we need a move on us and in us that is divinely inspired and divinely attended."

This message is made of special importance, when we remember that Brother Sessions is President of the Epworth League in Texas, which organization would be brought, with its entire strength and enthusiasm, into this revival. Equally as necessary is it that the note sounded by Dr. O. E. Goddard, of Galveston, be emphasized. He calls our attention to the fact that we need to place great stress upon the fact of sin in our preaching during these days. I shall quote from his letter:

"On the page which the Texas Christian Advocate has so kindly tendered us, I hope you may, while stressing the fact that we want every man, woman and child in the Church to be a soul-winner, stress also that we must never lose sight in this revival of the fact, reality and awfulness of sin. There is always danger of treating sin lightly. Its enormity has never yet dawned upon our little minds. If we can get the sinner to see the blackness, the diabolism of his sins, then there will follow that deep and pungent conviction that ought to precede conversion. A conversion preceded by a shallow conviction will itself be shallow. Conviction that is deep and thorough ought to be, and likely will be, followed by a revolutionizing conversion. Insist that our people take part in this great work of soul-winning, but let us teach them to do it right. We want no quackery in soul-saving any more than we want quackery in body-saving. I hope you will push this matter with might and main."

Dr. H. M. Dobbs, of Fort Worth writes us, calling attention to the necessity of our stressing Repentance and Faith in the campaign that we have before us. Surely there could be no word spoken, in these early days of our movement, on subjects more important. Dr. Dobbs is a new man among us, but so thoroughly given to the message of truth and power is his ministry that these words from him will have a marked influence. He says:

"When Jesus came into Galilee, preaching the Gospel of the Kingdom of God, he proclaimed repentance and faith to be the conditions upon which men are saved. These conditions have not been changed. They must be met before any human life can be rightly related either to God or man. These great truths are at the very center of both the old and the new evangelism. Baptism and the assumption of Church vows have meaning only when they are outward symbols of a deeper spiritual reality in the souls of men."

"Christianity's greatest apologetic is what it has done and is doing in changing the lives of men. In this manner it has created a new moral climate throughout the world. There is no kingdom without citizens, and the character of the citizen will determine the character of the kingdom. The birth 'from above' is conditioned upon repentance and faith here below. These fundamental conceptions of salvation are found in the preaching of Jesus, St. Paul, Martin Luther and John Wesley."

The fourth message of special interest, to which I referred in the outset, is from Brother D. E. Hawk, pastor of our Church in San Marcos. He writes of the necessity of stressing the presence and power of the Holy Ghost as necessary to our campaign. I have asked him to give me a short article on this subject. I shall quote but a few sentences from him at present:

"It is ours to lift up the Christ that the sin-bitten may have cure. Our

methods must be inspired by the Holy Ghost. All other sources are in vain. Saved persons are persons born of the Spirit. It is a spiritual revival, Spirit-filled and Spirit-led, that we need. Church members should know that old things are passed away and that they are new creatures. I pray that thousands may thus be brought to Christ in answer to the agonizing prayer of the Church."

We hope to be able from time to time to give many such expressions as the above to our readers. These four are at present sufficient to impress us with the fact that our preachers want nothing less than a genuine work of grace, in which emphasis will be given those truths that have ever been abiding in our Church.

And may we dare utter this prophecy: If Texas and New Mexico Methodism follows, from its knees, the program of prayer and devotion, of spiritual preparation, of organization and training, of the preaching of the Gospel of a lifted Christ, of the heart to heart efforts at the winning of the lost, there is as sure to be a sweeping and an abiding revival of religion as God is in His heavens. We can only be defeated by ourselves. If we make of this a real revival; if we stress the horrible fact of sin; if we preach and enforce the doctrines of Repentance and Faith; if we lean heavily upon the Holy Ghost the results are sure. Is it not time for such a revival? Has the day not dawned for such an awakening? Is it not our opportunity to enter into the labors of the fathers and reap from their sowing? God grant that we may be led into the open door that even now swings wide open its hinges of hope and promise.

## TIMES AND SEASONS.

A letter has arrived from a good layman who fears for the Evangelistic Campaign because of the fact that it has borrowed the Lenten season as the time for this effort for souls. The editor of this page is so constituted as that he sympathizes quite a little with this good brother. We are absolutely opposed to stealing from the Episcopalians. They have not any too much, without the Methodists trying to rob them of what they have. We are in favor of permitting them to have their professional and recessional, their prayerbooks and gowns, their robed choirs and excessive ceremonies. We are also in favor of their having full charge of Lent. If our people can't quit their meanness "for keeps," we see no special reason why they should take a forty days' vacation from their sins.

But we are not planning for Lent. We are planning for a revival of religion, an evangelistic crusade for the salvation of the lost. We have called our people to prayer and to get ready for a season of refreshing from the presence of the Lord. The fact that we have settled on the Lenten season will not help us in the least, but it will not harm us, if we remain Methodists in our efforts and refrain from trying to out-episcopalian the Episcopalians. Let us not hang our hopes on times and seasons, but let us not become frightened and give up the ship because we have happened upon a season or a time counted by others of especial importance.

Easter Sunday is a great time to close a revival. All our Churches would do well to have a great spiritual feast that day, rather than a military parade and a show of new gowns. The season preceding is a fine season for revival effort. Let us not grow faint-hearted as to times and seasons. Let us pray and work for a great awakening and we will find that we could have picked no better time.