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Number 10

A New Discovery Of God

By far the most pathetic utterance at the great World Missionary Conference, held in Edinburgh in 1910, was the statement of Principal D. S. Cairns, of Aberdeen, Scotland, that we are face to face today with a formidable situation which is too great for our traditional thoughts of God. He pled for the broadening and the deepening of our conceptions of the living God, the deepening and liberating of our thoughts of what he has done for us in Christ, and of what by his providence and his Spirit he is ready to do for us in this day of destiny and trial. The great leader pled for the intensifying of the sense of the living God which can mean only a new discovery of God in Christ.

There is nothing upon which our great missionary leaders are more perfectly agreed than their conviction that the strength of any religion is measured by its conception of God. Both religion and morality depend upon the depth and purity of men's conceptions as to the living God.

In their discovery of God men discover themselves. The worth of the individual, the riches and value of personality, can be discovered only in the light of the personality of God. Not until he saw the Lord high and lifted up did Isaiah see himself. And no man today discovers himself until he discovers God. The Christian conception of God is the forerunner of the Christian conception of man.

The discovery of the true conception of sin is possible only to the man who has the Christian conception of God. Until a man discovers God he may speak of "evil," an offense against happiness, or "vice," an offense against an ideal, or of "crime," an offense against law, but of "sin," as an offense against the living God, he has no pungent conception.

The whole conception of redemption, likewise, depends upon one's view of God. The pain and discomfort of evil may be realized but the guilt of sin and the need of redemption from its corroding and polluting and enslaving power are not felt until one discovers the holy and the loving God.

The peril of America today is its vanishing sense of God among the great masses of the people. The decay of both religion and morality may be traced to this one root. The increase of crime, despite the cultural influence of popular education, is traceable to the vanishing sense of God. Whole generations are growing up without either the altar in the home or the Bible in the school. Generations of both men and women deprive themselves of the hallowing ministries of the Lord's house whose office it is

to discover to them the personal, loving, saving God. Surely the need of intensifying our sense of God among our own people will be freely conceded by all.

Well, the justification of the whole missionary enterprise is the world's need of the Christian view of God. The non-Christian world is "without God." Not without his brooding care, but without the Christian conception of God. It is without that thought of God which enhances the value of a human life; it is without that conception of God which rebukes its lying and unchastity; it is without that sense of God which convicts of the need of redemption. The supreme need both of the Christian and the non-Christian world is a new discovery of God in Christ. And who dares to stay the divine enterprise of missions by withholding either his funds or his life?

A RESTUDY OF THE CHURCH'S RESOURCES.

The amazing vitality of the early Christian Church and the comparative impotence of the Church of today was among the questions which pressed heavily upon the World Missionary Conference. A great commission, headed by Principal D. S. Cairns, observed this fact and set itself to explain it:

That the Church of the Apostles and their immediate successors displayed larger vitality in its evangelistic propaganda than the modern Church in its missionary enterprise was the conclusion of the great Edinburgh Conference. The successive victories of the early Church over Judaism, infidelity, Roman imperialism and paganism form the the brightest chapters in the history of the Christian Church. These victories followed in such rapid succession that by the end of the sixth century the whole known world had been won as a trophy of the Cross. These early triumphs of Christianity present a great contrast to the Church's present slow progress upon the mission fields and this fact led Principal Cairns' Commission to propose a serious restudy of the resources of the modern Church.

How shall we explain the remarkable vitality of the early Church and the comparative impotence of the Church in our own day?

Three possible explanations were suggested by the Commission itself. First, a denial that the early Church was more vigorous than the Church of the present day. There are those who say that the account of the early Church is idealized and that its achievements were not materially different from present-day achievements. If this view be accepted, then the supposed differ-

ence between the progress of the Church of the first centuries and that of today is not a fact and there is no need to pursue the question further.

A second suggested explanation is that for good and wise reasons "God has straightened the early gift of the Spirit and put us under a more rigid and limited dispensation." With such an explanation of the Church's limited resources no fault can attach to the modern Church for its comparative failure in its missionary enterprise.

A third possible explanation of the situation is that "the Church has failed to comply with the primal conditions of its reception, that faith has gradually become depressed, and so has lost the expectancy which is the condition of all spiritual achievement."

Which of these views is correct? How shall we explain the contrast between the marvelous vitality of the early Church and the comparative impotence of the modern Church? Shall we justify the present slow progress of Christianity by a denial of its early victories? Hardly. No great body of Christians has ever proposed a way quite so easy for the explanation of the situation in which we now find ourselves.

Shall we say, then, that God has limited the spiritual resources upon which the modern Church may draw? Shall we say that the gift of the Spirit to the men of our day is straightened? We think not. The visible tongues of flame, it is true, no longer sit upon the heralds of the gospel. But the permanent effects of Pentecost, we sincerely believe, abide. The victories of the past, let us remember, were won by men and women instinct with the life of the Holy Spirit, enjoying his assurance, exhibiting his fruit and possessed of his power. It was this permanent gift of the Spirit, rather than supernatural symbols, which explains the early victories of Christianity. It was the impelling and the expulsive power of personal devotion to the personal Christ which sent early Christians to the ends of the earth and made them a match for every foe. It was the devoted life of the early heralds of the Cross which so impressed the men of their day, and we could sooner believe that Christ had revoked his command, "Go ye into all the world," than that he had straightened his promise, "Lo, I am with you always."

No age of the world ever presented graver problems for our solution. The liquor traffic must be stamped out. The problems of capital and labor must be solved. The Christianization of our cities must be effected. The evangelization of the non-Christian world must be accomplished. The cleansing of the stream of current literature must be effected. Evils hoary with age (CONTINUED ON PAGE 4, COLUMN 1)

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The World For Christ A Symposium

FORWARD—PROGRESS

REV. J. E. CRAWFORD, Waco, Texas

Educational Secretary Board of Missions, Central Texas Conference

A TALE OF MISSIONARY EDUCATION IN THE SUNDAY SCHOOL.

Rev. John Christian at Jones Chapel.

"There is no money in the treasury and the Sunday School is in debt for a part of last year's literature," said Rev. John Christian to the congregation at Jones Chapel, one of the four appointments of Sample Circuit, at 11 o'clock on the second Sunday in February, 1916.

"But our Sunday School can not afford to be without the course of study



REV. J. E. CRAWFORD
Waco, Texas

on China, prepared by the General Sunday School Board and the General Board of Missions, for use in the Sunday School this year. You and your children and all the young people of this community are entitled to the best going. Too, we must not let our Sunday School get behind the procession. The plan is to study our seven mission fields in the Sunday School, beginning this year with China. We must take the course on China, and then we will be ready for the study of Japan and so on, as the opportunity is presented under the direction of our leaders."

This was the pastor's first Sunday at Jones Chapel after the District Missionary Institute. At the institute he had heard of the new missionary policy of the Sunday School and had gotten a vision of its meaning to the Church of the future. In his heart he regretted that the great Church of which he had been a member from childhood, the Methodist Episcopal Church, South, had not had this policy sooner, for he felt that if he had taken such a course of mission study when he was growing to manhood it would have meant much to him. Determined that the Sunday School scholars of his charge should not be deprived of the benefit of this study, he refused to be daunted when the superintendent at Jones Chapel told him that the school was in debt and added that he thought the missionary literature was too high anyway. He stated the case to the congregation and in less than five minutes he had raised enough money to furnish the whole school with the China literature. The primary and junior teachers began to use the programs designed for Missionary Day in those departments, and the second quarter of the fiscal year found the intermediate and the senior and adult classes using the books on China as a substitute for the other literature for that quarter.

Henry Forward.

The teacher of the Wesley Class of young men was Henry Forward, a young man of promise. He attended the nearest High School, which was five miles away, and was a member of the graduating class. He delivered the valedictory in May. If Henry accepted the responsibility of any task, he sought to perform that task

well. He prepared his Sunday School lessons thoroughly and he was deservedly popular with his class. The course of study on China proved to be interesting, instructive and inspiring. Lasting impressions for good were made and a spirit to have some definite part in giving the gospel to the Chinese was developed.

The year before Jones Chapel had been assessed \$80 for missions and all benevolences. This year it was assessed \$105. The previous year the entire \$80 had been raised through the Sunday School, the young men's class raising \$40 of this amount. But this year under the efficient leadership of the new pastor the every-member canvass was taken for the conference collections, and the Sunday School was released to work for China in accord with the established policy of the Church. What was the outcome? The canvass of every man, woman and child brought in \$140, an excess of \$35 over all assessments which were directed to foreign missions and the Sunday School through its regular offerings on Missionary Day and with special emphasis on "China Day" raised \$40 to help build a church in Soochow, China.

But by far the greatest result was the deepening conviction which came to Henry Forward. He had decided on one thing—that he would live to help advance the Kingdom of Christ. He did not know what he would do, but he was willing to go anywhere, provided it was forward.

Miss Mary Progress.

Miss Mary Progress was a beautiful maiden of sixteen summers. Graceful in form, brilliant in mind, and charming in manner, her friends were legion. Attractive, yet unassuming, she was a favorite in Jefferson City, the home of her youth. Her chief delight was to do religious work. She had a Sunday School class of girls. She was proud of her class and tried earnestly to make them a good teacher.

Visiting a Friend and Making a Discovery.

The second week in June, between Sundays, Mary paid a visit to a friend who lived in a rival town a few miles distant. On Thursday evening they decided to study the Sunday School lesson for the following Sunday together. The young hostess went for a quarterly and soon returned bringing a copy of "A New Light in an Old Land." Turning to chapter eleven she sat down by Mary's side offering her the book as she did so. Mary had been thinking of her class of girls and had not noticed the book at first, but now her eye fell upon the heading.

Lesson XI—The Work Examined (Continued).

II. Is Christianity Regenerating Chinese Society?

The second test. "This is not the Sunday School lesson. What is this book anyway?" inquired Mary.

"It is the Sunday School lesson. At least it is the lesson for the senior and adult classes in our school," replied her friend.

"What do you mean? Isn't your Sunday School using our own literature?" Mary asked.

"Oh! I see the Jefferson City Methodist Sunday School is behind the times," laughed her friend. "We are ahead of you for once. We are not only taking the course on China, but our school is supporting a native helper in China at \$100," and then she explained the new missionary policy of the Sunday School to Mary, who listened intently all the time wondering why her own school had not heard about the policy.

Introducing Study of China into Jefferson City Sunday School.

Mary believed in being up-to-date. Moreover, she was very much impressed with the lesson on China she had studied with her friend. Above all she was anxious for her class of girls to study the book for intermediates, "Heroes of Faith in China."

Upon returning home she went at once to see her superintendent. She found him crabbed and severe. "These abominable boards get together and dictate to others what they should do, and I am getting tired of it," he said rather sharply. "But they were only doing what the Church of which we are a part through its law-making body ask them to do," was her only reply. Thinking she had located the obstacle in the way of adopting the new policy in their Sunday School, she went next to see her pastor and talk the matter over with him. She was surprised to find him set against the policy also. "I am opposed to studying anything except the Bible itself in the Sunday School," said the venerable minister, who had long since ceased to try to keep abreast with his day. "Well, you would exclude the use of all commentaries and the magazines and quarterlies with their explanatory notes and suggestions on the lessons, would you?" said Mary, who could not conceal her disappointment. She wanted her Sunday School to keep pace with other Sunday Schools of her Church and in her heart she believed in the wisdom of the new educational policy.

The second Quarterly Conference was held the following week. The presiding elder called special attention to the new missionary policy of the Sunday School and urged its adoption by the school at Jefferson City. With this encouragement, Mary secured the consent of the pastor and superintendent to try the plan with her class. They took the course on China the third quarter, and by the close of the conference year this class had ten dollars to pay for one share of the work in China. Other classes became interested by watching this one and hearing its members talk. The fourth quarter found several other classes in the Jefferson City Sunday School studying the China literature.

Rev. John Christian at Average Station.

In November, 1916, Rev. John Christian was promoted to Average Station. His predecessor had not laid the foundation for a missionary Church at this place by lining up the Sunday School with the new educational policy. However, the superintendent, Jack Loyal, would not consent for the Sunday School missionary money to be prorated on the conference collections. He had learned that this money, according to the Discipline, is a sacred trust fund which must be kept separate for use by the General Board of Missions in our general missionary work. This charge had paid its assessments for home and foreign missions, therefore, with a little surplus for foreign missions by the aid of the Sunday School offerings, but the other benevolences were not paid in full.

Swings Sunday School into Line.

The new pastor met with a hearty welcome. His plan to get the Sunday School fully into line with the new educational program for missions was well received. Fortunately China had been reassigned by the General Board of Missions as the Foreign Mission Special of the Sunday School for 1917. Though late in taking up the course on China they were not to miss it altogether. The scholars began to show more interest in Missionary Day when they learned that the offerings on this day would go to keep two native Chinese students in a Christian school, and the collection soon doubled.

Getting Ready for the Every-Member Canvass.

Early in the year a missionary committee, something this Church had never had before, was elected by Church conference. The committee was composed of twelve men, ranging in ages from eighteen to forty-five, most of whom had never had any responsible task committed to them by the Church in the past. The committee was organized into a mission study circle with a capable young lawyer as teacher. "The Call of the World," by W. E. Doughty, was used as a text-book. When the committee had become well grounded in the principles and facts of missions, the pastor with its assistance and backing inaugurated a campaign of missionary education for the entire Church. The missionary work of the Church was studied in the mid-week prayer serv-

ices and special prayer was offered for each field. Missionary leaflets bristling with facts and sparkling with lofty ideals and sentiments were distributed at the church by the committee for six successive Sundays. The pastor devoted one sermon each Sunday during the campaign to some aspect of missions.

An Inspirational Letter.

The last week of the campaign his heart was deeply stirred by the receipt of the following letter:

Rev. John Christian,
Average Station.

Dear Brother Christian: Since you took so much interest in my getting off to college last fall, I feel sure you will be interested in what I am about to tell you. I have been having a hard fight, but the battle is now won. Jesus is the victor. I have joined the Student Volunteer Band. It is my purpose when I have finished here and completed my theological course to give my life to the work of my Lord and Master in the foreign field.

Sincerely your friend,
HENRY FORWARD.

University City, March 18, 1917.

The Canvass in a Single Afternoon.

No wonder Rev. John Christian preached with unusual power the following Sunday morning. At the close of the sermon when he related the story of Henry Forward and read the letter he had recently received from him the audience was visibly affected. The every-member canvass was taken that afternoon with most gratifying results. The pledges exceeded anything the Church had ever done before in its history.

A Missionary Church.

At the end of that year not only were all benevolences paid in full, there was a surplus of fifty dollars for foreign missions over and above the Sunday School Special. It was a memorable year indeed for Average Station Church in which the foundations were laid broad and deep for the intelligent missionary Church it came to be during the four year's pastorate of the noble, cultured and consecrated John Christian.

The Rivals.

Henry Forward pursued his studies at college with ardor and perseverance. He made a splendid record and was awarded the highest honors of his class. His only rival was the winsome, brown-eyed belle from Jefferson City, Miss Mary Progress. He was glad to have such a worthy competitor and she did not consider it a disgrace to be beaten by a young man like Mr. Forward.

Colonial Avenue Church Gets a New Pastor, Rev. John Christian.

Colonial Avenue Church, Paris, had one of the largest constituencies of any charge in the Lone Star Conference. It was strong in wealth and numbers, but poor in the spirit of Christ. It was the most self-centered Church in the conference. In November, 1920, Rev. John Christian was selected by the Bishop and his Cabinet as the logical man to serve this Church.

A Responsible Task.

It was a promotion, but to John Christian it was a promotion to the most difficult task of his life. In the eyes of the world no doubt he had been elevated to an almost ideal pastorate which meant a comfortable living and a place of prestige among his brethren. But in the eyes of God he knew that a tremendous responsibility had been thrust upon him—that of bringing a selfish, easy-going, localized Church to fill its place as a world force in the Kingdom of Christ. He set himself to this task in the spirit of a true Christian minister.

An Appreciative Member.

He had not been preaching in Colonial Avenue Church many Sundays until he discovered that he had one member at least who understood his situation. This was Miss Mary Progress. She was now one of the teachers of the Paris High School, and soon after coming to the city she had placed her letter in the Colonial Avenue Church because of the convenient location. The superintendent of the Primary Department of the Sunday School had just moved away and she

had been selected to fill the vacancy. She was hoping that at conference this fashionable Church would get just the type of preacher that it did get. The new pastor's burden was similar to the one she had already begun to feel, and she assured him of her prayers and whole-hearted cooperation in his new field.

A Condition and a Remedy.

The pastor's first step was to seek to introduce a more thorough and systematic study of missions in the Sunday School. Careful thought, observation and actual experience had shown him the wisdom of the definite policy of missionary education prepared by the Sunday School Board and the Board of Missions five years before.

But this was one of the few large Churches of the Connection that had not conformed to this program of study. This rich Church would have even diverted the Sunday School missionary money to help pay all the conference collections in full on the ground that it was still in debt for the new building had it not been for James Law, the lay leader. He had no great interest in missions, but he believed in loyalty and his stand influenced this Church in this matter. Omitting the special study of the fields this Church was reluctantly giving its Sunday School money as a small surplus to missions to obey the law, when by taking the course it might have carried a worthy special with joy.

An Epoch-Making Sermon

Realizing the necessity of clarifying the atmosphere and creating a sentiment favorable to the adoption of the program of missionary education in the Sunday School, Rev. John Christian preached a sermon one Sunday morning with these objects in view. His text was John 4:35, "Lift up your eyes and look upon the fields." Among other things he said:

"This is a command from the lips of our Lord to study missions. There must be knowledge before action. People must know before they can be induced to do. There is a vast difference between those Churches which have been studying our mission fields in the Sunday School the past five years and those which have not. The crime of treating this great educational movement with indifference is now easily apparent. My successor at Average Station found a missionary committee which looks after the Church benevolences as readily and faithfully as the stewards provide for the pastor's support. But I have inherited a situation far different, because somebody failed to build for the future in planning the program of this Church.

"The objections urged against this policy will not stand the searchlight of close inspection.

"Does the operation of this policy tend to separate the Sunday School from the Church, making it too independent? No. The increased knowledge of what we are doing in the various fields of the world has made the scholars more interested in the work and mission of the Church, and more eager to have a part in its world program. The result is a more intelligent and enthusiastic missionary Church. Former methods and plans to make the Church missionary failed. This plan to rear a missionary Church through mission study in the Sunday School is the most successful we have ever tried.

"Isn't so much mission study in the Sunday School unpopular? Doesn't it tend to make the attendance drop off? On the other hand, it awakens a new interest and proves an attraction when judiciously managed. But suppose it should meet with opposition in some localities, will that excuse us for not teaching missions in the Sunday School? In many instances the teaching of temperance is unpopular, but shall we cease to fight the liquor traffic in the Sunday School because the anti-prohibitionists oppose the policy? What we need is a policy that is efficient and right, regardless of whether it is popular. Such a policy will win its way and become popular in the long run. Upon the leaders of the school develops the responsibility of introducing this study. It is the height of folly to submit the matter to a vote of the whole school, as one superintendent did, even after his teachers had voted to take it up. The boys and girls voted it down without readily knowing just what they were doing. The policies of the Sunday School should not be shaped by those of immature or defective moral and spiritual vision. For the leaders of any Sunday School to reject this course because a few indifferent, ignorant, or prejudiced members oppose it virtually means that this element will be shaping its policies. As long as this condition obtains we can never expect to have a missionary Church. It is our duty to seek to popularize that which is right. It is better for us to have smaller Sunday Schools and make our Church missionary than to have larger numbers and continue as we are. But to sow the seed that will make our Church intelligently missionary will enable us to reap a world harvest such as we have never yet seen.

"The charge that the study of missions in the Sunday School relegates the Bible to a secondary place has been made but only by the thoughtless critic. When has the study of missions ever lessened interest in the study of the great World Book? It is itself a study of the dynamics of this Book. We need to study the Bible not only in its content, but also in its influence in the world. The Word of God is the sword of the Spirit. Shall we study only the content of the sword and pass by unnoticed the latest feats accomplished and battles won through the use of this great spiritual weapon? In the past we have studied the ideals and principles of Christianity as locked up in the Bible, while according to the new plan we give three months of the year to the study of Christianity as a working force in the world. How can we as Christians be interested in the results of Paul's preaching in Corinth in the first century and be indifferent to the results of the preaching of the gospel in the twentieth century in China, or Japan, or Africa, or Brazil? The scholar has a lifetime in which to study the history and content of the Bible in the Sunday School, while only three months of one year is the time allotted to the study of the dynamics of God's Word as manifested in one of the mission fields of the world.

"But the secret of the greatest opposition to this policy lies in its financial feature. It calls for the selection and support of a missionary special by the Sunday School. This means that the offerings of Missionary Day are not to be applied on the missionary assessment. The ground of this objection is that the special hinders the regular claims. Granting that it does, the Sunday School Special is a good thing anyway because of its educational value in rearing a missionary Church. But experience proves that the special helps the regular collections. To illustrate this I have in mind now a Church which paid only \$3 on the conference collections as an assessment of more than \$600 in 1915. Thirty dollars of this amount was raised in the Sunday School on Missionary Day. In 1916 under a new administration the same Sunday School gave all of its offerings on Missionary Day which amounted to \$42 as a special to China. In addition to this the individual classes made pledges on the budget of general benevolences which totaled nearly \$100. The pastor said he could not have secured these pledges had it not been for the fact that his Sunday School already had a special. That year this Church paid all benevolences in full. This is one instance out of many that might be cited. But we need to adopt a policy that will mean a great missionary Church in the future far more than we need full collections for any particular year. As between the two we had better take the former. It is a sin against the scholar and a crime against the missionary cause to omit the course of study for fear a sentiment will develop in the school to do something special for the field that is studied. Specials are necessary even to hold our own. More than one-fourth of our annual missionary budget must be carried in this way, or we must face retreat. The special furnishes opportunity for some spring to Churches which might otherwise be content to work at the assessment. Many Sunday Schools which had never done anything for missions have been induced to help through this definite plan. Missionary Day is more universally observed today than ever before. But to take a missionary special will not atone for neglecting to take the course of study. For as much as the money is needed the missionary education is needed more. In view of these facts there is only one thing for this Church to do and that is to cease its indifference and neglect as speedily as possible."

The Beginning of a New Era.

Mrs. Pearl Right, the Chairman of the Missionary Committee for the

Sunday School, was carried away with the sermon. It voiced her sentiments from beginning to end. She felt that at last she was going to see her ideals for her own Sunday School realized. The superintendent, the teachers, and the leading members of the Church were converted to the new policy that morning, and became heartily ashamed of the record they had made the five years preceding. That day marked the beginning of a new era in the history of Colonial Avenue Church.

A Happy Consummation.

On the evening of the second Wednesday in June, 1922, there was a wedding in the city of Paris which attracted unusual attention. The officiating minister was Rev. John Christian and the rites were solemnized in the church of which he was the pastor. The bride and groom were Henry Forward and Miss Mary Progress. The groom had just finished his theological course and had received his appointment to the mission field. The bride had a host of admirers and friends and many intimate associates who loved her dearly and appreciated her worth. The wedding was beautiful in its simplicity. The interest of the entire audience was more than casual. The feeling was tense and deep. The members of Colonial Avenue Church were visibly touched and their eyes filled with tears of sorrow and of joy when their beloved pastor in the closing prayer asked God's choicest blessings to rest upon "the fairest daughter of our Church with whom we are parting and our newly chosen pastor who is to be our representative in the foreign field." On July 1, the missionary and his bride sailed from San Francisco en route to Shanghai, China, their future home. Now the sun never goes down upon the Christian labors of the Colonial Avenue Methodist Church.

OUR MEXICAN WORK IN TEXAS

REV. FRANK ONDERDONK, San Antonio, Texas
Superintendent Texas Mexican Mission

It is estimated that there are four hundred thousand Mexican people in Texas. What are we going to do with them? We can hardly afford to kill them, for that might cause some re-



REV. FRANK ONDERDONK
San Antonio, Texas

sentment south of the Rio Grande, and, at the same time, hurt our consciences. We might send them out of the country, but this would wreck our labor system at present. Practically all the section hands from Houston to El Paso and from Waco to Brownsville are Mexicans. Over this same territory much of the farm land is tilled by these people. They clear our land, work on the streets of our cities, and, in fact, have taken the place once filled by our Negro laborers.

We can allow them to remain among us in ignorance and vice, but this will, in the long run, be for us an expensive piece of negligence. There are some of our Texas towns that have a much larger Mexican than American population. There are a number of county seats where the number of Mexican children of school age far outnumber the American children. Last year there were sixty thousand of these foreign children of school age in the State and only ten thousand of them in our public schools. This means that eighty-three per cent of these people are to remain illiterate so far as our public school system is concerned. Can we, as an enlightened people, submit to this high percentage of ignorance in our State?

Let us look for a moment what the neglect of these people will mean to our prohibition aspirations. Mexico is a country where liquor is abundant and, at least in moderation, is almost universally used. The Mexican, like some of our other foreigners, cannot see why liquor should be voted out. Because of his lack of education to his best interests, he falls an easy victim to the saloon element and is made a tool in their hands. These thousands of votes will help keep Texas wet for years to come. Our experience is that when a Mexican gets converted he makes as good a prohibitionist as people of any other nationality. The United States is now spending a hundred million dollars (I confess I don't know how much that is) on an army along the Mexi-

can border to protect us. Suppose we had just one-fiftieth of that to invest in our Christian schools in Mexico and Texas; there might be no need for this military activity at all. If we had the value of one modern battleship top up into the education of Mexico, the rest of the navy could go to the scrap heap so far as its being needed in Mexico is concerned.

Not only is it our duty to educate them to save ourselves, but how shall we answer to God for their souls. Has he not brought them and placed them at our very doors? A Mexican is worth as much in Texas as he is in Mexico. Some people will get very enthusiastic over foreign work, but when these foreigners get into our own midst they appear to lose their value as objects of redeeming grace.

So our only alternative is to face the issue. There will never be any fewer Mexicans in Texas than at the present time. At this writing they are flocking to this country. They are mostly of the poor, laboring class. Their only knowledge of religion has been that of Rome. She charged them for everything from marriage to purgatory. They have no faith in the priesthood of that institution. To them Romanism and Christianity are synonyms. Without a proper knowledge of Protestant Christianity it will be regarded in the same light. Our form of Christianity must be interpreted to them, not in terms of theology or of material success, but in the language of love. They are not beggars; they ask for neither pity nor charity; what they ought to have, whether they know they have any right to expect it or not, is Christian sympathy and cooperation. If the Church does not give them this, they will not get it. Oh, how I wish that every Methodist in Texas would begin today to be kind and sympathetic to every foreigner he meets! Would it not be beautiful if this treatment were so universal that it could not help but challenge the attention of them all.

What has been and what is being done for these brethren from the south? Formerly the Mexican work in Texas was a part of the Border Conference, but the last General Conference set it apart as the Texas Mexican Mission and placed over the work a superintendent. It began its work with 1876 members and the first year increased its membership to 2149. The present prospects are that there will be five hundred or more received into the Church on profession of faith this year. This will be something like twenty-three per cent increase. There are sixteen Mexican and six American workers. The present year has been blessed with some great meetings. The future is bright. The spirit of self-support is growing, and we sincerely believe that a few more years will show a strong Mexican Church.

We have a small eight-page paper, published in Kingsville, and edited by Brother Vargas, of Houston. It is doing a great deal of good. We need a training school for the education of young preachers. We should have some churches in places where we have work, but no meeting places. We must look to our American people to help us in this. The Mexicans are willing and do help, but they cannot do it all. "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me." (See also page six.)



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A RESTUDY OF THE CHURCH'S RESOURCES.

(Continued from page 1.)
and buttressed by wealth and custom must be abolished.

Who can do it? Only Christians instinct with the life of the Holy Spirit, enjoying his assurance, exhibiting his fruit and possessed of his power. These, else the Church must stand powerless in the presence of multitudinous wrongs that must be righted—powerless before the sweep of intemperance—powerless before religious vagaries and superstitions—powerless before municipal corruption and gigantic schemes of gambling—and powerless before the prostitution of the sacredness of the ballot and the rights of government.

And the permanent effects of the Holy Spirit which effected the victories of the past, we sincerely believe, are sufficient for the exigencies of the present and are still the rightful heritage of the Church of today.

OUR MISSIONARY NUMBER.

We present our readers this week a special issue of the Advocate on Missions. From leading workers in the Church will be found interesting contributions on vital features of our great missionary enterprises.

We express our thanks to our friends who have so cheerfully assisted us in presenting to the Church in the Southwest interesting features of a cause which pressed so heavily upon the heart of our Lord. We indulge the hope that many pastors will find re-enforcement in their appeals for the missionary cause at this time by this interesting number of our Official Organ. And we pray that our host of readers, as they follow the lines of skilled writers, may come to realize that missions is the most thrilling and romantic enterprise of the Christian Church.

DR. MILLAR'S VISIT TO THE NEW MEXICO CONFERENCE.

We were delighted to meet Dr. A. C. Millar, editor of the Arkansas Methodist, at the New Mexico Conference. He will not mind us saying that we had pictured him as a ruddy-faced, sunny Irishman, low in stature and with a heavy jaw. Not so. He stands six feet two and finely proportioned. His forehead is high, his beard is of the Van Dyke type and his eyes are deep and full of kindly expression. It is not too much to say that Dr. Millar captured the New Mexico Conference—the Texas editor and all. He is a mature educator and his remarks on reading were listened to with deep interest by the Conference. His graceful reference to his tilt with the Texas editor greatly amused the Conference. Think of it! We had Dr. Millar making a speech for the increased circulation of the Texas Advocate, and he did it with a skilled hand. We exacted from our Arkansas confrere a promise to visit some of our Texas Conferences. He hopes to visit the

Jubilee session of the Central Texas and to visit Southern Methodist University during his stay in Texas. Come again, Dr. Millar, you have won our hearts. When we can make a speech in behalf of the Arkansas Methodist, command us.

BISHOP WALTER R. LAMBUTH.

At Clovis we sat for the first time in a conference presided over by Bishop Lambuth. Often as Missionary Secretary we had heard his messages. He was the one man in Nashville whom we feared to hear until we definitely settled the question of our willingness to go as a missionary, if the Lord seemed so to direct. After the question had been settled in the affirmative, we always thereafter heard the Secretary with great profit. The unquestioning faith and deep zeal of the man never failed to impress us. We regarded Dr. Lambuth as the best informed man in the Church on the subject of missions.

Bishop Lambuth brings to his presidency of an Annual Conference the same deep consecration and loyalty to his Lord. His presidency of the New Mexico Conference was a benediction to us all. The utter absence of officialism in his presidency was indeed refreshing. More than once he paused in the midst of the Conference proceedings for a season of prayer with the brethren. The opening half hour of one session he devoted to witnessing. He led and others followed in telling of the goodness of God. His opening messages to the Conference had in them an element of appeal for a closer walk with God. No case of any brother seemed unimportant. We shall always remember Bishop Lambuth as we saw him at the New Mexico Conference.

A SUNDAY IN ROSWELL—THE PEARL OF THE PECOS.

(Editorial Correspondence.)

We left Clovis, the seat of the twenty-seventh session of the New Mexico Conference, at 8 o'clock Saturday morning, October 7, and at noon were in Roswell. We went to fill the pulpit for Rev. J. T. McClure. His beautiful two daughters were awaiting us at the depot and within a few minutes his new car had landed us at the parsonage. Sister McClure and daughters look remarkably well, as does Brother McClure. The West certainly has agreed with them all.

The entire afternoon was spent in seeing Roswell and the surrounding country. We had heard much of this Pearl of the Pecos, but after four hours' ride we felt that the half had never been told.

Our pen fails us when we try to describe the city of Roswell with its fine schools, handsome courthouse, its paved streets, its shady drives through poplar and cottonwood. The Pecos Valley is a veritable oasis. The flowing wells, some with a capacity of 2000 gallons per minute, are found over an area from twelve to twenty miles broad and seventy miles long. The orchards, alfalfa farms, stock farms and apiaries surpass anything we had ever seen. The irrigating ditches are lined with cottonwood trees, which have grown to surprising dimensions within the last few years. The foliage of these trees, on either side of the roads, literally meet, making archways of entrancing beauty.

Sunday morning a splendid audience filled the First Methodist Church. Brother McClure has a membership of more than 600, and his report, as given elsewhere, shows that he is in the midst of a most successful pastorate. A poll of the congregation showed that his

people have come from every section of our great country—North, South, East and West. Texas and Missouri seem to have furnished him with the largest quota of members. We greatly enjoyed preaching to the Roswell Church. The people are among the best we have met anywhere.

A missionary service had been arranged for the evening hour and we went over to the church of our old Daingerfield friend, Rev. R. F. Jenkins, pastor of the First Baptist Church, and preached for him and his people. He, too, had a large congregation of fine people. Like Bro. McClure, Bro. Jenkins is greatly be-

loved by his people. Literally hundreds greeted us at the close of the service and the pastor was able to call each by name as he introduced his congregation to his Methodist friend.

We found in Roswell Brother T. M. Rabb and family, who were in our pastorate at Ballinger, and Brother Harrison and family, who were in our pastorate at Austin.

Sister McClure and daughters could not have been kinder to any one and we left Monday morning at 2 o'clock for Dallas with memories of a truly wonderful visit. Tuesday morning at 8 o'clock we reached Dallas and were soon at work in our office.

New Mexico Conference

The twenty-seventh annual session of the New Mexico Conference was held in Clovis, New Mexico. A genuine surprise awaits any one who visits Clovis for the first time. We find here a growing city of 5000 inhabitants. In less than ten years Clovis has reached this figure and is now the fifth largest city in New Mexico. Clovis is the commercial and transportation center of Eastern New Mexico. It is the largest railroad center in New Mexico, having four railroads. It is the freight and passenger division point on three divisions of the Santa Fe—the Chicago-Pacific transcontinental line, the Galveston division and the Pecos Valley line. It has a monthly railroad pay roll of \$75,000. Cattle are its most important industry, wheat is a close second, broom corn and hogs coming third. It has an elevation of 4200 feet and the climate cannot be excelled. The three banks, of \$25,000 capital each, have a half million of deposits. But best of all, Clovis is free from the curse of the whisky traffic, having voted prohibition several months ago. It has four churches and a fine system of public schools.

The following Lay Delegates answered present:

ALBUQUERQUE DISTRICT.

Medley, T. W. Armstrong, C. O.
Love, J. E.

Alternates were substituted for J. T. McDaniel and John F. Sims.

EL PASO DISTRICT.

Brooks, C. B.

ROSWELL DISTRICT.

Pistole, W. B.

J. C. Jones was re-elected Secretary, J. H. Walker was elected Assistant Secretary and F. B. Faust, Statistical Secretary. The bar of the Conference was fixed and the hours of meeting and adjournment named.

ADDRESSES OF WELCOME.

Prof. J. M. Bickley, superintendent of public schools; Dr. Jeremiah Moore, pastor Presbyterian Church, and Rev. Mr. Lambert, pastor of the Christian Church, brought words of cordial welcome to the Conference. The Presbyterian pastor paid a high tribute to Methodism's contribution to the Christian thought of today in stressing the doctrine of men's free agency. He acknowledged that the Bible teaches both the sovereignty of God and the free agency of man and said that such has been the influence of Methodism that we now find "Presbyterians preaching first-class Methodist sermons and Methodists praying earnest Presbyterian prayers." The Conference applauded and Bishop Lambuth made a happy response on behalf of the Conference.

VISITORS INTRODUCED.

Dr. A. J. Lamar, of Nashville; W. D. Bradfield, editor Texas Christian Advocate; Caspar S. Wright, Vice-President Southern Methodist University; C. P. Moore, Divisional Sunday School Secretary; J. H. Fitzgerald, presiding elder Chihuahua District, Mexico, were among those introduced to the Conference.

CONFERENCE COMMITTEES.

The presiding elders nominated the following committees:

PUBLIC WORSHIP.

Messer, J. H. Allison, S. E.
Bickley, J. M.

DISTRICT CONFERENCE RECORDS.

Fort, Tomlinson. Fuller, J. E.
Hittson, C. H.

CONFERENCE RELATIONS.

Turner, W. W. Morgan, E. C.
Campbell, C. K. Cochran, J. B.
Lewis, E. D. McAnally, G. H.
West, W. P.

BOOKS AND PERIODICALS.

Lallance, T. L. Stevenson, R. E.
Morgan, E. C. Pistole, W. B.
Hendrix, J. W.

LORD'S DAY AND TEMPERANCE.

Weaver, A. B. Armstrong, C. O.
McKnight, C. K. Jenkins, W. L.
Lane, J. T.

AUDITORS.

Bowen, E. B. Golden, J. J.
Emmons, G. C.

DISTRICT STATISTICAL EDITORS.

McAnally, G. H. Campbell, J. W.
Redmon, J. T.

ADMISSION AND READMISSION.

(Pedigree Committee.)
Allison, S. E. Campbell, C. K.
Lewis, E. D.

RESOLUTIONS.

McClure, J. T. Hittson, C. H.
Morgan, E. C.

NOMINATION FOR VACANCIES ON FOUR-YEAR BOARDS.

Admission on Trial.

J. C. Jones, in place of W. R. Howell.
Fourth Year.
M. O. Williams, to complete the committee.

FIRST DAY OF CONFERENCE.

Promptly at 9 o'clock, Wednesday morning, October 4, Bishop Walter R. Lambuth announced as the Conference hymn, "O For a Thousand Tongues." The Conference sang in true Methodist style and the Bishop led in an earnest prayer. The first chapter of the Epistle to the Ephesians afforded the president of the Conference the basis for many helpful remarks. "The pre-eminence of Christ," said the Bishop, "is the apostle's theme. The apostle's thought centered on Christ, his prayer life centered in Christ. In reading this epistle I find myself thanking God for the apostle's certitude." As a modern instance of such certitude, Bishop Lambuth told of Bishop Thoburn's experience with a blatant infidel on board a ship. "You're wasting your time," said the man to the great missionary Bishop. "Your Christ is dead." "The Christ lives," answered Bishop Thoburn; "I know him, I met him this morning." The man was speechless. "Are we conscious of the indwelling Christ this morning?" asked Bishop Lambuth of the Conference. "Nothing so sweetens our service as the abiding Christ in our hearts. O, my dear brethren and sisters, God grant that the Christ may be more lovely to you than ever before." These were among the thoughts of the opening talk at the Conference and they deeply impressed the audience, which filled the entire building. J. B. Cochran led in a feeling prayer.

ROLL CALL.

J. B. Jones, Secretary of the Conference, called the roll and the following preachers answered present:

- | | |
|-----------------|------------------|
| Huggett, W. S. | Smith, Ellis |
| Messer, J. H. | Weaver, A. B. |
| Givan, Geo. H. | Kelly, J. I. |
| Cochran, J. B. | West, W. P. |
| Turner, W. W. | Fuller, J. E. |
| Trickey, J. A. | Walker, J. H. |
| Allison, S. E. | Morton, E. W. |
| Smith, H. M. | Etchison, J. F. |
| Bell, A. C. | Redmon, I. T. |
| Lallance, T. L. | Nelson, W. W. |
| Faust, F. B. | Williams, M. O. |
| Hendrix, J. W. | Golden, J. J. |
| Morgan, E. C. | Campbell, J. W. |
| Campbell, C. K. | McClure, J. T. |
| Lewis, E. D. | Bowen, E. B. |
| Carter, H. W. | Stevenson, R. E. |

NOMINATIONS FOR VACANCIES ON FOUR-YEAR COMMITTEES.

Joint Board of Finance. T. W. Medley, in place of N. M. Cudabac; W. S. Huggett in the place of C. W. Webdell, who was transferred last year.

Communications were received from Southern Methodist University and from the Educational Commission. The first was referred and the second was read to the Conference. A telegram from Dr. W. F. Packard, detained by sickness at Marlin, was read by the Bishop to the Conference. The Conference was deeply pained to hear of Dr. Packard's sickness and the Secretary was instructed to make appropriate reply.

PRESIDING ELDERS' REPORT.

The Bishop called Question 22, "Are all the preachers blameless in their life and official administration?" The names of the presiding elders were called, they made their reports and their characters were passed.

S. E. Allison, presiding elder of the Roswell District, reported a gain of 1900 members during the year, four new churches built, ninety per cent of Conference claims paid, some Church debts paid, district well organized, preachers have been faithful, "have the best job in the New Mexico Conference and am an applicant to be my own successor."

George H. Givan, presiding elder of the Albuquerque District, reported from 700 to 900 additions to the Church, two churches dedicated, foundation laid for a third, several Church debts paid, preachers faithful, laymen loyal. "Not a candidate for re-election, but am in your hands."

The Bishop "You wouldn't object to going back, would you?" A negative reply brought laughter from the Conference.

H. M. Smith, presiding elder of the El Paso District, reported 700 accessions to the Church, work interfered with on the border, seven pastors sick during the year, average of ten per cent advance on pastor's salaries in the district, decided increase in woman's work, one parsonage built and one bought, Trinity Church supporting the new enterprise at Alta Vista, El Paso, three places "gone dry during the year."

The call of the names of the superannuate preachers was in process when the hour of adjournment arrived. The names of W. E. Foulks, J. A. Trickey and George Wood were called and referred to the committee. W. D. Bradfield was announced to preach at the evening hour. After various other announcements the benediction was pronounced by W. D. Bradfield.

SECOND DAY.

The conference reassembled promptly at 9 o'clock Thursday morning, October 5. After prayer by J. H. Fitzgerald, presiding elder of the Chihuahua District, Bishop Lambuth read as the morning lesson a part of the second chapter and the whole of the third chapter of the Epistle to the Ephesians. The Bishop read from "The New Testament in Modern Speech" and the attention given by the conference indicated clearly that the "modern speech" version is both suggestive and helpful to the student of the Scriptures. Underlying the Bishop's pertinent comments was the thought that men of different nationalities are supplementary to each other in that each nationality makes its own contribution to the full interpretation of Christianity. Christianity is the peculiar possession of no one nation. Each holds it in trust and the failure to realize this trust relation may result in the shifting of the center of Christianity from one nation to another. Indeed, said the Bishop, in some mission fields the current of prayer life even now runs deeper than in our own land. Even now in our own country are signs of moral decay which may make our land a missionary field in the years to come. These suggestions by the president of the conference laid deep hold upon the entire conference and they certainly afford ground for serious reflection upon the part of the American Church. W. S. Huggett closed the conference devotions with prayer.

The secretary of the conference read the minutes of yesterday's session and after corrections the minutes were approved. A. R. Self was substituted as a lay delegate in the place of C. K. McKnight.

Dr. A. C. Millar, editor of the Arkansas Methodist, was introduced to the conference and later in the session was asked by the chair for suggestions as to the reading of books. Dr. Millar formerly was President of Hen-

drix College and is a man of unusual information and scholarly tastes. The conference thoroughly appreciated his remarks.

The Bishop called Question 6, "Who are received by transfer from other conferences?" W. F. Packard, an elder from the West Texas Conference.

The Bishop resumed the call of Question 22, "Are all the preachers blameless in their life and official administration?"

E. C. Morgan, of Marfa, reported 21 additions to the Church, finances more than paid, 200 in Sunday School, splendid work among the soldiers stationed at Marfa. Character passed.

H. M. Smith, presiding elder, reported for W. F. Packard, of Trinity, El Paso, 200 accessions to the Church, budget of \$10,000 to \$15,000 carried by this Church. Pastor has had a splendid year. Dr. Packard's character was passed.

C. K. Campbell, of East El Paso, reported \$10,000 as subscribed for building new church at Alta Vista, Sunday School enrollment 450, built new parsonage. Character passed.

W. S. Huggett, of Lordsburg, reported everything paid in full, slight decrease in membership. Mexican situation has interfered with work. Character passed.

T. L. Lallance, of Las Cruces, reported that he served among the home guard during the Villa scare, a company of soldiers in Las Cruces, net increase in membership of 25. Character passed.

When the name of J. E. Conder was called his presiding elder reported that he had gone to California and had joined the M. E. Church.

J. C. Jones reported 71 additions to his Church, pastor's salary in full, conference claims slightly behind but in advance of last year. Character passed.

J. B. Cochran, of Artesia, reported 55 additions to the Church, finances not in full but in advance of last year, splendid Sunday School building. Character passed.

J. H. Messer, of Clovis, gave a glowing account of the victorious prohibition campaign in Clovis, \$500 church debt paid, contemplating new church, pastor's salary and conference collections in full. Character passed.

After remarks by the Bishop on the part soldiers have played in the spread of Christianity, Dr. A. J. Lamar, of Nashville, was introduced and addressed the conference. He talked on "The Sin of Forty-five"—the sin of the preacher who leaves off his studies and reading. So suggestive were the remarks of Dr. Lamar that the Bishop turned the conference session into an experience meeting as to the value of reading and what to read.

C. P. Moore, Divisional Field Secretary for the Sunday School, addressed the conference on his work. His division comprises New Mexico, Arizona, Southern California and West Texas. From October 1 to July 1 had traveled 20,957 miles, visited 43 Sunday Schools during the year. He reviewed the remarkable progress of our Sunday Schools during the past two years.

It was announced that the Board of Education would hold its anniversary at the evening hour, to be addressed by C. S. Wright, Vice-President of Southern Methodist University. After other announcements the doxology was sung, and the benediction was pronounced by C. S. Wright.

THIRD DAY.

Morning Session.

The Conference was opened promptly at 9 o'clock Friday morning, October 6. The Conference sang "How

Firm a Foundation" and W. S. Huggett led in prayer. The morning Scripture was the 103rd Psalm, and after its reading Bishop Lambuth turned the Conference into a Methodist experience meeting, himself bearing witness to the keeping presence of God. Many followed their leader and when the devotional season had closed a glow of religious fervor was upon the entire body.

The Secretary read the minutes of yesterday's session and they were approved.

The presence of Z. T. McDaniel and Z. H. Hitson, lay delegates, was announced.

At this juncture the Bishop introduced to the Conference George F. Phair and D. C. Ross, members of the Northwest Texas Conference: W. T. Gray, of the Waco Orphanage; Ed F. Cook, of the Mission Board, and H. A. Boaz, President of Texas Woman's College. Dr. H. J. Campsten brought greeting from the Pecos Valley Presbytery of the New Mexico Synod. A Committee on Comity was invited and the Conference created such committee.

Question 1 was called, "Who are admitted on trial?" John G. Chancey, Fred Francis, Henry M. Barton and Charles B. Brooks.

Question 5 was called, "Who are readmitted?" Luther L. Thurston.

The Bishop called the class of the first year. The presiding elder reported for W. M. Beauchamp, of Lovington Circuit, who was absent on account of sickness. His character was passed and he was continued in the class of the first year. J. A. Scoggins, of Vaughan Circuit, reported 30 conversions and 25 additions to the Church, one new church purchased. He had passed an approved examination. His character was passed and he was advanced to the class of the second year. R. A. Crawford, of Grady Circuit, reported 48 conversions, collections in full. He had stood an approved examination. His character was passed and he was advanced to the class of the second year.

The class of the second year was called. G. C. Emmons, of Gallup, was reported 21 accessions on profession of faith and 36 by certificate. Raised \$8500 during year. Character passed and he was continued in the class of the second year. Dorsey Newborn, of Watrous Circuit, reported 8 accessions to the Church, 56 Bibles and 3000 tracts distributed. Had stood an approved examination. Character was passed and he was advanced to the class of the third year and was elected to deacon's orders.

The Bishop called the class of the third year. W. L. Jenkins, of Sacramento Mission, gave a unique report of his work. He had done heroic work in the Sacramento mountains. Stood an approved examination, character passed and advanced to class of the fourth year.

E. B. Bowen, of Odessa Circuit, reported salaries and collections in full, one new church, Sunday School attendance increased fifty per cent. Stood an approved examination, character passed and advanced to class of the fourth year.

The class of the fourth year was called. J. N. S. Webb, junior preacher on Clovis Circuit, reported good revivals. Stood an approved examination, character passed and elected to elder's orders.

J. I. Kelley, of San Jon Circuit, reported 25 conversions, 37 additions to the Church, organized one Church and one Epworth League. Stood approved examination, character passed, elected to elder's orders.

Question 19 was called, "Who are supernumerary?" J. F. Etchison, of Clovis Circuit, made his report and his name was referred to the committee for the supernumerary relation.

COLLECTIONS WANTED

Several of the pastors have sent in their reports to the Advocate but not half those we counted on. Is it possible any pastor has not yet begun his Advocate work? Brethren, please do not let us hear this year, "I did not have time right at the last to get the Advocate money." If you have let September go by, begin at once. We are facing a crisis and the need of your help is imperative. Stand by your Church paper. Let us hear from every loyal pastor this week. Do not wait till conference this year.

SEND YOUR COLLECTIONS NOW

SEVERE RHEUMATIC PAINS DISAPPEAR

Rheumatism depends on an acid which flows in the blood, affecting the muscles and joints, producing inflammation, stiffness and pain. This acid gets into the blood through some defect in the digestive processes, and remains there because the liver, kidneys and skin are too torpid to carry it off.

Hood's Sarsaparilla, the old-time blood tonic, is very successful in the treatment of rheumatism. It acts directly, with purifying effect, on the blood, and through the blood on the liver, kidneys and skin, which it stimulates, and at the same time it improves the digestion.

Get Hood's Sarsaparilla today. Sold by all druggists.

Reported net gain of 109 members, \$1500 raised during the year.

The Bishop called Question 22, "Are all the preachers blameless, etc?"

J. J. Golden, of Toyah, reported 23 accessions to the Church, three new lots bought, finances short. When the name of Ellis Smith was called his presiding elder asked for a committee of investigation. J. B. Cochran, J. T. McClure and W. W. Turner were named as the committee.

J. B. Cochran, member of the Joint Board of Publication, Texas Christian Advocate, read resolution endorsing Publisher's Jubilee Campaign to increase the circulation of the Advocate to 40,000, naming 400 new subscribers as the goal for the New Mexico Conference. Pending the adoption of the resolution the editor of the Advocate addressed the Conference. Dr. A. C. Millar, editor Arkansas Methodist, was invited by the Bishop to speak on the value of the religious newspaper. Dr. Millar paid a high tribute to the Texas organ and captured the Conference by his felicitous remarks. Bishop Lambuth urged organization for the proposed campaign. The resolutions were unanimously adopted.

It was announced that Dr. Ed F. Cook would speak at the evening hour. After varied announcements the Conference adjourned to meet at 3 p. m. Benediction by Dr. A. C. Millar.

Afternoon Session.

"Amazing Grace" was sung at the opening of the Conference at 3 o'clock, Bishop Lambuth in the chair. C. P. Moore read from Philipians, second chapter, and led the Conference in prayer.

The Secretary read the minutes of the morning session and after minor corrections they were approved.

Question 6 was called, "Who are received by transfer?" Robert L. Armor from North Arkansas Conference.

Question 22 was resumed, "Are all the preachers blameless?" J. T. Redmond reported 42 accessions to the Church, conference collections in full. Character passed.

J. W. Hendrix, of Elida Circuit, reported 65 additions, two good meetings, conference collections slightly behind. Salary in full. Character passed.

H. W. Carter, of Hope and Lake Arthur, reported 37 additions at Hope. Hope Church paid salary in full, Sunday School growing, woman's work flourishing. Character passed.

J. T. McClure, of Roswell, reported good year, everything paid in full, advance of \$800 on salaries, in need of new church, 138 accessions to the Church, win-one campaign prosecuted, 500 members found who had not placed their letters. League reorganized, Sunday School grown to limits of church space, good Woman's Society. Character passed.

J. W. Campbell, of Fort Davis, reported 3 points on his work, one Sunday School, 1 Woman's Missionary Society, 13 accessions on profession, 16 by certificate, net loss, collections in full, salaries overpaid, special services for soldiers. Character passed.

E. D. Lewis, of Carrizozo, reported progress in his work, good Sunday School and Woman's Society, small debt on church, 59 accessions, two Leagues. Character passed.

A. B. Weaver, of Magdalena, reported fine financial year, paid debt on church and parsonage, conference collections in full, salaries paid, women raised \$290, 24 accessions to Church. Character passed.

The Bishop at this juncture asked the Conference to pause for prayer for Magdalena. J. T. McClure led in prayer.

W. W. Turner, of Hagerman, re-

(Continued on page 12)

Some Missionary Secretaries



REV. GLENN FLINN
Beaumont, Texas
Secretary Conference Board of Missions
Texas Conference



REV. J. W. SIMS
Lawton, Okla.
Missionary Secretary
West Oklahoma Conference



REV. A. M. MARTIN
Stamford, Texas
Missionary Evangelist and Conference
Secretary Conference Board of Missions,
Northwest Texas Conference



REV. P. R. KNICKERBOCKER
Denison, Texas
Secretary Conference Board of Missions
North Texas Conference

CORRECTION OF ILLEGAL DIRECTION OF SUNDAY SCHOOL MISSIONARY MONEY.

There are, sad to say, indisputable evidences that the Discipline is often violated, either through ignorance or of set purpose. While, for instance, the Annual Conference minutes show over \$200,000 contributed for missions by Sunday Schools, we have no evidence that half that amount reached our treasury. There is a woeful and a hurtful neglect of the law at this point. The collection in the Sunday School is treated as if it were only a means of securing the assessments and not of securing an increase of income beyond and supplementary to that raised on the assessment and by all other methods. Instead, therefore, of the Sunday School collection going to swell the general work of the Board of Missions, it is so handled as to contribute to all benevolent assessments. This relieves the congregations by throwing a large share of their burdens on the Sunday Schools. This is not robbing Peter to pay Paul; it is robbing both Peter and Paul. If anyone doubts what has been said let him compare the increase of money reported for missions from the Sunday Schools with the total increase from year to year in the income of the Board. He will be surprised to find how vast has been the increase reported raised for missions in the Sunday Schools and how little of this increase has found its way to this Board.

What is needed is a united and studious effort on the part of all our leaders to secure a loyal observance of the law. Conference Boards of Missions should make a study of this question and set themselves to correct the defects. They should bring the facts to the attention of the conference and the presiding Bishop, that in the Cabinet and from the chair attention may be directed to the law and these defects remedied. The



REV. M. S. HOTCHKISS
Fort Worth, Texas
Secretary Conference Board of Missions
Central Texas Conference

General Conference is the body through which the Church speaks to secure uniformity of polity and to secure and uphold her connectionalism. No cause can gain by a neglect of the law, but all must eventually lose by treating lightly the provisions of the Discipline. When the whole Church deliberately speaks in her corporate capacity, none of her parts or agents are at liberty to disregard her voice, nor can it be allowed without detriment to her strength and efficiency.—Extract from Report of Gen-

eral Secretary to Board of Missions at its annual meeting held May 2-5 in Nashville, Tennessee.

Concerning the General Secretary's report, we recommend, first, that the Conference Board of Missions make a study of the Sunday School missionary collections and urge a loyal observance of the law, bringing the facts before the conferences and presiding Bishops so that in the Cabinet and from the chair attention may be directed to the law and obedience to it be enjoined.—Extract from Committee on Home Base, Jas. H. McCoy, Chairman, and F. M. Daniel, Secretary, to Board of Missions at the meeting May 2-5, Nashville, Tennessee.

It is illegal to divert a cent of the money collected for missions in the Sunday Schools to any other cause. No one has the right to ignore or override the law in this matter. The direction of the offerings of Missionary Day in the Sunday School is specifically stated in the Discipline. They must go to the Board of Missions for use in its general work. The Discipline urges that they go as a special. This fact and the emergency in China make it highly desirable that they be reported that way.—Bishop James H. McCoy.

POCKETBOOK RELIGION.

Rev. George Henry Givan.

If hungry mouths are amply fed
And homeless-ones shall find a bed;
If orphan tots shall find a home
And vagrants cease their idle roam;
And if the helpless find relief—
The Church must have a true belief
In Pocketbook Religion.

If horrid dens and slums are reached
And Christ to them in love is preached;

If vice that ranks in high estate
Shall bow its head to holy fate;
If Sin is driven from our land—
The Church must keep an active hand
On Pocketbook Religion.

If prisoners find the Morning Star
And felons cease, and prison bar;
If soothing hand and gentle voice
The sick relieve, sad hearts rejoice;
If human woes and ills grow less—
The Church her cause must doubly bless
With Pocketbook Religion.

If Sunday Schools shall rise in might
And Leagues and Unions win their fight;

If pulpit power shall be increased
And souls from sin and death released;

If she herself in strength would grow—
The Church must practice, preach and show
A Pocketbook Religion.

If heathen lands shall glow with Light
And blinded eyes receive their sight;
If Truth and Mercy there shall meet
And Peace and Love each other greet;
If Christ the Lord shall be their King—
The Church must rouse, and send, and sing
Her Pocketbook Religion.

If sinful men would holy be
And Christ their Savior really see,
If they would know the Way of Life
That leads them from a world of strife;

They, too, must step the Church beside—
And learn to open deep and wide
Their Pocketbook Religion.
Alamogordo, New Mexico.

A CIRCUIT RALLY.

Rev. M. L. Lathan.

Rev. J. E. Crawford, our very efficient Missionary Secretary, spent three days during the early spring on the Emmett Circuit. The work he did for us was conducted in the form of a Missionary Institute. The policies of the Board of Missions were considered in all their phases and thoroughly explained to the satisfaction of our people. Brother Crawford preached several soul-inspiring missionary sermons.

The work began at Emmett on Friday night before the fourth Sunday in March with a sermon, which was followed by a short conference and discussion of the missionary interests of the Church and Sunday School. On Saturday morning, after considerable rain the night before, we proceeded through the black, sticky mud to Jones Chapel, where we had advertised an all-day service with dinner on the ground. In spite of the mud we had a full attendance from all

A Good Scout Eats Without Fear

Fancy Dishes and Rich Food Have No Terrors if You Use Stuart's Dyspepsia Tablets.

Prove It With a Free Trial Package.



Half or more of the good things to eat are either under suspicion or banished altogether to those who haven't learned of Stuart's Dyspepsia Tablets. Instead of berating breakfast sausage, sardine sandwiches and roast duck with dressing wise people eat a Stuart's Dyspepsia Tablet after each meal and one just before you go to bed, then there is no harm in the rich, fancy dishes. Your stomach lacks the proper digestive juices to make your meals easily digested. Stuart's Dyspepsia Tablets give the stomach and other organs of the digestive apparatus the wherewithal to digest food. Get a 50c box today from any drug store and try them, or send the coupon for free trial.

Free Trial Coupon

F. A. Stuart Co., 233 Stuart Building, Marshall, Mich., send me at once a free trial package of Stuart's Dyspepsia Tablets.

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Street
City State.....

over the charge. Nearly every member of our four missionary committees were present. Special drills were given for the benefit of the committee. The use and distribution of the various missionary funds were explained and world needs and conditions discussed. Real missionary sentiment was inspired in the hearts of our people. All of our missionary and benevolent claims are being looked after through the help of the missionary committees, and the Emmett charge is on a much higher plane with respect to its missionary obligation as a result of the work of this Institute.

Let me say in conclusion that it is my opinion that our conference made a choice selection in calling Brother J. E. Crawford to the place he now holds.
Route 1, Frost, Texas.

THE VALUE OF THE MISSIONARY COMMITTEE.

Rev. P. E. Riley, Itasca, Texas

The pastor who does not magnify the work of his missionary committee and who does not constantly seek to increase its usefulness is neglecting one of the most important methods of doing modern Church work. This committee, properly instructed and wisely guided, will relieve any pastor of the greater part of the burden of securing and collecting the subscriptions to the conference claims, and, at the same time, it will generate an enthusiasm for these sacred causes and be instrumental in helping to develop the conscience of the Church in regard to them. No Church having a live and working missionary committee is indifferent to the sacred causes which we seek to sustain. Many charges which have come to look upon the benevolent collections as an almost intolerable burden will get another viewpoint after an active and enthusiastic missionary committee has made its rounds. A missionary committee should al-

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...the good things to suspicion or to those who Stuart's Dyspepsia sardine sandwich with dressing Stuart's Dyspepsia meal and one just d, then there is fancy dishes. s the proper di- like your meals Stuart's Dyspepsia mach and other ve apparatus the t food. y from any drug or send the cou-

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ways be made to realize its important function in the life of the Church if the best results are to be obtained. If anything, its work should be stressed more than that of the Board of Stewards—certainly no less emphasis should be laid on it. If the missionary committee and the Board of Stewards can make their assessments at the beginning of the year it will be possible to collect much of these funds on the monthly basis. The pastor who encourages the missionary committee to hold regular monthly meetings will not only find missionary enthusiasm and knowledge growing, but he will also find that the bulk of his collections do not have to be raised in the last few weeks of the conference year. Many of our Church members, if they fully understood the needs, would pay their assessments early in the year, and some who have not been in the habit of contributing could be interested. Early collections mean full collections.

In his present charge the writer has had the assistance of a good missionary committee composed of twelve of the younger men in the Church. With one exception no steward is on the committee. Early in the year the Conference Missionary Secretary spent a Sunday in the charge, preached two thrilling sermons on missions, and in the afternoon held a conference with the committee. As a result of this day's work the committee caught a vision of the grandeur of the cause and an enthusiasm was engendered which has continued to mean much to the Church as well as to the individual members of the committee. This splendid start was followed by a four-week's campaign of missionary education conducted by the pastor with the assistance of the committee. Some phase of missions was presented from the pulpit each Sunday and the committee backed up the pastor's efforts by distributing missionary literature, by meeting for counsel and in arranging the plans for a special missionary day and an every-member canvass.

When this canvass was made and the results tabulated it was found that more than twice as many people made contributions than had done so the previous year, and furthermore the Church began to exhibit an interest in this vital part of her work that indicated a growing belief that the claims could be paid in full and that by every token it ought to be done. Another direct result of this quickening of the missionary conscience made itself known by the fact that a great number increased the amount of subscriptions hitherto made; some even gave fifty per cent more than they gave the previous year, and in one or two instances the subscriptions were increased one hundred per cent. But best of all, nearly one hundred Church members who heretofore were not accustomed to subscribe to the claims have, as a result of the work of the committee, made a contribution to make possible the laudable undertaking to "pay all claims in full."

In estimating the value of the missionary committee I would not fail to lay emphasis on these four points: 1. This committee will relieve the pastor of the wearisome toil of personally securing the benevolent collections, and he will therefore have greater freedom to give his attention to other important matters. It will also relieve him of the unjust criticism which is occasionally heard "that the preacher is always after money."

2. This committee will develop a much larger body of the laymen than has hitherto seemed possible, and it will provide a definite program, easily understood by the youngest as well as the oldest Church member for increasing liberality in the missionary and other benevolent activities of the Church.

3. This committee, in its effort to approach the ideal of a contribution from every member, undertakes to distribute the burden more evenly over the Church and, as a consequence, the interest of a much larger number is enlisted in the things that are vital to the life of the Church. Incidentally their own spirits are quickened and they come to have a justifiable pride in "full collections" and collections in excess.

4. This committee is largely instrumental in developing the dormant conscience of the Church in regard to missionary and benevolent collections. As the Church continues to invest her means in these great causes her membership will become more and more interested in their success and in the desire to see the kingdom of God come with power.

HOW TO MAKE COFFEE

By the greatest coffee merchants in the world

With pictures of three wives and what their husbands say of their coffee

There has been a great deal written and said about making coffee, and wherever you go, each woman thinks her way is best. Yet we all know how much coffee varies; good one meal—bad the next—often so bad you simply can't drink it.

Don't be discouraged if you are not getting coffee as fine as you would like to have. Don't be satisfied to drink coffee which is "just me-

dium." A million other women make coffee their husbands brag about, and it is so easy for you to do it.

Instead of coffee which you only put up with because you can't get the kind you would like to have, you can get coffee which every member of your family will enjoy, coffee which every visitor will praise, coffee which you yourself couldn't do without.



Mrs. Jones boils her coffee

How to make Boiled Coffee: the way most people make coffee: Be sure that the pot is clean. Have your coffee ground medium fine, just the size Arbuckles' Ground coffee is. Allow one heaping tablespoonful to each cup of water, with one extra spoonful of coffee for the pot. Put the coffee into the pot, add cold water. Let boil until it is just the strength you like. Settle with a dash of cold water.

The Drip Method, the simplest way: Have your coffee ground very fine, almost to a powder. Use only half a tablespoonful to a cup, with an extra one for the pot. (This method requires only half as much coffee as used for other methods.) Put the coffee in a piece of clean

cheese cloth; pour boiling water through it slowly—through once only. Be sure to have water boiling. This does not make as strong coffee as boiling—if you want it stronger, don't make it this way—increasing the amount of coffee won't make it any stronger.

Percolator coffee—the surest method: Use a medium fine ground coffee for percolators, just the size Arbuckles' Ground coffee is. Allow a tablespoonful to each cup of coffee and one extra; let the water percolate up through the coffee until it is just the right strength. Making coffee this way, you can have it just as mild or strong as you like, and you can rely on its being good every time.



Mrs. Green never uses anything but a percolator

To get these results, the coffee itself must be right and must always be the same

Things you should watch out for



Mrs. Smith makes drip coffee

The coffee itself: There are hundreds of varieties of coffee grown. The coffee itself must be put up by men who know coffee! Arbuckles' Coffee is. It is put up by Arbuckle Bros., the greatest coffee merchants in the world. They can give you the value in coffee which no one else can afford to give.

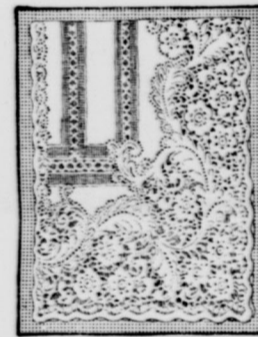
Clean and fresh: No matter how good coffee itself is, if it isn't well taken care of, it makes a poor drink. Arbuckles' Coffee is put up in sealed, dust-proof packages, carefully wrapped to protect it from moisture, dirt, store odors. It arrives in your kitchen strong, full of flavor.

Always the same: Arbuckles' Coffee today is the biggest selling coffee in the United States. Did you ever stop to think what this means? To think how good

a coffee must be to be the biggest seller in the United States? From the moment it was put on the market, it was a success. Today, it is used in over a million homes in the United States.

Beautiful Gifts: We share our profits with you by giving you useful and beautiful premiums for signatures saved from Arbuckles' packages. We buy premiums for over a million users of Arbuckles' Coffee. Buying in such large quantities makes it possible for us to give the greatest premium values ever seen in every package of Arbuckles' Coffee there is a circular showing our premiums. Be sure to get it and see how quickly and easily you can get what you want, all without any cost.

Get Arbuckles' Coffee from your grocer today, either the Whole Bean or the new Ground.



No. 276, Nottingham Lace Curtains. Each curtain a yard wide and two and three quarters long. One woman writes us: "I have had a pair of these beautiful curtains ten years and they are still good." Signatures and postmarks, 10¢ and 15¢ signatures.

Arbuckle Bros., 71-WSI Water Street, New York



All their wives use Arbuckles'—start to use it yourself—give your husband a chance to brag!

WHAT GOES WITH THE MONEY?

REV. W. W. PINSON, D. D., Nashville, Tennessee General Secretary Board of Missions, Methodist Episcopal Church, South

Missions is a big business. Without any capital stock it expends each year more than \$32,000,000 and employs an army of over 25,000 missionaries. To manage this vast enterprise is no small task. Some of the best business brains in the world are engaged in it. No wonder great financiers are beginning to turn their thought to it as the one business of sufficient magnitude to engage their highest endeavor. In our own board there are men who are at the head of big enterprises. Its president is a man of extensive business reputation and widely known as a man of affairs. When recently the city of Nashville was in the throes of reform and was in search of a man of outstanding character and business ability for mayor, the first three men mentioned in the press of the city who would be suitable were the three laymen on

our executive committee. It costs these men time to help in the administration of our great missionary interests. It is a common error that missionary matters are more or less carelessly handled. On the contrary there is not an enterprise in the world to whose management more thought and care are given. It is my privilege to attend annually a meeting at which the men who administer the affairs of half a hundred boards gather. No set of men on earth study more diligently the best methods, or apply to their task more rigidly the laws of efficiency and economy. As a result it can be said safely that no other business of like magnitude makes its money go farther than do Mission Boards.

Board Finances. It may not be amiss in this mis-

sionary issue of the Advocate to say a word about the financial record of our own board. It is natural that men should want to know that the money they give counts for its full value.

Let it be remembered that missions is not a cause that can be held within given bounds. Missions grow and change whether you will or not. In other words, missions is vital and progressive. Again, the income is uncertain. Any one of a dozen causes may cut down the income. Several years ago this happened, and happened just after two or three new missions had been projected. The result was inevitable. Hence, the Board found itself considerably in debt. Two alternatives confronted those whom the Church made responsible for its missionary task. One was to make a campaign and pay the debt. This they did not choose to do, among other things, for two reasons: First, the experiences of the past were not encouraging in that direction; second, to have done so would have been to turn the attention of the Church from the needs of the mission fields

(Continued on page 10.)

NOTES FROM THE FIELD

QUAIL CHARGE.

Am in a splendid revival at Lute, on Quail charge. Am junior preacher on this charge. Having conversions and will close Friday. At Antelope Flat have had eleven conversions and organized a Church. We have had fine meetings.—C. B. Ingram, Jun. Pastor, Oct. 5.

ODESSA.

Am leaving today for conference. Will report everything in full. Have had twenty-six additions, built one new Church at Barstow. The people have been very kind, indeed, during the year. Have received three poundings—one just a few nights ago, the largest one of the three. We thank God for the privilege of serving such a fine lot of people. We go to conference with hearts filled with gratitude to Almighty God and the people of Odessa, who have made our year's stay a pleasant one.—E. B. Bowen, P. C.

SAN ANTONIO—DENVER HEIGHTS.

Our fourth Quarterly Conference was held last night. The reports revealed that this had been one of the best years in the history of the charge. All the conference claims were paid in full by September 3. This was the first charge to do so in the San Antonio District. During the year we have had forty-nine accessions by vows and sixty-six by certificate—a total of 115. New lots have been purchased at a cost of \$3000, and we are ready to build as soon as the Board of Church Extension sees its way clear to help us, which we trust will be at an early date.—J. W. Rowland.

QUAIL.

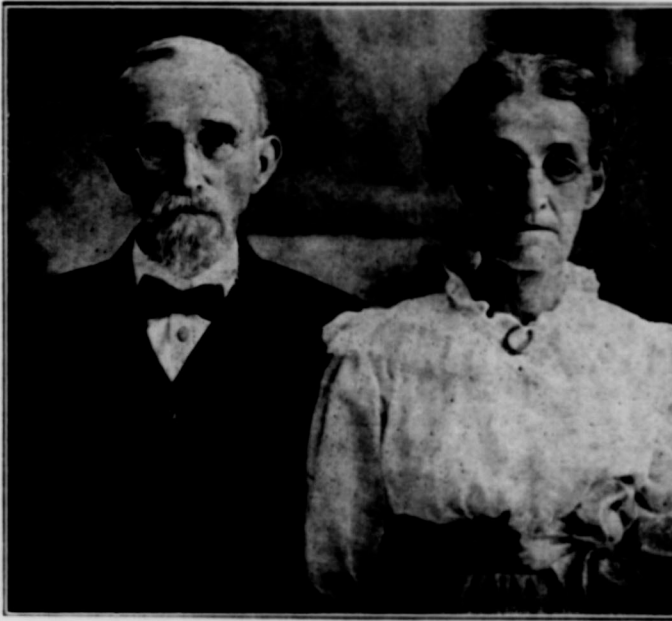
We are closing out our second year on the Quail charge. We have had about 85 conversions this year and have received 72 into the Church. Rev. L. A. Reavis, of Hedley, was with us in three meetings where we had 65 conversions. Brother Reavis is a good gospel preacher and certainly knows how to conduct a revival. We have dedicated two churches and built one new church on this circuit this year. Have also done some valuable improvements on the parsonage. Have a Sunday School enrollment of 300. Finances are in good shape and we are closing out the greatest year in the history of the charge. Rev. A. W. Hall, our presiding elder, is not only a great preacher but a victorious leader. With the help of these men, together with loyalty and faithfulness of a good membership and last, but not least, I must mention good old Brother Ingram, junior preacher on the charge, we are able to make this report.—L. B. Smallwood, P. C.

LEEDY, OKLAHOMA.

The outlook for the meeting at Leedy, led by D. V. York, of Eldorado, Oklahoma, is very flattering indeed. We have had six conversions up to date and many are under conviction. Dr. York is a very fine surgeon. He uses fine tools, dissects and does it well and complete. He is a general who knows how to rally his forces, says the right thing at the right time and place, is a very strong, forceful, educated minister, well read and tactful. I consider him one of the strongest preachers in the West Oklahoma Conference; in fact I never heard better preaching—logical, the old-time Methodism. Dr. York is fearless but lovable, unmovable as to compromising with sin. He builds up the Church, strengthens the preacher and leaves the pastor in the hearts of his people. Leedy will feel the effects of York's preaching for time and eternity. Crowds are coming—house full—great interest is manifested throughout the town and sin has had a wonderful thrashing. God bless the preachers of Oklahoma. Will meet you at the roll call first day of November.—T. Y. Hearn.

LIBERTY HILL AND LEANDER.

As another year is wearing rapidly away and we shall all soon meet at conference again, I shall attempt to say a word from the Liberty Hill and Leander charge. This has been a good year, with a good and great people. They were unstinted in their reception of us, and have stood nobly by us the whole year through. Early in the year we formulated a definite plan in harmony with the spirit of the year a great revival and in keeping with this plan we arranged co-operative meetings at both places. At Liberty Hill the preaching was done by the home pastors of the Baptist and Methodist Churches, and from the standpoint of unity and harmony nothing could have been better, but results were not what we wished; had only a few conversions. The meeting at Leander was also a co-operative meeting of the Methodist and Presbyterians and enlisted interest and attendance from the entire community. The preaching in this meeting was done by Brother W. H. Mathews, of Huntsville, Texas. Brother Mathews is an enthusiastic worker and a strong preacher, but somehow there were not much visible results. Not being satisfied at the results of this, we arranged with Evangelist Mike A. Cassidy, of Ada, Oklahoma, to hold a meeting beginning September 17, running through two full weeks. Brother Cassidy came and with him seemed to come the power of the Spirit, and eternity alone can tell the results of the meeting. There were 86 conversions and reclamations. About 30 joined the Methodists and 20 the Baptists and 4 the Cumberland Presbyterians. The rest were conversions within the Churches. Everyone joined in and there was a fine co-operative spirit throughout the whole meeting. In all my experience I have never been associated with an evangelist that as perfectly meets my ideal as Mike Cassidy. He is a complete master of the word of God, and his preaching is based absolutely upon it. He is fearless in his denunciation of sin, as brave as a lion in dealing with it, and yet withal so consecrated that he doesn't wound the feelings of any. His method is the method of early Methodism, the altar and the straw; they fall at the altar and do not leave until saved through faith in Christ. We have had a great spiritual uplift and the whole community is rejoicing in the love and the saving power of Christ. This is a fine climax for a good year's work. We will see you at conference with a full report along all lines.—R. E. Duke.



FIFTIETH ANNIVERSARY OF THE MARRIAGE OF BROTHER AND SISTER KINARD.

The above named happy event took place at their cottage home in Hubbard, on September 16th, last, when for hours they stood in the receiving line and were congratulated by their numerous friends from both within and outside of the city. The photos of these two excellent people and lifelong Methodists appear at the head of this sketch.

George Washington Kinard was born in Randolph County, Alabama, more than seventy-five years ago. His parents were sturdy farmers and were Baptists in their Church relations. Young George, however, entered the Civil War at its very beginning and was in the service and away from home four years, two months and twenty-three days. He belonged to Company F, Sixth Arkansas Regiment, Govan's Brigade, Cleburne's Division, of the army of Tennessee, and was in numerous battles in Tennessee and Kentucky. He was in the battles of Shiloh, Chickamauga, Murfreesboro, Perryville and many others. He was under fire for ninety days during the retreat of Joe Johnston. He was shot down twice, once at Chickamauga and then again at Murfreesboro. He was finally taken prisoner in a bayonet fight at Jonesboro, Georgia. When the war ended Brother Kinard was the only man of Company F left who was present and able for service. While in the army in 1863 he professed religion and in 1865 joined the Methodist Church and has ever since remained faithful to its vows. Some forty years of this time he has been a steward, which office he still holds and most splendidly fills, handling well a considerable list of the membership.

Margaret Bland was born in Sevier County, Arkansas, a little more than seventy-three years ago and was the daughter of a local Methodist preacher. She gave her life to her Savior and herself to the Methodist Church in 1858 and has all down the years remained a true, devoted Christian and Church member.

Brother and Sister Kinard plighted their faith "either to other" and were united in marriage in Columbia County, Arkansas, September 16, 1866. This was upon the same day and year that the late lamented Dr. G. C. Rankin joined the Church, according to his book, and was the same day also that the old Northwest Texas Conference was organized. These two happy old people are proud of these two momentous happenings on their wedding day.

Brother and Sister Kinard moved from Arkansas to Texas in 1875, and settled first in Bell County, near Salado. Five years later they came to Hill County and have since lived within and near Hubbard.

They have ten children, five living and five dead. Their living children are Mrs. J. E. Ratcliff, Dallas, Texas; Mrs. J. W. Truly, Hubbard; Frank Kinard, Mr. Cain; Edward P. Kinard, of Kaufman County, and Jay Kinard, of Company K, Second Regiment, T. N. G., on the border. They have twelve grandchildren.

They are regular attendants at the church and Sunday School and have the distinction of being two of the three oldest members of the "Win One" Bible class. Brother Kinard being the only gentleman in the class outside the teacher, the class otherwise being made up of the ladies of the Church. This "Win One" class attended the golden wedding in a body and, through their teacher, presented to the happy couple a beautiful set of sterling silver spoons in token of the love and esteem in which the class held them. Many beautiful and useful tokens of love were left on the center-table by the guests and congratulations and good wishes for many returning seasons, laden with richest blessings, were expressed. The day was indeed a happy one not only to this aged pair but to all who had the pleasure of being present. Talks were made by their pastor and other friends, and were responded to in his characteristic way by Brother Kinard, after which prayer was offered and the guests departed, carrying the blessings of these servants of God. Brother and Sister Kinard have been readers of the Advocate, barring short intervals, since the days of I. G. John. This doubtless helped to make them the splendid Christians that they are. May many more like them be produced by our Methodism!

J. W. W. SHULER.

KUSA, OKLA.

Kusa, Dewar, Spelter City, Ritch Hill, Center, Coletan and other centers—all these (except Coletan) are within a radius of two miles. These centers reach out until they almost touch each other. In fact, if the tents are taken into account, they do touch and run together. These tents are outside the centers, or cities proper, yet they are parts of said centers. So they make almost a continuous city with a population of at least 10,000 souls. Among this mass of humanity I am the only Methodist minister, and but few other ministers. Do you wonder that I feel lonesome, lost, helpless? I came here only two months ago. I knew none and none could tell me anything. I fell upon the plan of taking a census, finding numbers of children, roomers and boarders, householders, Methodists, Baptists, Presbyterians, etc. Held a brief conversation at every house. So I know all the people—found the Methodists. Found considerably over 200 at Kusa and Dewar alone. This includes some backsliders of course. Have organized a nice Church at each of the above named places. Sunday School at Kusa has over 100 regular attendants, not so many at Dewar, but a nice Sunday School. Have not had time to reach the other points. We are holding services in the theaters. Oh, how we do need to house our people in substantial churches! Most of these people are poor, having come here to get a start in life. Wages are good, but living is high. Every grade and feature of poor humanity is here. I see it all. They open their hearts as if hungry for sympathy and love. The gospel is the only help for them. It is enough! Seeing all this, I have been broadened and my religious life deepened. I am glad I came.—T. J. Harris.

BASTROP CHARGE.

After two years of silence it may be interesting to some of the readers of the Advocate to receive some tidings from this corner of the world, as viewed by this correspondent. As the conference year is closing it is with gratitude that we realize that old Bastrop has moved forward and upward since our last letter. Rev. Theophilus Lee, a true man, a splendid pastor and faithful preacher, is rounding out his work for two years, and this charge has reaped much of good from his earnest consecration and untiring industry for its welfare. There have been 104 additions to our Church roll in the two years, of which thirty-one were added this year. The Church all along the line has become better organized and has nearly brought itself up to all the points in the "Standard of Efficiency." The Junior and Intermediate Epworth Leagues

have been active and useful under the wise manipulations of Mesdames Theophilus Lee and N. G. Fowler. The Woman's Missionary Society, too, has increased in membership and is real. The Sunday School, despite the fact that our faithful superintendent, Capt. B. D. Orgain, has been very sick for months, has been blessed with an assistant superintendent, Mr. M. C. Booth, and other faithful Sunday School workers, so that it has moved onward winning several points in the Standard. It has in its missionary collections contributed \$41 to China missions. There were also special contributions to the Passo Fundo Brazil Fund, through the effort of Mrs. W. T. Decherd, of Austin (nee Miss Katie Jenkins, of Bastrop), in having a "College Rally," in which \$22 was given, \$10.50 to Brazil Building Church Fund and \$11.50 to the Cuban Pinson College, Rev. B. O. Hill, of Bastrop, President. The Sunday School has a "Teacher Training Class" and also a Wesley Adult Class besides other adult classes. The Primary Department has been well organized according to the Graded System, under management of our pastor's consecrated wife, Mrs. Theophilus Lee. Last Sunday was "Promotion Day" and one new class was formed from the Beginners' Class and placed in charge of Mrs. T. N. Powell. We now have fifteen teachers in our Sunday School. The Wesley Adult Class made a special contribution to Pinson College in tribute of regard for its President, Rev. Ben O. Hill, who is Missionary to Cuba from Bastrop. The Home Department of the Sunday School is well organized, and conducted by Mesdames Theophilus Lee, T. M. Rector and E. H. Jenkins, having an enrollment of nearly seventy members. The Cradle Roll, too, is well managed and forms a pleasing and beneficial department of the work. The Senior Epworth League, with Mr. Rufus Ransome as President, Mr. Howard Jenkins as Secretary and Mr. Will D. Fowler as Treasurer, made special contributions to the Asbury Fund and to Africa; the Junior League also made special offerings to the African Missionary Fund. The local work for the parsonage and social service work have been carried on by the Ladies Aid Society and the members of the Social Service Committee. And thus our friends may read between the lines and see that God is with us in this part of the vineyard and that the fields are white unto the harvest for future reaping—while we hear the Lord Jehovah say to us all, "Speak to my people, that they go forward!"

MRS. FEMMA HOLMES JENKINS
Sec. Supt. of West Tex. Conf.

TUTTLE CHARGE.

Perhaps you think we are a back number by this time. But we have not been doing much this year and of course didn't have anything to write, but since our fourth Quarterly Conference has gone down in history we will write a few lines and ask that a statement of Advocate subscribers be sent to me before I go to the Annual Conference, and I will do my very best to collect them. Our presiding elder, Brother Mitchell, says we had a good report at our fourth Quarterly Conference, but I have never been so far behind at the time of year since I have been in the ministry. But I have a fine body of people to labor among, and they all know well about the great crisis through which I have passed, although it has never been mentioned through the Advocate. Wife has suffered an operation for gallstone, but is doing nicely now, and we hope she will soon be well again. You should have been there when R. A. Thompson's letter arrived at the hospital with a check to cover pastor's salary for the remainder of the year, and stated that the Church had held two special prayer services, asking God for her recovery. Brother Thompson is a steward in the Nimekah Church where I preach one Sunday each month. G. I. Henry is a steward in the Highland Church which we built last year and always comes up with everything from Highland. Only preachers who have such men as Geo. McNeal, and G. I. Henry ever know what it is to have the finances paid a quarter in advance. This is my second year at Tuttle; have had over one hundred conversions and eighty-four additions to the Church, and are expecting to report conference claims in full as we have every year since joining the conference. Our presiding elder sure does preach, and is highly honored by both people and preachers, and we hope for him a quadrennial on the Chickasha District.—F. M. Miller, P. C.

LAKEMP, OKLAHOMA.

At the beginning of the year we had a membership of only thirty-five, and only a few of them attending the regular services. A small Sunday School, poorly organized and poorly attended, no prayer meeting, no League, no Missionary Society. Now we have a membership of fifty-four, a good Missionary Society, a good midweek prayer meeting, a fine Sunday School with about 100 on roll and a good Epworth League of twenty-eight members, with everything looking good for the next year. To God be the glory for all that has been done. Last week we closed our meeting. Had twenty-seven conversions and reclamations. We received fifteen into our Church and some joined the Presbyterians, of which some were already members. Rev. T. Edgar Neal, of Guyton, Oklahoma, did the preaching, and it was well done. People love him greatly and speak highly of him. He had his wife and sweet little daughter, Kathleen, with him and they won their places in the hearts of the people. With these was Happy Willard, a man well known over the State as a tough, down-and-out, but God has saved him and he is working hard for the cause of Christ. May God bless these men wherever they go, and make their lives of much use in the world. Everything looks good for the new year and we are expecting great things to be done. The Board of Stewards are planning to fix the salary in the neighborhood of a living next year, and we feel that it will be more pleasant here than it has been. We have almost all the claims ordered by the conference in hand and provided for and trust that we may be able to get it all. We will pray for us as you go that we may do all in our power to bring this, the greatest work, to the place where it should be.—F. C. Harrell, P. C.

LETTER FROM THE COAST.

H. G. H.

Our section, and the entire coast country, rapidly recuperating from effects of drought and storm. Corpus Christi and Rockport hurt severely, but on a visit there you hardly see signs of storm. All along the coast the churches were damaged; some destroyed, but everywhere they are rebuilding and looking to Church Extension Board for help. Bishop church leaks, five windows knocked out and front door knocked in, but we only ask the Board to let us have a few dollars, because we are so heavily in debt.

Presiding Elder Sessions was here and gave us a most encouraging talk. But I sent him six blank applications for different parts of his district.

S. C. Dunn has rendered faithful service in Bishop and Driscoll this year. Seventy-five or eighty conversions and about that number of accessions. A new Church organized and built at Driscoll, with Sunday School organized. Over \$1200 debt paid.

I am afraid finances may be a little short—no crops and the havoc of the storm. But the pastor of Bishop and his wife are cheerful enough to have their new and pretty baby, Margaret, baptized Sunday, in the midst of the most beautiful Children's Day service I have ever seen in Texas.

A superannuate preacher of the Northwest Texas Conference, Brother Bachman, of Seminole, sent me \$2.50 for a blown-over Mexican church. I sent it out to J. W. Black, at Alice, to be applied on the Mexican church off its block.

The Church Extension Board approved application of Alice Church for loan of \$5000, but am sorry to learn the church enterprise at that place must be postponed for the present.

In a few years from now this great, rich coast country will be so full of people the Beeville District will have to be cut into two districts. The people are coming and the drought and storm are things of the past.

A GREAT RALLY DAY.

Another great Rally Day at Wesley Church, Greenville, has passed into history. It proved to be another great home-coming. The church was beautifully decorated as a harvest scene, reminding us of the gathering once more of our faithful ones. The music was uplifting and inspiring. Our joy was mingled with sorrow when Mrs. T. D. Starnes paid a beautiful tribute to those who have crossed over the river—among them our faithful superintendent, Mr. B. O. Wylie. The program, prepared by Mrs. E. M. Taylor, was one of the most inspiring and entertaining that old Wesley Church has ever had.

R. S. McWHIRTER, Supt.
MRS. M. V. CARPENTER, Reporter.

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

W. H. W. W.

back number by... have anything... Quarterly Con... we will write... statement of... to me before I... and I will do my... presiding elder... and a good report... inference, but I... at the time of... e ministry. But... to labor among... the great crisis... although it has... h the Advocate... on for gallstone... we hope she will... could have been... letter arrived at... cover pastor's... year, and stated... special prayer... every. Brother... the Ninnekah... e Sunday each... ard in the High... year and always... from Highland... ch men as Geo... er know what it... a quarter in ad... year at Tuttle;... conversions and... Church, and are... e claims in full... joining the con... ure does preach... th people and... in a quadrennial... M. Miller, P. C.

OMA.

year we had a... ve, and only a... eular services... y organized and... y meeting, no... ety. Now we... ur, a good Mis... idweek prayer... with about 100... eague of twenty... g looking good... e glory for the... last week we... euty-seven con... Ve received five... one joined the... e were already... al of Guymon... and it was well... atly and speak... e him and they... of the people... rd, a man well... gh, down-and-... im and he is... f Christ. May... y they go, and... s in the world... e new year and... s to be done... planning to fix... of a living t... will be more... ven. We have... by the confer... and trust that... all. We will... e may do our... eatest work... c.—F. C. Har-

COAST.

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FAITHFUL SERVICE.

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THE NORTHWEST.

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APPROVED PLAN.

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DAY.

Vesley Church... history. It... home-coming... ecorated as a... the gathering... Our joy was... T. D. Starnes... who have... hem our faith... Wylie. The... f. Taylor, was... d entertaining... TER, Supt... Reporter.

ease by puri... other wo...

WHARTON.

A few words from this part of the "moral vineyard" may be of some interest to the readers of the dear old Advocate. Our fourth protracted meeting on the Beasley charge was held at Pledger, in Matagorda County, embracing the fifth Sunday in July and lasted about ten days. We were greatly hindered by continuous rains, but we had a fine meeting, considering the circumstances and conditions. We received six new members on profession of faith, one of them a woman from the Roman Catholic Church, and also her little son. We were told that those who joined us were the very first persons that were ever converted in the little village. That was quite an achievement. Pledger had been considered a hard field of labor and very little had ever been accomplished there before by the preachers. Our fifth meeting was held at Burr, six miles south of Wharton, but we had little success there on account of heavy rains, and the people were so busy that they did not attend the meeting as we had hoped. Our third Quarterly Conference was held during that meeting and our presiding elder, Brother Thomas, gave us two splendid sermons, which were much enjoyed by the people. We are now working hard on our conference collections and hope to be able to collect them all, but it will be very difficult to get them in full because the excessive rains during August and part of September have cut the cotton crops very short, and nearly all our people are in debt on account of very short crops for the last three years. As I have had splendid opportunities to study the rural Church problem this year I propose to write a short article on that subject for the Advocate right soon, and give my views on some of the phases of that intricate and difficult problem as I see it from my standpoint. Some of my brethren may differ from me on that subject, but we all have a right to our views and to give expression to them through the Church papers and through other sources as well. Look for my article soon.—W. W. Horner.

THE ANNUAL CONFERENCE AND ELSE.

It is now less than four weeks until the convening of the West Oklahoma Conference at Wynnewood, Oklahoma, November 1, 1916. God's servants will come from the east, west, north and south, not to sit down with Abraham, Isaac and Jacob, but to make their annual reports. The pastors are doubtless very busy looking after the interest of the Church, getting ready for the annual exhibit of what they have achieved during the conference year. The clarion notes of great revivals are sounding through our conference organ by our conference reporter. This is a year of great material prosperity. The indications are that the finances of our Church will be unprecedented by any former period. Some of the brethren have already paid their conference collections in full. All are hopeful of clearing the decks by conference. But, brethren, let us not forget that true and God-approved prosperity consists in the spiritual life of the Church. It is not enough to report good collections, large congregations, overpaid salaries, new churches and new parsonages. We may do all this, and yet fail to measure up to God's ideal of prosperity. A spiritual Church needs no prodding to bring up their part of the spiritual building. Get a Church right with God and the finances will flow into the coffers of the Church spontaneously so that none of the interests will lag for want of support. We thank God and rejoice with the brethren for the successes that are attending their labors this conference year. Our Methodism is lengthening her cords and strengthening her stakes. Let I forget let me say that that C Avenue is moving along harmoniously. The pastor, Rev. T. J. Durham, is faithful and zealous, looking after all the interests of the Church, buoyant with the prospect of clearing the decks of everything against C Avenue before conference. Our Board of Stewards and officers of the different departments of Church work are at their post, a more self-denying and loyal people cannot be found in Oklahoma. The membership responds to every call for a forward movement.—R. H. Grinstead.

LOCKNEY.

As the conference year is drawing near a close I shall give a brief report of what has been done during the year. Our revival in Lockney began the 6th of August and ran to the 20th. Rev. A. M. Martin and his singer, Brother Griffin, were with us the entire two weeks. We have never had better help. Brother Martin preaches a sane, sound gospel. He believes the Bible, and preaches it with all his soul. His methods are fine. Brother Griffin knows how to direct a choir, and is an excellent singer. He is not only a good choir leader, but a fine personal worker. Both men are held in high esteem by every one. They make a good team. The meeting was one of the best, if not the best, ever held in this town. The crowds were the largest that ever attended a meeting. There were about fifty or sixty conversions and about thirty members were added to the Methodist Church besides those added to other Churches. We had a good meeting at Pleasant Valley. The pastor held it. Some hindrances have been in the way of meetings at the other afternoon points, so have not held them. We have had a good year in some respects. Have received 47 members to date. We have a good Senior League and a very good Sunday School in Lockney, also at Pleasant Valley. We have a good missionary society. They have done excellent work this year. They have papered three rooms of the parsonage, built and screened in the back porch with a small room on one end of it. The work was donated by the men and the ladies paid for the material. They have carpeted the aisles of the Church, and placed a beautiful art square on the pulpit rostrum. Not content with these, they have recently presented the pulpit with two splendid chairs. We repainted our church in the early part of the year. We really need a new church. We feel sure that we can report full collections. The Woman's Missionary Meeting for Plainview District was held here the last of September and was very well represented. It was an inspiration to our people. The missionary sermon was preached by the presiding elder, Rev. A. L. Moore, and it was good. We all love Brother Moore and his noble wife. A large per cent of my members take the Texas Advocate, and it is a great inspiration to them. We close the year with gratitude to the Lord for what he has done for and through us.—J. A. Sweeney.

McADOO.

On September 9 we received a Macedonian call from the good people of the McAdoo community, a new settlement in the Northwest corner of Dickens County, just on the Plains, to come over and hold a meeting for them, as soon as possible. So Monday morning we got in the buggy and drove over there, a distance of thirty or thirty-five miles. A rain caught us on the road and we were delayed a couple of hours, but reached the home of our old friend and loyal Methodist, G. B. Davis, in the edge of the community, before night. It rained again most of the night, but Tuesday morning the clouds floated away and the sun came out and everything looked lovely. So in the afternoon Brother Davis and I got in the buggy and put in the afternoon driving around, telling the people that we would commence a meeting at the schoolhouse at night. We were told that most of the people were Campbellites, but to our surprise when the hour arrived for the first service we found a good crowd had gathered and from night to night they came, filling the house, and it is a good big house, too. Sunday we had dinner on the ground in true Western style, and three services for the day. At the 11 o'clock service we organized a Methodist Church, with thirty-one members and baptized three babies. At night we received another into the Church and closed the meeting. Without a word being said about money on my part Brother Davis went quietly among the brethren and secured \$22.50 in cash and the promise of several dollars more as a small token of their appreciation of my services. Also asked me to come back and preach the fourth Sunday in October, saying they would have \$10 to pay me for my trip. Of course I am going and expect to receive some more members into the Church. They are already talking a tabernacle or church in which to worship. We predict for Methodism in the McAdoo community a splendid future. They are a wide-awake, intelligent, progressive people, and you know Methodism always prospers in such a community. This will be a splendid appointment to be placed on some charge another year. I think it will pay \$125 to \$150—possibly more.—R. L. Jameson, Matador, Texas.

LOMETA CHARGE.

We are now "rounding up" for conference, which meets at Uvalde on the 18th of this month. And as we review the year's work we find many things for which to be thankful. Upon reaching our charge last fall we found both churches very much in debt. The debt at McCreaville had been carried for three years; the one at Lometa had embarrassed the Church for eight years. We at once began to lay plans for the lifting of these debts and with the kind response of the people we have raised and paid in "cold cash" every dollar of said indebtedness. Both churches are to be dedicated on Sunday, October 15, the last Sunday of the conference year. Rev. J. W. Cowan, our faithful presiding elder, who completes his four years on the Lampasas District on that Sunday, will preach the sermons and conduct the services. He tells me that he is to dedicate a church on the Kemper charge that morning at 11 o'clock. That's going some, isn't it? Three churches in one day! Did you ever hear of a thing like that before? It is a fitting climax of his four years' hard, faithful and patient work on the district. In addition to this we have purchased a beautiful piano for the Lometa church and have cared for all of the purchase price excepting \$75. Paper has been bought with which to paper the Lometa charge and would have had it hung before now if we had been able to secure a competent hanger. The money is provided for hanging it. The parsonage has been painted, two rooms papered, and some new furniture installed. The conference collections, which equal in amount to 55 per cent of the pastor's salary, will be paid in full, which will be a very large increase over what was paid last year. In addition to these claims we have met several district assessments. Our Sunday Schools, and the Woman's Missionary Society are doing very satisfactory work. C. M. Swinney and B. B. Supple are two of the most faithful Sunday School Superintendents I have ever seen. They are always on the job. We have had forty additions to the Church this year. Twenty-

DR. JOWETT'S LATEST VOLUME The Whole Armour Of God

By JOHN HENRY JOWETT, M. A., D.D. In this new book, Dr. Jowett is at his best. What more need be said? All that charm of felicitous phrasing, expository power and homiletical skill, which have made him justly famous, are here in rich abundance. There is a peculiar appositeness about it, too: Dr. Jowett deftly adapts the lessons and phraseology of an earthly battlefield (with which the world has, unhappily, grown all too familiar) to a consideration of that higher warfare, which men wage victoriously under the Great Captain of their souls. Each discourse deals, either with some particular equipment of the Christian soldier, or with some experience of his on the hard-fought field.

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three of these were on profession of faith; seventeen by letter. While the year, in many ways, has been a very hard one, yet the work has been greatly enjoyed because of the visible results accomplished. I believe the charge is in better shape to go forward than for years. There are some of as fine folks here as you meet anywhere, and their loyalty to the preacher and the Church, under adverse and peculiar conditions, has been the pastor's inspiration.—E. A. Hunter, P. C.

THE VIRGINIA K. JOHNSON HOME.

Rev. E. Hightower. On a recent Sunday afternoon I had the privilege of preaching at the Virginia K. Johnson Home. "Home" is the right word. I had not seen the institution before. When we entered the chapel what impressed me most was the youthful appearance, the intelligence and refinement of the girls. Scarcely one of them looked to be as old as twenty. Evidently most of them are from homes of culture and refinement. These young girls are more to be pitied than blamed. Somebody blundered in their training and control, else they would not be where they are. Those girls came from all over the Southland—some from far off Virginia. The reason is that there is not in the South another institution just like the Virginia K. Johnson Home. Its particular mission is to take in hand misguided and betrayed girls before they have grown hard in sin and give them another chance under conditions that help rather than menace the womanly qualities that are so sorely needed in all the homes and walks of life. That such young women are fine physical specimens and capable under favorable conditions of performing well the highest mission of womanhood, goes without saying. That this is the kind of girls that lecherous villains compass sea and land to betray. The stories of the lives of some women who have been saved from shame through the work of Sister Johnson and her associates are enough to make the stars twinkle for joy. "Help those women." The Virginia K. Johnson Home now occupies a beautiful and commodious building just outside of Oak Cliff and is surrounded by a lovely track of land. Some \$5000 are still due on that property. But what is \$5000 for 250,000 Texas Methodists? Nothing much! Only what is everybody's business is nobody's business. Th-

Sunday Schools alone could relieve Sister Johnson of this burden in a single Sunday and never feel the strain. It would do them good to perform the task. We suggest that each superintendent gives his school a chance. But let's not depend on the Sunday Schools for everything. It would prove a blessing to each Methodist parent in Texas whose own loved daughters have been saved from the snares of the fowler to make thanksgiving to the Virginia K. Johnson Home. It is ours, and the unfortunate girls who find shelter there are providentially sent to us that we may act toward them the part of the good Samaritan. In the day of judgment we shall doubtless be asked to explain how we discharged this sacred and important trust. Let every parent help. Georgetown, Texas.

KENNARD AND RATCLIFF CHARGE.

Our first revival meeting for the year began at Ratcliff on the night of May 11 and continued over until and closing on Sunday night, May 21. Glad to say that in many respects this was a good meeting. Though there were some hindrances in the way of the meeting at the time, nevertheless we plowed through these hindrances and our God gave us a great victory. It was our good pleasure to have with us in our meeting Rev. Walter G. Harbin, of Houston, Texas, who did the preaching, and who did it to the delight of all who heard him. This humble writer led to victory in song. Now I wish to say that it has never been this writer's privilege to have better help in a revival meeting than Rev. Harbin rendered in this meeting. God bless this good man and make his labors fruitful wherever it may be his lot to labor for the Master. We were glad indeed that he came this way. His work and labor with us proved a blessing indeed to this writer and also to our Church in general. His preaching was of a high type. His sermons were clear and logical, persuasive and convincing. No claptrap methods were used. Nothing but the pure and unadulterated truth of the gospel of Jesus Christ was set forth. And now it affords me great pleasure to say that no pastor who desires good help in a revival meeting will make any mistake in securing Rev. Harbin to hold your revival. As to the results of the meeting, it would be dif-

(Continued on page 12)



FIRST METHODIST CHURCH, PITTSBURG, TEXAS. REV. J. E. MORGAN, PASTOR. This church was erected in 1905 by Rev. E. L. Shettle at a cost of more than \$30,000. Sunday, October 1st, was a great day in our Church at Pittsburg. At the morning service the pastor announced that the trustees and stewards had planned to raise a fund of \$3000 as a special to cover the entire budget for the year, including all assessments for missions and conference claims, so that Pittsburg Station might report everything "paid in full" at the Annual Conference, the collection resulting in nearly \$3500. The best part of it was that such a spontaneous and grateful offering was never taken but once in the history of our Church. That was when more than \$12,000 was raised in one day by Bishop Hoss, when the new church was dedicated. The occasion seemed more like a great revival than a collection. J. C. Bailey started the collection at \$500. Bro. Lon Morris—the man who always gives, and who gave \$8000 on the church building—gave \$500; R. F. Lewis, \$250; G. C. Hopkins, \$250; W. L. Garrett, \$200; L. R. Hall, \$170, and many amounts of \$100 on down. The pastor, Rev. J. E. Morgan, was all smiles—the kind that won't wear off—and says it was the greatest freewill offering he has ever taken in any of his Churches. Our Church property has a total valuation of approximately \$50,000, which includes the splendid two-story parsonage, and the present district parsonage which is located here, and in which we have an equity. Every department of our great Church is working progressively; a fine Sunday School, Epworth League, Missionary Society and all auxiliaries. E. R. GREER.

WHAT GOES WITH THE MONEY?

(Continued from page 7)

to the perplexity of the Mission Board, and to have swelled the immediate income at the expense of the steady income. Let anyone study the available facts and he will learn how disastrous such campaigns have often proven.

The second alternative was to make it our first object and duty to care for the missions and then pay the debt as we might out of the increase of a steady income and by economy. Then the debt being paid, instead of a lapse into the old groove, or even a worse one from a high pressure income, we should be able to maintain the level of income and turn the increase by means of which the debt had been paid into enlargement and better continuous support.

Increased Appropriations.

Accordingly we have very materially increased the appropriations and otherwise made constant progress. In 1909 there was appropriated for all fields \$355,106; five years later we appropriated \$495,574, an advance of nearly forty per cent. Five years ago Home Missions received \$64,090; last year \$104,750, an increase in appropriation of sixty-three per cent. The foreign fields received five years ago \$291,116, last year \$390,824, thirty-four per cent advance. During this time the debt had been reduced considerably. The very year in which this larger appropriation was paid a reduction of \$42,000 was made in the debt, and but for the effects of the war in 1914 it would have been almost wiped out. A glance at the figures will show that had we held the appropriations where they were six years ago we would have paid the debt in two years, and that in five years we would spend at that rate \$700,000 more in appropriations than was being spent before and that would have paid the debt three times over. But what advantage to be out of debt if your missions were discouraged and starved? Debt is bad, but failure and defeat and infidelity are far worse. Let every Methodist know that the money on which he helps pay interest is doing magnificent service for souls and multiplying itself in power for the kingdom, and in due time the debt will be cancelled. We are paying a reduced appropriation this year, reduced on account of the war and should still further retire the debt.

A Dollar to Send a Dollar.

But what about your expense account? Why does it take a dollar to send a dollar? This is an old and persistent question that may as well be answered again.

Ratio of Expense to Income.

Following are the facts for the general administration, excluding woman's work as are all the facts in this article: Five years ago the expense of administration was nine per cent of income; three years ago it was eight per cent; in 1915 it was seven and one-half per cent. This reduction has been secured by increasing the aggregate income and by decreasing the aggregate expense. The total decrease in salary account alone the last two years has been \$3605. In three of the departments in the past five years we have reduced the force by three people and the aggregate salary account over \$5000.

Interest Account.

The annual interest account, which is made necessary largely by delay in sending money to the board, brings the total charges against the income to about ten per cent. This leaves ninety cents of each dollar to go to the work. Instead of taking a dollar to send a dollar, it requires only ten cents to raise a dollar, pay the interest on it while awaiting its tardy arrival and then invest and make effective the remaining ninety cents.

Home Base Cultivation.

This seven and one-half per cent includes expense of cultivation as well as that of administration. Of the eighteen officers and employes at least ten are engaged in home cultivation. It costs three per cent of income to administer what it costs four per cent to persuade the Church to give. Some boards make a distinction between administration and cultivation expenses. Expense of cultivation runs from forty to sixty-five per cent of the total expense. In our own board the cost of home cultivation is about sixty per cent of the total expense.

Not Up to Average.

Did you ever consider the usual cost of raising money in the Church?

I have known a Church to pay ten per cent for the collection of its own budget. I know a big Church enterprise that has expended twenty per cent of its income, another twenty-two, another fourteen and a half, in our own Church. We do not always get the reports. If we did it would throw light on the question of Church finances.

Promotes All Benevolences.

Let it be remembered the Board of Missions is cultivating the Church in the interest of all the benevolences. Much of the printing, postage, travel and labor is spent in promoting the Every-Member Canvass, full collections, tithing, Christian stewardship and other methods of increasing alike all the benevolences of the Church. Where else does the Church turn for help on these lines, and what board is conducting campaigns of cultivation by means of conferences, institutes, etc., to encourage better financial methods? Let the reader ask himself this question, and his own answer will show where much of our expense comes in.

Where One-Seventh Went.

It is made clear by comparing our receipts with reports in the Annual Conference for 1915 that more than \$100,000 raised under the Discipline for the Board of Missions by means of an extensive and expensive cultivation through the Sunday Schools went to other causes, and not to the Board. Had it been rightly directed it would have decreased the ratio of expense to income at least one per cent. One-seventh of our expense in this one instance went to swell directly other than missionary income.

Extent and Complexity.

Our board has eight mission fields. Seven of them are foreign, in four continents. In these are one hundred and twenty-five missionaries with their wives and children, and we are their Board of Stewards. They must have homes to live in, and the board is their parsonage society. They must have churches and chapels, and the board is their Church Extension Society. They must have workers and helpers, and the board is their Home Mission Society. They must have hospitals, and the board is their Hospital Association. They must have schools, and the board is their Educational Association. They must have literature, and the board is their Publication Society. In short, the board takes the place of every board we have in the home field and carries on all their activities at a distance of thousands of miles under new and untried conditions.

Illustrations.

We frequently spend in a year more in building than the Board of Church Extension spends in its donation department. We expend more annually in education than does our Board of Education. We have in our foreign fields 105 schools without endowment. Twenty-five of these are of higher grade. To administer these great interests at home requires several great boards. It cannot be done abroad without cost, and yet it is far less than the cost of administering these same interests at home.

PAN-AMERICANISM A NEW BROTHERHOOD

REV. ED F. COOK, D. D., Nashville, Tennessee Secretary Foreign Department, Board of Missions

Pan-Americanism has come to be more than a phrase; it is a reality. The new Pan-Americanism is a declaration of American interdependence. Three events of recent occurrence have tremendously affected the relation of the Americans and the interpretation of Americanism; the opening of the Panama Canal, the great war in Europe, and continued revolutions in Mexico. These events have affected tremendously the political, commercial, social and religious life of the nations. They have brought to light as nothing else in history the unity of American interests, the uniqueness of American problems, the interdependence of American governments and the brotherhood of the American peoples. As these relationships became more clearly defined and as a result of a growing American spirit, Pan-American Congresses have been held on commerce, finance, science, education and religion. The methods of these congresses have been scientific, and the results have been a better understanding of the

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Comparisons.

No other business of similar proportions and complexity is administered so economically. Even the great insurance companies of the country spend from thirteen to seventeen per cent of their vast incomes in expense accounts.

Let any one take the trouble to look into the expense of the other boards of our Church and he will find that the Board of Missions in proportion to its responsibilities sets a good example of economy. The average expense for ten of the leading boards of North America is nine and two-tenths per cent of their income. This one and seven-tenths per cent. Ours is lower than any except two, and one of these has more than three times the income of ours. The seven having an income under \$1,000,000 average a fraction under ten per cent, about two and one-half per cent more than ours, which is in the same class.

But our chief aim is not and should not be economy. We cannot. We do not sacrifice the success of a great cause in the interest of a small expense account. This great business of the kingdom deserves to be well done whatever it costs.

nificance of these facts is felt when one interprets such figures as these: Saved in distance on trade routes from New York to Guayaquil, 7405 miles; to Callao, 6250 miles; to Iquique, one of the great nitrate ports of the world, 5139 miles; to Valparaiso, 3747 miles. Saved in distance from Galveston, New Orleans, Mobile, Pensacola, Tampa, Savannah, Charleston and Norfolk, to the ports on the west coast of South America, from 4108 to 8400 miles.

The saving in distance here exhibited alone is enough to indicate that the trade relation of the United States and South America will inevitably be more intimate than was possible before the canal was built. Thus we are suddenly made into a new neighborhood with business interests in common.

The great war in Europe has tended to increase the intimacy and interdependence of North and South America. For four hundred years South America looked to Europe for her manufactured goods, for her social influences, for her educational opportunities, and for her religious ideals. For more than two years, however, the intercourse between South America and Europe has been cut off, and today South America is looking to the United States for her manufactured articles, a new era of social intercourse has sprung up. The sons and daughters of Latin America are turning to the United States in search of educational opportunities, and South America is in position as never before to receive religious impressions from the United States and

EDUCATIONAL

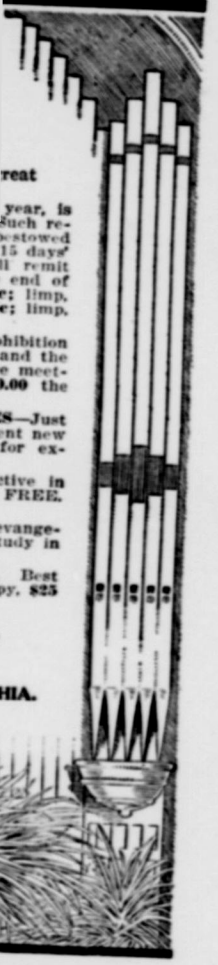
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NAL RADUATES e they are thor- ur courses are ities are first- r standing with ur reputation ou desire the employment and TROPOLITAN atalog, stating S COLLEGE S. ges put you in a other schools, do something count on any days. Cata- omphis, Tenn.

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to recognize a religious leadership from the Churches of North America. It is an interesting fact that there are today thousands of Latin American students in the United States, where as they were numbered by scores before the war. There is an openness of mind and a receptivity on the part of the leaders and masses of Latin America that was not known in former years. Thus the war in Europe has suddenly brought about a new sense of commercial, social, educational and religious interrelation of the Americas as well as having accentuated the consciousness of commercial opportunities which arise from the geographical relation of North and South America.

Continued revolutions in Mexico have been no less influential in emphasizing the new Americanism. Tumult and strife in Mexico have made serious political trouble for the United States. In honest effort to avoid war and the crushing of a weaker power, the United States accepted the proffered mediation of Argentine, Brazil and Chile. The result of this new diplomacy was a better understanding on the part of South America, of our political aims, and a clearer understanding of the policies of the United States in the maintenance of the Monroe Doctrine. Formerly Latin America misunderstood and mistrusted the United States. Latin America has always been suspicious of the Monroe Doctrine, but the A. B. C. mediation has tended to economize our interpretation of the Monroe Doctrine and to modernize the same, bringing all the Americas into a sense of responsibility for its proper interpretation and application.

Thus the American nations have been bound together in bonds of a new brotherhood. This, therefore, is

the day of our greatest opportunity to bless these bonds and to cement them forever. In this new brotherhood springing from widely different sources, America is the big brother. There are four great services which this new Pan-American brotherhood should render. Three of these are suggested by Mr. Bishop in his interesting account of the building of the Panama Canal: (1) To prevent war between the American Republics. (2) To prevent frictional misunderstandings with Europe. (3) To preserve peace in the Pacific. (4) To promote in the Churches of the United States a new sense of responsibility for the evangelization of Latin America.

If we have rightly interpreted the new Americanism, and if in it there really dwells the spirit of a new brotherhood, there unquestionably rests upon the Christian forces of the United States a new and well-defined responsibility to redeem Latin America from the semi-darkness of a paganzed Romanism. This responsibility involves (1) the circulation and interpretation of the Holy Scriptures as the revealed Word and will of God and as constituting the foundation of a Christian civilization; (2) an interpretation of Jesus Christ as the revelation of the perfect and holy love of the Father, who by his death on Calvary made full atonement for our sins; (3) an illustration of the spiritual life as a fruit of personal and intimate and loving communion with the Father and with Jesus Christ his Son.

This threefold ministry we must render to Latin America, because the Roman Catholic Church, through four hundred years of dominance in Latin lands, has denied the people the Word of God, has obscured the living Christ and has divorced morals and religion in the life of the Church.

Now that a new brotherhood has suddenly emerged from new world conditions, the United States is placed in a new position of responsibility as the biggest and strongest of the American Republics. If as a Nation we ever stood in the face of Christian opportunity it is today as we look upon Latin America. If ever upon God's people in this land there rested a responsibility for the evangelization of a race it is today as we enter into new relations with Latin America. Upon our consciousness of God and upon our sense of obligation under the bonds of a Christian brotherhood will depend the moral and spiritual advance of Latin America.

worker should acquaint himself with these investigations. To do so he should read faithfully Bailey's "The Country Life Movement," Wilson's "The Church of the Open Country," Wilson's "The Church at the Center," Butterfield's "The Country Church and Rural Progress," Roades' "Rural Christendom" and Carver's "Principles of Rural Economics."

Then on other books of a similar nature that stimulate thought, "The Story of John Frederick Oberlin" shows what one consecrated man in the country can do.

Who do not know that the immigrant in this country fifteen million strong with twenty millions more of foreign percentage? There are 400,000 Mexicans in Texas with Germans, Bohemians, Italians, Poles and Greeks to make up more than one million, or one-fourth of the State's population. It is said that there are 60,000 Mexican school children not in school. It would be a fine thing to know something about this one-third of the Nation's new Americans. That is why we have Shriver's "Immigrant Forces" that was specially prepared for mission study. Prof. Steiner's "On the Trail of the Immigrant" is fascinating and illuminating, and Robert's "The New Immigration" is highly instructive. Facts about the immigrants can easily be had and without them no man can work intelligently.

There is no subject upon which the average Southern person's actual knowledge is so small in comparison with which he thinks he knows as the Negro. The Negro leader, homemaker, professional man, teacher and business man are not known nor appreciated by a large majority of the white population. Booker T. Washington's "Up from Slavery" was a wonderful book to me. Baker's "Following the Color Line" is eye-opening. Weatherford's "Negro Life in the South" is helpful. Mrs. L. H. Hammond's "In Black and White" compels thought. The Negro Yearbook, published at Tuskegee, is a veritable encyclopedia of facts. Our Southern people should read that book.

There are three books that discuss the Home Missions problem which I believe every preacher of our Church should read. They are Douglass' "The New Home Missions," Stelzle's "American Social and Religious Conditions," and the book by myself, "The South Today." The first is in-

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valuable for one who wants to see the Home Mission situation; the second is remarkably suggestive, and the third is the only discussion of the Home Mission problems of the South which I know. Modesty might suggest that I make no mention of this book, but I speak as the Home Mission Secretary and not the author. It is now being used as the Home Mission textbook in study classes by all the Churches of the United States.

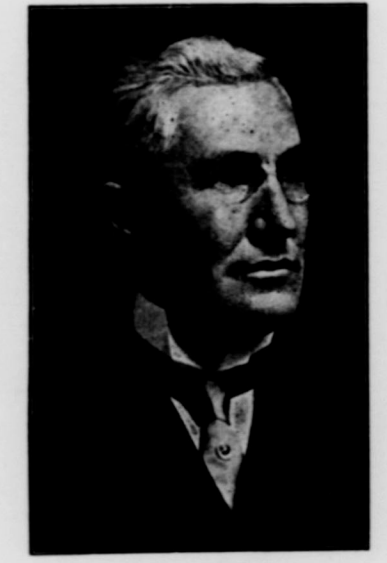
What of Foreign Missions? Here the list is interminable. Eddy's "The New Era in Asia" is excellent. Dougherty's "The Call of the World" is superb. "South America Neighbors," by Bishop Homer C. Stentz, give information that we should welcome. J. Campbell White's book, "Missions and Leadership," should be in the hands of all who speak on missions.

There are things to be learned that cannot be found in books. They are in each city, town and community in which we live. Know thyself. Know thy community. Know the moral and religious neglect so glaring in many places. Know what non-Churchgoers think of your Church and why. Know the conditions of the jails, the poor houses, the asylums and other public institutions for which the people are responsible. Know the farm life, the tenants' life and all that concerns the country Church that we call our own. Knowledge is the first element of power.

KNOW THE CONDITIONS

REV. JOHN M. MOORE, Ph. D., Nashville, Tennessee
Secretary Home Department, Board of Missions

What is the rural Church problem? What is the city problem? What is meant by social service? What is the use of Home Mission money? What is the difference between Conference Missions and Home Missions? A score of such questions persons often ask



REV. JNO. M. MOORE, PH. D.
Nashville, Tenn.
Secretary Home Dept., Board of Missions

because they have not made any effort to find out for themselves what are the real problems of the Church today. It is impossible to create any large interest in missions with peo-

ple who refuse to try to learn what the moral and religious conditions of this country and other countries really are. The information that would make them intelligent is ready at hand, but they are utterly indifferent to it.

Is it of any interest to know that of the one hundred million persons in this country at least sixty millions are not members of any Church—Protestant, Roman Catholic, Jewish, Christian Science, or what not? Is it of any interest to know that the divorces granted in this country every year number more than 100,000? Is it of interest to know that there are more Roman Catholics in this country than there are people in Mexico? Do these facts incite any new sense of responsibility for the Christianization of our country?

The first thing that every religious worker, clerical or lay, is called upon to do is to find out what needs to be done. Take the rural Church—what is all this talk about anyway? How did there happen to be a country Church problem? It happened this way—upon investigation it was found that fifty-two per cent of the farmers in Texas are renters and that forty-eight per cent of all the farmers in the South are renters. It was found that more than half of the renters move every year and that the average length of a renter's stay at one place is a year and a half. What effect does this have on the country Church and school? A large percentage of the land owners do not live on their land. Country pastors do not, as a rule, live in the country with their people. These facts are not guesses. Surveys have been made and the facts established. Every religious

THE KONG HONG CHURCH

BISHOP E. E. HOSS, Muskogee, Oklahoma
President of the China Mission Conference

When I first heard from Judge Williams of the movement among the Central Texas Methodists to raise a fund sufficient to take up and complete this enterprise my heart was very happy, and still more so when a latter letter gave me the pledge that it would surely be successful. Being perfectly familiar with the circum-



BISHOP E. E. HOSS
Muskogee, Okla.

stances surrounding the Kong Hong Church, I feel warranted in saying to the good Methodists of Central Texas that they could not invest their money in a way better adapted to advance the interests of the Kingdom of God in that great missionary field. The lot that has been secured is in the very heart of the city of Soochow and adapted in every way to be a cen-

ter for protracted and successful evangelistic effort. A good congregation has already been gathered. Several eminently successful revivals have been held on the spot. The women are carrying on very active work in the same community. The amount proposed to be secured, ten thousand dollars, will be sufficient, with what can be gathered on the ground, to pay for an ample plant. I hope that there may be no hesitation and no delay in the matter of contributing this sum. The Central Texas Methodists can do it any day before breakfast if they only will. That they mean to do it very speedily seems certain.

My prayers and best wishes go with them in all their efforts. As matters are now in China there is no better way of advertising Christianity to the native population than by erecting worthy houses of worship in the chief cities.

THE AFRICA SPECIAL OF THE EPWORTH LEAGUES.

Miss Eula P. Turner, Dallas, Texas.

The Epworth League is the spiritual athletic field of the Church. It is here that the strong, young spiritual muscles are strengthened, and toughened and hardened. The active membership of the Epworth League is composed of young people, members of an evangelical Church, between the ages of fifteen and thirty. This is the age of indomitable confidence in one's self and the cause which one espouses; it is the age for attempting great things, particularly great things for the kingdom of God; it is the laboratory age in which all the theories of life are being tested out; how infinitely important that the right theories and the right ideals be kept

(Continued on page 14)

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people like it better than any other paper there MUST be a convincing reason that should impel YOU to read it also.
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(7) We are about to start a serial entitled "The Wicked John Goode." Subscribe now before it begins.
(8) The subscription of the Christian Herald is \$1.50 a year. On November 10th it will be raised to \$2.00. Subscribe now before the price is raised. 820 BIBLE HOUSE, NEW YORK

Notes From The Field

KENNARD AND RATCLIFF CHARGE. (Continued from page 9)

hicult to estimate. However, glad to say that our Church was greatly revived and the Christian people generally were made to resolve to live better lives, and more Christ-like, than ever before. There were quite a number who were reclaimed in the meeting. Several who never knew their Lord were converted and brought into the kingdom of our blessed Lord Jesus Christ. In this meeting there were five received into the Church, all of whom were received on profession and baptism. Our second meeting for the year was held at Nogalus, beginning on the night of July 21 and continuing over until and closing on the night of July 30. The writer preached the first sermon in the meeting, after which Rev. W. W. Gollighugh, of San Augustine, took charge and did most of the preaching. We were somewhat disturbed in the beginning of this meeting on account of two death calls for Rev. Gollighugh. The first came on the fourth day of the meeting, but as the good providence would have it, our helper did not leave us at this call. But there came another call on the sixth day, a call from his home Church, from a faithful member, who was not expected to live, for which he was compelled to go and be with him in his last hours. We are glad to say however, that the work in this meeting rendered by Brother Gollighugh, the time that he labored with us, is lasting and abiding. We regretted very much that this good man had to leave us, but the meeting went on, closing out with a great victory. Now it affords me great pleasure to say that no pastor would make a mistake in securing this godly man for your revival. He is a good preacher, a good revivalist, sane in all his deliberations. His sermons were clear and logical, nothing but the pure Word of God were set forth and long live the good man to bless the Church and the people wherever he may labor in the Master's cause. Well, as to the results of this meeting, they were great. The Church was greatly revived, the Christian people generally were blessed, and made to take a firm stand for the Master and his cause than ever before. In this meeting there were four members received into the Church, all of whom were received on profession and baptism. Quite a number were blessedly reclaimed in the meeting. The last result of the meeting, and we might say the best result in a large measure, was the landing of a new church building. The church has since been completed and this writer preached the first sermon in the new building at his last appointment on the last third Sunday in September. All and all, this was a very profitable meeting. Our third meeting was held at Pennington, Texas, beginning on the night of August 5 and continuing over until the following Wednesday night. This one did not run as long as we purposed for it to run. The reason was there was so much sickness in the community at the time that people could not attend much. However, this was a real revival for the time it ran. This humble writer did all the preaching in this meeting, and of course you know that it was well done. The Lord indeed gave us a good meeting. The Church was greatly revived and the membership throughout was spiritually awakened. The meeting resulted in receiving one member into the Church. This one, as all the mentioned, was received by profession and baptism. On the last night of the meeting we baptized three children. All in all, this was also a good revival. Our fourth and last meeting for the charge for this year was held at Kennard, beginning on the night of August 12 and continuing over until and closing on the following Thursday night. The writer preached the first two days of the meeting, after which that noted preacher, Rev. Ben Ansley, took charge and bombarded the devil for the remaining days of the meeting. There were no members received into the Church during this meeting. However, the Church was blessed in some measure and the Christian people generally were lifted to a higher plane of Christian living. This brings our report of our revivals to a close for the year. We are now on a run for the coming session of the Annual Conference. And while we are at this time quite a bit in arrears with our finances, we hope yet to be able to say when we go to conference, Everything in full, Bishop. So note it be. Amen! We have not been forgetful of the Advocate this year. We are locking well to its interests among all of our Church people and urging all those who do not read the Advocate to subscribe and subscribe now. Thank you, Doctor, for the good news the Advocate brings to our home each week. I think it is one of the best Church papers we have. Could not get along without it. Blessings on you, Doctor, and all of the Advocate family. Yours in Christ.—B. C. Calloway, P.C.

CLINTON DISTRICT, WEST OKLAHOMA CONFERENCE.

Rev. W. J. Stewart, presiding elder, is winding up a very successful year's work on the Clinton District. The report of the preachers at an institute at Clinton last week showed decided improvements along all lines. Some of the most notable ones are the paying off of many old church debts, some of which have been running for many years; the awakening of a conscience along the lines of full collections. From the signs of things at present practices

ly every charge in the district will pay benevolences in full this year.

Some new Churches have been built and others are being built, while still others are getting ready to build. Bishop Morrison was present at this institute and gave us a fine sermon one evening, besides giving us much valuable service in the institute work. He seemed pleased with outlook for the district. This has been a great year of revivals. It is believed that the reports at conference will show the greatest increase in membership in the history of the district. Stewart is a great leader. He does not make any noise about it, but he is doing the work. Last year Clinton District led the conference in the greatest percentage of benevolences paid. While we are assessed higher than any other district in the conference according to membership, having more than one thousand less than any other district in the conference according to last year's report, yet we will have an increase over last year. Two years ago the old Guyton District paid 100 per cent of benevolences, and that part of the district is keeping up the record since it was consolidated with Clinton. What was done here can be done all over the conference if everybody tries. Only a little while until conference roll call. H. B. WILSON. Hooker, Oklahoma.

PASTORS' CONFERENCE—CORSIANA DISTRICT.

Our Pastors' Conference met with First Church, Corsicana, Tuesday, October 3, at 10 a. m. After religious services, conducted by Rev. W. H. Matthews, presiding elder, a general survey of the district was made. The pastors reported about eleven hundred conversions and a little more than eight hundred accessions. Finances are well in hand and all claims will be paid in full with the possible exception of three or four charges. A Jubilee Committee has been appointed and meetings are being arranged with the hope that with a little help from some of the stronger charges the entire district can report out in full. Brother Matthews is giving his time to the district and we are all working to make a good report at conference. All the pastors were present with the exception of one who was unavoidably detained. Also several ladies and laymen. Dinner was served at the church by the ladies of First Church and was highly enjoyed by those present. Meet us at Waxahachie and we hope to tell you more good things about the Corsicana District. J. U. McAFEE, Sec.

NEW MEXICO CONFERENCE.

(Continued from page 5)

ported a good year. Annex built for Sunday School, Woman's Society doing fine work, \$400 raised by women. Character passed.

J. T. Lane, of Tularosa, reported 40 accessions to the Church, women active, new parsonage planned, juvenile Missionary Society of 29 members, 4 union schools in charge, "under gracious providence of God I have been able to walk many miles down the valleys and up the hills." Charter passed.

Bishop Lambuth noted the growth of an independent spirit in the West, saying this is a most serious situation. Dr. H. A. Boaz, president Texas Woman's College, was introduced and addressed the Conference. Reported that the New Mexico Conference has 25 students in the college. Present enrollment 325. New building contemplated by opening of next year. The Conference listened with keen interest to this strong address.

The Bishop at this juncture called for reports of committees or boards. A committee reported \$50 raised for Brother Jenkins, of Sacramento Mission.

Question 22 was resumed, "Are all the preachers blameless, etc?"

M. O. Williams, of Fort Stockton, reported fine people at Fort Stockton, busy year, 31 accessions to the Church, pastor's salary in full, collections short, town overchurched. Character passed.

J. H. Walker, of Pecos, reported 76 conversions, 94 accessions to Church, net gain of 16, conference claims paid in full, indebtedness of \$3000 paid, women raised \$463, grand total of more than \$6000. Character passed.

A. C. Bell, of Portales, reported 130 conversions, 78 additions to the Church, salary in full, conference claims short, splendid Woman's Society. Character passed.

After announcements the Conference adjourned with doxology, and benediction by G. F. Phair.

FOURTH AND FIFTH DAYS.

The fourth day of the Conference was consumed largely with the consideration of the reports of the various committees.

J. C. Jones was appointed as the Conference Anti-Saloon League representative.

The committee in the case of Ellis Smith reported that Brother Smith had made a manly statement concerning his case and had surrendered his credentials.

The proposed amendment to increase lay representation in the Annual Conferences was defeated by a vote of 19 to 16.

Trinity, El Paso, was selected as the seat of the next conference.

J. T. McClure preached at 11 o'clock Sunday at the Methodist Church, and after the sermon Bishop Lambuth ordained the following deacons-elect: W. L. Jenkins, J. A. Scoggins and R. L. Armor.

In the afternoon Bishop Lambuth dedicated a church on the Clovis Circuit.

The closing service was held in the Opera House Sunday evening, when Bishop Lambuth delivered his lecture on "His Travels in Africa." A great throng attended the service and the Bishop is said to have been at his best. At the close of the address Bishop Lambuth ordained the following elders-elect: J. N. S. Webb and J. I. Kelly.

Answering Question 53, "Where are the preachers stationed this year?" Bishop Lambuth read the list of appointments as follows:

APPOINTMENTS.

ALBUQUERQUE DISTRICT.

Geo. H. Givan, Presiding Elder. Albuquerque—J. C. Jones. Carizozo—To be supplied. Clayton Circuit—D. H. Holland. Captain Mission—L. W. Carlton, supply. Gallup—G. C. Emmons. Grady Circuit—R. A. Crawford. Magdalena and Kelly—C. B. Brooks. McAlister Circuit—W. L. Self, supply. Melrose Circuit—E. Stevenson. Murdock Circuit—C. H. Hatfield, supply. San Jon Circuit—J. I. Kelly. San Marcial—H. M. Barton. Tucuman—E. D. Lewis. Vaughn Circuit—J. A. Scoggins. Watrous Circuit—J. J. Richards. Conference Evangelist—J. J. Jeter. Conference Missionary Secretary—Geo. H. Givan. Student High School of Theology—D. S. Meuborn.

EL PASO DISTRICT.

H. M. Smith, Presiding Elder. Alamo—J. J. Golden. Alpine—J. H. Messer. Buena Vista—A. C. Douglas. Clint and Ysleta—A. R. Weaver. Deming—J. B. Cochran. El Paso, Trinity—P. R. Knickerbocker. Asbury—C. K. Campbell. Highland Park—H. P. Bond, supply. East El Paso—F. C. Collias, supply. Fort Davis—J. W. Campbell. Fort Stockton—M. O. Williams. Hachita Circuit—Fred Francis. Las Cruces—T. L. Lallance. Lordsburg—J. E. Fuller. Maria—E. C. Morgan. Sierra Blanca—W. S. Huggett. Van Horn and Valentine—F. B. Faust. Toyah and Toyah Valley—R. L. Armor. Tularosa—J. T. Lane. Secretary of Education—E. C. Morgan. Student Southern Methodist University—J. A. Johnson.

ROSWELL DISTRICT.

S. E. Allison, Presiding Elder. Artesia—W. W. Nelson. Carlsbad—A. C. Bell. Clovis—J. T. Redmond. Clovis Circuit—Jno. C. Chancy; J. N. S. Webb, junior preacher; one to be supplied. J. F. Etchison, supernumerary. Elida Circuit—L. L. Thurston. Eunice Circuit—To be supplied. Hegerman—J. W. Hendrix. Hope—H. W. Carter. Lovington Circuit—W. P. West. Lovington Circuit—W. M. Beauchamp and one to be supplied. Galvesta Circuit—E. B. Bowen. Pecos—J. H. Walker. Portales—W. W. Turner. Richland Circuit—T. A. Knight, supply. Rodgers Circuit—W. L. Jenkins. Roswell—J. T. McClure. Sacramento Mission—E. W. Morton. Texico—H. B. Ellis.

TRANSFERRED—W. F. Packard, Texas Conference; G. H. McAnally, Northwest Texas; W. H. Duncan, Los Angeles; J. A. Foster, West Texas; R. E. Early, Holston.

Well-Expanded Lungs Not Enough.

Pure blood is indispensable to the health and strength of the lungs. The delicate structure of these organs makes it necessary. When the blood is impure the lungs lose their tone, and even if they are permitted to expand freely, they have not the power fully to perform their important work. The fact is, there is nothing more necessary in our physical economy than pure blood—the kind of blood that Hood's Sarsaparilla makes. This medicine is the good old reliable family remedy for diseases of the blood, scrofula, rheumatism, catarrh, and low or run-down conditions of the system. At this time, when coughs and colds are so prevalent, Hood's Sarsaparilla is an invaluable tonic. Get it today, and begin to take it at once. Accept no substitute.

COLEMAN'S WORLD FAMED SONG BOOKS

"Select Gospel Songs"

Just from the Press Prepared especially for Evangelistic Services; but containing choice songs for all occasions, including the "Billy Sunday Campaign Songs."

NOT A LARGE BOOK, BUT VERY SELECT

Printed only in Round Notes, Manila Binding. Prices: Single copy 25c, \$2.00 per dozen, \$15.00 per hundred, carriage extra

"HERALD" PUBLISHED in 1915 THE POPULAR FAVORITE SONG BOOK

Prices \$12.50 and \$20.00 per hundred NEW EVANGEL WORLD EVANGEL Published in 1911 | Published in 1913 Prices \$15.00 and \$25.00 per hundred Always specify Round or Shaped Notes OVER 2,000,000 SONG BOOKS OUT There's a Reason

Send all orders to ROBERT H. COLEMAN Slaughter Building Dallas, Texas

To Pastors

2 pennies are equal to one-fiftieth part of \$1.00 per member, your conference assessment to the Bible cause.

You cannot report "Collections in full, Bishop," with the Bible cause omitted. We need the money. Don't overlook this important item in your budget.

J. J. MORGAN, Agency Secty.

AMERICAN BIBLE SOCIETY

Dallas, Texas.

ANNUAL CONFERENCE NOTICES.

The Board of Missions of the West Oklahoma Conference is called to meet in Wynnewood, Oklahoma, Tuesday, 7:30 p. m., October 31, 1916. All members of the Board, clerical and lay, are urged to be present. Business of importance to be transacted. M. L. BUTLER, President. Norman, Okla.

TELLER'S NOTICE, WEST OKLAHOMA CONFERENCE.

Dear Brethren: As usual I shall employ every effort to serve you in the matter of a convenient and proper adjustment of your accounts with me. Please send no money direct by mail to reach me later than October 27, as I shall need time to post and be ready for my departure for Wynnewood on Monday, the 30th. Teller's office will be open at 9 o'clock Tuesday morning and remain open from 9 a. m. to 4 p. m. each day until Thursday, at 4 p. m. Then I shall close the books and make up my report. So please settle with me at the earliest possible moment, and remember you will delay all the Boards if you delay your part. W. L. ANDERSON, Teller. El Reno, Okla., Sept. 29, 1916.

WEST TEXAS CONFERENCE BROTHERHOOD.

West Texas Conference Brotherhood will hold its customary annual meeting the night before conference convenes, at Uvalde, on Tuesday night, October 17. All members and friends are asked to be present. First, the Brotherhood meeting will be held, and following will be an address by Rev. H. E. Draper, Conference Agent for the Old Preachers' Endowment Fund. A. L. SCARBOROUGH, President. Lockhart, Texas.

WEST OKLAHOMA CONFERENCE.

The class of the third year is requested to meet the committee on Tuesday, October 31, at 3 o'clock in the Methodist Church at Wynnewood. C. C. BARNHARDT, Chairman of Committee.

NORTH TEXAS CONFERENCE.

The class for admission on trial and the class for admission into full connection will please meet the Committee on Admission at Wesley Church, Greenville, 2 p. m., October 31, 1916. O. S. THOMAS, Chairman.

WEST TEXAS CONFERENCE RATES.

The railroads traversing the territory embraced in the West Texas Conference will sell tickets to Uvalde and return for one and one-third fares. Dates of sale Monday and Tuesday, October 16 and 17. Limited for return to October 25. STERLING FISHER, Secretary.

CHURCH EXTENSION—WEST TEXAS.

H. G. H. Let no Church Extension papers be sent to me at Bishop after the 15th of October. Off to conference the 16th. Hand them to me at conference Tuesday.

BRETHREN OF CENTRAL TEXAS CONFERENCE.

A word about the Jubilee Journal. Already there are photos enough in hand to issue the "pictorial issue," and others coming in every day. But let's make it unanimous. Send your photo and \$1.50 and you get a cut worth \$2. Send them in soon, please.

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Songs

Press... Songs for all Billy Sunday

BUT VERY

Notes, Manila... Published in 1915

EMAN Dallas, Texas

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that we may have all this off of hand by conference that there may be no delay in publishing the Journal. Our slogan, "Every Preacher's Picture in the Jubilee Journal."

OUR CONFERENCES.

Texas Mexican Mission, San Antonio, Bishop H. C. Morrison, October 11. German Mission, East Bernard, Bishop H. C. Morrison, October 18.

West Texas Conference, Uvalde, Bishop E. D. Mouson, October 18. West Oklahoma Conference, Wynnewood, Bishop H. C. Morrison, November 1.

North Texas Conference, Greenville, Bishop J. H. McCoy, November 1. Northwest Texas, Stamford, Bishop E. D. Mouson, November 8.

CENTRAL TEXAS CONFERENCE GOLDEN JUBILEE.

At the beginning of the present year the committee began an elaborate program for the celebration of our fiftieth anniversary.

Attention was called by the Church authorities to the fact that it is a hundred years since Asbury died. So we had to celebrate that event. Personally, I appreciate Charles Wesley's hymn, "Rejoice for a Brother Deceased," but I am not specially addicted to the celebration of his demise.

RESOLUTION.

Whereas, Rev. Weems Wootton has served this circuit faithfully, earnestly and successfully during the present conference year, and, Whereas, The people of this circuit have implicit faith and confidence in him as a minister and a high regard for his ability, and, Whereas, We have learned to love him and appreciate him as a man and as our pastor, therefore be it

Resolved, That it is the earnest desire of this conference and the entire membership of this circuit that Brother Wootton be returned to us for another year.

Respectfully submitted, B. Z. POWELL, L. E. J. W. WESTBROOK, J. V. WESTBROOK, JOHN HANCOCK, J. M. WESTBROOK, A. F. DENMAN.

EAST OKLAHOMA CONFERENCE.

There are only six weeks more in which to prepare for conference. A most important question that will be asked at that time is: What amount has been raised this year for home and conference missions? The future development of Methodism in East Oklahoma depends in a large measure upon the way in which that question shall be answered.

The presiding elders came to the Conference Board of Missions last year with imperative demands for about three times as much money as the Board had to appropriate. Many urgent needs had to be disregarded for the simple reason that the assessment had not been paid. Shall this condition be permitted to continue year after year, or will we as a Church stand up in our might and say that which ought to be done shall be done? Brethren of the Conference, let's

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Northwest Texas, Stamford, Bishop E. D. Mouson, November 8.

Texas Conference, Lufkin, Bishop J. H. McCoy, November 8.

Central Texas Conference, Waxahachie, Bishop J. H. McCoy, November 15.

East Oklahoma Conference, Muskogee, Bishop E. D. Mouson, November 22.

TAKE NOTICE.

Will the presiding elders of the Northwest Texas Conference send me a list of their delegates to the conference, their candidates for admission on trial, their local preachers who expect to be present to be ordained? Will all the school men please notify me, of their purpose to be with us, and any other celebrities who expect to honor us with their presence? I would also appreciate it to be notified if any of the preachers intend coming in their autos. This is a fine country for autos, roads splendid and the feeding excellent where you will be placed should you come in auto. I want to know also if any of the preachers intend bringing their "kinsfolk" with them. I must have this information if my people get ready to entertain you as they wish to. Let me know at once, as it will be embarrassing if you put it off till the day before you start to conference.

E. THURSTON CAMPBELL, President Conference Board of Missions.

A REQUEST.

To the Methodists of South and Southwest Oklahoma: Our pastor, Rev. J. C. Scivally, who has been here since the fall of 1883, has had perhaps more conversions than any other preacher in Oklahoma.

We want to make him a present of an automobile and take this method of asking his friends to contribute one dollar (more if they want to) so as he can get over his work with more ease.

He did not want us to do this, but we feel he deserves it. I have known him for thirty-five years and I have never heard one word of complaint. He has gone to the hardest works and built them up. Will the preachers read this from their pulpits? We want this as a freewill offering. Send your contributions to Rev. J. C. Scivally, Vinson, Oklahoma, or to Dr. A. C. Bennett, Vinson, Oklahoma.

CARD OF APPRECIATION.

Please allow me to use this form to express my appreciation and gratitude to the many, many friends who have remembered me in our great sorrow. We thank you all sincerely for your sympathy.

Clouds and darkness are round about us, but God still lives and reigns and is gathering to himself those whom he calls his own. The best of this earth are now in heaven and one by one he is taking to himself the best of those who remain. What a gathering it will be. May we all have part in that happy company. Affectionately yours, JOS. S. KEY.

A CHALLENGE.

Some years ago the Men's Forward Missionary Movement, in studying the evangelization of the world, concluded that if every Church member would pay as much as \$2 per year for a generation the work could be accomplished. Again, the Secretary of the Men's Forward Missionary Movement of the M. E. Church has estimated that if each Church member would pay as much as 50 cents per year for education, then the Church institutions for higher education could be placed on the same plane with the great universities of the country.

Now for three years past the Rock Springs Circuit has paid \$2 per member for missions, and 50 cents per member for education; and the charge proposes to continue to do so, and it challenges every other charge throughout Southern Methodism to do as much.

The Rock Springs charge there is a good layman who agrees to pay any deficit that may arise in these matters on the charge, and now would it not be possible for some layman in each charge throughout the Connection to stand sponsor to such an undertaking on the part of his charge?

Seeing that such desirable things might be accomplished in this way, should we not discuss the matter, and make some special effort to get a man in each charge to assume the responsibility? S. B. JOHNSTON.

WEATHERFORD COLLEGE PROSPERS.

Recently other business carried me to Weatherford and of course I went round to see how Weatherford College was doing. I found Prof. Binkley and his faculty happily engaged with a looking band of "young huskies" as I have seen together in many a day. The attendance on the opening day this year was more than twice that of a year ago. Prof. Binkley has operated the dormitory under his personal supervision and parents with young sons not ready for full college work could not find a better place for them than Weatherford College.

Having recently lived in Weatherford for nearly three years I can say without hesitation that I know few towns where the influences are so good for boys as at Weatherford, and no town where they are better. Weatherford College is sounding no flourish of trumpets, but is doing a quality of work second to that of no boys' training school in the Southwest. Let us stand by our own Church schools. E. HIGHTOWER.

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.

ADDRESS WANTED.

Dr. C. L. McClellan wrote us recently but failed to give his postoffice. Write again, please, Doctor, that your letter may be given attention.

AGENTS WANTED.

WANTED—Active persons to sell Everybody's Encyclopedia. Salary \$750 for six months. Address UNION BOOK COMPANY, Oklahoma City, Okla.

NEARLY everybody suffers with their feet. Send me 10c and I will send you a package of Rush's Foot Powder that sells for 25c. Full particulars to agents. S. RUSH WEAVER, 1112 Chestnut Street, Philadelphia, Pa.

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

BED LINEN.

BED LINEN, bedspreads, etc., ten per cent discount on all mail orders amounting to \$10 and over. Carriage prepaid. Ask for booklet No. 205 B. TEXAS TEXTILE CO., Box 745, Dallas, Texas.

BOOKS.

"Twenty-five Reasons Why I am a Methodist." "The Seven Pillars of Christian Civilization." Both by C. G. Shutt. Send five cents and get the two by mail postpaid. Address REV. C. G. SHUTT, Zybach, Texas.

CHILDREN FOR ADOPTION.

ORPHAN Home Society cares for and adopts unfortunate and orphan children. Address REV. J. D. ODOM, Superintendent, 5520 Reiger Avenue, Dallas, Texas.

DON'T FORGET THE ORPHANAGE.

The Orphanage will come out all right this year if brethren who have not given their people a chance to contribute to this worthy cause will yet do so. When the directors met the other day it was found that not one cent has come to the Orphanage from a number of leading churches. Two years ago the Board decided not to ask for an assessment, but to simply appeal to the generosity of Texas Methodists to support an institution which commends itself alike to religious and humanitarian sentiments. At the same time each pastor was asked to present the matter to his congregation at least once a year and give the people a chance to make a freewill offering. The plan has worked where brethren forget to present the cause what wonder if people forget to help the orphans? With the Orphanage crowded to its capacity, with other needy children knocking at its doors, with children being sent out as fast as good people who are willing to adopt them can be found, we shall face a deficit on running expenses at the end of the conference year and have to further contract our operations, unless the generous-hearted Methodists of Texas come to the rescue. Brethren, don't forget the Orphanage.

CHURCH DEDICATIONS.

The Methodist Church at Seagoville, Dallas County, Texas, will be dedicated by Rev. E. L. Egger, presiding elder of the Terrell District, the fifth Sunday in October. All former pastors are invited to be with us. T. M. KIRK, Pastor.

The new Methodist Church at Flomot, Texas, will be dedicated the fourth Sunday in this month by Rev. C. D. Pipkin. All former pastors invited to be present. LEONARD R. BLACK, P. C.

TWO DEDICATIONS.

The McCreaville Methodist Church, near Lampasas, will be dedicated on Sunday afternoon, October 15, 1916, at 4 o'clock. The Lometa Methodist Church will be dedicated that evening at 7:30 o'clock. Former pastors and friends of these Churches are invited to attend these services. EDWIN A. HUNTER, Pastor. Lometa, Texas.

MARRIED.

CONNER-VINSON—In the Methodist parsonage at Bardwell October 8, 1916, Mr. J. T. Conner and Miss Fay Vinson, Rev. G. W. Kincheol officiating.

"Self-mastery is a conquest more marvelous and momentous than any of Charlemagne's, Alexander's or Napoleon's. Be a conqueror greater than the greatest.—Herald of Holiness"

FOR SALE.

I have for sale between now and November 1, one of the best propositions that is to be found anywhere. Free of incumbency. A good clean stock of hardware, implements, buggies, wagons, in fact a first-class hardware stock, invoicing about \$15,000. Also a choice business house and lot, a splendid residence, in one of the best county seat towns in Northwest Texas. Annual sales, \$40,000. Reason for selling, going to re-enter the itinerant ministry. No "junk," no trading proposition. If you are interested in a first-class business, making money that can be bought at the right price call or write.

Stock will be sold either with or without the store building and residence. Address "Owner," Box No. 1048, Paducah, Texas.

HELP WANTED.

WANTED—Men and women, 18 or over, as Government Railway Mail Clerks, City Carriers, Clerks at Washington. \$75.00 month. Write for list of positions obtainable. FRANKLIN INSTITUTE, Dept. P-174, Rochester, N. Y.

OPEN DATE.

I have an open date for a meeting, October 20, or Sunday, 22nd. Address me at Lexington, Texas. CHAS. C. BELL.

PEWS WANTED.

WANTED—Straight pews, ten feet in length, for country church. Address W. J. WELCH, R. F. D., Groesbeck, Texas.

TELEGRAPHY.

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

MISCELLANEOUS.

CATARRH SUFFERERS!—My mother was cured of nasal catarrh with inexpensive home remedy; will gladly send particulars to sufferers. Write W. H. CHESNETT, Greer, S. C.

REPORT METHODIST ORPHANAGE WORK DAY AND OTHER SPECIALS.

Table with names and amounts: W. M. S. Floydada \$10.00, Mrs. W. H. Black, Handley 2.50, Mrs. E. E. Horn, Port Arthur 2.00, C. F. Butts, Lockhart 2.50, J. Frank Smith, McKinney 2.50, Miss Kittie Robinson 2.00, Mr. and Mrs. D. D. Hickman, Hubbard 3.50, Mrs. Mary Scharbauer, Midland 5.00, Miss Clifford, Jonesboro 3.00, W. Z. Cottle, McDade 1.15, S. J. Wallace, Norce 1.00, Turnersville Sunday School 28.25, Sondie Sunday School 3.50, Mrs. Jane Lee, Zephyr 2.00, Miss Bertha Padgett, Kosse 20.00, F. T. Hilliman, Centerville 2.50, H. F. Hood, Roscoe 2.00, Miss Bettie Powers and friends, Leaday 4.00, Corrigan Church 12.00, W. M. S., Iredell 5.50, A friend at DeLeon 100.00, A friend* 75.00, Rev. R. A. Crawford, Melrose, N. M. 10.00, Mrs. J. H. Siddall, Calvert 3.00, Y. P. Society, Moody 5.00, Mr. and Mrs. H. C. Allen, Harrold 7.50, J. W. Walsh, New Castle 2.50, Claude Warren 3.00, Charlie Ferguson, Chandler 3.00, Miss Mary E. Borden, Waco 5.00, Mrs. J. J. Ward, Hempstead 3.50, Rev. J. L. Oliver, Eliasville 2.00, H. O. Dahl, Norce 1.00, Rhonie M. E. Church 25.00, Travis Sunday School 30.00, W. M. S., Crawford 10.00, H. K. Agee, Telephone 5.50, A. H. Hall, Andrews 5.00, W. A. Bible Class, Midland 5.00, Cottage Hill Sunday School 2.00, Mrs. Chapman, Lancaster 8.00, Oak Grove, Sunday School, near Eunice 12.00, R. Lorraine, Grand Falls 2.00, Mr. Kirk, Crandall 5.25, Mr. Hale, Hamlin 1.50, Mrs. Avary, Haskell 1.00, Mr. Crenshaw, Bryson 5.00, Mrs. J. M. Vaughan's Sunday School Class, Iredell 5.25

*This man and his wife had sent \$25 before. We are very grateful to our friends for help in this very important and needy work. Will not others who love the homeless children send their checks to me, Station A, Fort Worth? W. T. GRAY, Field Secretary Methodist Orphanage.

Albuquerque District—First Round.

- Grady, at New Hope, Oct. 21, 22. Murdock, at Frio, Oct. 23. McAister, at Jordan Oct. 24. Melrose, at House, Oct. 28, 29. Vaughn, at Moriarty, Nov. 4, 5. Tucumcari, Nov. 11, 12. San Jon, at Tipton, Nov. 14. Clayton, at Snyder, Nov. 18, 19. Capitlan, Nov. 25, 26. Carrizozo, Dec. 2, 3. Gallup, Dec. 9, 10. Magdalena, Dec. 16, 17. Watrous, Dec. 23, 24. San Marcial, Dec. 30, 31. Albuquerque, Jan. 6. GEO. H. GIVAN, P. E.

The rule of self-obedience to the right will bring all things into order.

THE AFRICAN SPECIAL OF THE EPWORTH LEAGUES.

(Continued from page 11)

ever uppermost. This is also the age of chivalry when our youths, and maidens, as well, go out in spirit, if



MISS EULA P. TURNER Sta. A. Dallas, Texas

not in body, to do battle for the weak and oppressed wherever found and of whatever race or nationality.

The Epworth League has ever been a missionary society though often times in a rather haphazard way for lack of the help necessary to organize and direct the forces so urgently in need of organization and direction. This has resulted in poor collections and little interest in missions in some cases and small specials being pledged to the Board of Missions in other cases. This condition was true in our own Texas Leaguedom until a few years ago when one of the North Texas Leaguers, Miss Mary Hay Ferguson, became inspired with the thought of making a living memorial to the memory of the sainted Ruby Kendrick who had gone out so shortly before from the midst of the North Texas Epworthians. Miss Ferguson, by her tireless work, by her unceasing prayer and effort, and by her methods of organization succeeded in bringing North Texas Epworth League Conference up from a conference having a total collection of less than one hundred dollars a year for missions to a conference having an annual budget

THE SPIRIT OF A GREAT MOVEMENT

REV. E. H. RAWLINGS, D. D., Nashville, Tennessee

Educational Secretary Board of Missions, Methodist Episcopal Church, South

The Junaluska Conference came and went, and while we had many things against us, it was a great success. The offering of \$106,000 for the stock of the Assembly pulls the enterprise over the hill and places the Assembly in position to become what the Laymen's Missionary Movement thought and planned in its projection. In a note recently received from one of the Bishops of the Methodist Episcopal Church, who was present, he said, "You have the most delightful site for conventions of that sort I have ever seen. The equipment is superb, and I believe it will be the great meeting place for Methodist hosts until Jesus comes." The program started on a high key and was splendidly sustained to the end. The testimony of one of the great laymen of your State was, "It was the best missionary meeting that I ever attended." The conference was worthy the spirit of the great movement it represented.

The spirit of the Laymen's Missionary Movement, as it appears to me in a close and wide contact with the men in every part of our Church, is

A Woman's Appeal

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

for missions alone of nearly fifty thousand dollars and this in a period of only a few years.

Our Epworth League leaders felt the great need of an inspiring cause and a united effort and when Cuba clamored for aid the Epworth League was thrown into the breach and the Board of Missions turned over the field of Cuba to the Epworth League. Four years of study and support of the Cuba field so tied the interest of the young people to Cuba that to them that will ever be a vital and living field. At the close of the time set when the Board was to take over the Cuban field the Mission Board again became embarrassed by the opening of the Africa field with funds insufficient to finance it. Again the Epworth League through its leader, Dr. F. S. Parker, came to the rescue and took over that field. Never had there been more picturesque work, never more thrilling tale of welcome than that told by Bishop Lambuth on his return from the "Dark Continent" and the imagination was fired and hearts were touched and the campaign for funds was launched. We are now on the second year of the Africa Special and the work is growing in volume and magnitude. The last assignment of the Mission Board saw the assigning of at least four of our brightest young people to the field of Africa. Not only that but it saw the granting of a request from the Texas Leaguers that they be allowed to launch the great campaign for a fund of \$10,000 for the purpose of building a boat to ply the upper Congo thus shortening the long and tiresome journey into the mission by two hundred and fifty miles travel on foot. Already this amount has been pledged and the prospects are bright that a great deal more than the \$10,000 will be raised. From the Pacific coast comes word that the last \$400 has been guaranteed.

Can we fail in this enterprise? Nay, verily, we cannot! For while Europe is driving nails into the statues of her heroes to raise funds for various purposes American young people are literally praying the money out of their own pockets in order to drive nails into the boat that shall hasten the coming of the kingdom of God. Nor is that all, for as the thoughts and prayers of our young people here go out to the black brother across the waters there is the mighty rebound which brings a blessing to the black brother in our own homeland for we cannot think of the one without remembering the other.

all that could be desired. Our men seem even more interested at this moment than in the flush of the first few months of the movement's history, and this sustained and growing interest only needs to be wisely channeled in an efficient organization to make and keep the Laymen's Movement a powerful factor in the future life and work of the Church. And that organization has been very wisely provided. At the last General Conference our lawmakers gave to us practically everything we asked in the way of an authorized plan of work. The literature of the movement, while not all it might be or all we hope shortly to make it, is very far above the ordinary, and our purpose in the improvement of our output will be to see that, while the skilled workman may find in what we offer the literature he wants for the organization of a big city Church, at the same time the busy, unskilled man may find easy and ready to his hands, suggestions suited to the work of the weakest little Church in village or country. A note to the laymen's office will bring to anybody, preacher or laymen, samples of all our literature, and suggestions as to its most effective use.

Prepare For It or Don't Do It. We are thinking of many things for the movement for the current year, but perhaps the thing for which we are at this moment most concerned is the Every-Member Canvass.

And two aspects of the Every-Member Canvass we are emphasizing. First, is its simultaneous character. In each of quite a number of the conferences a definite date has been set on which, for the conference, the canvass shall be made. We are hoping that the others that have not set the day will do so at their sessions,

I wish to urge that the Board of Missions in every conference and the Board of Lay Activities, agree upon some day, either just before or just after the Annual Conference, for the canvass. There is strength in union, and the contagion of concerted action will mean much for the success of the Every-Member Canvass. Will not every one of the annual conferences in Texas name a day for the Every-Member Canvass, and then everybody logroll to make it a great "go"? Such a plan would go far toward solving your financial problems.

The second feature of the canvass we are emphasizing is preparation. We sometimes say "Prepare for it or don't do it." Certainly the success of the Every-Member Canvass will be in proportion to the intelligence and industry with which a Church gets ready for it. It is worth a month of any Church's time, through sermons, committee meetings, distribution of literature, and other features suggested in the plan, to make a success of the Every-Member Canvass. The Discipline makes the pastor responsible for the canvass. It he is wise, however, he will not make the canvass himself, but will do his intelligent and Christian best to get his congregation on the one hand, and his committee of laymen on the other, ready for the day on which every member of the congregation shall be asked to take his worthy part, or hers, in the great benevolent enterprises of the Church.

But Texans must not forget the missionary policy of the Sunday School. Nothing in all our plan of missionary cultivation promises more than, if as much as, the faithful cultivation of our Sunday Schools.

The China Special went so finely last year it was thought by the authorities that it would be well to continue the plan for this year. In 1917, therefore, we shall call upon all our eighteen hundred thousand Sunday School people to think about, pray and work for the people of China. Remember the special courses on China for the Sunday School, and let every Sunday School aspiring to be genuinely missionary, beginning either with the first of January, or the first of some other quarter, take these courses on China in some of its grades or classes.

Texas Mexicans.

But along with our Foreign Mission Special we are to have for the year 1917 a Home Mission Special. This "special" will be particularly attractive to Texans, because it pertains especially to your work. These people, largely destitute of the gospel, are easily won for Christ, and we are asking our Sunday Schools this year to open their hearts wide to admit, along with China, these Mexican strangers in our midst. There will be (1) a program on the subject in the Sunday School literature for February; (2) a lesson and program in March; (3) in connection with the lesson in March, a Mexican Day, and a good leaflet telling about Mexicans in Texas, and the work we are doing among them, furnished for use with the Mexican lesson.

I trust that there may not be a Sunday School in Texas that some time during the year will not consider the claims of these needy people at their very door, and do something worthy to reach and save them.

There are many features of the missionary policy in the Sunday School concerning which I would like to exhort in this paper, but there is not space, and so I must confine myself to just one other reference. It is a matter to which attention has been faithfully called, but it needs line upon line and precept upon precept. I am afraid that we are not tracking the law of the Discipline in regard to the missionary offering of the Sunday School. Of \$55,000 raised for specials in the Sunday School only \$25,000 reached the General Board, so that \$30,000 was illegally diverted to other objects. Remember, brethren, that all missionary money raised in the Sunday School, under the law, must come to the General Board. Next, of the \$206,000 raised for missions in the Sunday School, \$155,000 was paid on assessment. The use of Sunday School missionary money on the assessment, while not prohibited, is strongly discouraged in the Discipline, and if used at all on the assessment, should be undoubtedly used not to substitute, but to supplement other sources of income. In spite of the large amount paid by the Sunday School on the assessment, the percentage of payment on the foreign mission assessment is not now as high as it was before the introduction of the missionary policy in the Sunday

Advertisement for Eagle Brand Condensed Milk, featuring a baby's face and a can of milk. Text: 'Your baby will thrive and grow plump and rosy if you give him rich, nourishing "Eagle Brand." Pure cows' milk so prepared that it comes to your baby a safe, easily digested food—that is "Eagle Brand." Just dissolve in freshly boiled water and it's ready.'

Advertisement for Tobacco Habit Banished in 48 to 72 Hours. Text: 'No craving for tobacco in any form when you begin taking Tobacco Redeemer. Don't try to quit the tobacco habit unaided. It's a losing fight against heavy odds and means a serious shock to the nervous system. Let the tobacco habit quit YOU. It will quit you, if you will just take Tobacco Redeemer, according to directions for two or three days. It is a most marvelously quick and thoroughly reliable remedy for the tobacco habit. Not a Substitute. Tobacco Redeemer contains no habit-forming drugs of any kind. It is in no sense a substitute for tobacco. After finishing the treatment you have absolutely no desire to use tobacco again or to continue the use of the remedy. It makes not a particle of difference how long you have been using tobacco, how much you use or in what form you use it—whether you smoke cigars, cigarettes, pipe, chew plug or fine cut or use snuff, Tobacco Redeemer will positively banish every trace of desire in from 48 to 72 hours. This we absolutely guarantee in every case or money refunded. Write today for our free booklet showing the deadly effect of tobacco upon the human system and positive proof that Tobacco Redeemer will quickly free you of the habit. Newell Pharmaceutical Company, Dept. 352, St. Louis, Mo.'

Advertisement for Feather Bed. Text: 'GET A FEATHER BED SAVE \$10.00. 1 40-lb. bed, 1 6-lb. pair pillows, 1 pair full size blankets, 1 full size coverlet, retail value, \$35.00. Special price, \$25.00. Mail money order today or write for catalog. SANITARY BEDDING CO., Dept. 427 Charlotte, N. C.'

Advertisement for Feather Bed Free. Text: 'GET A FEATHER BED FREE. We will positively give you a big, New Feather Bed absolutely FREE. Write today for full particulars. Southern Feather and Pillow Co., Dept. 122 Greensboro, N. C.'

School. Indeed as nearly as we can make out, we find that while the conference missions received last year seventy-seven per cent out of the proceeds of the Every-Member Canvass or the collection in the congregation, the foreign mission claim received only forty-six per cent, which means that when the "annual tug" comes in the congregation, as it inevitably does in every Church, the stewards, with the pastor consenting, pay twenty-six per cent of the foreign mission assessment out of the money raised in the Sunday School, and then if they do not do worse, as I fear often happens, they take the twenty-six per cent out of the proceeds of the offering in the congregation, that should go to foreign missions, but that he wrongly supposes released by the twenty-six per cent raised in the Sunday School and uses it to increase the offerings for the other benevolent claims of the Church.

Brethren, Don't Do It.

Brethren, don't use your Sunday School missionary money on the assessment at all unless you have to, and when you have to, do it this way: First, take your Every-Member Canvass in the congregation to cover all the claims dividing the proceeds with absolute fairness between the various claims, including home and foreign missions, and after that is done, if you must use your Sunday School missionary money at all on the assessment, you can use it to increase the percentage of payment on the missionary assessment, but not fairly and legally on the other claims. The purpose of the General Conference is being largely defeated by the failure of stewards and pastors to "track the law" in this regard. Watch this point faithfully, brethren, and save the Mission Board in this hour of its great

There is a Real Difference

Cream of tartar, derived from grapes, is used in Dr. Price's Cream Baking Powder because it is the best and most healthful ingredient known for the purpose.

Phosphate and alum, which are derived from mineral sources, are used in some baking powders, instead of cream of tartar, because they are cheaper.

If you have been induced to use baking powders made from alum or phosphate, use Dr. Price's Cream Baking Powder instead. You will be pleased with the results and the difference in the quality of the food.

DR. PRICE'S CREAM BAKING POWDER

MADE FROM CREAM OF TARTAR
DERIVED FROM GRAPES

MEETING OF THE ORPHANAGE BOARD.

The Board of Directors of the Texas Methodist Orphanage met in annual session October 4. Present: G. G. Johnson, of the West Texas Conference; W. J. Torbett, of the Texas Conference; H. Hempel, of the German Mission Conference; E. Hightower and Ed McCullough, of the Central Texas Conference, and Manager R. A. Burroughs. The North and Northwest Texas Conferences were not represented and only one clerical member of the Board was present, aside from the manager.

The manager made a very full and illuminating report concerning the manner in which the Orphanage is conducted and the expense of caring for the children.

The Board held an executive session and went very fully into all matters affecting the welfare of the children and the management of the Home. Rev. S. N. Allen, ex-Assistant Manager, and Revs. Josephus Lee and W. T. Gray, Agents for the Home, were called before the Board and made statements and presented views on various aspects of the work. Mrs. R. A. Burroughs and A. G. Livingston, an employe of the Home, also appeared and gave information.

The report of Upleger & Faulk, public auditors, showed that a satisfactory system of bookkeeping has been installed and that the accounts of the institution, covering the last four years of its existence, are in good condition.

The Board decided to keep only one agent in the field, and Rev. W. T. Gray was re-elected Agent.

R. A. Burroughs retired. A ballot was taken and he was unanimously re-elected as manager.

The Board decided to elect no assistant manager, but authorized the manager to employ such assistance as may be needed from time to time.

G. G. Johnson was elected President of the Board and E. Hightower, Vice-President, for the ensuing year, the manager being ex-officio Secretary.

After discussion it was unanimously agreed to continue the plan of support by voluntary offerings for another fiscal year.

J. R. Milam, B. C. Nettles and S. S. Knight, three Waco business men, were elected as an Advisory Committee to the Manager.

The first Wednesday in October was fixed as the date for the annual meeting of the Board of Directors.

The Orphanage was found to be in good sanitary condition and the children, with the exception of a few minor maladies, in good health.

After very candid and thorough investigation, action on all matters under consideration was unanimous.

E. HIGHTOWER.

The most valuable herd of animals owned by any government in the world is the seal herd which has its home on the Pribilof Islands, in Alaskan waters.

PERSONALS

Brother J. M. Denton, of Forney, was a pleasant caller at the Advocate office this week.

Born to Rev. and Mrs. B. C. Callaway on September 23, a fine girl. Weight 8 1/2 pounds.

The Moody Bible Institute of Chicago has opened its fall term with 712 men and women as resident day students, and thirty-three instructors.

Rev. D. P. Wilburn, of McAlister charge, New Mexico, is sending new cash subscribers to the Advocate right along. He has sent five the past week and others may follow.

Rev. W. W. Armstrong, of Hugo, Okla., made us one of his cheerful calls and the whole force welcomed him gladly. Brother Armstrong is very popular with the Advocate family as well as his people.

Rev. J. E. Crawford sends us the following information: "Dr. F. P. Culver, who was operated on recently at Waco, is doing fine. Am sure the Advocate readers will be glad to see the above statement."

Rev. J. J. Morgan, Southwestern Secretary of the American Bible Society, has recovered from a ten days' siege with la grippe and hopes to be with the brethren at the several conferences. The Advocate is glad to note Brother Morgan's recovery.

Rev. D. F. Fuller, in his congratulatory note to the publisher, stated that he had been the Advocate's "patron" for forty-six years. The type made him say the "pastor" of the publisher. He is not willing to assume the latter responsibility, and the publisher does not blame him.

Rev. A. D. Porter, of Cleburne, called this week. He is the efficient Secretary of the Central Texas Conference and is at work on Jubilee Minutes which will be a credit to the occasion and valuable historical data. To make this a complete success he needs the photo of every member of the conference. Help him, brethren.

Rev. W. D. Thompson, of Sulphur Springs, while pastor at Ervay Street, Dallas, was the first in the State to put all his stewards on the Advocate list. That he has not backslid in his zeal for the Advocate is shown by his fine report recently received. He put in the month of September, as a loyal pastor should, with excellent results. He is right in the midst of a new church enterprise which many deem an excuse for letting everything else go by default. That Brother Thompson is popular in Sulphur Springs is putting it mildly.

I have been taking your great paper for nearly thirty years and look forward to its weekly visits with great pleasure.

T. J. McADAMS.

Kirven, Texas.

Have preached on the necessity of good literature twice during September and mentioned the Advocate good and strong both times. The subject of the two sermons were "Reading" and "Character," respectively.

I shall be glad to do what I can. Personally, I think the Advocate is fine, and I enjoyed especially the Publishers' Number, and feel like extending a double congratulation—one to the Church for having the faithful services of Mr. Blaylock, Miss Belle and the rest, and one to the Blaylock Publishing Company for their grand success with the paper.

From my charge we shall carry to conference a very good report. The fine people of Columbus have made it so pleasant we want to return. In all the ways we have added to the Church thirty-six members and the finances will be up in full and some over as specials. Sunday School up to the Standard of Efficiency.

A. S. J. HAYGOOD.

Columbus, Texas.

Naked, brutal force has never settled anything yet. Stoning Stephen to death only gave him a more distinguished immortality.

SLOGAN WANTED

Let us have a slogan for the Publishers' Jubilee Campaign. Who will suggest one? Write it on a post card, signing your name and address, and mail it to us. The suggestions will be published in Advocate and a selection be made when all are in. Time is short. Let us hear promptly.

FROM WEST TEXAS.

The following brethren in the West Texas Conference have sent in their reports to the Advocate a week or more before conference. They have done good work, their reports are in full or so nearly so that they will have only a supplemental report to add at conference. The subscribers' labels have been moved up and everybody is pleased. The names of the pastors who have done this follows:

Revs. L. A. Alkire, M. L. Darby, D. G. Decherd, W. A. Dunn, J. G. Forester, J. P. Garrett, J. R. Goodloe, A. Guyon, C. W. Hardon, W. L. Hightower, E. Y. S. Hubbard, R. A. Holloway, J. M. Lynn, L. C. Matthis, J. H. Meredith, I. T. Morris, B. A. Myers, H. B. Owens, R. E. Parker, C. W. Perkins, J. A. Pledger, H. M. Ratliff, G. L. Bryan, J. F. Webb, A. T. White, D. A. Williams, P. S. Wilson.

HONOR ROLL.

Hearne Station reports all conference collections paid in full. Will probably have a hundred dollar excess to help out some weak point. Rev. Harry J. Hayes is the hustling, popular pastor.

GEO. W. DAVIS, P. E.

Rev. W. M. Crutchfield, pastor Victoria; Rev. H. S. Goodenough, Midfield, and Rev. E. L. Edgar, Pandora, report their charges on the Honor Roll, with others to be heard from soon.

A. W. WILSON, P. E.

Maysfield and Sneed's Chapel, Rev. E. A. Sample, pastor, have paid all salaries and conference collections in full and will have an excess and a special for missions. Besides this Brother W. A. Mullins, lay leader, sent in \$11.45 on Laymen's Movement, nearly double the amount asked for.

GEO. W. DAVIS, P. E.

Please add to the Honor Roll the following names:

Dr. J. T. Curry, Yoakum.
Rev. W. T. Brandon, Lavernia.
Rev. D. A. Williams, Hallettsville.

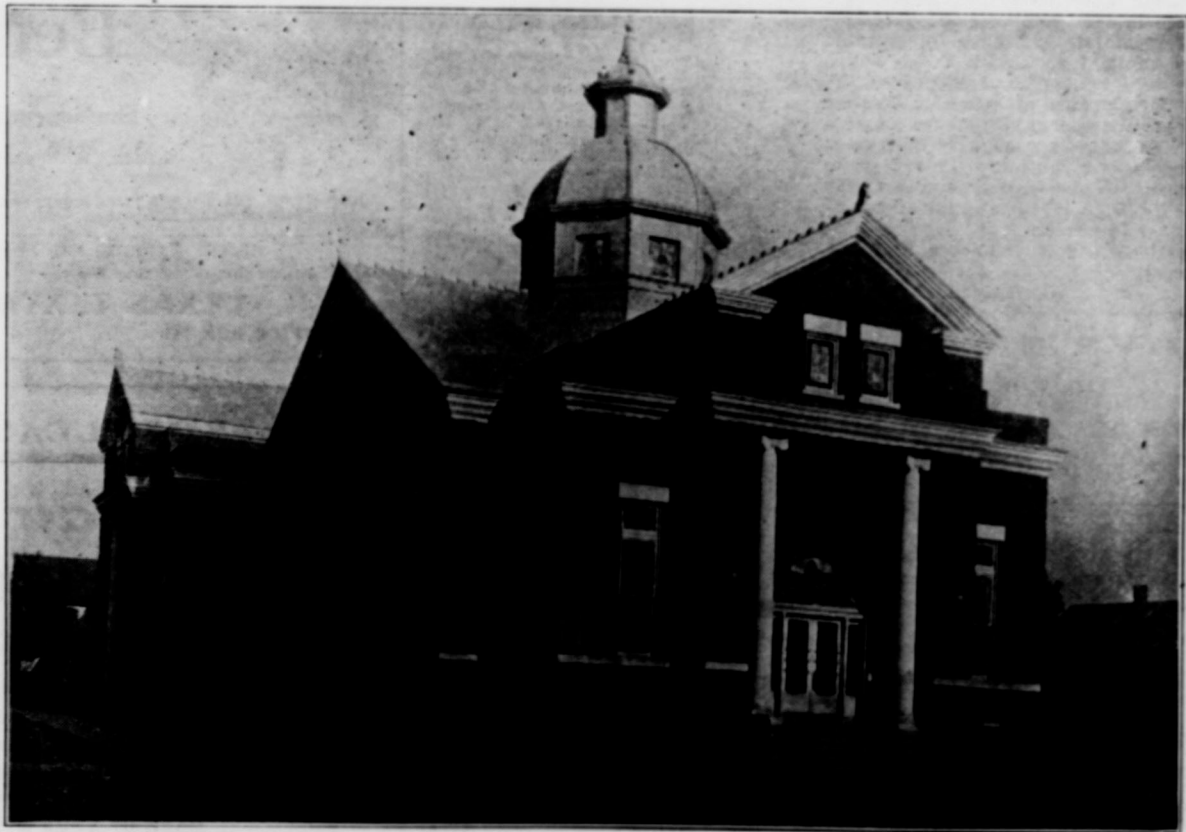
We are glad to report these pastors as having paid benevolences in full.

A. W. WILSON, P. E.

Buckholts charge this day reports all salaries and conference collections paid in full. Rev. J. M. Gordon is the enterprising pastor. Troy, Lebanon and Ghorietta have paid all salaries in full and will have an excess on both salaries and collections. Rev. S. A. Weimer is the hustling pastor. John Charles the faithful lay leader.

GEO. W. DAVIS, P. E.

"To cast all abnormal care on God would prolong many a life."



METHODIST EPISCOPAL CHURCH, SOUTH, CHILICOTHE, TEXAS.

This is our handsome brick church in Chillicothe, finished and furnished throughout. It was built at a cost of \$20,000 and will seat more than 800. It was projected during the pastorate of Rev. M. Phelan and completed during the pastorate of Rev. M. M. Beavers. These faithful pastors and the loyal people of Chillicothe are to be congratulated.

REV. M. M. BEAVERS, PASTOR.