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Number 24

THE NEW TESTAMENT IDEA OF PREACHING.

The kingdom must come through preaching. The supreme instrument in the bringing in of the kingdom is preaching. Nothing can supplant preaching, if the Kingdom of God is to come among men, and no one can supply the place of the preacher.

We are not sure that the Christian Church or even the Christian ministry itself appreciates the fundamental place of Christian preaching in the accomplishment of the work of the kingdom. Platform meetings, sacred cantatas and picture shows even now are contesting for first place in the Sunday evening services in many of our Churches.

The great outside world, of course, has no conception of the supreme importance of preaching. Indeed, we do not doubt that the Rev. W. T. Davison speaks the exact truth when he says that "the word 'preach' is not in good odour with the world." A good book is better, a social hour with friends in the home or at the clubhouse is better than an hour spent listening to preaching.

A supreme task before the Church of today is to restore preaching to its rightful place in the thought of both its ministers and its people. And this can be done only as we return to the New Testament idea of preaching.

There are two words in the New Testament Greek which best express the New Testament conception of preaching. The first means to proclaim after the manner of a herald and always, says Thayer, the great lexicographer, with a suggestion of formality, gravity and authority which must be listened to and obeyed. The second word means to publish, carrying with it the idea of celebrating, commending, openly praising.

Preaching, then, means vastly more than ordinary speaking. It is a proclamation shot through with the note of authority and commended by the very manner of its delivery.

Preaching is not primarily a finished, logical discourse, nor is it an argument. It is a proclamation. It is a proclamation the reality and truth of which the herald celebrates in his own soul and by his own glowing experience commends it to his hearers.

The first preachers did not preach a theology, nor a moral code, nor a form of ritual, nor a social reformation. The theme of their preaching was the personal Christ. They preached both the Jesus of history and the Christ of experience. They proclaimed the whole Christ. They were sure of Him as their personal Savior and their certainty commended Him to others. Their preaching, therefore, was both authoritative and persuasive.

Are not these precisely the notes which are lacking in much of our modern preach-

ing—authority and persuasion? We seem not to commend Christ because we have not first celebrated his presence and victory in our own souls. We do not speak with an authority which is derived from a saved experience. Our words do not impose themselves with the weight of certainty. We do not herald the good news of a redeeming Christ with the certitude and joy of those who themselves have experienced his power to forgive sins. And while this remains true, we shall continue to lament the passing of the pulpit's influence and power.

Phillips Brooks tells us that the world has not yet heard its best preaching. Perhaps not. The ministry is becoming more cultured every year. Schools of theology are better equipped than ever before. More cultured men than in any day in the past are devoting themselves to the training of those who are to stand in our pulpits. The facilities for ministerial preparation were never so many and so varied as today. All this, surely, is excellent.

If the world, however, has not yet heard its best preaching, it will be because our preachers turn increasingly to the New Testament ideal of preaching. For certainly dialectic skill never made a preacher. Culture never made a preacher. These, to be sure, help and help vastly, but unless cultured men celebrate in their own experiences the saving power of Christ, they cannot become authoritative and persuasive heralds of the gospel; and until they do this, they cannot commend the Christ whom they preach. And when the day of such preaching comes, then the world indeed will hear its best preaching.

PROTEST AGAINST A FALSE PEACE.

Some seventy-five American religious leaders gave to the press a few days since a most remarkable document. The signers are among the sanest religious leaders on the American continent. The document is of such vast importance that we feel justified in reproducing two or three paragraphs:

When war drenches Europe in blood, it is natural that we Americans should shudder at the sight. To call upon the combatants to stop the carnage is an impulse so strong that it even tends to displace judgment and distort values. We are apt to forget, at any rate for the time being, that there are conditions under which the mere stopping of warfare may bring a curse instead of a blessing. We need to be reminded that peace is the triumph of righteousness and not the mere sheathing of the sword. To clamor for an ending of the present war without insuring the vindication of truth, justice, and honor is not to seek peace but to sow disaster.

Because it is so easy to lose sight of these essential principles, we, the undersigned, view with some concern the organized and deliberate effort now being made so to stampede Christian sentiment as to create a public opinion blindly favorable to stopping hostilities without adequate consideration of the issues which the war involves.

We are Christians, and, as such, deem that truth and righteousness are to be maintained inviolate, even at the sacrifice of physical life. We

are citizens of the United States, and, as such, are conscious of the solemn responsibilities of our Christian citizenship. We accordingly venture to direct the attention of our fellow-Christians to a few of the vital issues which are making their mute appeal for final decision.

Following these words is a recital of the fate of Belgium, the massacre of a million Armenians, the desolation of Serbia and Poland, the destruction of the Lusitania, the starvation of Jews and Syrians in the Holy Land, the attempt to array Moslems against Christians in a "Holy War," the intimidation of small nations and the violation of international agreements.

The address continues:

In the presence of these pending and as yet unsettled issues we feel impelled to warn our brethren against those who cry, "Peace, peace," when there is no peace. The just God, who withheld not his own Son from the cross, would not look with favor upon a people who put their fear of pain and death, their dread of suffering and loss, their concern for comfort and ease, above the holy claims of righteousness and justice and freedom and mercy and truth. Much as we mourn the bloodshed in Europe, we lament even more that supineness of spirit, that indifference to spiritual values, which would let mere physical safety take precedence of loyalty to truth and duty. The memory of all the saints and martyrs cries out against such backsliding of mankind. Sad is our lot if we have forgotten how to die for a holy cause.

We solemnly declare to you our conviction that the question of all questions for our immediate consideration is this: Shall the ancient Christian inheritance of loyalty to great and divine ideals be replaced by considerations of mere expediency?

The American government, we think, has given to the world a splendid example of neutrality during the progress of the great European war. At times both sets of belligerents have criticized our government as being unneutral. But the remarkable cordiality in the recent note of the Central powers and that of the Entente shows that both the Teutonic and the Entente governments recognize that President Wilson has sincerely striven to be neutral in this great contest. The re-election of President Wilson shows that his own people likewise recognize and endorse his efforts at neutrality.

Is the act of the signers of this address an unneutral act? We think not. It is a protest, rather, against the effort of the Central powers to enlist the sympathy of the American people toward their scheme to close the war upon their own terms. For manifestly these powers are behind a propaganda for peace which does not give adequate recognition to demands for restitution for wrongs committed. The Christian sentiment of America will commit an unneutral, if not an immoral act, should it bring pressure upon England and her allies to close the war without reference to the injustices which have been committed against the civilization of Europe and, indeed, of the whole world.

The American people sincerely desire to be neutral, but they can not allow one set of belligerents to capitalize American public sentiment in their behalf.

A GREAT MEETING IN BALTIMORE.

Rev. John M. Moore, D. D.

The Christmas Conference of 1784, which brought into existence the Methodist Episcopal Church, set in motion no greater currents than those let loose by the Christmas meeting of the Commission of Fifty on Unification of American Methodisms which began December 28, 1916, and closed January 2, 1917. From the opening prayer service conducted by Bishop E. E. Hoss, to the final benediction pronounced by Bishop Earl Cranston, there was a remarkable manifestation of the presence of the Spirit of God. Every member of the Commission was deeply impressed by this unmistakable Divine Presence.

Bishop Warren A. Candler preached the opening sermon in the First Methodist Episcopal Church, and he preached with unction and great power. At the close the Sacrament of the Lord's Supper was administered. A large congregation was present. The afternoon and evening of the first day were given to separate meetings of the Commissions. The second day was given to a discussion of the methods of procedure, the question of open or closed sessions (decided closed), to a reading of the official actions taken by the Joint Commission on Federation and by the General Conferences of the two Churches and to statements by the representatives of the two Churches as to the powers of the Commissions and as to the meaning of the actions taken by the respective General Conferences.

The third day was given to discussions—what some called "conversations"—on the General Conference (in the forenoon) and the jurisdictional conferences (in the afternoon). The fourth day was Sunday. At the morning hour all the ministers and some laymen spoke in the pulpits. Former Vice-President Fairbanks, who attended the meeting throughout, spoke at First Church. In the afternoon by the arrangement made by that princely man, whose hospitality blessed every Commissioner, Rev. John F. Goucher, D. D., the Commissioners were taken to Mt. Olivet where a special service in memory of Bishop Francis Asbury was held, Bishop Collins Denny being in charge and Bishop F. D. Leete giving the address. We stood reverently by the graves of Francis Asbury, Jesse Lee, Bishop Enoch George, Bishop R. R. Roberts, Bishop John Emory, Bishop Beverly Waugh and others of historic note. It was a sacred pilgrimage to the graves of our common Methodist fathers, and they made us really one in this act of homage. A similar sense of oneness was felt when Dr. Goucher stood one morning in Robert Strawbridge's pulpit, with Henry Smith's saddle bags hanging on the side, and read the lesson from the pocket Bible which Bishop Thomas Coke had at his side when he was found dead in his ship cabin at sea. At another time the lesson was read from the New Testament which John Wesley owned and used when a boy at Charterhouse School, while at another it was read from the proof sheets of Wesley's Notes with his own corrections on the side. Our common sacred past spoke to us as Wesley's sons of one family.

On Sunday night we gathered—and a large congregation—in Trinity Methodist Episcopal Church, South, for the watch night service. Bishop W. B. Murrah was in charge of the first half and Bishop John W. Hamilton of the second half of the services. Strong and helpful messages were given by the leaders and Drs. Spencer, Downey, Ivey and Ainsworth, the two latter being short. The service closed with prayers by Bishops Candler and Cranston, the two Chairmen of the Commission, the Commissioners kneeling at the altar.

The fifth day, Monday, was given to a discussion of the relation of the negro membership of the negotiating Churches to the new Church. Practically every member spoke. All the speeches of the entire sessions were limited to five minutes. On this day the time was extended for Bishop Hamilton, Bishop Hoss, Bishop Leete and the two colored brethren, Dr. R. E. Jones and Dr. I. Garland Penn. Bishop Leete is now in charge of Negro conferences, was reared in South Carolina, though born in the North, and has been the resident Bishop of the Methodist Episcopal Church at Atlanta since May, 1912. Bishop Hamilton was for a dozen years the Secretary of the Freedmen's Aid Society. Bishop Hoss knows the South as do few men. Such fine, frank, open-minded and open-hearted statements seldom have been uttered on so delicate and difficult a question, but fifty men will testify that not a harsh word

or even a harsh tone was heard that day. The same can be said of all the "conversations." The two colored brothers spoke with perfect candor and with such simplicity, straightforwardness and tenderness of spirit as to win the admiration of every Commissioner. Dr. Jones' speech won its way with remarkable force to the heart of every Southern man. Such a day I never supposed was possible. God made it so in answer to the prayers of the multitude of his praying sons and daughters throughout the land.

Did the Commission do anything? It certainly did. No votes were taken on any measure because it was thought by the majority—and many of our Southern Commissioners were of that view—that no action should be taken on part of the plan until we were ready to act on all. No one supposed that such a task could be consummated within a week. It was expected before we assembled that three or four meetings would be required. The issues were defined and the four following committees were appointed:

On General and Jurisdictional Conferences—Bishop W. F. McDowell, Chairman; Rev. H. M. DuBose, D. D., Secretary; Bishop E. E. Hoss, Dr. Edgar Blake, Dr. E. B. Chappell, Dr. John F. Goucher, Mr. T. D. Sanford, Mr. Alexander Simpson, Dr. R. S. Hyer, Dr. Abram W. Harris.

On Judicial Council—Bishop R. J. Cooke, Chairman; Rev. Frank M. Thomas, D. D., Secretary; Bishop W. B. Murrah, Dr. D. G. Downey, Dr. A. J. Lamar, Dr. C. B. Spencer, Mr. Chas. W. Fairbanks, Col. E. C. Reeves, Judge Ira E. Robinson, Judge M. L. Walton.

On Status of Colored Membership—Bishop Earl Cranston, Chairman; John M. Moore, Secretary; Bishop Collins Denny, Dr. W. N. Ainsworth, Dr. John J. Wallace, Dr. W. J. Young, Dr. J. W. Vance, Dr. R. E. Jones, Mr. H. H. White, Mr. George Warren Brown, Mr. P. D. Maddin, Judge Henry Wade Rogers, Dr. H. N. Snyder, Dr. I. Garland Penn.

On General Reference (Constitution, Name, Property Matters, Conditions of Membership, etc.)—Bishop Edwin D. Mouzon, Chairman; Rev. E. M. Randall, D. D. Secretary; Bishop John W. Hamilton, Bishop W. A. Candler, Bishop F. D. Leete, Dr. T. N. Ivey, Dr. Frank Neff, Dr. C. M. Bishop, Dr. A. J. Nast, Dr. A. F. Watkins, Mr. Rolla V. Watt, Mr. John R. Pepper, Capt. William Rule, Dr. R. E. Blackwell, Mr. C. W. Kinne, Dr. J. H. Reynolds.

It may not be out of place to call attention to the fact that a "Committee on a Judicial Council, Its Composition, Its Character, and Its Powers" was appointed and not a committee to consider the advisability of such a council. Every man who spoke on the subject of a Judicial Council—and many on both sides spoke—spoke in favor of it.

That the Commission made commendable and gratifying progress I declare most positively. Speaking for myself, I consider the outlook for the final consummation of unification as most hopeful. The work is not done but there will be no turning back, I am confident.

THE PARABLE OF LEAVEN—WHAT DOES IT TEACH?

(Number Two.)

Having in our first article presented some facts about the nature and effect of leaven, and its symbolical use in the Bible, I will give a brief summary of these facts.

We have seen that leaven invariably corrupts and destroys all it leavens if not arrested by fire or other powerful agent, and this fact we illustrated by the process of baking bread, and of distilling, where leaven is used for these purposes; and that anything that has undergone this partial process of leaven can never be converted back to original purity, for the "sour mash" and the leavened fruit must be subjected to powerful heat to save the alcohol from the destructive process of leaven.

We have further seen that the symbolical use of leaven, in the Scriptures, represents sin, as in the following: Luke 12:1, Matt. 16:6, Mark 8:15, 1 Cor. 5:6, 7, 8, Gal. 5:9, all of which refer to sin in its corrupting power over the spiritual life of the Church and the individual.

In no instance is any Christian virtue spoken of in the Bible as a "leaven." We read of "the leaven of malice and wickedness," "the leaven of hypocrisy," the leaven of the false teaching of "Pharisees and Sadducees," and of Judaism, in Galatia. We read of the leaven of "fornication" at Corinth (chapter 5), but nowhere in the word of God do you find a leaven of truth or leaven of purity, or any Christian grace, for the good reason that a thing cannot represent

a virtue and its opposite vice. Now, since it is an uncontrovertible fact "that a little leaven leaveneth the whole lump," in reference to sin in the Church, and that St. Paul twice makes appeal to this fact to warn the Churches against sins that already existed in their Churches, we must conclude, if the leaven remain in the Church, that the Church itself will be wholly leavened by it. No one will for a moment, if he be sane, doubt the existence of sin in all our earthly organizations of the kingdom of heaven, and the logic of the above facts refutes the popular interpretation of this parable; that is, that the leaven represents "the gospel of the kingdom" that is ultimately to save or "leaven the whole world."

Another fact that refutes the popular theory of leaven is that it conflicts with the prophetic description of the moral and religious condition of the world when Christ shall come to judgment, "when he shall put all rule and all authority and power." "For he must reign until he hath put all enemies under his feet." Let him and his inspired apostles tell us of these times and conditions. "And as it was in the days of Noah, so shall it be also in the days of the Son of Man." Likewise also as it was in the days of Lot: * * * "the same day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all." "Even thus shall it be in the day when the Son of Man is revealed." (See Luke 17:26-28.) These are the darkest days the world has ever seen so far, and the destructions here described by the Savior were so complete that only one family in each instance was saved out of the overwhelming destructions.

If we turn to 2 Thes. 2:3-12 the description is just as bad, "For that day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition. * * * For the mystery of iniquity doth already work, only he who now letteth will let, until he be taken out of the way. * * * And for this cause God shall send them strong delusion that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." Let the reader examine the whole passage. If we turn to 1 Tim. 4:1-3, 2 Tim. 3:1-8, 2 Pet. 1:10, we shall see that about the same things are foretold there concerning the days preceding the coming of our Lord to judgment; but these are only a few of the prophetic references of our Lord and the inspired apostles to be found in the New Testament, but they are facts and not theories, and show that the religious condition of the world then will be as bad as it ever was; in fact, worse. (Matt. 24:22, Mark 13:19, 20.) What then becomes of that dream of a whole world saved or "leavened by the kingdom?" The parable states that "the whole is leavened." That pathetic note in Luke 18:8, "Nevertheless, when the Son of Man cometh, shall he find faith on the earth?" is a strong intimation of a religious condition which brought sorrow to His great heart.

Another fact that refutes the popular theory is that it is in conflict with the interpretations Jesus gave of several of those kingdom parables.

If we consider the parable of the sower, we find that of the four classes who hear the word of the kingdom, only one class is saved.

In the parable of the "tares" the kingdom is in a mixed condition, including the children of the "wicked one" along with the children of God, and God must send his angels to gather the tares and bind them in bundles "in the end of this world" "and cast them into a furnace of fire." "The whole lump" is not saved.

The same condition is set forth in the parable of the "net." The kingdom here is still in a mixed condition. The good and bad are drawn to the shore together and the good are gathered into vessels, but they cast the bad away. "So shall it be in the end of the world. The angels shall come forth and sever the wicked from among the just and cast them into the furnace of fire."

What does our Lord teach by this parable? Christ did not say that the kingdom of heaven was a leaven, but "like leaven which a woman took and hid in three measures of meal till the whole was leavened." What does the meal represent? Who is the woman? What is the leaven?

Our Lord is presenting one phase of the kingdom which is not elsewhere presented, and the phase or fact about the kingdom is that it is wholly leavened when the leaven has had its final effect, if not arrested, for he says "till the whole was leavened." That the meal does not represent the whole world is plain from the facts already cited, for that cannot be if the Word of God be true. The whole world will not be saved if Jesus and his apostles be authority, as already

quoted, and since the kingdom does not extend itself or spread like leaven, our Savior cannot refer here to the kingdom or gospel of the kingdom as leaven. "A little leaven leaveneth the whole lump." This the gospel does not do in its influence and effect upon the world. No community that I have ever known has been wholly saved, and some, where the gospel had been preached for generations, have reverted back to their formerly ungodly state, and the once prosperous Churches abandoned to ungodliness and irreligiosity; but it is easy to see how that sin like leaven affects all who come under its power. Leaven spreads or extends its power over all it touches. One rotten apple will rot a barrelful of sound ones if allowed to remain in contact with the good ones. So of other fruit and vegetables also, because it is leaven that sours and spoils all it leavens. Like sin, it is everywhere, and much of our food must be kept in air-tight vessels for preservation from the destructive power of leaven. "One sinner destroyeth much good," and leaven extends its power just like sin which entered the world in Eden, and has corrupted the whole human race "till the whole was leavened." So complete was the leaven of sin operating on the mankind that "every imagination of his heart was only evil and that continually;" and when God saved righteous Noah from the leavened mass of humanity that he might rear a godly generation, the leaven again began its corrupting and soul-destroying work in that generation, so that another family (Abraham) must be chosen for God's covenant blessings to become his peculiar people through whom the whole world was to be blessed; but when this chosen people were organized into a Church in the Wilderness, after a Divine pattern, they soon became infected by the leaven of sin, and when Christ came to his own he found his temple had become "a den of thieves," and the most conspicuous leaders in the Church to be hypocrites that deserved "the greater damnation," or "the damnation of hell," having the "leaven of hypocrisy" and the "leaven of false doctrine" laid to their charge by the Son of God. No sooner had the Pentecostal Church entered upon her successful career than leaven began its corrupting work, and an Ananias and Sapphira must be stricken dead to save the Church from the "leaven of hypocrisy" at that time. In the lifetime of the Apostle John the Gentile Churches in Asia Minor had become so leavened by sin that the seven to whom Jesus addressed his seven epistles were so corrupted that Ephesus must repent and do her first works, or her candlestick (Church) would be removed. Sardis "had a name to live and was dead." Laodicea had become so intolerably bad that she must be "spued out" unless she becomes zealous and repent. Some had the leaven of false teaching, and only two escaped the censure of the Savior, and they had passed through fires of persecution and poverty until the unworthy members had become eliminated and the remainder, small and faithful congregations of disciples, and witnesses for Jesus; and things grew from bad to worse after the first centuries of the Christian era until the "dark ages," after which the great Reformation came under the leadership of Martin Luther; but this was followed by a lapse into wickedness and skepticism until the time of the great revival of the Wesleys and their collaborators, when the clergy in England had become notorious for their worldliness and inconsistency. But these powerful revivals could arrest the leaven of worldliness and sin but a short while, and other great revivals must follow to save the kingdom from being completely leavened by sin. The world now stands aghast at the most terrible war that the world ever saw, carried on by the so-called Christian nations of Europe, in which more lives are sacrificed than ever composed an army before. The oldest and largest bodies of organized Christians in the world have existed in those nations of Europe for more than a thousand years, and yet things had gone to extremes in skepticism and irreligion until German universities had become hotbeds of Higher Criticism and infidelity were leavening the Church in the whole Christian world with their skepticism in the name of religion.

But why should we further show that the leaven of sin is at work in the kingdom? This is a fact that every pastor can see, as he sees sin at work among his flock, and his people "lovers of pleasure more than lovers of God." Now, if sin is a "leaven," and God's Word says it is, and a little leaven leaveneth the whole "lump," then it must be true that the kingdom of heaven, in its earthly manifestations and organizations, is to be completely leavened. But what is to become of the uncorrupted, "un-

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leavened" (1 Cor. 5:7), children of God? Let Christ answer that:

"And He shall send His angels with a great sound of a trumpet, and they shall gather His elect from the four winds, from one end of heaven to the other." Not only those who "die in the Lord," but we that "are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air." (1 Thes. 4:17, 1 Cor. 15:51, 52, Matt. 24:31.) He who delivered righteous Noah and Lot out of conditions like unto those that shall prevail on earth when He comes to judgment can take care of all those who have not "defiled their garments;" and the earthly organizations and developments of the kingdom of heaven, which will then be wholly leavened by sin, will be rejected. A voice from heaven will call God's people out of this mystic Babylon.

"Come out of her, my people, that ye be not partakers of her sins, that ye receive not of her plagues." Rev. 18:4.) R. F. DUNN. Matador, Texas.

THE SPIRIT OF METHODISM.

Rev. J. W. Head.

The spirit of a man is determined by that which fills and dominates his life. A man's character, by which the spirit of his life is expressed, has its roots in the all-pervading truth or error, good or evil, which he accepts and lives out. Hence, the spirit of a man is known to be good or bad, weak or strong, as the case may be.

Every man, therefore, has his spirit, and so has every community of men. Likewise every movement, back of which stand men of alike minds and character, and into which their spirit is projected. The test of a man's spirit is what he believes and appropriates as truth.

It is easy, therefore, to see how this test may be applied to Methodism in determining its spirit—for Methodism from the beginning has had back of it men of alike minds and in possession of a common and precious heritage.

Its spirit springs not from mere beliefs or doctrines, nor yet from a carefully wrought-out ecclesiastical system, no matter how good and wise they be. The soil out of which the spirit of our Methodism springs lies deeper than these. It is the transcendently glorious and mighty things which men "have seen and heard," and which they "cannot but speak," and these "things" are reduced to an experience of the heart, comprising a "peace which is unspeakable and full of glory."

There was a time when the heart of the religious world was chilled by the frosty winds of legalism and ceremonialism. The light of these, together with that of the whispering ascetic and the boastful ritualist, only lured men to the tangled wilderness of doubt and finally to the dreary sands of despair. But there came a time when a new light appeared in the firmament, and all other lights began to lose their luster in its warm and brighter glow. The heart of sinning and sorrowing humanity caught it and at once began to feel the coming of gentle and blessed peace.

Methodism had its birth hour at a quarter of nine on May 24, 1738, in Aldersgate Street Chapel, London, whither Mr. John Wesley had reluctantly gone. Then and there the yearning listener saw the light, and felt its glow, as it came across the darkened years from Luther's heart. He was listening to the reading of Luther's introduction to Paul's Epistle to the Romans, and afterwards he tells the story in this brief and simple manner: "I felt my heart strangely warmed. I felt I did trust in Christ, in Christ alone, for salvation; and an assurance was given me that he had taken away my sins, even mine, and saved me from the law of sin and death."

From the experience of that hour, Methodism has grown, and the light, rekindled in that hour, shines in the heart of Methodism now, and our hearts catch its glow, and we sing, "In the way our fathers trod!" And from this, whatever one may call it, Methodism derives its spirit. It may be summed up in three words—Doctrine, Experience, Passion.

Doctrine: Salvation for all men, free and complete, by faith in the blood of Christ, and witnessed to by the Holy Spirit. This is not a mere matter of belief, but of assurance. This assurance cannot be stated in the terms of creeds or beliefs—it is "unspeakable." The heart just knows and feels a great salvation. The doctrine is reduced to life—life eternal. And it is a matter of

Experience: The love of God is shed abroad in our hearts, and out of this experience we sing,

We who in Christ believe,
That He for us hath died,
We all His unknown peace receive,
And feel His blood applied.

Exults our rising soul,
Disburdened of her load,
And swells unutterably full
Of glory and of God.

The doctrine verified in experience gives rise to a holy

Passion: It is called love. An active, outgoing and preaching desire for God. Since the birth of Methodism the world has not been without the heart of love and the tongue of flame, and the spirit of evangelism has been abroad. Prophetic vision and apostolic zeal are not lost from the face of the earth, and will never be as long as Methodism holds within its heart and tells with its tongue "the things which we have seen and heard" and which marked the hour of her birth as a beginning of a path of light.

Christianity is not a wave of pity contemplating a misfortune, but it proceeds from the set throne of judgment, clothed in the light of love. Justice and love—revealing the character of God in his relation to sinful men. The justice and love of God as seen on the cross are two things essential in Christianity. Our fathers trembled with the sense of the justice of God, but their hearts were made unafraid by the sense of his love.

The "sufferings of Christ and the glory which follows" in the salvation of lost sinners has been the dominant note in our Methodism. If the theologians and higher critics were to succeed in explaining away the doctrine of salvation by faith in the blood of Christ, the world's great heart, which feels the hurt of sin, would reinstate it.

The experience of sins pardoned is the only thing that can bring peace to the human heart. And this pardon can only be procured through the sufferings of Christ. He "tasted death for every man." Our fathers sang,

See, from His head, His hands, His feet,
Sorrow and love flow mingled down!
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?

Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all!

This was the one thing on which our fathers relied, and which brought to them the experience and passion of which the spirit of Methodism is the breath. For a time the doctrine, experience and passion of Wesley were peculiar. But the spirit which they produced began to spread resulting, not only in starting the Methodist movement, but in quickening the spiritual life of the Church world, until today Methodism has no peculiar doctrines, and the Methodist experience pervades, in a greater or less degree, the whole Protestant world. And it is this spirit which commends Methodism to the great outside world, and which assures it a permanent place among the great spiritual forces of the world.

This spirit also is the leaven in the Methodist heart expressing itself in the present process of unification. In 1844 there was, all parties being honorable, a reluctant "separation." It was like the parting of two sisters, for they were one in doctrine, experience and service. For more than seventy years they have exchanged courtesies and even spoken words of tender love, for they have ever been joined in heart, and the things which we all—North and South—have seen, and heard, and felt will, some time, join us in hand and we shall dwell together in the same great household of faith. God speed the day!

Venus, Texas.

MRS. WALTER W. NELSON.

Mrs. Walter W. Nelson, wife of our pastor at Deming, N. M., after a long illness with grip as the immediate cause, passed peacefully away at the parsonage early Sunday morning, December 31. Bro. Nelson took the body back to Pine Bluff, Ark., for interment, where he was pastor for three years, and where their eldest son is buried. Prayers are asked for Brother Nelson and for the only remaining child, Walter, Jr., a boy of sixteen.

HUBERT M. SMITH.

El Paso, Texas.

Law, learning, charity are insufficient to save our nation from vice, ignorance, and infidelity. But add to them the practical morality of Christianity, and a pure and honorable citizenship is assured.—Bishop Newman.

Men's hearts ought not to be set against one another, but set with one another and all against the evil thing only.—Carlyle.

Let the dawn of every morning be to you the beginning of life and every setting sun be to you as its close.—J. Ruskin.

Notes From the Field

EL RENO, OKLA.

There were more people in Sunday School last Sunday at St. John's, El Reno, than there have been before at one time in ten years. The church-house was almost filled to its full capacity at the eleven o'clock hour for the preaching service. I have been well received and pounded. Increase in salary over last year. Fine prayer meeting. Sunday School interest growing.—Moss Weaver.

INDIAN CREEK.

I am writing to let you know that Indian Creek is still on the map and that we are not dead. No, we are much alive. We were received as all pastors should be received. We have heard nothing but encouraging words. We have a very fine and faithful people. The pounding came in due time. It was all that could be expected. We are getting organized, and, more, we are getting down to hard work. We have done some needed work on the Church roll. I feel like we will be able to tell something good before the year is gone. No preacher could ask for a better force of workers than we have here. They love God and his Church. They are anxious to see the kingdom grow. We have a number one Woman's Missionary Society. The Church has already heard of Miss Cora Posey. She lives among us and her influence is felt. She, or some one, has trained up some more most as good as she, if not as good, or better. Our first Quarterly Conference has come and gone. It was a good one.—Henry Francis, P. C.

BOYD CIRCUIT.

At the last session of the North Texas Conference we were returned to the Boyd Circuit. We were delighted, and the way the people received us they were satisfied. At least they have shown their appreciation by improving the churches, and our congregations are good. Then at our first Quarterly Conference, December 20, although very cold, all the Churches were represented and a fine report. Also the people at Rhome gave us one of the finest poundings this preacher ever had. Things too numerous to mention, everything good to eat and plenty of it. Then the Christmas time came and many tokens of love came to this parsonage home, and last but not least January 8 about 8 o'clock p. m. the Boyd people broke in on us by force and took possession of the house and family, and what a pounding! We cannot express our gratitude and our prayer shall be, help me to give my life and best work to this people of God. Surely our lot has fallen among the best of God's children. May our God bless all these people and give us access to the hearts and lives of all and lead them close to our Lord day by day. God richly bless this work this year is my prayer.—J. D. Hudgins, P. C.

LEXINGTON.

As we had only a short distance to move, we were able to be on hand for the first Sunday after conference. We could not ask for a better reception. Bro. Schlosshan, Bro. and Sister Kemp met us at the train and carried us to the parsonage where we found a nice supper awaiting us. In a few days, the ladies of our Missionary Society began work on the parsonage. A new front gallery floor, back gallery and new steps have been added, soon a new cistern will be put in which will be of much comfort and benefit. So you see our Woman's Missionary Society is a working society. I am unable to describe the pounding. One evening after the prayer meeting we were much surprised by a company of twenty-five or thirty people crowding into the parsonage with their arms full of good things to eat. After piling up things together, Sister Carter said she had a little secret to tell me. It was \$3.50 in cash. It has leaked out Dr. Guffin, of Giddings, slipped a sack of flour in with the pounding, but that is just like the good people of Giddings. Our first Quarterly Conference convened December 17. Bro. Jesse Lee, our new elder, was on hand, and my, how he did preach! Everybody who heard him is anxious for him to come again. Well, I think we are starting off well for a good year. Have sent \$20 to the Orphan Home. Sunday we started our campaign for our mission assessments. I feel sure the full amount will be secured by the first of February. Our Sunday School is hard to beat. Bro. J. J. Fowler is a splendid superintendent. The best per cent of the Sunday

School stay for Church of any school I know of. This preacher and family are well pleased and the people say they are. I pray they may continue to be, or as long as the Church permits us to stay. When we have our revival I will let you know of the results. I think we will hold it in March. Best wishes for all.—G. C. Cravy, P. C.

SOMERVILLE.

We have been royally received by this congregation. Somerville is now one of the leading appointments in the Brenham District. The new presiding elder, Jesse Lee, has held his first Quarterly Conference for us and it was distinctively a religious occasion. He is a success. The preacher's salary was placed at \$1400, and this, with the presiding elder's salary, is being paid monthly in advance. I see the greatest opportunity of my life to build up a Church and bring men to the feet of the Savior. We are preaching to crowded and overflowing houses and men are coming to Church. The stewards have built me a nice, up-to-date study adjoining the church and I have nothing to do but study, preach and win men for Christ, and I am at it. Our membership felt that the railroads had set the precedent and so on Christmas they gave us a "bonus" in the way of a pounding, and "bonus is right." This will be a soul-winning Church. Watch us. Pray for us.—Allen Tooke, P. C.

MIAMI.

The first Quarterly Conference of Miami charge was held in the Methodist Church at Miami last Saturday. The presiding elder, Brother Hall, opened the conference in the usual form and held a short testimony meeting before beginning the business session. The salaries were paid in full for the first quarter and everything indicated an auspicious beginning of the new conference year. Brother Hall preached two great sermons on Sunday to the delight of all. He is a strong preacher, full of enthusiasm in his work and withal a well balanced, lovable character and is doing a great work in his district. Brother McCarley, our new pastor, has been well received and has made an excellent start for a successful year. He is a good preacher, an energetic, consecrated pastor and with the hearty co-operation of the Church will make a good report from Miami Station at the conference next fall. Under the leadership of two such men as McCarley and Hall we are hoping and praying for a good year, God graciously blessing our efforts.—L. C. Williams, L. P.

TOYAH CHARGE.

Toyah work is experiencing new life in all its departments. Our new pastor, Brother R. L. Armor, is not only a godly man and a great preacher of the Word, but is a unique man with a unique message. He carves out the rich truths of the gospel in such a way that he grips his audience and with his earnestness rivets his message. He leaves something worth while in the hearts and minds of each individual attending his services. He and his lovable family have not only endeared themselves to all Methodists, but to all the people of our little city. Substantial interest is being manifested throughout the Church and peace and harmony prevail. The Official Board raised the pastor's salary \$200 over last year, and same has been paid in full up to January 1. We have had eight accessions to the Church, increased congregations at each service. The attendance in Sunday School has been more than doubled in the three months Brother Armor has been in our field. Our prayer meetings have awakened new interests and are growing numerically and spiritually. The Woman's Missionary Society has been very active performing needed improvements on parsonage, the interior being greatly improved; all repairs amounting to \$77.80. The parsonage and church both will be painted in the near future. A great revival is now in progress. Enthusiasm is keyed to a higher pitch and a spiritual wave is sweeping over our town such as has not been experienced in Toyah before in several years. The very able ministers are delivering soul-stirring, thoughtful and inspiring sermons filled with the Holy Spirit to the great delight and edification of a large and appreciative audience each evening. Such preaching will always build up the Church, and sinners will be converted. The town has been divided into districts and the ladies in each district are holding prayer service each afternoon. A young people's prayer meeting has been organized

with twenty present at first meeting. Also the men are holding prayer services in the places of business each afternoon, the average attendance of these prayer meetings being about fifty in number. And we believe we will have a great meeting. The crowds have been large and enthusiastic from the beginning, and the good that has already been done cannot be estimated. We have gratifying prospects before us for the coming year and are looking forward to one of the most successful and pleasant years we have ever had.—Earl J. Vaughan, Recording Steward.

PLAINVIEW.

Forty-nine years ago last October I was admitted into the Tennessee Annual Conference with twenty other young men, and but three of us are active now and most have gone home. I have entered on my fiftieth year as assistant pastor of the First M. E. Church, South, Plainview, Texas. God and the Methodists have been exceedingly good to me all the years, and I count it a rare privilege to be associated with Rev. J. W. Story as his assistant in this wide, wide place of our Methodism. The year has opened auspiciously and the outlook for a year of permanent prosperity is hopeful. I am sure that under the leadership of this strong preacher of the gospel and wise pastor there will be an autumnal bloom in my case and I sincerely hope to be helpful to him in his great, grave, gracious work. We have a great Church here, and the Official Board is at work and things are moving under their influence. May I add you are giving us the best paper ever and it should find a place in every Methodist home in Texas, Oklahoma and New Mexico and many more. Yours is a great opportunity for conserving our Zion in all its departments of work. Yours must be a grave responsibility for wise leadership in the wide places of our great Church. May the spirit of abiding, abounding grace and wisdom rest upon you in your delicate and difficult task.—W. M. P. Rippey.

CEDAR BAYOU.

On Tuesday after conference adjourned at Lufkin I began a meeting at Cedar Bayou Station with the assistance of Misses Lottie, Nellie and Bernice Wisdom, of Macon, Missouri. The freakish annual "norther" immediately following our Texas Conference came on time and remained with us during the meeting. But there was a fine attendance, and the soul-stirring songs of these consecrated young women reached every heart and we had a good meeting. The work for the third year in this Church starts finely, and we are planning for a general forward movement. People are pouring in by the hundreds at the new oil field at Goose Creek. Our Church will have ground for a building on the new "townsite," something like three miles from Cedar Bayou. The people have received me very kindly and have shown many expressions of appreciation. Home-made sausage and fresh ribs by the boxful from Brother and Sister Wm. G. Daniels, a round, fat Christmas turkey from Brother and Sister Elmer Kilgore and bushels of sweet potatoes from Brother Frederick Martin are some of the things that made the table and others "groan." Christmas presents came from many, too numerous to mention. A pair of fine socks from two young ladies, each. Think about that! How my feet have smiled! Our stewards and their wives are fine people, and they purpose that things pertaining to the Lord's work go forward. The ladies are taking another spell of "dress up" the parsonage—this good old home where we so much love to live. Our prayers are daily that we may be a great help to all.—Irvin B. Manly.

WESTBROOK CIRCUIT.

Westbrook Circuit is composed of a four-point work, extending over the western half of Mitchell County, or that part lying west of the Colorado River. It includes some of the best quality of farming lands found in the West. And in recent years has advanced from a price of but a few cents to one now almost enormous. The crop yield has been abundant and of variety in kind, consisting of cotton, maize, Kafir corn, broom corn, wheat, oats and all kinds of truck farming receives attention. But by far the most important is that of feed and stock raising. The yield of cotton is second to none in this part of the West and is entirely out of the range of the boll weevil. The country is settled by wealthy and prosperous farmers, whose agricul-

tural interests have made this part of the West take the lead in all agricultural interests. The country has good schools, highways extending in all directions and splendid rural churches. The history of the Church interests extends over a period of fifteen or twenty years, of which ours is by far the strongest. The history of our Church has had a marvelous growth under the leadership of some of the leading men of our conference, whose influence no grave will ever be dug deep enough to bury. Moreover, their names have become watchwords in the different homes. The calling of their names often brings up happy reminiscences of the past. Among some of these names occur such as Phelan, Hudson, Ledger, Hill and C. F. Carmack. Of these, perhaps none were more popular than the last, who wrought well the four years he spent among them. And of the presiding elders who left the imprint of their tracks were such great men as E. A. Smith, J. T. Griswold, Simeon Shaw, Sherman, Dodson and Brother Griswold, our present beloved, who is now serving his second quadrennium. The charge, which now consists of more than 400 members, stands as a monument of their faithful efforts in the past, and is a type of the best. They often frequent the parsonage and have been mindful of our every interest. Pounded? Yes, and doubly more. The parsonage has been worked over and looks entirely new, with a new cistern being placed in the yard. Everything bids fair for a great year on the Westbrook Circuit.—L. Jackson, P. C.

CHECOTAH, OKLA.

It is unnecessary for us to state in this issue that the Methodist people of Checotah are feeling very jubilant as the result of their last week's campaign for funds to erect a \$15,000 church building in this city. This amount and more was cheerfully subscribed by liberal Checotahs and within a few months our town may point with pride to one of the most modern and up-to-date church buildings in Eastern Oklahoma. Special credit for the success of the campaign is due to the pastor, Rev. W. L. Blackburn, Rev. P. R. Knickerbocker, of El Paso, Texas, who came here to assist, and the building committee, comprised of Geo. S. Chenault, W. I. Cook, J. O. Price, R. J. Koch, Frank Adams, L. B. Griffing and E. M. Hill. The workers started out with \$15,000 as their goal, but when the totals were made it was found that \$15,525 had been subscribed. The proposed building will be thoroughly modern in every way and will have a comfortable seating capacity of more than 800 people. It will include the auditorium, Sunday School rooms, banquet rooms, ladies' parlor, pastor's study, etc. In the basement arrangements will be made for a gymnasium, reading rooms, shower baths, etc.—Checotah Times.

HOLLAND.

On our arrival at Holland we found everything in good shape. The ladies of the Church were looking for us, and when we reached the parsonage we found it had been fumigated and cleaned throughout. The floors were nicely covered, the dining table set and loaded with everything heart could wish, with a good general pounding in the pantry. Since coming to Holland electric lights have been put in the parsonage and wall paper is now on hand to paper four rooms, which will be done just as soon as the weather will admit. The stewards raised the assessment for preacher's salary \$300. We are making a very good start for the new conference year. We hope to introduce some new features of the Church work right early. We found a very thrifty little Church at Belle Plains, with a membership of 180, with the best rural Sunday School I have found anywhere. Brother Louis M. Poteet, a most excellent young man, is our superintendent. Your readers will be pleased to learn that the Belle Plains Church is the home Church of Miss Emma Poteet, our missionary to China some years ago, but who is now dead. She died on the mission field in China and was buried there. Her parents and brothers and sisters live at Holland and Belle Plains. All the former pastor's here and at Salado and many of the preachers still remember "Grandma" Poteet. She is the mother of Emma Poteet, and a sweeter, dearer old mother never lived than she. Her faith is as bright as the morning star. Her face is always radiant with the light of hope and, though now well up in years, her zeal for God's house is unabated. She believes in God and the Church. Her

Christian family, who are all very devoted to the Church, are a living monument to her "zeal for God's house" which through all the years has consumed her every desire. We are hoping to have a great year on the Holland and Belle Plains charge.—J. C. Clark, P. C.

TEMPLE, OKLA.

In great revival. Scores faced blinding snow storm tonight to attend services. To date, thirty-four conversions on their knees in altar, two reclamations and the Church revived. The pastor, J. T. McBride, is a hummer. He has his hand on the town and is loved by all. He plans \$2000 addition to his church in few weeks.—Evangelist W. M. Bowden.

CADDO.

We have just received our last donation for the Orphanage. Caddo was the first to give to the Home. Brother W. C. Clepper is the superintendent of the Sunday School. He took the collection through the Sunday School. The entire collection amounted to \$26. As we have a Union Sunday School, the collection was divided—the Presbyterians, \$8; Christians, \$3; Methodists \$15. I have never seen a more enthusiastic Sunday School than the Caddo school. They are doing things. The best of all it is a spiritual Sunday School, every teacher looking forward to some final goal. May God's richest blessings continue to abide with the Sunday School.—M. L. Boon.

CENTERVILLE STATION.

It was with much regret that we said good-bye to our many friends of Lott, Texas, but the cordial reception given us upon our arrival in Centerville made us realize at once that we were still among friends. The pounding began soon after our arrival and still continues, the full force of the storm struck us on the 15th of December, when four auto loads of good things were brought to the parsonage, and then some. Our first Quarterly Conference was a very profitable and pleasant meeting, both in a spiritual and material way. Bro. Geo. W. Davis is a sure enough presiding elder and is doing a great work on Marlin District. He always looks carefully after every interest of the Church, and his preaching is strong and helpful. This is a pleasant appointment and we are hoping for great things this year.—S. W. Lowe, P. C.

SAN MARCOS STREET CHURCH, SAN ANTONIO.

This Church is just now experiencing a blessed revival season, its pastor, Rev. D. G. Hardt, having secured the services of Rev. R. A. Waltrip and his singer, Mr. A. A. Simpson, to conduct the meeting. The writer has heard quite a number of evangelists—men of note and of Nationwide reputation and of eminent abilities—but if he were asked the question, which of them all (excepting, perhaps, Mr. D. L. Moody), in his opinion, approaches most nearly to this ideal of a true evangelist he would unhesitatingly name the plain, unassuming brother, whose name appears above, and who for over a week has been moving the people of this immediate neighborhood with his soul-stirring sermons. While he reproves sin and wickedness in scathing words of rebuke and denunciation, he never descends to common abuse and vituperation of persons, calling them vile names and unnecessarily rousing their ire and repelling them by coarse epithets, instead of awakening in them feelings of penitence and grief on account of their sins. His sermons are lucid, forceful and convincing. Without dealing in learned disquisitions, he handles the Word of God like David did his sling, fighting the scoffing Philistine, and his "smooth stones from the brook" scarcely ever miss their aim. He treats the most delicate subjects with a mastery, frankness and ingenuity and at the same time with inexorable sternness, without offending in the least degree the modesty of even the purest woman's soul, in a manner we had never before seen exemplified, even by the most noted evangelist it has been our privilege to hear. And he does not only preach, he achieves results. He moves the people to act and that in such a sober, sensible, matter-of-fact way, without the undue emotional excitement sometimes exhibited on such occasions, that one feels at once the work is genuine and true. We give just one example. On Sunday evening he preached on a subject considered by most people as a very delicate one—courtship and marriage. But if any one should conclude

that on this occasion he had indulged in sentimental gush he would be far from the mark. The writer has never before heard such earnest truths, truths that all parents, all youths and maidens should carefully lay to heart, as he uttered on that memorable evening. How he scourged the frivolity, wickedness and vices as they often are seen in the lives of the young people, ruining them morally, physically and spiritually! The instances of this kind which he related from real life and painted in the most glowing colors were simply thrilling and irresistible in their effect. At the close of his sermon he called upon all young ladies who were determined to raise higher the standard of female virtue than it is usually accepted in society generally; in other words, who were determined to be unapproachable to any and all young men whose moral character is not above all reproach to come forward to the altar. Quite a number responded to the call, thereby saying: "We are unapproachable to any young man who does not regard female virtue as an inviolable sanctuary." He then made a similar call to all young men present who were of a like mind, and even a larger number of such responded. Every person in the audience who would like to encourage these young people in the noble purpose they had so manfully expressed was then requested to come forward, and by shaking the hand of each of these young people express their approval of their act and nearly all came forward. It was a scene never to be forgotten and God and the angels no doubt beheld it with joy and approval. Before the service closed five persons who had previously given their names for membership were duly received into the Church by the pastor according to the ritual of the Church. Brother Simpson, the leader of the singing, has a fine contralto voice. His rendering of well-selected solos are touchingly effective and they form one of the great attractions of the meeting. They are free from the artistic flourishes with which some singers try to embellish their "performances," free from affectation and best of all from them speaks the soul, the deep emotion, the heartfelt piety of the singer and they come to the hearts of the listener like the voices from eternity. He who in the presence of such singing in the house of God can remain untouched or perhaps even conduct himself in a frivolous manner without reverence forfeits the respect of all good and sensible people. Professor Manning, the pianist, whose services Brother Hardt was so fortunate to secure, added in a great measure to the enjoyment of the people by his masterful, soulful playing. In it there was nothing of affectation, nothing merely artificial, but the playing of a master by the grace of God, pure and noble, not the mere dexterity of the fingers, but music in its affecting power, lifting the hearts and minds above sin, sorrow and sordidness. But the best of all is that the Spirit of God is present and mightily at work, awakening the consciences of the people and impelling them to draw near to God in penitence, faith or gratitude. Up to date quite a large number have come forward to the altar of prayer, earnestly resolving to lead a new life with the help of God; others have renewed their vows and have reconsecrated their lives to the service of their Lord and Master. Nine persons have been received into the Church as a result of the meeting and the heart of the good pastor is rejoicing over this evidence of growth and progress. Brother Waltrip had an imperative call to conduct a meeting at Poteet and so placed the meeting in the hands of Brother Been, who will continue it until Sunday night. We trust that much good may yet result from the labors of this earnest, consecrated evangelist before the meeting finally closes.—John A. G. Rabe.

COLEMAN.

Yes, we, wife and I, are back in our splendid pastor's home at Coleman. We are happy. It looked for days as though she, who has for forty-two years been the joy of our home, would not return, but now that our great Father has allowed it, we are out for the best work of our lives. We have begun the thirty-ninth year of consecutive pastoral work. Fourteen years of it has been on districts of territory of from four to fifty-one counties. The burden of raising our two sons and three daughters has been largely on her, but this she has done well, giving to all college and university training. She who "tarried by the stuff," while father and husband went to battle deserves the cred-

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it. Pardon me for this reference, but better now than when she is gone. The true itinerant's wife will never be appreciated in this life as she should. More than ever, it is a pleasure to preach, visit, pray and lead men to Jesus and a higher life. The year opens well, and we have great promise. I am now planning for a great revival in my Church, and with our facilities and organization it should be a real Pentecost. While we have had two great years, I want this to surpass all others. To do something has been and is now the ambition of my life. A number of additions since conference, and a greater Church attendance gives hope and courage. Our wide awake presiding elder, Samuel G. Thompson, is after every hoof of us, and we have to hustle. Ye editor might come here on the 24th inst. to our pastor's conference, and see eighteen pastors planning a great campaign for the year. We expect to have every dollar of conference collections secured by February 10. The biggest preacher in the district, by eight pounds, now lives in a new parsonage in Coleman, B. F. Alsup is the man, and he has the old Coleman Mission in a trot, and he prancing like a two-year-old. Isn't it funny how some people know when the right man gets after them?—M. K. Little.

SMILEY.

At the last session of the West Texas Conference we were sent to the Smiley Charge, and I went back home to pack up and move. We had spent three very pleasant years on the Manchaca Charge, receiving ninety-eight into the Church, meeting all the financial obligations with a raise in salary of \$250. We had a true and loyal people on that charge, and we find a splendid people to serve on the Smiley Charge. They have been very kind to us since our coming here. The Missionary Society pounded us in a couple of days after our arrival in due and ancient form, and hog legs, three in number, sausages, backbone, and spareribs galore have been coming in. And a Christmas turkey, two sides of bacon and a big bucket of home-made lard, so what do you know about that? Bacon, lard and fruit coming in from Westhoff. Turkey from Rockey. We have a live band of stewards, they very willingly made an assessment of \$1000 for preacher in charge. We have received four into the Church. We have paid \$60 on Domestic Missions and \$23 on Orphans Home. The Missionary Society at this place paid an \$18 debt on the parsonage. The Westhoff Society gave \$17 to pay for a four-burner oil stove for parsonage. We have our plans for our year's work. We are determined to try to give our best service. We are sure that nothing less would be satisfactory to our Lord. We had between 75 and 100 out at prayer meeting last Thursday night. Our Sunday School here is as good as the best. Our young people are very enthusiastic over the League work. We are planning and praying for a revival throughout the charge. Our presiding elder was with us in our first Quarterly Conference and we find him to be a very painstaking, careful, considerate, brotherly man, a splendid preacher. We are hopeful for the future and a good year in the service of our King.—W. A. Hart, P. C.

HOOVER DISTRICT—WEST OKLAHOMA CONFERENCE.

Play Ball.

When I was dressed in the paraphernalia of a headgear, nose-guard, padded pants, shinguards and toe-cleats; when they hollered, "Play ball, signals!" and called 1, 2, 7, 11, 13, 17, 23, I went up in the collar to open a way, to gain the day; and, while on the ball diamond, I never chewed the rag with the umpire, but when he said, "Play ball!" I said, "Get on your toes, boys; we've got 'im; we've got 'im; shut 'im out; kill 'im on first; cripple 'im on second; shut 'im out on third; block 'im out at home!" So with the nine in No Man's Land, and when the umpire called, "Play ball!" The contest began with Willson and Taylor, battery; Meigs, first base; Hearn, second; Neal, third; French, short stop; Allgood, right field; Henderson, center, and Harrell, left field. I am sure we can win the day by February 1. "And a little child shall lead them." Get on your toes, fellows; come on, let's win the game; we can do it. Mine has been in the hands of the Teller for ten days or more, with sixteen Texas Advocates, one Nashville Advocate and one Alabama Advocate. Come on and let's play the game. We are ahead, and we intend to stay ahead. Hurrah! hurrah! Who said we can't play the game? Change sides!—R. E. Meigs.

DECATUR CIRCUIT.

The year 1916 has passed into history and the new year finds us back with the good people of the Decatur Circuit for another year. Surely the lines are fallen unto me in pleasant places; yea, I have a goodly heritage. It has never been our privilege to serve a kinder or a more appreciative people than the good people of this circuit. Last year they received us with open hands and warm hearts; raised the preacher's salary \$84 and overpaid the assessment. Oak Grove gave this preacher a beautiful tailor-made suit of clothes at a cost of \$26. Brother Dave Reed gave us a fine gobble for Christmas. Our reception for the new year has been very gratifying. The pounding began soon after our return from conference, and good things to eat continue to come our way. On December 19 Mrs. W. F. and Mrs. Robert Thompson, of Sand Hill, drove up to the parsonage with a hackload of all kinds of good things to eat. The other appointments caught the inspiration and have made glad our hearts with many valuable tokens of their appreciation, for all of which we are very grateful. We have a good circuit, excellent Board of Stewards and a fine presiding elder. We enter into the work of the new year happy and hopeful, looking and praying to our Heavenly Father for a successful year.—J. E. Short, P. C.

CRYSTAL CITY—AN EXPLANATION.

In the report of the Preachers' Institute at Cotulla, Texas, I stated that the stewards paid the conference collections before they paid the preacher. Possibly some one might get the idea that in doing so they had neglected the pastor. That is not true, for they were overpaid at the end of the first month and are paying their pastor right along. It was Brother Callihan, the pastor, that suggested paying off the collections first.—B. A. Myers, Secretary.

LAMPASAS DISTRICT.

Today I received a letter from the Chairman of the Committee on Evangelism to the effect that the Lampasas District is included in the one Evangelistic Meeting to be held in San Antonio, January 23-24, as per program in the last issue of the Texas Christian Advocate. I trust the preachers of the district will attend and do their best to secure the attendance of at least one layman from each charge. THOS. GREGORY.

THE MEXICAN WORK AT EAGLE PASS.

The New Year finds us in the new parsonage, while the church building, badly run down, is being repaired. We are delighted to be in our new home, after having camped out for two months. You may have wondered why we did not get a house, but when single rooms rent for \$45, as they are doing here, the renting of a house is well-nigh impossible.

We have the only church building for Mexicans here. I am not able to preach in Spanish yet, but I am very fortunate to have some refugee missionaries here to help me. Brother Cheavens, a Baptist missionary, now pastor of the local Baptist Church, preaches for me. Miss Ireland, of the Christian Church, is my Sunday School superintendent. Miss Ireland has charge of the orphanage, which is here from Piedras Negras. There are twenty-five of the children, and they are a great help to us in all of our services. I am the pastor of all the Protestant Mexicans in town and visit all alike.

The help and Christian spirit of these missionaries at this time means a great deal to me. I thank God for it.

We have been kindly received by the people of the town, and we pray that this may be a great year for the Mexican Church in Eagle Pass. GEO. D. PICKENS.

AN ESTIMATE OF THE WORK OF REV. B. L. NANCE.

The pastors and Sunday School workers of the Northwest Texas Conference ought to rejoice that the Sunday School Board has secured the services of Rev. B. L. Nance for the entire year. And to those who are not already familiar with his work we desire to give an estimate of him. He has had valuable experience in Sunday School work as teacher, superintendent, organizer and pastor. What he uses he has learned from books and experience, and recommends it to your school after he passes on it from his experience as teacher, superintendent and pastor.

Brother Nance is an expert in his line of work. His plan is unique. His aim is twofold:

1. To organize, systematize and energize the work of the school.
2. To increase its numbers.

He seeks to accomplish these results not by means of the platform, which he makes the smallest item in his line.

The former he achieves by means of illustrative charts, instructive pictures, appropriate literature and timely instruction—all suited to the work your school can and ought to do. He does not burden the work with non-essentials; nor does he allow questionable, impractical or untried theories to engross his time or encumber his work. He organizes the classes as recommended by our Church and familiarizes the teachers, officers and committees with their work.

He effects the latter, or the numerical increase of the school, by a personal canvas, engaged in by himself and all the workers than can be secured for the undertaking. This always brings results. The Sunday following our campaign at Shamrock we lacked only one pupil of having present double the number of the Sunday before. He has been able to accomplish this in almost every school he has worked.

It is our candid opinion that no school which has the chance to secure his valuable services as an expert will act wisely that lets the opportunity pass without seizing it.

J. P. PATTERSON.

PRESIDING ELDER POUNDED BY PARCEL POST.

The undersigned desire to express through the Advocate their sincere appreciation of the parcel post pounding which keeps coming to the Chickasha District parsonage from many families of the district, including both preachers and laymen. This thoughtful and gracious act of remembrance serves to drive away the feeling of loneliness which just will come now and then to a life-long pastor who is appointed to serve a district and discovers that he no longer has his usual flock. Blessings on all the families of the Chickasha District!

MR. AND MRS. R. L. OWNBEY, Chickasha, Okla.

MEETING OF THE CENTENNIAL COMMISSION.

It appearing that 1917 is the centennial of organic Methodism in Texas, the several Annual Conferences of the State at their recent sessions, by concert of action, provided for the celebration of the event by constituting a commission of twelve members—one clerical and one lay member from each of the five larger conferences of the State, and one member, clerical or lay, from each of the German and Mexican Conferences, members to be selected by their several conferences. To this commission was committed the responsibility of projecting the centennial movement, and assisting in its observance.

January 9, 1917, Methodist Publishing House, Dallas, were appointed as the time and place for inaugurating the celebration, and in compliance with that provision, the commission met at the Publishing House on the 9th inst. with the following members present: Horace Bishop, of the Central Conference; J. G. Miller, Northwest; W. D. Bradfield, West; E. L. Shettles, Texas; W. C. Everett and Jno. H. McLean, North Texas Conference. H. M. Whaling, Jr., R. G. Mood and G. C. French were present as visitors, and invited to participate in the meeting. The commission was organized by making H. Bishop chairman and W. C. Everett Secretary. Prayer was offered by R. G. Mood.

The paper adopted by the several Annual Conference providing for the Commission, and outlining its duties, was read and made the basis of authority for the acts of the Commission.

The first action taken by the Commission provides that centennial services be held in the bounds of every pastoral charge, presiding elder's district and Annual Conference throughout the State. May, or as near thereto as may be practical, is designated as a suitable time for the pastoral charges to hold their centennial celebrations. The meeting of the District Conference, as a suitable time for its celebration, unless the presiding elder should prefer another date, and the session of the Annual Conference, as appropriate for its celebration.

The largest latitude will be allowed these several celebrations. Some may wish to utilize the occasion in promoting some local interest, or enterprise, or specialize along certain lines of Church work, League, Sun-

day School, revival, missionary, Church schools, church and parsonage building, with features of social entertainment, pageants or such diversions as may be desired.

The one thing, however, upon which the commission is most insistent and is most prominent in the paper prepared by the conferences, is the historic feature. Naturally we will revert to the achievements of the century, the days of the founders and fathers of Methodism in Texas, the conspicuous part they took in the material, social and civil and religious development of our State from a wilderness of savages and wild beasts to an enviable place among the foremost of the galaxies of States. We owe it to ourselves and to them, to redeem from oblivion the worthy names and deeds of those who have transmitted to us this goodly temporal and spiritual heritage—not meant to die—but live in history as a benediction and inspiration to their successors. And in accordance with the recommendation of the conferences, the Commission provided that at the celebration of each pastoral charge, the pastor present a carefully written history of his charge from its organization to the present, with names of former pastors, and mention of the names of those men and women who have been conspicuous in the development of the charge along material and spiritual lines, with mention of revivals, camp-meetings, Church schools, church and parsonage building, and religious care of the young. A like service is requested of the presiding elders in writing up the history of their districts from their beginning, including former presiding elders, meetings of District Conferences, places of meeting, important occurrences, incidents, and transactions—men and things that would make up an interesting Church history.

The secretaries of Annual Conferences are also requested to write up the history of their respective Annual Conferences, naming Bishops that have presided, secretaries that have served, places of meeting, and most important facts and factors, incidents and achievements connected with the history of the conference.

In the preparation of these historical sketches the parties charged with this duty are respectfully requested to have the same typewritten or printed, and send a copy to Rev. H. M. Whaling, of the Southern Methodist University, Dallas, for safe-keeping in the archives of the University, and use of future historians. Copies can also be retained for local use.

Many hands make light work. All can readily see what a large amount of valuable, reliable, historical data, from original sources and scenes of action, can be had and at once, if the different pastors, presiding elders and Annual Conference Secretaries will only respond to the call of their conferences in furnishing the desired historical sketches from all parts of the State, and forward as requested. It will make memorable the centennial, in redeeming from forgetfulness, names and deeds we should delight to perpetuate.

Several things connected with the centennial observance were suggested and discussed, but left over for the consideration of the Executive Committee composed of Horace Bishop, E. L. Shuttles, W. D. Bradfield, W. C. Everett, with Jno. H. McLean, chairman and H. M. Whaling, Secretary. The Publishing House, Dallas, will be the headquarters of the Centennial Commission. We beg that all may become interested in this great occasion, and bring good out of it to every part of the State. JNO. H. McLEAN.

A CORRECTION.

I wish to make a correction in regard to the write-up of the death of our son, Marvin, as Bro. W. H. Terry inadvertently spoke of both Marvin and Paul in his article.

Also, I wish to thank the many who have written us during this hour of deep sadness and heartache. Yours have been words of comfort from sincere hearts that beat in sympathy with us. It has lightened our sorrow to have expressions from so many warm friends, while a few came from those whom we've never even met, but whom the strong cords of sympathy have drawn towards us in our affliction and made to be true friends.

To one and all, wife and I, with the children joining, thank you in the name of our great common Lord and Savior for your words of cheer and tender Christian sympathy. We trust no such sudden, cruel, sad, loss may ever be yours to endure. But bow our hearts to the will of Him "who doeth all things well," knowing that "He is able to keep against that day all things we have committed unto His care." W. R. KIRKPATRICK, Paducah, Texas.

For Old and Young

THE KITE STRING.

He stood aside from his playmates,
His sightless eyes to the sky,
And the cord in his hand was tight-
ly drawn
By the kite that flew so high.

In his big eyes, wondering, beautiful,
On his pale little slender face
There shone such a rapture, such
keen delight,
That somehow it seemed out of
place.

And I could not forbear to pause and
to ask,
"My laddie, what pleases you so,
As you hold your kite in the far-off
sky,
Since its motion you cannot know?"

He turned and smiled as he softly
said,
And his voice with joy was full,
"I can't just explain—but it makes
me glad,
When I feel that upward pull."

That Upward Pull! how it comes to
us
In the daily grind of life,
How it lifts us up and gives us rest
In the weariness of strife.

When we stand bewildered, blinded,
and hurt,
'Mid the fall of our cherished
dream,
It is good to know that we cannot
fail,
If we follow the heavenly gleam.

And never an hour may be so sad,
Nor ever a sky so dull,
But we may, if we will, reach out and
find
That God-given, Upward Pull.
—Helen M. Wilson.

Is the habit of saying grace at
meals going out of fashion? In the
dining-room of a college not very far
from Boston, where some ninety stu-
dents congregate, only one was ob-
served to bow his head for a silent
blessing on his meal—and he was a
Japanese, who ten years ago was a
"pagan." Can it be that familiarity
with the good gifts of Providence be-
gets an indifference which really
spells ingratitude? It would be a
great pity if it were true that the
more God does for the American peo-
ple the less they think of Him.—
Zion's Herald.

WHAT PRESIDENT WILSON SAW IN THE BARBER SHOP.

"I was in a very plebeian place.
I was in a barber's shop, sitting in
a chair, when I became aware that a
personality had entered the room, a
man who had come quietly in upon
the same errand as myself, and sat
in the next chair to me. Every word
that he uttered, though it was not in
the least didactic, showed a person-
al and vital interest in the man who
was serving him; and before I got
through with what was being done to
me, I was aware that I had attended
an evangelistic service, because Mr.
Moody was in the next chair. I pur-
posely lingered in the room after he
left, and noted the singular effect
his visit had upon the barbers in that
shop. They talked in undertones.
They did not know his name, but
they knew that somebody had elevat-
ed their thought. And I felt that I
left that place as I should have left
a place of worship."

NOT TO BE OVERLOOKED.

Make sure that however good you
may be, you have faults; that how-
ever dull you may be, you can find
out what they are; and that however
slight they may be, you would bet-
ter make some patient effort to get
rid of them.—John Ruskin.

HIS LIKENESS.

There is a story told of a great
sculptor who longed to carve a statue
of Christ. He worked upon a block
of marble for three years and then,
calling a little child, asked whether
she knew who it was.
"No," said the child, "I don't know.
It may be some big man; I don't
know."
The sculptor knew that he had
failed, and falling on his knees in sor-
row, he asked the Lord to help him
try again.
Years longer he worked and prayed
and prayed, and at last again called a

child to the household. "Do you know
who it is?" he asked her.

She looked upon the marble face for
a moment, and, with tears streaming
down her own cried out: "It is the
One who said, 'Come unto me.'"

Then the sculptor knew that he had
caught in his marble something of the
divine likeness he sought for.

If we are Christians, it ought to be
possible for all to see in us some re-
semblance to Christ. They should be
able to point to our patience, our lov-
ingness, our ready forgiveness, our
faithfulness, and say, "That is Christ
in him."

We could never bring out the like-
ness alone; but if we will let Jesus
work in us and with us, He will de-
velop it surely, so that, though we
see it not, our friends cannot fail to
recognize His likeness.—Michigan
Christian Advocate.

BUT ONE TRACK.

"There are many tracks and
switches in a railroad yard, leading
in various directions, but to the en-
gineer in charge of a train there
is to be but one—the track his train
is to take. No other will take him
to his proper destination. So it should
be with you if you expect to reach
heaven. There is to be but one track,
and it leads toward the grand central
depot of heaven. Follow that one.
You have no time to be trying to take
every other track you may see."

JUST THREE THINGS.

"I once met a scholar," says Bishop
Whipple, "who told me that for years
he had read every book that he could
which assailed the religion of Jesus
Christ; and he said he would have be-
come an infidel but for three things.
"First, I am human. I am going
somewhere. Tonight I am a day near-
er the grave than I was just last
night. I have read all such books can
tell me. They shed not one solitary
ray upon the darkness. They shall
not take away the only guide and
leave me stone-blind.

"Second, I had a mother. I saw
her go down the dark valley where
I am going, and she leaned upon an
unseen arm as calmly as a child goes
to sleep on the breast of its mother.
I know that this was not a dream.

"Third, I have three motherless
daughters (and he said it with tears
in his eyes); they have no protector
but myself. I would rather kill them
than to leave them in this sinful
world if you blot out from it all
the teachings of the Gospel."—Chris-
tian Commonwealth.

JOY IN ACQUAINTANCE WITH GOD.

The strong note of the early
Church life was the joy of Christians.
Nowadays it too often seems as if
religion were a burden to be carried.
In the old days it was arms of God
that carried believers as if on eagles'
wings. This contrast is heightened
all the more by contrast of circum-
stances. Perhaps nearly a majority
of Christians fifty years after Cal-
vary were slaves, subject to compul-
sion and indignities and with little
hope of comfort or worldly success.
Yet the impression they made upon
their generation was that of people
who were in possession of a great and
overflowing joy. They went joyfully
to drudgery. They sang hymns in
prison at midnight with backs sore
from the whip. They went to their
death like those who saw a heav-
enly vision. A company of such hap-
py Christians in every village and
city would simplify the problem of
evangelism. This joy was so strange
in that old, weary Greek and Roman
world that men were attracted to
Christianity by it as the iron filings
are attracted by the magnet. It brought
many a sorrowing man and woman
into the fold to experience the joy
of a loving acquaintance with God.—
Herald and Presbyterian.

"Live and let live' is a good max-
im, but 'live and help live' is a better
one."

The pastoral instinct is the great-
est evidence of the Good Shepherd.
It never came into the world until
He came. The hospitals of today are
the greatest evidence of the Great
Physician, and this living tide of ser-
vice which we see is the greatest evi-
dence of One who laid down His life
for His sheep.—Bishop Ingram.

A LITTLE TALE OF TWO BROTHERS.

Here is a tale told in an old maga-
zine which is well worth repeating
because of the impressive lesson that
it contains.

"In helping others, we also help
ourselves. A beautiful story is told
of two brothers traveling in Lapland
which illustrates this truth more than
whole volumes of aphorisms.

"It was a bitter, freezing day, and
they were traveling in a sledge, wrapped
in furs from head to foot—but
notwithstanding this they were almost
frozen in the fearful cold.

"By the wayside they discovered a
poor traveler benumbed and perishing
in the snow.

"Let us stop and help him," said
one of the brothers; "we may save
his life."

"Yes, and lose our own," replied
the other. "Are we not ourselves
freezing in the cold? None but a fool
would think of stopping on such a day
as this! I would not throw off my
cloak of fur to save a hundred trav-
elers."

"I am freezing as well as you,"
said his brother, "but I can not see
this stranger perish; I must go to
help him."

"He was as good as his word. He
went to his relief, chafed his tem-
ples and gave him wine from his bot-
tle to drink. The effort that he made
brought warmth to his own limbs, and
he took the traveler on his back and
bore him to the sledge.

"Brother," he said, "look! I have
saved this stranger's life—and, also,
I verily believe, my own. I am quite
warm from the effort I have made."

"But his brother did not answer.
He was sitting upright in his furs on
the sledge cold and dead."—Pitts-
burgh Christian Advocate.

LOOK OUT FOR YOUR FACE.

"My boy," said a wise father, who
knew how to play and be a chum with
his twelve-year-old lad, "you do not
own your own face."

The boy looked puzzled. He had
come to the breakfast table with a
frowning, clouded countenance, and
had started moodily to eat his food.
Everybody felt the shadow of his ill
spirits evident in his looks. His
father's unexpected words brought
him back to life, and he looked up
with a half-guilty expression, but did
not understand what was meant.

"You do not own your own face,"
his father repeated. "Do not forget
that. It belongs to other people. They,
not you, have to look at it. You have
no right to compel others to look at
a sour, gloomy and crabbed face."

The boy had never thought of that,
but he understood and did not forget.
And all of us should understand and
none of us should forget that our
faces belong to other people.—Chris-
tian Herald.

THE YEAR 1816.

Historians tell us that the year
1816—one century ago—was long
called in New England "the year with-
out a summer." Snow fell every
month in the entire year. In Salem,
Massachusetts, the thermometer on
June 5 registered 92 degrees. On
June 6, it had fallen to 43 degrees,
and on June 7 ice formed on many
small ponds, while there were snow
flurries.

In Maine snow fell and the ground
was frozen hard, while those doing
out-door work had to wear overcoats
and mittens. In Vermont on June 8
an old gentleman lost in the woods
all night, was so badly frost-bitten
that one toe had to be amputated.
Many birds were frozen, while others
took refuge even in houses.

In July there was frost and on
August 29 a killing frost caught
some Massachusetts counties, but
farmers saved part of their corn by
digging it up, roots and all, and plac-
ing it in a sheltered spot where it
ripened on the juices of the stalks.—
The Presbyterian.

THE VALUE OF ENTHUSIASM.

Unless there is a reserve of en-
thusiasm stored on the hills, the hum-
blest wheel cannot be driven in the
valley. He who contributes just this
one rare thing—self sacrificing devo-
tion—to his cause, has done his part.
Six hundred English dragoons once
received a foolish order and rode to
their death like heroes. "Magnif-
cent," said a French general, "but
not war." It was magnificent, and
perhaps it was war; for it fired the
imagination of England and raised
the standard of duty for a century.
One who can plan is good; far bet-
ter is the man who can stimulate.
History affords at every turn some

impregnable fortress that was a de-
spair of the wise and prudent, but
was carried by some enthusiast with
a rush. He cast his reputation, his
life, his all into the breach, and his
body made the bridge over which the
race has entered into its heritage.—
Ian Maclaren.

THE BLUE LAWS.

The "blue laws" of Connecticut
were so called because they were
printed upon a bluish paper. Some
of them were very curious and inter-
esting, as you will see by this selec-
tion from them, made by a recent
writer:

No one shall be a free man or have
a vote unless he is converted and a
member of one of the Churches al-
lowed in the dominion.

No dissenter from the essential
worship of this dominion shall be al-
lowed to give a vote for electing mag-
istrates or any other officer.

No food or shelter shall be offered
to a heretic.

No one shall cross the river on the
Sabbath but an authorized clergyman.
No one shall travel, cook victuals,
make beds, sweep houses, cut hair or
shave on the Sabbath day.

No one shall kiss his or her chil-
dren on the Sabbath or feasting day.

The Sabbath day shall begin at sun-
set on Saturday.

Whoever wears clothes trimmed
with gold, silver or bone lade above
one shilling a yard shall be presented
by the grand jurors, and the select-
men shall tax the estate three hun-
dred pounds.

No man shall court a maid in per-
son or by letter without obtaining the
consent of her parents. Five pounds
penalty for the first offense, ten
pounds for the second, and for third
imprisonment during the pleasure of
the court.—Selected.

AN EXHORTATION.

Don't sin. Don't yield to tempta-
tion. Don't unlock the door when you
know that temptation is waiting for
an opportunity. Break the spell of
apathy and of worldliness by a breath
of prayer.—Bishop J. H. Vincent.

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EDUCATIONAL CONNECTIONALISM.

I believe that I have a right to speak to Texas Methodism on the important matter of Methodist Educational Connectionalism. If any one can show that I have not that right, let him speak out, for him have I offered. Methodism is theoretically the most connectional of Churches. With us the interest of one is the interest of all.

The deed to every Methodist school in Texas, from Southern Methodist University down to the smallest plant, is made to the M. E. Church, South. Since each and all belong to the M. E. Church, South, and since each is under the control of the Church it must be that the M. E. Church, South, in Texas has an undivided interest in them all, and, as a good mother, wishes to provide for the maintenance of each. Since they are all in the service of the M. E. Church, South, there should not be any rivalry between them and the Church should so conduct her plans for them that each will be not only satisfied, but also an ardent supporter of the plan.

At present, alas, Texas Methodism has no Connectional plan for her schools! Why should three or four schools of Texas Methodism each expend considerable and separate sums of money for rival commissioners, whose business is to beat the other to the donor? With a smaller number of men and a smaller outlay of money a larger sum could be gathered annually for our common educational fund and in getting a larger sum of money with a smaller expense account, Texas Methodism would be united educationally and her schools would soon form a harmonious system, tenfold more effective than at present.

Texas Methodism is just as much pledged to take care of Coronal Institute as it is to care for Southern Methodist University. You say, "One is Connectional and the other is local," but we have no educational connectionalism unless the training school is taken in as a part of the system. It belongs to the M. E. Church, South, and trains its pupils for Southwestern and S. M. U., and it being a feeder to the greater schools should be a part, and an important part, of the system.

Before the days of electric pumps for pipe organs a great organist gave a recital before royalty. At its close the boy who pumped the organ said: "We gave the King a great recital." The organist scornfully said: "Never let me hear you say, 'We' again." The recital was to be repeated and the royal audience was gathered. The organist, with confidence, touched the keys, but no music came out. The boy was not pumping. He called to the boy to pump. The boy, with folded arms, asked: "Who is giving this recital?" "We are, we are; please pump." And he did.

J. E. HARRISON.

MEETING OF THE BOARD OF TRUSTEES OF THE TEXAS METHODIST ASSEMBLY.

The Texas Methodist Assembly and School of Methods for Christian Workers held its first session January 8, 1917, in the Austin Avenue Methodist Church, Waco. The above is the full title of the organization into which has been merged the former Texas State League. It embraces also the Texas Sunday School Conference. The Constitution provides also for the inclusion of the Woman's Missionary forces of the State. This will require joint action by the five missionary conferences of the State, and as such action has not yet been taken affiliation has not yet been secured. The Board expressed the earnest hope that this consummation, so much to be desired, may soon be realized.

There were present at this meeting: As clerical members, W. J. Johnson, A. J. Weeks, E. Hightower, S. S. McKenney, Paul B. Kern and A. E. Rector. As lay members were W. N. Hagy and Terry W. Wilson. W. N. Hagy presided. The pastor of the Church, Dr. F. P. Culver, lead in prayer.

Routine business by which the old Board was legally merged into the new Board was transacted. Rev. F. S. Onderdonk was elected President of the Assembly. This makes him ex-officio a member of the Board.

W. N. Hagy, as builder in charge of the improvement of the assembly grounds, submitted a report which was accepted. The grounds have been fenced, and a large warehouse erected filled with extensive and valuable equipment retained from the former League Encampment. There are now in process of construction an auditorium, a bath house and a number of cottages to be occupied during the Assembly. A large number of cots

are in hand, and an ample supply of tents will be provided. The grounds will be leveled and cleared, and planted to Bermuda, oleanders and palms. While the equipment will not be complete as concerns the future, it will be sufficient to carry a great company through a great Encampment.

W. M. Carter, Field Secretary of the Assembly, reported an encouraging sale of lots. These lots are from the townsite property, and from the proceeds of such sales the building fund of the Assembly receives 25 per cent. It was stated that the townsite company has met every obligation of its contract so far, and that harmonious relations prevail.

Rev. F. S. Onderdonk, as President and also Chairman of the Program Committee, outlined his plans for the next Encampment. The program contemplated has an unusually wide range, and the personnel in whole or in part secured will have unusual drawing capacity. Bro. Onderdonk reported that his extensive travels over the State have revealed a wide and growing interest in the Encampment of next summer. It is the steadfast purpose of the Board to set a new pace in the program, and to secure an epoch-making attendance.

The Executive Committee, consisting of Messrs. Hagy, Rector and Johnson, were charged with the business details of the Encampment session. However, the Board fixed the admission fee to the Encampment grounds at one dollar for adults, and fifty cents for children under twelve years of age. The maximum necessary to be paid by any single family is three dollars. This fee will entitle the visitor to admission at every meeting held on the grounds and to the privilege of the bath house.

The Board adjourned in the glow of a healthy enthusiasm and the outlook of a bright future. Below is the Constitution of the Assembly in its permanent form.

A. E. RECTOR, Sec.

CONSTITUTION OF THE TEXAS METHODIST ASSEMBLY.

Adopted August 4th, 1916.

Article I. Name.

This organization shall be known as the Texas Methodist Assembly and School of Methods for Christian workers.

Article II. Aim.

The aim of the Assembly shall be to provide inspiration and training for Christian workers in all kinds of Christian service. As an aid to the realization of this aim, the Assembly will employ all the physical advantages of its environment for the recreation of the body, but in no case will it allow this physical feature to be held as on a parity with the avowed aim and purpose of the Assembly.

Article III. Membership.

The voting membership of the Assembly shall be composed of all members of the Methodist Episcopal Church, South, present who have paid the registration fee prescribed by the Trustees.

Article IV. Trustees.

The Assembly shall be conducted by a Board of Trustees composed as follows:

One preacher and one layman for each Annual Conference of the Methodist Episcopal Church, South, in Texas, to be nominated by the present Board of Trustees of the Texas State Epworth League, and after this by the Board of Trustees of the Assembly, and elected by the respective conferences, and one nominated by each of the State Epworth League Conference, the State Sunday School Conference and the Woman's Missionary Conferences of the State in joint action—all three to be elected by the Board of Trustees of the Assembly. Trustees shall serve four (4) years.

Article V. Officers.

The officers of the Board shall be a Chairman, a Vice-Chairman, a Secretary and a Treasurer.

The Chairman shall preside at all the meetings of the Board. The Vice-Chairman shall, in the absence of the Chairman, preside at the meetings of the Board, and, in the event of the disability of the Chairman, discharge all the duties of that officer. He shall also aid in every way possible the Chairman in conducting the business of the Board.

The Secretary shall be the Business Manager of the Board. He shall keep an accurate record of all meetings of the Board, and furnish reports of its transactions to the press, especially the Church papers. He shall arrange for each meeting of the Assembly, and attend to all the business details of the annual sessions.

The Treasurer shall receive, collect and disburse all the funds of the Assembly, paying all accounts with

The Danger of Stomach Acidity and Fermentation

By Arthur True Buswell, M.D.



Eugene Christian

If I were asked to sound a health warning that would be of the greatest possible benefit to mankind, I should say emphatically — "Beware of acid stomach." For acid stomach is the cause of fermentation which, had enough in itself, is the forerunner of a hundred ills that sap the energy and vitality of its victims. I venture to say ninety per cent of all sickness starts with acid stomach.

Nature provides hydrochloric acid as one of the digestive fluids, but too much of this acid causes fermentation, hurries the food out of the stomach and carries the acid all through the body. As a consequence, poisons (toxins) are formed which are absorbed into the blood, causing auto intoxication, nervousness, mental depression and countless ills of which this is but the beginning.

Every one of the vital organs in time become affected—the heart, the liver, the kidneys, the intestines, the nerves and the brain all decline, for the stomach is the Power Plant of the body. Even the teeth are affected by acid stomach, for the gums recede and pyorrhoia will be the result.

Stomach remedies only neutralize the acid because they are stronger than the acid. This ultimately ruins the lining of the stomach. The acid being neutralized is absorbed into the blood only to come back to the stomach in greater quantities at the next meal.

How much more sensible would it be to attack this disorder at its source! Instead of attempting to neutralize the acid after it has formed, why not prevent it from forming in the first place?

Supercidity is caused by wrong eating and the remedy must be found in the field of the cause—in eating correctly.

The individual sufferer from indigestion, acidity, fermentation, gas and such disorders has not carried his experiments with food very far. If he had he could easily cure himself as Eugene Christian, the famous food scientist, has proved beyond all doubt.

The reason which led Eugene Christian to take up the study of food in the first place was because he himself, as a young man, was a great sufferer from stomach and intestinal trouble.

So acute was his affliction that the best specialists of the day, after everything within their power had failed, gave him up to die. Educated for a doctor himself, Christian could get no help from his brother physicians.

Believing that wrong eating was the cause and that right eating was the only cure, he took up the study of foods and their relation to the human system. What he learned not only restored his own health in a remarkably short space of time, but has been the means of relieving some 25,000 other men and women for whom he has prescribed with almost invariable success, even though most of them went to him as a last resort.

Christian says that all stomach and intestinal disorders—with their countless sympathetic ills—are caused by wrong selections and wrong combinations of food and that right combinations of food will positively remove every stomach and intestinal disorder by removing its causes.

No one would think of putting salt into an

open wound, and yet we do worse than that when we keep putting irritating acid-creating food combinations into our stomachs already surcharged with acid.

The word diet is one which has an unpleasant sound—it makes us think of giving up all the things we like for those we have no taste for. But Eugene Christian's method is entirely different—instead of asking his patients to give up the things they enjoy, he prescribes menus which are twice as enjoyable as those to which the patient is accustomed.

Christian believes in good foods deliciously cooked—the kind all of us like best and which may be obtained at any home store, hotel or restaurant. He says that most of the things we eat are all right—but that we don't know how to combine or balance them.

Often, one food good in itself, when combined with another equally good food, produces an acid reaction in the stomach; whereas either of the foods alone or eaten in combination with some other food would have been easily and perfectly digested.

Unfortunately, each food we eat at a meal is not digested separately. Instead, all of the foods we combine at the same meal are mixed and digested together. Consequently, if we eat two or more articles at the same meal which don't go well together, there is sure to be acidity, fermentation gas and all kinds of digestive trouble.

At Eugene Christian's New York office there is a constant stream of men and women who go to him for treatment after having tried everything else and rarely are they disappointed in the outcome. Some of the results he has attained read like fairy tales. I know of a number of instances where his rich patrons have been so grateful for their restoration of health and energy that they have sent him checks for \$500 or \$1,000 in addition to the amount of the bill when paying it.

There have been so many inquiries from all parts of the United States from people seeking the benefit of Eugene Christian's advice and whose cases he is unable to handle personally that he has written a course of little lessons which tells you exactly what to eat in order to overcome the ailment which is troubling you.

These lessons, there are 24 of them, contain actual menus for breakfast, luncheon and dinner, curative as well as corrective, covering all conditions of health and sickness, including stomach acidity, constipation and all intestinal disorders from infancy to old age and all occupations, climates and seasons. They also tell you how to reduce and how to gain.

With these lessons at hand it is just as though you were in personal contact with the great food specialist, because every possible point is so thoroughly covered and clearly explained that you can scarcely think of a question which isn't answered. You can start eating the very things that will remove the causes of your disorder the day you receive the lessons and you will find that you secure results with the first meal.

If you would like to examine these 24 Little Lessons in Corrective Eating simply write The Corrective Eating Society, Dept. 671, 460 Fourth Avenue, New York City. It is not necessary to enclose any money with your request. Merely ask them to send the lessons on five days' trial with the understanding that you will either return them within that time or remit \$3, the small fee asked.

Please clip out and mail the following form instead of writing a letter, as this is a copy of the official blank adopted by the Society, and will be honored at once.

CORRECTIVE EATING SOCIETY, Dept. 671, 460 Fourth Ave., New York City

You may send me, prepaid, a copy of Corrective Eating in 24 Lessons. I will either mail them to you within five days after receipt or send you \$3.

Name _____ Address _____ City _____ State _____

checks countersigned by the Chairman.

The Board shall elect annually a President of the Assembly. He shall be ex-officio a member of the Board. He shall represent and promote the Assembly by public speech, private appeal and written word.

Article VI. Program Committee.

The President of the Assembly, as Chairman, together with the representatives of the Board of the Epworth League, the Sunday School, the Woman's Missionary Society and the Secretary of the Board of Trustees, shall be the Program Committee of the Assembly. They shall select and arrange the features of the program and choose the faculty and the speakers. The President shall preside over the faculty, and be Master of Ceremonies at all public meetings of the Assembly. The Board of Trustees shall at their discretion appoint a Field Secretary for the Assembly and provide for his salary.

Article VII. Executive Committee.

The Executive Committee of the

Board shall be composed of the Chairman, the Secretary and the Treasurer.

Article VIII. Revenue.

The revenue of the Board shall be derived from a registration fee to be fixed by the Board of Trustees, from concessions for sale privileges on the grounds, and from any other sources that may be authorized by the Trustees. Said funds shall be used solely for the maintenance and improvement of the Assembly.

Article IX. Grounds.

No part of the Assembly property shall be leased to individuals or associations of individuals, but it shall remain under the exclusive control of the Board of Trustees. This does not preclude the future sale of lots from the grounds now owned by the Assembly, but applies only to that part which may be permanently designated for holding the Assembly sessions.

Humility is not so much to think meanly of one's self as not to think of one's self at all.—H. Johnson.



BLAYLOCK PUB. CO. Publishers

W. D. BRADFIELD, D. D. Editor

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

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BREWERY DOMINATION UNBROKEN.

The most humiliating chapter in Texas history is the brewery domination of the Texas Legislature. A single letter from the brewers' treasurer (Mr. B. Adoue, of Galveston) which came out in the trial of the brewery cases at Sulphur Springs, shows how pernicious has been the organization of Texas brewers in the legislation of this State. "Over half million dollars," said this big brewer, "have been spent during the past five years to fight vicious legislation and to resist local option elections; in fact, we can say that one million dollars has been spent for the protection of the brewing industry in Texas since 1900, or an average of over \$100,000 per annum." It requires even one hundred and eighty-nine pages in the report of the Sulphur Springs trial to recount the varied and subtle activities of these corrupters of the Texas Legislature.

During the Thirty-First Legislature, for example, the Anti State-wide prohibition headquarters, of which the Honorable Jake Wolters was the head, was removed from Houston to Austin and remained there throughout the session of that Legislature. The letter of Mr. Wolters to the Texas Brewing Company, under date of April 17, 1909, clearly states this fact and further shows the intense activity and subtle influence of his powerful organization.

It happens that this honorable gentleman and other lieutenants are now on the ground at Austin. For what? Does anybody believe that Jake is there for his health? Has anybody heard that Jake has undergone any change of heart concerning the right of brewers to superintend the affairs of the people's Legislature?

Are there not even now evidences that the Anti State-wide prohibition organization is getting in its work on the Thirty-Fifth Legislature? Why, then, should the House of Representatives (composed of some ninety-odd prohibitionists) elect Bob Barker, the affable, astute, tireless, uncompromising anti prohibitionist, to the responsible place of Chief Clerk? Why should it elect Mr. Stuart Francis, an employe of the brewers in 1910, to another responsible position? "Our Mr. Stuart Francis" is the way Mr. Hulen characterized this gentleman in his letter to Mr. Autrey, under date of May 7, 1910. Why do we hear of certain avowed prohibitionists in the House calling themselves "conservative prohibitionists" and closeting themselves with Mr. Bagby, the astutest anti of them all?

Let the people of Texas awake. We are yet in the corrupt clutches of the whisky power. The Governor of the State spurned the voice of the people at the Houston convention and refused to write into the platform the demand of the sovereign people. He sits as an august monarch in the highest seat at Austin. He is ready to make a hero of any representative who will defy the will of the people and pour scorn and contempt upon any man who dares to do the people's bidding.

One thing is now as clear as the noonday sun and that is that the people are to be defied and their will flouted in the interest of the bloody liquor traffic. Unless—unless Texas shall ring with imperial demands for submission or a constitutional convention from the Red River to the Rio Grande. We want no compromise with corrupt liquor hirelings. Let mass meetings as-

semble in every part of the State. Let the demand be for submission—if not by an obedient Legislature, then by the people's voice in a constitutional convention.

Good citizens must awake from their lethargy. Thousands and millions of Europeans are giving their lives at this moment in behalf of their liberties. A tyrant—the conscienceless liquor traffic—has put its iron heel upon our liberties. It defies us. It seduces or terrorizes our Representatives. Many of these Representatives, we are proud to say, are standing to their guns nobly, but they are in a stifling atmosphere at our State Capitol. They must have our help. They must be supported and we can do this only as we make Texas resonant with the rumbling demands of mass meetings in every town and city of the State. People of proud old Texas, awake!

INALIENABLE RIGHT TO ONE DAY OF REST IN SEVEN.

The constitution of man is so constructed that one day of rest in seven is required for his physical, intellectual, social and moral happiness. The expert testimony of scientists, statesmen and ecclesiastics is that harm inevitably follows the denial of such periodic rest.

The Christian Sabbath, therefore, is necessary for the maintenance of both civil and religious institutions. Neither the State nor the Church can be indifferent to the physical, intellectual, social and moral welfare of the people. For this reason we find Sunday legislation on the statute books of every civilized State.

Now the arch-enemy of Sunday rest is the cupidity of man. For the sake of increased profits men drive their fellow men to Sunday labor. Especially is this true of that form of Sunday labor which is required of institutions which are established for public amusement. These establishments claim exemption from the laws which are enacted to protect men in their right to rest one day in seven. They do this, too, under guise of sympathy for the very class whose rights they are denying. The courts again and again have exposed and denounced the hypocrisy of these establishments in their vindication of Sunday laws.

We, therefore, most heartily endorse the movement of Fort Worth citizens against the Sunday moving picture show. We endorse the Johnson Bill now before the Texas Legislature which seeks to amend the present law against Sunday labor by adding an imprisonment penalty upon repeated and contumacious violations of its amusement feature and which clothes any citizen with the right of injunction proceedings without requiring him to swear that he is injured either personally or in property by the violation of this statute.

We call upon our presiding elders, pastors and laymen to send petitions to their respective Senators and Representatives requesting them to support the Johnson Bill now before the Senate. The moving picture trust has representatives on the ground at Austin who are using every energy for the defeat of this bill.

Rev. John R. Nelson, presiding elder of the Fort Worth District, is a member of the Fort Worth legislative committee and is earnestly prosecuting the fight. His leadership is so sane and has been so conspicuous in the past that our Texas Methodists will confidently follow him in this struggle for the recognition of the inalienable right which belongs to every American citizen—the right to rest one day in seven. Be assured that if one occupation can ignore and trample upon this right, other occupations will demand the same privilege for themselves and the workmen's day of rest will have vanished from our American institutions.

"BEHOLD THE METHODISTS!"

We reproduce in other columns an editorial from the Review of the African Methodist Episcopal Church. The editorial bears as its title, "Behold the Methodists."

We reproduce this editorial in order that our readers may see exactly what is the spirit of many Negroes in the North. The utterances of the Review editor show that even the Methodist Episcopal Church is falling under the suspicion of many Northern Negroes.

Many of the leaders in the Methodist Episcopal Church are coming sincerely to believe that the Negro can best fulfil his destiny in his own independent ecclesiastical organization and this the editor of the Review clearly divines. This change of view, however, does not imply that these brethren are in any way compromising their convictions concerning the matter of human slavery and it does not become the Review editor to intimate such a thing. Nor does the South desire a return to slavery. The emancipation was the emancipa-

tion of the whites of the South no less than that of the blacks and this the Southern white people well know.

We are not ashamed to say that our opinion as to the place of the Negro in the reorganized Church has undergone a change. We sincerely believed, at an earlier stage in the discussion of the subject of unification, that the separate organization of the 300,000 Negroes in the Methodist Episcopal Church should not be demanded as a condition of the unification of the two Episcopal Methodisms. But we have changed our mind and it is precisely such utterances as are found in "Behold the Methodists" which have brought about the change.

METHODISM IN NORTHERN CITIES.

In the Christian Advocate (New York, January 4) Dr. Eugene Wiseman presents the following table of Methodist growth in ten large Northern cities.

	Communi- cants	Increase over 1906	Per cent increase
New York	51,610	1,640	3
Chicago	32,622	3,166	10
Philadelphia	57,335	12,642	28
St. Louis	8,161	1,272	18
Boston	9,066	2,003	28
Cleveland	16,431	6,048	58
Baltimore	27,917	3,312	13
Pittsburgh	22,337	6,312	39
Detroit	13,749	5,308	62
Buffalo	9,780	2,308	30
Total	249,008	44,011	nearly 21

During this period of years (1906-16) the percentage of increase in the Methodist Episcopal Church throughout the United States was twenty-two per cent while the average per cent of increase in these ten cities was less than twenty-one per cent.

Dr. Wiseman presents a second table of ten cities in the State of New York:

	Communi- cants	Increase over 1906	Per cent increase
Rochester	6,171	163	2
Syracuse	6,517	1,747	36
Albany	2,321	362	18
Yonkers	1,702	157	10
Troy	3,532	116	3
Utica	1,744	231	15
Schenectady	4,232	556	15
Binghamton	4,564	1,123	32
Elmira	3,688	912	32
Auburn	1,777	225	14
Total	36,248	5,592	18

The growth of Methodism in the State of New York during this ten year period was nine per cent while it averaged eighteen per cent in the larger cities exclusive of New York City.

These sets of figures show that our sister Methodism is confronted with two very serious problems: the city problem and the rural problem. In her largest cities she is not keeping pace with her progress elsewhere and in her rural communities she is not keeping pace with her progress in cities the size of Rochester, Syracuse and other cities of their class. At the two extremes, namely, in the very large cities and in the rural sections, the Methodist Episcopal Church finds her sorest problems.

The South has few large cities. New Orleans is our largest city and there we find ourselves in a situation very similar to that of the Methodist Episcopal Church in her largest cities. We, too, have our rural problem. Hundreds of rural Churches, in the Southern Church, are smaller today than ten years ago.

In the larger towns and smaller cities both Methodisms are doing well.

The call manifestly is for a more vigorous city evangelism in our great centers of population and for a more active campaign upon the part of our Home Mission Boards in the country. Perhaps fewer Churches and better Churches in the country would help us.

DEATH OF ADMIRAL DEWEY.

In his eightieth year Admiral Dewey died at his home in Washington City Tuesday afternoon, January 16. For sixty-two years he had been in the service of the American Navy. He was the third man in American history to hold the rank of Admiral in our Navy, Farragut and Porter being the other two. Admiral Dewey will go down in history as the "Hero of Manila Bay" where he destroyed or captured the Spanish fleet in the war with Spain.

We have long thought of Admiral Dewey as an example of fidelity to the common-places. There were only a few moments in his whole career in which he had opportunity for glory. But nearly the entire eighty years were spent in doing the duty which lay nearest to hand. He did well whatever lay at hand. He delivered his concentrated and consecrated personality to the humdrum and routine of his career. And by this means he was ready when the moment of opportunity and renown arrived. A great hero at Manila Bay, Admiral Dewey showed even greater qualities of heroism in the faithful performance of duty in the obscure and unromantic days of his life.

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THE EVANGELISTIC CAMPAIGN

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

JOINT MISSIONARY INSTITUTE, PASTORS' CONFERENCE AND EVANGELISTIC RALLY.

For Marlin, Jacksonville and Timpson Districts to be Held at Jacksonville, Texas, January 30 to February 1, 1917.

Program.

Tuesday Evening, January 30, Rev. L. B. Elrod Presiding.

7:30 Devotional, Rev. W. W. Gollighugh.

8:00 Address, "The Church and Its Evangelistic Responsibility," Dr. Jno. M. Moore.

Wednesday Morning, January 31, Rev. I. F. Betts Presiding.

9:00 Devotional Service, Rev. Frank Platt.

9:15 "The Importance of Emphasizing the Social Side of Church Life," Rev. H. C. Willis (15 minutes), Rev. J. W. Goodwin (15 minutes).

9:45 Open discussion.

10:00 "The Proper Use of the Ritual," Rev. D. H. Hotchkiss (15 minutes), Rev. W. H. Crum (15 minutes).

10:30 "Human Agency in Revivals and How to Enlist It," Rev. Glenn Flinn.

11:00 Address, "The Pastor's Evangelistic Responsibility," Rev. O. E. Goddard.

Wednesday Afternoon, January 31, Rev. Geo. W. Davis Presiding.

2:30 Devotional Service, Rev. L. H. McGee.

2:45 "The Preacher as an Organizer of His Forces," Rev. W. M. Sherrell (15 minutes), Rev. B. T. Bell (15 minutes).

3:15 Open discussion.

3:30 "Some Danger Points in the Life of a Preacher," Rev. C. A. Tower (15 minutes), Rev. S. W. Thomas (15 minutes).

4:00 Open discussion.

4:15 "Missions in the Sunday School and Epworth League," Rev. J. C. Williams (15 minutes), Rev. H. M. Timmons (15 minutes).

4:45 "Church Extension Board," Rev. D. H. Hotchkiss.

Wednesday Evening, January 31, Rev. I. F. Betts Presiding.

7:30 Song and praise service, Rev. J. E. Payne.

8:00 Address, "Divine Power in Revival and How to Secure It," Rev. A. L. Andrews.

Thursday Morning, February 1, Rev. L. B. Elrod Presiding.

9:00 Devotional service, Rev. O. F. Zimmerman.

9:15 "The Preacher Educating the People as to Missions and Other Benevolences," Rev. J. W. Bridges (15 minutes), Rev. W. F. Bryan (15 minutes).

9:45 "The Preacher's Attitude Toward the Assessments and Its Effect on His Collections," Rev. R. S. Marshall (15 minutes), Rev. P. T. Ramsey (15 minutes).

10:15 Open discussion.

10:30 Address, "The Win-One Way, or Personal Evangelism," Rev. F. G. Clark.

11:00 Address, "The Burden For Souls," Rev. H. D. Knickerbocker.

Thursday Afternoon, February 1, Rev. Geo. W. Davis Presiding.

2:30 Devotional service, Rev. B. C. Anderson.

2:45 "The Missionary Committee and the Every Member Campaign," Rev. T. C. Sharp (15 minutes), Rev. C. H. Adams (15 minutes).

3:15 Open discussion.

3:30 "Collections in Full—How to Get Them," Rev. G. L. Taylor (15 minutes), Rev. T. R. Morehead (15 minutes).

4:00 "The Importance of Better Business Methods," Rev. E. I. Ingram (15 minutes), Rev. L. B. Saxon (15 minutes).

4:30 Open discussion by laymen.

Thursday Evening, February 1, Rev. I. F. Betts Presiding.

7:30 Devotional service, Rev. E. C. Escoe.

8:00 Address, "The Revival We Need," Bishop James H. McCoy. Followed by consecration service.

SOME THINGS THAT HINDER REVIVALS.

1. Too much social life. Did it ever fail to happen that during the time a pastor has set for his revival campaign that some sister gives a "reception," "lawn fete," "card party," or something else that diverts the

public mind from soul saving? However innocent some of these things may be, per se, the atmosphere they create is incompatible with the purposes of a revival meeting. A woman who has no more sense as to the fitness of things than to put on a social function of any sort during a revival campaign ought to be expelled from the Church or sent to the insane asylum.

2. Too much business. These are strenuous times in which we live. Competition is sharp and fierce. In this commercial and professional warfare men become so submerged that they do not see how they can give any time to the meetings. If people carry on just as much social, business and professional life during the revival as at other times the meeting will be a failure. Unless the membership is willing to reduce social, business and professional life to a minimum and give unusual time and effort to the revival, it will not reach the desired end. A revival is not a cheap thing that can be had for trifles. It costs undying devotion. It must have precedence over business and social life.

3. Too much sin in the heart. A preacher trying to lead an unsaved Church into a soul winning campaign is a pathetic sight. The sin of hatred, the sin of covetousness, the sin of insincerity, the sin of dishonesty, secret sins of various and sundry kinds—these have rendered the best laid plans for a revival futile. The first note that should be sounded in every revival campaign is that the membership must divorce itself from sin—all sin. A good thorough house cleaning, no heart cleaning, is the first step toward a great revival. When the members begin to pay off old debts, begin to seek reconciliation with those with whom they have been estranged, when they begin to confess publicly and to the pastor their sins, the revival is on. Shout for victory and press the battle.

4. Too much insubordination. Strange how many people know more about how a revival should be conducted than the one who is running it. One man never accedes to a proposition because he does not believe in propositions. Another does not like the meeting because it is too emotional. Still another one thinks it too quiet, too calm; he wants a tempestuous, volcanic type of revival. Some one else does not believe in revivals anyhow. If these people know so much more about the proprieties of revival work than the leader of the meeting it looks like God has shown poor judgment in selecting such an incompetent fellow to lead it. The "wise acres" ought to have a council called in high heaven and have themselves appointed to conduct a model revival. See?

Seriously, the divine plan seems to be a blending of the human and the divine. There is no better illustration than the method by which the walls of Jericho were thrown down. God has a plan. He revealed his plan to his chosen leader. The leader told the people what to do. They did it. God furnished the power and the walls fell down flat. If those Israelites had been Texans some of them would have said the first day, "I don't see any sense in walking around here 'tooting' my horn. What is the use in accepting Joshua's proposition." The third and fourth days some would have said, "I told you so. I have been living here thirty years and I never saw the wall shaken down that way."

By the sixth and seventh days there would not have been more than a corporal's guard to make the circuit. But these Israelites obeyed the leader. They accepted his propositions. Well did they know that the responsibility with them was in following the leader. The success depended on that. It was not theirs to reason why; theirs to obey. With a leadership who heard and obeyed God, and a people who heard and obeyed the leader, who had "followship" as Bishop Candler calls it, the work was a success. God has a plan for reviving Texas. This plan he reveals to his leaders. The leaders come for the campaign, but many of our insubordinate and incorrigible members render abortive his best efforts by declining to march around the walls. Some think they are too wise. Some think they are too stylish to be accepting every proposition. Some think it looks silly. What could have looked sillier than those Israelites marching around those impregnable walls sounding ram's horns. The cool calculating rationalist would have figured that that would not shake down those walls in a thousand years. But he did not see the supernatural element that figured in the equation. O, Church of God, respond to all the leaders' propositions whether you un-

derstand them or not. Follow the leader as he follows God and God will furnish the power. So may it be.

THE CIRCUIT PREACHER AND REVIVALS.

Unless the situation has changed, and changed fundamentally, the circuit preacher has the best chance of any man in the Church for constructive work for civilization in general and the Methodist Church in particular. It is well known that the bankers in our cities, the lawyers, doctors, merchants, preachers, teachers—the men on whom the leadership of the world in its various departments rests—were country born and country reared. It is also a fact that can be ascertained on investigation that the Church workers among these leaders were converted in some country meeting in their boyhood. Very few of them were converted in mature life after they came to the city and reached prominence. There is a class of leaders in the city who were reared in the country and who, while leading in their profession or business, are never seen in the Churches. The trouble in their cases is that they were not reached in the country revival during the susceptible period of their lives and now that they are so submerged in business or professional life it is not likely that they will be reached. If the leadership of the world in the various avenues of life is to be a religious leadership, we must see to it that the rural districts are kept distinctly religious. Those unkempt, red-necked, freckled-faced boys have in them unlimited possibilities. The preacher who leads one of them to Christ may be doing a work that will reach thousands in coming years. The man who has the greatest opportunity, and therefore the greatest responsibility, is the man on the large circuit who has a host of these country boys and girls in his several congregations. If he could only see it he has potentialities in his congregation that the city pastor has not. If he could only see the latent possibilities that will in years to come be patent actualities, he would not be hankering for a station. Why city boys and girls do not make the leaders is not for me to say here. Only this I note: that the leading men on my Board of Stewards here and in all the other cities in which I have served as pastor came from the country. This applies not only to leadership in the Church, but in law, medicine, business and statesmanship. Just at this time in my Church I'm working to reach and save a goodly number of successful business and professional men. Nearly all of them are from the country. If the circuit preacher twenty or thirty years ago had reached these men it could have been done with one-hundredth part of the effort that must be made now to reach them. They are so immersed in their business or profession that it is hard for me and my workers to get access to them. Moreover, if they had been reached and properly trained in boyhood, think of how much good they might have done during all these years they have wasted in the city. The city Church would have had a place for them had they come trained for it. Ye men in the country, cheer up, yours is the greatest opportunity of the day. Whether we have proper leadership for the city Church is largely in your hands. Send us men soundly converted; men who know and love the Lord; men who put the Church first; men who will make stewards, Sunday School officers and fill efficiently any place in the Church. We beseech you that in your revivals no boy or girl be left out who can by any and all means be led to Christ. They will finally come to the city to teach our schools, run our business, and we want them to have a like place in the Church. God's blessings upon the circuit preacher. God forbid that any of us who chance to occupy city pulpits should look down upon him. We had better look up to him and to his God with prayer that God may help him to send to us a good quota of incipient leadership for Church and civic life. He needs as much religion, as much far-seeing statesmanship, as much tact and constructive ability as the man who fills the metropolitan pulpit. Bishops, presiding elders, editors, friends of humanity and lovers of God—all should keep their eyes on the country. The country people themselves, without prejudice against city people, should feel their responsibility not only to their local communities, but to the far-off city where many of their young people will finally land. Let the community be kept clean; let public sentiment commend the good and frown down upon the bad; let the education and morals of young life be the chief concern, and you will continue to bless the city with men and women of strong, moral fiber and lofty ideals.

EVERYBODY NEEDS PURE, RICH BLOOD

Pure blood enables the stomach, liver and other digestive organs to do their work properly. Without it they are sluggish, there is loss of appetite, sometimes faintness, a deranged state of the intestines, and, in general, all the symptoms of dyspepsia.

Pure blood is required by every organ of the body for the proper performance of its functions.

Hood's Sarsaparilla makes pure blood, and this is why it is so successful in the treatment of so many diseases and ailments. It acts directly on the blood, ridding it of scrofulous and other humors. It is a peculiar combination of blood-purifying, nerve-toning, strength-giving substances. Get it today.

PERSONALS

Rev. W. M. P. Rippey is in the 55th year of his ministry and is happy and busy at Plainview, Texas.

Rev. L. P. Smith had the misfortune to lose his library by fire one day last week. This is a great loss and we sympathize with him.

The Advocate has on its files a contribution entitled "The Abiding Life." Who is the author? Our rule is to publish only signed contributions.

We appreciate a confidential letter from the Hon. W. L. Dean, our Senatorial representative from Huntsville. He is one of our sanest legislators.

Rev. J. H. Watts has changed his postoffice from Clarendon to Goodnight. He writes: "Everything goes well in my charge so far this year."

Rev. S. H. Morgan has been re-elected Chaplain of the State Senate. We congratulate the Senate, for Bro. Morgan is one of our truest and best men.

We deeply sympathize with Rev. W. L. Barr, of Laredo, in the death of his wife. Sister Barr died in Laredo, January 10. May His grace be sufficient!

Rev. L. M. Fowler is seriously ill at his home in Henderson, Texas. Let prayers be made for this noble man. He has long been a benediction to Texas.

Rev. A. Frank Smith, pastor University Church, Austin, is preaching to crowded houses. Bro. Smith has a great charge and is just the man for the place.

Rev. R. T. Blackburn, presiding elder Hugo District, reports a \$2000 raise in pastors' salaries on his district. We congratulate the elder and his district.

Rev. M. L. Butler, presiding elder Oklahoma City District, reports new church enterprises and increased pastors' salaries on his district. We congratulate all concerned.

Rev. R. L. Ownbey, presiding elder of Chickasha District, has been generously pounded by his district. A presiding elder pounded! May be the editor will come next!

Rev. G. S. Sexton made the Advocate one of his cheerful visits the past week. Mrs. Sexton, he tells us, is at Scarritt Bible and Training School for a six weeks' special course.

The Creek, Durant and Holdenville Districts, will assemble in a great Inspirational Institute, at Holdenville, January 23-25. Tiger, Babcock and Campbell are the live presiding elders.

We were pleased to have a visit from Mrs. Emma Vantine this week. She is a daughter of the now sainted Rev. S. J. Hawkins, who was our presiding elder more than thirty years ago.

The Inspirational Meeting for the Choctaw, Hugo and McAlester Districts will be held at Poteau, January 22-24. Pickens, Blackburn and Peterson make live leaders for any meeting.

Rev. Edward R. Barcus, our pastor at Tyler, delighted us with a visit this week. Tyler is now leading Texas Methodism on Sunday School attendance, and he says, "everything else."

Rev. G. B. Carter, of Byers, has made more than 200 pastoral visits since conference and nearly the entire amount of his conference collections has been secured. The house-going preacher makes a Church-going people.

Rev. M. S. Hotchkiss, of Mulkey Memorial, is in the second year of his pastorate. He has 900 members and his people erected one of the handsomest parsonages in the conference last year. The editor enjoyed preaching for him last Sunday morning and

(Continued on page 16)

SUNDAY SCHOOL DEPT.

REV. E. HIGHTOWER, Editor
Georgetown, Texas.

WEST TEXAS CONFERENCE NOTES.

Rev. A. E. Rector, Field Secretary. There has been a wide "gap" in these notes. It will be explanation enough to say that the Field Secretary has had grip.

At this late date it is advisable to go back and trace my route through Luling, Harris Chapel, Staples, Oakville, Three Rivers, Mathis, Skidmore, Kennedy, Port Lavaca, Seadrift, Port O'Connor and Parita? Only one thing need be said: Everywhere I received the best of treatment, and in nearly every place the outlook was full of promise. Those pastors and willing workers who rendered such efficient co-operation will please accept this assurance of regret that the good record made cannot now be given its deserved publicity.

Personally, I rejoice that the Advocate is maintaining a Sunday School column. Next to the blessing of the Sunday School Institutes is the advantage of having them published in our great Church paper. If the readers of the Advocate will keep an eye on the Sunday School column this scribe will try to make the West Texas Conference news worth reading.

It was my privilege recently to spend a Sunday in Austin and attend a session of the Sunday School of the First Methodist Church. The occasion was inspiring, and it was encouraging to hear Prof. J. P. Simmons, the live superintendent, state plans for immediate and wide expansion.

The West Texas Sunday School Board, after mature deliberation, has offered a banner to be awarded at the next session of the conference. It will go to the pastoral charge that makes the best record on certain points of Sunday School efficiency. The Board confidently expects good results from this offer. The strength and value of friendly competition in a good cause has long ago been demonstrated. The prospectus of the banner is hereto appended:

- 1. Largest percentage of enrollment in the Sunday School as compared with Church membership.
2. Largest increase in the Sunday School during conference year as compared with increase in Church membership.
3. Conforming to the Standard of Efficiency in all ten points.
4. Largest per capita of Children's Day offering.
5. Payment of 5 cents per capita of Sunday School enrollment for work of Conference Sunday School Board.

- 6. Largest number of Teacher Training pupils as compared with membership of Church.
7. Largest number of enrolled Wesley Bible classes as compared with membership of Church.
To obtain credit on the third point the pastor and superintendent must send to the Board, through the Field Secretary, a written statement that on the first Sunday in October, 1917, the Sunday School had in active operation all ten of the points in the Standard of Efficiency.

The small school has as good a chance as the large one.
CAMPAIGNING IN TEXAS.
Rev. C. D. Bulla.
Georgetown.—Two days (October 27 and 28) were spent in Georgetown, Friday evening in the church, and Saturday morning in Southwestern University. Dr. Bishop introduced me and stopped his watch. What a springboard it gives a man to be put on honor in this way! A great work is being done for the Church at Southwestern. The new Science Building, which is now nearing completion, is regarded as the best of its kind in the Southwest.

Cleburne.—Sunday was spent in Cleburne—Sunday School with Bro. Nevill at Brazos Avenue, the morning service with Brother Porter at Main Street, evening service with Brother Bickley at Anglin Street, and a meeting of the District Wesley Bible Class Federation at 3 p. m. The remainder of the day was spent in the happy home of Rev. A. D. Porter, with my little chums Woodbert and Lindly.

Greenville.—The anniversary of the North Texas Conference Sunday School Board was held at Greenville on Wednesday evening, November 1. If I did not make a good Sunday

School address on this occasion, I missed a great opportunity. Plans are afoot for a Conference Wesley Bible Class Federation next spring. I am indebted to President Green for the courtesy of the chapel hour on Thursday morning at Wesley College. I showed my good manners and better judgment by sharing the time with Dr. R. S. Hyer.

Dallas.—The Dallas District Wesley Bible Class Federation met in Trinity Church Friday evening, November 3, so that the journeying Superintendent might attend. In appropriate messages the constituent classes lettered and syllabled the word "Federation." Trinity is the banner Church in the Connection in the number of Wesley Bible classes, having enrolled more than twenty. In the absence of Dr. Burgin I preached at Trinity, November 5, and was guest at dinner in the beautiful home of my Yankee friends, the Ostotts.

The merging of First and Trinity Churches, with down-to-date church equipment to be built one block from the center of the city, under the leadership of Dr. S. H. C. Burgin, pastor, and Dr. Sam R. Hay, presiding elder, means a Church enterprise as conspicuous and important as can be found in Southern Methodism.

Southern Methodist University.—Prof. Paul Kern gave me his lecture hour to speak of the Wesley Bible Class work. Our young preachers should equip themselves as Sunday School leaders. We look to our colleges and universities to guide them in this supremely important work. Southern Methodist University reports an enrollment of seven hundred and six, one hundred more than the attendance at this time last year.

Stamford.—The address at the anniversary of the Sunday School Board of the Northwest Texas Conference at Stamford, November 8, was the twenty-sixth delivered during my itinerary in Texas. Too much has been said, perhaps, and enough written. "The poet in his art must intimate the whole and say the smallest part."

Homeward Bound.—I like Texas. The rough and ready initiative of the people is a distinct tonic. I would walk from Texarkana to El Paso, if necessary, to work out the plans of Field Marshal Hightower; but now that the program is ended, I turn with joy to my own home, where wife and children await the return of daddy. There's no place like home. Of course I shall find the usual stack of bills—grocery, coal, gas, electric, and else; but I am loved more and treated better there than anywhere in all the world, and I get my board as cheap, with socks darned gratis.

EPWORTH LEAGUE DEPT.

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

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

REPORT OF TREASURER OF RUBY KENDRICK COUNCIL OF MISSIONS.

I am very glad to give the second quarterly report of the Ruby Kendrick Council of Missions dating from September 15 to December 15, 1916. Glad because it shows such an increase in collections and missionary zeal among the Leaguers of the North Texas Conference. Some very gratifying results were obtained by hard work from the commissioners during the three weeks preceding the close of the quarter.

The last report showed a balance of \$1578.52. Since then I have received \$250 from the Pageant of Methodism, given in Dallas on September 20, \$123.84 in personal pledges and incidental collections and \$530.88 in League pledges. A total of \$2483.24.

Expenses.

September 28—Miss Durham, Scarritt Bible and Training School, \$25. October 2—Mr. J. D. Hamilton, \$112.50; October salary for Miss Norwood Wynn and Dr. Collyer, Miss Mary Capers, \$16.25, expenses to McAlester; Commissioners' expenses to the Council Meeting in Greenville as follows: Miss Lelia Beth Roberts, \$3.10; Mr. R. L. Graves, \$1.70; Mr. Outler D. Gose, 6.20; Miss Jeannette Armfield, \$10.40; Miss Meta Meadow, \$2.25; Miss Lucy Thompson, \$2.40. October 30—Mr. J. D. Hamilton, \$137.50; November salary of Miss Wynn and Dr. Collyer, and October, November and December salary for Rev. Han Sa-Yun. November—Miss Etta Lee Woolsey, \$26.20; Mr. L. J. Reynolds, \$3, printing Council Bulletin; Miss Meta Meadow, \$2,

for stamps. December—Mr. J. D. Hamilton, \$162.50; December salary for Miss Wynn and Dr. Collyer, and December, January and February salary for Rev. A. Alvarado; Miss Durham, Scarritt Bible and Training School, \$25. Total expenses, \$526; total receipts, including cash balance, \$2483.24; cash on deposit, \$1957.24.

Some explanation is perhaps necessary in regard to the change of preacher in the Mexican work. Rev. Gomez had an opportunity to return to Vanderbilt and he thought that his going would so fit him for better work that he must avail himself of it. The matter was discussed at the Council meeting in Greenville and we decided to follow Brother Moore's instructions concerning another preacher. He advised us that the need was so great and the workers so few that to continue the support of a good man would be a great blessing to the cause. So we continue, with Rev. A. Alvarado as our representative.

META MEADOW, Treasurer Ruby Kendrick Council of Missions.

CROSSING SWORDS WITH THE GOVERNOR.

Austin, Texas, Jan. 3.—Governor Ferguson today gave out for publication the following correspondence:

Channing, Hartley Co., Texas, Dec. 29.—Governor J. E. Ferguson, Austin, Texas: My Dear Sir.—As a patron and friend of the University of Texas, as a taxpayer, voter and college man with degrees from the best that the South affords, I write to protest against your further interference with the noble work being done by the instructors of the University of Texas. The accounts of the present investigation so-called reflect no credit upon one who has at heart, as I really believe you have, the best interests of the institution. The great difficulty is that you know so very little about the conduct of a great university. You being a successful business man have never had an opportunity or a training or familiarity with the difficult task of operating the affairs of the University.

I am sure I voice the sentiments of many, many other ministers in the State when I assure you that you are doing nothing but harm by the present muddle.

Wishing you the joys of the Christmastide and the hopes and their realization of the New Year, I am, most sincerely yours,

J. R. MOOD, M. A., B. D.

Austin, Texas, Jan. 2.—The Rev. J. R. Mood, Channing, Texas: Dear Sir.—Your favor of Dec. 29 is received.

I am sure you feel that your advice is good; but it is quite apparent that you are controlled by a prejudice which, unfortunately, has found lodgment in the minds of a great many college people, who seem to think that they can do no wrong.

I find consolation in being as ready to forgive such ministers as you and the others whom you mention as you are to condemn the acts of a public servant, seeking to represent the great mass of the people who support the minister as well as the great University of Texas. I shall continue to do my duty as I see it, without fear or favor; but want you to know that you are at perfect liberty to write me at any and all times and criticize any official act of mine that you do not approve, because that is the pain and penalty which every man must pay who fills high station.

With best wishes for a fruitful New Year, I am yours truly,

JAMES E. FERGUSON, Governor.

The foregoing correspondence, carried on in perfectly good humor, proves how very divergent at times are the views of perfectly good men in regard to the conduct of public affairs. Men in great republics learn to disagree without losing their patience or temper. I fear, however, that our Governor is laboring under a mistaken idea—that there is any clash between what he calls the "great mass of people" and others who have had educational advantages. If the intention of his letter to the present writer was to create any false sentiment by which strong feelings of resentment might spring up between college men—and ministers in particular—and the rank and file of day laborers in the State, it cannot be too much condemned. It is an entirely mistaken idea that may be in the craniums of some that the body of students at Austin belong to the wealthy or privileged classes. They are there because they have a large fund, not of greenbacks or prestige, but of self-reliance, high ambition and indomitable courage. With small resources to begin with they propose to equip themselves for the largest usefulness in life.

THE FIVE-CENT EGG.

Nourishing and Easily Digested, But Its Food Value Greatly Over-Estimated.

With eggs costing all the way from sixty to eighty cents a dozen, persons who have never given the subject of food value and study are now raising the question, "is the egg as valuable a food as it has been cracked up to be?"

Human beings are creatures of habit. A person sees some one else eat a couple of eggs every morning, and he proceeds to do likewise. It never occurs to him to ask how much real food value there is in an egg. But when eggs cost five cents apiece one may reasonably inquire, "is the egg worth it?"

Of course, soft-boiled eggs are fed to invalids, but it doesn't follow that the egg is a complete food for a hearty, robust person. In his famous work on "Food and Dietetics," Dr. Robert Hutchinson says: "The absence of carbohydrates prevents eggs from being in any sense a complete food, and it would require twenty of them a day to supply even the amount of nitrogen required by a healthy man."

In other words, you have to eat something else with the eggs in order to make up the deficiency in carbohydrates. Now, this applies to strictly fresh eggs. What would the doctor say about the modern cold storage egg? As a matter of fact, there is much more real nutriment in two cents' worth of shredded wheat biscuit than in ten cents' worth of eggs. Shredded wheat biscuit contains both proteids and carbohydrates—just enough of each to perfectly nourish the human body. Two of these biscuits will supply all the strength-giving nutriment needed for a half-day's work or play. They have in them the material for building new tissue—for furnishing heat and energy and for keeping the bowels healthy and active. Two of these biscuits with hot milk and a little cream make a complete, nourishing meal at a cost of not over four or five cents.

Every encouragement that a helpful faculty can give them towards the realization of their ideals for the broadest culture is to be commended in no uncertain terms. Every jar that interrupts the even course of their studies is just one step backwards in the progress of civilization.

The facts in the case are that the scions of wealthy men, as a rule, do not attain the degrees and honors offered by our colleges. They too frequently yield to the strong temptations offered them to spend time and money on sports, railroad fare and dress. They drop out before the day for crowning has arrived.

That our colleges always turn out perfectly rounded characters is not the claim of their professors. No institution can put brains into a student's head. The very best we can do is to improve upon the God-given endowments that may be there originally. Our universities sometimes graduate freaks that throw discredit upon the whole scheme of public instruction. But this is a feature not entirely peculiar to State and Church schools. The realm of politics also graduates just such freaks, and, unfortunately, they sometimes climb to high station.

REV. J. R. MOOD.

Channing, Texas.

RESOLUTIONS.

Resolved, That we, the Pastors' Council of Fort Worth, representing all of the Pastors' Associations of the city, pursuant to instructions given by each and all said Pastors' Associations.

1. Indorse the Interdenominational Lord's Day Commission in their efforts to prevent adverse legislation and to secure legislation that will better protect the day and their efforts to secure enforcement of the Sunday law and also their efforts to maintain the sanctity of the day.

2. That we indorse the Anti-Saloon League in its efforts to secure from the present Legislature the submission of an amendment to the Constitution prohibiting the manufacture and sale of intoxicating liquors.

A. F. CARR,

President Pastors' Council Fort Worth, Texas.

THOS. S. BARCUS,

Secretary Pastors' Council, Fort Worth, Texas.

Catarrh, an excessive secretion from an inflamed mucous membrane, is radically and permanently cured by Hood's Sarsaparilla.

"It does not matter much how clumsy your feet are if they are pointed in the right direction, and moving."

WOMAN'S DEPARTMENT

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

With much regret we record the loss by fire of the home of Brother L. P. Smith and a cottage belonging to Sister Smith in Oak Cliff on the afternoon of January 10. Some clothing and a few valuable relics were all that were saved.

Brother Smith's library, valued at \$1500, was entirely lost. Sister Smith is widely known to Texas Methodists as well as all Southern Methodism, being a member of the Board of Missions, one of the managers of the Woman's Missionary Council and President of the Woman's Missionary Conference of North Texas.

For the annual meeting of the Woman's Missionary Society of the Central Texas Conference to be held in Fort Worth, January 23 to 26, inclusive, the railroads will give special rates. Please ask your local agent for rates. MRS. R. F. BROWN, Conference Superintendent Study and Publicity. Waco, Texas.

EAST OKLAHOMA.

Missionary Auxiliaries of M. E. Church, South, send all delegates' names for Annual Conference, January 30, to Miss Emma Barton, 727 West Seventeenth Street, Ada, Okla.

Missionary Society officers elected for coming year, First Methodist Church, South: Mrs. W. E. McKelvey, President; Mrs. C. L. Orr, First Vice-President; Mrs. R. C. Jeter, Second Vice-President; Mrs. G. A. Truitt, Superintendent Missionary Study and Publicity; Mrs. M. C. Wilson, Superintendent Social Service; Mrs. W. B. Jones, Superintendent Supplies; Mrs. W. A. Riley, Corresponding Secretary; Miss Emma Barton, Recording Secretary; Mrs. Chaney, Treasurer; Mrs. Kennedy, Agent for Voice.

MRS. G. A. TRUITT, Superintendent Mission Study and Publicity.

PANDORA.

The Woman's Missionary Society of Pandora met on December 20 and elected the following officers: Mrs. J. G. Benton, President; Mrs. S. J. Franks, First Vice-President; Mrs. Mae Spear, Second Vice-President; Miss Ora Dickey, Superintendent Publicity; Mrs. Otto Rirkner, Superintendent Social Service; Mrs. F. C. Carroll, Corresponding Secretary; Miss Nettie Irvin, Recording Secretary; Mrs. Mac Wyatt, Treasurer; Mrs. J. B. Addison, Agent Missionary Voice. Under the leadership of our past President, Mrs. E. L. Edgar, have finished a very good year's work, and we are hoping to do still better the coming year.

MISS NETTIE IRVIN, Recording Secretary.

BELLEVUE AUXILIARY.

The Bellevue Auxiliary of the Woman's Missionary Society has elected officers for the new year as follows:

President, Mrs. I. N. Crutchfield; First Vice-President, Mrs. W. F. Manning; Second Vice-President, Mrs. Clara Terry; Corresponding Secretary, Mrs. Roy Dorsey; Recording Secretary, Mrs. J. P. Hatfield; Treasurer, Mrs. R. T. Gowen; Local Treasurer, Mrs. R. B. Curry; Superintendent of Publicity, Mrs. N. T. Gaines, Superintendent of Supplies, Mrs. S. B. Harbison; Superintendent of Home Department, Mrs. Crozier; Superintendent of Social Service, Mrs. E. B. Karstetter; Agent Missionary Voice, Mrs. M. J. White. MRS. ROY DORSEY, Corresponding Secretary.

TO THE SUPERINTENDENTS OF STUDY AND PUBLICITY OF N. W. TEXAS CONFERENCE.

The year 1916 has passed into history and we are now entering upon a new quarter, a new year and the quarter of our conference year. Are you satisfied for your auxiliary's report to stand as it is? Have you ever sent a report to your conference officer or can you say truthfully I have done what I could? God has so abundantly blessed us and has given us the greatest opportunity of ages to "glorify him," and yet so many are "standing idly by" and letting the golden opportunities pass.

My sisters, it is not the urging of more liberal giving that we need to meet our financial problem, but the development of our own spiritual life. One way then to do this is by every auxiliary Superintendent of Study and

Publicity to be more zealous in the organization of the prayer circles for it is an undeniable fact that constant and close communion with God enables us to be ready to do his will and have a clear understanding of his Word. This then brings us to the Bible study class which should have a prominent place in every auxiliary. After the organization of these two you are then ready to take your mission study text books and find the needs and conditions in other fields. If it is not practical to have both Bible and mission study in your auxiliary do not neglect the Bible class for it is the most necessary.

Let every new Superintendent of Study and Publicity send me her name at once in order that we may begin the co-operation that is so needful for a successful year's work.

MRS. W. R. HILLIARD, Superintendent of Study and Publicity, N. W. Texas Conference.

STARTING THE NEW YEAR RIGHT.

Let every Auxiliary in the Central Texas Conference start the new year right by pushing a vigorous campaign for mission study. Our study course was never better. Take one of the books for instance, "The South Today," by our own Home Secretary, Rev. John M. Moore, and it is just simply fine, and should appeal especially to our good women in the Southland. If you have not already taken up this book, don't delay, for it will furnish you such information that your Auxiliary will take on new life. Let's make this the banner year in mission study. May each of 1917 bring you good joy and happiness, and a better Auxiliary than ever before.

MRS. R. F. BROWN, Superintendent Study and Publicity. Waco, Texas.

TEXAS CONFERENCE WOMAN'S MISSIONARY SOCIETY ANNUAL MEETING.

A notice appears elsewhere of the meeting of the Woman's Missionary Society of Texas Conference. This is to be a fine and important meeting, if one may judge by the program (to appear later). A Council officer from Nashville will be with us with her fine knowledge of works, and ways, and means, etc. A large attendance is urged and expected. Watch for further details, and in the meantime, elect your delegates and make plans to attend.

TEXAS CONFERENCE WOMAN'S MISSIONARY SOCIETY, NOTICE.

The Texas Conference Woman's Missionary Society will hold its annual meeting February 6-9 in Palestine.

MRS. O. L. MCKNIGHT, President. MRS. W. T. SPENCER, Recording Secretary.

CENTRAL TEXAS CONFERENCE.

Delegates to the annual meeting of the Woman's Missionary Society, Central Texas Conference, to be held at Fort Worth, January 23-26, will send their names to Mrs. R. M. Kelso, 2300 Lipscomb Street, Fort Worth, to be assigned homes. The reception committee will be at the First Methodist Church Tuesday afternoon, the 23rd, and delegates, on arrival, will take a north bound street car to Seventh Street, then west two blocks to the church, where homes will be provided for all. MRS. C. F. ANDREWS, Secretary.

PROGRAM OF THE SEVENTH ANNUAL MEETING.

Woman's Missionary Society, Central Texas Conference, First Church, Fort Worth, Jan. 23-26, 1917.

Executive session, Tuesday afternoon, 2:30; Tuesday evening, 7:15, sermon, Rev. A. L. Andrews, pastor, First Methodist Church.

Wednesday morning, 9:00—Devotional, Mrs. May S. Whaley. President's message. Report of First Vice-President, fifteen minutes. Report of Second Vice-President, fifteen minutes. Sacrament of Lord's Supper, administered by Rev. John R. Nelson, presiding elder.

Wednesday afternoon 2—Devotional, Mrs. S. L. Robertson. Report of the Corresponding Secretary, fifteen minutes. Report of Conference Treasurer, fifteen minutes. Report of Bank Auditor. "Delegate's Hour," led by Mrs. Hargrave.

Wednesday evening, 7:15—Devotional, Mrs. A. B. Hitt. Address of Welcome; response. Glee Club, Texas Woman's College. Illustrated lecture on Korea, by Miss Lillie M. Reed, of Songdo, Korea. Social hour.

Thursday morning—Committee

Sister: Read My Free Offer!



Am a woman. Know a woman's trials. Know her need of sympathy and help. If you, my sister, are unhappy because of ill-health, if you feel unfit for household duties, social pleasures, or daily employment, write and tell me just how you suffer, and ask for my free ten days' trial of a home treatment suited to your needs. Men cannot understand women's sufferings. What we women know from experience, we know better than any man. I want to tell you how to cure yourself at home at a cost of about 12 cents a week. If you suffer from women's peculiar ailments causing pain in the head, back, or bowels, feeling of weight and dragging down sensation, falling or displacement of pelvic organs, causing kidney and bladder weakness or constipation and piles, painful or irregular periods, catarrhal conditions and discharges, extreme nervousness, depressed spirits, melancholy, desire to cry, fear of something evil about to happen, creeping feeling along the spine, palpitation, hot flashes, weariness, shallow complexion with dark circles under the eyes, pain in the left breast or a general feeling that life is not worth living.

I WRITE YOU TO SEND TODAY FOR MY FREE TEN DAYS' TREATMENT

and learn how these ailments can be easily and surely conquered at home without the dangers and expense of an operation. When you are cured, and able to enjoy life again, you can pass the good word along to some other sufferer. My home treatment is for young or old. To Mothers of Daughters, I will explain how to overcome green sickness (chlorosis), irregularities, headaches, and lassitude in young women and restore them to plumpness and health. Tell me if you are worried about your daughter. Remember it costs you nothing to give my home treatment a ten days' trial, and does not interfere with daily work. If health is worth asking for, then accept my generous offer and write for the free treatment, including my illustrated booklet, "Women's Own Medical Advice." I will send all in plain wrappers postpaid. To save time, you can cut out this offer, mark your feelings, and return to me. Send today, as you may not see this offer again. Address, MRS. M. SUMMERS, - - - - - Box 187 SOUTH BEND, IND.

meetings, 8:30. Devotional, 9, Miss Josie Yarbrough. Half hour, "Tell Your Troubles." Report of Superintendent of Study and Publicity, fifteen minutes. Report of Superintendent of Social Service, fifteen minutes. Report of Superintendent of Supplies, fifteen minutes. Quiet Hour, Rev. C. G. Chappell.

Thursday afternoon, 2—Devotional, Mrs. B. T. Stribbling. District Secretary's afternoon, including reports of City Mission Boards, City Missionaries and Deaconesses. 3:30, "Memorial Service," led by Mrs. J. P. Mussett. Committee meetings.

Thursday evening, 7:15—Devotional, Mrs. M. H. Smith. Illustrated program of progress of the missionary work of the Central Texas Conference, Mrs. J. H. Stewart, Mrs. R. F. Brown, Mrs. B. R. Beeler and Mrs. E. A. Milam.

Friday morning—Committee meetings, 8:30. Devotional, 9, Mrs. R. M. Kelso. Selection of place for next meeting. Report of Nominating Committee. Election of officers. Election of alternates to Council meeting. Committee reports.

Friday afternoon, 1:30—Devotional, Mrs. J. L. Duff. Committee Reports Closing words. Benediction.

All delegates will please go at once, upon arriving at Fort Worth, to the First Methodist Church, where they will be assigned homes for entertainment. MRS. W. H. MATTHEWS, Recording Secretary. Corsicana, Texas.

TALKS WITH THE PSALMIST.

Psalm 131. Rev. P. M. Riley. Verse 1.

Thou describest a good estate for thyself, and thou talkest as one who knew his condition and was carefully looking after it. We are convinced of the truth of thy statement and we are trying to take it in.

A haughty heart would certainly be a cold and proud heart. God could not be pleased with that kind of a heart. Thou wouldst not dare to make mention of it to him. Thou hast done well to get rid of it. Thou art surely a happy man in that thou canst say to the Lord, "My heart is not haughty, nor mine eyes lofty."

We would have been glad hadst thou told us how thou didst get rid of thy haughty heart and lofty eyes. We venture to guess that it was not by thine own wisdom and strength. Thy will did not say, "Begone," and the work was done.

"But power divine can do the deed And, Lord, that power I greatly need: Thy spirit can from dross refine, And melt and change this heart of mine."

Somewhat after this fashion, we are thinking, it was done for thee.

That is a very great saying about thyself in the latter half of the verse. However, we would expect that of a man whose heart the Lord had worked on and who, therefore, had not a haughty heart and lofty eyes. Humility becomes a child of God, and such thou hast shown thyself to be.

Verse 2.

Thou hast had struggles and fought battles with thy soul. It has not been the easy matter thy reader may imagine for thee to keep out of the "great matters" of the day and to let alone the wonderful things in the heavens above and the earth beneath. Thou art a man. Thy soul had its ambitions and when thou didst put these ambitions from thee thy soul cried like a child at the

weaning. Thou didst not yield to that cry, or if thou didst the season of yielding was unsatisfactory and brief. Resolutely didst thou put those ambitions from thee and now thou canst say, "Like a weaned child is my soul within me." "Thou wilt keep him in perfect peace whose mind is stayed on thee; because he trusteth in thee."

Verse 3.

Without this note thy little song would not end satisfactorily. I am glad it is in thy heart to help thy brethren. Without this thy heart would not be right. Thou compellest me to this bit of moralizing: that heart and life that careth not for and seeketh not after the good of others are under a dark ban of suspicion—suspicion of not being right with God.

I am glad I met thee, sweet singer; thou hast helped me. I hope to meet thee in glory. Farewell.

SKIN TROUBLES VANISH SORES PIMPLES, ITCHING, RASH and other Skin Affections may be QUICKLY BANISHED by the moderate use of this inexpensive and Harmless Remedy. DR. TINKLE'S (ANTISEPTIC) HEALING OIL. Ask your Druggist or send 50c to Tinkle & Leven, Waters, Texas, for Large Family Bottle containing enough for Dozens of Treatments. FREE COPY DR. TINKLE'S GUIDE TO HEALTH.

IT IS TOO LATE NOW TO TALK CHRISTMAS.

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



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

\$25.50

Secures the machine for life and the Texas Christian Advocate for one year. The machine is guaranteed by the factory as well as ourselves. You are thus doubly secure in your purchase.

Remit Express or Postoffice Money Order. BLAYLOCK PUBLISHING CO., Dallas, Texas.

OUR CHURCH NEWS

In the colleges and universities of this country there are six hundred students from China.

Bishop Lawrence, of Massachusetts, chairman of the committee which has the matter in hand, stated a few days since that \$4,000,000 had been pledged toward the \$5,000,000 fund that the Protestant Episcopal Church is raising to pension retired clergymen and the widows and children of clergymen.

President Wilson has again vetoed the holding of the inaugural ball in connection with the ceremonies of March 4 when he will again take the oath as chief executive of this Nation. So long as the high and holy ideals of this, our greatest President in history, obtains this country will be at peace with God and men.

According to the Arkansas Methodist a campaign to secure an additional \$500,000 for Hendrix College, Conway, Arkansas, is now under way, and several commissioners, representing the North Arkansas and Little Rock Conferences, are in the field. The General Board of Education, New York, has offered to contribute \$100,000 of the amount to be secured.

Dr. J. M. Buckley has just celebrated his eightieth birthday. The Wesleyan Christian Advocate aptly says that Dr. Buckley stands deservedly among the front ranks of American Methodists. In the prime of his physical strength he was one of the most conspicuous editors on this continent. Bishop Candler, in introducing him to an audience, once called him "the almost omniscient man."

Rev. William V. Tudor, D.D., a prince and father in Israel, died at his home in Washington, D. C., Friday afternoon, January 5. His funeral services, in charge of Dr. E. H. Hardin, the pastor, assisted by the local clergy, were conducted in Mt. Vernon Place Church on the following Monday afternoon. Dr. Tudor was the first pastor of Mt. Vernon Place Church, and has been prominently identified with Southern Methodism all over the South. He had perfectly mastered the art of "growing old gracefully," and his nature distilled sunshine wherever he went.

At the opening of the proceedings of the Commission on Unification, at Baltimore, our own Bishop Candler preached a great sermon, using as a text Eph. 1:15-23. The Northern Methodist press is unanimous in praise. Zion's Herald says: "The choice of Bishop Candler as preacher for the occasion was most happy in every way. He is a true representative of Southern Methodism and one of the most devoted of Wesleyan students in America. He was selected only a few days ago, following the death of Bishop A. W. Wilson, long the leader of the Southern Church, and worthily did he rise to the great occasion. While his sermon was not primarily a discussion of unification, the subject naturally came out of it, or found normally a place in it, as there was unfolded the mission of the Church in its relation to man. It was an eloquent deliverance, Scriptural and weighty."

Advance information from Nashville tells us of our wonderful development in 1916. The figures are complete, except for returns from the Korean Mission and Central Mexico Mission. No session was held of the latter last year, and the former can make no material change. The figures follow:

Our Church has 7507 traveling preachers, including all clerical members of Annual Conferences and preachers on trial, but not including supplies. This total represents a gain of 67 for the year. There are 5310 local preachers, an increase of 47. The lay membership, including local preachers, is 2,154,307, an increase of 52,242. The membership gain was not so large as in 1915, but well above the average for recent years, the percentage of gain being nearly two and a half. We have 150,125 Sunday School officers and teachers and 1,774,573 Sunday School scholars. The total Sunday School enrollment, 1,924,698, represents an increase of 80,380. The number of Epworth League members is 135,278, a gain of 2215 for the year. The financial statistics show gains in every item reported. We paid for Bishops, \$72,600, increase \$2201; for presiding elders, \$672,428, increase \$33,238; for pastors, \$5,090,846, increase \$192,425; for conference claimants, \$318,677, in-

crease \$24,416; for foreign missions, \$444,949, increase \$40,692; for home and conference missions, \$484,234, increase \$56,440; specials for missions, \$61,827, decrease \$8707; for Church Extension, \$228,048, increase \$18,707; for education, \$302,028, increase \$45,068; for American Bible Society, \$21,611, increase \$2499. It will be noted that the amount reported for specials for missions is less than for 1915. In some instances amounts paid on specials is reported with amounts paid on regular assessments, and until all of the Conference Journals are issued it is not possible to determine what amounts are thus included. However, it will be noted that the totals for foreign, home and conference and specials for missions show an increase of \$86,375 over the 1915 figures. Houses of worship are valued at \$60,908,581, increase \$1,858,380, and parsonages are valued at \$11,754,132, increase \$333,836.

THE LORD'S DAY COMMISSION.

The Inter-Denominational Lord's Day Commission was organized in Dallas, January 9, 1917. More than sixty representatives had been appointed by seven denominations in Texas at their fall meetings of conferences, conventions, associations and synods. Of these fifteen were present. Great interest was manifest.

The following were elected as the officers: Rev. J. B. Cranfill, Chairman; Rev. M. S. Hotchkiss, Fort Worth, Vice-President; Rev. M. E. Chappell, Fort Worth, Secretary; S. M. McFarland, Dallas, Treasurer; Rev. R. C. Armstrong, Field Secretary. The Executive Committee was elected as follows: The General Officers: Elder Chalmers McPherson, Rev. Forrest Smith, Judge J. W. Stitt, all of Fort Worth; Rev. C. T. Caldwell, Waco; Rev. R. B. Moreland, Decatur; Rev. T. J. Tally, Gainesville. This committee was authorized to fix the salary of the Field Secretary. The Auditing Committee: Rev. Forrest Smith, Fort Worth; Rev. Gordon Olson, Fort Worth. A Legislative Committee was appointed. It follows: Judge J. W. Stitt, Fort Worth; Erskine Williams, Fort Worth; Rhodes A. Baker, Dallas. The Committee on Publications follows: Rev. J. G. Miller, Rev. M. T. Andrews, Hillsboro; Rev. Robert Hill, Tyler. The Finance Committee: Elder Chalmers McPherson, Fort Worth; Rev. J. H. Stewart, Hillsboro; Rev. A. N. Hall, Waxahachie.

The following address was sent to the Churches:

Appeal to the Churches of Texas.

We, your commissioners, assembled in Dallas, Texas, January 9, 1917, representing approximately more than one million communicants, issue this our appeal to you.

Terms too strong can hardly be used when we come to consider the importance of our Lord's Day. From the beginning of the history of the race our Heavenly Father has designated this time of rest, worship and holy meditation. It is needful for man's body, for his mind and for his spirit. It is needful to beasts, as well as man.

We would direct your attention to the inroads being made upon this holy day. Man's greed for gain has prostituted it to selfish purposes. They barter and trade, they traffic in their wares, until the scourge in the hand of the Master is called for, with the burning rebuke. "Ye have made my Father's house a den of thieves. More and more these inroads are being made, and our Lord's Day is becoming a holiday. Sunday baseball, horse racing, open picture shows and many other forms of desecration are in vogue. The law of God and the law of the land are being defied and trampled under foot. Many of our municipalities openly allow and legalize that which is contrary to the law of the State and of God.

Your commissioners can but view with alarm the conditions. No stronger mark of National decay than when a people drift thus from God's law. Surely it is time to awake! God and your Church and the welfare of your State call you as loyal followers of the Nazarene to awake, put on thy garments of strength, go forth to battle for your Lord.

We would recommend.

1. In view of the meeting of the Legislature today at Austin, which is the lawmaking body of the Commonwealth, by all means at your command, through your Representative, see to it that all the interests of the Lord's Day are safely guarded, and that no legislation be enacted that shall in any way render less sacred this holy day.

2. That laws be enacted that shall

Stamford College

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

Second Term Opens Jan. 22.

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

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

strengthen the power of the State to control Sunday amusements, moving picture shows, etc.

3. Notify your Representatives in both Houses that we depend on them to faithfully conserve these interests.

4. Urge them privately and publicly to enact legislation that will strengthen the hands of the officers of the law in enforcing the statutes that forbid these on the Sabbath; and that relief be given the people when their officers fail, or through dilatory tactics render void the law.

5. Let us, as followers of the Christ, in every way, by precept and example, set ourselves to the preservation of the Holy Day of Rest.

We ask you further in your synods, presbyteries, conferences and conventions and all other bodies of assembly that you make permanent this commission and throw the weight of your influence behind your commissioners, that they may succeed in this most important undertaking.

J. B. CRANFILL,
Chairman.
M. E. CHAPPELL,
Secretary.

WASHINGTON LETTER.

The liquor forces are for the present at least greatly discouraged. The decision of the Supreme Court of the United States is the greatest blow which the traffic has ever received. The Chief Justice in delivering the opinion of the majority of the court (which stood 7 to 2, Justices Holmes and Vandevanter dissenting), delivered a veritable philippic against the liquor traffic and in most sweeping language emphasized the purpose and the right of Congress to safeguard and protect the police power of the several States in dealing with the liquor traffic. The decision appears to give to the States absolute control of the manufacture, sale, reception, possession and use of intoxicating liquors, practically classing intoxicating liquors with noxious and deleterious articles of commerce, such as spoiled meats, diseased cattle, impure foods, etc. The printed opinion will be awaited with great interest, but the most enthusiastic liquor advocates admit that by this decision the States are given a free hand in the restriction and limitation to be placed upon the interstate shipment of intoxicants.

The decision of the Supreme Court does not mean that all of the dry States will absolutely prohibit interstate liquor shipments immediately. The prohibition workers have secured their great victories by conservative leadership. There are States where public sentiment may demand and support "bone dry" legislation prohibiting all interstate liquor shipments for beverage purposes. There are other States which will not agree at present to prohibit absolutely all interstate liquor shipments, because such action would not be supported by a majority of the voters of those States and to demand or pass legislation which is in advance of public sentiment would not help, but would hinder the prohibition movement.

The vote of 55 to 32 by which the Senate of the United States passed the Prohibition Bill for the District of Columbia is the greatest victory ever won by the prohibition forces of America. It is hard to overestimate the significance of that vote. It lacked only three votes of being a two-thirds majority of the highest legislative body in the world in favor of

the prohibition of the manufacture for sale and the sale of intoxicants for beverage purposes. Such a vote would have been considered utterly impossible of attainment five years ago, but now so great has been the result of the educational campaign against alcohol that prohibition workers confidently expect a two-thirds vote for the Constitutional Amendment Resolution at a much earlier date than they had formerly dared to expect.

Our Southern workers rejoice that Southern men are in the forefront of the battle against the saloon. Senator Sheppard has led the fight, actively supported by Senator Vardaman, Martin, Beckham, Hoke Smith, Swanson, and Overman, who have given valuable counsel at various stages of the fight, and the Western Senators are as a whole standing for sobriety in the Nation. The vote of Senator Ransdell, of Louisiana, merits the warmest approval of our prohibition workers in Louisiana.

But it is a source of great regret to our Southern workers that the leadership of the liquor forces also in the Senate is assigned to Southern Senators without dispute. Senator Underwood, of Alabama, is the persistent defendant and advocate of the liquor interests. He was supported in the fight for the referendum by Senators Bankhead, Bryan, Hardwick, Broussard, Tillman, James, Williams, and Culbertson and by all of the above except Bryan and Williams in opposition to prohibition for the District. The good people of Alabama owe it to the prohibition workers of the Nation to replace the two Senators they have by men who will not stand in the Senate as representatives of the liquor traffic. Georgia, South Carolina and Kentucky also should require a reckoning at the hands of Senators Hardwick, Tillman and James.

The battle will be pressed with vigor. The leaders of the House have promised that the District Bill shall be voted upon without unnecessary delay, and persistent efforts are being made to secure a vote on the Constitutional Amendment Resolution in both Houses. It is also hoped to secure the passage of the Anti-Advertising Bill, cutting off the use of the mails to intoxicating liquors. Since the decision of the Supreme Court there is not as great need for the Anti-Shipping Bill, for the States have now been given a free hand to pass legislation for their own protection.

Our people must continue to pray for the success of our great cause and continue to urge their Congressmen to work and vote for the desired legislation.

JAS. CANNON, JR.

I am planning to make a special effort on this round to increase the circulation of the Advocate on this district and hope that there may be some good results.

R. L. OWNBEY,
Presiding Elder Chickasha District.

It would be almost impossible to do without the advocate.

J. E. MURPHY,
Marsden, Okla.

"Whatever else may be scarce, opportunities for doing good are not so. The world always furnishes innumerable open doors to helpful service. And the wisest man is he who makes these possibilities count for most."

It is better to say, "This one thing I do," than to say, "These forty things I dabble in."—Washington Gladden.

The beds for hearty that we need dining the good continu can fur Your m cause, some or of our Schools Sunday We ask Schools. worthy money some pa me you

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GENEROUS RESPONSE.

The response to our call for little beds for the Orphanage has been so hearty that we now have all the beds that we can use for some time.

W. T. GRAY, Field Sec. Methodist Orphanage, Polytechnic, Fort Worth, Texas.

THE METHODIST ORPHANAGE SUNDAY SCHOOL.

On last Sunday morning I stated to our Sunday School that, as we had paid for the literature and the Sunday School owed nothing, we would try to raise enough money to put a bed in the new dormitory.

I am happy to say that we have received enough money from Sunday Schools and other sources to furnish the dormitory with beds and chairs.

Another thing I want to impress upon the people is the necessity of making the Orphanage an industrial school. If there is anything more important I fail to see it.

MARRIAGES.

ELDER POLLARD.—At the home of the bride's parents, Mr. and Mrs. J. O. Pollard, Carlton, Texas, December 21, 1916, Mr. J. R. Elder and Miss Eula Pollard, Rev. J. D. Smoot, officiating.

CLARY-HOLLINGSWORTH.—At the home of the bride's parents, Mertens, Texas, January 3, 1917, Mr. Marvin Clary, of Quitaque, and Miss Ellie Hollingsworth, Rev. R. O. Sory officiating.

CUMMINGS-McCLELLEN.—In the Methodist parsonage at Bardwell, Texas, January 11, 1917, Mr. Joe Cummings and Miss Maud McClellen, Rev. G. W. Kincheloe officiating.

BROWN-HOLT.—Married at the bride's home, January 14, 1917, Mr. Martin Brown, of Newark, Texas, and Miss Mabel Holt, of Dido, Texas. The bride is the daughter of Mr. and Mrs. L. C. Holt, of Dido, Rev. F. L. Chunn officiating.

BROWN-SMITH.—Married at the Methodist parsonage at Quitman, Texas, January 8, 1917, at 7:30 p. m., Mr. Grady Brown and Miss Nellie Smith, both of Forrest Hill Community, Rev. J. C. Calhoun officiating.

No poor man can be wronged out of his Sabbath without exposing other working men to the danger of similar wrong.—William Arthur.

ATTENDANCE IN OUR SUNDAY SCHOOLS.

The larger Sunday Schools in Texas, Oklahoma and New Mexico, the territory of the Advocate, have been asked to report their attendance every Monday for publication in the current number of the Advocate.

The list will be made up every week according to the number in actual attendance. For instance, this week Marvin Church, Tyler, Texas, is again number one, with 498 in attendance.

Table with 2 columns: Sunday School Name and Attendance. Includes schools like Tyler, Texas, Marvin (498), Dallas, Grace (437), Temple, First (413), etc.

WEST TEXAS CONFERENCE BOARD OF MISSIONS.

The Mid-Year meeting of the Board of Missions of the West Texas Conference will be held in Travis Park Church, San Antonio, Thursday, January 25, 1917, at 9 o'clock a. m.

WILL YOU HELP?

This last August the Gulf storm destroyed the Mexican Church at Corpus Christi, also in other places on the coast. Brother Onderdonk is doing all in his power to rebuild these Churches.

DAVID MORTON: A BIOGRAPHY.

The Executive Committee of the Board of Church Extension instructed the office last summer to present a copy of "David Morton: A Biography" to every pastor in the Church who secured his Church Extension collection in full.

POSTOFFICE ADDRESS.

Rev. L. P. Smith, 304 W. Twelfth Street, Dallas, Texas.

CLASSIFIED ADVERTISEMENTS

In this department may be advertised anything you want to buy, sell or exchange. The rate is TWO CENTS A WORD. No advertisement is taken for less than 50 cents.

AGENTS WANTED.

GARTSIDE'S IRON RUST SOAP CO., 4654 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.

BARBER TRADE.

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

BUSINESS CHANCE.

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

EVANGELISTIC.

REV. C. L. CRAIG can assist a few pastors in meetings. He can lead the music, if necessary. He desires to assist the pastors, not lead. It will suit him the best to preach to the Church on the development of the spiritual life, and let the pastor preach to the unsaved.

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

EVANGELIST AND SINGER.

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

FRUIT TREES.

BUY direct from nursery and save agents' commission. Fruit trees that bear, shade trees that grow. Shrubs, evergreens, roses and perennials best suited to this climate.

NORTH TEXAS FEMALE COLLEGE.

The committee appointed by the North Texas Conference with reference to the above named institution is called to meet in the city of Sherman, Texas, January 23, 10 a. m. SAM R. HAY, Chairman.

TEXAS CONFERENCE BROTHERHOOD.

On the afternoon of January 13 came the death of Dr. W. F. Packard. All members of the Brotherhood please remit at once. Of the 135 members only 104 have responded to notice of the death of Brother J. B. Luker. H. F. PERRITTE, Secretary-Treasurer, Beaumont, Texas.

HUCKABAY CHARGE — SPECIAL NOTICE.

I will preach at Huckabay 11 a. m., Sunday, February 25. In the afternoon at 2:30 I desire to meet all the officials of the Quarterly Conference and all the membership of the charge as far as possible for a free and open conference of general interest to the work of the circuit. I especially ask your presence if possible. S. J. VAUGHAN, P. E.

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

Greenville District—Second Round.

Celeste Circuit, Feb. 3, 4. Lee Street, Feb. 10, 11. Merit Circuit, Feb. 17, 18. Celeste Station, Feb. 24, 25. Greenville Mission, March 3, 4. Wolfe City Station, March 10, 11. Cash Mission, March 17, 18. Quinlan Mission, March 24, 25. Wesley, April 1. Lone Oak Station, April 1, 2. Caddo Mills and Floyd, April 7, 8. Kavanaugh, April 8, 9. Campbell Circuit, April 14, 15. Fairlee Mission, April 21, 22. Commerce Station, April 22, 23. Jones-Bethel and Wesley Chapel, April 28, 29. M. L. HAMILTON, P. E.

MISCELLANEOUS.

BED LINEN, Spreads, Sheets, Pillow Cases. Also towels by parcel post, carriage prepaid. Write for catalog No. 295-B. TEXAS TEXTILE CO., Box 745, Dallas, Texas.

TEN DOLLARS easily earned by a few hours work in your own congregation. Particulars free. Answer quick. JNO. L. GREENFIELD, 2404 Forest Avenue, Dallas, Texas.

FOR SALE—A Seybold reape organ, with two manuals and peddle box. Organ is in good condition. Cost \$650.00. Will make an attractive price to church that can use this class organ. Write W. D. ELLIS, Plano, Texas.

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

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

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

PLANTS.

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

PREACHER WANTED.

I WANT A MAN—young man, with small family preferred—for a good circuit in Vernon District. Charge has three appointments, a good parsonage, paid \$700 last year; might pay more. M. PHELAN, P. E., Vernon, Texas.

PRINTING.

LET US PRINT your letterheads and envelopes, 250, \$1; 500, \$1.60, and up, prepaid. Write for samples. DAVIS PRESS, Smithville, Texas.

REAL ESTATE.

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

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

TOMATOES.

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

Dublin District—Second Round.

De Leon Circuit, at Morton Chapel, 11 a. m., March 3. De Leon Station, March 4, Quarterly Conference, 7:30 p. m., March 3. Comanche Circuit, at Cottonwood, March 10, 11. Comanche Station, March 11, 12. Carlton, at Olin, March 17, 18. Proctor, at Graham, March 24, 25. Harbin and Greens Creek, at Greens Creek, March 31, April 1. Dublin, 7:30 p. m., April 2. Stephenville Circuit, 11 a. m., April 7. Stephenville Station, April 8. Comanche Mission, at Creamer, April 14, 15. Iredell, at Oden Chapel, April 21, 22. Duffan, 11 a. m., April 18. Hico, April 28, 29. Tolar and Lipan, at —, May 5, 6. Huckabay, at —, 11 a. m., May 9. Bluffdale, at —, May 12, 13. Bunyan, at —, May 21, 22. Gustine, at Gustine, May 28, 29. The District Conference will convene at Hico, 2:30 p. m., April 26. Let all pastors secure at least one-half the benevolent claims by the District Conference. Let every steward endeavor to see that the pastor's salary is paid in full for each quarter. S. J. VAUGHAN, P. E.

Ardmore District—Second Round.

Hickory, at Palmer, Feb. 3, 4. Sulphur, First Church, Feb. 10, 11. Sulphur, Vinita Avenue, Feb. 11, 12. Whitehead, at Florence Chapel, Feb. 17, 18. Stratford and Byars, at Byars, Feb. 18, 19. Elmore, at Elmore, Feb. 24, 25. Pauls Valley, Feb. 25, 26. Overbrook, at Marsdon, March 3, 4. Thackerville, at Bomar, March 4, 5. Wynnewood, March 10, 11. Davis, March 11, 12. Berwyn, at Baum, March 17, 18. Ardmore Mission, at Lawrence Chapel, March 18, 19. Loco, at Loco, March 24, 25. Joiner Circuit, at Cornish, March 25, 26. Ringling, at Ringling, March 31, April 1. Lone Grove, at Lone Grove, April 1, 2. Woodford, at Wheeler, April 7, 8. Marietta, at Loves Valley, April 14, 15. Leon, at Leon, April 15, 16. Ardmore, Broadway, April 21, 22. Ardmore, Carter Avenue, April 22, 23. A Fifth Sunday Conference for the District will be held at Ardmore, beginning Friday evening, April 27, and closing Sunday evening, April 29. The District Conference will be held at Vinita Avenue, Sulphur, May 29-31. The pastors will please remember that the District Stewards and preachers decided that all conference assessments should be in hand at the close of the second round. J. D. SALTER, P. E.

BEHOLD THE METHODISTS!

This issue of the A. M. E. Review will be going through the press before the results of the meeting of the Joint Commission of Methodist Unification, which meets in Baltimore City, December 28, 1916, can be known. "It will be a day and an hour without precedent or parallel in the history of Protestantism," says an appeal for fervent prayer "for God's blessing on the work of the Joint Commission of the two Episcopal Methodist Churches," signed by Bishop Earl Cranston. The Virginia Conference of the Methodist Episcopal Church, South, has thrummed the vibrant chords of unity, by adopting a long paper, justifying the separation of 1844, and endorsing the provision for independent organization of Negro Methodists. The Christian Advocate (New York) says, referring to the Joint Commission, "The Methodism of 1944 rather than that of 1844 should be their guide." What does the Advocate mean? The spirit of 1844 severed the ties that bound the Methodist Episcopal Church to the recognition of the institution of human slavery. From 1844 until this day, it has been on the side of liberty and justice. It has established 21 schools for the colored people, in which are now nearly 400 teachers, training over 7,000 Negro boys and girls in almost every department of knowledge. Since the separation it has had over 200,000, such boys and girls in its school and colleges and has expended on their education over nine million dollars. Its colored members sit in the General Conference on an equality with others; some of them have been elected Bishop (for Africa), General Officers and to responsible positions in its institutions of learning. It holds in its communion a third of a million such communicants today. Yea, verily, let us try the spirits, whether they be of "1844" or "1944." Let us give the South credit for consistency; it does not equivocate compromise, or surrender, either in religion or politics, when it is brought face to face with recognizing the Negro as a man and brother. The Southern Methodists have left no room to doubt their attitude toward Negroes who are Methodists, by the manner in which they set adrift that part of their constituency.

The spirit of 1844 was the spirit of slavery. It is this same spirit which, today in the affairs of State, nullifies the Fifteenth Amendment, Jim Crows, segregates and terrorizes its citizens on account of race and color. Today it is just as un-Christian in the Church as it is unpatriotic in the State. Again we ask: What is the spirit of 1944? Is it one of compromise and surrender? Does it seek union by separation from the altars of the Methodist Episcopal Church a third of a million of its communicants? Who is to interpret for us the Christ-spirit that is to conquer America and the world for God? Are those who found a "thus saith the Lord," to justify human slavery, and who find "inherent racial inferiority and repulsion" a bar to Negro membership, or those who stood for freedom, for education and fraternity?

On the weighty questions that will come before the Joint Commission, Southern Methodists will be found willing to make concessions and compromise on all questions except that which looks toward accepting the Negro membership of the Methodist Episcopal Church as an organic part of unified Methodism. We postulate this statement on the lamentable fact that American Christianity at its best has never yet been able to lift up the Cross of Christ above the color line. What may we hope for then, from these two bodies of Episcopal Methodists? But some one may retort: "You represent an organization of independent Negro Methodists." Yes, to the honor of Christ, we do. But it is because we refuse to submit to ecclesiastical freedom in the Church of Christ; it is because we do not believe that the spirit and teachings of Christ recognize distinctions of color and race. In loyalty to Him we will stay where we are, until "the spirit of 1844" recognizes the spirit, not of 1944, but the Spirit of Christ.

We know how strong is the influence of environment, training tradition, sentiment. We recognize, at least in part, how many and how great are the differences to be harmonized before these two bodies of Methodists can be unified. We pray that, under God, they may have courage, wisdom and strength to blend into one this mighty force for righteousness. Then might we look with

hope to see a union of Baptists, a union of Presbyterians, yea, a Protestantism working without waste of energy of effort, for that peace, justice, righteousness and love among men which nineteen centuries ago Jesus came to establish on the earth.

If it should develop that white Episcopal Methodists can compose all differences, until finally nothing but the Negro membership of the Methodist Episcopal Church stands in the way of union, a self-deluded Joint Commission may sacrifice them "under the guidance of the Holy Spirit" and the influence of "the spirit of 1844."

But should this happen, it may be God's way of bringing together the greatest spiritual force in American Christendom, by uniting four great bodies of Negro Methodists. Thus united, Negro Methodism in fraternal co-operation with unified white Methodists (let not the Chinese and Indian Methodists intervene) may prepare the day of Christ, when men will forget distinctions of race and color in the fellowship of Him who is the Elder Brother of them all.—The A. M. E. Church Review.

OBITUARIES

The space allowed obituaries is twenty to twenty-five lines, or about 170 or 180 words. The privilege is reserved of condensing all obituary notices. Parties desiring such notices to appear in full as written should remit money to cover excess of space, to-wit: At the rate of One Cent Per Word. Money should accompany all orders.

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

Poetry Can in No Case be Inserted.

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

LEWIS—William B. Lewis was born at Fairfield, S. C., December 31, 1832. He came to Texas in 1871, and had lived in the Coolidge community for twenty years. Brother Lewis was converted and joined the M. E. Church, South, when only fourteen years of age. He lacked only a few days being eighty-four when he joined the Church Triumphant. He passed away December 9, 1916. Coming to the Coolidge charge some two weeks before Brother Lewis passed away, the writer of this little sketch visited him some three or four times and always found him cheerful, and he would always say, "I will not be here long." In his last hours he often repeated, "Bless the Lord, O my soul; and all that is within me, bless His holy name." A good man, a kind father, a child of God left this community when Brother Lewis passed away. H. D. HUDDLESTON, P. C.

ROGERS—Mrs. Martha Ann Rogers (nee Russell) was born in Walker County, Georgia, August 13, 1851. Her parents were Mr. and Mrs. Stephen Russell. September 28, 1868, she was married to Mr. Doswell L. Russell. Shortly after their marriage they removed to Arkansas. In 1880 they came to Texas and lived for short times successively in Tarrant, Erath and Palo Pinto Counties. On September 6, 1883, they came to Cisco, where they made their home ever since. In 1886 Mrs. Rogers united with the Methodist Church of Cisco, and she was one of its most devoted members from that time until the day of her death. During the last twenty-five years of her life she was in very bad health, being confined to her room and to her bed for a large part of the time. She always showed the sweet spirit of a triumphant Christian life. The last words that she spoke were the familiar words of the hold hymn, "I Am the Child of the King." And so she was and is. On January 1, 1917, at 2 o'clock in the afternoon she breathed her last and her spirit went to its heavenly home. ERNEST L. LLOYD.

ONEIL—Marmaduke (M. D.) Oneil was born in Tennessee near Clarksville in Montgomery County, February 23, 1830; would have been 87 years old in February. He married Miss Marguerite Ramey in Tennessee in May, 1856. Soon after this they moved to Texas, and have lived in many neighborhoods; among them was Paradise, Texas, Wise County; this was in an early day. They finally settled in Denison, Texas, where he died, January 4, 1917. Ten children were born to this union; five with the wife survive him. He professed faith in Christ and joined the Methodist Church in early life. This life was patient, tender and kind. His last days were spent in blindness, yet his patient spirit would express itself in terms of seeing over with God. He loved the Church and was ever prayerful for its success. His loved ones

know where to meet Grandpa. May all of them make that family unbroken in heaven. Our prayers are for them. Rev. G. A. Jones, with his pastor, laid him to rest in Oak Grove Cemetery after services from the home. We will meet him over there.

L. D. SHAWVER, Pastor.

COLSTON—On October 31, 1916, the home of Brother and Sister E. C. Colston was greatly shocked when on awakening they found their little son, Durwood, cold in death. Durwood Delos was born November 5, 1913; just lacked five days being three years old. He was an unusually bright child for one of his age. He could sing the melody and words of most any song after hearing it a few times. O how that sweet little voice is missed in that saddened home! But it is now singing with the heavenly choir. Little Durwood was a very obedient child. He was indeed a jewel in that home. While he will be greatly missed and the hearts of his fond parents are torn and bleeding, yet they find comfort in knowing that he is safe in the arms of Him who said, "Suffer little children to come unto me, for of such is the kingdom of heaven." To the bereaved ones, be true to God and one sweet day you will meet your darling Durwood in the happy beyond.

J. R. RITCHIE.

Tyler, Texas.

SMITH—Rev. G. W. Smith was born August 6, 1866, in Saline County, Missouri, and died at his home at Tuxedo, Texas, December 22, 1916. When he was only eight years of age he was converted and joined the M. E. Church, South, and lived a consistent member of the same to the day of his death. When he was about twenty years old he came to Texas and entered Central College at Sulphur Springs, Texas, which was then under the presidency of his uncle, Rev. J. W. Adkisson. He remained in this school for four years, taking his A. B. degree. On September 4, 1892, he was married to Miss Myrtle Duncan. To this union were born seven children, all of whom survive him. When I was sent to the Kellyville Circuit, in the fall of 1905, I met Brother Smith on my first round, and here for three years I was intimately associated with him as a layman. Not only here, but for seven years altogether he was under my ministry, and I knew him as I knew few men. As a school teacher he had but few equals, for it was in this field he gave most of his life. As a layman he was as true as steel, never failed to do his part, and as Sunday School Superintendent I have never seen his equal. Brother Smith was a soul-winner. He loved men, and none who knew him ever put a question mark by his motives. In the summer of 1913 he surrendered to a call to preach, and was licensed to preach by the District Conference of the Hamlin District, and was admitted on trial in the Annual Conference that fall in the Northwest Texas Conference. He was sent to the Peacock charge. During the year everything in the world they had was swept away by a cyclone. His family was all he had left; but, under this mighty strain, he was cheerful and showed the true spirit of a servant of God. He went from there to the Tuxedo charge and spent two very successful years there. He handled the finances of the Church as few could have done. The first year on this charge he pulled the entire charge out of debt. Many souls were saved under his ministry and many added to the Church. For months before he died he was a constant sufferer, but he never complained even to his wife, but worked on until the conference met at Stamford, and when he was almost at death's door he stood the examinations and passed his conference course. Then he had to leave the conference a very sick man. At the close of the conference he was sent to the Seymour Mission, but he never got to go to his new field, for the Lord transferred him to the Great Conference above. He died in the triumphs of the faith, ready and willing to go. He has met his Pilot face to face. Weep not, loved ones, you will see him again beyond the river of death, where he awaits your coming. J. H. HAMBLEN.

BAGWELL—John Madison Bagwell was born August 12, 1845, at Glendale, South Carolina. When a small child his parents moved to Georgia, living there about forty years. Then moved to Hill County, Texas, in 1893, living there until 1907, when he moved to Haskell County, Texas, near Rochester. He was a farmer, a law-abiding citizen, a member of the Methodist Church. January 30, 1868, he married Miss Louisa Burton. To this union were born five children, all living.—C. A.

Bagwell, Canon, Georgia; W. K. Bagwell, Rochester, Texas; T. B. Bagwell, Rochester, Texas; R. L. Bagwell, Claude, Texas; Mrs. G. T. Wilmoth, Washburn, Texas. Brother Bagwell died December 3, 1916, about 8 a. m. He was a good father, husband. A friend indeed in time of need. It was not the writer's privilege to know him personally, but those who knew him loved him. It is my prayer that his children and their children may so live here that at the end of this life they one by one may be reunited where family ties are never broken. C. O. HUFF, Pastor.

BRASHEAR—Allie May Knapp Brashear was born Jan. 16, 1873, at Ligonier, Indiana, and died in Muskogee, Okla., December 31, 1916. She joined the Church at an early age, and lived the life of a conscientious Christian. On February 5, 1893, she was married to Joseph N. Brashear in Stevens County, Kansas, and moved to Muskogee, Okla., February 13, 1913. Mrs. Brashear is survived by her husband and one son, Brice, her stepfather, and her mother, Mr. and Mrs. Ed Johnson, and by one brother, Frank H. Johnson. Besides the relatives, a host of friends mourn the loss of a sweet spirit and a kindly friend. May the God of all consolation comfort the hearts of the bereaved ones until they meet again, where there shall be neither sorrow nor pain nor death. C. B. CROSS, Pastor.

FARLER—William Joseph Farler, son of J. H. and Emma Farler, was born November 21, 1910, and departed this life December 18, 1916. "Joe Buck" was an exceptionally bright child. He acquired the use of language at an early period, and, although only six years old, he had learned to read and write. He was also a very affectionate child, a great favorite among his playmates and loved by all who knew him. He played only in the sunrise of life, only in the ascending beams and in the early dawn; hovered for a little space over a world of freshness and of blossoms, and fell asleep in innocence ere his little heart had grown familiar with the paths of sin and down to gather us its bitter fruits. This child's earthly ministry was well done, for the rose does its work as grandly in blossom as the vine with its fruit. And having helped to sanctify and lift heavenward the very heart that broke at its farewell, it has gone from this troublesome sphere—ere the winds chilled or the rains stained it, leaving the world it blessed and the skies through which it passed still sweet with its lingering fragrance—to its glory as an ever-unfolding flower in the blessed garden of God. As the sun was sinking low in the west we stood beside the open grave listening to the sullen rumblings of the clouds as they dropped heavily upon the coffin lid, and told us that earth had gone back to earth. When we realized we were separated from the object of our love our hearts were wrung by anguish and the very atmosphere about us seemed to throb with grief. No more would he run to meet us as he had so often done, no more would we feel his little arms about our neck; but in the midst of our desolation and grief we found consolation in the thought that when we shall have crossed the threshold of immortality he will run to meet us, and, with the holy rapture to which the redeemed alone can give utterance, lead us to the exalted Savior, and with us bow down at his feet and cast the conqueror's crown before him. How sublime, how glorious these anticipations! Based as they are on the eternal truths of God, and embodied in the elements of a holy Christian faith, they seem almost to rend in twain the curtain that hides the invisible world from us, and as we stand at the silent river of death we are enabled to say in the language of Job: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." His uncle, SAM P. FARLER. Blue Ridge, Texas.

BROWN—Mary Anne Brown (nee Friday) began her earthly career in Alabama about seventy-seven years ago and it came to an end last Christmas morning. She was left fatherless when a small child in Mississippi and soon afterwards came to Van Zandt County with her widowed mother. When about fourteen years old she was happily converted and joined the Methodist Church at a meeting held in a private residence by a missionary. She was ever afterwards a faithful Christian. She found delight in going to Church and in entertaining God's people in her home. She kindly ministered to many of God's ministers during her long

ia; W. K. Bag-; T. B. Bag-; R. L. Bag-; Mrs. G. T. Wil-; Mrs. G. T. Wil-; 1916, about; od father, hus-; ed in time of; writer's privi-; personally, but; ved him. It is; lden and their; ere that at the; ne by one may; mily ties are; C. O. HUFF,

life. She was kind and tender and loving to all with whom she dealt. Her going away on Christmas morning must have been her happy "Christmas gift." She left behind five children and many grandchildren and friends whom she desires shall meet her in heaven. Many will rise up in the "great day" and call her blessed. Rev. C. A. Tower held her funeral in the old family churchhouse at Edom and paid a most beautiful tribute to her life and the glory that awaits the faithful in heaven. Good-by, loving mother, until we meet on the "happy golden shore." Her loving son,

M. I. BROWN.

JACOBS—On January 8, 1917, there passed to her reward Sister Martha Jacobs (nee Tebler). After much suffering she has gone to be with Him who said, "Come unto me all ye that labor and are heavy laden and I will give you rest." Sister Jacobs was born in Tennessee in 1866, and in 1881 was married to W. H. Jacobs. To this union were born seven children, six of whom survive and four of them were present when the end came. In 1912 she moved with her husband and children to Central Texas and a few months since her failing health compelled another move, and they came West and settled in Nolan County, where they were living when the end came. It was the desire of Sister Jacobs to go once more to some place of worship and put her membership in the M. E. Church, South, of which she had been a faithful member since childhood, but she was never able. The remains were brought to Pyron, in Scurry County, and laid to rest. Good-by, but not forgotten.

J. R. PLANT, P. C.

LANGFORD—On Saturday morning, December 16, 1916, the death angel came to Mertens and took away one of our most loved women, Mrs. Joseph W. Langford (nee Miss Lou Senter). She was born at Milan, Tenn., February 17, 1852. Shortly after the war between the States she moved to Smith County, Texas, with her sister, Mrs. M. E. Hill, who now lives at Whitehouse, Texas, and in 1871 she was married to Mr. J. W. Walters, who died in 1878, leaving her with two children—Mrs. Ida Greer, of Irene, Texas, and a son who died at the age of twenty-one. On December 27, 1885, she was married to J. W. Langford, and to them were born six children, all of whom are living. They are: James F., Chas. K., Floyd M., and Miss Lucy, of Mertens, Texas; Henry H., of Colorado, Texas, and Allen S., of Whitehouse, Texas. Beside these she raised four step-children. They are: Mrs. Sarah B. Goodloe and Miss Kittie Langford, of Mertens; Wm. C. Langford, of Kansas City, Mo., and Mrs. Mary L. Williamson, of Frost, Texas. All the children received the death message and were present at the funeral, except W. C. Langford, of Kansas City. Mrs. Langford joined the Methodist Church when a small girl and had been a member of the Mertens Church twenty years. She was president of the Woman's Missionary Society when she died, and the society was due to meet with her on Monday, when they intended to re-elect her president for a fifth term. She was teacher of the Intermediate Class of the Methodist Sunday School, and was Worthy Matron of Mertens Chapter of the Eastern Star No. 604. Services were conducted Sunday morning at the Sunday School hour at the Methodist Church by her pastor. A large crowd from all the surrounding country were present to pay their respects to their departed friend. The floral offerings were many and beautiful, but not more beautiful than the life she lived. A large crowd, one of the largest ever in Mertens, followed her remains to Richland's silent city of the dead, where she was tenderly laid to rest by the Eastern Star Chapter of Frost, assisted by members from Brandon, Mertens and Irene. Let us if possible gather up the elements of the departed sister and weave of them a beautiful picture for the walls of memory. May the influence of her life still live in the hearts of those who knew her and thus still bless the world. Her life was a rare jewel, her spirit as gold refined in the fire, ready for heaven. Her life is a path marked with deeds of kindness and cheer. Flowers and not thorns, sunshine and not shadows, did she scatter along life's pathway. To her husband and children I say you know where to find her. "Precious in the sight of the Lord is death of His saints." She has gone to occupy that mansion Jesus has prepared for her. May all the loved ones she left behind so live in this world that in the world to come they be an unbroken family around the throne of God, is the prayer of her pastor,

R. O. SORY.

READ—On the morning of December 4, 1916, James K. Read, of Paradise, Texas, ended his earthly pilgrimage and took his departure for the heavenly home, where a rich reward was awaiting him. Brother Read was born in Forsyth, Missouri, in 1853. He came with his parents to Texas in 1859. He was converted and joined the Methodist Church in 1873, and was faithful to every vow unto the end. In 1875 he was happily married to Miss Mary Elizabeth Ferguson, who survives him. This union was blessed with nine children, all of whom are living. They are: J. H., and Dr. Carl Read, of Memphis, Texas; Peak Read, of Tipperville, Tenn.; W. W., J. B. and H. D. Read, of Paradise, Texas; Mrs. Mae Edwards, Laura and Ruth. He also raised an orphan niece, Miss Mary Youngblood, to whom he was a father, indeed. All were at the bedside when the end came, except Peak, who was en route from his home in Tennessee. Brother Read had been in failing health for some time, but no one thought the end so near. Rev. J. P. Humphreys, of Alvord, was called to conduct funeral services, assisted by Rev. E. M. Jones and the writer. The services were held at the Methodist Church. Many were turned away for lack of room. The tribute of love and esteem paid by Brother Humphreys to his old friend, who had stood so faithfully by him during his four years' pastorate, was touching and tender, also that of Brother Jones, a former pastor. For many years Brother Read was steward and Sunday School Superintendent. His services were willingly and gladly given. No sacrifice was too great if it meant the advancement of the Master's cause. His home was the pastor's home, and he looked after their wants and interest as few have done. He was a safe leader, a wise counselor, and one of the most consecrated Christian men it has been our privilege to know. He was true to God, his Church, his fellowman. The world is richer because he lived, worked and died in the faith of the Lord Jesus Christ. His work will abide. The good influence he set in motion will go on and on to bless and brighten the world. His footprints will be seen for many days; his family is following them on. Like Joshua, he said, "As for me and my house, we will serve the Lord." His home was, and is today, an ideal Christian home—only marred by his absence. He gave his children a finished education, and they are taking their places in the Church as active workers and leaders. He left quite a large estate, but, best of all, a priceless heritage, which money cannot buy, a name without a stain, a reputation without a blemish. Like his Master, he "went about doing good." The Masonic fraternity laid his body to rest. The mound was covered with a beautiful floral offering, and with sad hearts all turned away, realizing that a great and good man had fallen. To the bereaved wife and children we tender our profound sympathy and pray that God in his goodness and mercy may keep and sustain them until some sweet day, when they shall meet him where parting is no more. "Servant of God, well done! Thy glorious warfare's past; the battle's fought, the race is won, and thou art crowned at last!"

E. A. DREW, P. C.

WOOD—R. M. Wood was born at Charlotte, N. C., October 31, 1853, aged sixty-three years and twenty-eight days. He died November 29, 1916. He joined the M. E. Church at about thirty-five years of age. He was married to Miss Willie E. Green January 27, 1892, at Lorena, Texas. To this union were born five children, three of whom survive the deceased—Mabel, Carl and Lucile. All are members of the Methodist Church. Brother Wood was a steward in the Methodist Church for a number of years. He was a man of convictions. He was a fond father, and was a father who had high ideals for his children and had their interest at heart. He was a good neighbor and citizen. Brother Wood leaves many relatives and friends to mourn their loss. We thank God for the immortality of the soul and for the Christian's hope. The bereft ones have our prayers and sympathy.

J. D. SMOOT.

WEATHERFORD.—Sade May Watts was born in Mississippi on October 20, 1889, moved to Texas in 1903. She was converted at the age of thirteen and joined the Methodist Church at New Hope on the De Leon Circuit. Later when the Morton Chapel Church was organized on the De Leon Circuit, she joined and was a charter member of that Church, to which she remained faithful until death. She married Mr. Oscar Weatherford in the year of 1908. To this union two beautiful children came, a girl and a boy, Dahlia, aged seven, and little H.

C., only four. She left us the day after the new year came, January 2, 1917. When she realized that the end was near she called her mother, Mrs. Patterson, and committed to her care her two children. She spoke to her foster father, Mr. Patterson, and left her blessing with him. Her brothers, Grady, Ernest and Clinton, she called each one of them to her bedside and told them good-bye and thanked them each for the loving care they had given her, admonished them to meet her in heaven. She said good-bye to her husband and children, and then in perfect calmness she awaited the coming of her Lord. In the quiet hours of the early dawn she slipped away from us. The little home is bereft of its soul. She will smile her welcome to you no more, loved ones, but just inside heaven's portals she is watching to welcome you home.

ABBIE MORTON ATLEE.

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

Chickasha District—Second Round. Terral and Addington, at Sugden, Jan. 27, 28. Waurika, Feb. 3, 4. Erin Springs, at Purdy, Feb. 10, 11. Rush Springs, at Ninnekah, Feb. 17, 18. Ryan, Feb. 24, 25. Maysville, March 3, 4. Lindsay, March 10, 11. Alex, at Bradley, March 11, 12. Corum, at Oak Grove, March 17, 18. Comanche, March 18, 19. Verden, at Pocassett, March 24, 25. Chickasha Mission, March 25, 26. Tuttle, at Amber, March 31, April 1. Duncan, April 7, 8. Chickasha, April 8, 9. Marlow, April 14, 15. Woodlawn, April 21, 22. Minco, April 28, 29. District Conference at Lindsay, May 29, 31. R. L. OWNEY, P. E.

Oklahoma City District—Second Round. Blanchard and Washington, at Washington, February 3, 4. Preach, at Blanchard, 7:30 p. m., Feb. 4. Lexington, at Lexington, Feb. 10, 11. Pools and Wayne, Feb. 16. Preaching at Pools, 7:30 p. m. Quarterly Conference at Wayne, Feb. 17, 18. Purcell, Feb. 18, 19. Missionary Institute, Purcell, Feb. 19, 20. Stillwater, Feb. 24, 25. Piedmont and Geary, at Piedmont, March 3, 4. El Reno, March 10, 11. Arcadia and Wheatland, at Wheatland, March 17, 18. St. John, March 24, 25. Missionary Institute, at St. John, March 25, 26. St. James, Quarterly Conference, March 31, April 1. Guthrie, Quarterly Conference, April 7, 8. C. Avenue, Quarterly Conference, April 14, 15. Epworth, Quarterly Conference, April 15, 16. St. Luke's, Quarterly Conference, April 21, 22. Norman, Quarterly Conference, April 22, 23. Franklin, Quarterly Conference, April 23, 29. Noble, May 6, 7. District Conference, May 1-3; opening sermon by Rev. R. H. Denny, Tuesday, May 1, 7:30 p. m. Organization of conference. Appointment of committees. M. L. BUTLER, P. E.

Sulphur Springs District—Second Round. Pecan Gap and Ben Franklin, at Ben Franklin, Feb. 3, 4. Lake Creek, at Tranquil, Feb. 10, 11. Cooper Station, Feb. 11, 12. Como and Forest Academy, at Forest, Feb. 17, 18. Sulphur Springs Mission, at Mahoney, Feb. 24, 25. Cumby, at Rea's Chapel, Feb. 28. Yowell, at Jardin, March 3, 4. Rely Springs, at Shooks Chapel, March 17, 18. Klondike and Enloe, at Heyburns Chapel, March 24, 25. Pickton, at Pine Forest, March 31, April 1. Winstonsboro Station, April 7, 8. Sulphur Springs Station, April 8, 9. Saitillo and Weaver, at Saitillo, April 14, 15. Sulphur Bluff, at Nelta, April 17, 18. Mt. Vernon Station, April 21, 22. Brashear, at Brashear, April 28, 29. District Conference will convene at Ben Franklin Monday, February 19, at 7:30 p. m., opening sermon by John L. Sullivan. R. F. BRYANT, P. E.

Sherman District—Second Round. Trinity, Jan. 14 (meeting at 11 and 7:30. Quarterly Conference later). Pottsboro and Preston, at Hagerman, Jan. 20, 21. Preaching at H 11 and Quarterly Conference at 2 (20th), and preaching at 11 (21), preaching at Pottsboro 3 (21), and at Preston at 7:30 (21). Collinsville and Tioga, at Ethel, Jan. 27, 28. Preaching at 11 and Quarterly Conference at 2, and preaching also at 3 (28th); preaching at Tioga at 7:30 (27th). Pilot Point, Jan. 28, 29; preaching at 11 and 7:30 (28th), and Quarterly Conference at 9 (29th). Pilot Grove, at Gray Hill, Feb. 3, 4, preaching at 11, and Quarterly Conference at 2 (3rd), and preaching at 3 (4th), and at Pilot Grove at 7:30 (4th). Whitewright, Feb. 3, 4; Quarterly Conference and preaching at 7:30 (3rd), and preaching at 11 (4th). Howe, at Ferguson Chapel, Feb. 10, 11; preaching at Ferguson's Chapel at 11, Saturday and Sunday; Quarterly Conference at 2, Saturday; preaching at Gunter at 3 (11th), and Howe at 7:30 (11th). Travis Street, Feb. 18, 19.

Waples Memorial, Feb. 25, 26. Sadler and Gordonville, at Sadler, March 3, 4; preaching at 11 and 7:30 Saturday, and Quarterly Conference at 2; preaching also at 7:30 (4th). Whitesboro, March 4, preaching at 11 and Quarterly Conference at 2:30. Key Memorial, March 11, 12. Bells, at Everheart Memorial, March 17, 18; preaching at 11, Saturday, and 3 Sunday; Quarterly Conference at 2 Saturday; preaching at Bells at 7:30 (18th). Van Alstyne, March 17, 18, preaching and Quarterly Conference at 7:30 (17th), and preaching at 11 (18th). Sherman Circuit, at Southmayd, March 24, 25; preaching at 11 and Quarterly Conference at 2, and preaching at 11 Sunday; preaching at Cedar at 3 (25th), and Friendship at 7:30 (25th). Sherman and Denison Mission, at Tom Bean, March 31, April 1; Quarterly Conference at 2 p. m., and preaching at 11 a. m. (31st), and preaching at all the other Churches. Dates arranged later. Let the pastors and officials cut out this round and keep it. D. K. PORTER, P. E. Sherman, Texas.

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

Uvalde District—Second Round. Hondo, Jan. 27, 28. Yancy, Jan. 28, 19. Big Wells, Feb. 3, 4. Crystal City, Feb. 4, 5. Carrizo Springs, Feb. 5. Utopia, Feb. 10, 11. Sabinal, Feb. 18, 19. Laredo, Feb. 24, 25. Dilly, March 3, 4. Cotulla, March 4, 5. Uvalde, March 10, 11. Batesville, March 11, 12. Rock Springs, March 13, 14. Sansom, March 17, 18. Devine, March 24, 25. Moore, March 25, 26. Pearsall Station, March 31. Pearsall Circuit, April 1. Del Rio, April 7, 8. Eagle Pass, April 8. Fowlerton, April 6. S. B. JOHNSTON, P. E.

San Marcos District—Second Round. Blanco, at Blanco, Feb. 3, 4. Staples, at Harris Chapel, Feb. 10, 11. Martindale, at Prentiss, Feb. 17, 18. Harwood, at Denton's Creek, Feb. 24, 25. Leesville, at Leesville, March 3, 4. Gonzales, March 10, 11. Waelder, at Waelder, March 13. Luling, March 17, 18. Belmont, at Old Nixon, March 18. San Marcos, March 20. Manchaca, at Creedmore, March 21. Kyle and Buda, at Kyle, March 23. Seguin, March 25, 26. Lytle Springs, at Seawilla, April 1, 2. Dripping Springs, at Henley, April 14, 15. District Conference at Seguin April 27-30. Opening service and organization of conference at noon, Monday, 30. Every pastor and lay delegate is expected to be present at the opening and remain to the close of the conference. These items are reported every Quarterly Conference: Amount collected this quarter, number members collected from, number members seen, do you attend Sunday School?, do you take the Texas Advocate?, do you have family worship? All the officials not stewards make report on last three items. I am getting a complete record of the district. J. T. CURRY, P. E.

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

"Life is a business we are all apt to mismanage, either living recklessly from day to day or suffering ourselves to be gulled out of our moments by the inanities of custom. We should despise a man who gave as little activity and forthright to the conduct of any other business."—R. L. Stevenson.

CONVALESCENCE.

Convalescence is sometimes merely apparent, not real, and especially is this true after such diseases as pneumonia, typhoid fever and the grip. To make it real and rapid, there is no other tonic so highly to be recommended as Hood's Sarsaparilla. This great medicine cleanses and renews the blood, strengthens all the organs and functions, and restores health. Take Hood's.

PERSONALS.

(Continued from page 9)

evening. Nearly \$400 were raised on the conference collections at the morning service.

Rev. Jesse G. Forester and his people, of Brady, have let the contract for a beautiful modern church to cost \$17,000. The whole of Texas Methodism will rejoice to hear this fine bit of news.

Prof. J. F. Sigler, for many years Professor of English in Polytechnic College, died suddenly of apoplexy at Fort Worth, January 13, 1917. The Advocate extends sympathy to the bereaved family.

The Marlin, Jacksonville and Timpson Districts will unite in a Missionary Institute, Pastors' Conference and Evangelistic Rally at Jacksonville, January 30-February 1. Betts, Davis and Elrod are in charge.

We learn with great pleasure that Dr. James W. Lee, of St. Louis, may come to Dallas to deliver his lectures on "Laying Up Sunshine" and "Magnetizing the Common Place." A treat awaits the people of Dallas.

Rev. N. L. Linebaugh, of Vinita, is making a fine start on his new work. The stewards have increased his salary to \$2500—an increase of \$700. Who said the presiding eldership spoils a man for the pastorate?

Dr. H. A. Boaz, of 600 Riverside Drive, New York City, writes that he is working from seven to nine hours a day. And he found time to write the Advocate a fine article on "Ministerial Training," for which we thank him.

Dr. Frank M. Thomas, of Fourth Avenue, Louisville, sends us his address in memory of Southern men who died in Northern prisons. The title of the address is, "Why Sleep They Here?" We shall read it with interest.

Rev. J. O. Leath writes us that the North Texas College opens the second term of the school year with an increase of twelve boarding pupils. This is gratifying. The North Texas Female College is one of the Church's richest assets.

Rev. O. B. Turner, of Thornton, was a pleasant caller the past week. This is Bro. Turner's second year at Thornton, which means that he has two more at that place. Bro. Turner's people never let him go till the time limit moves him.

Mrs. Ruth Davis Barr, wife of Rev. W. L. Barr, died Wednesday, January 10, at Laredo, where Bro. Barr is the pastor of our Church. This sad news was sent to us by Rev. S. B. Johnston. Bro. Barr has our sympathies in his sore bereavement.

The many friends of Rev. George Ward, honored superannuate of the New Mexico Conference, now living at Fort Davis, Texas, will be glad to hear that he is doing well at the sanatorium at Waco, Texas, where he underwent an operation a few days ago.

Rev. C. H. Buchanan, of Henryetta, Okla., sends us the report on the Spiritual State of the Church which was adopted at the late East Oklahoma Conference. It is a capital address and we regret that our space does not admit of its publication now.

Rev. J. T. Smith, presiding elder of Tyler District, conducted a great missionary institute and pastors' conference at Mineola last week. The slogan for the district is, "All collections in full and 2000 conversions on the Tyler District this year." Bro. Smith will accomplish these things, if anybody can.

Mr. and Mrs. H. H. Stone, of San Antonio, Texas, announce the engagement and approaching marriage of their daughter, Alice Josephine, to Mr. Paul Eugene Tyson, son of Rev. J. F. Tyson, of Salado, Texas. The wedding to take place January 24, 1917, at the Alamo Methodist Church, San Antonio, Texas.

Dr. Sam R. Hay has called the Commission of the North Texas Conference to meet in Sherman Tuesday, January 23. This Commission was appointed in the interest of the North Texas Female College. We express the hope that both Sherman and the Commission may fully realize that they are dealing with one of our most sacred institutions.

Rev. J. H. Ball, presiding elder Tulsa District, sends us the program of the inspirational meeting of the Tulsa, Vinita and Muskogee Districts, to be held in Boston Avenue Church, Tulsa, January 24-26. Ball, Cantrell and Taylor are the trio of elders. The editor appreciates an invitation to attend the meeting and wishes it were possible to do so.

Rev. Joe Fort, pastor First Church, Corsicana, sends us a joint pastoral address issued by the Corsicana pastors to their Churches. The pastors

of all denominations signed the address. This is a capital idea. There are many things which pastors may say in common to their people. The address is an impressive plea for a cleaner and a deeper spiritual life.

Dr. O. E. Goddard sends in the following telegram: "Houston will entertain all preachers and delegates at the Evangelist Rally on the Harvard Plan who send in their names in advance. Send names to Rev. J. E. Green, care Tabernacle Methodist Church."

We acknowledge receipt of the Northwest Texas Conference minutes. We compliment the Secretary, Rev. A. L. Moore, on the good work.

The West Oklahoma Conference minutes were delayed in reaching us through no fault of the Secretary, Rev. R. S. Satterfield. Bishop Morrison said of these minutes: "In nineteen years I never knew the minutes of a conference to come out near so quickly."



DEATH OF DR. PACKARD.

Rev. W. F. Packard, D. D., after rounding out a little over thirty-six years of faithful ministerial service, has gone to join the bloodwashed who are arrayed in white. He died at the home of his daughter in St. Joseph, Missouri, January 13. While pastor in El Paso, Texas, last summer he contracted ptomaine poison. For some time he was at the Marlin wells, but other serious complications developed and he was taken to Missouri, where he passed into a rest that knows no pain.

Wilbur Fiske Packard was the son of Erastus White Packard and Lucinda Rush Russell, and was born in White Sulphur Springs, Georgia, December 21, 1855. He was, therefore, nearly one month beyond sixty-one when he died.

At the age of nineteen he was happily converted and joined our Church at Green Hill, in Drew County, Arkansas. He was licensed to preach in May, 1880, under the presidency of Rev. C. E. Brown, of precious memory. Admitted on trial into the old Northwest Texas Conference, at Waco, in 1880; ordained elder at Cleburne, Texas, in 1882, by Bishop Parker; ordained elder at Trinidad, Colorado, in 1885.

As above noted, Dr. Packard first joined the original Northwest Texas Conference, where he remained three years; thence to Tennessee Conference, where he remained but three months; thence to Denver Conference, five years; thence to Missouri Conference, fourteen years; thence to Texas Conference, of which body he was a member at the time of his translation.

He began his eventful ministry as junior preacher on the Reagan Circuit, Northwest Texas Conference. In Texas, Colorado and Missouri he served such places as Stephenville, Albuquerque, Pueblo, Denver, Fayette, Carrollton, Fulton, Columbia, shall, Houston, San Antonio and El Paso.

Dr. Packard was a preacher of great power, and his record shows marvelous results. There were hundreds converted under his ministry, and he built parsonages and churches. He was a faithful man, not without honor and distinction. Central College, Missouri, conferred on him the D. D. degree, and that same year he was elected to the General Conference in Baltimore. In 1902, he was made a member of the General Epworth League Board. In 1906, he was on the program of the International League Conference held in Denver. He has been a voluminous writer for the Church press, and his pamphlets

have had a wide and appreciative reading.

But he has gone to join the innumerable throng who sing the song of redemption in the land where all our sainted spirits stray.

We have lost his presence for a while, but in the cloudless morning we shall see him face to face.

MY FRIEND, DR. W. F. PACKARD.

Dr. W. F. Packard, who died in St. Joseph, Mo., January 13, was one of the best friends I have ever had in my life. I loved him as a father and his friendship and love was the greatest I have ever known in any mortal. He was quick to resent what he thought to be a personal injury and just as quick to forgive and forget. Some preachers who did not know him as I did misunderstood him. He was a man with fineness of organization and there inhered in him the qualities that we find in the few great men of all the ages. Had he applied himself to the study of law, diplomacy, or politics, he might have been the leading statesman of America, or eminently fitted to represent his country at any foreign court. But he was a preacher, in every sense a great preacher. The nineteenth century has produced some of the greatest preachers of all the Christian era and at the head of that procession of the great stood Dr. Packard. His mind was analytical, his insight into profound truth was incisive, his diction was perfect, his manner was scholarly, his style was that of an orator, and his fervor overreached all and manifested itself in the highest reaches of Biblical exposition for a lost world.

Thirteen years ago I first saw my friend at an Annual Conference at Bryan. He preached a great sermon that gave me a new inspiration to become a greater preacher. Later he held several meetings for me. In 1910 he was sent to the First Methodist Church of Houston, Texas. At the same time I transferred from the Pacific Conference back to the Texas Conference. The conference was overflowing with men and I was sent to Humble. Humble had no parsonage, no salary and no missionary appropriation. There was apparently a great chasm between me and my friend. He was receiving the largest salary of any preacher in the conference, I was receiving the smallest. But real friendship is never altered by circumstances or external conditions. Immediately after conference I received a letter asking me to go to Houston and when I went my friend told me that he had noticed that I was sent to Humble without any provision for my salary. He told me to go on with my work and that he would support me out of his own salary. I remembered that the Bible had said, "A friend sticketh closer than a brother." If ever I felt the need of a friend it was then. In a short time the people of Humble made ample provision for an adequate salary, but if they had not my real friend would not have suffered me to remain there without a support.

I had hoped that Dr. Packard, my dear friend, might spend the latter years of his life in one of our universities. There is no man in Southern Methodism more eminently qualified than was my friend to teach young preachers the art of great preaching. But "God moves in a mysterious way his wonders to perform." And our Lord had need of him, and the moment came when the divine call was to the faithful servant, "Come up higher." And may the great Lord that so richly endowed and so wonderfully blessed his servant comfort and keep dear Sister Packard in this time of sorrow. Southern Methodism has lost one of her greatest men.

W. M. SHERRELL.

Timpson, Texas.

We are now in the big middle of a campaign for the Advocate. I have succeeded in placing it in all of the homes of my Official Board but one and feel quite sure he will subscribe by the time I get to see him again, and following that I am going to make a home-to-home campaign as we feel the need of the Church paper being read in all Methodist homes, as our past experience has taught us that the Church paper is in a way symbolical of the touch of Jesus (always adds too), every touch betters the individual or home, as the case may be. With every home in the Butler Charge reading the Church paper, I fear not the close of the year, but feel quite sure that a great year may be experienced on the Butler Charge in 1917. Work in general on the Butler Charge moves nicely, and all departments of the Church are advancing. We are now looking toward the coming of a great revival this year, and are praying for a great spiritual uplift as Rev. W. J. Stewart will do the preaching,



MRS. FLORENCE E. HOWELL.

At four o'clock Tuesday morning, January 16, at her residence on Swiss Avenue, Dallas, Texas, the sweet spirit of Florence Howell took its flight to the home beyond.

Our readers will hear of her death with sorrow. For many long years her name stood at the head of the Woman's Missionary Department in the Advocate. Will we ever forget the days when she so unselfishly served the Church?

When but a girl she joined the Methodist Church. She was a pioneer in Dallas Methodism. "Uncle Dick" Thompson the first pastor of the old Lamar Street Church, the first built in Dallas, has long since been translated. The old Lamar Street became the First Church, now merged with Trinity.

During the editorship of Rev. James Campbell, D. D., Mrs. Howell, at the request of the good women and the editor, became editor of the Woman's Department in the Advocate, the first of its kind to be added to any conference organ. She filled her place with conspicuous ability.

There is some history in her life worthy of note.

In 1878, when the General Conference in Atlanta launched the Woman's Foreign Missionary Society the movement soon crossed the Mississippi, and in one year a local auxiliary society was organized in Lamar Street Church, and Mrs. Howell was elected president, having worked from the beginning in the Ladies' Aid Society. The records show that this was the first Missionary Society organized in Texas and, in fact, west of the Mississippi River. Soon after this the North Texas Conference Society was organized and Mrs. Howell was elected president of this also. This was the first Conference Society organized this side of the Mississippi. This position made her a member of the Woman's Home Board, and in this connection she worked for many years.

Of Sister Howell and her faithful husband our good old Dr. Rankin, as tender as a woman and as fearless as a lion, said:

"For a quarter of a century we have known this good woman personally, and for well-nigh half a century we have known her husband, Dr. W. H. Howell, and our appreciation of them has increased as the long years have gone by. He was at one time a member of the Holston Conference and the pastor of the mother of this writer. His good wife is one of the truest and noblest of our Texas women. Gentle in her disposition, deeply spiritual in her nature, cultivated in her mind, refined in all her bearing, untiring in her capacity for work, we have not known a woman whom we have held in higher esteem than Mrs. Howell. When the final history of woman's work in the Church in Texas is written, Mrs. Howell's name will find a large place in those records. She has wrought well. And with it all she has been and is as modest as the violet and as unpretentious as a child. But in her bosom beats a big, warm heart and in her brain resides a clear, cultured and pure mind. To know her is to love and appreciate her."

The death of Sister Howell brings to us a pang of sorrow. One by one our founders are slipping away. But in the land of endless day we shall see her. Beyond the valley and the shadow we shall hear her voice again. Our loved and lost, only for a while, await us in the land of joy and song.

and I feel sure the people will do their part and, since the Lord never fails to meet with his children when they meet his terms, we are trusting in him, whom to trust aright is life eternal. Pray for us. F. M. MILLER, P. C. Butler, Okla.