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Preaching Christ to Twentieth Century Men

The subject of real evangelical preaching is the supernatural Christ—the risen, ascended, living and reigning Christ. The preacher in the modern pulpit who does not unfeignedly believe that Jesus Christ is indeed the Son of the living God, the divinely exalted Lord and Christ, is without a message and is to be pitied above all men. More and more we appreciate what Dr. R. A. Young, presiding elder of the Nashville District, said to our class when examining it for deacon's orders: "Have you any doubt about the divinity of Christ? If so, you had better turn back now."

We do not say that there has never been a moment since that day when we felt the need of reviewing the evidences of the divinity of Christ. On the contrary, such a moment did arrive. The unorganized and unrelated material accumulated through a seminary course of three years was reorganized and we came out of the struggle with a theology which may be best described as Christo-centric. The Christ of history and of experience since that struggle has been for us the crowning miracle of Christianity. And here we rest today.

But how shall this Christ be preached to twentieth century men—to men longing for religious reality and yet distrustful of every form of the supernatural and the miraculous? How shall we become effective preachers of Christ to such men? How shall we mass our arguments in a way that will be most persuasive and convincing? In a word, how shall we best approach the question of the deity of Jesus?

We are told that we must preach the resurrection of Jesus from the dead and that only upon this fact can a virile Christianity be builded. So say we. We insist, however, that we must not preach the resurrection as an isolated fact; we insist that our approach to the question must be persuasive and convincing to the men of our age.

Such approach may be stated in the words of Dr. James Orr: "The resurrection brings its powerful attestation to the claims made by Jesus in His earthly ministry; but the claim to Messiahship and divine Sonship, on the other hand, with all the evidence in the Gospels that supports it, must be taken into account when we are judging of the reasonableness and probability of the resurrection. **No one can, even if he would, approach this subject without some prepossessions on the character, claims, and religious significance of Jesus, derived from the previous study of the records of His life, or, going deeper, from the presuppositions which have governed even that study. The believer's presupposition is Christ.**" (Black type ours.)

It is the incomparable moral character of Christ and its tremendous significance

for human life which remove every antecedent presumption against his resurrection from the dead. An event so extraordinary as the resurrection is perfectly compatible with character and claims themselves so extraordinary.

"The believer's presupposition is Christ" and Christ, His character, His claims, and His significance for human life must first be presented to those whom we would win to a comforting faith in his resurrection and deity.

And Christ, be it remembered, is more than a fact of history. Faithfully preached, He becomes a fact of conscience. His purity, forgiveness, love and humility constitute sublime heights which reveal to men their depths. In the presence of Christ men stand before a seat of new moral authority and are challenged to change their lives. Christ is thus discovered to be a fact as virile today as nineteen hundred years ago.

Is the Characteristic Self-Sufficiency of Our Age Breaking Down?

In our reading of Dr. W. T. Davison's great chapter on "Divine Immanence" we found our mind riveted to this sentence: "Signs are not wanting that the characteristic self-sufficiency of our age is in certain directions being broken down, and the need of Christ as a Savior for the world is increasingly felt and acknowledged."

That self-sufficiency is peculiarly a fault of our age does not admit of doubt. Indeed, it would be surprising if it were not so. For no age in history has so many valuable achievements to its credit. Never before in history has man so completely subdued the world in which he lives. The growth of science and invention, the increased control over nature, the diffusion of learning and the growth of democratic institutions are achievements of our age to a degree which the world never knew before.

Nor does it admit of doubt that these achievements have affected the whole question of religion. Fear, for one thing, is not the incentive to religion such as it once was. Nature has been dissected and its processes analyzed and, because the purely natural order of things is understood, we have been tempted to deny supernatural causation. We have come to understand the process of the workmanship of God and forthwith many of us have proceeded to dismiss the great Workman. The modern man walks about with an air of self-sufficiency and even self-complacency as if to say that he has no need of Christ as a Savior. Christ as an ideal or teacher, to be sure, is tolerated, but Christ as Savior is neither confessed nor is any need of Him acknowledged.

It is this characteristic which has made it increasingly difficult to preach to many men in our age. Aye, it is this which makes it impossible to preach to such men

Nor is this all. By yielding to Him men may find Christ a fact of blessed experience; they may become partakers of His spirit, sharing His instinctive dread of evil and His passionate enthusiasm for lost men.

Indeed, did not the first disciples approach the whole question of the deity of Jesus in some such manner as this? Did not Jesus practice a surprising reserve in His declarations of His deity in the early days of His associations with his disciples? Did He not make His approach to the whole question of His deity through the life lived before them? And was it not after months of fellowship with that life that Peter exclaimed, "Thou art the Christ, the Son of the living God."

The proper approach to the deity of Christ is the historical approach. The life, teachings and claims of Christ preceded His resurrection from the dead and it is still the consideration of these things which constitutes the proper approach in our preaching of His deity to modern men.

with any good hope of really helping them. For of all men they are the most hopeless. Drunkards and harlots will press into the kingdom, but the self-sufficient, the self-complacent man will remain on the outside.

The kingdom of heaven belongs to the humble. Only those men and women who feel and acknowledge their moral and spiritual need can enter. And this is the refrain of all Scripture: "Though the Lord be high, yet hath He respect unto the lowly: but the proud He knoweth afar off;" "God resisteth the proud and giveth grace to the humble;" "Blessed are the poor in spirit, for theirs is the kingdom of heaven." The humble spirit, conscious of its moral and spiritual need, is an indispensable qualification for any who would enter the kingdom.

As a matter of fact, however, has the world's need of a Savior ever before been quite so great as today? Have not all of our so-called civilizing agencies failed? Purely intellectual training has miserably failed. It has served only to enhance man's power, but has been unable to give high moral direction to that power. It has bequeathed to men the secrets of nature and these secrets have been used forthwith for the destruction of their brother men. A vast part of our civilization is only so much veneered savagery. The heart is the ultimate haunt of sin and this haunt education and science have been unable to cleanse. Even now millions of educated men are deporting themselves as savages and wild beasts.

We should be resigned to the world's raging war if we knew it would break down our characteristic self-sufficiency and bring us to a realized need of Christ as Savior. Will it do it?

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Japanese Methodism and Unification

PROF. ARTHUR D. BERRY.

Dean of the Theological Department of Aoyama Gakuin

In Dr. Edgar Blake's very interesting address on "The Unification of American Methodism," printed in your issue of Jan. 31, the following remarkable statements in regard to our Methodist work in Japan are found:

When the Japanese Methodists requested to be set apart as an independent Church, if they could have been given home rule in Japanese matters through a Japanese Regional Conference, they would doubtless have been satisfied with such an arrangement and would have remained an integral part of the denomination. And there are few who will deny that Japanese Methodism would have been far stronger today had it remained in the Methodist Episcopal Church. There have been few greater mistakes in our history than the erection of Japanese Methodism into an independent Church.

The first two sentences I have quoted are based upon an ignorance of the facts surprising to be found in Dr. Edgar Blake. How could "Japanese Methodism" have remained in "the Methodist Episcopal Church" when only a portion of it was ever a part of our Church? The Japanese Methodists who "requested to be set apart as an independent Church" were made up not only of members of our Church, but also of members of the Methodist Church of Canada and of the Methodist Episcopal Church, South. It is manifest, then, that an arrangement of a Regional Conference in the Methodist Episcopal Church would not have met the situation at all.

It seems impossible to make some of our leaders at home realize the simple fact that the erection of Japanese Methodism into an independent Church was as much a matter of Methodist union as a matter of independence. The two main motives in the whole movement for the formation of the Japanese Methodist Church were the desire for Methodist union in Japan and the desire for a national Church. The mere wish for "home rule in Japanese matters" had little if anything to do with the movement.

I suppose that Dr. Blake has a right to his own personal opinion expressed in the last sentence quoted above. But over against his opinion so positively expressed I will state the fact that I do not know of a single Methodist missionary in Japan who feels that the erection of Japanese Methodism into an independent Church was a mistake. Judged from the standpoint of the evangelization of Japan and the success of our Methodist share in that evangelization, it cannot be too emphatically stated that the formation of the Japan Methodist Church was not only not a mistake, but a piece of necessary and wise Christian statesmanship.

In regard to the imperialistic vision of a world-wide Methodist Episcopal Church so fondly held by many of our leaders at home, as a foreign missionary I would submit the following comments:

1. Much of the imperialistic vision seems to depend upon a provincial confusion of Methodism with the Methodist Episcopal Church. In the address quoted from above, Dr. Blake says:

Through the Regional Conference with its provisions for home rule we may hope to hold all of our fields intact in one world-wide aggressive Church. Without such an arrangement, Methodism will eventually disintegrate as a world movement.

He means, of course, Methodist Episcopalism. This is a very common mistake of our imperialist brethren. They seem to think that if only the Methodist Episcopal Church can hold its scattered missions throughout certain parts of the world loyal to itself, then we shall be a "world-wide Methodism." But a "world-wide Methodism" which cannot enter the British Isles, Australasia, South Africa, Canada, not to speak of Japan and other smaller Methodist portions of the earth's surface, is a ragged vision which needs a change of terminology.

2. How much does the foreign missionary zeal of the leaders of our Church at home depend upon the ambition to extend the world-wide membership and prestige of the Methodist Episcopal Church? In the quotation above Dr. Blake expresses the judgment that "Japanese Methodism would have been far stronger today had it remained in the Methodist Episcopal Church"—he means, remained attached to the three home Churches. Upon what does Dr. Blake base such a judgment? Our Methodist work in Japan has prospered as much and more since

the formation of the new united Church than it ever did before. Does Dr. Blake mean that there would have been a greater warmth of sympathy in America toward our work in Japan and a better support if our share of Japan Methodism had remained in the Methodist Episcopal Church? Does he mean that our missionary passion toward the people of Japan, for whom the Savior died, has grown cold because we can no longer extend the membership and prestige of the Methodist Episcopal Church in Japan? If the missionary passion of our Church at home is entangled to any such vital extent with the imperialistic vision of a world-wide Methodist Episcopal Church, then the sooner we lay aside that vision the better.

3. The insistence upon the realization of the imperialistic vision of a world-wide Methodist Episcopal Church seems to put a perpetual obstacle in the way of a united Methodism in our various mission lands. The Japanese Methodists withdrew from their relation to the three home Churches in order that they might become one in Japan. How else could they have become one? Shall we insist that there shall remain a divided Methodism in China and in India in order that our Methodists in those lands may be kept a part of the Methodist Episcopal Church? This imperialistic vision of a world-wide Methodist Episcopal Church threatens to be a permanent divisive force throughout all our mission fields.

4. Do our imperialist brethren really mean what they say when they talk about a world-wide Methodist Episcopal Church? Or are they really thinking of a Methodist Episcopal Church in America with big foreign attachments throughout the world?

In a few years, if our prayers are answered, there will be millions of members of our Church in India. And if our faith is great enough and our prayers are answered, there will be millions and millions in China. There may be millions in Africa. When that time comes the vast majority of the membership and the ministry of our Church will be outside the United States. Do our imperialist brethren contemplate with pleasure the holding of the General Conference of the Methodist Episcopal Church in a city in China or in a city of India? In such a General Conference the language would properly be Chinese or a language of India and the delegates from the Conferences in America would listen and speak only through interpreters. Do our imperialist brethren contemplate giving to a General Conference in which the majority of the delegates are Chinese or Indian or African Methodists the rights and powers which Dr. Blake has suggested, for instance, as property belonging to the General Conference? Would the Methodist Episcopal Church in the United States be cheerfully governed by such a supreme legislative body?

In his address Dr. Blake suggests an arrangement whereby our colored membership in the United States shall be organized into a Regional Conference and shall not form a part of the General Conference of the whole Church. Is some such permanent arrangement as that in the back of the minds of our imperialist brethren for our foreign membership—the beneficiary group, as Dr. Blake calls them? By such an arrangement, soberly proposed for our colored membership in America, extended to our foreign membership abroad, the white portion of the membership of the Church at home could keep its fond dream of a world-wide Methodist Episcopal Church and still retain the supreme authority of that Church in their own hands.

Is this the nature of the imperialistic dream of a world-wide Methodist Episcopal Church? Or, on the contrary, do our imperialist brethren really face the problems involved in the realization of their dream in a profounder, more Christian, and more democratic way?

5. Should we not frankly admit that the realization of the imperialistic dream of a world-wide Methodism by means of the Methodist Episcopal Church and its foreign missions is an impossible thing? In its place should we not encourage the formation in each of the mission lands of one

strong, united, national Methodist Church? And then we can get at the imperial, world-wide Methodism by strengthening and deepening the Ecumenical Methodist Conference, which alone is entitled to be called world-wide.

I do not make these comments in a carping spirit. I confess to an imperialistic tang in my own blood. But before a true world-wide Methodist imperialism can be attained the considerations I have named above must

be faced and answered. And as a foreign missionary, used to sitting down as a minority in the kingdom of heaven with brethren of an alien race, I feel that one of the most essential conditions in the attainment of any true and permanent world-wide Methodist imperialism is that that imperialism should be a democracy in the absolute world-wide meaning of that great Christian word.—Zion's Herald, April 11.
Tokyo, Japan.

THE LOST CHRIST

REV. SAM S. HOLCOMB, D. D., Ada, Okla.

"Jesus tarried, and Joseph and his mother knew not of it; they found him in the temple." (Luke 2:43-46.)

These verses are full of sad, sad tenderness. Read it therefore prayerfully. Some one may say is it possible to lose Christ? I thought he was the finder of the lost. Yes, he made that very plain all through his ministry that he was the Savior of the lost. He said of himself, "The Son of Man is come to seek and save that which is lost." You say, can anybody lose Jesus? "Let him that thinketh he standeth take heed lest he fall." The most unlikely person in the world to lose Jesus was the first to do it—his own mother. And she loved him. Nobody ever loved him more than Mary. There were inner circles of divine love into which Mary entered with Jesus that very few, if any, people in the world ever knew anything about. She loved him and she lost him; she understood him, I believe, more and better, and misunderstood him more than anybody else in this world. There were fellowships too sacred for worlds that Mary lived in, that nobody has ever understood or entered into, and yet Mary lost Jesus.

You, too, may love him. He may be very precious, very dear to you. You may be very jealous for his name and his honor and his rights. You may be very busy in his service. You may be spending your life in seeking to do his will. You may be seeking daily to consecrate your all to his service. It may be the first thing, and the last thing with you as to what you can do to declare yourself out and out for Christ, but be careful, mind the path which you allow your feet to tread, mind the things you handle, mind the things you allow your eyes gaze upon, be careful what it is that grips your heart and holds it, mind the books you read, and the companionships you make, or you, too, will lose Jesus. It is almost a hell on earth to lose Christ, and have to keep up the appearance that you have him, or to preach about him of whom you have lost. You may be a Church member, an office holder of a Church, a preacher, an evangelist, and lose him, while it is the last thing in this world we aim to do. Oh, let us all be very careful, for we are no longer kept than we are kept by God! It is because of this great danger in these perilous times in which we live that I often ask myself, "Have I the Christ?"

Dear Lord, it is better that I should go thru the world with one eye if thy light and guidance be but nigh. It is better, O Savior divine, To lose this right hand of mine, If thou hold but the other in thine. Thou only canst make me complete, And to limp by thy side more sweet Than walking alone on both feet.

So keep close to Jesus or you will lose him. Mary and Joseph lost Jesus and didn't know it. They "supposed he was in the company." We have too many people who, like they were, living on suppositions, we take too much for granted when our own souls are concerned. We are in the religious crowd and actively engaged, and think, of course, we are all right. You may have lost him and have not yet discovered it. "Oh, Master, open thou our eyes!" The first person in the world to lose Jesus was the most unlikely. She had lost Christ and did not know it. She did not lose him by committing any sin. She was the holiest woman this world ever knew. She lost Jesus in the holiest place on earth. She lost him in the temple. You need not be a great sinner to lose Jesus. You may live a very sincere, spotless life. You may love Jesus as Mary did. You may stand as closely with him as Mary seemed to stand, but take care if you are to keep company with him. You must watch your step if you are to keep friendly with him. Watch your conversation if you desire to hold unbroken fellowship with him. Guard your inner life jealously. In your most holy thoughts, your most conserved moments, you continually need the cleansing power of the precious blood of Jesus.

Judas lost him at the communion table. Even in the presence of the Son of God the tempter will rob you of your confidence and fellowship with Jesus. Mary lost him in the most unlikely place, the place where people go to find him, in the temple. She found him just where she lost him. That is how the earnest seeker finds him. David found his Lord confessing his sins, and not until he had confessed the sin which he allowed to come in between him and his Lord. He says, "While I kept silence about it, my bones waxed old through my roaring all the day long; for day and night thy hand was heavy upon me; my moisture is turned into the drouth of summer, but when I confessed my sin thou forgavest me." Where did you lose him? You will have to go back to the spot. Mary and Joseph had to tramp all the way back to Jerusalem. The prodigal son found his father just where he had left him—in the old homestead. "Have you lost him?" Go right back to the specific thing that caused you to lose him. It may mean a struggle, and a death of the "old man" to really find him. You must tramp all the way back; no one can do this for you.

How long has it been? Three days, or years? That was as long as Mary could stand the agony of not having Jesus. The tears, the heartaches—three days is all she could stand. Perhaps you have stood it for years. You may travel the universe, scale the stars, but if you would get right with God you must begin where you got wrong. Do not get discouraged, dear fainting heart, cheer up, take fresh courage, he is seeking you. Begin again, you will find Christ where he is always found, about his Father's business, and his Father's business for you and for me is to blot out the past. When we come humbly and penitently, believingly, abandoning the past, submitting to his claims, pouring out of our souls the things that have grieved him and brought guilt and condemnation to us—that is the Father's business for Jesus. And there should be no other business in this world for us, to see that we at this moment, so important to us, are right with our God.

May God write these words upon every reader of these lines. Amen. Let us all pray.

THE TWELVE GATES.

John, the Revelator, tells us that the Holy City, New Jerusalem, has twelve gates. "On the east three gates, on the north three gates, on the south three gates, and on the west three gates." They welcome a man coming from any direction on the horizon. If a man from the east, in the morning of life, with the sunrise of youth upon his brow, he may find the gate to the eternal city. If another approaches from the west in the afternoon of life when the day is well spent, while the twilight falls and evening bells send forth sweet music at the close of day, the gate on the west may be found into the city of God's promised rest. If another fails to respond to the appeal of the city beautiful and immortal, finding his heart cold and indifferent, if by nature there is a failure to respond to the sentiment and emotional appeal of the suffering love of the crucified Lord; even then the man from the regions where the cold winds blow may find open toward him with an invitation sweet and wonderfully strong, the north gate with its beckoning angel of light. And yet, another may find his way to the city of light. The man of gaiety, with heart of warmth, who lives where the balmy sea breezes blow, and dwells in the sunlight where clouds seldom come, he, too, finds the south gate of the city celestial open toward the region of life where he dwells, that he may enter in and sing God's praise for evermore. For it is always true that neither the time of life, disposition or temperament, close the gates of heaven to any seeking soul.—Western Christian Advocate.

DID ANDREW JOHNSON WRITE THE CONSTITUTION?

Rev. J. E. Harrison.

Since learning that the Jewish Tabernacle, with its elaborate services, was the creation of some unknown writer or writers who a few centuries before Christ sought by means of the Tabernacle account and service to bring the Jewish people into a higher conception of religion, wrote the entire Priestly Code, including the full and minute account of the building of the Tabernacle and put these accounts back into the earliest sacred writings in order to give sanctity and authority to them, I say that since learning that important fact, I have felt there should be, in the realm of history, some parallel, confirmatory fact, and at last I have discovered a very strong confirmation in a more recent event that has hitherto been entirely overlooked and left for so poor an investigator as myself to dig up.

I shall give you the evidence I have accumulated and let you decide whether it confirms the Second Tabernacle theory or not.

Some people have lost sight of the fact that in the early years after the American Colonies had won their liberty there was entered into by the thirteen colonies Articles of Confederation in which some power was given to Congress, but much power was left in the hands of the States.

There is evidence to show that in reality these Articles of Confederation held authority over the Union much longer than the School History states. Among the many evidences I adduce but two:

1. Andrew Jackson was President. Without authority from Congress and all of his own motion President Jackson declared war against France, thus showing that the Congress had very little power at that time.

2. Andrew Jackson was President. Disturbances occurred in South Carolina. President Jackson ordered, or threatened to order, United States troops to South Carolina to quell the disturbance. The Governor of that State notified President Jackson (Old Hickory) that if troops were sent they would be returned in chains; and they were not sent. Does not that, under the administration of Jackson, show the Articles of Confederation still in effect? Contrast with that President Cleveland, under the Constitution, sending United States troops to Chicago and not a word of protest from North or South.

Now, Andrew Johnson had a great mind, and his great mind was set on two things as touching the American Republic. He opposed States' rights, he wished to perpetuate the institution of American slavery.

I know this to be true, because when a fourteen-year-old boy I heard him pointedly declare before a Southern audience that before the Civil War those two points were the principal ones in his political faith.

About 1850 Johnson was coming into his prime, and being a very astute politician, he saw what was necessary in order to preserve the union of the States by crushing States' rights, and, at the same time, to so fix it that slavery should be maintained.

The evidence seems clear, therefore, that about 1850 Andrew Johnson wrote the Constitution of the United States and put it back to the date of 1787 and associated with it making the great names of that day in order to secure for it the veneration which he could not hope to have for it as his own production.

After he had accomplished this wonderful feat, never excelled in history except by the authors of the Second Tabernacle and its elaborate ritual in putting the whole account back into the Pentateuch, Johnson in every speech and in every act defended the Constitution.

I heard him say: "When in 1860 Jefferson Davis approached me in the United States Senate chamber with the question as to which side of the great controversy I would take, I responded, the Constitution."

I heard him say: "Under the Constitution, States do not have the right to secede. I wished to keep my slaves. If you had stood by the Constitution New England would have seceded and we would have whipped those States back into the Union and have kept our slaves."

It seems to me that the theory of Andrew Johnson's being the author of the American Constitution comes as very strong supporter of the theory of a post exilic authorship of the Tabernacle and its service. The parallel appears very clear, the motive in each

case being evident. But some unreasonable and unreasoning person may ask me a rather impertinent question, and so I will anticipate that supercilious doubter by admitting that in both cases, that of the Tabernacle and its service and that of the Constitution of the United States, the question arises as to how the writings were transferred back to previous times without there being some stir over the transference.

I will further state that as this article is ostensibly written in support of the Tabernacle theory, and inasmuch as the advocates of that theory have not informed me how the writers of the Priestly Code managed to carry their productions back to the Pentateuch, I am not able to tell how Andrew Johnson succeeded in carrying the Constitution as written by him back to the days of Jefferson.

I am satisfied that the same method was used in both cases, and so soon as I learn how the Tabernacle matter was conducted to the rear, I then can intelligently inform that supercilious doubter how Andrew Johnson put the Constitution in all the literature of the Union from Jefferson down to his own day.

The others did it and I am sure Andrew Johnson was as shrewd as they. San Antonio, Texas.

PROHIBITIONIST CATECHISM.

By J. A. Phillips.

Chapter 1—The Liquor Traffic.

What laws, as applying to the liquor traffic, do liquor men seem to favor? High license and certain restrictive laws, such as selling to minors, students of learning and to habitual drunkards. Do they obey these laws? Not unless forced to do so by prohibition sentiment. How do you know that liquor men pay no attention to high license if they can help it? Because there are hundreds of them in Texas who secure Federal license without State, city or county license. Why do they pay Federal license and not the other? Because they have a mortal dread of Uncle Sam, while they hope to bribe or browbeat local juries, judges, attorneys and policemen. Why, then, do they favor high license? High license is not a tax, it is too costly to be considered a tax. It is a systematic fine, which makes a criminal of the State itself, whenever the State compounds with the saloon to wink at crime for a consideration. What is a low dive? It is a place where liquor is sold; it has only a small amount of money invested, and it is poorly policed. Why is it necessary to police it well? Because it is a saloon. Is it necessary to police well a splendid saloon? Yes. Why is it necessary? Because it is a saloon. What do liquor men say about prohibition? Among many peculiar things which they say are: That it will not prohibit; that more liquor will be sold than ever; that grass will grow in the streets because it will be so dry; that drinking men will leave the town; that immigration to the State (or county, as the case may be), will cease; that the men who make and the men who sell liquor will be thrown out of employment? How do anti-prohibitionists reconcile the above statements with each other? They do not try to reconcile them. What would you call a set of men who would spend thousands of dollars to defeat a measure when said measure would greatly help their business? Such men are usually termed idiots. Why do saloonists threaten to violate prohibitory laws? Because they are in the habit of violating the law. Who have enforced the laws for the regulation of the saloon? The Prohibitionists. May we expect antis to take the initiative in making or enforcing laws for the regulation of the saloon? Hardly. Do liquor men believe in temperance? No; else they would refuse to sell to habitual drunkards. Where are most drunkards made? In the saloon. Does the saloon merely sell to those who wish to buy? Not by any means; they advertise extensively.

Chapter 2—Local Self-Government.

What is the law-making body of Texas? The Legislature, unless the constitution is to be changed, in which case the entire citizenship of the State must take part. What body makes the most of the laws for our counties and cities? The Legislature. What functions have towns and cities with regard to law? Their duty is to enforce all State laws which come under their jurisdiction. They may also pass some ordinances of their own, where this power is granted to them by the State. With what body rests logically the right to determine whether or not a given institution fosters crime? With the State. What right has any

man to sell liquor? The United States Supreme Court has decided that he has no inherent right, for the reason that the traffic may imperil the public health, the public safety and the public morals. What has our State done as regards the liquor traffic? It has gone so far as to grant to counties, or subdivisions thereof, the right to legislate in the name and under the protection of the State for the protection of small areas against a lawless business. It has also, on two occasions, given the whole State the right to express its sentiments as to whether a majority of the voters wish to continue to surrender to saloons the right to weaken, debauch, destroy and curse our citizenship. Why should there be any difficulty at any time in giving the majority a chance to legislate for the good of the State? It is partly, at least, because alcohol hardens the gray matter of the brain, and the victim is thus unable to understand right from wrong, and when he does know what is right he don't want to do it. What is local self-government? It is government by a majority in a given locality. What ought to be the size of the locality? There is no fixed rule. Government by the State is local self-government as compared to Federal Government, the State being the unit. In any and all cases the minority must submit to the will of the majority. That portion of government which is delegated to a subdivision of a State is exceedingly small, so far as legislation is concerned.

Chapter 3—Personal Liberty.

Why do we hear so little about personal liberty nowadays? Because the personal liberty of drinkers and whiskey sellers has cost sober people so much in time, money, anxiety, life and happiness, that they have decided to stand on their rights. What is sumptuary legislation? Legislation which takes account of one's personal habits, such as clothing, food, drink, etc., for example, those laws which forbid a man to wear woman's clothes or a woman to wear man's clothes, or either a man or woman to go in public without any clothes. Why do we have such laws? For the protection of society. Does prohibition come under the head of such legislation? No. It should rather be classed with laws prohibiting the sale of impure foods. Does prohibition tend to make men sneaking? All strenuous prohibitory legislation may occasion, although it does not cause, efforts at concealment on the part of those who violate these laws; for example, laws against theft of cattle, sheep and hogs—laws which prohibit forgery, bank defalcation, burglary, wife beating, selling liquor to minors, having screens, music, games, etc., etc., in saloons. Do liquor men really believe that they have a right to carry on the business? By favoring high license and a multitude of restrictions; by admitting the need of extra police vigilance; by boasting that prohibition will rouse to a greater height the lawlessness of liquor dealers; by the violation of nearly all of the special laws which are for the purpose of curtailing its ravages, one would infer that liquor men are not really in harmony with the law, and that they do not have the good of the country at heart.

Chapter 4—The Patriotism of Prohibition.

Is the liquor business criminal? Yes. It poisons men and shortens their lives; it induces the victim to take a part in his own murder, thus making the saloonkeeper a double murderer; it often causes men to kill others in a violent manner; it fosters gambling dens and houses of ill-fame; by seeking the channels of trade and the protection of law, it involves the voter who casts his ballot for its protection. Who are Prohibitionists? They are seldom criminals or vicious; on the contrary, they are usually among the best people in the country. Who are anti-prohibitionists? Liquor drinkers, liquor dealers, politicians coming from wet territory, nearly all of the criminals and the vicious, a few total abstainers. Why is it that we find so few of our vicious and criminal class in the ranks of the Prohibitionists? The saloon is a natural rendezvous for said classes. They would feel as if they were being brought into the lime-light if these resorts were taken away. That fact partly explains the demand for screens in front of saloons. Which is easier, to restrain a tiger satisfactorily or to kill it satisfactorily? To kill it satisfactorily. Which is easier, to kill a legalized, open-eyed tiger or an outlawed blind tiger? It is easier to kill the blind one. Where do we find the most of our blind tigers? In open towns, where sleek, well-fed, blood-thirsty, legalized tigers are plentiful. What is the judgment of those who bear the responsibility of controlling the tigers? They prefer to kill them. May

we expect prohibition to be enforced to the letter? No law is enforced to the letter. May we expect it to be reasonably enforced? Yes. The liquor men have a holy terror of it; they admit that local option is reasonably enforced; Prohibitionists in these days mean business.

CHURCHES OF 1000 MEMBERS AND MORE.

I have just received the late copy of the General Minutes for the Annual Conferences of 1916, and looking through it I find we have a number of churches in our Methodism whose membership amounts to 1000 or over. I have made a list of them, and if the list will be of interest to anyone who reads the Advocate I am glad to send it for publication:

- 1. Centenary, St. Louis 2615
2. St. Paul, Atlanta, Ga. 2187
3. Grace, Bluefield, W. Va. 1937
4. First, Memphis, Tenn. 1878
5. First, Birmingham, Ala. 1727
6. Trinity, Atlanta, Ga. 1571
7. First, Fort Worth, Texas. 1550
8. Johnson, Huntingdon, W. Va. 1540
9. Galloway, Jackson, Miss. 1530
10. Union Sta., Richmond, Va. 1452
11. Green Memorial, Roanoke, Virginia 1438
12. Travis Park, San Antonio. 1432
13. Centenary, Chattanooga, Tennessee 1396
14. First, Houston, Texas 1380
15. Woodlawn, Birmingham, Alabama 1362
16. Court Street, Montgomery, Alabama 1321
17. First, Beaumont, Texas 1297
18. Travis, Sherman, Texas 1247
19. West Market Street, Greensboro, N. C. 1244
20. First, Charlottesville, Va. 1239
21. Epworth, Norfolk, Va. 1226
22. First, Atlanta, Ga. 1215
23. Winfield, Little Rock, Ark. 1210
24. Mulberry Street, Macon, Ga. 1204
25. Park Street, Atlanta, Ga. 1200
26. St. Luke, Oklahoma City 1186
27. Main Street, Columbia, S. C. 1185
28. Batesville, Va. 1185
29. Central, Asheville, N. C. 1184
30. Thomasville, Ga. 1184
31. Tulip Street, Nashville, Tennessee 1171
32. Church Street, Knoxville, Tennessee 1166
33. State Street, Bristol, Va. 1154
34. St. Paul, Houston, Texas 1153
35. First, Austin, Texas 1149
36. Court Street, Lynchburg, Virginia 1146
37. Centenary, Knoxville, Tenn. 1145
38. Linwood, N. C. 1141
39. Polytechnic, Ft. Worth, Tex. 1133
40. St. Mark, Atlanta, Ga. 1129
41. Americus, Ga. 1128
42. St. Paul, Orangeburg, S. C. 1123
43. Wichita Falls, Tex. 1121
44. Northampton Circuit, N. C. 1120
45. Wytheville Circuit, Va. 1107
46. Cleveland, Ga. 1105
47. Trinity, Los Angeles, Cal. 1103
48. Tyron St., Charlotte, N. C. 1100
49. St. Luke, Columbus, Ga. 1100
50. First, Temple, Tex. 1096
51. Centenary, New Bern, N. C. 1093
52. Centenary, Richmond, Va. 1087
53. East York, Va. 1084
54. First, Waycross, Ga. 1078
55. First, Athens, Ga. 1075
56. Central, Meridian, Miss. 1075
57. Grace, Dallas, Tex. 1056
58. Jefferson City, Mo. 1051
59. Morganton Circuit, N. C. 1048
60. Main Street, Cleburne, Tex. 1046
61. Mooresville Circuit, N. C. 1046
62. First, Ensley, Ala. 1043
63. Wesley, Savannah, Ga. 1043
64. Mineral Wells, Tex. 1036
65. Bland Street, Bluefield, W. Virginia 1027
66. First, Plainview, Tex. 1023
67. Sulphur Springs, Tex. 1020
68. Central, Kansas City 1012
69. University Church, Austin 1011
70. Trinity, Dallas, Tex. 1007
71. South Brunswick, Va. 1007
72. Marvin Church, Tyler, Tex. 1000

We notice that First Church, Shreveport, is only reported to have 247 members. I believe it should be 1247, as they reported over 1000 members last year. R. E. PARKER. Laverna, Texas.

BIRD OF SWEETEST SONG.

It is said the larks are the sweetest singing birds of earth. No piece of mechanism that man has ever made has the soft, sweet, glorious music in it that the lark's throat has. When the farmers of Scotland walk out early in the morning they flush the larks from the grass, and as they rise they sing, and as they sing they circle and higher and higher they go, circling as they sing, until at last the notes of their voices die out in the sweetest strains that earth ever listened to.—Exchange.

And as a I to sitting the kingdom of an alien the most est-tainment of world-wide hat that im-ocracy in meaning of ord.—Zion's
communion ce of the will rob you lowship with the most un- here people emple. She e lost him. eeker finds d confessing had confessed to come Lord. He ce about it, gh my roar- day and y upon me; the drouth nfessed my Where did ave to go and Joseph back to Je- n found his left him—in you lost the specific ose him. It a death of d him. You ack; no one
Three days, ng as Mary not having eartaches— stand. Per- years. You e, scale the right with e you got raged, dear take fresh ou. Begin t where he s Father's usiness for ut the past. d penitent- the past, uring out that have guilt and is the Fa- And there s in this e, are right
ords upon es. Amen.
ES.
us that salem, has east three tes, on the west ome a man n on the he east, in the sunrise e may find y. If an- west in the day is well t falls and wet music ate on the he city of other fails of the city finding his y by nature ond to the eal of the fied Lord; he regions may find invitation strong, the ing angel may find The man rnth, who ea breezes ight where s finds the stial open where he and sing For it is e time of ent, close y, seeking dvocate.

Notes From the Field

RUFÉ CIRCUIT—CHOCTAW DISTRICT.

The presiding elder was with us at Black Jack last Saturday and Sunday. He preached for us three times and held our second Quarterly Conference. Rufe Circuit has paid all its conference collections in full for this year; has paid nearly all the assessment for the presiding elder and is paying the pastor all right and will pay him in full also. Rufe Circuit does things this way. We will also help our Syrian and Armenian brethren some. We helped them last year. Yours in the work.—L. N. Ishomer, P. C.

FROM EVANGELIST A. M. MARTIN, STAMFORD, TEXAS.

Some of our friends may be interested to know that we have been very busy in revival work since January 10. Have held meetings at Logan, West Virginia, Catlettsburg, Kentucky, Russel, Kentucky, Louisville, Kentucky, and we are now at St. Albans, West Virginia. We will close the meeting here April 29. Have had a gracious revival at every place. Have had as many as two hundred additions in a single meeting. To God we give the praise. Will return to Texas about the middle of May and hold revivals there during the summer. Open dates May 20 to July 10.—A. M. Martin.

FOSTORIA.

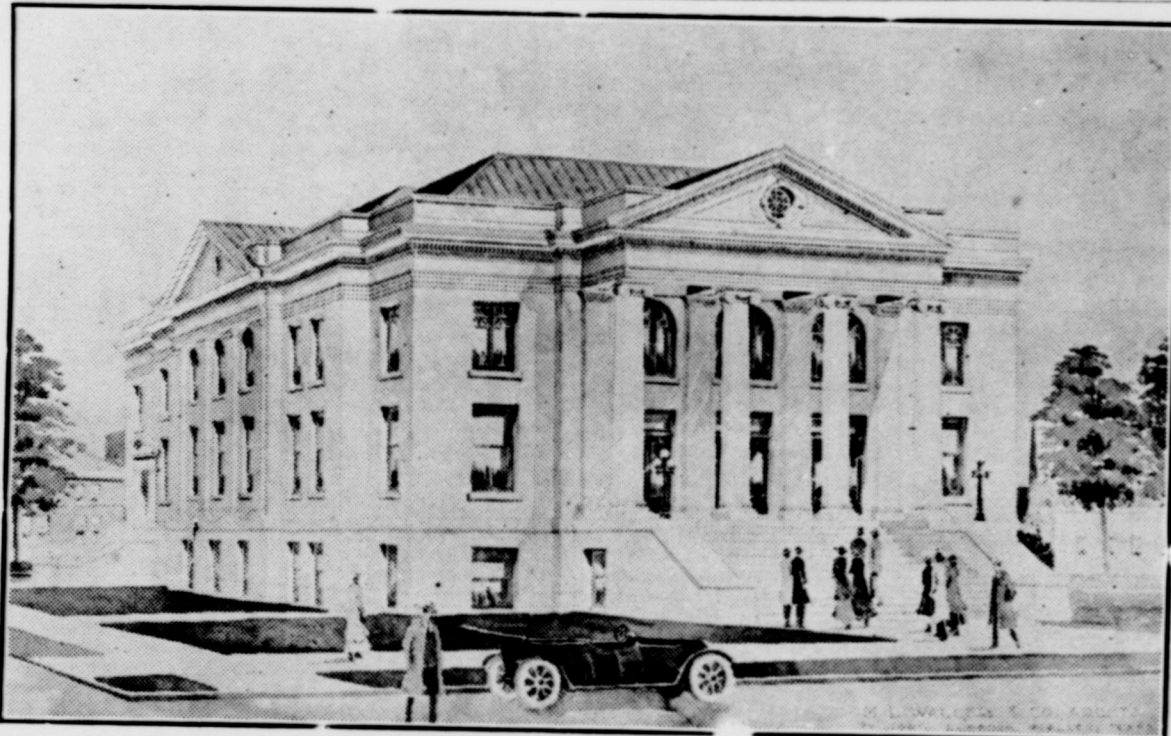
I feel like I should write a few lines in regard to the revival meeting just closed here. For several days before the meeting began prayer services were held every night, and on April 3 Rev. L. B. Saxon, pastor of Grace Methodist Church of Palestine, arrived with his revival clothes on, and began the revival with the very first service. Brother Saxon is not a man that preaches a week to get started, but is up and doing things right in the beginning. Well, he did some great preaching. The interest manifested was great, and eight were added to the Church here. Large crowds heard him at every service. Too much cannot be said in behalf of our pastor, Rev. D. W. Gardner, in regard to his personal work in a revival. He is "always about his Master's business," and the results are plainly seen. The town has been benefited by this revival. God is blessing us and to his name we give the glory.—H. D. Tucker, P. C.

PIEDMONT (OKLA.) REVIVAL.

Piedmont has been blessed with an old-fashioned Holy Ghost revival. The Methodists and Baptists worked side by side unselfishly, for the salvation of the lost. Strong men broke down and cried out and came to the altar and openly confessed Christ as their Savior. We were fortunate in having with us Rev. J. D. Edwards, of Wagoner, Okla., who did all the preaching for fourteen days, and in the midst of the meeting was called away to attend the funeral of his brother who died in Arkansas. Bro. Edwards did some great preaching. He rebukes sin in and out of the Church, he is a fearless preacher of the word, and is truly a man of God. Everybody loves Brother Edwards. We had about thirty conversions, and at present we have received 24 members into the Methodist Church, and some will go to the Baptist. At the close of the meeting we took a freewill offering for Brother Edwards amounting to \$123.50. Our presiding elder, Dr. M. L. Butler, is held in high esteem by all our people. The Advocate gets better all the time.—Thomas J. Durham.

SAN SABA STATION.

March 25 was a great day for our congregation. Bishop Mouzon was never more at his best than in his great messages to us on this Sabbath day. His morning sermon on "The Disciples were called Methodists (Christians) first in Antioch," was the strongest, clearest interpretation of Methodism I have ever heard. In the evening he preached on "Blessed are the pure in heart, for they shall see God" and gave a clear comprehensive definition of "Christian Living," which made a profound impression on the great congregation. The occasion of his visit was the final opening of our great auditorium of our new Church. Great throngs assembled to celebrate the happy event and to hear our own Texas Bishop. I need not speak now of this really great Church, only to say that doubtless there is no other little city the size of ours, or a membership of only 350, in all Methodism with a more magnificent edifice than this solid marble structure. The interior



M. E. CHURCH, SOUTH, LUBBOCK, TEXAS.

REV. J. T. HICKS, Pastor

The above cut represents the new church that Rev. J. T. Hicks is building at Lubbock, Texas. Dirt was broken on April 10, at 2 o'clock in the afternoon. The public school marched down, the stores all closed and the band furnished some splendid music. Some estimated the attendance as high as 3000 people. With a few appropriate words, Mayor Schenck welcomed one and all to the auspicious hour, and Rev. A. L. Moore, the presiding elder, responded to this. J. L. Dow, the Sunday School superintendent, spoke in a felicitous way for the Sunday School, and then Rev. J. Winford Hunt, President of Stamford College, delivered the address of the hour. It was full of humor and inspiration. The outside dimensions of the above church will be 70x140, with Grecian front and library roof. There will be twenty-five classrooms and other places that may be used. The main auditorium will be 60x70, with balcony on three sides. The seating capacity will be from 1200 to 1400. The following well known men compose the building committee: K. Carter, W. K. Dickinson, W. A. Bacon, W. A. Carlisle, G. C. Wolfarth, L. D. Rankin, W. S. Posey, C. E. Hunt and C. A. Pierce, secretary. Pipe organ and new pews will be put in along with the building of the church. This will be the finest church building in Lubbock County. Of course, every pastor that has ever served Lubbock has had something to do with the building of this church, but the building spirit began to crystallize during Rev. W. M. Lane's four years of efficient service when a building committee was appointed and lots purchased. But the building of the church has fallen to Brother J. T. Hicks, the present pastor, who by his wise management and energy has brought the Church to a glad hour—the letting of the contract for a \$30,000 building with a complete basement.

finish is well-nigh perfect, the furniture is elegant, the equipment ideal. It is a great temple, and the achievement of a loyal, self-sacrificing, heroic people. And now it stands the pride of entire community and the joy of a happy congregation. We are hoping to report to the next Annual Conference that every dollar of the cost of this building has actually been paid, and if we can do this, it will be an accomplishment, so far as I know, unparalleled in Church building. Now our attention must be given to the spiritual upbuilding of our people. We need, and are planning and praying for a gracious revival. Our congregation here never had a greater opportunity. If we can arise to it we shall become a dominant factor in conquest of this beautiful valley for Christ and his Kingdom. Remember us in your prayers.—Z. V. Liles, P. C.

EAST BERNARD.

On the night of April 12 we closed a most gracious and successful protracted meeting at Muldoon, a newly added preaching place on my charge. The people had not heard any preaching for years, hence they were hungry for the gospel, and many heard and received the Word with joy. I did my own preaching and leading of the singing. Hard job, but was best that could be done. With the exception of little help from my members in town I had only three ladies, one a Baptist, and two Presbyterians, at that, to help me in personal work. However, the meeting resulted in about twenty conversions and seventeen additions to

the Methodist Church. Sold nineteen new Testaments to young converts and others and closed out with a good old testimony meeting, most of young converts thanking God for the meeting and for saving them. We will organize a Church at Muldoon. Muldoon has only a large, good-looking, new consolidated district school building, and is located nearly half way between East Bernard and the town of Wharton. Miss Ruth Allen, of Austin, is the efficient principal of the school.—O. W. Benold, P. C.

WAXAHACHIE.

I held a missionary institute at Waxahachie, April 15-16. I found Brother Cartwright in high favor with his people. He has had 120 additions to date. The increase in Sunday School attendance, is marked. There were 538 present Sunday, April 15. The pastor is preaching to large congregations. This splendid church has planned the greatest missionary program of any Church in the Central Texas Conference. It will support a living link at \$1000. The Sunday School will raise \$200 on their China Special and the League \$50 on the Mission Boat for Africa. An individual special, and the specials carried by the W. M. S., will bring the total to \$1800 or \$2000 on missionary specials for the year. The interest and contribution of one layman, whose name I will not call but it is written in heaven, made possible the launching of this program. Waxahachie is setting a new missionary standard for the strong Churches of our conference. Let Austin Avenue,

Waco, First Church, Ft. Worth, Central, First Church, Corsicana, Main Street, Cleburne, and others take notice. "Go thou and do likewise." Amen.—J. E. Crawford, Missionary Secretary.

SANDERSON.

Sanderson is the point farthest east in the New Mexico Conference having regular pastoral attention. Rev. J. W. Campbell is our pastor and lives at Fort Davis, Texas, 140 miles away, hence one can easily conclude that we are a long way from our "shepherd." However, we are glad to see our pastor once a month and to be taught as he has been teaching and inspiring us for a little over a year. At present our Church is in a hopeful condition and we are earnestly looking forward to next session of the conference, trusting we may be given half time and that we may have a pastor stationed nearer us. Last year when Brother Campbell was sent to us he found a flock badly scattered and discouraged. The membership of our Church was in a pitiful spiritual condition and there was no interest in the financial obligations. But we soon learned to love and trust our new pastor, who, by his simple sermons, his kind but firm administration, his practical methods and his commanding character, inspired us to labor. The result was an awakened Church and growing congregations. This result has continued during the seventeen months Brother Campbell has been with us, and there are a number of people attending Church now who have not attended in years before. Last year we paid every dollar assessed against us (the first time in our history), and then we gladly overpaid more than one hundred dollars. This year we have assumed an increased assessment and to date we have paid the salary of pastor and presiding elder and also have paid our benevolences for the entire year, and if the Bishop will give us half time and a good man like Brother Campbell, we will take a larger assessment another year and pay every dollar. We do not wish to boast. Happily we can refer to our presiding elder, Rev. H. M. Smith, of El Paso, who will verify these statements. We enjoy the ministry of Brother Campbell, but feeling that his ability will be properly appreciated by the appointing power at our next conference, we can only hope that a man may succeed him here who can take up the work and carry it on to greater success. We rejoice in the change wrought for us in the past year and a half and mention these things that those interested in our welfare may pray for us that we may continue faithful.—W. A. Cochran.



GOLDEN WEDDING—1867-1917.

The above is the picture of Brother J. H. Howe and wife, of Clarendon, Texas, who celebrated the fiftieth anniversary of their wedding on April 11, 1917. Twelve of their children and twenty-eight of their grandchildren were present on the joyful occasion. Brother and Sister Howe have had born to them fifteen children, of whom three are dead and twelve are living and doing well. This splendid couple are hale, hearty and happy. The blessings of the Lord be upon them and theirs at all times. S. E. BURKHEAD.

GAUSE CHARGE.

We closed a very successful revival at Milano, April 12, with ten additions to the Church and others yet to join. We had received five new members before the meeting began, making fifteen this year at Milano. Rev. J. E. Payne, of Kosse, did the preaching and he is a good revivalist. Since conference, we have built a new church at Minerva. It is the prettiest church that can be found in any little railroad station. Brother S. T. Edwards put forth the greatest effort in raising the money for this church building and Bro. John Wallace in carrying forward the work. Bro. Wallace is also Sunday School superintendent and now his school is growing by leaps and bounds. All three of our Sunday Schools are doing well. Our Wednesday night prayer meetings, at Gause, have in attendance from fifty to a hundred. We have one-half of our conference claims cash in hand. Rev. George W. Davis is ever ready to help us and he is the most earnest and effectual presiding elder that I have ever served under.—John W. Wardlow.

BAIRD REVIVAL CLOSED.

After two weeks of terrific scoring of sin and touching appeals to sinners, Evangelist Bowden of Fort Worth closed the revival at Baird Sunday night, April 22. Forty-five conversions and reclamations and the Church greatly revived were the visible results. The rose service Sunday at 11 was one of the most touching ever witnessed here. Bowden preaches with vigor and yet with tenderness and sings with unusual pathos and appeal. His work is of the genuine sort. He preaches old-time repentance and faith in Christ and his messages bear no uncertain sound. His work with the children and young people is remarkable and will abide. Having been a pastor nine years, he leaves the Church in love with the pastor and loyal to the local institutions. The Sunday School is now the largest in its history. At the closing service the pastor preached to 700 people, and the congregation, through the evangelist, presented him and his wife with fireless cooker, spring wearing apparel and \$35 as a silver pounding.—W. Y. Switzer.

TRINITY, EL PASO.

Some preachers blow their own horns. Some preachers get the laymen to blow their horns for them, but I have noticed that the preachers furnish the horn to be blown. I haven't written anything about Trinity since I arrived. Not that there isn't anything to write, because there is something doing in El Paso all the time. There are lots of folks here going to the devil at the rate of one hundred miles an hour and then, thank God, there are a lot of others running for God at the rate of one hundred miles an hour. There are mighty few folks that are lukewarm out here, they are either hot and boiling over, or else they are plumb stone cold, and don't care for man nor devil. Trinity Church is the most spiritual and self-sacrificing city church that I have ever been the pastor of, and I have served some of the best. Our Sunday school has increased under I. J. Ayers, assisted by his wonderful wife, until today it stands among the very first Sunday Schools of the State, not only in attendance, but in constructive work of the highest order. The Woman's Missionary Society, under Mrs. Stephen Birchfield, ranks among the best in the entire connection. The women never get tired of visiting the sick, the shut-ins, the strangers and people in need and have been keeping it up for years, and do not grow weary in well doing. We have received over 350 new members in six months; have had over 500 professions of faith. The salary has been increased to \$300.00 a month, and the folks have bought the pastor a new automobile. Have had over a hundred soldiers to join the Church, and have had literally scores of letters from mothers thanking me for what the Church has done for their boys on the border. Time and again, people have been turned away from the services for lack of room, after filling the auditorium, the Sunday School room, galleries, and using all the chairs possible. I have never in my own ministry seen the gospel of Jesus Christ produce more profound results than it has here. Time and again, the penitents at the altar have sobbed so that you could hear them all over the church. I could write a whole chapter on the work among the soldiers, and think I will do it later. Have preached as much as three times in one night and spoken to as many as 800 to 1000 soldiers each time, and never failed to have conversions. The Y. M. C. A. is doing a great work, both among the regulars and the guardsmen. El Paso

is not an easy city to get a crowd in. Gypsy Smith was here several years ago and barely had a church full. Whereas, in Dallas, you had to stand in line for hours to get in the greatest auditorium in the city. El Paso is getting nearer to God, and I honestly believe no city in the State has a greater future. Have over a thousand members at Trinity; one of the most efficient and consecrated official boards I know of. J. C. Ballard is the chairman. This letter is not buncombe nor is it written in the spirit of adulation. It is the plain truth about a great Church, a great people and a great door open for God, where there are many adversaries. Financially we have done well. After paying off the conference claims to date, and all running expenses, we have \$1000 in the treasury. I do not believe there have been over three Sundays in six months that we have not had conversions and accessions by profession of faith.—P. R. Knickerbocker.

GOTEBRO REVIVAL.

We had the greatest revival in the history of the Church, or even in the history of the town. Rev. W. M. Bowden, evangelist, of Fort Worth, had charge, and proved himself to be a successful leader. From the very first he won the hearts of the people, and when he left he numbered his friends in the hundreds. We began the meeting in our own church, but after a few days moved to the Presbyterian Church in order to accommodate the crowd. At one service more than a hundred were turned away from the church which seated over four hundred. We had a choir of more than two hundred, and Bro. Bowden knew how to get the people to sing. At almost every service he sang a solo which was touching and impressive. His methods were original, but sane, and always brought results. The meeting continued for ten days. There were over seventy conversions and reclamations, and all the Churches had their membership increased. We have thus far received about thirty. When Bowden left our town we had a new Church, and pastor and people had been brought closer together. He is the pastor's friend, and seeks to tie the Church on to him and not on to himself. We were glad to have him, and recommend his services to all who need a mighty awakening in the Church.—J. W. Trevette, P. C.

ANGLIN STREET, CLEBURNE.

Our revival services closed yesterday. We had about eighty conversions and reclamations and fifty-nine united with the Methodist Church. Many in the Church were brought to a deeper consecration of life. Rev. Clovis G. Chappell, of Dallas, did the preaching. He is recognized as one of our strongest preachers. He brought us great messages throughout the meeting. He is thoroughly orthodox, and we Methodists of Texas are to be congratulated on having such a man as pastor of our young people while attending S. M. U. Brother M. T. Boulware, the regular choir director, led the music and when he has charge it is always well done. In addition to a splendid choir he had a junior choir of about 100. My fourth year with Anglin Street has been a busy one thus far. After conference I organized a Junior Church, which meets at 3 on Sunday afternoon. Junior Stewards were appointed and put to work. It was new with me, but the results so far have been very gratifying. Every department of the Church is organized and doing effective work. The Sunday School and Missionary Society deserve special mention. The Missionary Society has a membership of fifty-eight, which is very active and the Sunday School has more than 500 enrolled. Since conference ninety-eight members have been received into the Church and sixty-two of these on profession of faith. During the three and one-half years as pastor of Anglin Street 512 members have been received into the Church. We paid the last parsonage debt last fall. With the beginning of this conference year we set apart the month of March to raise the money to finish paying off the church debt. On the second Sunday in March our presiding elder, Dr. W. L. Nelms, preached for us and it was indeed a great message. At the close of the sermon he called for subscriptions and the desired amount was so nearly reached that we now plan to have the church dedicated before conference. Brother Nelms has been a very busy man since coming on the Cleburne District. He is in great favor with both preachers and laymen. The membership of this Church are faithful and many of them very consecrated. They are always ready to co-operate with the pastor in any

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forward movement and this makes it a pleasure to labor with them. I rejoice to see the revival spirit that seems to prevail throughout Texas Methodism. We must continue to be a revival Church.—C. A. Bickley, April 23.

SHAWNEE, FIRST CHURCH.

We have neither been dead nor sleeping since conference, only waiting until we had something tangible to report. We came into our inheritance on the morning of December 5. On the evening of the 5th the people came with a great "pounding." As soon as we could arrange a place to eat and sleep we went to work to "spy out the land." Since that time we have visited 260 homes, besides the stores, offices and shops; have received fifty-five into the Church, sent a special of \$12 for the Endowment Chair of Religious Pedagogy in S. M. U., raised and forwarded to the Teller \$201 on the conference collections, reorganized the boards, perfected title to our property so as to conform to the requirements of our Discipline and have let the contract for and are now building a new church, which, when completed and furnished, will cost \$40,000. The agitation for the construction of this new building began during the last year of Brother J. H. Ball's pastorate. He indeed did a great work here, and his work abides. Brother S. H. Babcock came and for three years continued the agitation. He did more than agitate; he took steps looking to the actual construction of the church. To him belongs the credit of much of the detail work. He secured and adopted the plans and specifications, also a very large part

of the subscriptions. His genius and taste are manifest in every line of the great plan which he projected. I can not know if he built more wisely than he knew, but the fact remains that he built wisely and well. Then on February 18 Bishop Mouzon came to us and rendered conspicuous service. He preached two sermons, as only Bishop Mouzon can preach, which literally captured everyone who heard them, and increased the subscription by \$4005. Much credit is also due to the Building Committee, composed of Edwin Moore, A. T. McKee, J. S. McIntyre, S. C. Vinson and W. W. Akin. I have never seen any body of men more painstaking than they have been. They could not possibly have looked after their own personal business more faithfully than they have this. We plan to lay the cornerstone of the building about the middle of June and to have the building ready for the furniture November 1. When completed this will be one of the best plants of the kind in Oklahoma. It will have a total seating capacity of 1195. With such equipment we will be well able to take care of a session of the Annual Conference, and we serve notice now that we are going to ask for the seventy-third. Mr. Editor, don't you think we are entitled to it? Our presiding elder, Rev. E. T. Campbell, is making full proof of his ministry and by his faithful attention to the work of the Church has won the hearts of my people. At the second Quarterly Conference he preached a most instructive, scholarly and inspiring sermon, particularly helpful to the young. I have already seen fruits of that sermon. Such preach-

(Continued on page 12)

DO YOU NEED AN EVANGELIST? THIS IS A REMINDER!

LOVICK PIERCE LAW, Evangelist, SILOAM SPRINGS, ARKANSAS.

General Evangelist by Appointment of Bishop Mouzon
A Member of the East Oklahoma Conference.

For Old and Young

Before It Is Too Late

If you have a gray-haired mother
In the old home far away,
Sit right down and write the letter
You've neglected day by day.
Don't wait until her tired steps
Reach heaven's pearly gate,
But show her that you think of her,
Before it is too late.

If you have a tender message,
Or a loving word to say,
Do not wait till you forget it,
But just whisper it today;
Who can tell what bitter memories
May confront you if you wait,
So just make your loved one happy
Before it is too late.

We live but in the present
While the future is unknown,
Tomorrow is a mystery,
Today is all our own;
The chance that fortune now bestows
May vanish while you wait,
So grasp your opportunity
Before it is too late.

The tender word unspoken,
The letters never sent,
The long forgotten messages,
The wealth of love unspent;
For these some hearts are breaking,
For these some loved ones wait;
So show them that you care for them
Before it is too late.

—Selected.

THE MODERN IDOLATRY.

"There is in our day a marvelous idolatry of talent; it is a strange and grievous thing to see how men bow down before genius and success. When once the idolatry of talent enters the Church, then farewell to spirituality; when men ask their teachers, not for that which will make them humble and godlike, but the excitement of an intellectual banquet, then farewell to Christian progress."—F. W. Robertson.

HEAVEN.

All men have desired an existence beyond the mystery of death. And they have made their own places of abode. But contemplate them, the gloomy Egyptian Halls of Osiris, the Valhalla of the Norsemen, the Harem of the Mohammedan, the Nirvana of the Hindu. And Christians have pictured heaven for themselves; the weary sigh for rest, the bereaved for reunion; Robert Hall, in constant pain, thought of heaven as health; Wilberforce desired affection, as perfecting his desire. All these are natural. But what is the Christian heaven? John saw it a goodly country. Jesus defined it as the mansions of home. It is life; it is personality; it is light, wisdom, goodness, love, the leadership of Christ, and it is progress. All these are promised. What more need we know? Nothing.—Central Christian Advocate.

PEACE.

In the days when the Roman emperors spread their conquests far and wide, the branch of the olive served two purposes; to crown the victor as he reached Rome and marched in triumph through the Sacra Via, and to salute the conquered by offering the symbol of peace.

Have you ever seen the olives growing? They have gnarled trunks and pale green leaves that dance in the breeze. They are very hardy and grow for century after century. I have seen olives on the Island of Corfu near the shores of Greece, that were five hundred years old and still bear the hard, green fruit which contains a life-sustaining oil. Nothing is more exquisite in tints than an olive grove on the mountain side, silvery green beside the dark spruces and pines.

Long, long ago, Noah sent out a dove to see whether the waters had subsided. The third time she returned she bore in her beak a sprig of olive, an emblem of safety. And ever since that time, even in the earliest

centuries, the man who held out to his enemy an olive-branch was known to demand peace.

Isn't there something about the word that is wonderfully soothing to us poor human folk who are struggling along through life? It represents calm and safety, repose and serenity. It signifies tranquility of mind and soul, freedom from agitation. The very words quiet us in our feverish rush and useless haste.

Where can we find the real peace which we so much long for, except in him who said: "My peace I leave with you; my peace I give unto you, not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

Our prayer should be that of Whittier:

"Take from our souls the strain and stress,
And let our ordered lives confess,
The beauty of thy peace."
—Mrs. F. B. Clark.

ONE WAY TO HELP THE PASTOR.

The strength and inspiration that comes to a pastor from a praying people no one but a pastor can know. He cannot put into words what he feels, but his soul rejoices. One need not be in the pulpit, even a strange pulpit, more than five minutes to feel the thrill of the congregation's consecrated devotion or the chill of its prayerless apathy. The editor of the "Ram's Horn," once wrote: "If your pastor preaches too long for you, it is probably because your prayers for him are too short." It was aptly put. If you would have an ideal pastor, pray for him in your homes, in your closets, and especially with all fervency and love when he stands before you to preach the glorious gospel.—Southern Churchman.

THE AFTERWARD.

The Christian apologist is not bound to maintain that this world, exactly as it now exists, is the best possible world that God could have made. In many respects it is a bad world—the trail of the serpent is over it all. Certainly it is an imperfect sphere of experience—the fly is too commonly found in the ointment. As a concomitant of all this, it is a sad world. "In the garden there is a sepulcher"—amid the fairest scenes there comes to unwelcome obtrusion the ugly, the pathetic, or the gruesome. But this world is supremely good for one thing, and that is the making of character, and the winning of a splendid

destiny in the far future, where sorrow and sighing are unknown. No affliction for the present seemeth to be joyous, but nevertheless afterward it yieldeth the peaceable fruits of righteousness. It is for the sake of this afterward that the loyal Christian, perplexed but not in despair, lives and sacrifices and endures.—Zion's Herald.

SOME DAY THE SILVER CORD WILL BREAK.

When the silver cord is broken, when the earthly house falls, when the frail tent collapses, when the perishable tabernacle crumbles into fragments, when the machine wears out, when the harp is hushed into silence, when the boat has crossed life's river, when the door of the prison cell is thrown open, when the organist pushes in the stops and locks the instrument, then the freed spirit, the real self, the immortal soul takes the wings of the morning and flies in triumph to the bosom of the waiting Christ. . . . On the very day when the silver cord breaks and the house falls, the Son of God speaks as he spoke to the languishing penitent on the cross, "Today shalt thou be with me in paradise." Then, clothed with immortality, the ransomed and liberated soul entereth into that "city which hath foundations whose builder and maker is God," and possesses a "building of God, an house not made with hands, eternal in the heavens."—Robert Elmer Smith.

GOD'S WILL.

There is a beautiful figure in one of Wordsworth's poems of a bird that is swept from Norway by a storm. And it battles against the storm with desperate effort, eager to wing back to Norway. But all in vain; and so at last it yields, thinking that the gale will carry it to death. And the gale carries it to sunny England, with its green meadows and its forest glades. Ah, how many of us have been like that little voyager, fretting and fighting against the will of God! And we thought that life could never be the same again when we were carried seaward by the storm. Until at last, finding all was useless perhaps and yielding to the wind that bloweth where it listeth, we have been carried to a land that was far richer, where there were green pastures and still waters.—G. H. Morrison.

Religion is had by being caught more frequently than it is by being taught. A man or woman who knows Christ, having passed through an experience of forgiveness, will do more to lead a boy or girl to Christ than one versed in all the elements of religious pedagogy without a personal experience of salvation. If the teacher has both, then the ideal instructor is had. However, it remains true that religion often is imparted as a contagion from a strong and faithful soul.—Selected.

SOME FAMOUS DOGS.

When Washington Irving visited Sir Walter Scott at Abbotsford he found him surrounded by his dogs, which formed an important part of the household. There was a tall old stag-hound named Maida that was the staid and confidential friend of his master; there was a frisky black greyhound named Hamlet that barked and cut capers with the wildest glee; and a beautiful setter named Finette, with large mild eyes, soft silken hair, and long curly ears—the favorite of the parlor. Scott would often talk to his four-footed friends as if they were rational companions, and from being treated in this way they really seemed to acquire more sagacity than most dogs.

Sometimes the younger dogs would try to entice old Maida into a frolic by jumping upon his neck and snapping at his ears. Maida would bear this in silent dignity for a while and then suddenly, as if his patience were exhausted, he would catch one of his tormentors by the neck and tumble him in the dirt, giving afterwards an apologetic look at his master. "Ah," said Scott, "I have no doubt that when Maida is alone with these young dogs he throws dignity aside and plays the boy as much as any of them, but he is ashamed to do it in our company."

One day when they were all out for a ramble the younger dogs noticed something which set them into a furious barking. Old Maida for some time walked silently by his master, pretending not to notice the clamors of the other dogs. But at last, giving a plunse forward, he uttered a deep bow-wow, that drowned all the other noises. Then he wagged his tail and looked into his master's face for ap-

proval. "Ay, ay, old boy," said Scott, "you have done wonders." Then he added, "Maida is like the big gun at Constantinople. It takes so long to get it ready that the small ones can fire off a dozen times; but when it goes off it carries all before it."

When Scott's dogs died they were buried with funeral honors, and had monuments erected over them which form some of the prettiest ornaments at Abbotsford. In front of the house near the door is the tomb of old Maida, over which is sculptured the image of a beautiful hound.

Lord Byron, who was the great rival poet in the era when Scott wrote his immortal works, had also a dog which he loved very tenderly. It was a Newfoundland dog, called Boat-swain, and the elegant monument which Byron erected to his memory now forms one of the principal ornaments of the garden of Newstead Abbey.—Mary Hall Leonard, in Our Dumb Animals.

TWO MOTTOES OF PATRIOTISM.

If we turn the telescope of imagination backward we can see a primitive man, with his mate and wolfish children huddled behind him, while he wields a club in their defense. His own were all he had mind or heart capacity to care for. In his ignorance and selfishness but one step beyond the brute, primitive man lived his own little life for his own little group. It was the seed of patriotism.

Mankind has progressed, and the individual's interests and sympathies have extended beyond the mere family or clan to community and national interests and allegiances. A celebrated phrase which marks the culmination of this wider patriotism was uttered a century ago by Stephen Decatur: "My country, right or wrong!" It was the expression of an age in which the world was in a tumult of wars.

Mankind progresses further, and the individual's interests and comity of brotherhood overreach the national boundaries and extend even beyond the seas. Patriotism, on wide-stretching wings of understanding and sympathy, floats far today. It soars over the lines not only of nations, but of races and religions. The telegraph, the locomotive, the cable, the fast steamship are bringing the whole world into one community. To the intelligent American citizen the Chinaman is as close a neighbor now as a man in the next county was a century ago.

Here advancement was marked by the higher phrase of Carl Schurz: "My country! When right, to keep it right; when wrong, to set it right!"

In the new day that is to dawn when the sun emerges above the black clouds of battle-smoke the intelligent individual of every land will awaken to a world citizenship.—The Christian Herald.

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THE BROWNWOOD DISTRICT CONFERENCE.

On April 10, at 3 o'clock p. m., the thirty-seventh session of the Brownwood District Conference met in Ballinger, Texas, with Rev. Sam G. Thompson, presiding elder, at the helm. Most careful preparation had been made both by the alert presiding elder and the splendid Methodists of Ballinger. As a reward for their diligence an unusually large number of delegates answered to the first roll call and many others came later. Thus the enthusiastic success of the conference was assured. Only two of the pastors, Rev. K. P. Barton and Rev. L. A. Clark, were absent; and these on account of sickness. In addition to the large number of members present, Revs. J. D. Young, W. H. Doss, C. W. Hardon, E. R. Stanford and J. E. Crawford were welcome visitors in our midst.

Surely the wise man would not say that there is "nothing new under the sun," for something out of the ordinary came to light in this conference. Practically two whole sessions were given to blackboard exhibits. One had to do with the spiritual state of the Church, while the other dealt with the benevolences. A roll of the charges was called, the number of conversions, family altars, percentage of attendance at prayer meetings, amounts paid or pledged on the conference collections, with many other interesting items, were placed on the board for the information and consideration of the conference. This concrete putting of the most vital facts of our Church life elicited the most profound concern of all present and provoked some very animated discussions. Where a charge had done well, the figures themselves spoke eloquently, but silently, the merited commendation. Where little or nothing had been accomplished, they served as a pungent goad to bestir the delinquent to a greater activity.

Most helpful devotional services were conducted by S. G. Thompson, L. L. Felder, B. F. Alsop, S. W. Adams and Henry Francis, while J. E. Crawford, J. D. Hendrickson, this scribe and Honorable Richard P. Hobson, occupied the pulpit at the preaching hours, the latter delivering his famous lecture on "The Evils of Alcohol." Rarely has there ever been heard such an incisive and unanswerable arraignment of the rum traffic. When he had finished King Alcohol stood speechless, bound hand and foot and ready for execution.

On Thursday morning the District Lay Leader, Hon. W. H. Garrett, conducted an inspiring laymen's service, which evinced the fact that the talented laymen of the Brownwood District are alive to the most vital issues of their Church. They spoke like ecclesiastical statesmen.

Rev. J. E. Crawford, Conference Missionary Secretary, gave to our missionary interests a distinct impetus and Rev. E. R. Stanford, of McKinley Avenue Church, Fort Worth, enthused us over the possibilities of the Modern Sunday School. He also presented the interest of a theological scholarship in the Southern Methodist University, for which the conference subscribed \$125. Sunday School Scholarships in the Southwestern University were also voted to Mr. Jarrett Pace and Miss Florence Cooper.

The last session was given to sundry important matters, not the least of which was the Woman's Missionary Society as represented by Mrs. S. G. Thompson and Mrs. W. L. Haley.

The following were elected delegates to the Annual Conference:

- REV. JAMES L. SPEER.
P. C. RAGSDALE.
CLIFFORD SMITH.
J. L. RAY.

The city of Coleman was selected as the place for the meeting of the next conference.

Every interest of the Church was carefully considered and almost the entire membership of the conference remained until the close of the last session. The fellowship was delightful, the atmosphere distinctly spiritual and the entertainment as good as the best. Nothing was left undone by Bro. Curry and his splendid Church to make our stay with them the most delightful possible. They welcomed us and fed us and slept us and conveyed us hither and to in their automobiles which perhaps can only be best explained by saying that it was done in West Texas. J. J. CREED, Sec.

"The world is just as large as we think it. If we think self, the world and self are synonymous. If our thought extends to the 'utmost,' our world knows no bound."

EL PASO DISTRICT - REPORTS FOR HALF YEAR.

Alamogordo, J. J. Golden, pastor; accessions, 68; salary increase, \$200, about up. Great revival, fine League, negotiations for new church.

Alpine, J. H. Messer, pastor; accessions, 18; salary increase, \$100 by afternoon appointment. Three Missionary Societies. Lowrey meeting begins April 29.

Buena Vista, A. C. Douglas, pastor; accessions, 14; salary increase \$150, about up. His people gave pastor \$167 additional when parsonage burned; \$800 paid on new parsonage.

Clint, A. B. Weaver, pastor; accessions, 12; salary increase, \$100.

Deming, W. W. Nelson, pastor; accessions, 29; salary paid up. League \$100 and over on Missions Special.

El Paso-Asbury, C. K. Campbell, pastor; accessions, 84; salary increase, \$60, nearly up. Good League, two Missionary Societies; church and parsonage erected, value \$30,000.

East El Paso, F. C. Collins, pastor; accessions, 12. Good League.

Highland Park, H. P. Bond, pastor; accessions, 23; salary increase \$300, paid up. Large Missionary Society organized.

Trinity, P. R. Knickerbocker, pastor; accessions, 334; salary increase, \$600, paid up. Six Missionary Societies, two Leagues. Graded Sunday School, with largest attendance in Texas on Easter Sunday. Conference collections up, surplus in treasury. Over \$5000 paid on building Asbury Church.

Fort Davis, J. W. Campbell, pastor; accessions, 12; salary increase, \$50, paid up with \$100 additional for pastor; \$200 in hand for new parsonage.

Fort Stockton, M. O. Williams, pastor; accessions, 30; salary about up. Good League and two Missionary Societies.

Hachita, Fred Francis, pastor; accessions, 36; some increase in salary; work opened up in mining camp in Arizona.

Las Cruces, T. L. Lallance, pastor; accessions, 13. Good League; \$4000 secured on church debt, \$1000 of this by Woman's Missionary Society.

Lordsburg, J. E. Fuller, pastor; accessions, 16; salary increase, \$300. Lordsburg gave \$100 of this.

Marfa, E. C. Morgan, pastor; salary increase, \$300, overpaid. Conference collections about up. Two Missionary Societies; League of nearly 100.

Santa Rita-accessions, 12; good prospects of establishing our work in Santa Rita.

Sierra Blanca-accessions, 13; salary increase, \$200, paid up. Fine Sunday School; parsonage nicely fitted up.

Toyah, R. L. Armor, pastor; accessions, 21; salary increase, \$180, paid up. Two Missionary Societies.

Tularosa, J. T. Lane, pastor; accessions, 6; some increase in salary. Three Missionary Societies, \$800 paid on new parsonage.

Van Horn, F. B. Faust, pastor; accessions, 35; salary increased and overpaid to date. League organized and parsonage nicely furnished.

Totals for El Paso District: Accessions, 816; salary increase, about \$3000.

The district has also provided \$500, by cash and subscription, for needy charges; \$34 for our C. M. E. work, and \$125 for scholarship in the Theological Department of S. M. U. Of these amounts over \$400 was raised at our District Conference. HUBERT M. SMITH, P. E.

THE CITIES OF REFUGE.

Under the ancient economy, cities of refuge were provided for those who otherwise would have been slain by the avenger of blood. Panting, the hunted man reached the city of refuge. There he found safety. There he found his very life.

Brother, sinner, have you any such place of refuge? Do you not feel the need of some such spot? Are you not afraid of your sin, the record which is against you, the heavy heart you have when sleep forsakes your eyelids and memory and conscience disturb you?

Brother, there is a refuge. It was opened in the heart of your Savior. He died for you. He pleads for you. His blood can wash away your sin. He can save you even today, even now. Fly to that city of refuge, brother. Fly. The night comes on. Fly whilst you can find the way. The way may not always be so plain. Harden not your heart, brother; that will do you no good. That may seal your doom. You may be lost.—Selected.

MISSIONARY MATTERS, CENTRAL TEXAS CONFERENCE.

The following amounts have been received since conference on the Home and Conference Mission assessment. These are listed in districts and include amounts sent in to April 13. The Fort Worth District leads in amounts sent in, with a very close second in the Corsicana District. The Cisco District leads in the number of charges, sixteen reporting to the Teller. The Sunday Schools and Epworth League Specials have amounted to \$848.11 and but for lack of space would give this in detail:

Amounts Paid to Home and Conference Missions for Year 1917.

Brownwood District. Bangs, \$5; Robert Lee, \$28; Indian Creek, \$41.60; Comanche Mission, \$250; Winchell, \$17; Novice, \$14; Hatchell, \$24; Norton, \$8; Bangs, \$20; Coleman, \$269; Talpa, \$68; Blanket, \$45; Bangs, \$10; Wingate, \$26.50. Total, \$578.60.

Cleburne District. Brazos Avenue, Cleburne, \$16; Glenrose, \$2.50; Joshua, \$4.55; Anglin Street, Cleburne, \$80; Main Street, Cleburne, \$150; Alvarado, \$10. Total, \$263.05.

Dublin District. Comanche, \$12.24; Hico, \$22; Proctor, \$4; Stephenville, \$10; Hico, \$25.80; Bunyan, \$10; Carlton, \$75; Huckabay, \$30; Huckabay, \$25; De Leon, \$100; Huckabay, \$20; Bluffdale, \$10. Total, \$344.04.

Gatesville District. Meridian, \$26; Coryell, \$15; Copperas Cove, \$25; Gatesville, \$80; Meridian, \$37.50; Fairy, \$17; McGregor, \$75; Killeen, \$25. Total, \$300.50.

Cisco District. Breckenridge, \$5; Scranton, \$45.25; Cisco, \$60; Ranger, \$5; Eolian, \$20; Staff, \$10; Desdemonia, \$14; Romney, \$8; Gordon Mission, \$15; Carbon Mission, \$16; Eastland, \$25; May, \$30; Cisco Mission, \$7.50; Thurber, \$10; Breckenridge, \$27; Gorman, \$21; Rising Star, \$37; Ranger, \$11.30; Wayland, \$15. Total, \$382.05.

Corsicana District. Rice, \$41; Harmony, \$10; Purdon, \$10; Groesbeck, \$67.40; Emmett Circuit, \$9; Rice, \$50; First Church, Corsicana, \$428; Hubbard, \$160. Total, \$785.40.

Fort Worth District. Handley, \$650; McKinley Avenue, Church, \$40; Sagamore and Sycamore, \$5; Mulkey Memorial, Fort Worth, \$75; Diamond Hill, \$20; Boulevard, Fort Worth, \$30; Weatherford Street, \$25; Riverside, Fort Worth, \$25; Central Church, Fort Worth, \$150; Handley, \$20.25; Polytechnic, \$345; Highland Park, \$55. Total, \$796.75.

Georgetown District. Florence, \$20; Florence, \$10; Georgetown, \$303; Thrall, \$19; Seventh Street, Temple, \$50. Total, \$402.

Waco District. Elm Street, Waco, \$9.47; Herring Street, Waco, \$20; Elm Street, Waco, \$6.54; West, \$25; Clay Street, Waco, \$25; Mart, \$173; Herring Ave, Waco, \$5; Austin Avenue, Waco, 348. Total, \$612.01.

Weatherford District. Olney Mission, \$10; First Church, Weatherford, \$10; Springtown, \$50; Loving, \$13.50; Aledo, \$20; Coutts Memorial, Weatherford, \$45; Newcastle, \$15; Coutts Memorial, Weatherford, \$22.50; First Church, Weatherford, \$26.50. Total, \$212.50.

Hillsboro District. Irene, \$30; Hillsboro, \$7.48; Malone and Bynum, \$22; Hillsboro, \$25; Malone, \$25; First Church, Hillsboro, \$40; Coledge, \$15; Malone, \$10; First Church, Hillsboro, \$30; First Church, Hillsboro, \$19. Total, \$223.48.

Waxahachie District. Bristol, \$5; Milford, \$6. Total, \$11.

Recapitulation. Fort Worth District, \$796.75; Corsicana District, \$785.40; Waco District, \$612.01; Brownwood District, \$578.60. Georgetown District, \$402; Cisco District, \$382.05; Dublin District, \$344.04; Gatesville District, \$300.50; Cleburne District, \$263.05; Hillsboro District, \$223.48; Weatherford District, \$212.50; Waxahachie District, \$11. Total, \$4911.38.

M. S. HOTCHKISS, Secretary Conference Board Missions.

The talent of success is nothing more than doing what you can do well and doing well what you do, without a thought of fame.—Longfellow.

THE UNITY OF THE SPIRIT.

Rev. E. B. Sanford, D.D.

"With the heart man believeth unto righteousness."

Many humble but devoted servants of the Master have been unable to express their belief in terms that would satisfy a professor of theology. The committee that examined Dwight L. Moody when he sought membership in the Church were perplexed by his answers to their questions. But they recognized the presence of a genuine heart experience and some of them lived to hear the stammering young salesman expound the Word of God to the edification even of learned theologians. It is the inner spirit that tests the indwelling purpose and the reality of the "confession unto righteousness." If, with no uncertainty of faith, the deity of Christ and his leadership as "the Way, the Truth, and the Life" is accepted, differences of interpretation and administration ought not to keep his disciples apart.

In the autumn of this year in which, under the guidance of the Federal Council of the Churches, the four hundredth anniversary of the Reformation will be celebrated in a united way, as never before, we may well rejoice that the period of a divided Protestantism is passing into an era of unity in spirit and common service.

There will still be differences of administration and interpretation, but Luther will take the proffered hand of Zwingli, and future Melancthons be spared the experience that made him look forward to his death as a happy release from theological strife. The law of diversity in unity prevails. No two faces in the passing crowd are alike. In the Christian life there are diversities of gifts, but there may, and must, be oneness in spirit, among the followers of Christ if the unity for which he prayed shall win the world to his allegiance. Rockford, Conn.

"The man who fell into a well declared that the most effective prayer he ever prayed was while standing on his head. Attitude is no beatitude."

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BLAYLOCK PUB. CO. Publishers

W. D. BRADFIELD, D. D. Editor

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BISHOP ATKINS ON AN ENFORCED REST.

Bishop James Atkins, of Waynesville, N. C., is guest of Mr. and Mrs. F. H. Blankenship, of Dallas. We had the pleasure of greeting this faithful servant of the Church at the services of First Church, Dallas, last Sunday morning. The Bishop is resting at the advice of physicians. No organic trouble is suspected, but the physicians have enjoined upon him two months of absolute rest. If any man ever found an easy chair in the Episcopacy that man is not Bishop James Atkins. During four years as presiding Bishop in Texas this good man set a pace which only an iron man can keep up. A man of vision, of initiative and of tireless industry, Bishop Atkins has simply gone beyond his strength. He is now forced to rest.

We feel complimented that the Bishop turned toward our hospitable Texas homes for recuperation and we wish to assure him that Texas bears him in grateful appreciation for services rendered in the past. Southern Methodist University was founded in the vision and faith of this chief pastor long before it materialized in campus and buildings and no Bishop has been among us who has more to his credit than Bishop Atkins. We welcome him among us and pray for the complete restoration of his wonted strength.

THE PAGEANT OF METHODISM.

Some five or six thousand people were thrilled last September with that rare exhibition of Methodist history in the Pageant of Methodism. The great Coliseum, Dallas, was crowded to the doors with as fine an assemblage of people as we have ever seen. This remarkable pageant is to be reproduced in the same place May 8. Mrs. A. A. Coker and her assistants, Miss Julia Hogan and Miss Florence Whitehead, will be in charge. Prof. David Ormesher, of Bush Temple, will have entire charge of the music and another superb chorus may be expected.

We are especially pleased that the program committee has searched the history of Texas Methodism for incidents worthy of the great exhibition and that the Pageant, therefore, will give especial emphasis to the Centennial of Texas Methodism which we are to celebrate in our congregations and conferences this year. The hundred years of Methodist history in Texas contain incidents as thrilling as may be found anywhere. More apostolic heroes of the cross have never trod the earth than those who laid the foundations of Texas Methodism.

We are glad, too, that the Dallas Pageant is to be held so early in the year. The exhibition will serve as a model for community exhibitions throughout the State and will direct attention to personages and incidents in our history, the memory of whom and which we should gratefully cherish. We expect the Dallas Pageant of Methodism, therefore, to awaken interest in our centennial celebration throughout the whole State.

TYLER STILL LEADS.

The attendance contest in our Texas, Oklahoma and New Mexico Sunday Schools is creating considerable interest. For some two months the Advocate has carried a column devoted to this contest. Last week there were reports from 99 schools in these States. Marvin Sunday School, Tyler, early took the lead and with the exception of a few Sundays has steadily held it. Sunday, April 15, the Marvin attendance was 763. First Church, Temple, was second, having 659; First Church, Dallas, was third, having 595.

This contest is bringing our Churches face to face with the faulty architectural construction of our places of worship. Scarcely a Church in the three contesting States has made adequate provision for a really great Sunday school. We were in Tyler Sunday, the 15th, and were told that the Sunday School had practically reached the limit of its expansion because of lack of room. A thirty thousand dollar Sunday School Annex is al-

ready planned, but until the erection of such annex the Tyler school must remain practically stationary in its attendance.

The contest has brought us face to face with a yet more serious feature of the case, namely, that our Sunday School children could not remain for the 11 o'clock preaching service, even if they desired. The result is that we are training a generation of children to absent themselves from the ministry of the word. Pews suited for children are found in few of our churches. Indeed, we have built our Sunday School rooms without thought for our adult membership and our church auditoriums without regard for the children. Such is the serious situation. Is it not about time that we should set about to remedy it?

COOL COMFORT FOR THE CHRISTIAN ADVOCATE.

The Christian Advocate (Nashville) publishes in its issue of April 20 a communication signed "A Loyal Methodist." The communication is a reply to the editor's views on the necessity of the Church paper. The assumptions of the editor that the religious newspaper is essential to Church life and Church work, says the writer, are disproved by the following facts: (1) that little is said of such papers at the Annual Conferences save in the usual stereotyped reports of committees on books and periodicals; (2) that little provision is made for the discussion of the Church paper in the programs of our District Conferences; (3) that few pastors ever mention the Church paper from their pulpits, and (4) that among our more than two millions of members fewer than 170,000 families are visited by our family of Advocates.

These facts, says the writer, argue that the masses of our people are indifferent to our religious papers and the estimation of the value of such papers by the masses outweighs the estimate of the editors who continually call for the increased circulation of their wares. And the writer concludes with this paragraph:

I do not mean to reflect upon the Christian Advocate or its editors when I ask: Would it not be a better thing to take the few thousand dollars in supporting this "official organ" and use it for foreign missions or some other good cause? What has the Christian Advocate done, anyway, in the great life of the Church to justify this outlay? Again, I ask: Are you not—have I not been—mistaken in putting such a high value on the Christian newspaper? Is not the intelligence of the Church against us? In fact, is not our Southern Methodism forging ahead all right anyway and every way? Will you do me the honor of answering?

The editor of our central organ should not apply these words to himself and his own paper exclusively. What the candid writer has said about the Christian Advocate others are thinking (if not saying) about the entire family of our Advocates. Only last week one of our closest personal friends told us that even the subscribers in his own congregation to the Texas Christian Advocate did not read it and that his presiding elder had reported that the "Texas" is not popular in his district. We were no less grateful for these candid words because they returned us home, after a heavy Sunday's preaching, with a somewhat saddened heart.

The truth is (and we had as well face it) that both editors and pastors are facing the same situation. The taste of our people is being vitiated by cheap secular papers, trashy moving pictures and the increased facilities for Sunday recreation. The growing absence of multitudes from Church services and the increased distaste for the Church paper are symptoms of a diseased and vitiated taste. Both the serious preacher and the serious religious newspaper are struggling as never before to hold their place in the service of the public. And neither can fall out of line without serious hurt to the other.

We should very much like to share the optimism of the Nashville's correspondent that "Southern Methodism [is] forging ahead all right anyway and every way" and can continue to do so without the religious paper. When we reflect upon our paltry gifts to missions, our struggling Church colleges and the unanswered calls to the world's starving millions we cannot resist the feeling that there is still a mighty need for the voice of the religious press.

FORT WORTH'S EXAMPLE TO OTHER TEXAS CITIES.

We publish in this issue a communication from Dr. John R. Nelson which reflects great credit upon the moral, law-abiding citizens of Fort Worth. For more than a year a contest has raged in Fort Worth in the interest of the enforcement of the Sunday law as it relates to Sunday amusements to which an admission fee is charged. This law had been duly construed by

the Court of Criminal Appeals, Judge Harper rendering the decision.

The contest over this law in Fort Worth began in earnest when the city, by a small majority, voted for a city ordinance which attempted to permit the Sunday opening of movies in defiance of the State law. The proponents of the wide-open Sabbath pled the city ordinance as evidence when they were arraigned for the violation of the State's Sunday law. This is to say, that these proponents claimed that the city ordinance took precedence over the statute of the State.

The lower court decided in favor of those who stood for the validity of the State law. The case was appealed to the higher court and this court has again decided in favor of the validity of the State law. The court, Judge Morrow rendering the decision, held that the city ordinance was "void and inadmissible evidence" and refused to grant a rehearing in the case.

The city of Dallas, some years ago, by a referendum vote, passed a city ordinance allowing the opening of the Sunday moving picture show. Thereupon Sunday picture shows opened in violation of the State law and without regard to Judge Harper's construction of the same. Judge W. L. Crawford, Jr., of the lower court, sustained the validity of the city ordinance as against that of the State law. The moral and religious forces in Dallas divided over the issue and the case was never appealed to the higher court.

The moral sentiment in Fort Worth and Dallas shows up in strong contrast since the recent decision of Judge Morrow. The Sunday picture shows in Fort Worth remained closed Sunday, the 22nd, while those in Dallas did business as usual. The picture show men in Fort Worth, perhaps, are no better than those in Dallas. The difference is wholly that of respect for law among the citizens of the two communities. The difference is that the moral and religious forces of Fort Worth are united, while those of Dallas are divided. The difference is that Fort Worth has a stalwart "League of One Hundred" while Dallas has dissolved her only organization which ever gave the slightest promise of moral reform in the city.

The Dallas Council of Church Men—a new organization—has not yet had time to find itself, but we sincerely indulge the hope that this body of Christian men will not subscribe to the doctrine that a community can supersede State law by a referendum ordinance and that Dallas may soon be in line with Fort Worth in cultivating a healthy respect for law.

SHALL THE GOVERNMENT ASSIGN OUR POSTS OF DUTY?

The question of selective conscription, if we understand it, is simply the proposal that the Government shall assign its citizens their posts of duty during the great war. The President's appeal for universal service is an unanswerable appeal. A government which undertakes to secure a people in their lives, liberty and pursuit of happiness is entitled to the unstinted service of such people. There can be no debate here. This truth is elemental; it is axiomatic and from it there can be no appeal. Universal liability to service is a democratic principle from which no patriot can dissent.

But should the Government undertake to say where each can best serve in a crisis such as the one which now confronts us? Why not? Has not the Government made a survey of the whole situation? Have not experts been at work determining the features of our great task? Has it not been decided that we must finance, feed, munition and reinforce our allies? And is not a government which is capable of directing a colossal war capable also of saying where its citizens can best serve? Certainly it is reasonable to think so.

If, in the opinion of the Government, this man can serve best as a munition worker and that man as a producer in the field and the other on the battle front, had we not best accept this opinion of men who have studied the whole problem of the war? We think so.

And should not the experience of our allies be worth something? When they tell us that they were compelled to resort to selective conscription in their prosecution of the war, should we not listen? For our part—and from the first—we have believed that our people should give unqualified support to the selective conscription proposed by our President and the War Department.

The National task is too great and the issues are too tremendous for us to divide over methods of building a great army. A foe has challenged civilization itself and insists upon demolishing the agreements by which the nations have lived in peace together. This foe knows no law but its own will and if military necessity demands the destruction of innocent lives, this it hesitates not to do. Such a foe must be resisted to the death and, for ourselves, in the way in which our great Government prescribes.

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PERSONALS

Rev. A. D. Porter, of Cleburne, was in our office the past week. He was happy over the good meeting just held in his charge.

Dr. Hoyt M. Dobbs, Dean of our School of Theology, is a busy man. We were happy to see him in our office last week.

Rev. Theodore Copeland is in a union revival at Miami, Florida. He reports flattering prospects for a great meeting.

Brother J. E. Kay, of Boulevard Church, Fort Worth, called to see us last week. We are glad to have our brethren visit us.

Brother and Sister L. P. Bloodworth, of Polytechnic, are rejoicing over the arrival of Kidie Mae, born April 20. Our hearty congratulations.

Dr. O. E. Goddard, of Galveston, sends resolutions to this issue of the Advocate which should be reduplicated by every ministerial association in the land.

Rev. M. L. Hamilton, presiding elder Greenville District, will hold his District Conference at Quinlan, May 3-4. The editor appreciates an invitation to be present.

Rev. R. E. L. Morgan, of Broadway Church, Ardmore, Oklahoma, called to see us the past week. Brother Morgan is one of the leading men of his conference and a fine man in every respect.

Rev. P. R. Knickerbocker, of Trinity, El Paso, is having a great pastorate. We shall expect a letter to the Advocate from his pen on his observation of military matters at the border.

Rev. J. A. Crutchfield gave us a pleasant call the past week. He is a member of the Northwest Texas Conference, but makes his home in Chicago. He had been in Texas visiting relatives.

Mrs. R. W. Nation, wife of our pastor at Rice, is in a local Dallas sanitarium, having undergone quite a serious operation. We wish for her an early recovery. Brother Nation is at her bedside.

Dr. Ivan Lee Holt, of Southern Methodist University, has been elected a member of the Executive Committee of the Christian Workers' Conference, Estes Park, Colo. He will do excellent service.

Mrs. A. Frank Smith, wife of our pastor at University Church, is in a local sanitarium, Dallas, having undergone an operation. She is doing well and we wish for her an early and complete recovery.

Rev. R. P. Shuler, Centenary, Paris, remembered us with a visit this week. Paris Methodism is getting ready for a great union meeting. Centenary will have to build a new church for the crowds which attend her services.

Rev. J. D. Salter, presiding elder of Ardmore District, says "everything is lovely" on his district. He was called to preach in the editor's pastorate at Couts' Memorial years ago. The editor, of course, is partial to Bro. Salter.

Mrs. Rebecca J. Fisher, of Austin, was re-elected president of the Daughters of the Republic of Texas at the twenty-fifth annual convention, held in Austin last week. Sister Fisher is truly a great and good woman.

Horace Hay, evangelistic singer, is in a fine meeting with Brother A. A. McClesky, of Alfalfa, Oklahoma. He has a number of engagements waiting him. We are always happy to hear of the success of a Methodist preacher's boy.

Rev. Claude M. Simpson, of Oak Lawn, was given an old-fashioned pounding by his people Wednesday evening, April 18. He reports that his recent meeting enlisted five young preachers and eight young women for special service.

Rev. Caspar S. Wright, vice-president of the Southern Methodist University, has presented to the library several copies of the earliest volumes of the Arminian Magazine and of Scott's Magazine, together with several miscellaneous volumes. The university's collection of material relating to the history of Methodism is steadily growing and gifts are very much appreciated.

Mrs. J. M. Dunn, after a long illness, died at her home in Austin, Friday morning, April 13. Interment was had in Sulphur Springs. We were the pastor of this saintly woman and feel personally bereaved in her going. She is survived by her husband, Professor J. M. Dunn, and four children, Mrs. M. B. Sherwood, Sulphur Springs; Mrs. Pollard Smith,

W. E. and J. Lewey Dunn, of Austin. We extend to the stricken family our sincerest condolence and pray for our beloved old teacher the richest consolation of divine grace.

Judge John M. Dunan, of San Antonio, is dead. He was a brilliant lawyer. The editor was his pastor in San Antonio and witnessed his heroic struggle to regain his health. The Advocate extends sincere condolence to the bereaved family.

Mrs. Stella Fowler, of Corpus Christi, heartily endorses our editorial on the care of the soldiers, declaring that many of the boys at Camp Scurry took their first drink while among the National Guards. Shame on us that such should be allowed!

Brother J. D. Cooper, a noble layman at Arlington, died Friday, April 21, at the ripe age of 75 years. He was an official member of the Church for more than fifty years. He is survived by his noble wife and five sons, among whom is Rev. O. T. Cooper, of Denison.

The editor of the Advocate had the privilege of paying a pastoral visit to Mrs. Mouzon last week. He found her bright and cheerful. The physicians have prescribed months of rest in her case. The Church will remember this beloved family in earnest prayer.

We appreciate the following announcement and wish the young people a happy and useful journey together: "Dr. and Mrs. E. W. Solomon announce the marriage of their daughter, Allene, to Mr. William Thomas Jamison on Wednesday, April 18, 1917, Bryan, Texas."

Dr. C. D. Bulla, of Nashville, preached an excellent sermon at First Church, Dallas, last Sunday morning. From Dallas he goes to the meeting of the Central Texas Conference Wesley Bible Class Confederation. We now have ten Annual Conference Confederations in the Church.

Rev. H. E. Draper, agent for the superannuate movement in the West Texas Conference, had the misfortune to have both bones in his right arm broken while attempting to crank his car. We hope this busy servant may soon be well again. He is doing a great work and the Church needs him.

President G. F. Winfield, Meridian College, called to see us this week. He had just returned from a meeting of the Texas Association of Colleges at Waco. He has been appointed one of a committee to consider and report a course of study for the junior colleges of the State. An excellent appointment.

The Advocate appreciates very much the following invitation: "Mr. and Mrs. Alfred Elliott Howell request the honor of your presence at the marriage of their daughter, Frances, to Mr. Esmond Ewing on Wednesday afternoon, May 9, 1917, at five o'clock, Moore Memorial Church, Nashville, Tennessee."

Rev. Chas. L. Brooks, of Shawnee, is in demand for our commencement occasions. He will preach commencement sermons for Stillwell High School, May 13, and Shawnee High School, May 20. His great new church building is now under way and when finished will be among the best in the Southwest. We congratulate this stalwart pastor and excellent preacher.

Vice-President J. D. Young, of Texas Woman's College, announces that Bishop E. D. Mouzon, D. D., will deliver the baccalaureate sermon, Sunday, May 27, in the Polytechnic Methodist Church 11 a. m., and Rev. W. T. Whiteside, of the North Texas Conference, will deliver the sermon to undergraduates at 8 p. m. Mrs. Fred Fleming, president of Texas Federation Women's Clubs, will deliver the baccalaureate address Saturday morning, 10 a. m., June 2. The enrollment of Texas Woman's College for the year is more than 400. The entire institution is in a very flourishing condition and has promise of a great future. At present a new dormitory costing \$40,000 is being completed. It will be finished, furnished and ready for occupancy September 15, at the opening of next term.

BURIAL OF BRO. COOPER.

Last Sunday afternoon at 3 o'clock from the Methodist church we buried Bro. J. D. Cooper, of this place. Bro. Cooper is the father of Rev. O. T. Cooper, pastor of our Waples Memorial Church at Denison, Texas. Bishop E. D. Mouzon, of Dallas, assisted in the funeral service.

J. B. BERRY, Pastor.

Do you love your Church and your Church paper? Show it by sending in your subscription now.

DEATH OF BROTHER SUTHERLAND.

The Advocate is deeply pained to learn of the death of Rev. A. H. Sutherland in El Paso, Texas, last Thursday, April 19. No man among us was more filled with the pioneer spirit, and none did more to evangelize the people in Mexico and Central America. In pastoral and district work, Brother Sutherland has devoted his life to work on the Texas border, Mexico, and Central America. He served faithfully our Mexico City District, and in these latter years he has been engaged in work on Mexican border, with headquarters in El Paso. Rev. Alexander Hamilton Sutherland, son of Dr. John and Ann Margaret (nee Lucas) Sutherland, was born at old Sutherland Crossing, Wharton County, Texas, March 1, 1848. At the time of his death he was, therefore, just a little beyond sixty-nine years of age.

Brother Sutherland was converted at Sutherland Springs, Wilson County, Texas, in July, 1863, and at once joined the M. E. Church, South. In 1867 he was licensed to preach by the Quarterly Conference of Clinton Circuit, Rev. J. T. Gillette, pastor; Rev. J. W. Cooley, presiding elder. That same year he was given work by Bishop McTyeire in Seguin, Texas. In 1868, at Corpus Christi, Texas, he was admitted on trial into the West Texas Conference, Bishop Doggett presiding. Ordained deacon in 1870, at San Marcos, Texas, by Bishop Marvin; elder in 1872, at Victoria, Texas, by Bishop Keener. He never transferred, but in the change of boundaries he fell into the Mexican Border Conference.

In all these years of faithful service, in Texas, Mexico and Central America, no man has been more heroic and true.

Under his ministry hundreds have been converted, churches, built, and the outposts of the kingdom advanced. Brother Sutherland has gone from us here on earth only to receive a richly deserved crown. The Advocate extends sympathy to those who mourn with us the loss of a real pioneer of the cross.

THE POPLAR BLUFF FEDERATED CHURCH.

It is due to state that the two Methodist Churches of Poplar Bluff, Missouri, have sought counsel of the two Bishops concerned, Bishop Quayle and myself, and have been visited by both. They simply gave their blessing without consenting to pass on the property question, waiting until such time as the two General Conferences shall act. One of the church buildings, much out of repair, has been sold and the two congregations are worshipping together, each contributing to the benevolences and the pastoral support of its own Church, under a purely private understanding which has thus far proved quite satisfactory, so reported, and they seem willing to continue the present arrangement indefinitely while the two pastors are seeking to develop the work of the kingdom in a neglected part of the city. They are not calling the present work a United Methodist Church, but simply a Federated Church after the example of many communities where there is not room for two or more Churches.

EUGENE R. HENDRIX.

RESOLUTIONS PASSED BY THE MINISTERIAL ASSOCIATION OF GALVESTON, TEXAS.

Whereas, Our Nation has become involved in this awful war; and Whereas, Undying loyalty to the policy of the Federal Government is the only proper attitude for every American citizen; and

Whereas, Our lives and our property should be at the disposal of our Government at such a time as this; and

Whereas, The scarcity of foodstuffs is one of our perils; and Whereas, All our people should by all possible frugality and diligence help in the production and conservation of food; and

Whereas, At the lowest estimate more than one million dollars worth of foodstuffs are being used each week in the manufacture of intoxicating liquors; therefore be it

Resolved, By the Ministerial Association of Galveston, Texas, in regular session assembled this 23rd day of April, 1917:

First. That we affirm our unwavering allegiance to the policy of our Government.

Second. That we exhort all our people to be diligent in the production of foodstuffs of every character.

Third. That we urge the most rigid economy in the use of food.

THE EFFICIENCY TEST

If Fully Met by Hood's Sarsaparilla and Peptiron Pills.

Because of what it contains, of the way it is made and of the record it has achieved, Hood's Sarsaparilla is warmly recommended to you for rheumatism, catarrh, scrofula, eczema and other troubles arising from impure blood or low state of the system.

In cases that are radically anemic and nervous—marked by paleness, thin flesh, sleeplessness, nerve-exhaustion, the power of Hood's Sarsaparilla is greatly increased by Peptiron Pills, the new pepsin, nux and iron tonic. These two medicines make the strongest combination course of treatment for the blood and nerves of which we have any knowledge.

Fine results follow this course of treatment—take Hood's Sarsaparilla regularly before meals, Peptiron Pills after meals.

Thousands of families are taking these medicines. Let your family take them, too. Get them now.

Fourth. That we petition our Congress to pass a law immediately prohibiting the use of grain or fruits or any other foodstuffs in making intoxicating liquors during the continuance of this war.

Fifth. That copies of these resolutions be furnished the local press of Galveston, to our Church publications and to all of our Representatives in Congress from Texas.

Passed by the unanimous vote of the association.

EDWARD STUBBLEFIELD,

President.

J. L. DICKENS, Secretary.

MERIDIAN COLLEGE COMMENCEMENT.

Dr. Ivan Lee Holt will preach the Commencement sermon of Meridian College, May 21, at Meridian, Texas. The literary addresses will be made by Assistant Attorney General C. M. Cureton, of Austin, May 21, and Hon. Pat M. Neff, of Waco, May 22.

G. F. WINFIELD,
President Meridian College.

RESPONSES.

Inclosed find check for two years in advance.
A. C. ELKINS,
Polar, Texas.

The Advocate is certainly most welcome at my home.
A. B. SPENCE,
Houston, Texas.

I cannot do without the Advocate in my home.
MAE PRICE,
Atlanta, Texas.

Let the Advocate come on. We cannot get along without it.
MRS. R. C. VICARS,
Farmersville, Texas.

I am going to do all I can for the Advocate this year. You are giving us a great paper.
A. T. WHITE,
Ozona, Texas.

We enjoy the Advocate and do not want to be without it. One copy often pays us, gets our hearts to singing.
J. H. NELMS,
Tahoka, Texas.

Send the Advocate on. No one can hope to be an intelligent Texas Methodist and not read the Advocate.
J. E. PARK,
Denton, Texas.

This subscriber is a new one. I am on the lookout all the time for new subscribers. The paper grows better all the time.
CHAS. W. IRVIN,
Bartlett, Texas.

The Advocate has been a welcome visitor in my home for more than twenty-four years. I cannot and will not do without it if I can help myself.
ENOCH R. SLOAN,
Bowie, Texas.

I commenced reading the Advocate when Dr. I. G. John was editor. Shall continue as long as I live. No Methodist can be loyal to his Church unless he reads the Advocate. He fails to be a true Methodist when he is not a subscriber to the Texas Christian Advocate.
R. A. McCLENDON,
Nevada, Texas.

I renew with pleasure my subscription to the Advocate. I prize its interesting and profitable visits too much to think of doing without it. It is the weekly calls of an old friend and wise counselor. Its editorials are of splendid ability and are a real inspiration.
W. F. MISTER,
Dallas, Texas.

EPWORTH LEAGUE DEPT.

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

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

DATES AND PLACES FOR THE SUMMER EPWORTH LEAGUE CONFERENCES.

- May 25-27—McKinney District Conference, at Richardson.
- May 30-June 3—West Texas Conference, Gonzales.
- June 4-7—Texas, Beaumont.
- June 7-10—North Texas, Wichita Falls.
- June 14-17—Northwest Texas, Clarendon.
- June 15-17—Central Texas, Hamilton.
- July 19-29—Epworth-by-the-Sea Encampment, Port O'Connor.

AFRICA BOAT SPECIAL DAY—APRIL 29.

What a splendid issue that of last week was! What a fine full page of Epworth League news!

Thanks for the department of last week are due to Mrs. Douglas Tomlinson (nee Mary Capers). Mrs. Tomlinson is untiring in her work for the Africa Boat Special.

Please let us have reports from the special meetings of April 29. We want a line or two or more from every Chapter in Texas, Oklahoma and New Mexico which observes this special day.

Don't forget the day—April 29.

Anyone who misses an opportunity to hear Mr. J. A. Stockwell, recently home from Africa, is an unfortunate person. Mr. Stockwell furnishes entertainment with his pictures and his vivid descriptions, while his earnestness and simple, direct appeal to the reason and the Christianity of his hearers cannot but provoke thought and his message of the good work already being done serves as an inspiration and a benediction to those who have in some small measure helped to bring it to pass.

All aboard for the summer conferences! Many big business houses are already making out the schedule of vacations for their employes. See that your name is scheduled at a time when you can attend the annual session of your conference. It will prove a wonderful source of help and inspiration to those who attend.

The McKinley Avenue, Fort Worth, League is holding its own in a fight against odds. We congratulate them and hope they may soon report ground gained and a new position in the battle taken.

GOOD WORK IN THE GEORGETOWN DISTRICT.

One new League was recently organized at Salado, Texas, with thirty members, T. G. Harkey, President. Plans are under way for the reorganization of the Georgetown District Epworth League Conference, place and date to be announced later.

MARY MOODY.

Dallas feels very fortunate to gain in the Epworth League work Mrs. Greer and her family, of Greenville District fame.

April 29—Africa Boat Special Day.

Northwest Texas Conference to the front! We are glad to hear of that splendid Hamlin District Conference. May we hope for reports from the others, which we are promised are to follow in that district?

EPWORTH NOTES.

The President of Texas Methodist Assembly has been absent in Mexico for three weeks, hence no notes have appeared of late. He is again on the job.

The Mission Study work at Epworth this summer will be under the direction of Mr. Tippets, of Nashville, and it will be well done. As soon as possible notice will be given of the books to be studied.

Mr. Ralph E. Nollner, Dr. Parker's assistant, will have in hand the League Institute work. Let our

Leaguers come with notebooks and pencils.

How happy we are to announce that Brother J. A. Stockwell, of our African Mission, will be at Epworth with his stereopticon slides of pictures he has taken in Africa. He will have also the moving picture machine and African films. He will have an entire evening in which to thrill us on Africa.

By the way folks are lining up for Epworth this summer it looks like we are to have the largest and choicest attendance ever known. Plan now to be there. Write Rev. A. E. Rector, 805 Georgia Avenue, San Antonio, Texas, for information about cottages, tents, etc.

HAMLIN DISTRICT EPWORTH LEAGUE INSTITUTE.

At Roaring Springs, Hamlin District, Northwest Texas Conference, on April 9, 1917, was held the first of a series of Epworth League Institutes that are to be held over the district. Mrs. John A. Shawver, of Crowell, our District President, may be given the credit for carrying on this work which we feel will be a great help to the young peoples' work of the district. The following is the program used at Roaring Springs:

Devotional, Rev. C. H. Ledger; "The Epworth League, Local and General," Mrs. Jno. A. Shawver; "Tools of Efficiency for Service," Miss Loma Campbell.

11:00 A. M.—Sermon, "Epworth League in the Rural Church," Rev. G. H. Gattis.

Afternoon—Devotional, Rev. I. A. Smith; "The Business Side of the Epworth League," Mrs. Jno. A. Shawver; "Can the Organized Class do the Work of the League?" Mrs. E. E. White; "Intensive Program for Service," Rev. G. H. Gattis.

Evening—8:00 P. M.—Sermon, "The Spiritual Outreach of the League," Rev. E. E. White.

E. E. WHITE, Secretary, Spur, Texas.

McKINNEY DISTRICT CONFERENCE.

The dates have been decided upon for the District Conference of McKinney Epworth League District Conference at Richardson, Texas. The dates are May 25, 26 and 27. The first service will begin at 8 p. m. May 25. A program is being arranged and it is desired that a representative from every charge in the district be present whether it has a League or not.

B. R. SMITH, President.

GREENVILLE DISTRICT.

My Dear Fellow Leaguers: Just to let you know that Greenville District is still alive and doing things, will tell you of the Leagues which have been organized recently.

I had a call to come to Friendship Church (on the Campbell work) the fourth Sunday in March, which I gladly accepted, there being something like twenty or more Campbell Leaguers to go with me, and with the help of our pastor we organized with a goodly number to join as charter members.

I am glad to announce the organization on the first Sunday in April of a good, live League at Kingston. Feel that there are many good people at this place and hope that I may have the pleasure of being with them again soon.

The Campbell League is to have a rally here the first Sunday in May. We have invited several neighbor Leagues to be with us on this occasion. There are two main purposes in view in having the rally: First is to help strengthen the weaker Leagues; second, to boost our District Conference to be held at Wesley Church, Greenville, June 1, 2 and 3, 1917.

May God's blessings be with every Epworth Leaguer is my prayer.

MADIE SMITH.

District Secretary North Texas Epworth League Conference, Campbell, Texas.

RUBY KENDRICK COUNCIL OF MISSIONS.

Report for Third Quarter—December 15 to March 15.

The last report showed a cash balance of \$1957.24. Collections for the quarter, \$458.30 from League Chapters; \$31.25 personal pledges, and \$37.77 interest on money on deposit. Total, \$2584.56.

Expenses for January: Mr. J. D. Hamilton, Treasurer, January 2,

\$112.50; salary, Miss Wynn, \$62.50, and Dr. Collyer, \$50. January 31, Mr. J. D. Hamilton, \$137.50; February salary, Miss Wynn, \$62.50; Dr. Collyer, \$50; Rev. Han Sa-Yun, \$25 salary for January, February and March. Total, \$250.

February 28, Mr. J. D. Hamilton, \$112.50; March salary, Miss Wynn, \$62.50; Dr. Collyer, \$50.

March, Mr. L. J. Reynolds, \$6, printing and envelopes; stamps, \$3. Total, \$9.

Total expenses, \$371.50; total receipts, including cash balance, \$2584.56; cash on deposit, \$2113.06.

META MEADOW, Treasurer Ruby Kendrick Council of Missions.

BONHAM DISTRICT LEAGUE ORGANIZED.

The District Conference of the Bonham Epworth League met in session at Bonham, First Church, March 24, 1917. Large delegations from the different Leagues were present.

The Honey Grove orchestra was present and furnished music throughout the day.

The following officers were elected: President, Henry Adams, Bonham; Vice-President, Homer Robertson, Honey Grove; Secretary, Virginia Warlick, Ladonia; Treasurer, P. B. Maddrey, Ector.

VIRGINIA WARLICK, Secretary.

SILVER JUBILEE OF THE NORTH TEXAS CONFERENCE EPWORTH LEAGUE.

This year at Wichita Falls, June 7-10, the North Texas Conference Epworth League will hold its twenty-fifth annual session. A most splendid program is being arranged, including Bishop Lambuth, Mr. and Mrs. J. A. Stockwell, missionaries to Africa; Rev. C. G. Hounshell, head of the Student Volunteer Work in our Church; Rev. F. S. Onderdonk, President of the Texas Methodist Assembly and Superintendent of the Mexican work in Texas; Rev. Ralph E. Nollner, of the Central Office, and others. Three hundred delegates are expected. Will you be there?

A BOAT FOR AFRICA.

E. H. Rawlings.

Can it be done? Will the love and truth of the Gospel win and lead the savage chief, Wembo-Niama, with his half million people, out of the darkness of a cannibal night into the light of a beautiful Christian civilization? Well, it looks impossible, but just five hundred miles away in the Presbyterian Mission at Luebo that impossible thing is being done at this moment. Twenty-five years ago there was not a person in Luebo that had ever heard the name of Jesus Christ, not one who knew a letter in any alphabet, not one that could have uttered a syllable of any intelligent prayer. Now they have one Sunday School, with 1400 members, 10,000 children in Christian schools, and when Bishop Lambuth passed through Luebo on his way to the country of the Batetela, he estimated that when the gong sounded for 6 o'clock in the morning there were 20,000 people coming together for morning worship. Five hundred miles from the site of our new mission a little handful of Presbyterians planted their mission with their lives, and in a little more than half a human generation they have transformed a corner of the jungle in Africa into a very garden of the Lord.

Why a Boat?

It is not just to make a good League pledge and to be able to report it paid in a good talk at the League Conference. It is all to carry the Gospel to half a million people that never heard it. But Bishop Lambuth tells us that we need right now more than anything a steamboat. Now the Board has not the money to build a steamboat, and just as when there was no money to take care of the Africa Mission at the beginning, all the Leaguers said: "We will take care of the mission in Africa," so now to the call of our noble Bishop for a boat Texas Leaguers have said, "Count on us; we will build your boat."

What a splendid thing to build that boat! And it is just like Texas Leaguers to do it!

Let's Do It, Texas Leaguers, Right Now!

Has your League had a Mission Special? Well, if not, the best is yet to come to you. It will not be a burden and a grind. Young people will get interested in it and find it the most delightful thing your Chapter ever did. And surely there is not one

Chapter in all Texas that wants to be left out of this splendid movement to help Africa. You will want your part in the boat.

If your Chapter has not made its pledge, bring the matter up at the earliest possible moment and write to your Conference League Treasurer, stating the amount of your pledge and when you wish to pay it.

OUR TEXAS METHODIST ASSEMBLY.

We are sorry that some of our people feel that we are not doing as much as we should in the way of advertising the coming encampment at Epworth-by-the-Sea. This scribe has been writing notes for the Advocate right along, but folks want a pretty folder with pictures, etc. This is quite natural, probably, but will our friends remember that this sort of advertising costs a great deal of money? Up to this time we have not received a single remittance from any one for this sort of work.

Our building program at Epworth is taxing every resource at our command. The work is going along nicely, but it calls for cash. Let the people understand that the improvements we are making at this time are being carried out with our part of the money received from the sale of lots at Port O'Connor.

To mail out one set of letters to those on our mailing list requires nearly \$50 postage, to say nothing of the cost of the advertising matter.

However, we are at this time preparing an attractive information folder which will be sent out broadcast. It will contain an extract of the program, though some changes may be made later on.

Let our friends be patient and at the same time talk Epworth "world without end." I was in Houston the other day and talked to First Church League. They are a fine bunch, and assure me that they will be at Port O'Connor strong this summer. Let our young people begin now to boost for an "Epworth Bunch" and come right along with this matter as if it were your own business, for it is.

F. S. ONDERDONK, Pres.

SUNDAY SCHOOL DEPT.

REV. E. HIGHTOWER, Editor
Georgetown, Texas.

THE NORTH TEXAS CONFERENCE FEDERATION.

This screed is typed in Denison during the session of the North Texas Conference Wesley Bible Class Federation. Careful preparation had been made and the meeting well advertised and indications pointed to a record attendance, but the Federation came in with a glorious rain which continued through the first afternoon and took a new start next morning and rendered the roads next to impassable to vehicles. Even so, there has been a very encouraging attendance and a most helpful meeting. Dr. Bulla, Dr. Kern, Mrs. Burgin, Brother Welch, Mr. John Marshall and the rest have all been at their best, and there has not been a dull moment since the beginning of the Federation. And Dr. Steel and Bob Shuler are yet to come. Class reports have indicated a variety and number of class activities which have been a revelation and inspiration to the classes themselves.

Rev. S. M. Black was elected chairman and Mr. Thomas, of Greenville, secretary. The permanent officers are yet to be chosen.

WEST TEXAS CONFERENCE NOTES.

Rev. A. E. Rector, Field Secretary. Please let me mildly protest against the change which was made in my "copy" in my last two communications. Where I wrote "the five-cent per capita recommended by the Annual Conference," the editor made me say, "the five-cent assessment." This change made for brevity but misrepresented the real situation. It is not an assessment, but only a recommendation.

The Wednesday night rally at Llano was well attended and encouraging. This school is crowding the front line in organization and, for several years, under the superintendency of Mr. Wilburn Oatman, has been one of the best in the conference. The new pastor, Rev. Luther Roberts, is versed in modern Sunday School methods and takes an active part.

Two days were spent in Castell with Rev. W. H. Weiss, Rev. C. A. Grote and many other sturdy German friends of former days. It happened to be good Friday, and I had the privilege of preaching to a fine congrega-

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tion in German and of delivering my Sunday School message in English, as the English speaking element is growing in the community. If any one is in doubt about the attitude of our German Methodists in the present international situation I beg to say that they are faithful to the American flag.

Marble Falls is one of the natural beauty spots of Texas. The church erected since my last visit is a gem of architecture with a provision for Sunday School work hardly surpassed in the conference. The Sunday School, with Carl Francis as superintendent, has made decided progress since my former visit. The pastor, John M. Lynn, backs up his Sunday School quietly and effectively. Sister Lynn is now elementary superintendent of the district, and she will magnify the office.

Cherokee is the picturesque site of the Cherokee Junior College. Frank Paxton is superintendent and Rev. C. L. McDonald is pastor. Both these gave the secretary hearty backing. At the evening hour a large part of the student body filled the house with inspiration. Prof. Jeff Wilcox, musical director of the college, led an orchestra that would be hard to equal anywhere. Rev. C. A. Lehmburg, who is still connected with the college, placed the secretary under obligations for personal favors.

San Saba, with its marble church, has an equipment of Sunday School rooms unequalled in the conference, and is always a good town to visit. Pastor Liles and Superintendent Campbell have an inviting field for progress, and I believe it will soon be occupied fully.

The last place visited was Richland Springs. Three meetings were held in addition to the Sunday School. All the Churches of the town co-operated. Two outlying schools were represent-

ed. It was a day of big attendance, live interest and fine enthusiasm. Rev. Chas. Nixon is the live system of Sunday School wires connecting up the big circuit. Brother Grimes, superintendent, gave me brotherly co-operation. Unless all signs fail, Richland Springs will make a fine Sunday School report next conference.

GALVESTON MEDICOS.

By A Member.

The Sunday School of First Methodist Church, Galveston, has an organized class which is the only one of its kind in the United States, so far as the writer has been able to ascertain. It is called the Medical Students' Bible Class, and is composed entirely of students of the State Medical College. William Deatherage is president and Cole Kelly secretary. The class has an enrollment of forty and an average attendance of twenty-five. Contrary to the idea that medical students are a godless set, the members of this class have shown great interest in Bible study. In a quarterly review contest recently held in the adult department of the Sunday School the medical class made ninety per cent, not a bad average when it is considered that the questions were on the lessons for an entire quarter. The class has also shown its enthusiasm for missions by pledging a hundred dollars. This is to go to the Daniels fund. Eighty dollars has already been paid and the balance will be collected during the present term. The success of the class is due in a great measure to our teacher, Dr. Goddard. He has at heart the interests of the students and his comments on the lesson are instructive and helpful. Our only regret is that this is his fourth year as pastor and he will be moved next fall.

WOMAN'S DEPARTMENT.

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

The message of our President, Miss Bennett, to the Woman's Missionary Council that although the clouds of war still hover over us and the cry of war is borne to us on every breeze, we are here in this Council meeting to renew our consecration to this great cause and to pay our vows to the Lord. Here to plan and pray, seeking a closer communion and a more steadfast fellowship with him that we may go forth again to teach others the meaning and blessedness of those words, "Go ye, and lo I am with you always, even unto the end of the world."

Forty-two thousand dollars was the financial gain and the increase of 38,000 members was worthy of the faithful loyal hearts to whom he is saying: "Ye are my friends if ye do things which I command you."

Our Lord is again appealing to us to go forward as we listen to the reports of our secretaries and his servants who speak of what they know and have seen.

Our eyes and hearts will again be lifted up to catch a vision of the great white fields and the little groups of laborers toiling in them.

May there not be an humble confession of our faithlessness and neglect and united hearts wait before him daily in some secret place of prayer asking that he will send forth from each conference one or many young women, saying, "Here am I, send me." Shall we not take as our task this year an increase over 1916 of ten per cent in number of auxiliaries, ten per cent in membership and ten per cent in conference collections?

The school year at Scarritt Training School has been an unusually good one. The urgent appeal for Christian social service work in the cities of the foreign fields must be met by an addition to the faculty. The department of sociology has grown to such proportions an assistant worker is imperative if the young women who go to foreign missions receive the training required for proficiency in that line of work.

The Council needs a college woman of deep spiritual life with special gifts and graces who can give all her time to visiting the best schools in the South, high schools, normal schools, Church and State colleges, and in the large bodies of young women who attend these institution search out the best and put into them the hunger for souls that she must have

that they may become fellow workers with God in bringing the world to Christ.

A committee of three from the Council was recommended to secure such a woman, give her a probationary term of service and then, if she and the Council know that she is God's chosen woman, elect her as student secretary of the Council.

To conserve the work that we are now doing in the schools and to meet the demands of the immediate future we must co-operate with the General Board in erecting good and sufficient churches in our school centers in China. We cannot afford to wait another year, and it is to be hoped the Council will make a liberal appropriation at this session to two or more of these buildings the Board is now endeavoring to make possible in that mission.

Everywhere in the non-Christian lands the appeal is for more and better prepared workers. The Orient is wide open to the gospel of our Lord Jesus Christ, and in China, Korea and Japan every method of approach to the people that has proven effective in our land can be made effective there. Community work with all the activities known to our Christian social service workers is needed in the cities and towns of those countries and we must meet the opportunity with enlarged forces, greater faith and more effectual prayer. We can do it! God is always waiting and ready if we are obedient and willing.

Answered Prayer and Consummation of Hope.

Miss Combs, returned missionary from China, and Deaconess Feuss, Kansas City, were appointed student secretaries by the Council. They go to visit the schools and colleges in the interest of securing lives for service in a most practical obedience to the command, "Lift up your eyes unto the fields white for the harvest." They go to ask the students in the colleges to look upon this whiteden field.

Praise From a High Source.

Bishop Lambuth characterized the reports of Miss Head and Mrs. McDonnell as worthy to be printed and sent out over the Church as inspirational literature.

Dr. Ed F. Cooke spoke to the Woman's Missionary Council for the last time in his present relationship on the Mission Board. At 11 o'clock Sunday morning Dr. Cooke delivered the annual sermon.

Bishop Lambuth conducts the noon-day Bible lesson. The lessons were such as we would expect from him, and doubtless many will rejoice at this opportunity of hearing the Bishop.

Bishop Lambuth says there are more men employed in the saloons in San Francisco than there are Protestant Church members.

PROGRAM OF THE SEVENTH ANNUAL MEETING WOMAN'S MISSIONARY SOCIETY OF THE NORTHWEST TEXAS CONFERENCE, CHILlicothe, TEXAS, MAY 26-30, 1917.

General Subject: God's will for us. Saturday Afternoon, May 26. 3:00. Workers' Council; Mrs. T. C. Delaney leader.

4:00. Executive meeting. Saturday Evening.

8:00. Devotional—Mrs. N. G. Rollins. We Are Happy to Greet You, Mrs. J. W. Taylor; And Gladly We Respond, Mrs. I. Rascoe. Special music, Chillicothe. Echoes from New Orleans, Mrs. J. B. Smith.

Sunday Morning. Annual Sermon, Rev. J. Winfred Hunt.

Sunday Afternoon. 3:00. Devotional, Mrs. W. B. McKeown; Duet, "All for Jesus," Mesdames Moore and Delaney; "The Holy Communion," Rev. Phelan and Rev. Beavers; "Chinese Children," Miss Mittie Shelton; Talk to mothers and daughters, Mrs. Gabie Betts Burton.

Sunday Evening. 8:00. Devotional, Mrs. J. B. Smith; Vocal Solo, Mrs. Otis Truelove; "Christian Stewardship," Mrs. A. W. Hall; "A Boy's Program of Rights," Mrs. N. G. Rollins.

Monday Morning. 9:00. Devotional, Mrs. O. F. Sensabaugh, subject, "A Condition of Success," Joshua 1-8; President's Message, Mrs. J. B. Smith; Organization; Report of First Vice-President, Mrs. J. G. Merritt; Report of Second Vice-President, Mrs. W. B. McKeown; appointment of committees and announcements; "God's Will Revealed in His Word," Miss Shelton.

Monday Afternoon. 2:30. Devotional, Mrs. P. D. Sanders, subject, "Why We Make Mistakes," Matt. 22:29; Report of Superintendent of Study and Publicity, Mrs. W. R. Hilliard; Report of Assistant Superintendent of Study and Publicity, Mrs. G. S. Wyatt; Council Report, Mrs. N. G. Rollins; Reports from the Firing Line: Abilene District, Mrs. J. W. Simmons; Amarillo District, Mrs. L. Sparkman; Big Spring District, Mrs. W. E. Lyon.

Monday Evening. 8:00. Devotional, Mrs. J. G. Merritt; "China as Seen Through a Missionary," Miss Mittie Shelton; Vocal Solo, Mrs. L. M. Price.

Tuesday Morning. 9:00. Devotional, Mrs. J. E. Eldredge, subject, "When to Study God's Word," 2 Tim. 3:15-17; "What Are We Doing for Latin America," Mrs. H. M. Long; adjourn for committee work until noon; young people in special session under leadership of Mrs. Merritt.

Tuesday Afternoon. 2:30. Devotional, Mrs. Judge Marshall, subject, "How to Study God's Word," Ps. 119:97; Report of Superintendent of Social Service, Mrs. Ben Hardy; "Give the Distinguishing Characteristics Between Social Service Work and Local Work," Mrs. J. H. Dodson; Report of Superintendent of Supplies, Mrs. E. E. Adams; Report of Corresponding Secretary, Mrs. N. G. Rollins; Report of Member of Board of Managers of Orphans Home, Mrs. W. Y. Switer; the District Secretaries again: Vernon District, Mrs. M. E. Pruden; Sweetwater District, Mrs. M. K. Jackson; Memorial Service, Mrs. D. L. Stephens.

8:00. Devotional, Mrs. A. A. Chapman; Music, Lillie Delaney, young people; Reading, Miss Lena Belle Sloan; Pageant, by Chillicothe Young People.

Wednesday Morning. 9:00. Devotional, Mrs. S. E. Major, subject, "Why Study God's Word," Deut. 17:18-20; Report of Field Secretary, Mrs. Lee Permitter; Our Publications, Leaflets, Periodicals, etc., Mrs. J. U. Fields; Our Finance, Mrs. J. D. Camp; and once again the Firing Line: Stamford District, Mrs. R. C. Montgomery; Plainview District, Mrs. R. I. Tubbs; Hamlin District, Mrs. J. E. Davis; Clarendon District, Mrs. T. C. Delaney; "God's Will Revealed in His Word," Miss Shelton.

Wednesday Afternoon. 2:30. Devotional, Mrs. J. F. Monning, subject, "A Willingness to Know," Acts 17:11; "Our Duty to Missions in View of World War," Mrs. R. J. Turrentine; report of committees; "Come thou with us and we will do thee good—1918—where?" Who shall serve you in 1918? Closing song, "God Be With You Till We Meet Again."



Pure milk and pure cane sugar, combined under the cleanest conditions. An Ideal Food for Babies. The best milk for table and cooking purposes.

GEORGETOWN DISTRICT.

There has been a small increase along all lines in the work of the Missionary Societies of the Georgetown District over the first quarter in last year, except the Young People's work. There is a deplorable decrease there, but I think part of it is due to the fact that the Epworth League is more active in some places than formerly.

There have been two new adult societies organized this quarter, one at Thrall and one at Holland. Also one Junior Society at Thrall with a good Baby Division. These new societies all seem enthusiastic and to mean business.

The leaders this quarter are as follows: Membership, Georgetown, first, with 92; Temple, First Church, second, with 67; Taylor, third, with 50. New members, Temple, Seventh St., first, with 8; Bartlett and Temple, First Church, come second, with 3 each; Florence, third, with 2.

Temple, First Church, leads in mission study, with 32; Taylor, second, with 28; Granger, third, with 23. Florence, Granger and Rogers each have as many in their Mission Study Class as they have members.

Christian stewardship has been presented by about half of them this quarter.

Nearly all of the societies have their local and social service committees. Temple, First Church, supports 1 and Georgetown 2 Bible women. Hutto sent one box of supplies.

There are 14 Adult Auxiliaries in the district, with a membership of 425. Total paid by adults, \$459.60. Total Young People membership, 28; paid by Young People, \$2.30. Junior members, 80; paid by Juniors, \$25.45. Total membership, 561; total paid by district, \$487.38. Temple, First Church, Juniors support a scholarship, and sent a box of supplies. Total subscribers to Y. C. W., 43. Total subscribers to "Voice," 141. Total number of Mission Study Classes, 8. Total members, 165. Temple, First Church, Temple, Seventh Street, Temple, First Church, Young People, Temple, First Church, Junior, and Granger, Juniors, are on the Honor Roll. Temple, First Church, Temple, Seventh Street, Taylor, Bartlett, Rogers and Thrall all sent their reports in on time. Also Temple, First Church, Young People and Juniors, Granger Juniors and Thrall Juniors. The list of credits are as follows: Temple, First Church, 83; Temple, Seventh Street, 78; Taylor, Granger, Georgetown and Rogers, 50 each; Thrall, 47; Belton, 45; Bartlett, 38; Jonah, 20; Florence, 17; Hutto, 15. There is much being done by many of them that the Standard of Excellence does not give credit for, and much that there is no place on the report blank for them to report, and other work that is reported or called for by the Standard of Excellence that there is no place on my book to record.

MRS. B. T. STRIBLING, District Secretary, Georgetown District.

CATARRH.

Called an American disease, is cured by an American medicine, originated and prepared in the most catarrhal of American countries. That medicine is Hood's Sarsaparilla. It cures radically and permanently, in that it removes the cause, cleansing the blood of scrofulous and all other impurities. It overcomes all the effects of catarrh, too, and builds up the whole system.

Men don't believe by having their curiosity satisfied or their sense of the incredible gratified. Belief is the process of appropriating the same kind of life the Master has.—Selected.

NEW FEATHER BEDS... Full weight 32 lbs. Pillows to match \$1.00 a pair. New, in... Best featherproof ticking. Sold on money-back guarantee. Write for FREE Catalog. Agents Wanted. SOUTHERN FEATHER & PILLOW CO., Dept. 127, Greensboro, N. C.

ATTENDANCE CONTEST IN THE SUNDAY SCHOOLS.

CHILDREN'S DAY NEXT SUNDAY. We are looking for a large attendance all over our territory. The four records on which the percentage of increase will be based have already been made and as soon as we get reports of next Sunday's attendance we can make the award.

A number of schools report a healthy increase in attendance this week. Among the number we note the following: Bowie, Waxahachie, Plainview, Terrell, Shamrock, Merkel, Groesbeck, St. Luke's, Oklahoma City and others.

Tyler Street, Dallas, had a very large attendance last Sunday. Just in passing, they devoted the closing twenty minutes to a patriotic program that was interesting and inspiring. Those present were given small flags, patriotic songs were sung, and a short address made. This is opportune and other schools doubtless are having good results from the same kind of a program.

Kiowa, Okla., has been reporting less than 100 but held Children's Day last Sunday and report an attendance of 217.

Some of our best schools failed to report this week for some reason. Among them are, First Church, Hillsboro; First Church, Fort Worth; Main Street, Cleburne; Georgetown, and 33rd Street, Galveston. Maybe the mails miscarried.

ATTENDANCE SUNDAY, APRIL 22, 1917.

Table with columns for Class (D, E, F, G, H, I, J, K) and various churches, listing attendance numbers. Includes entries like Tyler, Texas, Marvin (703), Dallas, Tyler Street (660), etc.

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

W. C. EVERETT, Secretary.

NOTES FROM THE FIELD.

(Continued from page 5)

ing always abides. We are worshipping in the auditorium of the Shawnee High School building while our church is in process of construction. It is a splendid place and we are under great obligations to the trustees for their kindness in the matter. Here we have plenty of room for our work, and we are projecting a campaign looking to increased attendance upon all the services. New interest is manifest in every department of the Church, and before the year ends I shall have many more things to report to you. The people have a mind to work. The saints in Shawnee salute you!—Chas. L. Brooks, P. C.

VICTORIA.

We have had a very gracious revival in the Church at Victoria. I am sure this will be good news to the brethren of the West Texas Conference, especially to those who were familiar with conditions which existed in the Church. My old friend, Rev. L. E. Conkin, of the North Texas Conference, did the preaching and R. E. Huston directed the music. It was a great revival from some standpoints, and it accomplished for the Church the very results that were most needed. There were in the congregation divisions, factions, feuds of long standing. There was not a department of our activities that was not affected by the un-Christlike feelings that were cherished by some. The differences which divided the Church have all been dissolved, and we now love each other, and so will be able to better glorify our Lord in this section of Texas. As another result of the revival there were fifteen additions to the Church. The meeting continued through two weeks, and had it not been that a Chautauqua for the next week was engaging the attention and interest of the city, we would have continued, and I am sure would have had many more conversions, as the interest in the revival was increasing with every service. We rejoice in Victoria, however, over the fact of a united, harmonious Church. Brother Conkin's preaching is good, and of the kind that gets results. He believes in the old altar, and calls the unsaved to the altar and is satisfied with nothing less than salvation by way of conviction, repentance and faith in the Savior of men. He and Brother Huston left us with everybody feeling good and sad; good that they had been with us, and sad because they were leaving so soon. The desire that these brethren return for another meeting at some future date seems to be unanimous.—Cornelius Pugsley.

OAK LAWN CHURCH, DALLAS.

We have just closed a really great revival in our Church, led by D. L. Coale and his assistants, W. E. Hawkins, Jr., and C. G. Spindler. We wanted the meeting for the effect it would have on the membership of the Church, and the greatest work that was done was among the members of the Church. There were some 200 conversions and reclamations within and without the Church membership. Eighty applied for membership in the Church. About ten of these were for the Baptist and the Presbyterian Churches. The meeting was without the usual frills of an evangelistic campaign. Brother Coale's preaching was straight and earnest, with convincing and converting power. Spindler proved himself a great leader of the chorus, and pleasing in his solo work. W. E. Hawkins, Jr., was a master in the work of the children and the young people, arousing them to newness of Christian life and leading them and others in personal work in the congregation. In the consecration service on the last Sunday afternoon five young men answered the call to preach and eight young women volunteered their lives for special work, including the missionary activities. This was the real Pentecost of the meeting. Three of these young men are applying to our District Conference for license to preach. The first test of the effects of the revival came last night at the prayer meeting. The attendance was so large that a larger auditorium than the one usually put in service was sought. This service was preceded by an attack on the parsonage by the congregation. They came with hearts full of love and good will, books, cold cash, flowers and an abundance of food, seemingly of one hundred and fifty-seven varieties. It was a scene rarely witnessed by the pastor of a city Church. Such abounding confidence and good will stimulates us to new endeavors and a reconsecration of life to the work of the Church. We are

now in the midst of our fourth year with this congregation. During these years the membership of the Church has a good deal more than doubled, and the roll has been cleaned at the end of each year. The Sunday School attendance has more than tripled, and the finances have advanced with like proportions. This hundred thousand dollar building has been completed and now a great revival has come to our membership. There is not to be found a more efficient and loyal congregation. Truly the Lord has been good to us.—Claude M. Simpson, P. C.

HEAVENER (OKLA.) STATION.

Heavener Station is moving along splendidly. We have every prospect of rounding out the most successful year in the history of the Church. Our Official Board began by arranging for the pastor's salary to be paid monthly, and, later, for conference collections to be paid in full. Our Sunday School is increasing in attendance and offerings. We have adopted the graded literature and organized the school throughout. James Murdoch, our superintendent, is a live wire. We think we have the best League in the East Oklahoma Conference. Lewis Johnston is serving his second term as president, and he makes a great president. We have just closed a two weeks' series of meetings with several accessions to the Church. At the request of the Official Board, our pastor, Rev. W. C. House, did the preaching and he did it well. Brother House is forceful, scholarly, and deeply spiritual. His delivery is pleasing and he has a most impressive pulpit manner. He is preaching to constantly increasing crowds.—Prof. J. C. Parsons.

FIRST METHODIST CHURCH, CORSICANA.

We closed last night the greatest revival in the history of this great Church. John E. Brown and Norman Guice were our leaders. These men are the very best. This Church will never forget the time when the Church, as a body, led by the pastor came forward and settled the differences that were so painful to all of us. No man held back; they all came. Men wept, the women rejoiced and everywhere God's wonderful power was visible. The Church stands absolutely united and ready for the great work that God has for us to do in the future. The great congregation packed the building for days and days. Seven hundred men were present at the men's meeting, while nearly seven hundred women attended the ladies' meeting on Saturday afternoon. I have never heard so many confessions of backsliding and have never seen a crowd that wanted to do the right thing as I saw in this wonderful revival. Think of this great church being filled day after day at the ten o'clock services, and at night lecture room, balcony and everywhere else filled, and Sunday night many turned away. I cannot describe the scene that took place. The man that comes here next year will come to one of the great Churches of our Methodism. Sunday morning the inimitable Abe Mulkey took the offering for Brother Brown and the Church gave him the largest Church collection he had ever received. It rained money. We will have a big reception for the new members that are to be received next Wednesday evening. Come down, Mr. Editor, and be with us. We have paid in cash our Conference and Home Mission money and have the most of our Foreign Mission money in hand. Everything is booming. It is wonderful. I cannot close without mentioning the hearty support of my good presiding elder, Matthews, and also Brothers Hearon and Hooper.—J. W. Fort, P. C.

CORSICANA.

Our Board of Stewards joined our pastor, Bro. Fort, in an invitation to Lay-Evangelist John Brown, of Siloam Springs, Ark., and his collaborator, Rev. C. N. Guice, of the same city, for a meeting April 1 in our church. They came, they saw, they conquered. Old First Church has had more people in it in the last three weeks' revival than since its construction twenty-one years ago. Mr. Brown's preaching was the old-time religion sort. Every shot went straight to the conscience. Made e-v-e-n ME scringe and wriggle, let alone the rest of the folks. Bro. Guice is not only a most excellent preacher but fine chorister and truly a Gospel soloist and remarkable among the young people. They are the brightest evangelists who have come this way since—s-i-n-c-e "I" quit. We have done a wholesale washing in our

Church here; the steam laundry sort. We have been through the machinery—don't you forget it! Was soaked in the suds—scrubbed on the washboard and went through the wringer and the mangle. So we are glad to say our members have been renovated from top to bottom. Many of our spiritual wagons were going to pieces—the spokes loose in the hub and tongues twisted and out of shape—but we have all been to the shop and got repaired and are now driving in the middle of the road. Bro. Brown, according to the sentiment of his sermons, picked us up from "under the juniper tree" and established for us a "new hitching post." Had a multitude of consecrations, reclamations and conversions. The most joyful freewill offering I ever saw was taken up for their service. We were certainly glad to have our presiding elder, Bro. Matthews, with us at this time. He is not a well man, but glad to say on the road to recovery. Bro. Hearon, pastor at Eleventh Avenue Church, was often with us, too. Pastors of other denominations attended our services and enjoyed the evangelists. The great tabernacle meeting began at Mexia last night. We learn that first-class preparations have been made by Bro. Singleton and his brother pastors. Bro. Fort announced for Wednesday night a love feast and rally service for the reception of the new members, and with refreshments served by the Young Ladies' Society and general social.—Abe Mulkey.

OENAVILLE CHARGE.

We were glad when the Bishop read us out to supply Oenaville charge another year. We feel sure it was through the influence of our former presiding elder, Rev. T. S. Armstrong, that we were returned to this splendid work. Our labors have gone beyond our expectations. Our Churches at some of our appointments will not accommodate the crowds. The Lord is blessing our labors with the conversion of souls into his kingdom. The people are standing by us in the fight. We moved in our new parsonage Friday, April 5. Now this is one preacher that is not superstitious about moving on Friday, for the people stormed us that night with a pounding that counts. It came from a sack of flour to a side of bacon. Our new parsonage is completed at a cost of \$1250, and everything is paid in full. The ladies have put some splendid furniture in the house. We have had two good Quarterly Conferences. The people, as well as the preachers of Georgetown District, are delighted with our new presiding elder, Rev. W. B. Andrews, D.D. He knows how to preach and how to preside at conference. We have our meetings all planned for the summer. Brethren, pray for us that we might lead our people on to victory.—John T. Ferguson, P. C.

CLEBURNE, MAIN STREET.

A protracted meeting commenced at the Main Street Church, Cleburne, first Sunday in April and continued until the third Sunday, conducted by Rev. A. D. Porter, the preacher in charge, assisted by Rev. G. F. Winfield, President of Meridian College, and also assisted by Brother Lloyd Bloodworth, who conducted the song service. Brother Winfield filled the pulpit except Easter Sunday evening, when Dr. W. L. Nelms preached on the "Resurrection" at the request of the Knights Templar, which order believes in the doctrine of the Resurrection of Christ. Dr. Nelms' sermon was worthy of the occasion. Brother Winfield's sermons embraced all the doctrines of the Methodist Church. He sustained the doctrines of the Church in a logical and forceful manner, using his knowledge of the various sciences, illustrating and enforcing the duties fallen man owes his God as taught in the Scriptures. Very few preachers equal his efficiency, earnestness and zeal in the pulpit. He is certainly a great Bible teacher. Brother Bloodworth conducted the song service in such a manner as to make the singing a very attractive feature of the meeting. The Sunday School on Easter, led by Brother W. R. Walker, superintendent, took an active part in the morning service, decorating a cross with beautiful flowers. More than one hundred little children from five to ten years of age, each holding a flower in the right hand, marched in single file by the cross, singing a beautiful song, and dedicated their flowers to decorate the cross to honor their "Friend," who "took little children into His arms and blessed them" while He was upon earth. Brother Porter was present at each service, superintending the meeting and endearing himself more to the members (Continued on page 16.)

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.)

- Albuquerque, at Albuquerque April 25
Durant, at Kingston April 25
Lawton, at Tipton April 25
Terrell, at Mesquite April 25
Decatur, at Jacksboro April 26
Dublin, at Hico April 26
Gainesville, at Valley View April 26
McAteer, at Alton April 26
McKinney, at Frisco April 26
Muskegoe, at Stilwell April 26
Waco at Lorena April 26
Vinita, at Wagoner April 26
Waxahachie, at Midlothian April 26
Cisco, at Eastland April 27
San Marcos, at Seguin April 27
Sweetwater, at Fost April 27
Wichita Falls, at Byers April 27
Greenville, at Quinlan May 2
Weatherford, at Graham May 2
Clinton, at Elk City May 3
Hugo, at Wister May 8
Plainview, at Silverton May 8
Bonham, at Ector May 9
Tulsa, at Bristow May 9
Reasons, at Orange May 10
Fort Worth, at Grapevine May 10
Dallas, at Wheatland May 15
Jacksonville, at Athens May 15
Timpson, at Center May 15
Houston, Texas City May 16
Stamford, at Haskell May 17
Big Spring, at Lamesa May 18
Navasota, at Comroe May 22
Clarendon, at Wellington May 23
Abilene, at Clyde May 24
Ardmore, at Vinita Ave. Sulphur May 29
Pittsburg, at Hardy Memorial, Texas May 29
Brenham, at Caldwell May 29
San Angelo, at Midland May 31
Vernon, at Odell June 3
Amarillo, at Canadian June 5
Chickasha, at Lindsay June 5
Cleburne, at Glenrose June 5
Marlin, at Keagan June 5
Oklahoma City, at El Reno June 5
Uvalde, at Yancey June 5
Corsicana, at Groesbeck June 6
Harker, at Hooker June 7
Holdenville, at Asher June 14
Choctaw, at Maytabby Chapel July 25
Tyler, at Wmoma Aug 27

Hillsboro District—Third Round.
Munger, at Calina, May 26.
Coolidge Sta., May 28.
Penelope, at New Hope, June 2, 3.
Irene, June 4.
Itasca Cir., Lee Summit, June 9, 10.
Hulbard, June 24.
Abbott, at Honest Ridge, June 30, July 1.
Malone and Bynum, Bynum, June 30, July 1.
Line Street, July 4.
Kirk and Prairie Hill, at Kirk, July 7, 8.
Big Hill and Ben Hur, at Big Hill, July 8, 9.
Covington and Osceola, at C., July 14, 15.
Itasca, July 15, 16.
Peoria, at Kirby, July 21, 22.
Whitney Sta., at Woodbury, July 28.
Whitney Sta., July 29.
Hillsboro, First Ch., Aug. 5.
The stewards have done well for the first two quarters. I trust they will make diligent efforts to bring up this quarter as well. This will put us in fine shape for the final round, and the preachers all need the money.
JNO. M. BARCUS, P. E.

Greenville District—Third Round.
Lee Street, May 6.
Celeste Cir., May 12, 13.
Celeste Sta., May 19, 20.
Greenville Cir., May 26, 27.
Wesley, May 27.
Merit, June 2, 3.
Kavanaugh, June 3.
Wolfe City, June 9, 10.
Cash, June 16, 17.
Caddo Mills & Floyd, June 23, 24.
Commerce, July 1.
Quinlan, July 7, 8.
Lone Oak, July 15.
Campbell, July 21, 22.
Fairlie, July 28, 29.
Jones-Bethel and Wesley, Aug. 4, 5.
M. L. HAMILTON, P. E.

Clarendon District—Third Round.
Claude, May 13, 14.
Lakeview, at Lodge, May 19, 20.
Wellington, May 27, 28.
Quail, at Fresno, May 26, 27.
Shamrock, June 2, 3.
Shamrock Cir., June 3, 4.
McLean, at Allanreed, June 9, 10.
Memphis, July 1, 2.
Wheeler, July 7, 8.
Zybach, July 9.
Miami, July 14, 15.
Hedley, at McKnight, July 21, 22.
Goodnight, at Lelia Lake, July 22, 23.
Claude Cir., at Fairview, July 28, 29.
Clarendon Cir., at Goldston, July 29, 30.
Pampa, Aug. 4, 5.
Clarendon, Aug. 11, 12.
A. W. HALL, P. E.

McKinney District—Third Round.
McKinney Sta., May 6, 11 a. m.
Celina Sta., May 6, 8 p. m.
Farmersville Sta., May 13, 11 a. m.
Plano Sta., May 13, 8 p. m.
Nevada Sta., May 20.
Carrollton and Farmers Branch, at F. B., May 27.
O. C., July 3.
Blue Ridge Cir., at Fabyburg, June 2, 3.
Princeton Cir., at Culleoka, June 9, 10.
Weston Cir., at Cottage Hill, June 16, 17.
Allen and S. McKinney, at Chambersville, June 23, 24.
Anna and Melissa, at Anna, June 30, July 1.
Frisco Cir., at Little Elm, July 7, 8.
Frisco Sta., July 8, 9.
Josephine Cir., at Honaker's Chapel, July 11.
Renner Cir., at Frankford, July 14, 15.
Richardson Cir., at Rose Hill, July 17.
Prosper Cir., at Elm Ridge, July 21, 22.
Wylie Sta., at St. Paul, July 28, 29.
C. W. DENNIS, P. E.

Sulphur Springs District—Third Round.
Pecan Gap and Ben Franklin, at Pecan Gap, May 12, 13.
Lake Creek, at Foster's Chapel, May 19, 20.
Cooper Sta., May 20, 21.
Como, at Parks Chapel, May 26, 27.
Sulphur Springs Mission, at Emblem, June 2, 3.
Cumby, at Miller Grove, June 9, 10.
Yowell, at Pecan, June 16, 17.
Riley Springs, at Arbala, June 23, 24.
Klondike and Enloe, at Enloe, June 30, July 1.
Pickton, at Pickton, July 7, 8.
Winnshoro Sta., July 8, 9.
Saltillo and Weaver, at Weaver, July 14, 15.
Sulphur Bluff, at Birbright, July 21, 22.
Mt. Vernon Sta., July 28, 29.
Brashear, at Brashear, Aug. 4, 5.
Sulphur Springs Sta., Aug. 11, 12.
R. F. BRYANT, P. E.

CLEBURNE DISTRICT CONFERENCE.

The date for the Cleburne District Conference is changed from May 15-17 to June 5-7.
W. L. NELMS, P. E.

WICHITA FALLS DISTRICT.

The Wichita Falls District Conference will meet at Byers, Friday, April 27, at 4 p. m., and continue through Sunday, probably closing by 10 a. m. Monday. The editor of the Advocate and other Connectional men are invited.
J. SAM BARCUS, P. E.

CHANGE OF DATE STAMFORD DISTRICT CONFERENCE.

The Stamford District Conference will convene at Haskell, May 17, at 9 a. m. The opening sermon will be preached Wednesday evening, May 16, by Rev. L. N. Lipscomb.
A. J. WEEKS, P. E.

PITTSBURG DISTRICT CONFERENCE.

The Pittsburg District Conference will meet with the Hardy Memorial Church, Texarkana, May 29-31. Rev. L. H. Mathison will preach the opening sermon Tuesday night, the 29th. The conference will organize Wednesday morning at 9 o'clock. The following are the Examining Committees:
License to Preach—E. A. Maness, R. B. Jones, J. L. Red.
Admission—C. B. Garrett, C. T. Cummings, A. A. Tharp.
Deacon's Orders—M. I. Brown, L. H. Mathison, I. O. Dent.
Elder's Orders—W. F. Andrews, M. N. Terrell, W. H. Edwards.
W. H. VANCE, P. E.

HOLDENVILLE DISTRICT CONFERENCE.

The Holdenville District Conference will be held at Asher, Okla., June 14-17.
You are hereby most cordially invited to attend, and to preach, and to do anything else you like. There ought to be some ripe chickens by that time. We can save you quite a little time reaching us by coming to Wanette, where we can have some one meet you in a car if you will advise us of the time of your coming. Be sure to come, if you can, for we want you. Spend Sunday with us if possible.
Things in general are moving on most harmoniously throughout the district and we are making progress.
Rev. E. A. Townsend, our pastor at Wetumka, has offered his services as a chaplain for the army.
E. THURSTON CAMPBELL, P. E.

FORT WORTH DISTRICT CONFERENCE.

The Fort Worth District Conference will be held at Grapevine May 10-12, 1917. The opening sermon will be preached Thursday night by Dr. A. L. Andrews. Bishop E. D. Mouzon, Dr. S. A. Steel and other representative men of our Church will be in attendance.
Brethren will act on committees as follows:
License to Preach and Admission on Trial—C. C. Hightower, E. B. Hawk, E. D. Jennings.
Deacon's and Elder's Orders—C. R. Wright, J. W. Pattison, M. S. Hotchkiss.
Quarterly Conference Records—J. B. Berry, J. S. McCasland, L. B. Cravens.
Conference Host—Rev. O. C. Swinney, Grapevine, Texas.
A large attendance and a great time anticipated.
JOHN R. NELSON, P. E.

ALEXANDER COLLEGE TRUSTEES.

The Board Trustees of Alexander College will meet in Jacksonvile Friday, May 11, at 1:30 p. m., Methodist Church.
I. F. BETTS, President Board.

MARRIAGES.

I have recently married in and near Marble Falls, Texas, the following couples: Miss Marie Deniston to Mr. Harold B. Canavan, Miss Lola T. Kinser to Mr. Hugh G. Lyda, Miss Marie Mezger to Mr. Edward Ebeling, and Miss Mildred Skaggs to Mr. Geo. Lacy.
JOHN M. LYNN.

KIND HEARTS.

Mrs. Janie Caldwell, of Houston, sends a year's subscription of the Advocate to the Sheltering Arms Home of that city.

CLASSIFIED ADVERTISEMENTS

In this department may be advertised anything you want to buy, sell or exchange. The rate is TWO CENTS A WORD. No advertisement is taken for less than 50 cents. Cash must accompany all orders. In figuring cost of advertisement each initial, sign or number is counted as one word. We cannot have answers addressed to us, so your address must appear with the advertisement. All advertisements in this department will be set uniformly. No display or black-faced type will be used. Copy for advertisements must reach this office by Saturday to insure their insertion. We have not investigated the merits of any proposition offered in these columns, but it is intended that nothing of a questionable nature shall appear. You must make your own trades.

AGENTS WANTED.

AGENTS WANTED—Free! Billy Sunday on Booze, Startling, Sensational. Inspiring. Send us your name and those of two others who would be interested in distributing his message and we will send you a copy free. Big terms to representatives. Write for \$100.00 bonus offer. INTERNATIONAL BIBLE PRESS, Dept. DF, Philadelphia.

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CLOSING out Mehane Triumph, Lone Star and Rowden cotton seed at \$1.49 per bushel. These are same fine seed we have sold all season at \$2.25. Grown and handled for planting seed, pure, well matured, best improved strains, fully guaranteed. Shipped quick. Ask your neighbor about our seed. PROGRESS SEED IMPROVEMENT CO., Carlton, Texas.

EVANGELIST AVAILABLE.

OWING to the postponement of one meeting to last of July and another meeting having to be cancelled, I have two open dates, May 20th to July 9th. A. M. MARTIN, Conference Evangelist, Northwest Texas Conference, Stamford, Texas.

EVANGELISTIC HELP.

TERRY W. WILSON, Baritone soloist, organizer, director and personal worker. Open dates for summer and fall meetings. 1229 Boulevard, Houston, Texas.

EVANGELISTIC.

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

REV. SAM S. HOLCOMB, one of our evangelists, of Ada, Okla., who has had 25 years' experience in evangelistic work in 38 States, has open dates for spring and summer revivals. If in need of evangelistic help write him.

AS I have several engagements in the West, I have opened headquarters at 1308 Commerce Street, Dallas, Texas, for the convenience of any desiring to correspond with me as to dates. EVANGELIST G. A. KLEIN.

A CORRECTION.

In my article, "A Word to Texas Evangelists," in the issue of April 19, I am made to say the following: "We should cease 'opposing' our brethren to the evangelistic work," when it should have read, "Cease 'appointing' our brethren."
J. T. BLOODWORTH.

SUNDAY SCHOOL INSTITUTES, HILLSBORO DISTRICT.

Rev. E. Hightower, assisted by Miss Peterman of Dallas, will conduct four Sunday School Institutes in the Hillsboro District at the following times and places:
Itasca, May 22.
Vaughan, May 23.
Penelope, May 24.
Coolidge, May 25.
Every Sunday School officer and teacher in the District is expected to attend one or more of these meetings. Each will begin at 9 a. m., and continue throughout the day.
JNO. M. BARCUS, P. E.

FOR SALE.

31 Sunday School library books in very good condition. For particulars please write MRS. W. E. RUSSELL, Librarian, Route 2, Holland, Texas.

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160 ACRES, 110 cultivated, level dark loam; 5-room house, barns, poultry houses, outbuildings. Well, windmill, underground cistern, cellar, orchard, garden. R. F. D. 1/2 mile graded school. Only \$5200. Easy terms. Photograph, particulars on request. ROCKWELL FARM AGENCY, Sweetwater, Texas.

GOSPEL SINGER.

HAVE open dates for spring and summer meetings. MARVIN W. BOWDEN. Address till May 5th, Silverton, Texas.

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LAWYER.

A. E. FIRMIN, Lawyer, 309 Andrews Bldg., Dallas, Texas.

ORCHESTRA FOR REVIVALS.

WOULD like a position playing for summer meetings with orchestra of five pieces—violin, clarinet, cornet, alto and piano. Terms reasonable. MRS. M. E. WHITWORTH, Manager, Rogers, Tex.

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YOUNG MAN WANTED.

YOUNG MAN WANTED. A well educated young man of good address, a practical Sunday School worker and who wants to connect himself with that phase of Sunday School work may find something to his interest by addressing, W. C. EVERETT, Dallas, Texas.

TRIBUTE OF RESPECT.

At the second Quarterly Conference of the Prosper Circuit, McKinney District, the following action was taken:
Whereas, our highly esteemed brother, J. W. Wilson, has recently passed from labor to reward, and
Whereas, as was not only a consecrated Christian, but a noble citizen and a faithful and efficient member of this conference; therefore be it
Resolved, 1st, That we the members of the Quarterly Conference of Prosper Circuit, do hereby express our profound appreciation of his noble life, his faithful service and fidelity to his Church vows.
2nd, That we do hereby tender our profound sympathy to his bereaved family and commend them to the loving care of a kind Heavenly Father and pray the falling mantle of this ascending saint may fall on the shoulders of his surviving children.
3rd, That a copy of these resolutions be furnished the bereaved family, a copy be placed on the records of the conference, and a copy be furnished the Texas Christian Advocate for publication.
Signed
J. J. M. HARPER.
T. B. TAYLOR.
J. D. McELHANNON.

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OBITUARIES

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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.

TATE—Mrs. M. E. Tate was born October 20, 1847, and died in Waco, Texas, October 27, 1916. She was converted in early life and joined the Church. Her children and a large host of friends are left to mourn her departure. Sister Tate was so bright and happy in her Christian life that she cast a ray of sunshine in the path of every one she met. Hers was a happy and congenial spirit. As an attentive listener she was an inspiration to her pastor. She was a loving mother, a devoted Christian and lived a beautiful life. The loved ones left have the great comfort that heaven has been enriched by her going and that she awaits their coming to the bright home above. May all the children one day be an unbroken family around the great white throne in heaven, is the wish and prayer of the pastor. R. F. BROWN.

NEELEY—Mrs. Amanda M. Neeley, wife of Terrell L. Neeley, deceased, was called home to God from Bedias, Texas, March 7, 1917, and was laid to rest at Iola, Texas, near her old home. Sister Neeley had reached the ripe age of seventy-two years, four months and fifteen days. She was the mother of fourteen children, nine of whom survive her; thirty-five grandchildren and twenty-four great-grandchildren, all of whom are alive. She was left a widow in 1890, while some of her children were very young, yet no woman could have managed better than she the training of a family without a father's help. She was a life-long member of the Methodist Church, and from the standpoint of one who lived for months in her home, we are prepared to say a more faithful Christian, loving mother and devout member of the Church is rarely met in this world. These children will know where to find their mother. H. C. WILLIS.

CANAFAX—On December 21, 1908, Christlea, a beautiful little brown-eyed baby girl, was born to Mr. and Mrs. T. F. Canafax. On the evening of January 3, 1917, this little child, their only daughter, bade good night to all things earthly and went home to live with Jesus. She had attained the age of nine year and thirteen days. She leaves to mourn their loss both parents and two brothers—Jack, her constant companion, and Goodman, a dear little baby, of whom she was so fond. The funeral service was held in the Methodist Church at Millsap, Texas, conducted by Rev. Bennett, her pastor, and attended by a large concourse of relatives and friends, her little school-mates attending in a body. Interment was in Newberry Cemetery. She had been sick only a few days and her death was unexpected. How hard it was to bear only those who have had similar experience can know. She loved her home devotedly and knew many little childish ways of making those about her comfortable and happy. She was very fond of her little playmates and had a tender, sympathetic heart for all little children less fortunate than she. Indeed she gave promise of a beautiful Christian character and her parents planned great things for her in the way of education and usefulness. But, alas, for our hopes! They can be blighted in the twinkling of an eye; but behind all this is the Master's mind and we know that he loves and pities his children and he doeth all things well. Some day it will be clear to us why he took our darling from us, leaving her home so desolate and our hearts so sad. Let us not grieve for dear little Christlea. She is safe in the arms of Jesus, safe on his gentle breast. Her aunt, MRS. J. H. DOSS.

CLOUD—Jerry E. Cloud was born in Tennessee in 1860, and died in Fort Worth, February 9, 1917. For many years Brother Cloud was an active member of the Church and was for some time a steward, but for the last few years he ceased to be active, and finally drifted out of the Church. His health was his portion for some time before his death, and during his sickness he again gave his heart to God and connected himself with the First Methodist Church of this city. He was led to take this step under the ministry of his own mother, with whom he lived. This good woman is in her eighty-seventh year, and Brother Cloud never married, but gave his life and affection to the good old mother who, more than all others, mourns his death. Brother Cloud was a modest man and one of the most upright and honorable men that ever lived. He did no man wrong, but delighted in helping the weak and unfortunate. He was genuinely converted and never doubted that fact for a moment. He bore his affliction with fortitude and undaunted courage. No complaint passed his lips, no murmuring at providence, but cheerfully and willingly he awaited the end. He deeply regretted that he ever went without the pale of the Church, and in an invalid's chair he attended the house of God and delighted in her services. At the last the skies were all clear and he told his dear old mother that God was with him and that he was not afraid. A large family of brothers and sisters survive him, all of whom are worthy, true Christian men and women. His last days were made as comfortable as possible and he passed away, attended by loving hands, mourned by family and friends and with the respect and confidence of this entire city. On Sunday, February 11, we laid him to rest to await the resurrection of the good, and we expect to meet him again where sickness and pain will be felt no more. A. L. ANDREWS.

BIERSCHWALE—Willie Vie Biersch-wale (nee Robinson) was born near Kerrville, Texas, November 30, 1885, and died from the effects of an accidental discharge from a gun at Nog-wille, Texas, March 13, 1917, at the age of 31 years, 3 months, 13 days. She was converted at the age of ten years in a revival meeting conducted by Rev. Abe Mulkey and joined the M. E. Church, South, of which she remained a faithful member until her death. Her mother preceded her in death over thirty years ago, when she was placed in the home of her grandparents, Mr. and Mrs. D. C. Robinson, who raised her to young womanhood. In April, 1904, she was married to H. W. Bierschwale. Six children were born in the home, one of whom preceded the mother in death. The deceased leaves a grief-stricken husband, five sons, her father, W. L. Robinson, three sisters, Mrs. Addie Breeding, Mrs. Charles Nixon, Mrs. Pearl Lisle, and a host of relatives and friends who mourn her premature death. Funeral services were conducted in the church and at the grave by her pastor, March 14, 1917. Her body rests in the Harper Cemetery to await the resurrection morning. R. GAMMENTHALER, P. C.

COX—Joseph George Cox was born March 25, 1866, in Dale County, Alabama. He has resided in Polk County, Texas, for a number of years. Bro. Cox did not unite with any Church until about ten years ago, when he was truly converted and united with the Methodist Church, since which time he has served his home Church, at Darby, faithfully and well in the capacity of steward. He was indeed a just steward, one that his pastor could rely upon, for he was always present at Church and prayer meeting and was never too busy to attend Quarterly Conference. On the afternoon of March 12th Bro. Cox accompanied his wife to the railroad station, only a few miles from their home, in order for her to visit her father who was sick. As Bro. Cox was returning home his team ran away and threw him from the wagon and I suppose he was killed instantly. Neighbors found the team with only fragments of the harness and went in search of Bro. Cox, finding him with his life crushed out. How sad! That companion had not reached the bedside of her aged father when she was notified of her husband's death. So his heart-broken companion, with nine children, are left to mourn the loss of a devoted husband and father, but to them we would say, Weep not as those who have no hope. May God help us to move on in the straight and narrow way until we shall meet beyond this vale of tears, where death and separation are unknown. A. E. RIDER, Leggett, Texas.

DAVIS—Mrs. Iva Pearl Davis (nee Weakly) was born near Vernon, Wil-barger County, Texas, November 19, 1893. She was converted and joined the Methodist Church at the early age of nine. She was married to Roger Davis July 10, 1910, to which happy union were born two children. One died when but a little child and the other is left, a little child of three years, to comfort the broken-hearted husband. After one year of married life near Vernon, where Brother Davis was teaching, they moved to his home near Mount Vernon, where they lived to the day of her death, March 13, 1917. We laid her to rest in the Providence Cemetery on the afternoon of Wednesday, March 14, in the midst of a large crowd of friends and loved ones. There remains to mourn her going a husband and child, a father and mother, two sisters and a brother, and a host of friends and other loved one. The end came after weeks of patient suffering. We have never witnessed a more patient sufferer than she was. Although in a very critical condition for several days, she didn't give up until just a few hours before she died. She made a heroic struggle for life, but when she was conscious the end had come she was perfectly composed, saying she had no fears. Her only regret was having to leave her loved ones to whom she was very devoted. In the last hours she very calmly called her loved ones and told them good-by. She truly died a triumphant death. The loved ones weep not as those who have no hope, for they know where to find her. We pray the blessings of God upon every one of them. Her pastor, N. W. OLIVER.

BASS—Jesse Newton Bass was born in Haywood County, Tennessee, August 10, 1836; died March 5, 1917, aged 80 years, 5 months and 25 days. He left Tennessee when young and went to Arkansas, where he was married and reared his family. He was married to Miss Dowell, who survives him, and who is at the bedside of one of the daughters who has been seriously ill for several months. There were five children born to Bro. and Sister Bass, four girls—Mrs. Cole, Mrs. Smith, Mrs. Easley and Mrs. Leonard—and one son, Albert A. Bass. Brother Bass was a Confederate soldier, serving through the war. He was with General Price. He was very proud of the fact that he was a Confederate soldier and often spoke of the service. He lived in Texas a number of years and has made Tulsa his home for some thirteen years, remaining here a good part of this time, making his home with his devoted daughter, Mrs. J. R. Cole, Jr. Here he found just what an old man and an old soldier so much needs in his declining years, viz: a good home, kind hands to minister to him and the welcome that came from this faithful daughter and her kind husband. Brother Bass has been an invalid for more than a year. The pastor has often spoken to him about his faith and he has often declared that Christ was his hope and heaven his home; that he was anxious to push off and with noiseless oars smite the sounding furrows of the tide of eternity. A father, an old soldier, is gone. We shall no more hear his Jesu, his keen wit, his groan of pain, his familiar voice. One by one these old veterans are passing, their ranks are growing thin. The greater number of them have answered the last roll call. They have followed Price and Johnston and Beauregard and Lee and Jackson to "Pass over the river and rest under the shade of the trees." L. S. BARTON.

BROWN—Thos. A. Brown was born in Pontotoc County, Mississippi, August 2, 1840, and moved to Palestine, Texas, in an early day and afterward moved to Mt. Prairie. He joined the Confederate Army at Vicksburg, Mississippi, 1861, and served his country as a soldier for four years, along with two of his brothers. He joined the Old School Presbyterian Church in early life, but joined the M. E. Church, South, about twenty-five years ago. He possessed a happy disposition and had a cheerful word for everybody. In his home he was kind and thoughtful and will be sorely missed by his children, who felt a keen sense of bereavement in his departure from their family circle. Both relatives and friends will miss him from their association and companionship. From the first of his recent sickness he was impressed with the fact that he was nearing the end, and frequently told his friends and family that he could only remain a short time and that he was ready and waiting for the summons to go. We shall all miss him from the community and his children will sorely miss him from their circle and also his fatherly advice and sympathy. He had lived nearly seventy-seven years and passed peacefully away May 27, 1917, almost without a struggle. R. F. DUNN, P. C.

BROWN—Mrs. Lois Alma Brown (nee Callaway) was born in Henry County, Georgia, July 12, 1884, and departed this life January 4, 1917, at Graham, Texas. She was the daughter of Rev. A. H. and Georgia A. Callaway, of La Rue, Texas. She was dedicated to God by baptism when only a few months old. She was converted and joined the M. E. Church, South at Mt. Carmel, Henry County, Georgia, at the age of ten years, and retained that sweet, gentle Christian spirit until the day of her death. She was one of the most obedient children, never directly crossing her parents' will. She was very kind, tender with her playmates, and in her young womanhood kept herself from those places and influences that lead in a wrong direction. She loved and was greatly loved by her brother and sisters. She leaves one brother and five sisters, Mr. C. H. Callaway, of Crockett; Mrs. Autie Conaway, of Palestine; Mrs. Mary Hagood, of Terrell; Mrs. Minnie Crews, of Kaufman; Mrs. Nora and Ala Foster, of McDonough, Henry County, Georgia. She came to Texas in 1901 with her parents. In January, 1910, she was united in marriage to Mr. C. J. Brown, son of Rev. E. F. Brown, of the North Texas Conference. To this union three children were born—Carrie Wade, five years; Delwin, two years; Augustus Eugene, fifteen days. Dear Lois has left us and her going has filled our hearts with sadness, but we bow in submission to Him who worketh all things together for good to them that love Him. We shall join her on the other shore. We shall join with dear Lois in shouting back to the open grave, "Where is thy victory? Oh Death, where is thy sting? May the good Father in heaven comfort her husband in his sad bereavement and his good Spirit guide those sweet boys safely through life and bring at last to a grand reunion with mother on the other shore, and may the dear Lord sustain her dear mother in her feebleness and declining years. And may her going be as a strong cord, drawing entire family to higher and nobler purpose in life, and when the call comes to us she has left behind we may be ready to go and join her in the city of eternal life. By one to whom she was very dear. A. H. C.

WESTMORELAND—One of the saddest things that ever happened, and one that will never grow old in the minds of Bethel people was the breaking up of the Westmoreland home by the dreadful disease, pneumonia. On January 8, 1917, Enos Westmoreland, son of Edward H. and Effie Westmoreland, departed this life. He was born October 17, 1904. Being under Christian training from the time of his birth he united with the Church year before last and ever lived an example for other boys his age. He was always at Sunday School with a good lesson and a mind to learn. One month after his death the heart-broken mother was victim of the same disease and died February 15, 1917. She was a daughter of R. T. Simms and wife and was born January 26, 1874. She joined the Church in early maidenhood and was an ever ready worker in the Sunday School and other things pertaining to the Church. It can be truly said that in the bringing up of her family in the Church and social circles she always did her duty nobly. The consolation we all have is, "She was fully prepared for another state of existence and she passes on now to enjoy the reward of a life well spent on earth."

On March 2, 1917, Edward H. Westmoreland, husband of the wife mentioned above, left his tenement of clay to enter the mansions of gold. He was taken sick the day of his wife's death, having been able to nurse her during her illness and the double grief only helped the terrible monster to do its work. He was born three miles west of Elysian Fields July 19, 1874. He consecrated himself to God as he reached manhood's years and from that time he, like his wife, was a willing worker and an obedient servant for the Master. He was married to Miss Effie Simms February 5, 1896. To this union were born six boys and one girl, the girl and one boy having already gone on to make the way clearer for father and mother. He served as steward of the Church at Rehobeth during the time he lived in that community, which was from the time of his marriage until 1911. He then returned to his old home and shouldered his work with great enthusiasm. He was appointed Sunday School superintendent in 1914 and was holding that office at the time of his death. Bethel Church has suffered a severe loss. He was one of God's noblemen. He leaves five boys to go through this world without a father's and mother's loving care, but they were all placed in Christian homes and will ever be reminded of the good works and deeds of their father and mother. May God help them to bear the burden and look to Him who doeth all things for the best. BETHEL SUNDAY SCHOOL.

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KUHN—Homer Kuhn would have reached his majority May 31, 1917, but was taken with pneumonia and lived little more than a week, expiring February 28, 1917. We have been proud of Homer, so considerate, so careful, so dependable, so pleasant. Those who knew him best were ever his friends. Homer was my son, my friend, my chum, and we would very often discuss his plans, but now has come the awful untimely separation from our boy whom we had loved so much, and for whom we had hoped there might be a successful well-rounded life. But we do not doubt Homer's preparation, for he has ever been a noble boy and we know he was a Christian. F. W. KUHN.

WALLACE—Mrs. Gertrude Wallace (nee Ryrone) was born in Arkansas, November 19, 1880, but came to Texas in infancy. She was left without father and mother at the age of three years, but fortunate for her, as she fell into the home of Brother John Damron, who gave her all the advantages of a child and care of a father. She was happily converted and joined the Methodist Church at the age of thirteen. She lived a consistent Christian life, true to God till the day of her death. When at the age of twenty years she and Robert Wallace were united in marriage. To this union two sweet girls were born. Sister Wallace was a great sufferer and yet through it all she was patient and sweet-spirited, and to the end greeted her friends with a smile. It was a spiritual feast to sit and talk with her and see the undying faith she had in God. Earth is loser, but heaven has gained. It will be a sweet day when we go to greet those who have gone to wait on the other shore for us. L. L. FELDER.

ROBERTSON—Mrs. Susan A. H. Robertson, daughter of Rev. Dow and Tabitha T. T. Perry, was born May 19, 1836, in Harris County, Georgia. While she was yet a child her parents moved to Macon County, Alabama. They were Methodists and regular attendants at campmeeting, where she joined the Church when just a child of seven years and remained a life-long consistent member. Under gospel influences, in regular attendance at Sunday School and other services of the Church, she developed a strong Christian character, blended with a lively, cheerful disposition which made her a pleasant, congenial companion in all the relations of life. Her education was such as circumstances would permit. She attended school in Tuskegee, Alabama; was graduated from Lagrange Female College at Lagrange, Georgia, and for a short while assisted her father in teaching; also giving instructions in piano music. She was thus better prepared for her life work. She was married to J. H. Robertson, September 5, 1855, at Cotton Valley, Macon County, Alabama. When the war came on her husband went and served his country as a faithful soldier, while she devoted her energies to her home work. In the providence of God he returned, and together they struggled through the "Reconstruction." She was the mother of twelve children, five of whom, with her husband, preceded her to the home beyond. After the death of her husband she came with her children to Texas and resided for a time in Cass County. She died "in the faith" at the home of her son-in-law, Dr. H. M. Banning, in Sulphur, Oklahoma, January 19, 1917. She had been feeble for some years and at times expressed herself as "only waiting." She was patient and cheerful, even in her last illness manifested interest in the Christmas time, enjoying the kindly interchange of gifts and greetings. Four of her children were with her in her last days and supplied her every want with loving hearts and willing hands. Her remains were taken to Cass County, Texas, and laid to rest in Union Chapel Cemetery, all of her surviving children being present except one daughter. She leaves three sons and four daughters, a number of grandchildren and great-grandchildren, one brother, Rev. C. S. Perry, of the Los Angeles Conference, and one sister, besides many other relatives and friends. Whither she has gone we know, and the way we know. If faithful we will meet again on the other shore and "be ever with the Lord." Her sister, MRS. W. G. BROOKS.

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HOOVER—J. M. Hoover was born in Bedford County, Tennessee, 1854, and died in Oakland, California, December 13, 1916. His parents were Thomas and Isabel Hoover. When Bro. Hoover was a small child his parents moved to Fannin County, Texas, where he grew to manhood. Here he met Miss Nannie J. Shelley who became his wife. To this union were born Millard D. Hoover, deceased; Mrs. Maud E. Bishop, of Oakdale, California; Charles M. Hoover, of Foss, Oklahoma; Nora F. Butterfield and Floyd B. Hoover, of Alabama, California. He moved from Texas to Oklahoma and settled near Foss. Later he moved to Foss and went into business. In 1906 the writer was appointed pastor of the Foss Church. Bro. and Sister Hoover were among the leading members. As Sunday School superintendent he was faithful and careful. As steward he met every requirement of the Discipline. As trustee he looked well after the church property. His life was an inspiration and an example to his friends and his family. Like all of us, he had his misfortunes and hardships; but through his faith in God and his promises he was always able to say, "He doeth all things well." He made his Christianity practical in his every day life. He was pure, kind and patient. He was a true friend to the Church and the preachers. He has gone, but we know where to find him. At the time of his death he was a member of our Church in Healdsburg, California, where Sister Hoover still lives. Mrs. Bishop, Mrs. Butterfield, Floyd and Mrs. Hoover were with him when he passed away. MALLORY FLANAGIN.

ADDINGTON—T. W. (Walter) Addington was born September 21, 1856, in Yalobusha County, Mississippi, where he was reared to young manhood. From there he moved to Texas in 1880 and settled first in Collin County, near Clear Lake, where he lived for several years. He moved from there to Kingston, in Hunt County, where he was in business for a good many years, afterward moving to Quinlan, where he was in business until about one year ago, when he sold his business and retired on account of his health. He was first married to Miss Bulah Eason and to this union three children were born, two dying when they were small, Fount, of Greenville, being the one left. After his first wife's death he was then married to Miss Bula Harlow, and to this union were born seven children, all living but one. The children were all at home with their parents when their father died December 31, 1916. He was one of the biggest-hearted men who ever lived, carrying out in his life the teaching (Matt. 25:35-36) "For I was an hungry and ye gave me meat, naked and clothed me." He was converted and joined the Methodist Church in childhood, afterward getting back into the world. About two years ago, under the preaching of Rev. L. E. Conkin, he gave his life afresh to God and lived as true to God the remainder of his life as any man ever lived. He told his faithful wife just before he died that everything was all right. We miss him here, but we know where to find him. We extend our heart-felt sympathy and prayers to his family. May these noble boys become noble men and may his faithful wife have the comfort that comes alone from God. His pastor, C. H. RUSSELL.

WILSON—Miss Edith Wilson was born July 10, 1886; died October 31, 1916, at Rhonesboro, Texas. Was converted at A. C. L., Jacksonville, Texas, at the age of 16 and joined the M. E. Church, South, at the same place. At the age of 19 she chose teaching as the most promising field for the operations of her consecrated life. With unabated zeal she prosecuted this worthy task until death summoned her from earth's institution of learning to take her place in the skies. A new lustar breaks in upon her beautiful life when it is viewed from the standpoint of difficulties encountered and bravely overcome. She was one of a family of nine children, the father of whom is Bro. J. S. Wilson, now supplying Melrose Circuit, a man who has done more hard work on less pay than any whom I have ever known. But Miss Edith was not to be baffled. She accepted the challenge and with heroic spirit pushed forward, leaving behind many of her days and race on whom fortune had smiled. She died triumphantly. During her illness which lasted several months she prayed, read her Bible and talked of the beauties of the glory world. Her parting to her loved and loving father, how beautiful and cheering to his broken heart. She said, "Don't weep for me. Go tell the world of Jesus and his love and when you are standing in the sacred

desk I'll ask our good Father to make me a ministering spirit to help you when you are weak, to encourage when cast down." She kissed and loved and caressed her mother with her latest breath, and bidding adieu to all the loved ones at home she passed happily through the gates of light. L. F. SMITH.

DUNN—Thomas R. Dunn, the subject of this sketch, was born September 14, 1851, and passed to his reward Thursday, March 1, 1917, in his home at Neches, Texas, after a lingering illness. Was converted and joined the Methodist Church April 28, 1872, in which he lived a useful and honored life to the time of his death. March 2, 1881, he was happily married to Miss Fannie Hanks, who survives him, together with four grown children, a son and three daughters. Bro. Dunn was a druggist and had been in business forty-five years, and for thirty-four years he served his Government as postmaster. He was also a member of the Masonic fraternity and a long number of years served his lodge as secretary, and that lodge, assisted by visiting Masons of other lodges, gave him a Masonic burial, after the religious services conducted at the church by his pastor, Bro. Charles Mock, who was assisted by Bro. Ramsey, of Jacksonville. Notwithstanding inclement weather, a large concourse of friends and neighbors gathered to pay a last tribute of love and respect to the memory of one who in life had done so much to merit it. It has been my privilege to call him my friend since my childhood and I have spent many pleasant hours in his company, both in his home and in his place of business. Little by little here and there I have learned a great deal of his life not known to the world at large. His deeds of charity and kindness, especially to the widows and fatherless, were numerous. One poor widow who was a pious Christian, prayed especially that he might be successful in business, and his mother believed fully that that prayer had been answered. The testimony of his brother was that as a young man he had lived a pure, clean life. Bro. Dunn as a Christian was quiet and unassuming, but full of good works. When it was necessary to make sacrifices in order that his pastor might be paid in full, Bro. Dunn was among that number, giving beyond his means at times. The Texas Christian Advocate was a regular and welcome visitor in his home from time immemorial. "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth; yea, sayeth the Spirit, that they may rest from their labors; and their works do follow them." So mote it be. Amen! T. O. MOORE.

TINDELL—Mrs. Emma Tindell was born March 13, 1873, and died at her home at Larue, Texas, February 23, 1917. Sister Tindell was converted and joined the Methodist Church when just a girl, of which she was a faithful member until her death. She was married to Boly Tindell April 22, 1894. To this union were born four children, two boys and two girls, all of whom are about grown except one. Sister Tindell had been in poor health for some time, but was very patient, bearing all her afflictions with a Christlike spirit. The funeral services were held at the cemetery at Larue late Friday evening, February 23, surrounded by a host of sorrowing friends and loved ones. Sister Tindell will be missed in the Church and Sunday School, and especially in the home, but cheer up, loved ones, look to Him who said, "Whosoever believeth in me, though he were dead, yet shall he live." May God bless the husband and children, and help them to realize that their loss is her gain. Her pastor, C. B. FULLER.

Frankston, Texas.

EVERITT—Miss Lillie Mintora Everitt, was born August 30, 1896, and died January 20, 1917. She was converted at about ten years of age. Her mother died four years ago and she had to take a mother's place, but she did it willingly. Lillie, as she was called, was a good girl. We heard a good woman say that she held a prayer service a while before she went home that impressed every one present. She will be missed so much. She was such a good girl. Her dear father misses her so badly. He and his three orphans look so lonely. May the good Lord bless them. She was the granddaughter of Rev. J. F. Everitt, a faithful local preacher, whom every pastor who ever traveled Edom or Colfax Circuits remembers. She is with her mother and grandfather and we will soon meet them in that home which Jesus said he would prepare for the faithful. Her pastor, S. N. ALLEN.

FINCHER—Cretia Opil Fincher was born October 16, 1912; died September 3, 1915. O death, though monster, thou hast robbed us of our darling child, but not forever, for Jesus says, Suffer the little children to come unto me, and he will preserve them, and if we will be faithful until death he has promised to give us a crown of life, and he said where he was we can be, so we will find our darling child with Jesus and we will go soon at most. We are sad, but not disobedient. We will submit and wait, thank God, we will see and know then! Be faithful, dear loved ones. S. N. ALLEN, P. C.

"JUST A REMINDER."

Many of our friends who have visited us lately promised to help us. Have you forgotten the Orphanage and its many needs? We hope not, for we certainly do need you, and we feel that you need us, too, for whatsoever good you do us will bless you also. "Toward thee will be goodness if thou continue in his goodness." We have received a nice box of meat from Flynn and truly appreciate the kindness of those who did this. Who will be the next to help? We are needing that syrup and trusting that it will come. Are you going to disappoint us? Ministers, we beg you again to take your collections. This past week we had \$42 from a tiny, little place. If they do this much, what ought your charge to do? We feel sure that the great Methodist Church in Texas is going to rally to our needs and make the Orphanage what the Lord would have it to be. Let us hasten that day and "God is not unrighteous to forget your work and labor of love, which ye have shewed toward his name, in that ye have ministered and do minister." R. A. BURROUGHS.

Waco, Texas.

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

Clinton District—Third Round.
Clinton, May 13.
Custer City, May 20.
Rocky, at Bogy Schoolhouse, May 26, 27.
Erick, at Iowa, June 2, 3.
Berlin, at Grimes, June 8.
Sayre, June 9, 10.
Cordell, June 16, 17.
Butler, at Shiloh, June 22.
Cheyenne, at Durham, June 23, 24.
Arnett, at Liberty, June 29.
Tangier, June 30, July 1.
Leedy, at Bethel, July 6.
Hammon, at Moorewood, July 7, 8.
Bethel, at Center Point, July 14, 15.
Sentinel, at Retrop, July 20.
Port, at Hefner, July 21, 22.
Foss, July 27.
Elk City, July 28, 29.
Cloud Chief, Aug. 2.
Weatherford, Aug. 4, 5.
W. L. ANDERSON, P. E.

Choctaw District—Third Round.
McCurran, at Long Mountain, May 19, 20.
Le Flore, at Higgins, May 26, 27.
Hugo-Bennington, at Ellis Chapel, June 2, 3.
Idabel, at Water Hole, June 9, 10.
Boktuko, at Towali, June 16, 17.
Antlers, at Big Lick, June 23, 24.
Rufe, at Rock Creek, June 30, July 1.
Bruno Cir., July 7, 8.
Jesse Cir., July 14, 15.
Chickasaw Cir., July 21, 22.
District Conference at Maytubby Chapel July 25th to 30th. Opening sermon preached on Wednesday night, the 25th, by Rev. L. W. Cobb; Zadoc Anderson, alternate.
Committee on License to Preach and Admission—Griggs Durant, James G. Frazier and C. B. Wade.
Committee on Orders—A. S. Williams, Zadoc Anderson and L. N. Ishcomer.
Conference will convene on the morning of the 26th of July at 9 o'clock. Let every member be present.
A. C. PICKENS, P. E.

Terrell District—Third Round.
Mabank, at Prairieville, May 5, 6.
College Mound and Poetry, at Poetry, May 12, 13.
Hutchins and Wilmer, at Wilmer, May 19, 20.
Lancaster Sta., May 20.
Chisholm, at Allen's Chapel, May 26, 27.
Terrell Sta., 11 a. m., June 3.
Forney Sta., 8 p. m., June 3.
Scurry, at Warsaw, June 9, 10.
Kaufman Sta., 8 p. m., June 10.
Kemp and Becker, at Tolosa, June 16, 17.
Kaufman Mis., at Grebe's Chapel, June 23, 24.
Elmo Mis., at Eden, June 30, July 1.
Fate Cir., at Mt. Zion, July 7, 8.
Royse Sta., 8 p. m., July 8.
Crandall Cir., at Lawson, July 14, 15.
Mesquite and Pleasant Mound, at Pleasant M., July 21, 22.
Rockwall Sta., July 28, 29.
Garland Sta., July 29, 30.
E. L. EGGER, P. E.

Fort Worth District—Third Round.
Smithfield and Euless, at Oak Grove, May 5, 6.
McKinley Avenue, May 6, 8 p. m.
Weatherford Sta., May 20, 11 a. m.
Highland Park, May 20, 8 p. m.
Handley, May 27, 8 p. m.
Missouri Avenue, June 17, 11 a. m.
Glenwood, June 17, 8 p. m.
Kennedale Cir., at Cole Springs, June 23, 24.
Boulevard, June 24, 8 p. m.
Brooklyn Heights Cir., at Thomas Chapel, June 30, July 1.
Arlington, July 1, 8:30 p. m.
Diamond Hill Cir., at Keller, July 7, 8.
Grapevine and Minters, at White's Chapel, July 8, 8:30 p. m. and July 9, 11 a. m.
Polytechnic, July 15, 11 a. m.
Hemphill Heights, July 15, 8:30 p. m.
Riverside, July 22, 11 a. m.
Central, July 22, 8:30 p. m.
Mulkey Memorial, July 29, 11 a. m.
First Church, July 29, 8:30 p. m.
Sagamore and Sycamore, at Sycamore, Aug. 5.
District Conference, at Grapevine, May 10-12. JNO. R. NELSON, P. E.

PAYABLE IN ADVANCE

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

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

Cuero District—Third Round.
Hallettsville, at Shiner, April 21, 22.
Yoakum, April 23.
Provident City, at Boxville, April 28, 29.
Midfield, at Markham, May 5, 6.
Palacios, May 7.
Victoria, May 12, 13.
Seadrift, at Austwell, May 14, 15.
Goliad, May 16.
El Campo, May 19, 20.
Edna, May 21.
Lavernia, at Elmendorf, May 26, 27.
Nursery, at Perryville, June 2, 3.
Pandora, at Gillett, June 9, 10.
Nixon, June 11.
Smiley, at Rocky, June 16, 17.
Lolita, at Olivia, June 20.
Stockdale, at Sunnyside, June 23, 24.
Runge, June 30, July 1.
Port Lavaca, at Lone Tree, July 11.
Banda, at Telferner, July 12.
Cuero, July 14, 15.
A. W. WILSON, P. E.

Oklahoma City District—Third Round.
Blanchard and Washington, at Blanchard, May 13, 14.
Purcell, May 19, 20.
Stillwater, May 26, 27.
Piedmont and Gary, at Piedmont, June 2, 3.
El Reno, June 3, 4.
Paoli and Wayne, at Union Springs, June 9, 10.
Lexington, June 10, 11.
St. John's, June 16, 17.
St. James, June 17, 18.
C Avenue, June 23, 24.
Arcadia and Wheatland, at Arcadia, June 30, July 1.
Guthrie, July 1, 2.
Preaching at Perry, July 2, 8 p. m.
St. Luke's, July 7, 8.
Epworth, July 8, 9.
Franklin, July 14, 15.
Norman, July 15, 16.
Noble, July 21, 22.
The pastors will please read our General Rules in all their congregations this quarter. District Conference will convene at El Reno June 5, 8 p. m. Rev. R. H. Denny will preach opening sermon.
Program and list of committees will be published later.
Brethren, please have your assessments for all of the benevolences in hand by District Conference.
M. L. BUTLER, P. E.

Sherman District—Third Round.
Trinity, April 22, 23.
Pottsboro and Preston, at Preston, April 28, 29.
Collinsville and Tioga, at Union Grove, May 5, 6.
Pilot Grove, at Blackman's Chapel, May 12, 13.
Pilot Point, May 20, 21.
Whitewright, May 27, 28.
Travis Street, June 3, 4.
Waples Memorial, June 10, 11.
Howe, at Gunter, June 16, 17.
Whitesboro, June 24.
Sadler and Gordonville, at Standfield, June 30, July 1.
Sherman and Denison Mis., at View Point, July 7, 8.
Sherman Cir., at Cedar, July 14, 15.
Van Alstyne, July 22, 23.
Key Memorial, July 29, 30.
Bells, at Virginia Point, Aug. 4, 5.
We would like as far as possible to make the third Quarterly Conferences an institute. In charges of more than one Church, bring all the people together on Saturday and Sunday for worship and discussion of vital subjects. D. K. PORTER, P. E.

Lawton District—Third Round.
Lawton, May 6.
Indian Work, May 12, 13, Hog Creek.
Mountain Park, May 19, 20, Spring Hill.
Elmer, May 26, 27, Francis.
Altus, May 27, 28.
Anadarko, June 3.
Snyder, June 10.
Hastings, June 15.
Temple, June 16, 17.
Walter, June 23, 24.
Hedrick, June 30, July 1.
Tipton, July 1, 2.
Grandfield, July 7, 8, Rich Valley.
Alfalfa, July 11.
Manitou, July 14, 15, Deep Red.
Fredrick, July 15, 16.
Davidson, July 21, 22.
Randelett, July 23, 24.
Cement, July 28, 29, Cyril.
J. S. LAMAR, P. E.

Langour and weakness, due to the depleted condition of the blood, are overcome by Hood's Sarsaparilla, the great vitalizer.

Dr. Price's CREAM BAKING POWDER Saves Eggs

In recipes for cake, muffins, corn bread, etc., fewer eggs may be used and excellent results and healthful, appetizing food obtained by using an additional quantity of Dr. Price's Cream Baking Powder, about a teaspoon, in place of each egg omitted.

EGGLESS MUFFINS

2 cups flour
1 cup milk
4 teaspoons Dr. Price's Cream Baking Powder
2 tablespoons sugar
1 teaspoon salt
2 tablespoons shortening

DIRECTIONS:—Mix and sift dry ingredients. Add milk, stirring until all lumps are out; add melted shortening. Beat well and bake in greased muffin tins in hot oven for 20 to 25 minutes.

The old method called for 2 eggs.
Makes 18 Muffins

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

Dr. Price's Cream Baking Powder is made from Cream of Tartar derived from grapes, and makes wholesome food.

No Alum

No Phosphate

PICTURE SHOWS CLOSED IN FORT WORTH ON SUNDAY.

Let the friends of the Christian Sabbath rejoice with us in Fort Worth. We have whipped the fight. April 22 picture shows, for the first Sunday in months, did not open. At every "movie" Sabbath stillness reigned with the sign up "Closed Today."

It has been a long, hard, bitter war. Every inch of the ground has been contested. The battle royal went on when the City Commissioners ordered an election to allow picture shows and other places of amusement to run on Sunday. Law abiding citizens and Church people led by the preachers entered a vigorous protest, contending that no city could pass an ordinance contravening the State statute. We fought the movement to commercialize the Sabbath before the City Commissioners, in the courts with injunctions, through the press, in our pulpits and finally at the polls. Knowing the election would be illegal, and the city ordinance would be null and void, we went into the election to prevent the picture show people from showing there was an overwhelming sentiment in Fort Worth for Sunday opening. To their consternation, in a city of 100,000 inhabitants, they polled a majority of only 856. Wards of heaviest labor vote rolled up the biggest majorities against a wide-open Sabbath. This was the laboring people's answer to the hypocritical argument that the "poor laboring people demanded places of amusement on the Holy Sabbath."

After the election, abiding their time until the Democratic primary was held, the picture show people, in defiance of the law and in utter contempt of the moral sentiment of the community, began doing business on the Sabbath the same as week days, with the one noble exception of Phillips Egypt. The County Attorney caused the arrest of these Sunday violators Sabbath after Sabbath until now there are more than 300 of moving picture show cases on the dockets of the County Court. A few cases have been tried, perhaps less than a dozen. Conviction was secured in every case but one, Judge Brown holding that the city ordinance was "void and inadmissible evidence." The defendants appealed to the higher court, giving it out that this court would reverse its former decision when Judge Morrow succeeded Judge Harper. They were mistaken in their man. The Court of Criminal Appeals has recently handed down an opinion written by Judge Morrow, confirming the Tarrant County picture show cases and refused to grant a rehearing. So far as the law is concerned the matter is settled and the movies in Fort Worth at last bow to the mandates of the law.

For more than twelve months the friends of the Sabbath have slept on their arms, not for one single moment being off their guard. With mass meetings and otherwise they kept the public informed, and sentiment

alive on the issue. They followed the cases in person and with paid attorneys into the County Court and to the Court of Appeals at Austin; they camped with the Legislature by day and by night, defeating the Parke's Bill and other legislation that would have weakened the Sunday law of this State; they are still in the fight and will be until Gabriel blows his horn, battling to uphold the majesty of the law and maintain the sanctity of the Christian Sabbath. A better type of Protestant Christianity, one more virile, dependable and aggressive, cannot be found in any city in Texas or any State than is entrenched in the fine city of Fort Worth. The religious forces of this city have expressed themselves and have been a power for good in this struggle over the Sabbath and for reforms in Fort Worth in what is known as "The League of One Hundred." There is nothing like an organization in which the preachers and laymen fight for moral reforms.

Since the Court of Criminal Appeals has confirmed the Tarrant County picture show cases, ruling that the Sunday city ordinance "is void and inadmissible evidence" there is no reason why picture shows, theaters and vaudeville should be allowed to run in any city in the State of Texas. The Church people and law-abiding citizens of Dallas, Houston, San Antonio, El Paso and Waco have it in their power to close these places of amusement on the Sabbath. It will require grace, grit and greenback to go against the godless element in these cities. The Holy Sabbath, the bulwark of our Christian civilization, is being destroyed.

JOHN R. NELSON.

NOTES FROM THE FIELD.

(Continued from page 12.)

of the Church. This is his third year at Main Street Church. He is universally popular in Cleburne as a good preacher and as a good friend and as a "good shepherd" to his flock. The meeting resulted in thirty additions to the Church, increasing the membership to 1050. The Church has constantly increased in membership ever since the beginning of the ministrations of Brother Porter.—O. T. Plummer.

BOVINA TEXAS.

I have just finished reading some of the good reports from some of the brethren concerning their work and what they are doing and am rejoiced beyond expression at the marvelous measure of success which they are having. I am very proud that I can add a triumphant note of success from the Bovina Charge. We came to this field of labor about the middle of last November, and found the charge in good shape, having been under the wise and efficient leadership of Rev. W. M. Pearce for two years and a half. We were royally received by our good people and pounded until we felt that the war would never affect our food supply. We be-

gan at once planning for the year's work and decided to hold our revival meetings as early as possible. So the most of the time that we have been here has been spent in planning for and laboring in our revivals—and they have been a marvelous success. For the last seven weeks we have been in our meetings. Have had about fifty conversions and a good per cent have united with our Church. Brother J. L. Bryant, evangelist, and his wife were with us at Bovina. He did the preaching and she conducted the choir. They are faithful and efficient workers. He is a member of the Arkansas Conference. Any of the brethren would do well to use them in their meetings. Brother Bryant's address is Fort Worth, Texas. Brother Bryant is especially good in dealing with men. And his wife is fine in interesting the children. So they make a combination that cannot help succeeding. Our Woman's Missionary Society has been doing some splendid work this year. They have raised nearly a hundred dollars and are using it in renovating the parsonage. When they get through we will have a parsonage that will outshine anything on the Plains. I have most of the collections provided for. The prospects for growth and development along every line of the Church's work are hopeful. And we are going forward to still greater and larger accomplishments. We have plans on foot for a new church building at one point on the charge. If we can materialize our plans we are going to make this one of the strongest circuits in the conference.—Z. R. Fee, P. C.

LAMPASAS DISTRICT CONFERENCE.

The thirty-fifth session of the Lampasas District Conference convened in Goldthwaite, March 27, 1917. Tuesday evening at 8 o'clock, Rev. J. T. Tracy, of Mason, preached a splendid sermon on "The Centennial of Methodism in Texas." After this edifying service, an address of welcome in behalf of our congregation and the good people of the city. After this followed a reception tendered the conference by the ladies of our Church. So we discovered at once that we were to have a most enjoyable and helpful conference. At the appointed hour Wednesday a. m., our new presiding elder, Rev. Thomas Gregory, rapped the gavel and the conference was organized and the business began. From the start all knew an administrator was in the chair. All the interests of the Church throughout our territory were given due consideration, and yet I have never seen business conducted with more dispatch. The reports of the pastors gave evidence of growth and progress along all lines. A number of conversions and accessions to the Church were reported. The Sunday Schools and W. M. Societies are advancing their work. Finances are in remarkably good condition, and our people and preachers are hopeful.

The various committees brought in reports which elicited attention and created enthusiasm. The devotional exercises and sermons were all deeply spiritual and edifying. This was a District Conference after the order of Methodism. It had in view a worthy object and in a large measure accomplished it.

Delegates to Annual Conference:

- J. K. RECTOR.
- W. H. TRENT.
- C. H. MALOY.
- R. M. THOMPSON.

The next session of the conference goes to Mason. All the pastors and fifty delegates were present.

Two connectional brethren were present and presented their respective interests—Rev. A. E. Rector, our Conference Sunday School Field Secretary, and H. E. Draper, Agent Superannuate Homes and Endowment Fund. Maj. Clemans was with Bro. Draper and delivered a great address to a great audience.

The entertainment by the good people of Goldthwaite has probably never been surpassed in the history of District Conferences. The great dinner on the grounds Wednesday was one of the best prepared and most bountiful ever spread on such an occasion. The three real functions (all in one afternoon) at which the members of the Conference were guests of honor, I suppose, have no parallel in the annals of Methodism, and the barbecue, out at the "Encampment Grounds," provided by one gentleman surpasses anything of the kind of modern times. The automobile drives about their beautiful little city, the cold drinks, and the genuine hospitality of those good people have proven they were glad to have us. And we hope some time to be their happy guests again. Z. V. LILES, Secretary.



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Overlooking Dallas is the ideal residence addition to the city. It adjoins the campus of SOUTHERN METHODIST UNIVERSITY, is almost part of it. Because of its location, its well-paved streets, its broad boulevards, its crystal pure water from its own wells, its gas and sewage connection and its many other exclusive advantages UNIVERSITY PARK is the most desirable of all places in which to build a home. Prices now are within the reach of the man of moderate means.

Buy while the buying is good, either for a home or an investment.

See our MR. M. M. GARRETT, DALLAS TRUST and SAVINGS BANK Exclusive Sales Agents, Dallas, Texas.

WASHINGTON MEETING OF FEDERAL COUNCIL OF CHURCHES.

To the Members of Federal Council of the Churches of Christ in America:

Upon recommendation of the Administrative Committee and by subsequent vote of the Executive Committee, which actions were taken in response to overtures from local federations, ministerial associations and other elements of the constituency of the Federal Council, a special meeting of the Federal Council is hereby called to be held at Washington, D. C., Tuesday and Wednesday, May 8-9, for prayer and conference; to prepare a suitable message for the hour; to plan and provide for works of mercy; to plan and provide for the moral and religious welfare of the army and navy; to formulate Christian duties relative to conserving the economic, social, moral and spiritual forces of the Nation. The meeting is to be constituted as follows:

The full membership of the Federal Council in executive session. Vice-presidents, members of executive, administrative and Washington committees, commissions and committees, and representatives of local federations as corresponding members.

Five representatives each for joint conference from the following organizations: Home Mission Council, Foreign Missions Conference of North America, Federation of the Women's Boards of Foreign Missions of the United States, Council of Women for Home Missions, International Committee of the Young Men's Christian Association, National Board of the Young Women's Christian Association, American Bible Society, World Alliance for Promoting International Friendship through the Churches.

It is proposed that part of the sessions shall be executive and part of them in joint conference with these related bodies.

Expenses of members, where not provided by denominational sources, to be secured from their individual Churches as contributions to the common cause.

Further details will be sent you later.

If you cannot be present, will you please make sure that your alternate is secured?

Will you also immediately notify the chairman of your denominational delegation or other similar correspondent?

The Executive Committee earnestly hopes that the constituent denominations will be represented by their complete membership in the Council for an occasion of momentous significance such as the Churches of Christ in America have never before been called upon to consider.

Faithfully your servants,
F. M. NORTH, President.
CHARLES S. MACFARLAND,
General Secretary.

I cannot afford to do without my Church paper. D. W. GROUNDS, Whitesboro, Texas.