

# TEXAS CHRISTIAN ADVOCATE

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Number 32

## The Supreme Returns of the Christian College

It is entirely proper that our people should inquire into the possible returns for any investment which they are asked to make. We are now asking for the equipment and the endowment of our two Connectional Universities. Emory University is asking our people east of the Mississippi for the round sum of five millions of dollars. One-half of this amount, in grounds, buildings and endowment, has been secured.

Southern Methodist University, in whose interest the Educational Commission will hold its Dallas meeting, April 4-5, is asking our people west of the Mississippi for an additional five millions. One-half of the amount, in grounds, buildings and endowment, has been secured. It is hoped that the April meeting of the Commission may so inspire keymen throughout the region west of the Mississippi that the task of fully equipping and endowing this promising institution will be realized to the extent of enabling it to classify as a University by the meeting of the General Conference in May of 1918.

What returns may our people expect from such an outlay of money? Can this question be answered and can it be answered in a way that should inspire our people to make the necessary sacrifices for the firm establishment of these institutions? We believe that it can.

Did we choose, we might speak of the vast industrial expansion of the world which the college has made possible. The chemical laboratory of the college preceded that which has made possible the vast steel and iron works of the country. The experiments of a college professor made possible the Bell Telephone System. Students from a single American College (Yale) have made discoveries and inventions which underlie our vast cotton industry, telegraph system, submarine cable, artificial ice plants, road-building and the whole rubber industry of the world.

The college has pioneered the industrial and commercial development of the country. The strength and resources of any country are measured by its colleges. The efficiency of the German nation at this moment is the product of her schools. She

had gone to the wall before this but for the ability of her educated men to discover substitutes for commodities without which the masses of her people never dreamed of their ability to subsist at all.

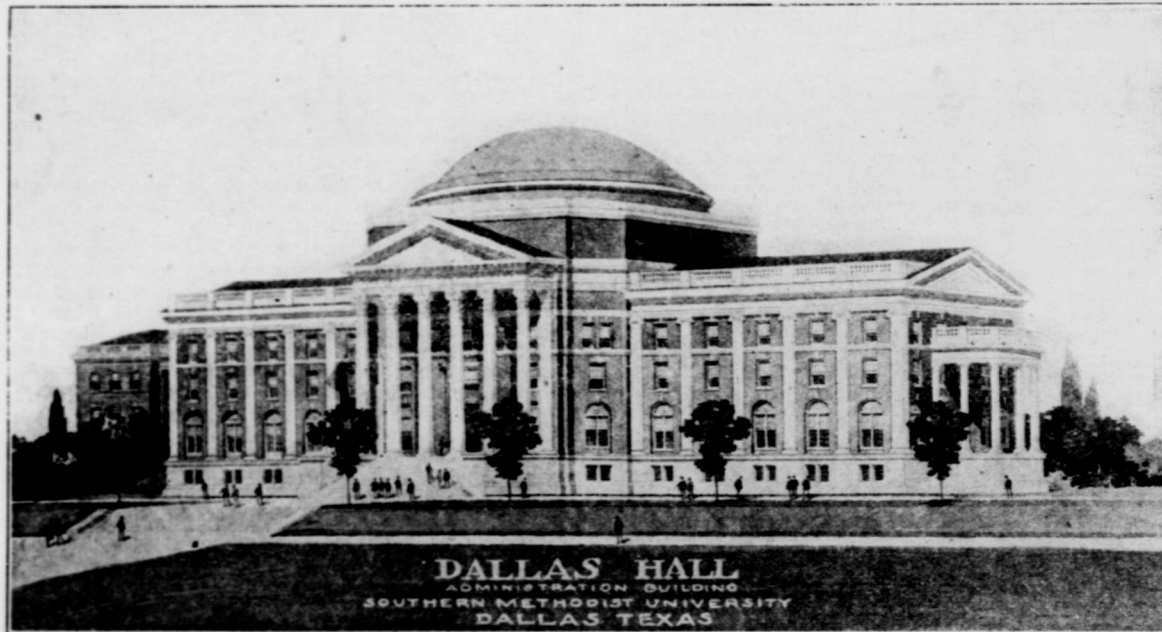
The Christian college, surely, shares with the secular school in the material strength and development of a people. Indeed, the Christian college was the forerunner of the secular institution and Christianity alone has supplied the world with ideals and motives altruistic enough upon which to erect its system of State schools.

We say nothing, however, of this character of returns from the Christian college. Our appeal for our new universities is based upon the single item of Christian leadership. These great schools are needed to supply a Christian leadership which will give high moral direction to the tremendous agencies and forces of the South and of the Nation. These institutions are

graduates to others for their professional training. The Church which does not provide for the training of her own ministry must—go out of business.

Leadership for the Nation, too, must continue to come from the Church college and the Christian university. The denominational college and university alone can keep this Nation Christian. From these institutions in the future, as in the past, must come our great leaders of State. A few years ago it was found that eight of the nine Justices of the Supreme Court of the United States were college men; seven of the eight were from Christian colleges. Eighteen of the twenty-six Presidents of the United States were college men; sixteen of the eighteen were from Christian colleges. Eighteen of the twenty-six masters in American letters were college men; seventeen of these eighteen were from Christian colleges.

We cannot resist the conviction that our country is now imperilled by the secularization of its education. The divorce of culture from religion in the United States is proceeding with an alarming rapidity. What does it mean for the future leadership of America when a majority of her leading educators, scientists, sociologists,



needed in order that they may produce men. The colleges of the South need these crowning institutions to reinforce them in the production of leaders for both Church and State.

The Church itself is dependent upon her own institutions for leaders. The leaders of her vast enterprises at home and in foreign fields are the gift of her Christian schools. She cannot depend upon State institutions for the supply of such leaders. Carefully compiled statistics show that her own colleges furnish more than 80 per cent of her theological students, nearly 85 per cent of her foreign missionaries, and nearly 85 per cent of her home missionaries. Less than 20 per cent of men for the ministry at home and abroad come from State Universities.

The Church which does not educate must entrust the training of her leaders to others. The Church which does not maintain her professional schools must send her

gists, historians and psychologists answer in the negative the question as to belief in a God who hears and answers prayer? What does it mean for the future of culture in this country when a majority of such men unhesitatingly write themselves as disbelievers in God as revealed in our holy Christianity? What harvest shall our Nation reap from such sowing? Look to Germany for the answer. A materialistic leadership in that doomed country has pulled down upon its head the whole fabric of social and political government. And only the Christian college and Christian university can avert such a catastrophe in our country. Only as our leaders are trained in the atmosphere of vital Christianity can we hope to escape the doom of the German people. Only as the Church is wise and generous in the provision for her schools is the future of our Nation secure.

Shall we not, then, rally as one man to our great educational program?

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## Educational Reservoirs Defiled

BISHOP W. A. CANDLER

Sometime ago President W. H. P. Faunce, of Brown University, sounded this note of warning concerning a great national danger: "Here, then, is our national peril: That the supremely important task of our generation will fall between Church and State and be ignored by both. The Church may say: Education is no longer in our hands; the State may say: On all religious matters we are silent. Thus millions may grow up—are actually growing up in America today—without any genuinely religious training."

This warning word from Dr. Faunce is not a needless and groundless alarm. In addition to the condition which he points out, and making it even more perilous, is the tendency to secularize all the higher education in the United States.

This process of secularization has already gone very much farther than many people know. Great financial forces are operating to make education in the United States thoroughly independent of both Church and State, and thoroughly irresponsible to the people. In many of the so-called independent institutions, as well as in many State institutions, men occupy chairs who openly avow their unbelief in any form of Christianity.

Recently Professor James Henry Leuba, who occupies the chair of psychology at Bryn Mawr, has been conducting investigations among professors and teachers in American institutions of learning. The method of his investigation was to inquire directly of these educators concerning the matter of their religious faith. In the New York Times the results of his investigations were recently reported. He reports that more than fifty per cent of the most distinguished professors in American colleges do not believe in God. Taking the more eminent of these teachers of youth he says that only twenty-seven per cent believe in the existence of God, and only thirty-five per cent believe in the immortality of the soul. These are most alarming figures, and in view of Professor Leuba's standing in the academic world we are forced to accept without question his statements.

These facts may not alarm a good many people; but intelligent minds who reflect upon them will discern in them the greatest possible peril to the nation. They point to the infection of the life of our people with every sort of moral contagion.

The reservoir in which the water supply of the city is gathered may be remote from the homes of the people, and as the currents from this reservoir flow into the homes of the people the water may seem clear and wholesome. But if it contained the invisible germs of typhoid fever or other pestilence, death and sorrow will soon cover the city with a pall.

In like manner deadly moral contagion may spread through the entire nation from the educational reservoirs known as colleges and universities. Out from them go teachers for the high schools, and common schools, and these vitally affect the children and youth of the land. Children are in contact during five days in the week with the instructors, who come out of the colleges and universities, whereas they hear the preaching and attend Sunday School only a few hours in each week. If the teachers in the schools be skeptical or irreligious, the whole land will be personally infected with the evil distemper.

Commenting upon the facts reported by Professor Leuba the editor of Zion's Herald, an able paper published in Boston, Massachusetts, says:

We are yet to feel the full results of unbelief in our higher institutions of learning. We may point, however, to conditions that have followed in Germany upon the spiritual negations that have characterized the religious teachings of that country. Germany, known for many years for its denial of the fundamentals of religion, finally stifled the spiritual life of its people, and the disaster that has come upon the world in these latter days became inevitable. As a nation we may well ponder upon the facts given us by Professor Leuba.

The editor of Zion's Herald discusses the facts reported by Professor Leuba in connection with statistics recently gathered which reveal the appalling fact that out of the 100,000,000 who compose the population of the United States, no less than 60,000,000 reported themselves to the men who took the last census as having no connection whatsoever with any Church, either Roman Catholic or Protestant. With reference to these startling statistics the editor says, "As a matter

of fact American Christianity never faced as serious a situation as it confronts at the present time." He then goes on to speak as follows:

These startling facts may well cause us to pause, we say, and lead us to plan constructively to change them. In so far as the unchurched are concerned, there is a call upon every Church to devote itself locally, to come into touch with those who live within its community radius. One is well within the facts in saying that the children and the young people among these are the line of least resistance, the main avenue of approach. No Church can afford to leave anything undone to reach the children and the young people, and the older ones also, for that matter, when it confronts the terrible fact of 60,000,000 men and women in this country who deliberately say, in answer to a question asked them by the Government, that they have no Church connection, either Roman Catholic or Protestant.

On the other hand, there must also be careful attention given to the matter of religious institutions. The mission of the Church school and college was never more important than today. But utmost care must be given to the selection of teachers and professors. No one who is not very sure in his beliefs, no one who is not religious in the very highest sense of that term, should have any place whatever upon the teaching force of our institutions of learning. It is to be feared, however, that this has not always been the case. And this is not all there is to it. The Churches must supplement in a very real sense the teaching of the secular schools and of the State institutions. What is not done in these public educational centers must be provided in some way by Church and home. The problem of religious education is one of the most serious that confronts America today.

The editor of the American Lutheran Survey in discussing the subject of endowments points out a state of fact which is vitally and directly connected with the alarming conditions reported by Professor Leuba, he says:

This is a day of great fortunes. It is also a day of great benefactions. Scarcely a day passes without announcements of the death of the rich, and the terms of their wills show large bequests to institutions and movements. It is notable, however, that comparatively few of these great bequests are for distinctly Christian service. Secular institutions for education, and civic institutions for mercy, and humanitarian movements, are the favored objects. Once in a great while, a bequest is made for missions, and, here and there, a Church school, or institution of mercy, is remembered. It is painful to read of million dollar bequests added to endowments for institutions that do not need them, some of which even are actually unworthy, while those institutions of the Church upon which both civic and spiritual welfare of the country depend, are left to struggle in abject poverty. The rule among the rich seems to be: "To him that hath shall be given, and from him that hath not shall be taken away even that which he hath."

The richest theological institutions in this country are, today, with few exceptions, the institutions which are least loyal to revealed Truth, and are most destructive in their teachings; and the richest universities, with few exceptions, are those which are most godless and most pernicious in their influence, from the standpoint of a true Christian. This condition is a sad commentary upon the state of spirituality of the present day.

It cannot be expected that the worldly rich will become benefactors to these institutions, which are devoted to the development of spiritual life, but there are thousands of Christian people who are wealthy, if not rich, who could, and ought, to make these Christian institutions independent of every financial handicap. Bequests are good, but gifts by living men are better, and we speak here, and will speak hereafter, in behalf of the larger endowments for these Christian institutions. The Christian people of this country ought to take no rest until the Christian colleges of America are endowed to the point of financial independence, but in such case, and such cases only, as those in which perpetual allegiance to the Gospel of Jesus Christ is assured and secured.

The warnings of these able editors should not go unheeded. However indifferent a man may be to religion, if he is at all thoughtful, he must see that this nation cannot survive if Christianity should wither and die. Our land would not be tolerable to the godless, even if the nation became religionless, and unless the higher education is speedily made more Christian it is only a question of time when the forces of religion in our country will be too feeble to effectually safeguard it.

In a recent address Governor Stanley, of Kentucky, points out positively and clearly the danger of any form of intellectual culture which is deficient in moral quality. We will do well to lay to heart this striking paragraph from that address:

"The war clouds that hover over us

can directly be traced to learning, for its own sake—absolute, naked intellectual development, and the neglect of the real standards and purpose in life. German kultur is culture of the head. There is no heart in it; there is no Christ in it. I feel safe in saying that except for the spread of this sort of kultur there would be no submarine frightfulness, no unwarmed attacks of peaceable ships, leaving the sea strewn with the maimed bodies of men and women and little children; there would be no menace to the peaceful relations this nation has so long enjoyed. Germany has led the world in efficiency, in system and science, and modernism, but her phenomenal success has been at the expense of her humane qualities."

The defiling of educational centers in Germany has brought world-wide damage. The same sort of education in the United States cannot fail to work destructively in our country.

### EVANGELISM.

Rev. R. P. Shuler.

The mind and heart of all Texas Methodism is with one accord turned to the word Evangelism. Inspirational meetings are recorded from all sections of the State. Men, many of whom never held a revival of religion in their lives and the nightmare of whose ministry has been their lack of success in soul-winning, are busy discussing evangelists, evangelism, evangelical needs, etc. It is well that we should earnestly turn ourselves in the direction that Texas Methodism seems to be taking, for certain it is that there is no greater need in our Church today than for a genuine revival of religion. The only question is: Does all this discussion of evangelism mean a revival or does it mean a way by which to evade a sure enough revival, such as the fathers held and such as Methodism found her fountain of life in?

We have before us a personal letter from a friend in a sister conference who has recently returned from his inspirational meeting. He writes that the meeting was strange beyond his ability to describe. He says that three things were uppermost in the addresses delivered. First, a soul-stirring rebuke of evangelists; second, an impressive appeal for sane and rational revivals, such as will appeal to the intellectual men and women of our communities; third, the absolute necessity of gathering in members. Perhaps my brother is morbid and pessimistic, given to the dreaming of dreams in which abound hobgoblins and ghosts. I love him much and yet I hope that the malady was in his mind and not in the Inspirational Conference. For, indeed, such an Inspirational Conference would lead to anything and everything before it would lead to a genuine revival of religion.

Methodism does not need to rebuke her evangelists much less to rid herself of them. There are no doubt some evangelists, just as there are many pastors, who are not in all things what they ought to be. Some evangelists are money-mad and have lost their power thereby. Others are to my mind too rough in their language and too sensational in their methods. The same may be said of many pastors. But the evangelist is necessary in this hour, if in any hour of the history of the Church. We need more evangelists and better evangelists. Worldliness is rampant. Sin is everywhere. Evil men have come in many instances to the leadership of our Churches. We are being hissed at and are unable to defend ourselves for the very simple reason that we find the accusations of the outside world painfully true. Our pastors are in many instances overwhelmed with their local conditions. They have in far too many instances surrendered to them. Certain it is that we need an Elijah, or perhaps a thousand of them, to come our way with a crying accusation that will burn the very ears of the people as though each word were a live coal. God give us that kind of evangelists, multiply their number and stay the very setting of the sun, if need be, until they overcome the hosts that have appeared within the valley.

As for these rational revivals, so-called, the whole sickening story is repulsive. When Methodism seeks to conduct revivals of religion according to the wisdom of men, she will fail and she will merit failure. It is an open secret today that many of our pastors do not want an old-time Methodist revival and would not know what to do with it if they had one on their hands. I know Methodist preachers who would be altogether uncomfortable if they should be called upon to instruct some forty or fifty genuine "mourners" on how to seek

and accept Jesus Christ. I recently talked with a doctor of divinity, who is prominent in this movement for evangelism in Texas, who told me (and he will recall the conversation as he reads these lines) that he never called "mourners," since he would not know what to do with one if one should happen to respond to his invitation. We are all wrong on our modern day conception of a revival. There is a preacher in our Church who reports some 100 to 200 members received on profession of faith every year. He opposes evangelists and revival meetings. Almost every service sees people come into his Church by baptism and vows. And yet it is a well-known fact that the matter of a deep conviction for sin, a genuine repentance, a change of heart, a really heartfelt work of grace are perfectly foreign to his ministry, his methods and his results. Through the week he tirelessly pursues a campaign of soul-winning, amounting to a personal appeal to men and women to join the Church. They do join the Church. They join the Church by multitudes. But they join the Church in large number without any real understanding of conversion, much less the experience itself. This kind of revival is heralded over the Church as a "continual revival," when indeed it is one "continual farce."

Call it irrational if you please. Nominate it any kind of foggy nonsense you choose, but the facts are that there is only one kind of real revival. The fires of such a revival burned in the early days of Methodism, when bold prophets of the Lord cried aloud against sin and worldly living, holding up Jesus Christ as the only hope of a lost and ruined world. Under such ministry men fell on their faces. They cried aloud because of the realization of sin, horrible and damning. They sought salvation with tears and groaning. The power of God descended. Shouts went up from the saints. The altars were filled with those whose crushed and wounded hearts desired healing. The old songs of Zion resounded. Mighty men of faith prayed with unction and a strange power. Ah, this was the revival that sent Methodism by leaps and bounds to her place as the first great Protestant movement of the century. Now change that revival into a cold storage process, a membership campaign, a do-a-little-better crusade, and watch the Church of your fathers die and decay. She will get the members all right. The multitudes are hunting for a Church today that makes no demand and means nothing. That accounts for the remarkable growth of Christian Science, Russellism and some other nonentities in the religious world. But with all her members she will perish, yea, perish with her illegitimate babes clinging to her dried-up breasts.

A few months ago I happened into a revival meeting being conducted by a pastor of the Church of the Nazarenes. I knew the history of the man. He had been a railroad brakeman. He had lost his job because of drunkenness. He was saved, wonderfully saved. He was illiterate and ignorant, so much so that he could not obtain a license to preach as a local preacher in our Church. He became a Nazarene preacher. Within two years he had built a congregation from no membership to almost four hundred. He had builded a splendid church building. He held revivals almost constantly and they were the genuine article. The night I attended I heard a fervent sermon, just about what the Methodist preacher preached fifty years ago. It was a scathing arraignment of sin and an earnest appeal for men to flee to Christ. He gave the invitation. They came. Hard men came. They came by the score. They fell at the altar and in the aisles. They cried aloud. They were converted. Shouts went up. It was for all the world the identical thing we used to see in Methodist revivals. Sure, he was still unlettered. That is, he did not know what Dr. Smart's-Thunder had to say on the Immaculate Conception. He was not versed on the critical findings of the Rt. Rev. Scientificus, Ph.D. D.D., et al. And yet, strange to say, the poor fool knew God and knew the way to him and knew how to point out that way to others. In fact, he was just the same kind of poor, pitiful, deficient agent, upon whose heart of faith and ministry of power the great God builded glorious Methodism.

Oh, but you say, the folks that were converted that night and the shouting crowd in that church was in reality the trash of the community. There's where you tread me. That's a fact. I didn't see a fashionable pink tea, bridge whist, modern dance sister shouting in that whole service. I didn't notice a single steward who votes for the saloon and approves a red light district talking to the

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mourners, the while a thousand dollar diamond sparkled in his immaculate shirt bosom. It was indeed a trashy outfit. Just the same kind of trash, if you please, that surrounded the old-time Methodist preacher. Just the same kind of trash, from which the glorious Bishops of our past Methodism came. Just the same kind of trash out of the ranks of which came these city preachers and theological geniuses, who have grown so eternally elegant that they find it necessary to reform Methodism, cart her "mourners' bench" to the junk house and lecture on intellectual Christianity. And may I add that the main reason why I prophesy that the Church of the Nazarenes or some other Holy Ghost filled bunch will take the world, while we Methodists sing, "The Lord is in His Holy Temple," when we know he isn't in a mile of it, is because they are getting hold of "the trash" while we are dealing in the vaneered and varnished finished products? These finished products of the world and society, of wealth and selfishness, bid fair to finish us.

Brethren, I do not apologize for this article. I suppose that it is the ranting of a man too slow to keep up with the procession. I do not find myself able to harmonize with the modern view of evangelism. I have recently witnessed a very elegant family in the Episcopal Church preparing for their season of evangelism. That family is having on an average two card parties and one dance per week. The family makes no "bones" of the fact that they are thus pressed because of the near approach of their season of evangelism. To my mind that is the direction we are taking. If the Episcopalians keep out of our way they will have to get up and move. We left them, it is true, but the prodigal is returning. I dare any man to find any real fundamental difference between us in either the form and ceremony that has taken the place of spiritual power in our Churches or the way in which our people live.

Oh, how I pray God that our great Church may yet save herself from the sure decay that must come, unless the fires of a mighty, Holy Ghost-filled revival burn again upon our altars. There is no doubt in my mind that God called Methodism to become and be his instrument in the saving of the world. I know it. But God also called the Jews to be his chosen people. There was no lack of willingness on God's part that they should be his chosen people forever. But they are not today his chosen people. Ah, they found a better way than Christ and that way led them into a second wilderness, where they have wandered not forty years, but for centuries. God did not turn his back upon Israel. Israel turned her back upon Christ. Her scribes were too wise, her Pharisees too given to dignity and the form of beautiful worship. Her priests became the pleasers of men. Her lawgivers declared that Christ was trash and poor white trash at that. They could not stoop from their high position of culture and scholarship to sanction such sensational nonsense as John the Baptist was "pulling" by the side of Jordan. Thus Israel committed suicide and the coroner fixed the verdict.

There are not enough "A-a-amens" in the universe to save the Methodist Church. She can repeat the creed and sing the Gloria until her voice fails her and go to the garbage pile just the same. Her stately pipe organs and her paid choir leaders are not sufficient. And may I say it, even her massive crusade for education, with lifting towers of marble and granite, cannot ward off the sure coming of ultimate decay? Only Jesus Christ can save her and (with-out thought of sacrifice) he can't unless we take his way. His is a strait, narrow way. His is the way of the New Birth. His is the way of the "witness of the Spirit." His is the way of holy living. His is the way of a people separated from the world, a peculiar people, whose God is the Lord. Let the Church of the Wesleyans decide upon another route and God will call from the Gentiles, as it were, a movement, delivering to it our crown and blessing it with our past power.

I have counted the cost of such writing and speaking as the above. Already I have lost myself many friends among the leaders of Methodism and this Evangelistic Movement, but it seems to me that I will die unless I speak out. Oh, my brethren, our Church needs a great religious awakening that will overshadow educational campaigns, take the lead of all other enterprises and dictate the future of our Zion. An evangelism that means less is a living lie. It is the sure foe of our brotherhood. It can do nothing less than dispossess us of our power. Shorn Samsons are

we if ever the cunning tongue of a cultured world-server leads us to deliver our secret of progress and might.

Do not understand that I am losing faith in Methodism. It is because I have faith in Methodism that I write. I know the wonderful agency that God has caused the world to tremble with and I am persuaded that he can once again "turn the world upside down" with this same host. The only question with me is: Shall Methodism remain her real self? Shall she continue as she has come? Shall the God of her past be the God of the future? Shall the fires that have burned still light the way? If I knew that the Church of my sires would journey on as she has journeyed, even as she journeyed in the days when my child heart bounded and leaped within me at the ministry of her circuit riders, I would feel like publicly disgracing myself by shouting all over the streets of my city and notifying this sinful world about me that "deliverance had come." Let's make it a revival, brethren. In the name of our God, let's make it a revival!  
Paris, Texas.

**"THE OTHER SIDE OF THE CARE OF THE ORPHANS."**

Certainly "the proper care of the homeless child is the very essence of pure and undefiled religion." But as long as the world stands there will be orphans, and if the Church does not care for them, who will? Many consider it a privilege to do for these needy ones, while others shirk the responsibility of caring for them. No doubt more than one person will be called to account for their deeds of omission. It is often hard to keep the Orphanage going, and most of them badly need better equipment, but all that can be done is to pray, trust and do the best way possible.

As to all orphanages being cold-hearted institutions, I know of one, at least, that is not. Having worked there, I am familiar with all the parts and workings of it. The children are well fed, well clothed, sheltered, educated and loved. Mother love is far from absent and every attempt is made to develop the individuality of each child, instead of grinding all down to a machine-like whole. Of course, obedience must be taught, but the children are dealt with in a kind and loving way. Naturally there are some rules and regulations, but I feel that it is a pity more private homes are not conducted in a similar way. I know that people of means have said they only wished their children might have the good training these children receive. Often letters come complimenting the management upon the lovely personality and manner of the children who have gone out into private homes. Few orphanages in this part of the country take babies, and I know that all children in this Home have the proper care. In every way, for each child, it is made as much like a real home as it possibly can be. The letters and visits of appreciation of the children who have been there show that they dearly love the Home and those who have loved, prayed over and trained them.

Yes, the child needs the private home and every couple needs the presence of a child to make the home complete. As often as the proper parties apply, children are adopted from this Home, and they work with the Children's Home Societies, too. More than once have I seen a child taken back into the Orphanage, because it preferred to stay. Still it is only natural that every child should want to be adopted and have its own people. This desire seems to be born in them. The pity is that those who are able and capable do not take these little ones, or else help the Homes to care for them. I quite agree that if the love wasted upon foolish things was spent upon needy children this world would be a much happier place and we would bring up a better grade of citizens, too.

But just here comes the need for Orphans' Homes. What is to be done with the children who are not wanted? Some fathers and even mothers wilfully desert their children. How they can do it is beyond me, for I have seen lovely little ones left entirely alone. Other children are parentless, and none of the relatives want to "be bothered with the little brats," and if they do take them it is only as servants, and they are so mistreated that their dispositions are ruined. Others are so unfortunate as to have some physical defect or are so painfully plain that no one wants to take them into their homes. Still others are branded by parents who are too immoral to rear them, and the courts mercifully put them in the orphanages. Some of these children in this are adopted into good homes.

Some stay and are here given a chance to make something of themselves. I also know of instances where children, sometimes innocent little girls, have been rescued from the poor farm, where they were surrounded by the most terrible atmosphere. Children who have endured this kind of treatment know how to be thankful for the Orphanage that took them in when no one else would have them. These are just some of the things that have come to me in my work. Many more could be told. But, friends, please tell me what would have become of these helpless little ones but for this Orphanage?  
R. A. BURROUGHS.

**CENTENARY OF TEXAS METHODISM.**

This being the "One-hundredth Anniversary" since the first Methodist Society was organized in Texas, it is eminently fitting that the occasion should be appropriately celebrated in grateful recognition of the eminent service rendered the Church and State by the founders and fathers of Methodism in Texas.

That the magnitude of their work may appear at a glance we have only to recall the fact that from a solitary organization of a few members one hundred years ago at Jonesboro, Red River County, the Methodists of Texas today constitute more than one seventh of the entire membership of the M. E. Church, South, and of such commanding prominence it recently has been said that "as Texas Methodism goes, will Southern Methodism go." All honor to those who under God have brought us from such a humble beginning a century ago, to the commanding position we now hold in Church and State. Such men and such achievements were not meant to die. A review of their lives and labors, heroism and hardships should inflame our hearts with ancestral fire, and on the altar of our sires we should swear fresh allegiance to God and Church.

Such was the appreciation of the importance and possibilities of this rare occasion that the Annual Conferences of the State at their recent sessions appointed a Centennial Commission of twelve members, representing all parts of the State, whose duty is to promote the will of the conference in making this centennial a great opportunity for advancing in many ways the local and general interests of the Church. In the paper adopted by the conferences providing for this centennial celebration the following general suggestions were made, leaving in a large measure details and particulars with those having in hand the conduct of these anniversary services:

1. That there be a centennial service in the bounds of each pastoral charge, of each presiding elder's district and of each Annual Conference in the State.
2. That May, or as near thereto as may be practicable, be suggested as the time for the pastoral charges to hold their centennial celebrations; that the time and place of the holding of the District Conference be suggested as an appropriate occasion for the District Centennial celebration, unless the presiding elder should prefer some other date; that the session of the Annual Conference be suggested as the time and place of the Annual Conference celebration.
3. That the pastor, in co-operation with the presiding elder, be responsible for the centenary services for his pastoral charge; that the presiding elder be charged with the responsibility of the District Conference celebration; and the Secretary of the Annual Conference with the Annual Conference celebration.
4. That the pastor prepare or have prepared for the occasion a historical write-up of his pastoral charge from its organization to the present—noting former pastors, presiding elders, prominent Church workers, both men and women, revivals, camp meetings, material improvements, Sunday Schools, Leagues, Christian education, and such events and doings as would be of historic value; that the same be typewritten or printed, and a copy sent to Rev. H. M. Whaling of the Southern Methodist University, Dallas, to be placed in the archives of the University for safe keeping and future use. Also a copy should be filed with the papers of the Quarterly Conference for local reference. That the presiding elder prepare a typewritten or printed history of his district since its organization with mention of his predecessors, times and places of the meeting of the District Conference with all important matters and transactions of historic moment, and send as above a copy to Rev. H. M. Whaling for deposit and safe keeping with the University, and a copy preserved with the papers of

the District Conference. In like manner that the history of the Annual Conference be written by the Secretary, giving names of presiding Bishops, secretaries of the conference, places of meeting, important transactions and occurrences of the conference and a copy sent as above to Rev. H. M. Whaling, Dallas, and one filed with the papers of the Annual Conference.

5. That latitude be allowed in each distinct celebration only, that we insist upon a celebration in each pastoral charge, district and Annual Conference and written history of same as above provided.
6. The occasion may be utilized in promoting some local or general interest of the Church or work of charity. Also pageants, social functions and entertainments might add interest.
7. Realizing that we have a great opportunity to render valuable service, especially to the Theological Department of the University in the acquisition of valuable historical knowledge, and at first hand, and on ground where history was enacted; in securing historic Church relics, books, papers, periodicals, portraits of great leaders and other desirable contributions of like nature; that we may enrich the Theological Library with rare books, such as complete set of Disciples from the first, full set of General Conference Journals and the like; the accumulation of such material as will be helpful to our young theologues and others, in doing original work of historical character; and that we may have a suitable department in the University Library for the deposit, safe keeping and classification of such accumulations and accessions to the library, we ask at each celebration a contribution of at least \$10 to this Centennial Fund, and that same be remitted to the Secretary-Treasurer, Rev. H. M. Whaling, S. M. U., Dallas, Texas, for which he will receipt. It is hoped this will become the nucleus of a historical association and revival of the Methodist Historical Quarterly. A nice contribution from each charge will mark a great progress in the lines above indicated and redeem from oblivion the great work of our Methodist fathers in Texas.

**Suggestive Program.**

As a matter of information the pastor and those on the program might consult Thrall's History of Texas Methodism and McTyre's History of Methodism and the supplemental volume by Dr. DuBose:

1. History of Local Church.
  2. Some Account of Church Building.
  3. Personal Reminiscences of Early Members.
  4. History of the Sunday School.
  5. History of the Epworth League.
  6. History of the Woman's Societies and Work.
  7. The Influence of the Church in the Community.
  8. Prominent Members that Have Gone Out from Us. Where They Are and What They Have Accomplished.
  9. What Does This Occasion Suggest for the Future of Our Church?
  10. How Can we Materialize These Suggestions?
  11. A Forward Look.
  12. Forward to H. M. Whaling, S. M. U., Dallas, any valuable papers, relics, or data, developed at these celebrations.
  13. Collection.
- DR. JOHN H. McLEAN, Chairman.  
H. M. WHALING, Secretary.  
HORACE BISHOP,  
W. D. BRADFIELD,  
E. L. SHETTLES,  
W. C. EVERETT, Ex. Committee.

**OVER-ORGANIZATION.**

We have so many organizations in the Church today that it would puzzle a Philadelphia lawyer to keep track of them. The fact is we are organized to death. We can not propose any work in the Church but what some one will at once suggest another society, commission or board, and then want to be at the head of it; and, if it is a General Conference job, have an office in one of our large cities, travel the country over, take up the time of our Annual Conference, telling stories, and how to do things they never had been able to do themselves, and getting on the program of every convention and dress parade that is gotten up. There is so much of this that we wonder what the Church itself is good for. There is always danger to proper General Conference organizations of getting top-heavy by reason of big salaries, and into bad or unworthy and unqualified hands, through Church politics. I am sure we have twice as many General Conference organizations and high-paid officials as we ought to have.—Exchange.

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## Notes From the Field

## HOLDENVILLE REVIVAL.

The meeting here is still on and many souls are being brought into God's kingdom. Fifty-two have been received into the Church since the beginning of the revival, with some twelve or fifteen more to unite immediately. Brother Aston has the "seige guns" of the gospel trained on "Old Splitfoot" in Holdenville and is gradually gaining the victory. The meeting is now entering upon its fifth week.—A. T. Winn.

## HEAVENER (OKLA.) STATION.

I have sent a draft to our Conference Teller covering all claims against this charge on conference collections for this year. Rev. R. T. Blackburn preached for us last evening and held our second Quarterly Conference. Reports show all departments of the Church in a healthy condition. Both pastor and people happy and everything "just lovely." Surely mine is a goodly heritage: I serve a most loyal and faithful people.—W. C. House, P. C., March 12.

## WYLIE.

Our meeting at Wylie was a most gracious revival. The work was more intensive than extensive. The number reclaimed was in excess of the number converted. In all some twenty-eight professed renewal and conversion. Rev. Lewis N. Stuckey did the preaching for us. Would God all our young men and old preachers were orthodox as he is. And he is quite a pulpiteer. Happy the people who have him as pastor. Heaven multiply his kind among us. We had organized a League and its members proved their faith by their works. Thank God, they are free of the blemishes so often found in young lives nowadays. Pray for us. We intend to go on to perfection.—D. F. Fuller.

## BERING MEMORIAL, HOUSTON.

Waltrip and Simpson just closed one of the most successful revivals ever held in the Bering Memorial Church, and the pastor, Rev. F. W. Radetzky, as well as the entire congregation, is highly elated over the results of the meeting. The Church has been revived. A large number confessed Christ and were taken into the Church. Brother Waltrip preaches the gospel with force and conviction, which proves a power unto salvation. The singing under the able leadership of Professor Simpson contributed wonderfully to the inspiration of the meeting. Many from other Churches attend the services and enjoyed what they termed old-time gospel sermons.—J. H. Bohmfalk.

## FOSTORIA.

As Superintendent of the First Department of the Epworth League I have organized a Junior Epworth League with a membership of thirty-three. We are doing splendid work in this department and the Lord is blessing us. Our Church work here is progressing nicely and we are praying for and believing that we will have a great year. Our new pastor, Brother D. W. Gardner, is a man that is loved by everybody, not only by Methodists, but others as well. His preaching is appreciated by the people here. We are planning to observe Children's Day. Our new presiding elder, Rev. J. E. Morgan, came to Cleveland and held the first Quarterly Conference and made a very favorable impression. He is an excellent preacher and a real good financier. May God's richest blessings rest upon every phase of the work, is our prayer.—H. D. Tucker.

## MT. PLEASANT.

The revival in Mt. Pleasant, conducted by Rev. M. N. Terrell, the pastor, has just closed. From February 16 until March 4 Brother Terrell, assisted by the Wisdom Sisters as singers, waged war against the forces of Satan. Brother Terrell is an intensely earnest man. In scathing words he denounced sin without and within the Church, but all the while love and sympathy for the sinner was written in every line of his face. His presentation of the great gospel truths was powerful and convincing and all who heard him must have a broader, higher conception of what Christianity really is. The singing of the Wisdom Sisters was such as to stir the souls of men. All honor to these consecrated girls who are so forcefully preaching the gospel through song! Some of the visible results of the revival are: Thirty-one additions to the Methodist Church, making a total of sixty-three since Brother Terrell came

to us in December. Many others will unite with the other Churches of the city, and one promising young man surrendered to the call of the ministry. Every institution of the Church has put on new life. The Sunday School and Missionary Society have almost doubled their attendance and, best of all, plans for the erection of a \$25,000 church building are well under way. Methodism in Mt. Pleasant is in good hands this year, for Brother Terrell is a power in the pulpit and an ideal pastor.—(Mrs.) D. L. Hunter.

## THE VIRGINIA K. JOHNSON HOME.

It was my great privilege on last Sunday to preach to the inmates of the Virginia K. Johnson Home. A revival had been in progress, under the leadership of Rev. L. P. Smith, for the past week and the atmosphere was spiritually warm and refreshing. Quite a number professed a definite committal of themselves to God in this service. During the process of the meeting, I am told, almost all the girls have been won to Christ. The work of this splendid institution is, all in all, of such a character as to take a mighty grip of the mind and heart of every intelligent man and woman, whether Christian or otherwise. Those in charge have both consecration and good sense. They are seeking and attaining results by methods that are at once sane and genuinely Christian. Mrs. Johnson earnestly and wisely urges that Purity Sunday be observed in every Church and that an offering for this important work be taken.—Clovis Chappell.

## HAGERMAN, NEW MEXICO.

We have just launched a co-operative evangelistic campaign under the wise leadership of Evangelist F. M. Neal, of Amarillo, and Ed G. Phillips, Singing-Evangelist, of Siloam Springs, Ark. A large warehouse, 80x200 feet, has been seated, lighted and heated for the services. With a (four-tier) choir platform large enough to seat two hundred singers, two pianos, an organ and orchestra, Brother Phillips is giving us some chorus work that is an inspirational musical treat and profoundly religious as well. Evangelist Neal is driving straight at the heart of our situation with terrific force and accuracy, and great things are happening. He arraigns hypocrisy and sin in the Church with such vigor that our people are repenting and being revived generally and genuinely. At the service last night the "walls fell," and we had a great victory. Fifty-one souls knelt in the altar, the old-time way, confessed their sins with penitential tears, arose and made profession of faith in Christ. Thirty-five of them joined the Churches. It was a great scene, and the work is just beginning.—John W. Hendrix, P. C., March 10.

## ODESSA REVIVAL AND REST.

We began our meeting February 1 and closed the night of the 18th. Rev. D. V. York, D.D., of Eldorado, Okla., did the preaching, and Brother Homer Fort, of Trinity University, had charge of the singing and the young people's services, also one of the cottage prayer meetings each afternoon. Words would fail us to tell of all the good that was accomplished by the meeting. Brother York is not only a good preacher, but he knows how to conduct a revival and to get the folks to work. He preaches the old-fashioned gospel and preaches it with spiritual force and power. He started his meeting by laying a good foundation for his work. He believes in Christians living a Christian life and so preaches it from start to finish. He makes no compromise with the forces of evil. He exalts the Church above all other institutions in the land and he believes in folks getting religion in the old-fashioned way—on their knees at the altar. His sermons will not be forgotten by saint and sinner, and will bear fruit in the days that are to come. Brother Fort is not only a good singer, but a fine Christian young man and fine choir director. He believes in and sings lots of the old-time songs. His singing was not only a great blessing, but his work, especially among the young people, was very fine. We had four services each day and some times five. Had something like fifty-seven reclamations and conversions, and I have received sixteen members and the Baptist pastor has received twelve. We had the help and co-operation of the majority of the Christian people of the town. At the close of the meeting we raised and paid Brothers York and Fort \$255, and the men of the town gave Brother York a \$30 suit of clothes the day he left. Our

town has been greatly blessed by the coming of these two faithful workers, and eternity alone will reveal the good that has been accomplished. I verily believe that a brighter day is dawning for the Churches of Odessa. Largely as a result of the meeting the Baptists are planning an addition to their church, and we are planning a forward movement, of which I hope to be able to write in the near future. This is our second year and the people continue their kindness to us. There is hardly a day passes but what something nice finds its way to the parsonage through the kindness of our good people. I want to add that Brother York raised about \$50 to apply as part payment on an automobile for me. May the blessings of God be upon these two workers and upon the good people we serve.—E. B. Bowen, P. C.

## SAN ANTONIO, TRAVIS PARK.

Rev. C. Wesley Webdell is the good pastor of Travis Park Church. Last Sunday at 11 a. m. it was my pleasure to assist in giving the sacrament to seven or eight hundred people. It was a gracious communion. Seven or eight joined our Church and pledged their membership at Travis Park. Personally, I got a great blessing in the service. I have never yet seen anything beat a Methodist sacrament. I live right under the shadow of the Baptist Church, so at night I went there. Oh, the contrast! There I heard a good sermon by a visiting brother. They let me have a seat and a book and say amen. That's all. The preacher did all the preaching and all the praying and pronounced the benediction. Yes, I'm real glad there is a Baptist Church. I'm so glad I happen to be the son of a Methodist preacher. Yes, my father was the son of a good old North Carolina Baptist, but when he got religion at Florence, Alabama, he said, "I could not be a Baptist." I'm so glad he got the vision. Result, all his children and servants became Methodists. Thank God! May God bless our Commissioners on Unification.—Finch M. Winburne.

## SPUR.

Those interested in our Church colleges will be glad to learn, no doubt of the success President J. W. Hunt is having in his campaign to raise the indebtedness of Stamford College. Brother Hunt was called to Spur the last Sunday in February to preach the anniversary sermon for the Knights of Pythias. His sermon at the 11 o'clock hour was greatly appreciated by the K. of P.'s as well as by all present. At the evening hour Brother Hunt presented the cause of Stamford College in a remarkably great sermon. The result of this sermon and his presentment of the cause of Stamford resulted in a \$500 subscription by the people of Spur for the college. We may look for the early removal of the indebtedness of the college. The week following Brother Hunt's visit we had Rev. B. L. Nance, our Sunday School Field Secretary, with us. The result of his visit and week's work was a great help to our Sunday School. Brother Nance is a great field worker, and we commend him to all. During the week 150 were enrolled in all departments of the school and classes were reorganized. This is our third year at Spur. All phases of the Church work are progressing nicely. We are already planning for our revival. The date set is the fourth Sunday in May, at which time we will have Rev. L. L. Evans, Central Texas Conference Evangelist, with us.—E. E. White, P. C.

## BOWIE.

The Methodist people of Bowie are rejoicing over the fact that the debt on our new church has been paid in full. Two years ago the church was first opened for religious worship. Rev. W. L. Titt'e, to whom is due much credit, was pastor when the church was begun and completed. To one who is acquainted with the financial condition of our people in Bowie the enterprise appears as a heroic undertaking and its successful completion as a signal triumph. Many of our good people deserve special mention, but since it is impracticable to mention separately all who belong to that class we refrain from giving any names. To say that they have done well is only stating a fact. We have a commodious, substantial and beautiful church, such as would reflect credit upon a much larger congregation or town. Soon after being appointed to this charge as pastor, I was informed that the interest on our \$6000 note was due. Where the necessary money to meet the interest was to come from was the problem

that stared us in the face. In due time this was accomplished, however, and then a movement was inaugurated to cancel the entire debt. After an interesting campaign of about six weeks' duration, thanks to the generosity of our people and friends, we succeeded. On Friday, March 9, we paid the entire amount and secured the note, which has since been framed and is in the possession of the chairman of our Board of Stewards to be kept as a souvenir. We have raised for this purpose since conference \$6700, and our church is now entirely free of debt. Through the kindness of one of our former parishioners and friends, we have one hundred dollars with which to make some needed improvements on the parsonage. I voice the sentiment of the entire Church in saying that we are profoundly grateful to all of our friends in Bowie and elsewhere who so kindly assisted us with their contributions of money and good will.—G. A. Lehnhoff, P. C.

## CHINA, NOME AND GRAYBURG.

Since conference our residence has been changed, temporarily, from China to Grayburg. The good women of China, who had already partly furnished the rented parsonage, further evidenced their liberality by furnishing an extra bedroom and the sitting room (for the pastor). The Thompson & Ford Lumber Company built a new house supplied with water and electric lights, all free. W. P. Wallace is manager and the man who is making our work at Grayburg possible, as well as pleasant. Previously the membership here was at Sour Lake. Such membership, numbering thirteen, was transferred and a Church organized here. We now have twenty-one members. I just closed a meeting at Nome, doing my own preaching. The folks think the Church is much revived and one was received on profession of faith. Since conference I have received five on profession of faith and nine by certificate. Over one-half conference claims are pledged. The work as a whole appears to be moving onward and upward. We have been in nearly every home on the work since January 1. How? With a car. Expect to meet the boys at Georgetown.—J. C. Marshall, P. C.

## PIEDMONT-GEARY, OKLA.

At the last session of the Annual Conference at Wynnewood, Bishop Morrison assigned us to the above work. We found a well-organized work. Have been well received on the work. Our congregations are the largest in the history of the Church, and are growing. Finances in better shape than in any previous year. The ladies have papered and are placing some needed furniture in the parsonage. We will give a few items: Preacher's salary advanced \$200 over last year, Church furnishing coal to pastor, two Sunday Schools made missionary, birthday jar installed, two infants baptized, have been rounded twice, some of our conference claims paid off. We serve a splendid people and are looking forward to a great year. Our new presiding elder, D. M. L. Butler, came over and held our second Quarterly Conference. They all say it was the best conference ever held on the work. Sunday morning Dr. Butler preached a great sermon to a full house. He is deservedly popular with all our people. Our superintendent, J. W. Smith is one of the most faithful men we have ever seen. He has superintended the same school for the past twelve years. Let us forget, the women of the Church are raising money to buy the pastor a buggy and the men say they will furnish a horse.—Thomas J. Durham.

## WILLOW POINT MISSION.

We are well into our work on the Willow Point Mission, residing at Wizard Wells, Texas, the coming health resort of Texas. We are enjoying the association of the good people here, and also the many nice things we have been receiving. About a week after our arrival the people of town and surrounding country stormed us and piled our table full of good things, for which we were truly grateful. The people on the rest of the work have not failed to remember us, and, best of all, they are all still remembering us. We held our first Quarterly Conference at Willow Point January 27-28. Had a good attendance and with our presiding elder, Rev. W. A. Stuckey, among us we had a fine meeting. Have had two conversions since Quarterly Conference, and am earnestly praying that we may have

face. In due time, however, we were inaugurated. After a debt of about six to the general friends, we March 9, we secured the chairmen to be framed by the kindred dollars needed impersonation. I of the entire we are prof of our friends who so kindly tributions of -G. A. Lehn-

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many more ere this year comes to a close. We are looking forward to our revivals, which we trust shall be revivals indeed. Pray for us that we may make this the greatest year this place has ever known. This is our first year, but we are planning for large things. Have five appointments, so have no time to lose, but must be up and doing, and with the help of the good Master we hope to win. Have placed the Advocate in several homes since coming on this work. We think it a grand paper.—R. L. Patton.

**WEST END, HOUSTON.**

We came to this place immediately after the adjournment of the Texas Conference the 15th of last November, and found a kind and hospitable people awaiting us. Since then we have labored and sorrowed and rejoiced with them in the busy days that have followed. Last month, on the 18th, Bro. Walter G. Harbin, our Sunday School Field Secretary, came to us with his singer, Bro. J. C. Fowler, and we began our revival. We had already made preparation. For one week preceding we had held cottage prayer meetings, there being sometimes as many as five meetings in one night at central points in the community, and so when the meeting came we were already feeling the fire of revival beginning to burn. Bro. Harbin preached on the old fundamentals. He first called the Church to renew her vows and to enter a field of larger usefulness. His message was then to the unsaved, depicting the awfulness of sin and the need of salvation. He did not hesitate to handle such themes as the judgment, hell and the like, ably and effectively. Bro. Fowler's singing and that of his good wife cannot be too highly commended. Much of the success of the meeting depended on them. He worked in an office up town during the day and at night came out and led our singing, and at the conclusion of the meeting insisted on receiving no remuneration for his splendid Christian service. The revival services continued until Wednesday night of the third week. There were twenty-two accessions and thirty-odd conversions. God, the Holy Spirit, was with us in power. To him we are grateful.—R. E. Ledbetter, Pastor.

**WEWOKA STATION, OKLA.**

Perhaps a word from Wewoka would be of interest to some people. Wewoka is the county seat of Seminole County. It is a good, substantial town. As good a business place as can be found. All lines of business seem to be doing well. We have forty lawyers here, and one lady, whose husband is a lawyer, said recently that every one of them is making a good living. We have certainly fallen into good hands, and these people are so nice to us that we cannot help but do our best. We have never been treated better in our lives. A lady who is not a Methodist told wife to go to her store and get \$15 in trade. A man who is not a Methodist took my measure today for a new spring suit and many other nice things have happened. Our eight-room parsonage has all modern conveniences. Rev. C. A. Clark, of Caddo, is due much credit for this house. One-fourth of the year is gone and these people have paid about \$300 for support of the ministry. We have raised about \$150 on our conference collections. Rev. E. T. Campbell, our presiding elder, was with us last Sunday and preached a most excellent sermon on "Missions" and held our Quarterly Conference. He has a warm place in the hearts of these people. We have a most excellent Missionary Society. They are the most congenial set to be found. We are having fine congregations to attend on our ministry. Our revival will start next week. Rev. D. A. Dawson, of Okemah Station, will be with us the last two weeks of the meeting. We have no finer character than Dawson. Pray for us that Wewoka may come to her own.—Theo. F. Roberts.

**WESTVILLE, OKLA.**

Last Annual Conference our good Bishop Mouzon read us out for Westville, and as soon as wife and I could get our belongings packed and on the road we boarded the train out of Muskogee and in a northeasterly direction we went up and around and about until at last we had passed the old Cherokee town of Tahlequah. There our good Brother Wilson stepped aboard and thus it was when we arrived at Westville we had an escort that introduced us to our people and the fine roomy parsonage. Truly, this is an open-hearted, brotherly and loving people, who are striving for better and higher things. On February 7 we began a revival

meeting with Brother W. T. McCandless, of Siloam Springs, Arkansas, as the evangelist and Brother Geo. C. Baker and his wife, Mrs. Grace Baker, to conduct the song services and children's and young people's work which they did to the entire satisfaction of all people, whether they belong to any Church or had no Church affiliations. Their "booster programs" always brought a packed house. Their solos and duets were scriptural in tone and uplifting in spirit. Brother McCandless was fearless, yet gentle in his scriptural explanations. He struck at sin with a sledge-hammer force and it never failed to have its desired effect. Our meeting closed March 4, lacking two days of four weeks in action. After the first ten days of the meeting the other four Churches came into the meeting and it developed into a union service. Our church was overflowed and the opera house with fuel and lights were tendered us free of charge as long as we chose to use them and we accepted. This bespeaks the spirit of the meeting. One hundred and forty professions and re-animations. We took twenty into the Methodist Church Sunday despite the rain and March wind. Will have twenty or more accessions soon, many of them from the surrounding country homes. The other Churches will have quite an increase. The Lord be praised for the victory and pray for us in our work, for it has just begun.—E. H. Winger.

**A PRESIDING ELDER POUNDED.**

Let us tell you about the very fine pounding which came to the San Angelo District parsonage recently by parcel post. Some one started it and many people kept it coming from all quarters of the district for several days. Now don't think that because many places the package weight limit was reached. The pastors and many of their good people were the "pounders," and it was done in modern and approved style (especially approved by the writer) and in good old-fashioned Methodist spirit. We received a whole sack of flour and a half sack, a whole ham (sure enough hog ham, and country cured), sugar, coffee, tea, rice, grits, syrup, honey (several cans), canned fruits and vegetables too numerous to mention, and they were not just those little old two and three-pound cans either, they were six-pounders; a beautiful white linen table cloth, bath towels, laundry soap, etc. My, my! you should have enjoyed seeing the wonderful amount of fine things piled up in this pounding! Now you fellows who are too dignified to accept poundings, I wish you would not discourage our Methodist people from such good work, for it is not only a blessing to the recipients, but to the donors also. May God's rich blessings be always upon these brethren and friends. J. M. PERRY, P. E. 440 West Harris Ave. San Angelo, Texas.

**CHICKASHA DISTRICT NOTES.**

Without exception the preachers assigned to charges in the Chickasha District at the last Annual Conference have been all the time at their posts of duty and have been working faithfully at the tasks they find at hand. Ten of these pastors are beginning the first year and the remaining eight are in the second year of their pastorates. It is safe to say that every one of them has grown in favor with his people since the opening of the conference year.

A number of new enterprises have been and are being launched. At Marlow, under the leadership of Rev. O. A. Morris, plans have been made for a new church building to cost not less than \$10,000. The growing congregation and Sunday School make larger room imperative.

At Lindsay the old, uncomfortable and superannuated parsonage has been sold and a new house of the modern bungalow type is in process of construction. Rev. C. M. Buttrill is the wide-awake pastor of this growing Church and has the enthusiastic support of his people.

At Comanche, where Rev. J. C. Thogmorton is the much beloved pastor, the congregation expects this year to enlarge and improve their building to meet the needs of the Sunday School, which is now inadequately housed.

Rev. F. L. Einsel, at Minco, has led nobly in the remodeling of our church there, more than \$1000 having been spent to make it modern and adequate for that town. Brother Einsel has worked very hard at this big job and his people are a unit in saying that he has made good.

New pews have been put in the church at Pocasset. Rev. A. B. Waldrep is the live worker there and at Verden and is making things hum in

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both these Churches under his efficient guidance. His charge is unusually well organized and his people recognize him as a leader worthy of trust and hearty co-operation.

At Ryan Rev. C. A. German and family are enjoying a much improved parsonage home, the congregation recently making needed alterations in the building and adding furniture to make the house comfortable and attractive. Brother German serves a fine people and his plans contemplate a forward movement there with every token of success. A big men's brotherhood class and an up-to-date financial system are among the forward moving activities of this charge.

Some good meetings have been held and a number are definitely planned for the near future. Rev. J. C. Cannon, of Rush Springs, assisted by Evangelist Bowden, of Fort Worth, had the joy recently of seeing more than fifty conversions and re-animations in a meeting there, and a new spirit of religious life and service generated in the community.

Rev. C. C. Williamson, of Tuttle, and Rev. J. J. Bearden, of Wesley, Chickasha, both have held good meetings in their leading Churches. Bro. Williamson has quickly found the hearts of his people and they are expressing their willingness to be led by him to larger things this year. Brother Bearden expects to begin another meeting soon in which he will have the assistance of Rev. J. G. McKnight, District Evangelist.

Brother McKnight has been doing fine service in revival work on the Terral charge, Rev. Clarence Bounds, pastor. Good meetings, with large results, have been held at Addington and Sugden, the latter being still in progress at this writing. Brother Bounds is leading his people forward, the work for the first four months of the conference year being far in advance of anything formerly done there.

Rev. J. D. Kidd, at Alex and Bradley, has a revival campaign planned for both his Churches. He has begun his second year there most auspiciously.

Rev. L. L. Cohen, Jr., at Epworth, Chickasha, is preaching to large congregations and reports his Church in the best financial shape in its history. The Church will enter soon on a debt-raising campaign in which success is certain. When this is done the congregation will be in shape to go forward in a bigger way than it has ever done before.

Rev. Thos. H. Ward, on the Corum Circuit, is one of the busiest workers it was a parcel post pounding only very small packages were sent. From in the kingdom and his people are responding in the most encouraging way to his tireless efforts. He is much beloved there.

Rev. W. M. Wilson, beginning a second pastorate at Duncan, has large congregations at every service and one of the best Sunday Schools in the conference. His people are thoroughly organized, the finances are kept up to date all the time, and some forward-looking plans are certain to eventuate successfully.

Rev. E. H. Driskill and his good family have made a fine "hit" at Maysville. Finances in better shape than ever before and the Church is also better organized than ever before. Brother Driskill and his people are rejoicing over having raised some debts on both the parsonage and church building debts which have long been a source of worry and hampered the Church in many ways.

Rev. A. L. Barrett, at Erin Springs, and Rev. J. C. Calhoun, at Woodlawn, both local preachers in their second year of service, are faithfully at work in their difficult fields. Both report progress over last year for the first quarter and promise of larger success for the remainder of the year.

The financial condition of the district is most prosperous. Salaries have been advanced in the sum of \$2000 and these are being paid with more regularity than formerly, a majority of the charges keeping up to date with financial obligations outside the conference assessments. There is a fine spirit among the men of the district and a growing solidarity that augurs well for the future.

R. L. OWNBEY, P. E.  
Chickasha, Okla.

**CLINTON, OKLA., DISTRICT.**

Rev. N. A. Phillips, Clinton District, Okla., is in a meeting with Rev. Walt Holcomb, of Nashville, conducting. Prospects encouraging.

Rev. M. T. Allen, Elk City, Okla., is in a meeting for the special benefit of his Church. He is doing his own preaching and the Church is being greatly helped.

Rev. E. C. Webb, Sentinel, Okla., is in a meeting with Rev. Willmoore Kendall, the blind preacher, doing the preaching. It is being well done. They began March 4.

W. L. ANDERSON, P. E.

**A SAD BEREAVEMENT.**

Rev. and Mrs. A. O. England are sorely grieved and bereft. On February 10, 1917, the angel of death came into the home and within a few hours claimed two of their children, D. L. Moody England, aged five, and Clifton Clovis England, aged three.

In this hour of sadness and grief Brother and Sister England have the sympathies and prayers of a large number of friends. They bear their sorrow by the ever-replenishing of divine grace with Christian fortitude. They look forward with happy anticipations to the day when they shall meet their loved ones around the throne of God and the Lamb.

We laid their little bodies away side by side to await the resurrection morning. CHAS. A. SPRAGINS.

**RYAN, OKLA., 100 PER CENT.**

I now have every member of my Board of Stewards taking the Advocate. And incidentally am glad to say that I have gotten every member of the Board to lead in prayer meeting this year. C. A. GERMAN.  
Ryan, Oklahoma.

## For Old and Young

### DANGEROUS FAULT-FINDING.

More than thirty years ago I was helping hold a protracted meeting. I took cold in my head and went home and commenced to find fault with the Bible, the Church and the preachers. I did not think God required us to kill ourselves. Now, I think I should have put on my hat and continued to help hold the meeting. But no; I kept on finding fault with the Bible, the preachers and began reading infidel books. I read these books for more than thirty years. Of course I was going the wrong way. Fortunately for me I was talking with one of my friends when he was mad at another man and wanted to beat him into the earth. I reasoned with him for more than an hour; tried to persuade him that he should not take vengeance.

I was happy all the time I was talking to him. The next day I was at an experience meeting and I told my experience—what I had said that we should not take vengeance and I got happy again.

The next day I remembered that Christ said, "Blessed are the peacemakers, for they shall be called the children of God," and I got happy again, and have been reading the Bible since. I write this to show that when we are finding fault with others we should be careful to find fault with ourselves.

J. HARMAN.

Jacksboro, Texas.

### CONTENTMENT.

The last life lesson taught is the ability of the Christian to do anything that God really gives him to do. "I can do all things through Christ which strengtheneth me." Here Paul puts the honor where it belongs. His contentment was not his own achievement. It was not the result of philosophy, was not caused by the dying out of ambition in his breast; it was because he was in Christ that he could be content; Christ gave him strength for it, so that in whatever circumstances he was he could quietly trust and rejoice. Christian life is full of impossibilities—things that are impossible to any one with only human strength. But when God gives us a command he always means to give the strength required to keep the command. It was a prayer of Augustine's, "Command what thou wilt, and give what thou commandest." We should never hesitate to attempt any task that God gives, for he will always give us all the strength we need.—Exchange.

### THE TIME IS NOW.

It is a terrible thing to be wrecked in full sight of a harbor; it will be infinitely more terrible to be lost when in full view of the Cross and not far from heaven. My friend, you may be saved, and saved at once, if you will. Salvation is perfectly sure, if you seek it in the right time and the right way. The time is now, and the way is to turn from the sin of trusting yourself, and trust the Lord Jesus Christ and obey Him. There is only one harbor, and your soul is not in it yet.—Dr. T. L. Cuyler.

### SALVATION BECOMES INCREASINGLY DIFFICULT.

Nothing is more certain than that we are moving toward fixedness of character. In the days of childhood it is not difficult to turn the stream of life. The child mind is easily influenced. The child himself finds it as easy, or nearly so, to go one way as it is the other. But with advancing years all this is changed. The young man entering upon the activities of mature years does not change his thoughts and purposes so easily as he did in childhood, and in mature years a change is still more difficult. In old age it is very rare that even the gospel changes character. We do not question the power of Christ to do so, but there is a lack of flexibility in the man that makes it unusual. The point is reached somewhere after which no change takes place.—Raleigh Christian Advocate.

### MAKING GOOD.

There is something tonic and bracing in the call to make good. Not many men are content to fail of the reasonable expectations of their fellows in the opportunities and obligations of life, and to be conscious that one is not altogether so failing brings its own peculiar satisfaction. We have heard of soldiers, men who had never

been counted successful or of any great account before, facing infinite hardship and even death itself with patience and the greatest of courage just because, at last, they were able to feel that they were doing something that others would count heroic and splendid. They were making good and nothing else counted. Now, if we could lift that thought of making good into a higher sphere, might it not greatly ennoble our living? Suppose we think, not so much of the judgment that our fellows would put upon our actions, but of how they look in the eyes of our God, and attempt the great task of making good in his sight. Would there be any harm in that? Would that not enlarge and strengthen our life immeasurably?—Christian Guardian.

### "JESUS SHINES IN HERE."

A pastor went one cold day in November to visit a poor young girl kept at home by a lame hip.

The room was on the north side of a bleak house. It was not a pleasant prospect without, nor was there much that was pleasant or cheerful within. Poor girl! What a cheerless life she has of it. I thought, as I saw how she was situated; and I immediately thought what a pity it was her room was on the north side of the house. "You never have any sun," I said; "not a ray comes it at these windows. That I call a misfortune. Sunshine is everything; I love the sun."

"Oh," she answered with a sweet smile, "my sun pours in at every window and even through the cracks." I am sure I looked surprised. "The Sun of Righteousness," she said softly—"Jesus. He shines in here and makes everything bright to me." I could not doubt her. She looked happier than any one I had seen for many a day. Yes! Jesus shining in at the window can make any spot beautiful and any home happy.—The Lutheran.

### WILL YOU BE AMONG THEM?

"Then shall the King say unto them on His right hand." What will he say? "Come." They are to be welcomed into an unspeakable intimacy with the unveiled Lord in His glory. "Come, ye blessed." They are to share the inconceivable blessedness of Christ and to find their delight in the river of pleasures. "Come, ye blessed of my Father, inherit the kingdom." They are to inherit the kingdom, because they are kings and queens; they are endowed with radiant royalty of character; they are regal in the power of their affections, and regal, too, in the power of the purity with which they can see God. "He hath made them kings and priests unto God."—The London Christian World.

### TAKE TIME TO SET THE SOUL RIGHT.

Every day from the city observatory at Madras, India, the timepieces of over nine thousand telegraph offices in the empire are set right, and the operation takes two minutes. It is worth while, so the government thinks, to stop traffic on over 72,000 miles of telegraph lines and over 287,000 miles of telegraphic wire, at least once every twenty-four hours, to correct wayward clocks and set them to the sun. If taking time to set clocks right is of such importance in an empire, which will one day crumble into dust, how much more important it is to take time to set the soul right, which is to live throughout the eternal ages!—Ida Q. Moulton.

### HANDICAPPED OR NOT?

A certain physician is famous for his skill in the diagnosis not only of physical but of mental and moral disorders. A young married man, with every hopeful prospect in life, came to him one day in a fit of depression. "Doctor," he said, "I am going to give up. I am a failure. It is only had money or special talent of some kind, I think I could succeed at something; but as it is, I am handicapped." The doctor looked at him keenly and asked: "Are you quite well?"

"As far as I know, quite."  
"Do you have all your faculties unimpaired? Can you see and hear?"  
"Perfectly."  
"Are you physically and mentally fit to do regular work?"

"Yes."  
The doctor paused a moment, and then said: "Will you go with me on

my rounds for two or three hours?"

The young man consented, and Dr. B— took him in his automobile to three public institutions. In the first, an asylum for defectives, Dr. B— showed his discouraged patient a girl who had a spinal disease. She had no control over her muscles, which were in constant and painful motion. But she was writing a letter on a typewriter, striking the keys with a stick tipped with a rubber knob. She smiled at her work. At the second institution the doctor showed his patient a blind boy who was weaving a beautiful rug with an intricate pattern. All blind boys in that asylum smiled as they worked. At the third place the young man saw an epileptic setting type for advertisements and at the same time directing the teaching of other epileptics. And the workman was smiling at his task.

When the visits were over and the doctor and his patient had come back to the office, the doctor said: "Young man, are you not ashamed, with your physical and mental soundness, to say that you are handicapped in the race for life? Do you know why those defective human beings you have just seen can smile and be happy at their work? It is because we are fortunate enough to have in charge of those asylums superintendents who are Christian men and women. They have

inspired those burdened and defective bodies with hope. If they, in spite of their painful and broken lives, can smile bravely and conquer seemingly insurmountable difficulties, are you going to yield to your timid fears and complain of your circumstances? Believe in God and thank Him that you have health and strength. Go out and work and smile as you work."

The young man, with tears in his eyes, thanked the gruff old physician and went away a new man.—Youth's Companion.

Whole-hearted, unquestioning faith in some God is the strongest thing which has ever been in the world or ever will be. Faith is strength and power. Faith in their general is the great nerve of soldiers' arms. Faith in God is the only thing which has ever been able to restrain the beast in a man—the sure belief that there is a power outside of himself and above him who knows all and who will assuredly punish disobedience and reward obedience.—Herald and Presbyterian.

"This would be a nice world to live in if we would adopt the advice we give to other people."

"Be the matter great or small to they finite sight, do thy best, God asks no more, do it with thy might."

## To Our Itinerant Preachers

### AN OPEN LETTER.

The primary purpose of the Methodist Benevolent Association, Nashville, Tenn., is to aid the itinerant preachers of the Southern Methodist Church in providing better, materially, for themselves when disabled, superannuated, or enfeebled by sickness or advanced age, and, in the event of their death, for their families; and thus the Association is indirectly aiding the Church in all her laborious and laudable efforts to take better care of these servants of the Church, for whom, in the coming days of dependence, the Church unhappily provides but a pittance.

The Association is meeting a great need, and its record to date is a noble one. Starting twelve years ago with nothing—no members, no stockholders, no funds, and no policyholders—it has distributed to the worn-out preachers and the widows and orphans and dependents of deceased members over \$175,000. Every claim has been paid, and a guarantee or reserve fund of over \$60,000 has been accumulated. This reserve fund belongs to the benefit fund, and it, with the current receipts for the same fund, guarantees the payment of the face value of every benefit certificate at maturity, thus preventing the necessity of changing or increasing the rates. The reserve fund now amounts to one hundred per cent of the legal requirements under the laws of the State.

The Association is chartered under the laws of the State of Tennessee and is under the inspection of the Insurance Commissioner of the State. This fact guarantees the soundness of its organization and assures publicity and other means of absolutely safeguarding the interest of the members.

Each policyholder is a member and is entitled to vote and to all other privileges of members at the regular meetings of the members every two years, at which time directors are elected and business rules framed. The Association is entirely mutual, and all its financial prosperity inures to the benefit of the members and policyholders.

It is specially adapted to meet the needs of the itinerant memberships, and it has a class of selected risks, making its business safer than that of similar institutions and enabling it to give high-grade protection benefits at the lowest cost possible consistent with sound business policy.

Five kinds of Benefit Certificates are issued, and applicants are at liberty to choose from them at will—namely: (1) Whole Life, (2) 20-Premium Life, (3) 70-Year Endowment, (4) Term (to age sixty), for the benefit of widows and orphans, and (5) Disability or Old Age, which pays cash benefits annually to the member himself on becoming disabled, superannuated, or on attaining the age of seventy. (See Premium Rates.)

Failure by the itinerant preacher while young to make preparation for the proverbial rainy day, old age, superannuation, or death, places the greatest burden on the itinerant system, which is the best system in the world for giving the whole gospel to the whole world.

The itinerant preacher, as is well known, cannot own and occupy a home of his own while effective; and when able to save a little surplus there is no safe way of investing it known to him. If he tries to invest it, he loses it; or if he succeeds, he is discounted by his people. If he saves it and doesn't try to invest it, he soon spends it, showing others how to be liberal. But few of our preachers will ever be prepared for the coming troop of hardships except by being obligated and by making small investments by payments in regular and stipulated installments. In this way they can provide an estate sufficiently large to give their loved ones "a home of their own" or its equivalent in cash when that is the greatest need.

The causes of the difference in prices of insurance in different companies are easily understood. For example, old-line (commercial) insurance companies are founded for profit by capitalists who invest hundreds of thousands of dollars in stocks and who must, therefore, charge the policyholders very high prices for insurance in order to receive large dividends on their investments, to pay large salaries to officers, large commissions to agents, and maintain expensive branch offices (these expenses amounting to forty per cent, approximately, of the entire cost of the insurance); while benevolent life insurance institutions, beginning originally in the Church, are founded by and for the benefit of the poor man without capital, and require that the premiums to be paid by the policyholders shall create the funds by which to operate, ninety per cent, approximately, being returned to the beneficiaries in payment of benefits, while the smallest per cent possible is used to meet the actual expenses of the management.

Example: Of every \$100 paid to old-line companies, \$40 is used for expenses; while of every \$100 paid to benevolent institutions, \$10 is used for expenses. Again, for every \$100 paid annually by the average young man to the old-line companies, \$3,000 of insurance may be bought; while for every \$100 paid annually by the same young man to the benevolent institutions, \$5,000 of insurance may be bought.

The premium rates are graded according to age, in order to require every member to create his own benefit, if he lives out his expectation of life from his age on admission.

We invite correspondence with reference to any matter that may not be clearly set forth and shall be glad to give all information that may be desired.

**METHODIST BENEVOLENT ASSOCIATION,**  
NASHVILLE, TENN.

**BIG PLANS FOR STATE-WIDE SUNDAY SCHOOL CONVENTION OF ALL DENOMINATIONS IN DALLAS, MARCH 26-APRIL 1, 1917, IN FIRST BAPTIST CHURCH.**

Big preparations are daily being made for the 43rd annual State-wide Sunday School Convention for all denominations in Texas, to be held in the First Baptist Church, Dallas, beginning with a Convention for Adult Bible Classes on Monday night, March 26, and closing Tuesday night. Then the general convention for all workers of every grade and department for Wednesday, Thursday and Friday. The convention for older boys and girls will begin on Friday night, and run through Sunday. Delegates can come to one or two or to all three if desired.

Among the leading speakers will be the noted International Field Secretary William A. Brown, of Chicago; Prof. E. O. Excell, of Chicago, the song leader, assisted by Robert H. Coleman and Robert Jolly. W. D. Stem, of Iowa, one of the most outstanding leaders in the organized Bible class movement, having led the work in Ohio, Kansas, Pennsylvania and Iowa. Miss Nannie Lee Frayser, of Kentucky, the State Elementary Superintendent, and the most noted Bible story teller in the world. Rev. Geo. W. Truett, the International Vice-President of the International Sunday School Association; Mrs. S. H. C. Burgin, the leading adult worker of the South; Rev. John A. Held, State Adult President; John R. Pepper, of Tennessee, the leading Methodist layman of the South, and the superintendent of one of the largest Sunday Schools; Rev. Bernard L. Rice, State Educational Superintendent, Presbyterian, U. S. A.; S. W. Hutton, Southwestern Bible School Superintendent, Christian Churches; Rev. E. Hightower, Southwestern Divisional Superintendent M. E. Church, South; Field Secretaries Revs. A. E. Rector, Walter G. Harbin, W. E. Hawkins, M. E. Conferences; W. E. Jones, Congregational Sunday School specialist; State President M. H. Wolfe, Executive Chairman W. D. Bradfield, Vice-Chairman E. C. Routh, and other leaders in the State and denominations.

Every phase of a well organized, managed, graded, equipped, soul-winning Sunday School will be discussed by trained leaders and experts, conferences for departmental and denominational groups, luncheons for fellowship and conference, banquet for all leaders, meeting of Educational Commission and high school studies; rural problems, evangelism, standards of efficiency, campaigns for cradle roll membership, organized Bible classes in the secondary and adult divisions, State-wide come-to-Sunday School and stay-for-preaching day, Sunday School oratorical contest, county and city surveys along religious needs, publicity campaign, efficiency teams for holding rallies, campaign for denominational Church paper in each Sunday School home, cooperation for emphasis on support of Orphan Homes of each denomination; mission programs, community schools of method, temperance poster campaign, unusual fine display by the Publishing Houses of all books, publications and helpful things for promotion of the Sunday Schools; evangelistic meetings to be held in the shops, fire stations, streets, and police department. Addresses by leaders in the university and colleges, private schools, separate meeting for the negro workers in their own Churches during the week. These and many more are the features of the big convention.

Three thousand delegates from all parts of the State should come and enjoy the feast of good things. Pastors, superintendents, officers, teachers and leading pupils in the classes should attend. No limit to the number of delegates from each school. Special railroad rates for each of the three conventions.

**M. H. WOLFE,**  
State President.  
**W. D. BRADFIELD,**  
Executive Chairman.  
**E. C. ROUTH,** Vice-Chairman; **S. J. McFarland,** Treasurer; **J. Barney Davis,** Assistant; **William Nehemiah Wiggins,** General Secretary, and 100 leading workers as members of the Executive Committee.

**WAR TIMES IN CUBA.**

With the world full of wars and rumors of wars, Cuba has not been content to remain in a state of peace and prosperity, but has suddenly developed a case of acute insurrection. The

Liberal party has again tried to rise into power by means of revolution as it did in 1906. This is not strange, although the Conservative party has given Cuba a stable and fairly efficient government, since insurrection is a favorite method of protest by unsuccessful political parties in Latin America. The Liberals began a series of terrorism in anticipation of the election, which were held November 1. After the elections both parties claimed the victory and the situation became more strained, the Liberals threatening to provoke another American intervention if they were not awarded the victory. Pending elections in certain localities, where the elections held being declared null, Ex-President Gomez planned a general sedition, which was to break out February 10, having as its main object the gaining of the Cuban Army to the Liberal cause. The plot was frustrated in the main by the secret service, and the attempt to gain the main Cuban military depot, Camp Columbia, utterly failed. However, most of the scattering detachments in the eastern provinces of the island were gained over to the rebel cause. While they have no large force at any place, the greater part of the two eastern provinces are still in their hands.

The insurrection is not considered extremely serious, owing to the lack of material and organization on the part of the rebels and to the fact that the movement is a political one and has not a very strong popular support. The government is proceeding vigorously against the rebels and is providing itself with aeroplanes and other modern conveniences.

Owing to these conditions the meeting of our conference held in Cienfuegos by Bishop Murrah lacked practically all of the preachers of the eastern district, with the sole exception of Presiding Elder Hopkins, who had come up to Havana a few days previously and was here when the revolution broke out. Owing also to the same cause visitors from the North were also largely wanting, only Dr. D. W. Cooper and wife, of Mississippi, being present. The writer was unable to attend, owing to the exacting nature of his school duties. In spite of unfavorable conditions the reports given were excellent. Brothers B. O. Hill and J. F. Caperton were in the area of disturbances and could not report at conference.

Work at Candler College is in the best condition known in the history of the school. Our new chapel, called Sarah Sawyer Leland Memorial, in honor of the mother of the chief donor, Thad. E. Leland, will be ready for occupancy by Easter. This makes our plant much more able to meet the needs of the situation, as at present we have no space to seat our rapidly growing Sunday School. Up to the time of the insurrection Brother Hill, of Pinson College, reported overflow conditions and the best year in the history of our educational work in Camaguey. His chief need is a building adequate to the housing of his school.

There need be no undue fears on the part of his friends as to the safety and the safety of our other workers in the east, and we hope that all will unite their prayers for our workers, especially in that part of the island, that they may be able to meet the new and trying demands presented by the disturbed conditions.

The writer and family expect to tread Texas soil again next June, visiting old Southwestern and friends and relatives scattered about over the great State, and, if possible, we expect to attend the Texas Methodist Assembly.

We, from the outside, watch with anxiety the war clouds gathering over our own country, and pray that it may not be added to the present world conflict.  
**L. H. ROBINSON.**  
Puentes Grandes, Havana, Cuba.

**GEORGETOWN DISTRICT PASTORS' AND MISSIONARY INSTITUTE.**

The institute convened Monday, February 12, 1917, in the First Methodist Church, of Bartlett, with Presiding Elder W. B. Andrews in the chair.

Every pastor in the district, except two, were present. The laymen, too, were well represented.

Rev. E. Hightower, Sunday School Field Secretary, and Rev. J. E. Crawford, Missionary Secretary of the Central Texas Conference, were present.

The course of study for the institute was "Sunday School and Evangelistic Methods."

Rev. E. Hightower delivered an able and interesting address on "Missions and the Sunday School."

Rev. J. E. Crawford also addressed

# Why Some Foods Explode in the Stomach

By WILLIAM ELDRIDGE

"THE combinations of food that most people eat three times a day inflict nothing less than a crime against their health and are the direct cause of 90 per cent of all sickness."

This is the rather startling statement of Eugene Christian, the famous New York Food Scientist whose wonderful system of corrective eating is receiving so much eager attention throughout the Nation at the present time.

According to Eugene Christian we eat without any thought of the relation which one food has to another when eaten at the same time. The result is that often we combine two foods each of great value in itself, but which when combined in the stomach literally explode, liberating toxins which are absorbed by the blood and form the root of nearly all sickness, the first indications of which are acidity, fermentation, gas, constipation, and many other sympathetic ills leading to most serious consequences.

All of this, states Eugene Christian, can be avoided if we would only pay a little attention to the selection of our daily menu instead of eating without any regard for the consequences.

This does not mean that it is necessary to eat foods we don't like; instead Christian prescribes meals which are twice as delicious as those to which we are accustomed.

Not long ago I was fortunate enough to be present when Eugene Christian was relating some of his experiences with corrective eating to a group of men interested in dietetics, and I was literally amazed at what he accomplished with food alone and without drugs or medicines of any kind.

One case which sticks in my mind was that of a mother and daughter who went to him for treatment. The mother was forty pounds overweight and her physician diagnosed her case as Bright's Disease. She had a sluggish liver, low blood pressure and lacked vitality. The daughter had an extreme case of stomach acidity and intestinal fermentation, was extremely nervous, had chronic constipation, and was 30 pounds underweight.

Christian prescribed the proper food combinations for each. Within a few weeks all symptoms had disappeared, and within three months the mother had lost 33 pounds and the daughter had gained 26 pounds, and both were in perfect health—normal in every particular.

Another case which interested me greatly was that of a young man whose efficiency had been practically wrecked through stomach acidity, fermentation and constipation, resulting in physical sluggishness which was naturally reflected in his ability to use his mind. He was twenty pounds underweight when he first went to see Christian and was so nervous he couldn't sleep. Stomach and intestinal gases were so severe that they caused irregular heart action and often fits of great mental depression. As Christian describes it he was not 50 per cent efficient either mentally or physically. Yet in a few days, by following Dr. Christian's suggestions as to food, his constipation had completely gone, although he had formerly been in the habit of taking large daily doses of a strong cathartic. In five weeks every abnormal symptom had

disappeared—his weight having increased 6 pounds. In addition to this he acquired a store of physical and mental energy so great in comparison with his former self as to almost believe the fact that it was the same man.

But perhaps the most interesting case that Christian told me of was that of a multimillionaire—a man 70 years old who had been traveling with his doctor for several years in a search for health. He was extremely emaciated, had chronic constipation, lumbago and rheumatism. For over twenty years he had suffered with stomach and intestinal trouble which in reality was super-aciduous secretions in the stomach. The first menus given him were designed to remove the causes of acidity, which was accomplished in about thirty days. And after this was done he seemed to undergo a complete rejuvenation. His eyesight, hearing, taste and all of his mental faculties became keener and more alert. He had had no organic trouble—but he was starving to death from malnutrition and decomposition—all caused by the wrong selection and combination of foods. After six months' treatment this man was as well and strong as he had ever been in his life.

These instances of the efficacy of right eating I have simply chosen at random from perhaps a dozen Eugene Christian told me of, every one of which was fully as interesting and they applied to as many different ailments.

There have been so many inquiries from all parts of the United States from people seeking the benefit of Eugene Christian's advice and whose cases he is unable to handle personally that he has written a little course of lessons which tells you exactly what to eat for health, strength and efficiency. This course is published by The Corrective Eating Society of New York.

These lessons, there are 24 of them, contain actual menus for breakfast, luncheon and dinner, curative as well as corrective, covering every condition of health and sickness from infancy to old age and for all occupations, climates and seasons.

Reasons are given for every recommendation based upon actual results secured in the author's many years of practice, although technical terms have been avoided. Every point is explained so clearly that there can be no possible misunderstanding.

With these lessons at hand it is just as though you were in personal contact with the great food specialist, because every possible point is so thoroughly covered that you can scarcely think of a question which isn't answered. You can start eating the very things that will produce the increased physical and mental energy you are seeking the day you receive the lessons and you will find that you secure results with the first meal.

If you would like to examine these 24 Little Lessons in Corrective Eating simply write The Corrective Eating Society, Dept. 673, 450 Fourth Ave., New York City. It is not necessary to inclose any money with your request. Merely ask them to send the lessons on five days' trial with the understanding that you will either return them within that time or remit \$3, the small fee asked.

Please clip out and mail the following form instead of writing a letter, as this is a copy of the official blank adopted by the Society, and will be honored at once.

CORRECTIVE EATING SOCIETY, Dept. 673, 450 Fourth Ave., New York City

You may send me, prepaid, a copy of Corrective Eating in 24 Lessons. I will either remail them to you within five days after receipt or send you \$3.

Name \_\_\_\_\_ Address \_\_\_\_\_  
City \_\_\_\_\_ State \_\_\_\_\_

the conference on "Missions," and preached a very uplifting sermon from Mark 16:15.

It was decided to make the Every-Member-Cavass between now and April 15.

Rev. and Mrs. Henry Stanford delightfully entertained the conference a number of times with splendid vocal music.

Every pastor returned to his charge determined and inspired to do better work for the Master, under the able leadership of our beloved Presiding Elder W. B. Andrews.

A. E. TURNEY, Secretary.

**TRIBUTE TO MRS. W. W. SAMPLES.**

At a meeting of the Woman's Missionary Society of the M. E. Church, held January 22, 1917, the undersigned committee was appointed to draft resolutions to the memory of Mrs. W. W. Samples, whose earthly life was ended at Spur, January 11, 1917.

In discharging this duty we feel

that every officer and member of the society feels a distinct personal loss and that her seat, which stands vacant among us this day is a cause for deep sorrow and loneliness. No woman had more sincere friends and we believe was wholly without enemies.

The splendid qualities which endeared her to her neighbors have won and held our unqualified respect throughout our association.

Our deep sympathy is extended to the husband and to all other members of her family in this time of their great sorrow.

The parting from our beloved sister is softened and brightened in the sure knowledge that God has called her to a higher sphere of usefulness.

This tribute was ordered spread upon the minutes and a copy sent Mr. W. W. Samples, also to the Texas Spur and Texas Christian Advocate for publication.

MRS. J. E. MORRIS,  
MISS ETTA FITE,  
MRS. M. E. MANNING,



BLAYLOCK PUB. CO. Publishers

W. D. BRADFIELD, D. D. Editor

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Subscribers who desire the Advocate discontinued must notify us at expiration either by letter or postal card. Otherwise they will be responsible for continuance and debt incurred thereby. We adopted the plan of continuance at the request and for the accommodation of our subscribers and they in turn must protect us by observing the rule.

DISCONTINUANCE—The paper will be stopped only when we are so notified and all arrearages are paid.

BACK NUMBERS—Subscriptions may begin at any time, but we cannot undertake to furnish back numbers. We will do so when desired, if possible, but as a rule subscriptions must date from current issue.

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**METHODISM'S FIRST SETTLED PASTORATE**

The Western Christian Advocate (March 7) carries an editorial of such startling significance that we give it in full to our readers. It follows:

We have learned of the first settled pastorate in Methodism. That is a strange phrase with us. Our pastorates have been, and still are, made on the itinerant basis. Now comes the announcement that Woodward Avenue Methodist Episcopal Church, Detroit, has entered into relations with Dr. M. S. Rice, by which he is to remain with them indefinitely. Recently their beautiful church was destroyed by fire. When the matter of rebuilding was presented the demands for a great church were urged upon the condition that a pledge from Dr. Rice be obtained in which he would promise to remain with them until they saw fit to terminate the relationship. The matter was presented to him and he made his statement in a letter to Bishop Henderson that he would consent to remain with the Church for the remainder of his ministry, waving all calls and other opportunities upon their unanimous consent. With them rest the authority to terminate his pastorate.

This relationship was entered into in the prospect of building a great church, as now planned, to cost almost half a million dollars. The members of the Official Board felt that they could afford to undertake a great project as the one now contemplated if Dr. Rice could be pledged to stay with them and see it through. The new church is to be located in one of the best situations in the city, and if properly pastored for the next ten years has opportunity of growing into one of the largest Methodist Churches in the world, and of being made one of the most dominant influences for good in that great and growing city.

Bishop Henderson has consented to this arrangement, pronouncing upon it as being in accord with the Methodist plan of appointment year by year, which, in the course of events, need not be molested by the appointing powers. We congratulate Woodward Avenue Church, and shall watch the development of their great plant and the success of their pastor's work.

We have felt for some time that our own itinerant plan of the ministry should be made more flexible. There are exceptional men who for exceptional reasons could remain in one place, with profit to themselves and their congregations, longer than four years. We confess, however, that the action in the case reviewed by the editor of the Western gives us pause. If the removal of the time-limit shall lead to a settled pastorate in Methodism, then we are afraid of it. For, if an exigency may be made to appear in the case of one pastor for a settled pastorate, it may as easily be made to appear in the case of another and of still another. The itinerant basis of the Methodist ministry may thus be completely destroyed.

Local triumphs here and there cannot compensate for the destruction of a system which has made Methodism the greatest evangelizing agency on the globe. Methodism is no longer Methodism with the itinerant plan of the ministry gone. Those of us who have favored the removal of the time-limit in Southern Methodism may as well confess that the Detroit case has given us a shock.

**CENTENARY OF TEXAS METHODISM.**

In this issue of the Advocate appears a communication from the Centennial Commission in the interest of the Centennial observance, which is a matter that should concern all our people. Our fathers have wrought grandly in the first century of our Church life in Texas, and we do well in some becoming manner to celebrate the achievements of the century.

The address calls for a celebration in each pastoral charge, presiding elder's district and Annual Conference within the State, and while large liberty is allowed in the manner of cele-

brating, one leading aim, however, is to secure historical data, a write-up of the several charges, districts and Annual Conferences, and solicit rare historic relics, books, portraits of leaders, pamphlets and papers, that would be serviceable in writing the history of Texas Methodism. This material is to be sent to the University in care of Rev. H. M. Whaling.

The address further contemplates the establishment of an historical association. The accumulation of historical data from all parts of the State, as contemplated in the proposed celebrations in May, and from localities and sources where history was enacted, will go far in the way of procuring valuable material for an authentic history, and same may serve as a nucleus for the proposed Historical Association, and be available on the part of young theologues and others, as data for original research and constructive work of an historical character.

The suggestion that a suitable department be provided in the Library of the University for the deposit, classification and safekeeping of this historical accumulation should meet a hearty response, and liberal provision should be made for the same, and encouragement otherwise given the progressive work outlined for the future.

**How many copies of the Conference Organ and of the General Organ are taken, and what is being done to increase their circulation? (Discip. par. 91, and to be answered at the second Quarterly Conference.)**

**GERMANY'S MOVE.**

On March 12 the State Department made the following announcement to the Embassies and Legations in Washington:

In view of the announcement of the Imperial German Government on January 31, 1917, that all ships, those of neutrals included, met within certain zones of the high seas would be sunk without any precaution being taken for the safety of the persons on board and without the exercise of visit and search, the Government of the United States has determined to place upon all American merchant vessels sailing through the barred areas an armed guard for the protection of the vessels and the lives of the persons on board.

There is no bluster in these words, no threat of war. Nothing in these lines can be construed as desiring or inviting war. They are a dignified statement of the purpose of a great Nation to guard the lives and property of its citizens in their peaceful pursuit of lawful missions.

No words spoken by our Department of State in the nearly one hundred and forty years of its existence will more certainly stand the scrutiny of the future historian. If the tragedy of war shall follow this action of our Government, we believe that Germany will stand at the bar of history as the one upon whom will rest the guilt of having invited and precipitated such war.

It is with depressed feelings that we contemplate the possibility of an armed conflict with Germany. Our country has not willed such conflict. On the contrary, with dignity and patience it has borne itself under irritating provocations for now more than two years. Only when asked to surrender rights, which are guaranteed by international law and human civilization, does the Nation refuse to go farther in its efforts to avoid war. Only when asked to set the smaller nations an example of humiliating surrender to cruel aggression does the Nation refuse to go farther in the interest of a degrading peace. May the God of Nations, in whose hands are the hearts of all men, guide in this critical hour!

**How many copies of the Conference Organ and of the General Organ are taken, and what is being done to increase their circulation? (Discip. par. 91, and to be answered at the second Quarterly Conference.)**

**IS OURS A GOVERNMENT OF LAW?**

No Texan, we take it, has followed with pride the disclosures in the investigation of Governor Ferguson. The investigation revealed the questionable expenditures of the Governor from January 1, 1916, as follows:

Groceries \$1723.60, vegetables \$460.25, dairymen \$403.20, butcher \$349, grain and feed \$11.96, baker \$467.08, labor \$3605, laundry \$119.50, C. C. McDonald \$251, W. E. Craddock expenses, \$3248.14.

Added to a number of smaller items these figures totaled \$11,918.24.

The investigation further revealed that the Governor, a stockholder in the Temple State Bank, had borrowed more than the entire capital of the bank in violation of State banking laws which forbids the lending of more than one-fourth of a bank's capital to any single borrower.

We do not need to assail the Governor's personal integrity (and we do not do it) in order to prove his unfitness for his high office as the Chief Executive of a great State. As the guardian of the laws of the State the Governor, we think, will be proved unfit by his own answers to the State's attorney in the investigation. We give without further comment one or two questions of General M. M. Crane and the Governor's answers thereto:

"How do you reconcile the language of the Constitution that fixes the Governor's salary and specifies that he shall use the mansion, its furniture and fixtures with expenditures for groceries, fuel, feed, etc.," asked Mr. Crane.

The Governor replied that the President of the United States was restricted in the same manner, but he had the use of ships and various other things, and the Government even provided for the payment for flowers for the President's wife. He knew, then, he said, that the courts had ruled against the expenditure of State funds for groceries.

"You are not in accord with this decision of the courts. You think it wrong," asked Mr. Crane. "Absolutely, Judge. I'll be fair with you. I think the courts are all wrong," replied the Governor. (Laughter in the courtroom.)

The Governor said he knew it devolved on him to enforce the banking laws of the State.

"If the statutes say no man can borrow more than 25 per cent of the capital stock of a State bank, do you think more than that amount should be loaned him?" asked Mr. Crane.

"It depends on whether he is good for it or not," replied the witness.

"Don't you think the purpose in chartering these banks was to place their accumulations at the disposal of all the people, and not to permit one man to borrow all the capital stock and surplus?"

The Governor replied in substance that he supposed not, as there was no penalty provided for violation of the statute.—Dallas News, March 13.

**DEFILING OUR EDUCATIONAL RESERVOIRS**

We bespeak for a prayerful reading of Bishop Candler's contribution in this issue on "Educational Reservoirs Defiled." Bishop Candler was the first to lift his voice in solemn warning against the vast aggregation of wealth which has undertaken to direct and control the destiny of this country in matters of education. Since his first warning Governors, the United States Congress and college presidents have expressed themselves in a vein similar to that of our own Southern Bishop. His judgment is rapidly becoming the judgment of the leading minds of the Nation. The protest did not come a moment too soon. Already the Southern Methodist Church has lost its central institution, which for forty years poured a stream of culture and religion into the life of the South. It means disaster to the Nation if our people shall supinely submit to the aggression of materialism and secularism in education. It will be a betrayal of our solemn trust as a Church and the repudiation of our noblest history if our people shall fail to respond to the calls for a forward movement for the equipment and endowment of our own schools, colleges and universities.

**OUR MEXICAN POPULATION.**

There are said to be some six hundred thousand Mexicans in Texas. What are we doing for them? Thirty-eight pages in the Sulphur Springs brewery trial are used in telling what the whisky power of Texas is doing for these 600,000 of our population. They have been bought and sold like sheep. They have been debauched by conscienceless brewers. What is the Church doing for this people? It is well enough to denounce the brewers, but merely to denounce the corruption of these people by the brewers will not cure the evil. We must educate and evangelize this benighted portion of our population. We must make intelligent citizens of them. We lift our hat to the heroic work of F. S. Onderdonk and others in behalf of the Mexicans. We applaud the efforts that are being made to educate this people. We have bought the old Marshall Training School at San Antonio and have converted it into a training school for Mexican boys, and especially for young Mexican preachers. We second with all our heart the designation of March 25 as Mexican Day in our Texas Sunday Schools. A collection should be taken in every Methodist Sunday School on that day for our Mexican work in Texas. Teachers must be employed and paid and scholarships must be raised for our school in San Antonio. Contributions should be sent to Dr. John M. Moore, 810 Broadway, Nashville, Tenn. Brethren, every consideration of both patriotism and religion should move us to vigorously prosecute our work among the Mexicans of Texas.

**How many copies of the Conference Organ and of the General Organ are taken, and what is being done to increase their circulation? (Discip. par. 91, and to be answered at the second Quarterly Conference.)**



## 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 cooperate 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

Mr. Horace Hay, evangelistic singer, reports a fine meeting at Caldwell.

Rev. H. H. Bain, of Renner, was a pleasant caller this week. He is looking after the Advocate, as he always does.

Evangelist Lockett Adair has just closed a fine meeting at Great Bend, Kansas, in which there were reported some 400 conversions.

"The best yet," writes Rev. Theodore Copeland of the last week's issue of the Advocate. We appreciate kind words from our friends.

Rev. J. L. Pierce, of Terrell, spent a few hours in Dallas the past week and called to see us. He is a strong preacher and a lovable man.

Rev. R. L. Carlton, our pastor at Capitan, N. M., underwent a serious operation in the Tucumcari hospital Monday, March 5. We sincerely pray for his recovery.

Rev. J. D. Young, Vice-President Woman's College, was among the callers at the Advocate office last week. The editor regrets his absence. Come again, Bro. Young.

Rev. C. L. Bounds, of Wolfe City, suggests that all pastors fill out promptly the blanks recently sent them by the Census Bureau at Washington. A good suggestion.

Rev. S. P. Nevill, of Brazos Avenue, Cleburne, called on us this week. His charge is in good shape, his salary was raised this year and he is also looking after Advocate renewals.

Dr. Brooks McLane, who has been representing the Southwestern Agency of the American Bible Society, attended the luncheon given by the Society at the Southland last Wednesday.

Rev. R. T. Blackburn, presiding elder, Hugo District, announces his District Conference to be held at Wister, Oklahoma, May 8-11. The editor greatly appreciates his kind words.

Rev. R. E. Duke and his people at Liberty Hill have built a beautiful stone church. The church will be formally opened to the Austin District Conference April 24. This is a splendid achievement.

Rev. C. Wesley Webdell, pastor Travis Park Methodist Church, is proving himself a good friend to San Antonio Female College. We republish this week his Messenger's glowing account of the College.

Rev. P. C. Archer, of McKinney, still goes about doing good. He is laboring to place homes for the superannuates of the North Texas Conference and preaching wherever he goes. We enjoyed a call from him.

Rev. R. L. Ownbey, presiding elder of Chickasha District, Okla., sends for publication a write-up of his district. We trust some of those modest preachers will be agreeably surprised to see their names in the paper.

Dr. M. L. Butler, presiding elder, Oklahoma City District, says several new churches will be built on the district during the year. Finances in advance of last year and every pastor at his post. The Oklahomans do things.

Rev. A. T. White, pastor at Ozona, West Texas Conference, writes that he is "doing fine and hopes to be back on his work in another week." He went to the hospital in Fort Worth

and was operated on for appendicitis. He adds: "While I have been where the tide was low, I thank God for sustaining grace." We are glad to report this good news from Bro. White.

Rev. W. L. Anderson, presiding elder Clinton District, will hold his District Conference at Elk City May 10-13. The editor appreciates an invitation to be present and to preach Sunday, the 13th. He has promised Madill that Sunday.

Rev. J. S. Lamar, presiding elder Lawton District, will hold his District Conference at Tipton, Oklahoma, April 25-29. The editor appreciates an invitation to be present. Bro. Lamar is making an "Advocate" round of his district just now.

Professor Olin D. Wannamaker, of Southern Methodist University, will attend the Texas Student Volunteer Convention at Austin March 23-25. He will speak on "Foreign Missions and the World's Present Situation." The S. M. U. quartet will sing at the convention.

Mr. B. F. Chollar, of Fort Worth, called at the Advocate office last week. He says he has been reading the Advocate for some thirty years and can't understand how any Methodist family would be without the influence of the Texas Christian Advocate. We appreciated his call.

Rev. T. S. Armstrong, of Ennis, is having the greatest pastorate of his life. He has received 150 members since conference, 100 of these by ritual. He has organized an Epworth League of 78 members. Nineteen years ago he was pastor at Ennis. Hosts of friends will rejoice to hear these things.

Evangelist G. A. Klein and party, of Nashville, are now in a great meeting in Dallas. Some fifty professions were reported at last Sunday evening's service. Bro. Klein is an earnest, forceful speaker and his meeting promises great things for East Dallas. Johnson, Old and Montgomery will give him solid support.

Rev. John E. Green is happy over the breaking of dirt last Monday for the \$35,000 new Tabernacle Church, Houston. He preached a searching sermon last Sunday morning on what the new Church will stand for. The Advocate congratulates the whole of Houston Methodism upon the vision of Bro. Green and his good people.

We appreciate very much the following invitation: "Mrs. Beulah Evans Capers requests the honor of your presence at the marriage of her daughter, Mary Elizabeth, to Mr. Douglas Tomlinson, on the evening of Tuesday, March 20, 1917, at 7:30 o'clock, Grace Methodist Church, Dallas, Texas. At home, 4634 San Jacinto Street, Dallas, Texas." The entire Advocate force extends congratulations.

Dr. E. E. Clemons, assistant secretary of the Superannuate Board of the M. E. Church, made us a delightful visit the past week. He is in Texas in the interest of the superannuate homes of the West Texas Conference, and, the remarkable part of it is, he comes without cost to Bro. Draper except for his traveling expenses. His own Board of the M. E. Church, not only grants him leave of absence, but pays his salary while he is thus engaged.

Rev. D. L. Collie, the hustling Agent for Superannuate Homes, Central Texas Conference, called on us this week and reports his work progressing nicely. Since the last session in Waxahachie, he has secured a splendid location of about two acres in Grandview and expects to have a Home there before the next session. Brother Collie has also secured a deed to a good lot at Winters, and the money is being raised for a Home in that fine western town.

Rev. D. F. Fuller was a caller this week. Last Sunday he heard the Adult Class, preached at 11 a. m., baptized and received members. Then he drove twenty-two miles to Chisholm, where he buried Grandma Briggs, eighty-seven years of age. Then he consoled her sister, Aunt Margaret Chisholm, ninety-two years of age, and promised to bury her when she goes to the home beyond. Returned to Wylie and preached that night in the closing of a good revival. That's going some for a young man in one day.

Dr. W. F. McMurry, of the Board of Church Extension, reports another \$50,000 addition to the Loan Fund Capital and says that Rev. T. E. Sharp, D. D., pastor Madison Heights Church, Memphis, Tennessee, is entitled to much credit in securing this substantial contribution to the permanent funds of the Board, which comes from a citizen of Memphis. This is the second \$50,000 addition to the

Loan Fund Capital of the Board of Church Extension since the beginning of 1917. This is fine news and we congratulate both these brethren.

The editor of the Advocate preached morning and evening last Sunday for Rev. J. V. Davis and his people at Caddo Mills. Brother Davis has four appointments and some four hundred members. The church at Caddo Mills was well filled at both hours last Sunday, and the editor enjoyed preaching to an attentive congregation as he has found anywhere. The pastor and his good wife are models of hospitality, and it was refreshing to be in their home.

The Advocate was made happy by the reception of the following announcement: "Rev. Eugene Webster Alderson, D. D. and Mrs. Cortez Keith Ridley announce their marriage Wednesday morning, March 7, 1917, at Commerce, Texas. At home after March 14, Bonham, Texas." Dr. Alderson is among the great intellects of the Church and numbers his friends by the thousands. The brethren of Texas will join in extending to Dr. and Mrs. Alderson wishes for the happiest journey together.

Mrs. G. M. Yearwood, wife of Rev. G. M. Yearwood, pastor at Delight, Arkansas, died February 22, 1917. Rev. J. A. Henderson, presiding elder of Prescott District, conducted the funeral. Brother Yearwood and his three little girls are very lonely, but the friends in the Texas Conference and in Arkansas have not forgotten them in these trying hours. Their love messages of sympathy have helped to bear them up. Brother Yearwood asks for prayers of his friends that he may continue his work.

### RESPONSES.

Rev. A. S. Williams, of Chickasaw Circuit, Choctaw District, is one of the liveliest agents the Advocate has. Every week, and sometimes oftener, a letter comes from him with a check for a subscriber or two. If every pastor would send us a new subscriber or renewal every week we would reach more Methodists than we do now.

I am making the second round "Read the Advocate Round." At every Quarterly Conference I make a special representation and recommendation of the Texas Christian Advocate. I promise not to do the paper any harm, nor permit it to be done if I can prevent it. It is a great means of grace to me and my family. Even my little ten-year-old son awaits its coming with genuine eagerness to read the page "For Old and Young." J. M. PERRY. San Angelo District.

### CHILDRESS MISSION 100 PER CENT.

Rev. O. B. Annis, of Childress Mission, sends five new subscribers, thus placing all his stewards on the Advocate list.

I have been reading the Advocate more than forty years and never liked it better than I do now. It is indispensable in our home. U. J. MORTON. De Leon, Texas.

My father, I. J. Poteet, has been a subscriber for a great many years and though he is now nearing his eighty-third year he says he does not care to be without the Advocate. The Advocate is a great paper and should be in every Methodist home. L. M. POTEET. Belton, Texas.

Send the Advocate along as I need it. B. F. OTTS. Sulphur Springs, Texas.

I live ten miles from the church and the Advocate has to be my preacher many Sundays. B. F. JACKSON. Krum, Texas.

The Advocate is the best paper that comes to our home. Do not want to miss a copy. J. H. COOK. Jewett, Texas.

I love the Advocate and find it a very profitable paper. MRS. JANE WRIGHT. Mathis, Texas.

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

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

### NERVOUS SPELLS

And Combination of Troubles Relieved by a Combination of Medicines.

A quotation from one recent letter: "I have been making Hood's Sarsaparilla and Pepton Pills as a course of medicine and find this combination has worked like a charm. They told me I had neuralgia, and certainly I was in a very low and discouraging state of health. I suffered extremely with nervousness and had neuralgia pains so I could not sleep nights.

"Those nervous spells were awful! "I heard about taking Hood's Sarsaparilla and Pepton Pills—one before meals, the other after—the suggestion struck me favorably so that I have taken the medicines carefully and faithfully with most pleasing results.

"It is a long time now since I have had one of those severe nervous spells. I can do a good day's housework, can work in my garden and walk a mile."—Mrs. Fred J. Weekley, Bagdad, Fla.

Your druggist will be pleased to supply you with these good medicines.

I have been taking the Advocate for thirty years. I have raised my family of eight children to read the dear old paper. J. S. HODGES. Salado, Texas.

I do not want to be without the Advocate. It grows dearer every issue. MRS. W. A. GUDE. Wichita Falls, Texas.

### ANOTHER GOOD FRIEND.

Inclosed find \$6 for subscription to March, 1920. J. W. MCGEE. San Antonio, Texas.

I have been reading the paper for just fifty years and would be all out of joint (mentally) without it. It is the greatest human help I know to any one seeking good and wholesome advice to fit them for real living. Its real value cannot be estimated. I have served in every official relation of the Church up to the preacher and have found the Advocate an indispensable help at all times. I have not missed a Texas Conference in thirty-seven years and I know from what I have observed during these years that the men who read the Advocate are the ones to be depended upon. May its usefulness increase. Find check to cover subscription for another year. S. E. FRIEND. Buffalo Gap, Texas.

I must have the Advocate. I have been reading it for 36 years and it is a comfort and inspiration to me. MRS. M. E. GRAHAM. Petersburg, Texas.

The Advocate gets better all the time. I do not see how any Methodist can do without it. W. H. BERRY. Itasca, Texas.

You are giving us a paper of unusual interest and worth. May it grow and prosper. E. F. BROWN. Mineral Wells, Texas.

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

The Advocate came to my father's home when I could first remember. The calls are heavy on other lines, but we want the paper. JOHN B. POPE. Heavener, Oklahoma.

I feel after reading the Advocate for thirty-five years I could do without my meals almost as well. Words cannot express how much good I get from the dear old Advocate. MRS. W. M. WARREN. Amarillo, Texas.

I am doing all I can for the Advocate, for I know that it makes for intelligent and consecrated membership wherever it goes. GUY F. JONES. Prosper, Texas.

I am doing all I can to get renewals and new subscribers to the Advocate for I realize that the paper is worth far more than the amount of the subscription to the people. J. F. WATKINS. Carbon, Texas.

Inclosed find \$2. I do not want the Advocate to stop. J. H. BURRUS. Lamasco, Texas.

I appreciate the Advocate as a great paper. C. A. EARP. Hughes Springs, Texas.

SUNDAY SCHOOL DEPT.

REV. E. HIGHTOWER Editor
Georgetown, Texas

GET READY TO GO.

Before this notice sees the light the program for the Central Texas Conference Wesley Bible Class Federation will be in the hands of the printer and the program for the North Texas Conference Federation will be well under way.

Remember: North Texas Conference at Waples Memorial, Denison, April 18-20; Central Texas Conference at Temple, April 24-26.

LET TEXAS GO TO THE HEAD OF THE CLASS.

The report of the Superintendent of the Wesley Bible Class Department, Dr. Chas. D. Bulla, issued January 1, 1917, shows that only one conference in the Church has more Wesley Adult Bible Classes than the Central Texas, and that is the North Carolina Conference.

FRUITS OF FEDERATION.

Two years ago last November the Central Texas Conference W. B. C. Federation was organized with 251 organized classes, including Senior and Intermediate W. B. classes.

WHERE WE ARE SHORT.

While the Central Texas is next to head in the number of Adult W. B.

classes, it has to take third place when a count is made of all Wesley classes taken together. Here the North Alabama Conference is first with 587 classes, and the North Carolina second with 529.

NEWS AND NOTES.

For a presiding elder who keeps a steady and intelligent eye on all the interests of the Church in his district, and who knows how to be kind to Connectional men and interests, commend us to Rev. A. W. Wilson, presiding elder of the Cuero District, West Texas Conference.

Rev. W. J. Sims, presiding elder of the Mangum District, West Oklahoma Conference, is planning solid work in behalf of the Sunday School cause.

Rev. J. S. Lamar, presiding elder of the Lawton District, West Oklahoma Conference, will give District Conference Sunday, April 28, to the Sunday School.

The Oklahoma Southern Methodist Assembly will be held, probably in Oklahoma City, beginning July 10. The Sunday School feature will be taken care of by the Secretary and Miss Peterman.

EPWORTH LEAGUE DEPT.

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

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

DATES AND PLACES FOR THE SUMMER EPWORTH LEAGUE CONFERENCES.

- May 30-June 3—West Texas Conference, Gonzales.
June 4-7—Texas, Beaumont.
June 7-10—North Texas, Wichita Falls.
June 11-14—Central Texas,
June 14-17—Northwest Texas, Clarendon.
July 19-29—Epworth-by-the-Sea Encampment, Port O'Connor.

President Thurman Stewart, of the North Texas Conference, deserves a lot of credit for having arranged a series of District Epworth League Conferences throughout North Texas for the month of March, as follows: Dallas District—March 9-11, Dallas. Terrell District—March 13, Terrell. Sherman District—March 16, Key Memorial Church, Sherman. Bonham District—March 24, Bonham. Wichita Falls District—March 27-28, Bellevue and Iowa Park. Decatur District—March 30-April 1, Bridgeport. Gainesville District—April 6, Era. McKinney, Greenville and Sulphur

Springs are also arranging to have District League Conferences within these dates, and announcement will be made later. Most of these conferences will be one day and evening sessions, and Ralph E. Nollner, of the Central Office, will visit them all and conduct the institute work, subject, "Epworth League Methods and Management."

Rev. R. A. Stewart, of Canyon, is acting president of the Northwest Texas Conference, succeeding Prof. S. H. Condron, of Clarendon.

The Ruby Kendrick Council announces that Dr. E. W. Anderson, of Choon Chun, Korea, has been accepted as the special of the Trinity Chapter of the First Methodist Church, Dallas, at a salary of \$1100.

AFRICA BOAT SPECIAL.

Leaguers, please note that all funds collected for this purpose should be sent to our Conference Treasurers, as follows:

- Central Texas—W. F. Gay, Belton, Texas.
North Texas—Miss Meta Meadow, Sherman, Texas.
Northwest Texas—J. N. Patterson, Snyder, Texas.
Texas—H. B. Lindsay, Beaumont, Texas, Box 935.
West Texas—W. H. Nunnely, Beeville, Texas.

J. A. STOCKWELL, OUR AFRICAN MISSIONARY, WILL VISIT TEXAS EPWORTH LEAGUES.

Bro. Stockwell, who has returned from the Congo, has agreed to visit points in Texas during the month of May in the interest of the Africa Boat Special. Any chapters, districts, etc., who want to hear his thrilling message illustrated with some one hundred views of the Congo taken by Brother Stockwell, and who will agree to take an offering for the Boat Special, please write to Horace Jones, 305 Interurban Bldg., Dallas, Texas.

A letter from Miss Audrey Levrett, superintendent of the first department of the Denton Chapter, reports that chapter interested in organizing rural chapters. It is brimful of enthusiasm, and reports "all the Ruby Kendrick council pledge of \$50 raised, most of the African Special, \$16 sent to the Orphanage at Waco Christmas, a splendid mission study class, and 18 new members at their recent service for new members."

EPWORTH NOTES.

Next annual encampment July 19-29. Where? At Epworth-by-the-Sea, Port O'Connor, Texas.

Who will be there? About twenty-five hundred Epworth Leaguers, Sunday School folks and our missionary women, to say nothing of a vast lot of enthusiastic Methodists.

What are they going to do? Enjoy the improvements at our NEW Epworth, revel in a great program, enjoy that wonderful Christian fellowship, catch and eat fish, and sport in the rolling surf.

Our tenting reservation is already sodded in Bermuda grass and is ideal, facing on the bay. We have the same frames and floors and the tents will be oiled as cheap as possible.

The cottages will be popular and will go like hot cakes. We hope to have them entirely furnished and electric lighted. The board has not yet decided on the prices, but they will be reasonable.

Kickers? Why sure; there are people who will say that everything is too high. An investment of twenty thousand dollars worth of property earned for during twelve months of the year in order that you may use it for ten days, and all for nothing? Hardly.

The people of Port O'Connor are already looking forward to the coming encampment with pleasure. A man said to the writer the other day, "We are already planning to have something for the people to eat." Vegetables, chickens and milk are some of the things that will be ready for us. Yes, there will be a store on the ground for the convenience of the

campers. Ice and fish will be delivered daily. We are planning for a first-class restaurant and maybe two.

Bro. Terry W. Wilson, of Houston, will have charge of the music, and he is a great leader. With that choir loft full of singers old Terry will make the weikin ring. Amen.

H. D. Knickerbocker, the one and only, is hereby extended a most cordial invitation to be with us and say, "A—men!" "Everything lovely and the goose honks high."

Last, but not least, buy a lot. Let the Leagues and Sunday Schools take notice of the "ad" in this paper and organize for selling lots. Sell ten lots and make a lot or a hundred dollars in gold. Call on Bro. W. M. Carter, San Antonio, Texas, to come and show you how to do it.

WEST TEXAS CONFERENCE LEAGUERS.

I am rather disappointed in the Leaguers of West Texas Conference in not responding to the call for reports and pledges, also moneys to cover different items in our work. Some of the Leagues have responded readily, and you should not wait another day to send in your pledges and other moneys, for you no doubt are aware that our next conference is to be held at Gonzales the first part of June, and we wish to make as big a showing as possible.

Have you heard of what Gonzales and Corpus Christi are doing towards the Africa Boat Special? \$150 and \$100 respectively. If all the Leagues should do as much in proportion, we would raise this money entirely by the first of June, 1917, instead of June, 1918. So, Leaguers, call a special business meeting this coming Sunday and decide what you will pledge, then get together and raise the entire amount before the first of June, and remit same to me, so that I may include you on the honor roll for 1917. Yours for a successful West Texas Epworth League Conference.

W. H. NUNNELLY, West Texas Conference League Treasurer.

ALL ABOARD FOR THE AFRICAN SPECIAL.

A splendid tribute of confidence was paid the Epworth Leaguers of Texas when at their request the General Board of Missions assigned to them the magnificent task of raising \$10,000 for the African Boat Fund. It was a tribute to their vision, their enterprise and their loyalty, and when the assignment was made no doubts were entertained by any one as to its outcome. No doubts are still enter-

(Continued on page 15)

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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.

**NORTHWEST TEXAS CONFERENCE**

The Woman's Missionary Society of the Northwest Texas Conference will hold its annual session at Chillicothe, Texas, May 26-30. Delegates, please correspond with Mrs. J. B. Word, Chillicothe. MRS. J. B. SMITH, Pres. MRS. NAT. G. ROLLINS, Sec.

**REMEMBER**

Remember Friday, April 5, is to be observed as the day of special prayer for the Council meeting.

Remember the Woman's Missionary Council convenes in the First Church, New Orleans, La., April 12-20.

Remember Misses Bennett and Head will fill two evenings addressing the Council on China, Korea and Japan.

Remember the devotional exercises each day will be conducted by Bishop Walter Lambuth.

MRS. R. F. BROWN, Supt. Mission Study and Publicity.

**MT. VERNON AUXILIARY**

The Woman's Missionary Society of Mt. Vernon held its annual election in December and elected the following officers for the year 1917: President, Mrs. W. T. Mahaffey; First Vice-President, Mrs. J. B. Heywood; Second Vice-President, Mrs. Eva Roundtree; Recording Secretary, Mrs. J. M. Fleming; Corresponding Secretary, Mrs. A. J. Goswick; Treasurer, Mrs. C. S. Yates; Local Treasurer, Mrs. E. B. Dorrough; Voice Agent and Press Reporter, Mrs. N. W. Oliver.

Our Auxiliary is doing good work and is hoping to do greater work this year than ever before. Pray for us. MRS. N. W. OLIVER, Reporter.

**SOUTH SIDE MISSIONARY SOCIETY, SAN ANTONIO**

Our Society has recently taken up a mission study on Africa, using as a text-book "Daybreak in the Dark Continent." We find our plan of making an "African Scrapbook" adds much interest to the meetings.

Last summer we had the pleasure of having Miss Woolsey with us. Naturally now we feel a more personal interest in our African work, as a whole, and more particularly in our own girls appointed to that field last April. We are hoping and planning to have Miss Woolsey with us again before she sails for Africa—this time with her interesting lantern slides on Africa. MRS. LEWIS McVEA, Supt. Study-Publicity. San Antonio, Texas.

**ST. JOHN'S, OKLAHOMA**

The Missionary Society of St. John's Methodist Church entertained with a George Washington tea at the home of Mrs. Summers Hardy. The decorations and costumes were beautiful and appropriate. Mrs. Hardy was assisted in entertaining by Meses. W. Haggard, W. J. Schabel, A. D. Hagar, C. L. Kendall, J. A. Driskell, E. P. Leslie, W. I. Ramsey, T. S. Nash and J. H. Eldridge. A very pleasing program was presented by Mrs. H. H. Lemasters, Mrs. L. H. Hartwell, Mrs. W. M. Franklin, Mrs. O. W. Durton, Mrs. Fair Boyette, Mrs. C. S. Rose, Mrs. John H. Wilson, Mrs. H. Griffen, the Misses Helen White, Calla May Hardy, Sadie Anderson, Helen Hayes, Helen Louise Wolcott, Laura Harris and Milton Hardy. REPORTER.

**TO THE MEMBERS OF THE WOMAN'S MISSIONARY SOCIETY OF THE TEXAS CONFERENCE**

Dear Ladies: After acknowledging your constant kindness, especially shown during the meeting in Palestine February 6-9, I want to correct an error of my own made on the floor. A question of history had arisen, and as the oldest member present I attempted to settle it and made a mistake as to date.

My memory soon detected, but failed to correct it. The Texas Conference Woman's Missionary Society was organized in Flatonia December 11, 1880 (see History, by Mrs. Butler, p. 87). The work had been authorized at the General Conference in 1878. Few ladies in Texas knew of its existence and there was not an Auxiliary in this conference. But there were enough ladies living in Flatonia to form one, enough visitors to the conference from Brenham and Chap-

pel Hill to form one in each of those towns. The three were enough to justify a conference society, which was organized by Rev. D. C. Kelly, D. D. The President was Mrs. Robert Alexander, wife of one of the first three missionaries sent to Texas by the Mission Board of the M. E. Church. Corresponding Secretary, Mrs. S. S. Park, of Galveston; Treasurer, Mrs. Cochran, of Flatonia. I cannot now recall the name of the Recording Secretary. The wives of the presiding elders were named District Vice-Presidents, but a few years afterward the vice-presidency came to be recognized as a sinecure, and they changed them to District Secretaries. Query: Would it not be well to study our history a little? S. PHILPOTT.

**CHINA, TEXAS**

The Woman's Missionary Society installed their officers Sunday night, Rev. J. C. Marshall, leader. President, Mrs. Felix Blanch; First Vice-President, Mrs. Fanny West; Corresponding Secretary, Conference Secretary-Treasurer, Superintendent Publicity, Mrs. M. E. Jones; Recording Secretary, Mrs. Lura Watts; Local Treasurer, Mrs. Pearl Turner.

The program was carried out in a way that did credit to our President. The Young People's Society and the little Juniors helped in the entertainment. The Ladies' Aid Society of the Baptist Church kindly gave us some songs, which every one enjoyed to the fullest extent. The lesson of the evening was to show that a Christian must have love, patience and the Society's enlargement for the coming year. At the close a love feast was given the entire congregation. We are happy to say that it was taken by all but a few exceptions. We feel we, as a community, were very much benefited by the lesson of the evening.

Closed with song, "Blest Be the Tie That Binds." MRS. M. E. JONES, Superintendent.

**LOCKNEY AUXILIARY**

The Lockney Auxiliary of the Woman's Missionary Society installed the following officers on the afternoon of February 7th, using the beautiful installation program prepared for such occasions: President, Mrs. Lawrence Gruver; First and Second Vice-President, Mrs. J. A. Sweeney; Corresponding Secretary, Mrs. J. H. McGeehee; Recording Secretary, Mrs. Daff Griffith; Treasurer, Mrs. Fred Griffith; Assistant Treasurer, Mrs. Buck Sams; Superintendent Study and Publicity, Mrs. H. W. Visor; Superintendent Social Service, Mrs. Frank Ford; Superintendent Supplies, Mrs. Clyde Reeves; Agent for Voice, Mrs. J. H. Byington.

We have entered into the new year praying that we may do greater things for our Master than ever before. We have sixteen members on roll. We practiced self-denial last year as a means of getting funds, instead of giving plays, bazaars and serving dinners. Just left it with each one to give as they felt like giving. The following figures give some of the things that we did during the good year of 1916: Dues, \$26.40; pledge, \$13.50; conference fund, \$9.15; free-will offering, \$46.80; box for Orphanage, \$15.50; Week of Prayer, \$2.85; Rit and relief fund, 40c. Garments given locally (38), \$10 value.

We spent on our church and parsonage, \$133.65 during last year. We had the honor of being hostess to the Plainview District Conference of the Woman's Missionary Conference last September. It was such an inspiration to hear the reports from over the district. We ask the prayers of all the sisterhood that we may do more for the Master.

MRS. H. W. VISOR, Supt. Study and Pub.

**SLATON**

At our regular business meeting in December we elected officers for the ensuing year. At our business meeting in January we installed the following officers: Mrs. S. H. Adams, President; Mrs. Lee Green, First Vice-President; Mrs. W. T. Stewart, Second Vice-President; Mrs. W. H. Proctor, Superintendent Study and Publicity; Mrs. Lamar Forrest, Superintendent Social Service; Mrs. J. B. Brewer, Recording Secretary; Mrs. J. H. Paul, Corresponding Secretary; Mrs. R. J. Munay, Superintendent of Supplies; Mrs. T. C. Willett, Agent for Voice; Mrs. A. B. Robertson, Chairman of Local Work.

Last year our Society enjoyed a year of growth and prosperity. We now have about forty-five members. Through the efficient work of our President our Society has attained an extra high standard of efficiency. We have a faithful band of women who love the work we are doing. Are also

planning to carry on every department. We have entered upon the work with renewed interest and enthusiasm, with a determination to make the new year the very best one in the history of our Society, feeling that we can do all things through Christ who strengtheneth us.

MRS. W. H. PROCTOR, Publicity Superintendent. Slaton, Texas.

**JONES CHAPEL AUXILIARY**

The following officers were elected for the year 1917: President, Mrs. Hamp Keathley; First Vice-President, Miss Bertha Bell; Second Vice-President, Miss Mamie Keathley; Secretary, Mrs. Laura English; Corresponding Secretary, Mrs. W. C. Mimms; Superintendent of Study and Publicity, Cecil Ellice; Treasurer, Mrs. Addie Keathley; Agent for Voice, Mrs. Fannie Brumby.

We have entered into the new year determined to make it the most successful in the history of our Society. We are few in number, but strong in faith and with the help of the true Spirit we are praying to do great things in the Master's vineyard. We have a Bible Study once a month, conducted by our pastor, Bro. Boulware. Our last year's work is encouraging, but we are anxious to do greater things in the coming year, all in the Master's name and for his sake.

MRS. LAURA ENGLISH, Secretary. Frost, Texas.

**SECOND VICE-PRESIDENTS OF THE NORTHWEST TEXAS CONFERENCE**

It is my earnest wish to have the work of the children's department so presented at our approaching annual meeting at Chillicothe as that a great forward movement over our entire conference may be the result. To this end I am planning to use the children themselves as far as practicable. One feature where every boy and girl may have a chance is to be a display of junior work to consist of maps, charts, posters and outlines that have been used as helps in the various Auxiliary programs in bringing out clearly the lessons on Social Service, Christian Stewardship, Mission Study, Bible Study, etc., each bearing the plainly written name of the juniors who made it, also the name of the Auxiliary to which he belongs and of the Adult Second Vice-President.

Let me urge the co-operation of every Second Vice-President in the conference by encouraging her Juniors with wise and helpful suggestions so that they may have the honor of being represented in this exhibit by some piece of their own work. May this be a great year for the children and their leaders. MRS. W. B. McKEOWN, Conf. 2nd Vice-President. Knox City, Texas.

**WEST OKLAHOMA CONFERENCE**

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

**Clinton District**

Boasts of the organization of a new Auxiliary at Elk City with Mrs. M. T. Allen President and Mrs. C. Logan Corresponding Secretary.

**Hooker District**

The Texhoma Auxiliary is a wide-awake Missionary Society. They are carrying on a Bible and Mission Study Class. They have also organized prayer circles. Their mission study class is well organized even to a class artist who is no other than the pastor, Rev. T. E. Neal.

On February 8 the ladies of the Hooker Auxiliary invited the Texhoma Auxiliary, with their pastor, to come to Hooker for a day of missionary study and good fellowship. A splendid program was carried out at which time the District Secretary, Mrs. J. L. Kinsey, gave a very inspiring report of the Cordell meeting. The Publicity Superintendent of the Texhoma Auxiliary says: "The day was one long to be remembered. Our hopes were raised higher, our purposes strengthened, and our love and fellowship deepened. We were encouraged to do more in the cause by this meeting and our contact with the women of Hooker. They are a noble band and have wrought well. They are pressing on to greater things in His name."

The Conference Publicity Superintendent has been too ill to answer the many personal letters recently received and is still unable to do so. They will receive her personal attention as soon as possible.

If you are scrofulous, dyspeptic, rheumatic, troubled with kidney complaint, general debility, lacking strength, take Hood's Sarsaparilla.

"I know people who would be considerably improved if they would poultice their bump of self-esteem."

"Some folks' conscience is that mentor which speaks out when other people are doing wrong."

"When a religious experience is only a reminiscence it is not much account."

will be delivering for a first-year two. of Houston, music, and he that choir left will make the the one and a most cordial us and say, ing lovely and ay a lot. Let Schools take his paper and Sell ten lots andred dollars W. M. Carter, ome and show

ERENCE S. inted in the as Conference e call for reneays to covr work. Some ponded readi- wait another dges and oth- a doubt are nference is to first part of nake as big a ur conference it all depends success. All purpose on- should be sent d upon at the t year. hat Gonzales doing towards al? \$150 and ll the Leagues proportion, we ey entirely by 917, instead of rs. call a spe- this coming hat you will ther and raise re the first of to me, so that the honor rol successful West Conference. NUNNELY, League Treas-

HE AFRICAN confidence was quers of Texas the General igned to them f raising \$10,- boat Fund. It ision, their en- dity, and when ade no doubts y one as to its are still enter- age 15)

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We still have on hand a few of those magnificent Epworth Pianos, made up extra fine for holiday trade. We must close them out at once. And to do this we are going to make some remarkable Easter discounts and let you select your own easy terms of payment. By our direct-from-factory plan, you not only save \$100, but you get a better Piano, backed up by our twenty-five year factory warrant.

So, if you have ever thought of getting a Piano for your home or church, this is your chance. But don't delay. Send coupon or postal today for our special Easter offer.

**FREE HOME TRIAL for Thirty Days**

We offer to send you a brand new sweet-toned Epworth Piano of just the style and finish you prefer, with stool, instruction book and beautiful silk scarf—freight all paid—for thirty days absolutely free trial. You have the opportunity to play on it to your heart's content. Have it examined by your musical friends. Enjoy it for a whole month before making any decision. Then, if you are pleased with the piano, you can keep it at our special Easter price, or you may return it at our expense. Bear in mind every Epworth Piano is fully warranted for twenty-five years. That saves you any expense for repairs.

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ATTENDANCE CONTEST IN THE SUNDAY SCHOOLS.

"Class D" was opened this week for Marvin Church, Tyler. First Church, Temple, will probably join Tyler in "Class D" next week. Lufkin enters Class F this week. What do you know about that?

In the town of Opelika, Ala., with only 2750 white people our First Church had 703 at Sunday School recently, the largest in the State on that day. We have two other Churches in the town, besides, with the other denominations all well represented. We ought to do that well in Texas, and can, if we'll work at it like our old friend, Ben Greene, the superintendent back there does.

What has become of First Church, Galveston? One of the best Sunday Schools in the State. Are sorry not to get the report in time each week. Two Houston schools in the contest this week. Others coming later. Sulphur Springs has one of the best Sunday Schools in the State, but during the construction of the new church it is scattered and demoralized. As soon as the new church is finished—about May 1st—Pastor Thompson says he will "show us." All right, come on in.

SPRING PROGRAM.

DECISION DAY. Sunday, April 1st. Begin in time to make this a great day in the Sunday School.

EASTER SUNDAY, April 8th. Those offering for Church membership on Decision Day, after a week of instruction by the pastor should be received into the Church on Easter Sunday. Would that every Church could receive a good class on that day.

CHILDREN'S DAY, SUNDAY, APRIL 29th. The climax of the spring events in the Sunday School. Make it the greatest outpouring of the year. Two pennants will be offered. One for the largest attendance. The other for the largest percentage of attendance, based on the average attendance for the first four Sundays in April. Schools of all sizes have an equal showing in this contest.

Reports must reach W. C. Everett, 1308 Commerce St., Dallas, not later than Tuesday morning to be included.

ATTENDANCE SUNDAY, MARCH 11TH, 1917.

Table with columns for Class (D, E, F, G, H, I, J, K), Church Name, and Attendance Count. Includes churches like Tyler, Texas, Marvin; Temple, First; Dallas, First; etc.

W. C. EVERETT, Secretary.

SAN ANTONIO FEMALE COLLEGE

This institution has been in operation twenty-three years, and has sent out a class of women who have been and are a positive blessing to the communities in which they live. Under very trying and often discouraging circumstances it has become stronger and more efficient each year. For several years its graduates have been admitted by the University of Texas into the junior year for the B. A. degree, and by that recognition they have gone into the junior year in all universities. Within the last year the college has been officially enrolled as a junior college, both by the State Association and by the General Board of the M. E. Church, South. The present Texas State Legislature enacted a law (and the Governor signed it), authorizing the State Board of Education to grant first grade certificates to students of junior colleges who have complied with the conditions imposed by the State.

San Antonio Female College is the only junior college in all Southwest Texas that is under the control of any Church. For it to maintain itself in a first-class manner as an A-grade junior college whose advanced students receive from the State first grade certificates, means that from fifty to an hundred high school graduates from Texas will be boarding pupils in San Antonio Female College, year after year, bringing with them a large amount of business for our merchants, and increasing this city's reputation as an educational center.

These fifty or one hundred high school graduates will largely go into our public schools as teachers, and will carry into their work the ideals of San Antonio Female College. That will be a blessing to the schools. But for this institution to measure up to its present high position, it is necessary for its friends to lend it financial aid. Last year the institution was in a financial straight and the President and his wife made a free gift of property to the value of twenty-five thousand dollars, and thus tided it over the crisis.

The present crisis comes from Success and Promotion.

It is rated as an A-grade junior college, and the State now says that advanced students in approved junior colleges shall receive from the State first grade certificates.

In order to put the institution fully up to the demands of its present position, the friends of the college are asked to duplicate the gift made last year by its president and his wife.

The matter is squarely before us. The question is, shall we help San Antonio Female College maintain itself where the State of Texas has been kind enough to put it? The \$25,000 asked for will, without a dollar's salary or traveling expense, be used for retiring bonds that are due and for equipping the school for its new era of service to the State and to the Church.—Travis Park Weekly Messenger, March 4, 1917.

ADVICE TO YOUNG PREACHERS.

There is much said nowadays in the way of a word to young preachers. As I have had fifteen years in the work of preaching, I thought I might say a word. I hope, at least, it will do no harm, and I pray it will do much good.

Now, you need a claw-hammer to pack and unpack with, for remember you will move.

Yes, you need a saw to make shelves with, for you will have to have shelves, etc., wherever you live.

Then you will need a file to sharpen your hoe and knife, for you want everything sharp, so people will say you are a sharp preacher.

Get you a hoe to cut weeds, for a preacher that lets weeds grow around his place will be called lazy.

Also get an ax and cut your wife's wood.

Don't forget a rake. This is to clean out the chicken shed, horse stable, yard, etc.

This is practical. You must work ten minutes each day. The people will like you.

Always eat plenty, then the people will think you are well. Nobody wants a sick preacher.

Keep a watch so you can quit on time.

Prepare a light lunch when the beloved comes around, say one boiled ham, one chicken pie, one pot of chicken dumplin, one gallon cranberries and all else in proportion. Just a light lunch.

Make it a rule to get one new subscriber for the Texas Christian Advocate each day.

Write when you need more advice. Your Brother BEN CROW.

One Hundred Dollars FOR Your Sunday School

On a plain business proposition your Sunday School can earn one hundred dollars for any purpose it may have in mind. One hundred dollars for new equipment, up-to-date supplies, repairs or for whatever you can use that money best.

To every Sunday School selling ten lots in Port O'Connor before the next Annual Assembly we will pay \$100 cash commission.

These lots are splendid values and can be sold with the minimum of effort. A part of the purchase price goes to the Assembly Building Fund.

Send today for full particulars and let your school get to work at once.

TEXAS METHODIST ASSEMBLY PORT O'CONNOR

THE PASTOR AND SUPERANNUATE HOMES.

The conviction has grown upon me from the beginning of the movement that if properly approached, the Church is willing and ready to build a home for every superannuate preacher who needs it. It is positively unthinkable that the Church, that organization into which Christ breathed the spirit of a love which never faileth, should knowingly fail to provide for its own and thus become worse than infidels.

If railroads, factories, civil governments and fraternities, none of which claim to be religious institutions, provide adequately for their aged and infirm, no one believes that the Church, which has furnished the inspiration for the good works done by all these organizations, will do less. Surely the light has not yet been properly turned on. There is an open switch or a burned-out fuse somewhere in our system, else every superannuate preacher upon being forced to step out of ranks, might step into a comfortable home with an assurance of at least the necessities of life provided. The trouble is not with our agents. They are faithful and true, but the homes are not forthcoming in sufficient numbers.

We need five homes in the Central Texas Conference now in addition to those already obtained. Is it not now as it has ever been—the pastor is the keyman? As Atlas bore the world upon his narrow shoulders, so must the pastor bear every enterprise of the Church upon his. Would you suffer a concrete personal experience?

Some two weeks prior to his arrival Bro. Collie, our agent, wrote me asking for a date. I immediately called together several officials, laid the whole matter before them and asked them to decide as to whether he should be invited. Their decision was unanimous that he be allowed to come. He thus became their invited guest. For two weeks I announced his coming from the pulpit and through the press. The result was that a good congregation greeted him as one whom they had invited and not as a traveling man slipped in by the pastor. I had done some pretty strong exhorting for him the Sunday previous, suggesting that

the gift by some members of the congregation of a town lot would be a nice thing. The result which followed Bro. Collie's earnest and forceful presentation of the cause was that he received a contribution of more than \$70 and an eligible town lot which was donated by Bro. J. J. Bedford, one of our splendid members. Under the inspiration of this magnificent gift others said, We can build a house on the lot and locate a superannuate preacher among us here in Winters. Their enthusiasm became beautifully contagious until now the subscription looms large enough to warrant the conclusion that success will follow.

I believe the same results can be accomplished in many other places if the matter really reaches the hearts of the people. It is also my conviction that it will be difficult, if not impossible, to reach the people unless the pastor serves as a kind of connecting link—a kind of key to close the circuit between the agent and the congregation.

Brother pastor, busy, heaven-laden pastor, let's take a little time and see to it that these dear old retired veterans of the cross are not left longer out in the cold. J. J. CREED, Winters, Texas.

A REAL GIFT.

The value of a gift lies not in its size. It lies not even in the worthy object or cause it is designed to help. It lies in the spirit and the motive of the giver. A gift, to have value in the sight of God, should have three things to commend it: First, it should be dedicated to the Lord for the advancement of his kingdom, whether it be for Christian education, Christian missions, or Christian mercy. Second, it should be a recognition of man's dependence upon God for every good and perfect gift, and hence be a real thank-offering. We thank God best when we give him what costs us something. Third, it should be a love-offering, one that springs from a heart full of love to God and to man.—The Lutheran.

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

"Treasury of Song" advertisement for Robert H. Coleman's new song book. Includes a small image of the book cover and pricing information for various editions.

NEW CONSTITUTION OF MEXICO.

Knowing that many of your readers will be interested to know just what has been done by the recent constitutional convention of the Carranza government in Mexico...

According to this constitution, which has already been promulgated, no religious corporation, nor minister of any cult whatever will be permitted to establish or direct any schools of the primary grade...

There are some other very radical changes in the new constitution concerning secular matters which are of far-reaching importance...

JACKSON B. COX.

MISSIONARY INSTITUTE AT ST. JOHN'S, MARCH 27.

Missionary Institute at St. John's Church, Oklahoma City, Okla., beginning March 27, 7:30 p. m.

St. Luke's, St. John's, St. James, Epworth, C Avenue, Arcadia, Wheatland, El Reno, Piedmont and Geary, Guthrie, Stillwater.

The several pastors, Sunday School Superintendents, Lay Leaders and local preachers are urged to be present.

M. L. BUTLER, P. F.

BOARD OF MISSIONS, NORTHWEST TEXAS CONFERENCE.

The Northwest Texas Conference Board of Missions will open its mid-year meeting at 10 o'clock a. m., Tuesday, March 27, in Clarendon...

G. S. HARDY, Chairman.

Sweetwater, Texas.

THE EGGLESS CAKE.

High Cost of Living Reduced by Several Millions.

The prestige of the hen is being curtailed in a new and interesting way.

She lays a billion eggs or so for the human race each year, and, under world war conditions, the price of eggs per dozen to consumers had approached a dollar in some parts of the United States...

Therefore when the high cost of living looms large in the public eye, unusual importance is attached to the announcement of the best known baking powder company in the world that it has evolved a ready and practical way for the housewife to save, in the aggregate, many millions of dollars in household expenses...

Months of experimenting have elicited a large number of recipes for the making of home baked products with fewer eggs, and these recipes are being distributed gratis. It is claimed that they prove conclusively that the baking powder saves eggs—in some cakes about half the cost of the cake is saved.

The acme, or top-notch achievement, in this connection is an eggless, milkless, butterless cake that is pronounced by all who have tasted it to be delicious and wholesome.

The idea of using more Dr. Price's baking powder and less eggs in baking is not entirely new, but the elaborate enlarging and perfecting of the idea just accomplished renders it a very present help, meeting the necessities of the housewife who tries it according to the recipe given.

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 from March to August. Locations include Beeville, Lampasas, Sulphur Springs, Hillsboro, Brownwood, El Paso, Sherman, Georgetown, Gatesville, Mangum, Roswell, Austin, Bonham, Albuquerque, Durant, Lawton, Corsicana, Decatur, Dublin, McAlester, McKinney, Muskogee, Waxahachie, Cisco, Fort Worth, San Marcos, Sweetwater, Vinita, Wichita Falls, Tulsa, Greenville, Weatherford, Plainview, Jacksonville, Hugo, Beaumont, Clinton, Stamford, Cleburne, Big Spring, Clarendon, Abilene, Ardmore, Pittsburg, Texarkana, Brenham, San Angelo, Vernon, Amarillo, Chickasha, Marlin, Oklahoma City, Uvalde, Hooker, Tyler, etc.

FOR CORRELATION.

I want to second Dr. Boaz's motion for a commission to correlate all our schools in the State and settle what amount of money is required for all of them and then prorate the amount and put on a campaign to reach every congregation and get a gift from every member, small or large, in Texas.

- 1. I think we would get more money.
2. It would get more pupils in our schools.
3. A thorough, united, dignified canvass like this would be of incalculable value to our people in showing the value and necessity of Christian education.

CHURCH DEDICATION.

The new church which is now completed at Shook's Chapel, on the Reilly Springs Circuit, will be dedicated March 18.

MARRIED.

CONE-PERRY.—At Carlisle, near Overton, 3:15 p. m., March 11, 1917, Mr. Earl B. Cone and Miss Myrtle Perry, Rev. Leo Hopkins officiating.

BEAUMONT-PERSONS — At the Methodist parsonage, in Bardwell, March 9, 1917, Mr. J. O. Beaumont and Miss Lillie May Persons, Rev. G. W. Kincheloe officiating.

SAN ANGELO DISTRICT CONFERENCE.

San Angelo District Conference will be held in Midland, Texas, May 31-June 3, 1917.

Committees.

License to Preach: J. W. Cowan, E. R. Bryan, S. C. Dunn. Admission on Trial: J. C. Campbell, W. R. Albritten, J. D. McWhorter. Deacons and Elders Orders: J. G. Forrester, C. C. Walsh, C. W. Hardon. University Scholarship: J. F. Webb, J. F. Haley, C. E. Rozzelle. J. F. Haley, C. E. Rozzelle.

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.

AGENTS WANTED.

GARTSIDES' IRON RUST SOAP CO., 4054 Lancaster Ave., Philadelphia, Pa. Gartside's Iron Rust Soap (Trade Mark, Print and Copyright registered in the U. S. Patent Office) removes iron rust, ink and all unwashable stains from clothing, marble, etc.

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.

EVANGELISTIC SINGER.

CHORISTER, Soloist and Children's Meeting Specialist. Open for spring and summer engagements. College trained. Best recommendations. Experience of years as pastor. W. B. CORDER, Dallas.

FOR THE TABLE.

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

LIBRARY FOR SALE.

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

LUMBER.

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

OKLAHOMA CITY DISTRICT.

I find it necessary to change the time of meeting for the District Conference of Oklahoma City District. Instead of meeting May 1 as announced it will meet June 5, 7:30 p. m., El Reno, Okla. Let all concerned take due notice. M. L. BUTLER, P. E.

CLEBURNE DISTRICT CONFERENCE.

The Cleburne District Conference will be held in Glen Rose May 15-17. The following committees are hereby appointed: License to Preach—C. A. Bickley, J. W. Head, J. N. Vincent.

Admission on Trial—P. M. Riley, W. N. Curry, J. H. Braswell. Deacons' Orders—S. P. Nevill, L. B. Sawyers, W. A. Clark.

Elder's Orders—F. L. Meador, T. W. Sharp, M. L. Latham. Representatives of the various Church enterprises will receive a cordial welcome. W. L. NELMS, P. E.

HUGO DISTRICT CONFERENCE.

Hugo District Conference will convene at Wister, Oklahoma, May 8-11. Opening sermon Tuesday evening, May 8, Rev. R. C. Alexander, Hugo.

The following committees are hereby appointed: Admission and Readmission—A. S. Cameron, W. C. House, G. M. Byars. License—R. C. Alexander, W. R. Rosser, A. N. Goforth.

Deacons' and Elders' Orders—A. B. L. Hunkapillar, W. M. Grose, J. M. Hivley.

Would like for every pastor to study the rural problem adjacent to his charge, so we may derive some plan of effectively reaching the people. R. T. BLACKBURN, P. E.

REV. L. P. SMITH, Field Secretary for the American Bible Society.

Rev. L. P. Smith (North Texas Conference) has accepted an appointment as Field Secretary of the American Bible Society in the Southwestern Agency. He will assist me in representing the Society before Church gatherings and in collecting funds to carry on the work, especially supplying American soldiers on the Mexican border with Scriptures. J. J. MORGAN, Agency Secretary.

MISCELLANEOUS.

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

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

PLANTS.

FLOWER PLANTS: Asters, Pinks, Dahlias, Verbenas, and 60 other kinds. 10 cents dozen up. List free. SOUTHWESTERN PLANT CO., Box 699, Dallas, Texas.

RHUBARB.

RHUBARB, "Great Scott" Crimson Ever-bearing produced 300 lbs. on 10x10 feet last season from July to December on spring set plants. Information free. SOUTHWESTERN PLANT CO., Box 699, Dallas, Texas.

SEED.

MEBANE Triumph, Lone Star and Rowden seed, pure, well matured, healthy, best improved strains, grown especially for planting seed. If not as good as you ever saw we will return every cent of your money—you are the judge.

SINGER.

OPEN dates for spring and summer. "Special plan." STANLEY G. BURDINE, Amarillo, Texas.

TOMATOES.

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

TYPEWRITERS AND SUPPLIES.

YOU can buy a brand-new typewriter on terms of \$2.50 per month. Complete instructions with each machine. Write at once for catalog and full particulars. GATYPEN, Galveston, Texas.

WHAT DOES THE BIBLE TEACH?

FIFTH EDITION. The "Sputer" hates it. It stops proselyting. Unanswerable. "A worthy pamphlet which gives the gist of the fundamental doctrines of Methodism."—Nashville Christian Advocate. Send 10 cents to REV. C. G. SHUTT, Lawn, Texas, for sample and you will also receive two other excellent tracts gratis.

TYLER DISTRICT CONFERENCE.

Tyler District Conference will meet at Winona on Monday afternoon, August 27, 1917, at 3:30 p. m. All people who have business with us and wish to see a District Conference with all the traveling and local preachers and lay delegates present, come. J. T. SMITH, P. E.

WAXAHACHIE DISTRICT.

The Waxahachie District Conference will meet in Midlothian April 26, 10 a. m. The following committees are appointed: On Deacons' and Elders' Orders—C. L. Browning, Franklin Moore, Geo. W. Kincheloe.

On Application for Admission into Annual Conference—T. S. Armstrong, W. H. Harris, E. R. Patterson. On License to Preach—M. W. Clark, B. R. Wagner, Josephus Lee.

MANGUM DISTRICT CONFERENCE.

The Mangum District Conference will be held at Eldorado April 19-22, instead of April 17-19. The opening sermon will be preached at 8 p. m. Thursday, April 19, by Rev. W. H. Roper, of Mangum. Program will be sent out soon. J. W. SIMS, P. E.

GREENVILLE DISTRICT CONFERENCE.

The Greenville District Conference will meet at Quinlan May 2, at 7:30 p. m. Dr. J. W. Hill will preach at that hour. The following will be the committees: For License to Preach—T. H. Morris, C. L. Bounds and R. C. Dial.

For Admission and Readmission—C. A. Spragins, J. B. Adair and J. W. Clifton. For Orders—J. W. Hill, C. L. Silliman and C. C. Childress. M. L. HAMILTON, P. E.

**OBITUARIES**

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

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

Poetry Can in No Case be Inserted.

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

**GRAVES.**—W. F. Graves, a superannuate member of the Central Texas Conference, was born in Washington County, Kentucky, April 1, 1843. Some of his ancestors were Methodist preachers. His grandfather, James Graves, was a soldier in the Revolutionary War. In 1851 his father moved to Missouri and settled in Atchison County, where he began his school days, and where he was converted under the ministry of J. D. Turner. He did not join the Church; backslid, but was reclaimed two years later and joined the Church while attending a boarding school at Fillmore, Missouri, under the ministry of W. F. Bell. He was here preparing himself to enter Central College, Fayette, Missouri. While here the Civil War broke out and he caught the war fever; quit everything, went to Rochester, Missouri, and was mustered into the army under a call issued by Governor Jackson for six months men. He was in the 5th Regiment, Missouri State Guards, Co. G. On his way to join Price's army, which was then at Lexington, he says: "I first smelled powder in a fight when Federal troops tried to capture them." On account of the hardships, his health broke down and he was discharged before the time of his enlistment expired. He was left to shift for himself; made his way back on foot, dodging the Federal troops, but seeing capture was inevitable, he took the oath and went home. He was still anxious for an education, but there were no schools in the South he could reach. He heard of a Methodist school at Green Castle, Indiana, "Asbury University," afterwards DePaugh University. Here he did good work until the Southern boys who were in attendance got to meddling in politics and laid themselves liable to be drafted into the Union army. Rather than do that, young Graves "skedaddled" and did not stop until he reached Nebraska. Here his father and family joined him and he spent a year wagoning from Nebraska City to Denver, after which he entered school at the former place and tried to make up for lost time. While convalescing from an almost fatal attack of typhoid pneumonia, H. H. Hedgepeth, presiding elder Western District, Missouri Conference, came to hold a Quarterly Conference. Hearing of the sick young man he went to see him, got his acknowledgment of his call to preach. The next day, December 3, 1866, he brought him his license to preach with an appointment to the Atchison Mission, Kansas, as a supply. Here the young preacher found much opposition. He carried a Colts revolver; made narrow escapes from mobs; was frequently threatened, but came out without a scratch. Across the line in Missouri, forty preachers were in jail; four were murdered and the "Test Oath" was required. At the end of the year he went to Kansas City and joined the St. Louis Conference and was appointed to Bloomfield Circuit, which had twenty appointments. The preaching was done, usually, at private houses. It was the custom in those days for the man of the house to furnish the seats; kill a deer or hog the day before and after a two-hours' sermon everybody stayed and ate venison, bear meat or hog meat when they could do no better. It was on this first work that he saw people with the "jerks" and go off into a trance. A few days before conference he was married to Miss Lois Spencer. Conference met at Jefferson City, where Bishop Kavanaugh ordained him deacon. He was sent to Richwood Circuit in the foothills of the Ozark Mountains. Here he had a fine year, but near the close his wife sickened and died and he went up broken-hearted to conference at St. Louis. Bishop McTyeire ordained him elder, October 7, 1870. He located in order to enter Central College, but in a short time after he started he lost all his property, so he moved with his parents to Bosque County, Texas, 1871. After helping his father pay for a home, he joined the Northwest Texas Conference in 1874 and served the Peoria Circuit and the Lampasas Circuit one year. He located to take care of his sick mother; taught school to pay indebtedness due to her sickness and death; rejoined the conference in 1881

and served the following charges: Lyttle Gap Mission, one year; Clifton, two years; Cisco Station, one year; Palo Pinto-Gordon, one year; Lipan, one year; Garvin Circuit, one year; Morgan, one year; Carleton Circuit, one year. It was here that he lost his voice and was superannuated in 1890. He was living at Granbury when his wife died in 1897. He then moved to Meridian that his three little children might be with their grandmother. After his children grew up he and Jack, his younger son, lived alone in their humble little home, loved and honored by all who knew him, until the end came, Sunday morning, February 4, 1917, about the close of the services at the church. He died without a struggle. Jack was in the room and did not know just when his father passed to the heavenly world. Brother Graves was a great reader. He read new books as well as old. His library, which contained some rare volumes, he gave to Meridian College. An old hero of the cross has passed over the river. On some of his works hundreds of people were saved; churches were built and out of great tribulations victories were won. Three children survive him: Mrs. Schmidt, DeLeon; Richard Graves, Gatesville, and Jack Graves, Meridian. May his loved ones serve and love the Christ whom he loved and served so well.

**JAMES M. WYNNE.**

**STONE.**—Eula Irene Stone was born at Bronte, Texas, June 24, 1898, being eighteen years, five months and twenty-six days old at her death, which occurred while enjoying a mountain climb on her father's ranch, December 20, 1916. Her parents were A. P. and Lela Acree Stone. She joined the M. E. Church at the age of nine years and her faith continued until her death, implicit and complete. She was among people much; assisting her father in the bank, the awkward customer found in her the same cordial greeting that the most pleasing customer received. She seemed to take a delight, not strained or noticeable, in going out of her way to show the aged little kindnesses and to cheer them with her never failing smile and good will. All classes and ages were to her candidates for her comfort. Perhaps no young person has grown to maturity so universally loved as was Eula Stone. Her funeral was made noticeable by the many and varied peoples who attended. She loved the society of her age, yet she was never known to enjoy her companions' joys by taking part with them if her parents and her home needed her at the time. With all her love for her fellowmen, she loved home with all it meant, more. Her death was as calm and serene as was her life. While descending, alone, the mountain side, her foot slipped and her head struck a rock and she died instantly, yet, when she was found, it was clear that she died without pain or a struggle, for she lay with her canteen in one hand, her handkerchief in the other, and a smile upon her lips. She died as she had lived—upon the mountain tops. In plain view of her father's ranch headquarters, on the mountain top where her Master loved best to pray, her spirit returned to the God who gave it. She died in the most beautiful age of life, that of a virgin. She was a student in C. I. A. of Denton, Texas. Though short was her life, yet full was the measure of her service. All the promises of Christ were epitomized in her sweet, helpful, unselfish girlhood. The world was made better for her having lived; Christ was glorified in that she believed that He was sent of the Father. May God comfort her bereaved ones.

**S. W. ADAMS, P. C.**

Robert Lee, Texas.

**RICHARDSON.**—"Man that is born of woman is of few days \* \* \* He cometh forth like a flower and is cut down." "He that believeth in me, though he were dead, yet shall he live." Miles Edward Richardson believed on him, therefore he shall never die. Born October 6, 1897, at Chilton, Texas, he grew to manhood's threshold under the care of a Christian mother, in the companionship of two Christian sisters and within the protecting arms of Jesus. He joined the M. E. Church at the age of eleven, at Grandview, Texas. In 1912 his family moved to Kenedy, Texas, and, in 1914, to Robert Lee, Texas, where he was graduated from the High School in 1916. Last fall he entered a business college of Dallas, where he was making an enviable record, when he met his untimely death in an auto-motorcycle accident, February 1, 1917. His Church membership was his credentials to do work for his Lord. The first Sunday in Dallas

found him taking part in Sunday School, League and the services at the Tabernacle M. E. Church. His pastor, Rev. H. W. Lewis, said, "Miles was a lovely young man. We had all learned to love him. To look into his face was a joy. He was starting on an earthly journey of usefulness and leadership for the Master. He was to have led our League the next Sunday night; but he was called to sing among the angels that night. We had a memorial service in the League for him. Mr. E. I. Thompson, president of the League, said, "You can be proud of him as a plucky, manly boy. We all loved him." Mrs. Schwillie, the mother of his companion in the accident, said, "Every one that I have met who knew your boy has spoken highly of him." Indeed, Miles was a man to the manner born. He numbered his friends and admirers by his acquaintances. He lived upon the sunny side of life. To him everyone was a being of infinite possibilities, and he covered his friends' faults with a mantle of charity. The Christ who died for him is now glorified in him. Short his life; full to the measure his labors; loved and cherished by all who knew him, he went forth sustained and soothed by an unflinching trust and approached his grave like one who wraps the drapery of his couch about him and lies down to pleasant dreams. He awoke with the Father in that mansion not made with hands, eternal in the heavens, where he waits the coming of those he left behind.

**S. W. ADAMS, P. C.**

Robert Lee, Texas.

**JOHNSON.**—On the morning of January 28, 1917, the spirit of Rev. J. J. Johnson left its tenement of clay for the mansions of gold. Unconscious for twenty-four hours, breath slipped away in the early morning hours, and the brave and heroic life on earth was ended. But while the grave received his mortal remains from men's sight, it did not receive the influence of his life from men's lives. That eternal part still remains among us. "Uncle Jesse" was born in Georgia December 26, 1830. He was, therefore, 86 years and 1 month old. He felt the call of his Lord to preach and was licensed to exhort by Peter W. Gravis in 1875. He was ordained deacon in 1882, and in 1886 Bishop Joseph S. Key ordained him an elder. As a local preacher he served his Lord well until he said, "It is enough: come up higher." About three years ago he became so feeble as to be unable to preach, and the writer never heard him preach, but on two occasions heard him exhort in a very able and persuasive way. He was strong in the faith of his Lord. He preached with especial success the fundamental doctrines of the Bible, and therefore of Methodism, and the Lord wonderfully blessed his ministry and saved many souls by his heavenly words. He served his Southland during the great civil conflict and after the war served on the border of the country, helping to protect his State from the marauding Indians and roving desperadoes. In the warfare for his Master he was brave and courageous. No task was too hard for him to undertake, and a vision of a need was a call for him to go. He was one of God's noblemen. During the long, dreary days and nights of his last illness he kept his grip on God and heavenly things, and the rich gospel which he had for so long preached to others proved to be abundantly sufficient for himself. "Uncle Jesse," as he was fondly called, leaves a host of relatives and friends, and to each of them his life is an abiding inspiration. We shall meet this faithful friend again.

**G. H. WILSON.**

Gustine, Texas.

**JACKSON.**—Mrs. Lillie Jackson (nee Johnson) was born in Mississippi in March, 1880; was converted twenty years ago, joined the Southern Methodist Church and lived a consecrated life since; was laid to rest in Hardy Cemetery January 22, 1917. She died in the triumphant faith. Some few hours before her departure she called her father in and had a private talk with him (who is yet out of the ark of safety). She said, "Papa, I'm going to die, but I'm not afraid. I am ready to go. I want you to live right and meet me in heaven." Thank God "our people die well!" Death has no terrors to people who are right at heart. She left every evidence necessary that she was fully prepared and went to her reward in heaven. She leaves six children and husband, who need our prayers and sympathy that God may touch his heart and bring him before it is too late. This should inspire all of her loved ones to live close to Jesus.

**B. A. MOORES, P. C.**

**TWENTY-FIVE CENTS A DAY.**

Easy to Live and Flourish on That Amount If You Understand the Nutritive Value of Foods.

The high cost of all kinds of food products is not without its benefits. It has stimulated wider interest in food subjects, particularly the "fuel value" of foods. Hundreds of persons who never knew "calories" from "proteids" can now discuss intelligently the caloric value of foods and for the first time in their lives are able to tell what a well-balanced ration ought to contain.

As a result of many experiments with diet squads it is learned that the so-called cheap foods are generally the most nutritious and that one may easily get along without the more expensive foods.

It has been found that a person may easily live on twenty-five cents a day and keep at top-notch physical and mental energy. This sort of a ration of course excludes meat and eggs and naturally consists of whole wheat foods, milk and fruit—which are, after all, man's best foods. Two shredded wheat biscuits with hot milk, for instance, make a complete, nourishing meal at a cost of only four or five cents. This makes a total of not over fifteen cents for the three meals of the day. Now, we may give variety and add to the fuel value of the meals by serving a few strips of bacon, stewed prunes or sliced bananas or baked apples and still keep within twenty-five cents for the three meals.

Milk is a complete food; so is whole wheat. In making shredded wheat biscuit the whole wheat grains are prepared in digestible form. Add to shredded wheat and milk some fruit to supply the laxative elements and you have a combination that means muscular strength, mental vim, clean, active bowels and good health at a very low cost. This diet of whole wheat, milk and fruits does not overtax the digestion, nor does it impose any heavy burden upon the liver and kidneys as do meats, eggs and the high-proteid foods.

**GILLAM.**—John Gillam was born in Pike County, Arkansas, November 22, 1856; moved to Hunt County, Texas, 1893, and from thence to the Panhandle in 1906. Brother Gillam was converted in 1893 and was a steward in the Methodist Church at the time of his death. There are three boys and four girls left with his most faithful and devoted wife. Since Brother Gillam's death his mother, eighty-nine years of age, and Sister Gillam's mother, eighty-seven years of age, have gone to be with him and Jesus. Brother Gillam, having kept these two old mothers in his home for twenty-seven years, has the joy of yet associating with them on the shores of sweet deliverance. He died September 2, 1916.

**J. A. BELL, P. C.**

**COOK.**—Julian Woodall Cook was born in Georgia, March 14, 1830. He joined the Freewill Baptist Church at the age of thirty. Joined the Methodist Church about thirty years ago. She married Henry Cook in Indiana, 1848. Moved from there to Arkansas and from there to Hunt County, Texas, 1893. Her husband died before their leaving Arkansas, so Mother Cook lived with her daughter, Mrs. John Gillam thereafter. Six of her boys and two girls lived to be grown and five died in infancy. Mother Cook died at the age of eight-seven years. Her last days were days of considerable suffering, yet she ever had a simple child-like faith and a motherly attitude to those about her.

**J. A. BELL, P. C.**

**GALL STONES** AVOID OPERATIONS (No Oil) For more Gallstones see list of Gallstones in Stomach, Back, Side or Shoulder; Liver Trouble, Stomach misery, Dropsy, Colic, Gas, Flatulency, Headache, Constipation, Piles, Catarrh, Nervousness, Bile, Jaundice, Appendicitis. These are common Gallstone symptoms—see the Gallstone Remedy. Gallstones are removed by home treatment MEDICAL BODIES IN LIVER, STOMACH, GALL TROUBLES & APPENDICITIS. **FREE** GALLSTONE REMEDY CO., DEPT. E-90, 219 S. Dearborn Street, Chicago.

**NEW FEATHER BEDS, ONLY \$6.40** 6 POUND FEATHER PILLOWS \$1.00 PER PAIR. New, clean, soft, sanitary and dustless feathers. Best ticking. Satisfaction guaranteed. Write for FREE catalog. SWIMMER FEATHER & PILLOW CO., Dept. 127, Grandview, S. C.

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## Saves Eggs

Dr. Price's Cream Baking Powder makes it possible to produce appetizing and wholesome cakes, muffins, cornbread, etc., with fewer eggs than are usually required.

In many recipes the number of eggs may be reduced and excellent results obtained by using an additional quantity of Dr. Price's Baking Powder, about a teaspoon, in place of each egg omitted. The following tested recipe is a practical illustration:

### SPONGE CAKE

1 cup sugar  
 1/2 cup water  
 3 eggs  
 2 teaspoons Dr. Price's Baking Powder  
 1 cup flour  
 1 teaspoon salt  
 1/2 cup cold water  
 1 teaspoon flavoring

**DIRECTIONS:** Boil sugar and water until syrup spins a thread and add to the stiffly beaten whites of eggs, beating until the mixture is cold. Sift together three times, the flour, salt and baking powder; beat yolks of eggs until thick; add a little at a time flour mixture and egg yolks alternately to white of egg mixture, stirring after each addition. Add 1/2 cup cold water and flavoring. Mix lightly and bake in moderate oven one hour.

The old method called for six eggs and no baking powder

Booklet of recipes which economize in eggs and other expensive ingredients mailed free. Address 1001 Independence Boulevard, Chicago, Ill.

# DR. PRICE'S CREAM BAKING POWDER

Made from Cream of Tartar, derived from grapes.

No Alum

No Phosphate

### CAMPAIGN TO PAY STAMFORD COLLEGE DEBT.

I had not intended to say anything about the campaign to pay Stamford College's debt until more progress had been made, but the noble appeal of my staunch friend, Rev. G. S. Wyatt, in last week's Advocate, calls me out. I am sure that the system outlined by Brother Wyatt is the one to which we are coming and to which we are really committed by our connectionalism, but, of course, I do not expect anybody to fall over himself responding to his appeal at this time. I have always opened my pulpit to the connectional men and the educational and other interests of Methodism. I think I can truthfully say every visitor in such interests found me ready to cooperate in every way possible. I was in a life and death struggle to build a church at Snyder after five years of drouth, when the S. M. U. Campaign came my way, and I backed up the representative before my people and they gave him \$2575 when they didn't know how they were going to complete the church they were building and paying for as they went. Though burdened with that church enterprise, I canvassed my district and raised \$12,000 for S. M. U. I have always stood by all our schools in the same way and therefore have a right to speak.

I am grateful to Brother Wyatt, though I know his advice will not be taken. Very few have reached that state of connectional perfection and our own particular burdens still deaden our hearts to the appeal of a brother hard pressed. Beside all this, I am depending on West Texans to put this enterprise through. I am a West Texan of West Texas, and believe in my people. They have had to build all their own homes, business enterprises and develop the resources of their own land while contending with its drawbacks, and then come to the help of others. This is as it should be. Such a spirit develops people into true greatness.

Consequently, after consultation with some Stamford business men and the elders of seven patronizing districts a month ago, I launched a campaign to pay the entire indebtedness, amounting to \$45,000 in cash, within the next few weeks, three months if possible. We have organized our forces and are at work.

I fired the opening gun of the campaign at Aspermont, in the Hamlin District, two weeks ago. It was a bad day, but the church was practically full of people and they heard the word gladly, both morning and night, and responded with \$1000 to be paid on demand at the conclusion of the campaign, the money to be ready in a local bank. Rev. C. S. Cameron took a deep interest in the college representative and backed me up to the

limit. He has a great hold on his people and such co-operation could not result otherwise than it did. Aspermont is great. There are few places its size that compare with it for a moment. Here the Links and the Rollins families live and lead and such leadership is seldom found. Brother Rollins has represented our laymen in the General Conference several times, and Mrs. Rollins is a Church-wide leader. Brother Link is one of those great big Methodist laymen in body, brain and soul. These people have set the pattern for a great Church.

At Sweetwater and Colorado City on the following Sunday I had great hearings and the laymen promised their support for the amounts I asked. I am going back at once to begin the actual canvass for the money, for this is a cash campaign. Brother Griswold, the presiding elder, and Brother Hardy, pastor at Sweetwater, Brother Garvin at Colorado City, and the laymen generally, rallied to the standard at once. The visit will net \$2000. Last Sunday I spent at Spur with Brother E. E. White and his noble band. In the morning I preached the anniversary sermon for the K. of P. Lodge, all the town participating in the service, and at night, before an audience that packed the Methodist Church, presented the College cause, and in a few hours next morning \$500 was in the bank to Stamford College's credit. The amount will be added to considerably.

So these West Texans are lining up. Stamford District pledges \$20,000 of the amount and somebody has to lie down like a cringing cur or the task will be accomplished and that soon. Let us have your prayers.

J. W. HUNT,  
 President Stamford College.

### IN THE ZAPATISTA COUNTRY.

"Once and again" had I attempted to visit two prosperous missions on my district "but Satan hindered me." Finally word came that by taking a circuitous route I might visit those places and evade the barbarous Zapatistas. I immediately wired them to expect me.

En route the pastor of Toluca came to the train and introduced me to a friend of his on his way to the same town and had a spare horse. I was fortunate in having his company for the twenty miles horseback journey. My companion knew the country well and pointed out various hills where battles had been fought between soldiers of the various factions and the uncontrollable Zapatistas. He was a Syrian, a British subject, and had fought in the Sudan under "Chinese" Gordon and Lord Kitchener. Although a foreigner, he had been chosen Presidente de la Municipalidad of the two small towns of Rincon Victoria and Villa Victoria. Perhaps that honor

was the reward of valor. On one occasion he defended the town against a horde of seventy savages, killing eleven. He was every inch a soldier.

Our journey was without incident until within a short distance of our destination. From the commotion caused by men and women hurrying from the town it appeared like a raid on the outskirts. One, a woman, came running towards us screaming for help to rescue a girl that had been carried off. The presidente immediately put spurs to his horse, caught up with the fellow, released the girl, and put him under arrest.

It was late when we reached the second town and the presidente invited me to supper and to pass the night in his comfortable home. I gladly accepted his offer.

Early next morning (Sunday) I walked back to Villa Victoria and found delightful entertainment in the home of Mrs. Ortega, an English lady and sister of two of our faithful ministers, Frank and John Pascoe. The large sala of her house is used as our chapel. It was filled to overflowing with a devout congregation that drank in every word of the sermon. At the close I baptized some children.

After dinner I returned to Rincon Victoria for a profitable afternoon service; back again to Villa Victoria for supper, returning once more, in the bright moonlight, for the last services of the day.

For the first time in my life I preached in a Roman Catholic Church. A Protestant had "denounced" the property and we were using it. These gloomy edifices may suit Roman Catholics, but are entirely unsuitable to our simpler, more social, Methodist mode of worship.

The congregation was much larger than in the afternoon and very attentive. After preaching and communion service, although quite late and cold, I found the people loath to leave. The presidente, to whom I am indebted for many favors, was present and became so deeply interested in the presentation of the gospel that he sent up a request for prayers on his behalf. On my appeal half a dozen more requested prayer. We sang and prayed with these dear souls until almost ten o'clock. It was good to be there.

I had conducted five services during the day and walked not less than eight miles, but was well rewarded for all risks taken. Though physically weary, I was spiritually, together with this reverent congregation hungering for the Word of Life, richly refreshed.

After a few hours' rest I was early in the saddle on my return journey. By midday I reached the station of Del Rio, found bare enough room for standing in a densely packed train, and reached home by eight at night, grateful to Almighty God for his unceasing love and care.

R. C. ELLIOTT.

Apartado 1410, Mexico, D. F.

### CHURCH NEWS.

The Sunday School of First Church, Memphis, Tenn., Mr. John R. Pepper, superintendent, has twenty-two mission specials, amounting to \$1910.

The following schedule of connectional meetings has been announced: Board of Education, April 25; College of Bishops, April 27; Board of Missions, May 1; Board of Church Extension, May 5. All these meetings will be in Nashville except the last-named, which will be held in Louisville, Ky.

The Salvation Army is entitled to all praise for its humanitarian work. During the past ten years it has furnished approximately 34,000,000 beds for indigents and nearly 44,000,000 meals for the hungry. Coal to the amount of 30,000 tons was given for emergency relief, and 343,418 persons were treated to summer outings.

Rev. Andrew Murray, D. D., who died recently at Wellington, South Africa, aged eighty-eight years, was the son of a Scotch minister who went to Africa as a missionary nearly one hundred years ago. Dr. Murray was a minister in the Dutch Reformed Church, and for the past forty-three years had been in charge of a seminary for girls and a mission training college for men in Wellington, both of these schools having been founded by him. He was the author of "Abide in Christ," "With Christ in the School of Prayer," and other devotional books.

Bishop E. E. Hoss reached New Orleans last Saturday night, coming from Atlanta, Ga., where he had been attending the meeting of the Committee on Regional Conferences, appointed by the Unification Commission. He preached a strong and helpful sermon at Rayne Memorial Church last Sunday at 11 o'clock a. m.; Monday morn-



In the Shadow of the DOME

## University PARK

Is so situated as to have a look downward on the city. The "Homesite Beautiful" as a recent visitor called University Park, adjoins the Campus of the Southern Methodist University and is so close as to be a part of it. Many fine homes have been built and others are in course of construction. Every home reflects the civic pride that pervades University Park. Well paved streets, broad boulevards, gas, sewage, electricity and ever-flowing wells make University Park an ideal place in which to live.

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ing he attended the New Orleans Southern Methodist Preachers' Meeting at First Church and delivered a brief address, and at the noon hour lunched with the members of that body. The Bishop later attended and in part presided over the sessions of the New Orleans District Conference, which was held this week. He looked to be stronger than when we saw him last fall, and he was cheerful and in the best of spirits. To know Bishop Hoss is to love and admire him. Southern Methodism is most fortunate to have so great and safe a leader.—New Orleans Christian Advocate, March 8.

There are 40,016,709 Church communicants in the United States today, an increase of 746,669 during the past year. This statement is made by Dr. H. K. Carroll, the well-known Church statistician, in the Year Book of the Federal Council of the Churches of Christ in America which has just been published. The increase of the past year is 204,000 more than was that of the year before. In 1890, the total religious strength of the country was 20,618,000, which means that during these twenty-six years there has been a net increase of ninety-four per cent in Church affiliation. This is truly remarkable when it is taken into consideration that during the same period the population of the country has increased but sixty-one per cent. Of the increase of 1916, 216,000 were in the Roman Catholic bodies and 500,000 in the Protestant Churches. The Protestant increase represents 136,000 credited to the Methodists, 132,000 to the Baptists, 79,000 to the Presbyterians and Reformed group, 27,000 to the Protestant Episcopal Church, 20,000 to the Lutherans, and 10,000 to the Congregational. The total Methodist strength representing the sixteen different bodies is 7,608,284, of which number the Methodist Episcopal Church has 3,743,031 members and the Church South 2,123,785 members. The next Methodist Church in the list, according to size, is the African Methodist Episcopal, whose membership is 620,000, followed by the African Methodist Episcopal Zion with 568,608 and the Colored Methodist Episcopal with 240,798.

As there is nothing that gives me more real pleasure than the Advocate, I will deny myself something else and renew. Only a few more years; remain for me and I feel that this is one of the best things I can do.

MRS. R. H. BOYERS,  
 Brownsville, Texas.