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WHEN A REVIVAL MAY BE EXPECTED.

The Rev. W. T. Davison, in his "The Indwelling Spirit," states what is generally accepted as fact when he says, "Amongst the multitude of Church historians none has yet been found competent to trace out the working of a 'law of revivals.'"

Men have been able to trace with considerable accuracy a law of periodicity in nature. The tides and winds themselves have been charted and the knowledge gained thereby has become a commercial asset of the largest value. The new accession of mental and spiritual power which emerge at the period of adolescence are now accepted as facts in the teachings of psychology. New tides of life flow into the physical, moral and spiritual veins of youth. But the tide of the ever-blessed Spirit—can any one formulate a law for that?

Jesus answered this question in the negative when he said, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." No man can work out a chart for the Spirit of God. No man can pronounce an infallible law of periodicity in the operations of the Holy Spirit.

While we reverently acknowledge our inability to explore and chart the supernatural work of the Holy Spirit, nevertheless, the history of the Christian Church justifies us when we say that the Spirit of God has not been capricious in his operations upon the hearts of men. Whims and fancies have had no part in the history of the Holy Ghost. And nothing would so paralyze our efforts at revivals as a belief that pure caprice characterizes the Spirit of God in his ministry among men.

American Christianity owes a debt of gratitude to Charles G. Finney for the consistency and effectiveness with which he combatted the notion that a revival of religion is a miracle in the sense that it happens independent of the use of means. He admitted freely that there is nothing in the use of means to produce a revival, but he proclaimed just as earnestly that the use of means is the occasion of the revival. The use of means can not work up a revival, but it furnishes the condition upon which it is consistent with the character of God to give the revival.

When, therefore, may a revival be expected? If any man in the history of the American Church ever knew, that one was Mr. Finney. He knew, not as a matter of theory, but as a matter of tested experience. A revival, said he, may be expected when the providence of God indicates that a revival is at hand, when the wickedness of the wicked grieves and humbles Christians, when Christians have a spirit of prayer for revivals, when the attention of ministers is particularly directed to this specific object and their preaching is

specially aimed at the conversion of sinners, when Christians begin to confess their sins to one another, when Christians are found willing to make the necessary sacrifice to carry on a revival, when ministers and professors of religion are willing to have God promote the revival by instruments of his own choosing.

Alas! the first essentials for a revival of religion are the last which we ourselves would choose. We are willing enough to organize for a revival, to plan for a large choir; we are willing enough to pay an evangelist to do our preaching and our praying; we are willing enough to district our territory and to appoint leaders for various meetings; we are willing enough to advertise in the papers and stick our posters on telephone posts and vacant buildings throughout the neighborhood. Veroily, Dr. Davison is right when he says, "The last step men are inclined to take is the first that is needed—the recognition of radical evil in the human heart and earnest seeking after God to set it right."

THE OCCASIONALISM OF PIETY.

The evangelists tell us that "Jesus, as His custom was, went into the synagogue on the Sabbath day." Using these words as a text, Dr. James Martineau (quoted by Davison) preached on the "Christian habit of seasonal and local worship," finding in "the occasionalism of piety, not its shame, but its distinctive glory."

Now and then we have read of saints who professed to have no need of seasonal and local worship. They professed to make use of all seasons as holy and all places as sacred. They professed an uninterrupted flow of spiritual fervor at all times and in all places.

Of the first President of Wellesley, Alice Freeman Palmer, her husband wrote: "God was her steady companion, so naturally a part of her hourly thought that she attached little consequence to specific occasions of intercourse. * * * She had no fixed times for prayer."

Here and there we may find a rare spirit who can afford to attach little significance to specific occasions for intercourse with God and who safely can dispense with fixed times for prayer. But for us ordinary mortals no course could be fuller of peril.

The downward thrust of our nature and the downward pull of the world make it imperative that we shall have fixed seasons for prayer. Ordinary mortals find it difficult to make the whole of life one organized prayer. For most of us, indeed, it is hard to pray—to really pray. Even so sainted a man as St. Francis, of Assisi, found it difficult at times to find language suitable for prayer and at such times he would sit in prayer by the hour with no spoken word except the occasional exclamation, "God!"

How should we do if we had no fixed times for prayer? How could we escape

the grossest backsliding in heart and in life if we devoted no seasons to the contemplation of the holy character of God and to the imperfections of our own lives? Seasons of prayer are needed to get us ready for prayer. Hours of devotional study and meditation are needed to get us ready to pray at all. Only such occasionalism of piety can counteract the subtle downward pull of the world and such only can retone our spiritual natures and ideals.

Without seasons of prayer the most of us suffer serious loss of spiritual power. The loss is none the less serious because we may be unconscious of it. A crisis is certain to reveal that loss. Humiliating words or impulsive acts follow the neglect of the occasional seasons of devotion and prayer. And who among us does not know this?

"O Jehovah, in the morning shalt thou hear my voice: in the morning will I order my prayer unto Thee, and will keep watch." Thus cried the Psalmist. The morning watch and the quiet hour were the sources of his strength. The glory of his piety, and not its weakness, was its occasionalism. And, like the Psalmist, multiplied thousands of saints testify to the value of the Christian habit of seasonal and local worship.

DR. EDGAR BLAKE.

Dr. Edgar Blake was elected corresponding secretary of the Sunday School Board of the Methodist Episcopal Church in 1912. He is still a young man, having been born at Gorham, Maine, December 8, 1869. He was educated in the common schools of Maine and was graduated at the Boston School of Theology in 1898. He held important pastorates at Salem, Lebanon and Manchester, New Hampshire, prior to his election as assistant corresponding secretary of the Sunday School Board in 1908. In 1912, as we have noted, he was elected corresponding secretary of this important Board.

The address of this distinguished Methodist, which we carry this week, was delivered at a banquet of Methodist men in Boston and clearly shows that the Saratoga General Conference made no mistake in naming Dr. Blake as a member of the Joint Commission on Unification.

All in all, Dr. Blake's address is easily the most important deliverance yet made in either branch of Methodism on the important question of unification. From the first word the address is a constructive study of a most difficult problem. In every line it breathes a catholic and fraternal spirit. It is a severe indictment of our division in Methodism. It clearly reveals the wickedness of waste which grows out of the effort of our two Methodisms to duplicate the work, each of the other, in the same territory.

The address, without claiming to be the

(CONTINUED ON PAGE EIGHT, COLUMN ONE.)

The Unification Of American Methodism

REV EDGAR BLAKE, D. D.

(Member of the Joint Commission on Unification. Address Delivered at a Banquet of Methodist Men in Boston.)

In discussing the subject of Methodist unification, let me make it clear that I am not speaking officially as a member of the Joint Commission, neither am I seeking in any way to prejudice or prejudice the findings of that body. My sole purpose and desire is to call your attention to certain facts that bear upon the subject, that I may help you as earnest and devoted laymen, who love the Church, to reach an intelligent conclusion on a matter in which you, in common with all other Methodists, are vitally interested.

I believe in a free forum. The more discussion we have, the sounder our conclusions are likely to be. I have never believed that things should be "done in a corner." The ministry and laity of the two Churches must eventually settle the question of unification. If the rank and file are to reach a just judgment, they must be intelligently informed on the issues that they are to settle. It is highly desirable that our Church should have the freest and fullest presentation of the subject, provided it is free from personalities and partizanship.

Preliminary Facts.

In discussing unification there are certain preliminary facts that should be borne in mind. First, the Methodist Episcopal Church and the Methodist Episcopal Church, South, were one for more than sixty years. The present proposition is, therefore, a proposal for the reunion of two Churches that were once united. A study of the period of union shows it to have been one of great prosperity. It was then that the foundations were laid that have made Methodism the greatest Protestant movement in America and one of the most aggressive and successful spiritual forces in the world. Measured by results, union was wonderfully blessed of God.

Second, the issue that divided the Church has disappeared. Slavery has been dead for half a century. The men and women who participated in the separation have passed away. There is nothing to divide the present generation of Methodists but a memory. We are free to consider the question of reunion with no bitterness between us and no partizanship to blind us to the merits of the matter. Save for a very small minority, the rank and file of both Churches cherish the kindest feelings toward one another.

Third, we have no essential differences in doctrine or polity to overcome. Each Church "is a legitimate branch of episcopal Methodism," and their ministers and members "constitute one Methodist family." We have the same form of government, the same creed, and the same standard of Christian experience and conduct. We have a common catechism and a common hymnal. So similar are we in our essentials that a member of one Church can transfer to the other without the sacrifice of a single article of belief or principle of action. It has been justly said, "As between the two great families of episcopal Methodism we search in vain for any essential bar to unification." The two Churches have so much that is common to both and so little that is peculiar to either, that the question is not, Why should they reunite? but, Why should they remain apart?

Duplication of Effort.

In addition to these facts, there are others much more compelling in their appeal. The real question that we must face is, Does the present separation help or hinder the progress of the kingdom? Let us see.

When the Church was divided, in 1844, it was agreed that the slaveholding States should be the exclusive territory of the Methodist Episcopal Church, South. It was agreed that the ministers of the Methodist Episcopal Church should in no wise attempt to organize Churches or societies in that territory. The ministers of the Methodist Episcopal Church, South, were likewise excluded from the territory of Northern Methodism. This agreement was soon broken by both Churches. Each invaded the territory of the other, and from that time to this each Church has extended its

work without any consideration of sectional lines. As a result of this policy, the Methodist Episcopal Church, South, has seven Annual Conferences in Northern territory. It has more than three million dollars invested in church property, and is spending annually more than \$135,000 for pastoral support and district supervision in its Northern Conferences.

The Methodist Episcopal Church has eight white Annual Conferences in distinctly Southern territory. It has more than three million dollars invested in church property, and is spending more than \$230,000 annually for pastoral support and district leadership in its Southern Conferences.

Border States.

In the border States both Churches are competing actively for the resources of the territory. The Methodist Episcopal Church, South, has nine and the Methodist Episcopal Church has six conferences in the border area. The M. E. Church, South, has \$14,000,000 invested in property, and is spending more than \$900,000 for pastoral support and district supervision in its border conferences. The Methodist Episcopal Church has \$16,000,000 invested in church property and is spending more than \$1,100,000 annually for pastoral support and district supervision in the same area.

To what extent the foregoing work represents a duplication of effort it is difficult to tell. A personal investigation showed that more than forty per cent of the societies of the Methodist Episcopal Church, South, in Northern territory are located in communities where the Methodist Episcopal Church is also located; and that practically thirty per cent of the societies of the Methodist Episcopal Church in the Southern and border territory are located in communities where the Methodist Episcopal Church, South, is also at work. The two denominations, having the same polity, doctrine, and name, have more than twelve million dollars invested in competitive Churches and are spending three-fourths of a million dollars a year for pastoral support and district supervision of societies that duplicate each other's efforts in the same communities. And this does not include the money that the Home Mission Boards of the two Churches are spending to maintain competitive work in communities already provided with Methodist work and worship.

We cannot understand how one who really cares for the larger interests of the kingdom can consent to the continuance of a separation that involves such an enormous and useless outlay in duplicate effort as the foregoing facts would indicate. In the light of the calls that come to us from the multitudes across the seas that cannot be answered, and from the unministered people of our own land who cannot be cared for for lack of men and means, this immense duplication of men and money is a terrific and unanswerable indictment of our intelligence or our sincerity.

Competing Churches.

And what is worse yet, the existence of two competing Methodist Churches in the same community often means a weakening of both, and frequently results in a fatal handicap to the work of God. My attention was recently called to three Methodist Churches, representing as many different denominations, located side by side, in a certain border city. The total Methodist strength of the section was barely sufficient to support one Church of commanding strength, yet there were three Churches dividing the Methodist resources among them. The result was that all of the Churches were weak; not one of them commanded the confidence of the community. Their constituencies were declining, and their continuance depended upon the support of missionary money. This situation is not unusual. It can be duplicated again and again. There are scores and scores of competitive Methodist Churches of precisely this character. The chief problem of such societies is not to save the community, but to save themselves. Their main struggle is for existence. And this condition will prevail so long as the work of duplication and competition continues. We cannot conceive how one can imagine that the Almighty is pleased with such unseemly rivalry between Churches of the same name.

Pastoral Support.

The division of resources frequently

means an inadequate pastoral support. It is significant that the average salary paid by the Methodist Episcopal Churches in distinctly Southern territory is only \$170 a year. Competent pastoral service cannot be secured on so small a salary basis. Such Churches must content themselves with unsatisfactory service or they must unite with other societies. In one case it means an incompetent and in the other an inadequate ministry. Competition frequently engenders jealousy and strife; unwholesome rivalries are created; effective co-operation becomes impossible; contentions are constant; a spirit of bitterness characterizes the partizans of each enterprise; outsiders scoff, the judicious grieve, and the work of God languishes.

In the light of these facts, the conviction becomes inevitable that no obstacle that can possibly be overcome should be permitted to stand in the way of the reunion of the two Churches.

Efforts at Union.

The proposition for the reunion of the two episcopal Methodisms is not of recent origin. The first overture was made in 1869, and from that date down to the present the effort to bring them onto a common plan of fraternity, federation, and unity has been practically continuous. The plan that is now before us has been under consideration since 1910. Those who counsel moderation and rail at haste forget that the proposition now being considered has been before us in its present form for nearly six years and that it is forty-seven years since the original overture was made. Certainly the most ultra-conservative cannot justly accuse the two Churches of "exceeding the speed limit" in their efforts to get together. But the time has come when a conclusion must be reached. Failure now may mean failure for a generation and possibly forever. The two Methodisms never faced a more critical hour than the present. If ever we surrendered ourselves to the leadership of the Spirit we should do it now, that God himself may lead us into the fullness of his own will.

Governing Powers.

Let us look at the plan that has already received the approval, with certain modifying recommendations, of the General Conferences of both Churches and is now being considered by the Joint Commission on Unification. The most fundamental feature of the plan is the proposition that the governing power in the reorganized Church shall be vested in a General Conference and in certain Regional Conferences. The former is to have full legislative authority over all distinctly connectional affairs, and the latter full legislative authority over all distinctly local affairs, and both the General and the Regional Conferences are to exercise their authority under constitutional provisions and restrictions. The plan proposes to federalize our ecclesiastical system somewhat after the form of the United States Government. It is proposed to have a central government with jurisdiction and control over everything that is essentially connectional, that is common to all parts of the Church, and upon which there should be a common unity throughout the entire Church; and it is also proposed to have certain regional governments with jurisdiction and control over all matters that are distinctly local, that is, peculiar to their respective regions, as the States of the Union have authority over all distinctly local affairs within their borders.

Three objections have been made to the Regional Conferences. It has been said that they are unnecessary, that they would make for division rather than for unity, and that with the control of local affairs taken from it there would be nothing for the General Conference to do. Let us look at these objections in their order.

Regional Conferences Necessary.

First, a little careful thought will convince an unprejudiced mind that the Regional Conferences, instead of being unnecessary, are absolutely essential to the highest legislative and administrative efficiency of the Church. The reunion of the two episcopal Methodisms would result in a body with a membership of more than 6,000,000, and a constituency of more than 18,000,000, covering every continent and clime on the face of the earth, with problems as diverse as the races and nations to which it ministers. To require one lawmaking body, made up of delegates from all parts of the world and meeting only once in four years, to legislate intelligently upon local matters is to ask the impossible. Our own General Conference is finding it increasingly difficult to legislate for the local needs of our own constituency. The difficulty would

be immeasurably increased by the addition of the membership and problems of another great Church. It is a fairly well established principle of legislative efficiency that the closer you can bring your lawmaking body to the field for which it legislates the wiser and more effective its legislation is likely to be. New England delegates would be vastly better able to legislate for the interests of this section than would a General Conference made up of delegates from Europe, Asia, Africa, and all parts of America. The fact is that sooner or later, whether we reunite with the Methodist Episcopal Church, South, or not, our own Church must change its form of government so as to give home rule to the various sections of the Church. Legislative efficiency demands a distribution of legislative authority. Instead of the Regional Conference being unnecessary it is a step in a direction that, sooner or later, we must take in the interests of our own efficiency.

Make for Unity.

Second, it has been said that the proposed plan would make for division rather than for union. The very reverse of this proposition is true. The Regional Conference instead of being an instrument of division is calculated to preserve the unity of the Church. As an illustration, it is only a question of time when the Methodists of China will ask to be set apart into a separate and independent Church, as the Japanese Methodists requested several years ago. When that request is made it will have to be granted. What is true of China is true of the Methodists of India and every other mission field. Our foreign areas will not always be content to have their local interests controlled from America. The time will come when they will demand that they be set apart into independent Churches as the Japanese Methodists were set apart and their demand will be granted. When that time comes the Methodist Episcopal Church will cease to be a world Church; it will be broken up into a series of unrelated fragments each independent of the others. I frankly confess that I do not want to see the time come when the Methodist Episcopal Church shall cease to be a world enterprise. The Regional Conferences with their control of local matters would save us from such an outcome. When the Japanese Methodists requested to be set apart as an independent Church, if they could have been given home rule in Japanese matters through a Japanese Regional Conference, they would doubtless have been satisfied with such an arrangement and would have remained an integral part of the denomination. And there are few who will deny that Japanese Methodism would have been far stronger today had it remained in the Methodist Episcopal Church. There have been few greater mistakes in our history than the erection of Japanese Methodism into an independent Church. Through the Regional Conference with its provisions for home rule we may hope to hold all of our fields intact in one world-wide, aggressive Church. Without such an arrangement, Methodism will eventually disintegrate as a world movement. The measure that has been criticized as a divisional one is a measure calculated to protect and preserve the unity of the Church.

Third, it has been said that if the Regional Conferences have "full legislative power over distinctly local affairs" there will be only "an infinitesimal residuum" for the General Conference to control and its functions will be little more than of a fraternal character. Those who advance this criticism appear to be hasty in their conclusions. The plan expressly provides that the General Conference shall have full legislative power over all matters distinctly connectional, and that these powers shall be safeguarded by constitutional provisions and restrictions. What matters are distinctly connectional? It would seem that a fair construction of "matters distinctly connectional" would include the control of the general polity and doctrines of the Church, its standards of conduct, its ministerial qualifications and membership, its conditions of lay membership, its judicial procedure, its missionary, benevolent, and publishing enterprises, as well as sundry other matters of a general character. To characterize such vast interests as an "infinitesimal residuum" is to miss the mark. There are none more vital to the welfare of the Church than these. With such vast interests committed to its control, the General Conference would possess very large and very vital functions in our Church government.

But to be more specific, a few weeks ago I sent a letter to some of the leaders of the Church in which I asked them to indicate the "distinctly

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connectional affairs" that should be committed to the control of the General Conference and the "distinctly local affairs" that should be committed to the Regional Conferences. As the answers were returned, I made a list of the connectional items that were suggested, also a list of the local matters, and then I culled certain items from each list, and formulated the following statement of the powers of the General and Regional Conferences.

Powers of General Conference.

The General Conference shall have power to make rules and regulations:

1. To define and fix the powers and duties of the several missionary Regional Conferences.
2. To define and fix the powers and duties of Annual and Mission Conferences and missions.
3. To define and fix the powers and duties of District and Quarterly Conferences.
4. For the control and direction of the connectional publishing, missionary, and educational enterprises of the Church.
5. For the acquisition, control, and disposition of church property.
6. To govern the judicial administration of the Church.
7. To define and fix the powers and duties of the episcopacy.
8. To define and fix the character, qualifications, and duties of the ministry.
9. To define and fix the character, qualifications, and duties of local preachers, exhorters, and deaconesses.
10. To define and fix the conditions, privileges, and duties of Church membership.
11. Prescribing the ritual of the Church.
12. To govern any and all other matters of a distinctively connectional character.

Provided (1) that the General Conference shall not revoke, alter, nor change our Articles of Religion, nor establish any new standards or rules of doctrine contrary to our present existing and established standards of doctrine;

(2) that the General Conference shall not organize nor authorize the organization of an Annual Conference with less than twenty-five members;

(3) that the General Conference shall not change nor alter any part or rule of our government so as to do away with the episcopacy;

(4) that the General Conference shall not revoke nor change the General Rules of our Church;

(5) that the General Conference shall not deprive our ministers of the right of trial by the Annual Conference, or by a select number thereof, nor of an appeal; nor shall it deprive our members of the right of trial by a committee of members of our Church, nor of an appeal;

(6) that the General Conference shall not appropriate the produce of the Book Concern, not of the Chartered Fund, to any purpose other than for the benefit of the traveling, superannuated, and superannuated preachers, their wives, widows, and children.

Powers of Regional Conferences.

Each Regional Conference shall have power within its own jurisdiction:

1. To elect its Bishops subject to confirmation by the General Conference, and shall direct and control their activities within its jurisdiction.

2. To direct and control its benevolent organizations, enterprises, and institutions.

3. To direct and control its educational institutions and enterprises.

4. To direct and control the Church press within its jurisdiction and to elect the editors of the same.

5. To elect the delegates to the General Conference.

6. To fix the boundaries of the Annual and Mission Conferences and missions.

7. To make rules and regulations for the promotion of the spiritual and temporal interests of its jurisdiction.

8. To make rules and regulations for the administration of the Discipline.

8. To make rules and regulations for such other distinctly local interests as are not herein mentioned.

Provided that no Regional Conference shall make any rule or regulation contrary to any made by the General Conference for the control of the connectional affairs of the Church.

If you will make a careful study of the foregoing powers, I think you will agree with me that there is a reasonably large group of "distinctly connectional affairs" and an equally large body of "distinctly local affairs," and that the line of demarcation between the two is much clearer and much more extensive than most of us had thought. There is certainly a sufficiently large group of interests for both the General and Regional Con-

ferences to consider and control, to make each of them a vital and indispensable part in the proposed system of Church government.

Difficulties.

What are the difficulties that prevent an immediate acceptance of the proposed plan? A comparison of the acts of the two General Conferences indicates that they differ on the following matters: the seat of final authority on constitutional matters, the number of Regional Conferences, and the place of the colored membership in the reorganized Church. If a satisfactory solution of these three problems can be reached, unification appears to be a reasonable certainty.

Supreme Court.

In the Methodist Episcopal Church the General Conference has always been the final authority on constitutional questions. It has been the interpreter of the constitutionality of its own acts. Many have looked upon this with suspicion and have viewed with alarm the lack of any check against unconstitutional legislation. There has always been a minority in the Methodist Episcopal Church who have advocated a supreme court of some kind, independent of the General Conference, to pass upon constitutional questions. Three times the question has been submitted to the Church at large, but each time the proposition has been defeated. The Church has been content to trust the intelligence and good will of the General Conference in such matters, and the fact that the constitution has never been seriously violated is evidence that the confidence of the Church has been well founded. But an entirely different situation will be created by the plan we are now considering. Under it certain legislative powers are granted to the General Conference and certain other legislative powers are given to the Regional Conferences. Under such a system there will always be a possibility that the acts of one body may encroach upon the rights of another, not by intent, but through misunderstanding. It seems desirable, therefore, that there should be a third body, independent of the other two, that would have the power to protect the rights of each, by passing upon any act of either that appeared to contravene the constitutional rights of the other. A supreme court or council of some kind seems a necessity in a federal system of government.

How Constituted?

How shall such a court be constituted? In the Methodist Episcopal Church, South, the College of Bishops has the power to suspend any act of the General Conference that to the mind of the Bishops violates the constitution of the Church, until such legislation is submitted to the Annual Conferences for their decision. In my correspondence with the leaders of our own Church, including many of our Bishops, I have found only one man who favored committing constitutional questions to the Board of Bishops, and I think that there are few men in the Church South who desire such an arrangement.

There are two serious objections to an episcopal veto: first, very few of the Bishops have the necessary judicial temperament and training for such important duties; second, frequently the Bishops themselves would be affected by the legislation upon which they would be called upon to render a decision. They would be interested parties in the case, and therefore judicially incompetent to pass upon the issue. I think it is reasonably clear to those who have given the matter serious consideration, that final authority in constitutional matters should not rest with the episcopacy. Indeed, it is doubtful if any Bishop at all should be a member of such a tribunal.

Two principles should guide in the creation of such a court: first, only the ablest judicial talent should be selected for membership; second, the court should be as broadly representative of the Church as its strength and efficiency will permit. If each Regional Conference were permitted to elect a ministerial and a lay member for the court, or possibly two ministers and two laymen, and the General Conference were permitted to elect a certain number at large in addition, the court would be broadly representative, and the probabilities are that the membership of the court would include the strongest judicial talent in the Church.

From the discussions in the Joint Commission, I do not anticipate any serious difficulty in arriving at an agreement both as to the necessity of such a court and as to the method of securing its membership. Indeed, I think we are already in practical agreement as to the former and we

have an able committee at work upon the latter.

Regional Conferences.

In the original plan of reorganization as proposed by the Joint Commission on Federation, it was suggested that there should be three or four Regional Conferences, one of which should be made up of the colored membership. The General Conference of the Methodist Episcopal Church in its action recommended that the number of Regional Conferences be increased so as to provide more adequately for the needs of the work both at home and abroad. While the fixing of the number and boundaries of the Regional Conferences may not be as difficult of adjustment as some of the other problems that the Joint Commission must consider, it is doubtful if there is any phase of the whole question that will be more crucial in its outcome than this one. The success of reorganization will depend in a very large measure upon our ability to arrange the Regional units so that they shall not become a divisive factor, but shall make for real unity. Success here means everything. Failure is fraught with peril.

How many Regional Conferences should there be and what should be their boundaries? Two or three principles should be kept in mind: first, the regional unit should so far as possible represent a homogeneity of interest; second, it should be sufficiently compact to facilitate successful administration, and third, it should do away with sectional solidarity.

If you will divide the territory east of the Mississippi into four jurisdictions, a northeast, a southeast, a north central, and a south central, and then divide the territory west of the Mississippi into two jurisdictions, a northwest and a southwest, you will have six Regional Conferences, each reasonably homogeneous, fairly compact in area, and with sectional solidarity eliminated.

Equal Representation.

Such a division would have this further advantage: the Methodist Episcopal Church, South, would have a majority of the membership in three of these jurisdictions and the Methodist Episcopal Church would have a majority in the remaining three. Keeping this in mind, you will see that if you give each jurisdiction equal representation in the General Conference and on the connectional boards and societies, the two Churches will then have equal power in the General Conference and equal control over the connectional enterprises of the reunited Church. Thus at a single stroke you will do away with any minority representation. The bugaboo of absorption will disappear and the two Churches will come together as one, each on a perfect parity with the other.

But I would go further. I would provide that whenever desired, a vote on any question in the General Conference might be taken by Regional delegations and that whenever such a vote was taken, it should require the concurrence of the majority of the delegations to pass the pending motion.

The advantage of such a regional arrangement as I have suggested is in the fact that the two Churches are placed on a parity in the control of the reorganized Church. Sectional solidarity is eliminated and we have one great, united Church, knowing no North, no South, no East, no West. You have an arrangement that would make for mutual confidence and for genuine unity.

Foreign Conferences.

This brings me to the question of the foreign field and its relation to the reorganized Church. I have already implied that the principle of regional organization and autonomy should be applied to the foreign field as well as to the home. Eastern Asia, Southern Asia, Europe including Africa, and Latin America should each be given as full a measure of local self-government as their development appears to warrant. I think it is fairly clear that these fields can come to their highest development only as they are permitted to exercise the largest reasonable measure of control over their own affairs.

Limited Representation.

And this raises another question. Should the foreign Regional Conferences have equal representation numerically in the General Conference with the Regional Conferences in the home field? I have no hesitation in answering this in the negative. First, because of their very limited membership as compared with the other Regional Conferences. The four foreign jurisdictions combined would have a membership only one-third as large as some of the Regional juris-

dictions at home. Second, the cost is practically prohibitive. The traveling expenses of the foreign delegates to our own General Conference, though they constitute only a small part of the entire body, are greater than the expense of assembling the American delegates. For these and for other reasons that might be given it would seem that the numerical representation of the foreign jurisdiction should be put on a limited basis.

Should the foreign delegates have full privileges in the General Conference, that is, a voice and vote on all questions? Many will answer yes instantly. Others will answer no deliberately. There are not a few who feel that the privileges of the foreign delegates should be limited to those matters that concern their own jurisdictions, that they should not have a voice or vote upon those questions that are peculiar to the home field and concerning which they have no knowledge and in which they have no special interest. I confess to a feeling that all delegates should have equal privileges on all questions in the General Conference, not necessarily as a matter of right, but as a matter of courtesy. If the suggestion I made earlier in this address was adopted, and it was provided that the concurrent action of a majority of the Regional delegations of the home field should be required to conclude an action on important matters, that would seem to provide ample protection against any beneficiary group holding the balance of power in the General Conference or deciding matters of which they know little and frequently care less.

The Colored Membership.

The most difficult problem that we have to solve is the place of the colored membership in the reorganized Church. Two radically different suggestions have been made: one, that the colored membership should be organized into a separate and independent Church, holding only fraternal relations with the united Church; the other, that the colored membership should be separated into a racial Regional Conference on complete parity with the other Regional Conferences, including the same basis of representation in the General Conference.

An Independent Church.

There are three serious objections to the proposition to set the colored membership apart into an independent Church. First, our colored membership is as much a part of the Methodist Episcopal Church as any group of our membership and possesses the same rights and privileges. They cannot be set apart into an independent Church except on their own initiative. Second, if the colored membership could be set apart into an independent Church, it is very doubtful if it would be expedient to do so. Under such an arrangement they would be entitled to their full share of all our connectional funds. It would mean that we should have to turn over to them \$600,000 as their share in the Book Concern alone, to say nothing of other large sums that would belong to them as their share in other connectional interests. There are few among us who believe that our colored constituency have reached that stage in their development when it would be wise to turn over large sums of money to them without any responsibility to others for its proper control. Third, the Church needs a nexus between it and the colored people. The race problem is looming larger and growing more difficult each year. It is becoming increasingly acute and must be dealt with. We need some agency through which we can pour our resources and put forth our efforts for the uplift of the colored race. By retaining our colored membership in organic relations with the reorganized Church, we shall have a medium through which we can work to the largest advantage for the uplift of the colored people. By establishing and supporting schools and Churches for our own constituency, we can bring our resources to bear directly upon the race as a whole. If we separate our colored members into an independent Church, we lose that vital contact that is so necessary to their highest good and to our greatest opportunity.

Equal Representation.

This brings me to the second suggestion, namely, that the colored constituency should be organized into a Regional jurisdiction with equal representation in the General Conference with the other Regional Conferences. Immediately we are face to face with social conditions in the South that cannot be ignored. Racial lines are sharply defined, and cannot be lightly waved aside by saying that such ought not to be. It is a condi-

(Continued on page 7)

Notes From the Field

SUGDON, OKLA.

Wish to report victory in our meeting. This is surely a revival. Had fifteen conversions Sunday at the morning service. The meeting will continue over this week. The Church is doing great work. Rev. J. G. McKnight, of Chickasha, is with me. Will report in full later.—Clarence Bounds.

GREAT REVIVAL IN CEMENT, OKLAHOMA.

Have large tent that will seat 500, and a choir of 150. Tent was full last night. To date we have had thirty-eight conversions and reclamations in the altar. Heads of families have been converted, and some have already taken up family altar. Evangelist W. M. Bowden, of Fort Worth, is at the helm and the bark is flying. We are expecting great things another week. Pray for us.—L. D. Hawkins, P. C.

ALAMOGORDO, N. MEX.

We are in what is proving to be the greatest meeting ever held in Alamogordo. All the business houses and banks close at 2 o'clock for the services. The large auditorium is full at day meetings. There were seventy-five or eighty professions at the first altar call. About 150 to date and the work is just beginning. Will close middle of next week and to Hagerman, N. M. There is much opposition to real Christian life in this Western country, but we are winning for the Lord and our Church.—Frank Neal and Phillips, Evangelists.

TAHOKA.

Tahoka is now a station with no out-of-town congregation. It is situated on the plains, with a good country around it. Quite a number of people have come to Lynn County this winter and Tahoka has had its share of them. Our Church here seems to be in the lead in most every department of religious activity. We have an excellent Sunday School, and have organized a Woman's Missionary Society which is doing splendid work. I am trying to lay foundations for a successful year, and am trusting the promises of God and the leadership of the Holy Spirit for the victory.—R. F. Dunn, P. C.

SONORA.

Our second Quarterly Conference is now matter of history, and we rejoice at the splendid report we are able to make to the Advocate at this time. Since our last Quarterly Conference we have made progress along many lines. The attendance at Church services both morning and evening, and that of the Sunday School and the prayer meeting have each doubled during the quarter. It would stir your heart and soul to be in our prayer meeting! The young and the old attend and all have a part. We are studying the book of Romans, taking it chapter at a time. Up to date we have paid about half of our conference collections and the remainder is coming in. We have a wide-awake Board of Stewards, and they love the Church, the pastor and the presiding elder. During the quarter we have two special services—one for the children of the Church and Sunday School and the other for the old folks—and each was pronounced by all present as being a great success. At the children's service the sermon was especially for them. They took possession of the music and such a splendid choir they did make! They furnished us with an excellent duet, and the boys took the incidental collection, and the children since that day really feel that they are a part of the Methodist Church in Sonora. In the old folks service we had the men and boys to sit on one

side of the house and the women and girls on the other. The sermon was especially for the old people and the songs were the old substantial hymns of our fathers. Our elder preached for us last Sunday night and all our people have learned to love him. Bro. Perry is an excellent presiding officer. He loves God and the Church and is deeply spiritual. Five of our excellent homes have already spoken for the privilege of entertaining him during the session of the third Quarterly Conference.—S. C. Dunn, P. C.

RULE.

Rev. B. L. Nance was with us at Rule and Sagerton for several days, including Sunday, February 18. He is one of the best Sunday School men I have ever known. He is a great personal worker. I believe his work will abide. Yesterday was the first Sunday after he left, and we had an attendance at Rule of about fifty per cent more than at any other time in the past two months. And at Sagerton the increase was about 100 per cent. One hundred and ninety-three names were secured for the two schools. Among them were fifty-three men and forty-three men and fifty-five women. Twelve Wesley Classes were organized. The work on the Rule charge is moving forward. We are having good congregations. Twenty-four members have been received since conference. We are praying for a great revival.—J. O. Haymes.

GOING ONE'S LENGTH.

It is often said, "I'll go my length for some important enterprise," so I call attention to the fact that there is enough unorganized territory in the Chickasha District to make at least two circuits, but as District Evangelist cannot reach those places without the co-operation of the pastors and also without support or a place to do the work if in no other way. Some of the pastors and the people who have been helped by my labor in the last twenty-five years will only go their length in pennies it would buy me a good tabernacle and lights and give me a start into the work. Sixteen pennies make a foot. How long are you, counting forty-eight pennies a yard, and you go your length to evangelize this country? Call upon your congregations where I've held meetings and where people have been converted, even the preachers who have been converted or called to the Lord's work under my humble ministry. Go your length by sending your length in pennies or their equivalent, and see what the Lord will do if we go our length.—J. T. Armstrong, District Evangelist, Marlow, Okla.

A GREAT REVIVAL—MT. VERNON STATION.

We are now well on in our second year's work as pastor at Mt. Vernon. The Lord has been good to us in many ways, for which we are indeed thankful. We serve a good people and happy in the work. We have just closed one of the greatest meetings in the history of this town. On the fourth Sunday in January Rev. L. E. Conkin and his helpers came to us and started the waging of a campaign against sin for the cause of righteousness. He went directly to the heart of the trouble and we soon realized there was a real fight on. Conkin does both the intensive and the extensive work. He shook this town as it possibly never has been shaken, and the powers of sin trembled and began their opposition. But the power of the gospel was too great for them and they soon gave way and we claimed a great victory for our great Captain. To Him be all the glory. There is not a better company anywhere than these fearless and tireless workers. R. E. Huston is just the right man to lead the chorus

"He Being Dead Yet Speaketh"

REV. W. F. McMURRY, D.D.

The Board of Church Extension of the Methodist Episcopal Church, South, has lately received a contribution of \$10,000 from a citizen of Louisiana, the income from which is to be used perpetually in the interest of the Granbery College, at Juiz de Fora, Brazil.

The generous donor, who is now well along in years, did not join the Church until late in life. Some twenty years ago, before identifying himself with the Church, he was spending a few weeks' vacation in Denver, Colorado, and learned from the daily paper that a Southern Bishop by the name of Granbery was to preach at a little Church in that city on Sunday morning. While not a Christian, his Southern sentiment prompted him to go and hear the Southern Bishop, and, taking a seat in the rear of the house, he listened to the sermon. The Bishop had not been preaching long before the visitor began to cry and continued to do so all the time the Bishop was preaching. At the conclusion of the service he, without introducing himself to anybody or even shaking hands with the Bishop, who had so deeply impressed him, returned to the hotel. Some years later he joined the Church, and a few months ago, in reading one of the Church papers, came upon a reference to the Granbery College, in Brazil, and made up his mind at once that he would do something in a substantial way for the institution which, he naturally concluded, had been named for the Bishop whose sermon had so deeply touched him. "This," he said, "explains my interest in that institution, and is responsible for my contribution thereto."

By placing this \$10,000 in the Loan Fund Capital of the Board of Church Extension this good brother has accomplished several things, some of which are as follows:

First. A permanent fund has been established which will be used perpetually to aid struggling congregations in building suitable houses of worship by loaning this fund to them at a reasonable rate of interest and permitting such loans to be paid in easy installments.

Second. A permanent endowment fund in the interest of the Granbery College, Juiz de Fora, Brazil, has been established.

Third. The problem of investing this endowment (always a serious problem) has been fully and finally determined by placing it with the Board of Church Extension, which has a record above criticism in the handling of its loan funds.

Fourth. The good Bishop Granbery, long since enjoying his reward in the "City which hath foundations," has been honored by one who, at a time when he was not interested in the Church of God, was drawn by sentiments, not altogether religious, to hear him preach.

Fifth. The contribution will become a memorial to the generous donor and will witness through the unfolding years to his generosity.

and do personal work. You can't beat him in his place. Miss Eula McGuire as worker with the children and young people did a work that resulted in such a large number of young people lining up for the right, this being one of the special features of the meeting. The visible results of the meeting were seventy-five conversions and a lasting revival for the Church. Quite a number have joined the Churches of the town and there are several yet to join. Another good result of the meeting was a thirty-dollar pounding for the preacher of all kinds of good things to eat. Brethren, we need your prayers. We are hoping for yet greater things.—N. W. Oliver, P. C.

RYAN, OKLA.

We are at Ryan. A hearty welcome and a good pounding awaited our arrival. Noticeable advancement has been made along all lines, a good foundation having been laid by our much-beloved predecessor. Ryan becomes a full-time station this year. The financial budget for the year has already been estimated and our energetic Board meets all obligations monthly. The machinery of the Church is in fine order. Indeed all departments are well worked. A new Brotherhood Class has been organized with a membership of thirty. It will easily become a large factor in our Church's progress. New arrangements in the structure of our parsonage have been made and splendid furniture installed, making ours a handsome parsonage home. Recently Rev. I. N. Crutchfield, of Bellvue, Texas, came over and preached a week to the edification of us all. God bless this good, old man in his declining years. In this charge we have a loyal Methodism and we are expecting to see great things come to pass this year. Our

beloved, Rev. R. L. Ownbey, has just been here for our second Quarterly Conference. He is a Christian gentleman and possesses more than ordinary pulpit ability. His visits have been a benediction to our people here, as well as to the parsonage home. May we all have a great year in the name of our Master.—C. A. German, P. C.

BYERS.

Our people have had a week of rare enjoyment. Our pastor, Rev. G. B. Carter, desiring the utmost food for his people, arranged a program after the order of the modern Chautauqua. The first two sermons of the series were preached by Brother Carter Sunday, February 18, both of which struck a high note and opened the way for that which was to follow. Monday evening we had Rev. S. A. Barnes, of Wichita Falls. His theme was "The Value of the Soul." His message bore the very stamp of divinity itself. It was truly an inspired message. On Tuesday evening Rev. H. M. Long, of Vernon, came and preached an inspiring sermon, his theme being "The Power of the Cross." No one can follow his analysis without having a fuller appreciation of the soul's redemption from sin. On Wednesday evening Rev. G. A. Lennhoff, of Bowie, delighted us all with a most pleasing address on "The Ministry of Song." Our people can now sing with a greater zest after having heard Brother Lennhoff. Thursday evening we had Judge W. B. Chauncey, of Wichita Falls. He made a stirring address on "The Layman's Place in the Work of the Church." This address was listened to with deep interest, as it is extraordinary for men outside of the ministry to leave their business and show such zeal for the kingdom of God. The last of the number to speak was Judge P.

PAYABLE IN ADVANCE

The terms of subscription to the Texas Christian Advocate have always been payable in advance. But because of the responsibility of our constituency we have the past few years relaxed the rule and have given our patrons all the time required by them for payment. But owing to the present stringency of the paper market and the material advancement of every article entering into the production of a newspaper it becomes imperative that we return to the rule of advance payment. It is not our wish that we do this, but necessity requires it. We believe our patrons will at once see the importance of this move on our part and will cordially co-operate with us. The importance of the Advocate to Methodism in the Southwest is well known to all our readers, and we feel sure that no subscriber to the Texas Christian Advocate will let it suffer because advance payment in subscription is now made necessary. Thus far we have not lowered the standard of the paper either editorially or mechanically.

WATCH YOUR LABEL ON PAPER AND RENEW IN TIME TO PREVENT LOSS OF A NUMBER

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A. Martin, also of Wichita Falls. The high standard set at the beginning was maintained throughout, and Judge Martin brought the meeting to a fine climax by giving an address on "Spiritual Preparedness." Judge Martin handled his subject with such skill and poise that the interest was intense. Many were the expressions of appreciation at the close. Throughout the week the weather was ideal, the attendance good and the interest from the beginning continued unabated. One remarkable feature was that not a man on the program failed to keep his appointment. The whole community has been greatly benefited. We appreciate the good men who gave us their messages and a very warm place is in our heart for Bro. Carter, who secured such talent for our good and enjoyed. — Elmo Cummings, Reporter.

CLEVELAND AND FOSTORIA.

The first Quarterly Conference of Cleveland and Fostoria charge was held at Cleveland, Feb. 17-18, presided over by our brand-new presiding elder, J. E. Morgan. We are highly pleased with Brother Morgan. He is a fine man and a splendid preacher. The stewards made a good report. They have made an advance in the pastor's salary for this year and they are paying it monthly and paying the presiding elder quarterly. These people do things in a business way. We have been kindly received. P-unded! Why, yes, twice. We wrote about the good people of Cleveland pounding us, and Christmas, while I was away on a visit to my parents, the good people of Fostoria filled our pantry with all kinds of good things to eat. The W. H. M. Society of Fostoria have put in a nice bed, springs and mattress in the parsonage, for which we are thankful. We are planning to build a new church in Cleveland this year. We are going to try to make this the best year of our lives. Praying and trusting the Lord to lead us in the right way and we will give God the glory.— Mrs. D. W. Gardner.

CHANNING.

We are well into our work on the Channing charge, and everything points to a splendid year for the Church here. We are well organized in all departments. Our Board of Stewards are men who both know and love the Discipline of our Church. They have their monthly meetings and pay monthly. Our Sunday School and League is good. Woman's Missionary Society is wide-awake, and we are going forward on all lines. Our presiding elder, Rev. C. N. N. Ferguson, has just held our first Quarterly Conference and made a good impression on our people. We are sure of a good year. Lets make the Amarillo District the banner district this year. This is the first word from us since reaching our new field. I must not forget to mention the pounding. Our Official Board, with a part of the Missionary Society, met us at the depot and carried us to the parsonage, where a good, warm fire greeted us, and the cook table loaded down and piled around with groceries, besides they said the latchstring hangs on the outside. Now you know that makes a fellow feel good. This is a great country. My health is good. I am gaining every way except good in looks. We are praying for a good year in the work of the Master.—W. H. Strong, P. C.

WICHITA MISSION.

February 17 and 18 was the days our second Quarterly Conference passed into history; and it has been a long time since I witnessed such an occasion. Previous arrangements had been made for an all-day service with dinner on the ground. The conference was held with the Lake Creek congregation, who in a most royal manner entertained all present with good old Southern hospitality. The weather was everything that could be desired, and five out of the six points of the mission were represented. The spirit of the Lord was in the midst and a glorious communion and fellowship was felt in the heart of all present. We have a presiding elder who never was known to lay down on any job that he ever had, who knows how to do things, and get things done, so he arranged with Dr. S. A. Barnes, the popular pastor of our great Church at Wichita Falls, and his helpers, Brother and Sister E. C. Huckaby, to be present, and with great sermon of the good Brother Barnes and the good singing of the Huckabys, it was good to be there. Barnes is a great preacher and is deservedly very popular, not only with the Church he serves, but with the entire city. I am sure that all the brethren who know him will agree with me that he stands higher

up than any man in the North Texas Conference. God bless him; we love him. The occasion was also blessed with the presence of Sisters Barcus, Barnes and Sauls, who were not only very inspiring to us, but proved very helpful in disposing of the many good things to eat at the dinner hour. What would we preachers do if we did not have our wives to encourage and help us do our work? With salary paid up to date (\$38) sent to the orphans, three of the five Sunday Schools as mission schools and (\$16) as a special to missions, four new subscribers to the Texas Advocate, two accessions to the Church, a new church building enterprise with \$1800 in cash and gilt-edge subscription and a will to work for everything in full by conference, and a determination to pray and agonize with God for a gracious outpouring of his Spirit in all our hearts, and a great ingathering to the Church, we believe the mission to be in a working condition. Brethren, pray for us. We are trying to do our best. Our work is scattered. To travel this work, just to meet regular appointments, requires that we travel better than 200 miles a month, and I never travel less than almost double that many. I think that is quite a good deal for me and my four cylinder sorrel Dan to make. But then I rejoice to know that my Heavenly Father has given me this place in his vineyard that I may have part in the world's redemption. We have a good, prosperous and appreciative people to serve. They have been good to us and are continually showing their love and loyalty to God by caring for his servant. My work, as many already know, is out in the open country, only one appointment being on the railroad and that is a small village. Some of those present at the Quarterly Conference traveled thirty miles to get there. Of course, considering the auto, that was not far, but it does show that there are those in the country that have interest. God's best people are still to be found in the country, and if we fail to care for our country folk we will soon have no city folk to care for. The cities and towns are continually having to draw from the country to get men to manage the affairs of life. Let's pray and work that country folks remain in the country to build up the country Church and the country school and the country home, and thereby making country life attractive. Then, and not till then, we stop the ever-growing tendency of our wealthy farmer from moving to the city. Again I say, brethren, pray for us that God will give us a great revival.—W. D. Sauls, P. C.

SYLVESTER.

We had scarcely gotten into the parsonage here when we wrote our first letter from this field. Never was a preacher more royally received than was I when I came to this field to labor. The homes of our membership were thrown open to the preacher and his family while the parsonage was being made ready for our occupancy. When we did get into our parsonage home we were pounded in a magnificent manner. This was not the end of the good treatment which was begun when we came. Act after act of kindness has come to us from the hands of these good people. The parsonage has been more completely furnished and the good ladies of the Missionary Society are contemplating further additions and improvements about the parsonage. But we must speak of our first Quarterly Conference. It was a great occasion from several standpoints. Every member of the Quarterly Conference from outside of Sylvester was present, and but for afflictions in the homes of some of our officials here, the official roll call would have shown a full attendance. Two points on the charge had paid on salary one-third of their assessments for the year, while the other point had paid one-fourth, making the report to be in full and a surplus toward another quarter. Our presiding elder, Bro. Griswold, was with us and preached to the delight and edification of every one who heard him. He is much loved by our people and under his leadership the prospects are bright for a great year in the Sweetwater District. He has been making great plans for evangelistic work within the district. The goal of fifteen hundred souls for Christ and salaries and all other claims in full in every charge of the district are the things which are being emphasized as our presiding elder goes from charge to charge holding his conferences. We do not believe that this goal is either impossible or improbable of realization. Now a word as to the men and women who are doing such valiant work on this charge. They are too numerous to mention, but it would seem unjust

Children's Day

SUNDAY, APRIL 29th. OBSERVE IT!

The Discipline Requires Thatt Every Sunday School Observe Children's Day and Take a Collection.

Par. 265 of the Discipline reads: "Every Sunday School shall observe with appropriate services the last Sunday in April, or as near thereto as practicable, as Children's Day, and on that Day an Offering shall be taken which shall be at once turned over to the pastor to be transmitted to the Treasurer of the Conference Sunday School Board, etc." Par. 606 reads: "Collections made on Children's Day cannot be used for any other purpose than that designated by the General Conference."

Programs Now Ready!

PRICE: 2c PER COPY, \$2.00 PER HUNDRED.

The Programs are furnished FREE by the Conference Sunday School Boards, provided the Sunday Schools will agree to send the Offering promptly to the Treasurer. Instructions are as follows:

CENTRAL TEXAS CONFERENCE: Send all orders direct to W. E. Hawkins, 1420 Hemphill Street, Fort Worth, Texas.

Send Offering to Geo. E. Jester, Corsicana, Texas.

TEXAS CONFERENCE: Send all orders to Rev. W. G. Harbin, Houston Heights, Texas. The Board will furnish free 20 per cent enrollment up to 50 copies.

Send Offering to G. W. Glass, Marlin, Texas.

IF YOUR SCHOOL BELONGS TO ANY OF THE FOLLOWING CONFERENCES, SEND YOUR ORDER DIRECT TO SMITH & LAMAR, AGENTS, DALLAS, TEXAS, STATING TO WHICH CONFERENCE YOU BELONG.

NORTH TEXAS: Send Offering to Rev. J. W. Beck, Allen, Texas.

NORTHWEST TEXAS: Send Offering to Rev. Geo. Shearer, Stamford, Texas, or W. W. Underwood, Plainview, Texas.

WEST TEXAS: Send Offering to Rev. J. W. Black, Alice, Texas.

EAST OKLAHOMA: (The Board will furnish only 25 copies.) Send Offering to Rev. J. C. Curry, Stigler, Oklahoma.

WEST OKLAHOMA: Send Offering to Rev. M. F. Sullivan, Davidson, Oklahoma. (Give Name of District, Charge, Pastor.)

LOUISIANA: Send Offering to T. W. Holloman, Alexandria, La.

NEW MEXICO: Send Offering to B. P. Williams, Artesia, N. M.

If the above instructions and agreement are not observed CASH must accompany the order, so as to avoid any confusion and misunderstanding.

We have a limited number of last year's programs, "The King's Garden," which we can furnish at \$1.15 per hundred. The new one will be sent unless stated otherwise.

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never to mention the names of those but for whose prayers and deeds we preachers could do but little. We would not by any means forget to mention the Woman's Missionary Society which is doing so much of the burden-bearing of this charge. They have just recently finished paying for a nice piano which has been placed in the church at Sylvester. With courage almost divine they have committed themselves to the task of better furnishing both church and parsonage. Much of what has been done is due to the faith and consecrated effort of the President of the Society, Mrs. Walter Young. The stewards have met every call and need with the greatest zeal and promptness. Here is the list of men who made it possible to bring about in the financial report of the Quarterly Conference what our presiding elder was pleased to style "the report which tops anything I have seen this year." Here they are: Dr. R. I. Grimes, F. F. Mays, Cadmus Brown, Matt Carroll, A. L. Spann, stewards at Sylvester; Bro. C. M. Webb, steward at Newman and our very efficient charge lay leader and recording steward; Bros. P. W. Lawlis, Charles Dean and George Lawlis, stewards at Lawlis. There is no nobler band of men to be found anywhere than these men. They are a stay to their pastor and to the Church. We are praying that by the help of the Lord and the faithful co-operation of our people this may be such a year as the Lord desires it to be. Best wishes to the Advocate.—Jas. T. Ross, P. C.

in this financial matter. It goes without saying that back of him is a noble company of men and women who make his success possible.

Rev. E. V. Cole has done a very unusual thing, and at present is in a class all by himself. At his second Quarterly Conference, held January 29, he presented receipts for his entire conference assessments paid in full, paid on January 24. Everything paid within the first three months of the conference year. I never before saw it in this wise. Brother Cole disclaims all credit for this splendid accomplishment, and says that the missionary committee did it. They were led by their princely lay leader, Mr. G. Fisk. Methodists ahead of these you will not find in a day's journey. I take off my hat to Pilot Point and respectfully do obeisance to the push.

Their work represents hard and persistent labor on the part of every man here named, and every one of them is worthy to have his picture placed on the front page of the Advocate. Such embellishment would lend an elegance to its pages never seen there before.

All honor to the faithful Methodist preacher whose work is so essential in making the wheels of our wonderful machinery go round, and who through the days are as true to their task as the needle to the pole. Other names will be added to the above list as their reports are received.

D. K. PORTER.

COLLECTIONS FOR MISSIONS ON THE SHERMAN DISTRICT.

The following preachers of the Sherman District have paid their Foreign and Domestic Missions in full:

Rev. N. C. Little, of Sadler; Rev. E. V. Cole, Pilot Point; Rev. O. T. Rogers, Collinsville; Rev. C. F. McKinney, Pottsboro; Rev. J. H. Scrimshire, Whitesboro; Rev. J. L. Johnson, of Sherman Circuit.

Each of these honored gentlemen will receive the award of a good book, which was offered to every preacher of the district securing his collections by a fixed date. Rev. N. C. Little reported his missions in full January 7. He is first and will receive first reward. Brother Little is looking after the other important interests of his charge with the same care evidenced

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For Old and Young

SOMETIMES.

Sometimes in life we wonder why
The heart must ache, the lips must
sigh;
Why disappointments cross our way,
To thwart the hopes we hold today
Ah, soul, the Father hath his plan,
Beneath the ways we cannot scan,
And ever shall his purpose be
Worked out for good to you and me
If we will wait.

To know that through the strain and
stress

Of human hearts, when burdens
press;

To know that when life holds care
The Son of God, the Christ, is there—
Will give us faith for paths of night,
Will change the darkness into light
Along the way.

—Selected.

"PROPHETS AND SAINTS."

Sir Oliver Lodge said in a recent book, "What Britain and the world need is prophets and saints." We marvel at the insight of the great scientist—"prophets and saints." Not discoverers, not historians, and not scientists, but, says the great scientist, "What Britain and the world need is prophets and saints." We do not think that he used the word 'prophet' in the Hebrew or in the Christian sense. But he certainly got the great need of the world. He may have approached this great problem from a new angle of vision. It is possible for a man to see the sun from a thousand angles; and this great man saw the great need of the world at the present moment—prophets who can hear and declare, saints who can live and interpret—prophet and saint in one, that shall know the mind of God and do it by the power of His Holy Spirit. So we cry in this hour for illumination to know and power to do. And this is the one cry of our hearts as we meet the problems of the days.—Selected.

BOYS WHO STARTED BUSINESS ON FIFTY CENTS.

Here is a story for boys; it is also a good one for men. It tells how fifty cents was turned into three hundred and fifty dollars by thrift and hard work, and made into a fund with which a group of boys are going to send themselves to college.

Three years ago about a dozen boys decided to pool their spending money instead of spending it for odds and ends, and with the fund so created to start in the business of earning money. After the pennies and nickels were dug out of pants pockets and counted it was found that all they could scrape up was fifty cents. It was a modest nucleus, but the boys put their heads together in council to plan ways and means of making it grow.

"We began to try to think," said one of the boys, "of some way we could earn money to add to this sum. We decided to split kindling wood and to sell it in the village at ten cents a bundle. A lot of old boards from a barn which had been remodeled were given to us, and we split them up into kindling wood. We peddled the kindling in the village, and sold all we could make. When we counted our receipts we found that we had eight dollars and fifty cents.

That was the start. With this money and four dollars the boys borrowed, they bought an incubator and started in the chicken business. They were only partly successful and decided to sell out. They disposed of the whole outfit, and after paying all their debts they had twenty-five dollars in the bank.

Kindling had proved profitable, so they decided to return to it. They invested in a horse, which they bought cheap because he was run down, borrowed a wagon, and began making more kindling for sale. They sold all they could make and bought feed for the horse. He began to fatten up, and by spring he was in good condition. A man offered sixty dollars for him, and the boys parted with their horse. This money and what they had made on the kindling gave them a fund of nearly a hundred dollars.

The next investment was in pigeons, and that is the present stage of

the enterprise. The boys now have more than two hundred old birds to supply squabs, and they can sell at a handsome profit right in the village. Since starting with pigeons, the boys have added Belgian hares to their pigeon-raising, and the two investments are proving the best of any. The profits go to the boys in a common fund, which is going to help them pay for their college education when they get through the public school. The fund has now reached three hundred and fifty dollars, and it is still growing steadily.—Illustrated World.

DID WE WIN?

Bishop McCabe kept in his collection a picture of a soldier of Gettysburg who received forty-eight wounds in one battle, and yet he lived. They thought he was dead. A shell burst right above his head. A piece of that shell tore off his left hand. Another piece tore out his right eye, and he fell beside his gun. The burial squad picked him up and hurried him off to bury him, but on his way to the grave a soldier heard him groan, and he said, "That man is alive!"

Instead of burying him in a grave they took him to the hospital. The surgeon said that he lay there unconscious for three days. On the third day the soldier's lips moved. The doctor bent his ear to catch the first faint words that came from them. What do you suppose they were? "Doctor, did we win that fight?" That was all he wanted to know. No comments can add to the meaning of a question like this. No eloquence could deepen its impressiveness.—The Classmate.

THE BEAR AND THE BOY.

About two hundred years ago, a rich, powerful nobleman named Leopold was duke of the province of Lorraine. The duke was very fond of animals. Among his savage pets was a great bear, whose name was Marco. He was housed in a rough hut in a corner of his royal master's park. He was supplied with the best of food by the keeper of animals, and on state occasions he was led out by a big iron chain and made to dance for amusement of Leopold's friends. Marco was fierce; and when he swung his shaggy head out of the door of his hut and showed his white teeth in an ugly snarl, no one dared to go near him. One blow from his paw would have knocked a man senseless, and those white teeth of his were sharp.

One cold winter night, Marco having swallowed his supper at a few gulps, backed into the farthest corner of his hut and curled himself up to sleep. He was just at the "falling-off" point when he heard a sound at the house door. He started up and what should he see but a small boy hopping first on one foot and then on the other and shivering with cold! The boy was a homeless child who had lost his way in the duke's forest and had run into the bear's hut for shelter. Marco didn't know who his newcomer might be, but he was so surprised that he forgot to growl. Then a strange thing happened—so strange that if this was not a true story, I should not ask you to believe it. The boy ran over to Marco and peering into the shaggy face cried joyfully: "Why, you are the duke's funny bear that I saw dancing the other day! Won't you be my friend? I need one so much."

The bear, Marco, did not understand what the boy said, but he understood the kind hand that stroked his head. That meant, "I love you." Marco had never been loved in all his rough life at least not since the days before he was caught in the deep forest, a frightened baby, screaming for his mother. Now a great answering love filled his wild heart. He allowed the little lad to lie down beside his furry coat, and together they slept through the night. In the morning the boy went away, but came back to his friend in the evening. It happened for several days. Marco shared his food with his visitor, and they became fast cronies.

One day the keeper was surprised to see that Marco had left his supper untouched; and, instead of hurrying away to feed the other animals, he stayed to watch the bear.

Marco sat in the door of his hut patiently waiting for his boy. The keeper offered to take away the food, but he received such a fierce look that he set it down again and hid

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Sing It Over and Over Again.

Sweeter and Dearer.

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1. How sweet is the love of my Sav-ior and King, For - ev - er my
2. It light - ens my sor - rows, and trou - ble and care, And caus - es my
3. It gives me a cur - e to sing thro' the night, And cheers my soul

song it shall be; For day alt - er day, while its praise I sing,
path - way to shine; It helps me for Je - sus to do and to dare,
on - ward each day; So tru - ly I trust it till faith end in sight.

Chorus.

'Tis grow - ing still sweet - er to me. 'Tis sweet - er and dear - er each
And nev - er will let me re - pine. And shad - ows have led - ed a - way.

day, each day. And sweet - er and dear - er 'till bet - ter will be.

here I remain, and when Heav - en I gain, It still will grow sweet - er to me.

Here Are A Few of Them.

- He Included Me
- Christ Is King
- Dearer Than All
- The Love Song
- Pass It On
- Jesus, Blessed Jesus
- In His Keeping
- The Touch of His
- Hand on Mine
- True-Hearted, Whole-Hearted
- Roll Billows, Roll
- There'll Be No Dark Valley
- Lo Jesus Comes
- Sweeter As the Days Go By
- When Jesus Comes In
- The Nail-Pierced Hand
- Sowing the Seed of the Kingdom
- Send the Light
- The Great Atonement
- No Night There
- Awakening Chorus
- Loyalty to Christ
- Simply Trusting
- There's Heaven in My Soul
- Love Lifted Me
- Jesus First
- I'll Be One
- Keep Close to Jesus
- Standing on the Promises
- Steady, Brothers
- All Hail Immanuel
- Saved, Saved
- Happy Land
- Twilight Is Falling
- Hail to the Brightness
- Let Us Pass Over the River
- When Jesus Comes
- I Need Thee Every Hour
- Meet Me There
- The Sheltering Rock
- I am Resolved
- I Choose Jesus
- Surrender All to Jesus

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SLAUGHTER BUILDING.

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behind a tree to see what would happen next. In a moment, to his amazement, a child ran up to the bear. The keeper ran forward to snatch him out of harm's way, but the boy had already thrown his arms about his faithful friend, and in a twinkling they had finished the waiting supper.

Duke Leopold was brought to the hut to see this wonderful pair, and soon the story of the boy and the bear had spread throughout the land. Duke Leopold gave orders that the poor child should be brought to his place to be educated and cared for. The little lad made many friends in his beautiful new home, but I think that he never found a better one than the bear, Marco.—Little Men and Women.

The trouble with very many lives seems to me to be, not that they are not honorable and clean, but that they are wrongly centered. There are some who are idle, luxurious, self-indulgent; there are others equally self-centered who are eager, ambitious, heroic. But the latter type of life is surely as far from the model of Jesus Christ as the first. The life that moves inward and upward, but does not move outward, is not after the divine pattern. I suppose no man who lived on a desert island in solitude could be a real Christian. No matter how godly a man he might be, he could never be like Jesus Christ, unless he had men to practice his Christianity on. So many of the virtues of the Christian life are social virtues. The hermit life, the secluded life, be it ever so holy in its aspiration, is not the typical Christian life.—Bishop Herbert Welch.

The dawn is not distant nor is the night starless—Love is eternal! God is still God, and his faith shall not fail us! Christ is eternal.—Longfellow.

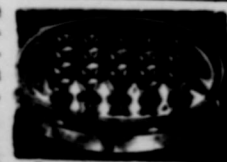
God works in order that we may rest. It is only God's work that can give us rest—our own works can never rest us, here or hereafter. And resting is not only our privilege, it is our duty. To one who has been worn out and sick in body, mind, and spirit, a veteran Christian who knows the secret of peace writes, in a loving letter of good cheer: "So rest. Don't try to hold the bed up. It won't fall. And, anyway, the everlasting arms are underneath you." To rest in Him is to be restored. To cease from our own works, and to accept gratefully and completely all that His works have wrought and won for us, is to know that peace of God without which we can neither rest nor work. For this "resting" means also our new and only efficient equipment for working; through one who has entered into the rest of faith God Himself can work as no man works.—The Sunday School Times.

CATARRH.

Called an American disease, is cured by an American medicine, originated and prepared in the most catarrhal of American countries.

That medicine is Hood's Sarsaparilla. It cures radically and permanently, in that it removes the cause, cleansing the blood of scrofulous and all other impurities. It overcomes all the effects of catarrh, too, and builds up the whole system.

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THE UNIFICATION OF AMERICAN METHODISM.

(Continued from page 3)

tion that we face and not a theory. It is a part of the problem that we cannot escape.

And it should be borne in mind that conditions are not confined to the Methodist Episcopal Church, South. The color line is more closely drawn in Churches of our own denomination in the South than in the Churches of our sister denomination. A colored representative of our Church finds it easier to secure a hearing before the Annual Conferences and Churches of our sister denomination than before our own. Probably no white Church in the South draws the color line more sharply than does ours.

And further, this racial condition is not confined to the South. It is becoming increasingly acute in the North. A Negro cannot make a purchase in the largest dry goods store in Chicago. When a representative of the colored people protested against this condition, she was frankly informed by the management that that store did not desire the patronage of colored people and would prefer not to have it. Instances of a similar nature could be multiplied again and again. I am not justifying this condition; I am stating it as part of the problem that we have to face.

Racial Immaturity.

There is a second element in the situation that makes complete parity in the General Conference a difficult question to settle. It is not a matter of racial equality, but of racial maturity. The Negro is only fifty years removed from slavery. In that time his progress has been stupendous. Probably no race ever made such an astounding advance in so short a time. But remarkable as this racial progress has been, and impressive as has been the individual leadership that has been produced, it is only fair to say that the Negro as a whole is a long way from racial maturity. He has far to go before full responsibilities can be placed upon him. The Government gave him universal suffrage at the close of the war, but there are many friends of the Negro who believe that that act was one of the greatest mistakes the Government ever made in dealing with the Negro. Our Church gave him full representation in the General Conference, but it is doubtful if it would do it now if it were facing the question again. Is this against the Negro? Not at all. It is simply a recognition of the fact that responsibility and power can be entrusted to a race only so far as it is able to use that power and to meet its responsibilities wisely. It is not a question of color. It is a question of racial and social sanity, and applies to black, white, and yellow alike.

The Negro a Dependent.

Again, the Negro as yet is in a very real sense a dependent. A distinguished leader of the colored race made the statement in my presence recently that there are only two Negro Conferences in the Methodist Episcopal Church that are self-supporting. They stand in the same beneficiary relation to the Church as do our foreign jurisdictions. If, therefore, we give our colored membership the same recognition and the same representation in the General Conference that we give to our missionary jurisdictions, it would seem to be all that the facts would demand. In other words, the logic of the situation would seem to be that the Negro should be organized into a racial Regional Conference with the largest possible control of the affairs of his own jurisdiction and with a limited representation in the General Conference on the same basis as other missionary jurisdictions.

But after all, the question is not, What is the logic of the situation? but, What is best for the Negro himself? What will secure for him the largest measure of free initiative and the fullest opportunity for self-development, for no race can come to its best except by the free use of its own powers? What will secure for the Negro the largest measure of sympathy and support for his efforts and enterprises? Whatever will contribute most to the Negro's own future—determine those things and your procedure is determined for you. They will fix his rightful place in the Church.

A Solution.

Personally I am of the opinion that no group of men ever had a finer opportunity to do a great thing for themselves, for others, and for the kingdom of Christ than has our colored constituency. Suppose they should say, "We recognize the embarrassment in the way of the union of the

two Methodisms and we are willing to do our part to relieve it. We do not want to leave the Church. We want to remain a part of it. But, brethren, give us a Regional Conference of our own with the same powers as other Regional Conferences. Let us elect our own Bishops and control our own local affairs as other Regional Conferences do. Give us a representation upon the Connectional Boards and societies of the Church, safeguard our powers and privileges by constitutional provision, and we will not ask to sit in your General Conference to legislate for you."

With such a declaration the greatest obstacle to union would vanish at once. Inside of a day, the two commissions could agree on other fundamental issues and the reunion of Methodism would be assured.

Both Churches would rise up and say, "Blessed." They would give the Negro a sympathy and a support that he has never had. Six million of white folks would put themselves behind his enterprises. There would be an outpouring of money for his schools, his Churches, and his ministry such as he has never known. A new day would dawn in racial co-operation and it would be the brightest and best day that the Negro has known since his birth of freedom.

A Waning Interest.

On the other hand, should unification fail because of the Negro, the effect upon him and his interests will be most unfortunate. I have been in four General Conferences. In 1904, there was a very strong sentiment for the election of a colored general superintendent. Indeed, a resolution was passed to that effect, but the effort failed. The next best thing was done and an amendment to the constitution was proposed providing for the election of a Bishop for the colored race. The amendment was submitted to the Church. The white conferences very generally favored it but the opposition of the colored conferences defeated it. They wanted a full-fledged Bishop. In 1908, the sentiment for a colored general superintendent was not as strong as in 1904. In 1912, the sentiment was less than in 1908. Another amendment to the constitution making possible the election of a Bishop for the colored race was suggested, this time on the initiative of the colored delegates themselves. That proposition was submitted to the Church during the last quadrennium and the white conferences defeated it. In other words, there has been a steadily-declining sympathy with the ambitions of our colored constituency and a steadily-declining interest in their work on the part of our white constituency. If union should now fail because of the presence of the colored membership, it would mean a very serious blow to their interests in the Methodist Episcopal Church. I do not see how any one who has a due regard for the future of the Negro can survey such a possibility without the most serious misgivings.

The Rights of the Kingdom.

Our Negro members have their rights, it is true, and they will never be taken away from them. But after all, are personal rights greater than the interests of a race? Has not the kingdom of Christ rights also? What would it mean to Christianity and to humanity if these two great Methodist bodies should unite as one? Who can measure the possibilities for good that would come from the united impact of such a great Church upon the life of the nation and the world? Eventually all Methodisms must be one. It only requires a sufficiently far-seeing statesmanship to provide a workable plan and the initial union of these two largest bodies to bring to pass such a consummation. In the face of such possibilities for the kingdom of Christ, he is a bold man who would stand in the way of its fulfillment.

I do not know what the outcome of the deliberations of the Joint Commission is to be. I only know that somewhere, some way, God must have a solution of this problem that will bring these great Churches together.

"EDUCATIONAL CONNECTIONALISM IN TEXAS."

The article by Dr. J. E. Harrison in the Texas Christian Advocate of January 18 has been read with much interest. It is timely for it raises a question of vital concern to Texas Methodism.

No one who knows Dr. Harrison's record in our Church schools doubts his right to speak on our educational interests, or any other interest of the Church. For many years he has been the warm friend and constant supporter of all our Methodist schools in the State. If he has ever lifted his voice against any one of them I have

never known it. Southwestern University never had a better friend. Who beside Dr. Harrison, without compensation, ever raised for it \$100,000? From the very beginning he has been a strong friend of Southern Methodist University serving for four years as one of the most efficient of all her Commissioners. He was a friend of Polytechnic, and is now regarded as one of the friends of Texas Woman's College. He is now pleading that Corral Institute be helped in her critical time. And all this time he has been the faithful and efficient president of San Antonio Female College, and the sympathetic friend of all Methodist schools in Texas. Surely, Dr. Harrison, we all agree that you have a right to speak on our educational interests.

I rise to second your motion that we have a little more of connectionalism in Texas educational affairs. It was my clear and definite understanding when we undertook to establish Southern Methodist University that we would also establish a system of co-ordinated and correlated schools. The Educational Commission that established the university at Dallas passed resolutions to that effect and reported such as its purpose to the several conferences.

But for some reason as soon as Southern Methodist University was well launched, and its own Board of Trustees appointed, the commission ceased to exist and the work of correlating the other schools incomplete. At that time, personally, I favored the continuation of the Educational Commission, and still think the conferences ought to appoint one at their next sessions and give them such authority and power as may be needed to bring all our Methodist schools in the State into one harmonious system. This would give unity, strength and support to all the schools from Southern Methodist University down to the smallest school in the connection.

A great campaign ought then to be inaugurated for the necessary funds to meet the requirements of all our schools. Rival representatives rushing here and there to beat some one else to a prospective contributor would be stopped and the campaign would be given dignity, solidarity and unity. It would succeed in binding all the schools into one harmonious system. So let it be. H. A. BOAZ, 600 Riverside, New York City.

SPECIALS FOR METHODIST ORPHANAGE.

Table listing donations for the Methodist Orphanage, including Memphis Sunday School (\$11.00), Little Elm Sunday School (15.65), Heath Sunday School (4.29), Richland Sunday School (5.27), Chisholm Sunday School (16.00), Cherokee Sunday School (11.00), Nacogdoches Sunday School (6.00), Chatfield Sunday School (11.00), Weimer Sunday School (20.00), Fort Stockton Sunday School (6.00), W. H. M. Society, Kenedy (16.00), Hopewell Sunday School (4.00), Utopia Sunday School (1.00), Granger Sunday School (5.00), Mulkey Memorial, Fort Worth (32.97), Meridian (25.00), Polytechnic (60.65), Rev. B. P. Williams, New Mexico Conference (21.00), Sterling City Sunday School (5.10), Water Valley Sunday School (1.83), Hebronville Sunday School (4.00), Big Spring (17.00), Mrs. Edna Rhodes, Bremond (16.00), The Sunshine Wesley Class, Nacogdoches (16.00).

We are very grateful to the friends who have helped us in this work. We need several hundred dollars now to furnish the dining room and kitchen so that we may soon open the doors of the new building to homeless children who are so needy. You cannot invest in a cause more worthy. By giving to this work you not only help feed, clothe and shelter the orphan, but you are helping to make dependable men and women. Make some contribution to our work. Have some part in it. Send me your check for any amount that you can give.

W. T. GRAY,

Field Secretary Methodist Orphanage, Station A, Fort Worth.

FROM THE ORPHANAGE.

This is just to remind you that the Home still exists and that our work is progressing in an encouraging manner. Friend, are you having the pleasure of helping in this worthy work? Remember, we are striving to get out of debt and we must do it, too.

Everyone knows how all prices are increasing. Our grocery bills are twice the amount they used to be for the same kinds of provisions. And everything else has grown in an

alarming manner. In a family of a hundred and fifty-eight youngsters you will understand that it takes much to meet the necessary expense bills. Then so much equipment is needed that we may be able to educate and train these orphans. Of all children, these need most the proper preparation in order to successfully battle with life's problems. For they must do for themselves when they leave the Home.

How many of you have helped the Orphanage this year? What would you want others to do for your little fellows? We have asked that you let some of your tithe money find its way here. "The tenth belongeth unto the Lord," and what better work could you help than this?

This message we leave with you and ask that you think on it and act accordingly: "How much owest thou unto my Lord?"

R. A. BURROUGHS, Manager.

GRAVE OF REV. MORDECAI YELL

I am glad Brother A. L. Scarborough is looking after the grave of Mordecai Yell. In his old age I knew him well. I have heard him on the conference floor and have several times been a guest in his home. I never heard him preach, but have heard a great deal in other days concerning his power in the pulpit. He was a fine representative of the pioneer preacher and administrator. "Held his head high and cared for no man he." Now his head is low and gladly Brother Scarborough cares for his grave, and I trust many will help to place a suitable monument there. It was my lot to write his memoir and read it at the conference memorial service. The paper was based on an autobiographical sketch which he had furnished Brother Blaylock. That sketch made no reference to his Hebrew origin, and I knew nothing of that until after I read the memoir. Then Brother F. P. Ray, sometime conference secretary, and for many years a friend of Brother Yell, told me that Mordecai and Pleasant M. Yell were Jewish children, left orphans in Tennessee and that they were taken into a Methodist home and brought up in the faith. They both became preachers and missionaries to Texas. When Brother Ray told me this fact I easily recalled the Hebrew face and appearance. Brother Yell was indeed the father of the Central and Northwest Texas Conferences. Along with George Tittle, Benjamin Kemp and Daniel Rose, an Englishman, who came to America in boyhood, and who died at a great age in Peoria, Hill County, he mapped out the conference, which was all in the Springfield District. He died in Hays County, January 30, 1897, being eighty-eight years old. He contracted pneumonia while on a visit to his son during and after the Christmas holidays. His end was glorious, very like Bishop McKendree's. Angels were around his bed and he passed away shouting victory. He was a sage, a pioneer, a soldier and a hero. Four States were blessed by his ministry. Wherever the frontiersman went with rifle and axe, this man was to be seen with saddle bags, Bible and hymn book. There are a good many traditions concerning him in Freestone and Limestone Counties, but most of those who knew and loved him are now with him. HORACE BISHOP.

The serene silent beauty of a holy life is the most powerful influence in the world, next to the might of God.—Pascal.

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DR. EDGAR BLAKE.

(CONTINUED FROM PAGE ONE).

final word, shows the possibility of agreement on the powers of the General Conference and those of the Quadrennial Conferences. It points a way for solution of the variant views which the two Churches have maintained concerning the Episcopacy.

This magnificent address, it seems to us, limps at one point. The speaker's dream is of a world-Church. He confesses that he cannot get his consent to think of an American Methodism, of a Japanese Methodism, of an Indian Methodism, of an African Methodism, etc. He thinks in terms of the world and would have one Methodism composed of all races.

This is a fascinating dream. For it we express the deepest sympathy. Especially do we sympathize with both Churches in their desire to retain in their membership the fruits of their labors among other races and in other lands.

Can it be done? Every great missionary, who has spoken on the subject, says it cannot be done. Every great missionary gathering has pronounced in favor of national Churches in foreign fields. They advise that we hold on to foreign Christians until they can be properly nurtured and trained in Christian living. But national Churches must be recognized as the ultimate goal of all our missionary efforts.

Starting with the theory of a world-Church for all races and nationalities, Dr. Blake very logically takes the position that the Negro should remain in the reorganized Church. He asks for the negro race, however (as for other races), limited representation in the General Conference of the reunited Church. He even suggests that the Negro might voluntarily surrender all representation in the supreme law-making body of the Church. This proposition we will not now discuss until our readers have had an opportunity to hear what the Negro himself thinks of it. Next week we will reproduce an editorial from the pen of Dr. Robert E. Jones, editor of the Southwestern Christian Advocate. Dr. Jones is a brilliant Negro and is a member of the Joint Commission.

THE CHURCHES IN 1916.

The religious publicity service of the Federal Council of Churches sends us an analysis of Dr. H. K. Carroll's Church statistics for 1916. One or two paragraphs of the analysis we give our readers:

The Year Book of the Federal Council of the Churches of Christ in America for 1917, edited by Dr. H. K. Carroll, gives full statistics, showing that the religious bodies, Catholic, Protestant and Eastern Orthodox, had in 1916 an aggregate of over 40,000,000 communicants or members, crossing the forty million mark by about 17,000. The net increase of the year was 747,000, or 204,000 more than the increase for 1915. In 1890 the total religious strength was 20,618,000, so that in twenty-six years following the net increase has been 19,399,000 or 94 per cent, while the gain in the population of the country for the same period has been about 39,000,000 or 61 per cent. The churches therefore gained faster than the population.

Of the gains in 1916, about 216,000 were of the Roman Catholic and some 500,000 of the Protestant bodies. Among the latter, 136,000 are credited to the Methodist, 132,000 to the Baptist, and upward of 79,000 to the Presbyterian and Reformed group. The Episcopal Church had a gain of 27,000, and the Lutheran bodies of 20,000.

The gain in the number of Churches is small, the previous year sustaining an actual loss. This may be accounted for in part, it is thought, because of the closing or merging of Churches for the sake of economy and efficiency. The Methodist Episcopal Church had a decrease of 68 Churches in 1916 while our own Church had an increase of 206.

The gain in ministers is 2643, which is nearly double that of 1915. The largest gain, 478, is

reported by the Roman Catholic Church; the Baptists added 365, the Lutherans 159, and other bodies smaller numbers.

The Methodist Episcopal Church had a decrease of 50 ministers in 1916, while the Church, South, had an increase of 117.

Returns for Sunday Schools in the United States for 1916 show a much larger aggregate of Sunday School scholars than any previous report has given, and that the net increase in the last ten years is more than 6,300,000, with a gain of between 15,000 and 16,000 schools.

The sixteen Methodist bodies in the United States have 41,800 ministers, 62,783 churches, 7,608,284 members. The Methodist Episcopal Church gained 85,437 members in 1916 and the Methodist Episcopal Church, South, gained 51,750. The smaller Methodist bodies show an actual loss. The combined membership of the two Episcopal Methodisms, which are now discussing union, is 5,866,816, the Methodist Episcopal having 3,743,031 and our own Church 2,123,785.

Perhaps the most encouraging item in this analysis is that membership in the American Churches during the past twenty-six years has increased 94 per cent, while the population during these years has increased 61 per cent.

GERMAN AGGRESSION BRINGS WAR NEARER.

On January 31 Germany formally announced to the world her ruthless submarine campaign. On February 3 President Wilson announced the severance of diplomatic relations with Germany. The days following have confirmed Germany's purpose to assume the role of an international outlaw.

Ships of both neutral and belligerent nations have been sent to the bottom of the ocean. At least two American ships have been sunk and American lives have been lost. American ships in large number have held to American ports and American commerce has been practically paralyzed.

In view of such a situation President Wilson again went before Congress on February 26. He detailed in his speech the items which we have mentioned and formally asked Congress for power to defensively arm our ships and to take such other steps to protect our commerce and the lives of our people on the sea as the exigencies might require. He again declared himself an advocate of peace and said that only wilful aggression on the part of others could force war. He declared his purpose to be the maintenance of those human rights which underlie the whole of our civilization.

Immediately measures were proposed in Congress looking to the grant of such power as the President asked for. Both Congress and the President feel that already our Chief Executive has the power for which he asked and that action by Congress can have the effect only of showing that our country is either united or divided in the matter of maintaining her rights. What the President at bottom seeks is not a new grant of power, but he wishes America to impress the world that her people are one in resenting ruthless aggression of rights guaranteed by international law.

What Congress should do, it seems to us, does not admit of debate. A refusal to stand by the President in this hour will only embolden Germany to commit aggressions which will make war certain. A patriotic support of the President, on the other hand, will be our greatest peace measure. Such a show of united action will make Germany pause and, in our judgment, such action is the play of the Nation's last card for peace.

The submarine campaign has now advanced far enough to convince even Germany that its advantages will not justify her in forcing war upon the American people. And for this reason we believe a united support of President Wilson is our surest guarantee of continued peace. Let Congress as one man support the President.

SOMETHING FOR OUR CHRISTIAN COLLEGES TO THINK ABOUT.

By a vote of 59 to 54 the House of Representatives refused last Monday to engross Bill No. 733, by Messrs. Hardy and others, proposing to create a horse breeding commission and authorizing the use of pari mutuel machines at tests of speed. We congratulate the House in this mark of respect which it has shown for public sentiment in this State. It was unthinkable that the House would go on record as legalizing gambling in Texas, but, in view of other actions by the House during the present session, we confess that we breathe freer after the announcement of its action. The House's refusal to obey the expressed will of the people in the matter of submission has begotten great distrust among the people and the House has shown wisdom in refusing to further outrage

public sentiment by its rejection of the infamous gambling bill.

In course of the debate on the gambling bill statements were made which our Christian Colleges should seriously lay to heart. In the course of his remarks Mr. Spradley, proponent of the Hardy bill, said (according to press reports in the Dallas News), referring to the Dallas Fair, that horse racing had made the Fair, and that gambling on football games played at the Dallas Fair now is much worse than horse race gambling used to be. He said he saw \$4000 put up in one place in Dallas on a football game during the last Fair; that you can get a bet in any hotel, many cigar stores and other places in Dallas and at some place in every town in Texas, on these football games in Dallas. He declared that the elimination of racing at the Dallas Fair has greatly increased gambling.

The following report is made of the remarks of Mr. Barry Miller, of Dallas:

Mr. Miller said no man opposes gambling more than he does. He did not contend that horse racing is essential to the Dallas Fair. "But," he said, "other things that are worse have been taken on by the Dallas Fair since racing has been cut out. I refer to football gambling, which has just about reached such a point that I am almost ready to oppose football if gambling on football can't be stopped." Mr. Miller said he would not vote to return to the old race track gambling in order to save the Fair or to save Dallas. But he denied that this bill means a return to gambling, and said the pari mutuel plan is no more the old race track gambling than day is night.

The innocence of these gentlemen concerning the legal history of the pari mutuel is astounding but we let that pass. What, however, is the plain duty of our Christian Colleges in view of the statements of these gentlemen? Their annual tests at the State Fair of Texas are said to be the occasion of more gambling than the coming of the bookmakers and touts formerly occasioned.

Would it not be the proper thing for our Christian institutions to refuse longer to be the occasion of such reprehensible conduct? Is football so essential to a college education that it cannot be dispensed with if public morals should require? This is something which our denominational institutions may well consider.

A TACTFUL AND COURAGEOUS YOUNG PRINCIPAL.

A very gratifying event took place in one of the San Antonio public schools February 22, while a gathering of pupils, parents and people were celebrating Washington's birthday. John A. Smith, Jr., son of Rev. and Mrs. J. A. Smith of that city, is the principal of that school. This is his first year in teaching. A large number of people were present, and after the program had been rendered, some one was playing a waltz on the piano, to which several couples of visitors responded with an impromptu dance.

Mr. Smith, who had been out to help the ladies with the refreshments, on returning to the hall found the dancing started. He quietly passed among the dancers and informed them that he did not have dancing at the entertainments of his school. The young people good naturedly ceased, and the people of the community approved. This young man, by tact and courage, shows how this question can be successfully handled.

Dancing in the public schools is indefensible. It shows the grossest disrespect for the Christian sentiment in homes from which many of their pupils come. It is an affront to a large per cent of taxpayers and patrons and a wise principal or superintendent will not tolerate it.

SHALL WE CONTINUE THE CHURCH PAPER?

Were this question thus bluntly put to our ministers there is no one among them but that would answer with Chancellor Day, of Syracuse University:

Men cannot live collectively as Church communities and discuss intelligently their common faith and duty and heirship without the sum of each week's thought and activity in the great general Church and the communion of the life of their own Church fellowship. * * * The religious paper creates thought, it quickens thought to safe conclusions, it's the weekly moving picture of the world. Afford it? You cannot afford not to afford it!

Unfortunately, however, such fine talk will not run the religious newspaper. If conference resolutions were all that is needed in running her religious press, Methodism would have the finest Advocates on the continent. But more is needed. Subscribers are needed. How, then, will our pastors answer at their approaching Quarterly Conferences the Disciplinary question: "How many copies of the Conference Organ and of the General Organ are taken, and what has been done to increase their circulation?"

THE EVANGELISTIC CAMPAIGN

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

FINIS.

With this issue my work as editor of the Evangelistic page in the Advocate ceases. In behalf of the State-Wide Committee on Evangelism I desire to thank the management of the Advocate for the liberal space given us for pushing the revival interests. The committee desired that this page should be used, first, for stirring up interest in the evangelistic rallies. This editor did all in his power to advertise these meetings, awaken an interest on the part of both preachers and laymen that as many as possible would attend. The rallies have been held and are now matters of history. What shall come of them God only knows, but it is to be hoped that the men whose visions have been enlarged, whose souls were fired with a new zeal, will be more successful in soul-winning than they would have been had they not attended the rallies. So may it be.

The second purpose of the page is to push the matter of "Enlistment Day." It is the desire of the State-Wide Committee that at least twenty-five thousand of the three hundred thousand members of our Church in Texas be enrolled in the "Win-One Club" on the first Sunday in March. For some weeks this page, as the readers have observed, has been devoted almost exclusively to this end. If our pastors do not present this matter on the first Sunday in March, or as near thereto as possible, it will not be the fault of this editor. I have announced it repeatedly, insisted upon its observance, persisted in pushing it in every possible way, exhorted, pled and prayed that it might be done. I am not a member of the State-Wide Committee, only its servant and I have tried to carry out its plans as best I could. Some of the pastors may like it. Some may have other plans that are better. Some may treat the whole matter with indifference. Be that as it may, my message has been delivered and my work on this line is done.

Let it be observed that this is not a pre-Easter Campaign of which I am speaking and which the State-Wide Committee is pushing. It is an all-year campaign. Nor are we insisting on simultaneous meetings this year. The committee makes no suggestion as to how or when the special services shall be held. Those matters are left to the judgment of each pastor. Our work in the rallies and on Enlistment Sunday has looked to getting at least twenty-five thousand of our members pledged to try to lead at least one soul to Christ before our next Annual Conference. Should it be thought a thing incredible that one out of twelve of our members in Texas should join in this holy effort? If the committee did not know that we have so many cold, dormant, dead members they would doubtless have placed the goal more than twenty-five thousand. But the committee has had some experience in revival work and they know that a vast majority of our members never lead a soul to Christ. Sad to say. They know that many who feel some inclination in that direction are poorly equipped for such service. May we not hope that we shall have at least twenty-five thousand personal workers enlisted this year and that the number shall be doubled from year to year till the major part of our great membership shall have been enlisted?

Some may have objected to simultaneous meetings and some may have objected to setting a goal in the number of conversions sought, but who can object to trying to get twenty-five thousand Church members busy soul-winning? The man who objects to the policy of the State-Wide Committee this year is a constitutional kicker. The policy is sane and faultless and only needs to be worked.

How effective the work of the committee shall be remains to be seen. The efforts have been honest and faithful. If the journals of next fall show an increase in the number added on profession of faith we shall thank God and take courage. If they show no increase we shall fast and pray for wisdom to know how to do it better next year. Adieu.

BIGNESS.

Students of our times are far from unanimity when it comes to selecting a word that would characterize our terms. The man who has his eye upon the scientific advances insists that "scientific" is the word to characterize these times. He shows the conquest of mind over matter, the gigantic strides science has made in recent years and proves beyond the

shadow of a doubt that the world never saw scientific research on such extensive and intensive scale as today. Hence he insists that "scientific" is the descriptive word for our times. A croaking pessimist, seeing evil on such an unprecedented scale, announces that "degenerate" is the descriptive word. It can be easily proved that this world never saw before evil of such menacing magnitude. Political corruption, social evils, veneered barbarism—it is enough to make the head dizzy and the heart sick. No one can dispute the fact that organized evil of such proportions as now exist never existed before. The pessimist shakes his head and says: "I told you so. Degeneracy 'is the word.'" The military men, with belligerent mien and bellicose air, seeing the world war-mad, says "militarism" is the word. O such wars! The world never saw it after this fashion before. All other wars of history pale into insignificance. The expenses of former wars were mere bagatelles compared to this one. The deaths inconsiderable compared to the awful slaughter of human life now going on. Our own peace-loving country not yet involved in the maelstrom has a military budget this year of eight hundred million dollars, a sum too large for our little minds to comprehend. To count this sum, counting one dollar per second for eight hours a day, six days in the week, would require more than eighty years! Everybody knows that war on such incommensurable scale was never seen before, nor did the most warlike man among us ever dream that it could assume such proportions. "Yes," says he, "militarism is the word." The enthusiast for education looks with pride at the ever-increasing interests in education from the primary school to the university and says "education" is the descriptive word for our age. He can show that the world never before saw such vast appropriations for education. Never saw such immense investments in public school buildings and equipment. Behold the high school buildings in our cities today! Multiplied millions are being invested in these great buildings. Walk into one of them and see, for instance, the equipment for manual training. Our fathers never thought of things on this scale. Look at the colleges and universities. All the readers of these lines who have reached middle or advanced life can remember when a university that had a thousand pupils and a million dollars endowment was looked on as a colossal institution. See them now with ten thousand, even sixteen thousand, matriculates, and multiplied millions of endowment. Columbia at this moment is carrying on a campaign for thirty million endowment. Her student body goes beyond sixteen thousand. A university now with only one million endowment can scarcely get into the class of universities. Even the young universities in the new States west of the Mississippi River are counting their pupils by the thousands and their endowments by the millions. The ambitious program of these great institutions staggers the mind. Yes, this is an educational period and we are doing that work on a scale never thought of in the days of our fathers. Is education in the Sunday School, education in the League, education in the Missionary Society, education in the prayer meeting, in the pulpit, everywhere. Another man who is working, longing, praying for a great world-wide revival, seeing that revivalism is becoming the dominant note of the present day ministry, takes courage and says "evangelism" is the descriptive word for our day. We are having revivals larger than this world ever saw before. The Billy Sunday meetings are the largest in history. The Federated Churches of America are planning revival conventions on an unheard-of scale. Conferences, synods and conventions of all evangelical denominations are planning as never before for great organized revival movements. Yes, the man of evangelistic temperament sees satisfactory reason for insisting that "evangelism" is the word that describes our times.

Some of the readers are thinking "none of these are right." This is a commercial age. Money-making is the passion of the times. Everything is seen from a commercial viewpoint. The magnitude of present day business is wonderful. Think of the amount of freight handled by railroads and ship lines. Who could estimate it? Were our grandfathers to rise from the dead one of the most astonishing things they would see would be the immense corporations. In their wildest dreams they never expected

financial institutions to assume the gigantic proportions of the corporations of this day. Some present day corporations are getting near where their capital stock approximates what the wealth of the world was in the days of our great grandfathers. It is business, business everywhere. Hence this man says "commercialism" is the word for this generation.

Manifestly some have gone awry in their diagnosis of our times. The chief characteristic cannot be scientific, degenerate, militarism, evangelism, education and commerce. Is there not some word that would acknowledge the presence of all these and yet so combine them as to fittingly describe our times? I think the word that heads this article will—"Bigness." We have scientific research on a big scale, degeneracy of an appalling magnitude, militarism unprecedented, evangelism unparalleled, education outstripping all former programs and commerce eclipsing all the ages past. Everything on a big scale. In whatever direction you look the magnitude of the movement amazes you. Hence "Bigness" is the descriptive word for these times.

The day for little things has passed. Little things have had their day and must cease to be. Woe to little corporations, little schools, little Churches, little anything of any sort. We are now at a crisis in our history. We have been crying "crises," "emergencies," "strategic points," "wonderful times" till now that they have actually come the world may treat lightly the cry that announce the reality. Remember the story of the boy who cried, "Wolf, wolf!" The literature of the future will be cast in a different mold. The politics of the future will be of a different type. Social problems will be viewed from a different angle. Will the Church re-adjust itself to these changing times, or will it go on doing business on the same scale. If we go on running our educational work in the same molds we might as well close our institutions of learning and turn educational matters over to those who are so determined to secularize education. If we are going to do our world-wide missionary work on the same old narrow basis, we might as well quit. The little sharp-shooting and guerrilla attacks we have made on heathendom will serve well as a beginning, but as a continued policy it would be a farce. The time has come and now is when those engaged in this work must do what the great corporations in the business world have done—combine. If we are going to carry on the revival work as in the days of old we shall be doing a candlelight business when we ought to be running an oil corporation for lighting the world. The little sporadic, unorganized revival work of former years had its place. But it will not fit in with these times. We must have organization, combination, concerted action. Cities must be attacked after the most careful, painstaking, heavenly-illuminated counsel, and all the powers on earth and those available from heaven brought to bear to save the city. The Christian world must be so related, so unified that great world-evils can be attacked simultaneously and persistently all over the world. Jesus Christ was the first international thinker. The desideratum of this hour is for enough of continental thinkers, enough of world-characters to lead us in a revival campaign against the world, the flesh and the devil on a scale as big as this awful war. Organized as perfectly as the German army, and as manifestly of God as many of these gigantic movements of today are of the devil. Bigness, bigness everywhere! O for a revival big enough to destroy the big works of the big devil that is leading this big world astray, and save it from the big hell to which it is so fast tending! Save, Lord, or we perish!

THE HUMAN SIDE OF A REVIVAL CAMPAIGN.

A young preacher asks for a deliverance on this subject. He is to be commended for raising this question. A proper blending of the human and the divine is a fundamental prerequisite to success in revival work. I once knew a man who had such an exalted conception of God and his power, was so fond of dwelling on his omnipotence that the human side looked small and insignificant to him. He never could give the human side its proper place in his program. He never could give the human side its proper place in his program. He never turned out results commensurate with his ability and faith. He was a strong man, a scholar, a man of sublime faith, and of unquestioned consecration. I knew another man whose hobby was the greatness of man. He, too, was learned and consecrated. Un-

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consciously he depended too much upon the human side. It looked to him like man, with his almost unlimited possibilities, should be able to do all things. Unawares to himself he over-magnified man's part and minimized God's part. He, too, fell short of what one would expect of one of his ability and consecration. Other men of less ability and no more faith and consecration have turned out larger results because they had the secret of getting the human and the divine properly mingled in their revival work.

Perhaps the fall of Jericho illustrates the blending of the human and the divine elements as well as any other incident in the Bible. The walls had to go down for God's onward movements. Human strength was manifestly insufficient. God revealed to the leadership what he wanted done and how it was to be done. God told Joshua to have his forces march around the walls once each day in a certain order. This was to be done for six days. On the seventh day they were to march around seven times and at certain juncture sound the ram's horns. The people believed in the leader and obeyed. (Here we have discovered two important elements: a leader to whom God can talk, who can talk to God and whom the people will follow.) When the leader and the people had obeyed God and believed him God furnished the power and the walls fell down flat. Disobedience on the part of the leader or the people would have thwarted the plan. Lack of faith on the part of either would have rendered the plan abortive.

I once knew a dear misguided preacher who was always praying, "O, Lord, when will it be thy good pleasure to send a revival on this city?" God was more than willing all the time. He should have waited before God to know his plan for that city. If God revealed to him his plan (and he would do so if the man were properly receptive), then he should have communicated the plan to his people. If he had so lived before the people that they believed he is really God's man, and that God did reveal his plans to him, he would stand some chance of getting their co-operation. Some of the plans and propositions may not be understood. These otherwise people who never accept propositions are usually hindrances to revivals. If these Israelites had reasoned that marching around the walls would never shake them down they would have been much like some folks who think they know more about a revival than the God-appointed leader knows. It seems strange that God did not put these wise ones in the lead. People who cannot trust the leader, who are too wise to accept his propositions ought to stay away from the revival. Folks who are too smart to follow God's leaders are too smart to be used of God. A first-class funeral is needed to strip some Churches of impediments.

To recapitulate: God's plan seems to be, to reveal his plans to his leaders, they communicate them to the people, the people obey and believe, and God furnishes the supernatural power. This is the way he has been doing business through the ages. It is likely that it will be the plan till redemption's work shall have been completed.

The exercise of stewardship is the revelation of personality. The things one seeks reveal his preference. The methods one uses reveal his principles. The things one enjoys reveal his tastes. The things for which one sacrifices make known the objects of his devotion.—Christian Observer.

SUNDAY SCHOOL DEPT.

REV. E. HIGHTOWER, Editor
Georgetown, Texas.

DR. CHAPPELL IN TEXAS.

It was recently the good fortune of our two greatest Texas colleges to have the benefit of the presence and labor of Dr. E. B. Chappell, Sunday School Editor. A course of lectures to the students of Southwestern University the second week in February was followed by a similar course at Southern Methodist University the following week. The general theme was "How to Study the Bible," with special reference to the work of the Sunday School, and seldom has a theme been so ably handled. In addition, Dr. Chappell was guest of honor at a men's banquet at Georgetown and occupied the pulpit of our Georgetown Church Sunday morning and evening. He also participated in the Dallas Sunday School Institute, took part in the Divisional Conference and preached what was reported to be a great sermon at First Church, Dallas. In labors abundant, this tried and able servant of the Church has a large place in the hearts of the Methodists of the State, where he first came into prominence as a preacher, pastor and friend of men.

DIVISIONAL SUNDAY SCHOOL CONFERENCE.

The Divisional Sunday School Conference of the Southwestern Division, Methodist Episcopal Church, South, convened in the Publishing House, Dallas, at 9 a. m., February 15, Rev. E. Hightower, Field Secretary, in the chair. E. R. Welch was elected Secretary.

Moved and carried that a Committee on Permanent Organization and Goals be appointed by the chairman. The following were named as the committee: B. W. Allen, Moss Weaver, J. C. Mims, W. W. Armstrong, Miss Nelle Peterman.

Rev. C. P. Moore, Divisional Secretary of the Western Division; Miss Minnie E. Kennedy, Elementary General Secretary; Dr. C. D. Bulla, Secretary of the Wesley Bible Class Department, and Miss Nelle Peterman, Elementary Superintendent of the Southwestern Division, were introduced.

A record was made of visitors and delegates present.

Rev. E. Hightower addressed the body on "The Southwestern Division—Its Needs," showing the greatness of the opportunities and the need of an adequate program.

Dr. Bulla discussed "Plans of Our General Sunday School Board."

Rev. C. P. Moore spoke to the subject "Conference Boards—Their Duties and Opportunities."

Rev. A. E. Rector, Field Secretary of the West Texas Conference, addressed the body on the subject "Is Our Plan of District Organization Practicable?"

Dr. Jno. R. Nelson, presiding elder of Fort Worth District, gave a very illuminating address on "Effective District Sunday School Work."

Dr. J. H. McLean was introduced to the body and pronounced the benediction.

February 15—Afternoon Session.
After devotional exercises the conference opened at 2:30.

Miss Kennedy discussed "Conference and District Plans for Elementary Work."

Dr. Bulla spoke to the subject "District Plans for Secondary and Adult Classes."

The Committee on Organization and Goals made Report No. 1, which was adopted (see report).

Rev. S. F. Goddard discussed the question "Do We Need and How Shall We Support Conference Field Secretaries?" The subject provoked general discussion.

Dr. Bulla next discussed "Conference Wesley Bible Class Federations and How to Promote Them."

E. R. Welch discussed "Plans That Succeed Locally and Generally."

After the benediction conference adjourned until 9 o'clock February 16.

February 16—Morning Session.

After devotional exercises by Rev. E. Hightower, Miss Peterman and Miss Kennedy led the discussion of the question "Are Junior Wesley Bible Classes Advisable?" By special request, Miss Kennedy discussed "The Adolescent Period."

Rev. B. W. Allen spoke on "Is It Wise to Correlate the Sunday School With the Public School?"

Miss Kennedy discussed the Birmingham plan.

Rev. J. C. Mims, "The Plan in Operation in Belton."

A card was read from Rev. Walter

Harbin stating that on account of the serious illness of his son, necessitating immediate operation, he could not be present. A telegram of sympathy was sent to him.

Brother W. E. Hawk discussed the question "How Shall We Train Our Teachers?"

Rev. A. E. Rector followed with a discussion on "The Sunday School Missionary Policy."

Rev. J. C. Mims pronounced the benediction.

February 16—Afternoon Session.

The devotional exercises were conducted by Brother Hightower.

The Committee on Organization and Goals submitted Report No. 2, which was adopted (see report).

E. R. Welch was elected permanent Secretary.

Rev. W. W. Armstrong, of the East Oklahoma Conference Board, was introduced and spoke to the subject "Best Plan For Conference Board With No Paid Secretary."

Rev. R. B. Moreland, Brother B. F. Hawkins, Rev. M. C. Dobbs were introduced.

Brother Moreland spoke to the subject "How to Secure Observance of Children's Day." A most interesting round table discussion followed.

Dr. Chappell gave a most suggestive address on "Are the Graded Lessons Best?"

Rev. W. C. Howell, Chairman North Texas Conference Board, next discussed the question, "How Shall We Improve the Quality of Conference Sunday School Boards?" He presented resolutions, which were unanimously adopted.

Mr. W. C. Everett, of the Publishing House, gave an interesting talk on "Publishers' Problems."

This completed the program of our most interesting conference, and after the benediction the meeting adjourned. E. R. WELCH, Secretary.

SUNDAY SCHOOL FIELD WORK IN THE TEXAS CONFERENCE FOR JANUARY.

Our work during January began at Caldwell. A remarkable feature of our work there is the solving of the foreign problem. Over fifty Bohemians, children and adults, attend our Sunday School. Two of our best stewards are Bohemians. The superintendent of the Home Department is a Bohemian lady, whose godly walk and pious conversation are an inspiration to all her members. It is not uncommon to find her ending her visits on her knees. She has led souls to Christ as she took the Sunday School literature from house to house. Her Home Department is of irregular membership because so many come into the main school. The Caldwell folks organized a Teacher Training Class, several Wesley Classes and made the largest contribution to our Conference Sunday School work during my connection with it up to that time.

The morning of the 14th I was at Woodland Heights, Houston. This is one of the most remarkable schools in our Church. From its organization it has used the graded literature in every department to the adult. It is graded absolutely as required in our Sunday School standards. Some time I hope to write a description of its workings. Prof. F. M. Black is superintendent.

The 24th I met the District Executive Committee of that district at Marlin. Under the leadership of that prince of presiding elders, Geo. W. Davis, Marlin District is rapidly becoming the banner Sunday School district of the conference. Every charge in the district made a report on Children's Day last year—something that has perhaps never happened in any district in the conference before. The work of the year was carefully planned and Marlin District bids fair to go beyond its record last year.

I have left myself space to write of the evangelistic rallies. Time fails to tell of Flinn and of Andrews and of Goddard and Tally and Barcus and others in large numbers who stirred my heart and wrung its strings and thrilled and uplifted my soul and brought me anew to my Master's feet. Large space was given to the presentation of the special work I represent and plans were made of which I hope to take many months in the telling.

We started Thomas out this month. He visited the Davilla, Maysfield and Durango charges in the Marlin District, not one of which has an appointment on the railroad. He held an institute in every Church and reported Workers' Councils, Teacher Training Classes, Wesley Classes, Cradle Rolls, Home Departments and other items everywhere. Thomas understands the rural Sunday School and knows its needs. He will do a great

REAL MONEY FOR REAL WORK

An open offer to the Epworth Leagues, the Sunday Schools and the Woman's Missionary Societies of Texas.

To every one of these Societies that sells Ten Lots at Port O'Connor for the Texas Methodist Assembly between February 15th and July 19th, we will give the choice of either a Hundred Dollars in Gold or a 50x140 foot lot at Epworth-by-the-Sea in Beautiful Port O'Connor valued at \$125.00.

The lot sale in Port O'Connor is progressing splendidly. Many of our people are writing in and buying these lots by mail, but we realize the value of personal representation and in order to secure a whirlwind sale of the remainder of these lots make this offer.

This offers a great opportunity for your Society to reinforce its own finances or obtain title to some valuable investment property and at the same time benefit the Assembly Building Fund. The Assembly gets a commission on every lot sold. Moreover, the purchaser is obtaining splendid value for the money invested.

Write today for full particulars and let your organization be first in the field.

**TEXAS METHODIST ASSEMBLY
PORT O'CONNOR, TEXAS**

work among us. The brethren are receiving him kindly and everywhere opening the way for him to come. This does not mean that I shall slack my efforts in rural fields. It only means that I extend them.

Next month we shall have something to tell of the workings of our district organizations and of Brother Ledbetter's special field—the important field of Teacher Training.

WALTER G. HARJIN.

EPWORTH LEAGUE DEPT.

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

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

ASSEMBLY PLANS.

For the purpose of passing over to the Texas Methodist Assembly all the holdings of the old Texas Epworth League organization, which formerly met at Corpus Christi, but has now removed to Port O'Connor, the Trustees of the Assembly met in Waco, January 8, perfected their organization and took over the property at Port O'Connor, estimated by the gathering to be worth \$129,000.

At Port O'Connor will be held meetings of the various bodies of the Methodist Church: Epworth Leagues, Sunday Schools, encampments, etc.

An ambitious program of improvements as stated by Field Secretary W. M. Carter has been mapped out for the next year or two, with many improvements now under way.

The gathering also made some tentative arrangements for the program of the Texas Methodist Assembly, which will begin July 19 next. Speakers include such men as Bishop James McCoy, Bishop E. D. Mouzon, Geo. Stuart and others, insuring a wonderful lecture feast. The music will also be made a feature. Mr. Carter said the program is undoubtedly the best outlined in ten years.

Improvements at Port O'Connor de-

ecided on at the meeting call for expenditure of \$100,000 in about two years. At present the work on hand is the fencing of the grounds, the building of a large auditorium, twenty-one small summer cottages, and other improvements. Walks and driveways are being made and the grounds broken and prepared for the planting of grass, trees and shrubbery.

Many lots were sold near the encampment grounds in 1916, and it now looks as if the thousand lots offered for sale by the Assembly will be sold before the coming encampment. Those who have not already made their selection should do so at once.

STOCKDALE, TEXAS.

Watch Night was observed at Stockdale M. E. Church, South, by the pastor, E. G. Hocutt, assisted by the Senior Epworth League.

The hour from 8 to 9 was taken up with a special program arranged by the Senior Epworth League. An address by Brother Hocutt on "The Unification of Methodism" followed this program.

After a pleasant social hour a season of song, prayer and testimony closed the last hour of the old year.

With Miss Margaret Harvey as our efficient president our League of about thirty members is doing splendid work.

Brother W. E. Hawkins, Jr., assistant to Dr. D. L. Coale, organized a "Senior Win-One Club" last October.

(Continued on page 15)

A Woman's Appeal

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, 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 157, South Bend, Ind.

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.

The North Texas Conference of the Woman's Missionary Society met in Whaley Memorial Chapel at Gainesville, February 12-16. On account of the illness of the President, Mrs. L. P. Smith, and the absence of the First and Second Vice-Presidents, Mrs. P. C. Archer presided.

Enlargement is the watchword for next year.

Eight years ago the conference raised \$4000. This past year more than \$20,000. The reports all showed a spirit of loyalty among the women that was praiseworthy. Thirty-four women attended this year that had never attended a conference before.

Much enthusiasm was manifested by those in attendance, and the power of the Holy Spirit was felt by all.

Messages of love and regret were sent to the absent ones and to Aunt Abbie Allen a shower of valentines.

The newly elected officers are: President, Mrs. P. C. Archer, McKinney; First Vice-President, Mrs. A. L. Knauer, Dallas; Second Vice-President, Mrs. A. A. Kidd, Sherman; Recording Secretary, Miss Flora Thomas, Dallas; Corresponding Secretary, Mrs. J. S. Fulton, Sherman; Treasurer, Mrs. Frank Bennett, Whitesboro; Study and Publicity, Mrs. Scott Fulton, Van Alstyne; Social Service, Mrs. John S. Turner, Dallas; Supplies, Mrs. W. W. Williams, Decatur; Membership, Mrs. F. B. Rudolph, Dallas.

DAVIS, OKLAHOMA.

The Woman's Missionary Society has just closed a very successful year's work under the leadership of Mrs. R. E. West. The last payment on the parsonage was made and carpets and other necessities were added and finished paying pledge on new church. We look forward with renewed energy and enthusiasm to the work before us. Our pastor, Rev. Regan, is deeply spiritual and consecrated in enlarging and developing the work of the departments. The following officers were elected for the year:

President, Mrs. J. W. Parks; First Vice-President, Mrs. Lee Suttle; Second Vice-President, Mrs. J. E. Regan; Superintendent of Study and Publicity, Mrs. Wm. Moore; Superintendent of Social Service, Mrs. R. L. Shaeffer; Superintendent of Supplies, Mrs. Garland Dodson; Corresponding Secretary, Mrs. R. E. West; Recording Secretary, Mrs. Harley Outler; Auxiliary Treasurer, Mrs. James Satterfield; Local Treasurer, Mrs. S. H. Davis. PUBLICITY SUPT.

JOAQUIN, TEXAS.

The Joaquin Missionary Society has re-elected old officers with slight changes for the ensuing year: Mrs. Jno. Pierce, Superintendent of Social Service, instead of Mrs. C. S. Ramsey. Mesdames S. B. Crawford and M. M. Carroll were appointed to assist Mrs. Ramsey in Bible and Mission Study work. Mesdames W. R. Crawford and R. L. Carroll, President and Second Vice-President, are attending the Annual Conference at Palestine this week as delegates from this auxiliary. As both these women are earnest, loyal members, they are sure to bring back a message that will imbue us all with fresh inspiration. The book, "World Missions and World Peace," is being studied with much interest. The fact that it is hard brings out the very best effort from each one, hence the greatest benefit. The Junior Society, under the leadership of Mrs. R. L. Carroll, has thirty members and twelve or thirteen on Baby Roll. They are also doing good work. Our society is proving a blessing and we are praying for more spirituality and greater results.

CLARA S. RAMSEY, Publicity Superintendent.

GALLUP, NEW MEXICO.

Gallup has one of the best working organizations of women in the New Mexico Conference. Eighteen months ago, when it was decided to build a new church here, this organization of women pledged \$2000. This sum was to be earned by the society as an organization and to be exclusive of individual donations made by the members. Already \$850 of this has been made and much other work besides. The total earned during the past two years has been a little over \$1600. This has been done with an average membership of twenty.

Up until the present we have been doing our work as a Home Mission

Society. On February 1, however, we voted to become a connectional Missionary Society. Under our present plan of work we expect this to be the banner year in our history.

The following officers have been elected for the ensuing year: President, Mrs. E. W. Cooper; First Vice-President, Mrs. C. P. Nezzar; Second Vice-President, Mrs. Garland Lish; Corresponding Secretary and Superintendent of Publicity and Mission Study, Mrs. W. B. Cantrell; Treasurer, Mrs. V. D. Ewing; Recording Secretary and Agent for Missionary Voice, Mrs. J. L. Taylor; Superintendent of Social Service, Mrs. W. T. Beahler.

MRS. W. B. CANTRELL, Corresponding Secretary.

VERA AUXILIARY.

The Vera Missionary Society has not as many members as some other societies have, yet we are very wide-awake and really accomplish things worth while. The first Monday is business meeting, the second is prayer meeting, the third the program outlined in the Voice is carried out, and on the fourth we devote to our Mission Study. On the fifth Monday we have a social meeting, to which everybody is invited. Light refreshments are served and we usually are better off financially from the free-will offerings that are given on these occasions.

The following officers were elected to serve for the new year: President, Mrs. Tom Hurd; Superintendent of Publicity and Mission Study, Mrs. M. M. Hart; Superintendent of Supplies, Mrs. O. S. Hollabaugh; Corresponding Secretary, Mrs. J. D. Jefecoat; Treasurer, Mrs. Wm. Henderson; Recording Secretary, Mrs. W. B. Ford; Agent of Missionary Voice, Mrs. C. D. Pipkin.

All of our members have paid the pledge. MRS. M. M. HART, Superintendent of Publicity.

DAYTON AUXILIARY.

The Dayton Missionary Society met the first Tuesday in December and elected the following officers for the new year: President, Mrs. J. S. Flowers; First Vice-President, Mrs. John Hanshaw; Second Vice-President, Mrs. Mable Davis; Recording Secretary, Mrs. J. W. Baker; Treasurer, Mrs. F. Head; Local Treasurer, Mrs. T. H. Shaw; Corresponding Secretary, Mrs. J. H. Byrley; Publicity Superintendent, Mrs. E. G. Herrington; Superintendent of Social Service, Mrs. C. L. Feagin; Superintendent of Supplies, Mrs. Martha Ford; Agent for Voice, Mrs. Ladd.

Money raised for 1916: Raised for dues \$ 42.90 Raised for conference expense 9.90 Raised for pledge 32.41 Raised for Week of Prayer 6.45

Total raised \$91.66 Total raised for local work \$353.77

Total raised for all expense \$445.43 Total sent to Conf. Treas. \$ 91.66 Total expended local work 207.28

Total expended during year \$298.94 Total in bank end of year \$146.49

We did splendid work last year under the wise direction of our faithful little President, Mrs. Mable Davis. At the close of the meeting the Society gave our President a rising vote of thanks for her loyal service. We are settled for another year. We are praying that the Lord may help us to do more than we have ever done to build up and hasten his kingdom.

MRS. C. L. FEAGIN, Supt. of Publicity.

RISEING STAR.

Owing to so much sickness among our members and so much bad weather, the Rising Star Auxiliary were delayed until the last of January to elect officers for 1917.

The society met at the parsonage January 29, at 3 p. m., and the following officers were elected for the ensuing year:

President, Miss Clara Walker; First Vice-President, Mrs. M. D. Gibson; Second Vice-President, Mrs. Levi McCollum; Recording Secretary, Mrs. Blanche McKaughey; Corresponding Secretary, Mrs. E. M. Nance; Treasurer, Mrs. J. D. Robinson; Local Treasurer, Mrs. Lee Henry; Superintendent of Supplies, Mrs. S. H. Nance; Superintendent of Social Service, Mrs. C. F. Falls; Superintendent of Publicity, Mrs. E. M. Wisdom; Leader of Mission Study, Mrs. B. F. Terry; Agent of Missionary Voice, Mrs. W. E. Anderson.

The society meets every Monday afternoon. The first Monday is Mission Study. We have eight of the

books (paper bound) that we would like to exchange with some auxiliary who has not studied this book for one of the other books. The second Monday we have the program as outlined in the Voice. The third is our day for business meeting and the fourth Monday we have our Federation. In connection with this, we work our Social Service Department. Also have our social day and Bible Study.

We are praying for more members to help us in the advancement of God's kingdom.

MRS. E. M. WISDOM, Publicity Superintendent.

REPORT OF TREASURER OF WOMAN'S MISSIONARY SOCIETY OF NEW MEXICO CONFERENCE FOR QUARTER ENDING DECEMBER, 1916.

The following societies according to districts and departments reported the last quarter, September through December, 1916:

Albuquerque District: Adults, 7; Juniors, 2. El Paso District: Adults, 15; Young People's, 3; Juniors, 4. Roswell District: Adults, 11; Young People's, 2; Juniors, 3. Total: 47.

New societies organized last quarter were, one Adults, at Highland Park, El Paso; Juniors and Baby's, at Albuquerque, Carrizozo and Clovis, and one reorganized at Tucumcari.

Our good women at Roswell have a Bible Woman to their credit.

Our Young People of Alpine are helping clothe some orphans.

The report from the Young People's at Trinity, El Paso, of \$100 for last quarter is worthy of mention—splendid! They, too, are supporting a scholarship in China.

The Adult Society at Van Horn is doing excellent work among the Mexicans living there.

The Week of Prayer was observed by twenty-seven societies, including Young People and Juniors. Offerings were made and a different member led each day. The interesting and instructive programs arranged were carried out by the Young People and Juniors, special days being set apart for them. All who were privileged to attend these services learned much about Latin America, Holding Institute and our hopes and plans with regard to our school in Brazil. The offering for that week totaled \$396.

The financial report from the three districts for this quarter is as follows:

Albuquerque District \$ 67.00 El Paso District 650.00 Roswell District 2288.00

Total \$1005.00 Local work of conference 1944.00

Grand total \$2949.00

The good news of efforts being put forth to increase the number of societies in all departments has reached us and we hope to have a still better report at the end of our next quarter.

Yours for good work in the past with a prayer and promise of more and better work in the future,

MRS. BEN RANDALS, Treas. of W. M. S. of New Mex. Conf.

ANNUAL MEETING OF THE EAST OKLAHOMA WOMAN'S MISSIONARY SOCIETY.

This body of loyal women met in Ada, Oklahoma, January 30-February 1, with about 160 delegates in attendance. Their cordial welcome on the part of Ada Methodism was cordially expressed by Mrs. W. M. Crutchfield, their pastor's wife, when she told "Why We Invited You." The sentiment of the visitors was gracefully expressed when Mrs. C. B. Cross, of Muskogee, explained "Why We Have Come." The annual sermon was preached by Brother Crutchfield, who inspired us to renewed efforts as we listened to his splendid address. He and his charming wife and the Ada Missionary Society were untiring in their efforts for the pleasure, convenience and comfort of their guests.

The Bible readings by Deaconess Harris, of Hartshorne Wesley House; the illustrated lecture by Miss Lillie Reed, from Korea, who was formerly an Ada girl; the Council representative, Mrs. B. W. Lipscomb, were helpful and encouraging. Mrs. Lipscomb captured all hearts by her gracious personality and her thrilling address on "The Opportunity of the Church to do Big Business."

Mrs. R.M. Campbell, fraternal delegate from West Oklahoma Conference, was a welcome visitor and we gladly agreed to unite with the ladies of West Oklahoma Missionary Society in building a Methodist Dormitory for girls at the State University at Nor-



man, Oklahoma. This forward movement will mean much in the future in the protection of the lives and souls of Methodist girls attending the State University of Oklahoma.

The reports of the Conference Treasurer show wonderful increase along all lines of work. Tulsa District won first place on the honor roll. The conference silver loving cup was awarded Henryetta as having the best standard of excellence for the year. North McAlester won the Young People's Loving Cup and that of the Juniors was presented to the Eufala Junior Missionary Society.

Colonel and Mrs. R. E. Haynes, of Ada, assumed the financial responsibility of keeping open a school in Korea.

Several of the preachers of the conference attended the meeting and spoke encouraging words of help and counsel, among them Rev. J. M. Cantrell of the Vinita District, who is a hearty supporter of woman's work, and Rev. S. H. Babcock, of the Durant District, who so greatly inspired us with his thrilling message on "Faith."

One of the touching and beautiful incidents of the meeting was the farewell gift of the conference to the retiring treasurer, Mrs. J. A. Mercer, who has served so capably as Conference Treasurer for six years. She was made a life member and then presented with a lovely gold wrist watch as a token of love from the women of East Oklahoma Missionary Society. We recommend her with tender regret to the West Oklahoma Conference and assure them they will find her a most efficient and consecrated worker.

Another happy incident of the meeting was the presentation on the part of Ada ladies of a little gold necklace to the youngest visitor attending the session of the conference. Miss Ada Brooks, the baby daughter of Dr. and Mrs. Chas. Brooks, a former beloved pastor and wife. This baby was born during the session of the East Oklahoma Conference in Ada two years ago, and was named "Ada" for the town where Dr. Brooks and family were so deservedly popular.

The next meeting of the conference goes to Tahlequah in 1918, the historic former capital of the Cherokee Nation. The following officers were elected for the ensuing year:

President, Mrs. J. C. Fowler, Welch; First Vice-President, Mrs. C. L. Crowe, Eufala; Second Vice-President, Mrs. E. T. McArthur, Atoka; Recording Secretary, Mrs. S. L. Smith, Vinita; Assistant Recording Secretary, Miss Mollie Jernigan, Shawnee; Corresponding Secretary, Mrs. M. E. Mackay, Durant; Treasurer, Mrs. Ethel Eshlich, Muskogee; Superintendent Mission Study, Mrs. C. H. Buchanan, Henryetta; Superintendent Social Service, Mrs. W. R. Green, Chelsea; Superintendent Supplies, Mrs. Frank Naylor, McAlester.

MRS. C. H. BUCHANAN, Superintendent Publicity.

Humors feed on humors—the sooner you get rid of them the better—Hood's Sarsaparilla is the medicine to take.

To give without prayer is impotent, to pray without giving is impudent.—Hotchkiss.

CUTTING-FITTING



Professional Cutting and Fitting—Tailor Square and Tape Measure System thoroughly taught.

A complete course is given in twenty lessons—by mail.

An expert knowledge of cutting and fitting is as useful to the well-to-do as it has proven remunerative to others.

For full particulars address, POTTER SCHOOL OF DRESSMAKING Margaret E. Potter, Principal (Graduate Drexel Institute) 1435 Girard Avenue, Philadelphia, Pa.

CHOCTAW DISTRICT, EAST OKLAHOMA CONFERENCE.

I have just completed the first round and find everything moving forward swiftly and harmoniously. I suppose by the time this goes to press that the entire district will have paid its assessment in full for Home and Conference Missions, and be busily engaged collecting the Foreign Missionary assessment. All the collections ordered by the Annual Conference will be paid in full, also the salaries of the pastors and presiding elder. Nothing else will satisfy us. All the pastors have been, without exception, well received and every charge is well manned.

Idabel Circuit, Zadoc Anderson, preacher-in-charge, is in a fine country with an intelligent, loyal people. They did well together last year and will continue to do so this year.

Boktuklo Circuit is still one of the banner charges of district under the leadership of T. J. Cephas, a good preacher and pastor. They are a splendid people, second to none. Boktuklo Circuit paid more for all purposes than any charge in the district according to its strength.

Rufe Circuit, L. N. Ishcomer, pastor, has the distinction of paying more to the pastor than any charge in the district and he has served them in all for nine years, and they are not tired of him yet. This charge has already paid more than fifty per cent on collections ordered by the Annual Conference and also paid more than half of presiding elder's salary.

Hugo-Bennington had a splendid man on it last year, L. W. Cobb, one of our noble superannuates, but he moved away too far to serve it. So we have as pastor one of our best men, Rev. Thomas Wade. This is one of our best charges. You will hear a good report from them at conference.

Antlers Circuit is forging rapidly to the front under the leadership of its pastor, J. B. Tims, assisted by such royal men as J. M. Sherred and G. P. McKenzie. This charge will be second to none by the end of the year.

Le Flore Circuit has for its pastor one of God's noblemen, Rev. C. B. Wade. A sweeter-spirited, more lovable man cannot be found throughout our Church. He is a blessing to any charge or people, and he is much loved all over the district. This charge will keep well to the front.

McCurtain Circuit is just south of the Arkansas and Canadian Rivers, the northern charge in the district. They have for pastor one of our most efficient and successful men, Rev. Griggs Durant. With the assistance of his faithful Lay Leader, Maek McCurtain, and his loyal brethren, he has brought a weak charge to an enviable position.

Jesse Circuit, Alexander S. Peter, pastor, has advanced rapidly from the mired wheel of the district to one of our most reliable charges. They paid in full last year, and will report it this year.

Bruno Circuit has for pastor one of our best preachers in the person of James G. Frazier. He is starting off far in advance of last year, and we predict a successful year's work for him.

Chickasaw Circuit has for its pastor a former presiding elder, Rev. A. S. Williams. He is a true, safe man and one of the best organizers and most systematic workers in the conference. He is a success anywhere.
A. C. PICKENS, P. E.

MERIDIAN COLLEGE CAMPAIGN.

As President of the Board of Education of the Central Texas Conference, I desire to call special attention to the campaign to raise funds for the erection of two dormitories for Meridian College. This school is the joint property of the Waco, Gatesville, Dublin and Cleburne Districts. The campaign is limited to these districts. The Waco and Gatesville Districts are to erect dormitory for girls, and the Cleburne and Dublin Districts are to erect dormitory for boys. The work has been most thoroughly and systematically planned and organized. Each district is subdivided and each division is placed in charge of pastors who have agreed to give two weeks' work, each, to a systematic canvass. These pastors are calling to their aid prominent laymen, who likewise have signified their willingness to give a certain number of days to the work. The whole movement is to be worked out in two weeks, beginning on Monday, February 26. The demand for these buildings is imperative. The growth of the school makes their erection an immediate demand.

Meridian College is the largest Jun-

ior College in our State and in our Church. The enrollment is now 315. The thoroughness of the work is recognized by both State and Church school authorities. It is not creating, but is meeting an absolute demand in our educational work and system. It is free from debt and has, at a conservative estimate, \$100,000 worth of unincumbered property. Its growth has been remarkable and its future is assured.

This is an appeal to all friends of education to rally to the call for this most worthy and commendable enterprise. The President, G. F. Winfield, has demonstrated his peculiar fitness for the place he holds, and has brought to our Church an educational enterprise of greatest value and one that is working wonderful results for both Church and State.

W. L. NELMS.

Cleburne, Texas.

CORONAL INSTITUTE WILL HAVE A NEW PRESIDENT.

On February 20 the Board of Trustees of Coronal Institute met in the office of the school in answer to a call for a special meeting, to consider the policies to be pursued in the future, hear the report of the President, and transact any other business which might come before it. When the President presented his report he also presented his resignation, stating that it was a well known fact that he had taken the position only for a brief time, hoping that a man specially adapted to school work, and desiring such position might be secured in due time. He believed the time had come when such a man could be secured, and therefore requested the acceptance of his resignation that he might go back into the pastorate. After fully weighing the matter the Board of Trustees unanimously accepted his resignation, to take effect June 1, 1917, and appointed a committee consisting of Rev. J. T. Curry, presiding elder of the San Marcos District, Judge Wm. E. Hawkins, of Austin, and Rev. T. F. Sessions, presiding elder of the Beeville District, to consider any applications which may be sent in, and to report back to the Board of Trustees.

The board and the retiring president feel that the school is slowly, but surely gaining ground, handicapped only by the lack of money which is necessary for the liquidation of debts and additional equipment. Some progress has been made in this particular, but the campaign for funds is only well started, and it is believed that the work of the current year will greatly increase the available funds.

The student body is somewhat larger than it has been for a year or two past, and the interior affairs of the school are in good condition. The board was unanimous in declaring a purpose to push the work for a larger and better school until a splendid goal has been reached. W. E. WHITE.

AN EXPLANATION.

In The Dallas News of February 16 the reporter who wrote up the proceedings of the Southwestern Sunday School Divisional Conference recently held in Dallas makes use of the following words concerning my remarks before that body, "The value of paid advertising through the medium of newspapers and moving pictures was praised by Rev. E. R. Welch, pastor First Methodist Church, Norman, Oklahoma." This just says enough to misrepresent what I did say. I was speaking on "Plans that Succeed Locally and Generally in Organizing and Promoting an Adult Class" and gave an experience in one pastorate where the picture show was of such nature that I could afford to use the screen to get my work before the public. I do not advocate wholesale use of the picture show. In many places sentiment is tremendously against such procedure and the shows themselves are so far below the standard that to use the screen is to concede too much to the quality of the show. I do say, however, that were the shows properly censored that they have wonderful possibilities as an educative and moral force and under such conditions the screen is an excellent opportunity for special advertising. As to the paid advertising in newspapers, I have long been an advocate of that. I repeat what I said in that connection, "Printer's ink is the preacher's most valuable ally," either in cards, bills, placards, paid ads, want ads and locals, and especially the courteous and often overly charitable boosting that the editors are always glad to give to the pastor who does things that they can afford to notice. Display ads are most valuable and money well spent.
E. R. WELCH.

Ardmore, Okla.

Mission Board Finances

REV. W. W. PINSON, D.D.

The total income of the Board of Missions from all sources for 1916 was \$1,408,638.85. Of this amount the Foreign Department received \$984,306.35 and the Home Department \$424,332.50. This income was divided as follows:

| Foreign Department. | |
|---------------------|--------------|
| General Work | \$665,574.50 |
| Woman's Work | 318,731.85 |
| Home Department. | |
| General Work | \$129,159.52 |
| Woman's Work | 295,172.98 |

This is our largest income and represents a total increase of \$94,052.13 over 1915 and is \$170,971.88 larger than the income of 1914.

It is to be regretted that we fell a little short of the million dollar mark for Foreign Missions, but we came so near it that some generous soul may be moved to round out the million before the meeting of the Board in May.

The increase was divided as follows:

| General Work. | |
|---------------|-------------|
| Foreign | \$38,292.12 |
| Home | 13,671.53 |
| Total | \$51,963.65 |
| Woman's Work. | |
| Foreign | \$25,390.65 |
| Home | 16,697.83 |
| Total | \$42,088.48 |

It should be noted that the increase in general income for Foreign Missions was in those items which constitute the regular and necessary support of the Board, while in the miscellaneous income there was a decrease, thus:

| | |
|--------------------------------|-------------|
| Increase from assessment | \$17,478.08 |
| Increase from regular specials | 32,118.70 |
| Total | \$49,596.78 |

This increase is by so much an enlargement of the basis of appropriations. The decided increase in regular specials shows the encouraging tendency toward voluntary giving. If we add the increase in income from the fields of \$12,473.29, we have a total increase in these three items of \$62,070.07 for the General Foreign Missionary work.

There was a decrease in miscellaneous income due to the fact that a bequest was received in 1915 which, in the nature of things, was not repeated. The entire miscellaneous income is made up of irregular items which are not constant and which vary much from year to year. This, therefore, is not to be reckoned as a current asset of the Board. Leaving this feature out of the reckoning, the total increase for regular work and woman's work, both Home and Foreign, was \$113,336.83. This can with some degree of certainty be counted on as a permanent gain in annual income.

The deficit on the Foreign Department was reduced from \$177,851.98, as reported in 1916, to \$113,246.98 on January 1, 1917. This reduction puts the finances in better shape than at any time for years. This remaining deficit does not consist entirely of debts to people outside the Board. There is included \$39,577.25 independent specials. These are unfinished transactions only partially paid, held temporarily on account of conditions of exchange, awaiting plans, etc. When these are spent, the Board will still have the assets in its own hands. The same is true of \$31,783.86 of other funds in the hands of the Board for specified uses, which are charged as a debit.

Thus, a total of \$71,361.11 when liquidated will not pass out of the hands of the Board, but will only shift its assets without diminishing them. This leaves \$41,885.87 not covered by available assets which is due to others than the Board itself.

With even a moderate increase in income this year we need have no deficit at the end of the year, either to ourselves or to others.

By action of the Board we are limited to an appropriation of \$400,000 from the general funds to the foreign fields until the deficit is entirely wiped out. We are now in the first year's appropriations under this limit. Shall we not make it the last by wiping the slate clean in 1917?

The income subject to appropriation under normal conditions is now approximately \$500,000. It is delightful to realize that the income will stand at that when we reach the end of the deficit, and we can with all safety and gladness reward the patience of the missionaries and rejoice the waste places by a more adequate appropriation.

THAT ANNUAL SERMON ON THE MINISTRY.

The need for more preachers and for stronger preachers is felt in all the Churches. Two of the methods by which our Church seeks to co-operate with the Spirit of God in calling men into the ministry is to observe annually Vocation Day in all our Sunday Schools, and to require a sermon once a year in every pulpit on the claims of the Christian ministry. Our Sunday School authorities have moved up the date of Vocation Day this year from the fourth Sunday in September to the Sunday before Easter, viz., April 1, and it is to be observed in connection with Decision Day.

The object of this notice is to request that the day be properly emphasized in all our Sunday Schools and to suggest that this will be an appropriate time to preach the annual sermon on Claims of the Christian Ministry. May we not have a ringing call on this subject from every pulpit in Southern Methodism? If Saul is hid among the stuff, let us find and summon him to his kingdom under divine guidance. Civilization crumbles without the Church and the Church languishes without strong leadership. When did the world ever need worse than today an able and consecrated ministry? We must all help call the leaders of tomorrow.

The Department of Ministerial Supply and Training, Atlanta, Ga., will send literature on the ministry free to all pastors who write for it.

R. H. BENNETT.

REV. E. B. THOMPSON—AN APPRECIATION.

Seeing in the Advocate an account of the death of Rev. E. B. Thompson awakens old memories and sends busy thoughts on retrospective wings and brings other days before me. When I came to Texas twenty-five years ago this was in the Sulphur Springs District, W. L. Clifton presiding elder and E. B. Thompson pastor, when I put my Church letter in.

A better pastor no local preacher ever had. For three years we were closely associated. I lived out in the country, five miles from town. He would come out and preach at our humble home and stay two or three days with us. I loved him as a dear brother.

When he left and went to other fields of labor we kept up regular correspondence. He was one of the Lord's noblemen. This old world is made better by his having lived in it.

Good-bye, brother, for a short while. We will soon meet again where good-byes never come. May the Lord bless and comfort the bereaved family.

W. J. McCRARY.
R. R. No. 3, Mt. Pleasant, Tex.

MEXICAN CONFERENCES.

The Pacific Mexican Mission will meet in Cananea, March 7; the Mexican Border, El Paso, March 13; Central Mexico, Mexico City, March 23. No change in Texas Mexican Mission.
COLLINS DENNY.
Richmond, Virginia.

DISTRICT CONFERENCES.

(The presiding elders will greatly help us to make this list accurate if they will promptly make any changes in the following list, or send in date and place where their conference is to be held.)

Table listing district conferences by location and date, including Cuero, Beeville, Lampasas, Sulphur Springs, Hillsboro, El Paso, Sherman, Georgetown, Mangum, Austin, Bonham, Albuquerque, Durant, Lawton, McKinney, Gainesville, Dabney, McAlister, Cisco, Fort Worth, San Marcos, Sweetwater, Wichita Falls, Oklahoma City, Tulsa, Weatherford, Plainview, Jacksonville, Hugo, Beaumont, Clinton, Stamford, Clarendon, Abilene, Big Spring, Ardmore, Pittsburg, Brenham, Vernon, Chickasha, Marlin, Uvalde, Hooker.

DID NOT KNOW LETTER WOULD BE PUBLISHED.

I did not know the letter I wrote one of our preachers in response to his request for information as to when the books of Drs. Sledd and Seay in the new Course of Study would be published was desired for publication and was very much surprised to see it in last week's Advocate. If I had known the information was desired for that purpose I might have gone a little further into details.

I am just in receipt of a letter from Nashville stating that the House had no information whatever as to the probable or even the possible date of publication of Dr. Seay's book. I infer from that statement that the book probably has not even been written and cannot be counted on for this year.

The same letter states that Dr. Seay's book is in type and the proof has been read once, and if there are no delays that cannot now be anticipated the book will be ready by April 1. This is written for the information of those undergraduates who will study this particular book this year and for the members of the Examining Committees who will have to prepare themselves to give examinations on it.

As stated in the letter published last week, Bishop Mouzon said he thought it was the plan for both classes to study Dr. Seay's book this year and next year both classes would study Dr. Sledd's if it is published in time.

W. C. EVERETT, Dallas, Texas.

ANNUAL MEETING THE WOMAN'S MISSIONARY COUNCIL.

The Woman's Missionary Council will hold its seventh annual meeting in the First Methodist Episcopal Church, South, New Orleans, La., April 12-20, 1917.

A Workers' Conference will be held Thursday afternoon, April 12, at 2 o'clock and an inspirational service at 8 o'clock in the evening of the same day.

Delegates and visitors should correspond with Mrs. John B. Parker, 1520 Audubon Street, New Orleans, Louisiana, Chairman of Committee on Hotels. She will furnish a list of hotels and boarding houses.

As the probable attendance will not guarantee reduced railroad rates, it will be well for groups of persons coming from the same or contiguous territory to secure party tickets or to inquire of the local agent regarding the use of mileage books.

Friday, April 5, has been set apart as a day of special prayer for the approaching Council meeting.

MISS BELLE H. BENNETT, President. MRS. FITZGERALD S. PARKER, Secretary.

CORRECTION.

In the issue of the Texas Christian Advocate of February 22, on page 5, column 4, line 41, from top read "Institutional," instead of "International." R. H. GRINSTEAD.

There is no power on earth that can neutralize the influence of a high, pure, simple and useful life.—Booker T. Washington.

ATTENDANCE CONTEST IN THE SUNDAY SCHOOLS.

Our hats are off to Marvin Church, Tyler, this week. Dr. Ed Barcus, pastor, and Col. C. W. Boon, Superintendent, are evidently right on the job. We caution them, though, to keep their eyes on First Church, Temple; Travis Street, Sherman, and First Church, Dallas. This thing is not over yet.

Lufkin, last week said they would "have 400 or bust next week." See their report below. Evidently a "spring drive" is on down there. E. V. Cox, pastor, Elm Street, Waco, reports 41 new scholars since this contest began. Line Street, Hillsboro, has a button contest on that is bringing returns. Shiro, Texas, reports 85 in a town of 300 people—what can beat that? St. Paul's, Muskogee, New Harris, pastor, took a collection in the Sunday School of \$50.49 for missions last Sunday. Good! Ralph Porter, Supt. Oak Cliff, Dallas, wants us to understand that he has already "cleaned up" Grace Church and is after First Church. All right. Go to it. One report from Houston this week. We hope for more next week. The illustrated Bulletin of First Church Sunday School, Beaumont, is a publication of literary and mechanical merit. The cartoon of this scribe is a work of art.

ANNOUNCEMENT.

EASTER SUNDAY, April 8th, should be made the occasion of receiving a large number into the Church. Sunday, April 1st, could appropriately be observed as Decision Day, and after a week's instruction the class could be received on Easter Sunday. Why not a great ingathering on that day?

TWO PENNANTS will be offered on Children's Day, Sunday April 29th. One for the largest Sunday School and the other for the largest percentage of increase in attendance. Final particulars next week.

NOTE the classification in the report this week. New classes will be opened as the schools push their number up sufficiently. We hope to have at least one school in Class D next week. Class A is the highest with 1000 and over. We feel sure one or more will be in this class by July 1st. We have several requests to include enrollment, total Church membership, collection, number of Bibles, and other items in the report, but for the present we think it better to stick to the one item of attendance and let each school work out for itself all these other problems.

SEND REPORTS REGULARLY to W. C. Everett, Secretary, 1308 Commerce Street, Dallas.

ATTENDANCE SUNDAY, FEB. 25, 1917.

Table showing attendance for various churches and districts, including Tyler, Temple, Sherman, Dallas, Denton, Fort Worth, Beaumont, Dallas, El Paso, Waco, San Antonio, Jacksonville, Fort Worth, Cleburne, Austin, El Paso, Dallas, Waxahachie, Oklahoma City, Amarillo, Dallas, Plainview, Waco, San Angelo, Muskogee, Terrell, Cleburne, Corpus Christi, Galveston, Vernon, Tulsa, Paris, Marshall, Beaumont, Hillsboro, Port Arthur, Bonham, Dallas, Huntsville, Altus, Roswell, San Antonio, Muskogee, Clarksville, Texarkana, Brownwood, Waco, Mineral Wells, Waco, Paris, Burant, Fort Worth, Hamlin, Memphis, Laredo, Holdenville, Dallas, Duncan, Center, Carthage, Waco, Okmulgee, Taylor, Coleman, Fort Worth, Bryan, Chillicothe, Mexia, Hubbard, Dallas, Fort Worth, Bay City, Palestine, Kenedy, Dallas, Wellington, Afton, Dallas, Beville, Houston, Hillsboro, Farmersville, Groveton, Celeste, Tenaha, Shiro.

W. C. EVERETT, Secretary.

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.

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

COTTON SEED.

BEST LONE STAR, Mebane, Triumph and Rowden. Write for catalogue which tells why you should plant our good cotton seed. PROGRESS SEED IMPROVEMENT CO., Carlton, Texas.

DOGS.

FOR SALE—Dogs, coon and opossum hounds, trained and untrained; also pointers and setters. Write M. L. CRAWFORD, Tiger Ga.

EVANGELISTIC.

LOCAL DEACON, middle age, single, experienced as pastor. Desires supply or evangelistic work in Southwest. Satisfactory references given. S. T. POWELL, Rochelle, Texas.

EVANGELISTIC SINGER.

MR. AND MRS. GEO. C. BAKER, Evangelist singers, have a few open dates. Women's and children's work, chorals and general song. Siloam Springs, Ark. Terms, offering. GEO. C. BAKER.

W. H. MATTHEWS, JR., soloist and evangelistic choir leader, open for dates April 1st. List of references given. Address me at Mood Hall, Georgetown, Texas, or REV. W. H. MATTHEWS, Corsicana, Texas.

FAMILY ORCHARD.

YOUR last chance! Grasp this opportunity before it is too late! Special: A family orchard delivered for only \$6.50. Ask prices on other trees and hotbed plants. SMITH COUNTY NURSERY, Tyler, Texas.

EGGS.

SILVER CAMPINES—200-egg strain. Leading prize winners wherever shown, winning first prizes for pens and singles in Dallas, Galveston, Brownwood, Beaumont and Houston. No pen was exhibited more than once. Hatching eggs from selected stock \$3.00 per 15, 30 for \$5.00. W. E. ARMSTRONG, Box 827, Houston, Texas.

S. M. U. DAY.

The third Sunday in April has been set apart as S. M. U. Day in the Cisco District. It is hoped that every pastor will observe this day. Pastors desiring brethren from the University to represent the cause on that day will please communicate with Bro. J. G. Pollard, Commissioner, at Strawn. E. P. WILLIAMS, P. E.

DISTRICT CONFERENCE, CISCO DISTRICT.

The District Conference of Cisco District will convene at Eastland April 27-29, embracing the fifth Sunday. Opening sermon by Rev. E. L. Lloyd Thursday night, the 26th.

Committees.

License to Preach and Admission on Trial—J. M. Armstrong, J. A. Dosier, J. G. Pollard.

Deacons' and Elders' Orders—J. B. Dodson, E. L. Lloyd, E. M. Disdom.

Quarterly Conference Records—R. L. Reese, C. V. Williams, M. D. Council.

Connectional brethren will be extended cordial welcome. Pastors and delegates are urged to start in time to arrive before the conference opens and remain over Sunday.

We hope all local preachers will make it a point to attend. Pastors should not neglect to have their Quarterly Conference records on hand at opening of conference. E. P. WILLIAMS, P. E.

HILLSBORO DISTRICT CONFERENCE.

The following are the committees: License to Preach—J. M. Bond, J. H. Walker, H. D. Huddleston. Admission on Trial—J. W. Shuler, Walter Griffith, E. W. Bridges. Deacons' and Elders' Orders—W. J. Morris, C. W. Macune, M. L. Story. Conference meets at Brandon, March 29, 9 a. m. JNO. M. BARCUS, P. E.

Thoughts become acts, acts become habits, habits form character, character forms life, life becomes destiny.—Spurgeon.

FOR THE TABLE.

PURE sugar cane syrup; six ten-pound cans, \$3.60 here. Sample seven cents. Cash with order. Z. T. DAVIS, Boyce, La.

GOSPEL SOLOIST.

HORACE HAY, gospel soloist and chorus director, open for dates after March 25, 1917. Address, Hemphill Conservatory, 818 Lamar St., Fort Worth, Texas.

LIBRARY FOR SALE.

The library of Dr. W. F. Packard is for sale. Write for particulars to Mrs. W. F. PACKARD, 3239 Seneca St., Saint Joseph, Mo.

LUMBER.

LUMBER direct from mills, house bills complete, sash, doors, mill work, shingles. Send us your bills, save 25 per cent or more. Checking and grades guaranteed. Mills at Connell, Orange County, Texas. REESE CORRIHER LUMBER CO., G. H. Connell, President, 612 First National Bank Building, Fort Worth.

MISCELLANEOUS.

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

MEN—Become Government Railway Mail Clerks. \$75 to \$150 month. Every second week off with pay. Education unnecessary. Sample examination questions free. Write immediately. FRANKLIN INSTITUTE, Dept. A171, Rochester, N. Y.

MOTION PICTURE MACHINE, suitable for use in church, for sale cheap. Address O. R. SALMON, Durant, Oklahoma.

BED LINEN, Spreads, Sheets, Pillow Cases. Also towels by parcel post, carriage prepaid. Write for catalog No. 155-A. TEXAS TILE CO., Box 745, Dallas, Texas.

PREACHER WANTED.

A PREACHER, without a family, with some experience, and properly indorsed, may find to his interest to correspond, at once, with the presiding elder of the Beaumont District. CHAS. F. SMITH, 1174 McFaddin Ave.

TOMATOES.

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

ROSSELL DISTRICT.

The Roswell District Conference will convene in Artesia, N. M., April 19-22, with opening sermon the night of the 18th. S. E. ALLISON, P. E.

MARRIED.

HOLLEY-PRICE.—Near Yantis, at the residence of the bride, February 20, 1917, at 3 p. m., Mr. G. W. Holley, of Smith County, and Mrs. Alice Price, Rev. J. C. Calhoun officiating.

CHILD-SMITH.—At the home of John Everett, near Bardwell, Texas, February 25, 1917, W. T. Childs and Miss Lois Smith, Rev. G. W. Kinchele officiating.

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

Holdenville District—Second Round.

Wewoka, March 3, 4. Seminole, March 4, 7:30 p. m. Bearden Cir., at Pleasant Valley, March 10, 11. Okemah Sta., March 11, 7:30 p. m. Holdenville Cir., at Pleasant Home, March 18. Shawnee, March 25, 11 a. m. Tecumseh, March 25, 7:45 p. m. Okemah Cir., at Bird Springs, March 31, April 1. Weleetka, April 1, 7:45 p. m. Padon and Sparks Cir., at Mt. Hope, April 7, 8. Wetumka, April 14, 15. Holdenville Sta., April 15, 7:45 p. m. Union Chapel Cir., at Jarvis, April 21, 22. Earlsboro, April 22, 7:45 p. m. Bethel Cir., at Mt. Zion, April 28, 29. Asher and Wanette, at Odell, May 5, 6. Maud, May 12. E. THURSTON CAMPBELL, P. E.

McAlister District—Second Round.

Caddo, 11 a. m., March 4. Wilburton, 7:30 p. m., March 4. Spiro, March 11. Keota, at Powell, March 16, 17. Stigler, March 18. Coalgate, March 23-25. Atoka, 7:30 p. m., March 25. Hartsboro, 11 a. m., April 1. Kiowa Cir., at Kiowa, 7:30 p. m., April 1. Dustin and Lamar, at Lamar, April 7, 8. Caney Cir., at P. V., April 14, 15. Barnett Memorial, 7:30 p. m., April 15. Braden Cir., at Pocola, April 19. Philp's Memorial, 11 a. m., April 22. Canadian Cir., at Crowder, Q. C., 3:30, preaching 7:30 p. m., April 22. District Conference, at Atoka, April 26-29. Eufaula, May 5, 6. Lenna Cir., at Vivian, Q. C., 3:30 and preaching 7:30 p. m., May 6. Allen and Atwood, at Allen, May 12, 13. Calvin and Grice, at Calvin, Q. C., 3:30 and preaching 7:30, May 13. Ashland Cir., at Ward Springs, May 18, 19. Stuart and Alderson, at Stuart, May 20. Quinton Cir., at McCurtain, May 26, 27. J. M. PETERSON, P. E.

OBITUARIES

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

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

Poetry Can in No Case be Inserted.

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

VAUGHN.—The death of Bro. J. H. Vaughn, which occurred at his home in Montague, February 9, 1917, removed one of the most splendid figures of Montague Methodism. He was born in Revere, Missouri, November 6, 1859; joined the Methodist Episcopal Church, South, 1889; was married July 12, 1895, to Miss Inez Hamilton. To this union four children were born, one having died in infancy. The bereaved companion and the following children survive: Mable, Lee and Nellie. Brother Vaughn was a gentleman by instinct and a Christian by grace. The Methodist Church never had a more consistent member or loyal supporter. The State never had a more upright citizen and the home never had a tenderer husband or a more devoted father. In his business affairs he was a very careful man. He made his Christianity practical in his every-day life dealing with his family and his friends. Funeral services were conducted in his home church by the writer, assisted by Rev. Minor Bounds, of Nocona, after which we laid his tired body to rest in the Montague Cemetery in the presence of a host of sympathizing friends. "Blessed are the dead which die in the Lord." Thus ended a beautiful life on earth. May divine blessings be upon the wife, children and other relatives. We shall meet him again. R. L. PATTERSON.

CARR.—On the morning of January 13, 1917, our beloved Rev. W. H. Carr crossed over the river and joined the hosts of redeemed on the other side. Brother Carr was born August 12, 1839, near Knoxville, Tennessee. On June 9, 1858, he was married to Miss Emily E. Hammock. Later he was married to Mrs. Martha J. Baker, June 19, 1864, and to them were born eight children; except two who died in infancy, all were present with their mother at his death, at their home near Petersburg, Texas. Brother Carr was converted August, 1866, at a prayer-meeting near Benvenue, Arkansas. He was licensed to preach October 15, 1870, on Greenville Circuit, Trinity Conference. Later he was ordained deacon, November 12, 1876, at Calvert, Texas, and ordained elder November 4, 1880, at Waco, Texas. He has served the following charges: Plum Creek Circuit, one year; Shives Mission, one year; Evant Circuit, three years; Emma Circuit, one year; Lockney charge, two years; Barton-site charge, two years, and Floydada Mission, three years. Brother Carr was a loyal citizen, a devoted husband and father and above all he was a Christian. He was one of our pioneer preachers in the front ranks of the battle opening the way for the conquering hosts of the Church of God. He laid the foundation of Church work upon which others have continued to build. His life was a monument of Christian service which the waves of time cannot erase. Brother Carr realized that his work on earth was near an end and told us where we would find him when he left us. We know where to find him in eternity because he walked with God on earth. Let us live to meet him beyond the skies.

GEO. W. MONTGOMERY, P. C.

BEAVER.—Sarah Kizziah Frazier was born in Tennessee about eighty years ago. She moved to Missouri when a child, and was soon afterwards converted and joined the M. E. Church, South, and remained a member until death. She was married to Mr. A. V. Beaver in Missouri in the year 1856, who lived only a few years. She remained a widow until death took her away last August. She had her share of hardships and afflictions, but seemed to bear them patiently. The writer visited her and united with her in a season of religious worship a short time before her going away. She seemed to enjoy it and expressed a hope for the near approach of a better day. She came to Texas about 1867 and soon became identified with Texas Methodists. She was a charter member of Allina Church, Morris County. She died at the home of her brother, J. M. Frazier. A good woman went up to receive a home and a crown. We commend her friends to God and the word of his grace.

M. I. BROWN, P. C.

CRUM.—Rev. Wm. Harry Crum, of the Texas Conference, son of Mr. and Mrs. P. R. Crum, was born January 25, 1872, in Fremont County, Iowa, and moved to Missouri with his parents when he was about three years old; was converted and joined the Methodist Church at the age of fourteen, and was licensed to preach in the spring of 1893, on Jamestown Circuit, near California, Missouri. He was ordained a deacon September 22, 1895, at Webb City, Missouri, by Bishop W. W. Duncan; ordained elder September 22, 1897, at Slater, by Bishop O. P. Fitzgerald, and was received into the Missouri Conference September, 1893, at Boonville. In the Missouri Conference he served the following charges: Hermitage, Lebanon, Walker, Willard and Lucas Circuits, and Miami and Mt. Carmel, Monett and Webb City Stations. November, 1906, he was transferred to Texas Conference by Bishop Jos. S. Key, and stationed at Tabernacle Church, Houston. His next appointment was Lufkin, after which he spent two years in evangelistic work, with fine success and with credit both to himself and the Church. At the conclusion of this work he went to Mineola, then to Port Arthur, where he remained three years and accomplished a work which brought the appointment to the class of the best in the conference, and which will remain as a blessed monument to his precious memory. In November, 1916, he was sent to Nacogdoches Station, by Bishop McCoy, where he spent six weeks with his characteristic high hopes and holy ambition, when after prayer-meeting on the night of Wednesday, December 27, seemingly in perfect health, he heard the Father's call on high: Come home! And the pure, noble spirit of Harry Crum went home to be with God, where no doubt he has met many a soul that he has led to Christ and pointed to the beautiful gate, who have welcomed him there. Brother Crum was a studious, strong evangelical preacher and a diligent, tender-hearted pastor. Every energy of his noble life was consecrated to God, that he might please him and attain the highest measure of usefulness. With his consecration there was mingled a great passion and burning zeal to overthrow every evil and establish righteousness in the hearts of men. He lived on the bright side of life, was industrious, gentle and unassuming. His preaching, therefore, was strong and always uplifting to Christian life; convincing and convicting to sinners, pointing them to the Lamb of God. He was happiest when calling lost souls to the Savior of a lost world. March 4, 1896, at Walker, Missouri, Brother Crum was happily married to Miss Anna Gordon, who proved to him a true helpmate and an ideal preacher's wife. Two daughters blessed this union, Misses Helen and Katherine, who will always feel honored in being the children of so good and noble a father. His devotion to his wife and children and affection for them were all that any heart could wish or crave. His home and heart were open to every needy soul, and all found rest and comfort that ever went his way. He lived far above the rude and common ways of life that have spoiled many a useful man. Being thoughtful, chaste and pure in heart, it was far from him to wound the feelings of the most timid. His patience and forbearance with quick tempered people and peculiar or curious dispositions, was remarkable. He dealt with utmost kindness with all such "pitiful beings," as he would call them. His conversation, smiles and life itself, were an embodiment of hope which lit a star in the darkened path of many of earth's weary travelers. He planted seeds that bloomed into flowers and grew into fruit, in the hearts of people, and he gave the cup of blessing that sprang up into wells of joy. We will meet him "in that bright and blessed forever, where no sorrows pierce the soul." His devoted friend,

IRVIN B. MANLY.

CUNNINGHAM.—James Davidson Cunningham was born in Tennessee January 16, 1847; moved with his parents when small to Alabama, where he lived until 1905, when he came to Texas, locating at Hubbard, and in 1911 he moved to Malakoff, where he died February 13, 1917. He was married September 7, 1888, to Miss Mary J. Moore. To this union were born six children, three boys and three girls, all of whom, together with his devoted wife, survive him. He became a member of the Methodist Episcopal Church, South, in early manhood and remained in its communion and faithful to obligations unto the end. Brother Cunningham was in every sense a good man, a good Christian, a good husband, a good father, a good citizen, a good

neighbor, loved and respected by all. He will be greatly missed in this community. While he cannot come back to us, we can go to him. And some day in God's own time we expect to strike hands with him again on the banks of sweet deliverance. Until then, sweet be his sleep and glorious be his resurrection.

T. C. SHARP, P. C.

DURHAM.—Mrs. Louisa Durham (nee Hesser) was born in Arkansas, July, 1837. In 1856 she was married to B. L. Rigs. When the war between the States began he volunteered and went to the front, where he was stricken with fever and died, leaving her with three small children. A few years later she married John Durham, who died in 1906, leaving her with three more children, all of whom are now grown. Grandmother Durham was converted early in life and joined the M. E. Church, South; lived a faithful member until death. Her life was spent in the States of Arkansas and Texas, and was a blessing to many with whom she came in contact. Early in January, 1917, she came to visit relatives near Hermleigh, and while here was, on January 17, 1917, called to the home where the suffering of brave hearts are assuaged with gracious balm, and where tired feet rest beside still, but living waters. Farewell, friend, until we all meet in the home beyond.

J. R. PLANT.

CALLOWAY.—Louisa Missouri Calloway was born in Tennessee, January 19, 1833. While yet a girl she, with her parents, moved to Missouri, where she resided until a few years ago. She died at the home of her son near Blue Grove, Texas, January 26, 1917, having reached the ripe age of eighty-four. She was married to S. F. Calloway, to which union seven children were born, four boys and three girls. Of these, three boys are now living—Isaac N. Calloway, James F. Calloway and Wm. P. Calloway—all of whom now reside in Clay County, Texas. Grandma Calloway came of sturdy Methodist stock. Her father was a life-long class leader. Several of her brothers were Methodist preachers. She herself joined the Methodist Episcopal Church, South, the first year of its history, she being then only eleven years of age, having been converted at the age of nine. It was not our privilege to know her while she was rational, but the lives and testimony of her children, all of whom are active members of the Methodist Church, and the testimony of her many friends, cause us to have no fear, but rather to rejoice because of her rest. For seventy-five years she was true to God and served him well. She interpreted God's promises literally and believed them with all her heart. She found her greatest joy in serving God. Seventy-five years of faithful service done she now rests from her labors, but her works do follow her. Her children, her grandchildren, yea, the great host of lives she has touched, rise up and call her blessed.

A. O. HOOD, P. C.
Blue Grove, Texas.

WALDEN.—Mrs. Louisa Jane Walden was born in Wayne County, Tennessee, April 11, 1837. At the age of nine years she was brought by her parents to Baldwin, Mississippi. In 1856 she was married to W. J. Walden. To this union thirteen children were born. In 1867 she came to Wylie, Collin County, Texas, and in 1891 to Taylor County, Texas, and made her home near Bradshaw, Texas. She was converted and joined the Methodist Church in her early married life. Her faith in God and her Church grew stronger as she grew older. Her life was consecrated to God and the Church. She was the preacher's friend and always made him feel welcome at her home. She always had for him a word of encouragement. She died with la grippe at her son's, Wyle Walden, at Winters, Texas, Jan. 18, 1917, and her body was laid to rest by the side of her husband, in the Winters Cemetery, where it will wait the call of God in the morning of the resurrection. She leaves five children and all who knew her to mourn their loss. Good-bye to this faithful mother in Israel till we meet again. Her former pastor,

E. L. SISK.

BRAZELTON.—Richard Oliver Brazelton was born near Huntsville, Alabama, January 11, 1834; died at his home in Alvin, Texas, January 12, 1917. Brother Brazelton had limited advantages of the rural schools. Was called to preach when about twenty-three years of age. Was first licensed to exhort, then soon afterward was licensed to preach. He proved faithful to his call as long as he was able. He was first married to Mrs. Samantha E. Bohannon in December, 1860. He volunteered and joined the Confederate army in 1862 and served two years, when he was honorably discharged on account of ill health. He moved to Texas with his family in 1867, settled in Falls County where he remained until his wife died in 1870. In 1873 he was married to Miss Maggie McLean, near Moody, in McLennan County. From this union one child was born. In 1890 he moved to Alvin, Texas, where he remained until his death. It was my privilege to know Brother Brazelton and to be with him. His faith was strong and his presence in the Church was always a benediction to me. I doubt if ever the world shall see again such a type of Christian citizenship. He was a true friend to the pastor. A brave soldier has fallen. Our Church has sustained a great loss. We miss him, but we know where he has gone. Only a few days before his death, he said to the writer, "If I slip away while you are gone, you know where to find me." Rest to his tired body and peace to his departed spirit.

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PERSONALS

Rev. R. O. Sory, of Brandon and Mertens, was among our callers this week. He reports his work, as usual, in fine condition.

Rev. L. P. Smith remembered us with a pleasant call this week. He is as happy as any preacher can be who has suffered the loss of his library.

Rev. J. H. Scrimshire, of Whitesboro, gladdened our office with his presence last Tuesday. He reports progress in his pastorate at Whitesboro.

Mrs. J. Y. Webb, Jr., of our First Church, Dallas, sustained a broken arm last Monday evening in an automobile accident. We trust that she may speedily improve.

Dr. R. H. Bennett sends us an appeal on "Vocation Day." It appears in this issue. Dr. Bennett's fine work is commanding the attention of the whole Church.

Bro. S. G. Caviness, of Caviness, Texas, called this week to pay his own subscription and that of Sister Cothran for a year in advance. These are they on whom the Church relies.

Rev. Lawrence L. Cohen, Jr., of Chickasha, Ok., issues weekly a bulletin filled with interesting facts concerning the work of our great Epworth Church in Chickasha.

Dr. John H. McLean's communication as chairman of the Centennial Commission of Texas Methodism will appear in our next issue. Of it the editor will have something to say.

Rev. Walter J. Johnson, of Grace Church, Dallas, preached an inspiring sermon to his congregation last Sunday. His Church is being prepared for the Klein tent meeting in March.

Judge W. Erskine Williams, of Fort Worth, sends us his leaflet, "Brief History of Fort Worth Methodism." It contains many valuable facts for the future historian of Texas Methodism.

Rev. Atticus Webb, Assistant Superintendent Anti-Saloon League, was among our callers last week. We hope to carry a most interesting communication from his pen in the near future. He is a busy man.

Mrs. C. W. Griffin, wife of our pastor on the Kaufman Circuit, underwent an operation for appendicitis at a local sanitarium in Dallas last Monday. She is resting well, and for her we wish a speedy recovery.

Rev. C. F. Bell, of Springtown, called to see us this week. He has had twenty additions to his Church since conference. His revival was held in January. His prayer meetings are attended by from fifty to sixty.

Mr. E. F. Brown, Sunday School superintendent at Tucumcari, New Mexico, was among our callers last week. He gave an interesting account of the fine work being done by his pastor, Rev. E. D. Lewis.

Bro. H. D. Bruce, of Lawton, Okla., is visiting his son, W. C. Bruce, in Dallas, and called on the Advocate. Bro. Bruce is a good Methodist and brought up a Methodist family. W. C. is an evidence of that fact.

Rev. C. S. Cameron, of Aspermont Station, says his assessments for foreign missions and conference and home missions are paid in full. He serves a fine people. They know how to do things and they do them.

Rev. R. P. Shuler did not forget us when in Dallas this week. The crowds which flock to hear him at Centenary, Paris, are unable to gain entrance into his building. A new building is now in order and "Bob" will build.

Rev. W. H. Matthews, presiding elder of Corsicana District, has undergone a serious operation and is still in the sanitarium, but is improving. We pray for the speedy and complete recovery of this good and useful man.

Bishop Candler sends us a masterly article on "Education." It will occupy the honor place in our next issue. Bishop Candler is hitting some timely licks in the interest of true education. He uses the Church press.

Vice-President C. S. Wright, of Southern Methodist University, is giving himself in unstinted work for the meeting of the Educational Commission, Dallas, April 4-5. We hope to see five hundred enthusiastic Methodists at that meeting.

Under the inspiring leadership of Miss Jessie Field, secretary for the County Work of the National Board of the Young Women's Christian Association, the Eight Week Club movement has enlisted thousands of college and normal school students to be of use in their home communities during the summer vacation.

Dr. A. C. Miller, editor of the Arkansas Methodist, is to be congratulated upon the "Anniversary Number" of the Methodist, issued February 22.

The issue is devoted to the history of that excellent paper and of its makers. Dr. Millar is indeed giving to the Church an admirable paper, and his Texas confrere lifts his hat to him upon his great issue of February 22.

Dr. A. V. Lane, Chairman of the Building Committee of the First Methodist Church, Dallas, called a meeting of his committee last Tuesday, at which time formal contract was made with Hubbell & Green, architects, for complete plans and specifications of the proposed new building. Financial arrangements now seem assured for this great enterprise.

The Library of the Theological Department, Southern Methodist University, is in receipt of a collection of valuable books relating to the early history of Christianity in the United States. Included in this gift are histories of several of the Annual Conferences of Methodism and also minutes of the General Assembly of the Presbyterian Church in the United States of America from 1798 to 1825. These valuable works are the gift of Rev. E. L. Shettles, who has been, from the beginning, a benefactor of the University.

Dr. O. E. Goddard, of First Church, Galveston, has brought the Church in Texas, Oklahoma and New Mexico under great obligations for his splendid work as editor of our Evangelistic page. His work as editor closes with this issue. We shall miss his weekly contributions, but we trust that he will often write for the Advocate. Dr. Goddard, the Church everywhere says, "Well done."

Dr. V. A. Godbey has resigned the presidency of Coronel Institute, effective in June. Dr. Godbey has done an enormous amount of work in the short months of his presidency of this institution. The entire physical property bears the marks of his work and the student body is enlarged. We wish for Dr. and Mrs. Godbey a happy return to the pastorate and for the institute increasing success.

Rev. J. G. Miller, of the Northwest Texas Conference, has been elevated from the presiding eldership of the Stamford District to the Commission of Education in his conference. His work will be in the interest of Southern Methodist University. Bishop Mouzon made the appointment. We wish for Bro. Miller great success in his new office. Fourteen years in the presiding eldership have seasoned him for any work.

Mrs. I. S. Ashburn, sends us the following sad note: "Our oldest son, Frank, passed away today at 1:30 p. m. with pneumonia, at his home in Emory. Bro. Ashburn has gone to the funeral, not having been with him during his sickness. This is a great trial, but God's will is right. But it's our first to go. He leaves a wife (Judge Looney's daughter) and two little babes, besides four brothers and three sisters and his father and me." We extend deepest sympathy and condolence to the bereaved family.

Rev. J. C. Kiest, a pioneer Methodist preacher, of Chicago, passed to his reward last Friday at his home in Oak Park, Chicago. Bro. Kiest was born in a log cabin in Chicago over seventy years ago and for fifty years was active in the ministry of his Church. The Advocate extends sympathy to his sons, Ed J. Kiest, president, and W. F. Kiest, secretary, of the Dallas Times-Herald in their bereavement. Mr. Ed Kiest was with his father in his last moments. The interment took place at Chicago last Monday.

The congregation of the Broadway Methodist Church has decided to erect a bigger and more modern edifice, and with that end in view a committee has been appointed and will within a few weeks begin the actual work of taking down the present edifice in order to make place for the new church. A committee consisting of the pastor, Dr. Morgan, W. S. Wolverton and W. J. Poulter, will leave in a few days to visit Dallas, Fort Worth, Oklahoma City and other points to inspect churches and get suggestions for plans that will be adopted in the proposed edifice. The present church is entirely too small for the 800 members, and the Sunday School has too limited quarters. They are contemplating a building to cost in the neighborhood of \$75,000. — Daily Ardmoreite. This shows progress and we congratulate the pastor and his people.

They must upward still and onward who would keep abreast of truth.—Lowell.

My strength is as the strength of ten because my heart is pure.—Tennyson.

RESPONSES.

I have been taking the Advocate for 40 years and would not like to be without it. MRS. L. J. HALL. Okmulgee, Okla.

I am glad you have done this. All members can afford it and they cannot afford to be without the Church paper. It is the best we have, I might say, anywhere. A. H. BARNES, L. P. Montalba, Texas.

I do not want to ever be without the Advocate. It is joy to my soul. MRS. W. W. GRESSETT. Comanche, Texas.

You are giving us a fine paper and we cannot afford to be without it. C. G. HOLLAND. Chireno, Texas.

ALL METHODISTS.

I am somewhat of an old-timer. My grandmother was an old-fashioned shouting Methodist, my father was a Methodist exhorter, I had two uncles that were Methodist preachers, I have two boys who are Methodist preachers, all of my children and grandchildren are Methodist, so I can go back five generations, and can't tell how much farther back it goes.

I have been reading the Nashville Advocate ever since I was a little boy. I have been reading the Texas Advocate for 25 years. As I look back over life's road I can see many mistakes that I have made. If I could go back with the experience I have and live it all over I could correct many of them, but, alas! what is written is written! So I must make the best out of what is left I can. May the good Lord give us a good year. So mote it be!

W. J. McCRARY (L. E.) Mt. Pleasant, Texas.

[The McCrarys were brought up with the Church paper in the home and the children and grandchildren are Methodists.]

I could hardly get along without the Advocate. There are very few pieces in it but what I read. M. L. MORRIS. Southland, Texas.

I have been reading an Advocate for 63 years. I am past my 77th year. I have learned to love dearly the Texas Advocate. MRS. E. A. KENDRICK. Hegar, Texas.

I cannot remember when the Advocate did not come to my home. My mother was a subscriber when Dr. John was editor and for the last 30 years it has come to my own home. When I left Texas a few years ago I felt that I could not get along without my Texas Advocate. MRS. KATE HOLMAN. Little Rock, Ark.

Most of the time for more than twenty years the Advocate has come regularly to my house. I have two children grown who cannot remember when they did not read it. I have a little fellow just beginning to read and he uses it for an all-purpose speller. But few articles have passed its columns without my reading them in all these years. I consider it to have been the greatest single force for righteousness that has been in my home save the Holy Scriptures. It has never been better than at the present.

Enclosed is a draft for two dollars to insure its weekly visits for another year. Richest blessings on all connected with its publication. D. A. GREGG. Meeker, Okla.

I send \$4 to pay to March, 1917. H. B. GOODMAN. Galveston, Texas.

I would not do without the Advocate. I have been a subscriber more than 30 years. L. B. K. WILLIAMS. Bogata, Texas.

We have been taking the Advocate for 32 years. It has been a great help to us in our Christian life. J. N. MATHEWS. Cooper, Texas.

I am pleased with the Advocate. Enclosed find payment to March, 1918. N. H. SMITHERMAN. Longview, Texas.

I appreciate the Advocate very highly. There is not any paper that I read so closely. Have been reading it 23 years. W. F. GREGORY. Bonita, Texas.

Enclosed find check covering my subscription for the Advocate to February, 1922. W. N. HAGY. San Antonio.

I have been a constant subscriber for the dear old Advocate for 40 years at least. I would be entirely lost without it. W. A. WALKER. Wellington, Texas.

I am now working the Advocate subscriptions. I am trying to make this work a solid Church paper work. The Advocate is getting better all the time. JOSEPH L. CHUNN. Eliasville, Texas.

Count on me all the time. C. A. BICKLEY. Merit, Texas.

I could not do without my Advocate. It grows dearer to me each issue. MRS. P. C. DISMUKES. Rock Springs, Texas.

We have been reading the Advocate since 1874. We are growing old, but we still enjoy the Advocate. Send her on. R. F. HUGHES. Belton, Texas.

Don't stop the Advocate. I need it. Enclosed find renewal for another year. J. C. HOLMAN. Stuart, Okla.

"War—what is it after all the people get? Why! taxes, widows, wooden legs and debt!"

One big cannon-shot costs as much as three years of a workingman's wages; five years of a woman teacher's salary; an average workingman's house; four years college education.—Selected.

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