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Volume LXIII

DALLAS, TEXAS, THURSDAY, FEBRUARY 22, 1917

Number 29

Humiliating Defeat For The People

(EDITORIAL CORRESPONDENCE)

For the third time we sat at the press table in the House of Representatives, Friday, February 16. We felt constrained to do this because of the boast of the whisky power, in letters read at Sulphur Springs, that the press of Texas is favorable to anti-prohibition. And certainly the best friends of the larger part of our daily papers will not deny that the reporters in Austin have misled the public in their interpretation of the amendment introduced by Mr. Bagby, of Lavaca. These reporters are a happy lot and we like to be with them, but perfect candor compels us to say that either their intelligence or their integrity is at fault. And we much prefer to believe that it is the first article.

We now propose to show to our readers the utter insincerity of the whole program of the House anti-prohibitionists. Let the reader follow the various steps in the manipulations of the anti-prohibitionists.

1. On January 13 Messrs. Nichols, Dodd, Bryan of Midland and Davis of Dallas introduced House Joint Resolution No. 1. The resolution proposed to so amend Article 16, Section 20, of the Constitution that it would read as follows:

The manufacture, sale, barter, exchange or transportation of intoxicating liquors on and after the second Tuesday in January, 1918, is hereby prohibited, etc.

The resolution was referred to the Committee on Constitutional Amendments.

On January 17 the committee reported favorably with committee substitute to read as follows:

The manufacture for purposes of sale, barter or exchange, and the sale, barter and exchange of intoxicating liquors on and after the first day of March, A. D. 1918, is hereby prohibited, etc.

2. January 25 was set as the date for the consideration of this committee substitute and on that date the first battle in the House was fought. Mr. Bagby vigorously attacked the committee substitute, declaring that its adoption by the people would make a "bootleggers' paradise" of Texas. He suddenly was transformed into a bold champion for a "dry" Texas and introduced his so-called "bone-dry" amendment, which reads as follows:

The manufacture, sale, exchange and intra-State shipments of spirituous, vinous and malt liquors and medicated bitters, capable of producing intoxication, except for medical, scientific and sacramental purposes, on and after the first day of March, A. D. 1918, is hereby prohibited within this State.

Our opinion of this measure has already been given in other issues of the Advocate and our purpose in mentioning it here is simply to say that Mr. Bagby succeeded in getting a number of men (whose counties had instructed for submission) to vote for his measure and against the committee substitute. To use the language of a mem-

ber of the House, Mr. Bagby threw his net and caught a few "suckers." The following constitute that list: Chas. A. Burton, I. T. Valentine and Dr. C. E. Walker, of Tarrant County; W. E. Cox, of Ellis County; F. M. Fitzpatrick, of Waco; Frank F. Lindermann, of Bell County, and S. W. Sholars, of Tyler County.

The deflection of these gentlemen left the submissionists two or three votes short of the required two-thirds and further consideration was postponed to a later date.

3. On Friday, February 2, the committee substitute was again taken up in the House. It was again subjected to practically the same assaults as on January 25. Mr. Canales, who voted with the submissionists on January 25, now reintroduced Mr. Bagby's amendment with only the additional word "inter-State." His amendment read:

The manufacture, sale, exchange, intra-State and inter-State shipments, etc.

He devoted much time in his speech to the defense of Mr. Bagby's sincerity and added to Mr. Bagby's first catch of "suckers" (to use the words of a member of the House). The gentlemen (whose own counties had instructed for submission) who voted for the Canales amendment and later against the committee substitute are as follows: Chas. A. Burton, I. T. Valentine and Dr. C. E. Walker, of Tarrant County; W. E. Cox, of Ellis County; F. M. Fitzpatrick, of Waco; Frank F. Lindermann, of Bell County, and S. W. Sholars, of Tyler County. Friday, February 2, to this list of recalcitrants were added W. V. Dunnam, of Coryell County, and J. T. Canales, of Brownsville, who were present but declined to vote for the committee substitute; C. B. Monday, of Marlin, and George B. Terrell, of Alto, (both instructed for submission) were absent. Mr. Terrell was reported sick. Mr. Lindermann voted against both the Canales and the committee resolutions.

4. It was now perfectly apparent to the submissionists in the House that the committee substitute for House Joint Resolution No. 1 could not receive the required two-thirds in the House. Accordingly they recommitted it, hoping to frame a measure which would command the support of the recalcitrants. And these recalcitrants, let us say, made it as humiliating as possible for the committee, for they demanded the very language in which Mr. Bagby had drafted his faulty amendment.

Accordingly, on Friday, February 16, the committee submitted the following proposed amendment:

Section 20. The manufacture, sale, exchange, storage, intra-State and inter-State shipment of spirituous, vinuous and malt liquors, and medicated bitters, capable of producing intoxication, except for medicinal, scientific and sacramental

purposes, on and after the first day of April, A. D. 1918, is hereby prohibited within the State.

The reader will note that this language is the exact language of the Bagby and Canales amendments with two or three minor and insignificant changes. It differs from the language of both Messrs. Bagby and Canales in that it changes the date from the first day of March to the first day of April, 1918. This is an insignificant change, as the Speaker himself declared from the chair. The language of this last committee substitute differs from that of Mr. Canales' amendment in the single word "storage" and this the Speaker declared to be insignificant. It differs from the language of the Bagby amendment only in the two words "storage" and "inter-State."

Mr. Bagby himself took the floor of the House again and again. In his last speech he admitted that the present amendment was essentially the same as his own and as that of Mr. Canales. His appeal was that of an adroit debater. Indeed, we never hear W. T. Bagby, of Lavaca, but that he breaks our heart. His face is so open and his ability so marked that we never cease coveting him for the cause of prohibition in Texas. Nevertheless, W. T. Bagby is tremendously on the other side. "Why did you vote against the Canales' resolution?" he shouted. He said with consummate adroitness, "You called the recalcitrant pros traitors and now you come and seek their votes by the same resolution!" (This is our language, but it is a correct paraphrase of Mr. Bagby's speech.)

The reader will note, again, Mr. Bagby himself being judge, that the committee had been forced to reintroduce Messrs. Bagby's and Canales' resolutions. Mr. Bagby was right when he exclaimed, "You are driven to the extremity of this bill." And this bill had commanded on two previous occasions the vote of men whose counties had instructed for submission.

Will this resolution, now framed in the very language of Messrs. Bagby and Canales, and differing in no essential particular from their resolutions—will this resolution now command the votes of submissionists who voted for it on two previous occasions? Will these men, who rejected the first committee substitute, now vote for a resolution that they formerly proclaimed "bone-dry" and for which they had twice voted? Was their rejection of the first committee substitute sincere?

It is with a sad heart that we are forced to believe that it was insincere. These gentlemen are destroyers of representative government and have made mockery of our sacred democratic institutions. They have added to the distrust which the people already entertained toward the Texas Legislature. And they have forced un-

(CONTINUED ON PAGE EIGHT, COLUMN ONE).

United We Shall Stand

By Bishop Edwin D. Mouzon, D. D., LL. D.

The unification of American Methodism is greatly desired by the large majority of Southern Methodists. The paper adopted at the Oklahoma City General Conference had the unanimous and enthusiastic vote of that representative body. Practically all the Annual Conferences this last fall passed resolutions heartily approving the action of the General Conference of 1914 and expressing the fervent hope that a way might be found whereby a reorganized and united Methodism should be able to deliver her full strength upon a given point at a given time.

That the Joint Commission at its "Christmas Conference" in the city of Baltimore did not come to definite and final conclusions seems to have given some comfort to the small minority who are fully satisfied with "things as they are" and who favor "letting well enough alone." It will not be unparliamentary for a member of the Joint Commission to say that progress, very distinct progress, was made at the Baltimore meeting. It was progress to be able with very little debate to settle upon only three issues as fundamental and vital—namely, the General Conference and its powers; the Jurisdictional Conferences, their number and their powers; and the status of the colored membership of the Methodist Episcopal Church in the reorganized Church. It was progress, immense progress, to be able to discuss matters relating to the powers of the General Conference and the number and powers of the Jurisdictional Conferences in a way which showed that there was agreement as to the ends sought and general agreement as to the means to be used in accomplishing these ends. It was certainly progress, immense progress, to take up the question of the relation of the colored man to the Church and of the Church to the colored man and be able, men of the North with their inherited attitude toward this question and men of the South with their well-known convictions, to discuss it in the spirit of Christ and of brotherly love—love toward each other and toward the colored man as well. And, once more, it was progress to be able to discuss all questions with faces turned toward the future and not toward the past. One great question we were asking: What does God desire American Methodism to do in this twentieth century?

The unification of Methodism will be the result of a genuine rapprochement. There must be a coming together from both sides, which shall protect the principles which each holds dear, while surrendering only those things that are not vital. This is not easy to do. It could not be done in less than one week. It may take many months and even several years. We must be wise enough to know how to wait. He that believeth shall not make haste. We do not want any unification made by "carpenters." An outward and artificial unification would be worse than nothing. We must grow together. Unification must be inward and real. It must be vital if at all. Meantime let us all do what the Joint Commission, in their address to the Church, request—"continue instant in prayer for the blessing and guidance of God upon the work so auspiciously begun."

There are urgent and compelling reasons which call for the reorganization of American Methodism.

Methodism has had a glorious history. Students of American history are beginning to recognize that Methodism has made larger contribution than any other denomination to the founding and building of the nation. Her doctrines and polity peculiarly fitted her to the pioneer days of America. And she has already been able to adapt herself to changing times. Beyond doubt God has guided in our history. And Methodism will once more be able to adapt herself to changed conditions. A distinguished visitor to our last General Conference made use of certain memorable words: "We need to remind ourselves that there is such a thing as overworking a providence of God."

Methodism has been the greatest evangelical force on this continent. But it is as certain as anything can be that a divided Methodism will not remain the power for good that it has been. This waste of men and money resulting from duplication of Churches in the same territory is the poorest sort of business. And we do more than waste men and money. We waste

the spiritual energies of our people. In hundreds of towns and cities preachers and people are utterly weary of it. In few places it is getting better; in most places it is getting worse. The stronger and more aggressive each Church becomes, the more acute becomes the conflict. It is perfectly plain that something needs to be done. It is also perfectly plain that up to the present time most of our plans have come to little or nothing. It is not enough to reply: "We are not at fault; the party of the other part is." We have now come to the parting of the ways. We must go to the right hand or the left. We must draw closer together or go farther apart. We cannot stand still. The status quo cannot continue and will not continue. If we seek to force its continuance, we may be "overworking a providence of God;" and we shall doom Methodism to a second place, or to a still lower place, among the evangelical forces of our land. For a divided Methodism, wasting millions in duplicating Churches and sacrificing men to maintain them and misdirecting to petty ends spiritual energies which should be directed to great issues cannot hope to hold its place of leadership among the Churches which preach evangelical Christianity.

But Methodism is not our first concern. The kingdom of God is. It is conceivable that Methodism might be cast aside and that God might find other agencies with which to "spread Scriptural holiness over these lands." For God is able even of stones to raise up children unto Abraham. He may see fit once more to choose weak things to confound the mighty. Not the salvation of Methodism, but the salvation of the world, should be our first concern. It is this that stirs the heart and wakes one up in the night sometimes and sometimes in the day brings tears unbidden to the eyes. The Church is a divine institution, and Methodism is of God. We believe, therefore, that Methodism should have a large part in the salvation of the world.

We are living in the midst of such times as history has no record of. We had organized our forces; we had studied the field; the Christian Church dreamed that she had gotten herself ready for the conquest of the world. We had talked much of the fatherhood of God and the brotherhood of man. We had grown fond of saying that the nineteenth century had made the world one neighborhood, and now the twentieth century would make it one brotherhood. We were asleep! We did not know what hellish forces were mustering for the wrecking of our hopes and the desolation of the world. Surely we live in the midst of days which call for heart-searchings and for prayers! Surely now is the time when all Christians of every name should draw closer together, sinking all minor differences and exalting only those things that are worth dying for. And if this be true, how much more should the two Methodisms, which preach the same doctrine, which inherit so much heroic history in common, which are animated by the same spirit, and which in a general way have the same form of Church government—how much more should the two great Episcopal Methodisms of America seek to find a way by which their forces may be unified so as to make their full contribution toward the evangelization of all peoples and the redemption of the desolate places of the earth!

The unity of the Church is an ideal very definitely set before us in the New Testament. St Paul beseeches the Ephesians that they "give diligence to keep the unity of the Spirit in the bonds of peace." Christ prays for his disciples "that they may all be one; even as thou Father art in me and I in thee, that they may be in us, that the world may believe that thou didst send me." I shall, of course, be told that nothing like visible and organic union is referred to either by Christ or St. Paul. All of which I know as well as any man, and to all of which I make this reply: Misunderstandings and conflicts between brethren and wastage of men and money make no contribution whatsoever toward "keeping the unity of the Spirit in the bonds of peace" and certainly do nothing toward silencing the doubts and hushing the disbelief of a gainsaying world.

Let it be understood that the unity of the Church is not an end in itself, but a means to an end. That end is the unity of the race. All the purposes of God move forward to the building up of the body of Christ till

we all attain unto a full-grown man, unto the measure of the stature of the fulness of Christ—till we all become God's new humanity, grown, after all these ages of toil and travail, to full manhood. The grand event toward which the Church is laboring is the making of the man that is to be—

"Till the peoples all are one, and all their voices blend in choric Hallelujah to the Maker 'It is finished. Man is made.'"

Who can doubt that just as this time the unification of Methodism would be the largest contribution which could possibly be made to the unity of evangelical Christianity? And if the largest contribution which could be made to the unity of evangelical Christianity, then the largest contribution which could now be made to the unity of the race.

And let us consider an aspect of the question which lies nearer home and touches each one of us. America herself stands in need of a more genuine unity. Living in our little corner, knowing little of what is going on in our great country, we may have had no occasion or opportunity to see and feel this need. But every well-informed and patriotic citizen feels it deeply.

Ours is a vast territory, stretching from east to west and from north to south, not to speak of our outlying possessions. There was a time when conflicting interests between the North and the South came near to dividing this nation into two rival nations—a danger which has now happily passed away forever. A glance at a historical map will show that the United States was small then compared with our present wide expanse of territory. There are very decided differences between East and West, not to refer to differences between, say, New England and South Carolina. There are differences which we would not eradicate if we could. We desire rather to unify and harmonize them. The last thing to be desired in America is the drawing of hard-and-fast boundary lines so as to perpetuate provincialism anywhere. One of our great missionaries, looking at the whole question from a detached standpoint, asks the question: "Does the Southern Methodist Church desire to become a province?" To ask that question is to answer it. The unification that is desired is a unification which shall make one Methodism for one America. With the lines of Jurisdictional Conferences wisely drawn and with General Conference supervision over all matters distinctively Connectional, we shall be able to build a Church as truly one as the nation is one and a Church which shall make large contribution toward intensifying and preserving the unity of the whole nation.

The problem of the colored man is one to which we must seriously address ourselves. These colored people are here with us, an integral part of our national and social life. They nurse our children and wash our clothes and cook our food and do a hundred other things that bring them into close personal contact with us. If we were heathen enough to have no interest in their salvation, we should at least have some concern for our own.

"If even selfishness were wise, It would no other life despise."

I have no idea that our brethren of the Methodist Episcopal Church are satisfied with what they have been able to do for the colored people. It is certainly to be hoped that the Methodist Episcopal Church, South, is not satisfied with what she has done and with what she is doing. Methodism, as now organized and at work, cannot possibly do what ought to be done for the colored people. There is even sharper conflict between the Colored Methodist Churches at work in the South than between our two Methodisms in the border States. Everybody knows that the Baptists are doing much more effective work among the colored people than is being done by a disunited and discordant Methodism. All honor to the Baptists for what they are doing! Can it be God's will that the Methodists should do so little? But will Northern Methodists and Southern Methodists ever agree as to the best methods? And will the different branches of Colored Methodism ever harmonize their differences? Personally, I do believe that, by the help of the Holy Spirit, we shall be able to find a way to deal with the colored members of the Methodist Episcopal Church and such Colored Churches as may elect to take part in the reorganization of American Methodism in such a way as to give full recognition to race consciousness while at the same time bringing them to co-operation and brotherly assistance of a united

Methodism. Recognition must be given to race consciousness. Everywhere we hear it. Great peoples and lesser peoples are insisting upon it all over the world. Race consciousness is from God and cannot be ignored or overridden. Racial integrity must be preserved in America for the protection of the negro as well as for the protection of the white man. I pray God that to the assistance of our colored brethren we may be able to bring the full strength of a united Methodism.

Our most serious race problem, however, is not the problem of the colored man; he speaks our language and worships our God and has inherited our institutions. Our most serious problem is with peoples who live in America, but whose loyalty is in foreign lands. We can hardly be ignorant of the fact that just recently there have not been wanting some who thought that we were not in reality a united nation, but rather a conglomeration of peoples. And this is not all. The strife between labor and capital, which is at bottom an ethical question, has become more and more acute. More than once recently we came to the very verge of what amounts practically to civil war. These are not the words of an alarmist. They are words of truth and soberness. Our one hope is in the gospel of divine fatherhood and human brotherhood. But all this talk about "fatherhood" and "brotherhood" is nothing more than "sounding brass or a clanging cymbal" without that supernatural work of grace which makes men to be brothers because they are born of God. A united Methodism would most assuredly be in better position to preach this great gospel. We should be in better position, because the spirit of brotherliness leading up to and growing out of this unification would itself prepare us for a fresh baptism of the Spirit of God; our unity among ourselves would give evidence of the power of the gospel we preach to break down the middle wall of partition; and with undivided councils and with unwasted resources we should be able to give ourselves to building churches and sending forth preachers and workers.

A lost world, waiting through weary centuries for the coming of the Prince of Peace; divided and warring nations, longing for the healing hand of Christ; our own country, with diverse and conflicting elements not yet welded into one and threatening even now to break out into open conflict—all these call loudly to us to conserve our energies, to unify all our forces, and to reform our lines so as to marshal all our resources for the salvation of mankind. Who knows what God may say? Who is wise enough to tell what God's plan for a united Methodism may be? Certainly no one man. But let us not get in God's way. Let us put ourselves in the listening attitude. Let us pray for the attentive ear and the understanding heart. For one hundred years God has marvelously used Methodism in these United States and in the world. May God enable us to build a Methodism which shall do yet greater things in the century now before us and in the centuries yet to come!

University Park, Dallas, Texas.

BISHOP GALLOWAY—AN INCIDENT.

H. G. H.

The last Annual Conference held in Seguin, November 2, 1898, was a memorable one for its spirit and the great men who attended its session.

Bishop Galloway was there representing the Episcopacy; John J. Tigert was there representing the Review; Bishop Duncan was there as a visitor; H. M. DuBose was there representing the Board of Education; J. D. Barbee was there representing the Publishing House; Regent Hyer was there representing Southwestern University. A number of visitors from the different Texas Conferences added to the band of distinguished men. I had never seen at an Annual Conference such a body of men. There was a full attendance of the regular membership.

Morris Evans was pastor and I largely helped him in securing homes for all delegates and visitors.

DuBose came in late and we were forced to put him with John J. Tigert. How they got along I failed to learn, but I remember trying to take notes of DuBose's Epworth League speech Sunday night and I became lost in his brilliant scintillations.

Galloway was at his best on Sunday. Here is DuBose's description of him: "In personal appearance Bishop Galloway was distinguished and commanding. Tall and admirably proportioned, his body approached the sculptor's ideal of completeness. His features were fascinating, but classically

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masculine. A contagious fire flashed from his eyes, and an oracular light kindled about his brow. Firmness and tenderness clasped hands at the portal of his lips. His voice matched well his frame and eye and, though not of unusual compass, both its undertones and its full notes were extraordinarily musical and persuasive. In his intonations he could simulate the sound of thunders and counterfeit the rhythm of low winds and rustling corn blades. The modulations of his voice were particularly adapted to the expression of those qualities of truth and sympathy in the gospel which, being humanlike, need a perfect human instrument for their interpretation. But not less truly could those organ tones utter forth the highest spiritual teachings of the evangel."

I drank in all this that day. I forgot the presence of his distinguished auditors, the lofty music of the choir, and the great mass of men and women who sat entranced.

During conference Bishop Galloway was entertained by the late Dr. T. W. Moore and his charming wife, Maggie. His Cabinet councils were held in the doctor's office fifty feet in front of the old-fashioned Southern home. The home has been sold. The office has been removed to the country for addition to a farm house. Just before its removal I stood in the office and my soul paid tribute to the matchless eloquence of this great orator.

An audience in Seguin has heard Pierce, Kavanaugh, Doggett, Hurst, Bowman, Fowler, Marvin, McTyeire, Key, Parker, Duncan, Ward, but Galloway thrilled their hearts as no other man has ever done.

A CRITICISM ON "INTOLERANCE"

Evangelist W. E. Biederwolf.

"Intolerance" is intolerant with an intolerance more dangerous than the intolerance it seeks to condemn.

Yes, it is a gorgeous, thrilling, stupendous spectacle—the masterpiece of cinematographic achievement, the unsurpassable in the world of imagination.

Yes, if you enjoy gorgeous costumes, "swaying half-naked priestesses," engines of war, falling towers, brilliant banquets and bloody battles, you will see all these in "Intolerance."

But what about the animus of the play and what about its morals?

Through the courtesy of Judge Neil, the father of the Mother's Pension Bill, I was invited to witness the production with a view to a public criticism. While not a patron of the play-house, my attitude toward the "movies" is not one of wholesale condemnation. There are films you can see without any hurt. They are educationally helpful and morally wholesome.

I went to see "Intolerance" with something of an impression that my verdict was to be a favorable one. Perhaps its title, its advertised purpose, its historical allusions, sacred and secular, as well as the character and purpose of the esteemed gentleman at whose invitation the production was witnessed, account sufficiently for this feeling. I had read no criticism of the play whatever.

But I was disappointed. The genius of the artist is cheerfully recognized, but the animus of the artist and the spirit of his creation is deplored. The whole production is shot through and through with such evident unfairness and such gross exaggeration as well as such loose ideas of morality as to make it wholly unworthy of the patronage of the American film-loving public. I predict for it a short life.

1. The play is unfair and untrue.

So unfair and so exaggerated is its treatment of public benefactors in general that it seeks to disarm thoughtful judgment by a screen explanation that it is meant as a condemnation only of certain kind of reformers. The picture certainly produces the very opposite impression and no amount of apology can relieve it. But we repudiate most emphatically that reformers are ever actuated by motives such as those portrayed by "Intolerance."

If any committee of ladies ever so brutally treated a mother; if any reformers, whether male or female, ever brutally knocked a mother down in a violent fight to seize her child and left her unconscious on the floor while they made way with the coveted child, the case is an isolated one and its use in caricature of the generally humane and unselfish reformers of our country is an insult wholly unworthy of American chivalry.

The motive attributed to the public benefactress is a wholly unjustifiable slander on a class of people who deserve the loudest praise that gratitude

can sing. No woman ever gave with a spirit like that attributed to Miss Jenkins, the millionairess. Somewhat unattractive herself, she sees a young man attracted to a young woman and her face blackens with hate and so she devotes her millions to rot young people of joys she herself cannot obtain.

This is an unpardonable thrust at a character in the presence of whose nobility of soul and holiness of purpose the multimillionaire producer of "Intolerance" can well afford to stand with uncovered head, but instead he brutally insults the holy womanhood of this land by saying "When a woman ceases to attract men, she sometimes turns to reform as a second choice."

The play is not only cruelly unfair, but it is untrue and the author is guilty of attempting to poison the unthinking mind with an unwarranted prejudice which is calculated to prove far more dangerous to the cause of humanity than the intolerance he seems so stoutly to condemn.

2. The play is immoral.

Its promoters say you will be "charmed by swaying, half-naked priestesses." The extreme displays of nudity and the female form were, it is true, only occasional. We refer not to the dancing at Belshazzar's feast, but to the individual forms which were staged for one apparent purpose only, and were no integral part of the production at all.

The far more damaging influence of the production lies in the fact that it champions a system of ethics lauded by the saloon, the brothel and the den of vice. It portrays what Mr. Griffith insinuates to be the intolerance of Christ toward the adulterous woman and by a quick shift of the scenery shows modern women reformers, "the meddlers," raiding a house of prostitution in contrast to Christ's method of dealing with vice. It is difficult to decide whether Mr. Griffith is here the more reflecting upon the character of "women who have ceased to be attractive to men" or is presenting an argument for legalized prostitution. The inference in either case is as pernicious as it is subtle and insidious.

It ridicules the holy purpose of the mother to shield her boy from the possibility of future drunkenness by declining to use a "glass of beer" at mealtime or even to allow "whisky" in her home for medicinal purposes and by a shift of the screen sets forth the folly of prohibition by the picture of the mythical private distillery.

It is produced not only as a defense of moderate drinking, the road over which every drunkard in the world one day traveled, but as an argument for the open licensed saloon, for tolerance toward centers of social diseases, toward all forms of social indulgence and as a plea for doing as one pleases and thus it puts its stamp of approval upon the pernicious doctrine of personal liberty regardless of the sentiments and rights of the public in general. It is an exponent of the anarchistic philosophy of "laissez faire," "let us alone," "don't meddle." And to disseminate its unhallowed sentiment it has emphasized the unusual, the exceptional, the extravagant and the abnormal even at the expense of heaping insult upon some of America's noblest womanhood by maliciously false depictions of "dancing negligent nurses," of "meddling women reformers" and benevolent-hearted benefactresses who "having ceased to attract men sometimes turn to reform as a second choice."

The philosophy of "Intolerance" is unworthy of twentieth century American ideals. The wonder of it all is that Mr. Griffith could have had the audacity to thrust his own perverted views of ethical propriety upon the American public in such brazen manner.

The portrayal of French and Babylonish riot, revelry and ruin is wonderful; the moral of the production is entirely debasing and its insult to womanhood uncondonable.

My advice to the public is that the interests of your own community and the moral welfare of your own boys and girls can best be preserved by keeping them and yourselves away from "Intolerance," and so both save your money and let the box office receipts teach Mr. Griffith what he apparently needs so much to learn.

How on a rock they stand who watch God's eye, and hold his guiding hand.—Kebble.

Thank God every morning when you get up that you have something to do which must be done whether you like it or not. Being forced to work and forced to do your best will breed in you temperance, self-control, diligence, strength or will, content and a hundred virtues which the idle will never know." — Charles Kingsley.

A REPORT ON THE WASHINGTON CITY REPRESENTATIVE CHURCH.

Since my mission last year was to the entire Church as Field Representative of the Commission in charge of our National Church at the Capital, and as reports have been passing through my hands even until now— notwithstanding I have again returned to the pastorate—I deem it a duty and a privilege to report through the Official Organs of our Church the results accomplished under my administration.

I officially visited thirty-five Annual Conferences, and placed six of that number upon our books for new pledges aggregating \$17,000. Also four more conferences put their old pledges in the form of assessments against their several charges so as to assure the prompt and systematic payment of obligations to the amount of \$18,175. In addition to this, six other conferences authorized the raising of "Specials" to cover old pledges, or appointed a Commission to raise their balances during the current year, or in other ways definitely organized themselves so as to raise systematically amounts which aggregate \$22,600. This will represent a grand total provided during the past year of \$57,775, by sixteen conferences, toward this fund.

Moreover, a list of some 344 personal subscribers was placed in my hands for collection at the beginning of my term. During this time I have made collections from 276 persons, 100 of whom I enlisted as new contributors, the aggregate from this source being \$6,036. Of course, this does not include the large number who made payment directly through our central office, and it chiefly represents our smaller contributors as many who subscribed in larger amounts had an understanding that they would pay when the building is begun, and the contract for same was not let until last August, the beginning of our conference season. S. S. McKENNEY. Port Arthur, Texas.

STAMFORD COLLEGE.

I have seen it announced through the Stamford Leader that Rev. J. W. Hunt, President of Stamford College, has had a meeting of the presiding elders of the patronizing districts and has arranged for a united effort to raise enough money to put the College out of the woods financially. I am praying that they may succeed. Stamford College, like the other schools of our Church in this great State, is a child of our Church. She is entitled to consideration in the time of her need, as much so as any other school of our Church, and if all of our educators in the State had the broad views expressed by Dr. J. E. Harrison, President of San Antonio Female College, it would not be a week before Stamford College would be free of debt, and under the splendid management of Rev. J. W. Hunt would be sailing on the high seas of most magnificent success. I have been taught from my youth up that Methodism was a great Connectional Church. If so, some of our folks lost out in their training. They have never been able to see beyond the confines of their immediate premises. "Lord, bless me and my wife, son John and his wife, us four and no more, and let the balance go to the —, if they are unable to rustle for themselves." Such a spirit is far from the Christian spirit, and hence from the spirit of Methodism. There are enough schools in our Church in Texas, free from monetary embarrassment, and with influence sufficient in the commercial world to command, just at a nod, all the money necessary to free Stamford College from her present embarrassment. Why don't you do it? Don't be narrow. Look beyond the fence that surrounds your own yard, see the distress of your neighbor and run to his relief. I do not undertake to account for a narrow Christian. I do not know by what spirit he proposes to be governed. Especially, am I at a loss to understand how a Methodist can be narrow. One thing is certain he does not move under the boasted spirit of his Church, nor is he directed by the Spirit of the Christ who saved him. Why could not such a plan as this be worked? Let S. M. U. put up \$20,000.00, Southwestern University put up \$10,000.00, Clarendon College put up \$5,000.00, T. W. C. put up \$10,000.00, and you will have the amount. If the schools that I have mentioned will do this I believe Stamford town will agree to rally to the College so that she will never be forced to go in debt again under pro- per, conservative administration. To

save embarrassment and perhaps humiliation, what is done must be done quickly. It is only a short time now till a part of the mortgage indebtedness will be due, and the interest on the whole. I do not know the mind of the insurance company that holds the mortgage, but it is in their power to give us much trouble. They can pile up attorney's fees and court cost till you will not be able to figure your own indebtedness. No man can know the embarrassment and humiliation that can be poured upon you, except those who have been through it. They, who are bearing the burden, feel that they have not enough respectability left to allow them to look in the face of any honest man. One of the children of his own Church, for whom he has been made in a way responsible, is sick unto death, and his appeals to her mother, so far as he is able to see, fall on deaf ears, and even those who in former years appeared to love him beyond measure, now seem to hate his coming. His Church owes money and he can't get her to pay it. He prays, he talks, and then again he offers petitions that partake of the spirit of some of the pleadings that David made in the years that are gone by. He finally feels that his Church, for which he has given the best years of his life, has gone back upon him, and mocks him with the statement: "He got his school in that shape," though he might not have had a thing to do with it, "let him get it out." Then it is that his vocabulary is not all that it should be. Did you ever undergo it? I want to tell you that it is awful. I have never seen the day since I have been a Methodist preacher that a Methodist preacher could not get the last dollar I had if he was in a tight and needed it, nor that my Church could not get the last cent that I had. I read, when I was a young man, the Journals of Mr. Wesley and his life, by a number of writers, and his statement, "If I die with more money in my possession than is necessary to give me a decent burial, the world is at liberty to call me a thief and robber," made a lasting impression on my mind. What right have preachers and laymen of the M. E. Church, South, to lay up large fortunes, maybe to damn their children and curse others, when there is so much need for their money in forwarding the cause of our Christ? You cannot administer on your holdings after you are dead. And oftentimes when you think that you have disposed of what you have in a way that suits your wishes you have not done so, for some one rises up to break your will, and away goes your money to the four winds. Here is an opportunity for Methodist preachers and Methodist laymen to use a little of their holdings in a cause that will bless humanity long after they are dead, in giving to the world young men and women of fine moral and religious characters, and with minds sufficiently trained to fill the important positions in Church and State. Ask S. M. U., Southwestern University and T. W. C. about the standing and character of the pupils that attend them who have come out of Stamford College. There are many reasons why we should come to the relief of Stamford College: First, the Church owes the money and should pay it. She has no more right than an individual to repudiate her financial obligation. She is able to do it. Second, to not do so will set us back in our educational work directly throughout Central West Texas, indirectly throughout the entire State, and it will be a long time before our people will be as ready to respond to a call for help in our educational work as they are now. Third, such a failure will destroy the confidence of men and corporations, who are in the habit of letting us have large sums of money either in the way of gifts or loans, in our ability to run successfully our educational work. Fourth, it will, if the College is lost to the Church, cut off one of the feeders to the colleges and universities of higher education. I dare to say, that it will be a shame beyond my ability to express for our great Church in Texas to sit indifferently by and let this school go from us. The school is located where we sorely need one, in one of the most rapidly developing parts of our great State, and where, if they get relief, they will have five or six hundred pupils in the course of the next few years.

Every loyal Methodist to his place round about the camp and the work will be done. Write to Hunt, enclosing your check for your hundreds or thousands, according to your ability, tell him that you are with him in this struggle, untie his hands and let him make of this school what it should be. I have written this without the request or suggestion of any one, simply because of my interest in our educational work. G. S. WYATT.

Hereford, Texas.

PAYABLE IN ADVANCE

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

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

Notes From the Field

FORT WORTH.

The deaf mutes Church is still alive and doing good work. There are about fifty deaf mutes here; of that number twenty-seven being interested in Sunday School and Church work. Rev. J. W. Micheals, the Baptist preacher, has just been with us and we had an excellent meeting. We are going to plan a revival in the summer.—P. D. Hudson.

TYRONE, OKLA.

Our Church work is progressing nicely in the Tyrone charge. The Lord is with us and is blessing our efforts. On February 4 we closed a great meeting in our Church. We counted ten professions, but since the meeting closed we find several were blessed that we did not count, so we do not know just how many were saved in the meeting. There have been sixteen united with our Church and there are four more that we know of who will unite. The Church was greatly revived and a number of family altars were erected. The pastor did the preaching, and was assisted in the prayer meeting and song service by Rev. T. Y. Hearne, evangelist of the Clinton and Hooker Districts. We have more than half of our conference collections paid and in the Teller's hands and the remainder secured in good subscription. The stewards have raised the pastor's salary \$100 and are keeping it paid up to date.—T. J. Taylor, P. C.

CARLSBAD, N. M.

We have just closed one of the greatest revival campaigns in the history of the town. Evangelist F. M. Neal, of Amarillo, Texas and E. G. Phillips, evangelist and singer of Siloam Springs, Ark., were the heroic leaders. F. M. Neal is the most fearless preacher I have ever heard wield the sword of the Spirit. His messages are profound, but so simple that the little children understand and are saved. But the most remarkable feature of his work is that he reaches stalwart men and they are more often the victims of the power of the gospel he preaches it seems than any other class. Rev. E. G. Phillips is among the best as a singer, soloist and choir director, but best of all he is one of the greatest personal workers and soul-winners in the field. He especially knows how to win men for Christ. There were about 200 conversions and reclamations in the meeting. There was a freewill offering of a about \$500 made to the evangelist, and immediately following this offering Brother Neal took up an offering for the preacher in charge, which resulted in \$150, which was applied on salary, so preacher's salary is in full up to date and one hundred dollars over. We feel that a better day has dawned religiously for Carlsbad. God bless these good men wherever they go. If there are preachers needing help they would make no mistake to secure these men.—A. C. Bell, P. C.

DEVIL ON THE RUN IN AND AROUND TANGIER.

Before conference the brethren at Tangier bought ten lots and moved the parsonage to them. We have repaired the building and have added two nice rooms, making six in all. We moved into it and have been preaching and working at the carpenter's trade, and now feel something like Paul when he said: "I have fought a good fight." The parsonage is a beauty and the Church has taken up the Master's cause in real earnest. Bro. W. L. Anderson at the first Quarterly Conference sowed some precious seed which springing up has matured into Christian lives. He has endeared himself to the people here and his quarterly

visits will be longed for by all who heard him. Bro. J. T. Armstrong assisted me in a protracted effort which ended about a week ago, with very gracious results. There were forty conversions and thirty-six accessions to the Church. Any words of praise that I could bestow would fail to do justice to this sincere and able servant of God; besides they would be superfluous, as he is known all over the conference. The young converts have organized a gospel team and are doing a great work at school houses in neighboring communities. They are assisting me in a meeting which I am conducting just seven miles south of Tangier. In this meeting so far we have had eight conversions and Christians are greatly revived. I feel sure that the work of the last few weeks will bring many conquering soldiers to answer with their presence when the roll is called up yonder.—R. P. Davis, Pastor.

MILES.

We have just closed our second Quarterly Conference, and it was of the old-fashioned type. Preaching and the business session Saturday morning, followed by dinner and a delightful social hour at Ellison Hall. Services again at night, Sunday morning and night, with the communion at the eleven o'clock hour. Rev. Sam G. Thompson, presiding elder of the Brownwood District, and Rev. J. B. Curry, pastor at Ballinger, delighted us with their presence on Saturday. Our splendid presiding elder, Rev. J. M. Perry, set our hearts on fire with his masterly preaching. With the hand of a master he sweeps the heart cords of a congregation until all are filled with holy joy. He paints the glories of the Christian life until the most sinful yearn for the way. He is no longer at home, but traveling or sojourning somewhere on the long road of his wide extended circuit, covering nearly sixteen big West Texas counties. You may address him most anywhere in West Texas. His good wife and two sons reside at San Angelo. Every pastor and charge in the district report progress for the new year. Everything goes well in our congregation. Our Official Board is composed of H. L. Voss, W. R. Albritton, L. A. Banowsky, E. N. Voss, B. A. Boykin, J. S. Alexander, W. J. Thornton, W. R. Hunton, Thos. M. Boykin, Geo. S. Graves, H. T. Rogers and W. A. Loveless. They are a fine body of Christian men and they attend to the business of their Church in a business-like way. Their fellowship is a blessing to any pastor.—C. W. Hardon.

PROSPER CIRCUIT.

We are well into our work on the Prosper Circuit, and everything points to a splendid year for the Lord's kingdom. We found on this work the very finest sort of people—the type of men and women that compel you to love them from the very beginning of your acquaintance with them. We were received with open arms and open hearts, and every word and action of these people have contributed to our feeling that "it is good to be here." The pounding came, and came early, even before the lady of the parsonage arrived upon the scene. And it was a big one, too. Most of them are of the "retail" kind, but this one bordered wonderfully upon the "wholesale" order. "Everything (nearly) and lots of it" tells the story. Brethren, such treatment as we Methodist preachers receive from our members ought to stir us to nothing less than the very best that is within us for our people and the blessed Lord. Something more than a pounding has happened since conference. At Rhea Mills, a Church only about six months old, has installed a new \$35 lighting system and a new piano without any indebtedness. At Elm Ridge an Epworth League has been organized. At Prosper we have

organized a Junior League, and a cradle roll in the Sunday School. We have installed the graded lessons in the beginners' department, and are planning to introduce them in the junior department. Our Woman's Missionary Society is alive and at work. It has placed about \$75 worth of new furniture in the parsonage, and plans are on foot to give the parsonage a new coat of paint and do other improvements. Eighteen members have been received into the Church since conference. Our people love us, and we love them. Pray for us, brethren, that we may so love the Lord and those for whom he died that we may have a great year in his name.—Guy F. Jones, P. C.

PAOLI AND WAYNE, OKLA.

I have just closed a four weeks' campaign at the above places with M. Columbus Hamilton, of Sulphur, as the evangelist. I cannot adequately compute the results, but suffice to say that we had several conversions, a goodly number of reclamations and the Church wonderfully revived. A number came into the Church with more to follow. The farther I get away from the meetings the more I see has been accomplished. The influence and perfume of this campaign are settling down upon the community with a mighty impetus for good. Brethren, let's not look too much for numbers, but for a thorough work of God's grace in the hearts of our constituency. Columbus Hamilton is one of the most congenial fellows to work with it has ever been my privilege to have in a meeting. He is true to God and the pastor. He is companionable and drives for a genuine work of divine grace in the hearts of the people. He preaches with great force and his singing is no less powerful. He grips the hearts of his hearers and holds them in a vice-like clamp throughout the service. He has wonderful qualifications as an evangelist. He is unassuming as touches his own personal interest, very reticent in propagating his personal desires when not overlapped by those of the pastor. The work is progressing very satisfactory, and I am looking for great things in Zion this year.—Alonzo L. Williams, P. C.

HIGHLAND PARK TO ERECT A BUILDING.

Announcement has been officially made by the Boards of Trustees and Stewards of the Highland Park Methodist Church that plans have been completed for the erection of a church building on the southwest corner of the Southern Methodist University campus where the Mockingbird Lane intersects the University car line. Work on the church will begin as soon as possible and its completion is expected before summer sets in. The church to be erected is to be a temporary building, yet the plans are to make it adequate for the needs of the church for several years to come. The building as designed will consist of one single auditorium which will seat 2000 people, and at each end will be a wing containing Sunday School rooms. These two wings are so arranged that they may be thrown into the main auditorium, thus giving the church a seating capacity of 2500 people. It will be constructed of the very best material throughout and it will be of a temporary nature, only in the fact that it will have to give place to a larger structure as the constant growth of the Church will soon demand. The present site on the corner of the University campus will be the permanent site for the Highland Park Methodist Church. The demand for the new church building has been felt for several months and the pastor, Rev. Clovis G. Chappell, was quick to detect the demand. The chapel of the University, which has been used as the place of worship for the church, is fast proving inadequate for the de-

mands of the church and its position. Three flights of stairs above the ground make it a very inconvenient place. The chapel is constantly in use by the University for school purposes and consequently its pulling power on the student body is rather small. It is only a question of a very short time until the student body and the membership of the Church from Highland Park will demand a very much larger structure than the chapel auditorium, and it has been deemed wise that the present year would be the best time to take advantage of this situation. The Building Committee of the Church appointed by the pastor has had full charge of the work up to date. They have had the architect's drawings made and have made arrangements for the letting of the contract to a local builder of the city of Dallas. The members of that committee are Frank Reedy, Fred Harding, J. C. Langran, John Wynne Barton and Frank McNeny.

TUTTLE, OKLA.

We are entering in the third week of our revival. Preached to an overflowing house last night. Two conversions and the best interest there has been in a meeting here for some time. Will report the results later. Ninety-four in Sunday School yesterday. Pray for us.—Clyde C. Williamson, Feb. 19.

ST. JOHNS—EL RENO, OKLA.

Five new members received at St. John's, El Reno, last Sunday. Have received an average of one member for each service this conference year. All indebtedness paid on church property. Pastor given check for salary every Monday. The work of the charge moves forward nicely.—W. L. Anderson, P. C.

GLEN FLORA AND IAGO.

On Friday, November 24, 1916, I landed at Glen Flora and was met at the station by Sister H. J. King and her daughter, Miss Agnes King, whose sole delight is to see that their pastor is well looked after. They conducted me to a large upper room which had been secured for my dwelling place during the year. The good ladies have since furnished it with the necessary furniture, and I have nothing to hinder me now save the world, the flesh and the Devil, all of which I expect to overcome by the grace of God. "And it came to pass." First, that we had a good day the first Sunday, a large congregation being present, to whom I tried to preach the faith once delivered to the saints. Six have been received by certificate to date and we are expecting others soon. We have two Union Sunday Schools doing good work, two Leagues and two Woman's Societies. These are all very helpful to the pastor in his work. We have organized a prayer meeting at Glen Flora which we hope will prove a great spiritual blessing to the whole community, otherwise it might prove to be a hindrance. And it came to pass, second, that, notwithstanding the singleness of the pastor, the pounding came all the same in due and ancient form, which is this way: One evening about 7:30 I heard several voices singing, "Bringing in the Sheaves," as they ascended the staircase with every hand filled with something nice and good for their new pastor. Well, we had a general good time together, and after they all went home I examined the goods, and what do you think? I thought Santa Claus had forgotten and visited me again as in days of yore. Most anything a paper sack would hold was in the collection, and some things were in glass vessels, all for which we are most grateful. The first Quarterly Conference has also come to pass with Rev. Jesse Lee, our new presiding elder in the chair. His presiding was satisfac-

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tory and his preaching inspiring. We hope the Bishop will let us keep him for four years, for we believe he is the "medicine" for the Brenham District. The stewards at Iago met at the beginning of the year and decided to advance the salary \$40 above that of last year, and one good lady of that Church, Sister Farmer, presented me with a \$5 bill on conference collections the first time she saw me. If others would follow her good example it would save the pastor much time and worry, which would help him to give the Church a more efficient ministry. Will not others follow? We are now planning and praying for a great revival in each Church and believe it is coming. Let those who pray join with us in prayer to this end. We serve a great people, a great Church and a greater God, so we are happy on the way.—H. B. Daily, P. C.

TWELVE YEARS—AND BACK.

Twelve years ago I received my first appointment. I was admitted on trial at McAlester in November, 1914, and read out for Lawton. Two pastors had preceded me here—A. J. Worley and W. F. Dunkle—although the town was only three years old. I found a wide-open western town, claiming ten thousand inhabitants, a good but incomplete church building that would seat about 300, a heavy Church debt and Church finances in a muddle, a small band of faithful workers and a field that called for the best that was in us. During the year the membership was more than doubled. All the Church debt except what the Church Extension Board carried was paid off. In that first year of my ministry I did two things that I have never had any desire to repeat: I got married and entertained the Annual Conference. Being changed at the end of two years we left a well organized and enthusiastic membership, paying double the salary they had two years before. Ten years intervened and the Bishop read us out for Lawton again. During this ten years Lawton had seven different pastors, five of whom are no longer in the State. We were glad to come back. Many of our old friends are here. The membership added since our going have vied with these old ones in making us welcome. The year starts well. A \$2000 addition has been added to the church building, the salary has been increased \$300 over last year, the Sunday School is taking on new life, the Woman's Missionary Society is doing good work and the Epworth League building up. We are hoping and praying for a genuine revival. The mid-year meeting of the Board of Missions and the presiding elders is to be held with us March 14 and 15. Come, Mr. Editor, and be with us.—R. S. Satterfield, P. C., Lawton, Okla.

BRISTOL CIRCUIT.

This is the second sketch from Bristol this year, but as there have been some unusual happenings here perhaps you will not deny us the second visit. We started off nicely in the new year and everything seemed to be going smoothly. Our first Quarterly Conference was December 9 and 10, and it was a real good one to be so early after conference. The presiding elder spent Saturday night with the preacher in charge, and we sat up till late talking of the preachers of old and the great work they accomplished. Sunday morning, December 10, came fair and bright, but about 8 a. m. we discovered that the parsonage was on fire. The alarm was given and some heroic work was done to extinguish the fire, but to no avail. Then all hands were turned toward saving the furniture, but most of it was burned. The smoke faded away and the excitement subsided in time for Church at 11 o'clock, and Brother Bishop, our presiding elder, preached a great sermon, at the close of which he appointed a building committee for a new parsonage. These were good and energetic men, who went to work immediately to lay plans for a new building and to secure funds for building the same. Owing to the account of scarcity of workmen (carpenters) the work did not begin until about January 1, 1917. For about six weeks the pastor made his home among his members and other good people of the town, but on February 1 we found a nice, commodious, five-room house, well built, ready for the preacher's family to move in. It is finished with the exception of painting, which we hope to get done before long. Each room is beautifully papered and well finished inside, and we are not saying any too much when we say the parsonage is a real good one (number one) and is as nice and convenient as it is good. It is well worth \$1000, and we think that \$1200 would be cheap. We have

incurred some debt, but hope to be relieved of same as soon as possible. We hereby take the privilege of thanking each and every one who helped in any way to replace the loss of the preacher and family and that brought to the circuit by the burning of the parsonage and furniture. May God's greatest blessing rest upon each of them. Don't any of you preachers be wanting this new parsonage another year, for I will not have lived in it a year when conference convenes this fall.—Elmer Crabtree, P. C.

EUFAULA, OKLA.

The members of the Woman's Missionary Society of the Methodist Church, at Eufaula, Oklahoma, were hostesses to their husbands and friends recently at the parsonage with a 6 o'clock dinner in honor of the 72nd birthday of their pastor, Rev. T. F. Brewer. The arrangements were in the nature of a surprise to the pastor. He had been invited to spend the evening at the home of Mr. and Mrs. C. L. Crowl, and left early in the afternoon for a car ride with Mr. Crowl, but about six o'clock, under the pretext of some excuse framed by Mr. Crowl, they returned to the parsonage, where the guests had assembled, and, upon entering the room, the only light that met Brother Brewer's gaze was a group of candles, one for each year, surrounding the usual birthday cake which was setting on a centrally located table. Instantly the lights were flashed on, and much to his surprise dozens of friends hailed him with happy birthday greetings, among them being Dr. Peterson, our presiding elder and his excellent wife, of McAlester. A splendid dinner table was immediately spread, with cut flowers of pink and white forming a background for the attractive centerpiece, and, after the guests were comfortably seated, in appropriate words Dr. Peterson thanked our Heavenly Father for the many blessings we enjoy—the long and useful life of Brother Brewer, and the beautiful thoughts of friendship expressed by the occasion. After dinner appropriate gifts were presented and the evening was pleasantly spent. At a late hour the guests departed after wishing for Brother Brewer many more happy days and years of usefulness.—Reporter.

HOBART, OKLA.

Hobart is one of the strong Churches of the Mangum District. Just like every other Church we (and all others, as for that), have "peculiar conditions" that must be met with peculiar adaptations of grace and wisdom. After all is this not an instance of the truth of a prevalent proverb, "Every man has his own work to do?" We came by transfer to this Church last June, just after commencement occasion of the city schools. With the prevalent "vacation" disposition we immediately found the Church was inoculated with vacation bacilli, consequently we summered at low tide, but e'er "the autumn leaves lay dead" the eddying gusts, occasioned by the vacators return, opened future activity. We believe a leaven of sanity pervades the life and work of this Church. Nothing spectacular, just a steady growth. For the three Sundays last passed we had an average attendance in Sunday School of 241. Our Epworth Leaguers have assumed responsibility for the payment of our foreign mission assessment, amounting to \$100. They were inspired to this by the missionary spirit of their president, a young woman who is supporting a native missionary in India at a cost of \$100. Our second vice-president has just recently consecrated her life and purpose to special preparation for that high and worthy service. Our presiding elder, Rev. J. W. Sims, is preaching and presiding to the edification of this pastor and people. A finer Official Board neither boards nor officiates anywhere. They are a band of true men, and our fellowship is fruitful of encouragement and desire for genuine Christian service. This Board recently led our congregation in making a much needed repair to our parsonage. The improvement was a cash job of \$750, giving Hobart one of the best parsonages in this part of the country—seven rooms, modern in every respect. Our Woman's Missionary Society is an institution of perpetual motion. Aside from placing a new fumed oak table in the dining room and a linoleum in the kitchen, they are putting shoes and stockings on the feet of needy children, and doing other such work as only hearts of love can devise. A union revival has just come to a close in Hobart. All Churches will receive a good increase in membership. Pray for us.—T. Edward Graham, P. C.

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ADDINGTON, OKLA.

We just closed a revival at Addington. The people say it is the best meeting they have had for years. We had twenty-three or twenty-five conversions. Bro. McKnight, of Chickasha, did the preaching. Bro. McKnight is a power in God's hands; he did some fine preaching. The Lord was with us. The good Baptist people joined right in with us, and we had a great time. There were eight joined our Church and five joined the Baptist Church. We are expecting others to follow. We are delighted with our work; such fine people to serve. The charge has raised the salary \$200 above last year, and coming up with monthly payments. We certainly have a lively Woman's Missionary Society at Terral. I began a meeting at Banner Sunday. Bro. McKnight is with me. I am doing all I can for the Advocate; have taken seven new subscriptions.—Clarence Bounds.

MOUNTAIN PARK, OKLA.

This place is situated near the western boundary of the Wichita Mountains on the Frisco Railroad. Our second Quarterly Conference was held February 10 and 11. All of us were delighted to have our good presiding elder with us and enjoy his fine sermons. Brother Lamar is a strong preacher, full of the spirit, and does not hesitate to condemn sin and tell people they will go to hell if they do not live according to God's Word. This little circuit covers a scope of country fifty-five miles north and south and forty miles east and west, unoccupied by any regular preaching, with only four or five small charges on the outer skirts and three Indian missions. Most of this territory is settled by white people, representing most all denominations by a few people, but not enough of any one denomination to organize a Church at any one point, but unsaved people, if converted, to make a good, strong Church every five miles. It is easy to see from the above report that there is a vast field to be occupied by only one man and he a weak one; but I have entered the field full of faith and courage to do my very best by the help of the Lord and the few faithful Christians. It is necessary to travel thirty-two to thirty-six miles to reach some of the preaching points. I am preaching at six points and will reach other places as soon as the days get longer. If I were the lucky preacher to own an automobile I could reach a great many more points. I have been very kindly received by the people all over the work, and at Mountain Park the good people have given us a good, generous pounding. Just lots of good things for a fellow who has no cook and no one to help take care of the good things. At this point we have a membership of forty-four and a very appreciative people, too. I think the prospect fine for a great year's work for the Lord and the people, but we need more men to do the work that is so badly needed and very much desire the prayers of all God's people.—J. B. Parr, P. C.

C AVENUE—OKLAHOMA CITY.

The Texas Christian Advocate is one among the newest, brightest and best of the Advocate family. Each week brings glowing reports from the field hands. One quarter of the conference year will soon be gone. We feel impressed that C Avenue Station must be heard from. Our District re-

porter is profoundly silent for this quarter. It may be that he has had such an avalanche of items that he is snowed under. Let me say that C Avenue Station is climbing up Zion hill. Our pastor is an up-to-date man and alive to all the interests of the Church, putting special emphasis upon the financial obligations and spiritual privileges of the membership. Bro. Matlock is eminently successful as pastor. He radiates cheerfulness wherever he goes. He is faithful in looking after the material welfare of his flock, in their homes, as well as ministering to their spiritual needs from the pulpit. His strong faith in God fits him as a leader. He inspires hope, faithfulness and unconquerable zeal to reach a higher mark in Christian experience. Our congregation easily takes rank with that of any other Church in this city for intelligence, refinement and liberality. Sixty-five new members received since conference. Fifty of the new members are heads of families. The Ladies' Missionary Society has increased 150 per cent in new members. We have a live missionary study, also a teachers' training class, both led by the pastor. Ten thousand dollars already in sight for a new brick international church. God has wonderfully blessed us as a Church. Let us not forget that the primary and paramount business of the Church is the salvation of souls. "The Christian living in the world is like a ship on the ocean. It is not the ship being in the water that will sink it, but the water getting into the ship. So in like manner the Christian is not ruined by living in the world, but by the world living in him."—R. H. Grinstead.

FIRST METHODIST CHURCH, HILLSBORO.

We have recently closed a gracious meeting in our Church, and we are rejoicing over the outcome. The meeting was held by Rev. D. L. Coale and his helpers. The number of conversions and renewals reached near three hundred. There will be quite a number of additions to our Churches in Hillsboro and several to the other Churches of the city. The meeting in the Church was most encouraging. Nearly a hundred met Wednesday night, cold and unfavorable as it was, in the prayer service. Four men surrendered to a call to preach the gospel. Several young ladies expressed a desire to take special work for the great cause of Christ. The work among the young people and children, led by Rev. W. E. Hawkins, Jr., was most promising. Bro. Hawkins won all hearts, and his work will bear fruit for long years. He is an expert when it comes to young people's work, and he is pure gold in his life. Mr. Spindler, as a soloist and choir leader, was fine in every way. His splendid spirit, his devotion, his brotherliness won him many friends. He is one among the best in his line of work. Bro. Coale is one of the very best evangelists in our Church. His messages are plain, strong, eloquent, convincing. His meetings are not mere emotional extravagances. He depends on prayer and deep-searching, powerful gospel preaching to rouse the Church and get them to work. The work done by such a man is bound to be lasting. We feel we are entering upon a new day for our Hillsboro Methodism. The Church is in fine harmony and we go forward with great hope. Bro. Barcus, our presiding elder, was present through

(Continued on page 12)

For Old and Young

A MEMORY GEM.

About Ben Adhem (may his tribe increase!)
 Awoke one night from a deep dream of peace,
 And saw, within the moonlight in his room
 And making it rich, and like a lily in bloom,
 An angel writing in a book of gold.
 Exceeding peace had made Ben Adhem bold,
 And to the presence in his room he said,
 "What writest thou?" The vision raised its head,
 And with a look made of all sweet accord,
 Answered, "The names of those who love their Lord."
 "And is mine one?" said Abou. "Nay, not so,"
 Replied the angel. Abou spoke more low,
 But cheerily still, and said, "I pray thee then,
 Write me as one that loves his fellowmen."
 The angel wrote and vanished. The next night
 It came with a great awakening light,
 And showed the names whom love of God had blessed,
 And lo! Ben Adhem's name led all the rest.—Leigh Hunt.

LOVE GENESIS OF MOTHER'S LOVE.

As one familiar with the sonatas and the symphonies of Beethoven, while passing along the street in summer, gets from out of the open window a snatch of a song or a piece that is being played, catching a strain here and another there, and says to himself, "Ah, that is Beethoven, I recognize that; it is from such and such a movement of the Pastoral," or whatever it may be, so men in life catch strains of God in the mother's disinterested and self-denying love, in the lover's glow, in the little child's innocent affections. Where did this thing come from? No plant ever brought out such fruit as this.—Henry Ward Beecher.

HANS KLATT — WORKER IN IVORY.

We found him at the door of his little shop, far up among the Harz Mountains. The sign, carved in wood, told us that he was Hans Klatt, a worker in ivory. He was an unexpected discovery, made at the close of a long day's journey on foot. We had stopped in his village at sundown, seeking shelter for the night, and it was he who directed us to the quaint little inn just beyond the quaint little Church.

"You'll find a shelter there," he said simply.

And we left him in his vine-framed doorway, watching the sun set behind the fir-covered hills.

The next morning we went back to tell him that we had found his promise true. He was working at his bench under the trees by his door. He did not look up until we stood before him. Then he smiled.

"We came back," we said strangely unable to say more.

"Folks often do," he answered.

Then he fell to work again, after bringing wooden stools from the shop, and we watched him, fascinated. With the utmost care he was carving flowers from ivory. It seems incredible

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that one could use such tiny tools, especially so old a man as he; but he was master of them. With infinite patience he sawed and chiseled and filed away, shaping the tiny petals of an edelweiss blossom and the clustered stamens which formed the center. It seemed an endless task, yet in the shop window were scores of blossoms—violets and mountain daisies, roses and edelweiss.

When would the edelweiss which he held in his hand be completed? we asked him.

Again he smiled—that rare smile which transfigured his wrinkled old face.

"Two days, perhaps," he said, in his slow German, "or three, who knows? Years have I spent at this work. I have made all the flowers of this valley and these mountains in ivory. Each one I try to make perfect, but always there is something imperfect. You cannot see it? That is what many visitors to my shop say, and yet in my heart I know the places of the little flaws. But it is something, is it not, to spend one's life trying to make one perfect thing, even though it is only an edelweiss? The great God has spent millions of years in perfecting his creation, and shall I begrudge three days on my edelweiss?"

We were silent an hour later as we left him on his bench and started upon another day's journey through the hills. Often I looked at the carved petals and yellow center of the tiny ivory daisy upon my coat. I had bought it of Hans Klatt for a mark—twenty-five cents in our money.

"Two days, perhaps," I heard him say, "or three, who knows? It is something, is it not, to spend one's life trying to make one perfect thing?"—Wellspring.

SIR KINGBIRD AND SABLE CROW.

Sable Crow's feathers were as black as ink, but they were not half so black as his wicked heart. Although he greatly preferred beetles and crickets to sprouted corn, he pulled up hundreds and hundreds of young stalks in Farmer Gregory's field for pure mischief. He laughed at silly scarecrows, stared saucily at barking dogs, despised shouting boys, and flew out of range of Farmer Gregory's gun.

All the other birds were good friends to the farmer and tried to free his broad fields of insect pests. Why, in the tall old pear trees in the orchard were forty nests—vireos, phoebes, robins, catbirds, and many kinds of warblers.

The pear tree would have been a lovely bird colony if it had not been for Sable Crow. Every now and then he came swaggering down from his nest in the pine on the top of the hill and went rushing through the pear tree. When he has gone, many pretty eggs lay broken on the ground, and the heart-broken fathers and mothers flew sadly about for days.

Mr. Kingbird and his family lived in the swamp maple by the river. He was such a brave, warlike fellow that no hawk or crow troubled his good wife or her babies. One day after Sable Crow had attacked the pear tree homes, Mother Phoebes came, weeping over to Lady Kingbird and told her the whole story. Father Kingbird did not seem to hear. He brought a fine collection of mosquitoes, gnats, and midges to each of the children, and you may be sure did not neglect his guest. When she was gone, he said quietly to his wife: "The children are getting rather crowded in our present home. Let us build a new home in the pear tree next week."

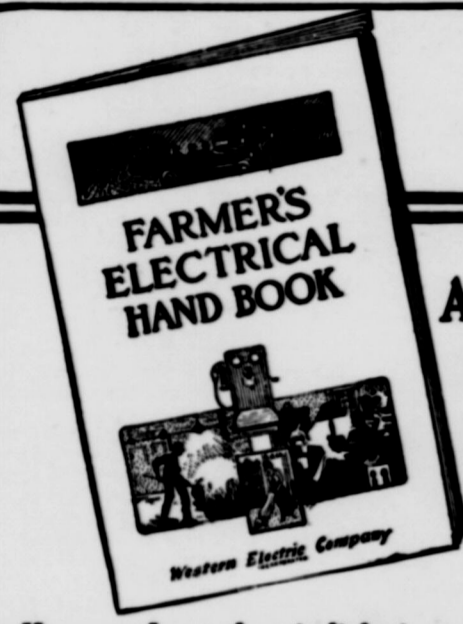
Lady Kingbird knew he was very much in earnest, as his little crest quivered and his eyes were brilliant with courage. In her heart she feared Sable Crow, but she trusted Mr. Kingbird too; so she nodded and twittered, "Very well, dear."

Mr. Kingbird went busily to work on a bulky nest made of string, feathers, rootlets, and straw twenty feet from the ground in the tall pear tree.

"Friend Kingbird," advised a friendly robin, "what will you do when Sable Crow comes?"

Kingbird ruffled his feathers until the hidden orange feathers showed. "I shall guard my home," he cried.

Sable Crow arrived that evening. He started to tear little Yellow Throat's house to pieces, when out darted valiant Mr. Kingbird. He kept above Mr. Sable and thrust his sharp



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beak and claws into the great black back. Sable Crow tried to shake him off, but Kingbird could fly faster and turn more quickly than his wicked enemy. He was careful too to keep above the crow. At last Sable could stand pain no longer and, with an angry, hoarse caw, flew away.

After him rushed not only Kingbird himself, but all the householders of the tree—Phoebes, Warblers, Robins, Bluebirds, and smart Jenny Wren. After they had chased Sable a long, long way, they came back in triumph.

"Three cheers for Sir Kingbird!" cried grateful Phoebe. All the birds joined with a will in a fine twitter. Sir Kingbird bristled like a little general and said: "Next time we will chase him off the farm into the pine forest."

But Sable Crow never again dared to fly within a hundred yards of the old pear tree; so the little birds lived in peace together. And Sir Kingbird was honored by every one in the orchard.—Mary Davis, in Epworth Herald.

BIBLE READING A NECESSITY.

Dwight L. Moody and his Bible were inseparable. No man of his century did so much by example and teaching to revive Bible study as did he. He had a large, choice library. But the Bible was his one book. For a number of years he made it a rule not to read any book that did not help him to understand the Bible. He believed, as he wrote on the title page of his Bible, "This Book will keep you from sin, or sin will keep you from this Book."

Mr. Moody confidently declared that he had hope of the worst man, as long as he would read his Bible, feeling that he would turn to God some day. But, he said, "I am full of fear for the best man it he neglects his Bible. He is almost certain to fall before the enemy. Amid these last days' perils there is no safeguard but in the Word of God."

We believe, as a certain writer declares, that "the most strategic thing a pastor can do is to persuade his congregation to read the Bible;"

that "a Bible-reading congregation is ready for every good word and work;" and that to enlist an entire community in Bible reading and Bible study "would be better than a revival." Indeed, that would be a revival!—The Presbyterian.

"Gladstone, the greatest statesman England ever produced, said: 'The older I grow the more confirmed I am in my faith and religion. I have been in public life fifty-eight years, and forty-seven in the cabinet of the British government, and during those forty-seven years I have been associated with sixty of the master minds of the country, and all but five of the sixty were Christian.'"

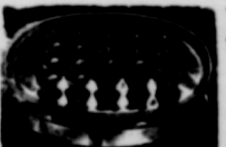
"True greatness is to take the common things of life and walk bravely among them."

There is one thing that is stronger than armies, and that is an idea whose time has come.—Victor Hugo.



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MISSIONARY INSTITUTE AND PASTORS' CONFERENCE.

One of the most profitable Missionary Institutes that Pittsburg District has ever experienced was held at us all in the shade in the "contest" efficient presiding elder, Rev. W. H. Vance, had prepared a program which proved to be meat to the soul, for the Holy Spirit greatly honored the speakers, the speeches and the sermons. The opening sermon on Tuesday night by Dr. Andrews, of Texarkana, was truly great from every standpoint, farsighted in vision, catholic in spirit and cogent in argument, setting the institute upon a high spiritual plane. The problems of the Sunday School, the Epworth League and the missionary interests in general were discussed at length. And in all these discussions the Holy Spirit was present, giving the speakers great liberty and that evangelical ring which evidently means glorious victories throughout the district.

Realizing that our present supreme need is a genuine revival throughout the district, that subject occupied a large portion of our time for discussion.

Brother Vance, our presiding elder, possesses in a large degree that type of leadership which is so essential to a successful presiding elder. His care is painstaking, his counsel is wise and his brotherly kindness cannot be excelled. And his ministry is of that convincing type that arrests the attention of thinking people, yet it is sufficiently simple that a child may understand. Verily, the Lord is blessing his noble ministry throughout the district.

On Wednesday afternoon we were blessed with an inspiring message by Rev. C. T. Tally, of First Church, Marshall, on the subject of Church Extension. Brother Tally has this work upon his big heart as few men have, and we believe that his speech will result in fruit bearing.

The closing sermon on Wednesday night was delivered by Rev. E. A. Maness, our pastor at Atlanta, which was considered by all a great sermon. It was a discourse of wide range of thought, his text being "God Is Love." As a result of this service, there was one bright conversion—a promising boy, for whom we pray that his life may be a great blessing to the world.

Rev. A. A. Thorp, the pastor, and his excellent wife, together with his good people, had made all provisions necessary for our comfort and pleasure. On Wednesday at noon the ladies had dinner prepared to be served on the lawn, but the weather being too damp and cold, we were ushered into the spacious diningroom. There we partook of one of the most bountiful supplies of the most delicious food that we have ever eaten. This sumptuous meal being served in cafeteria style, gave the "elder" a long-sought opportunity to display before the crowd his unusual proficiency in annihilating food, "laying Naples, Texas, January 23, 24. Our (Dr. Andrews a close second), for he was the first one on the scene and the last to leave.

MARK N. TERRELL, Secretary.

The following interesting paper by Rev. M. I. Brown was read and made a great impression upon the conference.

HOW I PREPARE FOR AND CONDUCT MY REVIVAL.

An important item in the preparation for a revival is the preparation of the preacher who is to conduct the meeting. A revival of religion, like other great movements, is usually very largely the product of a single man. That is, one man is the prime instigator of it. The revival in Palestine which prepared the way for Christ's ministry was the outcome of the zealous ministry of John. It was not the haphazard work of an unprepared man, but the wise and effective work of a thoroughly prepared man. The unprepared man is nervous, awkward and inefficient, but the prepared man is steady, accurate and efficient. John's solitary life in the wilderness afforded him a good opportunity for studying the Scriptures, for meditation, for prayer and communion with God, which prepared him for his "whirlwind" revival campaign. The wilderness was his alma mater, the Bible his textbook and the Holy Ghost his teacher. Hence, he came to his task duly prepared. He modestly styled himself a "voice," but it was not a hollow voice. It was not sound without sense, nor knowledge without power. That voice heard in Judea was a thoroughly consecrated voice, laden with heavenly truth and empowered with the Holy Ghost. He

went before Christ in the spirit and power of Elijah and turned many of the hearts of the children of Israel to the Lord. The hearts of fathers were turned to their children; the disobedient were made ready, prepared for the Lord.

The well prepared man, Martin Luther, led the Reformation which saved Germany from Papal domination and utter ruin. One prominent writer of good authority said we cannot study the reformation apart from Luther. His eloquent preaching of the simple truths of the gospel and the priesthood of all true believers produced the revival and saved the situation. Perhaps a Luther in Germany during the last half century would have again saved the unfortunate nation. The unprecedented revival of Wales, which occurred a dozen years ago, was very largely the movement of one plain man, Evan Roberts. The first preparation he made was self-preparation. The burden of his daily prayer was: "Lord, bend me; bend me; bend me." And he became so thoroughly humbled before God that he was gloriously exalted and became a vehicle through whom God moved in producing that wonderful revival. Roberts became the steering wheel in the hands of the heavenly conductor, the Holy Ghost, in this memorable movement.

But according to the program I am to use the personal pronouns and tell how I prepare for and conduct my revival. This I will now briefly set forth. I have my meeting in view all of the year up to the beginning of it. I usually announce it from the pulpit some months before the date to begin and ask the people to think about it and talk about and pray for it. I also ask them to make such material preparation for it as is necessary in the way of providing lights and seats and sometimes have them remove the windows so as to have a more comfortable place to hold it. I ask them to work roads when not in good shape, and sometimes have them build brush arbors or erect tents where these will work better than house. As I visit the people in their homes I often call attention to the approaching meeting and ask them to feel an interest in it. In this personal contact I often get Christians to pray for unconverted persons, in some cases members of their own family. And occasionally I get a sinner to promise to seek religion when the meeting comes on. And in the homes of the people I often pray for the future meeting. As the meeting is approaching, at the regular services I preach sermons calculated to arouse interest in the meeting. I read Present Day Evangelism, by Chapman, and Passion for Men, by Hallenbeck, or some other kindred work. But these named are small books, but they are extensive and intensive enough to arouse any preacher who is not entirely dead. They give the gist of soul-saving work in a nutshell and furnish the preacher with some apt illustrations. It is not best to use too many touching incidents in a meeting, but a choice one occasionally right to the point, which really illustrates or emphasizes the point, will have good effect. Some preachers use entirely too many sentimental incidents. This "three-head and nine-tail" preaching arouses only surface feelings and does not produce a healthy state of conviction and conversion. In the beginning of the meeting I preach some on prayer and emphasize the absolute importance of much prayer and enlist the people in both private and public prayer. In a sermon or two I stress the importance of the Church getting right with God that they may be used in the meeting, and I call for a consecration service. Early in the meeting I preach a sermon which calls attention to the pitiful condition of the lost and seek to arouse the sympathy of the Christians in their behalf. I preach on soul-winning and give emphasis to the importance of personal work, and give some practical examples of how to lead the lost to the altar and to Christ. I also give them an example of how the work is done by going into the congregation and leading sinners to the altar. Before and after services I seek opportunities to talk to Christians about the unconverted and urge them to do all they can to lead them to Christ during the meeting. I likewise talk to the unconverted and backsliders and ask them to seek to get right in the meeting. Occasionally I get a sinner to promise he will come to the altar at the next service. That is splendid tact and gives me a good pull on him. If he don't come when the invitation is offered I go to him and ask him not to go back on his word. It generally brings



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him. After the first few services my sermons take the direction of earnest appeals to sinners, endeavoring to move them at every service. Toward the close of the meeting I give one service to an experience meeting, closing it with a rousing altar service. This plan is generally very effective. I sometimes reach a glorious climax in the closing services of the meeting by the use of this plan. From first to last I make a large use of the services of the laymen, both old and young, in the meeting. This is a crude plan of the way I have worked in meetings for more than twenty years and oftimes the Lord has greatly honored my poor efforts. I pray much for the leadership of the Spirit throughout the meeting and try to keep myself in an attitude to receive impressions from him.

PASTORS' AND LAYMEN'S CONFERENCE, WACO DISTRICT.

The Pastors' and Laymen's Conference of Waco District met at Clay Street Methodist Church, Waco, February 5, 1917. The conference was called to order at 9:30 a. m. by the presiding elder, Rev. J. A. Whitehurst, and a short devotional service was conducted by him, closed with prayer by W. B. Stanford, a layman from Lorena Circuit. The presiding elder then asked John R. Morris, pastor Fifth Street Church, Waco, to preside over the conference. The program was opened with a discussion of the subject, "Christian Education, What Is It, and How May Pastors Encourage It?" by W. J. Mayhew, Lorena. President Winfield, of Meridian College, addressed the conference on "Importance of Junior Colleges as Related to Our Colleges." The subject, "Echoes Emphasizing School of Methods for Sunday Schools," was discussed by John R. Morris. "Why Should Our Church Paper Be Read in Every Home?" was spoken to by F. P. Culver and S. B. Sawyers. At 11 o'clock J. E. Crawford, Central Texas Conference Missionary Secretary, preached on "The Great Commission," a really great sermon. Dr. A. J. Barton, Superintendent Anti-Saloon League, was introduced and spoke to

the conference words of greeting. The noon hour having arrived, the conference was invited into one of the Sunday School rooms of the church building, and the good women of the Church had prepared a splendid lunch for all the visitors present. The menu was fine, the supply abundant, and it was well served. The afternoon devotional service was conducted by R. F. Brown, pastor Herring Avenue, Waco. A lively discussion was had of the subject, "Woman's Missionary Auxiliary, Has Pastor Any Right in Organization, Direction and Control?" led by E. V. Cox, of Elm Street, Waco. Many questions were asked by those present, and a profitable discussion ensued. Geo. W. Barcus, District Lay Leader, gave an interesting talk on "What Can the Layman Do With a Chance, and Will They Do It?" This was followed by a strong missionary address by J. E. Crawford, after which a very interesting Round Table discussion was engaged. President Winfield outlined program for campaign for raising funds with which to build dormitories for Meridian College. He stated that the student body had started the campaign with a subscription of \$1200. The four districts—Waco, Gatesville, Dublin and Cleburne—will be asked to raise \$25,000 in cash within the next few weeks for this purpose. The hearty support and co-operation of the conference was pledged. And thus ended a very pleasant and profitable institute, in which all the pastors of the district were present, except C. E. Lindsey, of Mart, and W. Vinsant, of Bosqueville, both of whom were unavoidably kept away. Quite a few laymen and a number of women were present much to the delight of the conference. W. J. MAYHEW, Secretary.

"You cannot always get what you like. Then like what you get."

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HUMILIATING DEFEAT FOR THE PEOPLE.

(CONTINUED FROM PAGE ONE).

willing patriots throughout the State to believe that the whisky power still has its stranglehold on the politics of Texas.

But we return to our narrative. On the vote to engross the committee's second substitute the submissionists again lacked two votes of having the two-thirds required to finally pass their resolution. Messrs. Charles A. Burton, of Tarrant; S. W. Sholars, of Woodville, and I. T. Valentine, of Tarrant, answered present but not voting. Dr. C. E. Walker, of Tarrant, openly voted against the resolution. Representative J. B. Hill, of Gilmer, who had until now voted with the submissionists, voted against the resolution. Representative J. W. Parks, of Dallas, who formerly voted with the submissionists, answered present but not voting.

THE APRIL MEETING OF THE EDUCATIONAL COMMISSION.

Large preparations are being made for the April meeting, in Dallas, of the Educational Commission. Bishop Candler, President of the Commission, is sending invitations to leading members of our Church west of the Mississippi. Vice-President C. S. Wright is endeavoring to visit the invited guests in person, seeking to acquaint them with the large opportunities at Dallas and to enlist their co-operation in the interest of Southern Methodist University. Members of the theological faculty have accompanied the Vice-President on a number of his tours.

President Hyer and the Executive Committee of the Board of Trustees are preparing Dallas for the meeting. The invited guests are to be carried to the University and later to a great banquet at the Scottish Rite Cathedral. Mayor Asa G. Candler, of Atlanta, Georgia, will be among the speakers on that occasion. Bishop Candler will both preside and speak.

The city of Dallas will have a superb opportunity to impress the entire section of our country west of the Mississippi. Dallas Methodism will be given the opportunity to cement ties of friendship and interest with men from the conferences and States west of the Mississippi.

Texas Methodism has the opportunity to make the entire West covet the privilege of linking up with the great enterprise at Southern Methodist University. It is hoped that noble Texas laymen and strong Texas preachers may be much in evidence during those important days in April.

Just now our supreme task is the stabilizing of our central university for the region west of the Mississippi River. Emory, in the Eastern section, is making gratifying progress. Commissioners are busy and are reporting progress in many of the conferences in that section. New gifts are being announced almost weekly and plans for new buildings on beautiful Druid Hills are maturing. Surely, this is a supreme moment in the history of the educational affairs in Southern Methodism.

PUBLISHERS' JUBILEE CAMPAIGN.

The Joint Board of Publication formulated and the Annual Conferences of Texas, Oklahoma and New Mexico adopted a program for the enlarged circulation of the Advocate. The date designated for the campaign was the first week in December, of last year, and was so designated because that time marked the close of the fiftieth year of the Senior Publisher's relation with the Advocate.

This campaign, as yet, has not materialized. A number of pastors have sent new lists of subscribers, but the great majority have not reported. The time designated, we know, was not the most favorable, because many pastors were moving or had just arrived at their new appointments. Having been a pastor we know the many duties which devolve upon the man who is just entering a new field. We are not in the least disposed, therefore, to chide or complain at our brethren.

However, may we not from this time count on the co-operation of all our presiding elders and pastors in a concerted movement for an enlarged

subscription list for our Conference Organ? A glance at our column of presiding elders' notices will reveal that the presiding elders of Texas, Oklahoma and New Mexico are now on their second round. Among the questions prescribed for this quarter in our Discipline is, "How many copies of the Conference Organ and of the General Organ are taken, and what has been done to increase their circulation?" Each presiding elder will call this question and each pastor will answer it within the coming few weeks.

Surely, brethren, it is not necessary to reiterate in these columns the crisis which is now on in the whole newspaper world. Many papers, both secular and religious, are facing destruction itself; others are temporizing either by raising their subscription price or reducing their size. Publishers simply have no option in the matter. The Texas Advocate, while exceedingly fortunate in having solvent publishers, is no exception to the rule.

The preachers of Texas have it in their power to avert for their Conference Organ the embarrassment which has already come to other Conference Organs. Within the next ten days or two weeks the subscription list of the Advocate could be raised to 40,000, the goal set by our Joint Board of Publication. Two short hours of work per day, for a single week, by the pastors in Texas, Oklahoma and New Mexico would easily bring us to the coveted goal. "How many copies of the Conference Organ and of the General Organ are taken, and what are you doing to increase their circulation?"

INDIANA AN EXAMPLE FOR TEXAS.

"What is the next step?" we have been asked repeatedly in recent days, in view of the distressing situation at Austin. The Thirty-Fifth Legislature was instructed by the people of Texas only as to one single item, and it has proceeded to attend to everything else except this one thing. The leaders of the Houston convention played false to the people and the Legislature seems constrained to follow their example. What now is the next step, if the people are to rule?

Well, Indiana's example should be of interest to us now. The present Legislature of Indiana was uninstructed as to prohibition and yet the House passed the prohibition bill making Indiana dry by 70 to 28, and the Senate by 38 to 11. How was it done?

First, a State-wide federation of dry forces was organized even while the Legislature was in session. A committee, styled "the United Dry Committee," consisting of nine members (appointed by the various temperance organizations of the State) was organized. This committee took charge of the work in the Legislature, formulating the policies of both the Indiana Dry Federation and the Anti-Saloon League. The committee saw to the drafting of the prohibition bill, its proper introduction and looked after other legislative detail incident to such a battle. County locals of the Dry Federation were organized. An expert newspaper man sat at the headquarters of the Federation, using the mails, telegraph, telephone, sounding the call to arms in every precinct of the State. Petitions and telegrams from the "home" people flooded the representatives at the Indiana capitol. Delegations from every part of the State flocked to the capitol, demanding of their representatives liberation from the tyranny of the whisky traffic. Students of Purdue University sent in a petition signed by 1700 young men; students of DePauw University sent in another signed by 1000 young men. A single Ministerial Association (in Gary) released 1500 telegrams to wavering representatives.

The prohibitionists of Texas went into the present fight without organization. There was no authority which our forces would recognize. Even the suggestion of the efficient Superintendent of the Anti-Saloon League, Dr. Barton, that our forces at Austin should organize for the fight in the Thirty-Fifth Legislature, was resented by men who have long been in the prohibition columns. The telegrams of the League, sent throughout the State, have not effected all that was desired. Our submission chairman, Mr. Wolfe, with a few commendable exceptions, has labored without help. No precincts or counties have been organized. The result is now known to the people of Texas.

The Advocate now pleads for a State-wide Federation of the dry forces of Texas, for the organization of a central committee, for the organization of locals in every precinct and county in the State and, above all, that our public men shall subordinate their personal ambitions to the direction of the organized movement. The next Governor and the next Legislature may thus be elected and the further shame of a humiliated State removed.

THE DENOMINATIONAL SCHOOL AND THE SUPPLY OF OUR MINISTRY.

Dr. Bennett, of the Correspondence School, has rendered a real service to the Church in his contribution to the February Bulletin of the Board of Education. His article abounds in valuable information concerning the preachers of our Church. No item mentioned by him, however, is fuller of meaning than his statement that 27 per cent of the preachers of the Methodist Episcopal Church, South, were in school when they first felt their call to preach; 9 per cent were in college.

This is to say that 36 per cent of our preachers, more than one-third, heard their call to preach while in educational institutions. This proportion obtains, we doubt not, for the ministry of all Churches.

Other carefully prepared statistics show that some of our preachers have come from State schools, colleges and universities, but that by far the larger proportion have come from our denominational schools and colleges.

These facts should summon the Church to do at least two things: To continue the support of her schools and, above all, to maintain the religious character of these schools. The denomination which neglects its schools is doomed to a disappointing future. Its ministerial supply is bound to fall off; its power to reproduce itself is certain to wane.

Another thing, however, is equally sure: The future of any denomination is certain to be disappointing, despite the number and the equipment of its schools, if these schools are not kept vitally religious. Our ministers are not called in institutions filled with profane teachers. They do not hear their call in institutions whose faculties are indifferent to the whole matter of religion. They come, rather, from those institutions whose teachers embody in their lives the ideals of Jesus and whose very presence is an argument for vital, evangelical religion. Dr. Garland, Dr. Carlisle, Dr. Mood—what student ever sat at the feet of either who was not a better man?

Occasionally we hear of teachers in our own schools and colleges who openly express unbelief in the college revival or who openly express doubts as to certain fundamental doctrines of Christianity. Nothing could be more unfortunate. Such teachers never made an atmosphere in which it is easier for our young men to hear the call of God. On the contrary, they obstruct the flow of God's Spirit upon the hearts of our young men and young women and they largely defeat the very purpose for which our denominational schools were founded.

Let our Methodist people maintain their schools and let no teacher permanently remain in them who feels that Methodist control and Methodist usages and Methodist doctrine are incompatible with the spirit of a real college or a real university.

WITHOUT REGARD FOR GOD OR MAN.

These are the saddest days, in our lifetime, in the political history of Texas. The people of Texas have witnessed their instructed representatives flouting the will of their masters. The people have witnessed both branches of the Legislature formally declining to investigate charges against their Governor, which, if true, would disqualify him for his high office. We do not affirm the truth of the charges, but we do affirm the sacred right of the people to know whether or no they are true. We do affirm that the Governor and his friends owe it to themselves and their posterity to clear up the matters which have solemnly been charged. Not to do so is to show an utter disregard for the opinions of the people.

The heaviest blow of all, however, was struck in the engrossment, in the House, of the Parks bill which seeks to allow towns and cities in Texas to regulate Sunday amusements by ordinance or charter amendment. In voting against the instructions of the people as to submission the House of Representatives has shown its disregard of the people; in voting for a commercialized Sabbath the House has shown its disregard of God. For a commercialized Sabbath means the destruction of the Church and the deterioration of Christianity itself.

Moreover, the Parks bill is an invitation to other towns and cities to do as the city of Dallas has done, namely, to strike down the Sunday law of the State and therefor substitute their own ordinances. Such a measure proposes nothing less than the destruction of the State and the organization of semi-independent States throughout our Commonwealth. In the name of the State and of the Church, we solemnly protest against such a perversion of State sovereignty and public morality.

THE EVANGELISTIC CAMPAIGN

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

AN APPEAL FROM THE STATE-WIDE COMMITTEE.

To our Brother Pastors:

Your State-wide Evangelistic Committee wishes to call your earnest attention to sections two, three and four of its recent report to the several Annual Conferences of the State touching plans for out State-wide movement for this year. These sections deal with matters of very great importance to our State campaign. Of special importance is section three, which designates the first Sunday in March as "Enlistment Day," on which day all our pastors are asked to present the subject of "personal evangelism" to their people and to take the names of all who will pledge themselves to try by God's help to lead at least one soul to Christ during this year.

We wish to urge that this Sunday or another near to it, or on our circuits others near to it be observed, and that the results of such observance be sent into the State chairman on cards which will be furnished each pastor the last week in February. Our goal of twenty-five thousand personal workers thus enlisted can be easily reached if the day is generally observed. This is the only matter in which we are asking for a concert of action this year and its vital importance we hope will secure its universal presentation. Every Methodist pastor in Texas who this year gives himself more earnestly than ever to the work of evangelism within his charge, is a part of the State-wide movement regardless of what method or season he may use in his evangelistic efforts. We do not seek uniformity in these matters, but we do seek it in this attempt to enlist our Methodist people in the work of winning souls and so have set apart Enlistment Day.

Let the evangelistic call sound forth from every pulpit on this day, emphasizing the fact that each volunteer becomes one in a great army of workers mobilized in all parts of our great State, and our goal of twenty-five thousand will be a glorious achievement. Your committee prays earnestly that it may be so. Every pastor can join in this movement regardless of what his other evangelistic plans are. We feel that it will fit into any plan.

GLENN FLINN, Chairman.
H. M. LONG, Secretary.

WILL YOU?

Will you observe "Enlistment Day?" Will you endeavor on the first Sunday in March to enroll all your members in the Win-One Club? Will you lay it upon the consciences of your members that it is the duty and the privilege of every saved person to help save others? Will you endeavor to enroll every Sunday School teacher and officer in this club? Will you try to get every woman in the Missionary Society enrolled and impress her that soul-winning is more important than social service work? Will you impress your Board of Stewards that they have something more to do than to serve tables? Will you enlist the Leaguers in this noble work? Will you endeavor to enlist the members who have no official position? Will you try to impress them that here is a field of activity that cannot be monopolized by a favored few in the Church? Will you, my dear fellow preachers, try to do these things?

WHY?

Why are so few of our members really interested in soul-winning? Because so few have experimental knowledge of Jesus' power to save. Why so many members in our Churches who really have no definite religious experience? Because in our campaign for members we have not insisted on a religious experience as a prerequisite for membership in the Church. Why have we not insisted on a definite experience of conversion prior to taking the Church vows? Because in our eagerness to count in large numbers the additions to the Church we have overstepped the bounds of propriety. Why do pastors need to be reminded that where a desire to flee the wrath to come is really fixed in the life it will show itself in the conduct? Because in our haste—our unpardonable haste—to get people into the Church we have not waited to see if the desire was so deeply fixed as to produce the right kind of life. Why do so many of the children received into the Church on "Decision Day" and in pre-Easter campaigns seem to know so little and

care so little about their Church vows? Because they were received into the Church without first having been properly instructed concerning the obligations of Church membership. Why do we need a general revival in the Church? Because multitudes in our Churches are not saved. They are resting in carnal security and were they to die they would as surely be forever lost as any other sinner out of the Church or in the Church. The Lord awaken us! Good Lord revitalize Texas Methodism!

HOW MANY?

How many Methodist preachers are there in Texas who did not lead a soul to Christ last year? Consult the conference minutes. How many men and women among the laity did not reach even one? With a membership of more than three hundred thousand, if one-half or one-fourth of our members only lead one other person to Christ per year we should break all records in additions on profession of faith. How many stewards have we who think they pay the preacher to be the soul-winner? How many women have we in the Missionary Societies who commend themselves if they pay their dues and attend the meeting, even though no struggling soul has been led into the light during the year? How many Leaguers think every Leaguer should be a personal worker? How many of our members will enroll in the Win-One Club on the first Sunday in March when the pastor gives an opportunity for enlistment?

A REQUEST.

Many interesting and helpful evangelistic rallies have been held. This editor has not been able to attend any held outside his own conference. We ought to have, for this page echoes from these conferences. Many of us who could not attend would be pleased to know what was done. If the presiding elders and the Conference Committees on Evangelism would see to it that reports of these meetings be made they would be contributing to the success of our State-wide movement for a great revival in Texas Methodism. Will the presiding elders and Committees on Evangelism see to it that reports of these meetings are sent to me at the earliest moment possible?

MORE ITEMS FROM THE TEXAS CONFERENCE RALLIES.

Brother W. D. White, of Longview, writes: "The rally held in Longview was the most helpful inspirational meeting of the kind I have ever attended."

Brother Leo Hopkins, of Overton, says: "To me our meeting at Jacksonville was a delight. The addresses and discussions were such as to call forth the keenest sense of devotion, responsibility and loyalty. I returned to my work with a stronger conviction to press the fight diligently for the souls of men. May the year 1917 see the fulfillment of our slogan, "A revival in every Church."

A STUDY OF CONFERENCE MINUTES—CONCLUDED.

The last journal to be examined is that of the Central Texas Conference. It is in all respects the best record in soul-winning in the State. Remember that Class A means those which have received one hundred or more on profession of faith, B means those receiving from fifty to ninety-nine, C those receiving from twenty-five to forty-nine, D those receiving from one to twenty-four and E those which received none on profession of faith. The Central Conference shows the following: A, six; B, nineteen; C, sixty-four; D, 122, and E eight. The districts rank as follows: Fort Worth, Weatherford, Gatesville, Waco, Corsicana, Brownwood, Dublin, Waxahachie, Georgetown, Cisco, Hillsboro, Cleburne. The average per pastoral charge on profession of faith in the Central Conference is nearly twenty-five. This is about three above any other conference in the State.

General Summary: Taking all five conferences into consideration we get the following results: Class A, fourteen (six of these from the Central Conference); B, seventy-five; C, two hundred and thirty; D, five hundred and seventy-six; E, forty-four.

Some observations: That only fourteen pastors should receive one hundred or more is not comforting. That forty-four should report no accessions on profession of faith is distressing.

That the great bulk of our pastors should be in class D (that is, those receiving from one to twenty-four) needs attention. As was seen above, five hundred and seventy-six belong to that class according to the printed records. I well know that you cannot make up your verdict from one year's record. There are numberless explanations that could be made. Perhaps some pastor who does not cultivate the evangelistic gift secured an evangelist and his records show more than one hundred received. And there are vast differences in charges. Perhaps the addition of twenty-five in one charge represents more gifts and power and devotion to the work than one hundred does in another. Perhaps some efficient pastors had had a great sweeping revival the year before. In the First Church in Galveston more than one hundred have been received on profession of faith during each of the three years of my pastorate here. This year we are making an effort to reach a number of respectable, high-toned business and professional men, some of whose families belong to our Church. It will take more faith and efficiency to reach twenty-five of these men than to reach one hundred average women and children and men who are down and out. However, the increased efficiency of our organization and the deepening zeal of our people for the salvation of souls lead us to hope that this fourth and last year one hundred or more may be added on profession of faith. I was told before reaching Galveston, and after being here, that owing to the dominance of foreigners and the Romish Church that Galveston was a poor place for evangelistic work.

There may be many inaccuracies in the figures. It is inevitable that there should be some. Let due allowance be made for all these contingencies and many others unmentioned before we make up our verdict. But after all these allowances are made there is room for real humiliation in the fact disclosed by these records. Have we as pastors a zeal commensurate with our responsibilities? Would people call Methodism "Christianity in earnest," if they knew nothing of it except what they see in us who now fill the pulpits? Are we living as men called of God, crucified to the world, ambassadors of Jesus, should live? Are we faithful trustees of this trust of the gospel which has been committed to us? Is soul-winning the dominant passion of our lives? Do we weep over lost men as Jesus wept and do we work as he worked?

Why not every pastoral charge strive to get into the "A" class? Are there not more than one hundred lost people within the reach of every charge? I have in a little book that lies before me now the names and addresses of more than one hundred who ought to be reached by the First Methodist Church in Galveston this year. Every one of these will be asked, asked repeatedly, to surrender to Jesus Christ during this year. Shall we not abolish class "E" altogether? Is it possible that preacher and his whole membership should go one whole year and no one led to Christ? It would not be creditable did not the cold records show that forty-four charges made such a record during the last conference year in Texas. There may be many mitigating circumstances in these charges, but, brethren, these things ought not so to be.

Will the four conferences allow the Central to lead this year? We are going to do better in the Texas Conference this year.

DEATH OF BROTHER THOMPSON.

Belated information has brought us the news of the death of Rev. E. B. Thompson, a beloved superannuate of the North Texas Conference, who made his home in Commerce, Texas. He was admitted on trial into the North Texas Conference at Honey Grove, in the fall of 1887, Bishop Wilson presiding. The call of the roll at Greenville last fall showed only three remaining members of that class—E. B. Thompson, L. L. Naugle and B. H. Webster. The first two since then have answered the roll call in the skies, and Brother Webster lingers at his home in Oak Cliff, Dallas, waiting for the final reward of a faithful ministry.

Brother Thompson was born in Alabama August 8, 1844, and died January 17, 1917. He was, therefore, nearly seventy-two and one-half years old, and had been a faithful minister of the gospel for thirty years. Rev. J. F. Alderson, a close friend and fellow-superannuate, has been selected to prepare a suitable memoir.

Brother Thompson was a faithful minister and a diligent pastor. He had many conversions during his ministry, built churches and blazed the

PURITY AND POWER

Necessary to Overcome Impure Blood and Weak Conditions.

The recent trying weather, exposure to storms, the grip, hard colds, pneumonia, fevers, diphtheria and other blood-poisoning, prostrating diseases leave the whole system subnormal—below par—weak and slow—blood depleted and thin, with that tired feeling, poor appetite, delicate digestive power or almost none at all.

The ideal treatment is Hood's Sarsaparilla—to be taken before meals—thoroughly to purify the blood and expel poisons, and Pepton Pills—to be taken after meals—to put power into the blood, give strength, increase red corpuscles and restore normal health-tone.

Hood's Sarsaparilla has for 40 years won and held the favor of the people.

Pepton Pills are named from pepsin and Iron—and include nux and other good blood and stomach tonics. Be wise and begin on this sensible reliable course of medicine today.

way for enterprises into whose joy others have come. His labor of love and devotion only proves that the younger pastors of North Texas ought to esteem beyond value the foundations laid by these consecrated men who have gone to see their Lord face to face. Even during his retirement, as Agent for Superannuate Homes, he provided comfortable homes for several of our old heroes. To the wife and six children the Advocate extends a loving, sympathetic hand, and prays that the mantle of an ascended father may fall upon his youngest son—John—whom he deeply loved and whose life has been consecrated to the ministry. Beyond the storm and tide we shall see him again.

RESPONSES.

The responses to our request for payment in advance are coming in heartily and encouragingly. We believed we could count on their loyalty and co-operation, and we think we will not be disappointed. Now is the time for preachers and people to stand by their Church paper. Show your loyalty by your work and your renewals. I cannot do without the Advocate for it is the best paper that comes to our home.

F. B. PUCKETT.

Annona, Texas.

I have been a subscriber for forty years and cannot do without the Advocate. Besides I think all the friends of the paper ought to rally to its support in this trying ordeal.

JAMES IRBY.

Rising Star, Texas.

I began taking the Advocate before I was married, and have kept it coming ever since. It is our constant help from week to week.

R. L. MCINTYRE.

Kaufman, Texas.

Please do not let me miss a copy. I can't do without the Advocate.

MRS. J. B. MARTIN.

Birthing, Texas.

The dear old Advocate has been worth very much to me.

MRS. S. T. PORTERFIELD.

Chillicothe, Texas.

I am glad to help you along by paying in advance. You are giving us a great paper. D. F. ARMISTEAD.

Denison, Texas.

I have been reading the Advocate for more than 40 years and cannot get along without it. J. T. G. CREED.

Clayton, N. M.

I expect to push the Advocate claims. I find that the people who read our Church papers are the people who do things. E. B. JACKSON.

Mabank, Texas.

I only lack two of doubling my subscription list. I will get them soon and also collect up the others.

W. H. KEENER.

Midway Charge.

NEW MEXICO AGAIN.

Rev. E. C. Morgan, of Marfa, New Mexico Conference, has his entire official Board on the Advocate list.

"It is when we forget ourselves that we do things that are remembered."

SUNDAY SCHOOL DEPT.

REV. E. HIGHTOWER, Editor
Georgetown, Texas.

THOSE FEDERATIONS.

At a meeting of leaders in Dallas last week it was unanimously decided to push Federation work in both the Central and North Texas Conferences. The North Texas Wesley Bible Class Federation will be held at Waples Memorial, in Denison, April 18-20. The Central Texas Federation will be held at Temple April 26. Good inspirational programs are being prepared, a thorough campaign of the conferences is being planned and big times are in store for Wesley Bible Classes.

WEST TEXAS CONFERENCE NOTES.

A. E. Rector, Field Secretary.

The first "Group" Institute for this year was held at Buda, January 30. It was arranged to include two pastoral charges, Kyle and Buda and Manchaca. Bro. Rowland, of Kyle, had advertised well, but was unable to attend on account of sickness in his family. Bro. Owens, of Manchaca, was sick in bed, but his superintendent, Bro. Linderman, with eleven other live workers, attended and helped greatly.

In spite of the regretted absence of both pastors we had a splendid Institute. Bro. Rylander, the Buda superintendent, and his towns-people rallied nobly and dispensed a happy hospitality. The aggregate attendance was about 150, which for a week-day meeting was certainly encouraging. Several other denominations were represented and helped us on the program materially. That was as it should be. Co-operation ought to be the watchword everywhere.

An important feature of this Institute was the presence of Judge J. T. Ellis, of Lockhart, Sunday School superintendent of the San Marcos District, and Rev. W. F. Weeks, of Luling, District Secretary. They each motored many miles across the country to attend the Institute and their presence and participation added much to our success. These officers, with a superintendent each of the departments of Elementary, Home, Wesley Bible Class and Teacher Training, have been installed in all the districts of our conference, according to the plan of our General Sunday School Board. Together they constitute a committee of which the presiding elder is chairman, and our presiding elders are showing a uniform sympathy and interest. In this connection it is pleasant to record that Rev. J. T. Curry, presiding elder of the district, was with us in the meeting to the gratification of all.

Speaking of the Buda Sunday School, it was encouraging to find that since the Institute held there on a former occasion they have added four points in the Standard of Efficiency and have pledged two more, which will leave them only one point short of the standard grade. May that single gap of a teacher training class be very soon filled. Another good point in the report of the Buda School was the plan they have of reporting the number of chapters read in the Bible each week by the members of the Sunday School. For the week preceding they reported an aggregate of 1742 chapters read.

At Fentress our engagement had to face the coldest weather of the season, and only one slimly attended session could be held. But the sympathy and intelligent appreciation of those present made it good to be there.

Prairie Lea had milder weather with a good attendance and with Pastor J. D. Worrell and Superintendent Edward Francis backing things up heartily. Bro. Cowley, the superintendent at Fentress, who was unable to attend his own Institute, drove a good way to attend this one. Also Bro. Weeks, our District Secretary, was with us again.

A very social engagement was the District Institute of the Austin District, which was held at Elgin. Rev. S. F. Goddard, chairman of the Conference Sunday School Board, and Rev. B. W. Allen, the secretary, and Presiding Elder Sterling Fisher had arranged a good program and advertised thoroughly, but a steady rain cut down the attendance very materially. However, eight pastoral charges were represented and the program was voted a decided success. Outside of the efficient helpers from the district we were fortunate in having with us our Divisional Secretary, Rev. E. Hightower, who rendered great service. Rev. J. E. Lovett and his generous Church people placed us all under distinct obligations. The cold rain only warmed their hospitality.

Word from Rev. T. N. Barton con-

veys the cheering news that the Sunday School at Kennedy has made a distinct advance since our recent Institute at that place. The increase in the Cradle Roll has been especially large. Will not others help to make these notes worth printing by sending to the Field Secretary items of progress?

It is not too early for pastors and superintendents to prepare for our Mexican Special. Dr. Rawlings, of the General Mission Board, is making special effort to make the day memorable for good results. Let everybody co-operate in using the programs sent as far as they may apply to each local situation, especially the missionary program for February, which will be found in both the Workers' Council and in the Missionary Voice. The day for the offering is March 25.

Inquiry has been made with reference to the point in our Sunday School Banner which refers to Teacher Training. The proper interpretation is that the point refers to the number of pupils rather than to the number of classes. This makes it fair for all alike. The language as published was ambiguous.

THE WORKERS COUNCIL.

A letter in the editor's mail from a young pastor is typical of so many inquiries that we venture to give it some notice in the precious space allotted to this department. He writes, "The work is entirely new to us. Will you kindly send me the general plan on which it is run," etc. Becoming more specific, he submits the following categorical questions, which we here take up in the order in which they were presented:

1. "How often should the council meet?" Answer: That must depend upon circumstances. Some schools have a weekly meeting of the Workers' Council. Other councils meet monthly, and still others quarterly. Perhaps for the average Sunday School an interesting monthly meeting would be the most fruitful plan.

Question 2. "What are some of the themes which we should discuss from time to time?" Answer: Themes that concern the practical welfare of the school always. A part of the meeting may well be given to Teacher Training work where there is no training class. But the best plan is for the superintendent and pastor to confer in advance on the most pressing needs of the school, and then make a program which shall bring these needs before the workers in the most effective way possible. Where the council meets monthly it may be well now and then to appoint a program committee from among the officers and teachers to serve for a month and let them put on a program. This for the sake of variety and to cover any ground which the pastor and superintendent may have overlooked.

3. "Should there be any other members except the officers and teachers of the school, including the pastor?" The Discipline is explicit at this point. The Workers' Council is composed of the Sunday School workers. But the members of the advisory committee elected by the Quarterly Conference should be regarded as officers of the Sunday School and induced to attend the Workers' Council by all means.

4. "How long should each meeting be?" Not more than an hour and a half. Better get through in an hour as a rule. Have a time to begin and a time to close, and then keep your word.

5. "How many subjects should be discussed at the same meeting?" This question cannot be answered by a hard and fast rule. Long and tiresome speeches should be avoided. Plenty of time should be allotted to conference. We should not advise the consideration of more than three or four important matters at one meeting. Wherever the law of the Church is not involved let your Workers' Council consider and vote on matters affecting the welfare of the Sunday School.

6. "Is the superintendent bound to carry out the plans of the Workers' Council?" No; the only official body that has a right to mandamus the superintendent is the Quarterly Conference. But usually when conclusions have been reached after careful consideration the superintendent and a majority of the council will be in substantial agreement. The law of the Church and the plans of the General Sunday School Board are so explicit and comprehensive that there is hardly any room for any radical difference between a superintendent and those under him. Most of the questions coming before the Workers' Council will be questions of methods, rather than policies, and where it is merely a question of the best way of

doing a thing all parties can afford to concede something.

7. "What is the relation of the Workers' Council to the Church, the Sunday School and pastor, especially its relation to the superintendent?" It is the meeting of the Sunday School faculty, over which the superintendent presides.

8. "What members of Wesley Adult Classes are members of the council?" Only the teachers of such classes. Let us add that, being the faculty meeting of the Sunday School, the Workers' Council is absolutely essential to the school's highest possible efficiency.

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.)

EPWORTH NOTES.

F. S. Onderdonk.

Our first program disappointment is that Mrs. Burgin cannot be with us for the Sunday School work. We will get some one else, of course.

Our Epworth lots are going like hot cakes. Bro. Carter was over at Bryan the other day and sold about ten. Every lot sold means three things, a good investment, substantial help on our building program and a new friend for our enterprise.

Get this, reader: Bob Shuler has promised to take the vesper services at Epworth next summer. He is the young people's friend and will do us a great service down there. We believe that in those closing hours of the day God is going to speak to many a young heart to call it out for fuller surrender and service.

What pleases us is that some of the old bunch that used to go to the old Epworth near Corpus Christi have said they would be with us next summer. The old spirit is abroad.

Remember that the big thing will not be the boating and bathing (though that will be there), but a great intellectual, social and, above all, spiritual time. Plan to be there.

What is the date of the next Encampment? July 19-29.

COLEMAN, TEXAS.

The First Church League of Coleman has given \$250 on the African Boat Special.

M. K. LITTLE, Pastor.

CAMPBELL, TEXAS.

A message from the Campbell Leaguers: Just to let you know our League is still active and doing work, will tell you of our mission study class composed of twelve members with a goodly attendance at each time. Meeting at the home of our pastor each Friday night and taking a chapter for each lesson we completed the book in eight lessons. It being our rule not to serve anything while engaged in our mission study we celebrated the ninth night with a social at the parsonage, each member inviting a guest.

But what we have to be most grateful for is the consecrated teacher we had to stand before us each lesson. She being so filled with God's love and the missionary spirit we indeed got a greater vision of the needs of the mission fields, especially of Africa, as we studied "Daybreak in the Dark Continent."

We not only feel proud of our Fourth Department, but all other departments as well are doing good work and we are striving to live up to our motto, "All for Christ."

MAIDIE SMITH,
Dist. Sec. N. T. C. E. L.

THE AFRICAN BOAT SPECIAL.

Before the call to the respective Presidents of the various Texas Epworth League Conferences was hardly mailed, pledges for the African Boat began to come in. Oak Lawn Epworth League, Dallas, sends a check for \$25, with a promise of more to follow by June 1. Word comes that the League at Corpus Christi pledged \$107 with indications that more than this amount will be raised. What League will be the next to report? And can you raise your pledge by June 1 and send the amount to your Conference Treasurer?

Of course, it is understood that the North Texas Epworth League Confer-

A Winsome, Bonny Complexion

Produced by Using Stuart's Calcium Wafers After Meals. They Purify the Blood and Remove All Skin Blemishes.

Trial Package Mailed Free.

In a few days after using Stuart's Calcium Wafers you will be overjoyed to see those pimples all gone, the redness disappeared, new skin



gradually covering the cheeks, neck and shoulders, free of blackheads, blotches, liver spots and those other eruptions that have been such a plagued annoyance.

The reason for all this is the calcium sulphide, the principal agent of these Wafers. This is a natural substance which the blood must have and which it utilizes to overcome the impurities and body wastes that load up the skin and make it unsightly. Try Stuart's Calcium Wafers. Get a 50-cent box at any drug store and thus be sure of a winsome, bonny complexion. Or if you wish to try them first, send the coupon below for a free trial package.

Free Trial Coupon

F. A. Stuart Co., 357 Stuart Bldg., Marshall, Mich. Send me at once, by return mail, a free trial package of Stuart's Calcium Wafers.

Name _____
Street _____
City _____ State _____

ence will raise their pledge of \$2500 in full by June 1. Chapters in the North Texas Conference who have not already made a pledge to the Ruby Kendrick Council will please report at once to their District Commissioner, or to Miss Meta Meadow, Treasurer, Sherman, Texas, or to me, 1308 Commerce Street, Dallas.

MARY E. CAPERS.

\$10,000 BY JUNE 1.

Thurman Stewart, President N. T. C. E. L.

Last year the Leaguers of Texas, acting through their respective conference organizations, pledged themselves to raise the sum of \$10,000 for the purchase of a boat to be used by our Wembo-Niama Mission. This amount was to be raised by June, 1918. However, the response of Texas Leaguedom to the call was so prompt and spontaneous, and the enthusiasm engendered by the feeling of co-operation in such a great enterprise so genuine, and meanwhile the needs of our brave band of workers in the heart of Africa so urgent, that it seems that by its own momentum, the campaign will turn into the treasuries of the respective conferences the coveted ten thousand dollars not within the space of two years, but in one year! Would that not be a glorious accomplishment? And is it not easily possible of attainment?

Texas Leaguers, let us mobilize our forces and to the task! We can do it if we will. We can do it and we will! As Aaron and Hur upheld the hands of Moses in the contest with Amalek, so shall we uphold the hands of our missionaries as they battle in the heathen world. And the entire Church is counting upon us to support the Africa mission boat cause, and push it through to a speedy consummation. Let us give of our plenty and comfort and carry aid to our representatives in the Congo. Texas Leaguers, raise the slogan \$10,000 by June!

"Better out than in"—that humor that you notice. To be sure it's out and all out, take Hood's Sarsaparilla.

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 Ragdale, care Texas Christian Advocate, Dallas, Texas.

WOMAN'S CHURCH FEDERATION OF CHICAGO ATTACKS INDECENT THEATERS.

Mrs. Geo. M. Mathes, president, sends out through the Illinois Vigilance Association a call to the women of the Churches of Chicago to assist in eliminating the cabaret, the vicious dance hall, the shady hotels and the vile shows. After filing sixty-five sworn affidavits with reference to the character of these shows and assisted by other organizations they finally induced the Mayor to close eight of the worst places in Chicago.

IMPORTANT ANNOUNCEMENT.

The Woman's Missionary Society of the Northwest Texas Conference will be held at Chillicothe instead of Amarillo. Let each auxiliary note the change. The date has not yet been named, but the conference will be held earlier than in former years. Chillicothe is a very central place and it is the earnest desire of the executive committee that each auxiliary send a delegate. We want this meeting to be the best we have ever had. We are expecting a great spiritual uplift. Brother Beavers has promised us that our time will not be used in social functions, for this we are glad. Our conference made some advance this year. Pledge paid in full. Let the delegates come prepared to make their pledges, and not only to make them but to make larger ones than formerly. Brother Beavers wants our coming to bring a blessing to his auxiliary and Church. Come praying for large result. Other announcements will be made later.

MRS. J. B. SMITH, President. MRS. NAT G. ROLLINS, Corresponding Secretary.

MUNDAY.

The Home Missionary Society of the First Methodist Church, Munday, Texas, had an unusually interesting meeting at their regular meeting Monday, February 12, a full attendance of the membership of the society being present.

Included in the program was a very interesting and instructive address by Mrs. R. C. Montgomery, District Secretary for the Stamford District. Following the address the annual pledge of the society was taken, amounting to \$53.

The evening's program was followed by a pleasant social hour, in which plans were informally discussed for making this the most successful year in the history of the society.

MRS. R. S. RAGDALE, Supt. of Publicity.

Munday, Texas.

TO THE WOMEN OF THE NORTHWEST TEXAS MISSIONARY SOCIETY.

I herewith give publicity to the splendid report of our most efficient treasurer, Mrs. J. D. Camp, of Wellington, for 1916. We have done nobly, but there are opportunities that are opening up all along our way, by the using of which we may enlarge our influence for good in the advancement of our Master's kingdom. Let us join heart and hands for the greatest year we have ever had. Some one has said that there are "three classes in the Church, shirkers, jerkers, workers." Let us have but one class in our society, "workers." Pray much, work much, talk much about the work of the Master committed to us. MRS. G. S. WYATT, Assistant Publicity Superintendent.

DAVILLA.

Our Sewing School, conducted as an auxiliary of the M. E. Church, South, here, has been much help among the girls. We were organized during the summer of 1914 by Mrs. J. W. Macune and to her untiring efforts as leader we owe much of our success.

We meet every Saturday afternoon. After an hour of needlework we have a period for Bible study and in this way have studied the entire life of Christ, besides reading up on the missionaries of our Church and foreign lands. This year our pastor, Rev. Sample, has charge of the Bible study.

At first many of us could not thread a needle, hence we began with patchwork, and all the beginners still do patchwork, the older ones being required to do a certain amount also.

We have made and sold three quilts, the proceeds of which were donated to the Church. The material for the work is paid for out of the treasury and each girl has her embroidery to take home. On every enterprise of the Church the girls have proved efficient and faithful workers. Have built a new flue for the church, bought a pulpit chair, table and clock, helped on the church repairs and last, but not least, we have made many new plans for the new year, among them being the organization of a circulating library. We each bring papers and magazines that we do not need and send them to families living on the rural routes that do not have them.

Summing up results, I might add that the sewing school has employed profitably the spare hours of the girls, taught us useful things about sewing, given us Bible instruction and last of all have given us a taste for good literature. ELLEN MAE CASKEY, Corresponding Secretary.

WORTHAM AUXILIARY.

The Wortham Auxiliary of the Woman's Missionary Society installed the following officers on the second Sunday in January, using the beautiful installation ceremony prepared for such occasions: President, Mrs. S. A. Cole; First Vice-President, Mrs. T. Elmo Longbotham; Second Vice-President, Mrs. John Newell; Social Service, Mrs. E. R. Quinby; Reading and Publicity, Mrs. R. G. Peurifoy; Corresponding Secretary, Mrs. I. R. Darwood; Treasurer, Mrs. Milton Darwood; Secretary, Mrs. Henry Bounds; Superintendent Supplies, Mrs. Jack Stubbs; Agent for Voice, Mrs. W. B. Lee.

We have entered into the new year determined to make it the most successful in our history, along every line, and as the first step we plan to educate ourselves so that we may all know just what the Woman's Missionary Society is doing. So few of us really know, and it is hard to get up enthusiasm for a cause we do not understand. We have also planned large things in our local work. Will report that later.

May we not hope for the prayers of all the sisterhood?

LAURA PEURIFOY, Study and Pub. Supt.

PAMPO AUXILIARY.

The following officers were elected for the year 1917: President, Mrs. John D. Andrews; First Vice-President, Mrs. J. E. Hannon; Second Vice-President, Mrs. W. R. Smith; Corresponding Secretary, Miss Gertrude Wilson; Recording Secretary, Mrs. C. C. Dodd; Superintendent Social Service, Mrs. Dr. Perviance; Local Treasurer, Mrs. Roy Tinsley; Treasurer, Mrs. Barnhart; Agent for Missionary Voice, Mrs. Jim Vickers.

We have taken up the regular course of Bible and Mission Study. We hope to at least get on the honor roll.

I think the good women with God's help will make some advancement this year. We have the Prayer Circle in our adult ladies' class, also in our auxiliary. Our Bible Class meets twice a month. Our Mission Class meets once a month. We have the Voice lesson once a month. We have twenty-five members at present.

MRS. J. S. HUCKABEE, Superintendent Study-Publicity.

NEW MEXICO CONFERENCE.

Two reports having come to me during February I wish to call attention to the fact that I am no longer Treasurer of the Conference Society, and ask that the reports be sent to Mrs. Ben Randals, Pecos, Texas, who was recently appointed to this office. I ask for her the same efficient service rendered me. This will be the very best year of our history.

MRS. HUBERT M. SMITH, El Paso, Texas.

MERTENS AUXILIARY.

The Woman's Missionary Society met in regular business session Tuesday, January 23. The following officers were installed for this year: President, Mrs. T. W. McClanahan; Third Vice-President, Mrs. Gorman; Fourth Vice-President, Mrs. Walter Goodloe; Corresponding Secretary and Treasurer, Mrs. LeRoy McFarland; Recording Secretary, Mrs. J. E. Jeffries; Agent Missionary Voice, Mrs. R. O. Hooks. The services were conducted by Rev. R. O. Sory, our pastor. For unavoidable reasons some of our offices were not filled before installation, but during the short business session which followed some of the members volunteered for active service. On the expiration of our beloved President's fourth year, God

called her from us and took her home to enjoy that which he had prepared for her and which she so richly deserved. She was indeed our leader and guide. Without her we scarcely know how we should work, yet each one has reconsecrated herself to God and the work and are seeking to know duty and grace and courage to do what we should do.

Our last year's work is encouraging, but we are anxious to do greater things in the coming year, all in the Master's name and for his sake.

MRS. T. W. McCLANAHAN, Press Reporter Pro Tem.

WEST OKLAHOMA CONFERENCE.

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

Clinton District Secretary.

Mrs. W. J. Stewart, of Custer City, will be the Secretary for Clinton District instead of Mrs. A. J. Welch.

The Dormitory.

The women of the East Oklahoma Conference received the dormitory proposition with enthusiasm and appointed a committee to serve on same. That committee with the committee from our conference met at Tulsa, February 8.

The Epworth League of Broadway, Ardmore, has the distinction of making the first contribution to the dormitory fund, aside from the purchase money for the lots. The latter to go through the channel of the Woman's Missionary Society at Norman. This is a handsome contribution, costing the Norman people \$2500.

GIDDINGS MEMORIAL MISSIONARY SOCIETY, BRENHAM.

This society has closed a year of good work and paid in all claims for last year. A fairly good response has been given to our efforts in organizing our Mission Study Class. The officers elected are:

President, Mrs. E. G. Cooke; First Vice-President, Mrs. J. W. Tottenham; Second Vice-President, Mrs. J. F. Hoffman; Superintendent of Study and Publicity, Miss Elma Morriss; Superintendent Social Service, Mrs. Heber Stone; Superintendent of Supplies, Miss Victoria Davis; Corresponding Secretary, Mrs. T. F. Cox; Treasurer, Mrs. Jas. S. Giddings; Agent Missionary Voice, Mrs. W. M. Morriss; Recording Secretary, Mrs. G. W. Kopp.

MISS ELMA MORRISS, Publicity Superintendent.

IMPORTANT, DISTRICT SECRETARIES, CENTRAL TEXAS CONFERENCE.

I am very anxious to get a correct and up-to-date roll of the local Superintendents of Mission Study and Publicity of the Central Texas Auxiliaries. Please send to me at your earliest convenience a list of your Publicity Superintendents for 1917. Give complete address. If you will kindly assist me in securing this correct roll you will render valuable aid and it will prevent a great leakage of both time and money. We want every Superintendent of Mission Study and Publicity in this conference to receive every month at least three copies of the Missionary Bulletin, to be used in the local auxiliary. If we do not have the correct address our work may prove in vain. I trust you will begin as soon as you read this to make out a roll and will forward just as soon as possible. Trusting to hear from you often during the year and with love I am yours in the Master's service. MRS. R. F. BROWN, Conference Superintendent Mission Study and Publicity. 1302 Herring Ave., Waco, Texas.

ROSWELL DISTRICT, NEW MEXICO CONFERENCE.

The work of the Missionary Societies of the Roswell District is moving along nicely. We have eighteen charges in the district, five of which are circuits and one a mission. We have fourteen adult auxiliaries with three Young Peoples' organizations, two Juniors and three Baby Divisions.

We hope to increase the number of Young Peoples' and Junior organizations and to have more Mission and Bible Study Classes.

Pecos Auxiliary holds the record for the district, having the Adults, Young People and Juniors on the honor roll.

Roswell has the distinction of supporting a Bible woman.

In Clovis we have recently organized our young people and children, of whom we are very proud. There is

Vapo-Cresolene advertisement for Whooping Cough, Spasmodic Croup, Asthma, Sore Throat, Coughs, Bronchitis, Colds, Catarrh. Includes text: 'Don't fail to use Cresolene for the distressing, and often fatal affections for which it is recommended. It is a simple, safe, effective and drugless treatment. Vaporized Cresolene stops the paroxysms of Whooping Cough and relieves Spasmodic Croup at once. In asthma it shortens the attack and insures comfortable repose. The air carrying the antiseptic vapor inspired with every breath, makes breathing easy, soothes the sore throat, and stops the cough, assuring restful nights. Cresolene relieves the bronchial complications of Scarlet Fever and Measles and is a valuable aid in the treatment of Diphtheria. Cresolene's best recommendation is its 37 years of successful use. Send postal for Descriptive Booklet. FOR SALE BY DRUGGISTS. THE VAPO-CRESOLINE CO., 62 Cortlandt Street, New York or Leclair-Bites Building, Montreal, Canada.'

much to be done in the district in the way of building up the auxiliaries already organized. Our Publicity Superintendent, Mrs. E. D. Lewis, of Tucumcari, is taking a six-months' course for Christian workers at Scarritt. I am sure this will be of great benefit to the auxiliaries over the entire conference. As this is my first quarter as District Secretary, I have not as full report to make as I would like, but expect to be able to report better things from the district during the year. MRS. K. C. CHILDRESS, Clovis, N. M. District Secretary.

LOSS OF APPETITE.

A person that has lost appetite has lost something besides—vitality, vigor, tone.

The way to recover appetite and that goes with it is to take Hood's Sarsaparilla—that strengthens the stomach, perfects digestion and makes eating a pleasure.

Thousands take it for spring loss of appetite and every body says there's nothing else so good as Hood's.

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

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

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

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DR. W. D. JONES

DR. H. B. DECHERD

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IT IS NEVER

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



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

\$ 25.50

Secures the machine for life and the Texas Christian Advocate for one year. The machine is guaranteed by the factory as well as ourselves. You are thus doubly secure in your purchase.

Remit Express or Postoffice Money Order.

BLAYLOCK PUBLISHING CO., Dallas, Texas.

NOTES FROM THE FIELD.

(Continued from page 5)

the meeting and rendered valuable service. Bro. Macune, of our Line Street Church, entered into the meeting with warm-hearted service, and he and his people got great good out of it. There is no more big-hearted, brotherly man anywhere than C. W. Macune, and he is making friends by the score in Hillsboro. Our First Church folks all love him. Bro. Coale is doing a great work for our Methodism. He is a hard worker, and gives the best that is in him to the work of a revival. His endurance is wonderful. May the Master spare him for a long time to come and bless him more and more.—J. H. Stewart, P. C.

ABSENT FROM SUNDAY SCHOOL FIRST TIME IN SEVEN YEARS.

Yesterday (February 18) Don Lee Harwell, of Kyle, Texas, was unable to respond to roll call for the first time in seven years. Don Lee has an unbroken record of seven years—never having missed attending Sabbath School one Sunday during that time. He is sick, and very sick, or he would have been in his class as usual. We all sympathize with Don Lee in his illness and disappointment and pray that he may soon be well and begin another seven-year period of unbroken attendance at the Sabbath School. May God bless our young brother for his fidelity and may he develop into a noble Christian gentleman and become a great blessing to the world. R. A. ROWLAND.

A WORTHY BROTHER.

Rev. J. W. Bowden has served the Church longer and more acceptably and successfully than the average member of the conference, yet Bro. Bowden has been only a supply. Twenty-nine years he has served works, twenty-one years in this conference. Three thousand souls have been converted under his ministry, twenty-five hundred received into the Church. Seventeen churches and a number of parsonages have been built. There are a host who rise up today and bless the name of this faithful servant of the Church and his equally faithful wife. As a supply his support was always meager, ranging from \$250 to \$600. He is now seventy-five years old, is on the shelf and has almost nothing provided for old age. He has been trying to keep boarders at Meridian, but his wife is unequal to the task. Having been only a supply, he can receive no help from the superannuate fund. What little savings he had went into a little home on which there is a debt of \$400 that must right soon be paid, but that he is unable to pay. It is a simple act of justice that the Church he served so long and so well should pay this debt. This matter was brought to your attention some time ago, but almost nothing was done at the time. Hence I renew the appeal. I call upon the men whom he led to Christ, the charges he served, his brethren in the ministry, our big-hearted laymen and laywomen, to come to the help of this Christlike, deserving man and his wife. Send in your individual check, or take the matter up with your people. Give them a chance and they will do the rest. Remit all money to the undersigned, and I will turn it over to Bro. Bowden and report the result through the Advocate.

S. J. RUCKER, P. E.
Gatesville, Texas.

SUNDAY SCHOOL INSTITUTE, SOUTH END, WEATHERFORD DISTRICT.

The Missionary and Sunday School Institute, of the South End, of Weatherford District, composed of the charges, Aledo, Azle, Graford, Palo Pinto, Millsap, Mineral Wells, Springtown, Whitt, Weatherford. First Church, Courts Memorial, Weather Circuit, convened at Courts Memorial, Weatherford, at 9 o'clock a. m., L. A. Webb, the efficient presiding elder, in the chair.

Dr. H. F. Brooks, of Mineral Wells, led in the devotional, every pastor but one being present, also about one hundred delegates.

The month of March was set apart in co-operation with the North End, as conference collection month, all agreeing on the every-member canvass.

Evangelism was discussed, most charges being organized. We find the goal for the district this year is about twelve hundred additions.

Therefore, the goal is everything in full and 1200 additions.

W. E. Hawkins was with us and gave, as usual, some Sunday School fire to carry back to the charges.

Among other items of note were,

viz.: Sermon Monday night by W. W. Moss, of First Church. Address at 10:30 a. m., by Hon. Fritz G. Lanham, and a sermon at 11:15 a. m., by A. C. Chappell, of Graham. Dr. Brooks, 7:30, (13th).

Of course, Brother McCain and his people, as they always do, showed us a good time, especially at the noon hour, the ladies serving at the Church.

We were glad to have with us as a visitor, Brother John Neal, of McGregor. MARCUS M. CHUNN.

INSPIRATIONAL EVANGELISTIC CONFERENCE.

The Gainesville, Decatur and Wichita Falls Districts held a great inspirational meeting at Wichita Falls, Texas, February 14-16. Our three presiding elders, Revs. C. M. Harless, W. A. Stuckey and J. Sam Barcus, presided at these services and directed the conference to the satisfaction of all. There were a few laymen and most of the preachers of the three districts present. Dr. John M. Moore made the best speech we ever heard him make, stressing the Evangelistic Responsibility of the Church. Revs. T. G. Whitten, J. R. Atchley and C. A. Long made short, pointed and profitable addresses on the subject, "How I Prepare for and Conduct My Revival." Dr. Paul Kern addressed the conference on "The Win-One-Way, or Personal Evangelism." His speech was logical and very forcefully delivered. "Divine Power in the Revival and How to Secure It" was discussed by Rev. C. G. Chappell. It was full of humor and fervor. You must hear Bro. Chappell to appreciate his calf, "The Runt." We regard Bro. Chappell's speech one of the best delivered at the conference.

Rev. C. C. Young spoke on the subject, "Human Agency in Revivals and How to Enlist It." Bro. Young, as he always does, told us something.

T. W. Lovell gave us fine instruction in regard to Sunday School work and the place the child has in the Kingdom of God. Bro. R. B. Moreland told us about the "Continuous Revival," and who would say that Bro. Moreland could not speak on this subject, for such has been his ministry. We never have been blamed in praising men too much, but we wish to say that all of the speakers came nearer staying with and telling us something of their subjects than any set of speakers we ever heard. Well, we must not forget to say a word about the last speaker. Bishop McCoy did not come, but some one did and that some one was Bob Shuler. Bro. Shuler told us so many good things that it would be a vain attempt for us to say any more. We had a great meeting. May God bless our elders as they try to lead us to reach the district goals. Bro. Barnes and his people have the thanks of us all. We all had good homes, but the secretary had the best.

The Wichita Falls Institute followed the Inspirational Meeting. Goals and plans for the district were discussed from the standpoint of the Sunday School, Epworth Leagues and the Church work in general. The subject of conference collections was discussed by those who failed and those who succeeded. Our good presiding elder knows how to make a speaker stay with his subject. There were plans made for the district in regard to the League and Sunday School work. But as we had to leave before they were perfected we forbear speaking of them. MINOR BOUNDS, Secretary.

A FEW WORDS ABOUT MERIDIAN COLLEGE.

The President of Meridian College is a talented and very energetic young man. For six years he has been bringing things to pass in connection with that institution. There is not a finer man among us than Rev. G. F. Winfield, the gifted young president of our Junior College located at Meridian, Texas.

And the student body! Well, I have never looked into the faces of a finer band of boys and girls. Three hundred in all, one hundred of whom are in college grades.

Larger things are being planned for the institution, namely, to build two dormitories at the cost of \$25,000. The plan was stated to the students the other day and more than one-twenty-fifth of it was pledged by them in fifteen minutes. I have seen something of a number of collections, but I have never seen one that impressed me as that one did.

If the students believe in the future of the school like that and realize the need as they do, surely the rest of us should awake also.

The reception that evening was delightful. The banquet that night was elegant. The address of Bishop Mou-

zon was great, and the speeches of other distinguished men were up to a high standard, but the greatest hour of the day was watching those college girls and boys laughing and crying as they made their sacrificial offering for the school they love so well.

I hope these four great districts who own the school will raise the \$25,000 and allow the students to spend their \$1200 toward the erection of a gymnasium.

Let everybody help during these two weeks. A. D. PORTER.
Cleburne, Texas.

CORRECTION.

The Millican charge, Texas Conference, G. W. Riley, pastor, should show three Leagus; also the total from Table No. 2, as well as Table No. 3, should be ten dollars more. Also I have found that the error in the finances of the Mt. Enterprise charge, L. H. Mathison, pastor, which shows discrepancy between assessment reported by pastor and that reported to the Secretary of the Conference, was not due to Brother Mathison. The figures submitted by him some time ago in the Advocate are the identical ones given him by the Secretary of the District Stewards meeting of the Timpson District. Where the error lies I have not been able to discover after some voluminous correspondence with all parties concerned. This is due Brother Mathison. He paid in full on all claims, as these were given to him. H. B. SMITH, Statistical Secretary and Editor Journal Texas Conference.

THE ORPHANS' CALL.

Our friends have been liberal in their contributions for the new building, which is practically completed, and very generous in their response to our call for little beds and chairs for the new building. But our needs are not yet met. The kitchen and diningroom are to be furnished. This must be done before the building can be occupied. A new stove is needed. This will cost \$250. Who will give it? The other needed articles for the kitchen can be had for \$150. Who will give it? The furnishings for the diningroom are much more expensive. We need to have the old tables and chairs revarnished at a cost of \$25; fifteen new tables, cost per table, \$5.50; chairs for the new tables, cost per table, \$15; these tables should have heavy glass tops on them, linen is too expensive, cost per table, \$29.35; knives, forks, spoons, cost per table, \$16.35; the old dishes are well worn and broken up, new dishes should be bought for all the tables, cost per table, \$11.15.

Everything asked for should be given at once. Your Church is doing a great service at the Orphanage for homeless children. Feeding, clothing, sheltering and training them for service. The cry of the homeless children should be heard by our Church.

Scores of Leagues, Woman's Missionary Societies and hundreds of Sunday Schools have never helped in this worthy cause. Will you not have some part in this great work? Buy a table, chairs for one table, the silver for one table, the dishes for one table, or glass top for one table. Do something now. If you do not feel able to give more, then send enough to buy one diningroom chair. Put something in the furnishings of our Orphanage. I will report all contributions in the Texas Christian Advocate. Remember our great need. Send all checks to

REV. W. T. GRAY,
Field Secretary Methodist Orphanage,
Station A, Fort Worth, Texas.

REV. WILL. T. RENFRO—APPRECIATION.

On January 1 Bishop Mouzon, at the request of the executive members of the Board of Trustees of Southwestern University, relieved Rev. Will T. Renfro of his pastorate in Beeville and appointed him as Educational Commissioner of Southwestern.

The Official Board of Beeville, to a man, was loathe to let him go. He had made a most favorable impression on our Church and city.

The plan that Brother Renfro proposes to adopt is the evangelistic plan. We, therefore, heartily recommend him as a strong evangelical preacher—a safe man to hold a meeting in any Church. And if he continues the gait he has begun we believe he will raise some money for that worthy institution.

D. A. BARBER,
President Board of Stewards.
R. E. MILLER,
Secretary-Treasurer.
Beeville, Texas.

REV. A. N. AVERYT—AN APPRECIATION.

When I read in the Advocate of the death of Brother Averyt my heart grew sad. The old preachers are going, it seems, so fast. I have known Brother Averyt since 1883. I was then traveling my first circuit as a supply. Brother Averyt lived near one of my Churches (Simon), and during August, 1884, while conducting a meeting at that place, being assisted by Rev. J. C. Shanks, my presiding elder, Brother Averyt joined the Methodist Church, and at my fourth Quarterly Conference was licensed to preach, and at the same Quarterly Conference he and C. F. Roberts and myself were recommended to the Annual Conference for admission on trial. The conference met at White Head Hill, five miles northwest of Pauls Valley. Brother Averyt was not admitted. Reason, he had not preached since he was licensed, but he was used as a supply, and was sent to the Rush Creek Circuit. He did a good work, and at Skullyville in the fall of 1885 was admitted on trial in the Indian Mission Conference. From that time till a little over a year ago Brother Averyt filled circuits, stations and for some years was presiding elder. He served the Duncan District, also the Ardmore District. Brother Averyt was a lovable man. He was a brotherly man. He was my presiding elder two years. He was firm and sometimes seemed rigid, but he was patient, tender and kind. He would not knowingly wrong any one. I would give places and time of all his work, but have not the record. Won't some brother in the East Oklahoma Conference who has access to the records give them to the Advocate? I feel that I have lost a true brother and a staunch friend, but I know where to find him. J. C. SCIVALLY.
Brinkman, Okla.

TO CLASS OF FIRST YEAR.

I am just in receipt of a note from Bishop Mouzon, in which he states that Dr. Sledd, because of the press of other duties, will not be able to prepare the book assigned him for the Course of Study this year.

Bishop Mouzon adds that the committee is advising that both years use Dr. Seay's book this year and that next year both years can use Dr. Sledd's book, which will be out by that time.

I am advised that Dr. Seay's book is in print and will be out in the course of a few weeks. When I get any further specific information I will advise you. W. C. EVERETT.
Dallas, Texas.

STATE-WIDE SUNDAY SCHOOL CONVENTION.

All Denominations to Hold Convention in Dallas March 26-April 1, 1917.

The forty-third annual Sunday Convention of all denominations will meet in the city of Dallas this year in three conventions, one following the other: Beginning Monday night, March 26, the Convention of Adult Bible Classes will meet and hold three sessions on Tuesday. The General Convention of all workers of all departments and grades will meet on Wednesday morning and run through Friday. On Friday night a Convention for Older Boys and Girls will meet and run through Sunday.

Delegates will be expected from all parts of Texas 2500 strong. The plan for the conventions are such that a delegate can come to the first and second, or the second and third, or only one if he cannot remain for all.

Noted speakers with National reputations will be on the program, and the world leader of song, Prof. E. O. Excell, of Chicago, will have charge of the singing, assisted by Robert H. Coleman and Robert Jolly.

Many interesting features of the program are being worked out and will be given later. We hope all pastors, superintendents, departmental leaders and teachers and pupils will begin their preparations to come and bring a big delegation from their school and town and county.

M. H. WOLFE, State President.
W. D. BRADFELD, Executive Chairman.
E. C. ROUTH, Vice-Chairman.
S. J. McFARLAND, Treasurer.
WM. NEHEMIAH WIGGINS, General Secretary.

What we are is God's gift to us; what we make of ourselves is our gift to God.—From Louise Stockton Andrews' Bible.

DISTRICT CONFERENCES.

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

Table listing district conferences with columns for location, date, and presiding elder. Includes entries like Cuero, at Nixon, March 1; Beeville, at Kingsville, March 26; Lampasas, at Goldthwaite, March 27.

RESOLUTIONS, A. G. WILLS.

Dallas, Texas, Feb. 15, 1917. The Board of Stewards of First Methodist Church, Dallas, Texas, at its regular monthly meeting on Feb. 13, 1917, unanimously passed the memorial shown below, which was recommended by a committee from the Board and requested that a copy thereof be furnished the local press, including the Texas Christian Advocate, for publication, and that a copy also be furnished to the bereaved family. The memorial so passed was as follows:

In Memoriam. God, in His wisdom, has called our dearly beloved brother, Albert G. Wills, to his heavenly home, leaving disconsolate his family and our Board. No truer friend or more faithful officer has ever abided with us. Duty well done was his life's motto, and now that life's battle is over it can be truly said he did his best in all things. We share the grief of the bereaved family, but point them to his glorified life and to the words of our Master, "Well done thou good and faithful servant, thou hast been faithful over a few things I will make thee ruler over many things, enter thou into the joy of thy Lord."

EL PASO DISTRICT.

The El Paso District Conference will be held in Deming, New Mexico, April 1-15, 1917. Opening sermon by Rev. J. E. Fuller, of Lordsburg, New Mexico.

HUBERT M. SMITH, P. E.

ASPERMONT STATION.

Rev. J. W. Hunt, President Stamford College, preached for our Methodist Sunday and fired the first gun in the campaign to pay off the college debt in cash. The noble laymen here assured him that this place would pay in cash one-fifth of the amount apportioned to the Hamlin District, which is \$1000. Now, let others come across. Aspermont challenges her sister cities in the bounds of the territory covered in this campaign. Come across, brethren.

NOTICE TO ALL IT MAY CONCERN.

There is a man going through the country taking orders for a paper, and he is using my name in order to secure subscriptions. I subscribed for one year, but after reading a few copies I find it is nothing but a paper advocating Mormonism. So I advise anyone who has not subscribed for the paper to let it alone.

CHURCH DEDICATIONS.

Bishop Mouzon is to dedicate our church in Rockwall Sunday, March 4. All former presiding elders and pastors are cordially invited to come and share our joy on this great occasion. For Official Board.

Brother W. L. Nelms, D.D., will dedicate the new church at Joshua first Sunday in March at 11 o'clock.

Reputation is what men think we are. Character is what God sees we are.

SUNDAY SCHOOL ATTENDANCE CONTEST.

First Church, Temple, stands head this week for the first time. The quiet systematic work of Bro. Bergin, the pastor, and Bro. Culp, the superintendent is bearing fruit.

The reports from all the schools show a fine increase. The day was perfect and interest in the attendance problem is increasing. Stillwater, Okla., with a Church membership of 110 reports 171 in Sunday School. Lufkin says, "We'll have 400 next Sunday or bust."

We wish every school in our territory with an attendance of 100 or over would report. And again, please report regularly every week. Do not report two or three weeks, then stop one or two. REPORT EVERY WEEK.

Send reports to W. C. EVERETT, Secretary, 1308 Commerce Street, Dallas, Texas.

Attendance Sunday, February 18th, 1917. Table listing attendance numbers for various churches and districts. Includes entries like 1 Temple, Texas, First 657; 2 Tyler, Marvin 635; 3 Dallas, First 632.

TO THE CLASS OF THE FOURTH YEAR.

The outlines and suggestions for "Ethics" are now in the hands of Rev. B. Y. Dickinson, Abernathy, Texas. Please write to him for a copy. I want again to exhort all the men of the class of the fourth year, who are not taking the Correspondence Course to be sure to attend the Summer School at Georgetown. The new Course of Study is so much heavier than it has been that it will save you and the Examining Committee much valuable time at conference to take your work in the Summer School.

MEXICAN CONFERENCES.

The Pacific Mexican Mission will meet in Cananea, March 7; the Mexican Border, El Paso, March 13; Central Mexico, Mexico City, March 23. No change in Texas Mexican Mission.

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.

AGENTS WANTED.

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

BARBER TRADE.

BARBER trade taught by J. Burton at Texas Barber College—world's greatest. Position when competent. Money earned while learning. Free catalogue explaining. Dallas, Texas.

CHILDREN FOR ADOPTION.

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

CHURCH PEWS.

CHURCH PEWS WANTED.—We need 300 feet of church pews, second-hand. Address A. L. CONNER, Ogburn, Texas.

COTTON SEED.

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

DOGS.

FOR SALE—Dogs,coon and opossum hounds, trained and untrained; also pointers and setters. Write M. L. CRAWFORD, Tiger Ga.

EVANGELISTIC.

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

FOR THE TABLE.

PURE Sugar Cane Syrup; six ten-pound cans \$3.60 here. Cash with order. Z. T. DAVIS, Boyce, La.

SHERMAN DISTRICT CONFERENCE.

We will meet at Whitewright for our District Conference April 12-15. We include the third Sunday. Please let every pastor keep everything out of the way of this date. We earnestly insist that every preacher and delegate be at the first service and stay to the last one. Please elect your delegates and send their names to Rev. A. R. Nash, Whitewright, Sherman, Texas.

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

Table listing quarterly conference rounds for various districts. Includes entries like Beaumont District—Second Round, Newton, March 3, 4; Liberty, March 10, 11; Port Arthur, March 18, a. m.

CISCO DISTRICT—SECOND ROUND.

Rising Star, March 2-4. May, at Holder, March 3, 4. Eolian, at Pisgah, March 10, 11. Eastland, March 11, 12. Ranger, March 18, 19. Breckenridge, at Caddo, March 18, 19. Scranton, at Scranton, March 24, 25. Desdemona, at Victor, March 31, April 1. Gorman, April 1, 2. Gordon, at Santo, April 7, 8. Thurber, at Thurber, April 8, 9. Carbon, at Carbon, April 14, 15. Staff, at Staff, April 15, 16. Strawn, April 21, 22. Sipe Springs, at Macedonia, May 4. Romney, at Sabanna, May 5, 6. Cross Cut, at Pleasant Valley, May 6, 7. Cisco Mis., at Bedford, May 12, 13. Wayland, at Acca, May 13, 14. Cisco, May 20, 21. E. P. WILLIAMS, P. E.

HUGO DISTRICT—SECOND ROUND.

March 10-11, Poteau Sta. March 11, 12, Heavener. March 18, Tuskahomia Cir., at Moyer. March 24, 25, Talihina Sta. April 1, Howe Cir., at Fores' Hill. April 7, 8, Wister and Red Oak, at R. O. April 14, 15, Antlers Sta. April 16, 17, McCurtain County, at Idabel. April 18, 19, Choctaw County, at Hugo. April 28, 29, Bennington and Bokchito, at Bennington. May 3-6, Ida Mission. May 8-11, District Conference, at Talihina. May 12, 13, Cameron Cir.

CHAS. F. SMITH, P. E.

STEWARDS—DETERMINE TO PAY IN FULL TO DATE OF YOUR QUARTERLY MEETING.

Pastors—Remember we are obligated to send in our mission assessments by March 15. I want to make these two county meetings a success. It is an experiment. Let's "make it go." R. T. BLACKBURN, P. E.

GOSPEL SOLOIST.

HORACE HAY, gospel soloist and chorus director, open for dates after March 25, 1917. Address, Hemphill Conservatory, 818 Lamar St., Fort Worth, Texas.

HELP WANTED.

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

LUMBER.

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

MISCELLANEOUS.

WANTED 1000 PREACHERS and 5000 workers to order sample copy of "WHAT DOES THE BIBLE TEACH?" The "Sputter" runs where you draw it on him. The proslyter retires to the rear. Unanswerable. Methodist doctrines in a nut shell and proven by the Bible. Send a dime (for packing, postage, etc.) to C. G. SHUTT, Lawn, Texas, and get sample copy by mail.

MOTION PICTURE MACHINE, suitable for use in church, for sale cheap. Address O. R. SALMON, Durant, Oklahoma.

BED LINEN, Spreads, Sheets, Pillow Cases. Also towels by parcel post, carriage prepaid. Write for catalog No. 205-B. TEXAS TEXTILE CO., Box 745, Dallas, Texas.

SINGER WANTED.

I want a gospel singer for one month, beginning third Sunday in April. W. H. VANCE, Pittsburg, Texas.

TOMATOES.

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

BONHAM DISTRICT—SECOND ROUND.

Ladonia, Jan. 21, 22. Leonard, Feb. 4, 5. Brookston and High, at H., Feb. 10, 11. Windom and Rock Point, at W., Feb. 17-18. Bonham, March 4, 5. Honey Grove, March 11, 12. Ector, at Marvin, March 17, 18. South Bonham, at Edhube, March 24, 25. Dodds, at Lannius, March 31, April 1. Telephone, at N. H., April 7, 8. Trenton, at Blanton, April 14, 15. Ravenna, at Ambrose, April 21, 22. Whitehook, at McCraw's, April 28, 29. Petty, at F. H., May 5, 6. District Conference at Ector, beginning Tuesday evening, April 24. Opening sermon by E. L. Egger. E. W. ALDERSON, P. E.

HAMLIN DISTRICT—SECOND ROUND.

Roby, at Royston, Feb. 17, 18. Hamlin, Feb. 18, 19. Margaret, at Rayland, Feb. 24, 25. Crowell, Feb. 25, 26. Vera, at Benjamin, March 3, 4. Rule, at Pinkerton, March 4, 5. Rotan, March 17, 18. Matador, March 23, 24. Roaring Springs, at R. S., March 24, 25. Spur, March 26. Clairmont, at Duck Creek, March 30, April 1. Aspermont Station, April 1, 2. Rochester, at Cook Springs, April 7. Knox City, at O'Brien, April 8, 9. Aspermont Mis., at Brazos Valley, April 14, 15. Jayton, at Swenson, April 15, 16. Tuxedo, at Anderson's, April 20. McCaulley, at Nienda, April 21, 22. Preachers' Institute for Stamford and Hamlin Districts, and inspirational meeting for Hamlin, Stamford and Vernon Districts will convene at Hamlin, Tuesday, March 6, at 9 a. m., and will close Wednesday night. Bishop Mouzon, Dr. Moore, Dr. Hay and others will be present. Let every preacher and layman be present if possible. B. W. DODSON, P. E.

CISCO DISTRICT—SECOND ROUND.

Rising Star, March 2-4. May, at Holder, March 3, 4. Eolian, at Pisgah, March 10, 11. Eastland, March 11, 12. Ranger, March 18, 19. Breckenridge, at Caddo, March 18, 19. Scranton, at Scranton, March 24, 25. Desdemona, at Victor, March 31, April 1. Gorman, April 1, 2. Gordon, at Santo, April 7, 8. Thurber, at Thurber, April 8, 9. Carbon, at Carbon, April 14, 15. Staff, at Staff, April 15, 16. Strawn, April 21, 22. Sipe Springs, at Macedonia, May 4. Romney, at Sabanna, May 5, 6. Cross Cut, at Pleasant Valley, May 6, 7. Cisco Mis., at Bedford, May 12, 13. Wayland, at Acca, May 13, 14. Cisco, May 20, 21. E. P. WILLIAMS, P. E.

Gallstones

Avoid operating. Internal remedy. (No Oil). Symptoms are Aches or Pains in Stomach, Back, Side or Shoulders; Colic, Gas, Indigestion, Bloating, Sick Headaches, Nervousness, Cramps, Constipation, Yellow, Sallow Skin, Appendicitis, Stomach, Liver, Gall sufferers, write for medical Book. FREE GALLSTONE REMEDY CO., DEPT. E-87, 219 So. Dearborn Street, Chicago.

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.

REV. WILBUR FISKE PACKARD.

Rev. Wilbur Fiske Packard, son of Erastus White Packard and Lucinda Rush Russell, was born at White Sulphur Springs, Georgia, December 21, 1855. The Civil War left his parents financially embarrassed, and as a poor boy of nineteen he started to Texas in 1874. Walking through the State of Arkansas, carrying his suitcase, he stopped to rest. While sitting there in the forest all the loneliness of a homesick boy came over him. But his face was turned toward the West. He fell at the foot of the Cross and promised God if he would be his friend he would do anything he wanted him to. He immediately joined the Methodist Church at Green Hill, Arkansas. Happy in the fellowship of his new-found Lord, the rest of the way to Texas became a triumphant march. He got a job at \$15 a month and used every spare moment for study. Two years later he was teaching school at Reagors, Texas. One of his pupils, a Methodist girl, was Miss Eugenia S. Aycock, to whom he was married in 1877. Three weeks before his going, in speaking of her to me, Dr. Packard said: "She is the most wonderful woman I ever knew. Beautiful of face and form, noble and pure in character, sweet and lovable in disposition, my admiration and love for her have broadened and deepened during each of these forty years. During these last long months of my suffering she has watched by my side more tenderly and constantly than any mother over her stricken babe, not leaving me day or night and enduring beyond human endurance." To them two children were born, John E. Packard, now the representative of a large business in Montevideo, South America, and Mrs. Dr. L. L. McDonald, St. Joseph, Missouri. He was admitted on trial into the old Northwest Texas Conference at Waco in 1880 and appointed junior preacher on Reagors Circuit, where he continued to teach one year; 1881-2 at Stephenville, teaching also in the high school during the second year. Transferred to the Tennessee Conference to go to school. A few months later transferred to Colorado, serving Albuquerque, Pueblo and St. Paul's, Denver, four and one-half years. Transferred to the Missouri Conference in 1888. Fayette one year. Carrollton two years, Fulton four years, Columbia two years, Francis Street, St. Joseph, four years, Hannibal one year. At the close of his pastorate at Columbia he was elected a delegate to the General Conference at Baltimore. While at St. Joseph, Central College unanimously conferred upon him the degree of Doctor of Divinity. Transferred to Texas Conference 1902. Tyler four years, Marshall three years, First Church, Houston, four years, Marlin one year, San Antonio one year, Trinity Church, El Paso, nine months, when he was taken sick, July 11, 1916. August 15 he was brought to Marlin, where he was confined to his bed in the sanatorium four and one-half months. He was taken to St. Joseph, Missouri, and died a few days later at the home of his daughter, Mrs. L. L. McDonald, January 13, 1917. Dr. Packard was a marvelous preacher, known throughout the Church as one of the really great preachers of his age. But to those who knew him most intimately he was above all the "great friend." I scarcely knew him when I became his presiding elder two years ago. But in the few months' association with him I learned to love him like a brother. He proved himself a friend indeed and laid himself out in co-operation of the larger phases of the Church's activities. His was a royal soul. Open, frank, transparently sincere, generous to a fault. I have never known a man with a bigger, nobler, warmer heart. I shall always feel it a great honor that it was his request and Sister Packard's desire that I send a notice to the Christian Advocate and prepare his obituary for our Texas Conference. While I knew him intimately for only a few years I knew enough to understand every word of that beautiful tribute of my friend, W. M. Sherrill. Yes,

Sherrill, he was the "great friend." To have had one such great friend in a lifetime is a boon not given to every man. A few weeks before his death, after the physician had told him the end was near, I sat by his side and listened for two hours to some of the most beautiful and eloquent sentiments that I have ever heard fall from human lips. His body was perishing, but his mind was as clear as a bell. I wish a stenographer might have taken every word for the future. He was anxious to go. His faith was triumphant. He said, in part: "I have fought a good fight. I might not always have fought the best. But forgetting those things that are behind I have followed after. My life has been as happy and successful as I would allow God to make it. Christ alone saves. Tell the brethren not to waste their time on fads. Preach the great doctrines. Life is too short to waste. God is love. I do not believe in the sentimental idea that God is sweetness to the extent that he is not just. But the wrath of God has no terror for me. God is as good as Jesus. He is in his world and reveals himself in many ways lest one good custom should corrupt the world. I have always accepted my transfers and appointments loyally at the bidding of the authorities of my Church. God, the Bishop over all, is about to make this last transfer and I go the more gladly than ever because God is the Bishop. My soul is joyously impatient for the hour to strike. Dying is but a birth into the eternal. The fruits and flowers of life are not gone. But at sixty-one, as the body decays, they are blossoming into the life of God. Tell my friends and brethren of the Texas Conference that I shall see them and all the saints."

GEO. W. DAVIS.

BARLOW.—The death of Dr. Jno. R. Barlow caused a peculiar feeling of sadness to spread over our town because by his earnest, energetic life he had won a high place in the hearts of our people. His conscientious efforts in his practice had won from a host of people confidence in him as a physician. His loyal, consecrated service to the Church had established his uprightness in life. Since coming to Roby as his pastor and friend I learned to love him, and regard him as a true, noble man. He was a man who detested sham in any line—honest, open, frank in all his dealings with men. Dr. Barlow was one of those characters whose will and determination was not discouraged by obstacles, but strove always ahead to do his work. In young manhood he studied medicine, graduating from the university in Louisville, Kentucky, in 1884, and spent his life in Texas practicing medicine, nineteen years of which were spent in Roby, Texas. For several years Dr. Barlow was a victim of that annoying disease, asthma, but bore it patiently, and never allowed it to interfere with his work of administering to suffering humanity. A few months before his death he was bowed down with grief over the death of his sister, Mrs. C. R. Wright, and never quite dismissed it from his mind. Knowing that in a few weeks he, too, must go out to meet her. He leaves a wife, two sons and one daughter in our midst to mourn their loss. Truly a good man has fallen; a loving father and husband gone; a soul has gone to be with God. We know that on the resurrection morning we shall behold him in the image of the One in whom he placed his trust. His pastor, SAM H. YOUNG.

CULLWELL.—On the night of January 19, 1917, with but six hours of suffering Bro. W. A. Cullwell was called to go the way from whence he shall not return. Having been a member of the Methodist Church for years he loved it unto the end. He has been a member of the Leon charge from his infancy, and has been a blessing and a strength to its every effort. He had nothing too good for the Church of God, or could not do too much for the preacher in charge. His last effort on earth is now being carried out in building a neat little church in Bernville where he lived, as a result of his having lived there and satisfied with nothing but the best for God. He leaves a wife and two children who, we pray the Spirit of God to rest and abide with them in hope of another joy, when they shall meet him and the family record shall be reinforced in life eternal. The funeral services were conducted by Rev. John D. Salter, presiding elder of the Ardmore District. His body was laid to rest in the Bernville Cemetery. We all came away with the hope of a resurrection and a happy meeting in the city of God. J. F. GRAHAM.

KENDALL.—On the night of January 31, 1917, as the month was silently passing over the hills of time, never again to operate on the calendar, this date being kept by the Leon people in memory of Bro. Joe Kendall, who, having fought a good fight and kept the faith, announced his departure was at hand, and that there was a crown of righteousness laid up for him. He was our Sunday School superintendent and a licensed preacher. His usefulness had created a demand for his labor. The pen with which he has written his record has enabled him to read his title clear to a mansion in the sky. Every school child shed tears as the corpse was carried down the aisle of the church to await the last service, which was conducted by the writer. We all feel that he is not dead, but sleepeth, and that his life will live on and bloom to decorate other's pathway. The Leon people would willingly relieve the family of their burden if they could, but we can only extend to them our heartfelt sympathy, and pray that when the trumpet of God shall sound and the dead in Christ shall rise to be reunited with him and with all of our loved ones to dwell in the house of the Lord forever. May the comforting Spirit abide and soothe every aching heart, and keep us humbly laboring to gain higher ground and sweeter experiences with which to solve life's problems and to pay for admission into the city of God.

J. F. GRAHAM, P. C.

TRICKEY — Mrs. Mary Rebecca Trickey, mother of J. B. Trickey, Abertee, Texas; Rev. J. A. Trickey, Meeker, Okla.; C. F. Trickey, Chelsea, Okla., and W. M. Trickey, Vinita, Okla., passed away Tuesday evening, January 30, 1917, at the home of her youngest son, W. M. Trickey, near Vinita, Okla. She would have completed her 81st year of life in a few more weeks. She had on Thursday before returned from a visit with her son at Chelsea, was neither sick or in pain—it seemed that life's functions had exhausted themselves, and mother closed her eyes to the sorrows, pains and disappointments of earth, and went to rest. As we remember her from our earliest childhood, she was one of the most devout, consistent Christians we have ever known. To her religion was real. She was the mother of nine children, only four of whom are still living. If there are any noble, worthy traits of manhood in the sons still living it is due more to her life and influence than any other. Our father went to his reward some eighteen years ago and during all these years of lonely widowhood mother made her home with her youngest son, and was ever ready—sometimes anxious—to go. Mother's work was well done. We laid her body to rest in the cemetery at Big Cabin, Oklahoma, February 1, near that of one son and one daughter whose bodies rest there. We know it is well with mother. Such services, such sacrifices, such labor, such constancy, cannot be for naught. Her son, J. A. TRICKEY.

VAWTER.—William J. Vawter was born in Mississippi, November 5, 1841. While he was yet a boy his father moved to Texas and settled in Nacogdoches County. When the war between the States broke out Brother Vawter, then a youth of twenty, enlisted in the service of the Confederacy. His company marched from Linn Flat, in Nacogdoches County, and consisted of one hundred men, only three of whom now are alive. He was married to Miss Annie Rogers, January 26, 1869, and to this union were born seven children. In 1879 his first wife was called home, leaving him to face life with a family of little children. In 1881 he was married the second time, to Miss Carrie Holbrooks, and to this union three children were born. About 1875, with his first wife, he joined the M. E. Church, South, at Old Pine Grove in Nacogdoches County, then one of the oldest Churches in this section. In 1901 he moved to Cushing and engaged in the mercantile business, but retired after a few years. After suffering for several months with a form of heart trouble he passed to rest, December 17, 1916. He died in the triumph of a living faith, saying he was going home to heaven. He leaves a wife and six children to mourn their loss. He was laid to rest in the Linn Flat Cemetery, the Masonic Order, to which he belonged, assisting in the services. A citizen loved and respected by all, a Methodist, and, above all, a true Christian, has gone to his reward. May God bless the family and may we all strive to meet him in heaven. His pastor, JNO. M. COCHRAN.

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GREEN—Joseph H., son of Robert F. and Mary Ann (Armstrong) Green was born March 15, 1853, in Ouachita County, Arkansas. He came to Texas with his father's family when he was a small boy. His father died just before the Civil War, and his mother died during the war. He grew to manhood in the home of his grandfather, the father of the writer, Dr. J. E. Armstrong. He was a lovable child and a quiet and obedient boy. He professed religion and joined the Methodist Church in boyhood. He was advanced in life before he married. He filled all the stations and relations of life in the spirit of devotion and affection. With a natural good disposition, sanctified by grace made him a companion to be sought. To know him was to love him. He was energetic and persevering in the material things of life, as well as in deeds of devotion to his home, his country, relatives and friends, and was successful in his pursuits in life's affairs. He exemplified in his daily walk those ennobling virtues which go to make the true Christian gentleman. The whole trend of his life went to increase the moral wealth of the world. He came to the end on January 5, 1917, at San Antonio, with an unsullied escutcheon in the triumphs of the Christian faith. He leaves behind a wife, one sister, 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 bye-and-bye." R. C. ARMSTRONG.

GARDNER—Martha A. Gardner (nee West) wife of W. M. Gardner was born at Westfield, Texas, July 17, 1860. She was married to W. M. Gardner in Milam County, 1885. To this union were born two sons and four daughters. One of the daughters preceded her to the haven of rest. Sister Gardner moved near Pioneer with her husband and three children in 1892, where they have lived since. She was converted in 1902 and joined the Methodist Church. Since that date she has lived up to her profession and has been loyal to the Church. Her daily life was a benediction to the home and to all those with whom she was associated. She lived to see all of her children converted and in the Church, which is one evidence of her Christian experience and character. On the night of December 26, 1916, God said that it was enough and she went to her reward, leaving two married daughters and one married son, one single daughter (God bless her), one single son and her husband to mourn her death. She is with her Savior watching and waiting for each of you. Her pastor, W. E. ANDERSON.

NICHOLS—J. A. Nichols was born in Williamson County, Tennessee, August 24, 1844; died in great peace at Harper, Texas, January 28, 1917. On December 24, 1867, he was married to Miss Annie Bierschwale. No children were born in their home, but they adopted and raised two orphan children, one of whom died some years ago. Brother Nichols and his wife joined the M. E. Church, South, in 1868 and remained faithful members of the same. Forty-eight long years of efficient service our deceased brother rendered to the Methodist Church, and many of these years he served as steward. For three and one-half years he served in the Con-

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federate Army and two terms as Texas Ranger under Captain Sampson. He was a good soldier in the army, but he was a better soldier of the Cross of Christ. In the fall of 1852 he left Tennessee and the family settled near Comfort, Texas, where he deceased, in course of time, established his own home and where he lived until November, 1914, when he and his wife moved to Harper, Texas, and made their home with her brother, Fritz Bierschwale. The deceased leaves a bereaved widow, four brothers, two sisters and many relatives and friends who are looking forward to the time of reunion in the glory world. A large concourse of people followed the bodily remains to the Harper Cemetery, where it was deposited January 29, 1917.

R. GAMMENTHALER, P. C.

WRIGHT—Bertha Pipkin Wright was born in Newton County, Missouri, December 10, 1877; moved with her parents to Oklahoma, 1879. She was converted and united with the M. E. Church, South, at the age of nine years. She was married to J. M. Wright, February, 1909. She was an obedient child, a devoted wife, a loyal, congenial and generous friend and a devout Christian. She did her part without murmuring in every effort for the advancement of the kingdom of God. Being a Methodist preacher's daughter, she was a great friend and strong supporter of our ministry. After an illness of several months, during which everything that loving hands could do was done, she passed away, January 30. The funeral was conducted by Rev. R. T. Blackburn, presiding elder of the Hugo District, and this writer, after which the remains were laid to rest in the Antlers Cemetery beneath the garlands of flowers to await the resurrection of the just. Weep not, dear parents, brothers, sister and husband, you will find her again in the beautiful city of God.

H. E. DARROW, Pastor.

SMITH—On last Sunday afternoon a large company of friends and relatives took the mortal remains of little Edwin L. Smith, son of Louis W. and Eva Smith, and beneath a bank of flowers, in the Slaton Cemetery, laid his little body to rest to await the resurrection morning. He was born at Floydada, Texas, March 8, 1912, and departed this life at Slaton, Texas, January 26, 1917. Edwin L. was sick only a few days, but despite everything that loving hands and skillful physicians could do, we had to give him up. Edwin L. was one of those bright, cheery little fellows, so gentle, quiet and lovable, winning every one whom he met. He was always in his place in Sunday School, and in his own sweet way won the love and friendship of both teacher and pupils. His father was a railroad man, and Edwin L. was a favorite among the boys. He was loved by all who knew him. How hard it is for us to give him up, but the assurance that he is with the Lord, where nothing can harm or hurt him, and the hope that we shall see him again enables us to bear our sorrow. Father and mother and grandmother, may the "Father of mercies and the God of all comfort" be yours in this great sorrow.

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

BRUMLEY—Albert Burton Brumley was born June 15, 1857, and died November 15, 1916; was twice happily married. To the first union were born two girls and one boy, who are consistent members of the Methodist Church, South. To the second union there were six children born, one gone on before and four girls and one boy are living today, the son preparing himself for the work of the ministry at our school at Greenville (God bless him in his preparation and his life work). The greatest heritage Brother Brumley left his bereaved ones was his life that he lived before them. Brother Brumley was converted at the age of twenty-one, joining the Free-Will Baptist Church, afterwards, when twenty-four, he joined the M. E. Church, South. Was a licensed exhorter for twenty-two years. His home was the preachers' home. He loved his Church, and together with his good wife he led his children to its altars and to Christ in their tender years. One of his favorite songs in his last days when he suffered so much was, "I would not live here always, I ask not to stay." To his first children I would say, look up, mamma and papa wait. To the other, papa is waiting and mamma will guide you until you shall all come into one happy united family where parting will be no more.

A FRIEND.

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

Creek District—Second Round.
 Broken Arrow Cir., at Broken Arrow, March 17, 18.
 Okmugee Cir., at Big Cussetta, March 24, 25.
 Honey Creek Cir., at Honey Creek, March 31.
 Wewoka Cir., at Wewoka, April 7, 8.
 Euchee Cir., at Pickett Chapel, April 21, 22.
 Seminole Cir., at Hitchite, April 28, 29.
 Sapulpa Cir., at Choska, May 5, 6.
 JOHNSON E. TIGER, P. E.

Durant District—Second Round.
 Kenefick, Feb. 28.
 Pickett, March 4.
 Ada, First Church, March 5.
 Ada, Asbury, March 5.
 Mansville, March 11.
 Konawa, March 18.
 Centrahoma, March 25.
 Willis, April 1.
 Madill, April 2.
 Tishomingo, April 8.
 Rofi, April 20.
 Ravia, April 22.
 Kingston, April 29.
 Aylesworth, May 6.
 Durant, First Church, May 8.
 Calera, May 13.
 Mill Creek, May 20.
 Pontotoc, May 21.
 The District Conference will meet at Kingston April 25-29.
 S. H. BABCOCK, P. E.

Big Spring District—Second Round.
 Seminole, at Seminole, March 3, 4.
 Andrews, at Andrews, March 10, 11.
 Lamesa Mis., at McCarty, March 17.
 Lamesa Sta., at Lamesa, March 18.
 Gail, at Durham, March 24, 25.
 Coahoma, at New Hope, March 31, April 1.
 Brownfield, at Meador, April 8.
 Plains, at Plains, April 15.
 Wilson, at Wilson, April 21.
 Tahoka, at Tahoka, April 22.
 O'Donnell, at Pride, April 28, 29.
 Stanton, at Stanton, May 5, 6.
 Big Spring Mis., at Moore, May 12.
 Big Spring Sta., at Big Spring, May 12.
 Slaton, at Slaton, May 19, 20.
 District Conference at Lamesa May 25, 26. Sunday included. The opening sermon Thursday evening at 7:30, by Rev. H. L. Hughes.
 W. E. LYON, P. C.


Choctaw District—Second Round.
 Idabel Cir., at Kullitoklo, March 3, 4.
 McCurtain Cir., at Siloam Springs, March 10, 11.
 Hugo-Bennington, at Sulphur Springs, March 24, 25.
 LeFlore Cir., at Yellow Springs, March 24, 25.
 Boktuko Cir., at Kanachito, March 31, April 1.
 Antlers Cir., at Caney, April 7, 8.
 Rufe Cir., at Blackjack, April 14, 15.
 Bruao Cir., at Pleasant Hill, April 21, 22.
 Jesse Cir., April 28, 29.
 Chickasaw Cir., at Yellow Springs, May 5, 6.
 It is expected that every charge shall have paid its assessment for home and conference missions by the first of March.
 A. C. PICKENS, P. E.

Georgetown District—Second Round.
 Temple, First Ch., Feb. 25, 11 a. m. Quarterly Conference, March 13.
 Belton, Feb. 25, 7:30 p. m. Quarterly Conference, March 25.
 Hutto and Jonah, at Jonah, March 3, 4.
 Taylor, March 4, 7:30 p. m. Quarterly Conference, March 12.
 Oenaville, at Little River, March 11, 11 a. m.
 Florence, at Wesley Chapel, March 17, 18.
 Seventh Street, March 25.
 Holland and Belle Plains, at B. P., March 31, April 1.
 Salado and Jarrell, at Dell, April 1, 7:30 p. m.
 Thrall and Round Rock, at R. R., April 8, Rogers, April 15.
 Troy and Pendleton, at P., April 21, 22.
 Midway, at Cedar Creek, April 22, 23.
 Granger, at Weir, April 28, 29.
 Bartlett, April 29, 7:30 p. m.
 Georgetown, May 6, 11 a. m.
 District Conference will convene at First Church, Temple, April 17, 9 a. m.
 Following are the committees:
 License.—W. H. Howard, A. E. Turney, T. E. Bowman.
 Renewal of License.—M. A. Turner, R. A. Walker, S. H. Moore.
 Orders.—C. W. Irvin, J. F. Tyson, G. F. Korngay.
 W. B. ANDREWS, P. E.

Weatherford District—Second Round.
 Coutts Memorial (preaching), 11 a. m. and 7:30 p. m., Feb. 18.
 Weatherford, First Church (preaching), 11 a. m. and 7:30 p. m., Feb. 25.
 Loving, at Loving, March 3, 4, 11 a. m.
 Olney Sta., March 4, 7:30 p. m.
 Olney Mis., at Ingleside, March 6, 11 a. m.
 Newcastle, at True, March 7, 11 a. m.
 Graham Mis., at Rocky Mound, March 8, 11 a. m.
 Elliasville, at Ivan, March 10, 11, 11 a. m.
 Graham, March 11, 7:30 p. m.
 Grafard, at Saleville, March 17, 18, 11 a. m.
 Palo Pinto, at Palo Pinto, March 24, 25, 11 a. m.
 Mineral Wells, March 25, 7:30 p. m.
 Whitt, at Poolville, March 27, 11 a. m.
 Aledo, at Bethel, March 31, April 1, 11 a. m.
 Millsap, at Willow Pond, April 7, 8, 11 a. m.
 Azle, at Peeden, April 14, 15, 11 a. m.
 Springtown, at Springtown, April 21, 22, 11 a. m.
 Weatherford, First Church, April 24, 7:30 p. m.
 Coutts Memorial, April 25, 7:30 p. m.
 Weatherford Cir., at Dennis, April 28, 29, 11 a. m.
 District Conference at Graham, May 2, 3. Examining committees as follows:
 License to Preach and Admission on Trial.—H. F. Brooks, O. A. Morton, W. W. Moss.
 Deacons' and Elders' Orders.—A. C. Chappell, Seba Kirkpatrick, Marcus Chunn.
 Conference will open at 9 a. m., May 2. All interested parties please preserve this notice.
 L. A. WEBB, P. C.

ECZEMA

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



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

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

J. E. CANNADAY, M. D., 1363 Court Bk., Sedalia, Mo.
 Reference: Third National Bank, Sedalia, Mo. Ask your banker to find out about me.
 Send this notice to some poor sufferer from eczeema. It will be a kind act by you.

Marlin District—Second Round.
 Rosebud, Feb. 18, March 16.
 Calvert, Feb. 25, a. m.
 Hearne, Feb. 25, p. m.
 Reagan and Bremond, at Reagan, Feb. 25.
 Kosse, at Eureka, March 1.
 Travis, at Cedar Springs, March 3, 4.
 Marlin, March 4, 7.
 Durango, at Cego, March 10.
 Lott and Chilton, at Chilton, March 11, a. m.
 Rosebud, March 16.
 Davilla, at Tracy, March 17, 18.
 Buckholts, at Salem, March 18, p. m.
 Franklin Cir., at Boon, March 24.
 Maysfield, at Branchville, March 25, a. m.
 Gause, at Gause, March 25, p. m.
 Cameron, April 1, a. m.
 Flynn, at Concord, April 7, 8.
 Centerville, April 8, 11, p. m.
 Normangee, April 9, p. m.
 Leon Mis., at Pleasant Ridge, April 10.
 Bishopville, at Easterly, April 15, a. m.
 Franklin Sta., April 15, p. m.
 Jewett, at Buffalo, April 22.
 Wheelock, at Edge, April 29.
 Fairfield, at Mt. Zion, May 5.
 Teague, May 6.
 District Conference will meet at Teague, June 5, 6. District Sunday School Institute will meet May 16, 17. Summer School of Theology, at Georgetown, June 18-27 inclusive. Clip this out and keep it, so as to keep track of the above dates, your own conference and my whereabouts. It may not appear again in the Advocate.
 GEO. W. DAVIS, P. E.

Navasota District—Second Round.
 Shiro, at Bays Chapel, March 3, 4.
 Anderson Cir., at Richards, March 4, 5.
 Walker County Mis., at Pine Creek, March 10, 11.
 Huntville Sta., March 9, 11.
 Millican, at Tom Ball, March 17, 18.
 Conroe Sta., March 18, 19.
 Dodge and Oakhurst, at Phelps, March 24, 25.
 Willis, at Elminer, March 25, 26.
 Madisonville Sta., March 30, April 1.
 Madison County Mis., at High Prairie, March 31, April 1.
 Midway Cir., at Elwood, April 7, 8.
 Lathrop, at Lathrop Springs, April 14, 15.
 Grapeland, at Lovelady, April 15, 16.
 Belott, at Pleasant Grove, April 21, 22.
 Crockett Sta., April 22, 23.
 Onalaska, at Trinity, at night, April 27.
 Trinity, at night, to be held together, April 27.
 Montgomery, at Plantersville, May 5, 6.
 Navasota Sta., May 6, 7.
 Brazos County Mis., May 12, 13.
 Bryan Sta., May 13, 14.
 Cold Springs, at Cold Springs, May 19, 20.
 Cleveland, at Fostoria, May 20, 21.
 Groveton Sta., May 25, 26.
 J. E. MORGAN, P. E.

Vernon District—Second Round.
 Lazare, at Dunlap, March 3, 4.
 Odell, at Pleasant Valley, March 10, 11.
 Torbert and Fargo, at Fargo, March 17, 18.
 Turkey, at Flomot, March 24, 25.
 Newlin, at Bethel, March 31, April 1.
 Estelina, April 1.
 Vernon Sta., Feb. 25, April 3.
 Kirkland, at Goodlett, April 7, 8.
 Vernon Cir., at E. Vernon, April 14, 15.
 Quannah Mis., at Middleburg, April 21.
 Childress Sta., April 29, May 21.
 Chillicothe, May 6, 7.
 Dumont, at Chalk, May 12, 13.
 Tell, at Valley View, May 19, 20.
 Childress Mis., at Riverside, May 20, 21.
 Paducah, May 27, 28.
 District Conference, at Odell, June 3-6.
 M. PHELAN, P. E.

Pittsburg District—Second Round.
 Douglassville, at Jones' Chapel, March 3, 4.
 Linden, at Pearl Hill, March 4, 5.
 Ripley, at Talco, March 10, 11. (Preaching.)
 Dainersfield, at Cornett, March 17, 18.
 Queen City, at Harmony, March 24, 25.
 Atlanta Sta., March 25, 26.
 Dalby Springs, at Oak Grove, March 31, April 1.
 Hardy Memorial, Texarkana, April 1, 2.
 Winfield, at New Hope, April 7, 8.
 Mt. Pleasant Sta., April 8, 9.
 Nash, at Buchanan, April 14, 15.
 Texarkana, First Church, April 15, 16.
 Cason, at Bradfield's Chapel, April 21, 22.
 Naples and Omaha, at Naples, April 22, 23.
 Boston Cir., at Maud, April 28, 29.
 Redwater, at Maud, April 29, 30.
 Winstboro Cir., at Forest Home, May 5, 6.
 Hugh Springs and Avinger, May 6, 7.
 New Boston and De Kalb, at De Kalb, May 12, 13.
 Ripley Cir., May 19, 20.
 Pittsburg Cir., at LaFayette, May 26, 27.
 Pittsburg Sta., May 27, 28.
 The District Conference will convene in the Hardy Memorial Church, Texarkana, May 29-31.
 W. H. VANCE, P. E.

Dublin District—Second Round.
 (Note Changes.)
 DeLeon Cir., at Morton Chapel, 11 a. m., March 3.
 DeLeon Sta., March 4. Q. C. 7:30 p. m., March 3.
 Comanche Cir., at Cottonwood, March 10, 11.
 Comanche Sta., March 11, 12.
 Proctor, at Edna Hill, March 17, 18.
 Stephenville Cir., at Midway, 11 a. m., March 21.
 Stephenville Sta., 7:30 p. m., March 21.
 Local Preachers' Institute, at Bunyan, March 23-25.
 Harbin and Green's Creek, at G. C., March 31, April 1.
 Dublin, 7:30 p. m., April 2.
 Carlton, at Olin, April 7, 8.
 Comanche Mis., at Creamer, April 14, 15.
 Duffau, at Clairette, 11 a. m., April 18.
 Iredell, at Oden Chapel, April 21, 22.
 Hico, April 28, 29.
 Tolar and Lipan, at Post Oak, May 5, 6.
 Huckabay, at Oak Dale, 11 a. m., May 9.
 Bluffdale, at Wesley Chapel, May 12, 13.
 Bunyan, at Owen Chapel, May 19, 20.
 Gustine, at G., May 26, 27.
 Several stewards have determined to pay pastor's salary in full at each Quarterly Conference. This can and ought to be done. You pay others who labor for you, why not your pastor?
 S. J. VAUGHAN, P. E.

Sweetwater District—Second Round.
 Dumas Sta., March 3, 4.
 Ira, at Crowder, March 4, 5.
 Blackwell, at Maryneal, March 6.
 Colorado, March 10, 11.
 Hermleigh, at Plainview, March 17, 18.
 Camp Springs, at Grady, March 24, 25.
 Fluvanna, at Polar, March 31, April 1.
 Blair, at Nubia, April 7, 8.
 Merkel, April 8, 9.
 Loraine, at Champion, April 14, 15.
 Roscoe, April 15, 16.
 Westbrook, at Cuthbert, April 21, 22.
 Post Mis., April 27.
 Post Sta., April 28.
 Sylvester, May 5, 6.
 Sweetwater Mis., at Palava, May 12, 13.
 Snyder, May 19, 20.
 Trent, May 25.
 Sweetwater Sta., May 26, 27.
 District Conference will convene at Post, April 27, at 8 o'clock p. m. Let pastors and laymen prepare to remain over Sunday.
 J. T. GRISWOLD, P. E.

Fort Worth District—Second Round.
 Smithfield and Eules, at Eules, Feb. 17, 18.
 Weatherford Street, Feb. 18, 7:30 p. m.
 McKinley Ave., Feb. 25, 11 a. m.
 Highland Park, Feb. 25, 7:30 p. m.
 Kennadale Cir., at Alsup's Ch., March 3, 4.
 Handley, March 4, 7:30 p. m.
 Brooklyn Hts. and Harwell's Chapel, at Harwell's Chapel, March 10, 11.
 Hemphill Hts., March 11, 7:30 p. m.
 Diamond Hill Cir., at Diamond Hill, March 17, 18, 11 a. m.
 Glenwood, March 18, 7:30 p. m.
 Boulevard, March 25, 11 a. m.
 Missouri Ave., March 25, 7:30 p. m.
 Grapevine and Minter's, at Grapevine, March 31, April 1.
 Riverside, April 1, 7:30 p. m.
 Polytechnic, April 8, 11 a. m.
 Arlington, April 8, 7:30 p. m.
 First Church, April 15, 11 a. m.
 Mulkey Memorial, April 15, 7:30 p. m.
 Central, April 22, 11 a. m.
 Sagamore and Sycamore, at Sagamore April 22, 7:30 p. m.
 District Conference at Grapevine, April 27-29, embracing fifth Sunday. Opening sermon Thursday night, the 26th.
 JNO. R. NELSON, P. E.

PILES CURED AT HOME BY NEW ABSORPTION METHOD

If you suffer from bleeding, itching, blind or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment; and will also send some of this home treatment free for trial, with references from your own locality if requested. Users report immediate relief and speedy cures. Send no money, but tell others of this offer. Write today to Mrs. M. Summers, Box 187, South Bend, Ind.

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 or send \$1.00 to Tinkle & Lewis, Winters, Texas, for 8-day treatment and copy Guide to Health Free.

PERSONALS

Rev. A. P. Johnson, of Madill, sends us his Church bulletin. It is as neat as any we have seen.

Rev. Glenn Flinn, pastor First Church, Beaumont, is very happy over having led the Sunday Schools of Texas last week.

Rev. J. H. Ball, presiding elder Tulsa District, asks us to publish in full Dr. Blake's Boston speech. This we mean to do.

Brother A. C. Wood, layman from Tolar, brightened our office with a visit last week. We are always glad to see the laymen.

Horace Hay, evangelistic singer, will be with Rev. Bruce Meador at Caldwell for a two weeks' meeting, beginning March 11.

We appreciate a communication to the Advocate from the pen of Rev. Gilbert Irwin, of Electra, on "Our Nation and Our Christ."

Rev. Hubert M. Smith, presiding elder El Paso District, writes that he has secured 40 new subscribers to the Advocate. "Nothing against him, Bishop."

Brother A. C. Woods, of Tolar, was a pleasant caller this week. He is one of the good laymen of his section, and a well posted one—he reads the Advocate.

Miss Grace Switzer, of Dallas, is in New York studying organ. Already she is a skilled organist and we wish for her a pleasant study in that great metropolis.

Rev. E. R. Barcus, of Tyler, called on us while in Dallas. He is very much in love with his charge and his people and Methodism are in fine shape in Tyler.

Rev. A. Frank Smith, pastor University Church, Austin, has been sick with la grippe, but sick or well he reads his Advocate. We appreciate his kind words.

Dr. W. E. Biederwolf, whom we personally know and greatly esteem, brings the Advocate under obligation for his timely criticism of "Intolerance" in this issue.

Rev. J. W. Fort, of Corsicana, always calls for an Advocate when he is in Dallas. We are glad that his eagerness to read the paper brings him round our way.

Dr. A. L. Andrews, pastor First Church, Fort Worth, received eleven into his Church last Sunday. We predict that he is beginning a great pastorate in Fort Worth.

Mrs. J. C. Sory, aged 95 years, died at Jacksonville February 17. She was a Methodist and the mother of Ex-Mayor W. H. Sory. Her descendants run into the fifth generation.

Rev. J. D. Thomas, of Howland, called to see us. He makes a good report of his work. Brother Thomas is one of the fine young preachers of the North Texas Conference.

Bishop E. D. Mouzon has a great sermon in last week's issue of the New York Advocate. Bishop Mouzon surely is widening his influence as one of our great Methodist leaders.

Rev. A. E. Rector, Sunday School Field Secretary West Texas Conference, called in our absence last week. We regret our absence and ask our distinguished visitor to call again.

Brothers T. J. Holland, C. E. Lowe and J. D. Lowe, of Laneville, made us a call which we much enjoyed. They are all readers of the Advocate, good laymen and the pastor's loyal helpers.

Rev. and Mrs. C. C. Barnhardt, of Stillwater, Oklahoma, announce the arrival of Charles Caldwell, Jr., on February 12, 1917. The Advocate extends congratulations and best wishes.

Dr. James W. Lee, of St. Louis, pays a superb tribute to the memory of Lincoln in the Globe-Democrat of February 12. Lincoln and Lee belong to all sections of our reunited country.

Mr. and Mrs. Henry G. Allen celebrated their golden wedding, February 12, at Mineral Wells. The Church has never produced nobler people. The Advocate extends sincere congratulations.

Mrs. Jane Watts, stepmother of Rev. W. W. Watts, died at Jasper, Georgia, at the age of eighty years. Her going ends the career of the older set of the three large and influential families. She was a Methodist and kept in touch with Texas Methodism by reading the Texas Advocate.

Rev. J. Abner Sage, who has been two years at Emory, has been appointed by Bishop McCoy to Carthage Station. His father, Rev. J. A. Sage, presiding elder Camden District, Arkansas, writes: "I suppose we will simply loan him to Texas for this year or until his work at Carthage is done.

Tell the brethren to be good to him." Blessed is the man who rears a son for God's holiest work!

Rev. Allen Tooke, of Somerville, has set twenty new subscribers as his prorate toward the 40,000 goal for the Advocate. And for this we will print his communication on the country Church.

Brother T. K. Jordan, of Forney, a staunch layman of his section, was in Dallas the past week and called at our office. He intends to keep religious, for he renewed his subscription to the Advocate.

"You are hitting those recalcitrants at Austin in the solar plexus every time you draw your bow and let the arrow fly," writes Rev. G. S. Wyatt. Yes, but not as hard as they have hit the people of Texas.

Rev. E. Hightower did fine work in Dallas last week at the Sunday School school of methods. He preached Sunday night at First Church. Brother Hightower's good humor makes him a favorite in these parts.

Rev. W. B. Simmons, of Lake Creek, was among our callers the past week. He is rounding up Advocate subscribers on his charge and brought in a good report. We always count on Brother Simmons.

Rev. S. C. Riddle, of Rockwall, called on us the past week. He is delighted with his charge; says he never served better people. We are sure the people of Rockwall are also delighted with their pastor.

Rev. I. F. Betts, presiding elder Jacksonville District, was among our callers last week. He says his wife is now out of the hospital, and is with her daughter in Houston. We trust Sister Betts' recovery may be complete.

Rev. W. E. Lyon, presiding elder Big Spring District, is closing his first round on that fine district. "Very satisfactory results," he says. The editor thanks him for an invitation to attend his District Conference at Lamesa.

Dr. E. B. Chappell, Sunday School Editor, preached a great sermon to a great audience at First Church, Dallas, last Sunday morning. At the conclusion of the sermon the pastor, Dr. Burgin, received some twenty members into the Church.

Rev. S. J. Rucker, presiding elder Gatesville District, will hold his District Conference at Valley Mills, beginning at 8 p. m., April 17. The editor appreciates an invitation and other kind words from this wide-awake district superintendent.

Rev. M. M. Chunn, of Aledo, is a live pastor. He does not intend to lose a subscriber in his charge. He called this week to get a list and is going to work on it at once. This is a sample of the way Bro. Chunn brings up all Church interests.

Rev. W. K. Strother, president Alexander College, Jacksonville, called last week. The college now has 175 students and rejoices with other junior colleges that a recent State law confers upon such colleges the right to issue teacher's certificates.

Our Church at Centralia, Rev. T. R. Houghton pastor, is bereaved by the death of that fine layman, Bro. George T. Vandever which recently occurred at his home near Centralia. The Advocate extends sympathy to his stricken family and to his Church.

The article entitled "A Great Loss," which appeared on page 7, in our issue of February 15, was by error signed "G. W. Wheeler, Detroit, Texas." It should have been "G. W. Whisler." We deplore the mistake and hasten to call especial attention to that article.

Judge C. C. Walsh, of San Angelo, the efficient Treasurer of West Texas Conference, called on the Advocate the past week. He was en route to Boston. He had with him Mr. Sayers, of San Angelo, who was intrusted with the task of looking after the Judge.

We have received from our Board of Stewards, Trinity Church, El Paso, Texas, a resolution which is a beautiful tribute to the life and work of their former pastor, Dr. W. F. Packard, whose death all Texas has mourned. The committee—Edgar Williams, Allen R. Grambling and Rev. P. R. Knickerbocker—voiced that wide circle in whose hearts Doctor Packard had so deeply imbedded himself.

Rev. James E. McConnell, pastor of the First Methodist Church, Durant, writes that Bishop Hoss preached with much of his old time liberty and power for his people Sunday, February 11. The Church has produced no greater expositor of the sacred Scriptures than Bishop E. E. Hoss, and his host of friends will be happy to know that he is in his usual health.

Rev. Worth M. Tippy, pastor of the Madison Avenue Methodist Church of New York, the highest salaried pastor in his denomination, has, at a sacrifice of \$4000, resigned his pastorate to accept a position with the Federal Council of the Churches of Christ in America as associate secretary, in charge of social service.

Rev. O. T. Rogers, of Collinsville, has sent in his entire amount of assessments for Home and Foreign Missions, has a church building project on hand and had a meeting started with the New Year, but was taken sick. He has now recovered from three weeks' illness and is working on the Advocate list. He is a working pastor.

Rev. George S. Sexton, Commissioner for the Washington City Church, was among our callers this week. From him we learned that dirt will be broken for the new church March 6 or 7. Three hundred and sixty thousand dollars in cash and subscriptions have been secured; \$150,000 of this has been collected. This is George Sexton's greatest work.

Rev. W. W. Armstrong, of Sapulpa, Oklahoma, called on the Advocate the past week, as he should do, being now a member of the Joint Board of Publication. He has always believed in having his Church paper read by his people and is at work increasing the circulation in Sapulpa. The entire Advocate force are glad to see Walter when he calls.

Rev. H. B. Wilson, presiding elder Hooker District, Oklahoma, writes: "The Hooker District is moving along very nicely. Two of our pastors have already reported to the Teller, 'All benevolences in full.' These two are Rev. R. E. Meigs, on the New Hope charge, and Rev. T. Y. Hearn, on the Liberty charge. Only three charges in the district have not fully covered their entire claims by cash and good subscription. These three will soon land everything in full. T. J. Taylor, at Tyrone, has just closed a great meeting. Brother Hearn assisted him. Already sixteen have united with the Church as the result of the meeting, and others are to follow. All the pastors in the district are planning meetings. First we have secured the benevolences of the Church. There is not a thing in the way of the revival which is to follow." Good for Oklahoma!

ALASKA.

A Wonderful Trip.

Arrangements have recently been made by Rev. and Mrs. J. D. Young to conduct a select party to Alaska, "the land of the midnight sun." The party will leave the latter part of June via Rock Island to Minneapolis and Winnipeg, Manitoba. Then through the Canadian Rockies, stopping at Banff, Lake Louise and Glacier. The party will sail from Seattle and visit all principal ports of call in Alaska, returning via Seattle, stopping at Portland, Salt Lake City and Colorado Springs. Mr. Young has recently made most of the trip and says no scenery on the continent will compare to the scenery of this trip. If you are interested in the grandest trip on the globe, at a nominal cost, with choice companions, booklet giving complete information will be sent by addressing Mrs. J. D. Young, Station A, Fort Worth, Texas.

CHURCH NEWS.

Bishop Kilgo will preach the commencement sermon for the Greensboro (N. C.) College for Women on the morning of May 20.

According to the Arkansas Methodist, seven hundred and fifty-one pastoral charges of our Church are served this year by supplies.

Bishop James Atkins has accepted an invitation to preach the commencement sermon for Emory College on Sunday, June 11. Chancellor of Emory University, Bishop Candler, has consented to preach at the evening service of the same date.

The statistics of the Methodist Episcopal Church for 1916, as compiled by Dr. Oliver S. Baketel, editor of the General Minutes, show the following concerning the membership of the Church and Sunday School: Church membership: There were 293,393 probationers enrolled during the year, which is 37,461 less than the previous year. There are now on the rolls 406,676 probationers, which is 1067 less than last year. There are 3,724,188 members on the roll, which is an increase of 101,718. There are 247,627 non-resident members, which is an increase of 12,535 over the previous year. The total membership for the

year is 4,130,864, an increase of 100,651 for the year 1916. There were 3145 deaths. Sunday Schools: There are in the Methodist Episcopal Church 36,149 Sunday Schools, a decrease of 69. The officers and teachers number 408,730, an increase of 2965. The enrollment in all departments is 4,604,500, an increase of 100,679. There were 146,051 baptisms, an increase of 16,993; and 132,633 children baptized, a decrease of 487. There are 139,436 baptized children under instruction as probationers, which is an increase of 38,908 over the previous year.

In one of our exchanges we note that cards were signed by 48,903 persons during the Sunday evangelistic campaign in Boston, these cards carrying a decision for the Christian life. Of the total number 11,845 declared a preference for the Baptist Church, 9714 for the Methodist, 6195 Congregationalist, 3275 Episcopalian, 2282 Lutheran, and 1513 Roman Catholic.

The Christian Advocate (Nashville) informs us that Dr. Ed F. Cook, Secretary of the Foreign Department of our Board of Missions, has resigned that position, effective at the May meeting of the board. He takes that step to accept a place in the faculty of the Moody Bible Institute, Chicago, as Director of the Department of Missions. For eleven years Dr. Cook has been one of the secretaries of the Board of Missions of our Church, for four years Educational Secretary, and for the past seven years Secretary of the Foreign Department. As a member of the South Georgia Conference and as a presiding elder in that conference he had a large part in bringing South Georgia Methodism to a place of leadership in the missionary enterprises of our Methodism. He was called to the service of the entire Church and for eleven years has given himself to the work which has demanded all his strength. Those demands he has answered without sparing himself. He knows the missionary fields of our Methodism, having visited every foreign mission, and has been in close touch with our representatives in foreign lands. In his letter of resignation he says: "I could not now surrender my office, give up the work so dear to me, and sever the relations which have been so intimate and pleasant but for the conviction that I can render a more constructive and permanent service to the cause of missions through other avenues."

Prof. William Knox Tate, professor of rural education in George Peabody College for Teachers, died the morning of February 7 at his home, in Nashville, following an illness of ten days with pneumonia. He was born September 8, 1870, in Grainger County, Tennessee; and when he was three years of age, his parents went to Benton County, Arkansas, where his boyhood years were spent. With many difficulties to overcome, he secured a high school education and later enrolled as a student in Peabody Normal College, Nashville, graduating with distinction in 1892. He was for several years a teacher in high schools and normals in Texas and South Carolina, for twelve years President of Meminger Normal School, Charleston, South Carolina, and from 1910 to 1914 was State Supervisor of Rural Schools for South Carolina. During a part of that period he went to Switzerland, as an officer of the United States Bureau of Education, to study the Swiss school system. In 1914 he was called to George Peabody College for Teachers as professor of rural education. In his death the South loses a great educator, a man who gave himself without reserve to the great work to which he had been called. The people of the rural districts of our section were in his thoughts and plans, and his great service to the country school and Church will bear fruit for the years to come. In life and service he was true to high Christian ideals, and he was a loyal and devoted Methodist. For some time he was superintendent of the Sunday School of West End Church, Nashville, and a member of the Board of Stewards of that Church.

KEEPS UP WITH THE BOYS.

I have read the Advocate since the days of Dr. John. I am now in my 90th year. I have been a Methodist 77 years. How I love to read of the prosperity of my Church and of the strong preachers we have that I knew when they were boys, such boys as Sam Hay, Mahew Harless, Cub Hicks, Nickels and Rouch. Now they are nearly all presiding elders. May the hand of the Lord be on them and on us all for good. G. W. DITZLER.

Brownwood, Texas.

A twisted truth and a straight lie are on the same plane.