

TEXAS CHRISTIAN ADVOCATE

TEXAS

OKLAHOMA

NEW MEXICO

Entered at the Postoffice at Dallas, Texas, as Second-Class Mail Matter Under Act of Congress March 3, 1879.

OFFICE OF PUBLICATION, 1804-6 JACKSON STREET

OFFICIAL ORGAN OF ALL THE TEXAS, OKLAHOMA AND NEW MEXICO CONFERENCES OF THE M. E. CHURCH, SOUTH

Volume LXIII

DALLAS, TEXAS, THURSDAY, FEBRUARY 8, 1917

Number 27

How Submission Was Defeated in 1909

The House of Representatives, on the morning of February 5, 1909, defeated submission by a vote of 85 to 45. Submission again hangs in the balance in the Thirty-Fifth Legislature. The vote in the House last Friday was 89 for submission and 47 against it. Following the announcement of the vote a motion to reconsider and spread on the journal prevailed, thus giving the submissionists the right to call the matter up again.

Exactly what part the liquor power is playing in the present Legislature can not be told specifically, for the latest epistles of the brewers as yet have not been published. We do know, however, the methods of the liquor power in the Thirty-First Legislature (1909) when the House refused to obey the will of the electorate of Texas by its refusal to submit a prohibition amendment to a vote of the people.

We now propose to give our readers a brief review of the blandishments by which the liquor power defeated submission in 1909 and leave each to the conclusion of his own mind.

1. The record of the Sulphur Springs trial shows that (up to the time of that trial, January, 1916) there has not been a Legislature in Texas for several years past in which there have not been members, either in the Senate or the House, who were not on the pay roll of the brewers. We have no desire to further humiliate these gentlemen by calling their names, although the court record is privileged matter. Our fight is not against individuals but against the organized liquor power. That our public men, however, should prostitute their powers in the service of the liquor power, for money, makes sad reading to the patriots of Texas.

2. The letter of Mr. S. T. Morgan (Dallas Brewery), under date of 12-31-02, admits that there are "people that cannot be approached in a financial way." There are people, thank God, who will not hire themselves, for money, to the brewers of Texas. Brewer hirelings have been the exception in our Legislatures. The overwhelming majority of every Legislature in Texas have been patriotic men and would have spurned the brewers' bloody money.

Nevertheless, the fertile brewer minds of Texas have found other ways of controlling legislators in this State, and controlling them as effectively, too, as though these legislators had been paid money itself.

The brewers have controlled legislators in the past by means of political favors. In his letter to Mr. Otto Wahrmond, under date of 7-19-04, Mr. Walter Gresham says: "From the best information I have been able to gather, we have elected sixty-five (65) of our candidates to the next House

of Representatives. We may gain two or three more. Besides this there are five or six 'pro' candidates who were supported by our friends, and who promised to vote to equalize the local option laws."

The brewers have controlled legislators in the past by means of professional favors. In the membership of nearly every Legislature for the past ten years, as shown by the Sulphur Springs record, have been one or more lawyers who were, or had been, the employed attorneys of the brewers. We are far from believing that the majority of lawyers would give political support to brewers because of professional fees, but there have been such in our Texas Legislatures in the past.

The brewers have controlled legislators in the past by means of business favors. Editors and publishers have been members of past Legislatures and their papers have received political advertisements from the brewers. In a letter under date 6-8-10, to Mr. Prince, of the American Brewing Association, it is alleged that the American Brewing Association carried a paid advertisement in a certain paper "because the publisher of that paper was a member of the Legislature," just as it carried a paid advertisement in another paper "because Mr. ——— (its editor) is a member of the Legislature."

The brewers have controlled legislators in the past by means of social favors. "Cash, C. R. entertainment members Leg.," "Voucher ——— entertaining Legislature," are among the entries on the books of brewer corporations. The social blandishments of the liquor power may be seen from the following excerpt of a letter written by R. F. Cook to Zane Cetti, Texas Brewing Company, under date 3-5-07: "Just before the ballot was taken on the Love amendment, the San Antonio man and I, fearing that the vote would be close, like it was last Friday, induced two of the members, who were hopelessly against us, to engage in a domino game, where we succeeded in holding them until it was too late for them to do us any harm."

The brewers have controlled legislators in the past by means of legislative favors. In a letter to Mr. Adoue from the San Antonio Brewing Association, under date 1-28-05, it is said: "It is hard at present to ascertain our strength in the House, especially, but I have made and partly perfected combinations and consolidations and arrangements whereby I feel pretty safe as far as the passage of the uniform license bill is concerned." The liquor power has always had a vote in the Texas Legislature which it could deliver to proponents of other measures in return for their votes.

We repeat that we would resent the insinuation that every man who is brought under professional, business, social or leg-

islative obligations to the whisky power would therefor sacrifice his own convictions. We do not believe it. The men of Texas, as a whole, are too incorruptible and too patriotic. Alas! however, the Sulphur Springs records do reveal that the brewers of Texas have found exceptional men here and there who were thus willing to surrender to their bewitcheries and blandishments.

3. The records show that the whisky forces prosecuted an energetic campaign in 1908 for the election of representatives to the Thirty-First Legislature who were favorable to their measures. The records further show that there were members in that Legislature who were under obligations to the whisky power, such as we have described. The most powerful factor in the defeat of submission in 1909, however, was the anti-State-wide prohibition organization, of which Mr. Jake Wolters was the head. In a letter to the Texas Brewing Company, under date 4-17-09, Mr. Wolters said: "I beg to advise that the anti-State-wide prohibition organization of Texas maintained its headquarters in Austin during the regular session and the first called session of the Thirty-First Legislature." The manifold and pernicious legislative activities of that organization are indicated in the following excerpt from a letter written by Mr. Wolters to Mr. Sam Morgan (Dallas Brewery), under date 3-3-09: "I beg to advise that the latest movement of our prohibition friends is to have the Legislature call an election for the ordering of a constitutional convention to rewrite and adopt an entirely new Constitution for the State. * * * I, however, am hopeful that we will be able to defeat it."

4. The anti-State-wide prohibition organization had almost unlimited financial backing and used its money, one way or another, in defeating prohibition legislation. This is evidenced by the following letter from Mr. Adoue to Mr. Otto Koehler, under date 3-2-10: "Over one-half million dollars have been spent during the past five years to fight vicious legislation and to resist local option elections; in fact, we can say that \$1,000,000 has been spent for the protection of the brewing industry in Texas since 1900, or an average of \$100,000 per annum."

In view of the distressing corruption of exceptional legislators in the past, we say that the Thirty-Fifth Legislature owes it to itself to obey the people's will and submit a prohibition amendment to a popular vote in this State. Rightly or wrongly, the present Legislature will bring itself under suspicion if it shall flout the will of the sovereign people of this State. If the result in 1917 shall be as that in 1909, the patriotic men of Texas will be unable to resist the conviction that the causes which operated in 1909 are operative also today.

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CHURCH UNION AND THE NEGRO QUESTION.

I have never known the Church throughout its length and breadth to be so deeply interested in any movement as it seems to be in the question of the unification of Episcopal Methodism. During recent visits in the States of Virginia and North Carolina, as well as in Texas since my return from the Baltimore meeting, almost every person I have seen, minister or layman, high or low, who knew that I was a member of the Commission has wanted to talk and to have me talk about the prospects of union. I think that ninety-nine per cent of the people I have seen are strongly in favor of unification if it can be brought about upon terms which are honorable to our own Church. Occasionally there is found a doubter and very rarely one who is actually opposed to union on any terms. But among these I have not found one who would not defer finally to the action of the General Conference if it were to recommend unification. It may be that there are one or two men on either side among the members of the Commission itself who do not personally desire unification on the terms proposed by the General Conference of either Church. They probably do not acknowledge the force of the arguments in favor of organic union of any sort as applied to the two Methodist Churches. But it is impossible to believe that there is one of them all who would not cheerfully yield to a large majority opinion of his own General Conference that its terms of union had been reasonably complied with. That is to say that, in my judgment, if the Commissions should get together on a general plan which the General Conferences of both Churches would adopt by large majorities then all would agree to make it unanimous.

I feel free to say as one of the Commissioners that in my opinion if no hitherto unforeseen difficulty arises the Joint Commission will be able to agree upon a practicable method of unification. The hindrances which have so far been encountered can be overcome by reasonable men working together in the spirit which prevailed in the Baltimore meeting. There was no lack of appreciation of the seriousness of the difficulties to be overcome; there was no undue sentimentality exhibited at any time; there was no disposition on the part of any one to sacrifice the honor or the interests of his own Church. There was evident a solemn sense of responsibility for the welfare and the future of Methodism in the several sections and among the various races and peoples of this country; and there was also manifest a splendid Christian spirit of concession in things not regarded as fundamental. So far as this writer could discern there was continuously present that Spirit with whom and through whom alone the Church of Jesus Christ ever has made or ever can make any real progress.

Now the whole Church ought to know, and by this time it is generally known, that the only barrier to unification which so far has appeared immediately invincible is that involved in the dealing with the colored membership of the Methodist Episcopal Church. And that not because of any pride of opinion as to different methods proposed, much less on account of any race prejudice on one side or the other, but because of the essential difficulties of the problem. There was no distinct line of cleavage to be observed between the two Commissions, but a grave consciousness of difficulty and of responsibility was shown and expressed in various ways by all. Nevertheless it was after the discussion of this issue had continued for several hours that one of the most prominent and influential of the Northern leaders confessed that though previously he had almost despaired of our accomplishing anything in the direction of actual union he now had more hope of it than ever before.

The difficulty of dealing with the negro question so far as the proposed unification of the Churches is concerned grows out of the fact that three hundred and thirty thousand colored men, women and children now belong to the Methodist Episcopal Church. They are a party to the negotiations now going forward with the same right exactly that any other group of equal numbers would have. The Methodist Episcopal Church can neither expel them from the Church nor invite them to withdraw from it, nor does it wish to do either. Whatever readjustment of relations the white membership of the Methodist Episcopal Church might desire they are bound in honor to respect the rights of these colored members. Moreover,

the negroes themselves do not know what would be best for them; whether they should consent to remain a small minority, in the reorganized Church, or ask to be set up as an independent branch of the Church with complete legislative and administrative rights of their own. Who can tell without any reserve of doubt in his own mind what would be best for them? Some of us have our opinion, but we find it difficult to state them so as to convince any who may happen to be of a different mind.

On the other hand the attitude of the Southern men is, I think, one of doubt in the first place whether a happy and safe readjustment of Church relations can be established between the two Methodisms while the negro shall constitute an element of appreciable strength in the supreme legislative body, at times perhaps holding the balance of power but unable in his own strength to secure any significant leadership in the Church, and on account of his very sensitive race consciousness liable to become the prey or the tool of those who might not scruple to use political methods. But, more important than this, the Southern Commission cannot forget its relation and obligations to that large body of colored Methodists which constitute the Church which was set up many years ago by the action of the Southern General Conference and the consent of the negro members of the Southern Church. Moreover, they are concerned also for the other Methodist negroes of the South and of the Nation. In all frankness, and with the greatest love and admiration for our Northern brethren, I think that the viewpoint of the Southern men, so far as this general problem is concerned, is that to which at length statesmanship must come. In planning for a united American Methodism including colored men and women we can not overlook the independent Negro Methodist Church, which, all things considered, have wrought so efficiently for the uplifting of their people. We cannot cease to be conscious that we of the South live in the closest proximity to ten millions of negroes whose higher development and whose Christianization is of the most critical importance to the moral and spiritual well-being of the whole South. To constitute a united white Church which contained a dependent fragment of the colored Methodist population of America would not be going far enough in the direction of general Methodist unification and would not actually be touching the heart of the race question; but to promote the union of white Methodists on the one hand and of colored Methodists on the other in such manner as to establish and maintain both fraternal and vital relationships between the two would be a long step forward in the direction of Christian unity in America. It would also help solve the race problem in a very significant degree. Partly because it would simplify it, but especially because it would relieve the Church in its organized life of the jealousies and irritations and other unhappineses, on the one side or the other, which would inevitably result from the presence in the supreme legislative body of a small group whose solidarity and race consciousness would make co-operation and equitable dealing with each other more a matter of artificial arrangement than of genuine sympathy and intelligent appreciation. A great white Methodist Church and a great colored Methodist Church could co-operate and in some cases join hands in the most effective way in their common work; but combined into one organization there would be race envyings and suspicions world without end. Christian love cannot actually erase the color line; it is not the function of love to do any such thing. But it can leap over the color line. And it is the part of Christian statesmanship to so manage its organization that love shall be made easier, not harder; so manage it as to set love free, and not entangle it with the jealousies and prejudices and misunderstandings which race consciousness is likely to inspire.

It becomes perfectly clear as we note the complicated elements of the problem that the "negro question" is not one which could be summarily dealt with in a few hours of conference. It is one which needs the most careful comparison of views, and of study in order probably to revision of views. In order to its satisfactory settlement there are, as already indicated, the following matters to be considered: (1) The relation of the Methodist Episcopal Church to its present colored membership of about 330,000 people. (2) The judgment of the negroes themselves as to what would be best for them, whether membership in a Church constituted chiefly of white persons or practical separation into an independent Church. (3) The relation

of the Methodist Episcopal Church, South, to that particular independent colored Church for which it acknowledges special responsibility. (4) The importance of promoting the unification of all colored Episcopal Methodists as well as of the whites. This last element in the problem was not clearly brought out in the Baltimore conferences, though it was present in the mind of many of the Commissioners. While it is a little more remote than the others in its relation to the immediate question of the union of the two Churches represented in the Joint Commission it must be kept in mind in any statesmanlike attempt to solve the problem before this Commission.

One or two things seem clear: (1) The Southern Commission could not honorably consent to any arrangement concerning the present negro membership of the Methodist Episcopal Church without providing for the possibility of similar relationship also with the members of the Colored Methodist Church which was set up by us as an independent Church, but with which we have always maintained the most intimate connections. But it is certain that the Colored Methodist Episcopal Church would never consent again to become a mere colored contingent in the membership of a Church nine-tenths of whom were white. They have their own Bishops and other administrative officers and are making respectable progress in their work. Even if they were willing to become a "jurisdiction" of the united Church it would be found impossible to constitute them as one jurisdiction and the present colored membership of the Methodist Episcopal Church as another and distinct jurisdiction, for the two bodies would be found occupying the same territory throughout the South.

(2) No step should be taken which is not intended and specifically designed to promote the religious life and the ecclesiastical efficiency of the negro population of the country. Whatever provision is finally made for the present negro membership of the Methodist Episcopal Church the Joint Commission should not only respect their rights, but should seek to enlarge their usefulness and also to encourage and bring about actual unification between them and the other colored Methodist Churches. The truth is the present division between colored Methodists is a far more serious hindrance to efficient Church life than the division between the white Churches. The two white Churches occupy for the most part separate geographical sections of the country; but there are four negro Episcopal Methodist Churches (including the members of the Methodist Episcopal Church) in practically the same territory. The competition and rivalry between them not only makes impossible the establishment of strong congregations in most places, but must interfere to a ruinous degree with their social and religious life. The economic folly of having four Churches of the same denominational type in the comparatively poverty-stricken negro sections of the cities and other communities of the South only needs to be mentioned in order for its absurdity to be seen.

(3) On the other hand it has to be taken into consideration that the present Joint Commission has not been specifically authorized by the General Conferences to conduct negotiations with the independent negro Churches. All that is now actually before the Commission is the making of proper provision for the negro membership of the Methodist Episcopal Church. With reference to them there cannot be any doubt that the Southern Commissioners will desire that their rights shall be protected and their interests promoted. Personally, I believe that we should also be ready to make every concession which could reasonably be suggested by our Northern brethren in order to enable them to deal with their present colored membership in all fairness and with complete conscientiousness.

In my judgment therefore the present Joint Commission will be under the necessity of trying to arrange terms which will look directly to a further adjustment of the relations between the various colored Churches and, if possible, to the final organic unification of all negro Methodists. This will, of course, be dependent upon the action of the negro Methodists themselves. But if we so deal with the present problem as to show our Christian attitude toward all our colored brethren and at the same time so as to place the colored membership of the Methodist Episcopal Church in position to negotiate on equal terms with the other Churches it seems altogether probable that they would take kindly any attempt on our part to promote union among them and that they would not be very slow

to follow the example of the white Churches in the matter.

It appears to the writer that it ought not to be impossible to give practical autonomy to the colored membership of the Methodist Episcopal Church without destroying their vital relation to the reorganized Church. They might have their own General Conference, their own bishops and their own Connectional officers, with certain arrangements for joint action with the "white division" of the Church for the protection of the constitution and for the administration of such missionary and other benevolent funds as should be provided for the aid of the "colored division." They would have the right to negotiate with other negro Methodist bodies with reference to union under the constitution which should be identical for all "divisions." And all such bodies might be invited to join with them in this colored racial division of the general Church. Such an arrangement would not mean the creation of "divisions" in the sense that would suggest antagonisms and rivalries or competition; but in the sense of co-operating departments of the same general organization. This, or something like this, I venture to think, would provide a solution of the crucial problem of Methodist unification which might be acceptable to all parties concerned and would tend to create a completely friendly and Christian relation between the Methodist people of the white and colored races.

C. M. BISHOP.

Georgetown, Texas.

IN INTEREST OF ROMANISM.

H. G. H.

I believe it was a year ago that the million dollar bond proposition in favor of the Bi-Centennial and Pan-American Exposition was defeated in San Antonio by popular vote.

It was well known at the time of the original inception of the celebration that it was in memory of and to recount the deeds of the early Franciscan Fathers in the settlement of San Antonio.

And that crafty old ecclesiastical system desired to foist upon the taxpayers of San Antonio a debt of one million dollars, to be invested in some salable real estate.

The vote against the bond issue was a decisive one, said to have been largely cast by the laboring class of the people.

For a year the effort to create this big debt seems to have been as dead as Hector.

But suddenly the same crafty scheme bobs up in the shape of a charge that those who opposed creating this indebtedness on the hard-working taxpaying people did it through prejudice.

Now, the meaning of "prejudice" is judgment without knowledge—that is, they who voted against the million dollar bond indebtedness were an ignorant set. That they must be enlightened and brought to their senses.

The same old crafty Romanism. It has come down to us from the ages—from the days of the Reformation under Martin Luther—and now to make Cardinal Gibbons and the Franciscan Fathers the great and only representatives of Christian civilization.

The people—the enlightened people—quickly catch onto it and they will sink it next time to the bottom of oblivion.

THE PROBLEM OF THE COUNTRY CHURCH.

That this is a live subject no one familiar with conditions as they are will question for a moment. This is specially true with our own great Church, once the indisputable leader amongst these sturdy tillers of the soil. We need not deny that we are slowly, perhaps, but surely being forced into at least second place by the aggressiveness of our great competitor, the Missionary Baptist Church. What shall we do about it? Shall we quarrel with them about it and deny them this right? God forbid. What then? Let us fearlessly face the facts. Let us get a fresh vision of our great predecessors, those pioneers who faced all hardships to carry the gospel to the first settlers of these beautiful lands. The Methodist Church today needs heroes. Men who count it a joy to serve in this great field, where hungry multitudes wait to co-operate with the man who serves them because he loves them and not because these hard places must be passed in order to realize another ambition. Men who are satisfied with their jobs and glad to remain in such work until their very success drafts them into other and perhaps easier

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places. The man who takes his appointment to a circuit as an affliction, who is groaning for a station and who is already beginning to aspire to a place in the Bishop's Cabinet will fail in this class of work. The man who treats such a congregation as composed of illiterates and ignoramuses had as well quit. I know whereof I speak. In the last quarter of a century I have served every character of charge in the Church and have learned some things by sad experience. I have been foolish enough in times past to think that almost any little harangue would do for this crowd. I have easily seen my mistake. Then, when I have done my very best, maybe where I least expected it I have seen that congregations wake up, as it were respond to the loftiest sentiment and vibrate like a harp, struck by an expert hand. These country people need and demand the very best talent and service we can render. Anything else will fail to build up great country communities. They quickly detect a sham. They cordially despise panderism. They easily recognize sincerity. Their preacher must visit them and learn to enter into the big things—to them. Strut and bombast is the last thing they want. They want their preacher to be natural, to be, first of all, a man. I heard a preacher in grandiloquent style dismiss his congregation. He said, "We will now dissemble." He meant adjourn, of course. But what he really said was, "We will now play the hypocrite." There were bright young people there, who doubtless felt like he was always doing that. The country problem will grow and disturb the leaders in Zion until we can convince bright, educated young preachers that a good circuit is good enough for the best. Not more domestic missionary appropriations, though we sadly need that, but consecrated men, with heroic spirits, who count it a joy to have such a field.

This, to my mind, will correct all things. The Official Board will catch a new vision, the common people will hear such a preacher gladly, souls will be born again, the wilderness and the solitary place will be glad for them and the desert will rejoice and blossom as the rose.

J. B. TURRENTINE.

DR. F. A. MOOD—AN APPRECIATION.

A. L. Andrews, D. D.

Having been born in a Methodist College and reared by an educator, I have always felt an intense interest in the educational institutions of the section in which I have lived. Further than this, I have always made a study of the men that have given brain and influence to these institutions. After all, real men are the greatest assets of any country, and it is the individual that largely makes a college or university.

I have seen my own father put his life energies in the making of a Christian college, and the greatest inheritance that I have received from him is the large number of men that have been inspired to noble endeavor through his influence and sacrifice.

These things have given me an immense respect for the real men that have planted the seed of educational sentiment that has produced the results that we now enjoy. Since living in Texas I have made a quiet study of the men to whom we owe most along this line.

I have studied the educators, both of the present and the past, not so much from the standpoint of raising endowments or erecting buildings, but I have tried to ascertain what has been their influence on their times and how permanent their work has really been.

I have come to the conclusion that the man who has done more for Texas and the development of her manhood is Dr. Francis Asbury Mood. I never saw Dr. Mood, but I have seen everywhere the results of his work. Men in the ministry, the law and in the business world have told me of the influence that he has had upon their lives and of the inspiration that his life has been to them.

My conclusions are that he lives more today in the lives of the men that he has touched than any man that has worked in Texas. May I be permitted to add a word of entreaty that our school men of today be careful lest they lose much in permanent results by the latter day tendency that puts the teacher out of personal touch with the young men and women that are attending our institutions?

We shall need the stamp of a great man, rather than that of books, upon the future manhood of our country and the education that does not leave this impress will not make the men and women that were inspired to great service by such men as Dr. Mood.

Notes From the Field

GOREE.

The second year of our work on the Goree charge is beginning very nicely. So far as I can learn, last year was the best year in some respects that the Church had ever had. Its financial record was the best, and we have started this year even better. Already we have paid \$237 on some old Church debts. We have also paid \$140 on our piano. Nearly one hundred dollars has been paid on our assessments made by the conference. I think that this amount will be doubled in a very short time.—Andrew C. Aston, P. C.

CHICO.

We are getting along fine on the Chico work. Nice things are finding their way to the parsonage. Brother Cobb brought us milk, eggs, butter and fruit for Christmas; Brother and Sister Baldrige, sugar; Sister R. Lee Morris furnished the turkey, so we fared well, and still the flow continues. Congregations are good. Fine Sunday School, with one of the best superintendents in the conference, V. E. Baldrige. All in all, we are satisfied and getting along well. Have had several additions to the Church since conference that will help along the work materially and spiritually. "Peace and harmony" prevail among the brethren." So mote it be. The Advocate is all right and its editor is equal to the occasion. May God bless his Zion to victory. With Brother Stuekey, our wide-awake and progressive elder, at the helm on the Decatur District we expect to come to the front this year.—E. F. Brown.

DATURA.

We held our first Quarterly Conference at Datura January 27-28 in our new church at that place, and much is to be said for the untiring efforts of the former pastor, Brother R. B. Hooper, who was present and offered prayer at the beginning of the service. The grounds and building are entirely paid for and it is painted and papered and seated with individual seats, for which only a small indebtedness remains. Brother Matthews preached a most impressive sermon on the "Suffering Christ" at the 11 o'clock hour on Saturday, and after an hour for dinner he convened conference. There was a large visiting attendance and good reports; in fact, it was one of the best conference it has ever been our pleasure to attend. On Saturday evening the pulpit was filled by the pastor. Sunday morning at 10 o'clock we organized a Sunday School with an enrollment of about seventy. Brother Douglass Hancock, our superintendent, is an old hand at the business and we feel safe with the school in his hands. Brother Matthews preached at the 11 o'clock hour on Sunday and filled the pulpit in Mexia at the evening hour. This being our first charge, we might feel unduly elated, but to say the least everything is coming on fine.—A. R. Lundy, P. C.

HOOKEE, OKLA.

Surrounded by the finest farming lands, belted by the best grazing territory, blessed with a thrifty and enterprising people, Hooker is now in the midst of her greatest prosperity. New buildings are in process of construction, the sound of the hammer is heard in every direction and the buildings are of the substantial variety. Church buildings are keeping pace with the others; the Baptists have built a parsonage and made some additions to their Church, the Methodists have built a seven-room district parsonage and made some improvements on the interior of their splendid nine-room parsonage. The ladies plan to put on new porches this spring. From the time of our arrival here we have been enthusiastically busy. We were greeted by a good congregation the first Sunday. Found the League doing good work and the Sunday School getting under way, under the leadership of a new superintendent. Had a good old-fashioned pounding the first week and a stewards' meeting that was substantial and assuring. We have declined the assistance of the Mission Board this year with thanks, and are laboring to make up the deficit—and we will. We have had some conversions, some additions, some decisions among the children and are praying for more. Last Sunday was our rally day. It was the time set apart for gathering our conference collections. We appointed a captain and he chose a team. We met in the church at two

o'clock for prayer. Then we went by twos, some in cars, some afoot. By four o'clock the first report was made, by six it was all in. That night at the service we reported out and over, three-fourths in cash and the balance to be paid immediately. The presiding elder, the pastor and the immense congregation greatly enjoyed the work that was done and rejoiced in the victory that night. Praise the Lord and to him be all the glory!—S. Y. Allgood, P. C.

SALADO AND JARRELL.

Leaving a fine charge and a most excellent people at Palmer, we moved about 140 miles and arrived in old Salado the night of November 23. T. G. Harkey and Rev. E. R. Patterson, my worthy superintendent and predecessor, met us with their cars at Belton and soon we were in the parsonage. After a good supper, served by Brother and Sister Harkey, we spent our first night in Salado. The next Saturday night a few of our best people, without previous notice, stormed us. We had a delightful hour together. Brother Patterson wrought well and his friends are many. So also is true of Brother Sicheloff, "the former Kaiser" of Jarrell. Their good work abides. The first Quarterly Conference, in spite of bad weather, was a great success. Payment on first quarter goes beyond \$300. The pastor's salary will be \$1200 or more. Rev. W. B. Andrews has literally captured his district, and especially the Salado and Jarrell charge. We have organized three Teacher Training Classes, received twenty members, married two couples, baptized our only little granddaughter, Ida Gilreath Tyson, of San Antonio. Six big autos stopped from Jarrell at our parsonage with near forty people and such a pounding! A most happy hour followed. Congratulations, songs, prayers and testimonials—all were in their best mood. The joy bells are still ringing in our hearts. We are expecting some fine revivals soon. Our good stewards have bought the pastor a new car to speed up the preacher in his work. This spells much work, great responsibilities and opportunities. Pray for us.—J. F. Tyson.

CAPS.

I am still on the firing line in the great army of our Lord and Master. Having spent my entire ministerial experience in the Amarillo District, I found myself frequently erasing when I would write "Abilene District." My first experience of moving from one district to another gave me ample opportunity to note the greatness of the geography of the Northwest Texas Conference. The difference in the two sections of country and customs of the people made it just a little awkward for me until I learned to adjust myself. I found that all the good appointments and loyal people are not limited to one district. Caps is one of the leading circuits in the conference. We had a good year last year. Notwithstanding the assessments were much higher than any preceding year, we paid everything in full with a nice little sum over on preacher's salary. We received many tokens of appreciation during the year. Of course, the pounding came. It always comes to the preacher at Caps. The good people here know exactly how to do it in due and ancient form. Among the many nice things done, we were presented with a nice overcoat to wear to conference, also a nice traveling case. Now they may have intended that we use the latter in moving, yet, notwithstanding, the Bishop said for us to come back. Brother C. N. N. Ferguson having completed a successful quadrennium, we were in the succession for a new presiding elder. We feel like taking off our hats to Bishop Mouzon for his happy hit in selecting for us O. F. Sensabaugh for the Abilene District. He has been heartily received and is universally appreciated over the district. And the people of Abilene are simply delighted with him and his admirable family. He was with us at Caps January 27-28 at our first Quarterly Conference, presiding and preaching to the delight of all present. Our Quarterly Conference was after the old-time fashion, with dinner on the ground. There was a splendid attendance of our people, and one thing a little unusual for a circuit, the entire Official Board was present. The optimism of the board was manifest in their moving the preacher's salary up \$200 over last year, making it \$1000, for which we give thanks and take courage. We are planning for larger things this year, expecting that Israel move forward in this part of the field.



The Hours We Don't Forget

The Same Good-Nights, for a Hundred Years, Will be Said Over Dishes of Puffed Grains

The little ones, in countless homes, will tonight float Puffed Grains in bowls of milk.

Puffed Wheat, Puffed Rice or Corn Puffs.

In times to come, their children's children will do the same, no doubt. For no man can ever make from wheat, rice or corn a better food than these.

The Pinnacle Foods Forever

Hundreds of foods have been made from these grains. But Puffed Grains mark the apex. They can never be excelled. Prof. Anderson's process takes whole wheat or rice, and makes every atom digestible. Every food cell is exploded. Every granule is fitted to feed. No one can ever go further.

These grains are sealed in guns. For an hour they are rolled in 550 degrees of heat. The moisture in each food cell is changed to steam. The guns are shot and that steam explodes.

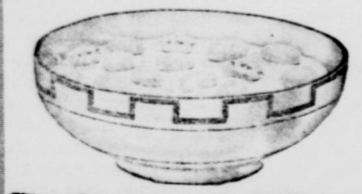
There occur in each grain a hundred million explosions—one for every food cell. The grains are puffed to eight times normal size. They come out airy, flaky bubbles, as you see.

No other cooking process breaks more than half of the food cells. None can ever break more. So these must forever remain the sovereign foods produced from wheat, rice or corn.

Puffed Wheat **Puffed Rice**
and **Corn Puffs**
Each 15c Except in Far West

These are not mere morning dainties. They are all-day foods. Folks use them like nuts in candy making, or as garnish for ice cream. They serve them as wafers in soup. Between meals they eat them dry. And no other morsels are so ideal for serving in bowls of milk.

Serve a different one each day.



The Quaker Oats Company
Sole Makers [1501]

which moved all right, January 28, here were many other Churches, other Potts, re-hurch eighteen, the material out about everybody ne or the other brought to the lorable fact that anity were two et things. The Southern Meth-ny of us know hose two men, Simpson. Give that the great has Ham and that we have hem the throng ories and suc-ill be even sur-tem have got when it comes ng and singing rd and Savior writing this to that the dear xas, Oklahoma know what the in and through brethren. Our gospel team of it the close of to push on to od being our e brethren as Springs. We be great.—W.

portunity to render service to the Master in League work. We ask that you pray that God will continue to bless our work and to give us soon a great revival and to make this the greatest year in the history of Afton charge. We are, indeed, in the midst of a field "white unto harvest."—J. O. Crook.

MANGUM DISTRICT.

Rev. C. L. Canter, pastor of the Martha Station, and Rev. J. B. McCombs, pastor of Lone Wolf Circuit, have paid in full their conference collections. Rev. Jesse Crumpton, of Blair, will mail his mission money in full to the Teller tomorrow. Most of the pastors in this, the Mangum District, are busy on their conference collections. Many improvements are being made on church and parsonage property. Some good revivals have already been held and altogether the outlook is most hopeful.

The reception tendered this scribe on his return to the town of Mangum, this being his third residence there, was very cordial. A district parsonage, clean and warm and a most sumptuous supper spread. We were met at the train and before the evening closed more than twenty of the members of the Church had called. I am trying to do my best.

J. W. SIMS, P. E.

WHO ESTABLISHED THE PRECEDENT?

A notice in last issue of the Advocate stated that Bro. Barton, of our Boston Avenue Church, Tulsa, had established a precedent by sending in a check to the Conference Teller to cover all the conference collections for 1917. I wish to state that on January 24 I sent a check to our Conference Teller for \$463, payment in full of all the conference claims assessed against Pilot Point Station, North Texas Conference, for the year 1917. I have a letter from Bro. Birdsong saying that this is the best report ever sent to him during the seven years that he has been Conference Teller.

The credit for this splendid showing is all due to our energetic missionary committee, composed of the following brethren: G. Fisk, J. R. Luck, Dr. W. E. Atkins, L. Cecil and P. E. Blake.

The Board of Stewards has raised the pastor's salary \$200, and we are beginning the year with splendid prospects for a good year's work.

E. V. COLE, P. C.

THE ABILENE DISTRICT.

The first round and the Preachers' Institute are matters of history, and it seemeth good to me that chronicle be made of some of the items concerning this very important division of the Northwest Texas Conference. This is a great section of country, and Methodism is being well taken care of by a most efficient company of preachers, led by that prince of presiding elders, Rev. O. F. Sensabaugh. Hearon, the popular and versatile pastor of First Church, is the smallest of stature of them all, but has a large capacity and a "big job," which is being well handled. Bowman had hardly "hit the ground" at St. Paul's before a most beautiful parsonage was erected and plans are made to liquidate the debt that has harassed that noble congregation. Plans are being matured for a considerable advance in the St. Luke's congregation, led by Cadwell who is bringing things to pass. Waddill has a firm grip on the situation at Anson. His people are delighted with him and have raised his salary accordingly. Osborne is one of our most successful men and the Caps charge is prospering under his ministry. Murrell at Clyde is thoroughly dependable and the work goes forward at his hands. Jameson at Cross Plains has recently been the victim of a very severe attack of pneumonia. He will soon be at his usual pace again. Brown, who is a new man in the conference, has been doing the "undoable" at Eula. The parsonage has been thoroughly renovated, parsonage No. 2 has been sold and all are happy. Watkins, at Hawley, keeps up his record of having "something doing" all the time. Shutt is the overseer of a brand new charge at Lawn. A new parsonage and plans for a new church are some of the things accomplished by this "old war horse." Stutts is soon to begin a revival at Ocala with the assistance of Evangelist Fisher and wife. The pastor and people are spiritual and the outlook is bright. It was found that the charge assigned to Hendricks at conference was too large for one man to spread himself over, so it was divided, Hendricks going to Moran, where he is starting off splendidly. The Putnam end of the charge is under the care of the veteran sup-



EDNA RHEA McCARTER, Waco, Texas.

Little Edna Rhea is only three years old. When she sang so beautifully at the Christmas tree entertainment in Herring Avenue Church, Waco, Texas, they had her to sing again. She is the little daughter of Brother J. M. McCarter, a superannuate member of the Central Texas Conference. We know that Little Edna's song will never hush until its music has brought joy to many hearts in a long, long life.

ly, J. T. Trice. A new church at Belle Plains is one of the features of this charge. McAnally, of Tye, after a sojourn in New Mexico, has returned to his first love and feels much at home in the Abilene District. Yeats, of Tuscola, is one of our most consistent workers and as usual is pushing the battle. Baird is "looking up."

Recently at St. Paul's Church at Abilene our District Preachers' Meeting was held. The opening sermon was preached by A. W. Waddill. The preachers, with a few exceptions, were present and a most helpful and enjoyable session was had. The discussions were both timely and happy and a time of refreshing was the result. The fellowship of the home of the presiding elder was enjoyed by all the preachers and that feature will long be remembered.

The preachers and laymen of the Abilene District are delighted with the new presiding elder, Bro. Sensabaugh. He has impressed all alike as a man of experience with an experience—as an executive of force and a preacher of power. It is a joy and an inspiration to be associated with this noble man, and already signs of forward movement along all lines of activity are apparent. He has planned a series of co-operative institutes to be held in the several pastoral charges on the second round with special reference to Sunday School and Epworth League work. Thus each charge will be the recipient of the best thought on these and other important interests of our Zion. We expect, with the help of the Lord, to make this the best year in the history of the Abilene District. We are expecting the editor to be with us at our District Conference May 24. W. Y. SWITZER, Baird, Texas.

FIFTH ANNUAL MEETING

Of the Woman's Missionary Society of the North Texas Conference at Whaley Memorial Church, Gainesville, February 12-16.

Monday Afternoon—3:00, executive meeting of officers and District Secretaries.

Monday Evening—7:30, devotional, consecration service and Lord's Supper—Rev. C. A. Long. Report of Corresponding Secretary—Mrs. J. Saunders Fulton. Report of Treasurer—Mrs. Frank Bennett.

Tuesday Morning—9:00-9:30, devotional—Mrs. P. C. Archer (praise service). 9:30, organization, reports of officers, appointment of committees. 11:45-12:30, Quiet Hour—Miss Helen Stafford, Bible Teacher in C. I. A.

Tuesday Afternoon—1:45-2:00, organization of committees. 2:00-2:30, devotional—Deaconess Elizabeth Cox. Reports of officers continued.

Tuesday Evening—7:30-7:45, devotional—Rev. C. C. Young. 7:45-8:00,

CHEERING MESSAGES OF THE NEW YEAR

REV. W. W. PINSON, D. D., Secretary Board of Missions.

It is wonderful what an effect a short message in a letter may have on one's nerves. It may help to tune them to a note of courage and of joy through the whole day, or it may strike a discordant note that will jar through the whole day. Happily, we do not receive at the Board of Missions many of the latter type, and when we do we have no disposition to pass them on. The following are some of the messages that have come to us in the last few days and that are worthy of being repeated, and the best of it is this type of message is multiplying. We could give the names, but these letters were written by men who do not their alms to be seen of men and would not appreciate having their good deeds heralded.

A gentleman who has for sometime been supporting a missionary of his own wrote a few days ago:

"I am sending you \$500 for the first half of the year on the support of my missionary in China. I want to support another missionary or build a church at a cost of \$800 or \$1000 and will be glad to receive a suggestion as to what place or what missionary you can give me."

The suggestion was given him and we have already received his reply in which he says:

"I received your letter and report of missionary work in China and was glad to hear about it. Enclosed find check for \$1000 for sending out a new missionary as suggested by you."

A young man, who is prospering in business and keeping a clear vision for the work of the kingdom, makes this proposition:

"I wish to give \$1500 to some object in the foreign field and will ask you to suggest where it can be placed to meet the greatest need and do the greatest amount of good."

The suggestion was promptly made and we have no doubt the \$1500 will be forthcoming.

The following letter is the result of the purpose of the writer, which has been cherished for sometime, to secure a farm and deed it to the Board of Missions so that the proceeds may go to the perpetual support of a missionary in the foreign field. The writer of this letter has been for a long time supporting his own missionary and wishes to make sure of the perpetuation of that good work after he passes from the scene of action.

"I can safely say that I have my land purchased for the gift I am going to make—about 200 acres * * * the land is as fine as any in our county and will be worth \$150 per acre when I get it in good shape. I paid \$87.50 per acre for it. The location and land is all o. k. I feel it was an answer to my prayers that the Lord let the man sell to me. I told him why I wanted it and all say it was a bargain at that price."

One of our constant and liberal contributors writes as follows:

"I am enclosing check for \$2000 to be applied to the work in Korea in which I am interested. I rejoice to hear of your progress last year."

The Virginia Conference Board of Missions, with the presiding elders in council in their mid-year meeting, resolved unanimously to increase their foreign missionary offering \$25,000 this year. This is in addition to the splendid record that conference has made in paying more than 200 per cent on its missionary assessment of \$26,000. They have already made a good beginning on this \$25,000 advance by sending in a number of new specials, ranging from \$1200 down to \$100.

The South Georgia Conference Board of Missions is undertaking to raise \$16,000 through the Sunday Schools for the building of a church in Shanghai, China, in memory of the life and service of Dr. Young J. Allen. The proposition is meeting with universal approval, and the Sunday Schools are taking hold of it throughout the conference, and those in charge write that it will be an easy thing to do.

The increase in income from regular specials last year was thirty-five per cent over that of the year before. The indications are that it will be still greater in 1917. We have one thousand specials being carried by as many Churches and individuals. It is not hard to imagine that out of the remaining 16,000 Churches there are one thousand others that are just as able and, under the proper guidance, would be just as willing to carry a special as those already maintaining them. A great service can be done by helping us to get the other one thousand in line for advance.

"Our School of Missions"—Mrs. L. P. Smith. 8:00, Address—Mrs. Hume R. Steele, Nashville, Tennessee, Educational Secretary of our Woman's Council of Missions. 2:45, report of Committee on Nominations, election of officers and appointment of District Secretaries. Visit to Training School.

Wednesday Morning—9:00-9:30, devotional—Miss Lelia Roberts. 9:30, reports of district officers. 11:45-12:30, devotional—Deaconess Mary Kimbro. Report of City Mission Work—Mrs. Henry Dorsey. Report of Wesley Chapel—Deaconess Rhoda Drago. Report of Wesley House—Deaconess Mary Kimbro. Report of Virginia K. Johnson Home—Mrs. Stone. Report of Methodist Dormitory—Mrs. F. B. Carroll. Thursday Evening—7:30-7:45, devotional—Deaconess Rhoda Drago. Pageant, "The Missionary Fleet"—Whaley Memorial Juniors. "Conditions in Mexico"—Miss Lelia Roberts, President of Collegio Methodistista, Saltillo, Mexico. Friday Morning—9:00-9:30, devotional—Miss Susie Teale. Reports of committees concluded. Adjournment.

Wednesday Evening—7:30-7:45, devotional—Mrs. P. C. Archer. 7:45-8:15, "The Place of the Bible in the College Curriculum"—Miss Helen Stafford. 8:15, "The Modern Education of Women"—Dr. F. M. Bralley, President College of Industrial Arts. Thursday Morning—9:00-9:30, devotional, "Christian Stewardship"—Mrs. D. K. Porter. 9:30, report of Committee on Finances. Taking of pledges. Selection of place of meeting. Committee reports. 11:45-12:30, Quiet Hour—Miss Helen Stafford. Thursday Afternoon—2:00-2:45, Memorial—Mrs. Milton Ragsdale. 2:45, report of Committee on Nominations, election of officers and appointment of District Secretaries. Visit to Training School. I am glad to pay in advance, and if the Advocate should reach the \$5 mark I should continue to take it, for it is both "bread and meat," and I feel that I could not get along without the best paper published. I began taking the Advocate when it was published on brown paper in Galveston. Have been taking it for about sixty years and shall continue to take it as long as I live. MRS. N. J. MORRILL, Weston, Texas.

LA. Methodist Church forward in a. The pastor preaching good every phase matic way. He nt and adapt-ee, and is in- l in every de- of the Church. in this town, we want to lish much this Stewards are take care of the leadership is superintend- ol is making have "to go a more efficient stendent than ows how and e has no great interested in is heart. The Society con-ork. The so- and our ladies movements to ne but to help n to the "ut- earth." The r. George M. the most en- the Church. nday evening ful, and the out to bless town. Think aguers inter- is no wonder ght and paid League room Church is for- d young men see their op-

T! price on supposed UNTIL OUT OF THE PUB- LL RO ed to ad- ents Richmond

For Old and Young

THE THINGS OF THE HEART ARE THE THINGS THAT ABIDE.

Elsie Malone McCollum.

Suggested by a sermon preached by Rev. J. W. Hunt, president of Stamford College.

We may turn back the pages of gray history's tome,
With its varying records since time's natal day,
And the things of the heart—its love and its faith,
Are the things that with time never fade nor decay.
All the tales of ambition and war waging strife,
All the stories of wealth and its forces all allied,
Tell of people who sank with their dreams into naught,
But the things of the heart are the things that abide.

Be mansion e'er so fair, with its furniture grand,
And its draperies rich in each shimmering fold,
There'll remain but the ghost of a memory weird,
If that mansion lacked love that is purer than gold.
But the poorest thatched cot with its vine o'er the door,
And the spirit of love for its joy and its pride,
Will be cherished for aye by all those 'round its hearth—
For the things of the heart are the things that abide.

The wonderful sayings of those wonderful men
Whose lives are our heritage, priceless and great,
The brave deeds of the sword and the mightier pen,
That have blazed out the path and moulded the State,
They have fired our cold ardor and stirred our weak souls,
In our night gleamed as stars, on our shores flowed the tide,
But our character's woven of far simpler threads,
For the things of the heart are the things that abide.

When the whitening hair and the tottering step,
Prove that life's in its gloaming and that death draweth night,
Then again at the old home will memory rest,
'Mid the sounds and the scenes dear to ear and to eye.
All the birds are still singing, the flowers still bloom,
The old gate cries a welcome while yawning so wide,
Every path is as dear as in days long ago,
For the things of the heart are the things that abide.

Then the door softly opens as in days of yore,
And memory echoes with voices long still,
And faces of dear ones again gladden the eye,
And the touch of dear hands all the pulses now thrill—
There's the family altar, the loved ones kneel 'round
On the stand the old Bible, the unerring guide,
Of the father, the mother, the sister, the brother,
For the things of the heart are the things that abide.
McCaulley, Texas.

FOUND ONLY IN CHRIST.

In the life of the voluptuary there is no comfort. I need not draw aside the curtain that hides the excesses into which Solomon's dissoluteness plunged him. But I tear off the garlands which hide this death's head, and I hold before you the reeking skull of sinful pleasure. There is no peace in the life of the voluptuary. Solomon answers, "None! none!" Where is there any? In the religion of Jesus. "Her ways are ways of pleasantness, and all her paths are peace." In Christ is peace. In Christ is pardon. In Christ is everlasting joy, and nowhere else.—Talmage.

THE GREAT RESOURCES.

A little book we have been reading tells the story of a millionaire who went crazy and imagined that he was bankrupt. He thought that his resources were gone, and all that he had to live upon was a miserable five dollars a week granted him through the kindness of his creditors. Week after week through years, and until he died, he came to the bank and drew his five dollars, and managed somehow to live upon it, while all the time the million was within his reach, if he had desired to use it. The story has its very obvious moral for the lives of us all, but it seems to us to have a special application to our world as a whole in this time of suffering and struggle. Surely the great God in heaven has resources of wisdom and grace that He stands ready to give this poor world of His that would help to make life upon it something other than the sad muddle and tragedy that it is. Surely we have lived miserably not because we had to, but because we were foolish and did not ask for more.—Christian Guardian.

THE STORY OF AN EAR OF CORN.

In the church tower of a town in Germany, we are told, there hangs a bell, and on this bell there is the image of a six-eared stalk of corn, with the date, October 15, 1729, engraved upon it. The first bell that was hung in this tower was so small that its tones could not be heard at the end of the village. A second bell was wanted; but the village was poor; and there was not the needed money. Every one gave what he could, but the united offering did not amount to enough.

One Sunday the schoolmaster noticed growing out of the church wall a green stalk of corn, the seed of which must have been dropped by a passing bird. The idea struck him that this stalk of corn could be made

to produce the second bell. He waited till the corn was ripe, and then plucked the six ears on it and sowed them in the garden. The next year he gathered the little crop and sowed them in the garden. The next year he gathered the little crop and sowed it again, till he had not enough room in his garden for the crop; so he divided it among the farmers, who sowed the ears until, in eight years, the crop was so large that when it was sold there was money enough to buy a beautiful bell with its story and birthday engraved on it and a cast of the stalk to which it owes its existence.

We may not be able to speak great, true words; we may not be able to do great deeds, but these, with the blessings of the power of God's Spirit in our lives, will result in untold good and our reward will be sure.—Apples of Gold.

BLIGHTED.

Hearts become hard in the same way that footpaths do—by constant tramping upon them. Vain and silly thoughts trip swiftly and tirelessly back and forward. Every indulgence of the flesh stamps with feet of iron. Rejected reprofs, omitted duties, broken promises, march ponderously upon its sensitive surface. As a cattle path across a meadow is lower and harder and blacker than the green sward it divides, so is the path of a bad habit upon the human heart. No grass or grain can grow upon the cattle path, nor can the good seed of the Kingdom sprout in the track of an evil habit.—Unidentified.

FORGIVE ONE ANOTHER.

There are continually things to be forgiven. Intended and unintended, by forethought and for lack of thought, for things said and done, and for things not said or done. We are to have the spirit and attitude of forgiveness at all times for all things. On our part and as far as it is possible for us, it is always already done. As heart action is the real action and this is always possible to us in this matter, it is always already done. It may not be appreciated by others, but it is always freely forgiven. Tenderness of heart and kindness of act are related as the fountain to the stream. The movement bears the conditions which impel it. Where the heart is full of tenderness, tenderness springs indignant into activity. For this there is one all-sufficient cause, the remedial blood of Jesus which gives "a heart in every thought renewed, and full of love divine." This is the pat-

tern shown us in the heavenlies. In our prayer we say "forgive as we forgive," and the apostle says, "Forgive as God for Christ's sake hath forgiven you." How rich and full the forgiveness of infinite love in atoning blood. As we appropriated it, how free and full we found it. So with us, it is to flow to all who will.—Selected.

NEGLECTED OPPORTUNITIES.

In a certain city a gentleman of large business interests was converted. After his conversion he said to us, "I have often wondered why it is that Christian people, if they really believe what they profess, show so little interest toward winning others to Christ. I have a brother-in-law who is a minister, and spends his summer vacations with me. Yet in all these years that he has been coming to our home he has never once talked seriously with me about giving myself to Christ." That minister, through neglect of duty, was condemned in the eyes of that unsaved business man.—The Master Workman.

QUEER DOINGS IN BIRDLAND.

The duck-like grebes were the inventors of fireless cookers. They make floating nests of reeds and grasses and fasten them to the stems of aquatic plants, so that they cannot drift away. At night the birds sit on these nests; but in the morning they cover the eggs with debris or decaying vegetation and leave them until dusk, when they uncover and sit upon the till morning and again leave them in the fireless cooker.

The laughing gull also makes a floating nest, and the black tern deposits its eggs on the top of an old muskrat house.

Bachman's sparrow, the meadowlark, and the ovenbird put roofs on their houses, building them in dome or oven shape and entering them from the side.

The yellow-nosed albatross scrapes mud into a heap and deposits her solitary egg upon it. The cliff swallow makes a bottleshaped nest out of mud pellets and fastens it to the side of a house or a cliff. The flamingo piles mud into a cone a foot high and lays her egg in the depression at the top, adding more mud and making it higher each year. When she incubates, she doubles her long legs across the nest, so that they project beyond it in front and rear; then she loops her great neck backward and rests her head bill foremost, on the middle of her back.

The kingfisher makes a burrow several feet long into the side of a cliff and rears its young in this dungeon. The sooty shearwater digs a hole several feet deep and lays one white egg in the cavity. Bulwer's petrel does the same, only the hole is not so deep. The burrows of the black and the socorro petrels are three feet long.

Owls, whippoorwills, some of the petrels, and other birds fly only at night; but the great auk, though possessed of wings, could not fly at all, either by night or day.

Some nervous and industrious birds, as the Arizona jay, the long-billed marsh wren, and the gallinules build as many as five or six dummy nests beside the one they intend to use. The lazy and heartless cowbirds make no nest, but lay their eggs in the nests of other birds, leaving the care of their young to foster parents. At the opposite extreme Rodger's fulmar, though she makes no nest but deposits her eggs on the bare cliffs, is so devoted to them that she will permit herself to be stoned to death rather than desert her charge.

If his mate is killed, the male quail will attend to the incubating and the bringing up of the family; and the male phalarope does all the incubating even when his mate is living.

One of the vireos and one of the towhees have white eyes; another vireo and a cowbird have red eyes; the brown thrasher and one of the ducks have yellow eyes; cormorants have green eyes.

Many birds suck the eggs and devour the young of other birds, but the man-o-war birds and the gulls along the coast of California steal the moss and seaweed which the cormorants have gathered for nests and carry it off for their own nests; and the Rocky Mountain jay is said to be "the greatest thief in heathers," for he steals both from other birds and from man, carrying off anything from the camps that strikes his fancy, whether he can make use of it or not.

The parrot, the barred owl, and one of the gulls laugh; the bitter-

tern makes a sound like the driving of a stake; the fulmar whines, the sooty albatross and the catbird mew like a cat; the wood thrush chimes like a bell; the black skimmer barks like a dog; the limpkin cries like a child in distress; and the white-tailed hawk of Texas bleats like a goat when its nest is approached. The flicker drums his love call on a tin can or the metal cap of a chimney, and the ruffled grouse inflates his body for a drum and beats his love notes on it with his wings.—Clara Kern Bayliss.

IT'LL SWEEP THE DUST OUT.

In Westminster, some time ago, the pipes of a hydraulic power company were being laid. On the lookout for an illustration, I watched the process. A great big ganger in fustian was directing the work, and drawing near I presently said to him: "Excuse me, but will you look at that pipe. It has got some dust in it. Had you not better wipe it out before you put it down? You cannot have a dirty pipe, you know, for the power to flow through." He looked at me with an inquiring look and said: "You're a nice 'un. Don't you know that when that there power comes into them there pipes, it'll sweep all the dust out?"

And so when the Pentecostal baptism of the Holy Ghost comes upon a man, it will sweep out all the dust of sin, and all the works of the devil. God will cleanse you from all unrighteousness and flow through you into the hearts of others.—Exchange.

THAT'S DIFFERENT.

There is a story told of a somewhat eccentric preacher who was driving along a country road when he was attracted by the appearance of a farmhouse. Its whole air was so peaceful that it looked like an ideal abode. It occurred to him that, fair as it seemed, it might still be lacking in that which was most essential, so leaving his carriage he went to the door. A middle-aged woman answered the summons, and he propounded this question without hesitation, "Madam, does Jesus Christ live here?" The woman seemed somewhat startled, but though he repeated his inquiry he received no answer, and when he had gone she ran out where her husband was chopping wood, and told him of her caller. "Didn't you tell him that we belonged to the Church?" demanded the old man. The wife shook her head. "Didn't you tell him we gave money every Sunday?" Again the gray head made its negative reply. "Twasn't anything like that he wanted to know. John. He wanted to know if Jesus Christ lived here—that's different."—Forward.

The very same act of mind and heart by which a man commits his spirit to God in life may be his when he comes to die. It is wonderful to think that life and death, so unlike each other, may be made absolutely identical in the spirit in which they are met.—Alexander McLaren.

"President Jefferson declared that a studious perusal of the Bible would make better citizens; President Lincoln, that the Bible is the best gift God has given to man; President Grant, that it is the sheet anchor of our liberties; President McKinley, that the more profoundly we study it, and the more closely we observe its divine precepts, the better citizens we will become and the higher will be our destiny as a nation."

SOME DAY.

A kindly nurse shall come some day To us, with solemn mien, and say, "Tis time to go to bed and sleep." And we, mayhap, shall sigh or weep To leave our playthings and our play, And pray a longer while to stay. But she, unheeding our alarms, Shall fold us close within her arms, Until upon her mother breast We sink at last to sleep and rest, And wake to read in angel eyes Our welcome sweet to Paradise.

—The Independent.

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REVIEW OF CLINTON DISTRICT, WEST OKLAHOMA CONFERENCE, AFTER FIRST ROUND.

Arnett, with C. M. Armstrong at the helm, and Tangier, with R. P. Davis holding the wheel, are at the head of the list. They are furthest up geographically as well as being the first to hold revival meetings. At Arnett the pastor did the preaching and reports a splendid victory. At Tangier Uncle Johnny Armstrong came to the assistance and thirty-six were converted and thirty-three united with the Church. These substantial gains mark a good standard which all the charges are planning to reach, or surpass.

Elk City led all by paying their church debt just before conference, thus clearing the track for a great year. Bro. Allen will likely lead his own forces in a revival soon. Success of a high order will attend such devout and earnest people. They have opened their homes for the District Conference. Look in on them then, Mr. Editor; we shall confidently expect you. Sayre, with T. C. Steele's executive hand guiding the team work, followed in December, clearing up a debt of long standing. Clinton and the indefatigable Phillips will burn their \$9000 mortgages this winter—a feather in the hat of Clinton that built ten years ahead of the population. She has well founded confidence in the development of business and Methodism here. Cordell has added Sunday School rooms to the building and is planning to liquidate the troublesome church debt. Others have well laid plans for the same work, notably Weatherford and Hammon.

Bethel leads in being the first to send conference mission money to the Teller. Gilbert, the cultured pastor, is planning and working well toward a great ministry there. Custer leads in being the first to provide for the whole assessments. The ex-beloved knows how and his people love the pastor and the work. They are a great set. Wish you could see them on the job. Those Leaguers and Sunday School workers are doing the work the preachers have been trying to do the past years—preaching and living missions. Full collections is the standard they have set for the rest of us. Looks like all will reach it—and more.

Erick, led by that erstwhile Tennessean and Texan, T. R. Clendenen, leads with subscriptions to the Advocate with Leedy and W. J. Land a close second. We hope to over double the list this quarter and last.

Commendable additions have been made to the parsonages at Foss and Tangier. These pastors are now comfortably domiciled. Both are faithful and are appreciated by good people.

Butler and Miller were cut to fit each other. They are happy together and good results are sure to follow. What a fine company of young people and what a faithful Board Butler has! The presiding elder loves to go there.

Sentinel is proving a great charge with just the man that's there. E. C. Webb is a men's man. He has some excellent men to help him. The women of that charge are as noble. Port is proud of the Texan who, with his good wife, are setting a lively pace in pastoral visiting. There is a great opportunity among as good class of agriculturalists as can be found in Oklahoma. Bro. Cannon is a Georgetown and Vanderbilt product and stands at the threshold of a promising future.

Land is the man for Leedy and they do say he preaches like a Bishop. De Pew is reputed the best supply in the Connection. In fact he was a member of West Texas Conference when he began. He brings things to pass at Hammon. He entertained the Mission Institute for the north half, as Samply at Rocky did for the south half of the district. Both did themselves proud. Samply of Rocky and Davis of Cordell are not only strong preachers, but accomplished and effective singers. Their people work well with them.

The faithful Grover, of Berlin, is filling the bill among a loyal people and is working and planning well.

The beloved and efficient Gilliam on the "deestric of Cheyenne" is bringing things to the front. Those are a fine set up there. They have finished a new church at Durham and paid for it. That takes the cake! He, the only Methodist pastor in Roger Mills, doesn't regard old boundaries, but lengthens his cords and strengthens his stakes for larger things.

Driskell, of the Cloud Chief charge, has been suffering from a serious accident sustained in alighting from a wagon. He was not well enough to attend his first Quarterly Conference, but filled his pulpit last Sunday. He has a fine field among prosperous farmers and enjoys his work.

Had Bishop Morrison consulted

yours truly he could not have pleased me better among the districts. My, how these boys can preach and work!

Kendall, of Weatherford, is conceded the St. John among us as well as the one real poet. He whose vision is shut out from the beauties of nature gathers up the blue of the sky, the glow of the sunset, the white of the sun bleached noon, with the aroma of the scented dell and wreaths them in the rhetorical beauties he offers on the altar of his Lord. With his tenacious memory he is a man of choice ideas and words. I shall filch some of his poetry for the paper soon. The district is well manned and we move forward with confidence that our Lord will go with us.

W. L. ANDERSON, P. E.

TYLER DISTRICT PREACHERS' MISSIONARY INSTITUTE.

The Tyler District Preachers' Missionary Institute was held in Mineola January 9 to 11, with opening sermon by the least among the brethren. On the morning of the first day Bro. J. T. Smith, our sure-enough-preacher-presiding elder, delivered a burning message from Isaiah 61-1, "The Spirit of the Lord is upon me." His message caught fire and burned higher and higher until we retired.

The writer was requested by the chair to report the meeting, I presume, to get a new man in the district's estimate of things generally. My first observation is that I have never seen circuits as well manned in my life—the Tyler District is almost composed of rural communities and circuits.

There are sixteen charges paying under \$1000 in the district, and how Bro. Smith has managed to keep the good men and managed for other good ones and so manned a largely rural district with the men on the Tyler District this year I cannot understand, except that in the Bishop's Cabinet he just knows how to go after them.

The meeting was the very best from point of "all subjects being ably discussed" that I have ever attended. A missionary and clear evangelistic note rang out through the meeting as clear as a bugle call to a sleeping warrior, that would have awakened the most indifferent to enlist in a greater district evangelistic and missionary campaign, or count himself unworthy to be among Smith's royal guard. There were addresses of appeal to the very best in us and all of rare ability and power for ordinary men with the manifest spirit of the Lord upon them, but some of exceptional power and the means of firing the meeting with evangelistic and missionary enthusiasm.

The theme, "Evangelistic Preaching," by W. M. Bass, a prince of our young preachers. "The Cause of Missions," by W. Frazier Smith, of native ability and preacher-spirit excelling us all. "Church Extension," by E. P. Swindall, of broadest head and biggest heart and a preacher whom the Church in the future will delight to honor. "The Cause of Education," by F. E. Luker, who wears the scalps of more men captured for Christ than any other preacher in our district and is perhaps the greatest loved of any preacher among us.

E. R. Barcus, of Marvin Church, Tyler, preached on "How Much Owest Thou My Lord," a powerful sermon on Tithing; C. W. Hughes exhorted and called penitents and under serious conviction we filled the altar.

"Efficient and Well-Defined Plans for Missionary Education" was handled by committee—F. E. Luker, C. W. Hughes, J. L. Ross, J. S. Hendrix and I. E. Thomas—and was adopted on motion, "That we go after the benevolences next Sunday and keep after them until every dollar of assessments have been paid." To this subject heroic speeches were made, C. W. Hughes climaxing with classic poetry:

"De June bug has a glossy wing,
De lightning bug a flame,
De bed bug has no wing a tall,
But he gits dar just the same."

If the Tyler District doesn't "git there" this year with the preachers and the high enthusiasm of this Missionary Institute, we'll scare the fellow who does "git there."

I. W. CAMPBELL,
Reporter.

A FEW WORDS ABOUT PASSO FUNDO.

Two people recently have asked me what Passo Fundo is. Lest the same query remain unanswered in some one else's mind, I want to tell you that it is a thriving town in the important State of Rio Grande do Sul, Brazil. You will learn more about it if you will refer to page 182 of the 1916 "Report of the Board of Missions," Rev. J. W. Daniel was ap-

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is permanent tone quality. Practically, it is the organ. Pipes, pedals, stops, etc., are but mechanical means to an end. They may be cleverly designed, ingeniously made, but they can be produced by any organ company. Only one can produce that voicing of organ pipes which results in the inimitable Estey Tone and that is the

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ESTEY ORGANS

pointed pastor in this town by Bishop E. D. Mouzon in 1915.

As many of you know, Mr. Daniel is the "foreign pastor" of the Methodist students of the University of Texas. Two statements in the aforesaid Board report explain, perhaps, why they, together with other Methodist students bodies in Texas, undertook to build a house of worship for Mr. Daniel's congregation. The statements referred to are: "On the very outpost of this district (Uruguayana), a half-day's journey farther up in the mountains from Cruz Alta and the limit of our operations in the field, I found Bro. Daniel, single and alone, doing lonely sentinel duty. The humble lives of such missionaries as Bro. Daniel should forever silence such critics as Tom Watson and give Pastor Wagner some new light on the simple life. We have no property at Passo Fundo, but are fortunate in being able to rent a well-located hall." Our young Texas missionary needed and must have a church. The students at once undertook to build it for him.

There are many friends over the State who have been helping to make it possible that "dirt be broken in Passo Fundo, January 1, 1917." We were very anxious indeed to have the entire \$4000 in Nashville by the first, but, though we had only \$3000, Rev. W. W. Pinson cabled that the work should be begun immediately. We had made arrangements to borrow the other \$1000 and send to Nashville, but Bro. Pinson thought that unnecessary, as the students here offered to sign a paper guaranteeing that all money be paid by April 1, 1917. I have forwarded \$100 this week, and have practically another \$100 in hand.

Our students here are much occupied now with getting up Mr. Daniel's salary. I am happy to say he is no longer "single and alone," for on January 1 he married Miss Maggie Lee Kenney, of the Woman's Board. So you see we have a larger salary to raise this year.

Hence, I am writing to ask that every friend of Mr. Daniel and all loyal Methodist students and alumni send me a contribution at once. Will not every body of Methodist students—both those who have responded so generously already as well as those who have not yet contributed—make "every-member" canvasses at once and send me funds at the earliest possible date. Mr. Daniel himself is going to give \$500 on the church, and his poor congregation the other \$500, for the church is to cost \$5000. The lot is excellently situated and Mr. Daniel writes that he is full of faith—faith in his work, faith in his Texas friends, and faith in God.

I can send literature to any one who wants further information about the movement. Read two articles on the last page of the Texas Christian Advocate of December 28.

MARY E. DECHERD.

INSPIRATIONAL MEETING OF THE TULSA, VINITA AND MUSKOGEE DISTRICTS.

The Inspirational Meeting of the Tulsa, Vinita and Muskogee Districts met in Boston Avenue M. E. Church, South, Tulsa, January 24, 1917. Bishop Mouzon not being able to get there, the opening sermon was preached by Dr. N. L. Linebaugh, our pastor at Vinita. Bro. Linebaugh preached a great sermon on St. Paul's conception of the gospel of Christ. The regular

program that had been previously arranged was taken up Wednesday morning, January 25.

The following brethren were present, from the Tulsa District: J. H. Ball, presiding elder; O. L. Adams, W. L. Broome, A. M. Dupree, G. E. Ryan, C. H. Buchanan, D. A. Williams, T. W. Eastham, W. W. Armstrong, J. R. Hardin, L. S. Barton, H. P. Clarke. From the Vinita District: J. M. Cantrell, presiding elder; A. M. Belcher, S. C. Nunley, K. K. Anderson, J. S. Johnson, T. A. Harkins, N. L. Linebaugh, L. B. Ellis and J. D. Edwards. From the Muskogee District: R. C. Taylor, presiding elder; C. B. Davis, T. M. Moore, C. B. Cross, New Harris, J. W. White, J. P. Palmer, J. W. Rogers, W. A. Frazier. Besides these preachers, lay leaders of the three districts, Prof. G. W. Gable, of the Muskogee District; C. E. Castle, of the Vinita District, and W. M. Hurt, of the Tulsa District, and several other prominent laymen from each of these districts and some visiting preachers from other districts were present.

The program was carried out almost in detail as it had been arranged. No man was allowed to speak longer than the time allotted to him by the committee. If he was not done when the time was up the chairman told him that his time was up and he stopped then and there. But he was allowed to speak again in the general discussion of the various topics if he so desired.

Every phase of the Church work was discussed by some one who had made special preparation for the occasion. The meeting was indeed what its name would indicate (an inspirational meeting). The men who attended went back to their fields of labor determined to make the most of their time and talents and to bring up better reports of every kind than ever before.

W. L. BROOME.

Three widely held fallacies: that labor is a curse; that religion is an escape from life; that money is wealth. All three are fundamentally untrue. Horace Holley.

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Office of Publication—1804-1806 Jackson Street

APOLOGISTS FOR SALOONS AND BREWERIES.

The list of recalcitrant pros in the House of Representatives grows. On January 25 the following Representatives, who were instructed by their counties to support submission, voted against the committee substitute for House Joint Resolution No. 1: Chas. A. Burton, I. T. Valentine and Dr. C. E. Walker, of Tarrant County; W. E. Cox, of Ellis County; F. M. Fitzpatrick, of Waco; Frank F. Lindermann, of Bell County, and S. W. Sholars, of Tyler County. Last Friday, February 2, to this list of recalcitrants were added W. V. Dunnam, of Coryell County, and J. T. Canales, of Brownsville, who were present but declined to vote for the committee substitute; C. B. Monday, of Marlin, and George B. Terrell, of Alto, (both instructed for submission) were absent. Mr. Terrell was reported sick.

The action of these gentlemen in following the leadership of avowed anti-prohibitionists and refusing to vote with the prohibition majority cannot be justified. Granted that the committee substitute is an imperfect measure, nevertheless they were not justified in consorting with those who for years have been the defenders of the liquor traffic and who sought to embarrass the submission movement by shrewd parliamentary maneuverings. Explain as they may, these gentlemen must always be counted as those who wronged their cause.

More than this, these gentlemen, by their action, became at once the apologists for the saloons, for no man on the floor of the House was bold enough to say that the committee substitute, if adopted by the people, would not knock out the saloons completely. Moreover, no man on the floor of the House dared to assert that the committee substitute, if adopted by the people, would not deprive the brewers of the right to manufacture a drop of beer for sale in Texas. The committee substitute would, if adopted, entirely destroy the Texas business of the brewers.

In refusing to support the committee substitute, therefore, these recalcitrant prohibitionists become sponsors for the crimes of the saloons and brewers in Texas. They said, by their votes, that the brewers might continue to raise huge funds with which to debauch Texas freemen and supervise the people's Legislature. They said, by their votes, that the saloons of Texas may continue operation as the plague-spots in our cities and as centers of social and political corruption.

Moreover, these recalcitrant prohibitionists have joined hands with the enemies of prohibition, in upsetting a program which has been the defined policy of Texas prohibitionists for years. For the first point of attack determined upon prohibitionists in Texas has been the commercialized feature of the whisky traffic. Texas prohibitionists have counted on the overwhelming sentiment in Texas against the open saloon and the corrupt brewers to aid them in suppressing the horrible traffic. They have sought to deprive the whisky people of their personal liberty argument by first attacking things for which no man can plead an inalienable right, namely, to manufacture for sale or to sell intoxicating liquors.

This fixed program of Texas prohibitionists is now upset and by their own instructed representatives. And to this extent our recalcitrant pros have become the allies of the whisky forces in Texas. Should an amendment even now be submitted, the anti-boast that our recalcitrant pros have made 25,000 votes for the whisky cause. For these gentlemen have aided the enemy in dictating the ground upon which the prohibition battle is to be fought.

STRIVING FOR PEACE, BUT READY FOR WAR.

President Wilson has championed the cause of peace throughout his whole administration and nothing which he has done has been more in the interest of peace than his breaking off diplomatic relations with Germany last Saturday. His action should give pause to the mad Kaiser. The moment is dark, but nevertheless there are indications that Germany is giving herself to a second sober thought. She has been told that the United States does not want war; she has been told that the United States is still unwilling to believe that Germany means to force war; but she has been told also that the United States will not shrink

from war, if war is forced upon her. The coordination of the Nation's resources, which is now steadily going on, is an unmistakable notice to Germany that this country is ready for war, if the ruthless program of destruction shall be carried out by the German Government.

This attitude of our great President has found an almost universal response in the Nation. One hundred million American hearts now beat as one. Even citizens of foreign extraction are firmly upholding the President. Political parties have practically dissolved in the presence of the impending conflict. There is no North and no South, no East and no West, in America today. The essential unity of the greatest power in North America is now demonstrated.

If the ideals for which President Wilson has stood are to be ruthlessly stricken down in the earth, then life is not worth living. His ideals of nationality, security and economic freedom are worth dying for. Thousands and even millions have died for the preservation of these ideals. God grant that Germany may not push too far her fight upon these ideals! The American people desire peace, they have striven for peace, and almost against hope they yet hope for peace.

TWO HEROES TRANSLATED.

Rev. A. N. Averyt, Sr., of the East Oklahoma Conference, died on the afternoon of January 20, at Muskogee, Oklahoma. Rev. L. M. Fowler, of the Texas Conference, died at his home in Henderson, Texas, Saturday, January 21. Death came to each after a long and honorable service in the Church, the former having been a traveling preacher for thirty-three years and the latter for some fifty years.

The Advocate is unfortunate in that it has no biographical sketch of either and must depend upon the bereaved families for detailed sketches. However, no man was better known in Oklahoma than Brother Averyt and no one more familiarly known in Texas than Brother Fowler.

Each was a supernumate member of his conference and we distinctly remember at the recent session of their conferences how each chafed under the thought of having nothing to do. However, each had been busy during the year, preaching as occasion offered. Both men were greatly esteemed and beloved in their conferences, having filled responsible positions and always having shown marked fidelity in whatever field assigned them. They died as they had lived—well. Their works do follow them and their influence cannot be interred with their sleeping dust. The Advocate extends sincerest condolence to the stricken families.

EVANGELISM IN DALLAS.

Dr. Sam R. Hay, presiding elder Dallas District, announces in this issue the Inspirational Evangelistic Meeting which is to be participated in by the Dallas, Sherman, McKinney and Terrell Districts. The meeting is to open at 7:30 p. m., Tuesday, February 13, with an address by Dr. John M. Moore, and will continue through the following day. All services will be held at our First Church, corner McKinney and Pearl.

On the first of March the pastors of Grace, Munger and St. John's, Bros. Johnson, Old and Montgomery, will conduct a campaign of one month in a union tabernacle, to be located at the corner of Bryan and Grigsby, East Dallas. Evangelist G. A. Klein, of Nashville, and party have been secured for this campaign.

Grace Church, under the wise leadership of Bro. Johnson, has been conducting cottage prayer meetings throughout its section of the city. Every department of the Church has been enlisted for service.

The Dallas Churches in the past few years have enjoyed a remarkable era in building. Two other great buildings, at First Church and Highland Park, are now being planned. Let us earnestly pray that the meetings here spoken of may inaugurate an era of great evangelical fervor in Dallas. New life is quite as much the need of all our city Churches as new equipment.

MESSRS. WOLTERS, BAGBY AND MENDELL.

Upon a recent visit to Austin we learned that Mr. Wolters felt that we did him an injustice in a recent editorial in which we said:

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

It happens that this honorable gentleman and other lieutenants are now on the grounds at Aus-

tin. For what? Does anybody believe that Jake is there for his health? Has anybody heard that Jake has undergone any change of heart concerning the right of brewers to superintend the affairs of the people's Legislature?

Mr. Wolters thinks that this language may be construed to say that he is now in the employ of the Anti State-wide prohibition organization and says that such is not the case. We would not knowingly do any man an injustice. We mean to fight the organized liquor traffic to the death, but it would give us immeasurable pain if, in doing this, we were unjust to any individual living or dead. We accept unqualifiedly the defense which Mr. Wolters makes of himself and regret that our language has done him an injustice.

In the same breath, without waiting a protest from Messrs. Mendell and Bagby, we wish to disavow any intention of stigmatizing them as "liquor hirelings" in an editorial in which we used the following language:

"Make Texas dry"? Not of 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!

Friends have pointed out that the last sentence might be construed as qualifying the sentence in which the names of these gentlemen are called. We had no such intention, for we had heard Mr. Bagby say on the floor of the House that he had never been in the employ of the brewers. And even in the absence of such statements from his lips, we should not have attacked his personal integrity nor that of Mr. Mendell.

The editor of the Advocate, let him say once for all—is in the fight against the organized liquor power and not against the personal character of individuals. And at all times he stands ready to repair and to correct any injustice which inadvertently may be done any individual.

THE CHURCH IN COLLEGE TOWNS.

Last Sunday the editor preached at 11 a. m. for Rev. R. G. Mood and his people in Denton. At 10:30 he addressed the College Department of the Sunday School and at 11 o'clock preached to a capacity audience at the church.

Denton is the seat of the Denton Normal and the College of Industrial Arts. Twenty-five hundred students are in attendance upon these two schools. Our people have a beautiful venerated brick building. The building was erected not many years ago and is entirely adequate to the needs of its resident membership. It is wholly inadequate, however, for both the student and resident membership. The College Department of the Sunday School is conducted in an adjoining school building and is doing splendid work. But any one who is familiar with student life knows how greatly handicapped is that college Church which possesses no adequate building facilities for work among students. Students like to get away from school buildings and repair to the churches on the Sabbath. Denton Methodism needs an auditorium which can accommodate fifteen hundred people and adequate facilities for the care of a Sunday School of fifteen hundred.

We have written these lines to ask if it is fair to expect local college Churches to erect buildings far in excess of the needs of their resident membership in order to make provision for students from homes scattered throughout the State? Could Texas Methodism do a better thing than to aid such communities in building commodious churches for her own sons and daughters? And are not our Churches in college towns really the strategic places in the work of our Methodism?

Bro. Mood is having a happy pastorate and is doing a great work. He has a membership of some 900. He is justly popular with both the students and the citizens of Denton.

A NOBLE LAYMAN GONE.

The death of Mr. A. G. Wills, which occurred at his home in Dallas last Saturday evening, removes one of the most splendid figures of Dallas Methodism. He was a Virginian by birth, a gentleman by instinct and a Christian by grace. He had just turned into his sixtieth year and had resided in Texas since a boy of fifteen. Since 1887 he has made his home in Dallas. For years he was a member of First Church, later was among the organizers of the new Trinity Church, and at his death was treasurer of the consolidated First Church. We have never known a better or truer man. During our pastorate at Trinity Church the Sunday evenings were few upon which we did not walk home with him from the Church services. In his happy family circle we spent many an hour. The Methodist Church never had a more consistent member or loyal supporter. The State never had a more upright citizen and the home never had a tenderer husband or a more devoted father. The Advocate extends heartfelt sympathy to the sorrowing wife and bereaved daughters.

THE EVANGELISTIC CAMPAIGN

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

CONFERENCE EVANGELISTIC INSPIRATIONAL MEETING.

To Be Held in the First Methodist Episcopal Church, South, Fort Worth, Texas, February 27 and 28, 1917.

The preachers and laymen of the Central Texas Conference are invited and urged to attend.

Tuesday Evening, February 27.

7:30 Devotional Half Hour, Dr. John R. Nelson. 8:00 Inspirational Address, Dr. Sam R. Hay.

Wednesday Morning—C. E. Lindsay Presiding.

9:00 Devotional Half Hour, C. L. Cartwright. 9:30 Address, "Our Church and Evangelism," J. W. Burgin. 10:00 Address, "Human Agency in Revivals and How Enlisted," A. C. Chappell. 10:30 Symposium, "How I Prepare For and Conduct My Revival," C. A. Bishop, Alonzo Monk, Jr., and T. S. Barcus. 11:15 Address, "Divine Power in the Revival and How to Secure It," Dr. E. W. Alderson.

Wednesday Afternoon—A. D. Porter Presiding.

2:00 Devotional Half Hour, C. H. Booth. 2:30 Address, "The Baptism of the Holy Ghost," Dr. F. P. Culver. 3:00 Address, "The Burden for Souls," J. W. Fort. 3:30 Address, "A Continuous Revival, the Normal Revival," Henry F. Brooks. 4:00 Address, "Worldliness in the Church a Menace to Revivals," Dr. A. L. Andrews.

Wednesday Evening—S. G. Thompson Presiding.

7:30 Devotional Half Hour, J. H. Stewart. 8:00 Address, "The Revival We Need," Bishop Edwin D. Mouzon. Each person attending will be expected to furnish his own entertainment.

CONFERENCE EVANGELISTIC COMMITTEE.

INSPIRATIONAL MEETING AND JOINT INSTITUTE.

Greenville, Sulphur Springs, Paris and Bonham Districts to Be Held at Commerce, Feb. 12 to 14, 1917.

Monday Evening, Feb. 12—Rev. M. L. Hamilton, Presiding.

7:30 Devotional Half Hour, led by Rev. C. L. Bounds. 8:00 Address, "The Church and Its Evangelistic Responsibility" — Dr. John M. Moore.

Tuesday Morning, Feb. 13—Rev. E. W. Alderson, Presiding.

9:00 Devotional Half Hour, led by Rev. W. L. Tittle. 9:30 Address, "The Pastor's Evangelistic Responsibility," by Rev. R. P. Shuler. 10:00 Address, "Human Agency in Revivals and How to Enlist It"—Rev. T. J. Beckham. 10:30 "How I Prepare for and Conduct My Revival," by Rev. M. H. Read. Followed by three ten-minute talks by Revs. H. B. Chambers, Leonard Rea and W. R. McCarter. 11:15 "Divine Power in the Revival and How to Secure It," by Rev. C. G. Chappell.

Afternoon Session—Rev. J. L. Morris, Presiding.

2:00 Devotional Half Hour, led by Rev. A. F. Hendrix. 2:30 "Evangelism in the Sunday School, Decision Day, Etc.," by Rev. S. M. Black. 3:00 "The Win One Way," by Rev. P. B. Kern. 3:30 "A Continuous Revival, the Normal Revival," by Rev. J. W. Hill. 4:00 "The Burden of Souls," by Rev. J. W. Fort.

Evening Session—Rev. R. F. Bryant, Presiding.

7:30 Devotional Half Hour, led by Rev. W. D. Thompson. 8:00 "The Revival We Need," by Bishop J. H. McCoy. Followed by Consecration Service.

Wednesday Morning, Feb. 14.

8:30 The District Meetings by Groups.

INSPIRATIONAL MEETING.

Program of the Evangelistic Inspirational Meetings, Dallas, McKinney, Sherman and Terrell Districts, at

First Methodist Church, McKinney and Pearl, Dallas.

Tuesday Evening, February 13, 1917.

7:30 Devotional Half Hour—Rev. E. L. Egger. 8:00 Address, "The Church and Its Evangelistic Responsibility" — Dr. John M. Moore.

Wednesday Morning, February 14.

9:00 Devotional Half Hour, a Season of Heart Searchings—Rev. W. T. Whiteside.

9:30 Address, "The Pastor's Evangelistic Responsibility"—Rev. R. P. Shuler.

10:00 Address, "Human Agency in Revivals and How to Enlist It"—Rev. A. A. Kidd.

10:30—Symposium, "How I Prepare for and Conduct My Revivals"—Leader, Rev. W. J. Johnson; fifteen minutes, followed by three ten-minute speeches by Rev. L. N. Stuckey, Rev. L. D. Shawver and Rev. W. C. Howell. 11:15 Address, "Divine Power in the Revival and How to Secure It"—Rev. Clovis G. Chappell.

Wednesday Afternoon.

2:00 Devotional Half Hour—Rev. C. B. Fladger.

2:30 Address, "Evangelism in the Sunday School; Decision Day, Etc."—Rev. C. O. Shugart.

3:00 Address, "The Win One Way, or Personal Evangelism"—Dr. Paul B. Kern.

3:30 Address, "A Continuous Revival, the Normal Revival, or Saving Men Between Meetings"—Rev. C. W. Dennis.

4:00 Address, "The Burden for Souls"—Rev. J. W. Fort.

4:00 Fixing the District Goals, the Presiding Elders—Rev. C. W. Dennis, Rev. E. L. Egger, Rev. Sam R. Hay and Rev. D. K. Porter.

Wednesday Evening.

7:00 Devotional Half Hour, Prayer and Praise—Leader, Rev. J. F. Pierce.

8:00 Address, "The Revival We Need"—Bishop E. D. Mouzon. Followed by consecration service.

THE REVIVAL WE NEED.

This subject will be discussed in the rallies by those more competent to speak than this writer. By reference to the program it will be seen that this is the subject assigned the Bishops. With their opportunities for seeing the strong and the weak places in our Church work, they are best qualified to speak on the kind of revival we need. It is not my purpose to discuss elaborately this subject in advance. My purpose is to set you thinking, to prepare you for receiving the message which the Bishops will deliver at these rallies.

What kind of revival do we need? What is the nature of this State-wide revival of which we are talking, writing, praying so much? It is not a campaign for getting people to join the Church. Filling up the Church with unregenerated people is a questionable work. All converted people should be brought into the Church. They should ally themselves with God's organized forces for the saving of the world. But to urge people to join the Church and then let the matter rest as though all we are concerned about is getting so many additions to the Church—this is not the revival we need. (I beg pardon for calling that kind of work a revival.) I know that "a desire to flee from the wrath to come" is a sufficient foundation on which to begin to prepare one for Church membership, but where that desire is really fixed in the heart it will manifest itself in the life. I believe in Decision Day, in Win-One Clubs, in personal evangelism with all my heart, but there is danger in overworking Church membership and underestimating the work of regeneration by the Holy Spirit. It is hoped that the good Lord will add to the Church thousands of the saved ones.

Neither is the revival we need a mere spasmodic spurt of ephemeral emotionalism. There are high-pressure, sensational methods that do not leave a wholesome aftermath. We want a revival that will abide after the protracted meeting closes. One based upon shallow emotionalism reacts and leaves the Church so that it will inevitably lapse into a state of lethargy whose deadness is worse than the former state. Of course there will be manifestations of emotion. The eternal verities of the gospel preached out of a fervent heart will stir souls to their depths. The more of this the better. But I'm talking about a kind of preaching that overworks the lachrymal glands without lodging great truth in the soul. Churches that have been fed on that diluted, denatured kind of gospel, if gospel it

may be called, think they have had a revival if they have a religious spasm once a year. It is not spasms nor qualms that we need—we need something constructive and permanent. What is a revival? It is an impartation of a new and larger life. Etymologically speaking, it could be applied only to renewing and enlarging the lives of believers. The reclamation of a backslider is a spiritual resurrection. The conversion of a sinner is a spiritual birth. But usage has more to do with the applications of words than etymology. Hence we include in revivals the revivifying of believers, the reclamation of backsliders and the conversion of sinners. The revival we want in a new and larger life for believers, a renewed life for backsliders, and an impartation of life to sinners. Every community that has one or more believers who need a new and larger life, one backslider who needs life restored, one sinner who needs life imparted is in need of a revival. Where is the community in which there is not an appalling need of such a revival?

AN APPEAL TO THE LAYMEN AND WOMEN.

We want our laymen and women to attend these evangelistic rallies. Of course our pastors will be there. No pastor who is alert and trying to get all the help he can in making him a more efficient soul-winner will be absent unless he is providentially kept away. But there are many men and women who ought to be there who are liable to think this meeting is not for them. One of the strong reasons for having so many rallies instead of one was to touch more of the laity. Our Church, the Methodist Church, is now, and has always been, too much a preacher's Church. If we could develop laymen and women as well as we do preachers we should be a mighty power, vastly more than we are now. We want the laymen not only to assume more responsibility in looking after the finances of the Church, but to be more efficient in soul-winning. So few men and women in our Churches are really leading others to Christ. The feeble efforts they make are often discouraging—they feel so poorly prepared. Every man and woman who attends these rallies will get help right along that line.

Now, Mr. Farmer, Mr. Lawyer, Mr. Doctor, Mr. Merchant, Mr. Teacher, Mr. Laboring Man, we want you at the rally nearest you. We expect you to be a reader of The Texas Christian Advocate and, by reference to a former number, you will see where and when these rallies are to be held and we want you to make your arrangements to be there. If you do not get "value received" draw on this editor for expenses.

A GREAT OCCASION FOR MERIDIAN COLLEGE.

Meridian College has outgrown her quarters—too big for her clothes, if you want to put it that way. The dormitories are full and a number of students are boarding here and there. To relieve this condition our wide-awake President, G. F. Winfield, with others who always stand by him in every forward movement of the College, gave a banquet at the dining room of the College, January 31, ult., to which more than three hundred guests were invited from the four patronizing districts. In spite of the blizzard, between one hundred and seventy-five and two hundred were present.

Governor Ferguson was in town on business that day and willingly responded to an invitation to address the meeting on the importance of the Junior College in the educational affairs of the State.

Judge Tom McCullough, Waco, was toastmaster and not only presided with grace, but expressed himself as being in hearty accord with the work that Meridian College is doing.

Time would fail me to tell of the speeches made by G. F. Campbell, first president of the school; S. J. Vaughn, presiding elder when the College was founded; J. M. Robertson, President of the Board of Trustees; J. A. Whitehurst, whom we all know; Leake Ayers, Gatesville; Judge J. E. Hickman, Dublin; S. J. Rucker, our own beloved. Bishop Mouzon was the principal speaker of the evening and delivered a truly notable address. He spoke in no uncertain terms of the vital work done by the Church schools. He insisted that he was interested in all our schools—in the small college as well as the large ones.

President Winfield outlined his plan for raising \$25,000 in cash with which to build new dormitories and beautify the grounds—this to be the minimum. You know Meridian College

PURE RICH BLOOD PREVENTS DISEASE

Bad blood,—that is, blood that is impure or impoverished, thin and pale,—is responsible for more ailments than anything else.

It affects every organ and function. In some cases it causes catarrh; in others, dyspepsia; in others, rheumatism; and in still others, weak, tired, languid feelings and worse troubles.

It is responsible for run-down conditions, and is the most common cause of disease.

Hood's Sarsaparilla is the greatest purifier and enricher of the blood the world has ever known. It has been wonderfully successful in removing scrofula and other humors, increasing the red-blood corpuscles, and building up the whole system. Get it today.

cannot go in debt—pledged not to do so. Those in authority believe it is easier to raise the money beforehand than afterward, and that it is vastly safer.

Yes, J. D. Young was there and told us how to do it, and he has a right to be heard anywhere when it comes to a matter of finance.

I am sure all went away feeling that the man who had planned so wisely and executed them so ably in the past, was abundantly able to raise the \$25,000 within the two weeks to be set for that purpose. Those in authority and in places of influence are enthusiastically supporting this effort. After all, what is \$25,000 to the Waco, Cleburne, Dublin and Gatesville Districts?

I must not forget to tell you what the students did. In the morning before the banquet A. D. Porter, Cleburne, came to us and he and Bro. Winfield presented the matter to the students and they, with the teachers, subscribed more than \$1200.

Something worth while is going on over here. We believe the new buildings will be ready for the opening next September.

JAS. M. WYNNE.

DUNCAN CHURCH CHAUTAUQUA

The following program has been arranged for the Methodist Church in Duncan, Oklahoma, February 18-26:

Sunday morning, February 18, sermon by the pastor, Rev. W. M. Wilson. Sunday evening, sermon by the presiding elder, Rev. R. L. Ownbey.

Monday evening, lecture, "The Singer of the South"—Rev. Willmoore Kendall.

Tuesday evening, lecture, "Boys Will Be Boys"—Rev. R. L. Ownbey.

Wednesday evening, lecture, "The Trial of Jesus From a Lawyer's Standpoint," by General S. P. Freeling, Attorney General of Oklahoma.

Thursday evening, lecture by Hon. D. H. Linebaugh, United States District Attorney for the Eastern District of Oklahoma.

Friday evening, lecture, "The Bible From the Viewpoint of Literature," by Dr. G. H. Smith, of the University of Oklahoma.

Sunday morning, February 25, sermon by Bishop E. E. Hoss.

Sunday evening, sermon by Rev. Frank Barrett.

Monday evening, a men's mass meeting and banquet to be addressed by Hon. Ed S. Vaught, of Oklahoma City.

Appropriate music will be furnished each evening by the choir of the Methodist Church and other musicians of the city.

FORT WORTH DISTRICT.

The Annual School of Methods for Sunday School Workers of the Fort Worth District will be held at First Methodist Church, Fort Worth, February 18 to 25, inclusive. An unusually strong faculty has been secured as follows: Rev. Emmett Hightower, Dean; Dr. Paul Kern, Ph.D., Dr. Ivan Lee Holt, Ph.D., Miss Kennedy, Miss Nelle Peterman. Other members of faculty and special lecturers will be announced later. The school of methods will be opened Sunday afternoon at 3 p. m. with a great mass meeting for all Sunday School workers. Two periods for departmental work will be held from 4:30 p. m. to 6 p. m. The lunch hour for all from 6 p. m. to 7 p. m. Departmental meetings and Church efficiency from 7:30 to 8:15. Assembly mass meeting 8:15 to 9:00 p. m. Four to five hundred workers are expected. The following committees are on the job: program, finance, publicity and entertainment.

JNO. R. NELSON, Presiding Elder. THOS. S. BARCUS, Chairman Publicity.

"The man who is always right is always a nuisance."

SUNDAY SCHOOL DEPT.

REV. E. HIGHTOWER, Editor
Georgetown, Texas.

THIS YEAR AT JUNALUSKA.

Dr. Shackford's announcement, printed below, gives this editor peculiar pleasure. The bill of fare at Junaluska this year is one of the richest ever offered to the Sunday School leaders of our Church.

Dr. Wade Crawford Barelay, who will lead in the study of the organized Bible class, is superintendent of Bible class work for the M. E. Church and the author of our standard text book on that subject.

Dr. Henry F. Cope is Secretary of the Religious Education Association of America and a strong and forceful man.

Dr. Edgar Blake is Corresponding Secretary of the Board of Sunday Schools of the M. E. Church.

Dr. William Byron Forbush is perhaps the leading American authority on boys and boy problems.

Other prominent workers will be announced in due time. It would pay any Sunday School worker who can possibly do so to attend this year's School of Methods at Junaluska.

JUNALUSKA TRAINING SCHOOL FOR SUNDAY SCHOOL LEADERS.

John W. Shackford.

By action of the General Sunday School Board July, 1916, a training school for Sunday School leaders is to be established at Lake Junaluska. It is the intention of the Board that this shall be a normal or central demonstration school about which are to be grouped and correlated schools of principles and methods in various sections of the Church.

Announcement of First Session.

The General Sunday School Board announces that the first session of Junaluska Training School for Leaders will begin at 9 a. m., July 24, 1917, and will continue until Saturday evening, August 4.

A conference or institute for Sunday School workers has for four years been conducted in a small way at Junaluska. But on account of the limited provision for entertainment it has not been practicable to project and maintain a thoroughgoing training school, such as is to be held there in the future.

General Outline of School Work.

The Junaluska Training School for Leaders will be what its name signifies, a school designed to train a real leadership for our Church in its task of religious education through the Sunday School. Hence a large part of the program will be devoted to class work, and the faculty will be made up of experienced and well-known teachers.

The Adult Courses will be taught by

Dr. Chas. D. Bulla.

Dr. Wade Crawford Barelay.

In addition to these courses, all of which are recitation or class courses, there will be a series of five lectures on the Modern Sunday School by Dr. Henry F. Cope; three or four lectures on Religious Education, by Dr. Edgar Blake, and several lectures by Dr. William Byron Forbush.

Announcements will be made later regarding the Sunday programs and other features of special interest.

Let the Church Respond.

Does anyone question the need of such an institution as is here proposed? Will the Church respond and show its approval of this enterprise? Let the Sunday Schools throughout Southern Methodism begin to plan at once to send representatives to the Junaluska School. Plan to send leaders of Teacher Training Classes, the foremost teachers already engaged in elementary, secondary and adult work. Let the superintendents and pastors come also. The school is for them as well.

Every District and Conference Sunday School officer; every one who is a leader in Sunday School work—all who desire to lead forward to better things in their own field, should by all means attend if possible. Let every one who hopes and prays for a great upward and onward movement in our Sunday School work help to make this

opening session of the Junaluska Summer School the beginning of a new era in our Church for broader, deeper and more thoroughgoing religious educational work. We want our foremost Sunday School people to gather for counsel and for further training at Lake Junaluska. Begin now to make your plans to come and to get others to come.

For full information as to program, railroad fares, hotel accommodations, etc., address John W. Shackford, 810 Broadway, Nashville, Tenn.

WEST TEXAS CONFERENCE NOTES.

A. E. Rector, Field Secretary.

Pharr, Mission, McAllen and Mercedes completed our round of the "Magic Valley." Presiding Elder Sessions attended every meeting, and backed things up with wise counsel.

At Pharr it was like a home-coming, for the Secretary had been pastor there two years ago. The welcome accorded by both Church and community will warm the pilgrim's heart for many days. Let every pastor who reads these lines congratulate himself. To live with one's own family, to stay long enough for acquaintance-ship to ripen into friendship, to watch the seed of one's own prayerful sowing growing into a harvest of souls—these are things to be desired. However, the Sunday School pilgrim has his compensations. The privilege of knocking at 163 parsonage doors and finding welcome association with thousands of God's choicest children in the most promising line of Church activity; to see the leaven of Sunday School efficiency surely, though slowly, leavening the whole lump—that is almost enough to compensate the loss of the pastorate.

Dr. H. M. Hamner is serving as supply at Pharr. Though new to our conference, he is known to the Church at large. It was a joy to find in him a real Sunday School pastor and to note the esteem in which he is already held. Bro. George E. Thomas, a former superintendent of this school, again has a steady hand upon the helm. A spirit of optimism prevailed, and the school announced itself as squarely in the race for the Sunday School banner to be awarded at the next session of the Annual Conference. Raymondville is also in the race, other schools in the Valley are seriously considering whether it might not be a good thing to get in the running. It is not like the Olympic races, ancient and modern, where the losing contestant not infrequently incurred a lifelong injury; but the very struggle toward Sunday School efficiency brings its own reward.

McAllen and Mission are the two barrels of Rev. W. J. Brient's gospel gun. They are both on the firing line and had the courage of their convictions in each pledging a number of new points in the Standard. At Mission there were more men present than women. The compliment was weakened by the statement that it was too rainy for the farmers to get into their fields. Nevertheless, I thought it was a fine thing. Next to selling cabbage at a hundred dollars a ton, our farmers thought a Sunday School Institute the proper thing to attend. At Mission it was my privilege to find in Bro. Nance, superintendent of our public school and brother of Field Secretary Rev. B. L. Nance, of the Northwest Texas Conference, a very efficient Institute helper.

At Mercedes, which is the other half of Rev. Milton F. Hill's double header, we found that Bro. J. C. Olson is superintending the best school in the Valley, according to the Standard of Efficiency. The mere fact of standard organization does not proclaim the best school; but ten points of the Standard necessary, surely they are worth a strenuous effort to secure and maintain.

At Mercedes, as at Mission and Pharr, we found a Teacher Training Class—a point always worth mentioning.

At Pharr and Mission they have the Graded Lessons throughout, and partly so at Mission.

Still another good item in our round of the Valley was the number of books sold. In this line McAllen led, following the good example of Pastor Brient and Superintendent Osborn.

A preaching service at Raymondville with Bro. Crow and his very appreciative congregation closed a pleasant and, I hope, profitable round.

It is hard not to digress long enough to tell of the green, irrigated gardens and the oranges, lemons and grapefruit that still hung on the trees in eloquent advertisement of this favored region. With a soil far superior to either California or Florida, and with little if any more liability to frost, this Valley ought to be the garden spot of the United States. When

the problem of fully utilizing the water of the Rio Grande has been fully solved the Magic Valley will be a happy realization.

Our Church, though struggling now, is firmly planted here, and we are in the lead. That our pastors and Sunday School workers may catch the vision of a great future, and not be disobedient to it, is the hope and confident belief of their Field Secretary.

EPWORTH LEAGUE DEPT.

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

Texas Methodist Assembly, Port O'Connor, Texas, July 19-29.

The Epworth League has inaugurated a splendid contest for the month of February to put the League on a higher plane of efficiency. This contest is to be known as the "Loving Cup Contest," with Miss Catherine Allen captain for the Hustlers and Miss Nelle Capers captain for the Rustlers. Every member of the League has been chosen on one side or the other.

CUMBY.

As a result of the best revival known in the history of Cumby, conducted by Evangelist Conkin, we feel that a well-founded League has been organized, with twenty-five members. Following are the officers:

President, R. A. Greaves; First Vice-President, Ruby Via; Second Vice-President, Ruth Morton; Third Vice-President, Connor Hull; Fourth Vice-President, Lois Mathis; Secretary, Annie Cox; Treasurer, Mittie Hull; Pianist, Raviah Sullivan; Choir Leader, Connor Hull; Agent, Loucille Worsham.

Our members are full of zeal and interest and we hope to make this one of the best Leagues in this conference and we give Miss Eula McGuire special credit for her earnest and effective personal work during our meeting.

ANNIE COX, Sec.

DIVIDENDS THAT WILL NOT BURN UP.

Where is there an Epworth Leaguer in Texas who does not desire to have coming in every year dividends that defy the ravages of time and that will not burn up even in the scorching flames of the Judgment? Such a far-reaching opportunity may never come to you again. The Epworth Leagues of Texas have promised to raise ten thousand dollars to build a boat for the mission in Africa. The need is imperative—the boat must be built. The question is, are you going to have a part in this great work and how much are you going to invest? Are you willing to make a real sacrifice in order that you may have a liberal share in this work? Bishop Lambuth risked his life that this mission might be established. Are you willing to work a day and put the money made by that day's work into this boat? Wouldn't you really like to buy a paddle on the wheel of this boat that would help to push it forward upon its mission of mercy and love? Wouldn't you like to buy the whistle whose noise would thrill the hearts of the missionaries with joy for its coming, bring letters and messages of love from the far-away home? Sit down for an hour and study this matter over and then pray over it and the very anticipation of being able to put a few dollars into this worthy enterprise will make your heart bound for joy. Just think of the privilege of having your money work for you over there and the dividends growing larger with each passing year. The greatest joy I have gotten out of life has been the privilege of sending a few hundred dollars over there to help those people who have never had a chance, so I am speaking out of a heart full of joy and thanksgiving to you and I want you to have the same blessing. Surely in every League Chapter in Texas there is some boy or girl whose heart is burning with zeal and anxiety for the salvation of Africa. That boy or girl, by his or her enthusiasm, can arouse a whole League and the money for the boat will come, the heart of Bishop Lam-

buth will be made glad, the missionaries will receive new courage and the kingdom will be extended. This money is needed by next June. Will you be the young man or woman in your League to take the initiative and see that this money is raised and thus project the influence of your life into this land of need? Don't delay the matter but get busy as soon as you read these lines and line up every single member of your League for this most important work. When the donation is sent in from your League you will be about the happiest young person in the State of Texas. Yesterday is gone; tomorrow may never come; if you have anything to do, get busy! FROM ONE WHO KNOWS.

GRACE CHURCH, DALLAS, TEXAS

If some of our members doubt the good of the Epworth League, please read the following monthly report of the Social Service Superintendent, Miss Catherine Allen:

Number of visits made to the sick...16
House supplies furnished...10
Number of garments furnished...15
Number given food...5
Baskets of food distributed...3
Spent for child's clothing...\$3
Spent to relieve poor family...2
Spent for children's work in the cotton mills...5
Eight days' work given at cotton mills to help teach the children. One day given toward decorations in the church for Christmas. One hundred invitations to services; 150 personal introductions given.

Some of the other Leaguers who have spare time should report to Miss Allen, and help her in this great work.

Until we love God we cannot realize God's love for us. Love is a feeling, a sensation, sentiment. You cannot tell a man who has never loved what love is. He cannot understand it. You can tell him what some of the manifestations of love are, but to be known to him it must be experienced by him. You cannot love God unless you love your fellowmen. "They that love me will do my will." And the command is, "Love thy neighbor as thyself." When we obey this command, and love our neighbor, and realize what the death of Christ means to us, the love of God will be found in our hearts, and we will be in a position to know and receive God's love for us, and will receive a real and vital knowledge of it.—The Christian Intelligencer.

YOUR FIVE HUNDRED MUSCLES.

The five hundred muscles in the human body depend on pure and rich blood for their health and contractile energy which is the ability to labor. If they are given impure blood they become enfeebled, the step loses its elasticity, the arm its efficiency, and there is incapacity to perform the usual amount of labor. What a great blessing Hood's Sarsaparilla has been to the many toiling thousands whose blood it has made and kept pure and rich! This medicine cleanses the blood of all humors, inherited or acquired, and strengthens and tones the whole system. It is important to be sure that you get Hood's Sarsaparilla when you ask for it. No substitute for it is like it.

Four eclipses of the sun and three of the moon, the greatest number possible in one year, will occur in 1917. The last time this happened was a century ago, and the next time will be in 1935.

Better Than Spanking

Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box 187, South Bend, Ind., will send free to any mother her successful home treatment, with full instructions. Send no money, but write her today if your children trouble you in this way. Don't blame the child, the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

DR. W. D. JONES
DR. H. B. DEONERD
Eye, Ear, Nose and Throat
701-2 Wilson Bldg., Dallas

Methodist Benevolent Association

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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 Ragsdale, care Texas Christian Advocate, Dallas, Texas.

HOME MISSION DAY.

Wednesday, February 21, has been set apart by the Council of Women for Home Missions for observance as a day for special prayer for home missions. All of the denominations affiliated with the Council are requested to observe this season of prayer for the work, deaconesses and home missionaries of this country. It will be a day when women's missionary societies all over the United States will be praying that this country may be God's country.

A special program has been prepared, so that each society may follow the same line of study and supplication. Order this program from Mrs. B. W. Lipscomb, 810 Broadway, Nashville, Tenn.

No collections are to be taken; the day is to be spent in study of our needs and in supplication.

CHRISTIAN WOMEN AND INTERNATIONAL FRIENDSHIP.

More than one hundred specially invited outstanding leaders spent the larger part of a day (January 13) at a conference in New York City to consider how the Christian womanhood of America may make their most effective contribution to the promotion of international friendship and world-justice through organization. One hundred women, representing twenty-two denominations who were also leaders and officers of twenty-two separate mission boards, home and foreign, besides other organizations for the betterment of humanity, were in attendance. The conference was held under the joint auspices of the American Council of the World Alliance for Promoting International Friendship through the Churches, and the Federal Council of the Churches of Christ in America. After full and spirited discussion it was unanimously voted the best results would be secured by having women "become an integral part of the organization of the American Council" and represented "upon the executive committee." A preliminary committee of nine was elected to suggest members for election to the American council. The executive committee of the American council met January 19 and took action welcoming the communication from the conference and accepting the principle of the request. It plans not only to enlarge the membership of the American council by the addition of women, but also to elect women to serve on the executive committee. The preliminary committee of nine has already entered upon its important task which will doubtless require some time to carry through to completion.

OFFICERS ELECTED AT MEXIA.

The first meeting of the Woman's Missionary Society of Mexia for the new year was held Monday afternoon, January 8, with all the newly elected officers present, to-wit: Mrs. J. W. Kincheloe, President; Mrs. Geo. L. Peyton, First Vice-President; Mrs. Ben D. Jackson, Second Vice-President; Mrs. Jno. H. Sweatt, Recording Secretary; Mrs. Gene Sinclair, Corresponding Secretary; Mrs. Roy Bass, Connectional Treasurer; Mrs. Reuben Parker, Local Treasurer; Mrs. A. H. Berry, Superintendent of Study and Publicity; Mrs. J. A. Gantz, Superintendent Social Service; Mrs. R. B. Jackson, Superintendent of Supplies; Mrs. W. F. Bonds, Agent Missionary Voice.

The past year was a very satisfactory one in all things pertaining to the objects and aims of our society. We have a total membership of 56, and a spirit of co-operative helpfulness and Christian harmony has prevailed and, as a result, we feel that our efforts in all things have been generously rewarded. We have taken care of our financial obligations incurred for church furniture with the utmost promptness—in fact, have retired some obligations for pews which have not yet matured and now have begun the accumulation of funds to take care of our next note which matures in August. Our local expenditures amount to \$670.83. We are not, however, content with past achievements, but are turning our faces to the new year with buoyant hope and new courage for the accomplishment of still greater things.

Our pledge and dues amounting to \$241.15 were paid in full and we have raised our pledge for the present year from \$90 to \$100.

Members of our society prepared a Christmas box for the Thurber children consisting of clothing, fruits,

toys, etc., and felt amply repaid when a letter from Miss Denton disclosed the joy and happiness it had afforded these little ones.

We hope to accomplish greater things in the Master's name during the coming year.

MRS. A. H. BERRY, Superintendent Publicity.

WEST OKLAHOMA CONFERENCE.

The West Oklahoma Conference Woman's Missionary Society met in its sixth annual session at Cordell, January 16-19. A spirit of good fellowship prevailed throughout the conference and it was said to be one of the most spiritual sessions in its history. The conference hymn, "Faith of Our Fathers," was sung at each service and great inspiration was obtained from this grand old hymn.

On account of ill health, Mrs. G. R. Wright, conference second vice-president, was absent. This was much regretted and the women of the conference sincerely trust that Mrs. Wright's stay in Arkansas may restore her to health. Mrs. Wright has been of great service to the conference. She is a tireless worker, and a truly unselfish Christian character.

Mrs. C. T. Davis, the wife of the pastor at Cordell, in a few well chosen words made us feel at home. These words of welcome, the beautiful music rendered by Dr. Lanier, and others of the choir, the delicious noon-day lunch, together with the hospitality of the Cordell people, are long to be remembered.

The president's message was full of encouragement, urging the women to press forward in the membership campaign. Mrs. Campbell has faithfully and efficiently served in the capacity of president for more than eleven years, and is much loved.

The reports of the officers and district secretaries indicated progress. Mangum District was in the lead in number of missionary society classes, and in number of members gained.

Despite the snow more than one hundred delegates and visitors were present. Representatives from all departments were there—adult, young people and junior. Also a number of pastors were present.

Much care had been taken in the arrangement of the programs, the theme being God's promises, and it was excellent throughout. The departments of mission study, Bible study, social service and the junior work were well presented by the delegates. The papers were of a high grade, while the devotionals were spiritual and helpful.

The conference had the pleasure of having Miss Leanova Robey, of Randlett, conduct a devotional. Miss Robey is a volunteer for foreign service, and the Chickasha District will send her to Searritt Bible and Training School. She is a young woman of worth, and it will probably be of interest to many to know she is the foster granddaughter of Rev. M. S. Hotchkiss, of Fort Worth, Texas.

The visitors who were of much value to the meeting and who took an active part on the program were: Rev. L. S. Barton, of Tulsa, who preached a most magnificent missionary sermon at the opening of the conference, and Mrs. B. W. Lipscomb, of Nashville, Tenn. The service rendered by Mrs. Lipscomb was invaluable. She delivered an excellent missionary address, conducted devotionals and workers' conferences, and served efficiently in many ways. The conference very much appreciated her service.

The Young People.

The evening program given by the young people under the direction of Mrs. R. E. L. Morgan afforded variety and was much enjoyed. Thanks are due Mrs. Morgan and the young people of the conference for the evening's entertainment.

The children's service conducted by Mrs. Landrum, of Altus, is worthy of mention.

The Pledge.

When the conference opened there was a deficit of nearly two hundred dollars on the pledge, but this faithful band of women was unwilling to have this deficit and soon rounded out the pledge at two thousand dollars, which is the largest pledge ever paid by this conference. The pledge for this year was fixed at the same figures.

Build a Dormitory.

For two years the conference has been planning to build a girls' dormitory at our State University, but this was the time when they unanimously decided to build the dormitory, and the committee is now busy planning the building.

Social Service Work.

A resolution was passed indorsing the McCollister anti-cigarette law, and in the interest of the regulation of the Sunday theater.

Baby Life Membership.

Mrs. R. S. Satterfield, of Lawton, and Mrs. M. H. Callaway, of Cordell, presented their babies, Anna Elizabeth and Tolee, for life membership in the baby division. The conference gave baby life memberships to Jessica Louise, daughter of Mrs. J. L. Kinsey, and to Virginia Young, the daughter of Rev. and Mrs. Young, of Sayre.

The conference will meet next year at Ardmore.

The following officers were elected: President, Mrs. R. M. Campbell, Oklahoma City; First Vice-President, Mrs. R. E. L. Morgan, Ardmore; Second Vice-President, Mrs. Robert Campbell, Anadarko; Recording Secretary, Mrs. R. S. Satterfield, Lawton; Corresponding Secretary, Mrs. C. S. Bobo, Norman; Treasurer, Mrs. M. H. Dodson, Mangum; Superintendent Study and Publicity, Mrs. C. L. Canter, Martha; Assistant Superintendent Publicity, Miss Lida Dashiell, El Reno; Superintendent Social Service, Mrs. W. H. Roper, Mangum; Superintendent Supplies, Mrs. L. B. Shaw, Gotebo; Council Alternates: Mrs. C. L. Canter and Mrs. R. E. L. Morgan; Representative to Methodist Assembly at Guthrie, Mrs. C. L. Canter. The District Secretaries are: Ardmore District, Mrs. H. A. Cherry, Ardmore; Lawton District, Mrs. W. H. Decker, Altus; Chickasha District, Mrs. C. R. Kimbro, Chickasha; Clinton District, Mrs. A. J. Welch, Clinton; Mangum District, Mrs. J. W. Sims, Mangum; Oklahoma City District, Mrs. J. A. Mercer, Oklahoma City; Hooker District, Mrs. J. L. Kinsey, Texhoma.

MRS. C. L. CANTER, Superintendent Study-Publicity.

BEAUMONT MISSIONARY SOCIETY.

The Roberts Avenue Missionary Society of Beaumont has closed a very successful year. We have paid all obligations in full for last year, and are starting off well for this year. We are having fair success with our mission study and Bible study.

The women are beginning to see that these two things are a vital part of a good, live missionary society. Our officers for the year were installed at our social meeting this month and are as follows: President, Mrs. J. L. Hinson; First Vice-President, Mrs. L. H. Harrison; Second Vice-President, Miss Ora Broussard, Superintendent of Study and Publicity, Mrs. J. T. Norton; Superintendent of Social Service, Mrs. H. Lewton; Superintendent of Supplies, Mrs. G. W. Parrish; Corresponding Secretary, Mrs. H. T. Perrette; Connectional Treasurer, Mrs. A. Bontin; Agent Missionary Voice, Mrs. R. G. Thornburg; Recording Secretary, Miss Eula Robertson. We are hoping to do much in the building of a new church this year, and are praying for a real awakening of our women that we may be of real service in the Master's kingdom.

MRS. J. T. NORTON, Publicity Superintendent.

PROCEEDINGS OF THE MISSIONARY SOCIETY, ATHENS M. E. CHURCH.

On December, 1916, the society met and elected the following named officers: Mrs. Annie Averitt, President; Mrs. R. T. Craig, First Vice-President; Mrs. Jno. Spencer, Second Vice-President; Mrs. Elam Henderson, Treasurer; Mrs. J. M. Pinkerton, Recording Secretary; Mrs. J. J. Faulk, Superintendent Publicity; Mrs. T. H. Barron, Superintendent Local; Mrs. C. M. Weakly, Local Treasurer; Mrs. Joe A. McDonald, Corresponding Secretary; Mrs. William Gilbreath, Superintendent Supplies; Mrs. E. W. Rogers, Agent for Voice; Mrs. Paul Jones, Flower Superintendent; Miss Bertha Faulk, Music. On Monday, December 8, Mrs. Paul Jones entertained in a social way our society at her lovely home in grand style. Miss Willie Hodge and Mrs. Reagan Jones ushered forty-four ladies into the double parlors. The occasion being a welcome to new comers and a farewell meeting to our District Treasurer, she, with her family, having removed to Fort Worth. The program arranged was carried out on time. Mrs. T. H. Barron presided in the absence of the president, who gave a good talk on our present work and the work for the coming year. "Welcome to Our Members" responded to by Mrs. C. M. Weakly; "Removal of Mrs. Henderson," Mrs. John Prince; "Preacher's Wife: Her Love for the Members," Sister Tower. At the close of Sister's Tower's remarks a beautifully decorated wagon guided by little Lois Henderson and Bettie Tittsworth and drawn by Billie Tittsworth and Marthy Dickerson (in absence of little Annie Prince). Baby Clarence Richardson occupied the seat of honor, holding a beautiful cut glass vase and

Vapo-Cresoline advertisement for Whooping Cough, Spasmodic Croup, Asthma, Sore Throat, Coughs, Bronchitis, Colds, Catarrh. Includes text about its effectiveness and availability.

presented it to Sister Henderson from our society as a slight token of our love for her and, amid tears of "sweet sorrow," Sister Henderson accepted it and said that she would prize it as one of the most sacred gifts of her life. "Woman's Duty to Our Church and Conference Work," Mrs. J. J. Faulk; "Knock at the Door of the Fort Worth Church," Mrs. J. M. Pinkerton; "Our Duty to New Comers and Their Duty to Us," Mrs. Percy Larkin; "Mrs. Elam Henderson's Faithful Work," Mrs. J. A. McDonald; "There'll Be No Parting," hymn, Mrs. E. W. Rogers; "New Comers and Their Duty to Join Us," Mrs. R. T. Craig. All of the talks were very instructive, and created much religious feeling, and will have the effect of causing us to love each other more as well more willingly serve our Master in the future. Our society is doing a good work, and we ask the prayers of our sisters everywhere in our behalf. Sister Jones was assisted by Madames Weekly, Pinkerton and Prince. Refreshments were served by Mrs. Chas. Richardson and many others. MRS. J. J. FAULK, Press Reporter.

What people think about they will talk about. The best method of promoting religious conversation is to get a little religion into people's hearts and heads.—Michigan Christian Advocate.

CUTTING-FITTING advertisement for Potter School of Dressmaking, featuring a woman sewing and text about professional cutting and fitting services.

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.



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

\$25.50 Secures the machine for life and the Texas Christian Advocate for one year. The machine is guaranteed by the factory as well as ourselves. You are thus doubly secure in your purchase. Remit Express or Postoffice Money Order. BLAYLOCK PUBLISHING CO., Dallas, Texas.

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THE NECESSITY OF THEOLOGICAL TRAINING.

Dr. Bradfield has asked me to prepare a paper for the Texas Christian Advocate a paper of a thousand words on "The Necessity of Theological Training." There is so much to be said on the subject that an article of twice the proposed length would by no means fully cover the ground. This paper therefore can be only a brief outline.

If I believed that the theological department at Southern Methodist University would offer such training as is given by some of the theological schools of the North and East I would emphatically declare that there should be no necessity for any such training in our Zion. In some of these "training schools for the prophets" they rule out the supernatural, reduce every thing to pure reason and take nothing by faith. They call in question the inspiration of the Scriptures, belittle the cross and deny the divinity of Jesus Christ. Such "training" disqualifies the student entirely for the work of the ministry and we need no such in our Church today.

I believe in progress and desire to keep abreast with the sane scholarship of today, but I desire with all my heart to see our beloved Church keep right on the great fundamentals of the faith. Any Church that eliminates the supernatural and becomes rationalistic will lose its power over the human heart and can never save a lost world. The Christian religion is founded on faith and demands the heroic.

But since I believe in the theological faculty at Southern Methodist University under the leadership of the cultured and devoted Dobbs I can, with pleasure, say that we need the work these men are to do.

Our young men preparing for the ministry have great need for special theological training such as is being given there.

1. The Pew Demands It.

There is more intelligence in the pew today than ever before. We are now in the midst of the most enlightened age in the history of the world. The railroad, the telegraph, the printing press, the daily mail and the school house have disseminated light and learning in every section. People everywhere are reading and thinking. These thoughtful people do not care to listen to an ignorant and untrained man in the pulpit. They demand a man of culture and training as their minister. The pew is more exacting now than ever. The day has passed when men of learning care to sit in the pew and listen to ignorance in the pulpit, however consecrated it may be. They want men who know and who can preach the gospel of Christ with authority and power. The call from the pew is for well trained men. That call is growing stronger and louder as the days go by. Presiding elders and Bishops bear witness to this demand.

2. The Spirit of the Age Requires a Better Trained Ministry.

This is a day of specialists. In every calling or vocation men are required to get ready for their special work. The civil engineer cannot enter his work until he has had training; the lawyer must have special preparation, and the doctor cannot practice until he has had years of careful training. In these professions the public demands men of training and skill. Shall we demand less of the gospel minister? The man who ministers to our bodies must have special training for his work; the lawyer who has charge of our business must have special preparation lest he blunder and all men leading in every calling get ready for their work. Shall not the man who ministers to us in holy things have special training for his high office?

Theology may be defined as the science of Christianity. Theological training is, therefore, training in the science of Christianity. The business of the preachers is to know Christianity in all its phases. They are to bring the gospel of Christ in such power and persuasiveness as to win men to the Christ life and build them up in the holy faith. They have been commanded to "Go, teach!" How can they teach unless they know. The ministry of Christ is a teaching ministry. Therefore they must be skilled in all departments of the gospel. They are to bear witness to Christ and his gospel. The witness in order to be convincing must know all about his testimony. So the gospel ministers ought to know the gospel of the Son of God in all its bearings on the great problems of life. They need special training for their difficult and responsible task. They must speak with authority and assurance and knowledge is essential to this. If we would send out the most efficient men to do the great work of the Church we must

send out men who have had special training for this work.

3. The Exigencies of the Hour.

The exigencies of the hour necessitate special equipment for our young preachers. Our civilization today is so complex and our problems so numerous and so complicated that experts are needed to deal wisely with them. The Church today faces more difficult situations and grave issues than ever before. All the great problems of social welfare are more or less the problems of the Church, and the future of the Church depends upon how they are met and solved. Theology itself is in a state of flux. The doctrine of evolution and the attitude of thinkers on so many social problems has revolutionized many things in the theological world. There are many false ideas abroad, many vagaries afloat and many hurtful "isms" to combat and our young men must have special training to cope successfully with them. To defend the faith against these erroneous doctrines requires knowledge and skill.

And besides all this the gospel must be preached to all the world in the most convincing and powerful way. All men everywhere need Christ. He must be preached to all the world. The field is white unto the harvest, but skilled laborers are few. How great the work and urgent the need for prepared men only he knows.

To prepare these men for this great work is the task set by the Church for the theological faculty at Southern Methodist University. The laymen must come to their assistance by supplying the necessary funds. To put money into this work is to transmute the gold of this world into the gold of heaven. It not only builds it into human character and immortalizes it, but assists in spreading the gospel of the Son of God.

H. A. BOAZ,
Columbia University, New York City.

"WIDE-OPEN SABBATH."

Kill the Parks Bill—Pass the Johnson Bill.

The Park's Bill on the calendar in the House, to allow cities of more than 5000 inhabitants to govern their own amusements, means a wide-open Sabbath in these centers of population. Everybody knows that the cities exempt from the State Sunday law and given a free hand would pass ordinances authorizing picture shows, theaters and vaudeville to run on Sundays. The moral and Church people in the large cities are at the mercy of the immoral elements and without the protection of the strong arm of the State would be unable to preserve the Christian Sabbath. With the voting out of the saloons throughout the country undesirable citizens of every class have flocked to the cities where whisky is sold until they hold the balance of power.

Why stop with allowing the cities to govern their amusements? Why not allow them to govern themselves entirely? There is no more reason for setting aside the State Sunday law in the cities than there would be for surrendering the statutes of the State against murder and robbery. Why have the open Sabbath and not the open saloon on the Sabbath? Indeed, one means the other sooner or later.

To allow cities of 5000 or more inhabitants to govern their amusements is class legislation. The Supreme Court has so held in the Pool Room Law. A city of 5000 inhabitants has rights conferred upon it denied to one of 4975. The same thing in the one is authorized by law and in the other it is made a crime.

It is not true, as claimed, that the laboring people are demanding Sunday amusements. The great toiling masses throughout the State who labor six days during the week want the Sabbath as a day of rest and worship. Laboring people who belong to unions are protected by the eight-hour law and have more time for recreation and amusements than any other class of people. Why not do something for the merchants and clerks who have not a Saturday afternoon holiday and who work late Saturday nights?

Not laboring people, but the picture show and theater people are back of the Park's Bill. Not satisfied with running their business day and night during the week they are endeavoring to have passed a law that would commercialize the Sabbath and enable them to do business on this holy day. Their interest in the poor laboring man is not in his amusements, but in his money. There are no free shows on Sunday; an admission fee is charged.

The best part of our country is not in the North and East where the big

cities with a heavy foreign population and a wide-open Sabbath dominate the State, but it is in the South and Southwest, where the State still governs the cities and is itself governed by free Americans who fear God and respect the Holy Sabbath.

We appeal to the Legislature not to weaken but to strengthen our State Sunday Law, to be enforced alike in city and country.

Let the friends of the Christian Sabbath send petitions, write letters and wire their Representatives and Senators to vote and work to kill the Park's Bill and pass the Johnson Bill. Time is important. The call is imperative. Do it now.

JNO. R. NELSON.

OPEN LETTER.

Messrs. C. A. Burton and I. T. Valentine,
Representatives, Tarrant County.

Gentlemen—Your open letter to your constituents defending your vote again submission is plausible, but not convincing. We do not believe that the authors and supporters of the Bagby "Bone Dry" resolution sincerely desire its adoption. They have always been and are now against prohibition in any form. The Bagby resolution is apparently contrived to furnish an excuse for members of your kind.

It may be that there are some pros who "love their toddy," as you suggest. It may be that there are some pro politicians who do not want a settlement of this question, as Mr. Bagby charged. But the great mass of the prohibitionists do not drink, are not politicians and do want a final and a just settlement of the question. They are earnestly and unselfishly seeking to better social, moral and political conditions in Texas. The people will not believe that the prohibition leaders and the ninety prohibition Representatives have betrayed them. They will not believe that the antis in the Legislature desire drier or more effective prohibition than do the pros, and they prefer that the pros write the resolution to be voted on and not the antis. They are not deceived.

You were elected as the Representatives of this county to represent the will and wish of a majority of the absent voters. The very title of your office suggests its character. The voters instructed you in the same election in which you were elected, and that instruction implied that you should vote for the sort of prohibition that the prohibitionists wanted and not the kind desired by the antis; that you would co-operate with the pros and not the antis; and that you would not be a party to tactics to defeat the will of the majority of the people of your State and county. Do you suppose that you would be in your present position if you had publicly announced before your election that you would not abide the instruction of your State and county on this question? I challenge you to resign your office and stand for re-election.

In order that there may be no question about the election or the expense of it, I will guarantee the expense, although I do not want your office or any other office. I merely wish to discharge the duty of good citizenship. The liquor interest has elected a large percentage of our State, county and municipal officers, and those opposed to it the balance of them. Prohibition or not has been and is the test. The candidate must be either radically for or radically

For Young and Old

Keep Your Digestion Perfect. Nothing Is Quite So Safe and Pleasant as Stuart's Dyspepsia Tablets.

FREE TRIAL MAILED ON REQUEST.

Thousands of men and women have found Stuart's Dyspepsia Tablets the safest and most reliable preparation for any form of indigestion or stom-



ach trouble. But the Tablets are just as good for little folks as for their elders. Little children who are pale, thin and have no appetite should use the Tablets after eating and derive great benefit from them.

Full sized boxes are sold by all druggists for 50 cents, and no parent should neglect the use of this safe remedy for all stomach and bowel troubles if the child is ailing in any way. Mail coupon for trial.

Free Trial Coupon

F. A. Stuart Co., 254 Stuart Building, Marshall, Mich., send me at once a free trial package of Stuart's Dyspepsia Tablets.

Name _____
Street _____
City _____ State _____

against, and his character and qualifications otherwise are of little consequence. The liquor issue has impaired the public service, cheapened office and now it lays its unholy hands upon the very foundation of representative government. Your vote may eliminate this question from the politics of this State. You are, therefore, for the moment, of some consequence. GEO. W. ARMSTRONG.

The Advocate is a blessing in my home. J. A. THOMPSON,
Winnsboro, Texas.

Rev. J. D. McWhorter, of Sterling City, sends five new subscribers and writes that he will have more soon.

I have been reading an Advocate since I was ten years old. I will soon be seventy-one. We moved to Texas in 1871 and have learned to love the Texas Advocate just as dearly as we did the Wesleyan.

MRS. C. V. MODESETT,
Lexington, Texas.

ECZEMA

Also called Tetter, Salt Rheum, Pruritus, Milk Crust, Water Poison, Weeping Skin, etc.



For fifteen years I have been treating one disease alone, ECZEMA. I have handled over one million cases. I do not pretend to know it all, but I am convinced the disease is due to an excess of acid in the blood, and closely related to rheumatism and cancer. This acid must be removed.

Eczeema is called by some people Itch, Tetter, Salt Rheum, Pruritus, Milk Crust, Weeping Skin, etc. I am fully convinced Eczeema is a curable disease, and when I say it can be cured, I mean just what I say—CURED, and not merely patched up for a while to return worse than before. It makes no difference what other doctors have told you, or what all you have tried, all I ask is just a chance to prove to you that this vast experience has taught me a great deal that would be of help to you. If you will write me today I will send you a free trial of my mild, soothing, guaranteed treatment that will do more to convince you than I or anyone else could in a month's preaching. It's up to you. If you suffer any more with eczeema and refuse to merely write to me for free trial, just blame yourself. No matter where you live, I have treated your neighbors. Merely dropping me a postal today is likely to give you more real comfort in a week than you ever expected to enjoy again. Do it right now, your very life may be at stake.

J. E. CANNADAY, M. D., 1363 Court St., Sedalia, Mo.

Reference: Third National Bank, Sedalia, Mo. Ask your banker to find out about me. Send this notice to some poor sufferer from eczeema. It will be a kind act by you.

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, including Sulphur Springs, Beeville, Lampasas, Hillsboro, Mangum, Austin, Albuquerque, Lawton, McKinney, Gainesville, Decatur, Dublin, Wichita Falls, San Marcos, Oklahoma City, Tulsa, Planview, Jacksonville, Clinton, Stamford, Clarendon, Abilene, Ardmore, Chickasha, Uvalde, and Hooker.

MEXICAN CONFERENCE.

I wish to announce that the Pacific Mexican Mission will meet in Cananea, March 7; the Mexican Border Mission in El Paso, March 14; the Central Mexico Mission in Mexico City, March 31.

COLLINS DENNY, Richmond, Virginia.

EAST OKLAHOMA CONFERENCE CHURCH EXTENSION NOTICE.

The Executive Committee of the East Oklahoma Conference Board of Church Extension will meet on March 13th, Tuesday, at the Severs Hotel, Muskogee, Oklahoma. All parties interested take due notice. Applications to the General Board for aid will be considered. All applications must be filled out properly, and sent to Rev. J. E. McConnell, Secretary, Durant, Oklahoma, in ample time for filing.

L. B. ELLIS, Chairman.

EAST OKLAHOMA CONFERENCE APPOINTMENTS.

Special Commissioners for Southern Methodist University campaign are: S. H. Babcock, L. S. Barton and J. D. Boxley. Orphanage Board, T. P. Turner, A. C. Pickens, C. A. Clark, W. L. Chapman and D. B. Toliver. W. L. BROOME, Secretary. Bristow, Oklahoma.

OKLAHOMA CITY DISTRICT.

A Missionary Institute for the following churches in Oklahoma City District will be held February 19 at Purcell: Paoli, Purcell, Blanchard and Washington, Noble, Norman, Lexington and Franklin. The several pastors, local preachers, lay leaders and as many of the laymen as possible will please attend. The work of the Institute will begin promptly at 10 a. m.

M. L. BUTLER, P. E.

NOTICE NORTHWEST TEXAS CHURCH EXTENSION.

The Executive Board will meet in Anson March 6, 10 a. m. to scale applications to the General Board from the Northwest Texas Conference for loans or donations. No applications to Conference Board to be considered at this mid-year meeting. Let all applications for aid be in the hands of Rev. A. L. Bowman, Abilene, before that date. ED. R. WALLACE, Chairman, Haskell, Texas.

CHURCH EXTENSION—WEST TEXAS.

All applications to General Board must be in my hands at Bishop, Texas, by first of March. H. G. HORTON.

EXCHANGE OF PASTORS.

Rev. M. L. Lathan, preacher in charge of Lillian Circuit, and Rev. Gordon Stamps, preacher in charge of Parker, have been exchanged in their pastoral charges, Bishop McCoy approving. W. L. NELMS, Presiding Elder, Cleburne District.

MARRIAGE.

TYSON-STONE.—At the Alamo Methodist Church, San Antonio, Texas, Wednesday night, January 24, 1917, Mr. Paul E. Tyson and Miss Alice Stone, Rev. J. F. Tyson, of Salado, Texas, officiating, assisted by Rev. J. F. Lawlis, pastor of Alamo Methodist Church, San Antonio, Texas.

GAUTIER-WELLS.—At the residence of Rev. William H. Evans, evangelist of the Dallas District, February 2, 1917, Mr. Jeff D. Gautier and Mrs. Clint Glass Wells, Rev. William H. Evans officiating.

SUNDAY SCHOOL ATTENDANCE CONTEST.

Lest we forget, schools are asked to report only the number in actual attendance at Sunday School. Enrollment, Cradle Roll, Home Department and other departments do not count unless they are actually there. Every report should be exactly alike on this point. Uneven weather over the State cuts some figure with the attendance. For instance, Wichita Falls had a severe sand storm blowing during the Sunday hour. The pastor at Laredo writes that if this contest continues until Conference Laredo expects to have the largest school in the State. Good for Laredo. No report from Houston yet. Maybe they are planning to surprise us.

Attendance Sunday, February 4th.

Table listing Sunday School attendance by location and number, including Tyler, Sherman, Dallas, Temple, Ft. Worth, Dallas, Wichita Falls, San Antonio, Cleburne, Greenville, Austin, Amarillo, Plainview, Dallas, Jacksonville, Hillsboro, Cleburne, Bonham, Galveston, Dallas, Canyon, Corpus Christi, Huntsville, Port Arthur, Beaumont, Durant, Roswell, Altus, Memphis, Brownwood, Okmulgee, Clovis, Waco, Uvalde, Holdenville, Bryan, Dallas, Center, McKinney, Dallas, Cleburne, Hillsboro, Groveton, Tenaha, and Handley.

W. C. EVERETT, Sec.

CHURCH EXTENSION, NEW MEXICO CONFERENCE.

I wish to call a meeting of the Conference Board of Church Extension of the New Mexico Conference to meet in Trinity Methodist Church, El Paso, Texas, on March 6 at 9 a. m. Every one having applications to the General Board please have them ready then. We cannot consider any application after that date. Please fill out the blanks properly. We cannot consider an application which is not properly filled out. If your Church is able at all to do the building you contemplate do not ask for aid. J. H. MESSER.

CHURCH EXTENSION, NORTH TEXAS CONFERENCE.

The Executive Committee of the Church Extension Board will meet at the Publishing House, in Dallas, Monday, March 12, at 1 o'clock p. m. Let all who expect to ask aid of the General Board have their applications in the hands of the Secretary of the Board, Rev. J. D. Shawver, of Denison, Texas, prior to March 12. M. L. HAMILTON, Chairman Conference Board.

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

Paris District—Second Round.

Table listing Paris District conference rounds with locations and dates, including Avery, Annona, Roston, Bonham, Deport, Pattonville, Howland, Centenary, Bogata, Clarksville, Detroit, Blossom, Emberson, Lamar Ave., White Rock, Clarksville, Paris, Woodland, and Woodland and Kanawha.

San Antonio District—Second Round.

Table listing San Antonio District conference rounds with locations and dates, including Feb. 11, McKinley Ave., Feb. 11, Alamo, Feb. 14, Alamo Quarterly Conference, Feb. 16, McKinley Ave., Feb. 18, Government Hill, Feb. 18, Denver Heights, Feb. 21, Denver Heights, Feb. 25, Laurel Heights, Feb. 25, Prospect Hill, Feb. 28, Prospect Hill, March 4, West End, March 4, Palm Heights, March 7, West End, March 11, Los Angeles Heights, March 11, Alamo Heights, March 12, Los Angeles Heights.

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.

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.

COTTON SEED.

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

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.

I HAVE with me Mr. R. E. Huston, Choir Director, and Miss Eula McGuire, Director of the young people and children services. If you want the trio let us know, if not save your time and mine, also your postage. L. E. CONKIN, Greenville, Texas.

Table listing quarterly conferences for various districts, including Alamo Heights, Kerrville, Boerne, Travis Park, Bandera, Pleasanton, Pleasanton, Oak Island, Laurel Heights, Charlotte, Jourdanton, and Groseclose.

Clarendon District—Second Round.

Table listing Clarendon District conference rounds with locations and dates, including Claude, Wellington, Quanah, McLean, Shamrock, Wheeler and Mobeetie, Zybach, Memphis, Lakeview, Miami, Hedley, Goodnight and Lelia Lake, Clarendon, Pampa, Clarendon, District Conference, May 23, 24, 25.

In addition to the regular work of the District Conference, the following subjects will be discussed: Church Extension, John Henson Sunday Schools, B. L. Nance Conference Claimants, G. S. Slover, Missions, Education and Orphanage, J. A. Laney, Epworth League, J. P. Patterson, Lay Activities, F. P. Works and J. J. Mickle. Our Church Papers, J. H. Hicks, Book Review, Centennial Service: 100 Years of Methodism in Texas, A. J. Weeks, Panhandle Methodism, A. M. Beville and Mrs. Martha Rogers. A. W. HALL, P. E.

Austin District—Second Round.

Table listing Austin District conference rounds with locations and dates, including Elgin, Bastrop, Flatonia, Columbus, Eagle Lake, West Point, Smithville, Fred Allen Memorial, Ward Memorial, Speedway Central, University Church, First Church, Walnut, Austin, Webberville, Smithville, Lagrange and Winchester, Weimar, Garwood, McDade, Manor, Liberty Hill and Leander.

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, Dept. W. 171, Rochester, N. Y.

MILO MAIZE.

EXTRA double dwarf Milo Maize Seed, re-cleaned and bright, 5 cents per pound. DEAL & KLEIN, Crystal City, Texas.

MISCELLANEOUS.

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

PRINTING.

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

REAL ESTATE.

WRITE me for prices on lots near S. M. U. Campus. A good investment, easy terms, will grow in value. NATHAN POWELL, care Powell School, Dallas.

TOMATOES.

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

Gatesville District—Second Round.

Table listing Gatesville District conference rounds with locations and dates, including Moody, Clifton, McGreggor, Gatesville, Crawford, Meridian, Meridian, Oglesby, Valley Mills, Coryell, Gatesville, Nolanville, Killeen, Turnersville, Jonesboro, Evant, Copperas Cove, Killeen, Fairy, Hamilton, Hamilton.

S. J. RUCKER, P. E.

Brownwood District—Second Round.

Table listing Brownwood District conference rounds with locations and dates, including Zephyr, Blanket, Indian Creek, Bangs, Rockwood, Santa Anna, Valera, Winchell, Ballinger, Winters, Wingate, Norton, Novice, Coleman, Robert Lee, Bronte, Brownwood.

SAM G. THOMPSON, P. E.

Decatur District—Second Round.

Table listing Decatur District conference rounds with locations and dates, including Krum and Slidell, Justin and Ponder, Sunset Circuit, Howie Sta., Boyd Cir., Paradise Cir., Roanoke and Argyle, Greenwood Mis., Decatur Mis., Decatur Cir., Crafton Miss., Willow Point Miss., Bridgeport Sta., Chico Miss., Alvord Sta., Jacksboro Miss., Perrin and Barton, Bryson and Jermyn.

The Decatur District Conference will convene at Jacksboro, 9 a. m., April 26-29. Opening Sermon Wednesday the 25th, 7:30 p. m., by Rev. J. P. Humphreys. The following are the committees: License to Preach—R. B. Moreland, J. D. Hudgins, J. E. Short. Deacons' and Elders' Orders—J. R. Atchley, E. F. Brown, W. N. Vernon. Admission and Re-Admission—G. A. Lehnhoff, R. N. Huckabee, W. J. Wilson. Southwestern University Scholarship—C. W. Glanville. Pastors will please see that all of the Quarterly Conference Records are brought for examination. I want all of the members of the District Conference to remain over Sunday. W. A. STUCKEY, P. E.

As a preventive as well as curative medicine, Hood's Sarsaparilla is pre-eminent—its great merit is fully established.

"Somewhere beneath the stars there is something that you alone were meant to do. Never rest until you have found out what it is!"—John Brashear.

WELL EQUIPPED young lady, Christian character, desires position as teacher of piano, also as organist in M. E. Church preferred. Address "TEACHER," care Texas Christian Advocate, 1804 Jackson St., Dallas, Texas.

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.

PERRY.—Mrs. Alice Perry, wife of Rev. M. L. Perry, was born in Maury County, Tennessee, February 1, 1846. She was converted at eleven years of age, while attending a female college at Columbia, Tennessee, conducted by J. O. Church. Ever after she lived a life devoted to all her trying duties as revealed by her Lord. She was married September 22, 1867. Many times did my father publicly testify that he owed his conversion and ministry to her faithful life and persistent prayers. This took place at a campmeeting on Campbell Branch, conducted by R. C. Armstrong. In 1878 they moved to Texas for the health of their afflicted boy. My parents did everything they could to get me well. First settling in Collin County, three miles from McKinney, a year later they moved to Free-stone County, four miles from Cotton Gin. Later they moved to Clay County, where my father died twenty-three years ago. During her widowhood she gave herself without stint to her two afflicted children, making their lives happy by her love and care. She was the steadfast friend of pastor and Church always. Her death was by burning on December 22, 1916. She was patient in her last sickness, resigned to God's will, thinking only of her Savior, her helpless children and the salvation of her entire family. She sang just before death "I Want to Go There, Don't You?" I ask the prayers of all Advocate readers for my precious sister and myself that we and the other four children and all the grandchildren may meet a reunited family where there are no wheel chairs.

R. T. PERRY.

ASTON.—Mrs. Margaret K. Aston (nee Sanders) was born in Chickasaw County, Mississippi, March 11, 1848, and departed this life at the home of her son, W. E. Aston, at Valley View, Texas, December 17, 1916. Sister Aston came with her parents to Texas and settled in Grayson County, near Sherman, at the age of seven years. She was ten years of age when her mother died and left her and seven other children, three sisters and four brothers. In 1862 she was taken to the home of her grandparents in Collin County, where she received her training for womanhood. She was married to Brother H. L. Aston, of the same county, on January 7, 1866. To them were born six children, one boy and five girls, all of whom are living and were present at her death. They are as follows: W. E. Aston, Mrs. J. W. Dameron, Mrs. W. Y. Dameron, Mrs. J. A. Webster, Mrs. J. M. Walker and Mrs. R. G. McLaughlin. Sister Aston was converted at about sixteen years of age and joined the Church with her husband in 1870 at Old Martin Box Schoolhouse, an appointment on the Pilot Grove Circuit. Brother and Sister Aston moved to Cooke County in 1894 and placed their membership in the Valley View Methodist Church. Later, at the organization of the Lois congregation they became charter members of that Church and were the inspiration of the organization. No more faithful servant of the Lord and of the Church has this community ever known than was Sister Aston. From the very beginning of her married life her home was the home of the preacher. Any many preachers, living and dead, if they were permitted, would rise up and call her blessed. During the days of the old-time campmeeting she, with her husband, was always on the campground with provisions for the preachers and other friends. And up until they were forced by age and infirmity to abandon housekeeping, their home was the place of rest and refreshment for the many preachers who passed their way. My acquaintance with Sister Aston began with my pastorate on the Era and Spring Creek charge in the fall of 1911. Hers was the religion of the old and unmistakable type, an experience that was a source of joy in the shadows, as well as in the sunshine. Hers was a faith that put a light in her eyes and a fragrance in her life that blessed every life that knew her.

When physically able she would read the Bible, the Advocate and other religious literature every day, and always found something to prove a source of special joy and often spoke of it to others, thus encouraging them to live a better life. We can never forget how occasionally she would so modestly, yet so happily, tell her Christian experience and bring joy to the heart of all who heard her speak. Truly "out of the perfection of such beauty God hath shined." We visited Sister Aston often during her last illness, which lasted several months, and always found her full of hope despite her sufferings. Once she asked me if I thought she would be there when I returned. I replied that I was afraid not. Upon which she replied, "Well, there is nothing to do but to close my eyes." As I prayed with her she would respond with joy and continually said, "I am ready to go." She gathered her children and other relatives about her bed and requested them to meet her in heaven. She made the arrangements for her funeral and requested that we sing "Jesus, Lover of My Soul," which we did. Besides her husband and six children she leaves behind three brothers and three sisters, thirty-five grandchildren and fifteen great-grandchildren. We laid her tired body to rest in the Valley View cemetery after appropriate services at the Methodist Church on December 18, 1916. There were present at her funeral Rev. M. A. Stout, of Era; Rev. H. C. Hand, of Aubrey, the pastor of the Presbyterian and Baptist Churches of the town and the writer, who conducted the services, besides scores of relatives and friends. Thus ended a beautiful life on earth. May divine blessings be upon the husband, children and other relatives. We shall meet her again.

✕

MURRAY.—James Wood Murray was born at Fayetteville, Alabama, October 12, 1846, and died very suddenly at his home near Abernathy Texas, November 28, 1916. His parents were Richard Gaines Murray and Rachel Caroline Wood Murray. Bro. Murray was married to Miss Juliet Alexander Wingo, in Lowndes County, Mississippi, on November 17, 1875. They moved to Dallas, Texas, in the latter part of 1876 and lived there until 1885, when they moved to Coleman, Texas. He moved from Coleman, near Abernathy, Texas, in April, 1901, where he lived until his death. To Brother and Sister Murray were born Mrs. Mary Wood Howell, of Milnesand, New Mexico; William Gaines Murray, of Abernathy, Texas; James Powell Murray, of Austin, Texas; Milton Slaughter Murray, deceased; Mrs. Lockett Caroline James, of Abernathy, Texas. His faithful Christian wife died May 5, 1915. Then it was that Brother Murray said his prayer had been answered, for he had always prayed to live to take care of her, and also his mother, to the end. Bro. Murray was a good business man, good friend, good citizen—a good man in the fullest sense of the word. He was interested in everything that would upbuild the community in which he lived. In early manhood he fought for the Confederacy under Gen. N. B. Forest, as he believed it his duty. He delighted in telling many vivid stories of this conflict. Brother Murray's life was an inspiration and an example to his family and his friends. Joining the Methodist Episcopal Church, South, just after his father's death, at the early age of six years, his whole life was devoted to its service. He often testified that he could not remember when he did not love the Lord. Like all of us, he had misfortunes and hardships, but through his faith in God and his promises he was always able to say, "He doeth all things well." In his business affairs and in all questions where right and wrong were involved he would search the Holy Scriptures for an answer or solution. He made his Christianity practical in his every-day life, dealing with his family and his friends. The Psalms, Proverbs, the Gospels, and Corinthians were among his favorite parts of the Bible and he delighted to quote "Who shall abide in thy tabernacle; who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart." He lived up to this passage serving God with an humble, contrite heart. His life was an exemplification of all the Christian virtues, so pure, so kind, so patient that he won the respect and love of all who knew him. Men who had been doubtful as to the reality of Christianity and the honesty and integrity of men, had been convinced of the truth of the religion of Jesus Christ, after having known him intimately. He was always a friend to the Church and the preacher, prudent in action



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and wise in counsel. "He is not dead but sleepeth." His influence will live on and on as a benediction to the world. The remains were laid in Plainview Cemetery to await the resurrection. Funeral services were conducted by Rev. J. W. Story and his pastor, Rev. B. Y. Dickenson.

HIS PASTOR.

ROBUCK.—Ruphus G. Robuck was born in Alabama, March 1, 1832. At the age of twenty years he came to Texas and was one of the pioneers of Karnes County, where he lived the remainder of his life. On July 5, 1859, he and Miss Anne E. Pyle were united in marriage. To this union eleven children were born, five of whom survive him. Under the ministry of Rev. Eli Seale, Bro. Robuck was converted and joined the M. E. Church, South, at Helena, Texas, in which Church he lived a faithful and loyal Christian life. On November 13, 1916, he answered the call and went to his reward above. His surviving companion who walked by his side down to the ripe age of 84 years, as well as his children and friends, know where to find him. "Blessed are the dead which die in the Lord."

I. E. WOOD, P. C.

LINVILLE.—Thomas Alpha Linville was born in Stokes County, North Carolina, February 16, 1859; moved to Texas in 1871; was converted at Evergreen Campground, McLennan County, Texas at the age of twenty-one, and immediately joined the Methodist Episcopal Church, South, of which he has ever since been a faithful member. He was married to Miss Jennie McLaughlin, October 18, 1883. To this union eleven children were born, three of whom have preceded the father to their eternal home. The bereaved companion and the following children survive: Mrs. Willie Rigler, George, Ada, Fred, Lula, Winfield, Opal and Alma. All the children have been converted and all except one are now members of the Church. Brother Linville suffered much with the dread disease, cancer of the stomach, but bore it patiently and left the positive assurance to a clear title to a mansion in the skies. He died in Lorena, Texas, December 29, 1916, at 11:15 a. m. and was laid to rest in Evergreen Cemetery the next day. May the blessings of a Divine Father rest upon those left behind.

JNO. M. NEAL.

McGregor, Texas.

WHITE.—Little Ruth Louise White, the daughter of Bro. J. W. White and wife, of the Church Hill community, passed away January 5, 1917, after a week's illness of pneumonia. Ruth was a sweet child, the idol of the home, being the youngest of a large family, consisting of three boys and three girls, besides the fond parents. All these, together with a host of relatives and friends, mourn the going away of the three-year-old baby from one of our most loyal Methodist homes. We do not understand the ways of God but we know that He doeth all things for the best. Doubtless He took Ruth to make heaven brighter and happier. We laid her remains beneath the sod at New Prospect to await the resurrection. We shall meet her in the better land if we are faithful unto death. Then we shall have a fuller appreciation of what it means to exchange earth for heaven. May God comfort and bless the family in this great trial is the wish of their pastor,

A. G. HALL.

Henderson, Texas.

BENNETT.—Mrs. Louisa, relict of E. G. Bennett, was born in Polk County, Missouri, May 7, 1835, and died in Groesbeck, Texas, January 7, 1917, aged 81 years and 8 months. She married and came with her husband to Limestone County, Texas, in 1850, where she continued to reside until her release for the home above. She was the mother of seven children—four sons and three daughters—all of whom are living. She was converted when a young woman and joined the Methodist Church, in which Church she held membership until she was translated to the Church triumphant. She came to this county and settled near old Fort Parker soon after Cynthia Ann Parker, of historic interest, was captured by the Indians, when the fort fell. At that time many hardships and privations had to be endured by the settlers, but she was equal to the task and bravely helped to make a home for herself and family. Mr. and Mrs. Bennett lived together more than sixty-five years after coming to Texas, and saw the country thickly populated with a prosperous Christian people. Mr. Bennett died in June, 1916, and his bereaved companion was lonely, and so was ready to go. Her faith was strong and her triumph complete as the hour of her going drew near. She was happy and praised God aloud. Her children know where to find her.

E. A. SMITH.

Groesbeck, Texas.

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McREE.—Miss Johnnie Louis McRee was born October 15, 1893, in Llano County, Texas. She with her parents came to Eastland County, near Rising Star, in 1901. She died of typhoid fever November 7, 1916. Louis was the youngest of a family of twelve children and was always a favorite of the home. She was kind and affectionate to all and took advantage of every opportunity to prepare herself for usefulness in life. She began teaching in literary school in early life. Wherever she taught she was loved and respected by all. She was converted and joined the M. E. Church, South, at the age of thirteen and has lived a consistent Christian from then until her death. Her mother and nine brothers and sisters preceded her to that home that knows no death nor sorrow. Her father, J. L. McRee, and two sisters mourn her death, besides a host of friends. A great concourse of friends, relatives and loving school children were present at her burial in the Rising Star Cemetery. The services were held by her pastor, assisted by Rev. E. M. Wisdom. Friends and relatives, mourn not. Though we have lost a great dear one, our loss is her gain.

W. E. ANDERSON, Pastor.

MARSHALL.—December 3 marked the passing of a really great life. Mrs. Henrietta Wesley Marshall was born in Talbot County, Georgia, April 9, 1832. She was converted and joined the Methodist Episcopal Church, South, when she was nine years of age. In 1851 she was married to Mr. D. W. Marshall, of Talbot County. To them were born nine children, two of whom preceded her to the glory world. Those who still live are: Mrs. E. A. Morrison, of De Ridder, Louisiana; Mrs. Lela Garrett and Mrs. M. J. Denman, of Garden Valley, Texas; W. B. Marshall, of Longview, Texas; Mrs. Ida Cobb, of Orange, Texas; Mrs. Lula Eckles, of Fort Worth, Texas, and Mr. Dan Marshall, of Texarkana, Arkansas. She had sixty-three grand children, seventy-eight great-grandchildren and three great-great-grandchildren. She loved the Church with a true love. For about twenty years she was one of the faithful workers of Fairview Church, of Texarkana. She believed in paying as well as praying. Her cup of joy was filled to overflowing last year when her youngest son, Dan Marshall, was converted and joined the Church. Length of days and noble services were out her body and the life that had grown to be so much like that of the Master slipped out of the human limitations into the eternal limitless life of God December 3, 1916.

L. C. BEASLEY, Pastor. Stamps, Arkansas.

CHILDERS.—James Jefferson Childers, born December 7, 1845, in Blount County, Alabama, departed this life, after a lingering illness, January 19, 1917. After the close of the war in 1869, he and his mother and sisters moved to Hopkins County, Texas, where on January 11, 1871, he was happily married to Martha Elizabeth Moore. In this Christian home were born six children, all of whom survive. In 1875 he and his wife and two children moved to Erath County, Texas, where they reared their family of five boys and one girl. In November, 1911, they moved to Oklahoma, where they remained until March, 1916, when they moved to Seminole, Texas. After several months of illness his faithful wife and companion departed this life October 29, 1916. This sad occurrence brought loneliness and grief to his heart, and soon afterward he came to Sinton, Texas, to be in the home of his youngest son, Judge A. W. Childers, for whom his tender affection could not be exceeded by a father to a son. His testimony during his last days of illness rang clear with true faith and victory in the Cross of Christ, which was a benediction to those who came in touch with him. He was converted when a boy, joined the Church, where he remained in faithfulness for a higher call. His last utterance was a shout of victory and the crossing of the river held him no fear, but a joy to be realized in full fruition. Funeral service was conducted by the writer Saturday morning, January 20, in Sinton, where his body was laid to rest to await the summons of the resurrection morning. The children are: J. H. Childers, Seminole, Texas; Rev. J. W. Childers, Bandera, Texas; Mrs. Nora Pearl Drury, Seminole, Texas; J. G. Childers, Hastings, Oklahoma; P. A. Childers, Spur, Texas, and M. A. Childers, Sinton, Texas.

JOHN K. BEERY, Edgewood, Texas.

BAILEY.—Mrs. Daisy Agnes Bailey (nee Gentry), wife of B. O. Bailey, was born in Bedford County, Tennessee, September 25, 1887; departed this life at Slaton, Texas, January 21, 1917. She was converted at about the age of ten and joined the Methodist Episcopal Church, South, and remained a loyal and faithful member to her death. In 1910 she was married to Mr. B. O. Bailey, to which union God gave three precious children, all of whom remain to mourn her departure. Loving hands laid her body to rest in the Slaton Cemetery to await the resurrection of the just. The community has lost a good and true woman, the Church a loyal and faithful member and the husband and children an affectionate wife and a loving and tender mother. She has preceded us a while to that home prepared for the faithful. Let us weep not for her, but strive to be prepared when the summons comes to us. We cannot call her back, but we can go to her. May God's richest blessings be upon her three little boys and husband who are left behind.

T. C. WILLETT, P. C. Slaton, Texas.

OSWALD.—Mrs. Catherine Elizabeth Oswald (nee Myers) was born in Wurttemberg, Germany, on June 22, 1824; came to America with her parents when she was about eighteen years of age; married George Henry Oswald in Ohio in 1848; came to Texas with her family in 1870 and to Bosque County, Texas, in 1876; died on January 19, 1917, and was buried in Clifton on the day following. She was the mother of twelve children. Five boys and two girls survive her. Baptized and confirmed in the German Lutheran Church in childhood, but on coming to Clifton she united with the Methodist Church and lived a devoted and consistent member until she went home to heaven. Her faith in God was so simple and her devotion so pure that her life was an inspiration to all. She is now at home and at rest, where she was so anxious to go during her last illness. From the Methodist Church in Clifton, surrounded by a large crowd of loved ones and friends, we laid her weary body down to await the resurrection of the saints. God bless the sorrowing ones who wait.

J. H. BRASWELL.

DOWNES.—Erastus R. Downes, father of the late Rev. J. W. Downes, of sacred memory, was born in Dallas County, Alabama, October 9, 1842; married to Miss Annie Perritt, in Panola County, Texas, November 7, 1866; moved to Van Zandt County, Texas, 1880, where he lived until his death, which occurred in Edgewood, December 18, 1916. Brother Downes leaves the wife of his youth, a saintly woman, with whom he celebrated his golden wedding less than two months before his death. Besides Willie Downes, deceased, once a member of the Texas Conference, his other children are: Rev. Francis A., of Oregon; Fred C., of Oklahoma; Joseph P., of Edgewood, Texas, and Mrs. Hettie Livingston, Post, Texas. Rev. Earnest Downes, of Harrison, Texas, is his grandson. He leaves two brothers, C. M. and J. R. Downes, and a sister, Mrs. E. R. Raney. Brother Downes was a good man. He became a member of the Methodist Church at fifteen years of age, and none lived more consistently. His presiding elder, Rev. J. T. Smith, wrote me: "E. R. Downes is one of the best men I have ever known." His neighbors said this of him. When it was known he was dying his good wife whispered to him: "You have been a good husband." It was beautiful to hear the children and grandchildren testify to him that he had been a good father. Few have given more to the Church than has E. R. Downes. Besides his own unostentatious life he gave the wealth of an unusual family. Two of his sons and a grandson became ministers, and his other children are helpful members. His death was most beautiful. Nine days before the end the angels met him. He arranged for his funeral: talked to his wife and children and sang praises and shouted. I had read of such deaths, but had never seen anything quite like it. Heaven and earth became one and were visible for the space of about three hours. He then became quiet and lingered on a few days until, like Enoch, he was not, for God took him. The writer preached his funeral in the Methodist Church to a large concourse of sorrowing people. Everybody loved E. R. Downes. May God comfort his bereaved wife and sorrowing children.

I. E. THOMAS, Edgewood, Texas.

BYERS.—Sister Minerva Byers was born February 26, 1845, in Illinois, and died Jan. 10, 1917, in Wortham, Texas, at the home of her daughter, Mrs. T. E. Longbotham. Her husband, J. M. Byers, and three children preceded her to the "better world." One son and three daughters, Clinton Byers, Leona Byers, Mollie Longbotham and Ada Allred, besides a host of near relatives and friends, remain to mourn her departure. She had been a member of the Methodist Church at Wortham over twenty years, and all this time had been a devout Christian, a loyal Church member and always stood ready not only to assist in every way the interest of the kingdom, but seemed to be glad of such an opportunity. All her children, grandchildren and great-grandchildren were present at the funeral. The many beautiful floral offerings were only a mild expression of the high esteem in which she was held by a host of friends. The influence of her saintly life will long linger and be an inspiration to all who knew her. If we are faithful we shall meet her where there is no parting.

H. B. LANDRUM.

CAYTON.—Mrs. Fannie Cayton, daughter of N. T. and Mary Frances White, was born August 10, 1852, in Union Parish, Louisiana; moved with her parents to Collin County, Texas, where Nevada now stands, in 1866; was converted early in life and joined the Methodist Church and lived a true Christian until God called her from earth to heaven, January 22, 1917. She was married to N. C. Burrow in 1871. He died in 1907. She was married to J. F. Cayton on February 8, 1912. Lived in Oak Cliff a short time, moved to Grand Prairie. From this place God called her home to heaven, where there is no sorrow, sin or parting with loved ones. We all loved Sister Cayton as friend, neighbor and as a true Christian character and for her kind deeds and good words. To know her was to love her. Those who new her best loved her most. She leaves a feeble husband, so lonely in life without her. May God bless and keep all of the loved ones until they shall meet her in the mansion above, where all is love and joy. She was laid to rest in the family graveyard at Nevada, surrounded by friends and loved ones. Her brother, D. A. White, from Walnut Springs, also a sister, Mrs. Hamill, from Chalk Mountain, and a nephew, Mr. C. A. Puckett, of Fort Worth, were present at the funeral. Services conducted by the pastor of the Methodist Church at Nevada.

MRS. J. T. OVERSTREET, Grand Prairie, Texas.

No fact in the history of the world stands on such firm evidence as the resurrection of Jesus Christ. No age of the world ever needed to believe it more than this one does. It becomes us all to grasp it with iron tenacity of hold and to echo, in the face of the materialisms and know-nothing philosophy of this day, the old ringing confession, "Now is Christ risen from the dead!"—Dr. Alexander McLaren.

FACTS FOR CATARRHAL SUFFERERS. The mucous membrane lines all passages and cavities communicating with the exterior. Catarrh is an excessive secretion, accompanied with chronic inflammation, from the mucous membrane. Hood's Sarsaparilla acts on the mucous membrane through the blood, reduces inflammation, establishes healthy action, and radically cures all cases of catarrh.

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

Hooker District—Second Round. Hooker, at Hooker, Feb. 24, 25. Tyrone, at Tyrone, March 10, 11. Boise, at Boise, March 17, 18. LaKemp, at LaKemp, March 31, April 1. New Hope, at Bethany, April 7, 8. Texhoma, at Texhoma, April 14, 15. Goodwell, at Bethel, April 21, 22. Liberty, at Victory, April 28, 29. District Conference will be held at Hooker, June 7-10.

Abilene District—Second Round. Baird, March 4, 5. Clyde, at Clyde, March 10, 11. Tye, at Tye, March 17, 18. Eula, at Eula, March 24, 25. Tuscola, at Jim Ned, March 31, April 1. Ouallo, at Guion, April 7, 8. Putnam, at Bell Plains, April 14, 15. Hawley, at Hodges, April 21, 22. St. Luke's, April 22-25. First Church, April 29, 30. St. Paul's, April 29-May 2. Caps, at Potosi, May 5, 6. Anson, May 13, 14. Cross Plains, May 19, 20. Moran, May 26, 27. Lawn, June 2, 3. District Conference, at Clyde, May 24. Sunday School and League Conference as follows: Jim Ned, Clyde, March 10. Guion, April 7. Bell Plains, April 14. Hodges, April 21. Potosi, May 5. O. F. SENSABAUGH, P. E.

GALLSTONES

May Be Cured at Home Now Without Operating.

Wonderful success in treating Gallstones, Liver and Stomach troubles is reported from the use of GALL-TONE. The treatment embodied and perfected in GALL-TONE is used and recommended by the World's highest Medical Authorities. It would be a bad mistake, often a sad mistake, not to give this simple remedy a trial before submitting to the expenses and dangers of an operation. The American Journal of Clinical Medicine says: "THOUSANDS SUFFER FROM GALLSTONES AND DON'T KNOW IT. Many doctors put medicine into stomachs supposed to be the source of indigestion or dyspepsia. In a very large proportion of cases unsuspected Gallstones will be found to be the cause of the indigestion." If you have a Bad Stomach, Gaseous Pains, Colic Spells, Belching, Bloating, Indigestion, Biliousness, Constipation, Sick Headaches, Torpid Liver, Bad Color, Distress, burning, biting, boring sensation or pains in the Stomach, Right Side, Back or Under the Shoulders, Appendicitis or Gallstones, write today to the Gallstone Remedy Co., Dept. E-93, 219 S. Dearborn St., Chicago, Ill., and ask for a FREE copy of their GALL-TONE BOOK.

Brenham District—Second Round. (In Part.)

Thorndale, at Pleasant Retreat, Feb. 24, 25. Lexington, at Lexington, March 3, 4. Rockdale, March 4, at night. Giddings, at Burton, March 10, 11. Tanglewood, at Salty, March 17, 18. Waller, at New Hope, March 24, 25. Henstead, at Lynn Grove, March 31, April 1. Lyons, at Cook's Point, April 7, 8. Caldwell, April 8, at night. Somerville, April 9, at night. Wallis and Fulshear, at F., April 14, 15. Brookshire and Pattison, at P., April 15. Q. C. 4 o'clock p. m., preaching at night. Sealy, at San Felipe, April 22, 23. Matagorda, at Magnet, April 29, 30. Bay City, April 30, at night. (Full round announced soon.) JESSE LEE, P. E.

Stamford District—Second Round.

Avoca Sta., Feb. 24, 25. Munday Cir., March 3, 4. Munday Sta., March 3, 4. Weinert Miss., March 10, 11. Ward Memorial and Bethel, March 17, 18. Albany Sta., March 24, 25. Lueders and Nugent, March 31. Stamford, St. John's, April 1, 2. Haskell Sta., April 7, 8. Bomarton and Shady, April 14. Goree Sta., April 14, 15. Seymour Miss., April 20, a. m. Seymour Sta., April 20, p. m. Westover Cir., April 21, 22. Woodson Miss., April 28, a. m. Throckmorton Sta., April 28, 29. Stamford Miss., May 5, 6. The Stamford District Conference will convene at Haskell, May 11, 1917, at 9 o'clock a. m., and continue over Sunday. The opening sermon will be preached Thursday at 7:30 p. m., by L. N. Lipscomb. Examining Committees are as follows: License to Preach.—W. C. Childress, W. B. Woodruff, O. P. Clark. Deacons' and Elders' Orders.—Ben Hardy, J. W. Hunt, G. W. Shearer. Admission on Trial.—Ed. R. Wallace, L. N. Lipscomb, Bruce Meador. Please let all interested parties preserve this notice and be governed accordingly. J. G. MILLER, P. E.

Jacksonville District—Second Round.

Palestine, Grace, Feb. 11, p. m. Eustace 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 Cir., 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.

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.

PAYABLE IN ADVANCE

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

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

PERSONALS

Rev. D. H. Aston, of Holdenville, will conduct his own revival services, beginning February 7.

Rev. A. F. Hendrix, of Roxton, called to see us this week. He reports fine congregations at Roxton.

Mr. J. Early Lee, a member of the Board of Stewards of First Church, Dallas, was in Birmingham, Ala., last week.

Rev. C. Touchstone, of Merkel, who taught at Holding Institute during the fall term, was a pleasant visitor last week.

Dr. John M. Moore attended the funeral services of Bro. A. G. Wills at First Church, Dallas, last Monday afternoon.

Dr. John H. McLean favored the Advocate with a visit last week. He is well and happy. His visits are always a benediction.

Rev. F. B. Knowles, of Stephenville, is building a \$20,000 new church. He says it is a beauty. We congratulate him and his noble people.

The Advocate sympathizes with Rev. J. T. Hicks, pastor, and the congregation at Lubbock in the loss of their church by fire the past week.

Rev. Rex B. Wilkes, of Honey Grove, reports that the outlook is promising for a great year in his charge. The Advocate appreciates his kind words.

Rev. W. B. Wilson, former Commissioner of Southern Methodist University, called to see us last week. He is now writing life insurance. We wish him success.

Rev. A. W. Hall, presiding elder Clarendon District, will hold his District Conference at Wellington, May 23-25. The editor appreciates an invitation to attend.

Dr. C. M. Bishop contributes an article to this issue on "Church Union and the Negro Question." It suggests a solution of the vexing question and should be read by all.

We sympathize with Rev. C. O. Shugart, of Tyler Street, Oak Cliff, in the loss of his father. His father was 83 years of age and died at Cleveland, Tennessee, January 28.

By appointment of Dr. Sam R. Hay Rev. W. H. Evans is now District Evangelist of the Dallas District. We are sure brethren will find him of valuable service to the district.

Dr. Horace Bishop was a welcomed visitor to the Advocate office this week. He will hold his Pastors' Conference, for the Waxahachie District, at Boyce, February 15-16.

Rev. R. F. Bryant, presiding elder Sulphur Springs District, will hold his District Conference at Ben Franklin, February 19-22. He says "the old Advocate gets better all the while."

Rev. I. E. Thomas, of Edgewood, is just recovering from a two weeks' attack of the lagrippe. He has received fourteen members since conference, and is preaching to large congregations.

Born to Rev. and Mrs. D. A. Dawson, of Okemah, Oklahoma, a boy on February 3, 1917. The Advocate congratulates the happy parents and wishes the young preacher a long and useful life.

Rev. W. H. ("Wild Bill") Evans has just closed a fine meeting for Rev. J. L. Batten at Hoxie, Arkansas. This pastor has known Brother Evans for forty years, and highly commends him to the Church.

Dr. E. B. Chappell, en route to Georgetown to deliver a series of lectures on "Religious Education," called this week. He reports a pleasant meeting at Baltimore of the Commission on Unification.

St. John's Church, El Reno, Oklahoma, Rev. Moss Weaver, pastor, paid off last week the pavement tax, which had accumulated, with accrued interest, for several years past,

to the amount of \$723. This indebtedness had become a "jonah" to our congregation at El Reno. Our Church property is now clear of debt. We are very much in need of a commodious and modern church building. The work of the charge moves forward nicely.

Rev. C. G. Chappell, pastor of Highland Park Methodist Church, has received 160 additions since conference. His congregation is preparing to build a temporary tabernacle on their lot on the University campus.

Rev. Jerome Haralson writes from Jacksonville that he has been kept indoors during the recent inclement weather, "reading by the special aid of amanuensis (wife)." Happy the man who has one so faithful.

Rev. E. R. Patterson, of Palmer, called to see us this week. He is taking the extension course at S. M. U. It will make him an even better preacher, of course, but it would be hard to make a better pastor.

Rev. Glenn Flinn writes that the plan for the inspirational meetings in the Central Texas Conference has been changed. Instead of meetings at several places one great meeting will be held at First Church, Fort Worth, February 27.

The Advocate deeply sympathizes with Rev. W. P. Pipkin, of Antlers, Oklahoma, in the loss of his daughter. After a lingering sickness of several months she died at the Barn's Hospital, St. Louis, January 30, and interment was had at Antler's, January 31.

Many old-time Methodists throughout Texas will remember with great reverence Rev. Robt. Alexander, one of the pioneer preachers of this country. His widow is now residing at Chappell Hill, Texas, where she recently celebrated the ninetieth anniversary of her birth. Mrs. Alexander was born in Alabama. She was married to Tom Wilson in 1851, and the couple came to Texas a year later. After the death of her husband in 1862, Mrs. Wilson moved to Bryan, where she married Rev. Robert Alexander in 1879. Brother Alexander died at Chappell Hill in 1882 and since that time Mrs. Alexander has made her home there with Brother Alexander's granddaughter, Miss Annie Lide.

Rev. H. C. Morrison, editor Pentecostal Herald, speaks thus of the services of Rev. W. H. Evans in Kentucky: "Rev. William H. Evans, usually known as 'Wild Bill Evans,' began revival meetings with Rev. A. J. Bennett, of Kuttawa, Kentucky, October 27. Bro. Evans is a man of remarkably sweet spirit and strong faith. There is nothing about him that seems to be in the least wild, but he is a tremendous hitter against sin. We are glad to know that he is now in Kentucky, and ask The Herald family to pray earnestly that blessings will rest upon him graciously in the Kuttawa meetings. He is a man of most interesting eccentricities, all of them sanctified to the glory of God and the good of humanity. We would be glad to see him spend many months among the brethren of Kentucky. Thousands of people have been led to Christ through his ministry. We never met this brother until quite recently, but it was a case of love at first sight. We enjoyed him very much, and delight to commend him to our people everywhere."

BROTHER GRAVES TRANS-LATED.

One by one the old guard is slipping off to the better world. And now W. F. Graves, a superannuate member of the Central Texas Conference, has gone to see his Lord face to face. Brother Rucker writes us that the old hero, after a brief illness and unexpected death, died at his home in Meridian, Texas, Sunday, February 4, at 11:30 a. m. His body was tenderly laid to rest in the Meridian

Cemetery the following day, Rev. S. J. Rucker, J. M. Wynne, W. S. P. McCullough and the Masons officiating.

He was the son of A. S. and A. J. Graves and was born in Washington County, April 1, 1843. Brother Graves, at the time of his death, had almost reached his seventy-fourth year.

In 1856 at Filmore, Missouri, under the ministry of Rev. W. F. Bell he was gloriously converted, and at once joined the Methodist Episcopal Church, South. December 3, 1866, at Nebraska City, Nebraska, he was licensed to preach by Rev. H. H. Hedgepeth, presiding elder. Under the presidency of Bishop E. M. Marvin, he was admitted into the St. Louis Conference, at Kansas City, September, 1867. He was ordained deacon at Jefferson City, Missouri, September 26, 1868, by Bishop Kavanaugh; elder, at Booneville, Missouri, October 2, 1870, by Bishop McTyeire.

Having faithfully served several charges in Kansas and Missouri, he located in 1870. In November, 1874, he was readmitted into the traveling connection at Weatherford, Texas, and remained in such relation until 1877 when he again located. In 1881 he was readmitted at Waxahachie, Texas. At the session of the Northwest Texas Conference, held in Abilene, 1890, on account of a failure in voice and a complete breakdown in health he entered upon a superannuate life.

Through all these long years Brother Graves served his Church to the limit of his strength. His record shows scores converted under his ministry and the material affairs of Zion not neglected. When he reached the gates above redeemed spirits walked with him near the throne. His days of suffering are gone. He has joined the company of the blood-washed. It will not be long until we, too, shall hear the call from the celestial shore. Free from pain and toil, we shall see these translated heroes in the better land.

CHURCH NEWS.

The fund of the Methodist Episcopal Church for superannuates and other conference claimants now totals over \$8,000,000. This includes the general fund and various Annual Conference funds.

At the session of the Sunday School Council of Evangelical Denominations in the United States and Canada, held in Boston, January 16-18, our Dr. E. B. Chappell was elected president for the ensuing year.

Rev. T. B. Hughes, of Pasadena, California, has just celebrated his eightieth birthday. He holds the unique distinction in American Methodism of being the father of two Bishops in the Methodist Episcopal Church.

The New York Bible Society, which has for its sole work Bible distribution in the harbor of New York, supplying immigrants, sailors, hotels, hospitals, prisons and needy homes, distributed during the year ending September 30, 1916, 320,715 volumes.

The Gideons, a band of traveling men—"drummers"—whose creed is thoroughly orthodox, have placed in the guest rooms of the hotels of this country 275,000 Bibles. Some of the stories of what these Bibles have done are the most thrilling instances of what the word of the Lord does.

Miss Nina Wilson, daughter of the lamented Bishop A. W. Wilson says that an examination of her father's papers since his death shows that in thirteen years he had read the Greek New Testament through twenty-six times. Is it surprising that he was such a mighty man of God, and that he saw so clearly the deep things in the revelation God has given?

Dr. J. F. Newton, of Cedar Rapids, Iowa, and pastor of the Liberal Christian Church (Universalist), has accepted the call to City Temple, London. At a meeting of the Church at which it was declared that the form of Church government would be changed, and the Church become absolutely independent in its form of government, the deacons of the Church resigned.

The Literary Digest has subscribed the handsome sum of \$6000 for the relief of the children of Belgium. This sum will keep from starvation 500 children for one year. What a blessed action is that! Surely this will influence thousands of our people in this country to come to the relief of the suffering children of Belgium. How dreadful is it that innocent little children must feel so heavily the horrors and the sufferings inflicted by war. A million children in Belgium alone plead for help, which, if it is not given, they must starve.

I am near my eighty-third year. I cannot see to read. Wife reads for me. I have been taking my Church paper for fifty-seven years. Inclosed find \$2 for subscription to January, 1918. (REV.) J. W. WALKUP.

Fayetteville, Arkansas.

POSTOFFICE ADDRESS.

Rev. J. T. Bludworth, Enloe, Texas.

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