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## POLITICAL POWER INHERENT IN THE STATE AND NOT IN ITS SUBDIVISIONS

(Editorial Correspondence.)

In view of the atrocious crime which is now in contemplation by the liquor power against representative government in Texas, we felt justified in spending two days of the past week in Austin, in order that we might be able to report at first hand the situation.

We do not indulge the hope, of course, that we can say anything now which will influence the men who have sold their services to the liquor power and have prostituted their powers to the accomplishment of its purposes. Nor can we hope to affect the reasoning of those who have committed their souls and their political destiny to the brewers and their cohorts in this State. We do believe, however, that there are enough patriotic men in the two houses of the Thirty-Fifth Legislature to warrant the appeal which we now make.

The main issue, and the one from which wily anti-submissionists should never be allowed to escape, is the practical dissolution of the State Government which will result from the defeat of the will of the people, as expressed in the primaries of last July. The anti-submissionists aim at nothing less than the breaking up of the State into small dependencies and propose nothing less than the destruction of democratic government in this Commonwealth.

We desire to call the attention of the Legislature to the opinion of Associate Justice Brown (later Chief Justice), rendered in 1903, reported in 97 Texas Reports, page 14, "Brown versus City of Galveston." This opinion of the Associate Justice destroys root and branch the hypocritical contention of the anti-submissionists that political power inheres in subdivisions of the State and sternly denounces those who seek to justify their opposition to submission on the ground that their districts or counties voted against it in the July primaries. This opinion, furthermore, shows that nothing less than the maintenance of free institutions and the perpetuity of the union of States itself is involved in the present contest before the Thirty-Fifth Legislature.

In substantiation of our position we now quote the very words of our great Associate Justice:

In Article 1 of the Constitution of this State it is declared that, "maintenance of our free institutions and the perpetuity of the Union depends upon the preservation of the right of local self-government unimpaired to all of the States." It will be observed that the declaration of the right of local self-government has reference to the people of the State and not to the people of any portion of it. The doctrine contended for would produce as many kinds of local government in a State as there might be different kinds of people in the municipalities. Again, in section 2, it is said that "all political power is inherent in the people, and

all free governments are founded on their authority, and instituted for their benefit." This is a true declaration of the principles of republican State governments; however, it does not mean that political power is inherent in a part of the people of a State, but in the body, who have the right to control by proper legislation the entire State and all its parts.

The action of those Representatives who voted against submission last Thursday is the more reprehensible when it is remembered that they have invoked a strange undemocratic doctrine to save, not a friend, but the inveterate enemy of the State—the unspeakable liquor traffic. What has this traffic done that it should be accorded the right to destroy our time-honored form of democratic government? Has it not raised a huge fund of a million dollars and more in the past ten years (according to the statement of Mr. Adoue) and has not this fund been expended (as was shown in the Sulphur Springs trial) in the purchase of poll taxes, the shaping of legislation and elections and the general debauching of the politics of Texas? Has it not hired our public men whose energies have been devoted to lulling to sleep the public sentiment of this State? Has it not thus debauched the public sentiment which should have scourged its corrupters from the face of our Commonwealth? In the name of this vile traffic the chosen representatives of the people now dare to invoke a false doctrine which is destructive of free institutions and of representative government!

This, then, is the issue and the only issue which is now before the Legislature of Texas. The question is vastly greater than that of prohibition or anti-prohibition. The question is: Shall the people rule? The question is, Who is master, the people or their accredited representatives? The question is, Who is sovereign in this State, the people or the liquor traffic? The question is, Shall the State be supreme or a political subdivision of the State?

### BATTLE IN THE HOUSE OF REPRESENTATIVES.

House Journal Resolution No. 1 was called up in the House of Representatives Thursday morning, January 25. The fight was remarkable in many respects. Not the least remarkable aspect of the struggle was the action of the anti-submissionists, led by the gentleman from Lavaca, in insisting upon writing the form of the submission resolution. These anti-submissionists, who for years have consistently sought to destroy democratic government in Texas in the interest of the liquor traffic, suddenly professed to be the only blown-in-the-bot-

tle submissionists. "Come with us and make Texas dry!" shouted Mr. Mendell, of Austin. The gentleman seemed wholly unconscious of the humor in the situation. Mendell, the Travis Representative, wanting to make Texas dry! Likewise the gentleman from Lavaca (sometimes called "the lion of Lavaca") said with a straight face, "We antis are asking you to cut it out (the liquor traffic) root and branch!" And again, "If we want to solve the liquor traffic in Texas adopt my substitute!" We give it as our opinion that in the whole political history of Texas there has never been a piece of more delicious humor.

Mr. Bagby attempted to quote Scripture, but he is evidently more familiar with the literature of the "Model License League." He has learned accurately the ruse of that League. For that League, knowing full well that the judgment day has come for the liquor traffic, has sought to stay its execution by counseling that the whisky people seek to make prohibition as objectionable as possible by writing into platforms and resolutions things offensive to the people. Exactly this Mr. Bagby attempted to do last Thursday morning.

The hypocrisy of the whole anti contention came to light when Mr. Bagby was forced to admit on the floor that he would vote against his own substitute, if adopted by the House. The real purpose of its introduction came to light when he declared that four-fifths of the prohibitionists themselves would vote against it, if it were submitted to the people. Yes, "the lion of Lavaca" has learned the lessons of the "Model License League" well, but we are surprised that so astute an antagonist should suppose that prohibitionists also were not on to this wily scheme. "Make Texas dry"? Not if W. T. Bagby, of Lavaca, and George Mendell, Jr., of Travis, can help it! "Make Texas dry"? Not if the liquor hirelings of Texas can prevent it!

The prohibitionists of Texas should not be misled by what has appeared in an unfriendly press concerning what happened in Austin last Thursday. The soundest political philosophy underlies the committee substitute for House Joint Resolution No. 1 which received the support of 91 submissionists last Thursday morning. The whisky traffic is rooted in two things: The patrons' thirst for drink and the sellers' lust for gain. The traffic, of course, can never be rooted out until both of these roots are extracted. The uprooting of either is a herculean task. Since 1911 it has been the concerted and consistent aim of Texas prohibitionists to destroy first the root which lies in the sellers' lust for gain. The commercialized feature of the whisky traffic is their first point of attack. The man whose profit lies in pushing his

(CONTINUED ON PAGE EIGHT, COLUMN ONE)



### THE UNFOLDING LIFE—THE CHURCH'S OPPORTUNITY.

Reverence for personality is a modern term and expressive. It indicates the value of the individual. Can there be a more important task than the development of a human life to its highest powers? The saner thought means that the goal of all rightly ordered effort—commercial, educational and Christian—is complete, full-orbed life. It is not the question of making a living, it is a question of making a life.

There are three mighty institutions—the home, the school and the Church—which so largely have to do with the young life. These are co-ordinate forces and ought to be closely correlated. Home, school and Church have the same goal. Greater efficiency can be obtained by sympathetic co-operation. But time alone exists for the consideration now of "The Unfolding Life—the Church's Opportunity."

#### I.—The Church's Opportunity.

The organized Church is an immense educational institution. Her business is to reach, to hold, to save and to train. She opens wide her doors—"all of every age and station stand in need of the grace which she provides." She gives instruction, appeals to the source of motive power and furnishes means of expressional activity.

The Church has the

#### Opportunity of Implanting High Ideals.

The Church stands for the lofty in thought and the holy in life. She has comprehended in her system of teaching the best the world has ever known of ethics, or of moral and spiritual truth. The Church is the by-product of Christianity. This pure movement was founded by one whose thoughts are higher than man's thoughts and whose ways are above man's ways.

The child must be taught. The mind must be guided in the search of truth. Beginning with the infant, and extending through all successive periods, the Church stands to give the highest conceptions. What an opportunity! Ideals of selfhood. A child of God, idea of God, of duty, of privilege of the Church, of right living, of destiny!

The Church has the

#### Opportunity for Character Development.

The Church stands by the home and the school. The child is to possess character. It is to be achieved by processes of his own activity. Mind, heart and hand are agencies. That upon which the child feeds and that which the child does all ultimate in the life. A mother, whose boy left for school, expressed it. Father says, "Make good," mother says, "Be good." Being and doing lead to having. The Church through her teachers plants the seed which make the harvest of character. "In youth is the time the seeds of character are sown." The Church must sow, must mature. The tender life needs the maternal arms of the Church's love, prayers and guidance.

The Church has the

#### Opportunity to Use the Susceptible Period.

The child is not an adult. He has a child's experience. He can have a child's religion. Our Christianity is adapted to the age and nature of the person. There are periods when the life responds more readily and effectually to the gospel appeal. The period of susceptibility is in the morning of life. Fortunate is that Church which seeks to foster the religious impulses so that the inclinations may eventuate in definite life decisions.

The magnet does not pull much on rusty nails, but bright, new, short tacks flock to the magnet when brought near. So our children turn readily and easily to the Christ-magnet. More and more may we place him where they can be drawn to him.

#### II.—The Church's Method.

Opportunity cannot be utilized to full advantage without adequate means. The Church must employ methods which meet arising exigencies, if success is to be achieved. Things will not just happen. God has given his world. He has provided men. The materials of his world in the form of men, and that which his men can gather of animate and inanimate substance are all to serve in helping on his little ones. The Church must face the opportunity. Children of today are the Church's working

force tomorrow. The task is immediate.

#### The Church Must Provide Equipment.

This is an advanced age. That which served well yesterday is out-of-date and ineffective today. Civilization moves on. The flint rifle is a thing of the past. The mighty, rapid-firing machine guns are now in use. The Zeppelin, the armored car, the wireless, the submarine, the tank, all attest modern warfare equipment.

The Church must not remain archaic. The spirit of progress must pervade her communion, if she would keep step with the fast-growing world. Her publishing houses, her schools, her presses, her hospitals, her Wesley houses, her church edifices must all be adapted to the work which will bring in the largest results. Only adequate material equipment can suffice.

The local church can hardly have too many rooms and too much equipment. The Sunday School, if it is to do substantial Christian up-building, must have a place, and the tools with which to work. A poorly equipped workshop can hardly serve to full advantage. A genius may occasionally turn out finished products with scant provisions and meager equipment. But we have the masses with which to deal. Many are only ordinary, many are below the line of mediocrity. Whatever may be gained through material equipment, God expects us to use. Let the Church awake to the necessity of full preparedness in her buildings, where lives are to be molded.

#### The Best Trained Religious Leadership Should Be Sought.

A workshop is a necessity. Raw material must be secured. But the essential element always is the leadership—the workmen. Clever tools and well-appointed shops, together with good quantity and quality of unfinished material, cannot be a place of efficiency without presiding overseers. Master workmen who know their art is the supreme concern of the Church today. There must be a leadership that is Christian. "Can the blind lead the blind?" If the children are to be led all the way in the Christian graces, those who know that way must lead. They alone can lead on to the desired end.

The demand is for a leadership that is trained. Those who give themselves to the work and whose labors have developed a skill that is consummate and a zeal which becomes a contagion.

There is a call for a leadership that is constant. In season and out of season. Not the task of a day. Caring for the Church's children is an endless labor. From dawn of day to setting sun, and even into the night-watches, the faithful teacher, or Christian worker, will from time to time, as opportunity occurs, be giving himself to the prayers, or plans, or hopes of the services in which he engages. To be a leader means to be a laborer. To lead children one must learn to love children, and loving children means laboring unremittingly for their greatest happiness and profit.

Did the world ever call louder for men, strong, Christian men? Today the ever-increasing complex problems demand the largest expression of deep and full lives. Tack hammers have their place, but not in breaking boulders. Men of light hearts and wills can only piddle. Colossal tasks and gigantic labors demand men of titanic mould.

The Church, with her great Christ and with her mighty conception of man's duty and destiny, ought to be about her work with the children committed to her altars. The opportunity is too vast and the privilege too glorious for half-hearted, carelessly wrought service. May God awaken us to the sense of grave responsibility as well as to the glory-laden privilege. Lives must unfold—let us provide the nurturing graces for their unfolding into the beauties of Christly characters.

God made man for a high place. Through toils and tears he must turn to triumph. He must have the help of his brothers in the struggle. He is a child of mercy. He develops as he is loved, and heartened and served, and in return follows like mission. At his creation, according to the legend, there was debate. Justice said, "Do not create man, he will pollute thy laws." Truth said, "Do not create man, he will disobey thy commands." Mercy, clinging to the throne, said, "O create man; if he falls short I will pray for him, I will love him, I will beg for his forgiveness and ask for him a new chance." With kindly consideration and constant care let us remember these unfolding lives—the Church's opportunity and responsibility.

OSCAR T. COOPER.

Denison, Texas.

### REMINISCENCE.

Thursday morning, November 23, found us aboard the train out of Houston enroute to Bay City, our charge for the new year. Hardly had we well begun our journey before I found myself in a reminiscential mood. Back, back, more than thirty-five I was carried in thought to a bright day in early January, when I went over the same road to commence my pastorate in Richmond. The routing into Houston has been changed three times since then, on account of the growth of the city. Then, I spent the day and night before with an uncle, Captain Whit Harrall; this time the day and night before with a cousin, his granddaughter, Mrs. W. G. Fraser. On the first trip out I had as traveling companion Mr. Tom McGee, a big-hearted stockman of Richmond, whom I had met at my uncle's place of business the day before, and who had agreed to see me safely to my journey's end, and turn me over to the Methodist constituency when we got there, an offer of help that I was glad to accept, for I was young, unsophisticated and a very untraveled specimen; and one that he made good to the letter. As our train sped along carrying us to Bay City, I thought of that first trip more than a third of a century before; it was early in January. I was not extra late in getting to my charge, even if it does seem so, for our conference met late in December that year, and adjourned the day before Christmas. Many of the preachers did not get home in time to eat Christmas dinner with their families.

While thinking over those days in the distant past, the brakeman called, "Stafford's Point," and I remembered how, long before, I had performed my first marriage ceremony there. I could pick out the very spot where, with trepidation and fright greater than that of either the groom or blushing bride, I stammered through a form that passed for a ceremony, and answered the ends for which it was intended. It was a noteworthy occasion for at least three persons—the bride, the groom and the officiating preacher. The groom had made a trip all the way to Richmond to find a preacher, and came near failing, for I was out visiting that day, and had gone with my host, "Grandpa" Pleasants (George W.), back in his field, hunting. Just as we came out of a thicket and were preparing to make a bigger round, we heard some one hallooing, and looked across the field to the house, nearly a mile away, and saw a man running and waving his arms and calling at the top of his voice. We started back in a hurry, not knowing what was the matter, and he kept running to meet us. When he got near enough to be well heard he said, "I want you to go marry me, and we must catch the train in about an hour." I said, "All right. Where do you want me to go?" He said, "Down to Stafford's Point. How much will you charge?" I said, "I will leave that to you." He seemed much relieved and said, "I'm sure obliged to you, for I was afraid you'd be hard on me, and I hate robbing machines!" We caught the train, reached the place "an hour by sun," and waited for "early candle lighting" and had the wedding and wedding feast. As soon as the ceremony was over and the bride had been led to a seat the groom came over where I was seated and put his hands on my knees and said, "I sure am obliged to you, till you are better paid." Before I left next morning he "paid me better." Soon the room was cleared, the fiddlers were called in and the wedding dance was on. By the time I had gone over all this in my mind we had reached Sartartia, old Walker's Station, where I preached once a month for part of the year. We used a room over a woodshop, that was also used for housing the crop later, so when I went down to preach in August I found our church house full of hay and feedstuff, so I walked back to Richmond, six miles, on the railroad, and it muddy and slippery from recent rain. Here, too, I remembered marrying a couple under circumstances that made it fresh in my mind, as I passed there. The station agent had written me to hold myself in readiness to come on short notice. So one afternoon, in the summer, while resting in my room, a darky came riding up on horseback, leading another horse for me, and said, "Mr. P. wants you in a hurry, and I'll take you in de back way, so de boss won't see you." We were soon on the way and my guide piloted me in the back way, where I found the couple waiting, and, looking out the door at the father, who was not more than two hundred yards away and who would have made it warm for all of us if he had known what was

up, I spoke the words that united the young station agent to the woman of his choice.

But now we are running into Richmond. What floods of memories come to me! How woven into the fabric of my very being are the scenes and faces and lives of many who crowd both banks of the Silent River that divides this from the fairer land. When we lighted from the train on that first trip, Mr. McGee turned me over into good hands, but never quite gave me up, but always claimed some credit for introducing me into citizenship of Richmond. This time I looked out, hoping that I might see a familiar face, but was disappointed. There were many familiar scenes—scenes that are dearer to me than can be told in words, and memories of happy days and loving friends that brighten and glorify the past. My first meal in the town was eaten in the home of that sturdy blacksmith, J. W. Eckman, and then commenced an acquaintance that grew into a friendship that was strong and enduring; of that family of seven—father, mother, four sons and a daughter—only one son remains, and my last trip to the town, nearly six years ago, was made to lay away the tired body of my dear old friend to wait the resurrection of the just. How many of the friends made in those happy days of my boyhood ministry have "passed over the divide," and I am sure that numbers of them have swelled the company of those who stand with veiled faces "in the presence of the King." Time would fail me to mention the long list of faithful ones who served God and the Church in those days long ago and who were an inspiration to me, and whose friendship I prized and whose memory is like "ointment poured forth." But some of this large number I will even dare to mention, as thoughts of them came to me as we wheeled through the old town. Who first? Capt. W. K. Davis and family. While they were not members of the Church, they were its strong friends and staunch supporters, and under their hospitable roof I found a home for months, and no one was ever treated with greater kindness. Captain Davis was a Meir prisoner, and drew a white bean and thus escaped. Fortune had smiled upon him and they were enjoying a competency that was well earned. Mrs. Davis, "dear mother," as she was called by so many, was a faithful officer and teacher in the Sunday School, and her place at Church was seldom vacant. Their son, "Kinch," was specially fond of the "boy preacher" and gave me a large place in his big manly heart. When making my last call for conference collections in the fall he was in the congregation. I was having a hard pull. He said, "Go it, preacher, I'll see you through," and he did. Big-hearted, care-free, chery as a sunbeam, generous to a fault, I could but shudder as we passed over the spot where, years afterward, in trying to board a moving train, he was thrown beneath the wheels and his life crushed out. The Pleasants family were among the truest and best friends I had. A year spent in their kindly home gave me a chance to know them, and they were of "the salt of the earth." She was a mother to me and he was a wise counselor and adviser that I appreciated much. Of the large family and connection few remain on this side, but I anticipate a long, happy season of enjoyment when we talk over in our Father's house the experiences of those days now long gone. Talk about Jonathan and David! We had two Jonathans and a David in Joe Cheney, Hugh Ogilby and Clem Bassett. They were as devoted as brothers, and nothing was allowed to come between them. Ogilby was my Sunday School superintendent; Cheney, steward and trustee, and Bassett a sure-enough Christian and member of the Baptist Church, but he always claimed the privilege of communing with Hugh Ogilby and Joe Cheney. Hugh Ogilby was Deputy Sheriff, and the day I got there first I was put in his charge, not to go to jail, but his house, and there I found a happy home for six months. No one could have been kinder or more attentive to a homesick boy than was this good family. Judge H. L. Summerville was a county officer for a long time, and afterward postmaster; he and his good wife gave me a home for six months, when I needed a home; and I was accorded as warm a welcome as I would have gotten if I had been a member of their own family. A more courtly gentleman, a better family would be hard to find; they were among my best friends. The family is broken, faces are missing from that circle, but those who still wait, look forward fondly to the reunion that is coming. Mr. Ferguson, the old postmaster, little in stature but big in heart, and



his daughter, Miss Dora, were appreciated friends and to them I am indebted for favors past numbering. They, too, have joined the company "over yonder." There was a large family of the Darsts, but not a worthier one in all that country. "Uncle Em" and his wife were pioneers there, and they left a good name and influence. Their children are worthy citizens and an honor to their parents. The whole family were my friends, and I love them dearly.

There are many others of whom I thought and whose names I would like to mention, but this has already grown too long. There was hardly a foot of ground that I have not covered, hardly a home into which I did not go, and where I was not welcome and hardly an inhabitant that I did not know and count my friend. Many other faces passed before me as I thought of the years of the happy long ago. I cannot refrain from mentioning some of them, most of whom have gone on ahead: Judge R. J. Calder and his good wife, and Judge W. L. Davidson and his wife, daughter of Judge Calder; the Dyers, the Frosts, the Pearsons, the Wessendorffs, the Andruses, the Colliers, the Connors, the Culshaws, the Winstons, the Blakeleys, the Earnests, the Armstrongs, the Farmers, the Ransoms, the Williamses (Miss Dona and Judge J. C.), the Ferrises, the Moores, the Joneses, the Branches, the Bells, the Brushes, the McCowans, the Garveys, the Carlises, the Fosters, and many others, though not mentioned, not less loved. What a roll that is, and what thoughts come crowding upon me as I write those names and think of these friends true and tried! Many of them had much to do with my early life, and are to be credited with a large share in any good I may do. Many of them have already fallen out of the line of march and have gained the crown that is given only to the faithful. After a while, maybe a little while, we who yet linger on this side shall join them in the "bright beyond" and

"Oh how sweet it will be in that beautiful land,  
So free from all sorrow and pain;  
With songs on our lips and with harps  
in our hands,  
To meet one another again."

O. T. HOTCHKISS.

**"THE NEXT REVIVAL."**

In the January 11th issue appeared a very able and thought-provoking editorial for which I am personally indebted to Dr. Bradfield. It bore the above caption and may be referred to as a bugle blast recalling the Church to a study of the great essentials of our holy faith.

It is indeed true that the next great revival, upon whose threshold many believe we are even now standing, will not be a manufactured mosaic of social and other programs merely. The great revival will be as different from this as garish arc lights from the radiance of a summer noon.

Nevertheless it has been said that whilst exalting the whole Christ in all the adequacy of His grace, each great revival has yet put emphasis upon that aspect of Divine truth that bore vital relevancy and application to the clamant need of the time.

To illustrate this let me quote from Charles Reynolds Brown's "Social Message of the Modern Pulpit." "Every great revival in the past has had some dominant idea which in its essence embodied a strong demand for personal righteousness. In the great awakening under Jonathan Edwards it was Divine sovereignty. God is king. Thou shalt worship the Lord thy God and Him only shalt thou serve.

"In the revival under John Wesley it was human freedom. Men may vote in the great election—whosoever will may come.

"In the revival under Charles G. Finney it was personal responsibility. Men make or mar their own destinies. The soul that sinneth it shall die but he that doeth that which is lawful and right shall save his soul alive.

"In the revival under Dwight L. Moody it was the Divine mercy—there is an infinite compassion for all our moral failure. God so loved the world that He gave, etc.

"In the next great revival which will quicken the country into new religious life I believe the dominant note will be that of social responsibility and the two main texts of the movement will be, 'We are all members one of another,' and 'One is our Master,' even Christ and all we are brethren." That revival, when it comes, will in my judgment embody the strongest demand for personal righteousness the world has ever felt—it will lay hold upon that great word of Christ

in Gethsemane, 'For their sakes I sanctify myself.'

Such are the words of Dr. Brown, and are not only, in large part, statements of carefully observed facts of history, but carry for heedful readers the inescapable suggestion that from the analogies of the past the next revival, like all its forerunners, will reach down to and grip the great heart of its time by a special emphasis on its sorest need. Here we see the grace of God co-extensive with all time, and universal in its application to human evil and sin.

The emphasis, as Dr. Bradfield rightly observes, must ever be upon the spiritual—the spiritual man, the spiritual truth, the spiritual God. The disease is spiritual when you have tracked it to its darkest lair, and the remedy is spiritual as ten thousand fools and visionaries have at length shamefacedly confessed.

But we are not shifting the emphasis from the spiritual to any foreign point when we assert that the next great revival may illustrate for the world, and demonstrate for the Church's encouragement, a colossally grand instance of applied Christianity. The greatest need of the time will be met, the lordliest Philistine will be conquered. Other foes will arise to be conquered, but these will have met their Waterloo.

It is as though in the kingdom of human life there were today some vulnerable point of approach and the Devil were massing all his forces for one grand attack when, lo! God summons the invincible legions of heavenly power and wins a signal victory over the hosts of evil on that particular issue. There is always widespread and varied evil. There is yet always in every age some outstanding problems which stagger us most. And we cannot doubt that it is in the social and industrial movements and institutions of our time that both diabolical malice and heavenly love find an immense opportunity. We may without surrendering anything vital believe that social righteousness as the broadest expression of spiritual life may well be a very loud note of the next great revival. E. G. COOKE.

Brenham, Texas.

**ORIGIN OF ILLINOIS CONFERENCE.**

H. G. H.

Some of your readers may recollect that at the beginning of the newspaper discussion of unification Bishop Candler called attention to several white organizations of the Methodist Episcopal Church down South—in Georgia, Florida, Alabama — and seemed to spring the question of the future of these Churches.

Following I called attention to Trinity Church, San Antonio, not over three or four blocks from our large Travis Park Church, Trinity being composed of mainly, if not altogether, of white Northern people, and a strong, vigorous Church.

Some of these Churches may have been established since the mutual adoption of the plan of the Cape May Commission.

I see some of the brethren made much-a-do over a little friction along the border.

But in looking into DuBose's historical account of the General Conference of 1866—commonly known as the reconstruction conference—I find the following:

"The Rev. Jacob Ditzler, from the Christian Union Church, was received on the footing of a fraternal delegate, when he began negotiations which resulted in the Church to which he belonged becoming the Illinois Conference of the Methodist Episcopal Church South."

That last statement will be news to many of your readers. That conference has increased until it has considerable size and one of our Bishops holds it annually and stations our preachers all about among those people who are right in the bounds of the work of the Methodist Episcopal Church.

It is true the Cape May plan had not then been adopted—but it is well enough to view this matter from some sidelights. I have some friends up in that section and they generally claim to be living in Yankee land.

I have always felt that the Cape May plan was a good one. We practice it down in this part of Dixie—every Yankee lands right in the bosom of the Methodist Episcopal Church, South—and we grasp his hand and say: "Hail fellow, well met!"

War is old—pathetically old, tragically futile, hopelessly antiquated. Peace—peace heroic and sacrificial—is the new vision which only young men can believe in.—W. H. P. FAUNCE.

**LEADING EDUCATORS AND ASSOCIATION INDORSE THE MOVEMENT TO SECURE BETTER EQUIPPED TEACHERS.**

(President G. F. Winfield, Meridian College.)

The problem of adequately providing for the new teachers needed in the public schools of this State each year is one of grave importance. The leading educators of the State are interesting themselves in this question. Are not the children in the elementary grades and the rural sections entitled to be taught by well prepared teachers? Of the six thousand teachers needed each year the State Normal Schools and all of the standard four-year colleges and universities combined are able to turn out only 40 per cent. To cope with this situation it is proposed that the standard A grade junior or two-year colleges of the State be granted the privilege which is now extended to the four-year college of recommending suitable persons who have completed one year of college work and a full course in education to the State Department of Education for a four-year first grade teacher's certificate. This course in professional training includes some practical work in teaching.

This plan is indorsed by the State Superintendent of Public Instruction, and the college and university presidents of the State. Superintendent W. F. Doughty says: "Under the proper regulation and standardization I favor such proposition." President S. P. Brooks, of Baylor University, writes as follows: "I am happy to give my indorsement of the proposed law granting to standard A grade junior colleges the privilege of doing work through which the State Department of Education may issue first grade certificates. There is no valid reason, in my judgment, why it should not be possible, and there are many reasons why it would be helpful to the State." Letters from other presidents of similar institutions express the same opinion.

The college section of the State Teachers' Association which met at Corpus Christi in 1915 indorsed the plan and in the recent meeting in Fort Worth reaffirmed its former action by a unanimous vote: "Resolved, That it is the opinion of the college section of the Texas State Teachers' Association that the laws of Texas should be so amended as to permit the granting on some equitable basis of first grade State teachers' certificates to students of junior colleges rated as first-class by the State Department of Education." The college section is composed of all of the standard four-year colleges and universities, the State normals and junior colleges of the State.

That the next Legislature would be only keeping abreast of the time in such legislation is shown by the fact that in reply to a questionnaire mailed to all of the State Superintendents it is ascertained that the following States are already using this class of institutions in training teachers: Michigan, Illinois, Idaho, California, Virginia, West Virginia, Missouri, North Carolina and South Carolina. The following States are now providing for such a plan: Ohio, Wisconsin, South Dakota, Utah, Maryland and Kentucky. The standards set for the junior colleges of Texas are as high as they are in any of these States.

Many leading educators in the United States are advocating this as a most effective way of supplying trained teachers for the elementary grades and rural schools. Among these are Prof. J. R. Angell and Dr. Judd, of the University of Chicago. Professor Lang who has led the movement for junior colleges in California says: "The rise and progress of the junior college must be regarded as an integral phase of a country-wide movement toward a more adequate system of education, a system that shall function progressively so as to secure for the nation the greatest efficiency of the greatest number." Professor A. A. Gray, of the same institution, prepared the first Master's thesis on the junior college and makes a very strong appeal for the junior college functioning as a special school for the training of teachers for grade work. Commissioner P. P. Claxton says: "If the Commissioner of Education of the United States could make a system, I would build up the junior college."

The extension of the certificate privilege along lines hereon advocated received the indorsement of the National Conference of the State Superintendents and Inspectors of Rural Schools held under the auspices of the U. S. Bureau of Education at Louisville, Ky., April 6 to 9, 1914. Also it received the indorsement of the National Conference on Teacher Training for Rural Schools held at Chicago, Sept. 24 to 26, 1914. The movement

has received the indorsement of a number of educational associations and commends itself to the thinking public.

**OPEN LETTER.**

Messrs. Valentine, Burton and Walker, Representatives, Tarrant County:

The morning papers report that you have voted against submission in violence of the instructions both by your county and State, giving as a reason therefor that the result of the recent local option election reversed the instruction given by your county in an election held for that purpose. It should not be necessary to call your attention to the fact that State-wide prohibition and your instructions regarding it were not involved in the local option election, and that many men voted against local prohibition who favor State-wide prohibition. If these issues had been involved in that campaign the result would have been otherwise for the majority of the people of this county are for State-wide prohibition, and have so expressed themselves.

The people of your State and your county have by a majority vote asked for the privilege of voting on the constitutional prohibition amendment, and it is an "embezzlement of power" to deny them that right. You and others who may be responsible will never be forgiven nor forgotten. It will undoubtedly mean the election two years hence of a prohibition ticket from top to bottom and submission in its most drastic form will then be adopted.

The probabilities are that submission would now carry, but the antis have it in their power to compromise with the pros on the basis of deferring the operation of the amendment after the election, thereby giving those engaged in the business a reasonable time to dispose of their property, adjust their affairs, and find other employment. This should appeal to the judgment and to the humanity of both pro and anti; to the pro because it strengthens his cause in the minds of men of my type who think that some compensation should be made for property condemned in the public interest; to the anti because he represents them, and he should therefore be interested in obtaining the best possible terms for them; and to both because it is but common fairness and justice.

The suggestion has been made on the floor of the House of Representatives, that the paid and political leaders both pro and anti do not want a settlement of this question, and this may be true of a very few of them. There are differences among us as to how it should be settled, but the rank and file of us both pro and anti want the question forever disposed of. I for one do not believe that this will occur until prohibition is adopted, and it is largely for this reason that I am for it. The trend of events and of thought is strongly for prohibition, State-wide, Nation-wide and world-wide. The sooner we reconcile ourselves to the inevitable, the sooner the agony will be over. Until the question is settled it will continue to be the dominating issue in most political contests from constable to Governor, with the result that we will continue to elect many weak and incompetent men to office. Its influence in politics has always been corrupt, unwholesome and demoralizing. If the constitutional amendment is not submitted, there will no doubt be another fratricidal contest in both this and Dallas Counties, and both counties will probably go dry.

There is enough bitterness and strife over this question without having added to it the feeling of outrage that will fill the hearts of men if they are denied the right to vote. So large a proportion of the people asking to vote on any question are entitled to it irrespective of majorities or the technicalities of the law. As one of your constituents I entreat you to vote for the submission of the prohibition constitutional amendment. You may think the pros are wrong—there may be some pharisees and hypocrites among them (I cannot argue that with you), but the people are entitled to vote. Shut your eyes, hold your nose, and obey their will.

GEO. W. ARMSTRONG.

The more I study the world the more I am convinced of the inability of force to create anything durable. Alexander, Caesar, Charlemagne and I myself have founded empires; but upon what did these creations of our genius depend? They depended upon force. Jesus Christ founded his empire upon love and to this very day millions would die for him.—Napoleon.



## Notes From the Field

## CARLSBAD, N. M.

We are in the greatest revival in Carlsbad for years. F. M. Neal, of Amarillo, and E. G. Phillips are holding the meeting. Had to move to courthouse and yet can't accommodate the crowds. I consider these men the strongest evangelist team in Southwest.—A. C. Bell.

## FLORESVILLE.

The people of Floresville are awake. Stewards voluntarily raised the salary from \$1500 to \$1800 since conference. One hundred members were added last year, debts paid off and new life generally put into all departments, and with God's help we shall be on the map one of these days as a great Church.—W. N. Carl, P. C.

## MARIETTA, OKLA.

Everything starts off well at this place. Congregations are good. We have a good prayer meeting, splendid Woman's Missionary Society and Mrs. Armstrong has organized a very promising Junior Missionary Society. You can't say of this Church now: "Everybody works but father," for the reason that we have organized a Men's Club in the Church that starts off well. They are planning great things for the future. Financially we are going forward wonderfully. The Board of Stewards fixed the salary at a figure that is \$40 higher than was ever assessed by this Church before. We are praying and planning for a great revival this year. I. W. Armstrong.

## BARNHART CIRCUIT.

The first Quarterly Conference for the Barnhart Circuit was held January 6 and 7. While the work has started off well the presence of our elder, Brother J. M. Perry, gave us fresh courage and added impetus to our efforts. Since conference we have moved into the new church, which was completed about December 1, the church mentioned being at Barnhart. We have schools at Big Lake and at Stiles. Both of them are doing good work. Have two leagues and both doing good work. We are working, hoping, praying for a good year. In fact, the best that this work has ever had.—A. T. Cocke, P. C.

## LEBANON, OKLA.

As I have completed by first round on Lebanon Mission, I thought I would send in my report. I have five classes and two mission points. One of our churchhouses has been sold for a schoolhouse. Traveled 164 miles to make my appointments. Conducted one funeral. Married one couple. Received one member by vows. Have one application for license to preach. Brother Babcock, presiding elder, held my first Quarterly Conference in midweek, preached a good sermon and administered the Lord's Supper. The work has paid me for the month from all sources \$96.25; paid \$3 on conference missions. Lebanon gave us a very good pounding, invoice \$15. Willis gave us a nice hog and other things. A good brother loaned us a good cow, another hauled us a supply of wood. With three acres in a garden, good orchard. I would be afraid to tell all this, but as we are fifteen miles from the railroad we have no fears, as so many preachers had rather write about the rural work than serve. Madill Station, W. H. M. Society is sending us a nice mission box. So you see, "the lines have fallen to us in pleasant places." Am expecting a great year.—A. G. White.

## BIG SANDY.

We have received twenty-nine members into the Church. God has converted a few. We have seventeen new subscribers to the Texas Christian Advocate. H. F. King, Winona, Texas, says: "I am a life-time subscriber." We would not take ten dollars per year for the paper. The salary has been increased from \$600 to \$900. The conference collections will be in full and, of course, the salary will be in full, as the people have always done this for me. Many kindnesses have reached the parsonage. Last night the "bottom fell out." Winona gave a pounding of full Methodist measure—seventy-five different articles—sacks of flour, meal, sugar, spuds, meat, buckets of lard, syrup and many nice things. They were put on the rostrum and the pulpit. Henry F. King, of Starrville, that prince of stewards, came with a box of many nice things too numer-

ous to mention, but not too numerous to be greatly enjoyed. He and his good wife are the salt of the earth. The pounding has made me think of by-gone days, as I have been in evangelistic work for years; hence, have received no poundings. Our parsonage debt is almost paid. No man ever served a more considerate or appreciative people. We are hoping to double the membership this year. We have a large tent that belongs to God and his servant. We are going to use this tent in all of our meetings. The former pastors are kindly mentioned and graciously praised for this work. I suppose that I am the happiest man in Texas. The audiences are increasing at every service. "The lines have fallen to us in pleasant places.—R. J. Smith, Pastor Supply.

## MARFA.

We are entering upon the second week of our revival campaign here with Brother Morgan. It has never been my privilege to be associated with a more congenial and brotherly preacher. He has completely captured the people of Marfa. The soldiers and officers of Uncle Sam's army rally around him and love him. He has done and is doing a great work among them. The Methodist Church at Marfa is composed of God's elect. We are having a great meeting. Already many have found Christ as their personal Savior, and scores have been reclaimed. We are expecting even greater victory before closing the meeting. Blessings on our Methodism and on all who love our Lord Jesus Christ.—M. A. Cassidy.

## LEEDEY, OKLA.

Leedeey is still on the map. When I came I found things at the bottom notch. Brethren, we are still having the job of our lives trying to come to the front with this charge. I am glad to say that we are moving up. There is some as good people here as you will find anywhere. Yes, they gave us one of the nicest poundings that we have received in many years. And it is still coming in. Interest is growing in every service. People are coming to Church that have not been to Church in a long time. I received eleven into the Church last Sunday evening by letter. These are good strong Methodists. I have received one by baptism, making twelve in all received during this quarter. We have not done anything on the finances because we are not in a condition to do anything. Have not even made the announcement for the preacher's salary yet. So, we are working on hope. But I believe that when we do come together we will come out all right. Brethren, pray for us, for we have got a job and it is no little one. I have sent in twelve subscriptions to the Texas Christian Advocate and sold three Bibles. So you may know that we are doing something out here on the rim.—W. J. Land, P. C.

## GRAPELAND AND LOVELADY CHARGE.

We are well into the second year on the Grapeland and Lovelady charge and while we can't report that we were met at the depot with a large delegation and a brass band to give us welcome, still we have the satisfaction that so far as we know nobody is pouting because of it, nor shouting either as to that, but seem to be patiently enduring. Whatever the reason of the quiet, we have the consolation of knowing that we as a charge made last conference year the best in six thousand years. So the preacher and people feel good over it and have set the gauge a little higher for this year. How we shall come out time will tell. Every financial obligation was paid last year and the presiding elder, who had been here four years, told the folks at the last Quarterly Conference that the work was in better fix than it had been within his knowledge. Well, as all who write have something to say about pounding, here's ours. While we were out at a big eat on New Year's Day somebody broke into the parsonage and left a lot of things good to eat on the dining table, and it is not quite all gone yet. Besides all that, every once and awhile we get a rib or backbone or some sausage; had some for breakfast this morning, and may it so continue. Our brand new presiding elder has been with us and caught the crowd, both with his way of managing the Quarterly Conference and his pulpit ministrations. One fellow said after the Quarterly Conference was all over. "Where did he come from, anyhow?" We folks over here believe

that Ed Morgan will be a success in the elder's office as he has been everywhere else that the Church has tried him. So mote it be. Our Board of Stewards raised the salary \$150 over last year, and everybody, even the preacher, feels better over it. Maybe some day you will hear of a nice new church at Grapeland. We hope so, anyhow. May the good Lord bless everybody this year and send peace to our world.—B. C. Ansley.

## A PRECEDENT ESTABLISHED.

Dr. L. S. Barton, pastor of our Boston Avenue Church, Tulsa, Oklahoma, sends his check for \$1162, thus paying his conference collections in full for 1917. This is the first time since I have been treasurer of the conference that one of the strong charges has done anything really worth while in a financial way at the beginning of the year. Since Dr. Barton has established a precedent I hope others will follow. H. L. ROSE, Teller East Oklahoma Conference.

## BRO. HIGHTOWER OVERLAPPED.

I just want to say that I had the privilege of baptizing the triplets and twins whose pictures were in last week's Advocate. I baptized nine of Bro. and Sister Jowell's children at one time and all of them were under 12 years of age. I claim the record on infant baptism. I am glad to know that these children, who were dedicated to God in holy baptism, have now ratified and made their own the act of dedication their parents performed in their behalf. R. O. SORY, Brandon, Texas.

## SAN ANGELO.

Dr. Charles Reign Scoville closed the seventh day of invitation giving in the union evangelistic campaign Sunday evening with 1069 confessions, reclamations, letters and consecrations. The First Methodist Sunday School won the Bible offered by Dr. Scoville for the largest attendance gain over the preceding Sunday, with 498, a gain of 54. The Chadbourne Street Methodist Sunday School gained about 33 per cent, but was defeated for the percent Bible by a Presbyterian Sunday School. Rev. Joe F. Webb, of First Church, is still suffering from a severe attack of lagrippe. Rev. J. M. Perry, presiding elder, has been out of the city all week. Rev. George Keever and Rev. S. J. Estes have been doing great work but, with all due regard to all other denominations, the preachers' section does seem quiet without Rev. Webb's pep and Rev. Perry's fervent amens. "Put down five dollars for Brother Webb," said Arkansas Smith, a prominent business man and member of the First Church, "if he doesn't pay it I will," while pledges were being taken to lift the tabernacle expense Sunday evening. The crowd cheered both Rev. Webb and Mr. Smith. Before that Mr. Smith gave for himself and for his son and daughter. Rev. Estes, of the M. E. Mission Sunday School, prayed for hours with a fallen drunkard two weeks ago and has been authentically informed that the man's regeneration is apparently complete. Dr. Scoville says Rev. Estes prays wonderful prayers. OBSERVER.

## EDEN CHARGE.

At the last session of the West Texas Conference I was sent to the Eden work, following the energetic and faithful preacher, W. B. Williamson, whose work abides, finding a fine class of people all over the work, who are falling into line nobly and seem to be hopeful of a good year. The first quarter is now past with our first Quarterly Conference, which was held January 13, 14, 1917, with our new and energetic presiding elder, Rev. J. M. Perry, being on hand and preaching with great power and bringing the people up to a feast of good things in the gospel. The bad weather kept the people from coming from the other points of the work, as well as the folks of the town and the community, but the meeting was far from a failure. The salary was fixed the same as last year, and each point is back on the first quarter, yet we are sure they do not intend remaining that way long. The preacher and wife were made glad soon after reaching the work by the members and people of the town gathering at the parsonage, to our surprise, with lots of good things for the table and house, which we will ever remember and are very thankful. And, best of all, the other part of the work has been doing their part by sending in by the preacher as he visits among them, thereby showing their hospital-

ity and thoughtfulness of their preacher, so that we feel that it is good to be in this good field of labor for our Master and Lord. Our people and the people of the other Churches and of the town remembered our dear superannuate, Rev. N. E. Bragg, who lives here, with a fine donation December 31, which was a great help to him and family. We are glad to have this good family with us. They are a blessing to us all. We are hoping and praying for a good year for the entire work, that we may see many precious souls saved during the year. Pray for us and our work.—C. G. Hill, P. C.

## ROSEBUD STATION.

All who have been this way know that Rosebud is one of the best small towns in Texas. We have the best Church that I know anything about in a town of the same size, and the same is true of the parsonage. Former pastors have wrought well here. Special mention should be made of my immediate predecessor, Bro. McCain. I have never followed a more loved man. The people have been remarkably kind to the new preacher and his family. We expect to make this a great year. On the night of January 7 Bro. A. A. Wagon was with us to present the claim of the conference claimants. He did well, and the people gave him a liberal offering. He really presents this cause as a claim, not as a charity. His work here has not interfered with any other enterprise. Brethren, do not hesitate to open your doors to him. Not only is he doing a deserving work, but he is putting it upon a high plane. He can come back to Rosebud when he gets ready.—E. L. Ingram, P. C.

## FORT WORTH, SYCAMORE HEIGHTS.

The weather has been cutting all sorts of capers recently—snowing and blowing and freezing, and withal some sunshine—but my people at Sycamore Heights (Stop 3) "cut" one of the most pleasing capers last night that we have seen the whole winter. After supper, while enjoying sitting in a really warm, comfortable room, thanking the Lord that everything is as well as it is, having let the "high price of living" go for awhile, all at once such a storm struck our front gallery as to put all the dogs barking and in two minutes the house was literally full of good folk and good things, like flour and sugar and coffee and canned goods, galore. And what do you think? Six dollars in cash, which was presented to the pastor representing the orphans who belong to our Sunday School and Church at the Tarrant County Orphan Home, Stop 3. This was given by the little girls of the home as an expression of their interest in our little Church Sunday School, which is now the Home, and it shows the careful training of our good Sister Easley, who is matron of the Home, and a member of our Church and superintendent of our primary department of the Sunday School. This storm lasted about an hour, closing with the best "thank you" talk to the crowd and a prayer for God's blessing on them which this pastor could make. This is our fourth year on this charge. Since conference we have one of the best meetings we ever had at Sagamore Hill, conducted by Rev. Leon Bryant and wife, of Siolam Springs, Arkansas. They are simply splendid workers. Every service to the very last got better and better. Everybody was delighted with their work. Have had about twenty accessions since conference.—C. A. Evans.

## COVINGTON.

This is the beginning of our second year on this charge and have never reported to the Advocate anything. We had to leave conference on Friday night on account of sickness at home, so we did not know our fate until Monday afternoon. We serve a progressive people in every way. Have found them ready to cooperate with the pastor's efforts to advance the kingdom of God on earth and to do his will as it is done in heaven. Some of the things we have been able to accomplish with their help was to move the church at Covington from the edge of town into town and place it on the best located lots, by one of the best five-room parsonages in all the town. We remember our editor and several other connectional men trying to get to the church to District Conference last year through rain and mud. They will vote it a forward step to move same to town. We sold the chairs in our church at Osceola and have ordered new pews for that place, and after both churches are painted and



of their... that it is... field of labor... Our people... Churches... red our dear... Bragg, who... donation De... great help to... glad to have... They are... are hoping... year for the... y see many... ng the year... —C. G. Hill,

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repared we will have the most conveniently arranged church property we know of anywhere. The stewards are not unmindful of their pastor and presiding elder, for they raised the pastor's salary from \$800 to \$1000 last year and paid it in full, and surprised us by raising the salary \$200 more this year, making the salary \$1200 for pastor, and presiding elder in proportion. They anticipated making this one of the choice works of all our district. There isn't any use of me saying about John Barcus. Everybody that reads the Advocate knows that he is always at his post and equal to every emergency. He just pulled off one of the best preachers' meetings we ever attended. Covington pounded and Osceola pounded us, and Louis Crooks, one of our stewards at Covington, pounded us all summer with watermelons and all winter with sweet potatoes. Now all these things are of a material nature and, therefore, of minor importance, for, after all, the salvation of souls, the building up of saints, is the one great mission of the Church and her ministry. The solving of this problem will solve every other problem of our Zion. The city problem is the country problem and the remedy for one will cure the other. If the lamentation of Jeremiah would resound from pulpit to pulpit and from pew to pew until every heart in all our Connection should cry out, "The harvest is past, the summer is ended, and we are not saved. For the hurt of the daughter of my people am I hurt. I am black; astonishment hath taken hold upon me. Is there no balm in Gilead; is there no physician there? why then is not the health of the daughter of my people recovered?" For that beatitude is still true that says, "Blessed are they that mourn, for they shall be comforted." Yes, this is pre-eminently our mission. We thank God for the measure of success that has been ours last year and the years before. We do not regret quitting the marts of trade for a place in the itinerancy of Methodism. We have not had to sacrifice anything that was good, but have found a thousand blessings for every one we lost. Brethren, when you pray remember one of the weakest of God's children.—J. F. Adams, Pastor.

REVIVAL AT CUMBY.

As before stated, Rev. L. E. Conkin, evangelist, R. E. Huston, gospel singer, Miss Eula McGuire, Scarritt-trained worker, came to us here on December 31, when a revival campaign thoroughly extensive and intensive in nature began. Against many odds—rain, snow, la grippe that during the time gripped most every family in the town and community—the meeting continued with not one service missed until January 24. In this meeting the "mourner's bench" was emphasized; was bathed in tears of penitency, received God's seal of honor in the conversion of the unsaved, ranging in age from seven to seventy. About one hundred crossed the line, taking their stand against sin and for the right. Nearly fifty per cent of these were members of the various denominations, deserting soldiers fighting under the flag of the arch enemy of our great king, Jesus Christ. The number joining the various denominations of the Church will be about fifty. The number converted indicates but a small part of the great good accomplished in these services. In a unique way Conkin preaches all the fundamentals of the gospel and with no uncertain sound. This gives Christians and non-Christians a higher conception of righteousness and a broader vision of the possibilities of a Christian life, a clearer vision of God and of self. Such preaching and such vision cause men and women to rise above mere negative goodness into the fruit-bearing atmosphere and soil of positive righteousness of living. To this end sins, without respect to the sinner within the membership of the Church or not, rich, poor, high and low, male and female, were unmasked, denounced, being discovered by the X-ray truth's light. The sinner was admonished that there is too much to a life and that a human soul is worth too much to be given over as a victim of sin and Satan. The love of God and of the Church for the sinners, though hating his sins, aided and directed by the Holy Spirit, cut the heart of the transgressor as "with a two-edged sword" and bleeding hearts flew to a bleeding Savior for cleansing, nor failed of that "washing" that makes "whiter than snow." Conkin is an untiring worker; goes after results and gets them. That noble, clean and beautiful Chris-

tian character, R. E. Huston, at the head of a splendid choir, with piano, six violins and a cornet, in harmony and song lifted up the Christ, the soul's hope, in a way that had no small part in bringing to pass those things that make "Old Black Jack Grove" (now Cumby) a new, better and greater Cumby we trust for all time. Last, but not least, as a factor was the work of Miss McGuire. She worked in special services with and for the children, and also the young men and women, as well as within the congregations. Her efforts were indeed not in vain. In this work she was greatly aided by C. E. Eskridge, of Winnsboro, a young lawyer entransit from the bar to the pulpit—from the law to the ministry. He came near the middle of the meeting and stayed to the close. Under the leadership of these two young people we soon had a corps of the finest workers I have ever seen. Captain Beck, recruiting officer for "Uncle Sam," said "I have been practically all over the world; have been in great meetings—Bill Sunday's and others—and I have never seen children and young people work like that in any congregation." As one result of the meeting Brother McPhail, pastor of the Presbyterian (U. S. A.) was given a pounding that invoiced \$24; your humble servant one (it being the second one) to the tune of \$30. This by the town. The young people were organized into a B. Y. P. U. by the Baptist, the Epworth League by the Methodists. And these, the day after the meeting closed, canvassed the town, giving each indigent family of the place means of warming where needed, clothing, bedding, something to eat; where needed, cash. A commercial traveler making the town said he heard instead of the usual much profanity "meeting talk" everywhere and by everybody. It was pathetic to see a boy of seven give his hand as accepting Christ, tears showering from his eyes, while at his heels a gray-haired dame of seventy shook hands with the evangelist, then with the little one of the kingdom. Behold that boy when he sees his father weeping in the altar nestle his little arms about his neck, bathing his bearded cheek with his tears until the man arose with the light of life in his face! Then recruiting officer, Captain James B. Beck, falling into the arena of repentance, arise, throw aside his cigarettes, declaring that "The Billy Sunday religion" had made him free, then the tobacco, pipe and cigar burning that followed, as these were cast into the stove. To God be the glory, theirs and ours the rejoicing, and the abiding blessings in a Cumby made new.—J. L. Sullivan, P. C.

INSPIRATIONAL MEETING OF THE CHOCTAW, HUGO AND McALESTER DISTRICTS.

The ministers and laymen of these three districts met in the beautiful little city of Poteau, Oklahoma, January 22-24, for a two days' conference and inspirational meeting. The sessions were well attended throughout, although some of our people were kept away on account of sickness. The preaching, addresses and discussions were on a high plane. Good must come from such intelligent and frank discussions of the problems of our Church life. It is impossible to mention by name those who appeared on the program. Rev. A. C. Pickets, Rev. R. T. Blackburn and Rev. J. M. Peterson, the "beloveds" of these districts, are held in high esteem by their constituents, both lay and clerical. They deserve much credit for the splendid program of this meeting. All of us returned to our posts with a determination to lay ourselves out for the kingdom and our Church this year. Our pastor at Poteau, Rev. A. N. Goforth, his good wife and their membership all "went forth" sparing no pains in their efforts to give us entertainment of the highest class. We appreciate their kindness and hospitality very much. W. C. HOUSE, Secretary.

NEW MEXICO AGAIN.

Rev. T. L. Lallance, of Las Cruces, N. M., sends seven new cash subscribers and writes that he is still working and will send more later. Rev. W. L. Self, of McAlister, N. M., adds sixteen new subscribers to his list this week. I hope my home will never be without the Advocate. We all love it. STARKEY DUNCAN. Stamford, Texas.

IMPORTANT!

Save Money by Buying Your Books

BEFORE MARCH 1st.

Every day we are receiving notices of advances in price on the books of various publishers. These increases are supposed to be in effect beginning February 1st.

WE WILL NOT MAKE THESE ADVANCES UNTIL MARCH 1ST, EXCEPT ON ITEMS THAT ARE OUT OF STOCK AND HAVE TO BE ORDERED FROM THE PUBLISHERS.

ORDER NOW SUCH BOOKS AS YOU WILL NEED DURING THE YEAR AND SAVE 20 TO 30 PER CENT.

This does not apply to Bibles, as we were compelled to advance them January 1st.

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Nashville Dallas Richmond

PASTORS' CONFERENCE AND MISSIONARY INSTITUTE. BROWNWOOD DISTRICT, JANUARY 24, 25.

The preachers of the Brownwood District have just returned from one of the most delightful meetings of this kind that it has ever been my privilege to attend. The weather was ideal, the fellowship royal and the entertainment fit for a king.

Our efficient presiding elder, Rev. Sam G. Thompson, had prepared a program so full of good things that notwithstanding the absence of several speakers, all the time was occupied and perhaps a little more.

Revs. A. C. Smith, J. D. Hendrickson, J. A. Ruffner, L. G. Felder, J. D. Ramsey, T. D. Ellis and Miss Cora Posey were detained at their homes on account of sickness, or other unavoidable hindrances, and hence we were deprived of the pleasure of their services with us.

You may know that we were stirred on the subject of pastoral visiting when I tell you that four rousing speeches were devoted to that topic. Rev. P. H. Gates told us of many splendid results which would follow such service. Rev. M. K. Little's topic was, "What Constitutes a Pastoral Visit," and he told us emphatically that the man who will not learn to visit had as well quit the ministry.

In answer to the question as to who should be the judge of the amount of pastor's visiting, Rev. Henry Francis told us that a godly layman sometimes and the pastor himself, in counsel with God, should be the judge. While Rev. J. N. Hester distinguished carefully between the obligation to preach and to do pastoral visiting. He said they must go hand-in-hand. When these four discussions closed all felt perhaps as never before the necessity of doing more faithfully the work of a pastor.

J. J. Creed discussed the topic, "Hand Picked Fruit—Personal Evangelism," and Rev. H. C. Bowman stirred our denominational pride until we were certainly not ashamed of being called Methodists. He denounced bigotry and narrow prejudice, but magnified the spirit of godly loyalty to our own Church.

Rev. S. W. Adams then led us in a fervent address on the "Prayer-Life of the Pastor," which closed the first session.

At night a good audience assembled to hear a most forceful sermon from Rev. K. P. Barton on the "Approved Workman." This great message went straight to the heart of the preachers and all went away with higher ideals.

On the following morning we assembled at 9 o'clock again to be treated to another feast of good things.

"How to Conserve Young People to the Church" was very clearly outlined by Rev. K. P. Barton, and following him Rev. J. B. Curry told us his attitude toward proselyting denominations. Both of these speeches provoked considerable general discussion, which was very interesting and profitable. We then went on an imaginary excursion with Rev. B. F. Alsop into the region of the country Church, where we stood in plain view of its trials and its triumphs, after which Rev. L. A. Clark took us on a kind of mental joy-ride on that new boat which the Epworth Leagues are going to buy for Africa.

This brought us to the 11 o'clock preaching hour, when Rev. J. B. Curry preached to the delight of all about "Jesus as Our Pattern." The sermon

made a definite impression for good upon all who heard it and many favorable comments were made upon its merits.

Thursday afternoon and night brought a fitting climax to the whole. Rev. J. E. Crawford conducted a Sunday School Quiz and a Round Table on the Every-Member Canvass. The questions provoked considerable discussion.

Hon. M. J. Norrell told us how to run a successful Sunday School and Judge W. H. Garrett spoke of the duties of the charge and Church lay leaders. These speeches, made by strong laymen, were relished by all who heard them.

The presiding elder then called on each pastor and secured an expression from him as to what he intended to do for the Texas Christian Advocate this year. Many good resolutions were announced. Rev. Frank Hughen spoke of the necessity of following the Discipline as to the Church Conferences and administering the Sacrament of the Lord's Supper.

The first of April was fixed as a time for the raising of the missionary assessments, and Rev. Henry Francis closed the afternoon session with a strong address on the "Paramount Importance of Revivals."

At night Rev. J. E. Crawford, Conference Missionary Secretary, preached a splendid sermon on "The Great Commission." The message was edifying, logical and spiritual. Its good effect was evident and, followed, as it was, by the presiding elder with a most beautiful "after-glow" we felt that we were closing one of the most glorious institutes ever held.

Much of the success of the meeting was due to the good program prepared by the presiding elder. Much of the credit is also to be given to Rev. M. K. Little and his great congregation at Coleman. The choir aided much with their beautiful music at the preaching hours. The congregation has built and now occupy one of the most beautiful churches to be found anywhere. Its design is artistic, its architecture is almost perfect and its practical arrangement is as good as the best. And how they did feed us! Why, they had made preparation such as they do for the Annual Conferences. They most graciously cared for all present and then were disappointed that others did not come. Here's my vote for Coleman for the next meeting.

J. J. CREED, Secretary.

THE HIGHEST AMBITION.

There is a loftier ambition than merely to stand high in the world. It is to stoop down and lift mankind a little higher. There is a nobler character than that which is merely incorruptible. It is the character which acts as an antidote and preventative of corruption. Fearlessly to speak the words which bear witness to righteousness and truth and purity; patiently to do the deeds which strengthen virtue and kindle hope in your fellowmen; generously to lend a hand to those who are trying to climb upward; faithfully to give your support and your personal help to those efforts which, in our conscience, we believe to be the social life of the world—that is what is means to have salt in your character.—Henry Van Dyke.



## For Old and Young

### THE RIGHT ROAD.

I have lost the road to happiness,  
Does any one know it, pray?  
I was dwelling there when the morn  
was fair,  
But somehow I wandered away.

I saw rare treasures in scenes of  
pleasures,  
And ran to pursue them when lo!  
I had lost the path to happiness,  
And I knew not whither to go.

I have lost the way to happiness,  
Oh, who will lead me back?  
Turn off from the highway of selfish-  
ness,  
To the right—on duty's track!

Keep straight along, and you can't  
go wrong,  
For as sure as you live, I say,  
The fair lost fields of happiness,  
Can only be found that way,  
—Ella Wheeler Wilcox.

### GOD'S DIKE.

The Dutch call the Sabbath "God's Dike." They know, from long experience, what their sea walls have done for their nation in rolling back the encroaching ocean, hungry to swallow up their low-lying land. In the same way they see the spirit of secularism and worldliness ever waiting a chance to swallow up all the best things in national and individual life and character, and they rightly believe that the Christian Sabbath is the one great rampart between these things and their destruction.

Any one who stops for a moment of sober reflection can not fail to realize the menace of a disintegrating dike—whether it be one of sea-walls or soul-walls. Voltaire said that as long as the Sabbath remains the Christian religion could not be destroyed. A San Francisco visitor tells of seeing an electric church sign which blazoned forth the legend, "Keep Sunday for the great things of the soul." A Massachusetts supreme court judge says that at one time he gave up Church-going, giving his Sabbaths to books and other interests; but after a while he became conscious of a deterioration in his moral nature and he resumed Church attendance.—Christian World.

### THE CARD PLAYING HOME.

A converted gambler of Chicago said with emphasis and from wide experience: "The card-playing home is the kindergarten for the gambling saloon." Says Mr. John Bigelow: "Nine people out of ten, when they for the first time accept on invitation to join in a game of whist or poker, have no more suspicion about the passions that may be apt to grow than the maid of sixteen when she engages in her first flirtation." The Christian Index observes: "We have never known a reputable, spiritually minded, soul-winning preacher to be a card-player, nor have we ever known Church members, distinguished for their piety and spirituality and for their regular attendance upon the mid-week prayer meeting, who were card-players. Card-playing is not profitable for the development of Christian character and for enlarging the usefulness of Christians in the promotion of spirituality and consecration in the lives of others. The tendencies of card-playing, like those of dancing, are in the wrong direction. Just as the dance furnishes victims of vice, just so social card-playing furnishes recruits for the gambling den."—Raleigh Christian Advocate.

### HE DIED CLIMBING.

In a graveyard among the Swiss Alps is the resting place of a brave guide. Above his sleeping dust is a simple stone with the inscription: "He died climbing." What a thrill these words send through you! You can see that guide surmounting the hills, ascending the cliffs, scaling ice walls, crossing deep crevasses, struggling for the summits. He will not halt at difficulties. He will not give up because the mighty glaciers impede his progress. The heights beckon him, and he toils on, and on, and on. He is faithful to the last. "He died climbing."

Reader, is there not an inspiration to you in these words? What of your work? Are you doing your best? Are you making progress? Are you still climbing, or have you allowed

the forces against you to discourage you, defeat you? What of your ideals of life and character? Are you satisfied with your attainments in Christian graces and virtues? If so, may God pity you. You have done nothing more than surmount the foothills. Peak after peak, snow-clad and brilliant, challenge your strength and purpose. . . . As we face the New Year, let a new determination throb in your soul. It must: it shall be a year of development, of intellectual and spiritual attainment. Vast ranges of knowledge and service and holiness beckon you onward. Climb on until, at last from the summit of a glorious religious experience, you will find the distance but a short step into the Heavenly Kingdom. May it be said of you when you ascend to your reward, "He died climbing."—Alabama Christian Advocate.

### "THOU ART MY HOPE."

The path of the Christian is not always bright with sunshine; he has his reasons of darkness and of storm. True, it is written in God's word, "Her ways are ways of pleasantness, and all her paths are peace;" and it is a great truth, that religion is calculated to give a man happiness below as well as bliss above; but experience tells us that if the course of the just be "as the shining light, that shineth more and more unto the perfect day," yet sometimes that light is eclipsed. At certain periods clouds cover the believer's sun, and he walks in darkness and sees no light.

There are many who have rejoiced in presence of God for a season; they have basked in the sunshine in the earlier stages of their Christian career, they have walked along the "green pastures" by the side of the "still waters," but suddenly they find the glorious sky is clouded; instead of the land of Goshen, they have to tread the sandy desert; and they say, "Surely, if I were a child of God, this would not happen."

Oh, say not so! The best of God's saints must drink the wormwood; the dearest of his children must bear the cross. Perhaps the Lord allotted you at first a smooth and unclouded path, because you were weak and timid; but now that you are stronger in the spiritual life, you must enter upon the ripper and rougher experience of God's full-grown children. We need winds and tempests to exercise our faith, to tear off the rotten bough of self-dependence, and to root us more firmly in Christ. The day of evil reveals to us the value of our glorious hope.—C. H. Spurgeon.

### OUR SUPREME NEED.

To find the Great Companion—this is the supreme need of us all; and this it is that true prayer has never yet failed to give unto our lives. How petty and insignificant seem the things we so beg God for when once we really appreciate the value of fellowship with him! Again we recur to our family analogy; a son has grown to manhood; into his life has been poured the toil and love and sacrifice of his father. Now the son is away from home, but ever and anon the desire stirs within him to go to visit his father. He goes back to the old homestead. You ask him what value he got out of the visit; will he measure its value by the gifts that were prompted by the father's love—by the fruit and vegetables, perhaps, and other things that he brought back from the farm? Not if he is a true son and knows the deep meaning of sonship; for however valuable may be the things that he has received from his father, the greatest value is just that he has been with his father face to face. So it is in our relation to the Heavenly Father. Whatever else we may get from prayer, the supreme value is always to be found in being in conscious fellowship with him who is the never-failing supply for all the needs of the soul.

We see the glory of his conception of prayer when we realize that on one who looks at it from this point of view there is no such thing as really unanswered prayer. Think again of the family relationship. As children we asked our parents for a great many things, some of which we did not get. But one thing we never failed to get from them, and that was our parents' own selves. Even our father's "No" gave us his

wisdom, his love—in short, his very self. So it is when we ask of God. "Every one that asketh receiveth." Receiveth what? Not always, perhaps, the thing for which he asked—but always receiveth God. "And he that seeketh findeth," findeth God, who is himself the one answer to every prayer. "He is the rewarder of them that diligently seek him," because he is himself the one great Reward. In short, God is not merely a means through which we obtain things when we pray. He is more truly the great End—the one whose companionship is the greatest thing that he could possibly give. God is himself the one true answer to every prayer, because all other results are but by-products of gaining God himself.

You pray for victory over some temptation; your prayer is answered, for, abiding in his presence your aspirations are purified, and you are uplifted and inspired. You pray for peace of mind; your prayer is answered for it leads to that filial trust in the Heavenly Father that destroys the very roots of fear and disquiet. You pray for wisdom; your prayer is answered, for in God's presence you see things in the light in which the All-Wise sees them. You pray for character; your prayer is answered, for character is formed by personal associations, and in prayer you enter into transforming fellowship with God and so unconsciously grow more into his likeness. If we truly enter into companionship with him, every need of our souls is fully met. Our whole lives are different when we consciously feel ourselves with him.—Samuel Cavert.

### THE VOICE THAT COUNTS.

"O father, I wish I could sing! Florence sang at the club today and we all enjoyed it so much. She sings every night to her father, too. I'd give anything if I could, but there isn't any music in me."

"Is that so?" asked father, taking her wistful face between his hands.

"Well, perhaps you can't sing, but don't tell me your voice has no music in it."

"Why, father, how can you say so?"

"Almost every evening," answered father, "when I come home the first thing I hear is a merry laugh, and it rests me, no matter how tired I am. Yesterday I heard that voice saying: 'Don't cry buddie; sister'll mend it for you.' Sometimes I hear it reading to grandmother. Last week I heard it telling Mary: 'I'm sorry your head aches. I'll do the dishes tonight.' That is the kind of music I like best. Don't tell me my little daughter hasn't a sweet voice."—Herald and Presbyterian.

### ALWAYS DO YOUR BEST.

"When I was a little boy," said a gentleman one day to a friend with whom he was talking. "I paid a visit to my grandfather. He was an aged man, and wore a black velvet cap and knee breeches with large silver buckles at the knees. When I went to say good-bye to him, he took me between his knees, kissed me kindly, then, laying his hand on my head, he said: 'My dear boy, I have only one thing to say. Will you promise me to try to remember it?'"

"I looked him in the face and said: 'I will.'"

"Well," said he, "it is this: What you have to do, always do the best you can."

"This was my grandfather's legacy to me. It was worth more than thousands of gold and silver. I never forgot his words and have always tried to act upon them."—Exchange.

### "TOO CAPABLE."

Can a woman be too capable? Recently a writer in the woman's department of a daily paper advised her readers not to be too capable. She declared that capable meant self-reliant, commanding, and independent; that to be capable was to be conceited, dictatorial, and domineering; and that men detested capable women.

The dictionary defines capable as able, competent, and efficient. Certainly the possession of these qualities need not make one disagreeable.

The demand of the present day is for efficiency in all departments of life. The world has little use for the man who cannot do things and do them well. Why should not woman be equally capable. In business the woman employee who is incompetent, who wastes her employer's time, never rises above the ranks; it is the capable woman who receives advance-

ment. If a woman's business is that of wife, mother, and home maker, should she not be equally efficient? It is the highest position any woman can occupy. Surely there is no place where she needs to be more capable.

Men, the right kind of men, do not detest capable women.

A clergyman in a sermon to young men on matrimony gave this advice: "Get a woman who knows how to cook. That she may be able to play and sing or perhaps paint pictures will not help you to digest sour bread. Neither will it cure you of the devil of dyspepsia. A real wife is not a giggling nonentity nor a butterfly of sunshine."

Much of the unhappiness, much of the crime in all the world is the direct result of inefficiency in the wife or mother. Not long ago the chief of police in one of our large cities declared that many of those arrested were first offenders—boys who had had no home training, whose mothers were incompetent.

A great deal is being said and much has been done for the cause of temperance; but if some homes were better managed, there would be less drunkenness. It would take a pretty hustling saloon keeper to compete with the home if that home is presided over by a capable woman. And this is but one part of a woman's work. What about the training of her children? Can she know too much for such a task? The mother is her child's best teacher in the first years of his life. Can she be too capable to guide him right?

Then some one has said: "No man ever lived who knows how to take care of himself. The right kind of a wife knows better what is essential to her husband's comfort than he does himself—far better."

No, a woman cannot be too capable. She must have knowledge of many things, and there is slight danger that she will be conceited; for the more we know of others' attainments, the less we think of our own, and she will always be sure to find somebody who knows a little more than she does.

Lastly, a true man always respects and admires a capable woman. He "prefers brains to beauty."—R. E. Farley, in Pittsburgh Christian Advocate.

### THE BOY WITH A STRAW HAT.

A crippled beggar was striving to pick up some old clothes that had been thrown from a window when a crowd of rude boys gathered about him, mimicking his awkward movements and hooting at his helplessness and rags. Presently a noble little fellow came up and, pushing through the crowd, helped the poor crippled man to pick up his gifts and place them in a bundle. Then, slipping a piece of silver into his hand, he was running away when a voice far above him said: "Little boy with the straw hat, look up!" A lady leaning from an upper window said earnestly: "God bless you, my little fellow! God will bless you for that!" As he walked along he thought how glad he had made his own heart by doing good. He thought of the poor beggar's grateful look; of the old lady's smile and her approval and, last, he thought of his Heavenly Father whispering: "Blessed are the merciful; for they shall obtain mercy."—Selected.

### A FEW BEAUTY HINTS.

Here are some practical suggestions that will make any face beautiful:

Learn to think; develop your intelligence. An empty head can hardly produce or maintain real beauty of the face.

Keep smiling; keep cheerful. Compel the light of gladness on your face to make up for any lack on nature's part.

Be thoroughly, genuinely unselfish. Don't think about how good you look, but about what you can do to make other people happy.

Cultivate health. Do lots of work and take plenty of exercise. Live all you can in the open air. Use water generously inside and out.

Forget all about your desire to be beautiful. Get enthusiastic about trying to bring gladness to others. And then if you could hear what other people are saying about you when you are not near, you would find that they think you have found real beauty.—The Christian Herald.

Grow old along with me! The best is yet to be, the last of life, for which the first was made; our times are in His hand who saith, "A whole I planned, youth shows but half; trust God: see all, nor be afraid!"—Browning.



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ON WITH THE BATTLE!

The field worker has had a great time since the Port Lavaca victory. We spent the Christmas holidays at Seadrift with Bro. Brandon. What a royal fellow he is. No wonder the folks like him. And how my boys enjoyed the beautiful bay—sailing, hunting ducks, fishing and bathing; yes, on Christmas day.

Twelve years ago, when on a visit to friends in Galveston, George Sexton sent me to fill an engagement for him in Fannin with Bro. Passmore, and my very first Texas work was there. We had a great revival and when I went there on December 24, I was among my own spiritual children. How I did enjoy the day. It was like a family reunion. The whole Goff family was at Sister Goff's for dinner and it was like home. I had a great day and a great collection.

The next Sunday, December 31, I was to have been at Luling, but the rain storm prevented. So, Bro. Weeks kindly invited me for the next Sunday, January 7.

On the way I found a Quarterly Conference at Cuero. Wilson certainly has things in hand, and his plans made me homesick for a district again. Bro. Allbritten is greatly beloved in Cuero, and justly so, for he and his certainly know how to treat a wayfarer. I am looking forward to a great day with them later on.

But Gonzales! Did you ever meet Matthews? Well, have you seen the twins? My, they are the tiniest, daintiest, most beautiful babies I ever saw. No wonder I have never been able to get through Gonzales without stopping. But on to San Marcos. I left my youngest son at Coronel. He has been there since September, and they certainly have done wonders with him. He is just thirteen years old, but what a wonderful school the Godbeys have made for children. It is sometimes necessary to put very young children in boarding schools, but heretofore the Catholics have been the last resort. But right here in Coronel we have a perfect solution of such problems. My boy is certainly in good hands with cultured, gentle, splendid Mrs. Godbey to look after him.

Sunday morning, January 7, I was at Staples, far out in the country, off the railroad, but I think it the ideal appointment, for it is virtually a country station. Bro. Hightower has perfect command of the situation and is in great favor with his people. And what a royal people they are. Prosperous, cultured, religious farmers—the salt of the earth. How they did listen and how they sent the temperance worker on with words of cheer and the wherewithal to fight the saloon. Sunday afternoon to Soda Springs on the Harwood Circuit. I did not meet the pastor, but Bro. Weeks went with me and we had a royal time. That night to Luling with Bro. Weeks. Certainly those folks love him. He is so gentle, kind and thoughtful. We had a full house and a great welcome for the speaker. He will never forget their kind words of cheer and encouragement.

So on to Brenham and Bellville, but the blizzard, the blizzard. Well, the sun will shine and I go back Sunday, January 2.

On with the battle!

SIMEON SHAW.

FROM BROTHER L. P. SMITH.

To my Brethren of the North Texas Conference and Other Friends:

Many of you have heard of the loss of our comfortable home by fire. Some of our furniture, clothing and bedding were saved, but much burned. Our library, manuscripts, the accumulations and labors of more than forty years, were lost. We haven't even a Bible to read or a pen with which to write. My face was burned considerably, but hope it will soon be well. God is very good to us and so are our friends and neighbors.

I am very sorry to say the book containing the records of the Board of Missions of the North Texas Conference for many years, together with other papers of value to me as Secretary of the Board, were destroyed.

I have recently attended the annual meeting of the Secretaries of the Conference Mission Boards at Nashville. The meeting was largely attended and intense interest was manifested. Men who are studying missions in the light of God's Word and the world's needs are profoundly impressed with the wonderful opportunities and the tremendous responsibilities of American Christians. The fields of the world are white unto harvest, while laborers are few, and funds with which to finance the kingdom are meager indeed considering our ability. What will the Master say in the great day for which all others are made if we

continue to withhold that which is his own?

Some of the conferences are far ahead of our North Texas in their missionary contributions. Some of the strong Churches in the Virginia Conference are paying as much as \$8000 per annum to the missionary cause. Most of these amounts, of course, are specials. I long to see some of our large congregations doing likewise. These fine results are brought about largely by "all-time secretaries," the "every-member canvass," the distribution of missionary literature, the well organized and well instructed Sunday Schools, etc.

I came home from Nashville with a great desire and earnest prayer that I might be able, as Missionary Secretary, to help my brethren of the conference in this line of work. And, notwithstanding the fire, I am at your service to the limit of my ability.

L. P. SMITH.

Dallas, Texas.

"GOOD CHEER."

"In the world ye shall have tribulation; but be of good cheer; I have overcome the world." St. John 16:33. "The Lord stood by me and said, 'Be of good cheer, Paul.'" Acts 23:11.

Why not take up these good words and pass them on. It will do you good to read the Bible story, the "good cheer" text we need to cheer those who are fighting our battles.

We have the greatest Church in the world, and our Bishops are leading us in the steps of Jesus. Our presiding elders are the choice men of our great Methodism. Our evangelists are leading thousands to the Savior. Our editors are sounding the gospel horn all along the line. Our itinerants are the great burden-bearers of our Church. Our missionaries are our heroes. Our laymen are our skilled engineers. Our lay women are our guarding angels. Then cheer our great Methodism.

"Be still, sad heart, and cease thy repining; behind the dark cloud, the sun is still shining." "Come, brother sailor, and don't fall asleep; pray night and day or you'll sink in the deep. Hope is the anchor and this you must keep if you sit with Jesus in the life boat." Let us be of "good cheer."

Religion makes me happy and then I want to go to leave this world of trials and trouble here below. Lord, I want more religion to help me on to thee. BEN CROW.

Alvarado, Texas, Route 6.

SUPERANNUATE ENDOWMENT MEMORIAL FUNDS.

The purpose of an endowment, as is well understood, is that the principal sum shall be securely and safely invested, and the interest only, as it accrues to be applied to the beneficiaries of the endowment. So that the endowment fund becomes a sacred trust to be held inviolate and perpetually yield an income to be applied as above stated continuously as long as time shall last. This being the case, the Memorial Superannuate Endowment Fund offers the very best possible channel through which anyone having something with which they wish to bestow continual benefits upon a worthy object, can at the same time leave the imprint of their generous lives upon the memories of mankind.

There is nothing clearer to my mind than the fact that God is at this time moving on the hearts of his people and awakening their consciences to this long neglected and sacred work of the proper care and support of those who have unselfishly given their lives to the building of the Church and the salvation of souls. This is demonstrated by the practically simultaneous efforts that are being put forth by all the leading Churches of America to raise large endowment funds for their wornout veterans of the cross and their widows and dependent orphans.

It seems that our natures are so dull that God cannot awaken us to all the important things of his kingdom at once. It took him one hundred years to awaken the Church to her obligation to evangelize the world, but now every evangelical Church is uncompromisingly committed to the great work of our Sunday Schools, of Christian education and prohibition.

And now practically within the last ten years the Holy Spirit has moved every leading denomination to declare that no longer will they neglect their wornout preachers and dependent ones and permit them to suffer humiliation and want in their declining years; but that they will at least provide them

food and shelter when they can no longer provide for themselves.

The Texas Conference in undertaking to raise a superannuate endowment fund of \$500,000 has proclaimed to the world her sense of obligation to her aged servants and dependent wards, and with one mind and one heart they propose to press steadily forward until they reach the goal.

This being the fact we wish to call attention of those who are able to do so to the desirability of creating a "memorial fund" for themselves which will be a part of the \$500,000 superannuate fund of the Texas Conference.

It can be done in this way: The donor of any considerable sum of money, land or other valuable assets may place their name upon such memorial fund and a synopsis of their life history in connection with the Church, and in this way their names will forever remain connected with this sacred cause and their names will be as ointment poured forth as long as the Church stands and there are aged ministers to share their benevolence, and their memory will be treasured and embalmed with their gratitude and love until the Church militant becomes the Church triumphant above. And this is not an appeal to the selfish pride of those who are able to give. When the Savior asked the rich young man to sell all that he had and give it to the poor was he appealing to the young man's pride? No; he was appealing to the noblest and best that was in him; and had he yielded and obeyed his Lord his name would have shown with sacred glory throughout time and eternity. It is our selfish pride that keeps us from giving our wealth and with it purchasing crowns of imperishable glory. Hence I make this appeal to our friends who have wealth that some time they must leave, to place it now (do it as soon as possible), in the bank of heaven and thereby lay up for themselves a sure foundation against the time to come.

Please read James' inspired warning (James 5:1-6), and allow us to help you transfer and transmute your money into the currency of heaven. For further information address me at Denton, Texas. A. A. WAGNON, Agent Superannuate Endowment Fund for Texas Conference.

"AN APPRECIATION FROM THE ORPHANAGE."

The work at the Orphanage is doing so well that we just must pass the news on to the ministers and good people. We are receiving the most generous responses and encouraging letters! Wish you could all understand how thankful we are. One minister wrote: "No trouble to raise money for the Orphanage. The only trouble I have is to keep my people from directing all their contributions to benevolence, to the Orphanage." The pastor in the Barnesville Circuit has sent forty-six dollars and twenty-two cents. This is fine. At Mt. Peak he only spoke about three minutes and in five minutes more collected thirty dollars. This only shows what the people are willing to do for the Home. Christmas, Huntsville Sunday School sent a hundred and fifty-two dollars and fifty-five cents and a big box, too. Many others did and are doing much and the beauty of it is that these conditions continue. We asked that you let our good beginning be extended through the year. And you have indeed co-operated with us during January. My! What a load of responsibility and care you are lifting from those in authority here.

Please, friends, let this state of affairs remain and remember that we are doing without and bending every effort to get the Home clear of debt. Before we have had to borrow during the summer to run the Home, and then when money comes in in the fall and winter it takes almost all of it to pay back this and the interest. Please send in your contribution early and this year we will thereby be able to save that money we have had to use for interest, and spend it for the good of the Home. It has been so gratifying to have the ministers and others so much more interested in the Home. It truly is a blessing to every one here. R. A. BURROUGHS.

A CHILD NURSE WHO BECAME FAMOUS.

Everybody who loves gentleness and noble deeds and a loving heart, loves the name and memory of Florence Nightingale. Probably you know that it was this English woman who first thought of the need of trained nurses to care for soldiers, sick or wounded, on the battlefields, and that it is because of her we have trained army nurses now.

Perhaps you have heard how, when

Deafness



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the story reached England of the sufferings of the troops in the Crimean War, she sailed from England and joined the soldiers. For she had taken a thorough course of training, and was fully prepared as a nurse. She gave heroic service in her profession on the field and in the tents. So loved was this gentle woman, it is said, that the sick and dying used to kiss her shadow as she passed their cot. They called her "Angel of Mercy" and "Lady with the Lamp," because of her nightly visits to the wards.

All this you may have heard, but you know how Florence Nightingale came, in the first place, to be interested in the sick? No? Then you will like to know now, because the same interest might come, and in just the same way, to you.

Her first experience as a nurse was with her dolls whose broken limbs and bruised heads she bandaged and cared for with all tenderness and gentleness of her nature.

As she grew older she became interested in caring for wounded or sick pets and other animals. Her first patient was a dog named Cap. The dog belonged to one of her father's shepherds, and one day she learned that Cap had been injured by some boys and that the shepherd was preparing to kill his loved dog in order to save him from his suffering. In spite of the fact that she was still a little girl and very timid, she at once drove to the shepherd's home, and, with the aid of the clergyman of the parish, she nursed the wounds of the animal, and soon he was well again.

Her love for pets and her skill in curing them soon became well known, and in a short time she had become the nurse of all the wounded animals in the neighborhood.—Apples of Gold.

I will study and get ready and maybe my chance will come.—Abraham Lincoln.

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 a1 sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you for proof address Mrs. M. Summers, Box 187, South Bend, Ind.

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**BATTLE IN THE HOUSE OF REPRESENTATIVES.**

(CONTINUED FROM PAGE ONE).

sales, in enticing the unwary, in creating new victims, must first be put out of business. The corporations which can raise large funds with which to debauch Legislatures and public sentiment must first go before we can have State-wide prohibition. And it was these considerations which impelled the committee to amend the original resolution, introduced by Nichols, Dodd and Bryan of Midland, so that it would read thus: "Section 20. The manufacture for purposes of sale, barter or exchange, and the sale, barter and exchange of intoxicating liquors," etc.

No man knows better than Mr. Bagby that the proposed resolution empowers the Legislature to correct the evils which he fears will make a "bootleggers' paradise" of Texas, and no man knows better than Mr. Bagby that the surest road to State-wide prohibition is the destruction of the commercialized feature of the liquor traffic. No man knows better than Mr. Bagby, of Lavaca, that possibly less than one per cent of the people of Texas weighed the legal language of the original petition for submission, and no man knows better than Mr. Bagby, of Lavaca, that the people have intrusted the precise framing of the legislative resolution to the Legislature itself. And, in the Legislature, the friends of the measure must write it, and not its enemies.

**MR. BAGBY'S "BONE DRY" AMENDMENT.**

Mr. Bagby sought to amend the committee substitute for House Joint Resolution No. 1 by his "bone dry" amendment, in the House debate last Thursday morning. The prohibitionists of the House voted down the amendment by a vote of 93 to 46. The vote then recurred upon the committee substitute and to the amazement of the prohibitionists some seven of their number (whose own counties had instructed for submission) voted against the submission measure. The names of the bolting Representatives are as follows: W. E. Cox, of Ellis County; F. M. Fitzpatrick, of Waco; Frank F. Lindermann, of Bell County; S. W. Sholars, of Tyler County, and I. T. Valentine and Dr. C. E. Walker, both of Tarrant County.

It will be interesting to the people of Texas to know why these distinguished Representatives violated the instructions both of their counties and of the State. As yet we have seen the declared reasons of the Tarrant County Representatives only. One of these, adopting the words of Mr. Bagby, said the committee substitute was a "makeshift" and, if adopted, would make Texas a "bootlegger's paradise." He considered Mr. Bagby as the real submissionist of the House and felt that in voting for his substitute he had followed the instructions of his county and State. Later both of these Tarrant County Representatives gave the results in the recent local option contest in Tarrant County as their reasons for not voting with the 91 prohibitionists in the House.

We invite our readers to examine the soundness of these alleged reasons by reading the communications, in this issue, from Col. T. N. Jones and Judge George W. Armstrong. Colonel Jones clearly analyzes the Bagby "bone dry" amendment and as clearly shows how deadly its adoption would be to real prohibition in Texas, while Judge Armstrong mercilessly exposes the groundlessness of the reasons given by his Tarrant County Representatives.

The Bagby amendment was not printed, but was read to the House by the reading clerk. We confess that we ourself did not comprehend its

deadly provisions and we indulge the hope that such is the case with each of the seven Representatives who voted for it and refused to support the committee substitute. For it is inconceivable to us that honorable men will deliberately embezzle the power which has been intrusted to them by a confiding constituency. We can not believe that these gentlemen, after full opportunity to study the deadly Bagby amendment, will continue to support it. To do so would be to destroy representative government among us and to cover the men themselves with shame which even their children's children could never outlive.

**A COMPARISON: SHEPPARD BILL AND COMMITTEE SUBSTITUTE.**

The whole country was electrified by the recent passage of Senator Morris Sheppard's bill in the Senate of the United States. The purpose of the bill is to make the District of Columbia dry. The exact provisions of this bill (as given by the January Commoner) are as follows:

**Provisions of the Bill.**

The prohibiting language of the bill says that after November 1:

No person or persons, or any house, company, association, club or corporation, his, its or their agents, officers, clerks or servants, directly or indirectly, shall in the District of Columbia, manufacture for sale or gift, import for sale, offer for sale, keep for sale, traffic in, barter, export, ship out of the District of Columbia or exchange for goods or merchandise, or solicit or receive orders for the purchase of any alcoholic liquors for beverage purposes or for any other than scientific, medicinal, pharmaceutical, mechanical, sacramental or other non-beverage purposes.

The prohibitive language of the committee substitute for House Joint Resolution No. 1, which was engrossed in the House of Representatives, Thursday, January 25, is as follows:

Section 20. The manufacture for purposes of sale, barter or exchange, and the sale, barter or exchange of intoxicating liquors on and after the first day of March, A. D. 1918, is hereby prohibited within this State, except for medicinal, scientific and sacramental purposes.

The two bills are in agreement as to their general purpose, namely, to strike at the commercialized feature of the liquor traffic. Each aims to extirpate that root of the liquor traffic which is grounded in the whisky manufacturer's (or seller's) lust for private gain. It is this lust for gain, upon the part of the manufacturer and seller, which has constituted the citadel of the liquor traffic's power. And it is this mighty stronghold which prohibition legislation is attacking everywhere throughout our country. For, once the commercialized feature of the liquor traffic is stricken down, no sinews of war will be forthcoming from the powerful corporations which have held at bay the prohibition army for so many years. No corporation will then be interested in buying poll taxes with which to debauch elections and hire men to supervise legislation and throw foreign forces into local contests. Doomed beyond remedy is the liquor traffic when the pecuniary interests of grasping men are stricken down. And this no man knows so well as the anti leaders in the Texas Legislature.

The bills are in further agreement in that they rob the anti-prohibitionists of their "personal liberty" argument. Neither bill can be classed as "sumptuary" legislation. Neither undertakes to prescribe what a man shall eat or drink or wear. Neither prohibits the personal use of intoxicating liquor, but each puts serious restrictions upon the power to obtain such use. Neither forbids manufacture for personal use. And it is this feature of sane prohibition legislation throughout the whole of the United States which is throwing our anti friends into fits. Think of these anti friends, whose lives have been devoted to the increasing of appetites for liquor, now exclaiming in holy horror against its further use! Surely this is the expiring gasp of a dying traffic!

The unifying principle in the Sheppard bill and the submission measure now pending in the House of our Texas Legislature is that both proclaim against the manufacture of intoxicating liquors "for purposes" of sale, barter or exchange. And it is this sane principle of recent prohibition legislation which is sweeping our country with prohibition victories and which is striking terror to doomed distillers, brewers and sellers.

**BEAUTIFUL CONSISTENCY OF LIQUOR ADVOCATES!**

William Jennings Bryan, the great American commoner, thus exposes the beautiful consistency (?) of liquor advocates:

By a vote of 55 to 32 the Senate passed the bill prohibiting the sale of intoxicating liquor in the District of Columbia. The liquor interests tried to refer the question to the male voters of the District, but the Senate, after so amending the amendment as to permit the women of the Dis-

trict to vote, rejected the amended amendment on the ground that questions relating to life, liberty and the home were not referred to the voters of the District, and that the saloon was not more sacred than these. Congress did not consult the people when the saloon was allowed to come into the District; why should they be consulted when it is driven out?

Some of the men most clamorous for a referendum for the benefit of the saloons have been violently opposed to the principle of the referendum. The liquor interests have always opposed the initiative and referendum in wet States.

The liquor traffic is utterly without fixed principles. Everything is determined by "expediency." The liquor traffic is without patriotism. It knows no country. The liquor traffic pays allegiance to no political party. It has no political principles. The liquor traffic exalts only one thing—"expediency."

The liquor traffic is for a referendum in the District of Columbia; it is against it in Texas. In the District of Columbia it wants the people to rule; in Texas it says, "Damn the people!" For at this moment in the Legislature of Texas anti-prohibitionists are resorting to every conceivable subterfuge to defeat the will of the voters of Texas as solemnly declared at the polls last July.

Mr. Bagby, alias "the lion of Lavaca," twits the prohibitionists of the House for their appeal to "political expediency." Without laughing, he shouts, "I have no confidence in the statesmanship and official integrity of the man who sacrifices a principle for political expediency." And it all sounds very well. But, we retort, what single principle has the liquor traffic ever consistently stood for? In what political contest, we ask, did the liquor traffic ever worship any god but the god of "expediency"? It is Republican in the North and Democratic in the South. It is for the referendum in the District of Columbia and against it in Texas. It is a Socialist among Socialists and a Mugwump among Mugwumps. On what principle, pray? "Expediency"! "Honesty is the best policy!" exclaims the little lion from Lavaca. Bah! The liquor traffic has neither honesty nor policy! It worships first, last and all the time at the altars of "Expediency!"

**THE PEOPLE'S SINGLE DEMAND.**

The Thirty-Fifth Legislature has definite and specific instructions from the people on one subject only, namely, the submission to a vote of the people of an amendment to prohibit the manufacture and sale of intoxicating liquors in Texas. All other so-called platform demands were made by the Houston Democratic Convention in defiance of the law which prohibits political parties in this State from making demands upon the Legislature which have not first received an affirmative vote of the people. The demand for submission is the one single demand of the people upon the present Legislature.

How shall the Thirty-Fifth Legislature treat this demand? Will it follow the example of the Houston Convention in repudiating the authority of the people? Will it so manipulate its proceedings, as did the Houston Convention, that the voice of the people shall not be heard? Will the Thirty-Fifth Legislature prove treacherous to its trust, as did the whisky-controlled Houston Convention? Shall his Excellency, James E. Ferguson, whip the people's representatives into a betrayal of their trust, as he himself betrayed and flouted the will of the people in the Houston Convention?

Will the Thirty-Fifth Legislature attend to everything else except the one thing which it was commissioned by the people to do? Shall pipe line companies, oil companies and public utilities of all descriptions side-track the people's demand in order that their own affairs may be attended to? Shall the liquor traffic be allowed to make alliances, as in the past, with every predatory and unholy interest in order to defeat the will of the people? Will the people's representatives allow the special interests to flout the voice of their masters and still get away with their own measures?

Has not the hour arrived in the history of Texas when the special interests must be told to dissolve their alliance with the liquor traffic? Shall not the special interests be told to choose between the liquor traffic and the people? And shall they not be told that if they elect to be subservient to the liquor traffic and with its forces defeat the demands of the people—shall not such interests be told that they can no longer prey upon the public?

The hour has struck to make some immortal history in Texas. The moment has arrived when a faithful constituency should resolve upon an appeal to the people. The time has arrived for a row, and a big one, if predatory interests join hands with a corrupt whisky traffic in defeating the people's single demand upon the Thirty-Fifth Legislature.



THE EVANGELISTIC CAMPAIGN

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

INSPIRATIONAL EVANGELISTIC CONFERENCE.

For Decatur, Gainesville and Wichita Falls Districts, to Be Held at Wichita Falls, Texas, February 14-15, 1917.

The preachers and laymen of the Decatur, Gainesville and Wichita Falls Districts are invited. Those sending their names to Rev. S. A. Barnes, Wichita Falls, will be furnished free entertainment.

PROGRAM.

Wednesday Evening.

7:30. Devotional Half Hour—G. A. Lehnhoff. 8:00. Address, "The Church and Its Evangelistic Responsibility"—Dr. John M. Moore.

Thursday Morning.

9:00. Devotional Half Hour—R. G. Mood. 9:30. Address, "The Pastor's Evangelistic Responsibility"—R. P. Shuler. 10:00. Address, "Human Agency in Revivals and How to Enlist It"—C. C. Young. 10:30. Symposium, "How I Prepare for and Conduct My Revival"—T. G. Whitten, A. Wall, J. R. Atchley and C. A. Long. 11:15. Address, "Divine Power in the Revival and How to Secure It"—C. G. Chappell.

Thursday Afternoon.

2:00. Devotional Half Hour—R. N. Huckabee. 2:30. Address, "Evangelism in the Sunday School, Decision Day, Etc."—T. W. Lovell. 3:00. Address, "The Win One Way, or Personal Evangelism"—Paul Kern. 3:30. Address, "A Continuous Revival, the Normal Revival"—R. B. Moreland. 4:00. Address, "The Burden of Souls"—J. W. Fort. 4:30. Fixing the District Goals—W. A. Stuckey, C. M. Harless, J. Sam Barcus.

Thursday Evening.

7:30. Devotional Half Hour—G. B. Carter. 8:00. Address, "The Revival We Need"—Bishop J. H. McCoy. Followed by Consecration Service.

THANKS!

The editor of this page is receiving a surprisingly large number of commendatory letters concerning what is appearing on this page. Some of them are unparadonably extravagant, but I can stand quite a quantity of that and still live without enlargement of the cerebrum. It makes a fellow feel fine even when he knows he ought to take it all with a "grain of salt." One brother whose illegible chirography is hard to decipher (who makes his h's and his b's much alike) wrote, "Either you are making it 'hum,' or you are making it 'bum.' My wife said it was 'bum' and I read it 'hum.' But whether it was hum or bum, we are going sum, and will keep 'humming' throughout this campaign if the manager of the paper still gives the space.

Seriously, while I duly appreciate these kind words, that which gratifies me most is to learn that something is being done. I had rather hear that a revival has broken out with mighty power in some community than to be told how much they enjoy reading my page. I want to see a general awakening for soul-winning. I want to hear of revivals everywhere. I want to see Texas Methodism moved upon for a mighty forward movement. If your people are being stirred, tell us of it. If the revival is already on in your Church, let us know it that we may all rejoice together.

Keep talking, working and praying for the evangelistic rallies. Get the laymen and women there by the hundreds.

SOME THINGS THAT HELP TO BRING ABOUT A REVIVAL.

There was once a notion more or less prevalent that revivals came uncaused in some mysterious way. They were liable to break out most any time, and none could tell when they would come, nor whether they would go. Others have believed that they are periodic. They come in cycles, recurring at about certain intervals. But there were so many exceptions to this that no one now believes that the calendar has anything to do with a revival. The calendar has figured too conspicuously and too persistently in Methodist economy any way. It is high time to refer it to the Committee on Temporal Relations for superannuation. Some people of unconscious

Calvinistic bias sigh and wonder when it will be the good pleasure of the Lord to send us a revival. There is always in this an implication that the Lord is responsible for our not having the revival. It seems to say that some of these days the Lord will get aroused concerning us and send us a revival. This is an impeachment of God's wisdom and a reflection upon his love. He is always anxious and ready to send a revival. The trouble is at our end of the line.

Now, a revival is no more an accident than is any other great result. It is always the result of definite causes. There are certain conditions that will bring a revival on which we can depend as surely as any mathematical proposition or any chemical formula. The geometer knows that when he draws a right angle triangle that he can prove that the square described on the hypotenuse is equal to the sum of the squares on the other two sides. But he is no more certain of that than we are that if we put certain factors into a revival campaign a revival will be the result. The chemist knows that if he brings together certain elements there will be a coalescence, or an explosion, but he is no more certain of that than we are that if we bring together certain conditions in a revival campaign the revival will be a fact.

It behooves us, therefore, to study revivals and see what are the necessary prerequisites to having a revival. Even a casual observer can discern some things that always precede a revival. There must be a deep conviction that the revival is needed, sorely needed. When I go to help a brother in a meeting and find a self-satisfied, mutual admiration society, I know I might as well pack my grip and go home. We want them to be in love with each, but desperately dissatisfied with present spiritual attainments. We want the disparity between what they are and what they ought to be so apparent to them that they shall have cause for humiliation, and feel more like putting on sackcloth and ashes than lavishing unwarranted commendations upon themselves. When the preacher and the membership begin to be sore troubled about the lost condition of humanity about them, when they begin to feel that woe is me if souls are not saved, when they begin to feel that they need a revival more than they need health or wealth and are willing to meet the conditions of a revival, you are in sight of victory.

The proposed revival must be thought of, talked about, prayed over till it becomes atmospheric. There is such a thing as seeming to get the atmosphere surcharged with it. So it ought to be in every case preceding the campaign. It should be the topic of conversation in every home, the chief item of interest in every group of members wherever assembled. It should crop out even in passing salutations. Why not, is it not the biggest event of the year? Is it not the most momentous undertaking of the Church? Why not give it the right-of-way? Somebody must "pray through." Every member should be in prayer. But the successful revivals I have known have been largely won by some saint or saints before the campaign opened. Some one prayed till he or she got the answer. Why not expect an answer? When that "restful assurance" comes, thank God and rejoice in your victory. The larger the number who get this "restful assurance" before the meetings begin the better. "This is the victory that overcometh the world, even your faith." Our fathers used to pray for "a faith that takes no denial, a faith that laughs at impossibilities and cries it shall be done." Their sons need some of that same quality of unconquerable faith—a faith that makes us invincible. A preacher who goes into battle with a number of his people who have thus already won the victory may begin on shouting ground.

Now, the serious matter is how to get, how to induce, produce, superinduce the above named conditions. That these conditions will produce a revival is as certain as any problem in geometry ever was. There is not a law in chemistry more certain. The three conditions mentioned above are: First, a deep conviction that the revival is needed; second, that it gets so into the life, thought and talk of the people that it becomes atmospheric; and, third, that some person or persons pray till that "restful assurance" comes, or the answer to the prayer for a revival. Each of these conditions should obtain first in the heart of the pastor. From him it should radiate to the membership. When it does you have a revival that is worth while.

SO-CALLED "BONE DRY" AMENDMENT.

To the Submissionists of Texas:

The confused views which have been published with reference to the so-called "bone dry" amendment suggests the necessity for a plain statement about the matter.

The amendment voted for by the 92 submissionists in the Legislature is an exact copy of the amendment voted on in the prohibition election in 1911. It was spelled out and written on the 12th day of January by Hons. T. M. Campbell, Cone Johnson, Thos. M. Ball, Dan Garrett, Wm. Poindexter, W. P. Lane, M. H. Vaughn, S. W. Blount, Lee A. Clark, John W. Robbins, Robert E. Cofer, H. A. Walker, T. B. Greenwood, Ben H. Powell, Sterling P. Strong, D. M. Alexander, W. A. Silvus and Drs. W. D. Bradfield, S. P. Brooks and N. E. Shands, at a meeting of the prohibition State Campaign Committee held in the Driskell Hotel. See the daily papers of the State January 13, 1911. There is not a word omitted from that amendment, which should be included in it and not a word in it which should have been omitted from it. The wisdom, sincerity and patriotism of the ablest men in the State who had for years espoused the cause of State-wide prohibition were embodied in it. It covers every possible phase of the prohibition question which can or should be included in a constitutional amendment and all that the radical prohibitionists in this State have ever asked or now want.

That those who are concerned about this matter may know the truth I quote as follows:

The amendment voted for by the 92 Submissionists: "The manufacture for purpose of sale, barter or exchange and of intoxicating liquors on and after the first day of March, A. D. 1918, is hereby prohibited within this State, except for medicinal, scientific and sacramental purposes." The amendment voted for by the 47 Anti-Prohibitionists: "The manufacture, sale, exchange and intrastate shipments of spirituous, vinous and malt liquors and medicated bitters, capable of producing intoxication except for medicinal, scientific and sacramental purposes on and after the first day of March, A. D. 1918, is hereby prohibited within this State."

Each provides that the Legislature shall pass efficient laws to enforce the same. Neither of the amendments would be effective until the Legislature met and passed laws to enforce prohibition. No informed, honest man will contend that under the amendment voted for by the submissionists, the Legislature would not have the right to make Texas as dry as a powder house. It has been claimed that the clause about intrastate shipments would prevent shipments from outside into Texas. I have read and parsed over the full decision of the Supreme Court of the United States in the West Virginia case, and measured by that decision and all others, intrastate shipments would not be remotely affected by the so-called "bone dry" amendment. Under that decision, with or without State-wide or any other kind of prohibition, the Legislature now has and will continue to have the right to prevent the shipment of intoxicating liquors from any other State into Texas by the enactment of a statute similar to that of West Virginia.

The so-called "bone dry" amendment would permit the manufacture, sale, exchange and intrastate shipment of spirituous, vinous and malt liquors and medicated bitters, not capable of producing intoxication. The juries would have to decide whether a liquor was or was not intoxicating. The Legislature could not, under the "bone dry" amendment, prevent the manufacture, sale and transportation of so-called non-intoxicating, spirituous, vinous or malt liquors and medicated bitters, but under the submissionist amendment the Legislature could declare what are intoxicating liquors and prevent the sale, barter and exchange thereof and in addition, as an enforcement measure, prevent the transportation thereof for the barter, sale and exchange of all kinds of intoxicating liquors would be prohibited.

Has any man ever known of an anti-prohibitionist preparing any law or constitutional provision which was not strictly in the interest of the anti-prohibition cause? Much has been said about the "bone dry" laws of other States. I have before me the statute of Arkansas, which is the most stringent law of any State in the Union. A stronger statute can be passed by the Texas Legislature if the submissionist amendment is adopted than that of either West Virginia or Arkansas. Not so with the "bone dry's" amendment.

The truth is, the anti-prohibitionist

THE WHOLE BODY NEEDS PURE BLOOD

The bones, the muscles, and all the organs of the body depend for their strength and tone and healthy action on pure blood.

If the blood is very impure, the bones become diseased; the muscles become enfeebled, the step loses its elasticity, and there is inability to perform the usual amount of labor. The skin loses its clearness, and pimples, blotches and other eruptions appear.

Hood's Sarsaparilla makes pure blood. It is positively unequalled in the treatment of scrofula and other humors, catarrh, rheumatism, dyspepsia, loss of appetite, that tired feeling. Be sure to get Hood's and get it today. All druggists.

presented and urged the pretended bone dry amendment for two purposes—one to give those who did not want to follow their instructions some excuse for not doing so, and the other was to create a division in the ranks of the prohibitionists. Their utter insincerity is shown by the fact that they will not, in or out of the Legislature, vote for the amendment, if submitted in the very language suggested by them.

One other word, the prohibitionists throughout the State need feel no fear as to the fidelity to their interests of the enlightened prohibitionists in the Legislature. They should devote their time now to advising their Senators and Representatives above everything else, to bring about the submission of the prohibition amendment.

The statements being sent out from Austin relative to the two amendments and in regard to the split among the prohibitionists are mostly written by anti-prohibitionists who desire to defeat prohibition and to produce confusion. There is no division or split among the prohibitionists in the House or the Senate, and they are working in perfect harmony.

T. N. JONES.

Austin, Texas, Jan. 28.

THAT O'BANION BILL.

Rev. J. A. Phillips.

The bill introduced into the present Legislature by W. M. O'Banion, of Marshall, to have all private and Church institutions, such as sanitariums, schools, asylums, orphanages, reformatories, etc., inspected is a very important bill. It ought to be passed. So far as I can learn the Protestants everywhere desire such legislation. The Catholics are opposed to it, but without any good reason.

The principle of it is that wherever the State and others do the same sort of work there should be cooperation and that in all such matters the State should be recognized as having superiority. In all matters which concern Churches and do not concern the State there should be no conflict; that is, simply as to worship and purely religious instruction. All that is asked by the Churches in such cases is that they should be left unmolested. If there are differences among the Churches they have the right to criticize, debate, ridicule, condemn the doctrines of those with whom or from whom they differ, but neither they nor others must interrupt orderly worship nor try to prevent religious teaching. In matters belonging wholly to the State, as, e. g., the punishment of crime, the Church has no part as such.

But in the matter of education, reformation, the prevention of crime, the care of orphans, healing the sick, etc., the Church and the State stand on common ground and undertake to do the same things. Here we have two theories; one that the State is superior to the Church, the other that the Church is superior to the State. The issue is clear. Protestants hold that if their Churches do some of the work which would otherwise devolve upon the State, it is simply a voluntary thing and the State naturally has supervision over it. If the State must educate in self defense it should have the right to decide what sort of education it shall give. If others believe it of some of this work, they should understand that the State will have to suffer the consequences if the work is shabbily done.

May we always be sure that sound moral education is given by the Church? How does this sound? "What are the causes that excuse from theft? 1. Extreme necessity, when a person takes only what is necessary, and does not thereby reduce to the same necessity the person whose property he takes; 2. Secret (Continued on page 12)



**SUNDAY SCHOOL DEPT.**

REV. E. HIGHTOWER, Editor  
Georgetown, Texas.

**NEWS AND NOTES.**

When a man has la grippe he does not feel like preparing "copy." When the time came to furnish matter for this department in last week's Advocate this editor had la grippe. Hence the omission.

Can any psychologist explain why good men who are so prompt in most matters are so careless when it comes to answering important letters? A Conference Field Secretary writes, "I am sending out blank reports to each Sunday School superintendent in B'ank Conference for the purpose of getting up some needed data for our use as Sunday School workers, and to encourage superintendents to put forth effort to make their schools the best possible. I want you to assist me in getting these reports filled out and returned. I am sure you know how hard it is to get this oden." Indeed we do. A respectful inquiry from any regular or conference officer of our Church will bring an answer from perhaps forty per cent of those to whom it is addressed. This is probably due to carelessness, rather than indifference or disloyalty. When the Church employs a man to do a thing it leaves the inference that it regards the thing to be done as important and the man set to do it as competent. And those who have promised to "be subject to the Discipline of the Church" cannot well afford to cripple any department of its work by simply ignoring a courteous request from one of the Church's servants. Brethren, report. Also, answer letters.

Gorman is a live town in the peanut-cotton-corn belt of West-Central Texas. Rev. J. M. Armstrong is pastor and Mr. Waller Collie is superintendent of the Sunday School. The "team" spent the first Saturday and Sunday of the year 1917 at Gorman. The inhabitants are a Church-going people and listened patiently to all the visitors had to say. Likewise, they showed a disposition to adopt every good suggestion that was offered. Members of the Official Board have caught a Sunday School vision and the church was being remodelled in order to give the children a chance. Brother Armstrong loves his people and is loved by them. So with Sister Armstrong.

Winnboro is a hundred miles northeast of Dallas. Rev. John E. Roach is pastor and C. H. Morris, recent candidate for Governor, is superintendent. The "team" spent the second Sunday in January and Monday following at Winnboro. The editor was snugly ensconced in the elegant home of Judge Carlock and family and they showed him no little kindness. On Sunday there was a snow storm such as had not been witnessed by the oldest inhabitant. But through snow and cold on Sunday, and cold and snow and slush on Monday the Sunday School workers came and sat at good attention while the visitors talked modern Sunday School plans and methods. Brother and Sister Roach know what a Sunday School should be and do, and with the faithful co-operation of the Sunday School faculty of Winnboro Methodism are patiently working toward their ideal. Winnboro has doubtless had Methodist pastors before John Roach went there, but they failed to mention the fact to this scribe. Roach has certainly "made good."

Waco Methodism, through its presiding elder and pastors, invited the Divisional Secretary to conduct a district institute and the time agreed upon was January 23-28. The "team" was Mrs. Burgin, Miss Peterman and the Secretary. The institute is in progress as this is penned. It is Mrs. Burgin's first appearance in Sunday School field work. Miss Kilpatrick used to be a National figure in the Sunday School, but some months ago she changed her name and retired to the privacy (?) of a parsonage. Hence, when Mrs. Burgin answered she did not speak like an amateur. The people of Waco are hearing her gladly, and hope she will come again. The attendance at the institute is encouraging and we do not feel that our labor is in vain.

Under the leadership of Presiding Elder Sam R. Hay, D. D., Dallas District will have a District School of Sunday School Methods from February 13 to February 18. The meeting

will be First Church (old Trinity). The faculty will consist of Dr. E. B. Chappell, Dr. C. D. Bulla, Miss Minnie E. Kennedy, Miss Nelle M. Peterman and this editor—chiefly the first four. The aim is to make this a real school of methods. Miss Kenedy announces the following subjects:

1. Characteristics.
2. Training for Service.
3. Organized for Service.
4. Week-Day Activities.
5. Teen-Age Life.
6. The Call of the Spiritual.

Subjects of other leaders will be announced later.

A conference of Sunday School leaders for the Southwest will be held at the Publishing House, February 15-16. The program appears below. We suggest that those attending this conference arrive in Dallas in time for the Evangelistic Conference, which meets February 13-14.

Dr. E. B. Chappell will give a series of talks on "How to Study the Bible" to the faculty and students of Southwestern University beginning about February 6 and repeat the series at Southern Methodist University the week following. These lectures will be worth going a long way to hear.

**PROGRAM FOR DIVISIONAL SUNDAY SCHOOL CONFERENCE.**

- Time: February 15-16.  
Place: Publishing House, Dallas.
- First Day, Thursday, February 15.**  
General Theme: "Problems of Administration."  
Morning.
- 9:00 Devotional, S. R. Hay, D. D.
  - 9:30 "The Southwestern Division—Its Needs," E. Hightower.
  - 9:50 Open Parliament.
  - 10:00 "Plans of the General Board," Dr. Bulla.
  - 10:20 Open Parliament.
  - 10:30 "Conference Boards, Their Duties and Opportunities," Rev. B. L. Nance.
  - 10:50 Open Parliament.
  - 11:00 "Is Our Plan of District Organization Practicable?" Rev. A. E. Rector.
  - 11:20 Open Parliament.
  - 11:30 "Effective District Sunday School Work," Rev. John R. Nelson, D. D.
  - 11:50 Open Parliament.
  - 12:00 Recess.
- Afternoon.
- 2:00 Devotional, Rev. A. W. Hall.
  - 2:30 "Conference and District Plans for Elementary Work," Miss Kennedy.
  - 2:50 Open Parliament.
  - 3:00 "District Plans for Secondary and Adult Divisions," Dr. Bulla.
  - 3:20 Open Parliament.
  - 3:30 "Do We Need, And How Shall We Support, Conference Field Secretaries?" Rev. F. S. Goddard.
  - 3:50 Open Parliament.
  - 4:00 "Conference Wesley Bible Class Federation—Their Benefits and How to Promote Them," Dr. Bulla.
  - 4:20 Open Parliament.
  - 4:30 "Bible Class Plans That Succeeded Locally and Generally," Rev. E. R. Welch.
  - 4:50 Open Parliament.
  - 5:00 Recess.
- Evening.
- 7:30 Attend Sunday School Institute at First Church.
- Second Day—Morning.**  
General Theme: "Live Issues We Have to Meet."
- 9:00 Devotional, Rev. J. C. Mimms.
  - 9:30 "Are the Graded Lessons Best?" Dr. Chappell.
  - 9:50 Open Parliament.
  - 10:00 "Is it Wise to Correlate the Sunday School With the Public Schools?" Rev. B. W. Allen.
  - 10:20 Open Parliament.
  - 10:30 "Are Junior Wesley Bible Classes Advisable," Miss Peterman and Miss Kenedy, ten minutes each.
  - 10:50 Open Parliament.
  - 11:00 "Our Sunday School Missionary Policy," Rev. J. E. Crawford.
  - 11:20 Open Parliament.
  - 11:30 "How Shall We Train Our Teachers?" W. F. Hawkins.
  - 11:50 Open Parliament.
  - 12:00 Recess.
- Afternoon.
- 2:00 Devotional, Rev. A. E. Konken.
  - 2:30 "Best Plans For Conference Boards With No Paid Secretary," Rev. W. W. Armstrong.
  - 2:50 Open Parliament.

- 3:00 "Ephemeral vs. Permanent Results," Mr. Sanford Smith.
- 3:20 Open Parliament.
- 3:30 "How to Secure the Observance of Children's Day," Rev. W. G. Harbin.
- 3:50 Open Parliament.
- 4:00 "How Shall We Improve the Quality of Conference Sunday School Boards?" Rev. W. C. Howell.
- 4:20 Open Conference.
- 4:30 "Publishers' Problems," W. C. Everett.
- 4:50 Open Parliament.
- 5:00 Adjournment.

**EPWORTH LEAGUE DEPT.**

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

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

**THE GLAD BANQUET.**

(Celebrating the consolidation of the Epworth Leagues of First Methodist Church, South, and Trinity Methodist Church, South, held January 25, 1917.)

Invocation, Rev. S. H. C. Burgin, D. D.

**Menu.**

Oyster Cocktail, Celery, Queen Olives, Roast Turkey With Dressing, Cream Gravy, Cranberry Sauce, Hot Rolls, French Peas, Creamed Potatoes, Pineapple and Cheese, Salad, Ice Cream, Angel Food Cake, Coffee.  
Music by the orchestra.

**Program.**

Toastmaster, John C. Harris.  
Toast, "What Are We Here For?" Gus W. Thomasson; Solo, Selected. Miss Jessie Bailey; Toast, "Why I Am Glad to be Here," Rev. J. A. Sice-loff; Male Quartette, Selected. Messrs. Browning, Kahler, Sice-loff and Thompson; Toast, "I Am Glad You Are Here," B. O. DeJournette; Violin Solo, Selected, Miss Katherine Turner; Reading, Misses Elizabeth Bradford and Virginia Williams; Reading, "Flirtation of a Fan," Miss Elizabeth Bradford; Toast, "The Joy of Living," Gilbert Robertson; Male Quartette, Selected, Messrs Kahler, Sice-loff, Thompson and Bailey; League Benediction, "So teach us to number our days that we may apply our hearts unto wisdom."  
The large social room of the First Church was beautifully decorated in white and gold crepe paper, gold tulle and white roses, carnations and hyacinths forming the chief decorations. Miss Elmore Brown, Superintendent of Department of Recreation and Culture, was general chairman. This was an occasion long to be remembered and bound more closely together the hearts of the two chapters consolidated in the one new one.

**EPWORTH-BY-THE-SEA.**

F. S. Onderdonk.

Whether wise or otherwise remains to be seen, but the powers that be have chosen this scribe as President of our Texas Methodist Assembly at Epworth-by-the-Sea, Port O'Connor, Texas. I am taking this appointment seriously. I did not seek it, tried to get out of it, but the request was so insistent from all sides that I felt that it was of God. For more than two months already I have been working on the program for next summer and have it outlined already. We are to have some great features down there. Dr. George Stuart, the great evangelist and lecturer, will give us two or three days. Bishop Mouzon will be with us and probably Bishop McCoy. We have secured the best talent in the Church for the program.  
There will be a Bible course taught by Dr. Paul Kern, of Dallas. Mrs. S. H. C. Burgin (nee Miss Kilpatrick), probably the most popular Sunday School worker in the Church, will have charge of the Sunday School part of the program. Dr. Jno. M. Moore, author of "The South Today," and Secretary of our Home

Mission Board, will give us an hour. Then there will be specially fine entertainment numbers. Fuller announcements will be made later.

The Board of Trustees have already had their first meeting, which took place in Waco on January 8. It was a great time. Some things were decided upon. Everyone who enters the grounds, except the program people, will have to pay their one dollar entrance fee. A maximum charge of \$2 per family will be made. If a man has a wife and eighteen children he will pay only \$3, but he cannot take in his sons-in-law, etc., on that three dollars.

One piece and sleeveless bathing suits will not be tolerated next summer. This rule will be enforced to the dotting of the i's and the crossing of the t's.

Cottages, the auditorium, bath house, etc., are now under construction. Provision will be made for your comfort. Begin now to plan to go. You can't afford to miss it. For all information regarding reservations, etc., write Rev. A. E. Rector, 805 E. Georgia Avenue, San Antonio, Texas. The date for the next encampment will be July 19-29.

**"ORGANIZE-ONE-REVIVE-ONE CAMPAIGN" IN EAST OKLAHOMA EPWORTH LEAGUES.**

The districts of the East Oklahoma Epworth League Conference are entering heartily into the conference plans. Each organized chapter organizing a new chapter or reviving a dying one. Thus our slogan: "An Epworth League in every charge by September 1."

To do this the officers of the local chapters are banding themselves together as teams and going to some nearby town and helping the pastor organize a League.

What about your League? Is it what it should be? Does it measure up to your ideal of an Epworth League? What's the matter with it? Your district and conference cabinets want to help you. Won't you write them your problems?

MISS VALLIE PRICE,  
118 W 18th St., Ada, Okla.

**THAT \$10,000 AFRICAN BOAT SPECIAL!**

Everybody in Texas, and elsewhere, has read about the very worthy undertaking of the Epworth Leaguers of Texas to raise \$10,000 with which to build a mission boat for the equipment of the Congo Mission. This amount has been pledged by the various League Conferences in the State, but we are anxious to hear now that the local chapters in each conference have rallied to their conference officers and conference pledge so that when the reports are all in at the summer conferences the entire amount may be guaranteed. Let's hear from chapters over the State with the amount they have pledged for this great task, and when they expect to pay it. Once we have the vision of the task before us, let us rise up in the strength of our youth and pay it and be in line for another advancement in the kingdom!

The North Texas Epworth Leaguers expect to pay their pledge of \$2500 on this fund by June 1. Who will be the next to pay theirs? Every chapter in Texas should want a part in this boat.

If you need the African pictures or any other help in presenting this work to your Leaguers, please drop me a line and I will be glad to serve you.

Faithfully,

MARY E. CAPERS,

President Ruby Kendrick Council of Missions.

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WOMAN'S DEPARTMENT

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

The annual meeting of the Woman's Missionary Society of the North Texas Conference of the M. E. Church, South, will be held at Whaley Memorial Methodist Church, Gainesville, February 12 to 16. All Missionary Societies of the Methodist Church of the North Texas Conference are requested to elect delegates at once and send their names to Mrs. J. W. Allen at Gainesville.

STAPLES AUXILIARY.

The Woman's Missionary Society of Staples had Brother G. M. Boyd, of Uvalde, Texas, come and give two lectures, both of which were very interesting and profitable. Owing to bad weather our crowd and, of course, our proceeds were not just what we had hoped it to be, but there was no failure on Brother Boyd's part.

WOMAN'S MISSIONARY SOCIETY.

BUNYAN AUXILIARY.

The Bunyan Missionary Society has been very quiet, but we are still very much alive, and we hope to do more in our Master's cause this year than ever before. This society met to elect officers for the current year on the last Wednesday of December. Following ladies were elected:

Mrs. Neill, President; Mrs. Barnes, First Vice-President; Mrs. Pait, Second Vice-President; Mrs. Florence Snively, Recording Secretary; Mrs. Sones, Treasurer; Mrs. R. C. Snively, Corresponding Secretary; Mrs. Van Dyke, Publicity Superintendent; Mrs. Crouch, Superintendent of Social Service; Mrs. Wright, Agent for Voice.

We hope to send delegates to annual meeting. We are praying for more members to help in this great work. MRS. W. H. VAN DYKE, Publicity Superintendent.

DALLAS, FIRST CHURCH, AUXILIARY.

The Woman's Missionary Society of First Methodist Church has received much inspiration from the merger (of the old First Church and the Trinity Church Societies). The first Monday is business meeting, the second is Mission Study, the third is our Social Day. On this occasion the program outlined in the Missionary Voice is carried out. The fourth is Circle Day, and we also have Bible study at this meeting.

The following officers were elected to serve for the new year: Mrs. John S. Turner, President; Mrs. S. J. Hay, First Vice-President, Mrs. L. B. Shepard, Second Vice-President; Mrs. R. B. Cammack, Corresponding Secretary; Mrs. E. R. Ardinger, Recording Secretary; Mrs. Ben Thorp, Treasurer; Mrs. J. M. Coble, Superintendent of Publicity and Mission Study; Mrs. W. A. Kyle, Superintendent of Social Service; Mrs. A. W. Shaw, Superintendent of Supplies; Mrs. Anna Garlington, Agent of Missionary Voice.

The Mission Study Class has sixty-five members enrolled and has begun the study of the new book, "South American Neighbors."

MRS. J. M. COBLE, Superintendent of Publicity.

TO THE WOMAN'S MISSIONARY SOCIETY OF THE NORTHWEST TEXAS CONFERENCE.

Our President, Mrs. J. B. Smith, has talked, written and urged us to pray concerning our pledge. I wonder if we have disappointed her and our blessed Master also by not paying the amount our representatives promised at the meeting of the Council. What we have written we have written. It cannot be changed. Our failure to do our duty may be forgiven, but only on the ground that we amend our way. Let us honor God with our substance, as he instructs us, according as he prospers us. If we do so, our giving this year will go forward by leaps and bounds. The laborers must be kept in the fields, but can be kept there only as we determine to do so. Awake! Awake! Ye women of the Northwest Texas Conference and let us show our faith by our works.

Our campaign for members had not closed when we came to Hereford. We have gained about twenty new members in the last three weeks. Hereford Auxiliary is one among the best. They had fifty-three members,

promised \$125 on pledge, paid \$145, all dues in full, support an orphan at Waco, paid \$25 on new building at Waco, pay to Scarritt Training School, helping in every good word and work. The secret of their ability to do all these things is they have fifty-three members and every members pays. If every auxiliary in the Northwest Texas Conference will do so well this year we can join in an anthem of victory in the name of our great Leader. God grant that it may be so.

I am settled for another year. I am praying that the good Lord may help me to do more than I have ever done to build up and forward his kingdom. Pray for your co-worker, MRS. G. S. WYATT, Hereford, Texas.

KERRVILLE YOUNG WOMEN ORGANIZE.

The young ladies of the Church were tendered a reception at the home of Mrs. T. B. Hamlyn by the hostess, assisted by Miss Elizabeth Mosty and Mrs. S. W. Kemerer. After an interesting program an organization of a Young Woman's Auxiliary was made by Mrs. Kemerer with twenty-one members. This was the culmination of a series of efforts in this direction.

The following officers were elected: Miss Annie Walters, President; Miss Gussie Mae Brown, First Vice-President; Miss Lurel Paine, Second Vice-President; Miss Bess Graham, President Publicity and Study Department; Miss Edith Sutton, Corresponding Secretary; Miss Lillian Sutton, Recording Secretary; Miss Kate Remschel, Superintendent Social Service; Miss Elizabeth Mosty, Treasurer; Mesdames Docial Johnston and H. C. Geddie, Directors.

MISS EDITH SUTTON, Corresponding Secretary.

WEST OKLAHOMA CONFERENCE.

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

Mrs. Wright III.

We were sorry to learn recently that Mrs. G. R. Wright, Conference Second Vice-President, has been very ill for some time of malarial fever. For this reason she was unable to issue the Junior Quarterly the fourth quarter. We trust she will soon be restored to health.

Mrs. Hall Goes Away.

Mrs. C. E. Hall, who last year efficiently served our conference in the capacity of Recording Secretary, has removed from Altus to Holdenville, Oklahoma. We regret very much to lose Mrs. Hall from our conference. She will be greatly missed in both the local auxiliary and the conference work. We commend her to the Church and auxiliary at Holdenville, and also to the women of the East Oklahoma Conference.

ITASCA AUXILIARY.

We have a memorial fund of \$200 given us by Mr. J. W. Ansley in honor of his wife, Sallie Clark Ansley. Both of these good people have passed over the river some years ago. We keep this money loaned out, using only the interest.

During the year we spent \$59.91 on our parsonage. Supplies sent to the Wesley House were valued at \$30. To the Virginia K. Johnson Home we sent a box valued at \$13. We have twenty-nine members. Nearly all take an active part in the society work. We have a Bible Study and Mission Course. One meeting each month is given to the study of the lesson. We paid out \$25 on conference collections. A Christmas box of fruit was sent to the Orphanage at Waco. Our society has a Juvenile Society under the care and direction of Mrs. Ethyle Johnson. We have on record only \$13 paid out for charity. There has been much individual work done, due to society inspiration. For more than a year we almost supported one family. Our dues amounted to \$58. Paid a pledge of \$50. There was a "stork shower" sent to the parsonage during the year. A new church is in view for Itasca. Our Missionary Society has promised \$1000 toward this enterprise. We have \$636.18 to our credit in the bank. We meet often to sew. Have made and sold over \$40 worth of neckties; had more orders than we could fill before Christmas. We conduct an annual bazaar during the winter. Our President knows well the value of work and works her subjects well. We are divided up in to finance committees, each committee to serve for three months. We have

one of the best preachers in the conference, Brother P. H. Riley. He and his wife are much loved by Church and people of Itasca. We have a parsonage committee to see after the pastor's home.

Our officers for 1917 are: Mrs. S. W. Raugh, President; Mrs. John Tompson, First Vice-President; Mrs. Ethyle Johnson, Second Vice-President; Mrs. N. S. Reese, Recording Secretary; Mrs. Farron Gregory, Corresponding Secretary; Mrs. J. H. Young, Treasurer; Mrs. J. D. Leatherwood, Local Treasurer; Mrs. J. S. Richard, Superintendent Reading Course; Mrs. Ed Wilkerson, Superintendent Supplies; Miss Madge Williams, Superintendent Social Service; Mrs. E. Reese, Agent for Voice; Mrs. W. H. Massey, Reporter.

MRS. W. H. MASSEY, Reporter.

THE DAY OF PRAYER OF WHITE-WRIGHT AUXILIARY.

The report of this gracious season of prayer and self-denial is tardy in reaching the Woman's Department, but I trust it will not fail in its aim to inspire and strengthen our sister co-workers who may happen to notice it.

The day, November 12, dawned cold and cheerless, as to outward appearance, but within the spacious parlors of that elect lady, Mrs. Lucian Laroe, everything was appointed to radiate good cheer.

It has been said our interest in anything is manifested by the amount of time and energy we expend in preparation for it. If that be true the heart of our hostess was fully awake to the importance of the occasion.

She omitted nothing to make it a joy to every one present. Her sweet greeting, spacious rooms, glowing fires, exquisite flowers and autumn leaves, Edison music, dainty appointments for the noon day lunch, bespoke the Christian spirit of the perfect hostess.

The early morning hours found the women hastening to the place of prayer, and at the time for the program to begin, each one was ready.

Perhaps no better program for the Week of Prayer had ever been given, or one better suited to an all-day service than the one for 1916.

Our President, Mrs. H. C. Willis, had spared no time or effort in her preparation for the best spiritual results from this service, and her hopes were realized as she noted how cheerfully and faithfully those she had selected for topics responded.

Truly her request expressed in the invitation extended was fully met.

She made the invitation very personal as she requested each one to: "Bring your attention, a wandering mind never wanders to God. Bring your topic—in your memory, not in your leaflet. Bring some wish, aspiration, sense of need. Bring your smiles and cheerful looks and emphasize the beauty of holiness. Bring some friend or stranger. Bring a large expectation and God will fill it. Bring a gift worthy of our King."

All these things were realized and more, and the influence of the blessed day will long abide.

We sat together in heavenly places, and truly felt it was good to be there.

Never was the grand old hymn,

"Blest be the tie that binds Our hearts in Christian love, The fellowship of kindred minds, Is like to that above,"

as sweet and precious as we sang it on that day with full hearts and tearful eyes, rejoicing in what our God has done, and is still doing, for us as we toil on in His service.

Our hearts were blessed, our minds enlightened, our faith strengthened, our hopes revived, our consecration renewed, our love for our great Church and each other made more perfect, by sitting at the Master's feet, on that our annual day of prayer.

As a Missionary Society we have girded ourselves for more valiant service this new year, 1917.

"The Lord of Hosts is with us, the God of Jacob is our refuge."

MRS. A. R. NASH.

GEORGETOWN DISTRICT W. M. SOCIETIES.

The work of the Missionary Societies of the Georgetown District for 1916 has passed into history. Whatever could have been done and was not remains undone throughout eternity. I believe the prospects are for a much better year's work in 1917.

Hutto deserves special mention. Their President, Mrs. A. E. Turner, has organized two new societies.

Georgetown won the pennant by a small margin over Temple, Seventh Street. The list of credits are as fol-



Georgetown, 57; Temple, Seventh Street, 54; Taylor, 52; Granger, 50; Temple, First Church, 49; Belton, 32; Bartlett, 30; Rogers, 22; Hutto, 20; Florence, 10. The list of credits may have run differently if all points had been reported to me. I could count only those reported. Granger Juniors is the only Society in the district on the Honor Roll. And had the Juniors been in the contest for the pennant they would have won. This year they should either be admitted or have one of their own. Will Georgetown keep it next year? If not, some one will have to work. Georgetown leads in membership, with 110; Temple, First Church, follows, with 65; Taylor is third, with 50. Temple, First Church, lead in mission study, with 55; Taylor second, with 27; Granger third, with 23. Taylor leads in new members, with 17; Temple, First Church, second, with 8; Belton and Georgetown tie for third place, with 7 each. Georgetown led with the pledge \$200; Temple, First Church and Taylor followed, with \$100 each, and Granger, with \$50. Georgetown leads in finances, with \$734.52; Temple, First Church, second, with \$294.34; Taylor third, with \$193.35. Georgetown leads with amount per capital, nearly \$7. Granger second, with \$5; Temple, First Church, third, with \$4.50. There are only three societies in the district that paid more this year than last. They are Temple, First Church, Bartlett and Granger Juniors. Georgetown supports two Bible women, Temple, First Church, and Temple, First Church, Juniors, support one each. Georgetown Juniors lead in subscribers to the Y. C. Worker. I have received 138 letters and post cards, written 190 and mailed out about 1800 pieces of literature.

MRS. B. T. STRIBLING, Temple, Texas. District Sec.

IT IS NEVER

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



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Remit Express or Postoffice Money Order.

BLAYLOCK PUBLISHING CO., Dallas, Texas.



THAT O'BANION BILL.

(Continued from page 9)

compensation, on condition that the debt so canceled be certain, that the creditor cannot recover his property by any other means, and that he take, as far as possible, things of the same kind as he had given. In the second answer to that question is enough immorality to debauch a nation. It is so rankly immoral that no enlightened government should permit it to be taught. It opens the flood-gate for all sorts of theft and lying. Where is that teaching found? On page 297 of "Manual of Christian Doctrine," by a "seminary professor," authorized English, twentieth edition, published by John Joseph MeVey, Philadelphia, Pa., 1915. It is also published in 1916. It has the "Nihil Obstat" and the "Imprimatur" of the Roman Catholic Church on it. The preface says, "This book is intended as a manual of religious instruction not only in the novitiates and scholastics of teaching congregations, but also in the classes of high schools, academies and colleges.

If the Catholic Church will come out in broad daylight and teach such immorality, what will they not do and teach if left to themselves?

The work above cited has some interesting instructions as to taking and keeping oaths, on pages 252, 253, 254. "What conditions are requisite to constitute an oath? Two conditions: 1. That there be the intention of swearing. 2. That the formula of an oath be observed. \* \* \* One is not obliged to keep an oath: 1. When it has for its object something unlawful, unjust, impossible, childish, or not so good as its contrary. \* \* \*

The Catholic Church teaches that there should be no separation of Church and State, that there should be no secular education without the intervention of the Catholic Church in it; that any newspaper that defends liberty of speech or of conscience or of worship should be extirpated by the Catholics; that it is a mortal sin to vote for any man for the Legislature or Congress who believes in liberty of conscience, or liberty of worship. These are ex-cathedra teachings of the Catholic Church. They must be taught in their schools, if possible. If a candidate for the Legislature or for Congress should promise or go so far as take an oath to foster, to defend or to strengthen any of these things—the public free school, the State University, freedom of conscience or of worship, he would automatically be absolved from said promise or oath. These things are taught by Rome, because it is a wicked oath or promise.

The State will do well to pass the O'Banion bill, and do it at once. The Representatives will get a lot of fatherly advice to the effect that they will kill themselves politically if they defend the measure. The truth is, one of the best ways to get elected is to announce an anti-Catholic platform, because Romanism is anti-American and immoral as we see from the above. The great hope we have is that not all who call themselves Catholic are really genuine, tricky, consistent, immoral Catholics. Of course they think they are good Catholics, but they are not if they are good men, for they cannot be both at once.

As to the necessity for the inspection of Good Shepherd's Homes, there is no question that it is needed. But suppose it is not? Why should there be such a stir about it? There is no intolerance in it. It is the right of the State to make inspection. It does not in the least touch the question of liberty of worship or of conscience. It is an effort to defend the rights of any of the children or grown people who may need protection against any institution or individual or Church that may in any way infringe upon such rights.

San Antonio, Texas.

The Advocate gets better and better all the time. God bless the editor and publisher for their untiring efforts in behalf of so worthy a publication. It is a great paper. It has been coming to my home for more than a quarter of a century.

J. T. LOMAX.

Meridian, Texas.

I feel that the Advocate helps very much, both in giving us Methodist news and in our endeavor to lead Christian lives. So many helpful items appear that make it indispensable, especially to a Methodist.

J. W. THOMPSON.

Oakhurst, Texas.

PERSONALS

Rev. H. D. Knickerbocker is in the midst of a gracious revival at First Church, Houston. So reports his Baracca Bulletin.

Dr. and Mrs. Sam R. Hay of Dallas, are in Marlin. Dr. Hay has not been entirely well for a week or so and is taking this needed rest.

Mrs. E. D. Lewis, wife of our pastor at Tucumcari, New Mexico, is taking a six-weeks' course for Christian workers at Scarritt.

Rev. J. W. Fort, of Corsicana, called the past week. He makes a good report of his work. The Advocate force is always glad to see Bro. Fort.

Rev. G. B. Overton, of Lubbock, died January 24, at 6 p. m. His death will be greatly regretted by the many friends he has made in that section.

Rev. A. W. Hall, presiding elder of Clarendon District, has prepared a fine program for his District Missionary Institute, to be held at McLean, February 6-7.

Mrs. I. F. Betts, after a severe operation, is still in a local sanitarium at Houston. She is improving, but is still a sufferer. We wish for her a speedy recovery.

Rev. W. M. P. Rippey sends us an interesting paper entitled "A Meditation on the Ministry of the Word." Bro. Rippey himself has been a faithful dispenser of the Word.

Mr. A. G. Wills, of Dallas, Treasurer of First Church, is still a very sick man. The crisis, it is hoped, is now passed. The Advocate extends deepest sympathy to the waiting family.

We thank Rev. J. S. Lamar, presiding elder Lawton District, for an invitation to attend his District Conference to be held at Tipton April 25-29. Nothing would give the editor more pleasure.

Ex-Governor T. M. Campbell, Mr. H. M. Wolfe, Mr. T. N. Jones, Mr. Cullen F. Thomas, Dr. John R. Nelson, Rev. A. F. Hightower and others were in Austin last week in the interest of submission.

Col. T. N. Jones and Judge George W. Armstrong bring the Advocate under obligations for their strong articles on matters relating to submission. Both are seasoned thinkers. Read what they say.

Bro. E. G. Harris, of Grapevine, called on the Advocate this week. He is one of the best laymen in that section. We have his pastor's word for that. But we knew it anyway—he reads the Advocate.

Rev. O. C. Swinney, of Grapevine, called to see us this week. He has a pleasant charge and a good people. Bro. Swinney is a good preacher and pastor and he always has a wide-awake Church.

Rev. A. P. Johnson and his people, of Madill, have already paid their assessments for Home and Conference Missions. The Madill Church has a membership of 250 and the pastor is certainly beginning the new conference year well.

We have received the following announcement with great joy: "Rev. and Mrs. C. H. Wilson (Gustine, Texas,) announce the arrival of a daughter, January 23, 1917." May the little one cheer the home and make the world better and brighter!

Rev. J. H. Ball, presiding elder of the Tulsa District, writes that his District Conference will be held at Bristow, Oklahoma, May 1-3. The editor appreciates an invitation to attend this conference and hopes that it may be possible to do so.

Rev. R. L. Ownbey, presiding elder of the Chickasha District, writes that the date of his District Conference has been changed from May 29-31 to June 5-8. The conference will meet at Lindsay. The editor would like very much to attend.

Rev. C. W. Hardon sends us a beautiful appreciation in memory of our old-time friend, Prof. Jas. F. Sigler. Our constantly crowded columns preclude these splendid tributes. We join with Bro. Hardon and that large host who remember this great and good man.

Rev. A. D. Jameson, of Cross Plains, has been confined to his bed for the last week with pneumonia. His brother, Rev. C. E. Jameson, of Loraine, is with him. The crisis of the disease seems to be passed, however, and he is improved. We sincerely hope for his speedy recovery.

Dr. W. F. McMurry, of the Board of Church Extension, reports substantial additions to the loan fund capital of the Board since the first of the new year, as follows: One from Kentucky, \$100; one from Tennessee, \$500; one from Mississippi, \$5000; two from Mis-

souri, one of \$2000 and one of \$9000; three from Louisiana, one of \$800, one of \$10,000 and one of \$50,000. He also reports additional contributions arranged for amounting to \$9200, which amount will be paid on the maturity of securities and during the next few months.

Rev. G. T. Hester, of Garwood, Texas, writes us a beautiful tribute to the memory of Mrs. Walter L. Barr. From everywhere we learn that a sweeter spirit never lived. Brother Hester joins himself to that great number who give tender praise to her noble life and deeds.

Dr. M. L. Butler, presiding elder of the Oklahoma District, writes us that his District Conference will convene in El Reno, Oklahoma, May 1 at 7:30 p. m. He says items of interest formerly reported have not appeared in the Advocate. The editor regrets this and begs Dr. Butler to write again.

Rev. Frank S. Onderdonk asks us to remind our readers that Sunday, March 25, will be "Mexican Day in the Sunday School." A "special" for our Texas Mexican Mission should be taken on that day, per order of the Board of Missions. Let us remember Brother Onderdonk and his great work liberally on that day.

Mr. R. H. Kirby, President of the Anti-Saloon League, is a busy man these days. He is setting the leading men of Texas a noble example of devotion to temperance reform in the State. He has given months of his time and thousands of his money to making Texas dry. We greatly enjoyed recent fellowship in his home.

Rev. George S. Sexton, D. D., Secretary of the Washington City Representative Church Special Committee, and now giving his entire time to that work, has recently secured and sent in to the office of the Board of Church Extension a contribution of \$20,000, which is the largest single contribution that has been made to that enterprise.

Vice-President Caspar S. Wright and Dr. Ivan Lee Holt are in Northwest Texas preparing that section for the great April meeting of the Educational Commission. Abilene, Sweetwater, Midland and Pecos are among the towns already visited. We wish these brethren great success in their preparation for the April meeting of the Commission.

We all mourn the death of Dr. Packard. The Official Board of First Church, El Paso, sends us a tender appreciation of his memory while pastor of Trinity, in that city. The Ministerial Alliance, of El Paso, also remembers him tenderly. Sister Packard, on the reception of these kind tributes, will be comforted to know that everybody loved him.

President Frank S. Onderdonk, of the Texas Methodist Assembly, has many celebrities promised for next summer's encampment. Among these are Bishop Mouzon, Dr. John M. Moore, Dr. Paul Kern, Judge R. W. Hall and Mrs. S. H. C. Burgin. The auditorium, bath house and many cottages are now in process of construction at Port O'Connor. Good!

Rev. J. F. Holmes is beginning a fine year at Plano. The editor greatly enjoyed preaching for his congregation last Sunday. Brother Holmes has a noble people and one of the best choirs to be found in his part of the State. Especially were the hours in the pastor's home enjoyed by the editor. Trained for the law, Brother Holmes is one of our incisive, strong preachers.

Rev. and Mrs. H. W. Knickerbocker were given a great reception in the parlors of the First Methodist Church, Austin, last Friday evening, from 8 to 11 o'clock. We were in Austin at the time, but were so occupied that we could not attend. Bro. Knickerbocker is justly popular with his Church and the people of Austin. We heard with great delight his revival of the proposition to build a new church. It must be done, H. W., and you are the man to do it.

Rev. Sam G. Thompson, presiding elder of the Brownwood District, writes us the following sad note: "Rev. R. W. Wellborn, a superannuate member of the Central Texas Conference, died at his home, near Novice, Texas, Sunday, January 28. He was a little over sixty-six years of age and had reared a large family of children. Loved and respected by all who knew him, the end came in great peace. His faith was triumphant in the gospel he had preached to others. The writer conducted the funeral service. His pastor, Rev. T. D. Ellis, was kept away because of sickness. Bro. Wellborn is survived by his wife and seven children who will have the sympathy of a large circle of friends." The Ad-

vocate extends sincerest condolence to the stricken family. No better man has lived in Texas than Bro. Wellborn.

Mrs. J. C. Schutte died at Marathon, Texas, Jan. 22, 1917. She was for many years a part of the Advocate force both in Galveston and Dallas and many preachers and other Methodists will remember her as Mrs. Cora Shepherd. She was a devout Christian and exemplified her faith in her daily life. A more cheerful, sunny disposition we have never known. She died the death of the righteous. Our sympathies are extended to her bereaved husband and many friends.

CHURCH NEWS.

Of the four Committees constituted at the recent meeting of the Joint Commission on Unification to consider certain important questions three of them have Northern Methodists for chairmen.

The Presbytery of New York, by unanimous vote, adopted an overture to the General Assembly urging that body to take steps for the reunion of the Northern and Southern Presbyterian Churches.

The Chicago Young Men's Christian Association has reached a standard of giving in which its budget for benevolences is greater than for current expenses. Its gifts to foreign missions last year totaled \$89,811.50.

At the funeral of Admiral George Dewey, in Washington, the officiating minister was Rev. J. B. Frazier, chaplain in the United States navy and member of the Holston Conference. He was chaplain of Commodore Dewey's fleet when the battle of Manila Bay was fought, May 1, 1898.

Admiral William S. Benson, a native Georgian, is now the highest officer in the United States. Admiral Benson is the son of Mrs. Benson, who had the distinction of being the first woman in the world to receive a diploma from a college chartered to grant degrees to women. She was the first graduate of Wesleyan College. Admiral Benson has a brother, Frank Benson, who is an active member of our Church. It is probable that Admiral Benson will be named to succeed the late Admiral Dewey as president of the Naval Board.

The Missionary Review of the World for January publishes the statistics of Protestant foreign missionary societies of England, Ireland, Scotland, and Wales for the Church year 1915-16. In England the various societies had a combined home income of \$9,115,426, a decrease of about \$1,260,000 as compared with the 1914 (before the war) figures. These societies have in the foreign field 8657 missionaries, a decrease of 735 as compared with 1914; native workers number 42,012, a decrease of 2780; organized Churches, 6316, a gain of 30; communicants, 649,768, a gain of 79,823.

One of our exchanges says that the first sixteen years of this century shows the United States leading the world with 1,400,000 divorces. There will be 125,000 this year, the Rev. F. M. Moody told President Wilson the other day. The Rev. Moody wishes the passage of a constitutional amendment to enforce the laws governing marriage and divorce. \* \* \* Wouldn't it be a good thing also to go to the root of the trouble, to rear more young men worthy of being husbands and more young women fit to be wives and homemakers; to get back to the simple life of thrift, industry and common sense, and of fewer sport clothes, boozeline parties and joy rides.

CUTTING-FITTING



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

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

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

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

EPWORTH PIANOS AND ORGANS. The Epworth Piano and Organ Co. has the largest stock of pianos and organs in the South. Headquarters for the South. Epworth Piano and Organ Co., Dept. B, Chicago.

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DISTRICT CONFERENCES.

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

Table listing district conferences with locations and dates: Sulphur Springs, at Ben Franklin, Feb. 19; Beeville, at Kingsville, March 26; Lampasas, at Goldthwaite, March 27; Hillsboro, at Brandon, March 29; Mangum, at Eldorado, April 17; Lawton, at Tipton, April 25; McKinney, at Frisco, April 26; Gainesville, at Valley View, April 26; Dublin, at Hico, April 26; Wichita Falls, at Byers, April 27; San Marcos, at Seguin, April 27; Oklahoma City, at, May 1; Tulsa, at Bristow, May 1; Plainview, at Silverton, May 8; Jacksonville, at Athens, May 8; Clinton, at Elk City, May 10; Ardmore, at Vinita Ave., Sulphur, May 29; Chickasha, at Lindsay, June 5.

BILLY SUNDAY COMING TO DALLAS.

W. C. Everett.

I have just received a letter from Billy Sunday fixing November 2, 1918, as the date for beginning his revival campaign of at least seven weeks in Dallas. This definite date comes as the result of several years' effort. I am confidently expecting the greatest moral and spiritual upheaval this section has ever known and, if he does not make old King Booze hunt for tall timber it will surprise me.

His Boston meeting just closed was the largest and best meeting he has ever held. It was my privilege to attend this meeting on Thursday evening, January 18. Although the capacity of his tabernacle was 17,000, and I got there by six o'clock, literally acres of people were being turned away. A special pass from his secretary enabled me to get in. The gentleman sitting by me proved to be Ex-Gov. Foss, of Massachusetts. Among other things he said to me, "This meeting is the greatest thing that ever happened for Boston." Jno. D. Rockefeller, Jr., who was there said after the meeting, "These immense crowds have not come here all these weeks out of curiosity. He has something humanity needs. I investigated his work and believe in its thoroughness and in his sincerity."

His sermon that evening was on "The Things that Money Cannot Buy," salvation being one great blessing that cannot be had that way. As a result of this particular sermon 887 hit the trail that evening. The total trail hitters for his entire Boston meeting were 60,509. Let's hope and pray that he may have similar success in Dallas.

REV. L. M. FOWLER—1875.

I have just read the historic sketch of Bro. L. M. Fowler, copied by the Advocate from the Rusk County News. The News is mistaken as to the date of Bro. Fowler's joining the East Texas Conference. Rev. C. H. Smith, J. B. Hall, L. M. Fowler, myself and ten others joined the conference together at Carthage in 1875. Bishop Pierce presided. We were examined by Rev. F. M. Stovall and Ramsey Armstrong in the parlor of Col. Hull's residence. Bro. Fowler was sent to Milam Circuit and I was sent to Douglass Mission, both in the San Augustine District, with Rev. J. R. Bellamy, presiding elder. We passed our conference course together and were ordained by the same Bishops—Wightman and Kavanaugh. All the men named above are dead except Bro. Armstrong and myself. Bro. Fowler was an able preacher, a man of profound conviction and a courage equal to every task to be performed and every decision to be made. He was a good man. The long distance call last Saturday morning (January 20) that announced to me his death sent me weeping to my room. He was the last of my class of 1875. But he rests from his labors and his work abides.

J. T. SMITH.

Tyler, Texas.

CHURCH EXTENSION, WEST OKLAHOMA.

The Executive Committee of the Board of Church Extension, West Oklahoma Conference, will meet in El Reno, Oklahoma, March 5, at 8 p. m. Please let all who are interested take notice. If you have an application to the General Board, be sure and see that you have the right kind of blank, church or parsonage, and fill it out correctly. M. T. ALLEN, President of the Board.

ANNUAL MEETING.

The Annual Meeting of the Board of Church Extension will be held in Louisville, Kentucky, May 5, at 9:30 o'clock. W. F. McMURRY.

ATTENDANCE SUNDAY SCHOOL CONTEST.

Marvin Church, Tyler, "goes up head" again this week. Other big schools write that they are going to make it "mighty interesting for Marvin Sunday School before this thing goes much further." It is fair to say that weather conditions differ in various parts of the State affecting the attendance. For instance, it was raining in Austin last Sunday, which may have kept the attendance down. We miss the Houston Schools. We have heard much about them and wish they could report.

Again, reports must reach us by Tuesday morning. Send them direct to W. C. Everett, 1308 Commerce Street, Dallas. Do not send them to the Advocate. That causes delay as the report is made up in my office.

Attendance Sunday, January 28, 1917.

Table listing attendance for various locations: 1 Tyler, Texas, Marvin, 657; 2 Dallas, First, 601; 3 Wichita Falls, First, 589; 4 Sherman, Travis St., 561; 5 Ft. Worth, First, 538; 6 Temple, First, 537; 7 San Antonio, Travis Park, 510; 8 Denton, First, 509; 9 Dallas, Tyler St., 500; 10 San Angelo, First, 498; 11 Beaumont, First, 474; 12 Dallas, Oak Cliff, 472; 13 Dallas, Grace, 450; 14 Ft. Worth, Polytechnic, 441; 15 Georgetown, 436; 16 Oklahoma, Okla., St. Luke's, 435; 17 El Paso, Texas, Trinity, 434; 18 Dallas, Ervay St., 432; 19 Austin, University, 407; 20 Waco, Austin Ave., 386; 21 Muskogee, Okla., First, 385; 22 Durant, First, 376; 23 Clarendon, 369; 24 Greenville, Wesley, 368; 25 Amarillo, Polk St., 366; 26 Plainview, 365; 27 Waxahachie, 365; 28 Austin, First, 359; 29 Cleburne, Main St., 359; 30 Dallas, Oak Lawn, 354; 31 Tulsa, Okla., Boston Ave., 347; 32 Galveston, First, 341; 33 Brownwood, 332; 34 Bonham, First, 322; 35 Cleburne, Anglin St., 319; 36 Huntsville, First, 318; 37 Altus, Okla., 307; 38 Okmulgee, 297; 39 Galveston, 33rd St., 290; 40 Dallas, Highland Park, 289; 41 Canyon, 285; 42 Paris, Lamar Ave., 284; 43 Port Arthur, 281; 44 Roswell, N. M., 280; 45 Muskogee, Okla., St. Paul's, 272; 46 Corpus Christi, 266; 47 San Antonio, McKinley Ave., 265; 48 Corsicana, First, 263; 49 Paris, Centenary, 262; 50 Marshall, First, 257; 51 Decatur, 240; 52 Ada, Okla., 239; 53 Lufkin, Texas, 239; 54 Laredo, 235; 55 Vinita, Okla., 225; 56 Duncan, 224; 57 Bryan, 212; 58 Clovis, N. M., 210; 59 Uvalde, 210; 60 Ft. Worth, Boulevard, 208; 61 Waco, Morrow St., 208; 62 Holdenville, Okla., 208; 63 Coleman, Texas, 200; 64 Lockhart, 193; 65 Merkel, 191; 66 Taylor, 188; 67 Dallas, Munger Place, 185; 68 Waco, Elm St., 168; 69 Dallas, Forest Ave., 158; 70 Farmersville, 152; 71 Dallas, Brooklyn Ave., 114; 72 Kiowa, Okla., 82.

W. C. EVERETT, Sec. Dallas, Texas.

CHURCH EXTENSION, CENTRAL TEXAS CONFERENCE.

Attention, Brethren: In order to be absolutely safe, those of you who contemplate making application to the General Board for aid should have your application in the hands of Rev. K. P. Barton, Brownwood, Texas, by the first of March. Our committee will meet a few days after that date, but it will be safer to have them in his hands by March 1.

You may procure blanks from Dr. McMurry, Rev. Barton or myself. Do it now! A prayerful consideration will be given each application.

J. J. CREED, Chairman Board, Cent. Tex. Conf.

CHILDREN'S DAY PROGRAM.

The Sunday School Board of the East Oklahoma Conference has provided Children's Day programs for each Sunday School in the conference and we are anxious for you to take advantage of it and have Children's Day in each Sunday School. You can order of Smith & Lamar and they will furnish each Sunday School with twenty-five copies. If you need more let me know about it.

We would also be glad to know about the offering that day.

J. C. CURRY, Secretary. Stigler, Okla.

IMPORTANT NOTICE.

To the Missionaries of North Texas Conference:

Dear Brethren—Blanks for quarterly reports have been sent out. If any have failed to receive them write me. Each man send in a report by February 12. If any have reported, please make another, as many of my papers were destroyed by fire. My present address is 533 E. 13th St., Station A, Dallas, Texas.

REV. L. P. SMITH, Conference Missionary Secretary.

CLASSIFIED ADVERTISEMENTS

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

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

In figuring cost of advertisement each initial, sign or number is counted as one word. We cannot have answers addressed to us, so your address must appear with the advertisement.

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

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

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

AGENTS WANTED.

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.

CABBAGE.

FROST PROOF CABBAGE. We are agents for the celebrated South Carolina Frost Proof Cabbage and sell at the growers prices. They are cheap and a complete success. Sound delivery guaranteed. Our catalogue free giving full description and price, also tomato plants, garden seeds, fruit trees, roses, plants, etc. BAKER BROS., Ft. Worth, Texas.

FROST-PROOF Cabbage Plants by express. 500, 75c; 1000, \$1.35. By parcel post, 500, \$1.00; 1000, \$2.00. My method for keeping sweet potatoes green all winter free with all orders. SOUTHERN PLANT CO., Mt. Pleasant, 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.

EVANGELIST AND SINGER.

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

EVANGELISTIC.

DEAR BRETHREN.—If wanted and needed I can assist in your meetings. I'm not infallible, but generally have good success. Turn to Central Texas Journal, page 42, and see how well I look. I am sincerely, F. M. WINBURN, San Antonio, Texas, 308 N. Frio St.

HELP WANTED.

THOUSANDS Government jobs open to men-women. \$75.00 month. Steady work. Short hours. Common education sufficient. Write immediately for free list of positions now obtainable. FRANKLIN INSTITUTE, Dep't. W. 171, Rochester, N. Y.

HELP FOR SUMMER REVIVALS.

THERE are quite a number of choice young ministers and song evangelists who are studying in Meridian College, Meridian, Miss. I shall be glad to put them in communication with any who may need their services. J. W. BEESON, President.

SUNDAY SCHOOL SUPERINTENDENTS NORTHWEST TEXAS CONFERENCE.

We are asking you through the Advocate to be sure to fill out and return to us at once those blank Sunday School reports. We are asking this because it is important and the information is very much desired and greatly needed. Do not neglect or forget. Let us hear from you now.

We have been with Rev. C. S. Cameron at Aspermont for the past few days. Brother Cameron is bringing things to pass as usual. He and his good people are doing things. Aspermont is said to be the best appointment in the district. The people are simply delighted with their pastor and have many reasons to be.

B. L. NANCE, Sunday School Field Secretary.

TEXAS CONFERENCE BROTHERHOOD.

Brother L. M. Fowler died January 20. All members of the Brotherhood please remit. Will all local preachers, who are members, send their address, as I cannot get them from the Conference Journal. H. T. PERRITTE, Secretary-Treasurer. 933 Roberts Ave., Beaumont, Tex.

CHANGE IN APPOINTMENTS.

Please announce my transfer from Belmont, San Marcos District, West Texas Conference, to Telephone, North Texas Conference.

E. L. EDGAR.

POSTOFFICE ADDRESS.

Rev. R. H. Lewelling, 103 S. Idaho St., Butte, Mont.

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I want an unmarried preacher for a circuit in the Jacksonville District. Send statement from your pastor or presiding elder with your application. I. F. BETTS, P. E., Jacksonville, Texas.

WANTED.—Pastor for two half-station charge, on good R. R., very good parsonage, salary \$600.00, possibly more. Man must furnish first-class reference from presiding elder and pastor, if a local preacher. Address R. T. BLACKBURN, Hugo, Okla.

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ROSES—Two-year-old, \$2.00 per dozen, post-paid. All kinds of trees, shrubs and vines. Catalog free. C. SHAMBURGER, Tyler, Texas.

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

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

Tulsa District—Second Round.

Depew and Shamrock, at Shamrock, Feb. 10, 11. Stroud, Feb. 11, 12. Tigert, Feb. 18, a. m. Boston Ave., Feb. 18, p. m. Coweta, Feb. 24, 25. Broken Arrow, March 3, 4. Sapulpa, March 10, 11. Bristow, March 11, 12. Okmulgee, March 17, 18. Beggs, March 18, 19. Bald Hill, at Natura, March 24, 25. Henryetta, April 1, 2. Dewar and Kusa, at Dewar, April 7, 8. Henryetta Cir., April 8, p. m. Pasco Cir., at Newby, April 14, 15. Haskell and Bixby, at Haskell, April 21, 22. Red Fork and Mounds, at Mounds, April 28, 29. District Conference at Bristow, May 1 to 3. J. H. BALL, P. E.

Waxahachie District—Second Round.

Bethel Station, at Bethel, Feb. 10, 11. Ferris Station, at Ferris, Feb. 17, 18. Bristol Cir., at Crisp, Feb. 24, 25. Britton Cir., at St. Paul, March 3, 4. Maypearl Cir., at Auburn, March 10, 11. Waxahachie Cir., at Falls, March 17, 18. Milford Cir., at Derr's Chapel, March 24, 25. Midlothian Station, at M., April 1. Red Oak Cir., at Red Oak, April 7, 8. Bardwell Cir., at Oak Grove, April 15, 16. Italy, at Italy, April 22, 23. Forreton, at Avalon, April 29, 30. Mansfield, at M., May 7, 8. Palmer, at Trumbull, May 14, 15. Ennis, at Ennis, May 21, 22. Waxahachie Station, at W., May 28, 29. HORACE BISHOP, P. E.

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**"REMEMBER THEM WHICH SUFFER ADVERSITY."**

Reports of danger from hordes of savage Zapatistas reach us from various places, generally distant from the railroads. Such a report came from San Augustine, about fifteen miles from the capital, but it was very necessary that I should make the brethren there a visit and hold conference.

At Los Reyes, where I left the train, I found our little church completely ruined and no service could be held. The brethren informed me of word, just received, of a furious attack made upon the Protestants the night before at San Augustine and thought I had better remain at Los Reyes. If, however, I was resolved to go they would accompany me on the three-mile walk across the plain. They did.

"It is better to go to the house of mourning, than to the house of feasting," says the sage, and I found it to be so. The brethren took me to the home of the first of our families attacked. It was indeed "a house of mourning." Brother M. Lopez, one of the best and most intelligent of our members, one who religiously observed family prayer and as religiously devoted the tenth of all he possessed to the Lord, answered when the brutal band appeared and immediately received the contents of a gun, which terminated his earthly career.

The house was bare. Mules and cows, clothing and bedding, food and money, even the Church collections—had all been carried away.

From there I was taken to a second home, where relatives of the pastor had "suffered the loss of all things." After a few words of comfort we repaired to the church and poured out our hearts before God for the widow, the persecuted and the despoiled.

The soldiers reached the town about the middle of my preaching, interrupting us not a little by their loud talking, ringing the church bell and their noisy entrance with rifles and heads uncovered. The members, who had been on a nervous strain all night, were relieved when they left.

Notwithstanding their grief and loss, one of the distressed families invited me to dinner. Having fasted almost nine hours I willingly accepted their kind hospitality.

I was delighted to see how these poor Christians "bear one another's burdens and so fulfil the law of Christ." Almost all brought something—food, clothing or money—to those who had suffered the loss of "all things." And should not our members "have the same care one for another?" But how can they replace the animals upon which they so largely depended for their existence?

Fearing another attack after the departure of the soldiers and being nervous and exhausted after what they had passed through, they thought it unwise to attempt to hold a night service, so commending them to the care of our Heavenly Father I left the dear good people, reached Los Reyes without molestation and home in time for evening service.

R. C. ELLIOTT.

**A TRULY GREAT BOOK.**

I have just finished reading "Positive Preaching and the Modern Mind," by Forsyth. I do not know how I shall feel about it after I have had time to "cool off," but my present feeling is that it is the best book I have read in several years. As will be remembered Dr. Forsyth was brought over from England by Yale University in 1907, to deliver the Lyman Beecher lectures on preaching. That he showed taste, skill and superb ability, no one will deny who reads this book. The nine lectures are full of the richest thought, expressed in classic English. I made this proposition to a pastors' association the other day and will make it to the ministerial readers of this paper. Let any preacher buy a copy of this book, and open it at random and read any one page in the book and if he does not get more than the cost of the book from that one page, I will agree to pay for the book or take him before the lunacy board and see that he in the future gets free board and lodging at the expense of the State.

The author does not set out to answer some arrogant claims of the Church at Rome but he does it most effectively and adroitly. He does not rant against the critics after the manner of some but destructive criticism never received a severer blow than this book gave it. The author has covered all the fields of thought known to the rationalists and keeps his feet upon the Rock.

I had always congratulated myself upon having an exalted conception of

preaching but I found in reading this book that mine had been puerile. I can never enter a pulpit again without a deeper sense of my responsibility than I had before reading these lectures. I was made to cry out, "Who is sufficient for these things?"

The book was not written for amateurs, weaklings nor indolent preachers. In the preface the author makes this plain. He says, "I should also like to mention that as these lectures were given to a post-graduate audience, I have taken more for granted than if I had been speaking to a more general assembly. While I am grateful for all who may listen to me, I confess I have kept in mind students rather than mere readers—those who do not resent an unfamiliar word, who are attracted rather than impatient towards dark saying, who find the hard texts the mighty ones, and who do not grudge stopping the carriage to examine a mysterious cave or to consider a great prospect."

The reader will often wonder why he did not use a more familiar word that would have done as well and saved you the time referring to your dictionary, and you will often disagree with the author. If we read only the books with which we agree in toto we should make but little progress. On the whole, you will find much good old-fashioned doctrine expressed in new terminology. I should advise every preacher who has not yet read this book to get it and read and digest it. It is good intellectual and soul food.

O. E. GODDARD.

**UNIMPEACHABLE.**

If you were to see the unequalled volume of unimpeachable testimony in favor of Hood's Sarsaparilla, you would upbraid yourself for so long delaying to take this effective alternative and tonic medicine for that blood disease from which you are suffering.

It eradicates scrofula and all other humors and cures all their inward and outward effects.

Take Hood's.

**OBITUARIES**

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

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

Poetry Can in No Case be Inserted. Extra copies of paper containing obituaries can be procured if ordered when manuscript is sent. Price, five cents per copy.

**SHELLEY.**—Phillip Daniel, the bright little son of Dr. D. C. L. and Mrs. Eva Shelley, was born in Howe, Texas, September 15, 1910, and died at Howe after a brief illness of diphtheria, November 27, 1916. Phillip was an unusually bright child. Although he was not in the school age, he did not miss a day from school; was reading nicely in his primer, and beginning to write. He was an affectionate child, a favorite in school, and loved by all who knew him. He attended Sunday School and also Church morning and evening, and quietly passed away next morning at 7:30. He was sunny and cheerful and is missed so much by his father, mother and little sister, Dorothy, and community. But he is forever with the Lord, and saved from all that hurt or harm, and will await the coming of loved ones. The pastor, Bro. Buck, conducted the funeral services at the home, and a former pastor of the family, Rev. F. B. Wheeler, officiated at the grave, and his body was laid to rest in the cemetery at Van Alstyne to await the resurrection of the just.

S. G. SHELLEY.

Columbia, Ky.

**WHITE.**—Mrs. M. A. White was born in Dale County, Alabama, July 12, 1842. On November 7, 1916, at her home in Erath County, Texas, this beautiful life went out into the great beyond. The angel of death struck from human existence this good woman, whose life was as pure as the dewdrops that sparkle before our eyes in the glorious light of the morning sun. Converted at the age of 14 she spent her life for her Master, a life that was rounded out by loving service for Him. She leaves a bereft and broken-hearted companion, who loved her and will not cease to long for the loving touch of the vanished hand and the sound of the voice that has been stilled. May God bless him who mourns her going, and when his evening of life comes, and he beholds the golden clouds resting sweetly and invitingly across the river of death, may he have a joyous entrance into that beautiful home where good-byes are never said, where happy homes are undisturbed, and where separation from loved ones is unknown.

T. G. STORY.

**CASTLES.**—George Washington Castles was born in Meridian, Mississippi, June 21, 1850, and died at his home in Anson, Texas, January 2, 1917. Brother Castles moved to Navarro County, Texas, with his parents in 1860, and amid the stirring scenes of what was then the Texas frontier he grew to a hardy and self-reliant manhood. He was very happily married in 1873, Dr. Horace Bishop officiating, to Miss Sallie Ellen Love, daughter of Dr. A. C. Love, who was a very prominent figure in that early history of Central Texas, being one of the foremost promoters and builders of the Presbyterian College at Teahuacana. He was especially devoted to his wife, who proved to be the greatest blessing that could have come to his life. She preceded him some two years to the home eternal. Bro. Castles was the father of six children, one of whom died at the tender age of three years, the other five, three sons and two daughters, were present at the time of his death. Bro. Castles moved to Jones County in 1885 and for the past 31 years has been intimately and prominently associated with every movement that was for the betterment of his town and county, and especially was he prominent in the development of the religious and Church life of his country, having been converted at the age of nineteen, elected a steward in the same meeting in which he was converted, he has served in that and also in other official positions continuously until the closing of his earthly life. While "Uncle George" was a member of the Methodist Church he was broad enough to admit all believers in Jesus Christ into his "brotherhood," endeavoring all his life "not to hurl the cynic's ban, but live in his house by the side of the road, and be a friend to man." He was a great Church man, a good Samaritan and many are the good deeds for which he will receive credit in the balancing up of life's accounts. Bro. Castles was an optimist and many discouraged and faint-hearted have been encouraged and revived by his buoyant faith. He was a strong arm of support to his pastor and his familiar voice and dear old face will be missed more than we can tell, both in the Sunday School and in the Church. That jubilant, ever young, immortal spirit has laid aside the tired old body for a time, the ripened corn has been garnered in heaven's granary, and with the deathless spirits beyond the great divide our old friend, our loved one, is forever at home, for truly he was ready to go. May God's rich blessings rest upon the bereaved family, and may each of you take comfort in the fact that your father lived a godly life, loved and honored by his fellows, and may the faith, the consecration and the mountain peak virtues of your father be re-embodied in each of you. The legacy your father left you does not consist of land and stocks and money, but something far better than that, a good life consecrated to a noble purpose and a fixed faith in a reunion of kindred spirits in the homeland of the soul.

A. W. WADDILL, Pastor.

**WILLINGHAM.**—William Eli Willingham was born in Forsythe County, Georgia, July 13, 1842; was converted and joined the M. E. Church, South, in early manhood and was a faithful member when the summons came. December 27, 1863, he was united in marriage to Miss Adeline Mashburn. More than two years ago he had a stroke of paralysis, from which he never fully recovered. From the first to the last since I have known him he has been in beautiful adjustment to the will of his Lord, and talked much of His goodness and love. He wanted to live, not that he was afraid to die, but that life was sweet. His most oft-expressed wish was "I do want to live and work for my Master, for He has been so good to me." He fell asleep January 1, 1917. His wife, two sons and one daughter survive him. It is well with the righteous for their labors shall be recompensed unto them. "Let me die the death of the righteous and let my last end be like his." Dear loved ones, let us with buoyant faith await the dawning of that glorious day. His pastor.

M. L. MOODY.

**COCHERHAM.**—Josephine Lawton Cocherham (nee Noble) was born in South Carolina, December 18, 1848. She was converted and joined the M. E. Church, South, in 1882, of which she remained a faithful member to the end. She loved the house of God and the services which it afforded, but for a number of years ill health was a bar to her attendance. In her lifetime it was appropriate to say of her, "She stretcheth out her hand to the poor; yea, she reacheth forth her hands to

the needy," and now, "her children arise up and calleth her blessed, her husband also, and he praiseth her." Many preachers have enjoyed the Christian hospitality of her home; but now the battle has been fought, the victory won, and the conflict is past. Jesus said, "Write, Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors." January 4, 1917, she folded her tent and passed out of the shadows into the light of eternal day. She leaves her husband, a son and daughter to mourn their loss, but they know where to find her. Her pastor,

M. L. MOODY.

**WILLIAMS.**—Little Robert Lee Williams departed this life January 19, 1917. He was five months and four days old; was a sweet and cheerful-spirited child, and the great Shepherd of the lambs wanted him at home in the fold. Jesus loves little children. The funeral services were conducted by the writer, after which his little body was laid to rest in Milano Cemetery, January 20, 1917. The home is now sad and lonely without him. His cheerful little chuckle is heard no more. But look up, dear parents, and sorrowing ones, for little Robert Lee is now with the angels, watching and waiting to welcome each of you.

H. T. HART.

Milano, Texas.

**REED.**—Elizabeth Alice (nee Blackwood) was born January 5, 1867; was married to W. R. Reed, October 2, 1887; departed this life November 15, 1916, in Terrell, Texas. She professed faith in Christ when a young woman and joined the Cumberland Presbyterian Church at Fountain Chapel, Arkansas. In 1889 she moved to Texas with her husband. In Texas she joined the Methodist Church and lived an humble, consecrated Christian life until the Savior took her home. The writer first met her in her home in the bounds of the Boise City Circuit in Oklahoma, where he preached in her home once a month. It was just like the great Christian she was to open her doors to the gospel and its messengers. Her home was indeed one where Christ was pleased to dwell, and for two years, while I traveled the circuit there, she was mother, sister and friend to the boy preacher and his wife and babies. Many are the hours of rest and communion we had in her home then after the long day's journey, for it was thirty miles to her home. But it was one of those homes a circuit rider will gladly go out of his way to reach. After two years I left that circuit and was away two years when I was assigned to Texline charge, and who should we find but Sister Reed's smiling face with its widening welcome stamped all over it and a welcome that was just as warm and cordial at the end of our pastorate there as when we went. It was here that I saw again that beautiful Christian spirit manifest in her life. When the darkness and gloom settled about the parsonage home that came near robbing it of a wife and mother, Sister Reed was again sister, mother and friend indeed. Her pure life was like the good leaven, the influence of which continues to work in the hearts of men. She was kind and gentle to her family and all who knew her and in that great day a great company will rise up and call her blessed. I know when I make the landing over there I will see her face lit up with a welcome smile made radiant with the light of celestial glow as I have seen it before. May the blessings of the Father rest upon the husband and children who were ever thoughtful and kind to us. Let us make ready to go hence and meet her. Her former pastor, GORDON B. CARTER.

**BOSWELL.**—Richard N. Boswell was born at Mt. Pleasant, Marshall County, Miss., May 27, 1857. He came to Texas in the fall of 1880, and first settled in Bowie County, but later moved to Red River County, where he resided until the day of his death, July 18, 1916. Death had been knocking at his door for many months and he fought for his life like a hero, but when death was inevitable he committed himself into the hands of God, whom he had learned to serve and follow about sixteen years before. One of his greatest hopes was to be spared to rear and to educate his children. He was a great believer in the home and he did all that was in his power to make his home pleasant and attractive. It was a great deal of pleasure to him and his wife to entertain in their home the "servants of God," and many a preacher will testify that it was a delight to rest in the shade of that home. Brother Boswell was a man of strong convictions and



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N. Boswell unt, Marshall 857. He came 880, and first y, but later ty, where he of his death, d been knock- y months and e a hero, but le he commit- ds of God, to serve and years before. es was to be acate his chil- eliever in the at was in his pleasant and great deal of s wife to en- "servants of her will testi- to rest in the other Boswell mvictions and

when once convinced that he was right there was no power that could move him to do wrong. We have often heard him remark: "The greatest regret of my life is that I have not given all of my life to the Lord, and I would give all that I have if I could testify and pray in public." He was one of the best known citizens in Red River County, and he was a consistent member and official of the Methodist Episcopal Church, South, at Annona, Texas, until his death. He leaves a widow and three children, one son, Charles Richard, and two daughters, Misses Cara and Era; and to these sorrowing ones I would say, be faithful and true and you shall meet him again where there will be no more saying "good-bye."

K. R. ISBELL.

TURNER.—Cozett Turner, daughter of Brother and Sister W. J. Turner, died at the family home near Snyder, Texas, January 11, 1917, and the remains were laid to rest in the Snyder Cemetery on the following day. During her illness all was done that loving hands and medical science could do, but God saw best to take her away. Born July 13, 1909, she only lived a few years to make the home happier and then like some lovely flower she was transplanted to the fields of light where there is no more suffering, no more disappointments and where the one who said, "Suffer little children to come unto me," is waiting to receive all who come to him. To the bereaved parents, brother and sister we can say that on the other shore of the stream of death there is one more waiting to welcome you there and that in this hour of sadness God can speak peace to the troubled heart. J. R. PLANT.

BARR.—Ruth, daughter of Mr. J. G. and Mrs. Ellen Davis, was born at Gonzales, Texas, December 24, 1883; joined the Methodist Church while very young; was married to Rev. Walter L. Barr, at Devine, November 26, 1905; went with him at once to his first pastoral charge, at Rock Springs, and went to the home above from Laredo, Texas, his present field of labor, January 10, 1917. She was the mother of four children, one of whom, Lolita, died in infancy; Mabel, age ten; Gordon, age nine, and a two-months-old girl baby, named Lillian Louise, are left to feel a mother's loss. Bro. Johnston, our presiding elder, conducted the funeral services. As one of her former presiding elders, I heartily endorse the statement of Bro. Johnston, that "her beautiful patience and tact made her the ideal pastor's wife." I became acquainted with Sister Barr during their last two years at Nixon. As their presiding elder, I was frequently in their home. I wondered again and again how such a bright, happy, cheerful spirit could dwell in such a frail, suffering body. Death always comes to us veiled in mystery and draped in sadness, but in the going of Sister Barr, there are some elements of peculiar sorrow—a brief earthly life, radiant while it lasted with sunshine and joy for all around, the small children, the husband just in early manhood, the promise of constantly growing success in the Lord's work, and always dearly loved by the people whom they served—these all make her departure more keenly felt. But I may not dwell on all this sainted woman was to her home and the communities in which she lived, lest, in my well-meant effort to administer consolation, I should after all do little more than aggravate the grief which I desire to soothe. But in this case the magnitude of the loss is the measure of the consolation. There was in her the bright sparkle of a mind which was singularly quick in its apprehension and peculiarly active and alert in its movements. But the constitutional animation of her temperament was subdued in her by the discipline of affliction. She had been frail all her life and for several years very much of an invalid, but that, instead of marring her cheerfulness, gave it only a firmer and more sensitive quality. So in her going she has not only left a deposit of blessing on her home, but an influence that will still be operative in the world. This trial will give, I am sure, new power and pathos to our bereaved brother's ministry and influence here. Helpful as his ministry has been in the past he will be more able to comfort others with the comfort where-with he himself is comforted of God. For the rest we know where Sister Barr has gone. She is with Jesus, safe, happy, pure and perfect, far better than she ever was or could be on earth. May the Good Shepherd, who knoweth his sheep by name, comfort the bereaved husband and be a protecting wall round about the motherless children. JOHN M. ALEXANDER.

McCALL.—John T. McCall was born in Marble County, South Carolina, 1844; came to Texas in 1869 and located near Webberville; has lived in and near the place since that time; died December 30, 1916; was buried in Woods Cemetery, near Webberville, Sunday, December 31, 1916. He joined the Methodist Episcopal Church, South, in early manhood, and lived in the communion of that Church until death. The entire community is grieved over his going away, for he was universally loved by every one. He was the old-style Southern gentleman, a man who was always on the right side of every question. He was a faithful, true Christian, an upright citizen, a true friend and neighbor, a noble, consecrated Christian man. He was noted for charitable deeds, and was liberal with his money toward the Church and the needy. The last conversation I had with him he gave me a \$10 check for our Orphanage at Waco. Our loss is heaven's gain. He has gone to join his good wife who some 25 years ago preceded him to the beautiful beyond. We know where to find him. His loss to the Church and community is irreparable indeed. Bro. McCall is at home in that mansion which Christ has prepared for him. We will meet him in the sweet by-and-by. P. S. WILSON, Pastor.

BANKS.—Stella May Banks (nee Taylor) was born near Webberville, Texas, May 18, 1876; died at Austin, Texas, December 14, 1916; was buried at Austin in the Oakwoods Cemetery, December 15, 1916. Sister Banks was raised near Webberville; joined the Methodist Episcopal Church, South, in early childhood, and lived a consistent member till death. Her health gave away more than a year ago. She was taken to a sanitarium at Austin, and all that love and money and medical skill could do was done. She was steadily improving when she met the tragic end. She was married to T. G. Banks December 20, 1899, and a more devoted husband and wife I have never known. Sister Banks was neat in person, a gracious, attractive manner and truly to know her was to love her. Her home was the preachers' home, and many a weary itinerant preacher found rest and refreshment under her hospitable roof. Sister Banks was a tender, loving, devoted wife, a true friend and one of the most unselfish ladies whom I have ever known. Indeed she lived to bless and make others happy. She was a true and devoted Church worker, having been our faithful Church organist for a number of years at Webberville. Her faithful Christian life so influenced the life of her devoted husband that he was brought to Christ through her instrumentality. Among the relatives who survive Sister Banks are a father, mother, a number of brothers and sisters, and a broken-hearted husband. May God's sustaining grace be sufficient for the bereaved husband and relatives, and may each of them so live that they may meet their loved one in the city of God. We know that Sister Banks is at home with God. Her suffering both mental and physical were many while here, but she is now where none of these things come. God doeth all things well. May the comforting influences of the Holy Spirit rest upon the bereft and devoted husband, and may he some day in the by-and-by be reunited to the one whom he loved so tenderly and devotedly and lost a while. P. S. WILSON.

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

Hillsboro District—Second Round. Munger, at Dover, Feb. 24, 25. Colledge, Feb. 25, 26. Itasca Circuit, at Berry's Chapel, March 3, 4. Penelope, at Birome, March 10. Malone and Bynum, at Malone, March 11, 12. Irene, March 12. Hillsboro, Line Street, March 14. Big Hill and Ben Hur, at Ben Hur, March 17, 18. Kirk and P. Hill, at P. Hill, March 18, 19. Hubbard, March 19. Abbott, at Big Springs, March 24, 25. Covington and Osceola, at Osceola, March 25, 26. Peoria, at Vaughan, March 31, April 1. Itasca, April 1, 2. Whitney Mission, at Huron, April 7, 8. Brandon and Mertens, at Mertens, April 15, 16. Hillsboro, First Church, April 22, 23. District Conference at Brandon, beginning at 9 a. m., March 29. To the Stewards: You made a splendid start on collection of salaries the first round. Make a strong effort to bring up a full quarter on this round. This will put your finances in fine shape. Some Extra Preaching Dates: Brandon, Jan. 28, 11 a. m.; Files Valley, Feb. 4, 11 a. m.; Abbott, Feb. 11, 11 a. m.; Itasca, Feb. 11, 7:30 p. m.; Birome,

Feb. 18, 11 a. m.; Irene, Feb. 18, 7:30 p. m. Preserve this notice as it will not appear but twice. JOHN M. BARCUS, P. E.

Jacksonville District—Second Round. Palestine, Grace, Feb. 11, p. m. Rustace Cir., Mallard Prairie, Feb. 17, 18. Athens Cir., Oakland, Feb. 18, p. m. Malakoff Cir., Walnut Creek, Feb. 24, 25. Athens Station, Feb. 25, p. m. Palestine Cir., Shades' Chapel, March 3, 4. Palestine, Centenary, March 4, p. m. Alto Cir., Mt. Zion, March 10, 11. Alto Station, March 9-11. Neches and Brushy Creek, Mt. Vernon, March 17, 18. Elkhart Cir., New Prospect, March 24, 25. Rusk Cir., Atoy, March 31, April 1. Rusk Station, April 1, p. m. Kelly's Cir., Wildhurst, April 8. Gallatin Cir., April 14, 15. Cushing Cir., April 15, 16. Frankston and Larue, Larue, April 21, 22. Overton and Arp, April 28, 29. Troup Station, April 29, p. m. Jacksonville Station, May 5, 6. Jacksonville Station, May 6, 7. Bullard and Mt. Selman, May 13. Montalba Cir., Tenn. Colony, May 19, 20. District Conference at Athens, May 8 to 10. Special attention given this round to Christian Literature. Push the Advocate. Let every official be present at his Quarterly Conference. I. F. BETTS, P. E.

Tyler District—Second Round. Alba, at Golden, Feb. 11. Emory and Point, at Emory, Feb. 18. Edgewood, Feb. 25. Big Sandy, at Hawkins, March 4. Chandler and B., at Pinehill, March 10, 11. Murchison, at Shady Gr., March 17, 18. Whitehouse, at Noonday, March 24, 25. Wills Point Circuit, at Burnett, March 31, April 1. Quitman, at Salem, April 7, 8. Mineola Station, April 8. Canton, at Morris' Chapel, April 14, 15. Wills Point Station, April 15. Colfax, at Oakland, April 21, 22. Grand Saline, April 22. Marvin, April 23. Mineola Circuit, at Smith's Chapel, April 25. Tyler Circuit, April 28, 29. Cedar Street, April 29. Edom, May 5, 6. Lindale Circuit, May 12, 13. Lindale Station, May 13. N. B.—Cut this out of Advocate and paste where you can find it. In spite of my sickness the work of the district has moved right on. I am now getting ready to spread myself after this good rest. Let every one pray for the blessing of God to be upon the Quarterly Conference service. J. T. SMITH, P. E.

San Angelo District—Second Round. Junction, at Copperas, Feb. 3, 4, 11 a. m. Menard, at Menard, Feb. 4, 7:30 p. m. Miles, Feb. 10, 11. Ozona, Feb. 17, 18. Sonora, Feb. 18, 7:30 p. m. Eldorado, at Eldorado, Feb. 24, 25. Eola, at Wall, March 3, 4. Rochelle, at Live Oak, March 10, 11, 11 a. m. Brady, March 11, 7:30 p. m. Sterling City, at Panther Draw, March 17, 18. Water Valley, at Divide, March 24, 25. Paint Rock, at Paint Rock, March 31, April 1. Sherwood, at Mertzon, April 7, 8. Eden, at Rudd, April 14, 15. Midland, April 21, 22. Barnhart, at Stiles, April 28, 29. Chadbourn Street, May 6, 11 a. m. First Church, May 6, 7:30 p. m. The date of the District Conference will be announced later. Let the pastors and all the official members, and any others concerned, clip the above notice and file for future reference, as it will appear in the Advocate but twice. J. M. PERRY, P. E.

Terrell District—Second Round. Forney Station, 11 a. m., Feb. 4. Terrell Station, 7 p. m., Feb. 4. Mahank, at Mahank, Feb. 10, 11. College Mound and Poetry, at C. M., Feb. 17, 18. Hutchins and Wilmer, at H., Feb. 24, 25. Lancaster Station, 11 a. m., Feb. 25. Kemp and Becker, at Gossett, March 3, 4. Chisholm Cir., at Heath, March 10, 11. Scurry Cir., at Bethel, March 17, 18. Kaufman Mission, at Morrow's Chapel, March 24, 25. Kaufman Station, 7:30 p. m., March 25. Fate Cir., at St. John's, March 31, April 1. Royse Station, 11 a. m., April 1. Crandall, at Seagoville, April 7, 8. Elmo Mission, at Lawrence, April 14, 15. Rockwall Station, April 21, 22. Gariand Station, April 22, 23. Mesquite and Pleasant Mound, at M., April 28, 29. Will the pastors please clip this notice and preserve for future reference? E. L. EGGER, P. E.

McKinney District—Second Round. Celina Station, Feb. 4. Anna and Melissa, at Melissa, Feb. 11, 11 a. m. Q. C., March 20, 7:30 p. m. Allen and S. McKinney, S. McK., Feb. 11, 7 p. m. Q. C., March 19, 7:30 p. m. Carrollton and F. B., at C., Feb. 18. Q. C., March 21. Plano Station, Feb. 25, 11 a. m. McKinney Station, Feb. 25, 7 p. m. Princeton Circuit, at Blythe's Chapel, March 3, 4. Blue Ridge Circuit, at Henslee Chapel, March 10, 11. Farmersville Station, March 11, 7 p. m. Q. C., April 18, 7:30 p. m. Frisco Cir., at White's Grove, March 17, 18. Weston Cir., at Maple, March 24, 25. Renner Cir., at F. H. Chapel, March 31, April 1. Prosper Cir., at Rhea Mills, April 7, 8. Frisco Station, April 8, 9. Richardson Cir., at Pleasant Valley, April 14, 15. Wylie Station, April 15, 16. Josephine Cir., April 21, 22. Nevada Station, April 22, 23. District Conference will meet at Frisco, April 26-29. Opening sermon at 7:30 p. m., April 26, by S. P. Farler. The following are the Committees: License to Preach.—T. N. Weeks, J. W. Beck and H. E. Anderson. Deacons' and Elders' Orders.—W. T. Whiteside, L. A. Hanson and R. S. Kerr. Admission and Re-Admission.—J. F. Holmes, C. L. Bowen and W. J. Bludworth. Southwestern University Scholarships.—D. F. Fuller, E. F. Lancaster and C. R. Single. Let each pastor emphasize a full attendance of all delegates. Let all local preachers attend and have written reports. We want the Recording Stewards to submit Quarterly Conference Records for examination. Let all the pastors and others cut this and keep for further reference. C. W. DENNIS, P. E.

Plainview District—Second Round. Crosbyton, Feb. 3, 4. Floydada Station, Feb. 10, 11. Plainview Station, Feb. 18. Kress and Happy, at Happy, Feb. 24, 25. Ralls, at Kone, March 3, 4. Plainview Mission, at Altom, March 10, 11. Floydada Mission, at Baker, March 17, 18. Hale Center, at Littlefield, March 24, 25. Lubbock Mission, at Idalou, March 30. Lorenzo, at Estacado, April 1, 2. Lockney Mission, at Roseland, April 7, 8. Lockney Station, April 8, 9. Dimmitt, April 14, 15. Bovina, April 16, 17. Abernathy, April 21, 22. Lubbock Station, April 28, 29. Tulia, May 5, 6. Silverton, May 7. District Conference will convene at Silverton, at 2 o'clock, Tuesday, May 8, 1917, and close Thursday evening. A. L. MOORE, P. E.

Clinton District—Second Round. Custer, at Mt. Hope, Jan. 27, 28. Rocky, at Dill, Feb. 3, 4. Clinton, Feb. 10, 11. Erick, at Texola, preaching and Quarterly Conference, 7:30 p. m., Feb. 16. Berlin, at Liberty, Feb. 17, 18. Sayre, Feb. 18, 19. Cordell, Feb. 24, 25. Butler, at Stafford, March 3, 4. Cheyenne, at Needmore, Friday, 7:30, and Saturday, 11 a. m., March 9, 10. Preaching at Cheyenne, Sunday, 11 a. m. Strong City, 7:30 p. m., March 11. Tangier, at Mutual, 7:30 p. m., Thursday, and 11 a. m. Friday, with Quarterly Conference following preaching, March 15, 16. Arnett, at Locust Grove, March 17, 18. Leedy, at Center Chapel, March 24, 25. Hammon, at Sand Stone, March 31, April 1. Sentinel, at Sentinel, April 7, 8. Bethel, at Fair View, preaching at 11 a. m. Q. C. at 3 p. m., Wednesday, April 11. Port, at Ural, April 14, 15. Foss, at Foss, April 21, 22. Cloud Chief, April 28, 29. Weatherford, May 5, 6. Elk City, Wednesday at 8 p. m., May 9. District Conference, at Elk City, beginning Thursday, May 10. Thursday, 2 p. m., Sunday School Institute and rally. Program will be published later. Opening sermon by Rev. T. R. Clendenen at 8 p. m., followed by further Sunday School discussions. Preaching at 11 a. m. and 8 p. m. each day. Spiritual service will be emphasized through the entire conference. Recording Stewards, please see that your Quarterly Conference records are present for examination. Committees will be announced later. W. L. ANDERSON, P. E.

Mangum District—Second Round. Martha, Feb. 3, 4. Blair, Feb. 3, 4. Gotebo, Feb. 10, 11. Mt. View, Feb. 11, 12. Hobart, Feb. 18, 19. Carnegie, Feb. 18, 19. Prairie Hill, Feb. 24, 25. Olustee, Feb. 25, 26. Brinkman, March 3, 4. Duke, March 10, 11. Holla, March 10, 12. Carter, March 17, 18. Mangum Circuit, March 23, 24, 25. Mangum Station, March 25, at 11 a. m. Vinson, March 31, April 1. Pleasant Hill, April 7, 8. Lone Wolf, April 14, 15. Granite, April 15. Eldorado, Quarterly Conference, April 16-18. Dryden, April 21, 22. Eldorado, April 29. District Conference, at Eldorado, April 17-19. J. W. SIMS, P. E.

Wichita Falls District—Second Round. Archer City, at Archer, Jan. 28. Megargel, at Megargel, Feb. 4. Dundee, at Marvin, Feb. 10, 11. District Institute, at Wichita Falls, Feb. 16. Wichita Mission, at Lake Creek, Feb. 17, 18. Wichita Falls, Feb. 18. Iowa Park, Feb. 25. Burkburnett, March 4. Electra Station, March 9. Electra Mission, at County Line, March 10, 11. Petrolia, at Hurville, March 17, 18. Blue Grove, at Deer Creek, Mar. 24, 25. Vashli, at Friendship, March 31, April 1. Ringgold, at Ringgold, April 1, 2. Ringgold, at Ringgold, April 7, 8. Nocoona, April 8, 9. Bellevue, April 15. Henrietta, April 22. Byers, at Byers, April 27. District Conference, at Byers, April 27-30. J. SAM BARCUS, P. E.

Rheumatic sufferers find Hood's Sarsaparilla a permanent cure for their inflamed and swollen joints and stiff muscles.

The Revised Version gives a felicitous rendering of a word of the Psalmist: "They looked unto Him and were radiant." This statement is suggestive of the reason why Christians should be perpetually joyful.—The Christian Intelligencer.

SICK HEADACHES People who have attacks every so often usually suffer from a Liver-gall trouble or Gallstone disease. There is an obstruction in the flow of the bile whether due to catarrhal, inflammatory or infectious causes or to stones, backing the bile up into the stomach, causing those awful headaches, sick stomach with vomiting and that terrible retching. If these folks would only know of our GALL-TONE which may be taken at home to remove the underlying cause of their trouble, they might soon be cured of these attacks. As a Christian act, send us the names of any whom you know are subject to these spells and we will send them our GALL-TONE BOOK and full information. Address Gallstone Remedy Co., Dept. E-92, 219 S. Dearborn St., Chicago, Ill.





—And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion and ran, and fell on his neck, and kissed him. *Luke 15: 20.*



—And he dreamed and behold a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of God ascending and descending on it. *Gen. 28: 12.*



—But when the morning was now come, Jesus stood on the shore but the disciples knew not that it was Jesus. *John 21: 4.*



—But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire. *11 Pet. 2: 22.*



—In the same hour came forth fingers of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the king's palace; and the king saw the part of the hand that wrote. *Dan. 5: 6.*



—Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped. *Psa. 124: 7.*



—And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. *Math. 2: 11.*



—And the Spirit of the Lord came mightily upon him, and he rent him as he would have rent a kid, and he had nothing in his hand: but he told not his father or his mother what he had done. *John 14: 6.*



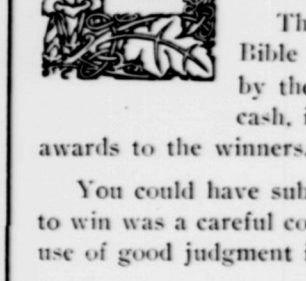
—And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. *Luke 2: 8.*



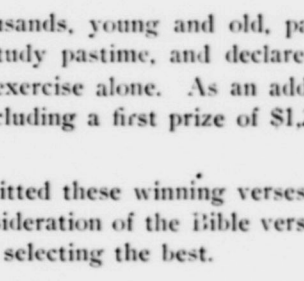
—And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm. *Luke 8: 24.*



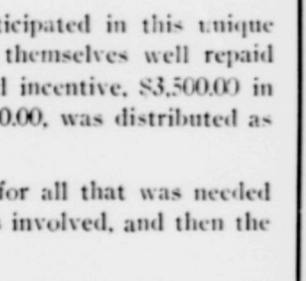
—The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. *Isa. 11: 6.*



—And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder. *Gen. 24: 16.*



—Now when Daniel knew that the writing was signed, he went into his house, and his windows being open in his chamber toward Jerusalem, he knelt upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime. *Dan. 6: 10.*



—And Abraham lifted up his eyes and looked, and behold behind him a ram caught in a thicket by his horns; and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. *Gen. 22: 13.*



—And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm. *Luke 8: 24.*

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HERE are some of the pictures from the Christian Herald First Bible Picture Study, with the verses submitted for them by participants.

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We are sure you will find the Second Bible Picture Study spiritually uplifting—a new and delightful source of Bible knowledge. And while gaining a priceless treasure store of Bible truths you may also be winning one of the cash rewards, with which to realize some dream you have long hoped would come true!

THE CHRISTIAN HERALD, 920 Bible House, New York.

—SEND THIS COUPON FOR SPECIAL ISSUE—

The Christian Herald, 920 Bible House, New York City.

Please send me your special Bible Picture Study Issue, containing all the results of the First Competition, the 60 pictures, together with the best verses submitted for each, the rewards, winners, etc. Also the illustrated prospectus of the Second Bible Picture Study, in which participants will gain, among other things, one thousand cash awards, aggregating more than \$5,000.00.

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JUST A MOMENT, PLEASE: Kindly enclose 2-cent stamp with coupon to help pay return postage. Thank you!

#### REV. MORDECAI YELL.

Because of my office as President of the West Texas Conference Brotherhood, and being situated as I am, I have venued to assume responsibility of proposing to place a tombstone at the grave of Rev. Mordecai Yell, one of the pioneer Methodist preachers. His body sleeps in an unmarked grave at Lytton Springs, in Caldwell County, Texas. The grave was totally unmarked until this writer caused it to be identified and the name, "Rev. Mordecai Yell," written with a lead-pencil on a pine board.

I feel sorry that we know so little of this very useful Methodist preacher, but we learn from Thrall and Horton

that Brother Yell was of Jewish extraction, that he entered the ministry of Christ in the Methodist Church in Tennessee, in 1832.

Before coming to Texas he had been twelve years a preacher, and several years a presiding elder in the Memphis Conference. He came to Texas in 1844, and spent the rest of his life here, until his death, about 1895 or 1896.

This article has for its object two things: First, I invite readers and friends of Brother Yell to send me enough money to buy a worthy piece of stone to mark his grave. I have a little money, but only a little. Surely many there are who will wish to "rise

up and call him blessed." The writer never saw him nor knew one thing about him, but feels unwilling to let him sleep in an unmarked grave. He was presiding elder, I am told, on the old districts of Washington, Ruterville and San Antonio. We are told, also, that he was the original presiding elder and leader of the old Springfield District, which has grown into the old Northwest Texas Conference, now two conferences—the Northwest and Central Texas. Yes, and the San Angelo part of West Texas, maybe. I suppose he died a member of the Northwest Texas Conference, did he not? "Mighty works do follow him," and shall such a man lie in an unmarked

grave? No, let us mark it well, though long about it. I will buy such a stone as money sent to me will pay for. Who wishes to help?

The other thing I ask is that somebody will send me data from which to make the epitaph of Bro. Yell. Should he have relatives who see this, let them write me. Any one who will, help in both these or either of these respects.

Address me at Lockhart, Texas, where I am pastor.

A. L. SCARBOROUGH.

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them."