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Present-Day Misgivings as to the Doctrine of Atonement

The cross of Christ is as unacceptable and as uncongenial to modern minds as it was to the Jewish or the Greek mind in the days of the Apostle Paul. No exhortation is quite so often heard as the one that we should "preach Christ," but there was never an age in the history of the world when the real preaching of Christ would be less welcome.

It is only by courtesy that we can say that Christ is being preached in many of our pulpits today. Christ as an example is being preached; Christ as an ideal is being preached; Christ as a teacher is being preached; but Christ, the atoning Christ, the ransoming Christ, the reconciling Christ, the propitiatory Christ—is this Christ being preached today?

How poverty-stricken are many modern ideas about preaching Christ can be seen if we take the trouble to read the Acts and the Epistles. The Christ which Paul preached (to paraphrase the words of Davison in "The Indwelling Spirit") was the sufficient Christ, the universal Christ, the final Christ. He preached a Christ sufficient for the spiritual requirements of every individual soul; a Christ universal in scope and mission, tolerating no rivals and needing no helpers; a Christ beyond whom there is none, the final Christ whom no evolutionary processes can ever render obsolete. And at the very heart of his preaching was the doctrine of the atonement, the reconciling ministry and the propitiatory sacrifice of Christ.

Does our age welcome such preaching any more than did the age in which Paul himself lived? On the contrary, there are serious misgivings in modern minds to such preaching of Christ. A recent writer in the Constructive Quarterly sums up these misgivings.

The preaching of the atoning Christ is objected to today because such preaching is thought to give expression to a false conception of punishment as due to sin. Sin is not a fault to be punished, but a disease to be cured. The preaching of the atoning Christ is objected to because such preaching is thought to give expression to a false conception of God. God is a tender Father and needs not to be rendered gracious. The preaching of the atoning Christ is objected to because such preaching is thought to embarrass our faith in God's goodness and justice by the suggestion that he is not content with the sinner's repentance and amendment, but will not remove his divine displeasure until some one else has suffered in the sinner's stead.

Either these or other misgivings are operative upon the minds of many present-day preachers, else why do they not preach Christ as our ransom, our reconciliation, our propitiation? If the unregenerate modern mind is not inhospitable to this

kind of preaching, why do not more of our preachers engage in it?

The fundamental error in much modern thinking about God is that the grace of God is confused with the notion of a soft indulgence in the character of God. We think of God as an easy-going, indulgent Father, indifferent to qualities of right and wrong. We think of forgiveness as an easy thing. We have no conception of the moral order of the world which God is to maintain while he forgives. It never occurs to us that sin can not be forgiven until its heinousness is recognized in the conscience of the sinner.

The cross of Christ is a proclamation of the righteousness of God. It is the means whereby God may both be just and the justifier of the ungodly. It is the divine response to the feeling in the human conscience that fault merits punishment. A forgiveness which is a mere soft indul-

gence would harm the moral life of the sinner.

The cross of Christ, revealing both the justice and love of God, alone can awaken true repentance in the sinner's heart. It alone can assure him that he has a Father who is both just and gracious. It alone can beget incentives for repentance and holy living.

The fact that God in Christ has consented to become the great-sin-bearing God is the most tremendous fact of the gospels. The fact that God so honors the rule of right in his universe that he consented to die for its vindication is the only method whereby a healthy conscience concerning sin and the judgment can be maintained. The fact that God so loved the world that he gave his only begotten Son to die in its room is the only method by which he could adequately express his love for sinning men. And no misgivings of modern men should drive us away from this theme; for whatever else we may preach, without this, we are not preaching Christ.

Dr. H. M. Du Bose on the Unification of Methodism

Dr. Du Bose, Book Editor and Editor of the Methodist Review, needs no introduction to any Southern Methodist. For years he has been one of the conspicuous figures in our Methodism. He is a member of the Joint Commission on Unification and our readers will welcome his discussion on "The Unification of Methodism," which appears in this issue of the Advocate.

Dr. Du Bose addresses himself to the knottiest problem in the whole discussion, namely, the place of our Negro brethren in the reorganized Church. He is exceedingly happy, we think, in approaching the question. The question, according to this writer, should be stated thus:

How shall the white and colored divisions of Methodism relate themselves, and how shall they work together, in the reorganized Church, so as to secure the largest and surest ends of operative Christianity, and, at the same time, secure the body of colored Methodism in the way of largest self-development both in the present and throughout all history?

If our colored brethren can be made to feel that the two Episcopal Methodisms are vitally interested in their "largest self-development;" if they can be made to see that it is the wish of neither of these Methodisms to send them Hagar-like into the wilderness; in a word, if our colored brethren can be made to realize that white Methodists regard them as brothers beloved and are exercised in their souls as to their highest and best welfare, then all acrimonious debate should come to an end and all this talk about "rights" will be replaced with discussion concerning "duties." And for this we devoutly pray.

Again: Dr. Du Bose is equally happy, we think, in his statement of the present unsatisfactory relation of both Northern and Southern white Methodists to their colored

brethren. We state the matter in his own well-chosen words:

The contact of the Church, South, with its colored body is close and sympathetic; but its help is not direct enough, nor by any measure large enough. The help extended by the greater Methodism in the North to its colored membership has been generous and uplifting; but its contact of sympathy with that membership has long been a qualified and declining one. Nobody denies either of these asseverations. The reasons for the facts recited are plain enough; the relationship in both cases, necessary as it has been in the past, is no longer what it should be. On the one hand, it does not conduce to the liberality and unselfishness of the Church in the South, and this Southern Methodists freely admit; while, on the other hand, it does not conduce to the healthy growth of race consciousness and the self-reliance of the colored membership of the Methodist Episcopal Church.

Until somebody shall rise in his place and assert that Southern Methodists have done all that they should do for our Colored Methodist Episcopal brethren and shall deny the rightfulness of the aspirations for the Episcopacy among the colored constituency of the Methodist Episcopal Church—until somebody shall be bold enough to say these things, we must accept the correctness of what Dr. Du Bose says concerning the present unsatisfactory relations of white to colored Methodists.

Dr. Du Bose's "plan" is really the discussion of a "binding nexus" between the future organizations of white and colored Methodists in America. That nexus as proposed by the Oklahoma City General Conference is simple "fraternity." If, however, this nexus shall appear to be too ethereal and shadowy, we see no objections to the more substantial one proposed by our Book Editor. Any "nexus" which will

(CONTINUED ON PAGE EIGHT, COLUMN ONE)

The Unification of Methodism

REV. HORACE M. DU BOSE, D. D.

As a member of the Joint Commission on Unification, I have sedulously observed the Commission's imposed rule of silence concerning the executive action taken at its recent sitting in Baltimore. Several Commissioners have, however, since that time expressed themselves at greater or less length on the general aspects of unification, and so far as I have been able to judge, in a manner to be approved. Pending other meetings of the Commission, both the Commissioners and the people of the two Churches generally need to be thinking and, as far as possible, maturing in their minds the details of a possible agreement.

Without the slightest infraction of the rule, I may say that the deliberations of the Commission did most certainly emphasize the possibilities of agreement. There is hardly room for doubt that, were the matter left wholly with this Commission, an agreement could be reached within a reasonably short time. In the end it will be found that the issue will meet its chief embarrassment with the primaries and the conventional processes through which it must pass after leaving the Commission. But a pledge of the grace and lofty faith which are to bear upon the discussion until it comes to the conclusion so devoutly wished was given by the first sitting of the Commission. Having tasted of the sweets of a perfect unity of spirit and brotherly confidence, we all felt that it would be impossible to go back quite to our former platforms of isolation. The unification of Methodism was believed by most, if not all, to be our manifest destiny.

This much having been said, I must ask that the further details of this paper be considered as having come of conditions and conjunctions which were open secrets before the meeting of the Commission, and which are now facts patently within the view of every American Methodist. With legislative and administrative systems derived from a common constitution; with identical articles of faith; with general usages which have varied only in unimportant particulars, and, above all, with a spirit of compromise and good faith bearing on all the issues, has been foreseen that no insurmountable difficulty could come from any constitutional or administrative difference. All along, the one difficulty which has cast its shadow across the terrain, and which has dwarfed all the others, has been in full view of continental Methodism. It is upon this difficulty that American Methodists are to bring to bear their prayers, their consecration, and their Spirit-directed wisdom.

The question which expresses this difficulty has usually been put in these words: "What shall be the status of the colored membership in the reorganized Church?" Myself had been better satisfied to have it put thus: "How shall the white and colored divisions of Methodism relate themselves, and how shall they work together, in the reorganized Church, so as to secure the largest and surest ends of operative Christianity, and, at the same time, secure the body of colored Methodism in the way of largest self-development both in the present and throughout all history?"

I believe that with myself and my colleagues on the Commission from the South, as indeed with the whole Church which we represent, this is the matter of large and ultimate consideration. We have been accustomed to study the aspects of this problem; and this identical aspect of it engages our hearts and thoughts continually in connection with the welfare of the Colored Methodist Episcopal Church, which we regard as peculiarly a part of our own Wesleyan life. It has never been our wish to divorce from us our colored membership. Our relations with the Colored Methodist Episcopal Church in America would answer that charge, should it ever be brought. We are praying that the movement for reorganization may eventually bring this body into a more intimate relation to a larger Methodism. There is a certain well-defined line, recognized North and South alike, which may not be crossed; but certainly within the circle of that line there is ground for a stable agreement, an agreement to which colored Methodists themselves will help; which, in fact, they shall themselves propose.

The address of Dr. Edgar Blake on unification, recently delivered in Boston, was one of the most statesman-

like utterances which have been heard in Methodism during recent years. If it does not make history, it will be because history is possessed of a spirit too refractory to be instructed. I would not now say that every detail of Dr. Blake's suggested plan is practicable or desirable; but it lays broadly the foundation upon which Methodism is to become a unified body. Equally happy is Dr. Blake's plan in the call which it makes to colored Methodists to take the initiative in a movement which will lead them into a heritage of greatness and security, providentially prepared.

The first and highest call of American Methodism is to plan and provide for the millions of Negroes on this continent, one-fifth, or more, of whom are already Methodists. The largeness of this ministry cannot be carried to a successful conclusion under conditions that now obtain in either of the two great connections, North and South. Seven hundred thousand Negroes are directly or nominally under the direction of the two great white Churches, while a million and a half are beyond our reach, with the chances of co-operation diminishing every year. The contact of the Church South with its colored body is close and sympathetic; but its help is not direct enough, nor by any measure large enough. The help extended by the greater Methodism in the North to its colored membership has been generous and uplifting; but its contact of sympathy with that membership has long been a qualified and declining one. Nobody denies either of these asseverations. The reasons for the facts recited are plain enough: the relationship in both cases, necessary as it has been in the past, is no longer what it should be. On the one hand, it does not conduce to the liberality and unselfishness of the Church in the South, and this Southern Methodists freely admit; while, on the other hand, it does not conduce to the healthy growth of race consciousness and the self-reliance of the colored membership of the Methodist Episcopal Church.

These are plain words, but they are not yet so plain as the full truth requires, and the burden is equally upon us all. A proper reorganization of American Methodism will put the Methodists of both sections in the way of meeting their obligations to the colored race, and will bring a revival of righteousness that nothing else temporal can bring. To the achievement of these ends the co-operation of the colored membership of the Church is recognized to be a prime necessity.

To the Commission at its late sitting, I submitted a paper touching upon this aspect of the general problem, the details of which need not here be adverted to. As that paper has not yet been acted upon, nor had any bearing upon the deliberations of the body, the fact of its existence may be mentioned without violation of the rule. Having, however, had the whole matter under continuous consideration, and having traveled some stages beyond the conditions therein suggested, and having seen new possibilities in the way of accommodation, I am, in compliance with the request of the editors of Zion's Herald, submitting for publication the following suggested plan for the general consideration of Methodists. This paper is cast into the form which I now feel I should like to see it take in the finality of reorganization.

The Plan.

1. The reorganized Church shall consist of two divisions or connections, bearing the same name and organically related, as hereinafter to be designated.

2. The reorganized Church shall be known as the Methodist Episcopal Church in America; but the second division shall be additionally designated as the Associate Connection of said Church. This connection shall be composed of the present colored membership of the Methodist Episcopal Church and of such other bodies of colored Methodists as may unite with the Associate Connection on terms and conditions mutually agreeable.

3. The Associate Connection shall be considered as in every way an organic part of the reorganized Church, and shall be governed and administered under the following plan.

4. The Associate Connection shall have the same constitution as the Reorganized Connection, and shall make no changes in the Restrictive Articles to be adopted as a basis of government for the reorganized Church, without the concurrent constitutional consent of the General and Annual

Conferences of the two connections, but in all other matters of legislation and administration the Associate Connection shall have the same freedom of action as that enjoyed by the Reorganized Connection.

5. The Associate Connection shall have an independent General Conference, enjoying full powers of legislation under the constitution of the reorganized Church. The ratio of representation in the General Conference of the Associate Connection shall be fixed by that body from time to time under the constitution.

6. The Associate Connection shall have its own Bishops and connexional officers, and shall have full administrative power over its own Annual Conferences and local congregations, as also over its own foreign and domestic mission work, Church Extension, and other connexional enterprises.

7. There shall be one general publication administration for the two connections; and the Associate Connection shall retain its interest in the Book Concern of the Church on a basis to be agreed upon and fixed as one of the conditions of reorganization, and secured by constitutional guarantee. On this basis the Associate Connection shall receive its part of profits from the Book Concern, and give such direction to them as its General Conference, acting under the constitution, may direct. The Associate Connection may maintain, at its pleasure, a quota of publication officials at, or in connection with, one or more of the publication houses of the Church, to be designated in the agreement of reorganization, for the adaptation and publication of such literature as it may need; these publication officials to be paid by the publishing agents, and these payments, as all other Book Concern expenses of the Associate Connection, to be charged to the account of said connection, and to be reckoned in the fiscal accounts and the rendering of profits by the publishing agents and Book Committee. The publication house, or houses, designated for the joint use of the Associate Connection, shall be administered by a Special Book Committee, composed equally of members selected by the two connections. This committee shall make report to the General Book Committee which shall have general supervision; and when the affairs of the joint publication houses are under consideration the two Book Committees shall sit as one body. The Associate Connection shall be permitted to appoint an associate publishing agent to act with the agent, or agents, of the joint houses in matters relating to the publishing concerns of the Associate Connection.

8. After ten years it shall be competent for either General Conference of the two connections, or other responsible bodies thereof, to propose a division of the funds of the Book Concern on the basis agreed upon at the time of reorganization; such proposal to take the constitutional course in both connections.

9. The Associate Connection shall retain its interest in the Superannuate Preachers' Fund and other joint endowments of the Church, on a basis to be agreed upon as in the case of publishing interests; and all beneficiary interest accruing shall be paid by the several boards or holders into the hands of similar boards or holders appointed by the Associate Connection. On a basis to be equitably agreed upon, the Associate Connection shall appoint at least one member of each of the boards and bodies holding and dispensing vested funds in which the two connections, at the time of reorganization, shall be adjudged to have joint interests.

10. At the time of reorganization, and as a condition thereof, the reorganized Church shall pledge, and give constitutional security for, the complete protection of all these interests.

11. The Associate Connection shall be allotted all property represented in church buildings, parsonages, etc., now occupied by colored congregations of the Methodist Episcopal Church; also all primary and secondary school property and funds now devoted to the use of the colored membership of the Methodist Episcopal Church. But certain colleges, universities, and theological schools, hereafter to be designated, shall be held by the reorganized Church, and administered in the interest of the Associate Connection through the General Board of Education, or otherwise as may be determined.

12. The Reorganized Connection binds itself by this plan and agreement to contribute generously and faithfully, so long as there may be need for it, to the maintenance of the causes of education, extension, and general evangelism in the Associate Connection; and for this purpose the General Conference of the Reorganiz-

ed Connection shall, at its regular quadrennial sittings, assess upon the Annual Conferences of the Reorganized Connection a sum, or sums, sufficient to meet the estimates of these needs, these estimates to be made in a manner hereinafter described.

13. As a binding nexus between the two connections, there shall be created an administrative Commission to consist of thirty members, appointed in equal numbers by the two connections in a way to be determined by itself. The membership of this commission shall consist of three Bishops, six ministers, and six laymen from each connection. This Commission shall estimate during each quadrennium the amounts which may be needed for the maintenance of the causes of education, extension, and general evangelism in the Associate Connection, and report same to the General Conference of the Reorganized Connection, which body shall consider these estimates, change or amend as may seem proper, and assess the same, as hereinbefore directed. All collections returned from the Annual Conferences of the Reorganized Connection for this purpose shall go into the hands of the Connexional Commission, to be paid out in such manner as may be directed or approved by the General Conference of the Associate Connection; nevertheless, this Commission shall have power, for reason, to withhold any payment ordered, pending advice to be sought from a joint meeting of the Bishops of the two connections.

14. The Bishops of the two connections shall meet jointly at least once each year, to consider such matters as may be of mutual interest to the two connections, and especially for the purpose of maintaining fraternal relations, and generally considering the welfare of the Associate Connection. A general report of these meetings shall be embodied in the Episcopal Addresses made to the respective General Conferences, as a means of maintaining the continuity and effectiveness of connexional relationship.

15. Nothing in the plan is to be construed as a discrimination against the doctrine of the freedom and equality of all men in the Church of God. The doctrine of religious equality is fully and completely affirmed, and there shall never be enacted in the reorganized Church a law or rule denying these rights to any believing child of God. The plan herein set forth is based upon the broad plane of Christian statesmanship and mutual understanding, and is suggested and emphasized by the desire to pledge in the present, and secure in the future, the largest results of spiritual and social advancement for the Christian men and women of the colored race, while promoting such a solidarity of American Methodism as will deliver its full force upon the spiritual needs of the nation and of the world.—Zion's Herald, February 21.

"AN EXCELLENT WORK."

Again it is time to send out the lists of the clothes needed by the children in the Orphanage. We told you last fall what a great, great blessing this method of individual clothing is to each child and the Home, too. Those on the outside cannot realize how much brighter and happier the children have thereby been made. We believe "this also cometh forth from the Lord of Hosts, which is wonderful in counsel and excellent in working."

Again we ask that all packages of clothes be sent addressed to the child in care of the Home. And please send us, not the child, the money for its shoes. We have them here, fit the child, and you pay a smaller price (exactly wholesale price) than if they were purchased elsewhere. If any party or parties, who have been clothing some child, can no longer do so, please let us know. We can then make other arrangements for the child you cannot help. We may at times seem rather dictatorial. But we feel that the good people will take our suggestions and requests in the right way. So many, many show their intense interest and willingness to help that we believe they would gladly do all they can to relieve us of unnecessary work and worry.

Already the children are each hopefully and curiously awaiting the arrival of "My Box." Naturally the girls are anxious to know how "my Easter dress" is to look. We wish each one who clothes or helps to clothe a child could see it and know the pleasure they are giving it.

We always appreciate the kindness of all. And realize with James that whosoever "being not a forgetful hearer, but a doer of the word, this man shall be blessed in his deed."

R. A. BURROUGHS.

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JUST ONE THING AFTER AN-
OTHER.

By Gulliver.

If there has been mention in the Advocate of the "Inspirational Meeting" of the Paris, Bonham, Greenville and Sulphur Springs Districts of the North Texas Conference, I have not noticed it.

But the meeting was held; and from start to finish, beginning with the splendid address of Dr. John M. Moore and concluding with a masterful deliverance by Rev. J. W. Fort, it was a success. The brethren on the program had each studied well his part, and the tide of interest and enthusiasm ran high from the first. While all the addresses were worthy of publication and general distribution, the "efforts" of Dr. Moore and Brother C. G. Chappell were exceptionally good. I am so glad that the students in the S. M. U. have such a bright, consecrated and orthodox spiritual guide. I fear that in some schools—even Church schools—the preaching (when there is any) is rather a weak and painful effort to echo the vagaries of so-called Higher Criticism, tending rather to weaken than to strengthen the faith of the hearers. One young preacher, in an "upper room" meeting of the pastors in one of our leading cities, confessed that his faith had been sadly undermined at a certain "university" which, sad to say, was once under the control of our Church. This was, and is, a good and cultured young man; but his ministry up to the time of his confession was far from satisfactory to himself or to the congregation he had been appointed to serve. Since that time, however, he has taken on new life, and his work has felt the impulse of his renewed faith in the Personal Christ and in the old-time doctrines of Methodism. I love that boy—I love all our young men; and I rejoice at their growth in grace and shudder when I contemplate them exposed to those influences which I know from experience must chill the soul and dampen the evangelistic ardor of those—especially the young—who are exposed to them. I am as sure as I can be that if I had not experienced an unquestionable case of real conversion and the witness myself, the reading of Buckle and Draper and Herbert Spencer and Darwin and Renan and others of like ilk, I should have been ruined in my life and ministry! I mentioned this to one of our leading university men, and he laughingly remarked that any man who should be taken in by Spencer and Buckle ought to be bored for the "simples."

Well, I had that disease at the age of twenty-three and four (and have not entirely recovered yet, as to that matter), and I flatter myself that I possessed average ability to judge of such matters when compared to others of the same age. And all this is what makes me say what I do. I am jealous for the first few years of our young preachers—especially for those who are in college, and who naturally suppose that what they learn there is the "proper stuff." A friend of mine—one of the wealthiest men in the State, and who died recently—confessed to me that he had been called to preach in his youth, but that a four years' term at a certain State university (not Texas) had blighted his faith; that one man, a professor in that school, had undermined his whole system of religious thinking, and sent him adrift without hope and without God in the world. And the accompanying tragedy to this was the awful and remorseful death of the said professor. But the work had been done long years ago in the life of his pupil; and though that unfortunate dupe lived to know that his preceptor had "taken it all back," as he said to me, the life he had wrecked could not be restored. I knew another case—that of a brilliant lawyer. If I should mention his name hundreds of Advocate readers would recognize him and confirm what I here state. This lawyer stood up in a meeting I was holding in a certain city in this State, and confessed that a certain school teacher—a very brilliant man—had made an infidel of him, and though the teacher had died a miserable death, his then gray-haired dupe was whirling about among the jetsam and flotsam of a world without God.

Is it not fearful? But I did not start out to preach. Let me repeat that I am so glad the students of the Southern Methodist University are not exposed to such baneful influences; and should an enemy creep into that faculty or into that pulpit. I trust that he may soon be "spotted" and expelled. I am for everything

that makes for higher education. I welcome all the light from whatever source that may assist in solving the many great problems in this comedy-tragedy existence of ours; but I do know that the great Mencius was right when he remarked that the "really great always keep their child faith and their child heart." One of the most beautiful things in history is the picture of old Sam Johnson reading a chapter from the Greek Testament, and then kneeling down and praying the blessings of God upon a family whose hospitable roof had sheltered him for more than a score of years! Nor is there a more touching sight than that which Dickens gives us, of Harriet Carker reading the "Word of Life" to poor, wayward and ruined Martha, just before the latter passed over to appear before her forgiving Lord! No, boys; the really great things are not learned in school; they are revealed to "babes and sucklings." Let the wise understand that he is a fool; and let the foolish know that Jesus is "made unto him wisdom, righteousness, sanctification and redemption." But here I go again. I must turn the wheel and advance the spark.

I heard a man criticising our educational leaders for trying to sidetrack every other institution of the Church in the interest of our schools. I said to him, and I say here, that until a man with a mission comes to believe that his special work is the most important of all, he will not be able to do either himself or his mission justice. I mind right here a thing that happened when I was a young fellow and an editor of a country paper. A writing teacher came along and announced through the columns of my "valuable paper" that he would lecture on a certain night at the school-house on the "Spencerian System of Penmanship." We all went out to hear him. He scored with withering sarcasm all the propagandists of other systems of writing, and wound up with a peroration in verse on the excellencies of his great chirographical master. At the close I went to him and asked him where those fellows lived who had dared to oppose the system of the great Spencer. He replied that he did not know, and asked me why I wished to know. I assured him that his lecture had stirred me all up, and that should I get a chance I should beat those rascals black and blue. He caught on, as the saying is, and, pointing his finger straight out at me, said, what I have never forgotten: "Young man, you can never succeed at anything until you come to believe that yours is the most important in the world. Of course you will appear to many as a crank, but remember that it is the crank that turns the wheel." And so our educational people, missionary leaders and Sunday School workers, while they seem to be unmindful of the work of others, are doing the only thing that spells success.

The ladies of the Missionary Society of the Commerce Church were at home in the new parsonage, to the entire congregation, February 21, from 3 to 5 and from 8 to 10 p. m. It was a fine affair. After the house was finished, those good women went to work and furnished it in the best possible style. They did not buy old, second-hand stuff, nor cheap furniture; they bought and installed the very best. The electric cooking stove they bought and set up is "a thing of beauty" and, while it may not be "a joy forever," at the present writing it is a real delight. No wood, no coal, no gas, no trash nor ashes—nothing to do has the cook who uses this stove but to turn a button and—there you are.

It has been told on one of our Texas preachers that when he came to speak about the people of his own pastoral charge he always "stretched the blanket." His were the best stewards, his the best women, his the best Sunday School and Epworth League, etc. Well, after all, his "fallings leaned to virtue's side." Better that way than to be an old grouch and make everybody miserable one meets! But I do not have to "fudge" on facts when I say that this Commerce Church, taking it by and large, is composed of as fine a lot of people as it has ever been my privilege to serve. They do cheerfully everything they can for the comfort and pleasure of their pastor and his wife; and when it comes to supporting the institutions of the Church and attending to its ordinances, they are ready each to answer to his name. "All of them?" I hear some one ask. No, not all, but most all. There was a Judas in the College of the Apostles; and there will always be found some who will not stand hitched; but, as a rule, Commerce Station has a most excellent membership. I love them all, and I flatter myself that they all love me. Reader, do you love me? If you

knew me right well you would be "crazy about me." There, now, over goes the bucket of good literary milk! But there is another milking time.

PASTORS' AND LAYMEN'S MISSIONARY INSTITUTE, OKLAHOMA DISTRICT.

One of the most profitable Missionary Institutes that Oklahoma City District has ever experienced was held at Purcell, Oklahoma, February 10, Rev. M. L. Butler, D. D., in the chair. A most interesting program had been arranged by Dr. Butler, our most efficient presiding elder, and the Holy Spirit honored the speakers, the speeches and the sermons. The opening sermon was preached by Rev. T. G. Peterson, of St. Johns Church, Oklahoma City. It was a very helpful and inspiring message. The spirit of the institute was missionary throughout.

The institute opened Monday at 11 a. m., with the sermon by Dr. Peterson. We met again at 2 p. m., in a devotional service, led by Rev. B. C. Perry, of the Franklin Circuit. The devotional service was followed by the following speakers: Rev. Alonzo L. Williams, of Paoli and Wayne, the subject of the address, "Educating the People on Missions and Other Benevolences;" Rev. R. H. Denny, of Blanchard, "Collections in Full and How to Get Them;" Rev. T. G. Peterson, "The Preacher's Attitude Toward the Assessment, and Its Effect on the Collections;" Rev. H. E. Snodgrass, "The Missionary Committee and the Every Member Canvass;" Mr. B. C. Clark, "The Lay Leader and His Duty;" Rev. A. B. Carson, "The Rural Work."

These themes were very ably discussed and spirituality and efficiency seemed to prevail in the hearts of all. The institute closed Monday evening with a lecture by Rev. E. R. Welch, of our Church, at Norman, on the subject, "The Religious Interpretation of American History." This lecture was a masterly deliverance, and would stand the test of the most critical. The speaker's flow of English was most beautiful, and in it all could be seen that the speaker was a high-toned, cultured, Christian gentleman of wonderful efficiency. Welch is doing a work among the student body of the university, which has been the crying need of this institution for several years. He is held in high esteem by the president and faculty, as well as students, and is regarded by them as one of our strongest pulpiter and platform speakers.

Snodgrass, of Purcell Station, is bringing things to pass. We have no better, more efficient man in our ranks than Hermon Snodgrass. He is doing for Purcell what no other man has done. He now has in hand money enough to build a \$10,000 church, and he has planned that it shall be an up-to-date, modern building in every respect. He has a most efficient and consecrated Official Board, which both love and honor their pastor, they having raised his salary almost 100 per cent above anything ever previously attempted, making in all a salary of \$1400. Hermon is a prince, and succeeds admirably. He is strong in the pulpit, strong as a pastor, and is one of our best equipped men. ALONZO L. WILLIAMS, Secretary.

CORSICANA DISTRICT INSTITUTE.

The Pastors' Conference and Missionary Institute of the Corsicana District met in First Church, Corsicana, at 9 a. m., February 8, 1917.

Our beloved presiding elder, Bro. Matthews being confined to his room by personal sickness, Rev. E. A. Smith, by request, presided over the meeting. The program consisted of a carefully prepared list of topics for discussion furnished by the presiding elder, covering almost every phase of pastoral work.

In answer to the question, "What are my plans for a revival in my charge this year?" each pastor present discussed in detail the conditions and needs of his charge and outlined his plans for the coming revival season. Many helpful suggestions were offered and much inspiration and information gained.

"Is doctrinal preaching needed in my charge and who should do it?" provoked a lively discussion, led by S. C. Beard, J. U. McAfee and others.

A battle royal was brought on by the question, "Is the Discipline enforced in my charge, and if not who is to blame for it?" The almost universal answer to the first question was "No! it is not," but there was not quite as much unanimity in answering the second question. Everybody from the Bishops down to the sexton came in for a share of the blame. A statement that called forth a number

of hearty amens was to the effect the thing that was hurting Church today was not so much the lack of discipline, or the fact that we have in our ranks a few young people who dance, a few women who play cards or a few men who are immoral in their lives, but the fact that we are no longer a unit in crying out against these sins and that often men and women whose lives are known to be vicious and immoral are allowed to retain their places in the Church officially on an equal footing with those who strive to "keep themselves unspotted from the world."

The afternoon session was given over to the discussion of "Missions," led by Rev. J. E. Crawford, our Conference Missionary Secretary. The first hour was devoted to a round table discussion of "The Every Member Canvass." The numerous questions asked indicate that our preachers and laymen are becoming more and more alive to this sane and practical method of solving the problem of Church finances. At the close of the discussion Bro. Crawford delivered an impassioned appeal to the pastors for a more earnest effort to bring the whole Church into full sympathy with our missionary work.

A resolution of sympathy for Bro. Matthews in his affliction and pledging him the hearty co-operation of the preachers of the district in the matter of holding Quarterly Conferences until such a time as he may be able to resume his work was unanimously adopted, and Brothers Fort, Hearon and Hooper were appointed a committee to convey the same to him. C. N. MORTON, Sec.

CLARENDON DISTRICT MISSIONARY INSTITUTE.

The Clarendon District Missionary Institute was held at McLean, Texas, on February 6 and 7, with our presiding elder, Bro. A. W. Hall, in the chair to guide in carrying out the well-planned and balanced program. From the first hour our hearts were stirred to think upon leading questions. Bro. John Henson, preaching on evangelism with his heart aching for the betterment of men and his years of fruitful ministry speaking louder than his words, was a high tide with which to begin.

In the afternoon discussions on evangelism, woman's work, Epworth League and an improved Sunday School were continued. The zeal and force of these messages were unabated. Certainly every one present was made to long for more people in his Church to do the will of the Master, his heart made to cry for the deepening of spiritual life and his life caused to hunger for the extension and vitalizing of all the forces of the kingdom of God. At the evening hour Bro. A. J. Weeks preached a helpful sermon on "Stewardship." As we beheld the things of abiding value for which our money may be used, we felt that his theme was no less in importance than the other leading subjects upon which we had been thinking.

A discussion of the financial plans, methods and goals, as they relate to the ministry and membership, was continued on the second day. Also the subject of our educational needs and that of literature in the home were adequately presented. We do not feel like claiming space for distinctive characterization of each speaker. Suffice is to say that each one seemed to realize the importance of his subject and prepare himself accordingly. There were no apologies for lack of preparation, no disposition to use the allotted time in laughter, and no denominational thrusts and petty distinctive deeries. Each speaker gave an adequate, vital, constructive discussion of the subject assigned him.

Plans were presented for making the month of March a time of special missionary activity and increased zeal for the benevolent collections. It was agreed that each pastor should seek to have his missionary assessments in cash by the close of March and to secure pledges for all the benevolent collections by District Conference. A central committee was appointed to arrange an exchange of pastors, provide Missionary Conferences and to complete plans for the special missionary activity throughout the district through March.

The Institute closed on schedule time with our heads clearer, our hearts warmer and our wills firmly resolved to do more efficiently the work committed to our hands. We feel grateful to the people of McLean for their generous and free-hearted entertainment, to our presiding elder for the program, to each speaker present with a message on his allotted subject, and to each of the laity present at any service.

JOHN H. HICKS,
Secretary.

Notes From the Field

TUXEDO.

The fourth Sunday in February was a "red letter" day. We received one in the Church by certificate in Tuxedo at 11 a. m. and twenty-three at Dovie at 3:30, one of whom was a local preacher and two ex-stewards. We also received four at Anderson Chapel the first Sunday in this month, one last Sunday, and will announce four next Sunday, making a total of sixty-five additions since conference. I have been taking the Advocate nearly thirty years. It is a great paper.—J. David Crockett, P. C.

GORE, OKLA.

I now ask the prayers of all Christians in the behalf of our revival meeting that Brother Davis is going to hold in the little town of Gore. Let us pray that God will wonderfully bless every effort that's put forth that there may be many souls born into the kingdom of God, and that the Church may be built up and shouts heard in the camps of Israel. I believe in the old-time religion that we know that we are right with our God. We don't want to come in our own strength, claiming merit of our own. We want to do our best and trust the results in the hands of the Lord. May the Lord bless us all.—Mrs. E. J. Edwards.

CLYDE CHARGE.

This is our second year at Clyde and everything is moving along nicely. March 10, 11 was the occasion of our second Quarterly Conference. Dr. O. F. Sensabaugh, our efficient presiding elder, was with us as was also a number of other Church workers from Abilene, Baird and Eula. Our presiding elder is putting on an educational campaign on missions, Church Extension, Sunday Schools and Epworth Leagues in connection with the Quarterly Conference, which is going to prove a great blessing to Methodism in the Abilene District. Our motto on the district this year is, "Pray for each other and everything in full." Our Board of Stewards very graciously raised the assessment for the support of the pastor and family \$300 over last year. We are planning a meeting to commence March 25. Rev. W. C. Childress, our pastor at Throckmorton, will do the preaching. Brethren, remember us at a throne of grace.—W. M. Murrell, P. C.

MALONE AND BYNUM.

For the sake of those who might be interested we wish to report something of what we are doing on our charge. Our presiding elder, Rev. John M. Barcus, has just been with us on our second Quarterly Conference occasion. He preached for us three times, giving us good, practical, revival sermons, which were of much benefit in arousing the people to an interest in the protracted meeting which is now going on. The Quarterly Conference was held on Monday afternoon and the reports from the stewards showed that they had been busy. The salary is overpaid to date, a good proportion of the conference collections are in hand, the debt on the Malone church, amounting to more than three hundred dollars, has been wiped out, the Sunday School at Rienzi reorganized, and the other Sunday Schools are doing well. We are now engaged in a revival effort at Malone, the pastor doing all the preaching. Considerable interest is already being manifested and we are looking for great results. Brethren, pray for us.—J. M. Bond, P. C.

BRISTOW OKLA.

The Methodist people of Bristow are much in earnest about building and furnishing a \$15,000 church building. The contract has been let and the old building has been sold and moved away. The pastor, W. L. Broom, and his people, are in perfect accord and two-thirds or more of the \$15,000 is now in the banks ready for use, and we are expecting the work to go ahead rapidly to the finish. Presiding Elder Ball, of this, the Tulsa District, was here last Sunday and Monday. He was greatly delighted, and helped us all with his sermons Sunday morning and evening. The brethren had a most excellent business session on Monday morning. Presiding elder and pastor paid in full to date and a little left over for next time. After the sermon on Sunday evening I was permitted to tell the people about the work I am so happy to represent—Superannuate Homes and Endowment Fund—after which the pastor took an offering for this great, this sacred cause and secured more than \$150; \$50 of this was given by a

young man who is not a member of the Methodist Church. Bristow Methodism is marching on to victory in the name of Christ, their King. Good Sunday School, good League, Missionary Societies. I have been working hard this winter, fixing up a home for a coming superannuate and his wife, who has looked after the preacher and his interest for a long time. I think I have him about settled, and I wish all the pastors of the East Oklahoma Conference would ask me to visit their charges and tell them about this great work. It would help lots of folks. Try it, brethren.—J. E. Vick, Agent Superannuate Homes.

GREAT REVIVAL IN DUKE, OKLA.

Notwithstanding the fact that there is sickness in very nearly every home in Duke, we are in the midst of a great revival. Rev. J. Eugene Matlock, of Oklahoma City, is doing the preaching. After two days' illness he came back into the pulpit this morning with the old-time power, as it has been manifested through his life to men. Eight souls were saved, and we heard old-time shouting. People on the streets are praising God this evening as they talk to each other and as they go about their business. Why are they so happy? It is because they have gone down into the healing waters of the pool of the gospel. The Lord be praised for this truly great revival of religion in Duke. Prof. W. E. Edmiston, of Oklahoma City, is directing our choir. Prof. Edmiston is truly a man of God, singing the gospel in song. Thank God for men like him. Friends, you who believe in prayer, we ask that when you get the ear of God that you call our names and ask God to continue extending to us his blessing. The outcome of the meeting will come later.—L. R. Matlock, P. C.

CANADIAN CIRCUIT, OKLA.

We closed our first revival since conference at Canadian last night (March 18), which resulted in thirteen conversions and fourteen additions to the Church, all of whom were members of the Sunday School. Rev. J. W. White, of Stillwell, was with us the first week and did us some fine work, but was forced, after the first week to return to his own field, and we had to enter the battle alone and by the help of God came out victorious. We are planning to begin a siege at Crowder, Sunday, March 25, and we are planning to continue there till the much-needed work is accomplished. I find one great trouble with our revival work—we usually quit too soon. We are having a good year. The Church is progressing in all its work and especially in the Sunday School work, which is to be listed among the greatest work of the Church. We are planning to rebuild our church at Canadian and the plans that we have in hand will mean a neat, modern church, and we hope to begin this work in the near future. We are praying for and expecting great things this year. Pray for us.—J. B. Riehl, P. C.

LEONARD.

We closed a fine revival meeting at Leonard on the 11th instant. Rev. W. M. McIntosh, of Iuka, Miss., did the preaching and Rev. Lloyd P. Bloodworth, of Fort Worth, led the choir. The other denominations of the town came into the meeting and in harmony and brotherly love there was a united effort made to save the sinners of the town and surrounding country. The meeting was after the type of the old-time revival. There was much earnest and faithful prayer for the Holy Spirit to come upon the meeting in convicting and converting power. The great leading themes of the preacher were sin, with all its destructive influences on the human family and salvation from sin through Jesus Christ our Lord. God the Father was declared to be full of love and mercy, but at the same time the just Judge of all the earth. Jesus Christ was lifted up and declared to be the only Savior of lost sinners. The Holy Spirit was honored and depended upon in the meeting. Sin was portrayed and the sinner condemned. Heaven and hell were declared to be the final destinies of men upon the authority of the Scriptures. Sinners were convicted and on their knees at the altar they found Jesus a mighty Savior. The witnesses to the power of Christ to save from all sin were numerous, clear and strong and the tides of joy that often rose in the hearts of the faithful were expressed in shouts and halleluiahs to God. The great choir and large number of personal workers were tireless. The best of all the Holy Spirit was present at every service. We had 103 conversions and reclamations. All the Churches have been revived and have had an in-

crease in membership. The Methodist Church has received thirty-seven to date and others yet will join. We give glory to God for the number of souls saved, for the spiritual uplift of the people, for the brotherly love and Christian fellowship that prevail, for sending Brothers McIntosh and Bloodworth to lead us in this great victory and Sister McIntosh, who came to us in the midst of the fight and did us much good. We give to God all the glory. We are happy in his love today.—J. M. Sweeton, P. C.

LUFKIN.

The Advocate readers are familiar with the place of Lufkin in the Sunday School column. We think it rather remarkable that a town of 7000 people should have only three Sunday Schools in the State ahead of it. Last Sunday (March 18) we had a total attendance of 648; 125 in a Baraca class that has been organized since Jan. 1, sixty-one in Philathea class, with all other departments and classes in proportion. The Baraca class outgrew every room in the church. Last week we completed a substantial tabernacle that can be made comfortable summer and winter. The building will seat comfortably 200 men and is the new Baraca headquarters. Of course, there is the question that is in our minds and the minds of our friends over the State—can we hold them? That is our job. We will come nearer holding them here than any other place I have ever seen. We have the organization and machinery to run as big a thing as we can get together. This enthusiasm extends through every department of the Church. The house is literally crowded for preaching. Epworth League is running over in their new quarters, prayer meeting is good and finances are absolutely up to date.—H. M. Timmons, P. C.

LEEDEY.

Perhaps another report from this part of the work will not be out of order. We feel like we are gaining just a little bit out here. We have raised and paid off the interest on the long standing note on the church, and have, or soon will, \$1000 to pay on the note. This note has been standing for four years without a payment of either interest or note. But it looks now like we were going to make some show on it. Interest is growing at every service. Our house is full and running over at every Sunday night service. People are coming to Church and Sunday School now who have never attended before at this place. Our Sunday Schools are growing and doing good work, inasmuch that new classes are being formed to take care of them. We had present at prayer meeting last meeting night sixty-four. Can you beat it? Harmony prevails among the Churches, and we are worshipping together in harmony. We are looking forward to our revival we expect to begin soon. We feel proud of our Woman's Missionary Society. They are starting into the work in dead earnest, and are planning for a greater work. They have eleven members already, and several visitors present last meeting. They are taking quite an interest in the society, so I think you can expect to hear from us doing things up here. One of our greatest needs just now is more seats in the church.—W. J. Land, P. C.

TUTTLE, OKLA.

As the editor is so kind to continue his request that the pastor report his own work, I thought that I would send a report from the Tuttle charge. We arrived here on Friday after the conference and preached our first sermon on the following Sunday. The people received us in open arms (not literal). They took good care of us until our goods arrived, then the pounding began and has continued. We have good church and parsonage property here, but find heavy debts on both. However, we have been able to pay a part of the indebtedness, and hope to clear our parsonage in a short while. We have also made some needed repairs on the parsonage; the Missionary Society ladies put a \$30 rug on the front room floor, and curtains for the windows. We put in some chairs for the primary department of the Sunday School, bought new song books, put another stove in the church, held our own revival and the people appreciated it so much that they gave the pastor a new suit. Our meeting was not visibly what we desired, but much good was done for the Church and town. Our congregations taxed the capacity of the church. We are preaching to more people they tell us than any who has been here for some time. We are especially gratified to see the large number of men in attendance at our services. This seems

like bragging, but I am only telling facts. We have reorganized our League, and they are doing better work than ever in their history, so they tell me. Our Missionary Society and Sunday School are doing good work. We have one of the best organized Sunday Schools anywhere. Our attendance is the largest in some time and continues to grow. My officials are as a rule regular at the prayer meeting. That is encouraging. We see a great future here for Methodism. The title to the town has at last been settled and we are expecting a growth in the town and expect our Church to grow with it. We are planning a Church chautauqua in the near future. We also plan another revival in the fall. The other points on the work deserve notice, but we shall speak of each of them in the near future. We plan to begin our revival at Amber on Easter Sunday. Pray for us. More anon.—Clyde C. Williamson, Pastor, March 19.

EAST BERNARD.

On Sunday night, March 11, we closed what might be called in some respects one of the best meetings that East Bernard has had. It was a union meeting between the two Churches represented here—the Baptist and Methodist. Thank God for a religion that will make the Baptists and Methodists work together. Preparatory to the meeting we had cottage prayer meetings, winding up with a big revival mass meeting on Sunday night before the meeting began. Subjects like the following were discussed: "Singing During the Revival," "One or More of the Biggest Spiritual Needs of East Bernard, and How They Can Be Supplied," "How Can the New Blessing in the Heart of the Older Christian and Young Convert be Best Preserved After the Revival?" Rev. D. B. Boddie, of the Waller Circuit, Brenham District, did the preaching for us during the meeting, and Rev. D. E. Sneller, of Brookland, Texas, Beaumont District, also of Texas Conference, led the singing. Brothers Boddie and Sneller make a good team. One seems always to know what the other expects to do. Brother Sneller leads a choir well, and is faithful in doing personal work. When Boddie had preached his first sermon I felt that I had the kind of preacher I wanted for our meeting. He makes no compromise with sin and the Devil. Thank God for the preacher today who calls "sin" by its proper name. Bro. Boddie preaches with authority, believes the old-time gospel that he preaches, and last, but by far not least, does not get discouraged; yea, does not show a sign of discouragement during the whole meeting. Anybody wants help like that, I'll recommend him. We had a hard pull from beginning to end, owing to circumstances and conditions. However, about thirty-four professions and thirteen additions, two going to the Baptist Church, ten of the thirteen on profession of faith.—O. W. Benold, P. C., March 15.

REAGAN.

Just closed the greatest revival ever held in Reagan. Methodism in Reagan had sunk into the bogs of indifference, but today she stands upon the mountain tops and screams defiance to the Devil. E. N. Parrish shot the Devil so full of holes around here that his imps came along and hung the old boy's hide out, for hide was all that was left. Parrish met opposition from every side, but one swipe of the sword of the Lord and Gideon cut a path to glory. And glory it was. It is said the days of a "shouting Methodism are past." Well, it came back to Reagan. Shouting was the order of every day. Scores were converted, and a dead Church reclaimed. Sixty-six joined the Methodist Church, and today this pastor looks out upon a scene that would gladden the heart of any preacher. Parrish is by far the best evangelist in the Southland today. He has more religious zeal than any half dozen evangelists that I know. He can shed more tears over a lost man than all the evangelists that I ever knew put together. There isn't a cold thing about him. Even his facts are red hot. He is no cry baby preacher. He can shoot a red hot cannon ball into a sinner's heart and cut the ground from under pet sins and every shot and every sword thrust is launched from a heart that sees sin as Christ saw it standing over Jerusalem. I have had Parrish in three revivals. He gets better. A greater preacher than he lives, but it is just over in glory; not here. We press forward to a great year for Reagan and Bremond. Our District Conference meets here in June. We hope to have at least three Bishops, their wives and little ones

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with us, and why not our editor? We are not jealous. Oh, no! but we would advise the other presiding elders of the Texas Conference to write to Geo. W. Davis for advice rather than to lose time coming to Marlin after it. And if you want a sure enough Holy Ghost revival, get E. N. Parrish, of Cleburne, Texas.—O. F. Zimmerman.

BLANKET.

We have closed one of the best meetings in the history of our Church at Blanket. We began the meeting on March 4 and Bro. Joe Fort, of First Church, Corsicana, came to us on Monday and took charge. We have only to tell that Joe Fort led, and those who know him know that we were well led. I do not think I have ever heard a straighter and more heart-searching gospel ever preached than we had here. He preached against sin wherever found, and yet it was accompanied by the deepest sense of love. Christ is the central figure in all his messages. Now for the visible results. The Church was lifted to a higher plane of Christian living, and a closer walk with God. There were seventeen professions, fifteen of whom united with our Church, and the other two will go to the Baptist. The people and preacher are in perfect harmony and everything is lovely. We raised more than \$200 in cash during the meeting. We took our conference claims collection yesterday and raised in cash and good subscriptions about 65 per cent of them and will follow it up with an every-member-canvass this week, and believe we will have secured every dollar by next Sunday. The pastor's salary is paid to date. Our Sunday School and Epworth Leagues (both junior and senior) and Missionary Society have all taken on new life and doing good and efficient work. In fact, all of our Church activities are encouraging. We give God all the praise and thank him for this splendid people—no better could be found anywhere.—L. L. Felder, P. C., March 19.

BAILEY.

February 21 Rev. L. E. Conkin and helpers came to me for a meeting, and for eleven days we waged war on the powers of darkness. Bailey has never heard a more forceful series of revival sermons than those delivered by Brother Conkin. The song services were conducted by Mr. R. E. Houston, and he is an adept in his line of work. He is consecrated to God, which is the first asset to a gospel singer; and then he has the tact to get the choir and congregation to sing. Miss Eula McGuire, of Celeste, is one of the very best with the young people and children we have ever seen. Her work here will abide in the years to come. The above trio can be relied on in revival work. They have no "clap-trap methods." Conkin preaches the old-time gospel of a heaven to gain and a hell to shun, and his message grips the hearts of his hearers. The weather and roads in this black mud were against us. Most all the time rain, cold, snow, etc., but in spite of all we had a good meeting. Visible results: Fifteen conversions and seven additions to the Church. We have a noble band of men and women who love God and the Churches here at Bailey. They stand by the pastor and his helpers. It would be a pleasure to name them one by one, but space in the Advocate forbids. But no pastor serves a better people than we do. God bless each one. We are now engaged in a revival at Hickory Creek with Miss Florence Dial assisting us, and she is perfectly at home in such work. She has completely captured our people. We are expecting a great meeting. Pray for us.—C. B. Golson, P. C.

BENEKE MEMORIAL CHURCH, HOUSTON.

The Waltrip-Simpson revival meeting came to a close here last night. The spiritual impressions and blessings that we received will not be forgotten so soon. Bro. Waltrip preached the old-time gospel and made the way clear to all. Bro. Simpson and Bro. Botts inspired every service with their music and song. Other talent was also very much appreciated. About sixty persons were converted and reclaimed—most of them were children—and we trust and pray that they will hold out unto the end. We have received about thirty-eight applications for membership in our Church and expect more to come in later. I am very grateful to the Lord for what he has done for us. To our pastor, Rev. G. W. Muennink belongs much credit for what the Lord has done for us. Bro. Muennink is now serving his fourth year as our pastor and we all regret that we cannot have him four more. When he was sent to

us we had only a small congregation—most of them dissatisfied—a small dilapidated church. But now our congregations are large, the Sunday School has increased until we have a larger attendance in the same than we have members in the Church. In the place of the old church we have a modern, up-to-the-minute church building that is an honor to the congregation and a credit to the faithful, consecrated effort of our pastor. His wife stood by him and much credit is due her. We give them up this year because the law of the Church requires it, but in our minds and hearts they will remain.—Louis Grew, Local Preacher.

DEXTER MISSION.

We had our second Quarterly Conference March 14 at Walnut Bend. Our elder, Dr. Harless, brought three big preachers with him—H. H. Breedlove, from Woodbine; C. A. Long, Gainesville Station, and also Rev. Beggins, from Davis, Oklahoma. Bro. Beggins preached for us. Dr. Harless said he wanted the Walnut Bend people to hear some good preaching, so he preached Brother Beggins. We had a fine conference. Good reports from all that reported at all. Two places failed to report, but they will come on all right. Riverside is coming along fine, only lacked \$1.25 reporting three-fourths out for the year. Our people pay better than they pray. We are planning for a revival at Dexter to begin April 1. Rev. D. A. Williams has been secured to help us. Pray for us, brethren. We have a fine Sunday School at Dexter, but our prayer meeting is not what it ought to be. Some one tell us what to do to increase the attendance and interest.—L. M. Manning, P. C.

CHISHOLM CIRCUIT.

Probably the greatest meeting in the history of the Heath community closed on the night of March 6. The evangelist, J. T. Bloodworth, of Polytchnic, Texas, did the preaching and Miss Ethel Isbell, of Fort Worth, directed the music. Brother Bloodworth is a forceful, fearless and thorough evangelist of the Holy Ghost type. He strikes at the roots of sin, whether in the Church or out of it. Under such preaching the results are lasting. The converts in our meeting are of the type that go to work, eagerly trying to lead others to Christ. Miss Isbell is a splendid choir director and a fine personal worker. She won the love and admiration of every one who learned to know her. The visible results of the meeting were seventy conversions, two reclamations, twenty-six additions on profession of faith to our Church and quite a large number will unite with other Churches. Besides paying the evangelist and choir director well for their services, the good people of Heath surprised the pastor and his wife with a very generous pounding. Heath is a new community in some respects since the meeting. Our task now is to organize the new forces as to develop them in service. We are planning, praying and hoping to have similar revivals at each of the other two points on the charge, viz: Chisholm and Allen's Chapel.—C. L. Satterfield.

ARLINGTON—COALE MEETING.

We began a meeting the third Sunday in February, Rev. D. L. Coale and his party assisting us. The meeting ran for two weeks, embracing three Sundays. During the meeting we had something like two hundred and twenty-five conversions and reclamations. As a result of the meeting we have had thirty additions and there are others to follow. The other Churches have had several additions. The influence of the meeting is being felt in every department of the Church work. The Sunday School has increased in interest and number, the prayer meeting has almost doubled in number, Church attendance is better, the Leagues are more enthusiastic, and the whole Church organization has taken on new life. The general opinion of many who have resided here for years say that this is the most effective revival meeting held in this town for years. The interest grew from the beginning to the last service. We had rains and a snowstorm toward the close of the meeting, but the people continued to come in great crowds. Brother Coale is one of the best evangelistic preachers I have ever heard. He has no sensational methods, but he preaches a real logical, forceful and persuasive gospel truth. His power of presentation is excellent. At times he grows eloquent, and the congregation is greatly moved by his power. He preaches a gospel of repentance, faith, pardon and regeneration, which, to my mind,

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is always abiding and permanent. His one object in view is to save men and women from their sins. He has a gospel of love, not abuse, and there is a strain of pathos which characterizes his sermons that always appeals to the heart of the people. I have often wondered at his success as an evangelist, but now I realize that the secret of his success lies in the personality of the man, wholly consecrated to the service of God. Brother Hawkins, his assistant, is an untiring worker, and he knows no such thing as failure. He is a man of prayer and devotion to God. He is an indispensable factor to the success of this evangelistic party. The party would be incomplete without him. He is a mighty power among the young people, and they soon learn to love and follow him as the sheep follow their shepherd. He is an inspiration to any people. Now, what I shall say about the gospel singer, Brother Spindler? He is what I call a real gospel singer. He has a wonderful baritone voice, and when he sings he touches the responsive chords of his audience and they shed tears and weep. His solos were high class, and there was a gospel in every one of them. The people sat and heard him without the twitch of a muscle. He has the heart of a child, the tenderness of a woman, and the strength of a man, and he handles his choir like a great general handles his army. He and his choir gave us splendid music. These men impressed themselves upon this people of every denomination, and they continue to speak of them in the very highest and most endearing terms. We believe these men are consecrated men and we pray God's blessings upon them and their labors wherever they may go. Eternity alone can only reveal the value of their work in this community.—J. B. Berry, P. C.

A GREAT REVIVAL AT HAGERMAN.

Out here with us the multitude is mixed. People are here from all parts and with as many creeds and notions. This makes that essential element, unity, a far off; it must be forged under high pressure. But we found enough purpose in the Churches to enable us to prepare a meeting place in a large warehouse in which we set apart a space that would seat nearly a thousand people. Many said it was a dream to think of needing any such space for religious services in these parts, though the very magic of the dream was attractive. People became curious to see what was being done and more so to see what would be accomplished. The pastors of the Presbyterian and Baptist Churches joined heartily in the enterprise. In due time came Evangelist Neal and his accomplished choir leader, Ed-

ward G. Phillips. With them came a great snowstorm and with the first service many got cold feet. Neal soon warmed them up with the word of mouth. He is in many ways a great preacher of the Word, apt to teach and illustrate in modern terms the truths of the Scripture. He sets in where the folks are, hits a hot trail in a few services and never gives them any quarters until they make right their evil walk. This is the second time I have had him with me and he makes a landing. Phillips caught the drift and soon got together a splendid choir. He is an old hand at the business, is known far and wide as an efficient man, having been at this kind of work for over a quarter of a century. He is an effective, personal worker and the two make a great team.

Never in the history of the town had there been a wide, far-reaching revival and the Churches had come to despair. They had little faith and for several days it seemed they would have it so; but crowds came and filled the building and the large choir space and they were there from all parts of the valley. Things began to break, backsliders to confess and make right, differences to be set straight, and the line of sinners was broken by one by one crossing over into the kingdom. I have not seen for years such a scene as one evening displayed. After a song or two had been sung a proposition was made to any one who desired to confess Christ, or any one who had between services found Christ, to come to the front, and a splendid, big-hearted man came at once with his face aglow and soon he was followed by many of his kind. It was a truly great service; about twenty-five came through that evening.

In all we had about 150 reclaimed and converted and the Church revived. It seems like a new town and community. Nothing new nor old can take the place of a genuine revival of religion.

JOHN WITT HENDRIX, P. C.
Hagerman, New Mexico.

Our Lord differs from the world in the manner of His giving. The world always gives its best at the beginning. It offers gaudy garlands, brimming cups, and glittering crowns. "But knowest thou not it shall be bitterness in the latter end?" It makes an imposing fire, but we are speedily left with the ashes. It leads us to a showy feast, but we soon encounter ashes and pains. It blinds us with the "garish day;" then come chill twilight and uncompanionable night. "Not as the world giveth give I." He keeps His good wine until the last. He leads us from grace to grace, from faith to faith, from glory to glory. "Greater things than these shall we see." His gifts grow deeper, richer, fuller, right through the eternal years.—Rev. John H. Jowett, D. D.

For Old and Young

RELIGION.

(By Rev. C. H. Buchanan.)

Religion is no low-bred thing,
Though clad in common clay,
She, waited hence on angel wing
From far-off realms of day,
Hath come at Love's behest to heed
Man's supreme soul-command,
Or in his darkest hour of need,
Walk with him hand in hand.

She doth not frown on mortal lot,
With cold frow-seeing eye;
But points to paths too oft forgot,
Where man's best prospects lie.
Her smile doth still the troubled brain
Perplexed by care-fraught toil,
Her magic touch doth soothe the pain
Ere life's fair beauty spoil.

Her spirit steals into the heart
Like sunshine into life;
And beauty rare she doth impart
To man's hard battle-strife
And by her winsome mystic charm,
In love's soft accent sweet,
Dull duty's routine doth transform
And gild with joys replete.

And should the noble hero soul,
On splendid conquest bent,
Let visions fade, and ardor cool,
In brooding discontent—
'Tis then she whispers sweet and clear,
Her inspiration high:
Behold the tides of life are here,
The promised day is nigh!

When evening's pinions drooping low,
Doth obscure mundane light,
And cloud the path where mortals go
By deepening shades of night—
'Tis then she rears her beacon tower,
To flash hope's radiance far
Adown man's path to glow in power—
Life's brilliant evening Star!
Henryetta, Okla.

THE PATIENCE OF FAITH.

Faith is able to wait with patience. Being itself a "substance" and an "evidence," to use Paul's great words, it does not need to fret or chafe under delay. John Wesley said of himself that he was "always in haste, but never in a hurry." This was because he was a man of prodigious faith. He believed in God. He believed in man. He believed in himself. It is the man who does really not believe in himself, or others, or God, who can never "possess his soul in patience." He has such small faith in nature's constancy he must, forsooth, watch the pot boil. He doubts the validity of kindness, hence he continually cross-examines it. He is never quite willing to let God "keep" that which he has "committed unto him." His counterpart is the man who believeth and who, "believing," does not need to "make haste." Of course, there is no time to lose, but there is still less time to worry.—George Clarke Peck.

MY NEIGHBOR BOY.

Not long ago I was standing on a street corner when I saw a little old lady boarding a car. Her limbs had evidently been stiffened by rheumatism and she had an armful of bundles, consequently she was having a hard time getting on. Besides, the conductor was impatient and cross and not inclined to be polite to her. Then I saw one of my neighbor boys spring toward her, and almost before she realized what was happening he had taken her bundles and was helping her up the steps. Then as she turned to thank him, with a smile and bow, he was gone.

A few days later I saw an old, ragged, dirty, blind beggar pause at a wet, slippery street crossing and tap gingerly on the wet stones with his cane. Then it was I saw my little friend again, for he seems to have a faculty for being near about when some one needs assistance. Very gently he took the old beggar's arm and led him safely over the dangerous crossing, then, without waiting for any thanks, he disappeared in the crowd. And there is another boy the two business men I spoke of a moment ago are looking for. I didn't hear them say so, but I am quite sure of it, nevertheless.—Boys and Girls.

A WONDERFUL TREE.

In far-off Persia there grows a shrub which is called the sorrowful tree. Another name for this tree is the night jessamine or the sad tree. The reason why it is called the sad or sorrowful tree is because it blooms only at night.

When the first star appears in the sky, the first bud opens on the wonderful tree. As the evening advances, the buds open more rapidly until the tree is covered with a delicate bloom and it appears like one vast flower. The bloom is quite fragrant and the odor is like the perfume of the evening primrose. As the stars begin to grow dim and the dawn approaches, the flowers begin to fade, and by the

time the sun has risen not a flower can be found on the tree.

During the hours of daylight the tree appears to be withering as if it had been injured in some manner; but in reality it is simply regaining strength in order to put new blossoms on the following night.

This tree is held in high esteem by the natives of the country where it grows, and is looked upon as a curiosity by florists throughout the world. When cut down, these trees send up sprouts from the roots that will mature into a flowering tree in a very short time.—Apples of Gold.

NAMING THE BABY.

Did you ever try to think of a name for a tiny little baby? It was hard work, because no name seemed half as nice as baby, and you were afraid it would not suit when the baby grew to be big.

Many people of foreign countries have a regular way to select the baby's name, and perhaps it saves some worry.

A Hindu baby is named when twelve days old, and usually by the mother. Sometimes the father wishes for another name than that selected by the mother. In that case two lamps are placed over the two names, and the name over which the lamp burns the brighter is the one given to the child.

In the Egyptian family the parents choose a name for their baby by lighting three wax candles; to each of these they can give a name, one of the three always belonging to some deified personage. The candle that burns the longest bestows the name upon the baby.

The children of the Ainus, a people living in Northern Japan, do not receive their names until they are five years old. It is the father who then chooses the name by which the child is afterward to be called.

The Chinese give their boy babies a name in addition to their surnames, and they must call themselves by these names until they are twenty years old. At that age the father gives his son a new name.

The Chinese care so little for the girl babies that they do not give them a name, but just call them Number One, Number Two, Number Three, Number Four, and so on, according to their birth.

In Russia, when a baby is baptized, the priest shaves the top of the baby's head in the form of a cross. The godfather gathers the soft downy hair together and mixes it with drippings from a candle into a tiny ball. This is dropped in the baptismal font, and if it sinks, the parents believe the baby will die within a year; if it floats, every one is happy.—Union Gospel News.

We may not always have what we want, but "My God shall supply all your needs." God makes His providence to be the handmaid of His grace. And this victorious rest of faith need not be waited for, as the laboring man waits for the evening, but may be exercised without limit, in the compass of God's Word, at the present moment. We do enter into rest, who have believed. Then for the first time is our life lived in the love of God. The world may be at war, but our hearts and minds are guarded by "the peace of God, which passeth all understanding." Temptations will beset us, but "this is the victory that overcometh the world, even our faith." And every power finds full employ, whether it be the ceaseless witness of a holy life, or the co-operation with others in the spread of the Gospel. Anxiety has gone out of our minds, and doubt has fled from our hearts, in the knowledge and love of God and of His Son Jesus Christ.—F. W. Ainley.

The ideal man is not he who has ability to invent a new duty, but has power to live up to an old one; not he whose conscience is a periodic volcano, but a flowing stream; who counts and calculates the factors of life with more than self-interest, remembering his partnership with the living God. There are few such men, but there are some. And the more of them we have the richer human life will be.—Eugene A. Noble.

To those in Christ all things are not only new, they are continually growing newer.—Barbour.



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HOW HE LOST HIS FRIENDS.

He was always wounding their feelings, making sarcastic or funny remarks at their expense.

He was cold and reserved in his manner—cranky, gloomy, pessimistic.

He was suspicious of everybody.

He never threw the doors of his heart wide open to people, nor took them into his confidence.

He was always ready to receive assistance from them, but always too busy or too stingy to assist them in their time of need.

He regarded friendship as a luxury to be enjoyed instead of an opportunity for service.

He never learned that implicit, generous trust is the very foundation stone of friendship.

He never thought it worth while to spend time in keeping up his friendships.

He did not realize that friendship will not thrive on sentiment alone, that there must be service to nourish it.

He did not know the value of thoughtfulness in little things.

He borrowed money from them.

He never hesitated to sacrifice their reputation for his advantage.

He measured them by their ability to advance him.—Success.

Love involves work. It is no passive principle, but the most powerful dynamic. The man that truly loves is alive, awake, eager. Many an indolent, easy-going youth has fallen in love with a good girl, and it has roused an ambition that has made a man of him. Love's greatest antagonist is selfishness, and selfishness means indolence and pleasure. The bottom reason for the presence of so many childish adults in the world is selfishness. Their highest aim has been to take things easy, to live without toil, and to amuse themselves. All this is childish. The youth that indulges himself in these things never grows up. Oh yes, his body may acquire height and weight, but this is not manhood. One spark of real love is enough to burn up all laziness. When the active principle comes into a life, play and pleasure have to step down.—The Classmate.

It is the vacancies in the ranks of His friends wherein the mischief lies. Come and fill one gap.—Bishop Ingram.

TO TAKE THE DRUDGERY OUT OF YOUR OCCUPATION.

Respect it.

Take pleasure in it.

Never feel above it.

Put your heart in it.

See the poetry in it.

Work with a purpose.

Do it with your might.

Go to the bottom of it.

Do one thing at a time.

Be larger than your task.

Prepare for it thoroughly.

Make it a means of character-building.

Do it cheerfully, even if it is not congenial.

Do it in the spirit of an artist not an artisan.

Make it a stepping-stone to something higher.

Endeavor to do it better than it has ever been done before.

Make perfection your aim and be satisfied with nothing less.

Do not try to do it with a part of yourself—the weaker part.

Keep yourself in condition to do it as well as it can be done.

Regard yourself as a co-worker with the Creator of the universe.

Believe in its worth and dignity no matter how humble it may be.

Recognize that work is the thing that dignifies and ennobles life.

Accept the disagreeable part of it as cheerfully as the agreeable.

Choose, if it is possible, the vocation for which nature has fitted you.

See how much you can put into it, instead of how much you can take out of it.

Remember that it is only through your work that you can grow to your full height.

Train the eye, the ear, the hands, the mind—all the faculties—in the faithful doing of it.

Remember that work well done is the highest testimonial of character you can receive.

Use it as a tool to develop the strong points of your character and to eliminate the weak ones.—Selected.

The Mexicans!

Rev. John M. Moore, Ph. D.

The Mexicans!



WILSON INSTITUTE—OUR NEW SCHOOL FOR MEXICANS IN TEXAS.

What shall we do for the Mexicans? Superintendent W. E. Dougherty says there are about 600,000 in Texas. Does the Church regard them as that many opportunities for religious service? Do they not furnish the very opportunity the Church seeks for the evangelization of the fifteen millions in the Republic of Mexico? Is Texas Methodism awake to this opportunity and also the possible peril that indifference and neglect may bring?

What does Texas think of her 50,000 Mexican school children of school age that are not in school? It may be their fault, but it is also true that they do not know the English language and there are not teachers who know the Spanish language to teach them. Failure to educate the Mexicans in Texas and indifference to their moral development and religious instruction can result only in degradation to them, deterioration to the communities in which they live, obstruction to all civic reforms and shame to the Church and commonwealth of Texas.

Methodism is called upon to do her part and do it now. The 17,246 Sunday Schools of our Church are asked to make an offering next Sunday, March 25, for the work among the Mexicans of Texas, now being carried on by the Texas Mexican Mission, of which Rev. F. S. Onderdonk is the Superintendent. We have six American missionaries, fifteen Mexican preachers, twenty-three hundred members in that mission, and last year 510 Mexicans were received into our Church on profession of faith. The harvest is white. Our greatest need right now is a school for boys to educate teachers, preachers and other religious workers and substantial laymen as well. The Woman's Missionary Society has the Holding Institute at Laredo, and it is doing well, but it cannot do what is now needed and which can be done only through a school for boys. The missionaries decided that last fall. So the Sunday schools are being asked to give us this school for boys next Sunday, March 25.

We have named the school "Wilson Institute" in memory of Bishop Alpheus W. Wilson. It was originally the Marshall School for Boys, at San Antonio. The plant cost the original owners \$35,000. It cost us \$17,000. One Methodist woman gave \$3000. We want to get the other \$14,000 next Sunday. We expect some schools in Texas to give us as much as \$500. Why not? Many will give \$100. But all gifts of whatever size will be gratefully received. The Sunday schools throughout our Methodism will make contributions, but the Texas Sunday Schools will surely lead because the Mexican problem is their problem.

The school is only one block from the San Antonio Female College, of which Rev. J. E. Harrison, D. D., is the president. Dr. Harrison knows the plant and he knows the Mexican situation. Here is what he wrote me recently:

Feb. 21, 1917.

Dear Dr. Moore: I am of the opinion that the proposed Training School here in San Antonio for preparing Mexican preachers and teachers for the work of Methodism in the Republic of Mexico is of such great importance that it ought to have the sympathy and financial support of every one who is interested in the evangelizing of Mexico. The plant you secured cannot be duplicated in the State for the money and its location in a suburb of this city, the center of the Mexican population of Texas, gives it the most favorable position for accomplishing the work desired. It has been evident to my mind for years that if we won Mexico we would have to win it with Mexicans. Now that Americans are shut out of Mexico and probably will be shut out for sometime, this Training School becomes our main means for continuing our work in that nation by educating and indoctrinating Mexican preachers and teachers to whom the field is white unto the harvest. The Church should rally to your support in this wise movement so that the school may open next September out of debt and well equipped. It is

very appropriate to give to this school the name of our great Bishop Wilson. Sincerely, J. E. HARRISON.

(Signed) J. E. HARRISON. Here is a letter from Rev. J. H. Groseclose, the presiding elder of the San Antonio District:

March 7, 1917.

Dear Dr. Moore: It affords me great pleasure to commend the fine work you did on securing the Marshall Training School property

in this city for a Training School among the Mexican people. In the first place the price you paid for it was like having it donated to you. It is worth three or four times what you paid for it. The improvements that are going to be made in that section of that city by the University of Cincinnati, which has come into possession of the adjacent property, will make it possible for you to dispose of it to great advantage, should you ever desire to do so. In the next place, its proximity to the 325,000 Mexicans in this part of the country makes it ideal for the work for

SPECIALS FOR METHODIST ORPHANAGE.

Mrs. N. W. Meredith's Sunday School class, Mineola, \$16; Mrs. Ida Beamer, San Antonio, \$5; Rev. N. J. Peoples, Peoria, \$7.50; little Ella V. Lanier, Jasper, 50 cents; Rev. Thorp Watkins, Carbon, \$43.52; G. A. Robertson, Rosebud, \$5; W. J. Snow, Winnsboro, \$1; W. M. Society, Granger, \$15; W. M. Society, Claude, \$6; Bolett charge, \$7.55; Miss Ruth Poteet, Waco, \$5; Junior League, Burkburnett, \$16; John B. Pitts, Coleman class, top for table, \$30; J. B. Apple, N.cona class, top for table, \$30; Rev. and Mrs. L. L. Evans, Lufkin, two glass tops for tables, \$60; C. E. Harding, Byers class, top for table, \$30; W. E. Justin, Nocona class, top for table, \$30; Primary class, Cameron Sunday School, dishes for table, \$11.15; J. A. Payne, Center, one table, \$5.50; H. O. Crawford, Birome, one table, \$5.50; Senior League, Mexia, two tables, \$11.

We are very grateful to these good people for their help in our work. Will not others help us? You can put a glass top on a table, with your name on it, for \$30. Ten orphan children will eat at that table. Twenty little eyes will see that name through the years. If you do not have the \$30 now, send me part of it and pay the rest in three or four months. We need more than twenty more glass tops for our tables; \$16.50 will furnish a table with all the silverware that is needed; \$11.50 buys the dishes for one table; \$15 will put the chairs around one table. Remember, too, that the high cost of living is making it hard for us to feed our children.

I am asking for the things that we absolutely need at the Orphanage. Send me your check at once, and have some part in this worthy work.

W. T. GRAY, Field Sec'y, Methodist Orphanage, Station A, Fort Worth, Texas.

"A GREAT NEED."

With the beginning of the year prosperity came to us and we felt so encouraged; but now for a month or more our need has been great. The ministers have almost quit sending in contributions and many others seem to have forgotten that the Methodist Orphanage exists. We are not getting enough to pay bare expenses. Kind friends, what is the trouble? Are you not going to respond to our earnest appeals? You all know from the increase in your family expenses how our bills must of necessity double. Too, we have more children than we have had for some time, and please do not forget that our great aim is to get out of debt and go through the summer without having to borrow money. Former debts and needful borrowing have always kept us back. Why not remove these obstacles and give us a real chance to advance? We are also trying to go over and add to our dining room and kitchen furnishings as the money is sent to us for that purpose. Since very little is coming, it is proving a slow work. Brother Gray has put in a special appeal for this cause several times, and we are disappointed, for we expected a speedy and liberal response. We ask the ministers to please

take up their collections at once and to urge the people to make their donations as large as possible. They could not help a more worthy cause, or one that needs their help more. To one and all, we say "send us any amount; every little helps that much." We are praying and trusting that you are going to come to our rescue and make the Methodist Orphanage what it should be. R. A. BURROUGHS.

FROM SISTER BURKE.

For three years and a half I have been a bedridden invalid, not able to be of any service to the household. Spinal trouble from a fall, and this accompanied with serious trouble and for the past month failing eyesight, render me almost helpless, and I would not trouble you with this scrawl written as I lay flat of my back, holding my tablet up in front of me, but that some of my friends write me that they search the pages of the Advocate every week, hoping to hear from me therein.

I wonder sometimes if the angels do not rejoice when a ray of cheer is sent into the homes of the old superannuates as well as when sinners are converted. If my friends only knew how I love to hear from them. MRS. J. D. BURKE.

Burke, T. xas.

which you design it. We need, above everything else, trained young Mexicans to help save and educate their own people. This institution will make it possible for the Church to equip and send out these workers.

I wish I had a thousand dollars to give you. Having lived among these border conditions, I know whereof I speak. I have been neighbor to Mexicans for nine years. We have no more urgent question before us than the question of helping these people. They are responding to our efforts splendidly. Yours sincerely, J. H. GROSECLOSE.

Here is a letter from Rev. S. H. C. Burgin, D. D., the pastor of First Church, Dallas, Texas, who spent six years in San Antonio as pastor of Travis Park Church and presiding elder:

My Dear Dr. Moore:

I congratulate you and the Church on your purchase of the Marshall Training School property in San Antonio for a Mexican school to be known as the Wilson Institute. I consider your purchase a bargain and most heartily indorse the action of yourself and your associates. Such a school as you contemplate is greatly needed, and in my opinion its value to our work for the Mexicans will be very great. Wishing you every success in the enterprise, I am, Yours faithfully, S. H. C. BURGIN.

(Signed) S. H. C. BURGIN. February 21, 1917.

Pastors, superintendents, teachers, help now! Make the offering worthy of yourselves, your schools, your Churches and your people and make it commensurate with the needs and the opportunities of the hour.

Honor must grow out of humility, freedom out of discipline, righteous joy out of righteous sorrow, true strength out of true knowledge of our own weakness, sound peace of mind out of sound contrition.—Charles Kingsley.

APPENDICITIS

According to Cabot's statistics of cases with pain on the right side above the navel there were out of 781 cases of GALLSTONES AND INFECTION OF THE GALL-BLADDER FURNISHED 648, Appendicitis 70, Cancer of the Liver 25, Kidney Stone 25.

Thus it may be seen how mistaken the popular notion and in what great majority of cases abdominal pains and pains in the right side are due to liver-gall causes rather than Appendicitis.

STOMACH SUFFERERS are also very often unconscious victims of Gallstones, for Indigestion, Gas, Colic, Sick Headache Spells and Stomach Distress are very common symptoms.

Perhaps more than one in every ten persons has Gallstones and to them are due very much of the apparent Appendicitis trouble for which an operation is the very fashionable ordeal of modern civilization. Gallstone or Appendicitis operations should be undertaken with great caution as the necessity is much less urgent, the danger is much greater, the mortality much higher and the consequences much more dangerous than most people imagine.

Our little LIVER-GALL Book will give you a lot of information and tell you fully of a remedy you can take at home, known as GALL-TONE, which innumerable sufferers claim has saved them great expense and suffering, avoided dangerous operations and saved their lives. This booklet will be sent free for the asking. Address Gallstone Remedy Co., Dept. E-91, 219 S. Dearborn St., Chicago, Ill.

Junaluska, August 12-19

Get ready, everybody, for Junaluska and the Missionary Conference, August 12-19. You had better put it in your book right now and plan to be there without fail.

That was a great conference we had in 1916, despite floods, strikes and many other obstacles. It was worth while to the hundreds who braved the perils and finally got there. 1916 was Junaluska's best session, so far, as will be agreed by all who were present through those wonderful days of vision and uplift. But we are expecting 1917 at Junaluska to be better yet.

August 12th concludes the Bible and Workers' Conference and opens the Missionary Conference, so those who care to attend both conferences can easily do so. We are expecting the 12th, this combination date of the two conferences, to be a red-letter day. We are not yet authorized to announce the name of the speaker for the day, but we are planning for and expecting the best.

Through the week we mean to have such a conference as only the presentation of extraordinary world-situations can make. The best speakers available will be used throughout. Their names will be announced in a few weeks.

We shall have classes in the new mission study text books for the training of those who are planning to conduct classes in their Churches next session.

There will be institute and conference work for various groups—special conferences and discussions for laymen, and the same for members of the Woman's Missionary Society. Missionaries will bring burning messages right from the field. Both home and foreign work will be presented. The result will be not only a great inspirational conference, but also a school of missionary methods.

There need be no sort of apprehension about entertainment. That will be all that could be desired. The great hotel is about finished and will be ready for occupancy, accommodating 250 guests, and affording entertainment of the highest order. There are many less expensive hostelries, boarding houses and tents and entertainment can be secured at almost any rate desired. If you want a trip this summer that shall be profitable as well as pleasant, go to the Missionary Conference at Junaluska.

Junaluska is our Southern Methodist Mecca, our Chautauqua, our Atlantic City, our great meeting place for recreation, highest social intercourse, religious inspiration and all-round improvement.

Other bulletins will follow from time to time. Write us or the management for information, and be sure to come.

E. H. RAWLINGS.



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W. D. BRADFIELD, D. D. Editor

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THREE MONTHS	.50

DR. H. M. DU BOSE ON THE UNIFICATION OF METHODISM.

(CONTINUED FROM PAGE ONE.)

insure the realization of the racial aspirations of both white and colored Methodists; any "nexus" which will insure a whole-hearted co-operation of these races in the redemption of America; any "nexus" which will not devolve upon Southern Methodists the duty of attempting to reorganize the social and political fabric of the South, should find a hearty welcome in our discussions of the problem of unification.

Southern Methodists, let us say with utmost kindness, would invite disaster to Methodism in the South should their spiritual mission be converted into one semi-political in its character. The day Southern Methodists begin to protest against separate cars for the races, segregation in the cities and restrictions of the electoral franchise, that day they relinquish their hope of making Methodists of any large proportion of the Southern people. These measures, we sincerely believe, have been framed in the interest of both the white and colored races. They are for the protection of both races and their abolishment is too great a task even for our great Methodism.

WHOSE VICTORY IS IT?

It is difficult to say to whom congratulations are to be first offered upon the settlement of the strike which has cast its shadow for several days across the Nation's sky. Undoubtedly labor has won a great victory, but henceforth the railroads will occupy a higher place in the esteem of this country and for this reason it may be doubted whether labor is more advantaged by recent events than the railroads themselves.

The Supreme Court of the United States handed down a decision on the 18th inst. holding the Adamson eight-hour law valid. This means that henceforth railway employes shall have an eight-hour day on a ten-hour pay basis and pro rata pay for overtime. This action of the Supreme Court will add approximately, it is said, a million dollars to the weekly pay rolls of the railroads.

We believe that the court reached a righteous decision, for no informed man will claim that labor has been receiving its proportionate share of railway earnings. We have not at our fingers' end the latest statistics, but in 1902 the Interstate Commerce Commission, reporting for the period 1896-1902, stated that the salaries of the more than one million railroad employes had increased from \$550 to \$580, or five per cent; during the same period the net earnings of the railroad owners had increased from \$377,000,000 to \$610,000,000, or sixty-two per cent.

"The crux of the (labor) problem," according to a more recent report of the United States Commission on Industrial Relations, "is: Have the workers received a fair share of the enormous increase in wealth which has taken place in this country during the past quarter century as a result largely of their labors?" The recent decision of the Supreme Court, in our judgment, is a far-reaching step toward the right answer of this question.

But in congratulating labor, we are not unmindful of the splendid moral victory gained by the railroads. The agreement of their managers to institute the eight-hour day, regardless of what might be the court's decision, was a most commendable act. It evinced a very high quality of patriotism and such patriotism the country will not fail to honor. The railroads, we think it may be safely said, now hold a place in public esteem such as they have not held in many years. Their moral victory in the Nation's crisis is susceptible of translation into a material triumph not second to that which labor itself has achieved.

THE PASSING OF THE ROMANOFFS.

When President Wilson recently lectured the whole world on the science of government, reaffirming the American doctrine of government as resting upon the consent of the governed, he was sneered at as an idealist and a dreamer. Germany had the effrontery to say that he had profaned the halls of Congress and even many of the President's ardent admirers felt that his ideals would fall upon deaf ears in Europe.

It was significant, however, that Petrograd dispatches announced that the President's words had made a happy impression upon Russia. But no one was bold enough even to dream that the most absolute monarchy on the globe would consent to democratize. The impossible, however, has again happened and we now hail the Republic of Russia.

The house of Romanoff has ruled Russia since February 21, 1613, when Mikail Feodorovich Romanoff was selected by the higher nobility and the clergy as Czar of Russia. This selection was applauded by the people and for more than three hundred years some member of that house has been upon the Russian throne. The reign of the Romanoffs has been marked by governmental absolutism, oppression and tyranny.

In this good month of this good year of our Lord Czar Nicholas was forced to abdicate. An executive committee from the Duma is now completing plans for the democratizing of the Empire. The Russian citizenship, navy and army have expressed allegiance to the new Republic.

The bearing of this tremendous revolution upon the present war is the subject uppermost in all minds. Every indication at present is that the revolution was effected in the interest of a more determined prosecution of the great war.

Already evidences are at hand to show that the German Empire is profoundly impressed by the cataclysm in Russia. The Imperial Chancellor has proclaimed to the Diet of Prussia that the people must have a larger share in the affairs of the German Government. The Emperor of Germany and the King of Austria have had a hasty meeting at Vienna. Rumors have spread over the world of internal dissensions in Germany. Is the militaristic government of Germany about to receive the condemnation of its own people as it has already become the horror of the whole civilized world?

We hail the Republic of Russia and pray that the divine hand may direct the destiny of its great people!

MAJOR CLEMANS AND THE CAMPAIGN FOR THE SUPERANNUATES.

Major E. E. Clemans, Assistant Secretary of the Superannuate Board of the Methodist Episcopal Church, is campaigning with Bro. H. E. Draper in the interest of a million dollar fund for our Texas superannuates. The remarkable thing about it is that his own Board is paying his salary during this campaign. Rarely has one great Church ever had the opportunity to show another such courtesy and render it such service. The brethren in Texas will not soon forget the courtesy of our Methodist Episcopal brethren. Could his own Church have combed its entire membership it could not have loaned us the services of a man more appreciated in Texas. A genial Irishman, a cultured gentleman and a devout Christian, Major Clemans is simply swaying our congregations wherever he goes. Two Sundays ago the First Church, Austin, subscribed some two thousand dollars for our Superannuate Fund as the result of Major Clemans' appeal. We congratulate our alert Bro. Draper upon securing so efficient a helper and we express profound gratitude to our Northern brethren for this marked token of their love in lending us Major E. E. Clemans. And we bespeak for him the cordial and liberal co-operation of our people.

THE COMMITTEE'S SEVERE ARRAIGNMENT OF GOVERNOR FERGUSON.

The flaming headlines in the Dallas News announcing the exonerated of Governor Ferguson was an inexcusable blunder which a responsible newspaper should never make. The body of the committee's report which followed did not bear out the statement in the bold headlines. The truth is that no Governor of Texas ever received such exhortation at the hands of a Texas Legislature. We have before us House Journal, Thursday, March 15, in which the full committee report may be found. The report is too lengthy to be republished in these columns and we content ourselves with the insertion of a few extracts from the report. These follow:

First. This charge, in substance, is that James E. Ferguson, Governor of the State of Texas, during the years 1915 and 1916, misapplied and misappropriated the public funds of the State of Texas, in violation of the Constitution of said State, and in conflict with the plain decisions of the courts of this State. The committee find that the said James E. Ferguson did misapply and misappropriate public funds of the State of Texas, in violation of the Constitution of said State, during the time herein charged, in that he did use certain public funds in the purchase of groceries, butter and eggs, meats, chickens, vegetables, feedstuffs and automobile supplies.

Second. Answering the allegations of the second charge in the resolution, the committee find that there was no misapplication or misuse of

any of the appropriation made by the Thirty-fourth Legislature for the Governor's Mansion, including repairs and improvements to mansion and grounds and necessary labor and employes to care for same. Neither does the committee find that there was any misapplication or misuse of any of said appropriation for fuel, lights, water and ice, but about this the committee has the same doubts as to the constitutionality of the same as expressed in paragraph 1 above; but the committee does find that the expenditures made for so-called "incidentals" for the year ending August 31, 1916, including groceries, meats, vegetables, butter and eggs, chickens, feedstuffs and automobile supplies was not warranted by law.

Third. Answering the charge contained in the fourth paragraph of the resolution, in which the charge is made that the said Governor James E. Ferguson did misapply and misuse a large part of said appropriations, and in addition thereto that he has approved for payment by State accounts for merchandise and many articles for which he owes and is personally liable, and that he has approved deficiency certificates, the committee find that the said Ferguson has not only misapplied and misused a part of said appropriations for the purchase of groceries and like supplies, but that he has in addition approved deficiency accounts in excess thereof to cover groceries and similar items which are not properly chargeable to the State, and were for his personal and private use.

The fourth charge concerning the misuse of funds designated for the payment of rewards was not sustained by the committee.

Fifth. Answering the fifth charge of said resolution, the committee refers to its answers to the first, second and third paragraphs above, and does find that said James E. Ferguson did, in violation of the Constitution and laws of this State, approve accounts for articles purchased for his personal use and for the use of his family and household, such as groceries, vegetables, butter and eggs, meats, chickens, feedstuffs and automobile supplies; and the committee further find that such articles have been made the basis for deficiency warrants issued by the Comptroller of this State.

Sixth. Answering the sixth charge set out in the resolution, relative to the said Ferguson having violated the banking laws of this State, the committee find that the said Ferguson has since his tenure of office, knowingly, become indebted to the Temple State Bank in a sum in excess of the amount allowed by statutes. The committee find that the said James E. Ferguson, since his inauguration as Governor in January, 1915, has been neither an officer nor a director of said bank. The committee does, however, find that as Governor of this State he is under oath to see to it that the laws are faithfully executed, and that he did, knowingly, permit and encourage the officers of said bank to violate the statutes of this State which provide in substance that no person shall be permitted to borrow more than thirty per cent of the capital stock of any bank, the capital stock of said Temple State Bank being at that time \$125,000 and the surplus about \$35,000, and his personal loans aggregating about \$80,000.

The seventh charge was related to the sixth and was sustained by the committee. Concerning the eighth charge it was found that the Governor executed a mortgage on certain property and subsequently executed a second without saying anything about the first.

The ninth and tenth charges relate to the Temple State Bank and the Governor is acquitted of intentional wrong doing.

The concluding paragraphs say:

We think the purchase of groceries for the Governor and his family is subject to just criticism because in contravention of the Constitution and in violation of the decisions of the courts, but it is only fair to state in this connection that past Legislatures, including the Thirty-fourth, have been making gradual encroachments upon the Constitution in an effort to do indirectly what it could not do directly, and supplement the meager salary now paid the Governor by furnishing such things at the Mansion as fuel, lights, water and ice. We think these facts, together with his sworn statement that he will promptly repay to the State any amount which the Supreme Court shall finally decide is not properly chargeable to the State, should be considered in connection with the good faith of the Governor, and we are, therefore, of the opinion that said transactions are not sufficient to justify the filing of impeachment proceedings.

Relative to the transactions between the Governor and the Temple State Bank, we beg to say that in our judgment they are deserving of the severest criticism and condemnation. As Governor of the State he was and is charged with the enforcement of all laws. The large sum of money borrowed by him from said bank, and far in excess of its capital and surplus, was a plain violation at least of the letter of the law. All laws, regardless of what any man may think about them, should be fairly and impartially enforced. He, knowingly, encouraged the officers of the bank to violate the banking law, and we neither excuse nor condone the same. In view, however, of his previous connection with said bank, and of the history of the transactions involved, the payment of his entire personal indebtedness, and after undertaking to pass impartially upon all facts and circumstances before us, our conclusion is that said conduct was unjustified and wholly unwarranted, but does not merit the severe pains and penalties of impeachment.

With the committee's finding of fact there can be no just complaint, but of the wisdom of their recommendations we leave our readers to judge.

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IN THE INTEREST OF CORONAL.

Dr. V. A. Godbey, president, and the editor of the Advocate spent last Sunday in Austin in the interest of Coronal Institute. Dr. Godbey is to relinquish the presidency of Coronal in June, but is still untiring in his work in its behalf. He has grasped the essential need for our secondary schools as few men in Texas have. His old congregation at First Church gave him a great welcome Sunday morning and listened attentively to his strong plea. The same courtesy was shown the editor. The University Church was equally cordial at the evening hour. Seed were sown at both services, we trust, which will yield a good harvest in behalf of Coronal. For fifty years this noble institution has been sending a stream of life into Texas Methodism and it is unthinkable that our people in West Texas will now be indifferent to its present crisis. With our secondary schools our whole educational scheme in Texas stands or falls. We plead for Coronal.



DEATH OF REV. F. M. BOYLES.

Another one of our Texas preachers has gone to be with God. Brother Boyles, presiding elder of Marshall District, died at his home last Sunday, March 18, at 1:30 o'clock. It was fitting that his translation should come on Sunday, for these are the days in a glory-land where Sabbaths have no end.

He was born of D. H. and Mary Boyles, whose maiden name was Bryars, in Mt. Pleasant, Alabama, November 13, 1869. At the time of his death, therefore, he had reached the age of forty-seven years and four months. He was converted in a camp meeting, held near Reagah, Texas, in the summer of 1896, by Rev. J. H. Colvard, and at once joined our Church. Licensed to preach by the Calvert District Conference, at Rosebud, in 1902. Admitted on trial into the Texas Conference at Crockett, December, 1902, Bishop Hendrix presiding. He never left this body until his death transferred him to the Church above. Ordained deacon by Bishop Hoss, at Marshall, December 4, 1904; elder, by Bishop Morrison, at Tyler, December 2, 1906.

Before entering the ministry Brother Boyles was prominent in the civic life of our State. He practiced law twelve years at Marlin, Texas, eight years of which he was County Attorney of Falls County. He is survived by his faithful wife, his father, Judge D. H. Boyles, of Marlin, former County Judge of Falls County, and four brothers, S. G. Boyles, of Dallas; L. R. Boyles, of Brownsville; D. F. Boyles, of Houston, and E. R. Boyles, of Reagan.

He served the following charges in the Texas Conference: Port Arthur, 1902-6; McKee Street, Houston, 1906-7; Crockett, 1907-9; 1909-10, Huntsville District; 1910-11, Navasota District; 1911-15, Marshall District. During the year 1915, in his fourth year on the Marshall District, he was appointed to First Church, Houston, to fill out the unexpired term of Rev. Caspar Wright. This important charge he filled with great acceptability until the spring of 1916, when ill health forced him to rest. In the fall of 1916 he was again sent to Marshall Dis-

trict, where he passed away in the triumphs of the gospel.

During these years of heroic service, Brother Boyles had many conversions and never neglected the financial interests of the Church he so much loved. His funeral was held in Marlin, Texas, last Tuesday morning, March 20, conducted by Revs. C. T. Tally, of Marshall; James Kilgore, of Dallas; Bro. Brown, of Marlin, and G. W. Davis, presiding elder of Marlin District.

Brother Boyles has won his crown. He did it through faithful service and patient suffering. The Advocate joins the bereaved ones in the sweet knowledge that we shall see him again where there are no tears.

PERSONALS

Rev. B. T. Lannom, of Wynnewood, is moving splendidly in his fine charge.

Brother R. B. Stratton, of Merit, one of the staunch laymen of that station, called to see us this week.

Mr. and Mrs. Tom B. Walling, of Austin, were good to the editor last Sunday. Never did any pastor have better friends.

Rev. C. H. Adams, of Center, is having a great pastorate. His recent letter to the editor of the Advocate is entirely satisfactory.

Rev. J. W. Hill, of Commerce, we learn, is seriously ill with pneumonia. We pray for the speedy recovery of this valuable man.

Mr. Tom Turner, a noble layman and steward at Mount Enterprise, remembered the Advocate with a call this week. Come again, Bro. Turner.

Rev. R. F. Dunn, of Tahoka, speaks kindly of our editorial on "The Growing Power of the World Organized Upon a Pagan Base." We appreciate his kind words.

Ex-Governor Jos. D. Sayers was in his accustomed place at University Church, Austin, last Sunday evening. His name is a synonym of honesty and integrity in Texas.

Rev. J. O. Ferguson, of Point, Texas, was in Dallas this week and called to see us. He is a good Methodist, appreciates the Advocate and renewed it for another year.

Mrs. J. M. Dunn, wife of Rev. J. M. Dunn, of Austin, is confined to her room with heart trouble. The editor of the Advocate visited her last Sunday and was refreshed in spirit.

Mrs. L. Sparkman, of Amarillo, called on the Advocate the past week. Mrs. Sparkman looks after the Advocate in Polk Street Church, and she is a success. We were glad to see her.

Rev. H. M. Timmons, of Lufkin, writes the editor a much appreciated letter. After speaking kindly of the Advocate he says, "I am going to do something good for it this year." Who will be next?

Dr. James W. Lee has printed his address delivered upon the 158th anniversary of the birth of Robert Burns, in St. Louis. "The Geography of Genius" is its title. Dr. Lee is certainly a most versatile man.

Rev. W. W. Barnett, of Sunset, is just recovering after an operation on January 24. He hopes to resume work soon and promises that he will include the Advocate interests among the matters he will take up first.

Brother and Sister D. M. Clower, 4030 Hall Street, Dallas, will celebrate the sixty-third anniversary of their marriage next Friday afternoon. A long pilgrimage of happy hearts. Our sincerest congratulations.

Rev. and Mrs. E. R. Powers, of Thackerville, Okla., are the happy parents of a "great big boy," born to them on March 16, 1917. We congratulate them and wish for the young man a useful and happy life.

Rev. John R. Morris, of Fifth Street, Waco, and the Methodists of his city are planning for the observance of the Centennial of Texas Methodism, May 20-27. The editor regrets his inability to be present as invited.

Brother J. K. McCoy, a staunch layman of Travis Park, San Antonio, writes us an appreciated letter. In handing us his subscription he says: "We love to read the Advocate and think it is getting better all the time."

Rev. G. A. Klein, evangelist, is winning his way into the hearts of the Dallas people in the fine revival which he is conducting in East Dallas. The meetings are growing in interest and are being attended by large congregations.

Rev. Sam G. Thompson, presiding elder Brownwood District, says the high cost of living is given by many of his people as their reason for not taking the Advocate. Plain living and high thinking is the need of most of us today.

Dr. V. A. Godbey is abating none of his interest in Coronal Institute because of his resignation from the presidency of that institution. His addresses in Austin last Sunday were the best we have ever heard of the necessity for our secondary schools.

Mrs. E. D. Mouzon has been seriously sick at her home on University Avenue, Dallas. She is improved at this writing. Let the Bishop and his family be remembered in prayer. A nobler mother and wife never blessed the life of any Methodist itinerant home.

Rev. H. D. Ballard, a staunch layman of El Paso, is visiting relatives in this part of the State and called on the Advocate force. He gave us a good report of Methodism in his city. Rev. P. R. Knickerbocker, he says, is preaching to crowded houses.

Rev. George W. Davis, presiding elder Marlin District, passed through Dallas last Monday en route to Marlin with the body of our lamented brother, Rev. F. M. Boyles, who fell at his post in the service of the Church and of whom mention is made elsewhere in this issue of the Advocate.

Mrs. W. B. McKeown, wife of our pastor at Knox City, after an illness of eight months, has undergone an operation in a local sanitarium in Knox City. The Church will remember this devoted servant in earnest prayer. The devoted husband, too, will be remembered as he waits in great solicitude.

Dr. James W. Lee, of St. Louis, will be honor-guest at a dinner to be given at the residence of his brother, Mr. J. E. Lee, of Dallas, next Saturday evening. Dr. Lee is announced to preach at First Church next Sunday evening. A rare treat awaits those who are fortunate enough to hear this distinguished Methodist.

Rev. H. W. Knickerbocker and Rev. A. Frank Smith, the first of First Church and the second of the University Church, Austin, are ideal hosts for visiting preachers. They were kind to Dr. V. A. Godbey and the editor of the Advocate who occupied their pulpits last Sunday in the interest of Coronal Institute.

Dr. H. M. Whaling, of Austin, has had to cancel his engagements for evangelistic meetings on account of the severe accident sustained by Sister Whaling some weeks ago. We visited these noble servants of the Church last Sunday while in Austin. Mrs. Whaling is improving and both are anxious to be in the work again.

Rev. E. G. Phillips, the singer, who is assisting Rev. F. M. Neal, of the Northwest Texas Conference, sends us an interesting write-up by Brother W. D. Bryers in a local paper of a meeting they have been holding at Hagerman, N. M. The meeting was a great success and much good was done. We presume the pastor will report it for the Advocate.

The Advocate extends sincerest sympathy to Bro. O. P. Grant, of Dallas, in the loss of his estimable wife who died Monday afternoon, the 19th inst. Sister Grant had been sick for some eight months. She was a devoted mother and wife and a sincere Christian. Funeral services were conducted by her pastor, Rev. J. A. Old, of Munger Place Church, last Tuesday afternoon. The editor of the Advocate assisted in the services.

The Advocate sincerely sympathizes with Mrs. O. F. Sensabaugh, of Abilene, in the recent loss of her mother, Mrs. S. A. Lane. Sister Lane was the widow of the lamented Rev. J. S. Lane, of the old Northwest Texas Conference. She was a saintly woman and the world is better because she lived in it. Besides Mrs. Sensabaugh Sister Lane is survived by a son in Arkansas, a stepson, O. C. Lane, of Tricketham, and a stepdaughter, Mrs. A. F. Wood, of Corsicana.

Rev. H. M. Whaling, Jr., gives us the following item: "Mrs. L. M. Fowler, of Henderson, Texas, has presented the library of Southern Methodist University a collection of theological works from the library of her husband, the Rev. L. M. Fowler, lately deceased, whose long and distinguished ministry in Texas Methodism reaches back to pioneer date. These books were secured for the University through the good offices of Prof. Wynne Barton, and were very much appreciated."

Dr. A. C. Millar, editor of the Arkansas Methodist, has been importuned to submit his name as a candidate from the Fifth Congressional District, Arkansas, for membership in the coming Constitutional Convention to be held in his State. This is a merited compliment. Dr. Millar is among the foremost men in his State, a leading educator and editor, a man of sane and yet aggressive thought. We congratulate our Arkansas confrere upon

NUX IRON PEPSIN and SARSAPARILLA—Effective Combination.

As comprised in Hood's Sarsaparilla and Pepton Pills, these valuable remedies possess unequalled health-value for the alleviation and cure of a long train of ailments common among our people in this 20th century.

In these days of rushing and pushing, beyond the endurance of even the most robust, nearly every man and woman needs and must have the aid of the health-giving powers of this combination of medicines to support and sustain normal health tone. If it is not supplied, the depletion of the blood and the broken-down nerves will soon give way to permanent invalidism and ruined health.

The very best remedies for blood-purifying and nerve-building are found in Hood's Sarsaparilla and Pepton Pills. You know well the great tonic properties of iron. They are much increased and improved in this combination—Hood's Sarsaparilla before meals, Pepton Pills after.

this recognition of his high merit. That he has staying qualities for any task to which he sets his hand we personally know.

DEATH OF REV. A. K. MILLER.

Rev. A. K. Miller, a superannuate member of the East Oklahoma Conference, living in McAlester, died Monday morning, March 12, 1917.

His last day on earth: Addressed the Sunday School in the morning, went to the men's service at the Tabernacle at 2:30 in the afternoon and went to heaven at 4 a. m. Monday morning.

He was buried at Kiowa, Tuesday, Rev. J. A. Parks, assisted by the writer, officiating.

J. M. PETERSON, McAlester, Okla.

EXPLANATORY.

I have a letter from Dr. Goddard, of Galveston, in which he says:

Some of the brethren who know me only through the Church paper think your indictment in the recent Advocate lies at my door. I do not think so, nor do those who know me as I really am think so. But I am a new man in Texas and only a few know me in my every-day clothes. If you have inadvertently put me in that light before the state, I shall regret it. I'm trying by every legitimate means to stimulate revival activity in Texas Methodism.

Will you please grant me space to reply that I cannot understand how any man could think my reference was to O. E. Goddard, for if there are men in Texas who believe in genuine revival fires upon the altars of our Church, Goddard belongs to the number. The man to whom I referred is my personal friend and, if I am not mistaken, was connected with one of the programs of an inspirational meeting recently held in one of our conferences. He has already written me taking issue with my article and saying that I am "the biggest nut yet uncracked."

R. P. SHULER.

MEXICAN DAY MARCH 25, 1917.

To the Preachers and Sunday School Superintendents of the North Texas Conference:

Dear Brethren: Be sure to observe "Mexican Day." The Board of Missions at its last annual meeting ordered a Home Mission Special in all our Sunday Schools to be devoted to the benefit of Mexicans in Texas. It is variously estimated that between 400,000 and 600,000 of them are on this side of the Rio Grande; and for the spiritual uplift of this great and growing population, our Church has but six American missionaries and fifteen Mexican preachers. There is urgent need for more workers and better school facilities for them, which means more money. Hence every Sunday School is asked to have a missionary program March 25 and take a collection for Mexicans in Texas. Surely Texas Sunday Schools should respond. If you cannot observe March 25, set apart some other Sunday. See Missionary Voice for February for program.

L. P. SMITH, Missionary Secretary.

It sometimes awakens one's appetite to see a hungry man eat. If you have no appetite for the Bible, read a chapter now and then to some hungry saint who can enjoy it.—Rev. Edward Leigh Pell, D. D.

SUNDAY SCHOOL DEPT.

REV. E. HIGHTOWER, Editor
Georgetown, Texas.

THE WACO WESLEY BIBLE CLASS FEDERATION.

One of the first cities in our Church to organize its Wesley Bible Classes into a Federation was Waco, Texas. This Federation was vigorous from the first and it abides in strength. Mr. Horace Williams is its present chief executive, and he honors the office. It was the editor's privilege to attend the regular monthly meeting of the Federation on the evening of March 9. The feature of the occasion was an address by Rev. J. E. Crawford, Conference Missionary Secretary. Bro. Crawford always speaks with clearness and force, showing the results of careful preparation. The Waco Federation has set itself the laudible task of endowing some college scholarships for worthy young people who are not able to educate themselves. This gives the Federation a definite task, and we shall watch the progress of the enterprise. At the meeting aforesaid the Federation appointed a transportation committee to make arrangements for the City Federation to attend the Conference Federation at Temple next month in a body. On the second day of the Temple meeting Waco will try to have as many people present as Temple can muster. And those young Wacoans usually accomplish what they undertake. Temple will have to look out.

SOME CHURCH SURVEYS.

Under the immediate direction of Dr. Paul B. Kern, of Southwestern Methodist University, Miss Nelle M. Peterman, Elementary Superintendent for the Southwest Division, is making a Church survey of McKinley Avenue Church, Fort Worth. The purpose is to make a cross section map of Church activities, compared with the possibilities of the field. The survey includes age, Church relationship, Church and Sunday School attendance, occupation, nationality and social relations of every person within a given distance of the Church. This work will be followed by a similar survey of Fifth Street, Waco. The idea is to take one community church and one down town church in cities, one average smaller town station and one rural Church, and by ascertaining what these Churches are doing and what they could do make them a source of information and stimulation for all other Churches of like type. We hope to secure good results from these experiments.

AN AFTERNOON AT FLORENCE.

After preaching in the forenoon at his home Church in Georgetown on Sunday, March 11, it was this editor's privilege, on invitation of Dr. C. E. Nichols to accompany Prof. Lehmburg and a company of the officers and teachers of our Georgetown Sunday School to Florence in cars for a Sunday School Institute in the afternoon and evening. The Secretary was asked to discuss "The Sunday School and the Community," and "The Wesley Bible Class," and he made a few feeble remarks on both topics. Miss Tennessee Harris discussed "Primary Work" and Mrs. H. E. Pye "Cradle Roll and Beginners." At night Prof. Lehmburg discussed "The Graded Sunday School" and another speaker, whose name we do not recall, "The Juniors." The Secretary could not stay to the evening meeting. An audience that filled the church greeted the speakers in the afternoon. Pastor Gaskins and his faithful superintendent are preparing to modernize this Sunday School in every respect, and they will succeed.

A DAY AT GREENVILLE.

The Secretary spent Monday, March 12, at Greenville, Texas, and in the evening had the privilege of speaking to a city Bible Class rally at Wesley Church. For a Monday night the attendance was encouraging and the interest gratifying. The big-hearted layman, Mr. L. E. Birdsong, Treasurer of the North Texas Conference and superintendent of the Wesley Sunday School, showed the visitor many courtesies, and Mr. M. B. Harrell, superintendent at Kavanaugh, was present with a good number of his teachers. Rev. J. L. Morris presided at the meeting. Not fewer than a dozen classes will be organized and enrolled as a result of this rally. We did not get to see Bros. Hamilton, Spragins, Childress and Clifton, but heard good reports from them all. A revival was

in progress at Wesley College, and that was properly the center of interest to the preachers. Greenville will have a good delegation at the North Texas Conference Federation at Denison, April 16-20.

THE CENTRAL TEXAS CONFERENCE FEDERATION.

President G. W. Barcus and his program committee have about completed the program of the Central Texas Conference, which meets in Temple April 24-26. It is an unusually rich bill of fare, and the Bible Classes will show their appreciation by being on hand to devour it.

WHO DID IT?

A comparison of figures as reported in our Conference Journals with those on file in the Central Office relating to the number of Wesley Bible Classes in the various conferences, suggests the above question. We give for each conference in the Southwest Division first the figures as they appear in the Conference Journal and then as they appear in the Nashville office, which makes a separate card for each class when it is granted a certificate of enrollment. Here they are: Central Texas, 511 and 515; West Oklahoma, 119 and 169; Northwest Texas, 186 and 165; West Texas, 267 and 253; East Oklahoma, 75 and 50; Texas Mexican Mission, 1 and 0; North Texas, 232 and 257; Texas (last year), 323 and 232; Denver, 28 and 22. Thus it will be seen that a number of conferences report fewer classes than they are credited with. This is not strange, for when a class is chartered it receives a charter number, and the Central Office is not informed when a class becomes defunct. But the conscientious pastor reports only those organized classes that have been in operation at some time during the conference year. That a class now and then will disintegrate for one cause or another is inevitable. Hence it is natural that a Conference Journal should show fewer classes than have been enrolled at Headquarters. But what is to be said when a Conference Journal reports more Wesley Bible Classes than have ever been registered from that conference? Only this, that some pastors do not know what it takes to constitute a Wesley Bible Class and so report all Bible classes under that item; or, else, that some pastors are mighty careless in making up their reports. Which leads us to say again that a Wesley Bible Class is a class that has been organized under the constitution furnished by our General Board and reported to Dr. Bulla and enrolled as such and furnished a certificate bearing its name and number and duly countersigned. Is yours a Wesley Bible Class?

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.

We are in receipt of the announcement booklet of Rev. M. Columbus Hamilton, evangelist. Accompanying the booklet is a request that the Leaguers not forget to pray for the success of the various evangelistic campaigns now in progress and soon to come.

This is the season for the ingathering of souls. Let us not forget to pray and work earnestly.

Mr. J. M. Willson, formerly District Secretary of the Decatur District, North Texas Conference, has moved to Floydada, Texas, where there is no League at present, but where we hope soon to report a League organized.

Through the kindness of Mrs. John A. Shawver, Cr-well, Texas, we are in possession of the Journal of the Epworth League Conference of Hamilton District, Northwest Texas Conference.

It is an elaborate report and we regret, for lack of space, that we cannot give it in full.

THE HEREFORD LEAGUE AT WORK.

Like many other Leagues, we merged through the summer months of 1916 without any vacation, but by the latter part of August we realized that our League was at a very low ebb and needed a revival very much. Therefore we called a Council meeting and outlined plans for a bigger and better League and started a new era of development.

First, we laid the plans of the Council before the League and as soon as accepted started a friendly contest by appointing two captains to choose up sides from about thirty active members. As a means of distinction we decided to apply the names of Biblicals and Amphys to the two sides. Then we arranged a grading scale as a means of keeping "tab," and it was the work of the secretary to keep a record of the points made by each side. The Biblicals furnished the program one Sunday and the Amphys the next. We allowed ten points for new members; ten points for appearing on the program; five points for payment of monthly dues, and fifty points for new Era subscribers.

Consequently interest and enthusiasm prevailed from the very start. New members were brought in every Sunday; the programs grew in interest; the treasury became inflated, and our Era subscriptions doubled in number. We set January 1 as the date for the close of the contest and ruled that the losing side entertain the winners. When the final count was taken, the Amphys were about 170 points ahead of the Biblicals. Thus it was up to the latter to entertain, and they did honor to themselves by providing a royal spread for 110 Leaguers and their friends.

A few weeks after the close of our contest the League gave an open program in place of the regular Sunday evening services, at which time we had with us Rev. R. A. Stewart, President of the Northwest Texas League Conference, and at the close of the service we publicly announced our pledge of \$25 for the Africa Special and \$300 toward the building of our new church. This is only a small part of the work that we, as Leaguers, can do if we will.

R. H. JACOBS, Pres.

AGENTS SELLING LOTS IN TEXAS METHODIST ASSEMBLY GROUNDS.

I recently made a ten days trip to North and Central Texas, and I find the State has never been in a more prosperous condition, financially, than it is at this time.

I talked to business men who said their business had never been better. I talked to bankers and loan companies, and they all complained of having more money than they could loan. This is not a condition local to a few places only, but exists generally over the State. Wages and salaries are being raised everywhere, and nothing short of a complete crop failure (which the State has never had) will keep Texas from going forward by leaps and bounds, before unknown.

In view of these conditions and the tide of immigration to the Gulf Coast Country, these twelve months of 1917 are going to see a great development in South Texas, and Port O'Connor, with one of the largest forces, Texas Methodism, back of it, will come in for its part.

The building and improvement program of the Texas Methodist Assembly is being carried out on the encampment site, as fast as men and teams can do the work. The large auditorium, pleasure pavilion and pier, and other buildings are under construction. Teams are at work plowing and cleaning the grounds preparatory to planting grass and parking.

Our sale of lots the last few months in 1916 was very satisfactory, and we are expecting a much greater activity this year.

The officers of the new assembly have already begun to arrange the program for the encampment this summer and secured some of the best talent in Southern Methodism.

Now, with conditions so encouraging, let's cut all strings loose, burn all bridges behind, outline a campaign for new work immediately, and do a greater work for the assembly than ever before. Our goal is the sale of

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Plaster your skin all over and you'll stop breathing in an hour. There is only one way to remove pimples, blackheads, eruptions and eczema with its rash and itch, and that is by the



blood. In Stuart's Calcium Wafers, the wonderful calcium sulphide at meals serves to supply the blood with one of the most remarkable actions known to science. This is its activity in keeping firm the tiny fibres that compose even such minute muscles as those which control the slightest change of expression, such as the eyelids, lips, and so on. It is this substance which pervades the entire skin, keeps it healthy and drives away impurities. Get a 50 cent box of Stuart's Calcium Wafers at any drug store and learn the great secret of facial beauty.

A free trial package will be mailed if you will send the coupon.

Free Trial Coupon

F. A. Stuart Co., 146 Stuart Bldg., Marshall, Mo. Send me at once, by return mail, a free trial package of Stuart's Calcium Wafers.

Name _____
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City _____ State _____

1000 lots between now and the encampment in July.

If your plat is not marked up to date, write in for a new one and let us help you get started in the work. Good luck and best wishes.

Yours very truly,
I. T. THOMPSON.

DID IT SAVE A LIFE?

"While playing around the house," writes Wm. Buchll, of Nashville, "I struck a rusty nail in my heel. The doctor lanced it three times. One said my leg was so drawn up that it never would be straight. For four months I could not get about only on crutches. A friend brought me some Gray's Ointment, which I began to use at once, and in four weeks I was sound and well, out playing ball." Gray's Ointment can always be depended upon to prevent serious blood poison, and to relieve malignant skin diseases such as Ulcers, Boils, Carbuncles, Old Sores, Festered Wounds, Poison Oak, etc. For a Free Sample, write Dr. W. F. Gray & Co., 850 Gray Bldg., Nashville, Tenn. 25c a box at drug stores.

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JUST OVER THE LINE.

Rev. S. A. Steele, D. D.

I enjoy life, Bradfield. For more than sixty years I have been studiously laying up my treasures in heaven, and now I am getting large spiritual dividends. I have diligently cultivated a faith in my fellowman, cancelled every rascal I met with an honest fellow I knew, have resolutely refused to nurse a grievance, and strangled my doubts with a fierce determination to quarantine my heart against the plagues they breed. It pays. Life under this sort of guidance gradually swings out into the midstream and sweeps onward with flags flying, and bands playing, and engines throbbing, and the whole craft quivering with energy, in spite of "the backward streaming curve of time," and the apparent wreckage of all our hopes by the world-war now raging. I am anchored in the "I AM THAT I AM," and my anchor holds.

The cynic will say it is because my liver is in good order and I am in a good place, and all that. As to the "liver" I have no fault to find with it. It has done its best for me, but I have abused it by sedentary habits until it has revolted, got jealous of the attention given to the brain, and gone off to sleep. No, I know all about a "torpid liver," and I know religion can overcome even its depressing influence, and send a man back to nature with axe and hoe until his liver laughs and resumes its proper work. True, I have a good place now, in some respects the best place I have ever had; but I have had hard ones. I have had sorrow on sorrow. But "the will to believe" has foiled all the tempter's designs, and now, after fifty years in the Methodist ministry, I am still happy on the way. Glory to God for the "old time religion."

Here is the "Life David Morton," by Bishop Hoss. It is from Mac's powerhouse, the Church Extension Society. I understand the office proposes to give a copy to every pastor who pays up his Church Extension assessment in full. It is offered as a prize for raising the assessment. Like all of Mac's ideas it is a fine inducement. When I was a boy I was brought up on Methodist biography. The records of the pioneers were the delight and inspiration of my young mind, and, after a long life devoted to study, I know nothing that will do more for the moral and religious uplift of a man than to read the biography of good men and women. Dr. David Morton was a good man and, measured by his work, he was a great man. I was his pastor for two years in Louisville, and became very much attached to his family. He was away from home a great deal of the time, sometimes on long trips to the remote West and to Mexico, pushing his work with the zeal and enthusiasm of a true leader. But when he came home, one of the first places he visited was my office, while his was one of my haunts. It was a cramped up little room in his home on Chestnut Street, but it was a delightful place to relax, and listen to his wonderful yarns and the rare and racy experiences he had in his travels. He delighted to tell good stories on the other fellow, but he squirmed like a bug on a hot shovel if you got one on him. And I did—more than one. Here is one: It was at prayer meeting in July. The thermometer was sizzling and the saints fanning. I knew that a routine service under such conditions would put us all to sleep, so I reversed the order, and instead of singing at the first, I said, "Now, we are going to open the service with prayer, and I want several short prayers. I will ask Brother A. to offer the first prayer, then Brother B., then Brother C. If any one prays more than a minute I will say amen, and that will mean stop. When Brother C. concludes his prayer, Dr. Morton will offer the closing prayer, and he may pray as long as he pleases. Let us pray." We all knelt down, and the program worked all right; but when Brother C. finished there was a dead silence. I said, "Dr. Morton, lead us in prayer." The Doctor suddenly arose from his knees, and said, "The grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Ghost, be with you all!" He had been fast asleep the whole time. I struck up a song and he shuffled in his seat the rest of the time. It was a good joke on him, but he did not like it, and tried to lay it on me by saying that when I adopted that "Yankee way of holding prayer meeting, he was better off asleep." I told the story in the Nashville Advocate, and the poor Doctor caught it coming and going. Some of the Church editors took it seriously; Dr. Bounds, for example, in the St. Louis Advocate, had a column and more of editorial on the grave impropriety of a "connectional officer" setting such an un-

godly example to the flock. Most of the papers saw the humorous side of it, and turned the laugh on the Doctor; but Lafferty, editor of the Richmond, went for me. "What has happened to our Sam Steel," he said, "once so full of fire, that he could not even keep Doctor Morton awake at Church?" If Lafferty had known how the irate Doctor was rubbing it on me about writing so freely to the papers, he might have been a little easier.

Doctor Morton's life and character are admirably portrayed by his friend and comrade in the Lord. We all know what a capable pen Bishop Hoss wielded, and he has performed a labor of love in giving us this fine biography of a man to whose devoted and unselfish labors the whole Church is greatly indebted. Let all the pastors get up their assessments for Church Extension in full, not only for the work's sake, but to get a copy of this fine book. Shreveport, La.

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.

Friday, April 5, 1917, has been set apart as a day of special prayer for the approaching Council meeting.

NORTH TEXAS ANNUAL MEETING.

The fifth annual meeting of the Woman's Missionary Society of the North Texas Conference was held at Gainesville, February 12-16, 1917. Notwithstanding a cold wave had been predicted, even St. Valentine Day brought nothing more than chilly air, clouds and rain. Gainesville proved to be a generous, cheerful hostess and the guests were comfortable and happy.

The beautiful new Whaley Memorial extended a good Methodist welcome from the smiling faces of Susanna Wesley and Barbara Heck in the church parlors to John and Charles Wesley in the auditorium. The usual posters and penants with decorations of flowers and plants were made more interesting by a rare collection of embroidered garments and other hand work and written work by the pupils of Virginia School, Huchow, China.

We missed sadly the presence of our President, Mrs. L. P. Smith, who, through illness, could not be with us. The message from her heart to us was Phil. 1:3-11.

Being deprived of the guiding hand of Mrs. Smith, we were most fortunate in having with us our Educational Secretary, Mrs. Hume R. Steele. Her counsel and help were invaluable and her loving spirit and gracious manner completely won our hearts.

Mrs. P. C. Archer, true and tried, ready under all circumstances, although ill, presided over the session. With her experienced hand to guide, business was transacted without hurry and the whole meeting was a glorious success.

Miss Helen Stafford, head of the Department of Bible Study in the College of Industrial Arts, led our noon hour in the studies of the Prophets. They were unique and original, also helpful and inspiring. Would we had more young people like her!

The reports from the Corresponding Secretary, Mrs. J. Saunders Fulton, and Treasurer, Mrs. Frank Bennett, were encouraging.

Mrs. Bennett declared that in our conference development along the line of systematic giving is the dominant note of progress.

On Monday evening Rev. C. A. Long, after a season of devotion, closed with the administration of the Lord's Supper.

On Tuesday evening the opening devotion was conducted by Rev. C. C. Young, pastor of the Denton Street Church. Following this Mrs. Hume R. Steele delivered an address, "Women's Work for Women at Home and Abroad." Telling facts and striking illustrations drove home the truth that in Christian education lies the solution of our problems.

During the session Miss Lelia Roberts, head of Collegio Ingles, Saltillo, Mexico; Miss Mittie Shelton, for five years a teacher in Virginia School, Huchow, China; Miss Elizabeth Cox, who has been giving service as Deaconess of Wesley House, Dallas; Mrs. M. L. Stone, of the Virginia K. Johnson Home; Miss Susie Teale, a volunteer for mission work; Mrs. Henry Dorsey, President of the City Board of Missions at Dallas, all had a place on the program. The keynote

of all was enlargement the watchword.

Miss Helen Stafford on Wednesday evening, in her address on "The Place of the Bible in College Curriculum," showed that the Bible assists to the utmost all powers that help toward living.

Dr. F. M. Bralley, President of State College of Industrial Arts, occupied the second half of the evening with the theme, "The Modern Education of Women." He advocated the fitting of our girls not only for presiding over the home, but for leadership in civic and moral reforms. He paid a tribute to the Methodist Dormitory at C. I. A. that was much appreciated by the conference.

The beautiful pageant, "The Missionary Fleet," given by the Juniors of Whaley Memorial, was among the best we have ever seen.

We were especially interested in the visit to the new State Training School for Girls, for we beheld the fruition of a movement started first by our North Texas Society. We found fifty-one girls—children they were—who had been sentenced as delinquents and transferred from the streets to this home to train them for usefulness. The presiding genius, Dr. Carrie Weaver Smith, once with the Virginia K. Johnson Home, is fully qualified for the place.

Thirteen Young People's Societies had delegates present and taking part in the meeting.

Good reports from every department and \$1200 raised on the pledge made us feel that it was good to be there. Death had made fearful inroads in our membership. Thirty-four names were placed on our memorial roll.

We are to be guests next of Grace Church, Dallas.

The following officers were elected: President, Mrs. P. C. Archer, McKinney; First Vice-President, Mrs. A. L. Knauer, 4502 Swiss Avenue, Dallas; Second Vice-President, Mrs. A. A. Kidd, 919 E. Chaffin Street, Sherman; Corresponding Secretary, Mrs. J. Saunders Fulton, 613 S. Travis Street, Sherman; Recording Secretary, Miss Flora Thomas, 1000 S. Ewing Avenue, Sta. A. Dallas; Treasurer, Mrs. Frank Bennett, Whitesboro; Superintendent of Study and Publicity, Mrs. Scott Fulton, Van Alstyne; Superintendent Social Service, Mrs. John S. Turner, 917 N. Marsalis, Sta. A, Dallas; Superintendent of Supplies, Mrs. W. W. Williams, Decatur; Superintendent of Membership, Mrs. F. B. Randolph, 4503 Ash Lane, Dallas.

At an executive meeting held at Sherman since the annual meeting, Mrs. O. W. Moerner, Box 65, S. M. U., Dallas, was made Assistant Superintendent of Study and Publicity.

District Secretaries: Bonham District, Mrs. John Neville, Bonham; Dallas District, Mrs. J. L. Chandler, 820 W. 10th, Sta. A, Dallas; Decatur District, Mrs. W. H. Johns, Bridgeport; Gainesville District, Mrs. G. W. Dayton, Valley View; Greenville District, Mrs. C. M. Lutz, Commerce; McKinney District, Mrs. J. R. Adams, Plano; Paris District, Miss Mamie Coleman, Paris; Sherman District, Mrs. L. J. Reynolds, 816 S. Crockett Street, Sherman; Sulphur Springs District, Mrs. J. T. Young, Sulphur Springs; Terrell District, Mrs. J. S. Terry, Kaufman; Wichita Falls District, Mrs. J. J. Graner, Henrietta.

Delegate to Mothers' Congress: Mrs. John S. Turner. Alternate delegates to Council meeting: Mrs. John S. Turner, Mrs. Frank Bennett.

RECORDING SECRETARY.

LETTER FROM CHINA.

Sochow, China, Jan. 4, 1917. Texas Conference Woman's Missionary Society, Palestine, Texas:

Dear Ladies—While I was taking training at Scarritt Bible and Training School in 1903, in the summer, our conference met in Palestine and I was present.

Dear Mrs. S. S. Park was still with us then and Mrs. Philpott was President and Mrs. C. C. Stoddard was Treasurer. I remember the meeting very vividly and now you are meeting in Palestine again I wish I might be with you.

It is time for my second furlough this year, but, as there are seven of our ladies due their first furlough, there is no hope for me to get away.

Since my return to China I've been doing woman's work at Kong Hong Church, in the center of Sochow; this means evangelistic work, and as no work for women had been done in this section, we had to begin at the beginning. There were only six women Church members, including the pastor's wife and my two new Bible women when I arrived December, 1910; the Lord had wonderfully blessed us and added unto us yearly until we have

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over a hundred women Church members now.

The spirit among the women is fine and recently we have withdrawn from the St. John's Missionary Society and organized one of our own with sixty-three members. We have furnished our woman's reception room and bought furniture which will be suitable to use in our woman's room in the new church when we get it. At present we are working and planning to help furnish the new church—probably you know Judge Williams, of Fort Worth, is raising the money for an institutional church at Kong Hong, Sochow.

It is slow work to prepare these women for Church membership, as so few of them can read, but we begin to teach them just as soon as they first become probationers, and our Bible women and other Christian women are so faithful that I am very happy about them all.

The kindergarten of thirty children and the day school of sixty-five girls have grown out of this woman's work.

We had a Christmas tree, with very simple gifts for the children, and they gave a little Christmas program, which their parents enjoyed very much.

I've been especially happy over the Kong Hong women's gifts for Church collections this year. They are growing in the "grace of giving" and I feel their religion means a great deal to them when they learn this grace.

We have had to stress a free Gospel, because the heathen worship has required so much money until some did and do not realize their obligations or privileges of giving to the Church.

We have weekly women's meetings on Friday and the first Friday in each month is Missionary Society. Pray for us that we may be faithful in giving and living the Gospel message.

MAGGIE J. ROGERS.

WEST OKLAHOMA CONFERENCE.

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

Our conference is grieved over the sorrow that has come to our President, Mrs. R. M. Campbell, in the death of her father, who passed away at his home at Hempstead, Texas, on Thursday afternoon, March 8, at 4 o'clock. May the Lord bless and sustain each of the loved ones. Mrs. Campbell went to her father's bedside several days before the end came and was with him to the last. The conference sent love and sympathy with flowers.

PALM HEIGHTS AUXILIARY OF SAN ANTONIO.

The Woman's Missionary Society of Palm Heights Church reorganized in January with ten members and elected Mrs. D. H. Myers President. We now have fifteen members and all dues have been paid up to date. We have pledged \$25 (as a society) for conference fund, this to be independent of our personal donations. We have raised \$30 for the purpose of screening our church, and have pledged \$1.50 per month to the Wesley House fund. God bless us in our work.

MRS. R. E. MILAM, Supt. Study and Publicity.

NERVOUSNESS AND NERVE.

The more nervous a man is, the less nerve he has. That sounds paradoxical—but it isn't; for nerve is stamina. Hood's Sarsaparilla gives nerve. It tones the whole system, perfects digestion and assimilation, and is therefore the best medicine a nervous person can take.

If you get tired easily, mentally or physically, take it—it will do you good.

LEARN MUSIC AT HOME :: BE A MUSICIAN

What instrument do you want to play: VIOLIN, MANDOLIN, CLARINET, CORNET, TROMBONE? Want to SING? Study VOICE? Study HARMONY, Etc? You have idle time, why not learn to play or sing by note? Thousands are learning by this wonderful method. We can furnish INSTRUMENT. Write us what instrument you want to play. SOUTHERN MUSIC COLLEGE, Dept. 7, Conroe, Texas.

ATTENDANCE CONTEST IN THE SUNDAY SCHOOLS.

Reports continue to reach us too late to be included. Altus and El Reno, Okla., and Wellington and Paris, Texas (Lamar Ave.), reports reached us last week after the list was in the hands of the printer. St. Luke's, Oklahoma City, reported promptly this week but did not give the number in attendance—an oversight.

Several have asked us to specify definite rules for counting and reporting. We only request that only those in actual attendance be counted and that the count close promptly at 10:45, when Sunday School should close for preaching. That will be fair to all.

Lufkin moves up to "Class E," number two in the entire list this week. It looks like Lufkin is after Tyler's record. First Church, Muskogee, moves up to "Class G" this week. Dr. Bonnell, the Superintendent, writes that he thinks the company will be more congenial for his school the higher it climbs. University Church, Austin; Tyler Street, Dallas; First Church, Hillsboro; Austin Ave., Waco; Munger Place, Dallas, and Trinity, El Paso, report fine gains this week. The Sunday School at Plainview is also worthy of mention as one of the best in the State.

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 18th, 1917.

Table with columns for Class (D, E, F, G, H, I, J), School Name, and Attendance. Includes schools like Tyler, Texas, Lufkin, Temple, Sherman, Dallas, etc.

Table for CLASS K with schools Groveton, Jasper, Kiowa, Sinton, Dallas, West Dallas and their attendance numbers.

Schools marked with asterisk are numbered the same because they tie with other schools in attendance this week. Those that tie are arranged alphabetically.

W. C. EVERETT, Secretary.

SAN ANGELO DISTRICT.

San Angelo District is remarkable in many respects. It is perhaps the largest district in Texas, embracing as it does fifteen of these big West Texas counties. It is about 200 miles across it from east to west, and nearly 250 miles north and south. It has eighteen pastoral charges and a membership of a little more than four thousand five hundred Methodists. We have just completed our first round, during which time we had only one rain in all this vast section of country, and that in a very limited area. We have had much very cold weather, and the biggest snow that has fallen in this part of Texas in more than a decade. During this round I have traveled seventeen hundred and fifty-eight miles, held eighteen Quarterly Conferences, preached forty-five times, was sick a day, did not miss an appointment and was not late at any service.

Through the efficiency of my worthy predecessor, Rev. F. B. Buchanan, who recently completed a quadrennium of successful service here, and by the faithful services of the loyal pastors who collaborated with him during those four years, this district is in fine condition.

Rev. J. F. Webb, our pastor at First Church, is entering upon his third year there, and is in high favor with his people. Notwithstanding the fact that he has had la grippe most of the winter, his charge is in good condition.

Rev. G. L. Keever, of Chadbourne Street, starts off his second year with optimism and determination. He will succeed. He is one of our fine young men.

Rev. C. W. Hardon, poet, theologian philosopher, progressive preacher, aggressive thinker, is the pastor at Miles. He has done a great work for Methodism there and his work will abide.

Rev. J. C. Campbell has entered upon his third year as pastor of Junction Circuit. He is in good favor with his people, and they will doubtless have a successful year.

Menard is making good progress under the efficient leadership of Rev. J. A. Boatman. He is a diligent student, a good preacher, a lovable man, a loyal pastor. His people believe in him and stand by him.

Ozona is an old staid town and has the possibilities of becoming one of our strong stations. Rev. A. T. White is our pastor there. He is a capable leader, and has wrought well. He is another of our fine young men.

Sonora is one of our most progressive stations. The Board of Stewards readily and cheerfully advanced their pastor's salary to \$1200, an increase of \$200 over last year. Rev. S. C. Dunn is pastor there. This is his first year there. He is a live wire. Already he has secured all his conference assessments in full and has collected and remitted to the Conference Treasurer half of the amount in cash.

Sterling City is one of the best circuits in the conference. Rev. J. D. McWhorter is pastor. He has entered his third year there. He is doing fine work, and will pay "everything in full, Bishop."

Brady Station is in the limelight this year. She is projecting a seventeen thousand dollar new church enterprise. It is a commendable undertaking. Its a big job. But they have a pastor whose bigness of efficiency, energy and capacity are commensurate with the job. Rev. J. G. Forrester is the man.

Midland is steadily marching into the front rank of the leading stations of the conference. They are fortunate in having Rev. J. W. Cowan as their pastor. He is a persistent, patient and progressive leader. He is a man of clear vision and conservative mold. Already Midland has led the district in the amount paid on conference assessments this year. She had her Foreign Missions and Home Conference Missions assessment in full before the mid-year meeting of the Board of Missions in January. That's a great record for Midland, for Bro. Cowan, and for the district.

Rev. W. D. Williamson, of Rochelle Circuit, has started the year under most encouraging conditions. He and his people are happy in the work. They will make a great report at conference.

Rev. C. G. Hill, of Eden Circuit,

Her Christmas Present BY REV. A. C. GAYLE, OF THE SOUTHWEST MISSOURI CONFERENCE.

Mrs. Mason was worried. Anyone could see that. It was December 1, and she had not decided on a Christmas present for Susie, although in all the twenty years of her daughter's life she had not failed to select a Christmas present by that date. Hours had been spent in the shops and in looking over catalogues for something suitable, but it seemed that the world had no gift that would meet her approval.

After dinner she sat down in the parlor to go over the list again, and was interrupted by the ringing of the door bell. She found her pastor, Rev. Mr. Jones, of the Woodlawn Church, at the door. A few moments after being seated he said: "Sister Mason, you are worried; what is the trouble?" She explained the cause of her worry and asked for his advice. He replied, without hesitation, "I believe that I know something that would be a perfect gift, not only for this Christmas, but for every Christmas of that young lady's life." "What can it be?" asked Mrs. Mason. He replied that what he had in mind was a LIFE ANNUITY BOND from the Board of Church Extension of the Methodist Episcopal Church, South, and, continuing, said: "For example, you could send \$250.00 to the Board of Church Extension and the Executive Officer would send an annuity bond to Susie, which would reach her before Christmas Day, and on the twentieth day of December of each and every year of her life an annuity draft for \$12.50 would be mailed to her from the office of the Board at Louisville, Kentucky, and this would be a real Christmas present not only during her mother's life, but after you have gone to your reward. The amount of your investment in the bond, \$250.00, would be loaned by the Board to Churches in need of assistance in building suitable houses of worship."

Mrs. Mason was delighted with the suggestion, and on the following day, after reading carefully some literature upon the subject of annuities which her pastor had placed in her hands, sent to Rev. W. F. McMurry, Corresponding Secretary of the Board, \$250.00, and requested an annuity bond with her daughter, Susie Mason, named therein as beneficiary. * * *

On Christmas morning Susie found a large envelope by her plate containing the annuity bond. At first she did not understand the meaning of it all, but after her mother had explained that she had invested \$250.00 with the Board of Church Extension, that her daughter might not be without a Christmas remembrance during all of her life from the mother who loved her so dearly, and that the \$250.00 would be at work continually building churches, Susie was very much delighted indeed.

Mrs. Mason has been called to her reward and Susie is often lonely without her mother, but continues to receive from that mother a Christmas remembrance on every return of that glad season in the form of an ANNUITY DRAFT for \$12.50.

"Treasury of Song" COLEMAN'S NEW SONG BOOK. THE BEST IN ALL SONG-LAND. Pronounced by many to be the best song book ever published. THE ONE BOOK FOR ALL SERVICES. Round and Shaped Notes—Orchestrated. PRICES TO ANY PART OF THE UNITED STATES. Express Not Prepaid, By Mail Post-paid. Full Cloth Board, \$30.00; Hundred Doz., \$4.00; Dozen, \$4.40; Copy, \$0.40. Best Manila, 18.00; 2.50; 2.75; .25. SEND ALL ORDERS TO ROBERT H. COLEMAN, Editor, Publisher and Distributor, SLAUGHTER BUILDING, DALLAS, TEXAS. Depository Also in Chicago.

gave a good account of his work at his first Quarterly Conference. He has made a good start. The people have received him and his wife with good old-fashioned Methodist hospitality. Rev. C. E. Rozzelle, our fine young pastor at Paint Rock, is making things hum out his way. His people are fond of him. He is consecrated and devoted to his work.

Rev. E. A. Staggs, pastor of Eola Circuit, is the "boy preacher" of the district. But he has laid hold of the work with the grasp of a man and with a heart aflame with holy zeal. Everybody loves him. He will bring up a fine report next conference.

Barnhart Circuit consists of a very large slice of West Texas. Rev. A. T. Cooke is pastor. He is a success anywhere you put him.

Rev. Homer Miller is our pastor at Water Valley. He has made a good start. He is a thoughtful preacher and an earnest worker, and will report "everything paid in full, Bishop."

Rev. Walter Dibrell has entered well upon his second year at Sherwood. He is an evangelist of some note in that circuit. They will have a great year there no doubt.

Eldorado (the land of gold) is in good hands and in good condition. Rev. T. M. Dalton is pastor. He is a student of men and of fresh books. He says, "You just watch old Eldorado pay out everything in full this year." I believe they will do it, because their pastor says it can be done. Watch 'em.

It is a privilege and a joy to labor with these true yoke fellows in the gospel. J. M. PERRY, P. E. San Angelo, Texas.

An Opportunity. A school for a great many years connected with the Methodist Church. In one of the prosperous and financially strong towns in West Virginia, on the trunk line between Chicago and Washington. This institution with its buildings and plants and equipments for sale. Property is valuable in itself apart from school use. Part cash payment with convenient terms for balance. Address SCHOOL, Texas Christian Advocate, Dallas, Texas.

Our Wedding Bells (43d Edition) A SOUVENIR BOOK of exceptional merit, for a bridal gift from clergyman or friend. Handsomely lithographed in monochrome on plate paper; it contains a Marriage Certificate and pages to record list of guests, gifts, wedding journey, photographs, etc., amid pages of poetry and enclosed between beautiful White or Fancy bindings. The leading book of its kind. Sold by booksellers or sent prepaid on receipt of \$1.00. Circular sent on request. A smaller book, "Our Wedding Ring," is half the price. BLACK LITHOGRAPHIC CO., 204 WILSON STREET, NEW YORK CITY.

J. W. BOWDEN'S HOME.

Since last report the following amounts have been sent in to help pay the \$400 on Bro. J. W. Bowden's home:

Table with 2 columns: Name and Amount. Includes J. T. Claybrook, A. A. Lumpkin, Mrs. Julia Williamson, etc.

Total \$121.40

Brethren, do you realize that if this debt is not paid Bro. Bowden will have to sell his home? Since we are doing no more for him, let us at least pay this debt and give the faithful old man and his wife their little home free of debt.

S. J. RUCKER, Gatesville, Texas.

IN INTEREST OF THE SUNDAY SCHOOL WORK IN TEXAS CONFERENCE.

Rev. W. M. Thomas, Assistant Sunday School Field Secretary of the Texas Conference, has just closed a series of Sunday School Institutes in the Jasper Charge by which he rendered very valuable service to the Sunday School work here. In interest of the Sunday School work in our conference we take this means of recommending Brother Thomas to the Sunday School Superintendents and pastors of the conference.

Jasper, Texas.

DUBLIN DISTRICT CONFERENCE.

The Dublin District Conference will meet at Hico, 2:30 p. m., April 26, and continue over Sunday. Opening sermon by Rev. G. H. Wilson, 7:45 p. m., April 26.

Committees: License to Preach—L. G. White, H. A. Nichols, U. J. Morton. Admission on Trial—G. F. Campbell, W. H. Doss, T. G. Story.

Let pastors be prepared to give exact answers to all questions appertaining to their work, especially as to the circulation of the Texas Christian Advocate, results of the every member canvass and plans for revivals.

S. J. VAUGHAN, P. E.

TULSA DISTRICT.

The date of Tulsa District Conference is changed from May 1 to May 9. J. H. BALL, P. E.

To work, to help and to be helped, to learn sympathy through suffering, to learn faith by perplexity, to reach truth through wonder—Behold! this is what it is to prosper. This is what it is to live.—Phillips Brooks.

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 with 2 columns: Location and Date. Lists various district conferences across Texas from Beeville to Tyler.

CHURCH OPENING.

Bishop McCoy is to preach the opening sermon in our new church in Troup, Easter Sunday, April 8. All former presiding elders and pastors are cordially invited to come and worship and rejoice with us on this great occasion.

L. H. MCGEE, P. C.

DALLAS DISTRICT CONFERENCE.

The Dallas District Conference will meet May 15, 9 a. m., at Wheatland. The following committees are appointed:

- License to Preach—G. C. French, C. G. Chappell, C. D. Montgomery. Admission on Trial and Readmission—J. A. Old, C. O. Shugart, C. P. Combs.

These committees will meet in the pastors' room of the Publishing House Monday, May 14, 2 p. m., for examination. Let those who wish to come before these committees take notice.

JACKSONVILLE DISTRICT CONFERENCE.

The Jacksonville District Conference will convene in Athens, May 15-17. The opening sermon will be preached by Rev. T. C. Sharp, Tuesday evening, May 15.

Following are the committees: License to Preach—D. H. Hotchkiss, J. W. Goodwin, J. C. Williams. Admission on Trial—C. A. Tower, E. C. Escoe, J. W. Treadwell.

Pastors are earnestly requested to keep this conference before their laymen and help me to secure a full attendance. Note time and place—Athens, May 15-17. Cut this notice out and paste in your pastor's book.

"The true way to give is to give when one is poor. Then the stream of benevolence will widen and deepen as one grows rich. And if he should not grow rich in this world's good, he will have laid up treasure for himself in the life to come."

"It is not wisdom, nor knowledge, nor learning, which fits a man for God's service, but a contrite heart, a pure mind, a humble spirit, a lively faith, and a devout charity."

Nobody but a coward fails to make the venture.

CLASSIFIED ADVERTISEMENTS

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

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

In figuring cost of advertisement each initial, sign or number is counted as one word. We cannot have answers addressed to us, so your address must appear with the advertisement. All advertisements in this department will be set uniformly. No display or black-faced type will be used.

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.

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, Grange County, Texas. REESE CORRIHER LUMBER CO., G. H. Connell, President, 612 First National Bank Building, Fort Worth.

MISCELLANEOUS.

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

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

PIANO BARGAINS.

PIANO BARGAINS—We have in Fort Worth, Texas, two second-hand pianos of good make, which were taken as part payment on new Epworth pianos. These instruments have been thoroughly overhauled and put in first-class shape. Rather than pay the freight to Chicago we are willing to close them out at special bargain prices and on easy terms, and send them on 30 days' trial to any reader of this paper.

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.

DOCTOR WANTED.

DOCTOR WANTED—For a small town on the Fort Smith and Western Railroad, Lequire, Oklahoma, a town of something over one hundred; a good farming country around, a fine location. Prefer a Methodist. Apply to J. A. GRIMES, Pastor of Methodist Church, Quinton, Oklahoma.

EAT HONEY.

12 10-pound pails, at 90c each; 2 60-pound cans, at \$4.75 each. All shipments cash F. O. B. Loving, N. M. HOWARD & SON, Loving, N. M.

EGGS.

SELECT high breed black Minorca eggs, 15 for \$1.00. JOE Z. TOWER, Athens, Texas.

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.

HOUSEHOLD TEXTILE FABRICS.

BED LINEN, Spreads, Sheets, Pillow Cases. Also towels by parcel post, carriage prepaid. Write for catalog No. 295-B. TEXAS TEXTILE CO., Box 745, Dallas, Texas.

IT PAYS TO ADVERTISE.

Texas Christian Advocate, Dallas, Texas—Gentlemen: Your columns gave us the best results of any yet tried. Enclosed please find check for \$1.00 for which carry our ad. H. G. HOWARD, Loving, New Mexico.

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.

SUNDAY SCHOOL INSTITUTE—MARLIN DISTRICT.

Marlin District Sunday School Institute and School of Methods will meet at First Methodist Church, Marlin, May 16, 17. Every Sunday School should be represented. Let each Epworth League send one delegate, who can also represent his or her Sunday School, for the purpose of perfecting a District League organization.

TIMPSON DISTRICT CONFERENCE.

District Conference for Timpson District will convene at Center, Tuesday morning, 9:30, May 15, and close Thursday, May 17. Preaching Monday night.

District Sunday School Institute will convene at Garrison, Wednesday, April 25, 7:30 p. m., and close Friday, April 27.

Program is being arranged by Bro. Harbin. Let every Sunday School be represented. L. B. ELROD, P. E.

MARLIN DISTRICT CONFERENCE.

Marlin District Conference will meet at Reagan, June 5, at 9 a. m. Committees: Summer School of Theology—H. C. Willis, E. L. Ingram, R. S. Marshall. Southwestern University Scholarship—W. F. Bryan, H. J. Hayes, P. R. White.

License to Preach and Admission—S. W. Thomas, J. F. Garrett, F. G. Clark. Deacon's Orders—B. T. Bell, R. O. Wier, J. W. Wardlow. Elder's Orders—T. R. Morehead, S. W. Lowe, J. E. Payne.

Opening sermon will be preached Monday night, June 4. GEO. W. DAVIS, P. E.

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. Less than 12 bushels \$2.25 per bushel; 12 bushels or more \$2.00. There are cheaper seed but the best seed is the cheapest. A few pounds more per acre pays the difference. Order now or write for catalogue. Our seed are well matured, which is not true of all cotton seed grown last year. PROGRESS SEED IMPROVEMENT CO., Carlton, Tex.

SINGER.

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

SWEET POTATO PLANTS.

SWEET POTATO PLANTS ready April 1. Nancy Hall, Porto Rico, Triumph and Doright, by express not prepaid, 500 \$1. 1000 \$1.75. Will furnish method for keeping potato vines green all winter with every 2000 plants. REIDFERN PLANT CO., Winfield, 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. GATYPER, Galveston, Texas.

READ J. J. CREED'S ARTICLE.

I hope every pastor in the East Oklahoma Conference will read the article found on page 12 of March 15 of the Advocate, "The Pastor and Superannuate Homes," by J. J. Creed. The pastor holds the key to the situation. Your Agent cannot succeed unless you (the pastor) leads. Talk to your people about this sacred cause. The people are all glad to help if their leader leads. J. E. VICK, Agent Superannuate Homes.

BEAUMONT DISTRICT.

Rev. D. A. Williams, at his own request, has been, by Bishop McCoy, released from Kirbyville Station, and Rev. Gus Garrison placed in charge. Rev. Milton Jordan will become the pastor at Stowell and Winnie. CHAS. F. SMITH, P. E.

March 10, 1917.

SPECIAL NOTICE, WAXAHACHIE DISTRICT.

The following changes are made in time of holding Quarterly Conferences: Waxahachie Station, at Waxahachie, April 5. Palmer Circuit, at Trumbull, April 17. Mansfield Station, at Mansfield, April 19. Forreton Circuit, at Avalon, April 21. Ennis Station, at Ennis, April 23. The appointments for Sunday preaching stand as previously announced. HORACE BISHOP, P. E.

SINGER WANTED.

WANTED—A competent evangelistic singer who is a good personal worker, for meetings from April through July. Address "EVANGELISTS," care Texas Christian Advocate, Dallas, Texas.

nt CONFER- is December although in l to select a e shops and eed that the list again, nd her pas- A few mo- rried; what sked for his r something it for every d Mrs. MA- TY BOND al Church, \$250.00 to add send an stmas Day, rear of her the office of Christmas ve gone to 0.00, would n building e following of annuities . McMurry, ted an an- as bene- her plate he meaning d invested might not from the be at work indeed. ften lonely r a Christ- form of an

OLEMAN'S NEW NG BOOK ng book ever TVICES. strated. STATES Mail Post- paid. Copy \$0.40 75 \$0.25 tor. S, TEXAS. in the world oing what ve that to every hat a stir of his dull world d - wake and nity y years con- Church. In l financially inia, on the and Wash- th its build- nts for sale. f apart from nt with con- c. Address Advocate, ing Bells f exceptional merit, gyman or friend nographed in monent on nisms a Marriage Cer- to record list of events, ney, photographs, etc., ry, and enclosed between . Fancy bindings. k of its kind. volutions or send receipt of \$1.00. request. Ring." is half the price. Street, NEW YORK CITY

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.

McDANEL—Oren Lacy McDanel, step-son of Mr. J. M. Scivally, son of Mrs. J. M. Scivally, was born January 3, 1904. He passed to his reward February 9, 1917. His stay on earth was for only a short time, but during these thirteen years he was making preparation to meet the Lord. He gave his young life to Christ August 12, 1914, and united with the Methodist Church at New Zion, Oklahoma. As the end drew near he spoke words of comfort to his mother by telling her that "his trust was in Christ." We laid his body to rest in the cemetery at New Zion, believing that on the resurrection day we shall behold him together with Christ in whom he placed his trust. His pastor, H. T. BREECE.

GILLHAM—Nancy Blison Huddleston was born in Tennessee, December 15, 1827; was converted at the age of fourteen years and joined the Methodist Church. She was married to Jeremiah Gillham and to this union were born eight children. Three died in infancy. Has two daughters and two sons still living. Brother John Gillham having died a short time ago. They moved to Arkansas, thence to Collin County, Texas, before the Civil War. Thence back to Arkansas, where Father Gillham died. Then Grandmother Gillham moved to her son's, where she lived twenty-seven years. She lived seventy-five years a faithful and consistent member of the Methodist Church. She was sick about a week when the end came, January 27, at 2 p. m. Then crossed over to her inheritance to be with Jesus and loved ones gone before. J. A. BELL, P. C.

MILLER—Rev. Lewis F. Miller, son of Menry and Christifer Miller, was born in Germany April 1, 1842; died January 23, 1917, at his home in Travis County, near Creedmoor, Texas. When he was 9 years of age his parents came from Germany and settled in this country. He married Miss Nannie Moore, of Caldwell County, Texas, in 1866, and to this union there were born nine children, eight sons and one daughter, two of whom preceded the father to the glory world. He professed faith in Christ when he was about 21 years of age and united with the Methodist Episcopal Church, South, and lived a faithful and devoted Christian life. Bro. Miller was a licensed local preacher for forty-five years, the scenes of which lengthy stretch of years reached back into the pioneer days of Texas. While he was a veteran of the cross of righteousness, he was also a veteran in the war between the States, having served in the cause of the Southern Confederacy. But the time came for our brother to lay his armor by and "rest in peace at home." God called him and he went home to join the loved ones passed on before to the realms of light and life.

H. BASCOM OWENS.

DUNCAN—Newton Cannon Duncan was born in Jackson County, Tennessee, December 26, 1826. He came to Texas in 1835, and has lived near Wheelock, Texas, a greater part of the time. In 1845 he was in the war with Mexico, and was again a soldier during the Confederacy, when Texas joined with the other Southern States. Here he was found true and faithful as in the other war. He joined the Methodist Church when a young man, and lived a consistent life to the end. He knew most of our early preachers, and could talk interestingly of the camp-meeting days that were so common in the early days of Texas. He married Mrs. Olevia Love on November 14, 1886, who is now living, but has been an invalid for the past three years and is only waiting for the summons. He died Sunday, November 12, at his home, and was buried the following day at Wheelock, Texas. The services were conducted by the writer. During my ministry of more than fourteen years I have not found a more faithful man than he was. He is gone, but we know where to find him, and we say to his loved ones we shall meet him some day if we are faithful to the end.

J. F. GARRETT, Pastor.

OBAR—On the evening of February 26, 1917, without a moment's warning and slight suffering of sore throat, Brother George T. Obar was called to go the way from whence he shall not return. He was a member of the Methodist Church since 1870. He was born February 5, 1835, in Marshall County, Alabama, and was married to Miss Matilda Lane September 21, 1854. To this union were born five children, four boys who preceded him to the great beyond and one daughter, Mrs. Dolia Stewart, who resides at San Saba, Texas. His second marriage was to Miss Martha Miller, August 10, 1876. He was converted and joined the Methodist Church at Blanco City, Blanco County, Texas, and has lived a faithful member of the Church he loved so well to the day of his death. He leaves behind a wife, one daughter, one sister, one brother and many other relatives and a host of friends to mourn his departure. But we rejoice in the growing hope of a happy reunion in the sweet by-and-by.

R. E. L. STUTTS, P. C.

ROBINSON—Mrs. R. C. Robinson was born in Athens, Ala., October 23, 1828. She was educated at Athens College under R. H. Rivers, D.D. In 1852 she was married to D. C. Robinson, who preceded her in death in 1904. She was converted in early life. She joined the Cumberland Presbyterian Church, but at the time of her marriage she joined the M. E. Church, South, of which her husband had been a member and local preacher. In 1883 they settled near Kerrville, Texas, where they resided until the death of her husband, and ever since she and her daughter, Miss Mary, lived together. They resided at Harper, Texas, at the time of her death, which occurred March 5, 1917, at 9:30 p. m. The deceased leaves three bereaved children: Miss Mary, Mrs. J. B. McMillan, of Blanket, Texas, and W. L. Robinson, of Courtney, Texas; ten grandchildren and eleven great-grandchildren. The body remains were carried to Kerrville and interred by the side of her husband, March 6, 1917. The funeral services were conducted by the writer, assisted by Rev. S. W. Kemerer, of Kerrville.

R. GAMMENTHALER, P. C.

MATTHEWS—John J. Matthews was born in Fostoria, Ohio, February 16, 1850. In early boyhood he professed faith in Christ and joined the Methodist Church and in that faith and communion he lived and died. He was married to Miss Emma L. Blanchard at Elm Hall, Michigan, July 12, 1881, and to this union there were born five children, four boys and one daughter, all of whom survive him. He came to Texas in 1883, settling near Nocona, where he lived till 1906 when he moved to Denton. He died at Nocona, January 30, 1917, at 7 p. m., and was buried at Denton after funeral services conducted by the writer, aged 67 years. Having been deaf most of his life and hence not being able to converse a great deal, Brother Matthews was a great reader and was a man wonderfully well informed on a great variety of subjects. He was a warm and faithful advocate of prohibition, throwing every ounce of his influence in that direction. Having lived well he died well and we know where to find him. His faithful wife and his children will join him again in the sweet by-and-by.

R. G. MOOD.

NELSON—Mrs. Eva McCain Nelson, wife of Rev. W. W. Nelson, our pastor at Deming, New Mexico, was born at Montgomery, Louisiana, September 27, 1869, the oldest daughter of Major H. V. and Lizzie McCain. After completing course in the public schools of her home town, she took two years' course in the Mansfield College, graduating in the class of 1888. The year following as special student in Whitworth College she studied elocution and music. Then for several years she was a teacher, evincing invariably unusual merit. November 27, 1897, she was married to Rev. W. W. Nelson. Two children were born to this union, Harry, who died a few years ago under an operation, and Walter, Jr., surviving her. Out of her father's large family only her aged mother, one brother and two sisters survive. Mrs. Nelson was a gifted musician and elocutionist and greatly beloved by her pupils. For twenty years she was an intelligent, faithful, itinerant's wife, sharing and bearing the burdens of the Church gladly. She was sick for more than three years and died in full faith and triumphant hope in the Savior, to whom she had devoted her whole life.

HUBERT M. SMITH.

El Paso, Texas.

BRANDENBURG—James H. Brandenburg was born January 13, 1855; died February 16, 1917. He was therefore 62 years, 1 month and 3 days old. Bro. Brandenburg joined the M. E. Church, South, at old Wesley Chapel, in Dallas County, when he was 18 years old and lived a consistent Christian life till death. He was the son of John and Mrs. Nancy Brandenburg. His father was a pioneer minister in the Methodist Church in Dallas County. Bro. Brandenburg was married to Mollie E. Lasater September 25, 1878. To them were born seven children. The boys are: John R. Lewis R. Tom L., J. Marion and Francis; girls: Mrs. Stella Hood and Mrs. Zula Faulkner. Besides his children he is survived by his companion, three brothers—Ben F., John and R. G. Brandenburg—and five sisters—Mrs. Maggie Emerson, Mrs. Rebecca Emerson, Mrs. Rosa Riddle, Mrs. Ruth Cunningham and Mrs. Hettie Sliger. Bro. Brandenburg was for many years a steward in the Church. And after his health failed he still loved and was faithful to it. Bro. Brandenburg was loved by all who knew him. It was often truly said of him that he would rather serve than be served. His pastor,

C. P. COMBS.

McALISTER—Mrs. Elizabeth McAlister was born in Carroll County, Georgia, April 17, 1830. On December 17, 1916, at her daughter's home near Perryville, Texas, this beautiful life passed away to its home above. Converted in youth, this good woman joined the Church when yet a child. She spent her entire life in service for the Master. She reared three sons and three daughters, some of whom are left to mourn their loss. Her loved companion preceded her to the better land. She left children and grandchildren who loved her and will not cease to long for the loving touch of a vanished hand and the sound of a voice that has been stilled. She came to Texas in 1869, and settling in Wood County, she became a charter member of the Methodist Church at Marvin's Chapel. Here she lived until her life's work was finished. May God bless those who mourn her going, and when their evening of life comes, and they behold the golden clouds resting sweetly and invitingly across the river of death, may they have a joyous entrance into that beautiful home, where good-byes are never said, where happy homes are undisturbed and where separation from loved ones is unknown. "Blessed are the dead which die in the Lord from henceforth, that they may rest from their labors, and their works do follow them."

A. L. CONNER.

SHERRILL—Etha Magdaline Sherrill, daughter of Bro. and Sister T. M. Sherrill, was born December 20, 1897, and God called her home on the night of February 11, 1917. She was reared in one of the best and most consecrated homes in all the Barnes Chapel community. She learned the pleasures and the happy privilege of worshipping God in her early childhood, for she was happily converted and joined the Methodist Church, August 28, 1909, and from that time until her death she lived a consecrated Christian life. She was tender, kind and affectionate at home and elsewhere, and met every one with a smile and a word of cheer. The light and life of Jesus shined through her jet black eyes and so brightened and illumined her every feature that she was most beautiful. Just in the bud of womanhood she was stricken with a severe attack of la grippe which terminated into that dreaded disease consumption. This so weakened her constitution that she was not able to attend Church and the Sunday School that she loved so well. With the exception of a few bright, sunny days last summer, though amid all her suffering and disappointments she wore that same bright smile. For several months she was confined to the bed, but still she would sing and praise God. On Saturday, February 10, she sang, "Will There Be Any Stars in My Crown?" "Amazing Grace" and "The Great Physician Now Is Near," and she realizing that Christ was near had two of her unconverted girl friends to kneel by her bedside while she prayed and both were happily converted. On Sunday she had her father, mother, brother and sisters to sing and pray. Then said, "Mother, do not grieve about me; I am not dying, but only going home to rest." A jewel plucked from this rugged earth, but another star in the clear blue sky, a beautiful rose withered and died, but a flower of youth is with God on high. Weep not, father, mother, brothers and sisters, but rather rejoice for God saw fit to place another tie in heaven to draw you on to him. Her pastor,

W. E. ANDERSON.

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of Leaside-Bills Building, Montreal, Canada.

WRIGHT—On last Sunday afternoon, at 3 o'clock, a large company of friends and relatives took the remains of little Tom Howard Wright, son of Mr. and Mrs. Geo. Wright, and beneath the banks of flowers in Childress Cemetery laid the little body to rest to await the resurrection morning. He was born November 15, 1916, at Childress, Texas; departed this life February 10, 1917. Little Tom was sick only two or three days. The doctors did all they could to cure him, but in vain. He was a bright, cheerful child, winning all hearts who saw him. He was always smiling. How hard it was for us to give him up, but we know where to find him, for the Lord has said, "Suffer the little children to come unto me, for of such is the kingdom of heaven." Nothing can harm him and the hope that we shall some day see him again. We can bear the pain better. May the Lord be with his mother, father, little brother and grandmothers through this sad hour of darkness. By his aunt,

MAUDE WRIGHT.

FOWLER—Donald Gregory Fowler was born in Stamford, Texas, May 18, 1909; departed this life from the home of his parents, J. F. and Prunie Fowler, at Peacock, January 30, 1917. Gregory was an extraordinary child. His vision seemed to be of another world. His dedication to God in infancy was complete and he was being trained for God's service. He had such bright hopes for him. He often said he was going to "preach Jesus," and such was the hope and prayer of his parents. He was good and obedient and was loved by all. While our hopes are blighted in his life being cut short, we thank God for his life. He was always a Christian. His life is a demonstration of the fact that a child may grow up in Christ. He has served God since he could talk and we will not know in this world what good he did. To the sad-hearted parents we say in his own words, "Look up." Heaven seems more real since he is there. Earth is richer for his having spent a while here. Some times we'll understand. Until then let us trust. The God of all grace comfort the sorrowing ones. His former pastor,

F. T. JOHNSON.

COVEY—Rev. L. E. Covey was born in Tennessee, June 6, 1835, and departed this life February 8, 1917, aged 81 years, 8 months and 2 days. He lived in his native State until he grew to manhood. He was married October 20, 1858. To this union seven children were born, four of whom, with his companion, preceded him to the other world. He was converted in early life and has been an active servant of the Most High all the remaining part of his life. When he had grown so feeble he could not do much preaching he was always seen in his chair at the church unless he was not able to get there. He has been a minister of the gospel for about fifty years. He came to Oklahoma in 1880. He has traveled all over this country on horseback and afoot, administering to those that needed his services. Many of the blessings that others now enjoy are due to his untiring labors. He was quite active in business, being president of the First State Bank of Mannsville for several years. He leaves to mourn their loss two sons, a daughter, grandchildren and a host of warm friends. From every corner could be heard the whisper, a noble character has passed to his reward. He was only sick a few hours. Truly, "Blessed are the dead which die in the Lord."

O. S. SNELL, P. C.

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Prepared by Dr. J. J. Snell, New York.

Sunday afternoon company of the remains of Wright, son of Wright, and brothers in Childers in Childers little body to be interred in the morning at 10 o'clock. This little Tom was 20 days. The Lord to cure him, bright, cheerful hearts who saw smiling. How we give him up, but I him, for the little child me, for of heaven." him and the some day can bear the Lord be with the brother and this sad hour unt.

Gregory Fowler d, Texas, May 30, 1917. ordinary child. be of another to God in ind he was being vice. We had him. He often "preach Jesus," and prayer of good and obedience by all. While in his life he ask God for his Christian. His on of the fact v up in Christ. since he could know in this d. To the sad- y in his own Heaven seems there. Earth g spent a while n'll understand. t. The God of sorrowing ones.

JOHNSON.

Covey was born 1835, and de- ry 8, 1917, aged nd 2 days. He le until he grew married October seven children hom, with his im to the other ted in early life servant of the naining part of grown so feeble h preaching he is chair at the not able to get minister of the years. He came He has traveled a horseback and to those that Many of the w enjoy are due He was quite ng president of of Mannsville leaves to mourn laughter, grand- f warm friends. ild be heard the cter has passed ras only sick a Blessed are the Lord." SNELL, P. C.

DIETZ

INDIVIDUAL COMMUNION SERVICE

ally Recommended. sent on trial. The e. 12, 20 E. Randolph GO.

VON TRESS—On February 2, 1917, our beloved brother, R. D. Von Tress, was called home to heaven. Brother Von Tress was born in Kentucky, December 11, 1863, and at the age of twenty-two moved to Dallas, where he has lived ever since that time, except for a few months. Brother Von Tress joined the Methodist Church when but a young man, and has been a faithful and earnest Christian ever since that time. When he first moved to Dallas he joined the First Methodist Church, but when the Forest Avenue Methodist Church was organized he became a charter member, feeling an obligation to his section of the city, and all during her history he has been one of the best loved of her members. He leaves his good wife and son to bereave his departure, together with three brothers. We extend to these our heart's sympathy, and earnestly pray our Father in heaven to comfort them in this time of sadness. He was a good husband, father, Church member, citizen and Christian. What more could be said for one?

HAROLD B. COOKE, Pastor.

GATHINGS—Daniel J. Gathings was born in Hardeman County, Tennessee, July 1, 1850; died December 24, 1916. Brother Gathings moved to Texas when he was eighteen years of age. Married Miss Sallie T. Giles, November 26, 1878, who, with two sons and six daughters, are left to mourn their loss. Brother Gathings was a member of the Methodist Church for forty years and died in the triumphs of a living faith. I had the pleasure of his acquaintance but one short year. Misfortune had overtaken him, the burning heat of a Panhandle summer drouth scorched and burned up his crop, the loss of his home was imminent, but through it all he maintained his faith in God. In prayer he was powerful. It seemed that he forgot everything but the fact that he was in the presence of the Holy One and he talked to him face to face. Forty years of fighting and conflicts, but thank God an eternity of shouting and victory. Sleep on, faithful one, until the resurrection morn, then with the redeemed hosts who have washed their robes and made them white in the blood of the Lamb we expect to join you in singing Hosanna to our King!

R. L. JAMESON, Matador, Texas.

SCHUTTE—On January 22, 1917, at Marathon, Texas, the tired body of Mrs. Cora Schutte entered into rest and her spirit went home to God. She was born and reared at Austin, Texas. She was the daughter of Capt. and Mrs. John Conner. In her early youth she attended a Presbyterian Sunday School. After her marriage she united with the Methodist Church. She made her home at Galveston, Texas, for many years. She was for more than seven years an attache of the Advocate office. She was a devoted member of the Church and very active in all branches thereof. Optimistic by nature, she was the very sunshine of all her associates. In her latter years she suffered much from asthma. In the hope of finding relief she and her husband, Capt. John C. Schutte, moved last year to California, but soon returned to her native State—Texas—and located at Marathon. Here her body sleeps to await the resurrection morn. The writer had known her from early girlhood, and it is with great sadness of heart that he lays these few flowers on her grave. Her lonely husband is spending his later years in Eagle Pass, Texas, with friends whom he has known for many years. He will meet her again in a land "that is brighter than day."

L. BLAYLOCK, Dallas, Texas.

HOLLINGSWORTH—Mrs Maggie Alma Hollingsworth (nee Easterling) was born in Marion County, South Carolina, November, 24, 1857, and died at the family home in Leon County, Texas, January 19, 1917. Her remains were laid to rest at Evans Chapel on the following day surrounded by a number of sorrowing friends and loved ones. She gave her heart to God and united with the M. E. Church, South, at the early age of eleven years, under the ministry of Rev. Sam Bethea. This important step she never regretted, but lived a consecrated Christian life to the end of life's journey. Prayer was her daily habit and she impressed the importance of this on her children. Death came unexpected, but it found her ready and her end was peace. She was married to W. L. Hollingsworth in Leon County, Texas, December 4, 1889. This union was blessed with six children, two sons and four daughters. All living except one who

preceded her to the Father's house above. It was her privilege and consolation to live to see all the children give their hearts to God and enlist in his services. Sister Hollingsworth was a tender, loving, devoted wife and mother, a true friend and unselfish in her devotion to her friends and loved ones. May God comfort and sustain the bereaved husband, son and daughters. Jesus says to them as he said to his weeping disciples: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: I go to prepare a place for you. I will come again and receive you unto myself." Her pastor,

ROBERT O. WIER.

WAITE—Presler Oliver Waite was born December 12, 1892, in Wichita County, Texas, and died in Tulia, Texas, January 26, 1917. He was converted in 1909 and united with the M. E. Church, South. He was married to Miss Edna Fink, May 14, 1916. His funeral was preached by Brother Pope in the Methodist Church at Tulia. As known to the writer, Oliver was a splendid boy. So sad to give him up in his early manhood. Being the only child of his parents and only grandchild of his grandmother, Sister Shepard, makes it doubly sad. May God abundantly bless the young wife and comfort with his own presence these lonely parents and grandmother. A former pastor,

M. E. HAWKINS.

WELCH—Mrs. Jadie Welch (nee Proctor) was born in Indiana, July 12, 1835, and departed this life February 15, 1917, at the home of her brother, near Dalby Springs, Texas. She moved to Texas and settled in Bowie County, with her parents, March, 1841. She professed religion and joined the M. E. Church, South, at Dalby Springs in early life. She married Ben T. Welch in 1871, and to this union one child was born, but died while small. Aunt Jadie, as she was called by all, survived her husband several years. She has spent a long and useful life in this community. In her last illness she suffered long, but patiently. Loving and tender hands did all they could to relieve her pains. She was perfectly resigned to the will of God. She is survived by one brother and one sister and a host of kinsmen. Her funeral was conducted by her pastor at the old Pleasant Grove Campground, and here we laid her body away to await the resurrection. God bless all the bereaved ones.

W. G. JONES, Pastor.

HAMILTON—Mrs. Nannie J. Hamilton (nee Faulkner) was born in Lincoln County, Tennessee, April 25, 1869; departed this life January 25, 1917. Her case baffled medical skill, which had no effect that we could tell. She silently and oh! so quickly slipped away from us to the sunny shores beyond the dark river. Oh, how vacant our home and hearts are without her! She was wedded to J. J. Hamilton January 9, 1890. She was converted at the age of fourteen, joined the M. E. Church, South. She lived her religion every day until her summons to come home with Jesus. To know her was to love her. She was kind to her friends and had a good word for all. She leaves a companion and seven children. Oh, how they miss her! The future now looks so dark, but we will try to be ready for the summons to meet her across the dark river. God being our helper. She leaves five sisters and two brothers and a host of relatives who loved her. May we all meet by-and-by.

HER LOVED ONES.

HARKNESS—Lewis Harkness was born in 1838 in Starksboro, Vermont, and died in Toyah, Texas, January 22, 1917, at 11:10 p. m., at the home of his son, Lewis, Jr. He was seventy-nine years of age. He was converted when a young man and lived a Christian until the Father said: "It is enough, come up higher." He was a member of the M. E. Church, South. His brother, Rev. N. J. Harkness, who died October 29, 1913, was the pastor at the time of his death of the Wesley Church in Chicago, Illinois. Brother Lewis Harkness came from a stern and true Quaker home. The classics of that home were the Bible and Fox's Book of the Martyrs. Brother Harkness was married to Miss Hannah Newcomer in 1867. His wife preceded him in December, 1915. To their home were born three children, Lewis, Jr., Mrs. J. A. Thomes and Mrs. Lizzie Roster, all of whom are living. The funeral services were conducted at the home of his son, Lewis, Jr., January 23, 1917, at 3 p. m., in accordance with his expressed desire. Rev. R. L. Armor con-

ducted his funeral. The beautiful home was arranged so the friends could be in the service. The family took their place around the casket and the great congregation stood with bowed heads, sorrowing hearts and loving sympathy during the songs, and while the pastor offered a few words to comfort and assure that one day there would be a reuniting if we put our trust in Christ. May the blessings of God be upon the children and the Church of which he was a member and that we may all meet around the throne of God. His pastor,

ROBT. L. ARMOR.

SIMMONS—Osgood Clifford, son of Dr. J. S. and Mrs. Sara F. Simmons, was born in Northern Georgia, July 7, 1872, and died in Waco, Texas, January 19, 1917. The dates mark the beginning and the ending of the career of a young man endowed with brilliant mind, splendid physique and genial personality. Mr. Simmons belonged to one of Georgia's staunchest Methodist families and joined the Church at the age of ten. In youth, however, he became dissatisfied with his spiritual condition, and during a revival at Young-Harris College, where he was a student, he sought and experienced complete reclamation. That this was to him a precious memory is evidenced by the fact that among the few papers he had preserved was a letter written at this time by his mother—a "love letter" she called it—rejoicing with her "baby boy." In his last years he was a faithful attendant at Church and Sunday School. His early manhood was passed in Atlanta, Ga., where still live his only brother, Walter, and a sister, Mrs. Clara McHan. His other sister, Miss Lura Simmons, made her home with him in Albany, Texas. She was expecting him home from a business trip to Austin when the sad news came that he had passed away. Having stopped over night in Waco, he was leaving the hotel for an early morning train, when he fell to the floor and expired almost immediately. In 1902 he came to Texas and lived two years in Comanche with his sister. The next year he spent in Arizona, then returning to Texas; lived at San Angelo, at Anson and last at Albany. His spirit of good fellowship won for him a host of friends. "Be of good cheer" seemed his life's motto. The following stanza from a little poem among his papers embodies the sentiment which his life radiated: "The thing that goes the farthest toward making life worth while, that costs the least and does the most, is just a pleasant smile." His "pleasant smile" was so habitual that a stranger who saw him only after life had fled wrote touchingly of his pleasant, noble-looking face that even death could not rob of its beam. In impaired health and realizing that a sudden summons might call him hence, yet his joyous spirit was neither saddened nor soured. He lived his life of gladness without murmur or complaint. Whatever frailties may have marked him as human, his mission of scattering sunshine all along his way was a godly mission. "There is none perfect save One" in whose saving grace he had early learned to trust and from whom his devoted sister finds comfort for her aching heart. The body was laid to rest in Comanche from the home of his cousin, Mrs. F. E. Adams. Rev. L. G. White conducted the funeral and the order of Woodmen the burial services. The bereaved relatives have the sympathy of many friends who sorrow especially for the devoted sister, whose life was so linked with that of her brother.

A FRIEND.

EVANS—Mrs. Minnie E. Evans, our friend and neighbor, has gone. The short time we have been together has been a time of pleasure and profit. Mrs. Evans was the wife of W. R. Evans and the daughter of A. J. and Mrs. E. A. Barnes. She was born near Alvarado, in Johnson County, April 6, 1872, and has lived a good Christian life. Had many friends. To know her was to love her. All her sisters, her brother and many loved ones were in her home at the time of her death. Brother Crow conducted her funeral Sunday, February 11. A great crowd of sorrowing friends and relatives gathered to pay the last tribute. Her death was a shock to her relatives and friends, for she was sick only a short while. And her going away will mean a great loss to the Church and community of Barnesville. She was an earnest worker in the Church and Sunday School, having been converted in early childhood. She knew nothing save to serve her Lord and Master. Her last pleasure on earth was to assist with the entertaining and serving at her parents' sixtieth wedding anniversary, which

occurred January 29, 1917, and she died February 10, 1917. She leaves a father, mother, husband and two daughters to mourn her departure, also several sisters and brothers and relatives and friends without number. We know their sorrow is great, but we point them to the Allwise Father and they can only be comforted by the one who said, "It is enough; enter now into the joys everlasting." A friend,

MRS. MATTIE CROW.

CRANFILL—Brother S. B. Cranfill was born in Lincoln County, Tennessee, June 12, 1836. He moved with his parents to Illinois when a boy of four years. Young Samuel, with his parents, moved back to Texas when only a lad seventeen years, coming to Dallas County in 1856. Three years later, in 1859, he moved to the old home place at Cranfill Gap, Texas. Here he was introduced to the realities of life. Here he became a good neighbor, friend and brother and one of the first settlers in this county. He was loved by all who knew him best and lived a devoted and faithful life in same until God said, "Come up higher." This scribe has known him for more than thirty years. He was always on the moral side of all questions. He hated sin, but loved the sinner. He loved his Church; was a strong arm of support to his pastor. He always contended for his Church, paid its assessments in full while he was steward. May God let his mantle fall on his boys. We will miss his familiar voice and dear old face more than we can tell. On February 11, 1917, at Clairette, Texas, the grand old soldier, father, friend and brother folded his tent and passed from the gloom and shadows into that eternal day where he may rest amidst the encircling hill of heaven while the ages roll on. May God bless the bereaved ones. Look up to him. He is able and willing to help you. **K. M. TURNER, L. D.**

WILSON—John Wesley Wilson was born July 15, 1839, in Marion County, West Virginia, and died at Prosper, Texas, January 31, 1917. On May 23, 1867, he was married to Miss Nancie A. Sargent and for nearly fifty years they lived happily together, rearing a family of thirteen children. In 1870 he was converted and joined the Southern Methodist Church. He was soon after elected steward, as which he served until October, 1878, when he moved to Texas, locating in Denton County, near what is now the Elm Ridge community. When a Methodist Church was organized there about thirty years ago he became a charter member and was again made an official. In 1903 he moved to Prosper. There he was made both steward and trustee in the Church, which positions he filled until his death. He served four years as a Confederate soldier. As a citizen he always stood courageously for civic righteousness. At the ballot box he voted as he prayed. As a father he was gentle and kind, ruling his house in righteousness. He always held family prayers, the influence of which has told upon the lives of his children. As a Christian his influence was as wide as his acquaintance. Saint and sinner alike loved and honored him. The burden of his prayer even during his illness was for the lost of his community. He died like he had lived—in the strength of a conquering faith. To the sister, the lonely companion, the seven sons and five daughters who survive him we would say, "Be thou faithful" that the circle may be unbroken in that eternal home beyond.

GUY F. JONES, P. C. Prosper, Texas.

BALLARD—Weaver Ballard was born August 1, 1892, and died February 27, 1917. He was laid by the side of his mother in the Lanham Cemetery. While in his teens Weaver joined the Methodist Church. He was a noble young man. While on his bed of death it was his delight to talk of the future. Just before he passed away he said: "I hate to leave you all, but I am prepared to go. I will soon be with my Savior and mother." Thus, while in the grasp of the monster, he laughed at his power. "O death where is thy sting? O grave, where is thy victory?"

JOHN W. HOLT, Jonesboro, Texas.

It is a good thing to be rich and a good thing to be strong, but it is a better thing to be beloved by many friends.—Euripides.

Humors of all kinds are prolific of worse troubles. They may be entirely expelled by a thorough course of Hood's Sarsaparilla.

CHURCH NEWS.

Bishop J. H. McCoy will preach the commencement sermon of Whitworth College, Brookhaven, Miss., Sunday, May 20.

Bishop E. E. Hoss will dedicate the new house of worship of Central Church, Cumberland, Md., Sunday, March 25. Rev. J. M. York is the pastor.

It is announced that Bishop Thomas Nicholson, of the Methodist Episcopal Church, and Miss Evelyn C. Riley, of Cornell College, will be married June 19th.

Dr. G. Campbell Morgan has completed twelve years of service at Westminster Chapel, London, leaving that Church with a membership of 948, as against 230 when he began his work there.

Dr. J. H. Jowett, pastor of Fifth Avenue Presbyterian Church, New York City, has received a second call to the pastorate of Westminster Chapel, London, as successor to Dr. G. Campbell Morgan.

There are thirty denominational bodies in the United States reporting fewer than one hundred thousand members each. These denominational groups include from one to twelve separate organizations.

The Protestant Episcopal Church has completed within one year its task of raising five million dollars as an endowment fund for retired ministers and went more than one million dollars beyond the amount fixed.

A cable to Toronto, Canada, recently brought the information that the new Methodist school building at Kobe, Japan, had been destroyed by fire. It was owned and controlled by the Methodist Church of Canada, and the Methodist Episcopal Church, South.

A called meeting of the Sunday School Board was held in Nashville. This meeting was for the purpose of taking the steps necessary to secure a new charter for the Board, according to the suggestion of the Commission on Charters named by the last General Conference. The new charter was secured, and under the provisions of that charter the following officers were elected: President, Bishop James Atkins; Vice-President, E. B. Chappell; Recording Secretary, C. D. Bulla; Treasurer, D. M. Smith.

The sudden death of Prof. W. L. Mayo, president of East Texas Normal, Commerce, Texas, will be mourned by thousands throughout the country. Texas nor the Church never had a more consecrated talent. His students are scattered everywhere and bear the impress of his noble mind and heart. His body was entombed in a concrete vault in a locust thicket on the college campus, by his own request. So dearly did the alumni love him that they will at once raise \$5000 for the erection of a statue to his memory.

We note in the last issue of the St. Louis Advocate that Rev. D. F. Fuller, of Wylie, Texas, says: "I have read the Advocate under Doctors Bond, McAnally, Finney, Palmore and the present incumbents. I like you much and am unwilling to part from your company. Your subscription list has carried my name since 1872." And Bro. Fuller loves the Texas Advocate. Joe Irvin, of Phoenix, Arizona, once wrote us that this good man was as brave as a lion in the performance of duty. And we know he is as tender as a child, for we remember his story of Little Meigs.

Miss Lochie Rankin has completed forty years of faithful service as a missionary. She has lived in Shanghai, Nanzhang, Kaating, Soong-kong and Huchow. In all these places she has been abundant in labor, teaching women, girls, boys and young men. Some of her students now occupy important positions, and are useful men in Church and State. She is admired, honored and loved by all who know her, foreign and Chinese. Though now well advanced in years she is still very active in mission work and young in feeling, full of zeal and enthusiasm. Her life is an inspiration to others, and all wish her health, strength and vigor for many more years of devoted service for her Lord.—China Christian Advocate.

"Nearly every means except Christianity has been tried to get rid of war—Some day, it is to be hoped, that will be tried."

HUGO DISTRICT NOTES.

Perhaps a word from our part of the world would not be amiss at this time in view of the fact that we have never distressed the Advocate readers with "news" in the more than three years we have been traveling this district.

We have nineteen charges in the district, covering a territory approximately 120x150 miles in area. Much of this is sparsely settled. Our rural problem has proven very hard, not to say impossible, of solution. The country is new, embracing as it does the larger part of the Choctaw Nation. The difficulties of securing title and the fact that so much of it is restricted land has been much in the way of any substantial improvement. A better day is dawning and the prospects good for a very rapid development of all the resources we have. There is a very large acreage of pine in the southeastern part of the State and several large new sawmills are rapidly cutting up the lumber and shipping to the various markets of the world. Farming and stock raising are the sources of income in all the country about us. This is not an ideal agricultural country, yet there are many splendid bodies of land where up-to-date methods are bringing good returns.

School facilities are very good in the towns and villages, and perhaps most of the country schools are, at least, up to the average. We need to give larger attention to the Christian character of our teachers both in town and country. It has been my privilege to know many splendid Christian men and women who were doing an immeasurably great service through their consecrated influence among the people.

The Church is not doing the work needed, although she is constantly increasing her borders. We are too narrow in our conception of the kingdom and too much disposed to think our responsibility ended when we have given our local Churches a meager support.

These have been pleasant years, in the main, hard work, much journeyings away from home, anxieties about best methods to get desired results, but through it all the hearty love and co-operation of both preachers and laymen, and, over all, the mercy of God ever brooding and giving a poor sinner "saved by grace" an opportunity to serve at a task that an angel might covet.

I cannot stop to name the men who have been so earnest and faithful through the years. Some of them are in other districts now, some are in other States, but I am the better for having known and loved them. The district is well manned this year. Each man seems to be the man for the place. Salaries have been raised about \$2500 in the entire district and payment is being more regularly made than ever before.

Conference collections are being raised and the outlook is better than ever. Good meetings have been held, others in progress now with splendid prospects for really great revivals. We have given special attention to the Sunday Schools; have had a large number of institutes. E. Hightower and Miss Nell Peterman did us splendid service. We have practically as many in the Sunday School as we have members in our Churches in the district. We want much larger results and expect them.

I feel myself fortunate indeed to be associated with the Methodists of Hugo District, both preachers and laymen. We are all determined to "make good" this year by the grace of God.
R. T. BLACKBURN.

Hugo, Okla.

NOTES FROM THE FIELD.

At Texarkana I renewed old acquaintance with that royal Alabamian, Dr. Andrews, who is a power in all the affairs of the city. The field worker had a fine time, though the rain gave a very small crowd. At 8 p. m. to Hardy Memorial, in the rain, and here met a very fine crowd. This is certainly a promising station, and Brother Walker has a vision of its vast possibilities. With an adequate building this will be a great appointment.

February 16 we were with Brother J. R. Murray at Keltys, a great sawmill town near Lufkin. On account of the rain spoke in the commissary to a small crowd. Brother Murray is in great favor with his people.

At Burke we met with a great reception. The rain which has followed me for six weeks rested and a bright day gave a fine crowd. Trained

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.

Methodists, many sons of the parsonage and that sunny superannuate, J. D. Burke, made the visit memorable. They certainly treated the temperance cause fine. A crowd went down with me to Diboll Sunday night. Here Brother Doak, earnest, handsome and efficient, had a great crowd for the field worker. We had a fine time and a great collection. The great sawmill is enthusiastically prohibition and were much interested in the work.

Then on to San Jacinto, where the fight was warm. For four years this county has been dry; but a systematic campaign of bootlegging and registration of negroes had been carried on for months and the prospects were dark. I commenced at Sheppard and spoke day and night for three weeks. Rev. F. E. Few and Rev. J. L. Webb were wheel horses and everybody helped. At Sheppard, Cold Springs and Oakhurst the women and children made things hum.

The field worker was raised with negroes and likes to preach to them. Early in the fight he lined them up and spoke to great crowds of them, and the fight was won. There will never be another contest in San Jacinto. No two preachers in Texarkana more deservedly popular than Webb and Few.

On with the battle!
SIMEON SHAW.

WHAT OF THE PHILOSOPHY OF HUMAN IMPULSE?

I have been hearing Dr. O. E. Goddard for some days in the clear, concise, clean-cut presentation of distinctive Methodist doctrine; prayer, the personality and functions of the Holy Ghost glorifying God, etc. The folks appreciated the discourses, but there was no manifestation of out-breaking spontaneity. Why? I do not pretend to say, for these are truly soul-stirring, dynamic themes. One thing the Doctor said impressed me greatly; that the day of great impulsive concern in movement following the gang spirit wherein multitudes flocked to the altar, swayed by the power of the example of some leading personality, is passed; for, said he, this is the day of individualism. On Sunday evening, when, by the invitation of the pastor, Bishop Lane, that great and honored old Negro apostle of the Colored Methodist Episcopal Church, preached to a packed house in demonstration of the Spirit and of power from, "Thou art my portion, O Lord," and concluding, a song being sung, there was a momentary pause, then, without word, or suggestion, from any source, one from the congregation spontaneously moved out and went forward to shake the old Bishop's hand. Like a flash the congregation was in commotion and pressed forward literally by the hundreds to grasp the hand of the old patriarch. And the funny thing to me was that Dr. Goddard was the first after the leader moved to be seized by the gang spirit. Funny what little regard the Spirit had for Dr. Goddard's theory. What of the philosophy of human impulse?
H. B. URQUHART.
Houston, Texas.

The continued sense of want is the abiding condition of growing fulness. Where there is no sense of poverty, true royalty can never be gained. The possession of any kingdom can only be won through quenchless aspiration.—Selected.

RESPONSES.

I've acquired the "Advocate habit" and derive so much aid and comfort therefrom that I never intend to "cut it out." Here's my check.

D. E. EMERSON.
Chickasha, Okla.

After reading the Advocate for twenty-five years I am not ready to miss one number. It gets better all the time. It is worth many times its price. Uncle R. R. Jenkins' article on "Sins Forgiven" was worth a whole year's subscription. God bless the Advocate force.

L. L. BYERS.
Avoca, Texas.

It affords me pleasure to pay in advance for as good a paper as the Advocate.

T. M. WHALEY.
Eldorado, Okla.

We feel like we cannot afford to let our Church paper stop, so inclosed find check for subscription to October, 1918.

MRS. ISOM JOHNSTON.
DeKalb, Texas.

The Advocate has been coming to our home most of the time for thirty years, and since the death of my precious husband it has been a dear companion to me.

MRS. DAVID WRIGHT.
Dublin, Texas.

I have been taking the Advocate since 1867 and I do not want to do without it.

T. J. MAYES.
Comanche, Texas.

I have been a subscriber to the Advocate since I was fifteen years old and expect to take it as long as I can raise the price.

ALBERT H. SMITH.
Bryum, Texas.

I cannot do without the Advocate. Next to my Bible it occupies the first place on my center table. I devour what it contains with avidity.

R. H. GRINSTEAD.
3 W. D Ave, Oklahoma City.

Send me the Advocate another year. I do not feel that I could do without it since reading last issue (March 15.) The editorials, Bishop Candler's and Brother Shuler's articles are worth the subscription alone.

J. A. PIPER.
Valliant, Okla.

We cannot do without the good old Texas Advocate. It is the best that comes to our home, and it has been coming without a break since 1867. May God continue to bless it and use it in the upbuilding of his Church and kingdom on earth and abundantly remember those who build and defend it.

R. K. TRAYLOR.
Cuero, Texas.

I am making a special effort to get more new subscribers and to collect old ones.

J. L. OLIVER.
Graham, Texas.

RAYMONDVILLE AND LA FERIA, 100 PER CENT.

All my stewards and trustees at both Raymondville and La Feria are now on the Advocate list. These ten new cash subscribers are out of a congregation of seventy members, with prospects for more.

O. C. CROW.

16 NEW SUBSCRIBERS FROM VINITA, OKLA.

Rev. N. L. Linebaugh, of Vinita, Okla., sends this week nine new cash subscribers for one year each. This makes sixteen which Brother Linebaugh has sent recently. And the good work still goes forward.

20 NEW SUBSCRIBERS FROM BIG SANDY.

Rev. R. J. Smith has sent since conference twenty new cash subscribers from Big Sandy Circuit. We were glad to learn at Lufkin last fall that he was again entering the Texas Conference, for we knew his former record as the Advocate's friend. He has more than exceeded our expectations. Suppose 1000 other pastors had done as well! The Advocate influence would be considerably increased.

We enjoy the Advocate very much and realize the struggle you must have to keep it going at the present subscription rate.

G. E. HAMILTON.
Matador, Texas.