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THE NEW YEAR.

He would indeed be a dull man who does not recognize that the new year ushers us into times fraught with the most momentous interests.

Certain great historical influences are operating upon our era and are changing the whole face of the world. These influences have created well-nigh all the new world-problems of our day.

The growth of science, the diffusion of knowledge, the multiplying of inventions and the birth of a new social consciousness have created a new day in the world's history.

The industrial questions of the day, involving huge fortunes and the economic existence of multiplied thousands of lives, have grown out of the substitution of mechanical energy for vital power in our industries.

The race questions of the day, involving the international relationships of the whole world, have grown out of our facilities for rapid transit and almost instant communication. The world is now one compact neighborhood and each part knows what the other is thinking and doing.

The problems of wealth, relating both to its creation and distribution, have grown out of our ability, through mechanical devices, to create vastly more than the world needs for existence and thereby to release millions of men and women both for pleasure and war.

The social questions, involving the life of both Church and State, are the result of the diffusion of knowledge which has enhanced the worth of the individual and multiplied his wants.

The great complex world of our day is clearly the result of the things which we have enumerated. And these things are to grow from more to more. Never will there be less of science or invention or knowledge than today and never, therefore, will the world's problems be less complex than today.

The world will never go back to the day of isolated nations nor to the "individualistic" conceptions of industry or civilization. The great centers of population will never be smaller than today. The new social era of mankind is here to stay.

Manifestly, therefore, the individuals and nations of the earth must learn the art of living together. They must learn to think alike respecting the great fundamental issues of life. They must learn to be just in their dealings with each other. They must learn, too, to temper their justice with mercy. They must cultivate the primary affections of life. They must learn, in a word, to be brothers. For God indeed hath made them of one family.

It must be clear to any man who thinks that our problems are moral and spiritual problems. Neither legislation nor international pacts, neither a redistribution of wealth or territory, can permanently cure

the ills of our day. Its cure, if there shall be any cure at all, must be spiritual. Either this, or the race itself must perish.

The Christian Church alone has the remedy. The people who name the name of Christ are the only people who have been intrusted with the cure which the world needs. They are the repository of that truth which will dissipate the world's darkness and the trustees of that experience which will make brothers of men.

With the opening of the new year, therefore, let us as individual Christians humble ourselves before God and seek His face and turn from our wicked ways that our land may be healed; and as Churches let us see to it that there shall be no disproportionate emphasis on mere ecclesiasticism. Let us, rather, give the bruised world the supreme credential of the Saviourhood of Christ—a Church united in love and loyalty to Him!

THE PLACE OF PREACHING IN THE METHODIST MOVEMENT.

Mr. Wesley had a genius for organization and will always be known as the founder of a most remarkable ecclesiastical system. His societies and the whole itinerant scheme of Methodism are an unimpeachable monument to the organizing genius of our great founder.

It would be very easy for the student of Methodism to give organization the first place in the movement. But he who did this would be a superficial student. For, great as was Mr. Wesley as an organizer, he was even greater as a preacher.

The supreme instrument in the founding of Methodism was preaching. George Whitefield, John and Charles Wesley were all great preachers. Their societies became necessary because of the remarkable results which attended their preaching. These societies were results of the tremendous spiritual movement which they inaugurated by means of preaching.

We do well to recognize that organization solidified and gave permanency to the Methodist movement. It is by means of this organization that the Wesleyan revival continues even unto this day. The revivals of Finney and others largely ceased when their personal labors closed, but the spiritual impulse of early Methodism has been continued long after the Wesleys ceased to labor and to live and this happy result has come about because of their superb ecclesiastical organization.

We must be careful to remember, however, that Wesley, the preacher, was before Wesley, the organizer. Had he not been the mighty preacher, there would have been no need for organization. To say, then, that organization rather than preaching, accounts for Methodism is to invert the whole order of what historically happened.

We believe that Methodism must still have her organization. We believe that teachers and editors and secretaries and

administrators are necessary to the fulfillment of her mission in the world. We believe that the printed page is still a necessity, but we believe, too, that the mightiest instrument through which Methodism must hold her place in the world is preaching. Nothing can supplant the living ministry. Men saturated with the living word must continue to flash and burn and pierce men. Men who are the incarnation of their message are still the mightiest builders of Methodism.

One word more: Mr. Wesley's personal gifts and equipment did not constitute him a great preacher. For a decade of years he was about the most discouraged preacher in the world. His university training and his zeal accomplished very little. The dividing line in his preaching career was the date of his conversion; it was that crucial hour, when he said: "I felt my heart strangely warmed; I felt I did trust in Christ, Christ alone, for salvation, and an assurance was given me that he had taken away my sins, even mine."

CHANGE YOUR PRAYER.

The parable of the prodigal son is the most beautiful thing Jesus ever said. That story we have read again and again. How many of us, however, ever observed the change in the prodigal's prayers from "give me" to "make me?" The first prayer was for his patrimony, the second was that his father should make out of him the man he ought to be.

Commenting on the prodigal's changed prayer, Professor Fosdick observes: "Whether through experience of sin or sorrow or hard, practical struggle we come to a real maturity, we always tend to grow out of crying to God, 'Give me' into the deeper prayer 'make me.' In a word, we cease valuing God merely because of the things he may give, and we come into the love of God himself and the desire to be made over by him."

Could anything be better said? How much of our praying consists in the asking for mere things? "Give me!" Our own comfort, our own pleasure, momentary impulses of joy—for these we pray.

How much better to say, "Make me!" Make me the husband or the father that I ought to be! Make me the Christian man or woman that I ought to be! Make me the obedient child of God that I ought to be!

"Give me" is the prayer of the childish spirit. "Make me" is the prayer of the maturer man. "Give me" is the prayer of him who would selfishly use his blessings. "Make me" is the prayer of him who would exalt first the Father's will.

How much of our failure to cultivate the power of prayer arises from our childish ideas of prayer? How many unanswered prayers because we have prayed selfishly? Anyway, isn't prayer vastly more than asking for mere things?

THE PLACE OF THE RELIGIOUS PAPER IN CHRISTIAN PROPAGANDA.

Rev. J. A. Phillips.

The conscientious person finds it usually not very hard to do his duty if only his judgment is convinced. I believe that several thousand Methodists in Texas, Oklahoma and New Mexico who do not now take the Texas Christian Advocate would take it if only they were convinced that it was a vital duty in order to reach their highest usefulness. I was once greatly surprised to hear one of my parishioners say that he did not need the Church paper because the Bible was good enough for him. I do not doubt for a moment that many of our people have some such vague belief or feeling. Of course that line of argumentation can be easily reduced to the absurd. If the Bible is all we need for our instruction, then it would be unnecessary, not to say wrong, to spend time reading devotional books, singing hymns, other than the Psalms, listening to sermons preached by uninspired men, reading Church history or studying Church polity.

But the Bible indicates very clearly the absolute need for the Church press.

The ancient command, "Subdue the earth," is warrant enough to urge us on in the use of every good thing which God has given us to use.

Jesus' statement, "The children of this world are wiser in their generation than the children of light," was given as a rebuke to that form of laziness or conceit which so often puts on the garb of piety. Jesus found no Old Testament law for special Bible study and worship on the Sabbath, but he did find a great opportunity in the custom of synagogue worship and he utilized it. In his great work, "Yale Lectures on the Sunday School," H. Clay Trumbull has pointed out that the Sunday School had its genesis in Babylon, that is, so far as real practical work is concerned.

Jesus said, "Greater works than these shall ye do." In that prediction and command, Jesus gave us to understand that we were to utilize the rich treasures of the world for the advancement of righteousness.

Christ said, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." The difference between letting one's light shine that God may be glorified and praying on the street corners to be seen of men is just the difference that there is between those who, moved by gratitude to the Heavenly Father, try to let the world know how good he is to them, and those who leaving God largely out of the account try to make the world believe that they are good. The Church organ which continually endeavors to let the world know what the Almighty is doing for his people, and, for the world through his people, is letting the holy light of heaven shine, and is doing it in a most commendable manner. Uncle Sam makes his visits rain or shine, whereas the preacher might fail to reach his appointment or bad weather and rheumatism may keep the individual away from the services.

The Church paper does the work of a prophet in a way which it is impossible for all the preachers combined to do without such a medium. The Old Testament prophet was called a seer, for the reason that he saw. He was not blinded by the dazzle of gold. It was his business to see wrong things before they happened and warn against them while urging people to repent and avert them. He was also to see good things before they happened and bring them to pass by his preaching, if possible. No sordid man could be a prophet, and no sordid man can be a good editor of a religious paper. The whole United States is fortunate in having a high-class of men on the tripods of her Church papers.

The ideal of the New Testament dispensation was the pouring out of the Holy Spirit to the end that men, women, young people, slaves—all should prophesy—that is, preach. That means that the whole of society should be regenerated. Beginning with the family, if a father or mother would like to test the wholesome influence of the Church organ on his home life, let him try it. The religious paper is an important channel of the grace of God to our families. Our young people are moved to prophecy—as preachers, missionaries, deaconesses, Sunday School teachers—in a most important way, by means of the Church paper.

The religious paper stands as a watchman on the walls and gives the Christian interpretation of the moral

issues which confront the nation. If Europe had not had union of Church and State, so that the prophet could have stood on the walls and sounded forth the clear tones of Christian love, untrammelled by the power of kings, the Christian religion would have had more freedom and more power to avert or modify the present war. Priests in Israel were of little worth as statesmen. Having their salary fixed and paid by the theocracy, they were too easily bribed. The prophets, whom God sent by his Spirit, were a holy terror to wicked kings. The independent religious press of this country is a great power for good. Every Christian needs it to help him see the moral issues in a clearer light than it would be practical for him to see without this help.

The Jewish nation had schools of the prophets. The printed page, bringing week by week, wholesome Christian exegesis of Scriptural subjects, together with fresh news from the field of religious effort, serves as an extension of the schools of the prophets which our Churches equip and maintain.

The Master sent forth the seventy on a special trip to announce his coming. True, he forbade some to advertise his miracles, lest his higher work should be interfered with by selfishness and curiosity, but Jesus did not fail to advertise his more important work. The religious press does the same thing. That is one of its functions.

The Acts and Epistles were written primarily in order to do just what the religious paper does today. Many other treatises and letters were also written, and no doubt were of immense value in extending and establishing the Christian religion. The choicest of those documents were preserved and have come down to us. These leaves from the tree of life have been for the healing of the nations. The fact that the most of the pages of the religious press have disappeared soon after they fell to earth does not matter, for they have fertilized the thought and life of all Christendom.

It is to be hoped that the campaign for the larger extension of the Texas Christian Advocate will rouse the deepest convictions of our people. There is no good reason why we should not have 75,000 subscribers to this paper—a paper which has been of tremendous influence for good in Texas; a paper which stands for civic righteousness and for the highest type of intelligent Christianity; a paper which enables our membership to see clearly why we should put thought, money and time into the establishment of righteousness; a paper which unifies our efforts, which encourages the preachers, which inspires the laymen, and which sets high ideals before the children.

The religious paper is necessarily more costly than the same amount of reading matter would be in the secular press, because advertisements are very lucrative and the Church press must be very careful as to the kinds of ads they take. A paper which stands for religious propaganda must be limited in its constituency. The only way to avoid a high price would be to have it endowed. It can hardly be made a commercial proposition just as a university cannot be made to pay dividends out of its tuition. Those who take their Church paper may feel that they are bearing a slight burden, but it brings back to the subscriber a hundredfold in the enrichment of his own life, to say nothing of the good he is doing toward the world.

CONCESSION AND NOT AGGRESSION MUST BE THE BASIS OF UNION BETWEEN THE TWO GREAT AMERICAN METHODISMS.

By Rev. H. Richmond Mills, D. D., of the Methodist Episcopal Church.

The question of Organic Union is now holding the attention of the religious press of the whole wide world. Other communions are looking on and wondering what the outcome will be. The basis for this union is the one pre-eminent question just now. It is the one the Commissioners from both Churches will approach with the most misgivings as to the final outcome of the whole project.

We are neither a prophet, the son of a prophet, nor the seventh son of the seventh son, but we can foresee one thing. Our fifteen years' service in the South taught us many things not generally known or understood by our brethren in the North, and on that ministry in the Methodist Church, South, we base the following conclusions:

First. It is a mistake if it is supposed for one moment by any man

that the Southern Methodist Church is not a really great Church. Their College of Bishops has just issued a statement to the effect that they have as much to give as to ask. And every man on their Commission is a statesman. This great Church with its great men has come up out of great tribulations, trials and afflictions following a cruel war, is the result of a valor and a heroism unparalleled in history—a heroism and a sacrifice of which both the old and the new South are justly proud.

Second. As above stated, their preachers are not just ordinary men. They are above the average found in other communions. The Wilsons, the Kilgoes, the Bays boys, the Watsons, the Duncans, et al., are known wherever Methodism is known. Bishop Alpheus W. Wilson, who has just gone from earth to his heavenly reward, was easily the Saint Paul of World Methodism. Bishop John C. Kilgo is the Demosthenes of the Sunny Southland. And Dr. Henry C. Morrison is the greatest Methodist evangel on the earth today. Our Annual Conferences are eager to hear him in his morning talks at their annual sessions. These are facts which no thinking man can afford to deny.

Third. I know Southern ideals to be very sweetly, and sacredly high and noble, and they are doubly so to every true son of the South. The fact is, our preachers have considered the Southern men a bit egotistical in this matter, but if our mothers had gone through fire and blood to maintain their homes and their ideals we might be a bit proud of such facts ourselves. These legends and these ideals are especially fostered by our sister Church south of the Mason and Dixon Line.

Fourth. To amalgamate with our Church—the Methodist Episcopal Church—would be for them to be more or less swallowed up and lost sight of in the larger Church—the Church larger numerically and financially. They would practically lose their identity and their history, and to this you may rest assured they will never consent. This I understand their Bishops give us to understand. They will never surrender their history of their Church while they, their children or their children's children live.

Fifth. The conclusion is inevitable. If we ever have any sort of union it will have to be by "re-organization" and not my amalgamation. It can never come by swallowing up our Southern sister in our great ecclesiasticism.

Sixth. Another conclusion that contains the crux of the whole matter. Whenever we reach a state in perfection where we shall not seek our own, and can concede the South to the South, but not until then shall we begin to make progress toward some sort of a united Methodism.

The conclusion to the whole matter is simply this, it must come about on the basis of concession rather than aggression.

Clayton, New Mexico.

THE OLD YEAR.

Rev. N. R. Stone, D. D.

What changes time works! How impossible it is to stop it! When Napoleon the Great led his army to the plains of Waterloo, on the day before the battle, the shadows had lengthened far on toward the evening. It was too late for him to make precisely the disposition he desired and intended. As the light was fading he pointed toward the setting sun, and said, "What would I not give to be this day possessed of the power of Joshua, and be enabled to retard thy march for two hours." It was once said of the Duke of Newcastle, "He loses half-an-hour every morning and runs after it all the day without being able to catch it." The sun would not wait at Waterloo, the Duke of Newcastle could not catch his half-hour. You cannot stay the sun, or check the fast flying years. The centuries come and go, the years pass swiftly by, the days fly faster than the weaver's shuttle. We are about to wave farewell to the year 1916. It has been the most eventful year to the world since the angels sang to the shepherds out on the Judean hills, "Glory to God in the highest, and on earth peace, good will toward men." Let the warring nations of Europe answer, if they will, what destruction has the year worked?

Time is a destroyer. I saw a temple reared by the hands of man, standing with its high pinnacle in the distant plains. The streams beat about it, the God of nature hurled his thunder bolts against it, yet it stood as

firm as adamant. Revelry was in the hall; the gay, the happy, the young, the beautiful, were there. I returned, and, lo! the temple was no more. Its high walls lay in scattered ruin, moss and grass grew rankly there, and, at the midnight hour, the owls lonely cry added to the solitude. The young and gay who had reveled there had passed away. I saw a child rejoicing in his youth, the idol of his mother, and the pride of his father. I returned, and that child had become old. Trembling with the weight of years, he stood, the last of his generation, a stranger amidst all the desolation around him. I saw an old oak standing in all its pride upon the side of the mountain, the birds were singing in its boughs. I returned, and saw the oak was leafless and sapless, the winds were playing at their pastime through the branches. Who is the destroyer? It is time, when the morning stars sang together for joy over the new-made worlds, he commenced his course, and when he has destroyed all that is beautiful on the earth, plucked the sun in his sphere, veiled the moon in blood; yea, when he shall have rolled the heavens and the earth away as a scroll, then shall an angel come from the throne of God and with one foot upon the land lift up his hand toward heaven, and swear by Heaven's Eternal, time was, but time shall be no more.

Time is closing in upon us. There is a story of a prisoner in a cell with contractile walls. Day by day his space lessens; he saw the whole of that window yesterday, he sees only half of it today. Nearer and nearer the walls are drawn together, till they meet and crush him between them. So the walls of time are closing in upon us.

Time is irrecoverable. There are three things that come not back—the spoken word, the past life; the neglected opportunity. A woman in the agonies of despair cried out to those who sought to comfort her: "Call back time against the years when I was pure and innocent! If you can call back time again, then there may be hope for me, but time is gone." The poet expresses the mistakes of the past in these beautiful words:

I walked through the woodland meadows
Where sweet the thrushes sing,
And I found on a bed of mosses
A bird with a broken wing.
I healed its wound, and each morning
It sang its old sweet strain,
But the bird with a broken pinion
Never soared as high again.

I found a young life broken
By sin's seductive art,
And touched with a Christ-like pity
I took him to my heart.
He lived with a noble purpose,
And struggled not in vain,
But the life that sin had stricken
Never soared as high again.

But the bird with a broken pinion
Kept another from the snare,
And the life that sin had stricken
Raised another from despair.
Each loss has its compensation,
There is healing for every pain,
But the bird with a broken pinion
Never soared as high again.

As we embark on the ship of a new year we cannot tell what the voyage may bring us, the future is so uncertain. What tempest shall rise in it, what thick mist shall drop in it, what unusual currents shall sweep in it? Who can tell? But the comforting, consoling thought is our Pilot knows the sea which we are to sail, and He will guide our bark safely on. Yes, as the old year passes out the new one comes in. There is something encouraging about that, for if we have fallen down we can get up and try again. Mr. Spurgeon used to say, "One glorious thing about our religion is, we can rub out and begin over again." And the fact that we have another chance is our only hope, "forgetting the things which are behind, and reaching forth unto those things which are before."

He came to my desk with a quivering lip,
The lesson was done—
"Dear teacher, I want a new leaf," he said,
"I have spoiled this one."
In place of the leaf so stained and blotted
I gave him a new one all unspotted,
And into his sad eyes smiled:
"Do better now, my child."

I went to the throne with a quivering soul,
The old year was done—
"Dear Father, hast thou a new leaf for me,
I have spoiled this one?"
He took the old leaf, stained and blotted,
And gave me a new one all unspotted,
And into my sad heart smiled:
"Do better now, my child."
Lewisville, Texas.

Notes From the Field

COPPERAS COVE.

It will be a delight to the many friends and former pastors of the Methodist Church at Copperas Cove to know that the splendid brick church is clear of debt and is to be dedicated January 14, 1917, by Rev. S. J. Rucker, P. E., of Gatesville District. All former pastors are invited cordially to be present and take part in the occasion.—Mac M. Smith, P. C.

TWO MOVES SINCE CONFERENCE.

It has been our pleasure to move twice since our Annual Conference met, November 8. Our first move was to Queen City, but when Brother J. B. Luker passed away, it fell to us to move down to Hemphill to continue the work Brother Luker had so well carried on. The good people of this place have treated us splendidly, bringing in one of the best poundings we have ever received, and in every way have tried to make us feel at home. We left at Queen City one of the prettiest parsonages in the Texas Conference, but found one here which rivals it closely, and the good people have just refinished it throughout, making it most desirable. We are well pleased with the place, the people and the great opportunities afforded here, and are looking forward to one of our most successful and pleasant years. We began a meeting at Bronson Sunday, December 31. The people are ready and anxious for one.—J. Harvey Carlin, P. C.

BRISTOW, OKLA.

I have been here in Bristow long enough to learn a few things that ought to be said out loud, so all the people may hear. I find that the Methodist Church here is made up of some of the best people in Oklahoma. (This is not a new find for me, I was once pastor here.) They love their Church and their pastor, Rev. and Mrs. M. L. Broome. I know this to be so not only because they tell me so, but I see them exemplifying this love by their acts. They attend Church and look after the welfare and comfort of their pastor and his wife. Brother Broome is a most excellent preacher and pastor and so is Mrs. Broome, and these Bristow people know how to show their appreciation. A Thanksgiving check for \$100, a Christmas check for \$100, and beside all this a turkey and the "fixins," and other things all the time. Broome and his good wife deserve it all and more. Broome is a good preacher, he has quitting sense, and these people like that. This old expastor was not and is not forgotten! More than a score of Christmas cards, lots of handkerchiefs, a fountain pen, a turkey and a check from Ima Clus, indorsed by old Santa Claus himself. Bless his old heart and Mrs. Ima or Miss Ima or both.—J. E. Vick.

McKINLEY AVENUE, OR UNITED CHURCH.

Forasmuch as many have taken in hand to set forth in glowing terms their reception since conference, it seemed good to me also, having had a "shower" at the parsonage and a most cordial welcome, to say a few words. Never has my lot fallen among a more willing and loyal people, and their enthusiasm for the new year has contaminated the pastor. My predecessors, J. B. Curry and wife, did a magnificent work and are rightly beloved. The union of Methodism on the Hill is due largely to the wise planning of the former pastor. The Unification of Methodism has already begun in Fort Worth. On November 7 the representatives from the McKinley Avenue Church, South, and the Pearl Avenue M. E. Church signed the following abbreviated agreement and were formally united at a public service. "Whereas, The question of Methodist Unification is one of the chief questions before Methodism at this time; and, whereas, the work of the kingdom committed to the people called Methodists is being hindered by the division of our forces on Rosen Heights; and, whereas, there seems to be a unanimous desire for unification of our forces; therefore, be it resolved, first, That we favor the unification of Methodism on some plan that may be worked out by the Joint Commission; second, that we favor the unification of Methodism in this part of the city at this time on the following plan: (1) that all Methodists on the Hill become members of what is known as 'The McKinley Avenue M. E. Church, South;' (2) that

the work of the Church be carried on in two divisions until a place can be provided where the whole congregation can meet together to do its work; (3) that the trustees shall proceed at once to find a suitable location for the united Church, at some point between the two churches." At the fourth Quarterly Conference representatives from both Churches were elected on the Board of Trustees and the Board of Stewards. The Epworth Leagues and the Missionary Societies have united. The union has been accomplished without one word of dissension, and the outlook for Methodism on the Heights was never so bright. The Pearl Avenue Church had only about twenty-five or thirty members, but it was a most heroic band of workers, and the vote for union was unanimous. Twenty-one new members have been received since conference. The conference collections have been subscribed in full and the Board has agreed to advance the salary at least three hundred dollars over last year. A Church Directory has been gotten out and two hundred visits made. W. M. Bowden, the evangelist, lives here, and Brother E. F. Boone, my good friend and adviser. Plans for the new church are under way and the pastor is happy.—Rosemond Stanford.

PAOLI.

We have entered vigorously upon the work of the new conference year. No pastor was ever more royally received for the second year than this pastor and family. We have heard many words of encouragement since our return from conference. The work is taking on a hopeful aspect. We are planning for larger things, and are hoping for the best year of our lives thus far. I am praying for a fuller and keener vision of the spiritual side of life. We cannot preach a gospel that we do not possess ourselves. Some one has said: "Wherever there is a pulpit on fire there will be a crowd to see it burn." God grant that his ministers may be on fire for him—a fire kindled by the grace from the everlasting throne. I liked to have forgotten to tell you about the pounding. It was the "biggest" yet. I never saw so much to eat at one time in a parsonage in my life, and I never saw so many people in this parsonage at one time before. They sang, played the piano and praised God and went away with the benedictions of the pastor and family. The first Quarterly Conference has come and gone. The reports were excellent. The Official Board raised the pastor's salary \$200 over last year, which was the biggest salary paid in the history of the charge. "So mote it be."—Alonzo Williams, P. C.

ALAMOGORDO CHARGE.

The regular Quarterly Conference was held Tuesday morning, December 19, 1916, at the office of A. F. Menger, Presiding Elder H. M. Smith in chair. The salaries of pastor and presiding elder were reported paid in full to date with several outstanding pledges. There is also a fair amount subscribed to conference collections. The women, who are usually the backbone of all good issues, demonstrate the fact that they are wide awake this year—the Woman's Missionary Society having graciously contributed fifty dollars to improvement of the parsonage. The Sunday School is taking on new life. Out of enrollment of one hundred and fifty members there was an average attendance for the first quarter of ninety-two, with a hundred and five present last Sunday. Rev. Golden has appointed an advisory board which meets once every month to discuss ways and means of enlarging attendance, increasing efficiency and promoting the work of the Sunday School generally. The work of this department is very encouraging and we are looking forward to a banner year. Interest in Epworth League work, which for two or three months had been rather slack, is again rekindled. The Junior Department has very nearly doubled in attendance during the past two months. Devotional exercises of the Senior League are very interesting and highly profitable, not alone to those of the young people who receive good training by participation in the services, but to all who attend. Attendance is increasing and enthusiasm is keyed to a higher pitch. There is work in every town and community for young men and women banded together and standing for high principles of moral and social life. Such is the Epworth League, and such is our own. With this increase of enthusiasm we hope to make the influence of the Epworth League felt in the veins of the social and spiritual life of the town.

Our new pastor, Rev. J. J. Golden, is a man of broad vision, strength of character, and a very able minister. He is in the work mind and soul. His whole heart is centered in the welfare and upbuilding of the Church and the spiritual uplift and betterment of the town. His ardent labor is not without fruit, there having been fourteen accessions to the Church during the two and one-half months of his work among us. His plans are: "One hundred accessions and a new church building." It seems that he has adopted this as a slogan, and in view of the progress already made, there is no reason to doubt that there will be an increase in membership of at least that number and the fond dream of a new and larger church building may become a glorious reality. Presiding Elder Smith was highly gratified with the report of the Alamogordo Charge, stating that it was the best this charge has made for the first quarter since he has been on the district, and the best report in the district thus far. We have high, exciting, gratifying prospects spread out before us for the coming year. I make this report that other may see our good works and become acquainted with our great plans.—Wm. D. Bryars.

MANCHACA.

It would be a time vindication of ingratitude upon my part if I should remain silent longer regarding the indications and expressions of appreciation of the pastor in charge of Manchaca charge since his coming among this good people. I can certainly appreciate the kind words spoken to me of these good people before reaching the charge, for they have not failed to show what a woman of esthetic taste would call "a perfectly lovely spirit" toward this pastor and family ever since we arrived among them. So many tokens of consideration and substantial interest in the parsonage and its inmates have been shown since our occupancy of the parsonage here in Manchaca. Since the customary "pounding," in which so many took part, was given there has been quite a number of good things found their way to the parsonage home, which were not only good to look upon, but better to subsist upon. Another encouraging feature to the pastor and the people of this charge is the increasing attendance upon the services of this charge. With a growing attendance, a livelier interest in the various departments of Church work and so many kind and generous expressions regarding the pastor and his ministrations, surely the charge will go forward in the accomplishing of much good during the year. We have a splendid Board of Stewards, and at our first Quarterly Conference they showed their consideration not only of the high cost of living these days, but their real appreciation of the pastor and raised his salary to aid him in meeting the financial demands of these times. We certainly do feel grateful to all our people for their generous spirit and their encouraging words in our labors. I wish all my brethren a gracious New Year.—H. Bascom Owens.

FROM BROTHER VICK.

Agent for Superannate Homes in the East Oklahoma Conference.

I am now living in our own little four-room house in Bristow. I hope to find an open field and a hearty good welcome from all the brethren of the East Oklahoma because of the sacred cause I represent. Securing homes for our old heroes of the Church—men who have helped to make the Church what it is, and have contributed largely toward making our Oklahoma what it is today. I had a letter last week from one who for thirty of more years has answered all calls, made his report and turned harvest to reap and sow. For thirty his face to the fields white unto the years he stood as a man of God. He answered cheerfully "all is well." But there came a time when he rested at the door leaning upon a strong arm and then leaning on a staff he marched down an aisle of the church. When his name was called he said, "Bishop and brethren, I have not done much during the last six months, but my people have been good to me, the Lord has been graciously tender with me; I came to the end without a dollar or a home." Some of you brethren remember the scene. This soldier of Jesus writes me: "I am renting a little house and promised to pay seven dollars per month, but, Brother Vick, I have no money to pay with." I told him that the rent would be paid and when spring-time comes again he should have a

garden as he desired. Brethren, these obligations, privileges must and will be met. So many are in good homes, parsonages, modern conveniences, no rent to pay, who will pay one month's rent? Brother preacher, your good laymen who bear the burden, not a heavy burden. A little girl was met by a pastor one day carrying a boy almost as large as herself. The pastor said, "Minnie, Joe is too heavy for you to carry." "No, no," she said, "he ain't, he's my brother." No the burden is not heavy that I ask you to bear. He's your brother. Who will help?—J. E. Vick.

HUTCHINS AND WILMER.

If any of the brethren have never witnessed a first-class pounding they should have seen the good people of both Hutchins and Wilmer descend upon the nice little bungalow parsonage at Hutchins. What did they bring? Well, the story would be too long to detail it, yet I must mention a bushel and a peck of pecans, a bushel of yellow yam sweet potatoes, seventy-five pounds of flour, two buckets of lard, two sacks of sugar, twenty-five quarts of home-canned fruit and nearly that much canned goods; honey, syrup, twenty-five pounds of sausage, spareribs, backbones, a nice dressed turkey, delayed until Christmas Eve, and many, many other things just as worthy would be mentioned. Our first Quarterly Conference convened December 16-17 at Wilmer. The pastor's salary was increased \$160 for the year. Over \$200 was turned in less than six weeks after conference. Wilmer reported that they had purchased \$500 worth of new seats for the church and had \$420 in hand to go on the payment. Hutchins has purchased a beautiful Brussels rug and a kitchen cabinet for the parsonage. Our presiding elder preached three times for us, and each time he grew better. He knows God's Word and he never fails to feed the people upon the very heart of the gospel. He is in very high favor and we count it a privilege to be under him. Under his leadership and with the abiding consciousness of God's presence, we press forward toward great things in this most delightful charge.—Frank M. Richardson, P. C.

LINDALE STATION AND OTHER THINGS.

No we are not off the map over here, and will not be next time you hear from this place. Soon after conference we loaded our belongings on a freight-train and boarded the same and set sail for our brand-new appointment. After four years in Timpson District, we landed back in our old home district, near where eleven years ago we began a career as a Methodist preacher, but, my, how things do change in so short a time! Many of the bright faces who once greeted this scribe have either moved to other parts, or asleep silently in the city of the dead, but the Church is still here and is making in some respect marvelous progress. Well, about our work in Lindale Station, one of the best charges (to its size), in the Texas Conference. Any man who comes here ought to be happy. Soon after we arrived, tokens of appreciation began to find their way to the parsonage, until last Wednesday eve they sent it by the delivery wagon loads, from chickens in the coop to warm blankets to sleep under and it is still coming, even to cakes already to eat! The good Lord and the folks only know what will be next—this scribe can not guess. My! we could not help but love these good people. They have so tenderly and lovingly shown their appreciation. We have splendid crowds at Church and the Sunday School has increased in a month from about 80 to 116. The goose hangs high with glowing prospects for the future. We have one of the best Board of Stewards there is to be found any where, and that is not all, but to cap the climax we have a co-laborer living in town who serves the circuit, J. O. Weatherby; he's a dandy, he is, his folks already think he is great, and they love him. He is about the biggest preacher in the Texas Conference. He is big in talking, big in eating, big in brain and soul and bigger in preaching. He is a Pollyanna, he makes you glad all the time. My! how we did hate to part with those good people on Shelbyville Charge. Some of the truest and noblest men of God that are to be found anywhere live in that charge. There is a great big knot comes up in our throat when we think of them. They may not know it, but we sure love that crowd. And then there is old Center Circuit. My, it has some noble folks! We never will forget them. It will be fine when we get to Heaven to set down

and talk about some of those good old days. When I think of Whitehouse, Murchison, Emory and Lindale Circuit with the above mentioned ones, and stop and think of these good folks here and what a great year we are going to have I almost get happy. Doesn't a Methodist preacher have a great time; he has the cream of the world to associate and work with. It is great! I heard Dr. Elrod preach one of the greatest sermons I ever heard of Endurance, but I just sat and wondered if we had any people who did have to learn how to endure, but then I said they all know how to endure. When I thought of myself and so many other preachers who have fallen so far short of what we ought to be and do. Doctor, that was a great sermon, but you need not preach it any more, the folks know how to endure. I heard a little bird humming a dull note the other day and I stopped to listen and he was talking about some brand-new presiding elder, who had promised more preachers good appointments next year than they had charges in their district; but he closed that song with a glad tune: "God and the Bishops will tear up that feathered nest;" isn't our polity great? Say, Mr. Editor, I wish you would give us about one-half a page once a month for about a year on how to keep a parsonage and how to leave one when we move. I think it would help some of us boys wonderfully who don't know how, don't you? Well I am already fixing to go to Georgetown next June—that Summer School is great. I wish all the preachers in Texas would go this year. That's the battle ground of theology for Texas. We have some times down there when some of those big guns shoot; those what they get from some where else but Texas. Well we little fellows sure do run when some of them shoot at us, but we put some gatling guns up (Drs. Solomon, Spragins, Gulliver, Alderson and many others) and they shoot back at them, and some not so big they charge them right in the face, and we little fellows flank-run and do all the skirmish work; we have some times. They talk about evolution, higher criticism, whether the baby is a devil or an angel, philosophy and everything else you preach about. Those big guns from home and abroad that we rub up against and get some of that perfume and come back home, and our folks smell it and they just run after us. Suppose we all go this year because Dr. Solomon is going to spread himself like a green bay-tree. He'll be there. He is our big gun. He gets game when he shoots. You are going to miss something if you do not hear him. Well, goodbye, I'll tell you some more about this good place some day.—J. L. Ross, P. C.

LEBANON, OKLA.

After some delay I arrived at Lebanon, Oklahoma, December 19. This is one of the oldest charges in the conference, but being an inland town, the work has run down. I found a very good five-room parsonage, the only Church in town, and a small Sunday School. The work has six appointments, but is in a fine country. The people have treated us very nice so far and we are expecting the best year. I will have to travel about ninety miles a month to meet my appointments. But as I have a horse and buggy and very good roads, I can make it all right. Am busy, but happy on the way.—A. G. White, P. C.

BETHEL CHARGE.

We have in our care five points. I have preached at all points on the charge since conference. I find much to be done, and without the Divine guidance I cannot care for this wonderful field as it should be. The people have received us at each point very kindly. Mt. Zion is a very fine country place. A good Sunday School and Epworth League well organized. The people seem to realize their duty to God, the Church and their community. Chappell Hill is another point. I served those good people as pastor in 1912. They are loyal in every respect. Tribbey is the third place, located on the Santa Fe Railroad, twenty miles southwest of Shawnee. Our class is small in number, but with the co-operation of the faithful few I believe we can do great things in the name of the Lord. Mt. Vernon is the fourth point. I have preached two sermons there, and finding the people in a revival spirit, I announced the beginning of a revival there December 29. We are expecting a great meeting. We believe we will have a great meeting, because the people are praying for it. The last

point, but not least, is Bethel. This is our home place. We have a nice three-room parsonage, a good barn, a splendid well of water and a about four acres of land. Garden, potatoes and pumpkins must grow this year. Bethel is a fine place. An excellent Sunday School and Epworth League well attended. Both old and young take part in the services. No better people are found. To prove it we arrived at this place December 5 about 4 p. m. On our arrival we found the parsonage furnished with a nice range cook stove, a new heating stove, two new beds furnished with springs, a new dining table and six chairs. Besides this some of the good ladies of this vicinity were present at the parsonage with a splendid supper prepared. Such courtesy led us to believe that we were among a warm-hearted people that loved the pastor and the cause, and on Thursday night following it was proven beyond a doubt, when fifty-two men, women and children came in with a nice pounding, which consisted of many good things to eat, such as beef, pork, dried fruits, canned fruits, potatoes and many other things too numerous to mention. Such visits are appreciated at the parsonage. Come again. We will not object to all of the charge taking pattern. A happy New Year to all the brethren and the Advocate.—W. L. French, P. C.

EMMITT.

We landed in our new charge Saturday, December 2, about 10 p. m., and was taken in hand by one of our good stewards, who cared for us until our things came. No one has been more cordially received than this preacher. We have received many tokens of kindness. Good things to eat have found their way to the parsonage almost daily since we arrived, and even before we arrived the pounding came, and again on Monday it came. The third installment a few nights ago, when two carloads came with lots of good things to eat, for all of which we are thankful and pray God's blessings upon these good people. We have completed our first round on the charge and have preached to large crowds at every place. Everything bids fair for a great year with these good people. We are happy in the work and are praying for a great ingathering of souls as a result of our labors.—W. T. Boulware, P. C.

WINNSBORO CIRCUIT.

We arrived here on November 20, 1916, after traveling over 400 miles, in our car. We enjoyed our trip very much. On arrival we received a very warm welcome, and the poundings began immediately, such as backbones, ribs, fresh country sausage, ribbon syrup and all kinds of home canned fruits and vegetables. On my first trip to Newsome, Texas, our people raised their conference assessments in full. We have no church building of our own, but expect to build in a few weeks. A good collection on our conference assessments was taken at Maple Springs. The stewards met at the parsonage and while there looked at the cook stove. Mr. Editor, it would have done your heart good to see how quick a committee was appointed to buy a range for the parsonage, and now the pastor and his family are rejoicing over a new stove and plenty to cook. These big-hearted people know how to do and they do all things well. We are expecting to raise our conference assessments by March 1, 1917.—John A. Moore, P. C.

RICHLAND SPRINGS CIRCUIT.

The Richland Springs work is experiencing new life in all its departments. I never saw men and women with a greater zeal to extend the kingdom than I have found here. We have had about ninety additions on the entire work; twenty-one here at Richland Springs. This has been a stimulus to the membership in general, and peace and harmony prevail. My officials say they are having no trouble at all with their collections, for they all seem enthused over the prospects of the new year. My membership has been very thoughtful about their pastor. When we arrived on the work we received a pounding which was a multiplication of pounds, and when Christmas came it was repeated. So, as a result, the pastor and his family are faring sumptuously. Judging from what has been accomplished in the past two months, Richland Springs work is and will be a place much sought by preachers who are searching for a work made up of a membership who are true blue. Last, but not least, our new presiding elder came, and a more brotherly man could not be desired. His sermon was full of new thought, which always captures the hearts of men. With Brother Gregory at the

helm, we are sure that Lampasas District will command a place at the front this year.—Chas. Nixon, P. C.

PROCTOR.

We are in a meeting at Proctor. Rev. Ed S. Phillips is assisting me. His influence with men who are hard to reach with the gospel is great. The outlook is good for a great meeting. We desire the prayers of all the Advocate readers.—W. Eugene Hudnall.

BENNINGTON AND BOKCHITO.

We were on the ground and preached the Sunday after conference in our new charge. Found Bro. Lee and family still in the parsonage; were out and gone to their new charge before our goods arrived. It has never been my privilege to follow a better and more loved pastor than Bro. Lee. We are trying to pick the work up where he left it, and move forward to greater victory. Our folk have received us kindly. The pounding was in the parsonage when the preacher's family arrived. Also, some new furniture. Inside painting of the parsonage done. We are serving a good people.—A. B. L. Hunkapillar.

CENTER STATION.

Bro. J. C. Adams, our pastor, reached us just a few days after our conference adjourned in November. He hit the ground here running. Am very sure from the start he has made that he is the right man for this charge. Our people are now, and have been for the last two weeks, having a siege of bad colds and la grippe. Sister Adams and some of the children have not been at all well; in fact, have had occasion several times to call the doctor to the parsonage, but all are improving now, and all things seem to be ready to hitch up and start again. Bro. Adams made an effort last Sabbath to take a free-will offering for our Orphanage at Waco; got about \$20.00. I laughingly told him that his folks were all right from many ways, but not to insist that they pay out much money for Church purposes or be religious. If so he would soon find out where their treasures were. You are giving us a great paper.—H. N. Runnels, Layman.

SONORA.

If you can beat this, then you may talk out in "meetin'." December brought us our first Quarterly Conference. Reported. On the first Sunday night the Presbyterians started a meeting which lasted one week. The preaching was excellent, crowds large at night and much good accomplished. Services the remaining Sundays in the month brought full houses. Collection for the Orphanage, as ordered by the conference, \$14. At the opening of the Christmas holidays our young people came pouring in home from high schools and colleges and universities from all parts of the State. Their names are as follows: Willie Martin, Velma Savell, Wynona Grimland, Stella Wheat, Lois Ward, Marie Lowrey, Ritta Ross, Elnor Fields, Lora Word, Roy Davis, Hayne Davis, Dolly Alison, Lonie Stuart, Henry Stuart, Russell Martin, Arthur McDonald, Grady Lowrey, Vernon Hamilton, Willie Adams, Oral Ogden, Merton Shurley, Madge Deibitsch, Rector Cusenberry, Ben Cusenberry, Tom Bond, Frank Bond, Clayton Puckett and Dow Puckett, making a total of twenty-eight young men and young women who are being educated in our best schools, and fourteen of them are from our Methodist homes, and we are proud of them. Now if you can beat it, let us have it "in short stops."—S. C. Dunn, P. C.

CANEY, OKLA.

We left Muskogee November 28, 1916, for Caney, our new charge, with sad hearts, not because of our new appointment, but because of having to separate with the good people of the Muskogee District—from a people that helped to lead me to Christ, a people that licensed me to preach and among whom I spent so many happy days in the service of our Lord. It was leaving home and saying good-bye to brothers when I said good-bye to my old presiding elder and the preachers I had labored with so long. But when the good people of Caney charge got through pounding us and the Official Board at Caney raised the preacher's salary one-third from what it was last year and after the people at Caney paid our salary for one month and five dollars over, even before I got a chance to preach for them. "Possibly that was the reason they paid it," and after I received a letter from Dr. J. M. Peterson, "my new presiding elder," in which he made us believe that the Lord has people in the McAlester

District. And amidst all this there came two boxes filled with good things from the good people of St. Pauls' Church, of Muskogee. You can see from the above that things are moving off in the right direction on the Caney Circuit. I have been preaching to large and appreciative congregations. So the New Year finds us in love with our people, sublime faith in our Lord and in the mission of Methodism. With an eye open to the interest of the Texas Christian Advocate and all the claims of the Church, we expect to move forward to victory. Brethren, pray for us, for we cannot go alone.—H. T. Beece, P. C.

WELLINGTON.

We are glad to report that Wellington Station has built a modern up-to-date home for her pastor, and, best of all, the Building Committee reports cash for all accounts. No indebtedness on parsonage. We serve a splendid congregation of nearly 500, and expect a great year. I am writing more especially to call the attention of the pastors of the Northwest Texas Conference to the work of Brother B. L. Nance, our Sunday School Field Secretary. He is an expert in Sunday School work. He visits from house to house. Sees all the men personally and enlists them in the work. He goes into the homes of the people. None escape his personal attention. We expect a great increase, especially in our men's classes. If you want to see your Sunday School grow secure his services. Address Rev. B. L. Nance, Clarendon, Texas.—W. E. Hawkins.

HARLINGEN.

Our second Quarterly Conference is to be held January 11-17. As we have not been on the work three months yet, that looks like we were in a hurry to get through, but our presiding elder has a large territory to go over and is spending much time to assist and help each preacher in his district, not only to hold the Quarterly Conference, but promote other important lines of work. He brings with him Bro. Rector, who is well known as a live wire in the Sunday School field. He is to be in Raymondville January 10, Harlingen January 11, San Benito January 12 and Brownsville January 13. On January 14, 11 a. m., Bro. Rector will preach in Brownsville, and the presiding elder at San Benito. At 7:30 p. m., Harlingen. January 15 at Edinburg, Sunday School institute and Quarterly Conference. Pharr January 16, Mission January 17, McAllen January 18, Mercedes January 19. Christmas for 1916 is over. Our offering for the Orphans' Home has been sent in. We recently sent \$50 to the Board of Missions for the parsonage debt. Our Sunday School has recently reached 104 in attendance. Large crowds attend our preaching services.—J. H. Stuckey, P. C.

SADLER AND GORDONVILLE.

Well, I find myself at the close of the last day of 1916. Have driven nine miles, preached and returned. The clouds were heavy and a mist of rain was falling most of the way there; but it was a real delight to dispense the gospel to some as faithful souls as we have ever met who were there on this last Sabbath of the old year despite the rain and mud. We are serving our twenty-sixth year in the itinerant ministry. We had been kindly received, pounded and repounded. Have come into a Church fellowship that is warm and tender. Brothers Grounds and Thomas are local preachers in the bounds of this charge. They are both splendid men and faithful in the work of the Lord. Since coming we have raised our foreign and domestic mission claims. Brother Porter, presiding elder, has held our first Quarterly Conference, and the people are delighted with his presiding and preaching. Everything is hopeful for a prosperous and profitable year.—N. C. Little.

WEST OKLAHOMA CONFERENCE NEWS ITEMS.

There is nothing in "The Anabasis" so thrilling as Xenophon's story of how the Greeks marched to the conflict lifting up their voices in the Hellenic paean of victory. Thus ere the battle was joined, they set their hearts a'tingle with the assurance of a triumphant issue. Brother J. S. Lamar and his band of efficient pastors down in the Lawton District have entered the new conference year with a paean of victory wrought out of marvelous achievements. Listen to these echoes from Lawton District, and say if there be in Southern Methodism a presiding elder and a corps of preachers who can show a better beginning

ll this there with good eople of St. gee. You can t things are direction on have been appreciative New Year people, sub- d in the mis- an eye open Texas Chris- he claims of to move for- en, pray for done.—H. T.

N. t that Well- t a modern pastor, and, r Committee ints. No in- We serve f nearly 500, I am writ- ll the atten- e Northwest e work of ur Sunday He is an ex- work. He se. Sees all enlists them to the hmes ape his per- ect a great our men's ee your Sun- his services. e, Clarendon,

Conference is -17. As we work three like we were igh, but our rge territory g much time preacher in old the Quar- remote other . He brings who is well the Sunday in Raymond- gen January ary 12 and On January r will preach residing elder p. m., Harl- finburg, Sund- Quarterly ary 16, Mis- January 18, Christmas for ring for the sent in. We Board of Mis- debt. Our ntly reached re crowds at vices.—J. H.

ONVILLE. the close of Have driven nd returned and a mist t of the way leight to dis- ie as faithful net who were th of the old ad mud. We sixth year in We had been ed and re- nto a Church and tender. Thomas are ounds of this splendid men t of the Lord. aised our for- sion claims. g elder, has r Conference, hted with his ing. Every- prosperous and little.

CONFERENCE IS. he Anabasis" on's story of d to the con- es in the Hel- Thus ere the st their hearts urance of a her J. S. La- licent pastors trict have en- e year with a it out of mar- isten to these trict, and say Methodism a rps of preach- ter beginning

within a month after conference. Al- tus, where Bro. W. U. Witt ministers so ably to a good and loyal people, has increased the pastor's salary one hundred dollars. Nineteen thousand dollars in good subscription has been secured toward a twenty-five thousand dollar church building to be erected during the year.

At Frederick, with that vigorous and irrepressible genius, Bro. Walter Douglass leading the forces, all but \$3000 of the old church debt will have been paid before January 1. The people, as an expression of their appreciation for their eloquent and gifted pastor, have advanced the salary three hundred dollars over last year. The town is now in the midst of a great revival, directed by Locket Adair, and it goes without saying that Douglass will garner in for Methodism our full share of the rich soul harvest.

Bro. W. E. Humphries is doing a work at Tipton that has never been surpassed in any Oklahoma pastorate. Plans are under way there for a \$12,000 church building to be completed before next conference. The salary increases \$300, and the people and pastor are mutually delighted that they are to work together for another twelve months.

Bro. B. M. Nelson has begun his second year at Walters by a \$250 expenditure for the improvement of the parsonage property. Looks as if Nelson were making preparations to stay not only a second year, but on to the end of a quadrennium. It is devoutly to be wished that more of our preachers would construct their progress with a view to four-year pastorates. In the judgment of this writer, longer tenures for our ministry in the various charges of the conference is the crying need of our work in Oklahoma. In the larger pastorates this need is imperative, and can never be adequately met until the General Conference removes the time limit. A close observer could not fail to see, for example, that Robert E. Goodrich was just entering upon a widened ministry and an expanded influence at St. Luke's, when the end of his quadrennium sent him to another field. Snyder has welcomed Bro. G. R. Wright with a \$200 increase in salary. He is a tireless worker and will bring things to pass, and his wife's work among the children and young people has gained her a conference-wide fame.

Bro. J. E. McBride is beginning his second year at Temple, and he must be sure of the gladness of his people on account of his return; for \$200 increase in salary is an unmistakable token. Words of appreciation are sometimes misleading; for there be certain passages in Methodist history which suggest that folk sometimes talk one way to the pastor and quite otherwise to the presiding elder. But when they increase the salary, it's a safe hazard that they're talking right to the presiding elder, too.

After ten years, Bro. R. S. Satterfield returns to Lawton as pastor. His salary is \$300 in advance of last year's assessment, which proves that Lawton people have not forgotten his worth. They cannot pay him too well, for he has a record of achievement which will bear favorable comparison with that of any man among us. During his quadrennium at Paul's Valley, just ended, that charge experienced a truly phenomenal development. One hundred and fifty-nine members received into the Church, a parsonage built, equal to any in the conference, and clear of debt except for \$150. Four years ago it ranked as a weak charge financially. Last year only six charges in the conference paid as much or more to the support of the ministry. Such is the splendid summary of Satterfield's work at Paul's Valley. May a no less conspicuous prosperity attend his labors at Lawton.

The Stewards' Meeting and Preachers' Institute for the Chickasha District was held at Epworth Church, Chickasha, on the afternoon of Tuesday, December 12, and the daily press of that city, as well as a number of the preachers who have written this correspondent word of it, would justify the belief that it was indeed a memorable occasion. All the preachers of the district save two were in attendance, with a District Steward from practically every charge. R. L. Ownbey presided, and by his tactful direction contributed much to the spirit of the gathering. The following slogan was selected for the year, "Fifty hundred conversions, a revival in every charge, and in outlying rural points." A list of the men who participated in the program, together with the subjects they discussed, will alone suffice to make us realize what a treat it must have been for those who were privileged to attend. "Money and the Kingdom," by W. M. Wilson; "Best Methods of Pastoral Work Under Modern Conditions," by J. G. Thogmorton; "The Preacher and His Books," by Dr. Lawrence L. Cohen, Jr.; "Revival Needs and Methods," by C. A. German; "Missionary Opportun-

ities and Obligations in the Chickasha District," by J. O. Peterson. Only a great presiding elder could have inaugurated his district organization by such a meeting with such a program. But no one expected less of Ownbey. He is a familiar wanderer in the teeming fields of the best literature, and is an original thinker capable of discovering how to do the old task in a new and better way. One night last summer he came over, at the invitation of this writer, and gave his "Boys Will Be Boys" at Southwestern Normal; and the students are still telling over its laughable passages, and recalling its fresh and impressive interpretation of boy life.

Bro. C. C. Williamson is happy in his appointment at Tuttle, and his people are fortunate in having as their pastor one of the most devout and consecrated young preachers of Western Oklahoma. His people welcomed him with a royal pounding, and he is setting out upon the hardest year's work of his life, and he hopes the most fruitful.

Shortly before the close of the last conference year, the entire membership of the M. E. Church at Purcell came into our own Church. Brother Snodgrass, the new pastor of this united congregation, is launching the year's work in his invariably progressive and invincible fashion. He held a men's get-together banquet in his church recently, out of which came the organization of a great Men's Bible Class which is expected to prove a large and vital factor in the future of our Purcell congregation. Bro. E. R. Welch, our pastor at Norman, was present at the banquet, and of course contributed by his unflinching spirit of good fellowship to the success of the occasion.

Bro. John D. Salter, of the Ardmore District, enjoys the unique distinction of being the oldest presiding elder in point of service in the West Oklahoma Conference. He has done a great work in the Ardmore District during the past two years, and both preachers and laymen would have been keenly disappointed had he not returned. His preachers write that he is beginning the year with his wonted zest and enthusiasm, and they are predicting advancement in the work of the district along all lines.

Bro. W. T. Freeman, of Carter Avenue, Ardmore, has been quite sick for several weeks since conference, but is now himself again. He was welcomed back with a mighty pounding, but we understand that this is not the explanation of his illness.

The one man down in the Ardmore District who is reported to have gotten sick in consequence of a too luxurious pounding is, as you might know, the only and genuine I. W. Armstrong. His recovery, however, was rapid and complete, and one of the Marietta stewards affirms that they have never been so universally delighted with a new pastor. The salary is liberally increased over last year, and many a good word will be heard from Marietta in the coming months. Armstrong is one of our choicest spirits, an erudite student, a genial and delightful conversationalist, and, report says, a preacher par excellence.

Bro. C. H. Armstrong went back to Vinita Avenue, Sulphur, to begin work immediately upon the liquidation of an old church debt. Of course, he succeeded; Charley Armstrong always does. The debt has been entirely provided for.

Bro. J. F. Hendry's good people at Elmore have painted and papered his parsonage since conference. And the folk over at Ringling, not to be outdone, have made extensive repairs on their parsonage, so that Bro. J. J. Shaw is now domiciled in one of the most modern and comfortable parsonage homes to be found anywhere. Shaw's work at Elk City last year was attended with such remarkable development in the charge along all lines that his pastorate there will ever be remembered as the beginning of a new epoch. He is a most fortunate selection for the more thorough establishment of Methodism in the fertile and promising field which our Church has found at Ringling.

These paragraphs may well conclude with a word concerning West Oklahoma's contribution to Tennessee in the person of Dr. W. J. Moore. He is indeed making the Sunday School work of the Memphis Conference to go forward by leaps and bounds. This year's plans include three training schools of methods, each to continue five days with ten instructors. It is a pleasure to note that he occupies an important place on the program of the State Sunday School Convention to be held at Enid in March. Back in Bro. Moore's home conference, we are genuinely proud of the work he is doing. WILLMOORE KENDALL. Weatherford, Okla.

Somebody has said that wishing and hoping are twin sisters of failure.

An Important Announcement

During the past eighteen months the cost of paper, binding material; in fact, everything used in making books has increased until now the average cost is more than doubled.

To protect the house from loss on its own publications we find it necessary to make all prices as now shown in our catalogue strictly net, from which no discounts are given. This change covers only in part the increased cost of producing these books.

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MADE HAPPY.
Russell R. Jenkins.

In the Advocate of December 7, 1916, was published an article I had written. (Does The Child of God Know His Sins Are Pardoned?) I stated in the article that I was sending it forth with an earnest prayer that it might prove beneficial to at least some of its readers. Now, I feel sure that the Lord has answered my humble prayer and blessed my efforts to do some good in the world, even though I cannot get out.

From north, south, east and west the letters came pouring in; from three or four ministers, from school teachers, from farmers and from one M. D. Each of these said that my article did them much good and agreed with me that the child of God does know when his sins are pardoned.

My son came in from the mail box Tuesday morning and said, "Father, I have five letters for you, three from preachers and one from a doctor in Ft. Worth." "Yes," I said, "He wants to cure me I guess," for the quacks and fakes all over this nation have my name and address. They are all specialists and can cure me.

I told my son to open and read them for us. The doctor's came first, and, as my son read, the tears began to flow from our eyes. He said many good things to us which made our hearts glad, and a minister who was in the doctor's office at the time gave a hearty amen to every word I said. Some said they read and re-read it, and each said that it was good and would expect to hear from me often through the good old Advocate, but

I shall not state all the nice compliments paid me. Now after all of this Aunt Mollie and I feel like we have been attending a great revival and experience meeting where everyone was happy.

Now, I shall have to ask the Advocate to bear with me for coming back so soon, but I just want to thank all who wrote such kind and uplifting words to me.

Your company's sweet, your union dear, your words delightful to my ear. Why, I have been happy for more than a week. Sometimes my cup runs over and before I know it I am slapping my old, stiff, sore and drawn hands together until they fairly burn. Oh, the abiding presence of Christ within; what a comfort it is! Why, sometimes I get almost like Paul was when he said he gloried in weakness and in infirmities that the power of Christ might rest upon him.

I want to thank the Advocate from the depths of my heart for publishing my awkwardly constructed piece, for it has been such a help to us to get so many good letters. Among them we had one from wife's uncle and aunt whom we have not heard from in several years and what cheering and comforting words they wrote us. Well, they were like apples of gold in pictures of silver. (Proverbs 22: 11.)

I shall always love the Advocate more than I ever have. I have been reading it for years. Why is it that all Methodists do not take it? I keep it and my Bible on my chair arm almost all the time.

Springtown, Tex., R. F. D. 2. Box 31.

In the last analysis, the knowledge you can use is all the knowledge you've got. The balance is waste.

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This is the title of a book just off the press. It has been on sale in Dallas only three weeks, and yet five hundred copies have already been ordered here.

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For Old and Young

THE LONG DAY'S CLOSE.

"The long day draweth to a close,"
Yet ere its end
We still have time to pluck a rose
To give a friend.

There yet is time, ere drops the sun
Below the West,
To speak a cheering word to one
By fear opprest.

Time yet for many a little deed
Of kindness,
To help our brothers in their need;
Or soothe and bless.

'Twill seem prehaps we cannot spare
From our own woe
Time to relieve another's care:
Believe not so!

We who have suffered should be
strong
To rise above
Our pain and grief; to sing a song
To work, to love—

That whoso falters on life's road,
May see and hear,
And bear his seeming heavy load
With freshened cheer.

So may our day draw to its close;
Life's sunset gun
Calling us to well-earned repose,
And God's "Well done!"

—Willis E. Bloomfield.

MUSING ON OLD AGE.

With consummate skill has Shakespeare painted his picture of the seven stages of man. For the sake of simplicity and convenience we might consider only three—youth, maturity, and old age.

The first is for preparation and for planning the fabric of life. Into it enter a wealth of optimism, romance, and friendship. To youth each day holds out fair promises; each setting sun is marked with a glory the painter's brush has never caught. All things are fair. All humanity is noble and good. Then, too, it is the period of romance. Brave deeds and gentle courtesies kindle the imagination. It is time to revel in chivalry and knight-hood. It is then we hear the call of the battle field, then we feel the rush of patriotic love. But better is it the period of unselfish friendship, when heart calls to heart and nobility. It is a passion that asks little and gives all. No thought of gain enters in to lower and to degrade. And these bonds of friendship become the most binding and enduring of all life's ties and associations.

The second we might expect to be a continuation and completion of the first. Sometimes this is true; often there are exceptions. It is the lot of many to undergo readjustments. Somehow certain individuals choose the wrong profession or select a location whose environment neither develops nor encourages. Difficult and costly as it may be to begin once more at the foot of the ladder, it is worse, sometimes ruinous, to fail to make the change. This is the time of life wherein we encounter life's realities. The glamour disappears. Romance yields to fact. Imagination and fancy fall back before cold reason and the logic of events. Friendship is often turned to advantage, the optimism of youth grows cold, while ideas are lowered or forever abandoned as impossible of achievement. This is the crucible of life, the time at which character is tested. Most mortals need all the determination of the human will to now support the noble but flagging ambitions of youth. David in his maturity sent Uriah to a certain death; Solomon in the height of success forgot God; while Judas, hardly a youth, implanted history's most treacherous kiss.

But the third period, old age, should be given to retirement and reflection and should be the richest and fullest of all. But the sequel is ever fashioned by the preceding chapters. Happiness or contentment or regret and remorse are but the grain that youth plants for old age to garner. Indeed, this period should be the fullest and richest of all. The question is: "What has the individual brought over and treasured? What has he reserved to add the sunset glow to a dull-gray sky?" Gone is the proud ambition; spent is the day of mighty conflict, and no more comes the thrill of lofty achievement. Henceforth it is to look back—to recount the days and deeds of the past. No longer does he look

forward with fearless eyes toward the great unknown east of new days. His sojourn is in the past; his friends have gone over; he is living beyond his generation, and beware lest loneliness and bitterness fall upon him.

But what does old age offer? Even in this world shall we receive recompense? May not this period of life become the glory and joy of mankind—rich, ripe, mellow, full of sweet, alluring memories? If this is desirable, is it possible? And how may we attain it?

Briefly we may suggest three methods. Enrich the life and emotions by the full enjoyment of all things artistic. Today there are many noble appeals open to the world and appreciated by thousands. Who does not love good music? Sometimes I think of a friend—a blind musician—and I wonder in what lofty realm he often dwells. To think over the great numbers of the old masters, to know Beethoven and to walk with him in fellowship and spirit! What must it mean to him to know Schubert and Grieg, Wagner and Liszt, and all the rest! Even in his blindness do you think he is often lonely? Then there is the world of literature—Shakespeare, Milton, Eliot, and the lesser lights. Can we ever forget little Eppie? But there are Americans whom we have seen and known, whose tender melodies fall like blessings from the lips of saints—as gently as the touch of a patriarch's hand! These treasures are open to all, and thereby many enrich their lives against that day.

Once more allow me to mention—one which should be universal in its adoption—the way of noble deeds. I am not speaking of the preacher; rather I am addressing myself to a vast part of humanity, those of the laity who do good always and everywhere. The man who recalls the boy or girl whom he educated, the loan without interest to one in distress, the strengthening word to one morally weak, the smile and good cheer that robbed the grave of a suicide—are such memories worth while? Would they not cheer us when we watch the ebbtide, while the candle burns low?

Perhaps, after all, Browning was right:

"Grow old along with me; the best is yet to be.
The last of life for which the first was made:

Our times are in our hands
Who saith, 'A whole I planned,
Youth shows but half, trust God,
see all, nor be afraid.'"

—Idus E. McKellar.

SINS OF OMISSION.

If we are ever disposed to count ourselves as having attained the supremest summit in goodness, or to plume ourselves on our perfection, our freedom from all flaws and stains, it might have a wholesome influence on us in mitigating our high-mindedness and self-complacency if we turned our attention to the subject of our omissions. For it is not so much the thing we do as the thing we have left undone that gives us a bit of a headache at the setting of the sun. The tender word forgotten, the letter left unwritten, the flower unsent, the stone unlifted from a brother's way, the counsel we were too hurried to give, the loving touch we had no time or thought for, the little acts of kindness so easy to pass over—how they multiply upon us when we sit down to think.

It is possible, of course, to be morbid about this, to be over scrupulous and charge ourselves harshly when we have not been really to blame, when we have done as much as strength sufficed for. But this is rare. Much oftener are we overeasy with ourselves, prone to excuse. If we know a good we could have done without burdening ourselves beyond measure, or if we might know it with proper reflection and were our heart sufficiently "at leisure from itself to soothe and sympathize," and do not do it, then there is room for blame, there is sin. Let us be frank about it, and perfectly candid, and seek earnestly for daily improvement in this matter of thoughtfulness. For quite as much evil perhaps is done from want of thought as from want of heart.—Pittsburgh Christian Advocate.

Character is higher than intellect. A great soul will be strong to live as well as to think.—Emerson.

THE WORN HANDS.

A story is told of a little tenement house girl who was left at fourteen years of age with four younger ones to nurse and mother. Faithful to her trust, she scrubbed and washed and mended for her brothers and sisters while the slender shoulders bent more and more, and the pinched face grew whiter and whiter. Almost before anyone realized it the little broken life lay waiting for release from the flesh.

"I haven't been able to do anything," she whispered to her favorite girl friend who lived in a near-by alley. "I couldn't go to school because of the work, nor to Sunday School because it took all father could spare to keep the others in clothes. When the minister came to see me, he said, 'I'd soon see Jesus; but I am afraid I haven't done anything good, and I don't know anything to say to him.'"

"You needn't try to say anything," said her friend with more than girlish wisdom, "not a single word," kissing the pitiful little face on the pillow. "When you see him look at you, you just show him your hands."

There are many members of the home department of the Sunday School who often feel as did this hard-working girl in the tenements. They are so busy with housework and caring for the children that they have not time for so-called regular Church work. They are tempted to feel that their Christian service is lacking because they have no time to be an officer in the missionary society, or a teacher in the Sunday School. They need to know that there is nothing which is more pleasing to the Master than hands worn in the service of others. To home department members with worn hands says, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."—James Elmer Russell.

WAR MAKES MEN GRAY.

Army physicians and men of science are discussing the effect on future generations of the premature aging of millions of men now at the battle fronts. It is said that soldiers ten months in the trenches, exposed to the nerve-shattering shock of shell fire, often come out with the appearance of ten years having been added to their life. A shorter period than this often suffices to turn iron-gray the hair of a boy of twenty-five. This premature aging is peculiar to no nationality. It is noticeable alike along the English and French lines and among the prisoners from Germany, Austria and Russia. "We attribute the gray hairs now so noticeable everywhere at the front to a 'subconscious worry,'" said a Canadian army surgeon. He continued: "I have never known actually of hair turning gray over night, as the novelists are so fond of putting it, but it often happens within the space of a week or ten days." There is no viewpoint from which the war does not look terrible. The premature aging of the survivors is pathetic; but what of the millions of young men, the flowers of Europe, who went out never to return? The thought of it is enough to break the heart of the race. The effect of the spirit upon the body, of the agony of the soul on the physical health, is a scientific fact. The effect of sorrow for his afflicted nation upon his appearance is shown in the cup-bearer who offered the wine to Artaxerxes the King, who, noticing his changed appearance, said: "Why is thy countenance sad, seeing thou art not sick? This is nothing else but sorrow of heart."—The Christian Herald.

WHY WAS ROY CHOSEN?

"I'm going to hire an office boy," said Mr. Russell to his wife, as they sat at the supper table.

"How would one of the Wade boys do?" suggested Mrs. Russell. "They are such manly, business-like boys."

"I was considering them," replied Mr. Russell. "I think I shall hire one of them, but I don't know which to choose. I want a boy, who will stick to a task until it is finished. I pay my boys well, and I expect their best." As he spoke, Mr. Russell arose from his chair. "I'll go over and talk to the Wade boys," he said. "Perhaps I can decide then which one of them to hire."

A few moments later Mr. Russell opened the front gate at the Wade home. The two boys, Jim and Roy, sat on the lawn with hammer, nails and boxes before them.

"Hello," called Mr. Russell "what are you making?"

"Hello," answered both the boys,

and then Jim, who was a year older than Roy, added, "We are building a tool box to put in the barn."

"And I have pounded my thumb three times," volunteered Roy, holding up that bruised member.

"You'd better tie it up," counseled Mr. Russell, examining the thumb.

"Oh, it will soon be all right," returned Roy, with a shake of the head; "it doesn't hurt a bit."

While Roy spoke, Jim was quietly gathering boards and nails into the box. "Let's quit for tonight, Roy," he said in a whining tone. "We can finish this tomorrow."

But Roy continued to pound nails. "I'm going to finish this tool box tonight," he said quietly.

As Jim disappeared around the corner of the house, Mr. Russell's face glowed with excitement. "Roy," he said, "I'd like you to be my office boy this summer. Would you like the work?"

"Like it!" echoed Roy. "Oh Mr. Russell, I'd be so glad to have the job."

So the bargain was sealed. As Mr. Russell walked home through the dusk, he said to himself, "I've found the very boy I'm looking for." And Roy, finishing the tool box on the lawn, paused in his work to say thoughtfully: "I wonder how he came to choose me, when Jim could have done his work just as well as I can do it."—E. L. Andrews in King's Treasuries.

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FACING SUPERANNUATION.

Rev. C. L. Browning.

I remember it as if it had been but yesterday. It was at the session of an Annual Conference. The 20th question was being called, and the preachers were answering to their names by making a report of their year's work. Almost each report had in it the ring of victory, and I felt a pride in the thought that I was soon to be received into full connection in this triumphant brotherhood. I was sitting near an old man whose name I did not then know. As the Bishop continued calling the names of the preachers, the name of this man near me was called. His presiding elder said, "There is nothing against him, Bishop; I move that his name be referred to the Committee on Conference Relations for the superannuate relation." The old man made his report in a half sobbing voice, but the ring of victory was not there. The vote was taken and the Bishop said, "And his name is referred." The next name was called and the routine of the conference went on as if nothing had happened.

The old man sat down, bowed his head on the back of the pew in front of him and his body shook with a grief which would not be controlled. I placed my hand on his shoulder and said, "God bless you; I am so sorry for you!" After he had sufficiently controlled his emotion, he looked at me with his sad, tear-filled eyes—eyes in which I could see the reflection of a broken heart—and said, "I don't know how we are to live. No provision is made for us this year, and at the close of the year there will only be a pittance. This is the darkest day of my life!" Again he bowed his head on the back of the pew and wept like a child.

He had been faithful and true and had come down to superannuation without having laid up any of this world's goods—no money, no land, no trade, not even a little house in which to live. His faithful wife had shared with him all his appointments, and with him had come down to this trying hour to share with him the material dividends of his life's work—nothing! He was thinking of her and the barren years of added toil and increasing poverty which stretched on before them to the grave. He had grown old gracefully and naturally. His age was not his burden, nor his regret. His work had been hard, and he had done it well; he would have enjoyed a rest. The dark picture at which he gazed that day was the picture of poverty—the constant grind of poverty at whose mill he would have to slave till the day of his death.

The hour of adjournment had arrived; the benediction was pronounced. As he stood there that day, the added burdens of that hour had bowed his form more than the aggregate burdens of the past decade. He took me by the hand and turned upon me his sad face—a face upon which the finger-prints of that one morning had been cut deeper than the finger-prints of time had cut in twenty years—and said, "I thank you, my young brother, for your sympathy. But you do not understand as you will later—it all seems so unjust, so cruel, so inhuman."

All through these twenty-five years of my ministerial life, the image of that old man's face has been stamped upon my heart. I see it while sitting as a member of the Joint Board of Finance, puzzling over how best to distribute to our conference claimants the mere pittance which the Church places in our hands. I see it in the pleading letters which are read by the members of this board. I see it when I read of the liberal provision made and being made by other Churches, by the Government, by firms and corporations, for their superannuate employees. I see it as the sun of my own life passes westward of the meridian line, which, in spite of myself, reminds me of the evening and sunset. Ah, that sad face has burned itself into my conscience and haunts me with its sad eyes, quivering lips and those strange, hard words—"unjust, cruel, inhuman!" Shall that face ever leave me? Shall the bounty and liberality of my great Church ever drive this haunting face from my memory?

We were coming from Waxahachie a few days ago—a preacher friend and myself. Our conversation turned to the superannuates of our conference and others standing upon the border of superannuation. His voice dropping to a minor key, my friend said, "You and I are coming to it, too." "Yes," I replied, "but let us not worry over it, for death may overtake us before we get there." Then, as his voice revealed the deep emotion of his heart, he said, "That death may come before that day is my devout prayer." At that instant the car stopped at his station, and as he passed out of the door he looked back, and I saw the resemblance of the same

sad face of the old man of my early ministerial acquaintance.

God bless the old men of the ministry—especially those who find the shadows lengthening and the evening drawing apace with no place of rest in sight! The superannuate home movement is a help; but a home without a living is not the most comforting thought. Will not our great Church provide the home and the living, too? These sad faces must be changed to serenely joyous ones; and when the home and the living are provided for, superannuation will be the call of the bells to rest and the enjoyment of the fruitage which the life and labors of the faithful preacher has earned. The presiding elder's, "I move that his name be referred" must mean not only "Nothing against him, Bishop," but "Something for him—for his wife and for his dependent children—a rest, a home and the comfortable necessities of life." While so many "specials" are the order of the day, let us make a special for the superannuate preachers, their widows and dependent children. What do you think of this?

A NOBLE QUARTETTE.

The General Conference which held its session in New Orleans just following the war between the States was certainly guided by the good Spirit in the election of four remarkable men to the Methodist Episcopacy. They were elected in the following order: Wm. M. Wightman, David S. Doggett, Enoch M. Marvin and Holland N. McTyre. The South was completely exhausted by a four years' devastating war. In many places her altars were broken down and her Churches unfrequented. Disintegration and absorption were in the air. Something had to be done to congregate, coerce and conserve. These four well-chosen men came to the rescue nobly. Under their clarion calls no one could remain apathetic. They preached, they lectured and enheartened the people into whose homes they entered. And laboring shoulder to shoulder with their elder brethren of the Episcopacy, the exclamation was soon heard throughout the South: "There is life in the old land yet!"

Now, Mr. Editor, allow me to rescue from oblivion a few things concerning this noble quartette which may not be wholly uninteresting to my younger brethren in the ministry. We have here in the order named the scholar, the orator, the evangelist and the lawyer. They were alike, but diverse; alike in that they preached the same glorious gospel, but as diverse as temperamental differences could make them. My introduction to Bishop Wightman was at the Weatherford Conference. He came by stage and before he alighted a crowd of brethren greeted him, while one of the preachers told him of the Indian raid of the night before, when some itinerant horses had been stolen. The Bishop wittily remarked: "The wise man foreseeth the evil and hideth his horse."

In addressing a class of young preachers he showed his appreciation of the chief function of the gospel ministry when he said: "My brethren, always be ready to break a syllogism to save a soul." His preaching was expository and full of instruction.

Bishop Doggett was a very Apollo in appearance. As a pulpit orator he was superb. While Marvin was gifted with the eloquence of nature, Doggett enjoyed the culture of the schools. Each excelled in his sphere. An occurrence at the Springfield Conference showed Bishop Doggett to be a master of assemblies. He was preaching on "Christ's Ambassador," and was well into his subject and was calling attention to the infinite power behind every ambassador for Christ, when a thunder storm drove those on the outside into the aisles and pulpit spaces. Meanwhile the preacher calmly awaited the restoration of order. But how he could ever begin again and sustain the grandeur of the height already attained was puzzling to one's inventiveness. But with consummate skill he continued: "Brethren, there is thunder in heaven's artillery!"

I was so much pleased that I attended the Texas Conference which was held at Brenham. I wanted to hear his short and pithy speeches which he would interject as the business of the conference proceeded, and also to hear his remarkable Bible and Hymn reading. At the close of the session the preachers went into ecstasies as the Bishop read that famous hymn:

"And let our bodies part,
To different climes repair,
Inseparably joined in heart,
The friends of Jesus are."

But the evangelistic note was



REV. AND MRS. SHERWOOD MARRIED FIFTY-FIVE YEARS.

To very few is it given to live out a married life of five years more than half a century, yet that is exactly the distinction that can be claimed by Rev. and Mrs. J. F. Sherwood of this city. They were united in marriage November 21, 1861. The happy event took place at Rock Hill, now Frisco, Collin County, Rev. Tom Mastern, saying the ceremony that united in marriage these two. The bride of fifty-five years ago at this wedding was Miss Mary A. Rogers, a native of Tennessee, but has lived in Texas since 1850. One of the witnesses of this marriage now living was a sister of Mrs. Sherwood, Mrs. Stacy, now residing in Dallas.

Rev. Sherwood was a native of Indiana, born July 9, 1842, but has lived in Texas since 1847 when he came with his parents to what was then Kingsboro, now the town of Kaufman. Rev. Sherwood's father was a missionary to the Indians in Indiana and it so happened that the now venerable minister was born in that State, his ancestors being from North Carolina.

Rev. Sherwood joined the conference in Sherman in 1871, Bishop Marvin giving him his first appointment, Bishop McTyre ordaining him deacon and Bishop Doggett elder. The lot of a Methodist minister at that time was not an easy one. Pay was little and uncertain and the preacher who saw a hundred dollars a year in money those days was lucky, indeed. Charges were scattering and travel was mostly on horseback with roads few and far between. If times were hard financially, the spirituality of the Church was marked and seldom have the fires burned so brightly upon the altars of the Church as then. Preachers thought nothing of preaching an hour and congregations listened eagerly.

Rev. Sherwood has been pre-eminently successful in his ministry and it is often said that no minister in the bounds of the conference has had more conversions than he. That he is yet able to preach effectively in spite of his more than three-score-

and-ten years is shown by the fact that he last year served as pastor on the College Mound Circuit, having taken the work to fill a vacancy caused by a resignation. On this work, as on his others, he was signally successful.

In his work as preacher, Rev. Sherwood has filled the following charges: Caddo Mission, Lone Oak Circuit, Sulphur Springs Circuit, Kelleyville Circuit, Sulphur Springs Station, Grape Vine Circuit, Ladonia Station, Wylie Springs, Annona, Woodland, Norman, Okla., transferring to the Indian Mission Conference; presiding elder Wynnewood District, Durant Station, Quinlan, having transferred back to the North Texas Conference; Bailey, Brookston, Bonham Street, Paris; Kirkland and Maple Avenue, Dallas; College Mound. In 1912 he took the superannuated relation and took up his home in Terrell in the conference home established here by the conference.

"We are grateful," said Rev. Sherwood speaking for himself and his wife, "to the splendid people of the town who have ministered unto us in so many various ways. They have been kindness itself to us and our appreciation is very strong."

Rev. and Mrs. Sherwood have declined to grow old and are as young in heart as are most people less than half their years. Household duties take up her time, as the spotless condition of the home so plainly shows. He delights to work in the garden and their flowers every year are the admiration of every passerby, blooming in the greatest profusion. The house, in fact, in the proper season, is surrounded by flowers, showing the care taken of them by the venerable minister.

Both he and his wife are in the highest esteem of all who know them and their presence has been a benediction to every one with whom they come in contact. All unite in wishing them many more years of the happiness that has characterized the married life of these two for more than half a century.—Terrell Tribune.

sounded most loudly by Bishop Marvin at Waxahachie in 1866 when he preached three sermons during the conference session; called mourners and had conversions at the altar. The people flocked to hear him. Fortunate it was that the young conference was started on its mission of love and service by this holy man whose heart God had touched.

Bishop McTyre was a commanding figure on any platform. At the Memphis General Conference, when there was a tangle in the business proceedings the chair was turned over to him. He arose to his full height of six feet and composedly surveyed the great audience, when a noticeable hush fell on the vast assembly. The question before the conference was distinctly stated and the business proceeded normally. His profile reminds one somewhat of Bishop Soule. The Bishop was master of a terse and perspicuous style. I once received from him this laconic card: "Mind your three p's—pray, preach, practice." JOHN FREEMAN NEAL, Concan, Texas.

"I BELIEVE"—AN EVERY-DAY CREED.

I believe in my job. It may not be a very important job, but it is mine. Furthermore, it is God's job for me. He has a purpose in my life with reference to His plan for the world's progress. No other fellow can take my place. It isn't a big place, to be sure, but for years I have been molded in a peculiar way to fill a peculiar niche in the world's work. I could take no other man's place. He has the same claim as a specialist that I make for myself. In the end, the man whose name was never heard beyond the house in which he lived,

or the shop in which he worked, may have a larger place than the chap whose name has been a household word in two continents. Yes, I believe in my job. May I be kept true to the task which lies before me—true to myself and to God who intrusted me with it.

I believe in my fellow-man. He may not always agree with me. I'd feel sorry for him if he did, because I, myself, do not believe some of the things that were absolutely sure in my mind a dozen years ago. May he never lose faith in himself, because, if he does, he may lose faith in me, and that would hurt him more than the former, and it would really hurt him more than it would hurt me.

I believe in my country. I believe in it because it is made up of my fellow-men—and myself. I can't go back on either of us and be true to my creed. If it isn't the best country in the world, it is partly because I am not the kind of a man that I should be.

I believe in my home. It isn't a rich home. It wouldn't satisfy some folks, but it contains jewels which can not be purchased in the markets of the world. When I enter its secret chambers and shut out the world with its care, I am a lord. Its motto is service, its reward is love. There is no other place in all the world which fills its place and heaven can be only a larger home, with a Father all-wise and patient and tender.

I believe in today. It is all that I possess. The past is of value only as it can make the life of today fuller and freer. There is no assurance of tomorrow. I must make good today. —Charles Stelzle.

Fortify the system against disease by purifying and enriching the blood—in other words, take Hood's Sarsaparilla.

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

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SHALL THE PEOPLES' INSTRUCTIONS BE RESPECTED?

The Thirty-Fifth Legislature will convene in Austin, Tuesday, January 9. The most solemn question which confronts our representatives just now is, Shall the instructions of the State concerning a prohibition amendment be respected?

We can think of no reason which would justify the Thirty-Fifth Legislature, if it should decline to obey the instructions of the State concerning the submission of a prohibition amendment to a vote of the people. Such action would nullify the sacred doctrine of the State as the unit of government. Such action would declare subdivisions of the State to be the unit of government.

Let it be noted that subdivisions do not enact laws or even make regulations for their own conduct save by the authority of the State. Subdivisions of territory have no authority but that which is granted by the State government. The State is the unit of government and is the sole authority.

The whisky forces of Texas are struggling desperately to destroy the authority of the State to control their business. They propose to flout the will of the people. They propose that an insignificant majority in one of our senatorial districts shall nullify the will of the majority in the whole State. Such a position is untenable and has been invoked to save the worst enemy the people of Texas or of any other State ever had. Such a position puts the invested rights of the brewers above the rights of the whole people. And such a position is a tacit confession that the people are tired of the abominable whisky traffic and will destroy it upon the first opportunity afforded them to do so.

We urge upon our representatives the submission of a resolution for the call of a constitutional convention in case a minority refuse to submit the amendment as instructed by the people. Such a resolution, in the judgment of able lawyers, will require only a majority vote and is not subject to the veto of the Governor. We believe that resolutions and petitions should be sent our pro Representatives urging this course. Public meetings throughout the whole State should be held endorsing and urging such a course. 1917 must see the destruction of the whisky traffic in Texas.

A TERRIFIC ARRAIGNMENT.

The reply of the Entente Allies to the proposal for a peace conference is a terrific arraignment of the Central powers, in general, and Germany in particular. The Entente emphatically decline to consider the question of peace until Germany and her allies shall state the terms upon which they are willing to make peace.

The note of Germany and her allies, in reality, asked the Entente powers to enter upon the consideration of peace upon two clearly avowed assumptions, namely, that the war was forced upon the Central Powers and that these powers are victors. These two assumptions were vigor-

ously and triumphantly assailed by the Entente in their reply. The reply clearly shows that it was the Entente who stood for peace in 1914. Russia, England and France earnestly entreated Germany not to allow Europe to be thrown into war. The reply shows, further, that it was the German representative at The Hague who refused to agree to the limitation of national armaments.

There is no answer to this feature of the Entente reply. The verdict of the world has gone against Germany and her allies. These powers stand convicted at the bar of the world's public opinion. The guilt of having begun the war is upon them. The case is settled as to this count and will never be reopened.

The Entente reply assails the sincerity of Germany and her allies in their proposal for peace and in support of this position points to Germany's violation of her sacred treaty with Belgium and the confession of her own Chancellor that such violation was contrary to international law. Germany is told plainly that her word is meaningless and cannot be trusted.

The note virtually defines the terms upon which the Entente will consider peace, namely, reparation, restitution and effectual guarantee against future aggressions.

Whatever may be the military victories of the future, the Entente have won a great moral victory before the whole world in the convincing statement of their case.

MEETING OF JOINT COMMISSION.

The Joint Commission on Unification met in Baltimore, Thursday, December 28. The Commission is composed of twenty-five representatives from the two Episcopal Methodisms and is charged with the duty of finding a plan for the unification of these Methodisms by reorganization.

The meetings in Baltimore are executive and, of course, we have no means of knowing what progress is being made toward the proposed unification. The papers, however, report a most brotherly attitude to characterize the representatives toward each other. They indicate, further, that, after a candid discussion of the issues involved, a sub-committee will be appointed which in due time will make its report to the full committee. And this prediction is probably correct, for this method of procedure characterized the work of previous Commissions on this subject.

The time has now arrived for a dignified silence upon the part of our pulpits and papers. Both Churches are represented by men of great ability and undoubted integrity and these Churches may well trust the deliberations of their chosen servants.

We congratulate our own Methodism that our discussion of the subject (which at times has given rise to sharply differing views) has left us a solidly united Church. No divisions have been created among ourselves. No serious scars will be left by our exchange of views. We are still brethren and the Church will abide by the decisions of the properly constituted authorities.

For the remainder of the quadrennium, therefore, let us press unitedly our great evangelistic and educational and other benevolent campaigns. This is the wiser course, for thereby we shall be stronger as a Church, if we are still to remain as an independent organization; and thereby we shall have more to give, if we are to be a reunited Church.

SAVING THE CITY.

The task is too great for any individual Church. It is too large for any one denomination. How much longer will it take Churches to discover the truth of these statements?

We have seen nothing which has pleased us more than the plea of Hon. Rhodes S. Baker, of Dallas, for some medium or agency through which the united Churches of Dallas may deliver themselves upon the problems of their city. In the Dallas News (January 2) Mr. Baker makes the following convincing plea:

Other cities have in successful operation their Councils of Churches, made up of representatives (a pastor and a layman) from each co-operating Church. The council binds no one, legislates about nothing, but quietly and constantly devotes itself to tasks that merit the common attention of the co-operating Churches. It works.

The year 1917 should provide for us a Dallas Council of Churches, with a secretary giving to its tasks all his time. I would not venture to limit its program, but I suggest the following:

A great evangelistic campaign early in 1917, in which all our ministers and Christian people would help. It should be preceded by just such intensive preliminary preparation and be carried out with just such extensive co-operation as those campaigns have which are in charge of the outside evangelist, as some one has said, "A Billy Sunday Campaign without Billy Sunday." It has been done with remarkable success in some cities larger even than Dallas.

A continuous campaign of newspaper publicity of a quiet and dignified character for the benefit of all co-operating Churches. If Christ were better known to men and women who now ignore him they would grow to depend on him and love him. Such publicity should be of such a quality that people would read it, not through duty, but because it was real news.

Campaigns in support of all constructive and kindly movements of a religious character for the moral or spiritual uplift of Dallas.

We are gratified that a Dallas layman thus takes the initiative in what seems to us to be the most urgent need of Dallas for 1917.

An emphasis on the intellectual and ecclesiastical aspects of Christianity which precludes co-operation upon the part of Churches is positively dishonoring to our common Lord. Such emphasis may succeed in building up great individual Churches here and there, but it succeeds also in cursing our cities with indifference to slums and vices which it is the business of the Church to destroy. Such emphasis succeeds in disrupting the real unity of Christ's Church and makes it powerless to bring to bear upon the community those lofty sentiments and convictions which individual Christians cherish.

There is nothing which unified evil so much relishes as a divided Christianity. A united Christianity alone can strike terror to unified evil.

We are not a stickler for any particular organization as a medium through which our city Churches shall work. If any one objects to a "Council of Churches," let him suggest something better and we offer him our hand. But if any one insists upon destroying a bond of union which has been so efficient in other cities, we submit that he is in duty bound to take the initiative in providing something better. A failure to do this is a refusal to meet obligations which devolve upon a united evangelical Christianity.

We do not wish to offend, but we unhesitatingly say that the present situation in Dallas is a reproach to every pastor and Church in it.

MOB VIOLENCE IN THE SOUTH.

Principal Robert R. Morton, of the Tuskegee Normal and Industrial Institute, sends us the following summary of lynchings in the South for 1916 (as tabulated by Monroe N. Work, head of the Division of Records and Research of the Institute):

In 1916 there have been fifty-four lynchings. Of those lynched, fifty were negroes and four were whites. This is four less negroes and nine less whites than were put to death in 1915, when the record was fifty-four negroes and thirteen whites. Included in the record are three women. Fourteen or more than one-fourth of the total lynchings occurred in the State of Georgia. Of those put to death forty-two, or 77 per cent of the total, were charged with offenses other than rape. The charges for which whites were lynched were murder, 3; suspected of cutting a woman, 1 (this a Mexican).

The charges for which negroes were put to death were attempted rape, nine; killing officers of the law, ten; murder, seven; hog stealing and assisting another person to escape, six; wounding officers of the law, four; rape, three; insult, two; for each of the following offenses one person was put to death: slapping boy, robbing store, brushing against girl on street, assisting his son, accused of rape, to escape, entering a house for robbery or some other purpose, defending her son, who in defense of mother, killed man, fatally wounding a man with whom had quarreled, speaking against mob in act of putting a man to death, attacking a man and wife with club.

Lynchings occurred in the following States: Alabama, one; Arkansas, four; Florida, eight; Georgia, fourteen; Kansas, one; Kentucky, two; Louisiana, two; Mississippi, one; Missouri, one; North Carolina, two; Oklahoma, four; South Carolina, two; Tennessee, three; Texas, nine.

In commenting upon these facts we wish to reaffirm our statement at the Council of Churches at St. Louis that there is no defense of lynch law, and we wish as freely to acknowledge our error in saying that mob violence results from a single crime only.

The report here given shows that of the fifty negroes lynched in the South in 1916 thirteen only were mobbed for the crime or the attempted crime of which we spoke.

It is a dark blot upon the civilization of the South that enraged white people have not allowed the law to take its course in the case of men, both white and black, who are accused of crime. Vengeance does not belong to any man and civilization itself cannot withstand resort to brute force in punishing the guilty. The fundamental law of the land gives every man, white or black, the right of trial by his peers. Destroy this law and civilization itself crumbles.

Nevertheless, we are bound to say that any report, which calls attention to mob violence and which lectures white people, should also speak words which are calculated to excite in the negro a horror of the crimes for which such lynchings are meted out. May God speed the day when the foul blot of lynchings shall be removed from the escutcheon of our fair Southland!

THE EVANGELISTIC CAMPAIGN

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

DETAILS OF EVANGELISTIC CONFERENCE.

This summary has been mailed to every presiding elder in Texas:

1. Each meeting will open one night and close the next, embracing one day and two evenings. If the presiding elders of the group so wish, they will hold their missionary institute the following day.

2. The State-wide Committee works out the evangelistic program, a copy of which is enclosed, supplying a Flying Squadron of six of the speakers, the districts joining in the meeting to supply the other speakers. These are to be named by the presiding elders of the districts uniting.

3. It is suggested merely that these evangelistic meetings be followed by a missionary institute of a day, and that the combined meeting be a substitute for the institute held in the district.

4. The traveling expenses of the Flying Squadron are to be met by an offering the second evening of the meeting. These expenses will be nominal.

5. The date for the conference in your district is — and the place —.

6. It is desired that these meetings be attended by every preacher of the districts uniting, and one layman, at least, from every Church.

STATE COMMITTEE.

SOME INFORMATION WANTED.

The fifteen places, with one exception, have been chosen for the evangelistic rallies. The places were selected with references to being reachable by the "Squadron" and accessible to the brethren. These places have not chosen us but we have chosen them. Had the committee permitted invitations they might have come from places so remote that the "Squadron" could not reach them without loss of time. Now enquiries are coming in as to whether these towns selected will provide free entertainment for the brethren. Manifestly they have not incurred any obligation on that line. But if they choose to do it, it will no doubt be appreciated and might increase the attendance. I have already received notices from Ramsey and White and Jacksonville and Longview that these towns will give free entertainment to the rallies. I thank these towns on behalf of the State Committee on Evangelism. Now, will the other thirteen pastors please inform me whether they will do likewise. It ought to be known now whether the brethren are to have free entertainment.

Will the presiding elders and the Conference Committee on Evangelism please furnish me a complete program at the earliest date possible? The program will be a very attractive one and the sooner it is published in full the more anxious will our brethren be to attend.

Will the State Committee please furnish the names of the "Squadron" for each of the conferences? The skeleton program will be seen in this issue. If the brethren mentioned above will comply with this request we can, in the near future, show you the bill of fare in full. In the meantime let all the pastors and all the laymen who want to keep right up with this great movement get ready to attend. See which one is in your territory and note the date.

Time and Places for Our Fifteen Evangelistic Rallies.

West Texas Conference.—Time and West Texas Conference.—Cuero, Jan. 22-23; San Antonio, Jan. 23-24; Lampasas, Jan. 25-26.

Texas Conference.—Houston, Jan. 29-31; Jacksonville, 30-Feb. 1; Longview, Jan. 31-Feb. 2.

Central Texas.—Waco, Feb. 5-6; Corsicana, Feb. 6-7; Ft. Worth, Feb. 7-8.

North Texas.—(Place to be supplied), Feb. 12-13; Dallas, Feb. 13-14; Wichita Falls, Feb. 14-15.

Northwest Texas.—Sweetwater, March 12-13; Hamlin, March 13-14; Amarillo, March 14-15.

Bishop Mouzon will be a part of the "Squadron" in West Texas and Northwest Texas Conferences. Bishop McCoy will be with the Squadron in Texas, Central and North Texas Conferences. Dr. John M. Moore will be a part of the "Squadron" in all the conferences. Full details as to the Texas men who will be a part of the "Squadron" will be given later.

The following is the proposed program for the West Texas, the North Texas, Central Texas and Northwest Texas Conferences. The Texas Conference is given in another column.

Opening Evening.

7:30 p. m.—Devotional Half Hour.

Leader to be supplied from district group.

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

Next Day.

9:00 a. m.—Devotional Half Hour. A Season of Heart Searching. Leader to be supplied from district group.

9:30 a. m.—Address, "The Pastors' Evangelistic Responsibility," Member of Squadron.

10:00 a. m.—Address, "Human Agency in Revivals and How to Enlist It," Speaker from district group.

10:30 a. m.—Symposium, "How I Prepare for and Conduct My Revival," Leader, 10 minutes followed by three 10-minute speeches. Speakers to be supplied from district group.

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

Afternoon.

2:00 p. m.—Devotional Half Hour. Leader supplied from the district group.

2:30 p. m.—Address, "Evangelism in the Sunday School—Decision Day, Etc.," Speaker to be supplied from the district group.

3:00 p. m.—Address, "The Win-One Way; or, Personal Evangelism," Member of Squadron.

3:30 p. m.—Address, "A Continuous Revival. The Normal Revival; or, Saving Men Between Meetings," Speaker supplied from district group.

4:00 p. m.—Address, "The Burden for Souls," Member of Squadron.

4:30 p. m.—Fixing the District Goals, the Presiding Elders.

Evening.

7:30 p. m.—Devotional Half Hour, Prayer and Praise. Leader to be supplied from district group.

8:00 p. m.—Address, "The Revival We Need," Bishops McCoy and Mouzon.

Followed by consecration service. Bishop McCoy, Texas, Central and North Texas.

Bishop Mouzon, West Texas and Northwest Texas.

PROGRAM FOR THE TEXAS CONFERENCE RALLIES.

Opening Evening.

7:30 p. m.—Devotional Half Hour. Leader to be supplied.

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

First Day—Morning.

9:00 a. m.—Devotional Half Hour. Leader to be supplied.

9:30 a. m.—Address, "Why a Revival Campaign?" Speaker to be supplied.

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

10:30 a. m.—Symposium, "How I Prepare for and Conduct My Revival," Leader 15 minutes, followed by three 10-minute talks. To be supplied.

11:15 a. m.—Address "The Pastor's Evangelistic Responsibility."

Afternoon.

Program to be supplied by the presiding elders.

Evening.

7:30 p. m.—Song and Praise Service.

8:00 p. m.—Address, "Divine Power in Revival and How to Secure It."

Second Day.

9:00 a. m.—Devotional Half Hour. A Heart-Searching Session.

9:30 a. m.—Address, "Evangelism in the Sunday School—Decision Day, Etc." to be supplied.

10:00 a. m.—Address, "The Win-One Way;" or, "Personal Evangelism," to be supplied.

10:30 a. m.—Address, "Continuous Revival, the Normal Revival," to be supplied.

11:00 a. m.—Address, "The Burden for Souls."

12:00 a. m.—Fixing the District Goals."

Afternoon.

Program to be supplied by the presiding elders.

Evening.

7:30 p. m.—Prayer and Praise Service.

8:00 p. m.—Address, "The Revival We Need," Bishop J. H. McCoy, followed by consecration service.

"PASTORAL AND PERSONAL EVANGELISM."

I have just finished my second reading of Dr. Goodell's book on "Pastoral

and Personal Evangelism." I was much helped by the former reading when the book was first issued. My second reading has been even more helpful. This man under whose ministry hundreds from year to year have been led to Christ is competent to write or speak on evangelism. It will be recalled that during his first two years in Calvary Methodist Church in New York more than one thousand were added to that Church. He has a record in soul-winning that extends over a period of more than twenty-five years. Go where he may people are brought to Christ. We are willing and anxious to sit up and listen to the man who has done what he is advising others to do. His purpose in putting his thoughts into print is to enlist and enthrall as many as possible of the one hundred thousand pastors in the United States in pastoral evangelism. The desideratum of the times as he sees it, is not for another Moody or Finney or more Billy Sundays, but more pastors fired with evangelistic zeal. It were far better to have a hundred pastors filled with the Spirit and leading their flocks in revival campaigns than to have hundreds of Billy Sundays preaching to great multitudes and seeing many thousands "hit the trail." His hope is that his book will increase the number of pastor-evangelists. That it will do that no one can doubt who reads the book. His chapters on such subjects as "The Present Call," "Pastoral Evangelism," "The Price of Power," "The Yearning Soul," "Personal Evangelism," "A Personal Chapter," "Evangelistic Preaching," "Evangelistic Bible Study," "Pulpit Power," "Drawing the Net," and other chapters equally important will make the average preacher feel that he has not paid the price for power.

I would advise all the pastors who read this book when it first appeared to re-read it. If there be any who have not read it, they should do so at once. I am not agent for this book and receive no commission on sales. I'm merely writing of a book that has blessed my life and ministry twice. I think I have its sentiments so wrought into my life now that I shall not need to read it again.

A STUDY OF CONFERENCE MINUTES.

It has been said that figures do not lie, and some wag added, "but liars do a sight of figuring." I have before me the journals of the Texas and the Northwest Texas Conferences. I have studied them with reference to the record we are making in soul-winning. The average number of additions on profession of faith in the Texas Conference is a fraction less than twenty per pastoral charge. In the Northwest Texas Conference the average is a fraction more than twenty to the pastoral charge. I do not know what the other conferences have done. Will give an exhibit of them as soon as I get in possession of the journals. Is it possible that the average pastor with the help of his presiding elder, his Sunday School forces, his laymen, all the agencies at his command, reaches only twenty per year? Such an exhibit ought to humble us in the very dust of humility. There may be a few pastoral charges where twenty is a fairly good result. In small stations where there are less than two thousand white people with six or eight station preachers, one does well to reach twenty on profession of faith annually. But on a large circuit, or in a city charge such a number ought never to be seen.

Classifying the districts according to the number on profession of faith the Texas Conference districts rank as follows: Houston, Tyler, Navasota, Marlin, Beaumont, Jacksonville, Pittsburg, Timpson, Brenham, Marshall. The Northwest Texas Conference district rank as follows: Amarillo, Clarendon, Hamlin, Sweetwater, Stamford, Abilene, Plainview, Big Spring, Vernon.

Classing those charges on which one hundred or more have been received on profession of faith as "A," those which have received from fifty to ninety-nine as "B" those which have received from twenty to forty-nine as "C" those which have received from one to twenty-five as "D" and those which received none as "E" they rank as follows: Texas Conference class "A" two, class "B" fourteen, class "C" fifty-two, class "D" one hundred and forty, class "E" fourteen. In the Northwest Texas Conference, class "A" two, class "B" seven, class "C" twenty-eight, class "D" one hundred and three, class "E" ten.

It will be seen that only two men in each conference report one hundred or more on profession of faith and fourteen in the Texas Conference and ten in the Northwest Texas Conference report none on profession of faith.

If the brethren will furnish me the journals I will continue this exhibit

till the work of all the conferences shall have been reviewed. It is hoped that the three conferences yet to be reviewed will make a better showing than these have. If Spurgeon could make an average of one per day for forty years; if Dr. Goodell can exceed one hundred for every year covering a period of more than a quarter of a century; if men whom we know can some how from year to year bring into the Church on profession of faith more than one hundred, what shall we say of those under whose ministry only a few or none are converted from year to year? It is not my purpose to rebuke or commend any one. It is my purpose to exhibit the figures with only such comment as seems fitting.

For many years the Advocate has been sent to very poor families for one dollar per year. This was always done at a loss to the Publishers; but they were glad to participate in the good work. Because of the advance in every article entering into the production of the Advocate the Publishers are unable to continue the custom without very serious loss. But should the worthy recipients of the Publishers' generosity in the past be deprived of the weekly visits of the paper? Will not our subscribers cast about and find one at least of these families and send the paper to them? This is an opportunity to do a kindly act.

The New Mexico Conference Minutes have reached us through courtesy of Rev. W. S. Huggett, the efficient Secretary. We extend our thanks and also compliment him on the work.

CARRIZOZO, N. M., 100%.

The entire official board are now getting the Church paper.

ARTHUR MARSTON, P. C.

I think you are presenting the Church a great paper which should, and no doubt does, receive the commendation of all its readers.

D. H. LINEBAUGH.

Muskogee, Okla.

Rev. D. B. Boddie, of Waller, has added sixteen new subscribers to the Advocate list in his charge since conference. And he is just getting started.

KIND WORDS FROM KENTUCKY.

I am now almost seventy-five years old, but am happy on the way and do not want to give up the dear Advocate as long as I can pay for it.

MRS. KATE REDMON.

Burnside, Ky.

I want to be the first to pay the \$2 for my Advocate. I think the Advocate should be the same to all.

BEN CROW.

Barnesville Circuit.

THY LOT.

If your path, friend, leads otherwheres just tread it, and be glad. The lilting song, the voices of mirth, the love that sweetens, or the path that only one may tread alone, where every upward step is glorified, because, with empty heart and soul you cry, "Guide, thou, my way!" Whatever it be, let God's appointment stand, and have its way unhindered in your soul.

From North to South, from morning's glory to the purple shades of night, where peace is brooding, or where cannon's roar, a Cross outstretches, with the Son of Man thereon! Yea! who art thou to murmur at thy lot?—L. D. Stearns.

GET RID OF HUMORS AND AVOID DISEASE

Humors in the blood cause internal derangements that affect the whole system, as well as pimples, boils and other eruptions. They affect all the organs and functions, membranes and tissues, and are directly responsible for the readiness with which some people contract disease.

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Get Hood's Sarsaparilla today. Insist on having Hood's.

SUNDAY SCHOOL DEPT.

REV. E. HIGHTOWER, Editor
Georgetown, Texas.

CAMPAINING IN OKLAHOMA.

In fulfillment of a promise made to Rev. R. T. Blackburn at the session of the East Oklahoma Conference the Field Secretary, assisted by Miss Peterman, began a Sunday School campaign of Hugo District on Saturday night, December 9. The campaign was terminated by bad weather December 20, the one point remaining to be visited being some miles from a railroad and a blizzard doing its worst.

Fort Towson.

The first work was at Fort Towson. We found the new pastor, Brother Gross, in high favor with the people. Evidence of this is the substantial advance in the assessment for the support of the ministry. Brother Bennett, the efficient and much beloved superintendent, was just moving away, to the deep regret of all the Church, but the Quarterly Conference met while we were there and elected a promising successor in Brother W. S. McKinney. The Sunday School interest is good and growing.

Soper.

We went from Fort Towson to Soper. We had been with Pastor Puckett at Boswell last fall and expected to find a good Sunday School interest and attendance, and we were not disappointed. A cold norther was blowing and the church house showed the effects of the work of two cyclones. But the people came and gathered around the stove and heard gladly all that the speakers had to say.

Antlers.

Conditions at Bennington had made it necessary to use the church houses of that town for public school work, so an institute appointed for that place had to be omitted. The next place was Antlers. Brother Darrough had just brought his good wife home from Paris, Texas, where she recently successfully underwent a dangerous operation. Of course they were happy. The night was bad, the institute had not been well advertised, and the Secretary made one of his best speeches to the pastor and three other persons. Miss Peterman did not speak.

Talihina.

From Antlers we moved on to Talihina. Here we found the ground covered with three inches of snow. We also found Brother Rosser, an ex-Texan, serving as pastor. The people knew we were coming, and they came through the cold and snow to hear us. In the afternoon the public school was dismissed and brought to the church, and we had the pleasure of addressing both pupils and teachers. J. J. Thomas, a wide awake business man, is superintendent of this Sunday School, and he gives to the Church the same attentive interest and executive ability that have made a success of his own business. Of course he succeeds in the work of the Church, and the Sunday School is a striking example of such success. Brother Rosser is in great favor with all the people of the town, and his sterling qualities deserve their love and support. He, too, has a substantial advance in salary for the new conference year.

Red Oak.

Red Oak is in the Wister charge and Pastor Morriss and the Hamilton brothers were having a most successful revival at Wister. The snow was melting and the slush was exceedingly slushy. The hotel where the visitors stayed had on its letterhead the legend, "Cool Rooms and Hot Meals." It fully justified the advertisement. Brother Hicks, superintendent, met us at the train and showed us many courtesies. He has a fine hold on the young people and they turned out through the mud, as also did a few older people, and heard us gladly. This is one of the most promising village Churches in Oklahoma.

Poteau.

This gem of a town, nestling in the bosom of the Poteau range of mountains, made a most favorable impression on the tired visitors. Brother Goforth had just gotten into the parsonage. Much new furniture has been installed, the pastor has been given a substantial raise in salary over what was assessed last year, and the people are delighted with their start in the new conference year's work. C. L. Wood, Clerk of LeFlore County, superintends the Sunday School. He is fortunate in the help of a consecrated and efficient band of teachers and officers, and has some of the best Wesley Bible Classes we have seen in Oklahoma. All these workers were eager to learn the best methods of Sunday School work, and the day we

spent with them, Sunday, December 17, is "long to be remembered and never to be forgotten."

Heavener.

Heavener is a new lumber mill town on the Kansas City Southern, a few miles from the line of Arkansas. The leaders in our Church are vigorous young men who have the habit of success. Brother Murdock, who leads the Sunday School, runs a lumber mill and various other industries. Most of the public school faculty are also members of our Church and work in the Sunday School. W. C. House, a Southwestern and Vanderbilt man, is pastor. The people declare that House has started off "incredibly well." His salary has likewise been advanced above what this Church has ever paid. The people were anxious to learn all about the Sunday School and will install as much of the best organization, equipment and methods as their church space will allow. We expect to hear good reports from Heavener. We closed here in another blizzard and postponed a proposed institute at Harwell's Chapel until warmer weather.

Impressions and Remarks.

R. T. Blackburn accompanied the workers throughout the campaign and is the ideal manager and host. This is his fourth year on the Hugo District. Nine out of ten of the people will regret to see his time expire. His administration is careful but vigorous. His personal influence among the people is remarkable. He is quite nearly an ideal presiding elder.

Like every other section of the Church, our work in East Oklahoma presents its own problems and difficulties. But the country is filling up with a fine class of people from all sections of the country. These newcomers are a young and enterprising set who bring with them the best educational, civic and religious ideals of America; and the infusion of this fresh and vigorous blood into the body social is showing its effect on all sides, and especially in the work of the Church. Along with the people are coming many of the best equipped young preachers from all parts of the Church. A man who could not succeed in an older and more stable conference makes a mistake to come to Oklahoma; and the Bishop who sends to this work any but a tried and proved man also makes a mistake. A Southern Methodist preacher in Oklahoma must walk uprightly and meet all the obligations of Christian manhood like a real Christian man, or his failure will hurt the Church as it can hurt it nowhere else in the South. But the Oklahoma preachers are that sort. The work still calls for much self-denial and many difficulties; it demands heroic sacrifice on the part of preachers and their wives; but the Church offers at present no more fruitful field within its entire borders for the investment of a life.

EPWORTH LEAGUE DEPT.

EULA P. TURNER, Editor
917 N. Marshall 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.)

REV. C. T. COLLYER.

Mr. Collyer was born in England, educated in Germany, his wife was a Virginian and his son a Tennessean, and all Koreans by adoption.

Mr. Collyer has the honor of being a fellow of the Royal Geographical Society of England. From 1888 to 1895 he was in China in the employ of the British and Foreign Bible Society. In 1895 he applied to the Board of Missions of the M. E. Church, South, for acceptance as a missionary. He was formally accepted in 1896, having had excellent testimonials from Bishop Granbery, Bishop Galloway and Dr. C. F. Reid. Mrs. S. C. Trueheart and Miss Laura Haygood also recommended him for acceptance as a missionary.

Mr. Collyer was married in 1895 to Miss Littleton Smitley, a missionary to China, working under the auspices of the Woman's Foreign Missionary Society of the M. E. Church, South. She was a sister of Rev. R. B. Smitley of Randolph-Macon College, and was well trained for missionary work. She had been on the field five years at the time of her marriage.

In September, 1896, Mr. Collyer was appointed by Bishop Hendrix to work in Korea, and hence he has been connected with the Korean Mission almost from the date of its opening. He opened the work in Songdo, and has spent most of the years in that city. He has been a most earnest and faithful missionary, loving the Koreans and laboring among them most effectively.

In February, 1909, he had the mis-

fortune to lose his wife, who had been such a faithful helpmeet for many years. In 1911 he was married to Miss Arrena Carroll of the Woman's Board, who was one of the first missionaries sent to Korea by the then Woman's Board. She began the school work both in Songdo and Wonsan, which has developed into the Holston Institute and the Lucy Cunningham School. Later she began Bible work among adult women and for a number of years was President of the Joy Hardie Bible School.

Mr. Collyer is at present, and has been for several years, presiding elder of the Wonsan West District. He is doing a great work in that section.

Following is a letter which has not appeared in print previous to this time, but which is so full of information regarding our mission field in Korea that we wish our Leaguers to have it. Let us read it prayerfully and then act prayerfully to alleviate conditions such as are described here:

Into how many Korean homes would the North Texas Leaguers like to send a Christian message in the form of a picture?

The ordinary work of the presiding elder has been much the same as in other years—continually traveling from place, not only holding Quarterly Conferences and superintending the Korean preachers, but visiting each Church on the district and holding meetings. The very fact that the foreign missionary comes around encourages the people and does much to supplement and strengthen the work of the Korean preacher. Even more than that, I have tried to visit the home of each Christian family on the district. In the following diary of my last trip you will see I have made some quite long journeys to visit individual families. Tomorrow I start out on another such trip in a different direction.

Gensan (Wonsan), Korea, May 4, '15.
To the Epworth League Conference,
Clarkville, Texas.

Dear Fellow Leaguers—The most important time of the year to any Methodist preacher is conference, for then he gets his appointment. Bishop, who was with us last year, asked if I would be willing to give my entire time to Sunday School work. The other presiding elders urging that our force of elders is too small, the Bishop gave way and sent me back to the Wonsan West District, in addition to which I was appointed to give one-fourth of time to Sunday School work.

It has been very pleasant to help some of the other presiding elders by holding Sunday School Institutes on their districts. The chief difficulty that confronts Sunday School work in Korea is the lack of teacher material. In the past an education has consisted solely of an ability to write and memorize Chinese hieroglyphics; hence, the idea of "teaching" (as is understood by an American) is absent from the Korean make-up. This fact produces a strong argument in favor of institute work. One's efficiency is multiplied by at least ten for each Korean we can teach how to teach.

Another difficulty we have to contend with is the lack of materials in the way of cards and helps. Korean children and grown-ups, too, love pictures and will memorize almost any number of texts, etc., to win a pretty picture. The fact that in the ordinary Korean home there are no pictures opens up a great field of evangelism for pictures with text or striking saying written at the side.

Saturday, April 17, 1915.—Coming along the road today I was thinking of the good time I had in Texas and the kind friends I met there. This led me to realize that if I am to get a letter to you in time for the 1915 League Conference it will have to be sent off soon after I return from this trip.

Oh, the contrast between Korea and Texas! Everyone here seems to be vieing with the slow-going bullock that pulls the plow and hauls the burdens. When I visited you I was met at the depot with a motor car and whizzed to my destination. To get to the place from which I am writing I have had to ride forty-two miles on

horseback from the nearest railway station.

To mention Paris makes me think of a delightful and refined home. Here I am staying in a house alive with vermin and reeking with odor. The horses and cows are stabled under the same roof as myself. I am so glad it is a little too early for flies! It requires some courage to sit smiling and not let on that one is conscious of the pesky little things that bite, but do not fly. The only ventilator to the room is the door. Built into the corner of the room is an odd little fireplace where pine knots are burned. Had I not brought candles with me this would be my only light. Seed for this year, some of it in bags and some still on the stalk, is hung from the roof and tickles my head each time I stand.

The first Christian house on the road into this village is the class leader's. Stopping there as I came along, I called out in the usual Korean way, inquiring if he was at home. From within was an affirmative reply and inquiry as to who I might be. Later on he apologized for not being more ceremonious, for really he thought it was a Korean's voice he heard. You should have seen him when he put his head through the door—top-knot undone, long hair streaming; half an hour later the long hair was wrapped in paper and he was—top not!

One of the men who arrived shortly after I did, told me, with smiling face, that less than three weeks ago he had buried his only son, Peter, a child of eight. It is the height of courtesy to smile while speaking of the death of a dear one—the idea being it is unkind to inflict one's sorrow on another.

At night we had a good prayer meeting attended by all who have come to be present at the Quarterly Conference. It is interesting to note that sixteen members of the conference have walked a total of 430 miles to get here. I wonder how many circuits there are in Texas where you could get sixteen members together in a Quarterly Conference who walk an aggregate of 860 miles to and fro in order to have the privilege of participating in the business of the Church.

Sunday, April 18.—Sunday morning breakfast, which consisted of millet, toast and coffee, is hardly over before visitors come to ask my advice, either about their own or their Church's affairs. In one place there is a young woman who by her foster parents was sold as a concubine to an old and wealthy man. The girl had believed what she had been told, and thought she was going into an honorable marriage with a man of about her own age. The custom is for matches to be made by the parents, who give the young people no say in the matter. When she discovered the awful truth she ran away back home, but her parents would not keep her even for a single night. The class leader came forward and gave her shelter. What must be done in this case to prevent trouble and scandal? In another place the Church and school are not doing well, cannot I go out there and set them on their feet again? Another brother tells how, since last Quarterly Conference, several people in his village have decided to believe so instead of going to Church seven miles away. He has gathered these neighbors in his house and is holding services with them. Does this meet with my approval?

During the service we received one young man into fellowship. For my sermon I took the subject of "Temptation," and wonderfully sympathetic attention I received. Though they have never seen one, they have all heard of the automobile and were much amused when I told them I was the "honk-honk" warning them of danger. Koreans are fond of illustrations and are quick to see a point.

Here in Korea we have a regular course of study which we expect all the Christian to take. Immediately after dinner I held an examination on the course of probationers and first year members. I was quite gratified to find how earnestly many of them had been studying. We missionaries feel it is very important to have the people study; for unless they are well grounded in the faith through having

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a good knowledge of the Scriptures they are likely to fall away. Just as soon as the examination was over, we held Quarterly Conference, which last three and a half hours. There was only just time to eat before night service, when I preached on the "Workman That Needeth Not to Be Ashamed." A most cordial response was made to the appeal to go out and with enthusiasm to tell the heathen about Christ. It was a good full day and you will not be surprised I was quite tired before it was possible to lie down.

Monday, April 19.—The ten-year-old son of one of the neighbors has been hanging around me ever since I arrived. He is just getting over an attack of measles. Isolation is unknown in Korea! I sometimes wish I had had measles as a child, for then I would feel safer! The boy's name is Jacob, and he is a happy boy this morning, for I gave him five cents when he correctly repeated the Lord's Prayer, the Apostles' Creed and the Ten Commandments. There were many interviews with the brethren before they started out for home, and last of all a prayer meeting. And even now as I try to scratch off a few lines to you in comes Jacob again, who wants to repeat the Beatitudes. He is to repeat the Twenty-Third Psalm and the whole of the Sermon on the Mount next time I come.

After an early dinner I set out for a nineteen-mile ride across the mountains. With your wide extending plains in Texas, you would hardly believe it possible to get through with a horse over such trails as I have crossed today. Even I have to admit I found part of the way so steep I had difficulty in getting my horse down it. At the end of this toilsome trip I found that one of the two men I wanted to see was away from home. While resting on the doorstep before going in, a man came to ask me if I could do anything for his nephew. I went with him and sat on the floor beside a seven-months-old child, which evidently was a good deal distressed. An American child would have died from the dirt that was caked on its face and body. The people were horrified when I suggested warm water. They said the child would die right away if washed! It was an only child, and when I tried to comfort the parents it went off into a convulsion. I came away distressed at heart over the fact that it is impossible to quickly get these mountaineers into habits that are cleanly and hygienic. The evening was spent talking with a man, who, though he has been a Christian for nine years, has again taken to wine. We exhorted him and prayed with him. Later, as we listened to his choking voice as with heart throbbing prayer he pleaded for forgiveness and strength to be kept from again grieving the Holy Spirit, we forgot that we were tired and were right glad we have come the nineteen miles.

Tuesday, April 20.—Before starting out on our journey, as is our usual practice, we had a prayer meeting with the family with whom we stayed. Then we came on about ten miles down the valley to where we have a group of about twenty Christians. Hearing the class leader was sick, I climbed way up the side of the mountain to visit him. To say that I was accorded a cordial reception is to understate the truth. Up there on the mountainside where they rarely see a visitor they were delighted to see me. Our little meeting there in the tiny mud house reminded me of some "upper room." It seemed to us all as though God were very near. The Lord clamber over the rocks was more than repaid.

While in America I heard the criticism that "missionaries need to get into closer touch with the natives." I know of no closer touch than getting right among them in their homes. There the physical and spiritual touch is close. I can honestly say this is just the kind of work I love. If only some of those critics could be persuaded to take a two-weeks' trip with me I am confident that their sympathy would be won.

And what a solemn and yet delightful time we had in our night service after returning from the mountain. We talked about "meeting Jesus" morning, noon and night; it seemed as though He were with us, especially so as the people prayed in their simple and trustful way. After the people were gone my host and hostess came and sat down on the floor close by me. They talked about their only boy, who died about three weeks ago, and about each of their four girls. When they tell me their family affairs I know I have won their affections. There are a

few Americans wandering around these mountains prospecting for gold. I have found that which is infinitely more precious.

Wednesday, April 21.—Had a delightful time this morning. Immediately after breakfast we had family worship at which a number of the neighbors were present. It really extended into a service. Then I had a quiet walk along the riverside watching the mountains whose rocky peaks reminded me of fingers pointing to God. Not a soul to disturb one's meditations. From then until dinner time I had a social time with the family. Korean children like to romp and play just like Americans. You will not be surprised that I heard some of the onlookers say, "He loves us Koreans." Thus another barrier is broken down and good missionary work is done.

As soon as dinner was over we started for our next point, only six miles away. The most conspicuous building in the village is the temple of a Korean sect. They claim to have taken the best of Confucianism, the best of Buddhism and the best of Christianity and to have evolved a new and better religion, which they call "The God of this Generation." Even though they have very great influence in the village, they are not able to eclipse the gospel light. True, our Church at this point is composed of but few members, but inasmuch as their number has been increased by five this year it shows that there is spiritual life. The two rooms of the house where I stayed were crowded with believers and heathens, who listened attentively while I preached on the subject of "God's Love."

Thursday, April 22.—The subject on which I spoke for more than half an hour at family prayer this morning was "The Guest Who Did Not Have the Wedding Garment." The wedding garment I defined by commenting on the words in Rev. 19:8: "For the white linen is the righteousness of the saints." As I was leaving, the friends simply would insist on my taking a live chicken! Did you ever travel with a lively chicken on horseback?

The road was not bad, but fifteen miles is quite long enough to get chilled to the bone when riding in the teeth of a gale from the northwest. The afternoon is spent taking counsel with the exhorter who lives here. I have found him to be a man of good judgment. As I have two or three perplexing problems to handle just now, I very much value the advice he is able to give.

The farming season is so short that when once it begins the men do not leave the fields until it is too dark to work any more. Hence, it was nine o'clock before our night service began. The church was crowded. When a man has plowed all day and walks two miles to attend a week-night service one may expect that he has "got religion." The greater part of the meeting, which lasted for two hours, was given up to Church Conference. All the affairs of the Church were discussed. The steward told us that of the thirteen families who are members of this Church, five give a tithe of their income to the work of the Gospel. The others all give something, but not so much as a tithe. With such a spirit prevailing the work of this Church is a success and the people are happy.

Such is the work in which I am continually engaged, but how could the preacher preach unless he were sent? I am glad to be one of your representatives. Pray for the blessing of God's spirit to rest upon the efforts of the past. May he lead both you and myself to attempt greater things for Christ.

I am yours for the extension of Christ's kingdom.

C. T. COLLYER.

THE DAY OF DAYS.

Surely there never was in all the history of the world such a clear and ringing call of the high and heroic and helpful living as that which sounds today in the ears of every man. There never was a time when so many good deeds were right at hand to be done. The world never needed more the steady influence of the man who has faith in God and in goodness and who looks upon the human life in that spirit of abounding hopefulness that marked the Man of Nazareth. There never was as big and as necessary a place in the world for that climax and consummation of all the virtues—human sympathy that sees suffering and sorrow and sin with the eyes of Christ.—Woodrow Wilson.

WOMAN'S DEPARTMENT

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

WEST OKLAHOMA CONFERENCE.

Mrs. C. L. Canter, Martha, Superintendent Study-Publicity.

The annual meeting of the Woman's Missionary Society of this conference will be held at Cordell, January 16-19. The first session will be held Tuesday evening, January 16. If possible, let every delegate be present at first session.

Visitors at Meeting.

We anticipate great pleasure in having Bishop E. R. Hendrix present with us.

Mrs. B. W. Lipscomb, of Nashville, Tennessee, has promised her assistance again this year. Mrs. Lipscomb's services were of so much value to the conference before that the executive committee voted at their mid-year session to extend to her at once an urgent invitation to attend and she accepted the invitation.

Cordell Boosting.

All things are being made ready at Cordell for the best meeting in the history of the conference. Each auxiliary is requested to send names of delegates to Mrs. R. A. Billups, Cordell, Oklahoma, at once to enable the committee to mail to the delegates cards giving assignment of homes. Entertainment is being provided for all who will attend, but you will favor the committee by sending in names at once.

Let us, if possible, have a representative from each auxiliary and strive to make this indeed the greatest session we have had.

The pastors are urged to announce this meeting from the pulpits. Let us pray and work for a great meeting. On to Cordell!

A New District Secretary.

Auxiliaries of Hooker District will please notice that Mrs. J. L. Kinsey, Texhoma, has been appointed District Secretary of Hooker District.

Peace Movement.

A large mass meeting of Christians of all denominations is being planned in the interest of peace. to be held in New York City, January 14. We are requested to be often in prayer for the success of the meeting.

Our Pledge For 1916.

God has been good to us.
Have we done all we can?
Let's finish it!
Send on your check.

JOHNSON CITY AUXILIARY.

The Woman's Missionary Society of the Johnson City Church elected the following officers for the ensuing year: President, Mrs. G. T. Bryan; First Vice-President, Mrs. Kastner; Second Vice-President, Miss Flora McNatt; Treasurer, Mrs. Lee Redford; Corresponding and Recording Secretary, Miss Lillie McNatt; Superintendent of Supplies, Mrs. M. J. Peery; Superintendent of Study and Publicity, Miss Lillie McNatt; Agent Missionary Voice, Mrs. O. Y. Fawcett.

COVINGTON AUXILIARY.

The Missionary Society of Covington elected the following officers for the new year: President, Mrs. Erving Gathings; First Vice-President, Mrs. Jim Burks; Second Vice-President, Mrs. J. P. Wier; Third Vice-President; Mrs. B. C. Gathings; Corresponding Secretary and Press Reporter, Mrs. J. F. Adams; Recording Secretary, Mrs. Thad Davis; Treasurer, Mrs. P. C. Bradshaw.

We feel we are stronger today than we were a year ago, and we intend to do greater work for our Master this year than we ever have.

PRESS REPORTER.

NOTICE! IMPORTANT! TEXAS CONFERENCE WOMAN'S MISSIONARY SOCIETY.

The annual meeting of the Woman's Missionary Society, Texas Conference, will be held February 6 to 9, inclusive, in Palestine.

MRS. W. T. SPENCER,
Recording Secretary.

TRENT AUXILIARY.

The Trent Auxiliary of the Woman's Missionary Society has re-organized and elected officers for the new year as follows: President, Mrs. E. C. Estep; First Vice-President, Mrs. R. B. McRee; Recording Secretary,



Make your cakes better by using "Eagle Brand." It also improves your tea, coffee, chocolate and cocoa.



Mrs. E. L. Mangum; Corresponding Secretary, Mrs. F. T. Johnson; Treasurer, Mrs. R. B. Johnson; Voice Agent, Mrs. T. H. Erwin.

We are planning for the best year of our history thus far.

MRS. F. T. JOHNSON,
Corresponding Secretary.

The mightiest Christians are they who are strengthened with the might of the Spirit in the inner man. For, after all has been said, it is not our striving, but God's strengthening that gives us power. The greatest efforts are useless without the help of the gracious Spirit, whose office is to empower believers for service.—Evangelical.

REST.

To step out of self-life into Christ-life: to lie still and let Him lift you out of it; to fold your hands close and hide your face upon the hem of His robe; to let Him lay His cooling, soothing, healing hands upon your soul and draw all the hurry and fever from its veins; to realize that you are not a mighty messenger, an important worker of His full of care and responsibility, but only a little child, with a Father's gentle bidding to heed and fulfill; to lay your busy plans and ambitions confidently in His hands, as the child brings its broken toys at its mother's call; to serve Him by waiting; to praise Him by saying, "Holy, holy, holy," a single note of praise, as do the seraphim of the heavens, if that be His will; to cease to hurry so that you lose sight of His face; to learn to follow Him and not run ahead of orders; to cease to live in self and for self, and to live in Him and for Him; to love His honor more than your own; to be a clear and facile medium for His life-tide to shine and glow through—this is consecration, and this is rest.—Mabel Head.

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.

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BLAYLOCK PUBLISHING CO.,
Dallas, Texas,

A MEMORY PICTURE.

In the winter of 1872 my father and mother emigrated from Brenham, Washington County, Texas, with all their worldly possessions, including three small children, in a covered two-horse wagon. Our destination was Dallas, Texas, but ere we reached that haven of rest we encountered many trials and troubles.

Late one afternoon my father, looking at the clouds, said, "We must reach a house before dark, as we are sure to have a snow storm." Whipping up his team we soon found a lonesome wagon trail that seemed to be little used. We were now in a deep pine forest, the holes of the big trees with their cork-like bark from which oozed rosin, emitting a pungent odor which always when I smell turpentine brings back this picture to me. The plummy pine trees pointing so straight and the wind whistling through the boughs making sweet, low music and the dim light as one sees in an old cathedral.

After driving for a short while we came where stood a log cabin, surrounded on all sides by the majestic pine forest trees. Our approach had been almost noiseless, owing to the deep carpet of pine straw, and we were almost opposite the cabin when we caught glimpses of startled faces and flying figures going in every direction. My father could not help but laugh, but my mother said, "Don't laugh; go, dear, and find the man and hurry. I fear the baby is sick."

After much persuasion and gestures of friendliness my father got the man to come to him and then explained our situation. The poor thing had not seen a human being in so long a time he naturally thought we were enemies.

The man found his wife, and a more dilapidated looking little woman one would have far to go to find. She was barefooted, with one shapeless homespun garment on, her hair stringing around her face and a wild animal look from her eyes.

My mother, going up to her, took her dirty, claw-like hand and in her sweet voice said, "Won't you give us shelter tonight from the coming storm and help me with my sick baby?" Mother spoke a language understood by universal motherhood, and the woman said, with a scared smile, "Come, in stranger, an' I'll help ye." We found the cabin in keeping with its occupants, but we had a good fire to sit by and soon the baby was asleep and warm.

Outside my father and the man backed the wagon close up to the cabin and a long, lank boy of about fifteen years old was taking the horses to a rude shelter. A yoke of oxen were lying by a tumbled down fence, lazily chewing their cud. The weeds, now all dry and filled with seed pods, grew right up to the door. A well with broken curb and dangling bucket and a crazy barn with cow lot was the cheerless prospect my mother gazed on as she looked through the one little window.

Soon we saw a pair of scared eyes peering at us, the woman saying, "Go tell the younguns to come home; it ain't nuthin'; just folks." Children kept coming in until seven arrived, ranging in age from fifteen to two years. Dirty, unkempt, wild-eyed, little things, all with homespun dresses of baggy pants, all barefooted and all straggy-haired. First one and then another came timidly forward to the fire, and my mother soon won a timid smile from one and all.

My sister was seven and I four years of age. Our neatly braided hair and little linsy dresses and brass-toed shoes brought wonder and admiring glances from the little girls of the family. How funny we must have appeared staring at each other.

I don't remember much about what followed. This is my mother's version of it. After we had eaten our supper we children were soon tucked in our wagon bed with the canvas drawn snug, the back of the wagon drawn up close to the little window where my mother could watch us. The other children going to bed right in the room where the fireplace was.

The tall, lanky boy stood leaning on the mantel piece gazing at my mother till she called him to her side and gave him the little sick baby to hold. He held that baby and took her little hot fingers in his horny hand and gazed at her like he thought she was of another world.

It was Christmas Eve, and my mother looking around soon saw that there had been no preparations for this joyous event. She tactfully and lovingly inquired of them till finally the woman said, "Yas, I 'member my grandad uster tell 'bout hit, but

weuns bein' so pore, we never think 'bout hit."

Then my mother and father told the story of the Savior's birth and its promises, and then the Christmas spirit of giving, and of Santa Claus, and the happiness it brings little children.

We were desperately poor ourselves, but out of our meager stock and my mother's ingenuity, combined with nature's wonderful store, she and my father, assisted by the man and his wife, set up a wonderful Christmas tree and put wonderful gifts on it.

The next morning the wondering children gazed on a sight foreign to them, but joyous. A small holly tree with its red berries stood by the fire place with strings of popcorn wound round it. Little baskets made of walnut, hickory nut and pecan nut shells and acorn cups too. Wonderful rag dolls with button eyes and corn silk hair, little hats for them with droopy rooster feathers, corn stalk fiddles and reed whistles, a pretty white apron of my mother's for the woman and a pair of yarn socks for the man.

No words can describe the way those children received that tree and the beautiful story of the Christ child.

With timid hands they took doll and little nut baskets, pin cushions and cornstalk fiddles and handled things as if they belonged to fairy land.

Christmas Day the baby seemed better, and my mother, assisted by the woman, got up a wonderful Christmas dinner. Our own white table cloth graced the rough pine table and, with our dishes, it appeared quite festive. A tin pan filled with fern (found in a sheltered place), with bamboo and holly made the center piece.

The dinner consisted of purple-leaved collards, found in the dilapidated garden patch, and sweet from the freeze and covering of snow, backbone, sweet potatoes, spareribs and broiled quail (the lank boy getting up early and bringing the quail and putting them at my mother's feet as a Christmas offering), and good cornbread.

Out of our own little store my mother found flour and sugar and made each child a little cake, placing a raisin on each, the like they had never seen before. The day was spent talking of the wonderful goodness of God and reading my mother's Bible. These people knew absolutely nothing of the things of the world; the man and his boys were woodchoppers and only saw rough men like themselves. Once in a great while they would go to the settlement and trade, coming back with a demijohn of whiskey.

The advent of my parents was like a glimpse of another world to them, and my strong father tactfully told the man the evil of whiskey and got his promise not to touch it again. My mother gave the woman a comb and some hair pins and showed her how to fix her hair. She braided the little girl's hair and put on ribbon bows that came from that wonderful wagon box.

Our baby sister took suddenly worse that night and as the sickly morning light came in at that one little window it shone on the white tear-stained face of my mother and on the dead face of our little baby sister.

My father made a little coffin out of rough boards, my mother covering it with an old black dress skirt and lining it with one of her white linen aprons. She made a pillow stuffed with pine straw for the little head, and in the waxy hands were placed sweet wild violets the lank boy had found on a protected bank.

My father read a sweet, comforting chapter from the Bible and offered a prayer; then started a hymn, but that was more than his brave soul could do. The boy dug the little grave in the corner of the garden close to a tall pine tree; the red clay he carefully covered with trailing bamboo; all around was the white loveliness of untrodden snow, and one little grave in its white breast.

The next day as we were leaving, each child timidly shook hands and, with tear-dimmed eyes, bade us goodbye. The boy stood apart, when suddenly he came boldly up to my mother, removed his old clay-stained hat and said, "Lady, I'll tend the little grave all the rest of my life, and thank ye fer whut ye hev done fer me."

I had occasion to visit the southern part of the State recently and close to where we spent that memorable Christmas of 1872. Engaging a boy to drive, I went in quest of the place. After about two hours' search we

found it. The cabin was tumbled down, the roof fallen in, the fence gone and weeds were growing in the fireside close to where that wonderful Christmas tree had stood.

I gazed sorrowfully around, thinking of my precious little mother long since dead, and her gentle spirit seemed near, when I was startled by a noise. Looking up I saw a middle aged man leading a mule to the ruins of what had been a fence. He had a hoe and rake and, as I went forward, he cried, "God, is this my lady come back?" I was startled, but on his telling me who he was and taking me to the little grave in the corner of the old garden close to the big pine tree I understood. I resemble my mother very much, and this naturally startled the man.

The little grave was cleanly kept, not a weed, a row of wild violets were planted around it and a sheltering fence of rails with boards to cover it.

The man kept the trust of the boy. "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."

MRS. R. R. RAMSAY.

IMPORTANT MEETING.

The week of January 7th to 13th is to be a notable one for Christian Education.

The Council of Church Boards of Education, the Association of American Colleges, the Association of Church Workers in State Universities and various denominational groups of College Presidents, all hold meetings in the city of Chicago during that week.

The Council of Church Boards of Education, composed of representatives from nineteen different denominations, with a total membership of over 17,000,000 communicants, meets at the Hotel La Salle, Chicago, on the morning of January 10 and continues in session until Thursday evening. The special occasion of this gathering is the perfecting of plans for carrying forward the campaign for the Forward Movement for Christian Education.

The Association of American Colleges convenes in annual session also at Hotel La Salle, Chicago, from Thursday evening, the 11th, until Saturday noon, the 13th of January.

The Association of Church Workers in State Universities meets at the Congress Hotel, Chicago, Tuesday, Wednesday and Thursday, January 9 to 11. They represent another phase of Christian Education and Religious Culture which is a part of the program of this Forward Movement for Christian Education.

STONEWALL ANDERSON.

THE GREATEST HERO I EVER KNEW.

It was not because he fought in the Civil War, distinguishing himself there, that I call him "hero," but it is because of the sweet patience and courage he has shown during years of suffering and dependence that I pronounce him the greatest hero I ever knew, and I am proud to say he is my father!

He entered the army when a mere boy, and was wounded three times. One wound left him a cripple for life, paralyzing the nerve of one leg so that he had to use a cane. After the war, entering a prominent university, he graduated from it and then took up the profession of teaching. For over forty years he was president of the Church schools, and much could be told of the sacrifices made and great work done during those years. Suffice it to say, thousands of boys and girls received their education under his guidance, imbibing such high moral principles as have made them noble men and women, going out to bless the world. These all love and honor him greatly, and in his trouble remember him often with valuable gifts, and what he treasures more—words of appreciation and love.

About ten years ago one hip began to pain him greatly. The doctors called it rheumatism, but after years of treatment and suffering an X-ray picture was made, showing that the hipbone was fractured. As this had evidently happened years before, though when we did not know, there could be no remedy. He was then using crutches, but every moment almost was exquisite torture to him. It was wonderful to see him look so happy in the midst of such suffering. Though it takes him so long to walk a short distance, he never misses a Church service and is one of the most faithful in performance of every duty.

It seemed he had had his share of suffering, but not so. A few months ago a dimness began to come over his eyes, and it was found that a growth was forming over each that will eventually make him blind. He

has borne this last trouble in the same spirit of cheerful patience shown before. He does not murmur, though it is so hard to sit down helpless, content to do nothing, letting others care for him, who had once been a leader among men. As long as he can see a little he strains his eyes to read his Bible occasionally, which lies beside him. Much of his time is spent in silent prayer, the source of his patience and happiness. He is ever ready to listen to the troubles of others and to sympathize with and help them. His soothing words calm ruffled spirits and make peace. His life is indeed a benediction to all. Out of the world, as it were, though still strong in mind and body, but for crippled limb and dimming eyes!

One of his former pupils said recently: "I can't see why Professor has to suffer so. His life has always been so good and noble; but he is so sweet and patient through it all; I wonder if God is not using him as an example to show us how He would have His children bear trouble. It is hard for Professor though."

And so it seems to us. We wonder at his infinite patience, his smiling face, his happy disposition, and we love and revere him more each day. He is indeed to us the greatest hero we ever knew!

MRS. DAVIDA RICHARDSON.
Oklahoma City, Ok.

WE ARE THE FELLOWS THAT PAY THE BILLS.

Not so; the Lord pays his own bills. The easy matter in which we have come to believe that every worthy enterprise in the kingdom, committed to us as a Church, is becoming burdensome, from the standpoint of meeting the expenses of the same, is shutting out of the hearts and pocket-books of our people the increasing blessing and favor of the Father. The Word says, "For all the earth is mine;" "For every beast of the forest—the cattle upon a thousand hills—all the fowls—and the wild beasts—are mine. If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof. For all things are yours; and ye are Christ's; and Christ is God's."

And when we so far lose sight of the favor of the Father to us as to say, "We are the fellows that pay the bills," there is something that is radically wrong in our conceptions of faith in God, our understanding of the teaching of Scriptures, and probably in our practice of Christian living. "Every good gift and every perfect gift is from above, and cometh down from the Father—"

Such conception of the responsibility of stewardship as represented in this article's headline violates the spirit and practice of true Christians, it violates the teaching of the Holy Bible, and is a stunner, if not a slayer, to the element of faith in Christian activities. "For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love." But without faith it is impossible to please Him: "for whatsoever is not of faith is sin."

If we could only see and be thankful for the "good hand of the Lord" in bringing to our notice any and all the opportunities for doing good, and then carefully notice how he opens the way for us to make the same possible, we could and no doubt would behold the Lord paying his own bills by the funds he puts into our hands. "And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work."

May that day never come when the Church loses sight of the fact that "we walk by faith and not by sight." But let the time speedily come when she will "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee," and when it will be a delight to "Bring all the tithes into the storehouse, that there may be meat in (the Lord's) house."

"God never lets himself get into debt to man. The lavish life is enlarged. Sacrificial spirits are made royal in themselves. The marks of the cross on the soul are the marks of the Lord Jesus. Giving is a grace. Wherever the grace of God exists there may be found also the corresponding grace of giving. There are no selfish saints; for if they are selfish they are not saints, having denied the Lord Jesus."

"The Lord loveth a hilarious giver." "The liberal soul shall be made fat." "But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully."

THOS. H. WARD.

"The Bible-loving Christian is the strong and useful Christian. He is like a tree planted by the rivers of water. His roots draw nourishment from a fountain which does not fail, and he bringeth forth his fruit in due season."

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ACROSTIC.

For
Christ was born this glad day,
He lived to bless mankind,
Rejoice in Him, and ever say,
I love Him, His word I'll mind.
Sometimes I know 'tis very hard
To do His righteous will;
May the recompense of reward
Admonish us to e'er fulfill
Sweet service for the Master still.

For the
Old year, good-bye, I'll ne'er forget
Loved days I've spent with you,
Days so sweet to me, and yet,
You've given me sad days, too.
Each day I've seen of gladness
And days of sorrow and sadness
Remain with me, old year, adieu.

For the
New year sweet welcome to you,
Even the hills and whistles told
When at twelve you was due.

You entered in, out went the old.
Every good deed this year done
And a blessing thereby won
Remains to be daily told.

C. F. WRIGHT.
Gainesville, Texas.

THE CHALLENGE OF THE NEW YEAR.

"Quit You Like Men."
Rev. J. C. Wilson.

Results are never greater than the sum of the contributing causes. Evolution is first involution. "Out of nothing, nothing comes." A slack bowstring and a weakened arm never yet sped a swift arrow. Great tasks are not wrought by pigmies.

The concrete facts of the world are concentrated capsuled cosmic forces. The earth as a possible habitable place for the human race is the product of unwordable wisdom and immeasurable might.

Divine Volition stabbed the bosom of Primeval Night with the sword of the Creative Word and from the wound constellations bled into brilliance.

On the extended drill-field of God's purpose—sometimes called space—regiments of systems, generated by Suns, swung into martial step, keeping time to the drum-beat of love's heart. Preparation was begun, looking toward the furnishing of deathless Spirit Personality with munitions of warfare adequate to victory on the battlefield of Time. Creative and constructive energies, which are in their last analysis but love-directed Volitions of the Eternal, set about laying tracks for the constellation trains to freight supplies from the mind and heart of the Supreme General to the world, where they would be needed when the battle-hour should strike!

Through unnumbered ages these preparations continued. Titanic forces forged in furnace fires the ores of the world, and locked them secure in the strong vaults of the hills against the time of need. The Carpenters of Light and Heat, aided by the Masons of Soil and Winds and Waters, built the giant forests for coal beds and oil. Electricity was stored in measureless supply in Nature's reservoirs, ready to be harnessed to either a train or a thought. Borean winds, in mailed armor of ice and driving cloud-chariots in which rode the Regiments of the Snow, made their contributions to the vast storehouse. Earthquakes and floods, aided by moonlight and mists, starbeams and storms, helped in the mighty task. And after the lapse of aeons, cosmic forces—which comprehend the incomparable All of the physical universe—had finished the preparation set for them in the Maps and Blue-prints of God's Eternal Dream, and the world was ready for the advent of its master, Man!

The first positive command was a militant one—"subdue and have dominion." The challenge to battle met man at the gates of life. Potential powers of world-dominion were latent in his spirit. Royalty and regnancy were registered in his soul, and the insignia of the Divine was stamped on the ensign of his very being.

As a race we set about our appointed task to conquer an empire of character for ourselves in a universe that was characterless. The kingdom of manhood is builded in a world of matter. Out of the mutable and the changeable grow the immutable and the changeless. Struggle and effort and conquest transmutes the material into the spiritual, and eternalizes the dream of Being into positive reality.

In the past individual tendencies grew into racial characteristics. Streams of immigration determined the drift and direction of National ideals. Isolation solidified these ideals into laws and customs. Man's inherent hunger for the Divine impelled him to religion, an object of form of his worship was colored by his environment and National ideals.

Out of this has grown much of the clash of religions and the warfare of sects. With such weapons as each had has the conflict been fought. This fighting has often proven to be but

further preparation for the higher struggle on a plain of clearer vision, where the whole army swings into line for the conquest of individual, racial and National enemies.

In the field of physical need man has fought for food and shelter and clothing. Bare-limbed and weaponless he was set the task of conquering a world. Weapons and tools were potential in his brain and heart, and found concrete expression in the things shaped by his hand. Mutual dependence and the wide distribution of products led to efforts at transportation in exchange of commodities. Out of this has grown the commerce of the world. This has led to competition for trade, and ever-increasing facilities for distribution. Rivalry on this field has bred jealousies, and jealousies have culminated in battles.

Every war of history between class, tribes or Nations has been but the clash of ideas, ideals or interests. Victories and defeats have been determined by the relative preparedness of the combatants. The present world-clash of Nations has been shaping through all the years of history. Victory to whoever wins was determined before a single gun was fired. And this planet-holocaust and world-baptism of blood is but further preparation for great Nations and civilizations yet to be. That which is really vital to Nations and individuals will live—only the false will find burial in the graveyard of history. This is not the end of the glory of Nations—just a new beginning of a greater glory which shall crown a world-brotherhood bye-and-bye.

Let us lift up our eyes. A future big with possibilities challenges us to do our best. Available munitions sufficient to the success of every life exist—'tis only a problem of adjustment and use. Let us keep in touch with our "base of supplies" and utilize every weapon of our being in the battle for Character. All else is incidental to this one thing. Victory on any lower plane is defeat unless we succeed on the higher. This is the only worthy end of all things. To this goal all the lines of life should lead. The stage of Being was set for the final act.

Man is supreme master and has attained eternal dominion only when he is crowned with the glory of a character fitting him for fellowship, holy and Divine. The end of all was meant to be the crown of immortality to the individual, and the reign and rule of love in the Eternal Engine of the Spirit.

Alpine, Texas.

MARRIAGES.

CODY-WATKINS.—At the Methodist Church, Llano, Texas, December 28, 1916, at 10:30 a. m., Mr. M. D. Cody and Miss Ioleen Watkins, Rev. Luther Roberts officiating. The groom is a son of Dr. C. C. Cody, of Southwestern University, and is a teacher in Clarendon College. The bride is the daughter of Mr. and Mrs. Wallace Watkins, of Llano.

DONOHO-HARPER.—At the residence of the bride's parents, Utopia, Texas, December 12, 1916, Mr. C. M. Donoho and Miss Mary Harper, Rev. J. C. Winkel officiating.

BARNARD-WATTS.—On December 17, 1916, at Mertens, Texas, Mr. S. V. Barnard and Miss Eddie Watts were united in marriage, Rev. R. O. Sory performing the ceremony.

SCOT-DERHAM.—At the home of the bride, at Geronimo, Texas, on December 27, Rev. W. A. Scot, of Staples, Texas, and Mrs. Mary Derham, Rev. W. L. Hightower officiating.

SARSMAN-McCARSON.—At the parsonage in Manchaca, Texas, December 27, 1916, Mr. James Sarzman and Miss Myrtle McC Carson, of near Creedmore, Texas, Rev. H. Bascom Owens officiating.

BAILEY-HULL.—On November 22, 1916, at the home of the bride's mother, Mrs. N. A. Hull, at Gary, Texas, Mr. Luther Bailey and Miss Mattie Hull, Rev. W. W. Thomas officiating.

YARBOROUGH-BUTLER.—On December 3, 1916, at the home of Rev. W. W. Thomas, Timpson, Texas, Mr. Harrison Yarbrough and Miss Minnie Butler, Rev. W. W. Thomas officiating.

RAMSEY-KYLE.—On December 24, 1916, at the home of the bride's father, Mr. Joe Kyle, Timpson, Texas, Mr. Grady Ramsey and Miss Florence Kyle, Rev. W. W. Thomas officiating.

SNEAD-SLOAN.—Dec. 26, 1916, Mr. J. C. Snead, of Robert Lee, and Miss Theodocia Sloan, of Brandon, were united in marriage at the home of the bride's sister, Mrs. A. B. McDaniel, near Brandon, Texas, bride's pastor, Rev. R. O. Sory, officiating.

CLASSIFIED ADVERTISEMENTS

In this department may be advertised anything you want to buy, sell or exchange

The rate is TWO CENTS A WORD. No advertisement is taken for less than 50 cents. Cash must accompany all orders.

In figuring cost of advertisement each initial, sign or number is counted as one word.

We cannot have answers addressed to us, so your address must appear with the advertisement.

All advertisements in this department will be set uniformly. No display or black-faced type will be used.

Copy for advertisements must reach this office by Saturday to insure their insertion.

We have not investigated the merits of any proposition offered in these columns, but it is intended that nothing of a questionable nature shall appear. You must make your own trades.

AGENTS WANTED.

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

BARBER TRADE.

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

CENTRAL TEXAS CONFERENCE.

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

EVANGELISTIC.

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

BRETHREN who desire my help in meetings will write me as early as possible, that I may get my slate filled out. Will help any one who can use me, either in revival meetings or Sunday School Institutes. W. W. THOMAS, Timpson, Texas.

POSTOFFICE ADDRESS.

Rev. D. M. Geddie, Mill Creek, Okla.

PASTORS' CONFERENCE AND MISSIONARY INSTITUTE, CISCO DISTRICT.

The Pastors' Conference and Missionary Institute of the Cisco District will meet at Scranton, Wednesday evening at 7:30, January 17, and continue through forenoon, afternoon and evening of the 18th. It is hoped that every pastor can be present. The District Lay Leader and the Charge Lay Leaders are urged to attend. Rev. J. E. Crawford, Conference Missionary Secretary, will be in attendance. Those coming on the railroad will be met with cars at Cisco. The program is now being prepared and will be in the hands of pastors and Lay Leaders by January 7.

E. P. WILLIAMS, P. E.

W. M. S., CENTRAL TEXAS.

The annual session of the Woman's Missionary Society, Central Texas Conference, will be held at First Church, Fort Worth, January 23-26. The time is short. Let every Auxiliary elect delegates at once.

MRS. W. H. MATTHEWS, Recording Secretary.

CLASS OF THE FOURTH YEAR.

The outlines and suggestions for the Building of the Church, by Jefferson, has been sent to B. Y. Dickinson, Abernathy, Texas, and may be secured by writing to him.

The Conference Committee is very anxious for all the members of this class to attend the Summer School of Theology at Georgetown, and take the Course of Study there, or take it by correspondence from Atlanta. The New Course will be difficult to handle by conference examination. So, if you possibly can, arrange to take it either at Georgetown or by correspondence. We would be glad to have each member of the Class of the Fourth Year in the Central Texas Conference. Write to me personally about the course.

R. W. NATION, Chairman.

A CARD OF THANKS.

To the brethren who have so kindly remembered us in our afflictions: We wish to express our heartfelt appreciation, brethren, for it has been a great source of comfort to know that you were so mindful of us. "Inasmuch as you did it unto the least of one of these my brethren, ye did it unto me." I am glad to announce that my wife is now past the danger line and on the road to recovery. For twenty-four hours we stood by her bedside without hope. But the Lord is good and hath delivered her.

W. J. LAND AND WIFE.

Cleburne District—First Round.

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

Cuero District—Second Round.

Yoakum, preaching, Jan. 7.
Provident City, at Hope, Jan. 13, 14.
Yoakum, Q. C., Jan. 15.
Hallettsville, Jan. 20, 21.
Goliad, Jan. 27, 28.
Seadrift, at Ft. O'Connor, Jan. 29, 30.
Victoria, Jan. 31.
Midfield, at Midfield, Feb. 1, 2.
Palacios, Feb. 3, 4.
Lolita, at Lolita, Feb. 5, 6.

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.

MISCELLANEOUS.

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

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

LADIES—A regular 50c box of Nadico face powder free; send 50c for jar Nadico Cold Cream. Jas. McFeely Toilet Supply Co., Oak Park, Ill.

BED LINEN, Spreads, Sheets, Pillow Cases. Also towels by parcel post, carriage prepaid. Write for catalog No. 205-B. TEXAS TILE CO., Box 745, Dallas, Texas.

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PLANTS.

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

REAL ESTATE.

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.

El Campo, Feb. 10, 11.
Edna, Feb. 17, 18.
Pandora, at Dewville, Feb. 24, 25.
Nixon, March 3, 4.
Lavernia, at Parita, March 10, 11.
Stockdale, March 14.
Nursery, at Thomaston, March 17, 18.
Smiley, at Westhoff, March 24, 25.
Pt. Lavaca, at Fanin, March 31, April 1.
Cuero, April 4.
Ganado, at Ganado, April 7, 8.
Runge, April 14, 15.
A. W. WILSON, P. E.

Gainesville District—Second Round.

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

El Paso District—Second Round.

Trinity, Jan. 7, morning and evening.
Chamberino, Jan. 14, morning.
Berino, Jan. 14, afternoon.
Anthony, Jan. 14, evening.
La Mesa, Jan. 21, morning.
Mesquite, Jan. 21, afternoon.
Las Cruces, Jan. 21, evening.
Highland Park, Jan. 28, morning.
Ysleta, Jan. 28, evening.
Tularosa, Feb. 3.
Alamogordo, Feb. 4, morning.
Asbury, Feb. 4, evening.
Buena Vista, Feb. 10, 11, morning.
Fort Stockton, Feb. 11, evening and 12.
Sanderson, Feb. 17, 18, morning.
Alpine, Feb. 18, evening, and 19.
Marfa, Feb. 23, 25, morning.
Valentine, Feb. 24.
Sierra Blanca, Feb. 25, evening, and 26.
Rodeo, Feb. 28, March 4.
Lordsburg, March 10, 11, morning.
Deming, March 11, evening, and 12.
Hanover, March 18, morning.
Piero, March 18, afternoon.
Santa Rita, March 18, evening.
E. El Paso, March 21, evening.
Saragosa, March 24, 25.
Hondale, March 28, April 2.

Pastors will arrange suitable hours for Quarterly Conferences. I will report quarterly to the Texas Christian Advocate number of accessions on each charge with items of financial and general interest. The first report should show also number of new subscribers to Advocate and assessments for pastors, while the second, the one given at our District Conference, should give in addition to above items, also amounts collected to that date on pastors' salaries and on conference collections. HUBERT M. SMITH, P. E.

OUR PAUPERS, THE SUPERANNUATES, OUR DISREGARD, OUR FAILURE TO TAKE CARE OF THEM IN THEIR DEPENDENCE AND OLD AGE.

This caption may not suit some of our readers, but I pray you consider the facts in the case and then pass judgment.

1. Are the superannuated preachers really paupers? Well, we treat them just as if they were, and force on them the humiliating necessity of placing themselves before the Joint Boards of Finance as such. This I know is a severe arraignment of our present system of aiding them. But it is an open secret that the Board invariably acts upon the information that they may be able to secure, as to the needs of the several claimants, and distributes the meager amount that they have at their disposal to make it meet the actual necessities of the claimants as they appear to them, as far as possible.

And this is no reflection on the Joint Board of Finance either. I absolutely disclaim any intention to criticize these noble men. For, so far as I know, they invariably do the very best they can for each claimant. The fault is not with them, it is with the system that we are using. Last year the Texas Conference paid an average of \$137 per claimant. Think of it! Eleven dollars per month! Not enough to pay shanty rent. Is not that a disgrace to any great wealthy institution? The average man, say nothing of the Christian, would not treat his dog or horse with such inhumane indifference as we, a great Christian Church, treat these old heroes of the Cross. Oh the shame, the disgrace! it is the darkest blot on the fair escutcheon of our Zion today.

To think of those noble old soldiers of Christ who have unselfishly given their entire lives to the Church and the cause they so much love; making possible the glorious achievements of the Church of today, when the Church can no longer press them into the front ranks, and the strength and vitality of their manhood is all spent, to turn them out without house or home, or even a crust of bread.

Who, then, is responsible for this pitiable condition? The people? Not so much I think as the preachers themselves. For the membership of the Church wait for our leadership in all good works.

But the preachers themselves are not deserving severe censure for this, for they have been so busy in taking care of the other great interests of the Church that they have forgotten to take the proper care of their fallen and worn-out comrades who no longer can march with them into the thick of the fight.

They have thrown themselves with an abandon of unselfish, unflinching sacrificial love, into our great missionary and educational enterprises, withholding neither time, strength nor money, in order that the gospel may be proclaimed to all the world by men trained and equipped for the highest leadership, and surely they have wrought well.

But while we have been pressing the battle with such unflinching zeal, we have allowed our comrades who have fallen by the wayside to linger along and care for themselves as best they could. But the cries of the veterans of the Cross, the widows and orphans of our comrades in arms, are unceasingly calling for justice, simply open-handed justice. They are not, nor cannot beg for mere charity. Their claim is not a charity. Upon what, then, is their claim based? I answer, upon the direct command of God. Let us see if that is true.

When God set aside the tribe of Levi to minister about the holy things of the temple, He gave them no part of the land, but commanded that they should receive a tithe of all the increase of the other tribes, and warns them against His wrath if they neglect to do this. And it is a notable fact that so long as they obeyed the Lord in setting apart one-tenth of their increase to His cause that they prospered. But so soon as they forgot His command, and failed to take care of His servants and His house as He directed them, that His wrath was visited upon them.

He declared that this is His plan for supporting His servants forever. (See Num. 18:20-24, and Deut. 14:27-29). We have tried for all these long years to improve on the Lord's plan, and have gone on disobeying His commands, and certainly have sufficiently demonstrated that our plan is a failure.

And St. Paul declares that the Lord's plan is still in force. In 1 Cor. 9:13-14, he declares, "Do ye not know that they that minister about holy things live of the things of the temple? and they which wait at the altar are partaker with the altar? Even so, or in the same manner, hath the Lord ordained that they which

preach the gospel should live of the gospel." In Deut. He declares the tithe His ordinance forever, and here Paul declares that God's ordinance is still in full force.

The divine call to the ministry is for life—the whole life must be given. Even down to old age He declares that he will care for them. Hence, the obligation of the Church must be commensurate with the Divine call—that is for life. Even after their strength is spent and their ability to render acceptable service is exhausted.

So we are not asking more charity for them, but we are asking the whole Church to awaken to this long-neglected and most worthy cause, and in obedience to God's holy commands to amply provide for those who have this just claim upon her for support and for those dependent ones whom the Lord has given as the wards of His bride.

How, then, is the best way to do this? I answer, the Lord's way. "Bring ye all the tithes into His storehouse that there may be meat in His house, and the Lord will pour you out a blessing that there shall not be room enough to receive it."

Here is a great promise of the Lord that the Church today can realize on as fully as she ever could if she will meet the conditions. If she will arouse herself and make provision for the worn-out preachers and their widows and orphans, so as to relieve the minds of her servants of the awful nightmare that must necessarily haunt every thinking man, that of a future unprovided for, and permit them to direct all their force in the work God has chosen them to do, there will come such a Pentecostal power upon the Church as has never been witnessed.

Some of our conferences have heard this call and are now beginning to raise endowment funds, and otherwise provide for those heroes of the Cross. But the ultimate success of these efforts will necessarily depend on the preachers themselves. If they will now throw themselves into this work and call to their faithful brethren of the laity, they will gladly respond. But if they treat the properly appointed agents for this fund like they were some ecclesiastical tramp or some money-gather that has no business intruding upon them and their people, the effort will be a failure, and they, the preachers, will be responsible for it.

There is no use in mincing this matter. The call has come and the hour has struck for a great forward movement of the old Texas Conference, and we can easily put a half million dollars into a Superannuate Endowment Fund within the next five years, or we can piddle along at the job and be forever getting nowhere.

Brethren, I know that the hearts of the people are responsive to this call as they have never been to any other call the Church has made. They are ready to put their money into it, if we are willing to lead in this noble work.

There are numbers of warm-hearted people within the bounds of the Texas Conference that could give one-half of this and never feel it. All they need is for us as the representatives of our risen Lord to lay it on their hearts, and some of them will respond as did that saintly woman, Mrs. James of New York, who recently gave one million dollars each to the Methodist Episcopal, Presbyterian and Congregational Churches for the worn-out preachers.

But we must not forget that the divine obligation to support the worn-out preachers rests upon each individual member, and so we urge that each one rise up in the faith and loyalty of true followers of Christ and do their part. It is such a joyous work I am sure that all loving Christians will want some part in it. Therefore, let the whole Church arise and forever remove this burning reproach from the name of our beloved Church.

A. A. WAGNON.

THE VOICE OF THE PEOPLE.

Rev. A. J. Barton.

The Legislature of Texas is to meet January 9. There will be many and important measures claiming the attention of the servants of the people. As always, it will be a fight between the special interests and the rights and interests of the people. The most important question to come up is submission. The people of Texas, the citizens, the taxpayers of Texas, have said to their servants that a constitutional amendment for prohibiting the liquor traffic must be submitted; the liquor oligarchy says, "No." It will be a fight to the finish; let the people be on the alert.

If any man, pro or anti, votes against submission it will be only because he believes more in the liquor machine and brewery politics than he does in the people and in clean poli-

tics. Let the people take due note of all such and relegate them promptly to the political junk heap. Many men in public life have traveled the road that leads to junkland, and "others are on their way, glory hallelujah!" Many have asked, and are asking me, "Will the Legislature submit?" Why certainly it will submit. The people have said so; why shouldn't it submit? The man who opposes such action will be either a pretty brave man or a political idiot and suicide. The number, the substance and the spirit of the replies received, lead me to believe that the servants of the people will go to Austin resolved to give first place to the expressed will of the people, and determined to let everything else take a back seat until the command of the people has been obeyed.

The man who fights submission is the friend of political corruption and graft and the enemy of the people and opposed to the rule of the people. Let the voters in each county and district hasten to make this clear to the Representatives and Senators, whether "the voice of the people is the voice of God," or "of the gods" as the Romans were wont to say. One thing is certain, the voice of the people is the voice of final authority in representative government. The question in Texas now is whether Texas shall be governed by Texans or by the liquor combine with offices in New York, Cincinnati and St. Louis. The people have spoken. If any member of the Legislature hesitates let the people speak again directly to him. If he refuses to obey, let the people be quick to send him to the political boneyard and choose somebody who will recognize the rights and obey the voice of the people.

Dallas, Texas.

PREACHERS' INSTITUTE.

The institute for the southern half of Uvalde District opened promptly at 2 p. m., Monday, December 4, in the Methodist Church at Cotulla, Texas. The devotional service was conducted by Rev. T. G. Woods, and you who know and have heard him know what that means. His talk was a perfect gem in thought and expression. It consisted more in an outline of the doctrine of justification by faith and of assurance that results. The presiding elder expressed the desire that he publish a book of such outlines before he falls on sleep, that the world might be blessed with an abiding heritage.

After the devotional service the presiding elder, S. B. Johnston, took the chair, and made a short opening speech, setting forth the reason for calling the institute at this time.

The program was wisely arranged to make the institute what it was intended to be—an institute for the purpose of studying how to bring about an effective revival and get the collections. So the first thing was a discussion of the subject, "The Survey." Rev. J. M. Alexander discussed this subject in a most effective way. Out of a long ministry in the presiding eldership, and as a pastor he has learned by experience and observation that the first thing a preacher needs to know is his field. So he knocks at the door of every home in his charge and finds out "Who is who, and why," in the very beginning of his pastorate. Knowing the field, he begins an eternal personal work to win the lost and build his people up in the faith. S. B. Johnston also spoke to the subject emphasizing the same thought.

The keynote of the institute was "How to Get the Church Religious and to Save the Lost," and not for one time did we get away from that thought.

After the "Survey" followed discussions of how to best use the Sunday School and League in the revival. The "Sunday School and Revival," was discussed by M. Williamson and others. The organized class at work was emphasized as the effective way to use the Sunday School in winning the lost. Thus we get every one to work personally for the salvation of some one.

R. A. Myers and S. M. Hull spoke on "The League and the Revival." The League lined up in a prayer circle with a prayer list was deemed the best way to get them started in the work. This, of course, would get the Leaguers interested in the souls for whom they were praying, and in turn cause the Holy Ghost to begin his work in the hearts of those for whom they were praying, and thus in the end lead to personal work on the part of the Leaguers to win the unsaved of the prayer list.

"The Conservation of the Revival" was another very important subject discussed, and it was considered by W. A. Manly and W. H. H. Biggs, both of whom emphasized the necessity of giving all something to do. Work was held out as a very important cure for

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backsliding. And at 4:15 p. m. Bro. Biggs preached a most helpful sermon bearing out the same thought, "Work or Die." His text was taken from Matt. 25:29. This is the teaching of the parable of the talents in a nutshell.

This scribe preached at the evening hour on what he considered the supreme preparation for winning souls, Acts 1:8. Well, some said some kind things about it afterwards to ease his troubled spirit. Thanks.

Tuesday morning the devotional service was conducted by S. M. Hull, who gave a very earnest and helpful talk on the importance of prayer.

Then followed a discussion of the subject, "Kind of Preaching Needed in Revivals." This was done by C. P. Morgan, and well did he do it. Preach a simple gospel of Christ and his power to save direct to the people, was the chief thought. Make them feel that it is for them. Don't preach vague, high-sounding sermons, but give the people the plain, simple truth. Of course, make them know that they are sinners and need this Savior we are preaching. Directness of appeal is the thing. Bro. Alexander, S. B. Johnston also spoke to the subject. Several laymen spoke some helpful things as to what they needed to hear.

The last discussion on program was "How to Get the Collection." Bros. W. G. Callaghan and R. S. Pierce discussed this and there were two thoughts dominant, "Get Them, and Get Them Early." Callaghan spoke from authority, as he has already sent his in. "In full, Bishop." Of course, to his laymen is due much of the credit as they collect everything themselves, in the budget, and they paid it before they paid anything to the preacher. Good, go it. Bro. Pierce spoke also from authority, as he has only failed once in life to get his collections in full, I believe.

After reports from the preachers as to their plans for the revivals and the collections, the institute closed with a very fine sermon from Bro. W. A. Manly on "Assurance." It was fine in two ways. First, in clearness of thought, and secondly, in the splendor of the delivery. He "shore" can preach.

Bro. Johnston has shown himself a presiding elder that places the emphasis where it ought to be—the revival, saving souls, and getting the collections so that we can send others out to lead men to Christ. We return to our charges ready to get busy in the Master's work. B. A. MYERS, Secretary.

Do not become weary with the detail of small duties. Life is made up of them, and great things never come to those who are scornful of the small things. The Master said to his faithful servant: "Thou hast been faithful over a few things; I will make thee ruler over many things." It is faithfulness in the small things of life that prepares us to meet the great emergency when it comes.—Raleigh Christian Advocate.

For anything worth having one must pay the price; and the price is always work, patience, love, self-sacrifice—no paper currency, no promises to pay, but the gold of real service.—John Burroughs.

A Woman's Appeal

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbagos, backaches, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 187, South Bend, Ind.

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.

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

GALLOWAY.—Mrs. Anna Lawrence Galloway, daughter of Mr. and Mrs. N. Lawrence, died in San Antonio, Texas, September 3, 1916. She was born June 22, 1891; was converted and joined the Methodist Church at twelve years of age. Her bright face and enthusiastic ways are missed from her Church. In the organized class work of the Sunday School she was most active, her cheerful willingness to work was an incentive to others. She was always willing, cheerful and obliging. Her husband was a happy, congenial spirit. As an attentive listener she was an inspiration to her pastor. She was a loving wife, an affectionate daughter and a loyal friend. Her life was a beautiful one. Those loved ones she has left have the great comfort that heaven has been enriched by her coming, and that she waits to welcome them to the heavenly home. She was put for her last sleep in the Rose Hill Cemetery, at Corpus Christi, Texas. W. T. RENFRO.

GATHINGS.—D. J. Gathings was born July 1, 1850, in Hardeman County, Tennessee. He died near Clyde, Texas, December 23, 1916. He was married to Miss Sallie T. Giles November 26, 1878, whom, with two sons and three daughters, he leaves behind. He was converted and joined the Methodist Episcopal Church, South, at an early age, and for forty-one years he lived within her pale. He enjoyed her sweet communion, honored her sacred vows with his pure, consistent Christian life. Like Abraham of old he commanded his household after him, and his children are walking in his footsteps serving their father's God. It was beautiful to hear the expressions of love and devotion from the lips of the wife and children as they looked for the last time on his honest open face, and hear them promise to meet him on the golden shore. He left us in the triumph of a living faith. There was no moaning of the bar when his bark put out to sea. May it be an unbroken family on the other side. Rev. J. W. Brown, of Eula, kindly assisted the writer in the funeral services. W. M. MURRELL, Clyde, Texas.

WELCH.—Rev. T. G. Welch, local elder, was born July 28, 1837, and died December 23, 1916. Brother Welch was converted in childhood, called to preach and licensed in early young manhood, and served the Church faithfully and well until the end. He studied medicine and for forty years practiced his profession in Arkansas and Oklahoma. In 1868 he was married to Miss Sarah Rife and they lived happily together until January, 1914, when his companion went home to God, since which time Brother Welch has made his home with his daughter, Mrs. R. M. Templeton, of Mount Scott, Oklahoma. Mrs. Templeton and Mrs. C. F. Mitchell, of Pauls Valley, Oklahoma, are the only surviving members of a family of eight children. For the past five years Brother Welch has lived among the Kiowa Indians at Mount Scott, Oklahoma, and it has been a great joy to him to labor among these Indians and teach them and lead them to Christ. His body was laid to rest in Mount Scott Cemetery on Christmas day, after funeral services conducted by Rev. J. S. Lamar, assisted by Rev. R. S. Satterfield, of Lawton, Oklahoma. J. S. LAMAR, Lawton, Oklahoma.

TUCKER.—Little DeWitt departed this life December 11, 1916. The funeral services were conducted by Rev. K. C. Minter, and his little body laid to rest at Wooten, Texas. Having gotten scalded on Saturday, December 9, his sufferings were intense, yet he did not complain one bit. Little DeWitt was two years, three months and seven days old. He was the joy and light of the home and a favorite with everybody in the community. Loving hands ministered to his wants and not a thing undone. His playmates will miss him as was jolly, good natured and ready to play. The home is sad and lonely without little DeWitt and his prattles will not be heard any more. The arms, the heart will ache, and no more will be seen running up the street to meet papa to be taken up in his arms, but will be watching for your coming dear parents. Roses fade and die, but the memory of your sweet little boy will linger through all the years to come. So, look up, father and mother, your baby has only gone on before and waits to greet you in that land beyond the skies where there will be no more pain, death nor parting. Then let us live so when the Master calls we can meet dear little DeWitt in the sweet by and by. D. W. GARDNER, P. C. Cleveland, Texas.

HUGHES.—On December 14, 1916, surrounded by her relatives and friends, and closing a most useful and consecrated life, there passed to the Heavenly Father the spirit of Mrs. Elizabeth Dowling Hughes, in the home of her son near Nacadoches, Texas. She was laid to rest in the North Church Cemetery, the funeral service being attended by an immense congregation of relatives and friends. She was born October 21, 1846, and was married to Captain N. Hughes, April 21, 1867. She was converted and joined the Church in early life. Her father was a Methodist minister and their home was the center of Methodism in southeast Alabama in the early days. Her husband preceded her to his reward eleven years ago and she sleeps by his side. To them were born the following children: Mrs. R. P. Martin, Lone Oak, Texas; Mrs. Sam Hall, Nacadoches, Texas; Mrs. Walter Daniels, Cushing, Texas; Mrs. Ovid Hardy, Nacadoches, Texas; Chas. O. Hughes, Enterprise, Alabama; O. C. Hughes, Slocum, Alabama; F. E. Hughes, Nacadoches, Texas, with whom she lived, and Rev. W. C. Hughes, Liberty, Texas, member of the Texas Annual Conference and a daughter who died in infancy. Throughout her long life she was known as one of the most faithful and worthy Christians, and her home was one of radiant faith. The imprint of her spirit rests upon all with whom she came in contact and her mantle is upon the entire community in which she lives. She rests from her labors and her works do follow her. W. H. CRUM (Deceased).

SCOGGINS.—The Reverend Benjamin Blanton Scoggins was born in Georgia, on December 10, 1852, and died at his home in Mesilla Park, New Mexico, on December 11, 1916, aged 64 years and one day. He married Miss Pernacy Arnwine at Jacksonville, Texas, January 22, 1879. Nine children blessed this union, of whom the following remain to mourn the loss of their dear father: Mrs. Chas. Post, Mrs. Geo. Mirtley, Mrs. Jno. Longbottom, Mrs. Clifford Payne and the Misses Gertrude and Leota Scoggins. All the children were at home during the illness of Brother Scoggins and while he was unconscious for a good part of the time of illness he had the sweet privilege of recognizing and conversing with them. He suffered excruciating pain most of the time, his only relief being more periods of unconsciousness or when drugged, yet not a word of complaint or bitterness, in fact, his soul seemed dwelling upon the ministry he loved so well and had to deny himself for so many years, years that he mourned over. Several times when unconscious he called for some one to get the hymn books and sing "How Firm a Foundation," thinking himself in a meeting. He was licensed to preach by the Quarterly Conference of the Jacksonville Circuit, Palestine District, East Texas Annual Conference, his license being signed by the Rev. John Adams, P. E., and W. C. Bolton, Secretary, and dated May 16, 1885. This license was renewed by the Quarterly Conference of the Sweetwater Mission in 1886, by the El Paso District Conference of the Mexican Border Mission Conference in 1887, and in 1888 and 1889 by the Quarterly Conference of the ... onita Mission, West Texas Conference. In 1890, when the New Mexico Annual Conference was organized in El Paso by Bishop Fitzgerald, he was admitted on trial and on September 9, 1894, was ordained an elder by Bishop Key. His first work in New Mexico was as a junior preacher, under Brother Monk, on the Roswell Circuit. His first appointment in the New Mexico Conference was in the Bonita section, including White Oaks, Parsons, Rio Doso, Bonita, Eagle Creek, Indian Agency, Nogal and Fort Stanton. This he served 4 years. He then served La Luz, Tularosa, James Canyon, Weed, Upper and Lower Pecos and Cox's Canyon for one year, returning to his first charge for four years and succeeding in organizing a camp-meeting on the Bonita charge that was a source of spiritual power and blessing for some years. His last appointment as an itinerant was at Las Cruces, where he remained two years and then located. Since then he has lived most of the time at Mesilla Park for the purpose of educating his children, an obligation he considered sacred. His charges he served were the hardest of missionary fields, demanding all there was in a man and his loved ones yet failing in anything like adequate support. The toils, anxieties and heartaches of these years are known only to those who so faithfully and uncomplainingly endured them and to the Savior who said, "I know thy works, and thy labor, and thy patience; how thou hast labored and hast not fainted." He had two brothers in the ministry of our Church, J. D. Scoggins, who joined the North Texas Conference in 1880, and was sent the next year to Mexico and to mission work on the border where he served about ten years, until failing health forced him back to the North Texas Conference, where he died in 1894. The other brother, J. R. Scoggins, was a member of the Southwest Texas Conference. He had been ordained a deacon but a short time when he died. His last work was a glorious meeting from which he went to his District Conference at Walle, preached the opening sermon, was taken very ill and died in a few days; this was in 1886. Brother B. B. Scoggins has a nephew in our conference, now pastor of the Vaughan Circuit, and was with his uncle and the family during their ordeal. We believe that "All things work together for good to them that love God," that "Some day we will understand" what now is beyond our comprehension, and we feel assured that the loved ones who remain share this sweet, comforting faith for they, too, are "Children of the King." T. L. LALLANCE, P. C.

BRIDGEWATER.—Matthew Thomas Bridgewater was born August 17, 1853, in Adair County, Kentucky, and died at his home near Bell Falls, Falls County, Texas, November 20, 1916, following a lingering illness of many months. Bro. Bridgewater since the year 1879, when he united with the Methodist Episcopal Church, South, in the State of his nativity, had ever been an earnest devotee of his Lord and Master, and almost continuously from the time of coming to this country, some twenty-four years ago, had been identified with our Church in an official capacity, for many years, and at the time of his death, being a steward, and to the writer's personal knowledge he was a steward loyal and scrupulous in the discharge of his trust. This was characteristic of him. He was conscientious in the performance of every duty in every department of life, and in his last days he enjoyed the just reward that comes to the man of Christian ethics. He was loved as citizen, friend, neighbor, business associate and lodge member, as amply attested by the great multitude that followed his remains to their last resting place in the cemetery at Bell Falls, and filled the large church edifice at that place to overflowing. The writer conducted the funeral service and the Masonic fraternity laid the body to rest with honors. Brother Bridgewater was married to Miss Eddie Fobis, at Greensburg, Kentucky, January 6, 1881, and of this union there were born twelve children—seven boys and five girls. Of this number, in addition to the dear wife and helpmeet of the deceased, six sons and four daughters survive to mourn the loss of this splendid husband and father. Though their loss is great they may be consoled in the thought that he has left them a wonderful heritage in Christian training and in the highest and noblest ideals of life, such training and such ideals as should constrain them to keep ever near the cross of Jesus, from which source he drew the inspiration for his faith and activities while with us in the body. He was loved by all. He will be missed by all. Truly it can be said of him that a clean, consecrated, upright Christian, in the person of Matthew Thomas Bridgewater has gone home to God." R. A. GATES, P. C. Durango Circuit.

SHEPPARD.—Benjamin F. Sheppard was born in Hempstead County, Mississippi, October 28, 1845. He was united in marriage to Miss Lucy Barnett, of Magnolia, Arkansas, November 4, 1866. He moved to Texas in the year 1870, locating at Pine Forest, Hopkins County, and living there until a few years ago, when he moved to Brinker, in Hopkins County, where he passed away peacefully and triumphantly, October 29, 1916. He leaves a devoted wife, three sons and two daughters to mourn their loss. The funeral services were held at Pine Forest, and conducted by the pastor, Rev. S. L. Habern, assisted by Rev. W. D. Thompson, of Sulphur Springs Station. Hon. Claud Sheppard, a nephew of the deceased, and T. C. McCorkle, a life-long friend, both of Sulphur Springs, were requested by Bro. Sheppard some time before his death to talk at his funeral. They responded to his request in a loving and tender way that touched the hearts of the large crowd that had as-

sembled to pay their tribute of respect to the memory of one whom all who knew loved and respected. "Uncle Ben," as he was familiarly called, professed faith in God at the age of ten years, joined the Methodist Church and lived until the hour of his death a true and faithful servant of the Church and of our Lord and Savior Jesus Christ. It was the writer's privilege and profit to have known intimately the deceased for eight years, meeting him often in his home, in Quarterly and District Conferences, and I have always found him cheerful and abounding in good works. He was one of God's noblemen; humble in all his ways, and seemed not to know his worth in his Church and community. He was to be found always on the right side of every moral issue, both as to his words and example. He was a natural leader in things pertaining to the religious, social and material uplift of the people. I have never known one so able in prayer. His was an active life, serving his Church as Sunday School Superintendent, class leader, steward, trustee, delegate to District and Annual Conferences. In the absence of the pastor, Bro. Sheppard would often take his place, conducting the services to the satisfaction of the congregation. He was often called upon to bury the dead. In the death of Bro. Sheppard the Church, community and country suffer a great loss. He was a devoted husband and father. He loved his family and in return was loved and honored by them. Your loss is his gain. Weep not for him; for we shall see him again. His going was the gathering of the "refined grain." To the bereaved wife and children we tender our profound sympathy, and shall pray that God, in his goodness and mercy, may sustain and keep them until the final home-coming, to meet him again in the temple not made with hands. C. B. FLADGER.

RYAN.—Mrs. Meda Andrew Ryan (nee Otis) was born January 12, 1829, in Mississippi, and died at the home of her son, F. G. Ryan near Runge, Texas, October 26, 1916. She was married to Isaac Ryan, October, 1847. They came to Texas in 1862. Afterward they lived in Louisiana thirteen years, returning to Texas in 1888 and settled at Runge. This writer was their pastor during 1899-1900. What a privilege it was to go into their home and talk with them about the old time religion! They enjoyed it every day. They were nearly always at Church. The pastor could preach better because they were present. People believed in the religion of Grandpa and Grandma Ryan. Grandpa would sometimes get happy and shout at home. They seemed to have an influence for good over everybody that knew them. Grandpa died at Georgetown in 1910 and was buried there. He began the Christian life as a little child and was faithful for ninety years. He never sowed any wild oats. Grandma was a Church member eighty-one years. She, too, gave all of a long life to her Lord. After six years of bereavement she has joined her sainted loved one. Her body was carried to Georgetown and laid to rest beside him with whom she had lived so happily for more than sixty years. Their influence abides, their works follow them. Six children are left to mourn as believers: G. L., W. R., C. and F. R. Ryan, all of Runge, and Mrs. F. E. Hogan, of San Marcos. A grandson is a member of the West Texas Conference and a granddaughter is the wife of a Methodist preacher. We all know where they have gone. Let us follow them as they followed Christ and soon we will be with them in the land where there is no night. A. W. WILSON, Cuero, Texas.

BURDETT.—Miss Roccie Burdett was born December 9, 1898, and died December 23, 1916. Her early life was spent in the home of her parents. Converted at the age of 12 years, she joined the Church to which she remained faithful till death. To attend preaching services and Sunday School was a delight to her. An attack of malarial fever broke her health; medical aid was given but without avail, for our Father above had willed differently and called. His child home to be with Him. Besides her loving parents she leaves two sisters and one brother besides other relatives; and a host of devoted friends. Her remains were laid to rest in the Leakey Cemetery on the day before Christmas. Her grave was literally covered with flowers and cedar; the cedar should represent her Christmas. Everybody knew though that her Christmas was a far more excellent one than what we could imagine or grasp with our finite minds. Resigned in God's will the assurance of an eternal reunion is the consolation of the bereaved ones. J. C. WINKEL, Pastor.

POWELL.—Little Harold Newton Powell was born February 10, 1913, at Sabinal, Texas. He was an intellectual and kind child. He seemed to be just a little different from other children; he seemed to enjoy his plays in his own individual ways. The great Shepherd of the lambs decided to take little Harold home to the fold. He was taken December 16, 1916. His earthly pilgrimage amounted to 3 years, 9 months and 26 days. All that Christian doctors and nurses could do availed nothing; the summons came and little Harold went home. Besides his weeping parents he leaves two brothers and two sisters. His earthly remains were laid to rest at the Ware Cemetery. May our Heavenly Father sustain the dear parents and brothers and sisters and prepare them for a happy reunion in the sweet by-and-by. J. C. WINKEL, Pastor.

We cannot master ourselves until we are mastered by Christ. A man must recognize life as a sacred trust from God, and hold it inviolable. He will thus seek to check the hot tendencies from running riot in his life. He puts a curb on the bridle of passion. He holds his impulse in hand. Self-control blossoms beneath the cross of Jesus. When we come to feel that we hold, so to speak, the reputation and character of Christ in our hands, how much we shall seek to steady life by deepening within our hearts the spirit of self-control! Some one has well said: "He who would know the true power of self-mastery must live in the atmosphere of his Savior's life. For where in human history is there a more splendid example of this perfection of character than in the life of Him who, when He was reviled, reviled not again; when He suffered, threatened not?" The silent Jesus, uncomplaining in the midst of slander, patient in His suffering, praying for forgiveness of His foes even in the moment of death, is for all ages the ideal, the pattern, of true self-control. The spirit of that life is articulate in the world today; and to those of us who in daily communion breathe its atmosphere and dwell beneath the influence of its power, self-control becomes a natural habit. Therefore we gather up all the practical meaning of this subject in a spiritual paradox; Self-control comes through self-surrender.—Methodist Advocate Journal.

Deafness



Perfect hearing is now being restored in every condition of deafness or defective hearing from causes such as Catarrhal Deafness, Relaxed or Sunken Drums, Thickened Drums, Roaring and Ringing Sounds, Perforated, Wholly or Partially Destroyed Drums, Discharge from Ears, etc.

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- Roswell District—Second Round. Odessa, at Monehans, Jan. 13, 14. Pecos, Jan. 14, 15. Lakewood, at Lake A., Jan. 20, 21. Texico-Farwell, Jan. 27, 28. Hagerman, at Hagerman, Feb. 3, 4. Clovis Cir., at Liberty, Feb. 10, 11. Clovis, Feb. 11, 12. Rogers, at Inez, Feb. 17, 18. Portales, Feb. 18, 19. Richland, at New Hope, Feb. 24, 25. Elda, at Elda, Feb. 25, 26. Eunice, at Monument, March 3, 4. Lovington, at Lovington, March 5. Hope, March 10, 11. Sacramento, at Pinon, March 17, 18. Artesia, March 24, 25. Carlsbad, March 25, 26. Roswell, March 28. S. E. ALLISON, P. E. Roswell, New Mexico.

- Beeville District—Second Round. Jan. 10, Ramondville. Jan. 11, Harlingen. Jan. 12, San Benito. Jan. 13, Brownsville. Jan. 15, Edinburg. Jan. 16, Pharr. Jan. 17, Mission. Jan. 18, McAllen. Jan. 19, Mercedes. Jan. 27, Berclair. Jan. 18, St. Paul, 7:30. Preaching and Q. C. Feb. 4, Corpus Christi. Feb. 4, Corpus Mission. Feb. 9, Alice. Feb. 11, Alice Cir., at Hebbbronville. Feb. 17, Aransas Pass, at Ingleside. Feb. 18, Gregory. Feb. 24, Mathis. Feb. 25, Falfurrias, at Premont. Feb. 28, Beeville. March 3, Sinton. March 4, Calallen, at Odum, 3 p. m. Preaching and Q. C. March 4, Robstown, 7:30. Preaching and Q. C. March 10, Kenedy. March 11, Karnes City, 3 p. m. Preaching and Q. C. March 11, Floresville, 7:30. Preaching and Q. C. March 17, Oakville, at Three Rivers. March 24, Bishop. March 25, Kingsville, 7:30 p. m. Preaching and Q. C.

Our District Conference will open in Kingsville Monday evening at 7:30, March 26. The sermon will be preached by Rev. W. Vasco Teer. At 11 o'clock Tuesday morning Rev. H. G. Horton will deliver an address on "A Hundred Years of Methodism in Texas." Thursday evening Dr. John M. Moore will deliver an address on "The Church and Its Evangelistic Responsibility." The entire program will fall into your hands in ample time. Let the brethren arrange their meetings and other special work so as not to conflict with the District Conference. T. F. SESSIONS, P. E.

- Albuquerque District—Second Round. Gallup, Jan. 13, 14. McAlister Cir., Prairie Flower, Jan. 20, 21. Melrose Cir., Taiban, Jan. 24. Grady Cir., Cap Rock, Jan. 27, 28. Murdock Cir., Stockton, Jan. 27, 28. Clayton Cir., Creed's Chapel, Feb. 3, 4. Vaughn Cir., Vaughn, Feb. 10, 11. Carrizozo, Feb. 17, 18. San Jon Cir., Bard, Feb. 24, 25. Tucuman, Feb. 24, 25. San Marcial, March 3, 4. Magdalena and Kelley, March 10, 11. Watrous Cir., Madrid, March 17, 18. Albuquerque, March 24, 25. Capitan Mis., Capitan, March 31. GEO. H. GIVAN, P. E.

- Hamlin District—First Round. Matador, Jan. 6, 7. Roaring Springs, at R. S., Jan. 7, 8. Spur, Jan. 10. Aspermont Mission, at Mt. Olive, Jan. 13, 14. Aspermont Sta., Jan. 14, 15. Claremont, at Girard, Jan. 20, 21. Jayton, at Jayton, Jan. 21, 22. Rochester, at Rochester, Jan. 27, 28. Knox City, at Knox City, Jan. 28, 29. Tuxedo, at Tuxedo, Feb. 3, 4. McCaulley, at McCaulley, Feb. 4, 5. I hope that every steward will do his dead level best to bring up a fine financial report at this first Quarterly Conference of the year. If we get a good start it will make the year's work much easier. B. W. DODSON, P. E.

- Tyler District—First Round. Part Two. Canton, at Canton, Jan. 6. Wills Point Sta., Jan. 7. Mineola Cir., at Olive Branch, Jan. 9. Mineola Sta., Jan. 10. Colfax, at Colfax, Jan. 13, 14. Grand Saline, Jan. 14. Lindale Cir., at Red Springs, Jan. 20, 21. Lindale Sta., Jan. 21. Edom, at Edom, Jan. 24. Tyler Cir., at East Tyler, Jan. 27. Cedar Street, Jan. 28. Marvin, Jan. 29. J. T. SMITH, P. E.

DON'T. Don't think because you have taken many remedies in vain that your case is incurable. You have not taken Hood's Sarsaparilla. It has cured many seemingly hopeless cases of scrofula, catarrh, rheumatism, kidney complaint, dyspepsia and general debility—many cases that may have been worse than yours. What this great medicine has done for others it can do for you. Dost thou love life? Then do not squander time, for that is the stuff life is made of.—Benjamin Franklin.

Dope... relief your nervous system—so you can rest easy.

p. m. Bro. pful sermon ght. "Work taken from teaching of i in a nut-

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PERSONALS

Bishop W. R. Lambuth writes us from Oakdale, Calif. His kind words cheer us.

Rev. A. A. Kidd is starting well at Key Memorial, Sherman. He delighted us with a visit this week.

Rev. P. A. Smith, local elder from Stratford, Okla., was a pleasant caller at the Advocate office this week.

Rev. W. C. Howell, of Lancaster, delighted us with his presence this week. Come again, Brother Howell.

Rev. F. A. Ray, of China Springs, called this week to bring some subscribers. Bro. Ray promises us a good list from his charge.

Rev. Theodore Copeland has had a fine reception at his new charge, Pine Bluff, Arkansas. We wish for him a happy and successful year.

Rev. R. P. Shuler writes us that his work starts well at Centenary, Paris. We await with interest the "Legislative Number" of Free Lance.

Rev. W. C. Hinds, of Post City, has had a fine start on his third year at Post Station: \$300 advance in salary; several members received.

Rev. T. J. Beckham, of Lamar Avenue, Paris, has started well; good crowds, fine Sunday School; received four members, salary raised to \$2250.

Little Luther Tannery, son of Brother and Sister L. F. Tannery, of Petty, is very sick with pneumonia. We trust that he is improved ere this.

Rev. Mark N. Terrell has received twenty members since conference in his new work at Mt. Pleasant. He is planning for a great revival in March.

Rev. H. M. Whaling, Jr., called to see us and reports that the work at S. M. U. is "tremendously hopeful." We are always glad to meet an enthusiast.

Brother W. C. Everett announces that the Texas Centenary Committee will meet at the Publishing House, Tuesday, January 9. Members will take notice.

Rev. A. A. Wagnon, field worker for Superannuate Homes and Endowment in the Texas Conference, was a welcomed visitor this week. He is pushing his work.

Rev. Paul B. Kern, of our School of Theology, sends us a folder of the extension courses to be given by the School of Theology. We rejoice in the work proposed.

We appreciate an invitation from Rev. D. H. Aston, of Holdenville, to visit his charge. We hope to do so. Brother Aston begins his work hopefully at Holdenville.

Rev. C. H. Adams, after four successful years at Daingerfield, goes to Center. Already he has been given a royal welcome and we predict for him another fine pastorate.

Rev. L. H. Mathison, of Daingerfield, starts the year well. We heard a fine sermon from him last Sunday morning and preached for our home folks Sunday night.

Dr. John Wesley Smith, who served Troost Avenue, Kansas City, for two years, left for his new work at Beeville last week. We wish him a safe arrival and a warm welcome.

Rev. W. J. Land, of Leedey, Okla., sends seven new subscribers and writes: "I am going to put my official board on the Advocate list. I want the help of the Advocate in my work."

I. J. Thompson, Secretary of the Port O'Connor Townsite Co., the Epworth City, and his father, I. M. Thompson, of Bangs, were pleasant visitors at the Advocate office last week.

We thank Rev. J. M. Peterson, presiding elder of the McAlester District, for an invitation to visit the Inspirational Institutes of the East Oklahoma Conference. If possible, Brother Peterson.

Rev. O. T. Cooper, of Denison, called this past week. He had been to Arlington to see his father, who is still quite seriously ill. Bro. Cooper is making a fine start at Denison and is delighted with his charge.

Rev. H. M. DuBose sends us his volume on the History of Methodism. We shall read it with pleasure, and shall have something to say later. Dr. DuBose is a tireless worker and always does his work well.

One of the papers in his charge thus compliments the new pastor: "Rev. A. B. L. Hunkapillar, the newly appointed Methodist minister for Bokchito and Bennington, spent Saturday and Sunday here. He is a splendid preacher, and a most affable and

clever gentleman withal. His sermons here were well and happily received by large congregations. We congratulate the large membership on securing such able divine for their Church the coming year."

Rev. W. H. Harris, of Red Oak, and his son, W. Byron Harris, were pleasant callers this week. Bro. Harris is one of the Advocate's best friends and is a good pastor and preacher. Byron is entering S. M. U.

Rev. O. F. Sensabaugh, presiding elder Abilene District, has been given a fine reception in his new work. We wish for him a happy and prosperous year. We shall visit his District Institute if possible.

Rev. J. A. Moody, superannuate of the Texas Conference, was among our visitors this week. He is a candidate for Chaplain of the State Senate. Brother Moody is among our best men, and we wish him success in his candidacy.

Rev. S. W. Thomas, of Teague, writes: "We are delighted with our new charge. Our reception has been most cordial. Bright prospects for a great year in this excellent charge, and we are making plans for real progressive work."

We greatly sympathize with Brother H. H. Liles, of Dunn, in the loss of his excellent wife. Sister Liles died December 26 and was buried December 28, at Dunn. An obituary will appear in due time. May healing grace be given to the husband, son and daughter.

We appreciate the following invitation and wish for the young people the richest blessings: Rev. and Mrs. Samuel Wesley Thomas announce the marriage of their daughter, Ruth Hunter, to Mr. John J. Giddings, on Wednesday, December 20, 1916, Teague, Texas.

The following letter from Brother E. F. Boone greatly distresses us: "Rev. Lacy Boone, well known to many people in Texas, died at Seadrift on the Gulf in this State, December 21, 1916. His death was peaceful and triumphant. An obituary later. His brother, E. F. Boone. The Advocate extends sincere condolence."

We sympathize with Sister M. L. Butler, of Oklahoma City, who sustained a fractured hip from a fall on Christmas Day. For months past she had been an intense sufferer from the effects of a fall last year. Now she has this added affliction. We sympathize with Dr. Butler and the entire family whose Christmas was thus marred.

On December 26 Rev. W. H. Crum, of Nacogdoches, wrote us a letter in which he said, "My work at Nacogdoches is opening finely and the year seems full of promise." On December 27 we received the following telegram: "Rev. W. H. Crum dropped dead tonight after returning from prayer meeting. Will be buried in Missouri." Truly, in life we are in the midst of death. We are sure, however, that the year for this noble servant still "seems full of promise." Burial was had in Nevada, Missouri. The Advocate extends deepest sympathy to the bereaved ones. An obituary will appear later.

No pastor in Missouri is happier this Christmas time than Dr. John A. Rice, pastor of St. John's Methodist Church, who has received from the Board of Stewards a splendid check with the following letter: "Dear Dr. Rice: I enclose you herewith cashier's check—the unanimous expression of the members of the Board of Stewards of St. John's Church of their esteem of you, and their confidence in you as minister and pastor. This expression is not only unanimous, but spontaneous. No one member of the board is responsible for it. I have been made the vehicle through which the check and the sentiment which prompted it should reach you. Personally, I congratulate you and feel sure that your best work at St. John's Church is ahead of you. With renewed assurances of my esteem and confidence. Very truly yours—J. W. Fristoe."

"CHRISTMAS THANKS FROM THE ORPHANAGE."

We had the best and biggest Christmas at the Orphanage that we have ever had. The children received not only play things, but also nice, useful gifts. There was a big Christmas tree in the dining room and each child received an abundance. Later came the big turkey dinner with all the goodies that go with it. Almost everything was sent as a gift. One man in Lorena gave ten turkeys, and with them at the present enormous price you well know how greatly we appreciated his kindness and gener-

osity. Many boxes of "eats" have found their way to the Home. This has indeed rejoiced our hearts, for our pantry must never be empty and supplying it is what eats up the bank account. Quilts, clothing, materials and everything nice have come to us. For these blessings and the hearty cooperation of the many good friends of the Orphanage we are truly grateful.

Last, but by no means least, comes our appreciation of the liberal Christmas funds. No one can ever realize what a great relief and blessing this is to us and the Home. For every dollar we have a good use. You remember that our great aim is to get even with the world and these gifts will help greatly toward that end. To the ministers especially we express our thanks for their Christmas offerings. Many individuals sent us contributions, and the Sunday Schools, as always, were our liberal supporters. To each and every one we sincerely say, "Thank you."

There is only one regret. Some of the boxes were not marked plain enough for us to get the address and send a letter of thanks to the giver, and some failed to say from what source and for what purpose their contribution was sent. Therefore we just had to do the best we could to adjust matters.

However, we are very, very happy and hopeful at the Home and Christmas, for us, is still coming with each mail. In every sense we can heartily say, "I was an hungred and ye fed me." R. A. BURROUGHS.

Waco, Texas.

H. G. H.'S DARE.

In the Advocate, issue of December 21, under the caption, "A Doughtful Course," H. G. H. says: "We notice that the pastors of the Lockhart Churches held a meeting and resolved on closing their pulpits to Anti-Saloon League workers." Let the rest pass.

The Lockhart pastors have done no such thing. They have been misrepresented. But if they had, does Bro. Horton not know there is a Methodist preacher in Lockhart, and does he not know that a Methodist preacher does not fear nor fail to fight saloons according to the common sense of Methodist preachers? Then why his "dare?" A liquor man I had put out of business once said to me: "A Methodist preacher will fight the saloon every time, and you keep up the reputation of your crowd, sir!" So mote it be, Bro. Horton.

A. L. SCARBOROUGH.

OKLAHOMA METHODIST ORPHANAGE.

The Joint Commission named by the West and East Oklahoma Conferences at their recent sessions has held two meetings of the whole Commission and one meeting of the Executive Committee.

At a meeting of the Joint Commission in St. Luke's Methodist Church, Oklahoma City, December 27, I was instructed to write the Advocate and let the Church in Oklahoma know the status of our negotiations.

At its first meeting, which was held in Oklahoma City, December 7, 1916, the Joint Commission organized by electing Rev. Frank Barrett, President, and Rev. C. A. Clark, Secretary. These officers were also named for the Board of Trustees, and in addition thereto Rev. A. C. Pickens, of Durant, was named as Vice-President, and Mr. B. C. Clark, of Purcell, was named Treasurer.

At its recent meeting the Commission resolved to immediately establish an Orphanage, and a special committee, consisting of Rev. Frank Barrett, Oklahoma City; Rev. C. A. Clark, Caddo, and Judge W. L. Chapman, Shawnee, were named to draft plans for the initial building, and otherwise lay out the general plan for the Orphanage and also to bring in nominations for any additional officer or officers, such as Manager or Field Commissioner, that the institution might require.

It was further determined to consider no offer for a location that did not carry with it the proffer of not less than 200 acres of good land in fee simple and of easy access.

If pastors and laymen who are interested to have the Orphanage located in their community will busy themselves in securing a proposition from their community and forward same either to Rev. Frank Barrett, Oklahoma City, or the undersigned at Caddo, Oklahoma, same will have the careful consideration of the Commission. All bids will, of course, be kept in strictest confidence by the Joint Commission.

To Rev. C. L. Canter and his Sunday School at Martha is due the honor of the first contribution to the new Orphanage. Their check in the sum of \$50 has reached the Treasurer. And now that plans are rapidly maturing, it is perfectly in order for others to

make ready their offerings for this cause which is so near every heart tension all the while. I told her there that beats in unison with the heart of the Master. Contributions may be forwarded to Mr. B. C. Clark, Purcell, Oklahoma, who will issue his official receipt for same.

We thank God for such an auspicious beginning, and for so many signs of success for this worthy enterprise. Your Joint Commission covets both the prayers and the cooperation of every Methodist in Oklahoma.

C. A. CLARK, Secretary.

"HE WALKED AND TALKED WITH GOD."

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

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

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

THE MIREWHEEL OF METHODISM.

I refer to the fearful neglect of the communion service in the country Churches. In the stations the first Sunday has been used for that purpose so long that a preacher can hardly go wrong. Not so in the country. Some years ago, as Bishop Candler was holding the conference over at Pittsburg, his attention was called to this state of the case. Raising his voice fog-horn fashion, he said: "Brethren, give to the people the sacrament. It is both a shame and a scandal the way you neglect them." It was a solid shot, but did not correct the evil.

In the Advocate of December 7 Brother Moss Weaver says: "By some means the pastors should be brought to urge upon the people the importance and necessity of the sacrament." If possible let's be definite, for it is a vital question. Water baptism is to start us in the right way, trusting alone in the Lord for salvation. The Lord's Supper is to keep us in the strait path. No use to start right unless you keep right. One is to be administered once only; the other is to be taken often. It is well known that the early Church had the communion every Sunday. The practice with us is to neglect it in the country except at Quarterly Conference, and sometimes even then. The language of paragraph 226 is a little indefinite, yet Bishop Hendrix writes me that it is expected that every Church shall have a communion service once a quarter without any reference to the Quarterly Conference. Paragraph 118, among other duties expected of the presiding elders, he "is to see that the preacher in charge administers the sacraments." Sad to say definite as this is, at least one pastor has attended Quarterly Conferences regularly for over fifty years, and not one time has he heard this part of the Discipline referred to. Our Bishops, as our chief pastors, could, if they would, and it looks like they might, help to prize up this mirewheel.

Please pardon the egotisms, but suppose previous to the rounds of conferences they would slip in a letter in the Advocate to this effect: Every presiding elder will be expected to say that each Church in the district has had the benefit of the communion service this year, or give the reason why? That certainly would help wonderfully and not unduly magnify the service. As to the unordained pastors, a few exchanges of pulpits would relieve that situation and be helpful all around.

W. W. GRAHAM. Clarksville, Texas.

It is to be hoped that you are preferred stock in the human market. The best vintage, though it may not appear so then, is gathered from our misfortunes.